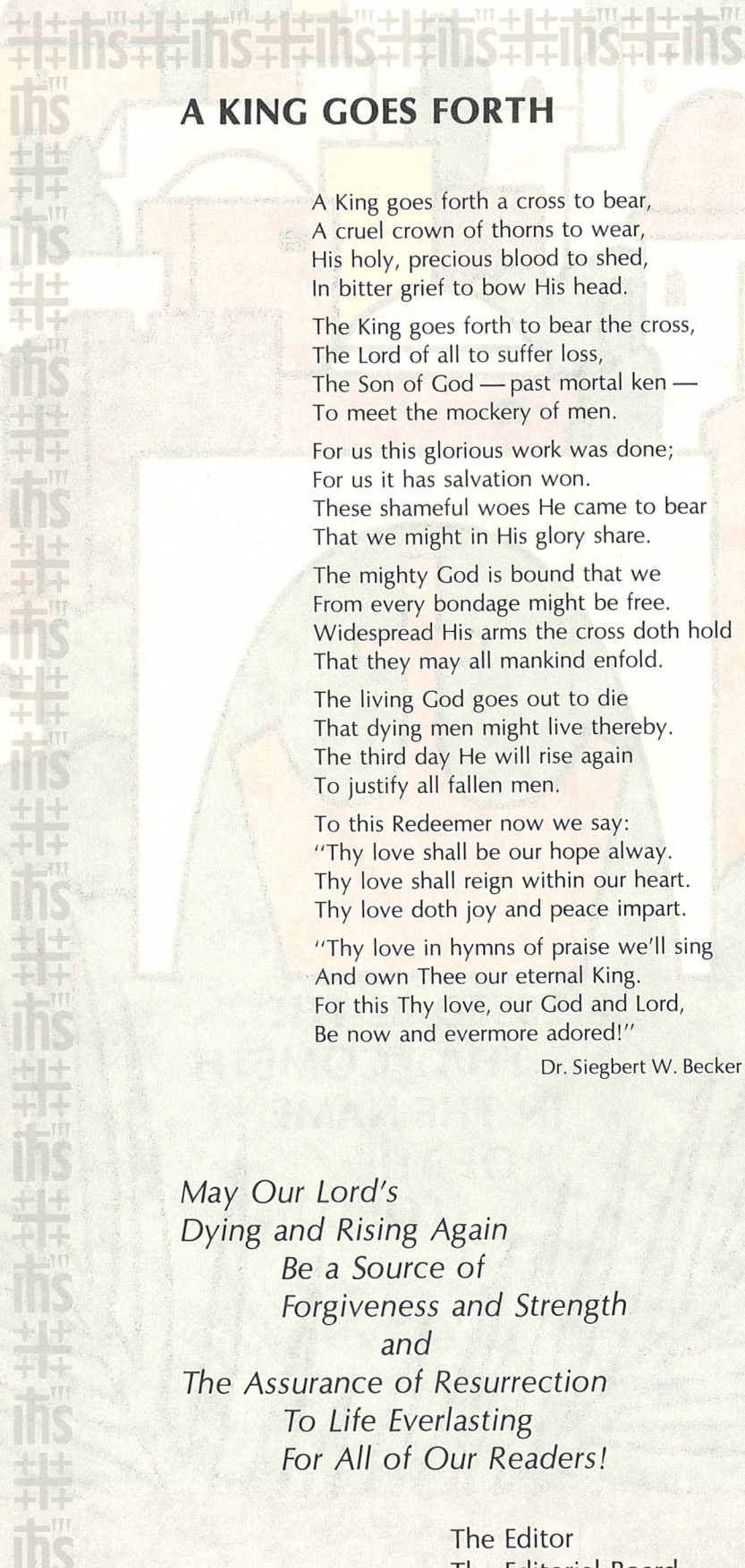


**BLESSED BE THE
KING THAT COMETH
IN THE NAME
OF THE
LORD**

*The
Northwestern Lutheran*



A KING GOES FORTH

A King goes forth a cross to bear,
A cruel crown of thorns to wear,
His holy, precious blood to shed,
In bitter grief to bow His head.

The King goes forth to bear the cross,
The Lord of all to suffer loss,
The Son of God — past mortal ken —
To meet the mockery of men.

For us this glorious work was done;
For us it has salvation won.
These shameful woes He came to bear
That we might in His glory share.

The mighty God is bound that we
From every bondage might be free.
Widespread His arms the cross doth hold
That they may all mankind enfold.

The living God goes out to die
That dying men might live thereby.
The third day He will rise again
To justify all fallen men.

To this Redeemer now we say:
"Thy love shall be our hope alway.
Thy love shall reign within our heart.
Thy love doth joy and peace impart.

"Thy love in hymns of praise we'll sing
And own Thee our eternal King.
For this Thy love, our God and Lord,
Be now and evermore adored!"

Dr. Siegbert W. Becker

*May Our Lord's
Dying and Rising Again
Be a Source of
Forgiveness and Strength
and
The Assurance of Resurrection
To Life Everlasting
For All of Our Readers!*

The Editor
The Editorial Board
The Contributing Editors

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

The Northwestern Lutheran

Volume 64

Number 7

April 3, 1977

Official Publication
Wisconsin Evangelical Lutheran Synod

Published *biweekly* by

**Northwestern Publishing House
Milwaukee, Wisconsin.**

All **BUSINESS CORRESPONDENCE**
is to be directed to:

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

Subscription rates, payable in advance:

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

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

Second-class postage paid at
Milwaukee, Wisconsin.

Allow *four weeks* for change of address and
renewal order. Give your old address as
well as the new. Send stenciled address
from a recent issue or an exact copy.

The *deadline* for submitting materials
intended for publication in

The Northwestern Lutheran

is *five weeks* before the date of issue.

Address items intended for publication to:

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

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The four-color "Palm Sunday" illustra-
tion is taken from this year's series of Sun-
day bulletins published by Northwestern
Publishing House, Milwaukee, Wisconsin.
The artist is Mrs. Sally Schaedler.



BECAUSE I LIVE, YE SHALL LIVE ALSO!

In the early Christian Church, members greeted one another on Easter Sunday with the assurance: "The Lord is risen!" The response of other believers to this greeting was an affirmation of that truth: "He is risen indeed!"

The assurance of our Savior's resurrection from death on Easter morning is indeed a reassurance that He is mightier than death and the grave. He had many times healed dying sinners from their physical maladies and had postponed their physical death. Surely, then, His own resurrection on Easter morning can be added to the list of proofs that He has gained a personal victory in the struggle between life and death.

Christ's resurrection can also be looked upon as evidence that Christ is one who speaks the truth. In Matthew 20:18 and 19 Jesus said to His disciples: "Behold, we go to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him; and the third day He shall rise again."

But, thank God, my dear reader, that His resurrection also means infinitely more. It means exactly what our text says: "Because I live, ye shall live also!"

