

The Northwestern Lutheran

January 23, 1977



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Briefs by the Editor

In the preceding issue we ended this column with a prayer: "May the Grace of God abide with us in the new year and in the third century and make us a blessing to others everywhere!" Permit the articles in this issue to demonstrate that the Lord has indeed been using us to share His blessings with others.

Of great interest to all who are mission-minded — and every child of God ought to be! — is Missionary Charles Found's description of the tenth convention of the Lutheran Church of Central Africa. Accommodations were quite different compared with conventions here in the United States, but the spirit of the convention was the same. There was a deep concern about remaining faithful to God's Word and remaining committed to Christ's commission to share the Gospel with every creature. To have been used by God in giving birth to the Lutheran Church of Central Africa is one of the wonders of His grace.

Not only foreign lands need the Gospel of our Lord. We need it at home, too. Consequently, mission work is the story of two items in *Direct from the Districts*. "New Beginnings in Cheyenne" and "Update on Salt Lake City" speak of work in two areas where our church is only sparsely represented. There are any number of places in North America that need the same Gospel.

The two other items in that column show that this has consistently been the purpose of our church body. For the past 50 years Morrystown, South Dakota, now a joint parish with three other congregations, has proclaimed the Word of God in that area. For 125 years Emmanuel of rural Hartford, Dodge County, Wisconsin, has shared the Word and, for much of that time, shared a pastor with another congregation.

An area of our Synod's work that is growing by leaps and bounds is that gathered under the umbrella of the Special Ministries Board. In this issue you will read about the work of the In-

stitutional Ministries Committee. In future issues there will be reports by the Military Services Committee, the Special Education Services Committee, Student Services Committee, Mission for the Visually Handicapped, Committee on Services to the Aging, and Committee on Services to the Hearing Handicapped. The work of these committees promises to grow rapidly since the Synod at its last convention authorized the formation of District Special Ministries Boards.

An unusual item in this issue is the 100th anniversary of a Ladies' Aid. The few words of the article cannot begin to sum up the importance of the work the women have been accomplishing in our individual congregations and in the Synod at large.

You will also be interested to know that our pastors-to-be are being motivated to see the Lord's commission as their purpose in life. "Mission Seminar 1977" — "How Shall They Hear?" — is planned to help these young men understand how to use the most modern methods in proclaiming the Gospel. Should you have the time, you would be welcome to attend. "Mission Seminar 1977" will be held at the Seminary in Mequon, February 13-15.

Emphasize mission work as a purpose in your life and in your giving!

MICHIGAN DISTRICT CHURCH OFFICERS' SEMINAR

Date: Saturday, February 5, 1977; 8:30 a.m. — 2:30 p.m.
Place: St. Stephen Ev. Lutheran Church, Adrian, Michigan.
Theme: "Pass on the Torch."
Agenda: 8:30 Registration and Coffee
9:30 Opening Devotion
9:45 Guest Speaker: Pastor Kurt Eggert, Chairman of the Division of Worker-Training (WELS), Milwaukee, Wisconsin
11:15 Dinner
12:30 Group Sessions, led by laymen of the District — Chairmen: "Prepared Leaders that Light the Way"; Treasurers: "Rays that Shine Beyond the Weekly Offering"; Elders: "Keeping the Torch Blazing"; Trustees: "A Place to Let the Light Shine that Shines"; Board of Education: "Putting the Torch in Younger Hands"; and Stewardship: "A Reflection from Your Heart"
2:15 Closing Devotion
Pastor Gerald C. Schroer
District Stewardship Board

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

The Northwestern Lutheran

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The Cover

Dodge County is an area in which many churches were organized in the early days of our Wisconsin Synod. One of them is pictured on the cover. It is Emmanuel Ev. Lutheran Church, rural Hartford. It is situated on Highway 33. Last fall Emmanuel observed its 125 anniversary. It has a baptized membership of 160 and is served together with Zion Church of rural Theresa.

THE NORTHWESTERN LUTHERAN

Editorials

"Born-Again Christians" The emergence upon the national scene of newly elected president Jimmy Carter has brought into prominence a term associated with his personal faith. He professes to be a "born-again Christian." The term is not new, but it does occur more often these days in public print.

This term by its very nature raises a question. The question is, are there two kinds of Christians, Christians who are born again and Christians who are not born again?

Jesus said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." Thus no one who is not born again will have eternal life. Jesus also said, "Whosoever believeth in Him should not perish but have everlasting life." Thus all who believe in Him will have eternal life. Obviously, then, when we speak about one who is born again and about one who believes, we are referring to the same thing. One who believes is born again, and one who is born again believes.

The term "born-again Christian" is not commonly used in our fellowship. And there is a reason. The reason is that the term is repetitious. Furthermore, it can lead to the conclusion that there are two classes of Christians, those who are born again and those who are not. It can also raise doubts in the minds of some as to their salvation.

On the part of those who commonly use the term the implication seems to be that to be a *real* Christian one must have undergone at some specific time in his life a sudden, spectacular experience such as Paul had on the way to Damascus, and that unless you can cite a similar experience in your own life, naming time and place, you are not really a Christian in the full sense of the word.

We have Christ's own word "that whosoever believeth in Him should not perish but have everlasting life." Who are we to attach conditions to that wonderful promise of our Lord?

Immanuel Frey

A Sure Profession As the first semester draws to a close in the nation's secondary schools, several million high-school seniors are making decisions about the next school year. Some plan on no further schooling, but the majority expect to enroll in a college.

But which college? For which profession should they prepare themselves? Even if they have declared their choice, they are not sure that it is what they want. They reserve the right to change their minds. The business of choosing a calling in life is not an exact science, despite counselors and aptitude tests and long pondering. Many college graduates who have entered their professions still wonder whether they have made the right choice, but it is too complicated or too costly to return to square one and to start their education over again.

If young people knew what they really wanted or needed from a profession, the choice would be easier. Then the

high salary or the glamor would not attract as strongly, and a feeling of satisfaction and a sense of worthwhileness would count for more in their choice.

Amid all this uncertainty, young men about to graduate from high school should give serious consideration to the sure profession of the Christian pastor. The Christian pastor lives and works with certainties. He knows the worth of his calling; God Himself took special pains to establish it. The Christian pastor's purpose is sure; it is to save life for eternity, while men today do not know whether to save even physical life or to destroy it. His means are more sure than any physician's skill: the sharp scalpel of the Law and the healing medicine of the Gospel, bringing sinners to repentance and to faith in their redeeming Lord. His wisdom is not of the kind that was discovered only yesterday and is discarded today; God Himself makes sure that the Christian pastor knows more than any worldly psychologist can — of right and wrong, of sin and guilt, of sorrow and joy, of fear and hope. His is a profession that has God's own special reward, the assurance that the ambassador for Christ is doing the most and the best that one mortal man can do for another: he is God's instrument to save souls from death and hell.

If you are a young man who wants to be sure that your life's work will be richly rewarding and satisfying, let your pastor tell you how you too may find that certainty in your life's calling.

Carleton Toppe

Career Counseling Young people wrestle with the problem of choosing a career. Older folks, too, in seasons of discouragement may wonder whether they took a wrong turn in the road and followed the wrong vocation.

The whole field of "Career Counseling" is big business today, with Guidance, Aptitude and Psychological Testing of every imaginable sort. Some of this is plain nonsense.

God from the start decreed "labor . . . sorrow . . . and sweat." People tend to go where the work is, and only fools look for a rose garden without the thorns and thistles.

The person who faints at the sight of blood will think twice about a career in medicine, or the field of astrophysics if he can't master math, or football if he fears getting bruised.

Scripture tells us that people may do well precisely where they feel no aptitude for the job. Moses is remembered for a job he repeatedly said he was not qualified for. So are Saul of Tarsus and the Big Fisherman of Galilee.

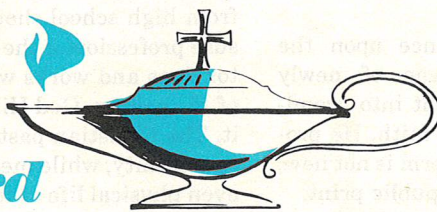
Handicapped people teach us that weaknesses may become strengths because we work harder at them. Barren spots in our lives later blossom because we do not give up on them or run away.

Often the problem is not aptitude, but attitude of heart, of faith. We think we are being "realistic" when we become fanatics for security, for having our own way, for thinking we can plan or control the future.

A field of labor, be it of choice or necessity, looks cheerfully different when we trust that God is making "all things work together for our good."

John Parcher

Studies in God's Word



Judas Iscariot

The name of Judas has become a name of shame and loathing, synonymous with "traitor." It *became* that. Originally it was a popular and an honorable name, being given to no less than eight people who are mentioned in the New Testament.

Judas Iscariot, whose surname seems to mean "a man from Kerioth" (a village in Judah), changed all that. But it is worth noting that also in his case, he *became* an object of shame and loathing. He wasn't that from the beginning.

An Honorable Beginning

Scripture gives us no indication that Jesus' call to Judas was any less genuine than that extended to the other Apostles. The Gospel preached to him was every bit as clear and powerful as that directed toward others. The tragedy of Judas is that he rejected the clear and effectual message of the Savior. He *chose* to follow the beat of another drummer.

Modern study tends to psycho-analyze Judas in an attempt to figure out what made him do it. Perhaps it is more useful, and more in keeping with *Studies in God's Word*, to let the sacred record inform us about Jesus' attempts to head off the tragedy, for at a number of key points in Judas' career the Savior made earnest and unequivocal appeals to him in order to turn him from his fatal course.

An Ominous Turn

As early as a year before the betrayal, at the feeding of the 5,000 — which

took place at the previous Passover, John 6:4 — Jesus indicated to Judas that He knew of his growing disaffection. When after the miraculous feeding many wanted to make Jesus a bread-king, He had to tell them that His was rather a spiritual kingdom and that He was "bread come down from heaven." But that was a disappointment to many and they "went back and walked no more with him" (John 6:66). It may well have been a disappointment to Judas also, for though the disciples assured Jesus of their continuing loyalty, Jesus nevertheless replied, "Have I not chosen you twelve, and one of you is a devil?" (John 6:70,71.) These were clearly words of warning, but they fell on deaf ears, for Judas continued on his course.

An Evil Course

At the anointing of Jesus by Mary of Bethany another facet of Judas' character showed itself. He criticized as "waste" the honor done to the Lord and suggested that the ointment could better have been sold and the proceeds given to the poor — to which John adds the damaging remark: "This he said, not because he cared for the poor; but because he was a thief, and had the bag and bare (or *lifted*) what was put therein" (John 12:6).

Such a man, whose resentment against honoring the Lord was matched by a greed for gold, could strike a bargain with the authorities to sell his Master for 30 paltry coins, the price of a slave. But even after the bargain was made, when Judas dared to

show up at the Passover meal in the Upper Room, Jesus tried to warn and to deter him from his course of action. After the footwashing Jesus announced, "Ye are clean, *but not all*" (John 13:10). When even that failed to touch Judas' heart, Jesus at the meal came right out and stated, "One of you shall betray Me" (John 13:21) and the traitor hypocritically joined the rest in asking, "Master, is it I?"

A Deliberate Choice

One can hardly make a very strong case for saying that Judas had no choice. No man can serve two masters, and of Judas we are told, "Satan entered into him" (John 13:27). Hence it is not to an innocent bystander but to someone who had cast in his lot with Satan that Jesus says, "What thou doest, do quickly."

A Final Appeal

Yet even at this stage the Savior offered an eleventh-hour chance for repentance. In the Garden He posed to His traitor the invitation to stop and to think what he was doing, for He asked him, "Friend, wherefore art thou come?" (Mt 26:50.) But there was no stopping a "familiar friend" bent on "lifting up his heel" against the Master.

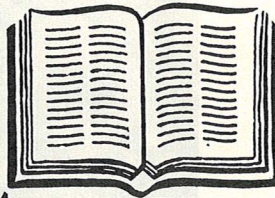
Remorse and regret, not to be confused with repentance, came too late for Judas. When he saw the result of his dastardly deed, he threw the ill-gotten 30 pieces of silver into the Temple and went out and hanged himself. Peter adds the chilling verdict: "that he might go to his own place" (Acts 1:25).

An Earnest Warning

The account of Judas sends a shudder through every child of God, for here is the story of one so privileged, so close to the Gospel, and yet so very far from grasping its real spirit and from laying hold on its blessings. It is an earnest encouragement both to cherish the Word and to resist the beginnings of evil — to watch and pray that we enter not into temptation. Satan still walks about as a roaring lion, seeking whom he may devour. No one is exempt. Well does St. Paul urge every one of us: "Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12).

Armin J. Panning

Mining the Treasure of God's Word



Judges 4-21

By Julian G. Anderson

Get out your tools and get ready for a good day's work. But before we begin work today, be sure that you are able to point out to anyone who might ask the four-fold cycle that was repeated over and over again during the period of the judges, and the two principles that were being demonstrated to the people of Israel during those 370 years (last lesson). Then we're ready to continue our study of this period.

Read Judges 4-5

Note that 4:1-5 records briefly the four steps of the cycle, and that the rest of the chapter gives a more lengthy account of the deliverance of the people than we had before. This follows a noticeable pattern, that as we draw nearer to the time of Samuel, who is thought to be the writer, the accounts of the lives and deeds of the judges become longer and filled with more details, as we would expect. This particular period of Israel's history differs from all the others in one important respect, which is manifested in two ways (see 4:4,5 and 4:21). The victory was followed by a typical song (chapter 5, compare Exod. 15).

Next Read Judges 6-9

Again you will find the four steps recounted in chapter 6. As usual, the first three are covered quickly (verses 1-10), but in keeping with the developing pattern the fourth one is longer. Here we meet the greatest of the judges (6:11) and also the humblest (6:15). In this respect he was clearly a type of Christ

(see Phil. 2:5-8).

Notice what God told Gideon in 7:2 and 7:4 (underline both), and the final size of Gideon's "army" (7:6) and God's promise (7:7). The account of the victory (7:5-25) is one of the greatest tales of heroism, faith, courage, and ingenuity in all history, especially in the light of the casualty figures given in 8:10. The request of the people of Israel is noteworthy (8:22), and so is Gideon's answer (8:23).

Observe, however, what happened as soon as Gideon died (8:33,34). Chapter 9 gives a shocking picture of lawlessness and anarchy in the period after his death.

Now Go To Chapters 10-12

Chapter 10:1-5 records the names of two more minor judges. As with Shamgar, no details are given of steps one to three. Chapter 10:6-10 repeats the now familiar first three steps, and 10:17-11:33 relates the details of the fourth step, God's deliverance under Jephthah.

Chapter 12:8-15 gives an account of the last three minor judges, again with no details other than their names.

Next Read Chapters 13-16

Chapter 13:1 records the first two steps. Note that there is no mention of any repentance on the part of the people of Israel at this time. The rest of the section deals with the life and work of the 12th judge (13:24). You will notice that this section is much more detailed than any of the preceding ones. The

early events in Samson's life are told to emphasize his main characteristic (14:5,6; 14:19; 15:7,8; 15:14,15; 16:3); and 14:1-3, 16:1, and 16:4-19 reveal his weakness. What he did to deliver his people forms the exciting climax of the book (16:21-31).

You should note that in this main section of the Book of Judges (3:7-16:31) the lives and deeds of six major judges and six minor judges are recorded — 12 in all — a significant number.

Finally Read Judges 17-21

These five chapters form an appendix to the Book of Judges, and give us a general picture of the period of which we have been reading. The key verses, which give an excellent summary of the whole section, are 17:6b and 21:25. Underline both and put a star in the margin.

As you read this section, you will see that chapter 17 gives a picture of lawlessness and anarchy, while chapter 18 paints a picture of shocking religious indifference and unbelief, and a terribly corrupt priesthood. The actions depicted in chapter 19 are those of a thoroughly degenerate and immoral people; and chapters 20-21 give us a picture of general lawlessness, marked by frontier justice and lynch law.

One finishes the study of this book with a sad heart, for we cannot forget that the people of whom we are reading here are those whom God chose to be His own special nation (Exod. 19:5,6). How far they have fallen in the 400 years since that covenant was made! We are reminded of the two great truths Paul pointed to in II Timothy 2:13. These two truths stand as a kind of theme over the entire history of this nation. And the next sad thought is the realization that this gives us a picture of ourselves!

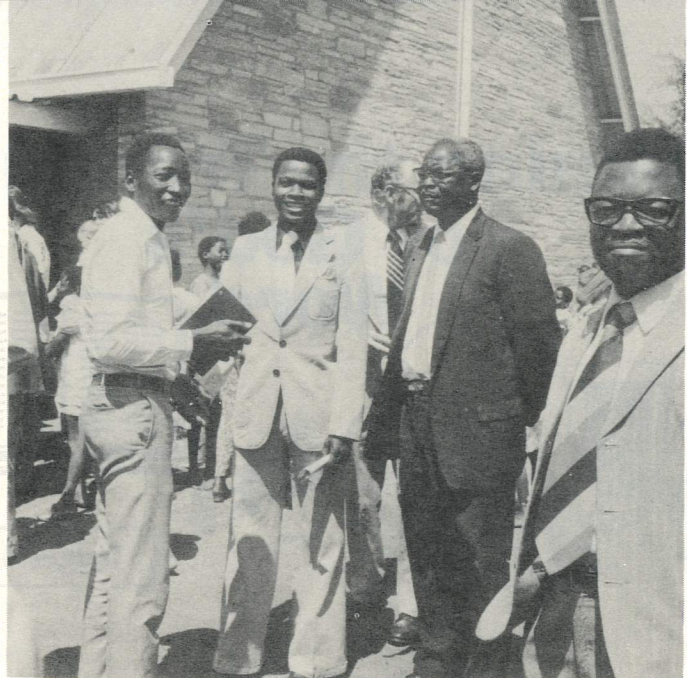
It's been a long day's work. Next time we'll begin a new book and a new era in the history of God's people.

PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 13-17, 1977. Dr. S. Becker will present a series of lectures on "The Occult." Prof. H. J. Vogel will present an exegetical study of James 2: "Justification and Sanctification." A fee of \$15.00 is requested of each participant. The sessions will run from 9:00-11:45 a.m. daily. If you plan to attend please send your registration to: Pastors' Institute, Luther High School, 1501 Wilson St., Onalaska, WI 54650.



Registration



Shoptalk
at Convention

Convention African Style

By Charles D. Found

As far as conventions go, African style is not much different from that with which we are familiar stateside. Wherever one goes in this world, one is pleased to find and recognize places and things which bear a strong similarity to that which one knows back home. Not the least among these pleasures is that of finding a church whose every primary characteristic assures one that it is his own. Many things may appear different on the surface, but its fundamental nature will speak of Christian fellowship and unity in unmistakable terms.