These words were spoken by our Lord during His farewell addresses to His disciples the night before His trial, sentencing, and execution. These addresses are recorded in John 13-16.

Even before His death Jesus assured His disciples, "Because I live, ye shall live also!" He was living as He spoke these words, but they are not merely the words of the carpenter's son, not merely the words of the prophet from Galilee, as some claim. They are the words of Him who is the eternal Son of God, begotten of the Father from eternity; of Him who is the promised Messiah, born of the Virgin Mary, the Christ, the Anointed of God. He is the fulfillment of all the sacrifices and offerings for sin, which by God's command His people brought before the Lord and sacrificed before Him. He is the Christ, the true, anointed Lamb of God that takes away the sin of the world. When He spoke these words, He was about to be offered for the sins of all mankind. **THE SACRIFICE, THE TRUE FULFILLMENT** of all that the Old Testament sacrifices foreshadowed, was about to be placed on God's altar. As Paul later wrote to the Ephesians, "In Him we have redemption through His blood, the forgiveness of sin, according to the riches of His grace."

Satan repeatedly tried to prevent His sacrifice on Calvary. He tempted Jesus to consider His own needs and His own physical well-being as of greater importance than the redemption of unworthy sinners. Hence the suggestion

that He turn stones into bread and satisfy His hunger. He tempted Him to demonstrate that the angels would rescue Him even if He were to jump from the pinnacle of the Temple. He tempted Him to consider the empires of the world and all their wealth and splendor more important than the redemption of sinners. But Jesus did not yield.

Thank God He did not yield! He had come to lay down His life a ransom for all. Until that hour arrived He responded to all suggestions: "Mine hour is not yet come!" But when it came, nothing could prevent His bringing the sacrifice He had come to bring. We read in Hebrews 9:11,12: "Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us."

The next verses of Hebrews draw the God-intended conclusion: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"

Praise God! Our Savior lives! Praise God, He brought a perfect sacrifice for our sins! Thank God, we are redeemed and purged, that is purified, to serve the living God!

Yes, we are called to serve the living God in these evil days. They remind us of the days when Noah was building his ark and of the days when God sent His angels to rescue Lot and his family from Sodom and Gomorrah. But our living God and Savior sends us who live through Christ's redemption to proclaim forgiveness, life, and salvation through faith in Christ.

Because Christ lives, we too shall live. And while we live, we are to be the salt of the earth, to preserve men from eternal destruction. We are to be the light of the earth, to lead the redeemed of God by His Gospel out of darkness into the light of eternal bliss and joy in His Father's house on high!

May He who is risen from the dead and lives, give us the victory over everything that tempts us to be slow and listless in His service! May He give us joy in serving Him gratefully and diligently now, while it is still day! For His assurance to His Apostles and to us is intended for all mankind: "Because I live, you shall live also!"



Oscar Nannam

Editorials

Easter's Glad Surprise Except for the children's Christmas Eve service and the exchange of gifts, Christmas is almost shopworn by the time it arrives. The commercial world can hardly wait to exploit it when Halloween is over. By the time Christmas day arrives, our trees have long been lit, Christmas songs and carols have already lost the crispness of their ring, and Christmas wreaths are turning dry and brittle. Advent, once a season of penitence, may even appropriate much of Christmas to itself before the day of our Lord's nativity arrives.

Not so with Easter. The weeks before Easter are somber with the remembrance of our Lord's passion. Just two short days before Easter our altars are draped with black as the Church intones its dirge: "O darkest woe! Ye tears forth flow! Has earth so sad a wonder? God the Father's only Son Now is buried yonder."

From this darkness and gloom, like the morning sun after a night of anxiety and sadness, the light and joy of Easter burst forth. Voices sing out with the lilt of rapture: "Christ the Lord is ris'n today, Sons of men and angels say. Raise your joys and triumphs high; Sing, ye heav'ns, and, earth, reply."

The suddenness of that Easter joy surprised and thrilled the disconsolate disciples, whose world came to an end when their beloved Lord and Master died in shame on a dark Good Friday afternoon.

And so it will be with all those who rest their hope and confidence on their risen Lord. One moment their mind and thought are "flickering like a light," a last wavering "ere 'tis extinguished quite"; the next moment their soul is in "yonder shining regions, While down to meet her come The blessed angel legions And bid her welcome home." One moment, the gloom and sorrow of a dying hour; the next, the radiant light of a triumphant joy.

So may our Easters here and that last one that ushers in eternity ever be God's glad surprise!

Carleton Toppe

Religious Faddism "Any new fad sells in America." Thus commented Archbishop Pakiam Arokiaswamy, a Roman Catholic priest from India, in an interview with George Cornell, Associated Press religion writer. If this is an accusation, Americans would be hard put to defend themselves against it as they fall like sheep into line with the ever-changing trends in everything from clothing and cars to hairstyles and playthings.

More serious is his comment that "this applies particularly to unfamiliar religious novelties." We can agree with that, too, as we observe hosts of Americans in modern times read astrology charts, dabble in the occult, join the charismatic movement, align themselves with the Jesus People, experiment with Hindu- and Buddhist-type cults, become disciples of Rev. Moon, disappear into the com-

munes of the Children of God, and practice Transcendental Meditation.

"They had a rich Christian heritage for so long," he said, "but now they go in for trinkets." Without question this is what is happening in our beloved country, and it points up the warning of St. Paul given over 1900 years ago to Timothy: "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables."

All the movements referred to above embrace elements of ancient heresies in modern garb. There is really nothing new here. It's just that the errors are repackaged by latter-day techniques to appeal to modern tastes, which makes them no less a threat to "the faith which was once delivered unto the saints."

Before we go galloping off in all directions to pursue the often appealing but usually contradictory fads originating in human sources, we need to reevaluate the divine heritage which has come down to us through the ages.

You'll find it in the Bible.

Immanuel Frey

The Other Side Some kindly people once gave me a ride home from the cemetery. On the way they explained that this was the first funeral they had let their 12-year-old daughter attend.

They worried, they said, about traumatizing the child by exposing her to the face of death. They feared that the grim occasion might have a morbid, depressing effect on her.

No doubt it could. But disguising death does not prevent death from coming to children. On my first visit to a cancer research hospital I simply was not prepared for the sight of so many small children taken by some form of the terrible disease.

But the Bible tells of the death of the infant son of David. And the little boy in the field who cried, "My head, my head," was carried home to die in his mother's arms. The 12-year-old daughter of Jairus died, too.

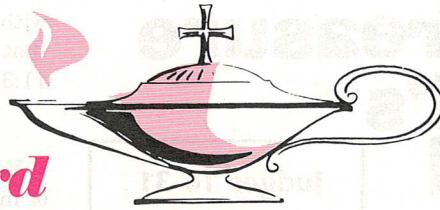
We routinely teach the smallest Sunday-school children about the fact and cause of death. This is not done in a morbid, frightening way. For God has also given us to teach about the cleansing from sin and conquering of death.