A convention of a synod, or a district convention, is always equally recognizable. The recent convention of the Lutheran Church of Central Africa was no exception. The years have brought increasing maturity to the youthful church, and with these years has come an increasing resemblance to the older church body many miles away which helped to give it life.

The Tenth Convention of the Lutheran Church of Central Africa was held in late winter, from August 20 through August 23, 1976, at the Lutheran Bible Institute and Lutheran Seminary campus in Chelston, Lusaka, Zambia. Important, and familiar, as with all conventions, were the delegates. They

came from near and far in Zambia and from Malawi, across the border to the east, as representatives of the congregations of the Lutheran Church of Central Africa. Lay delegates numbered 34, evangelists 26, and pastors 15 — plus three nonvoting delegates — for a total of 78. Even though they had not been given reports and memorials in advance, they came with a knowledge of their church's work and a determination to serve their Lord with diligence.

The facilities for registration were simple, but also vaguely familiar. The registration committee sat behind a large table placed just inside the double doorway of the chapel. After welcoming the delegates and receiving the fees from the registering congregations, the registration committee issued convention material in a large red manilla folder and directed the delegates to their assigned quarters.

Accommodations

Here the similarity lapses a bit. It would take more than a simple stretch of the imagination to equate Wartburg or Wittenberg Hall (NWC) with the housing units which our students had erected for the delegates. One of the units stood between the student dormi-

tory and an orange grove, and the other beneath towering shade trees on the opposite side. The students had cut and brought elephant grass from nearly a mile away in order to construct the shelters, each about 20 by 80 feet. Although the accommodations were not the most comfortable, the grass walls did break the cold African winter-night winds. Actually, the need to use housing of this nature was a good sign. It indicates that the number of delegates attending the conventions of the Lutheran Church of Central Africa has outgrown the accommodations which the Lutheran Bible Institute and Seminary had been able to provide in time past.

The student dormitory served both as lounge and dining hall. This simple farm home, erected in an almost forgotten era, has served students and delegates well. Inside the home, a soot-stained, open-beam ceiling rises above the partitions of all the rooms. Outside a narrow, shaded veranda, to which all rooms have access, runs along the building on two sides. Close to the veranda a number of hardy rosebushes and hibiscus plants grow. Nearby, a monumental shade tree has embraced and almost completely grown around a steel oil drum once used by a pioneer-

ing housewife for a flower planter.

Mr. Banda, the cook, prepared the meals for the delegates on an ancient wood-burning range. An electric stove served as a supplement. He was assisted by students and wives of both students and missionaries.

The delegates ate sitting at newspaper-covered tables or outside beneath the spreading branches of the shade trees. No one complained about the quality of the meals or the quantity. Although the meals were almost without any noticeable variation, the delegates could make a choice. They could have either rice or ensima served with ndiwe, a vegetable or meat relish. Large amounts of British-style tea, well sugared and laced with warm milk, topped off the simple meals.

Bilingual Opening Service

Early on August 20, the day the convention opened, the delegates walked 800 feet down the old farm lane beneath the shade of the African trees, across a sunny stretch, past the Lutheran Press and the homes across the way where the married students live, to the Seminary Chapel where all the services and sessions were held. At two o'clock, heavy hammer strokes on the shell-case bell hanging in the Seminary bell tower announced the beginning of the opening Communion service. The service was bilingual: Chinyanja and Chitonga. Two pastors, both ordained less than a month before, the Rev. D. Ntambo from Lilongwe, Malawi, and the Rev. R. Mbulo, from Mukubu, Zambia, preached sermons.

During the early part of the convention the delegates chose national members of the Lutheran Church of Central Africa to fill the positions of vice-chairman, secretary, and treasurer. The constitution of the Lutheran Church of Central Africa requires that for the time being the superintendent of the mission shall be the chairman of the church body. At the close of the convention Chairman T. A. Sauer announced that he was vacating the position of chairman, and that the Rev. R. G. Cox had been selected by the Executive Committee for Central Africa to replace him as Superintendent of the mission. Superintendent Cox was installed as the new chairman of the Lutheran Church of Central Africa at the closing service of the convention on

Monday evening, August 22. Other elected officials and members of committees were installed earlier in a special Synod Sunday service on August 21, for which the Rev. J. Janosek preached the sermon in Chinyanje.

Doctrine and Practice

Of special interest during the convention were the two essays which were read. The Rev. D. W. Fastenau, principal of the Lutheran Bible Institute and Seminary, had been assigned a paper entitled "The Doctrine of Justification." Evangelist D. W. Mabedi read an essay on "The Organization of a Congregation." He covered many items of deep concern for congregations in Africa, such as the need to obtain a place to build a prayer house by seeking a grant of land from the village headman or from the traditional authority, the chief, and securing permission to hold services from the local political party officials. He expanded on a number of subjects, such as liturgy, covering the rubrics as well as the need to teach the congregation to respond without always being told what they must do. He treated matters such as pastoral acts, instruction classes, confirmation, the role of the elders in home visitation programs, and the regulation of organizations found in

the churches. It was interesting to hear of the special problems which funerals generate in an African community and the manner in which he advocated dealing with them. The essay was an excellent documentation of the church in action in Africa. The writer, Evangelist Mabedi, entered the first-year class at the Lutheran Seminary in September.

The delegates also gave prayerful attention to many items of business. Notable among these were the adding of a fourth year to the Seminary, in order to include some Biblical language study, and the possibility of creating a Bible Institute in Malawi.

(Continued on next page)



Congregational choir at Song Service



Shelters of elephant grass served as sleeping quarters

African Convention (cont.)

Finances

As in every convention, so here too it was necessary to give attention to financial matters. Two items evoked lengthy discussion: the matter of funding for the churches and homes the convention felt should be constructed in the near future.

Inasmuch as all religious workers were expected to be in attendance at the convention, regular worship services at their churches back home were suspended for the Synod Sunday. Mem-

bers of the congregations close to the Lutheran Bible Institute and Seminary were invited to attend the worship service in the Seminary chapel on Sunday morning and a song service in the afternoon. In the song service, choir after choir from neighboring congregations stepped forward to sing favorite songs and hymns, occasionally accompanying them with the shaking of gravel filled tin or reed tambourine-like boxes.

For an additional day after the convention proper, the Lutheran Bible Institute and Seminary campus was busy

with activity as the newly organized committees met to begin their work and make reports of their work to the Synodical Council. Then suddenly it was quiet. Even the children of the students who remained on the campus seemed to absorb the quiet and reflect it back again. The emptiness was the same as it is whenever conventions close. It was a good feeling, though. The Lord's workers had assembled to take care of their Lord's business, and now they had returned to the fields of their labors, ready to go on kingdoming — for Christ.



Watertown, Wisconsin

St. Mark's Ladies' Aid Observes Its 100th Anniversary

In 1876, under the leadership of Pastor Johannes Brockmann, a "Hilfs-Verein," or Ladies' Aid, was organized at St. Mark's Ev. Lutheran Church, Watertown, Wisconsin. On November 4, 1976, the St. Mark's Ladies' Aid met to observe the 100th anniversary of their founding. Present were several former pastors of St. Mark's, Prof. James Fricke of Northwestern College who served as toastmaster for the anniversary banquet, and the Rev. Harold Wicke, editor of *The Northwestern Lutheran*, who was the main speaker.

Records of its work through the years surely are typical of such a society of women organized to help the congregation with its various services and works of Christian charity. Few pages of the Society's minutes are without mention of some gift or service to the needy, the shut-ins, or the bereaved of the congregation; or a gift to one of the Synod's charitable or mission projects. The congregation's proximity to Northwestern College has occasioned more than one special effort in its direction by the Ladies' Aid. Records

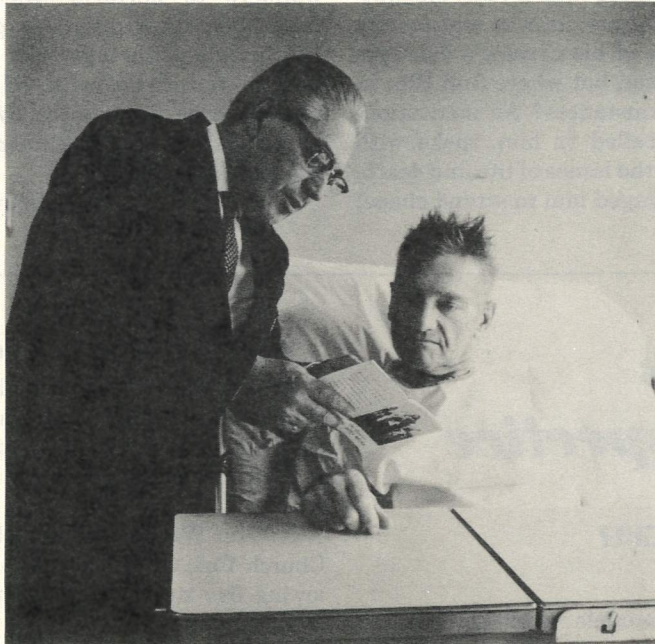
from an earlier and evidently less prosperous day mention a donation of blankets for needy Northwestern students.

As an anniversary gift to the congregation, a church flag and an American flag were provided for use in the church. Finally, in recognition that all has been done in joyful, grateful response to God's grace in Christ, St. Mark's Ladies' Aid Society sat at Jesus' feet as a group in the church service on Sunday, November 7, thus concluding their observance of 100 years of grace.