We cannot hide from our young the sight of funeral cars wending their way through our streets. We describe to them just such a mournful procession that came along on the road running from the village of Nain.

But at the same time they are given to see the Prince of Life coming from the other side to meet the cortege head on. Right there, where child or parent might be most fearful, stands Christ, saying to us still, "Weep not."

John Parcher

Studies in God's Word



God's Children Never Die

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words (I Thess. 4:13-18).

"Am I going to die?" the critically injured man on the emergency table gasped. The pastor who had been hurriedly summoned, hesitated for a moment and answered, "God's children never die." Then with a gentle hold on the dying man's hand and with a strong hold on God's Word of life, he led that man to the Savior's atoning cross and empty tomb.

In his "Epistle of Earnest Expectation" Paul points our questions about death to the Savior's Good Friday cross and Easter tomb. He tells us comfortingly that *God's Children Never Die*. Instead they have

Rest Through the Risen Jesus

Sorrow was filling the hearts of the believers at Thessalonica. They were unsure about the share their departed loved ones would have in Christ's return on the Last Day. So Paul wrote to calm their sorrow over the dead and to clear up their thoughts about Christ's return.

Notice how Paul described their dead. "They are asleep," he said, using a favorite New Testament term for the death of the believer (John 11:11, Acts 7:60, I Cor. 15:6). Just as sleep brings sweet rest from life's cares and concerns, so does death. Also just as sleep

does not cut off man's existence, neither does death. At death the believer's body ceases its earthly existence while his soul is carried to heaven to be forever with the Lord. With this truth in mind, Christ promised the penitent thief, "Today shalt thou be with Me in paradise" (Luke 23:43) and Paul was ready to "be absent from the body and to be present with the Lord" (II Cor. 5:8).

Notice also where Paul points to convince us that death is only sleep — to Jesus who "died and rose again." On the cross Jesus shed His blood that we might have salvation from sin; from the tomb He rose that we might have hope in death. "Sin's debt is covered, Satan's power conquered, death's hold canceled," Jesus' death and resurrection assure us. Because of that risen Jesus we confidently place the title "cemetery" or "resting place" over our gravesites and the epitaph "Asleep in Jesus" on our gravestones. All who believe in this Jesus have rest for their body in the grave and rest for their soul with Him in heaven.

Resurrection by the Risen Jesus

The bodies which are placed in the grave will not stay there. The time will

come when "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." While other portions of Scripture speak plainly about the wicked and their judgment, here Paul refers only to believers. He does not give us a complete picture of the events on the Last Day, only what we need for our comfort. On that Day the Savior Himself will return visibly and gloriously. While the trumpet sounds assembly, from His lips will come a ringing command (John 5:28) and all the dead believers will come forth with glorified bodies (Phil. 3:21). The living believers will have their bodies glorified without seeing death (I Cor. 15:51,52) and then, joined with the raised believers, will go forward to meet their Lord with open arms.

Are we sure? Will those graves where we have laid our loved ones open? Paul answers with an emphatic Easter "yes." He takes us to the opened grave of Him who "died and rose again." Just as surely as He rose, so shall the dead in Christ! His resurrection is our resurrection (I Cor. 15:20-22) and proves His promise: "Because I live, ye shall live also" (John 14:19). Let the unbelieving world sob to its unhearing dead, "Come back, come back." We shout instead to the risen Christ, "Come back, Lord Jesus, come back," so that the glorious resurrection can take place.

Reunion with the Risen Jesus

"So shall we ever be with the Lord," Paul described heaven. Heaven will be all believers forever united with each other and fully reunited with the Lord. Here on earth our families move apart and away; death comes and creates its gaps. In heaven all believers will be gathered before His throne, one large family forever with Him, seeing Him face to face and singing with angels forever the praises of Him who "died and rose again."

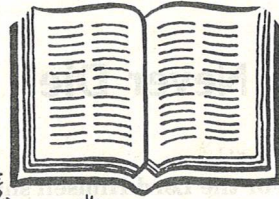
When God leads us beneath the Calvary cross and before the Easter tomb of Jesus, death changes from an exit into gloom to an entrance into glory for us. From the risen Jesus comes the assurance for us and our loved ones: "God's children never die."

Richard E. Lauersdorf

Mining the Treasure of God's Word



Judges 16-31



By Julian G. Anderson

To prepare yourself for today's digging, please reread our last lesson. Then turn to

I Samuel 16

Read verses 1-5, noting God's instructions to Samuel in verse 1 (underline, beginning "I will send . . ."). Then hi-lite the name of the town given here and locate it on your map of Canaan (twelve tribes), noting the tribal location (compare a prophecy in Genesis 49:8-10). This tells us that we have now returned to the main vein, which we followed all the way through Genesis, especially Genesis 3:15 and 12:1-3. Everything between Genesis 49:8-10 and this chapter is, in a sense, only necessary background material, dealing with the nation and the land.

Now read verses 6-13, which introduces the third main character of this book (Samuel was the first, and Saul the second). Note and underline verse 7c, beginning "for the Lord seeth . . .," which gives us God's principle in making His selection this time. Notice also the description of the man God chose in verse 12, and God's instructions to Samuel in verses 12c and 13 (underline). Hi-lite the word "anoint" and review its use and meaning in chapter 10:1 (last lesson). This was truly *God's* anointed one. Hi-lite his name in verse 13. Observe also God's special *gift* to David in verse 13 to equip him for his task (compare Matt. 3:13-17).

Then read verses 14-23. Verse 14 really explains everything that happened in the life of Saul as recorded in these last 16 chapters. Perhaps we

would say that Saul suffered a severe nervous or mental breakdown, marked by periods of severe melancholy. The irony of the situation is that David, the next king, is sent to minister to Saul, the present but rejected king, to restore him to health. And Saul, of course, knows nothing of David's choice and anointing, for verses 1-13 make it clear that this was known only to God, Samuel, and David's immediate family. Notice the comments on the first meeting of these two men (verses 21 and 22). David's skill as a musician is also to be noted (verse 23).

Now Read Chapter 17

This chapter gives us a good insight into the real character and personality of David, who was truly one of the great men of all time. Remember that he was just a youth at the time, probably not more than 20 years old (see verses 12-14 and 33). Notice also who were causing Israel the trouble, and compare with Joshua 11:22b (lesson for Dec. 12, 1976). The practice of deciding campaigns by individual combat between two champions depicts a strange "gentlemanly" kind of warfare. For Goliath's height (verse 4) see your Bible dictionary under weights and measures. He was certainly a giant of a man, and a powerful one (verse 26). His breastplate weighed 80 pounds. Note the reaction of the Israelite soldiers to his challenge (verses 11 and 24). The key to David's character, however, is found in verses 34-37 and 45-47 (underline verses 45 and 47, beginning

with "the Lord . . .") which shows us that David was a man of faith (see Heb. 11:32,33), a true son of Abraham.

Now Turn to Chapter 18

Verses 1-5 give us two important bits of information. The first is the strange but remarkable friendship between David and Jonathan, Saul's oldest son (verses 1-4). The second was David's sudden rise to prominence in Israel (verse 5b) and his great popularity with the people (verse 5c). His great victory and popularity, however, brought great troubles to David, because they aroused Saul's jealousy and suspicion (verses 6-9). Underline the last phrases in verse 8 and verse 9.

Verses 10-16 picture the developing situation. Note especially verses 10a, 14, and 16a. Verses 17-29 describe Saul's more subtle plan to do away with his new rival.

Now for Chapters 19-31

Here is the picture of David's life as a fugitive, and the list of places where he sought refuge tell the story (see 19:18, 21:1, 21:10, 22:1, 23:15, 23:24, 24:1, and 27:2). David's words to Jonathan sum up the whole period perfectly (20:3, last phrase, underline). Note again Jonathan's efforts on David's behalf (20:32), and Saul's actions in 22:9-19. The section, 23:15-18, is particularly moving, and shows what a close friend Jonathan really was (verse 17).

Chapters 24 and 26 show the real nobility of David's character (compare Luke 23:34 and Matt. 5:44). Notice also 25:1a and 28:3a, and Saul's pitiful situation at the end (28:4-15), and Samuel's reply in verses 17-19. Chapters 29-30 record selected incidents of the Philistine war, and chapter 31 reports the final defeat of Israel, the death of Jonathan and his two brothers (verse 2), and Saul's tragic end by his own hand (verse 4). He was a man of great talent and ability whose life was ruined by his failure and refusal to obey God's orders.

ADMINISTRATOR SOUGHT

The Martin Luther Memorial Home Association of Michigan is seeking to fill the position of administrator at its Saginaw Home. Any member of WELS who is interested is asked to request information and a job-application form from Pastor Robert P. Mueller, chairman of the Board of Directors, 1845 Woodland, Owosso, MI 48867; telephone (517) 723-3293. The deadline for applications is April 8, 1977.

Gathering Fruits of the 125th

James P. Schaefer

The 1975 convention of the Synod adopted a two-year budget (7/1/75 to 6/30/77) calling for an increase in congregational subscriptions of 10% in 1977 over the previous year. The budget itself authorized expenditures of about \$16 million over the two-year period, by far the largest budget ever adopted by a convention.

In these days when so many church bodies are experiencing declining offerings, 10% is a substantial increase. The convention took this bold step, under God, with the hope that congregations completing their 125th Anniversary Thankoffering in 1976 could increase their subscriptions somewhat above normal limits for 1977.

Most of the congregations were visited by their circuit pastors to encourage them to increase substantially their 1977 subscriptions. A message to the congregations from President Nau-
mann and Pastor Edgar Hoenecke,

executive secretary of world missions, pointed out how God is blessing the preaching of His Word and is placing before us many more opportunities to preach that Word throughout the world.

There were some months of anxious waiting as congregations pondered their budget subscription for 1977. Was the 1975 decision only a convention fantasy? Will rising local costs and in-

flation prevent congregations from reaching higher goals? Will recession, unemployment, and drought cut into our offerings?

All these questions have now been answered. The 1977 subscriptions have been gathered, and the answer to each question is a resounding NO! As you can see from the accompanying budget subscription summary, we realized a 9.9% increase in subscriptions over 1976. God has once more opened the hearts of His people! The budgetary commitments of the first half of 1977 — the last six months of the two-year budget — can be honored. It's another lesson in God's amazing Grace!

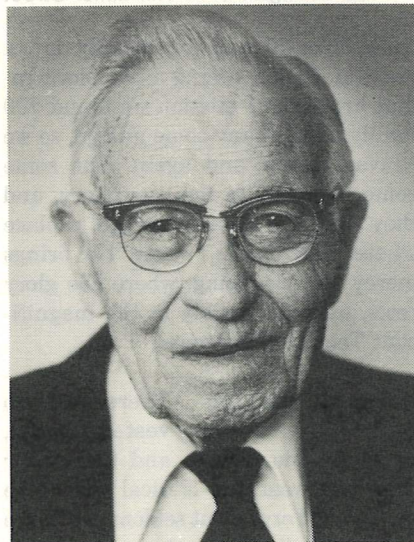
1977 BUDGET SUBSCRIPTION SUMMARY

District	1977 Subscription	% Increase	Average Per Communicant
Arizona-California	\$ 415,624	18.2	\$35.95
Dakota-Montana	227,147	3.8	26.33
Michigan	1,206,145	8.1	30.74
Minnesota	1,293,291	9.9	28.02
Nebraska	242,910	9.7	27.95
Pacific Northwest	116,740	17.9	37.88
South Atlantic	90,875	26.5	42.31
Northern Wisconsin	1,382,482	10.8	23.04
Southeastern Wisconsin	1,685,132	9.2	28.08
Western Wisconsin	1,592,126	8.6	27.21
TOTALS	\$8,252,472	9.9%	\$27.70

Honored by Community and Church

When Rutherford B. Hayes was beginning his term as 19th president of the United States, back in 1877, David M. Metzger was born in Scio, Michigan, on February 19. One hundred years later, almost to the day, the mayor of Lansing, Michigan, proclaimed Sunday, February 20, as the "Rev. David Metzger Day." In the afternoon, Zion Lutheran Church honored him at an open house. It was a day to honor Pastor Metzger and a day to praise God for 100 years of grace to the brother.

Retired Pastor Metzger, the oldest pastor in the Wisconsin Ev. Lutheran Synod, was born the son of Christian and Barbara Metzger. His elementary education was received in the public and parochial schools at Scio. In order to prepare for the ministry, he attended Northwestern College at Watertown, Wisconsin, and Michigan Lutheran Seminary at Saginaw, Michigan. At



Pastor David M. Metzger

that time Michigan Lutheran Seminary was still offering a practical course in ministerial training.

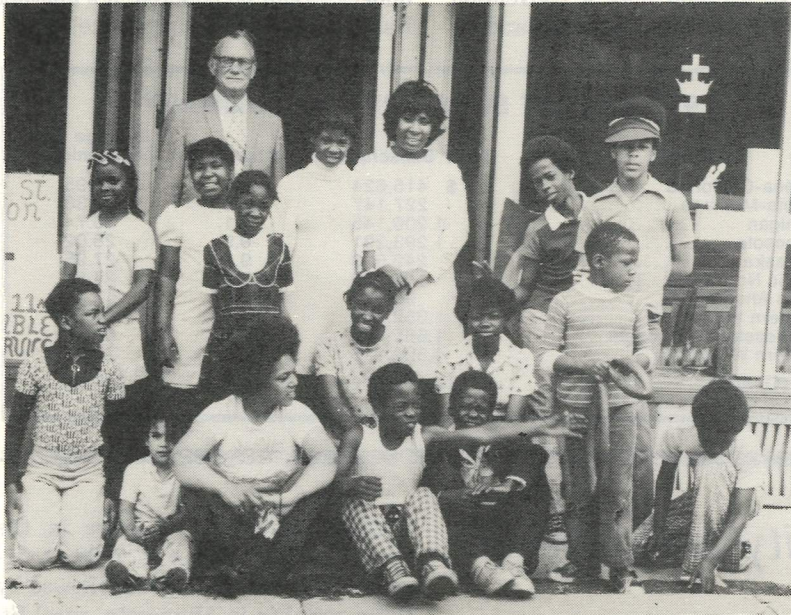
Pastor Metzger's 55 years in the parish ministry began in 1898 at Arcadia, Wisconsin. This was followed by three parishes in Minnesota, rural St. Paul, Zumbrota, and Frontenac. Next he was called to serve the joint Hopkins-Dorr parish in Michigan. His longest term of service, from 1928 to 1950, was in the dual parish, St. Paul's of Remus, Michigan, and Zion of Town Broomfield. This was followed by three years as assistant at St. John's, Bay City. He retired from full-time service in 1953, but continued to assist for another 10 years in congregations in central and southern Michigan.