Myron Kell

Special Ministries Board — Institutional Ministries Committee

Ministry for the Lonely



Pastor Arnold Schroeder sharing God's comfort

Thousands of our fellow Lutherans are living lonely lives in isolation from the mainstream of church activities, because they are confined in a hospital, a convalescent home, a residential center, or even a prison. Physical disabilities, emotional and mental disorders, poverty and general dependency have placed them in the care of health and welfare providers outside of their former families, friends, and the church.

Many of them, because of long-term problems and advancing age, have been cut off from all former associations. Others are paying the penalty for unchecked sins and feeling the disgrace of prison confinement.

Dare the church forget them? Their needs may be many, but none are as important as the spiritual food they want and need to keep their soul alive to life eternal. The 1975 Synod Convention recommended that each District establish a Special Ministries Board whose duty, among others, would be to ferret out these "lost souls" and serve them with the Means

of Grace regularly. Most Districts are complying. Others, through local church federations, have been giving such services for many years, and what blessed fruits they have gathered for the Lord!

You Helped Find Martha

There is, for example, the story of Martha. From childhood she was an invalid, confined to a wheelchair or a bed. Her mother died when she was very young, and her father was disabled. She became a ward of public charity. One of our institutional pastors found her in an old people's home, alone, afraid, without hope. He told her the story of our compassionate Savior and the most precious gift He has for any of us, the gift of forgiveness for sin through His love and the promise of a perfect life to come when one day we shall join Him in heaven. She became interested and in due time was baptized and confirmed. Today, 30 years later, she is still a faithful attender at chapel services in a convalescent home and

receives the Sacrament every month. Her only hope and reason for living is to see the fulfillment of her Savior's gracious promises.

How many such people could you find in your community, in the shadow of your church? Most of us are unaware of them until one of our loved ones or good friends becomes institutionalized and we take this opportunity to visit them in their loneliness.

Thirty Million Plus

Throughout the U.S.A. more than 30 million people are confined in various types of facilities, many rich in physical care but destitute in soul care. Do we realize the need for our concern? What else can bring spiritual refreshment and encouragement through dreary days and sometimes years than the Truth of our living God! The spirit of man is always restless until it finds its rest in God.

Bonafide religious workers, both pastors and dedicated lay volunteers, are welcomed by administrators of institutions who sense that "missing dimension" in their residents' life, and they are most cooperative in setting up a schedule of worship services and personal invitations.

District Special Ministries Boards will set their goal in expanding existing efforts among us, not only in the large hospitals, homes, and prisons, but especially among the many smaller havens for the helpless that are often overlooked. Each has its share of seeking souls, and much there is that we can do for them.

Even our youth can be of mighty assistance in volunteering to help a concerned pastor serving souls in institutions. They can help him in bringing people to the chapel services, helping them find the hymn numbers, adding the congregational touch in singing, and helping patients back to their rooms after services. In Milwaukee we have several such groups active and what a blessing their work has been to the patients and to themselves!

(Continued on next page)

Institutional Ministry (cont.)

Wherever this kind of concern has been shown to those who have become handicapped and deprived of normal contacts, it has proved to be the beginning of new hope for the hopeless, new strength for the weak, new faith for the depressed. It has brought about a renewed feeling of kinship with the Lord and His family of believers.

After all, who but the Lord can put meaning into the life of one who sits daily under the shadow of death!

Help for Maury

Maury was one who "discovered" God through months of heavy affliction. As a youngster he had been instructed and confirmed, but later in life he forgot his God. He was stricken with a dreadful illness and was hospitalized for more than a year. Meditating on the future, he soon realized the importance of his Creator's demands and promises, but where find Him in these circumstances? An institutional pastor called on him, spoke with him about the issues of life and death, and encouraged him to attend chapel

worship. Would you believe that after a time Maury became one of the finest practicing Christians in the whole institution! Even in his days of extreme weakness he would visit other men in his ward and direct their thinking toward the Savior.

God works in a mysterious way His wonders to perform. But please remember, most often He performs His wonders through His humble helpers who are not ashamed to speak of their hope through His Word and share their manifold blessings with the less fortunate.

A. H. Schroeder

A Parish Pastor's Perspective

What's Your Spiritual Gift?

A pastor was working at his desk one Monday morning. He was studying a sermon text which included I Peter 4:10. As he pondered the words, "Each one should use whatever spiritual gift he has received to serve others," he realized that he could not preach on that text. He had little confidence that the members of his congregation knew what spiritual gifts they had. And, if they didn't know what their spiritual gifts were, how could he give encouragement to use them? Why, he wasn't even sure of his own!

Was that pastor underestimating his flock and selling them short for assuming that they did not know what their spiritual gifts were? Or is it true that far too many Christians do not know what their gift is, much less know how to put it to work for Christ?

The Bible on Spiritual Gifts

The doctrine of spiritual gifts is taught very clearly in Scripture. In Romans 12:3-8, I Corinthians 12:1-30, and Ephesians 4:7-16 we learn that the gifts of the Spirit are the following: prophesying, serving, encouraging, giving, leading, showing mercy, speaking with wisdom, speaking with knowledge, having faith, being an apostle,

teaching, miracle working, healing, helping others, administering, distinguishing between spirits, speaking with tongues, interpreting tongues, evangelizing, and being a pastor. Most of these gifts the Holy Spirit still bestows. If we want individual Christians to find joy in serving their Lord and if we want Christ's Church to grow according to His will, then we cannot neglect or overlook the doctrine of spiritual gifts.

Regarding spiritual gifts the Bible teaches the following points:

- 1) There are about 20 gifts which God the Holy Spirit distributes to the members of the Church, the Body of Christ.
- 2) The Body of Christ functions smoothly and effectively, according to the plan of the Designer, when the spiritual gifts are applied in the proportion given by the Holy Spirit.
- 3) Each Christian has at least one of the spiritual gifts, often more.
- 4) As a faithful steward each Christian should use his gift(s) for the upbuilding of Christ's Church at large.

What Is Your Spiritual Gift?

Do you know your spiritual gift? If you do, are you employing it in Christ's service? If you do not know your spiritual gift, do you know how to discover it?

C. Peter Wagner, in his book, "Your Church Can Grow," suggests the following five steps for discovering your spiritual gift:

1) "Explore the possibilities. Read and study the lists of gifts in the New Testament. Know the options that appear in the Word of God so that you have something rather concrete to look for as you move ahead.

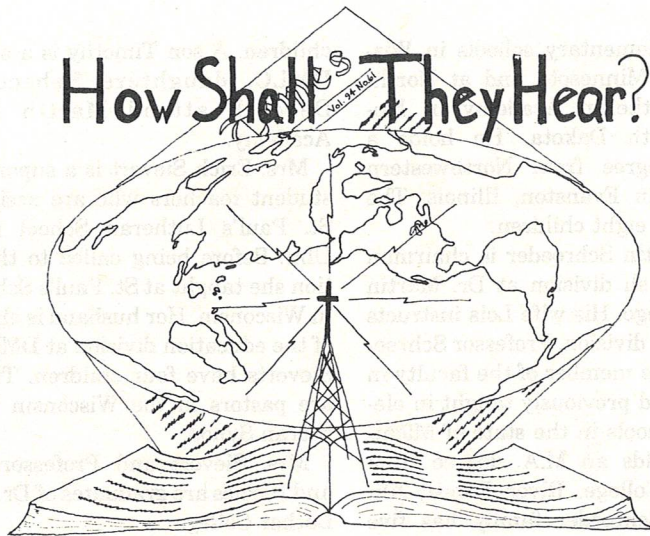
2) "Experiment with as many as possible. If you do not try a particular gift, you will have a hard time knowing whether you have it or not. Obviously there are some gifts in the list that are hard to know how to experiment with. No one should jump off a tall building to see if he has the gift of miracles, for example. But many of them, including the gift of evangelist, lend themselves to serious experimentation.

3) "Examine your feelings. If you try a gift out and enjoy doing it, that is a good sign. On the other hand, if you find yourself disliking the task the gift involves, that in itself is a fairly good sign that God hasn't given it to you.

4) "Evaluate your effectiveness. Spiritual gifts are functional. . . . If you begin to think you have a certain spiritual gift be sure that you see the appropriate results when you use it. If you get no results, you may not have the gift.

(Continued on page 29)

How Shall They Hear?



“HOW SHALL THEY HEAR?”

These words, penned by St. Paul some 1900 years ago to the Christians at Rome, express his deep interest, his concern that the precious Gospel message of Jesus Christ be spread to the countless millions who had not yet heard it.

The importance of this work was made very clear by our Savior when He said: “HE THAT HEARETH MY WORD, AND BELIEVETH ON HIM THAT SENT ME, HATH EVERLASTING LIFE” (John 5:24).

Today there still remain countless millions who have not had the opportunity to hear the saving message of the pure Gospel. As Christians who are privileged to hear that Gospel proclaimed every Sunday from the pulpits of our local congregations — this is a very great concern.

Each year our Wisconsin Lutheran Seminary sets aside several days during which we turn our attention specifically to this concern. This is the purpose of the annual Mission Seminar.

This year February 13, 14, and 15 have been chosen as a time during which we shall focus our attention on how we Christians can most effectively carry out our Savior's command to “PREACH THE GOSPEL TO EVERY CREATURE.”

In St. Paul's day the task was a large one, the workers were few, and the means somewhat limited. Today the task is still a large one and the workers are still far too few. But the means open to us for the spreading of the Gospel have increased greatly with the invention of modern printing and distribution methods, radio, and TV.

Mass media communication is the order of the day. Therefore this year's Mission Seminar will focus its attention on how we can use mass media in mission work. With this as the subject, St. Paul's words, “HOW SHALL THEY HEAR?” form a very fitting theme for the 1977 Mission Seminar.

Each of the three days of the seminar will begin with a worship service in the Seminary chapel at 9:20 A.M. The rest of the morning will be filled with lectures by experts in the various fields of mass media.

On Tuesday and Wednesday afternoons, beginning at 1:30 P.M., two workshops will be run simultaneously. The one will deal with the proclamation of the Gospel via radio and TV. In this workshop, which will be led by people knowledgeable in the field, actual tapes and programs of varying lengths will be produced.

The other workshop will center around the production of printed materials as effective tools for spreading the Gospel. In this workshop also, actual materials will be produced.

Both workshops are being conducted on each of the two afternoons to permit those who can spare only one afternoon to get a taste of how TV, radio, and the printed word can be used effectively in mission work.

Activities are also planned for Tuesday and Wednesday evenings. Tuesday evening at 7:30, Pastor Edgar Hoencke, Executive Secretary of the Board for World Missions, will bring us current information on the World Mission program of our Synod. A multimedia presentation on a number of our foreign mission fields will be shown.

Pastor Norman Berg, Executive Secretary of the General Board for Home Missions, will speak concerning the Home Mission program of the WELS on Wednesday evening at 7:30. Once again there will be a multimedia presentation, this time dealing with home missions.

The student body and faculty of the Seminary invite all interested pastors, teachers, and laymen to attend any or all of the sessions of Mission Seminar — 1977. We are confident that you will find it a very enlightening and inspiring experience.

Thomas C. Fischer

155 Years of Teaching

In a Sunday-evening service, held in the chapel at Dr. Martin Luther College, New Ulm, Minnesota, on November 14, 1976, five DMLC faculty members were recognized for a combined total of 155 years of teaching. Professors A. Kurt Grams and Waldemar Nolte each have taught 40 years, and Mrs. Erich Sievert and Professors Glenn Barnes and Martin Schroeder have taught 25 years each.

Liturgists for the service were President Conrad Frey and Pastor Otto Engel. Prof. Heinrich Vogel of Wisconsin Lutheran Seminary, brother-in-law of Professor Nolte, delivered the sermon, basing his remarks on 1 Chronicles 16:8. The College Chorale, conducted by Prof. James Engel, sang two numbers. One was Buxtehude's “God Shall Do My Advising.” A string ensemble accompanied the choir. Prof. R. Schilling presided at the organ. A reception for the jubilarians was held after the service in the college cafeteria.

Prof. G. Barnes joined the DMLC faculty in 1966, after having taught in elementary schools in Wisconsin since graduation. He is a member of the DMLC education division. He holds a Doctor of Education degree from Marquette University. The Barnes have four children. Their daughter Ann attends Martin Luther Academy.

(Continued on next page)

155 Years of Teaching (cont.)

Prof. A. Kurt Grams is registrar and also a member of the education division. Before he became a member of the DMLC faculty in 1970, he taught in elementary schools in Chicago, Cleveland, and Milwaukee, and in high schools in Chicago and Long Island. He holds a Doctor of Education degree from New York University. Professor and Mrs. Barnes have four children, one of whom attends Winona State University.

Prof. W. Nolte, a member of the music division at DMLC, has been on the faculty since 1962. Prior to that he

taught in elementary schools in Wisconsin and Minnesota and at Northwestern Lutheran Academy in Moberg, South Dakota. He holds a master's degree from Northwestern University in Evanston, Illinois. The Noltes have eight children.

Prof. Martin Schroeder is chairman of the English division at Dr. Martin Luther College. His wife Lois instructs in the music division. Professor Schroeder became a member of the faculty in 1963. He had previously taught in elementary schools in the state of Michigan. He holds an M.A. degree from Concordia College, River Forest, Illinois. The Schroeder family has five

children. A son Timothy is a senior at DMLC, daughters Rebecca and Deborah attend Martin Luther Academy.

Mrs. Erich Sievert is a supervisor of student teachers who are assigned to St. Paul's Lutheran School in New Ulm. Before being called to this position she taught at St. Paul's School and in Wisconsin. Her husband is chairman of the education division at DMLC. The Sieverts have four children. Two sons are pastors in the Wisconsin Ev. Lutheran Synod.

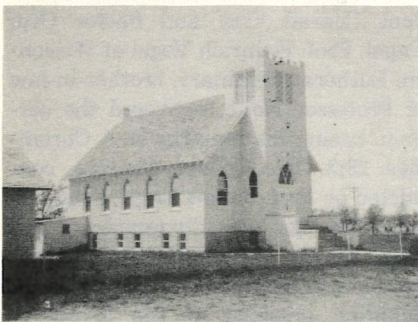
Mrs. Sievert and Professors Nolte and Barnes are graduates of Dr. Martin Luther College.

Direct from the Districts

Dakota-Montana

Part of Parish on Wheels Celebrates 50th Anniversary

On November 7, 1976, Christ Lutheran Church of Morrystown, South Dakota, celebrated the 50th anniversary of the dedication of its house of worship. The congregation's pastor, the Rev. Paul Heidrich, served as liturgist in the anniversary service. The guest speaker was one of the congregation's former pastors, the Rev. Clarence Koepsell, Oshkosh, Wisconsin.



Christ Church, Morrystown, SD

Christ Lutheran Church was officially organized 57 years ago on October 26, 1919. The church was built in 1926 at a cost of \$3,610. In 1944, the congregation at Morrystown joined hands with Bethlehem Ev. Lutheran in Watauga and St. Paul's Ev. Lutheran in McIntosh, South Dakota, to form a self-supporting parish. In June, 1971, St. John's Ev. Lutheran in Paradise, North Dakota, was added to the parish. In 1950, Christ Lutheran started a Chris-

tian day school with an enrollment of seven. In 1965 the school was closed due to small enrollment. Teacher David Farstad and Pastor Keith Roehl are sons of the congregation. Janice Hanson, Rosemary Roehl, and Memory Miller, daughters of the congregation, became Christian-day-school teachers.

The total baptized members of the four-congregation parish is 269. Serving the parish on Sundays requires a round trip of 80 miles. The pastor lives in Morrystown.

The Gospel, in the true sense of the word, is carried on wheels in this part of the Dakotas. Many miles are burned up preaching and teaching the Gospel of Christ. The price of gas at the local pump is 69 cents a gallon. But the people out here know it's worth that and more to have the greatest treasure of all, Jesus Christ!

And that's what the anniversary of Christ Lutheran was all about — thankfulness for having Christ the Savior!

Nebraska

New Beginnings in Cheyenne

October 10, 1976, was a day of special ceremonies for Good Shepherd Ev. Lutheran Church, Cheyenne, Wyoming, as the members broke ground for their new church building. On the basis of Psalm 119:22, Pastor Philip Schwerin reminded the members of the privilege of erecting a new building to

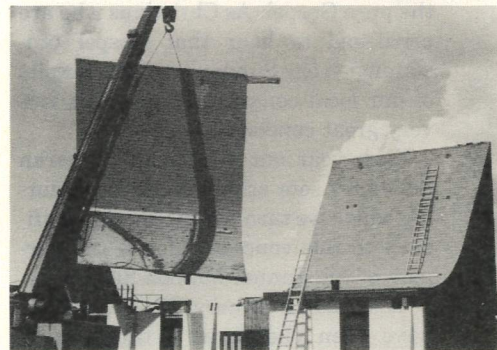
the praise of God, where they could continue to learn from His Holy Word.

The building will be constructed at a cost of \$170,000 by Professional Design Builders of Loveland, Colorado. It will include a sanctuary, fellowship hall, kitchen, and pastor's study.

Good Shepherd was organized as a mission congregation in 1973 and presently numbers over 60 souls.

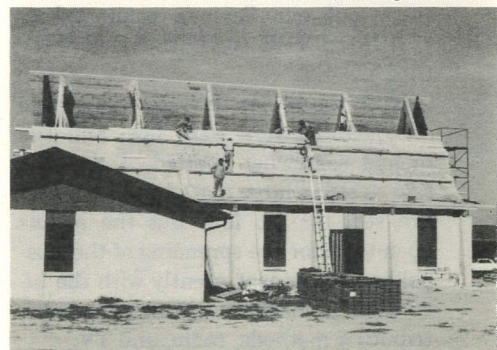
Update on Salt Lake City

Our readers will remember the report of the grave loss by fire sustained by the members of Prince of Peace Ev. Lutheran Church, Salt Lake City,



Removing charred roof

Repairing roof



Utah, last May 20. After two unbelievable delays lasting through the summer and fall, reconstruction resumed and the congregation celebrated Christmas in its new church building. The first chapel was used only three weeks before fire destroyed it.

Pastor William Goehring reports that, if anything, enthusiasm is running at an even higher pitch now than when the chapel was completed the first time. Perhaps this is because the congregation is even more deeply appreciative of what an important tool and blessing it is to have its own chapel. Their enthusiasm is truly evidence of "the excellency of the power of God, and not of us." We see our fellow Christians "troubled . . . yet not distressed; cast down, yet not destroyed" (II Cor. 4:7-9).

Southeastern Wisconsin

Emmanuel Observes 125th

The members of Emmanuel Ev. Lutheran Church, Hartford, Wisconsin, were privileged to thank God for 125 years of grace and blessings in a combined anniversary and confirmation reunion service on October 3, 1976.