He and his wife, the former Emma Stecher, whom he married in 1915, are members of Zion Lutheran Church, Lansing, Michigan. Their pastor is the Rev. Frederick Zimmermann. Pastor and Mrs. Metzger have one daughter, Ruth, and two sons, Walter and Waldemar. Their six grandchildren and three great-grandchildren also helped make February 20 a great day.

May the Lord continue to watch over and bless our brother and his family!

A Little Sanctuary

Just a Storefront In Ezekiel 11:16 the Lord speaks to His people in captivity. They had been taken from their homeland and from their Temple "beautiful for situation, the joy of the whole earth." Its sacred vessels were left behind. But the Lord promised, "I will be to them as a *little sanctuary*." For 70 years they



Gathering at 3470 N. Palmer Street

might have to worship in small buildings, in homes, even outside, but He would be there with His love, His mercy, His glory.

The Palmer Street Mission, 3470 N. Palmer Street, Milwaukee, Wisconsin, meets in a former store building. It is small. In the winter it is cold, in the summer hot. The furnishings are not new, but there is an advantage in such a small place. Those who attend feel it is their own. They can help paint, vacuum the rug, and arrange pictures on the walls. They can say: "I belong to this church, and this church belongs to me."

Only a Few are There At times Jesus, Peter, and Paul preached to thousands, but often only a few were there to hear them. But some of the finest hours in

Jesus' ministry reveal the mighty Savior in "a small sanctuary" with meager attendance. We find Jesus preaching to Mary of Bethany and to the woman of Samaria. Very likely there were only a few shepherds at the manger, only a small number of wisemen who worshiped the Christchild. In our Mission we have had 50 in attendance, some-

times 30 or 20, and occasionally only a handful. In canvassing a two-block radius around our mission we found 700 family units. Many come and go, so we canvass again and again. But some come regularly to this sanctuary, and they find it a place of refuge, a place where God dwells, where He brings mercy and cleansing, where His glory rests, as it did visibly in the magnificent Temple of Solomon.

A Simple Service There are no vested choirs, no pulpit, no ushers, and the pastor does not wear his clerical garb. We have an old organ but seldom use it. We sing *a capella*. Often the pastor starts the hymn too low, and they stop singing. When it gets too high, the pastor refrains, but we do sing "a new song unto the Lord." Some of their favorites

The Palmer Street Mission

are: "What a Friend we have in Jesus," "Just as I am," "Amazing Grace," "God loves me dearly," and at times some Gospel songs not found in our hymnal. The order of service is shortened: the confession of sins and the absolution, the Creed, Lord's Prayer, and Blessing. There is no sermon as a rule but rather Bible study. Like Luther, we open the Bible and let God speak to us, to our hearts. We show slides or filmstrips, discuss the catechism, and memorize Bible verses. This Bible study permits them to make comments, to ask and answer questions. It is rather informal in this small room, but they enjoy talking about the Savior.

Amazed Hearers In our doorbell ringing and doorknocking we meet many people, particularly in the apartments which have a large turnover in residence. When we are permitted to enter and to speak about the Lord and His holy Word, we often see a look of astonishment on their faces. Some ask us to come back again and tell them more. Others are never seen again. Our statistics are not impressive, but people who have heard God's Word are never the same again. It is to them either the power of life or of death. It never fails.

The Blessings Isn't it wonderful that people who loved Jesus have also provided a church for you and for me! It may be large and impressive or it may be small. Here we have a sanctuary. We can bring our accusing conscience to His pardoning love, our daily cares to Him who careth for us, the accusations of Satan to the assurance of the Lord, ourselves to the Lord God Himself.

The offerings in our mission do not begin to pay all expenses. Gifts of love are donated by people throughout our land and also from overseas. And, although the results are not always visible, we do rejoice in those fruits which do appear.



Teaching God's Word



Singing God's Praise

C. said: "I read my Bible every day. If I do not, I open the door for the devil." Miss A. told the pastor: "My mother reads the Bible to the entire family every night before we go to bed." Mrs. H. mentioned the fact that she was criticized by friends and relatives for sending her children to one of our Christian day schools and for taking instructions from a Lutheran pastor, but she said: "I and my children just love the Lutheran service." K., one of quite a number of children who have been baptized by our workers, said: "I wanted to be baptized because the Bible says, 'He

that believeth and is baptized shall be saved.'" Mrs. W., commenting on the adult information course which has been given to many in that area, said: "It was just beautiful." Mrs. S. even resisted the pleas of her doctor who told her to go to the hospital in an emergency, "Every Tuesday morning the pastor comes to my home. This is Bible study day."

Of Heaven Like the afflicted people in Babylon to whom Ezekiel wrote and spoke, many today are at times deprived of the comforts of

life and bereaved of friends. Then it is in God alone that we can find our "little sanctuary," wherever we may be. God may even blow out our own little candles to make us find our light in Him and thus to prepare us for that glorious place in which we shall need no candles, no sun, no moon, for the Lord Jesus will be our Light. Even now as we await that Day, He dwells in every true sanctuary as our Light and our Salvation. To us too He is "our little Sanctuary."

John Raabe

NWC CHORUS ON TOUR



Pictured above is the 1977 Touring Male Chorus of Northwestern College, Watertown, Wisconsin. Director of the chorus is Dr. Arnold O. Lehmann.