Two former pastors of the congregation preached the festival sermons. Pastor Alfred Schewe reminded the members and friends on the basis of I Corinthians 1:4-9 of how bountifully the Lord had poured His grace on them these many years through His Word of Truth. Pastor Herman Cares exhorted former confirmands of Emmanuel, on the basis of John 5:39-47, to remain faithful to the Word as he led them in spirit on a tour through the chief doctrines of the Bible as they are presented in Luther's Small Catechism.

The first recorded service at Emmanuel was conducted by Pastor Jacob Conrad on October 5, 1851. The congregation then numbered six families and 20 communicants. It was received into fellowship with the Wisconsin Synod in 1854.

The first church, built of logs, was dedicated to the service of the Triune God in 1851. The second church, a frame building, was built in 1861. The present church, of brick construction, was built in 1899 at a cost of \$4,823. The parsonage was built in 1911.

Until 1909 the congregation was served by pastors of sister congregations. Teachers were called to provide a

Christian training for the children by teaching summer school six months of the year from April 1 to October 1, five days of the week. The instruction included German reading and writing as well as Bible history and Catechism.

In 1909 Emmanuel received its first resident pastor in the person of Pastor Julius Uhlman. Since then the pastors have taken charge of the summer school. Since the organization of the Sunday school in 1957, the summer school has become a vacation Bible school of 20 half days.

Pastor Uhlman was succeeded by Pastors Herman Cares, Alfred Schewe, Frank Senger, Philipp Huebner and, since 1962, Herbert Lemke. One son of the congregation, Eugene Roecker, was ordained into the holy ministry in 1974. Emmanuel is part of a dual parish together with Zion of Theresa. To express its thanks to God, the congregation chose to have the exterior of the church renovated for the anniversary.

Emmanuel — "God with us." May Christ Jesus, our Emmanuel, ever be with us in Word and Sacrament! May He continue to establish the work of our hands so that His name may be hallowed and His kingdom come in our midst! "Yea, the work of our hands establish Thou it" (Ps. 90:17).

CALL FOR ADDED NOMINATIONS MICHIGAN LUTHERAN SEMINARY

Since the original list of nominees for the vacant music professorship at MLS contained only five names, and since some of the men nominated have recently accepted other calls or returned our call, the Board of Control asks the voting members of the Synod's constituency to submit added nominations for the vacant professorship. The nominees should be qualified to work in the MLS music department. This includes teaching classes in music theory, directing the band and some class choruses, and assisting in the administration of the piano program. Candidates should also be qualified to teach in some academic field.

Nominations and pertinent data should be in the hands of the undersigned no later than February 12, 1977

Mr. Milton Bugbee, Secretary
MLS Board of Control
206 South Alp
Bay City, MI 48706

CHANGES OF ADDRESS

(Submitted through the District Presidents)

Pastors:

Hagedorn, Harold J.
4660 Hogan Dr.
Fort Collins, CO 80521
MacKain, Richard W.
117 SE 10th Ave.
Pampano Beach, FL 33060
Otto, Robert G.
3418 15th Street
Kenosha, WI 53140
Roth, Ronald D.
3773 S. 2nd Street
Milwaukee, WI 53207

Spiritual Gift (cont.)

5) "Expect confirmation from the body. No gifts can be discovered alone. Why? Because they are members of a total organism, the body. If you have a spiritual gift, it will fit with the others. Other Christians will recognize your gift and confirm that you have it. If you think you have a gift, but no one else agrees you have it, be very suspicious of your assessment in the matter.

"Once these five steps are taken and surrounded with much prayer, you should be able to answer clearly and concisely when asked: 'What is your spiritual gift?'"

We wouldn't want to agree with everything that Mr. Wagner says in his book, but he does give us some food for thought regarding spiritual gifts. One of the greatest tragedies in Christ's Church of our times is that far too many Christians are neglecting the faithful use of their spiritual gifts. Such neglect forces pastors, their wives, and a few faithful lay people to try to fill the gaps, often when they do not have the spiritual gifts. How can the body work well then?

Thomas B. Franzmann

OFFER

Christ Ev. Lutheran Church, Zumbrota, Minnesota, offers free and postpaid to a mission congregation an off-white altar frontal with gold tassel trim and a pulpit antependium to match. Write: Pastor Herbert F. Muenkel, Box 192, Zumbrota, MN. 55992.

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Engel, Michael L., as pastor of Salem, 2400 N. Cramer St., Milwaukee, Wisconsin, on November 21, 1976, by K. Mahnke (SEW).
Hagedorn, Harold J., as pastor of St. Peter Ev. Lutheran, Fort Collins, Colorado, on December 5, 1976, by D. Bode (Neb.).
Kaminaki, LeRoy L., as pastor of St. John, Centuria, Wisconsin (additional charge), on December 12, 1976, by F. Tabbert (Minn.).
MacKain, Richard W., as pastor of Ocean Drive Lutheran Church, Pompano Beach, Florida, on December 12, 1976, by R. Litke (SAtl.).
Otto, Robert G., as instructor at Shoreland Lutheran High School, Kenosha, Wisconsin, on December 19, 1976, by E. Greve (SEW).
Raabe, Richard G. Jr., as pastor of Holy Trinity, Wyoming, Michigan, on November 21, 1976, by P. Bell (Mich.).
Roth, Ronald D., as associate pastor at St. Lucas, Milwaukee, Wisconsin, on December 12, 1976, by C. S. Leyrer (SEW).
Schaumburg, Glen A., as pastor of St. Matthew, Niles, Illinois, on November 28, 1976, by D. Deuschlander (SEW).
Vogel, Vaughn H., as pastor of Our Savior, Zion, Illinois, on November 14, 1976, by K. Gawrisch (SEW).

Teachers:

Moldenhauer, Robert, as teacher at Trinity, Kaukauna, Wisconsin, on August 29, 1976, by J. Mattek (N.Wis).
Rodmyre, Stephan, as teacher at Trinity, Kaukauna, Wisconsin, on August 29, 1976, by J. Mattek (N.Wis.).

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

CALIFORNIA PASTORAL CONFERENCE

Date: January 24-25, 1977; Communion service at 10:00 a.m.

Place: Reformation Lutheran Church, San Diego, California.

Preacher: D. Valleskey.

Agenda: Exegesis of Hebrews 3:1-4:2; A. Beyersdorf; How Reliable Are the Masoretic Text and the Septuagint in Translating the Old Testament; F. Bivens; Varieties of Legalism in the Evangelical Vineyard; M. Burk; The Pursuit of Excellence in Our Preaching; T. Franzmann; A Study of Fasting in the Scriptures and the Life of the Church; J. Prange.

L. Lange, Secretary

BLACK CANYON DELEGATE CONFERENCE

Date: February 1-2, 1977.

Place: Emmaus Lutheran Church, Phoenix, Arizona.

Preacher: C. Huska.

Agenda: Transcendental Meditation: H. Reaume; An Isagogical Study of I, II, and III John: P. Fetzer; Polemics in Christian Education: C. Stevert.

P. Koelplin, Secretary

DAKOTA-MONTANA

WESTERN WINTER PASTORAL CONFERENCE

Date: February 15, 1977.

Place: Zion Ev. Lutheran Church, Mobridge, South Dakota.

Agenda: *Apology of the Augsburg Confession*, Article VI: G. Richmond.

R. P. Pless, Secretary

MICHIGAN

COLONIAL PASTORAL CONFERENCE

Date: January 18-19, 1977; Communion service at 9:00 a.m.

Place: Atonement Lutheran, Baltimore, Maryland; C. Pagel, host pastor.

Preacher: D. Scherbarth (D. Pagel, alternate).

Agenda: *Augsburg Confession*, Article IX, Baptism: R. Balza; Exegesis of Exodus 20:1-6: P. Schweppe; Group Sermon Study on I Corinthians 12:27-13:13; 14:12b-20, and II Corinthians 4:3-6.

D. Scherbarth, Secretary

SOUTHEASTERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: January 24-25, 1977; 10:00 a.m.

Place: Peace, Livonia, Michigan; K. Vertz, host pastor.

Preacher: L. Hallauer (W. Henning, alternate).

Agenda: Discussion of *Gesetzlich Wesen Unter Uns*: H. Engel; Misconceptions of Children in Their Religious Instruction and How To Avoid Them: H. Achey; The Soul: E. Fredrich; Daniel 3: K. Strack; Special Report from Committee on Prebudget Subscription as it Related to Synodical Fiscal Policy: K. Krauss.

Note: Send excuses to the host pastor.

D. Schulz, Secretary

MINNESOTA

MANKATO PASTORAL CONFERENCE

Date: February 1, 1977, 9:00 a.m. Communion service.

Place: St. Peter's, St. Peter, Minnesota; O. Lindholm, pastor.

Preacher: A. Stuebs; (V. Voss, alternate).

Agenda: Exegesis in II Timothy 4: O. Lindholm (alternate); Exegesis on I Corinthians 1: E. Peterson; A Study of Transcendental Meditation: M. Birkholz (alternate); Fund-Raising Activities in the Church in the Light of Stewardship Principles: W. Noffsinger; Questions of Casuistry.

Note: Please excuse to the host pastor.

W. E. Wagner, Secretary

REDWOOD FALLS PASTORAL CONFERENCE

Date: February 15, 1977; 9:00 a.m.

Place: St. John's Ev. Lutheran Church, Redwood Falls, Minnesota; E. O. Schulz, host pastor.