During these days, the chorus is presenting its concert of sacred music in congregations of the Arizona-California District. Its appearances are also designed to acquaint these congregations with the purpose of Northwestern College as a liberal arts college equipping young men for the ministry in the Wisconsin Ev. Lutheran Synod. After attending Northwestern, our future pastors receive their specialized training at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

The chorus itinerary includes appearances in the following congregations:

March 31	7:30 p.m.	Trinity	El Paso, TX
April 1	7:30 p.m.	Grace	Tucson, AZ
April 2	7:30 p.m.	Shepherd of the Hills	La Mesa, CA
April 3	10:15 a.m.	Ascension	Escondido, CA
	2:30 p.m.	Beautiful Saviour	Carlsbad, CA
	7:30 p.m.	King of Kings	Garden Grove, CA
	7:30 p.m.	Our Savior	Pomona, CA
April 5	8:00 p.m.	Gloria Dei	Belmont, CA
April 6	7:30 p.m.	St. Mark	Citrus Heights, CA
April 7	7:30 p.m.	First Lutheran	Prescott, AZ
April 8	12:00 m.	Grace	San Carlos, AZ
	7:30 p.m.	East Fork Mission	East Fork, AZ
April 9	7:00 p.m.	St. Thomas	Phoenix, AZ
April 10	6:00 a.m.	Resurrection	Phoenix, AZ
	8:00 a.m.	Emmanuel	Tempe, AZ
April 11	10:00 a.m.	Good Shepherd	Phoenix, AZ
	7:30 p.m.	Good Shepherd	Omaha, NE
April 12	7:30 p.m.	Lincoln Heights	Des Moines, IA

Comissioned for

Z A M B I A



Pastor Mennicke commissioning Missionary Kuske

The commissioning service for Pastor Norman C. Kuske was held at Goodview Trinity Church, Winona, Minnesota, on January 16, 1977. For the last four years the new missionary had served as pastor of First Lutheran Church, Minnesota City, Minnesota, and of Goodview Trinity at Winona.

Pastor Kuske was commissioned as missionary to the Lutheran Church of Central Africa to serve at the Mwembezhi station in Zambia. He will be associated with Missionary Eric Hartzell and will be connected with the Mwem-

bezhi Lutheran Dispensary, which is supported by the women's organizations of our Synod.

Pastor Kuske succeeds the Reverend Theodore Sauer, who served at the Mwembezhi station for six years. Recently Pastor Sauer accepted a call to St. James Congregation, Portage, Michigan.

The rite of commissioning was read by the Reverend A. L. Mennicke, chairman of the Executive Committee for Central Africa. In his sermon for the occasion Pastor Mennicke stated: "We

are assembled here for the commissioning of a pastor as missionary to the Lutheran Church of Central Africa. In reality we are also commissioning a teacher, since Mrs. Kuske will use her professional talents to set up a school for her children in the African bush." After assuring the missionary, on the basis of Acts 8:26-38, that it is God who has called him into this mission field, that it is God who indicates the purpose of his work, and that it is God who grants the results of mission endeavors, the speaker pledged: "We will support you with our interest, with our prayers, and with our gifts."

Assisting in the rite of commissioning were the missionary's brother, Pastor Theodore Kuske, and area pastors, Cleone Weigand, M. L. Birkholz, David Fischer, Erwin Klumb, and Wilber Beckendorf.

The joint choirs of First Lutheran and Goodview Trinity sang "From Greenland's Icy Mountains" at the service. The Rev. David Fischer, Lewiston, Minnesota, served as liturgist. Following the service, the Goodview-Trinity Guild served a dinner.

The Kuske family arrived in Africa on February 11. Pastor and Mrs. Kuske have three children, Kristine, 8, Pauline, 6, and Matthew, 3. Their address is: P. O. Box 1971, Lusaka, Zambia, Africa.

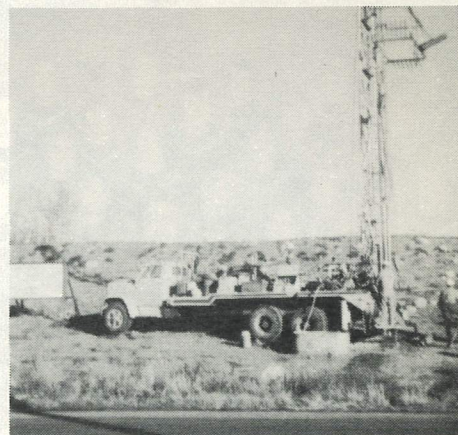
A. L. Mennicke

GEOHERMAL HEAT . . . for our church in

God's grace to Shepherd of the Mountains Lutheran Church, Reno, Nevada, is a continuing grace. About a year and a half ago, the congregation was blessed with the very generous gift of an acre and a half of land and a fine parsonage-chapel. In December, 1976, the congregation, in planning the erection of its permanent worship facility, decided to drill an exploratory hole on its property to determine if there was geothermal heat present underground, as rumored. At a depth of 370 feet, hot water was found in sufficient quantity and temperature to heat the contemplated building, which will be constructed this year, God willing. This source of heat is relatively new, and is under intensive study in the silver state of Nevada. Shepherd of the Mountains will most likely be the first

church building in this area to tap this source of heat.

The process is a relatively simple one. Though the initial costs are high, the benefits are great — free heat, with the possibility of conversion to air-conditioning in the future. The hot water itself is not used in the process, only the heat from the water. Surface water, enclosed in copper tubing, is heated by being circulated through the hot water at the bottom of the hole and is then returned to the surface. After the heat is transferred to the building, the water is sent back down to be reheated. Needless to say, this type of heat is very inexpensive. It is also easy on the ecology. That we of Shepherd of the Mountains are able to make use of this source of heat is another token of God's abundant grace on this mission outpost.



Drilling

Greater, however, is the privilege of preaching the Gospel. The members of Shepherd of the Mountains thank the fellow members of the Synod for aiding them financially through their mission

Direct from the Districts

Michigan

Groundbreaking at Lake Orion

On a cold January 23, 1977, the members of Divine Grace Ev. Lutheran Church, Lake Orion, Michigan, met to break ground for a new church and parsonage. During the service preceding the groundbreaking the congregation was reminded of the grace which the Lord showered on it in the past, and assured that the Lord would continue to manifest His grace.



Groundbreaking for Divine Grace

The new church will have an area of about 3,100 square feet. The seating capacity will be 120, with room for an additional 120 in the fellowship hall. The projected cost of the church and parsonage is \$200,000.

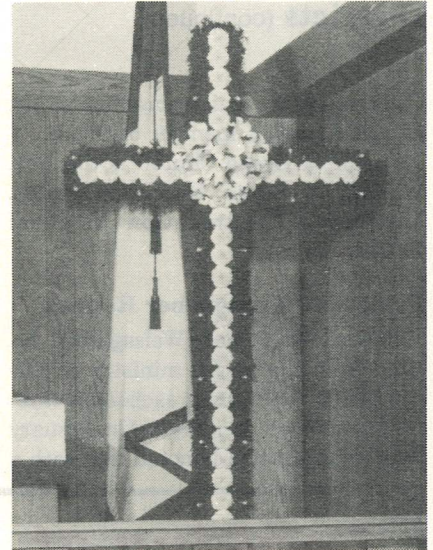
Members of the building committee are Emil Lupu, Paul Roggenbuck, Gordon Kriehn, and Pastor Maurice Hoppe.

The pastor and members of Divine Grace thank all of their fellow believers in Christ who through their gifts to the Church Extension Fund have made this project at Lake Orion possible.