Preacher: J. Miller; P. Schlenner, alternate.

Agenda: Textual Criticism in the Light of the Lutheran Confessions and its Application to the New International Version Bible; A. Koelplin; What Should Be the Priorities Which a Pastor Sets for Himself in the Parish? R. Hellmann; Conference Business.

Note: Please send excuses to the host pastor.

L. Hohenstein, Secretary

RED WING PASTORAL CONFERENCE

Date: January 25, 1977.

Place: St. John's Ev. Lutheran Church, Bear Valley, Minnesota; T. Haar, host pastor.

Preacher: P. Otto (J. Ruppel, alternate).

Agenda: *Gesetzlich Wesen Unter Uns*, Part 2: L. Cross; Zechariah, chapter 6: R. Kuznicki.

W. A. Meier, Secretary

ST. CROIX PASTORAL CONFERENCE

Date: February 8, 1977; Communion service at 9:00 a.m.

Place: Pilgrim Lutheran, Minneapolis, Minnesota; K. Schroeder and D. Waage, host pastors.

Preacher: C. Ziemer (D. Koepplin, alternate).

Agenda: An Exegetical Study of I Corinthians 12:28; D. Tiarks; An Evaluation of the Lutheran Charismatic Movement: D. Koepplin.

K. Schroeder, Secretary

NEW ULM PASTORAL CONFERENCE

Date: February 16, 1977; 9:30 a.m.

Place: St. John's, New Ulm, Minnesota

Preacher: J. Schneider (H. Russow, alternate).

Agenda: Transcendental Meditation: F. Nitz, Exegesis of I Corinthians 9: H. Jaster.

L. Mever, Secretary

CROW RIVER PASTORAL CONFERENCE

Date: February 16, 1977; 10:00 a.m. Communion service.

Place: St. Paul's Ev. Lutheran Church, Litchfield, Minnesota.

Agenda: Article I of the *Epitome of the Formula of Concord*, Original Sin, with present day applications: W. Oelhafen.

J. Moldenhauer, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: February 8, 1977; 9:00 a.m. Communion service.

Place: St. John Ev. Lutheran Church, Appleton, Wisconsin (six miles north on Highway 47); F. Zaring, host pastor.

Preacher: R. Christman; C. Schlei, alternate.

Agenda: Exegesis of Psalm 11: F. Heidemann (Psalm 12: J. Schwewe); Exegesis of I Peter 5:7-14: A. Wood (I Peter 1: P. Geiger); Sermon Techniques that Turn Listeners On and Off: L. Koenig (Methods of Birth Control in the Light of Scripture: W. Borgwardt); The Gospel for the Third Sunday after Epiphany: R. Engel (Gospel for the Fourth Sunday after Epiphany: R. Muetzel); *Talk about the Savior* film; Questions of Casuistry.

R. Ash, Secretary

WINNEBAGO TEACHERS' CONFERENCE

Date: February 10-11, 1977; 9:00 a.m.

Place: St. John Church and School, Two Rivers, Wisconsin.

Agenda: **Thursday:** Making the Church Service Come Alive for Children: Prof. B. Backer; Professional Growth — A Faculty Project: J. R. Schultz; **Friday:** Sectionals and Workshops: Teaching of Note Taking, Outlining, and Reporting: E. Baer; Hyperactive Child: J. Juern; Creativity in the Classroom: D. Enter and D. Behm; Art Appreciation for Lower and Intermediate Grades: H. Meyer and F. Meinel; Tumbling and Pyramid Building: P. Hartwig; Kindergarten — Pretesting, Readiness, Pros and Cons of Nursery School: L. Stephenson; Science — Nature Hikes: R. Ash; Church Choirs — Music to Make the Service Come Alive: Prof. B. Backer. D. Fehlauer

WINNEBAGO PASTORAL CONFERENCE

Date: February 14, 1977; 9:00 a.m.

Place: Grace Lutheran Church, Oshkosh, Wisconsin.

Preacher: W. Zickuhr; T. Zuberbier, alternate.

Agenda: *Smauld Articles*, Part II: L. Pankow; Exegesis of Titus, chapter 1: A. Tiefel; Discussion of C. Lawrenz' Article, *A Definitive Study of Proselytizing*: P. Kolander.

S. Stern, Secretary

PACIFIC NORTHWEST

MISSIONARY CONFERENCE

Date: February 1-2, 1977; Communion service at 11:00 a.m. on February 1.

Place: Bethesda, Portland, Oregon.

Preacher: D. Gieschen.

Agenda: Discussion on Mission Handbook: D. Gieschen; Serving a Mission Congregation with Emphasis on Evangelism: D. Bode; Commission on Evangelism Report; Mission Board Report.

D. Bode, Secretary
District Mission Board

SOUTHEASTERN WISCONSIN

METROPOLITAN MILWAUKEE LUTHERAN TEACHERS' CONFERENCE

Date: February 17-18, 1977.

Place: Trinity Lutheran School, 1060 White Rock Ave., Waukesha, Wisconsin 53186; C. Krug, pastor, and M. Rauschke, principal.

Agenda: **Thursday, February 17**

9:00 Opening Service
9:25 Business Meeting
10:15 Personal Discipleship: Pastor J. Parcher.

1:00 Workshops

3:00 Closing

Friday, February 18

9:00 Opening Service

9:30 Workshops

1:00 Workshops

3:00 Closing

M. Hein, Chairman

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Date: February 15, 1977; 9:30 a.m.

Place: St. Paul's, Hillsboro, Wisconsin.

Preacher: D. Falck (K. Gast, alternate).

Agenda: Colossians 1:19-29: F. Werner; Colossians 2: H. Winkel; What Is Engagement? M. Schwartz; Memorial Study on "Meeting Contemporary Publication Needs in the WELS": L. Martin, R. Kloehn, and H. Winkel; The Sermon, Its Introduction: M. Herrmann.

R. W. Kloehn, Secretary

APPOINTMENT

Pastor Larry Ellenberger, Manitowoc, Wisconsin, has been appointed chairman of the Northern Wisconsin District Board for Parish Education, filling the unexpired term of Pastor Arnold Meyer, who asked to be relieved of the assignment.

C. W. Voss, President

Northern Wisconsin District

APPOINTMENT

Pastor Lynn A. Schroeder of Bethany Evangelical Lutheran Church, Saginaw, Michigan, has been appointed a member of the Michigan Lutheran Seminary Board of Control. Pastor Schroeder will fill the vacancy created by the resignation of Pastor Kenneth Vertz, who had submitted his resignation for reasons of health.

Oscar J. Naumann, President

1977 YEARBOOK 1977

The Official Directory of the

Wisconsin Ev. Lutheran Synod

The WELS *Yearbook* contains a complete listing of the Synod and its 10 Districts; the name, address, telephone number of all pastors, professors, missionaries, and teachers; the name, location, and time(s) of service(s) of all congregations; a listing of all seminaries, colleges, academies, area high schools, elementary schools, and charitable institutions; a listing of all mission workers, campus pastors, and military contact pastors; and a directory of the pastors, teachers, and congregations of the Evangelical Lutheran Synod.

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NOTICE

The next regular plenary session of the Board of Trustees is scheduled for February 14-15, 1977.

Business to be acted on is to be submitted to the Executive Secretary of the Board with copies to be furnished the Chairman of the Board no later than ten days prior to the meeting date.

Norval W. Kock, Secretary
Board of Trustees

NEW WELS CHURCHES

NAMES WANTED

EDEN PRAIRIE, MINNESOTA

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

GRAND RAPIDS + BEMIDJI, MINNESOTA

Please send names of WELS members or prospects for the exploratory congregation at Grand Rapids, Minnesota, and for St. Mark's mission at Bemidji, Minnesota, to Pastor Lee Vaccarella, 1209 Bemidji Avenue, Minnesota 56601; phone (218) 751-6334.

EXPLORATORY

BOULDER, COLORADO

Exploratory services in Boulder, Colorado, are now being held at the Crist Mortuary Chapel, 34th Street and the Longmont Diagonal (Hwy. 119), in northeast Boulder. The worship service begins each Sunday at 7:45 a.m., followed by Bible class at 8:30 a.m. Please send names of prospects to: Pastor Walter Westphal, 1217 17th Avenue, Longmont, CO 80501; phone (303) 776-5528. Boulder area residents may call the following local numbers for information on the services: 499-5253 or 494-6897.

GRAND RAPIDS, MINNESOTA

Exploratory services are being held in Grand Rapids, Minnesota, on Sunday evenings at 7:00 at the Public Library, 21 NE 5th Street, Grand Rapids, Minnesota. For Sunday school and Adult Bible class information contact Mr. Larry Czeskleba, (218) 326-2615. Please submit names to Pastor Lee Vaccarella, 1209 Bemidji Avenue, Bemidji, Minnesota 56601, phone (218) 751-6334.

AUDIO-VISUAL AIDS

Talk about the Savior (F-13-TAS)
1975 26 minutes 16mm Color

The marital problems of Mr. and Mrs. Charles Thomas have reached a bitter climax. Charles storms out of the house and heads for the airport to get away, anywhere, hoping to leave his troubles and sins behind.

On the plane he meets Peter Stone, a lay witness for Christ. Peter strikes up a conversation with Charles, gives him a chance to tell of his troubles, and then, alert to the golden opportunity for Christian witnessing, speaks of sin and grace to this sin-burdened soul. Charles is encouraged by Peter to confess his sins and is shown that Jesus is his Savior and the supplier of eternal life as a free gift.

The film should help Christians recognize witnessing opportunities and can be used as a training tool with the evangelism program bearing the same title as the film, "Talk about the Savior."

This film was produced by the WELS Commission on Evangelism and can also be obtained from your District Evangelism Committee chairman.

Follow Me (S-14-FLM)
1976 12 min. T & M Color

Produced by our Synod's Stewardship Office, this filmstrip carries out the "Follow Me" theme in dialogue form. Originally designed to

CHANDLER, ARIZONA

Exploratory Services are being conducted at 9:15 a.m. on Sundays at Knox School, 700 W. Orchid Lane, Chandler, Arizona. Send names of interested people to Pastor Daniel Pautz, 904 Roosevelt, Tempe, Arizona 85281; or phone (602) 967-3277

LIMA, OHIO

Exploratory services are being conducted every Sunday evening at 7:00 p.m. at the Seventh Day Adventist Church, on Spencerville Road, across from Woodlawn Cemetery, in Lima, Ohio. Please submit names to Pastor Donald D. Laude, 305 N. Main St., Jenera, Ohio 45841, phone (419) 326-5331.

TIME AND PLACE

ANTIGO, WISCONSIN

Ascension Ev. Lutheran Church of Antigo, Wisconsin, announces that its worship services are held on Saturday evenings at 7 p.m.; children's class and adult Bible class at 6 p.m. The location remains at the Production Credit Association building, 713 Sixth Avenue, one block south and 1/2 block west of the traffic light on US 45 and 64. For information contact Pastor Dean Fleming, Route 1 Box 402, Pelican Lake, Wisconsin 54463; phone (715) 487-5484.

SCOTT AFB BELLEVILLE, ILLINOIS

Divine Savior Lutheran Church is conducting worship services at Augustine's Restaurant, Highways 460 and 158 in Belleville, Illinois. Service time is 11:00 a.m. Please submit names to Pastor Peter Berg, 1830 St. Catherine St., Florissant, Missouri 63033.

SCOTTSBLUFF, NEBRASKA

King of Kings Lutheran Church is worshipping at the Scottsbluff Inn, Hwy. No. 26 at 21st Ave., Scottsbluff, Nebraska. Worship services begin at 10:00 a.m., followed by Sunday school at 11:00 a.m. To submit names of people moving into the Nebraska panhandle area and for information please write or call: Pastor A. L. Schmeling, 2917 Park Lane Road, Scottsbluff, Nebraska 69361; phone (308) 632-8174.

accompany the 1976 stewardship materials, the narrators discuss the meaning of the Savior's invitation to follow Him to the fields, to freedom, to fulfillment, and to forever, emphasizing the fact that stewardship is much more than giving money. This presentation uses slides rather than a filmstrip so that pictures of local programs can be included. Since the commentary moves rapidly at times, a mechanized slide projector is a must. — These slides may also be purchased from the Stewardship Office.

Grace to Share (FS-64-GTS)
1975 18 min. T & M Color

This unique presentation on Christian stewardship uses a series of special effects not usually found on filmstrips. Produced by our Stewardship Office, it was originally intended to accompany the 1975 stewardship program, but may be used by congregations for a general discussion of stewardship. It asks the Christian to reconsider his personal sharing in the light of all that God has given us. Since it is aimed at adults who have some grasp of current social problems, it is not well suited for grade-school children. — This filmstrip may also be purchased from the Stewardship Office.

Order from:
Audio-Visual Aids
c/o Northwestern Publishing House
3624 W. North Ave.
Milwaukee, Wisconsin 53208

HONOLULU, HAWAII Change of Location

St. Paul Ev. Lutheran Church of Honolulu, Hawaii, is holding worship services at Salt Lake Elementary School, 1131 Ala Liliiko Street. Worship is at 9:30 a.m., Sunday school and Bible study at 10:45 a.m. For more information contact: Pastor W. H. Wietzke, 1519 Nehoa St. No. 101, Honolulu, Hawaii, 96822; telephone (808) 955-4164.

NORTH SUBURBAN PITTSBURGH, PA CHANGE IN WORSHIP LOCATION

Bethany Lutheran Church of the North Hills (WELS mission formerly meeting in Glenshaw) is now holding its worship services in the community room of the People's Savings Association at 4773 Route 8, Allison Park, one mile south of Exit 4 of the Pennsylvania Turnpike. Worship services are at 9:30 a.m. and Bible classes for all ages at 10:45 a.m. For more information, or if you have names of WELS members or prospects in our area, contact Pastor Harry K. Bartels, 206 Circle Drive, Glenshaw, PA 15116; phone (412) 487-2396.

WINTERING ON THE NORTH SUNCOAST

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

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Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Eleven months ended November 30, 1976

	Subscription Amount for 1976	1 ¹ / ₂ of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 351,776	\$ 322,461	\$ 330,365	102.5
Dakota-Montana	218,873	200,634	207,155	103.3
Michigan	1,115,796	1,022,813	968,821	94.7
Minnesota	1,177,243	1,079,139	1,122,229	104.0
Nebraska	221,420	202,968	208,935	102.9
Northern Wisconsin	1,247,301	1,143,359	1,114,696	97.5
Pacific Northwest	99,040	90,787	103,263	113.7
Southeastern Wisconsin	1,542,708	1,414,149	1,333,980	94.3
Western Wisconsin	1,465,523	1,343,396	1,273,774	94.8
South Atlantic	71,860	65,872	72,781	110.5
Total — 1976	\$7,511,540	\$6,885,578	\$6,735,999	97.8
Total — 1975	\$7,042,363	\$6,455,499	\$6,096,150	94.4

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended November 30, 1976 with comparative figures for 1975

	Twelve months ended November 30		Increase or Decrease*	
	1976	1975	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$7,725,109	\$6,910,724	\$814,385	11.8
Pension Plan Contributions	78,992	83,769	4,777*	5.7*
Gifts and Memorials	98,791	309,051	210,260*	68.0*
Bequests	120,057	—	120,057	—
Earnings from Fox Estate	46,639	45,591	1,048	2.3
Other Income	15,674	15,647	27	0.2
Transfers from Other Funds	92,009	70,109	21,900	31.2
Total Income	\$8,177,271	\$7,434,891	\$742,380	10.0
Expenditures				
Worker-Training — Expenses	\$4,653,227	\$4,297,780	\$355,447	8.3
Worker-Training — Income	2,001,053	1,767,509	233,544	13.2
Worker-Training — Net	\$2,652,174	\$2,530,271	\$121,903	4.8
Home Missions	1,530,141	1,424,955	105,186	7.4
World Missions	1,292,920	1,195,637	97,283	8.1
Benevolences	958,766	893,760	65,006	7.3
Administration and Services	720,811	658,306	62,505	9.5
Total Operations	\$7,154,812	\$6,702,929	\$451,883	6.7
Appropriations — Building Funds	200,000	192,412	7,588	3.9
Appropriations — CEF Program	549,843	711,604	161,761*	22.7*
Total Expenditures	\$7,904,655	\$7,606,945	\$297,710	3.9
Operating Gain/Loss*	\$ 272,616	\$ 172,054*		

Norris Koopmann, Treasurer & Controller
Donald E. Wilke, Assistant Treasurer
Milwaukee, Wisconsin 53208

Note: Future cutoff dates of PBS receipts in the Synod's Post Office Lock Box are as follows:

For the month of	Cutoff Date:
January	February 7
February	March 7
March	April 7
April	May 6

WANTED

King of Kings Lutheran Church, a new mission at Scottsbluff, Nebraska, is in need of the two Rupprecht volumes for use in its Sunday school. Altar ware is also needed. Please write or call the Rev. A. L. Schmeling, 2917 Park Lane, Scottsbluff, Nebraska 69361, phone: (308) 632-8174.

ADULT CORRESPONDENCE COURSES

Persons wishing information about the non-credit adult correspondence courses on cassette-tape available from Wisconsin Lutheran College should write the college at 407 North Glenview Avenue, Milwaukee, Wisconsin 53213, to receive a course brochure.

CHAPLAIN E. C. RENZ
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Telephone: 06135-3249
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398-12-3568
Box R
APO NY 09185

CALL FOR NOMINATIONS — DMLC MUSIC

Because Prof. Meilahn P. Zahn has requested and has been granted a release from his call to permit retirement at the conclusion of the current academic year, the Board of Control of Dr. Martin Luther College, New Ulm, Minnesota, with the concurrence of the Commission on Higher Education, herewith petitions the voting constituency of the Synod to nominate candidates for a professorship in the field of music.

Candidates should be qualified to teach in the general area of music theory. In addition, candidates should have the ability, coupled with the interest, to conduct the college bands. Interest and ability in choral conducting is also desirable.

All nominations, with as much accompanying data as possible, should be in the hands of the secretary no later than January 28, 1977.

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

ART — EDUCATION

Because he will have reached voluntary retirement age but particularly for reasons of health, Prof. Adolph Wilbrecht has requested and has been granted a release from his call, effective after the end of the present academic year. To fill the impending vacancy, the Board of Control of Dr. Martin Luther College, New Ulm, Minnesota, with the concurrence of the Commission on Higher Education, herewith petitions the voting constituency of the Synod to nominate candidates for a professorship in education with emphasis on art.

Candidates should be qualified to teach art directed toward use in elementary teaching. Candidates should also be qualified to teach in the area of professional education, the specific area to be determined in consultation with the individual called.

All nominations with as much accompanying data as possible should be in the hands of the secretary no later than January 28, 1977.

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