Northern Wisconsin

Organist Honored

On December 5, 1976, Mrs. Peggy Hanson was honored at a recognition dinner for her 25 years of service as organist of Grace Lutheran Church, Powers, Michigan. Over 60 parishioners attended the affair in the church parlors. Mrs. Hanson was presented with a corsage and a new organist's robe, a plant and a silver cross. Her pastor, the Reverend P. Kuckhahn, spoke briefly on her many years of faithful service to the church.



Christmas Tree Cross

Grace Lutheran Church in Crivitz, Wisconsin, observes the Lenten and Easter seasons by erecting a Christmas tree cross. Made from the congregation's Christmas tree, the cross symbolizes the intimate connection between the nativity of our Lord and His death and rising again. He came to earth in Bethlehem to be "delivered for our offenses and . . . raised again for our justification" (Rom. 4:25).

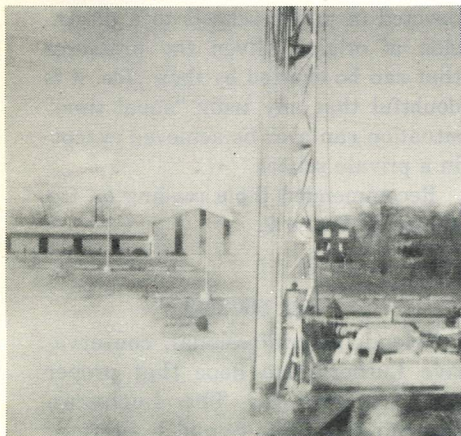
The picture shows the cross as it was decorated for the 1976 Easter services.

(Continued on page 108)

Reno, Nevada

offerings, so that they are enabled to proclaim the pure Word of God in this portion of Nevada. "Praise God, from whom all blessings flow!"

Successful



SECOND CIVILIAN CHAPLAIN TO BE COMMISSIONED

Pastor Clayton E. Krug will be commissioned as second Civilian Chaplain in Europe on Sunday, April 17, 1977, at 7:00 P.M. The commissioning will take place in Trinity Ev. Lutheran Church, Waukesha, Wisconsin, where Pastor Krug has served for the past 21 years.

Officiating at the commissioning service will be Pastor E. Lehninger, chairman of the Special Ministries Board of the Wisconsin Synod. Preaching will be Pastor John Graf, son-in-law of Pastor and Mrs. Krug.

The Krugs will leave for Europe on May 3rd. Enroute he will conduct services on Iceland for the WELS members stationed there. The Krugs will live in the Nuremberg area and share the work in Europe with Chaplain and Mrs. E. C. Renz, who have been stationed in the Mainz area for almost four years.

NAMES WANTED

FRANKFORT-MATTESON, ILLINOIS

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

CALL FOR NOMINATIONS MICHIGAN LUTHERAN SEMINARY

The Board of Control of Michigan Lutheran Seminary herewith petitions the voting members of the Synod's constituency to nominate qualified candidates for the office of president, an office made vacant by Prof. Martin Toepel's acceptance of the call for the 17th professorship at MLS.

Nominees shall be men who have had experience in the preaching or teaching ministry of the Wisconsin Ev. Lutheran Synod, who have demonstrated interest in and pronounced ability for administrative work, and are willing to pursue such graduate courses as will enable them to become properly certified in the State of Michigan.

All nominations, with complete pertinent information, should be in the hands of the undersigned by April 23, 1977.

Mr. Milton Bugbee
206 S. Alp
Bay City, Michigan 48706

Districts (continued)

The cross is the artistic creation of Mr. Ernest Kamin, a member of Grace.

Pastor of Grace Church is the Rev. William W. Besler. He also serves St. Matthew's Congregation in rural Pound.

Pastor W. Weissgerber Retires

Pastor Waldemar Weissgerber retired from the parish ministry on December 31, 1976. He preached his farewell sermon on January 2. On January 9 his congregation honored him with a

special service commemorating his 25 years of service to Zion Lutheran Church of Van Dyne, Wisconsin, and his 50 years of service as a pastor in the Wisconsin Synod.

Prof. E. Habeck, a classmate, delivered the anniversary sermon. Basing his message on Psalm 23:6, he spoke of how the Lord provided for His servant in the past and of His promise to care for him in the future, even to eternity. Pastor and Mrs. Weissgerber received gifts from the congregation and from the pastoral conference.

During his undergraduate years at the Seminary, Pastor Weissgerber

served two congregations in central Nebraska on an emergency basis for six months. He graduated from the Seminary, then located in Wauwatosa, in 1927. After graduation he served as tutor at Michigan Lutheran Seminary for two years. His pastorates included a mission congregation in Lansing, Michigan, the Minocqua-Woodruff parish in Northern Wisconsin, and, since 1951, Zion of Van Dyne. He also served a term on the District mission board. Pastor and Mrs. Weissgerber recently celebrated their 47th wedding anniversary. They are making their retirement home in North Fond du Lac.

Looking at the Religious World information and insight

Common Easter Date

Prospects for the setting of a common Easter date to be observed by all Christians were enhanced when Orthodox Churches announced recently that this matter would be one of the items on the ten-point agenda of the Grand Council of Orthodox Churches to be held sometime in the next few years. Replacing the Julian with the Gregorian calendar will also be considered.

Participating in this Council will be the patriarchs of Constantinople, Alexandria, Antioch, Jerusalem, Moscow, Serbia, Rumania, Bulgaria, Georgia, Cyprus, Greece, Poland, Czechoslovakia, and Finland. Their churches have over 100 million members.

The previous Great Synod of Orthodoxy met some 12 centuries ago in 787 A. D. The Panorthodox Council may feel it is high time for some changes in the calendar and otherwise.

Humanism Rampant

The January-February *Humanist*, as the cover indicates, gives extensive treatment to two topics of a distinctly religious nature. The one is "Evolution vs. Creationism in the Public Schools." The other is "The Resurgence of Fundamentalism: A Symposium."

The first features a pro-evolution and anticreationism statement signed by some 150 leading scientists and educators, and being sent to major school districts of the country. Recipients are called upon to:

Resist and oppose measures currently before several state legislatures that would require creationist views of origins be given equal treatment and emphasis in public-school biology classes and text materials.

Reject the concept, currently being put forth by certain religious and creationist pressure-groups, that alleges that evolution is itself a tenet of a religion of "secular humanism," and as such is unsuitable for inclusion in the public-school science curriculum.

The Fundamentalism symposium is a reaction of leading humanists, such as Sidney Hook and Arthur Danto, to the recent well-publicized Gallup poll on the state of basic religious beliefs in this country. That poll, readers may recall, indicated that over half of America's adults consider their religious beliefs very important to their lives and that almost all (94%) believe in God. It put one of every three in the "born again" and "literal Bible interpreter" group.

The reaction of the humanists to the poll range from a whistling-in-the-dark type of skepticism about the accuracy of the poll and the statistics, through a condescending deploring of the poll's results, to a call for more aggressive opposition.

Purchase and perusal of the *Humanist* under discussion is not being advocated. The magazine is not the writer's favorite reading material. Several interesting observations, however, can be made.

An earlier generation of humanists declared both issues, Fundamentalism and Creationism, dead. That was the general view in the 30s and 40s. Both issues seem to have been reborn with enough vigor to attract the attention and occasion the opposition of today's generation of humanists, which incidentally includes a high percentage of holdovers. Perhaps Fundamentalism and Creationism weren't all that dead after all.

The evolution statement indicates clearly that "equal time" for Genesis 1 and 2 is extremely distasteful to evolutionists. They want all the time that is devoted in public schools to a discussion of origins. Given the pressures that can be exerted by their side, it is doubtful that any truly "equal time" situation can ever be achieved except in a private school.

Recommended Bible reading on the subject is Psalm 2.

For \$60,000

Friends of confessional, conservative Lutheranism hope that proper preparations for The Lutheran Church-Missouri Synod's summer

convention in Dallas are being made. Before that convention will be such significant items as the continuation of fellowship with the American Lutheran Church, relations with congregations holding membership in both the LC-MS and in the newly created opposition AELC, and the election of a president and other officials.

It is somewhat disconcerting to read reports that Missouri officials deemed it necessary to allocate \$60,000 to engage public relation firms to give the Dallas convention a good public image. The LC-MS Board of Directors in January approved the suggestion of its Executive Committee for such a step.

Forrestal and Associates of St. Louis will provide background through nationwide telephone interviews of clergy and lay persons on important issues. Total Communications, Inc., will then provide material before and after the convention.

We all wish Missouri the best, in a Biblical and God-pleasing sense, as it approaches its 1977 convention. Much is at stake that could well impinge on the future well-being of our church body. We cannot, however, refrain from considering such efforts at public image molding as extraneous to and unworthy of a great church body.

Hassle Over IRS Ruling

Early in January the Internal Revenue Service published a rule with the effect of law that church-related organizations classified as an "integrated auxiliary of a church" will have to make extensive financial information reports to the IRS whether tax exempt or not. The IRS is obviously trying to cope with the vexing problem of "religious taxation" by creating three categories: 1. church-owned distilleries or girdle factories subject to taxation; 2. churches and "integrated auxiliaries" of a church not of concern to the IRS; 3. "related auxiliaries" required to file financial information to the IRS on Form 990, for one purpose or another.

The IRS rule being discussed distinguishes between "integrated" and "related" auxiliaries of a church by declaring that "an organization's principal activity will not be considered to be exclusively religious if

that activity is educational, literary, charitable . . ." and that to be rated as an "integrated" auxiliary an organization must be one "whose principal activity is exclusively religious."

Therein lies the rub and cause for much opposition on the part of the churches. A Baptist spokesman has put it this way: "It is an unacceptable concept that it is within the competence of the government to determine for a church or its agencies which activity is or is not 'exclusively religious.'"

Before us is another knotty problem in church-state relations in the United States. None of us would contest the taxing of the Christian Brothers' products, but that taxing would not have been possible if the Christian Brothers alone had been able to determine what was "religiously integrated" or not. Yet we would all abhor the idea of the government telling churches what is and isn't religiously "integrated."

Since the First Amendment was adopted almost 200 years ago, Americans have had to live with such prob-

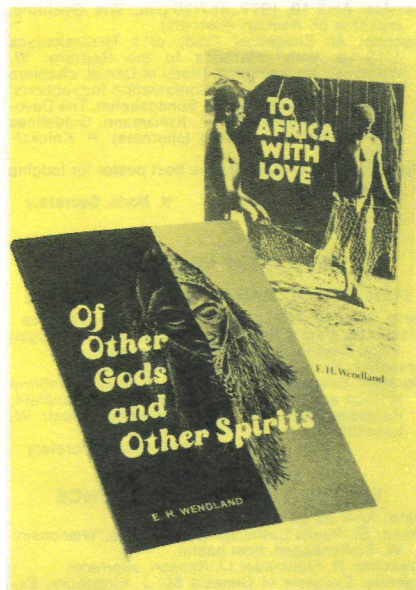
lems. As Marshall said 150 years ago, "The power to tax is the power to destroy." Too much "religious taxation" would obviously be an infringement of Amendment One's commandment that forbids restraint on "the free exercise" of religion. Too little taxation of church holdings would obviously be an infringement of Amendment One's commandment that forbids any "law respecting an establishment of religion," for taxes of non-members would have to make good what churches were forgiven.

What should our reaction to the recent IRS ruling be in this context? Watchful waiting is indicated, not obstreperous opposition. The IRS has a problem and should be given the benefit of some doubt. It should, however, not be given a *carte blanche* for an unwholesome invasion of the churches' domain. Perhaps the best first step would be to press for a clear and complete answer from the IRS to the question: To what use will the information of Form 990 be put?

Edward C. Fredrich

OF OTHER GODS AND OTHER SPIRITS

by E. H. Wendland



Missionary — pastor — teacher — professor — author — mission superintendent — Bible Institute and Seminary president! For the past 15 years the author has labored in love for the Lord Jesus in Central Africa.

His previous book, *To Africa With Love*, pictured the missionary's life. This volume brings us a firsthand account of the lives, the hopes, the fears, and the aspirations of our African fellow Lutherans.

With sympathetic understanding he bridges the gap in cultures to serve the preaching of the Good News. Here is the product of a day-to-day contact with African fellow Lutheran pastors, evangelists, students and their families, as well as the members of urban and village congregations. You will want to share in this "must" reading about one of our world mission fields.

NOTE: When ordering your copies please add 10 percent of the total dollar amount — 50 cents minimum — to cover the cost of transportation and handling. Wisconsin residents, please add 4 percent sales tax. Order from: Northwestern Publishing House, 3624 West North Avenue, Milwaukee, WI 53208.

"Of Other Gods And Other Spirits"
No. 12 N 1711 \$3.25 plus postage
"To Africa With Love"
No. 12 N 1710 \$4.50 plus postage

CONFERENCE PAPERS

New: No. 34: Exegesis of I Timothy 2 with Emphasis on Women in the Church: T. Henning, \$0.24; No. 35: A Definitive Study of Proselytizing: C. Lawrenz, \$0.24; No. 36: What Degree of Doctrinal Agreement is Necessary for Membership in the WELS? E. Frey, \$0.15; No. 37: Guidelines in Divorce Counseling with Special Emphasis on "What is Malicious Desertion?": E. A. Breiling, \$0.23; No. 38: Luther, as Father and Teacher: A. Koelpin, \$0.25; No. 39: Adventism: Its History and Doctrine: J. Aderman, \$0.22; No. 40: Transcendental Meditation: L. A. Schroeder, \$0.28.

The following previously listed conference papers are still available in limited quantities: No. 18: The Treatment of Elders and Prospective Elders in the Church: R. Rose, \$0.22; No. 22: The Fifth Commandment: M. Jahnke, \$0.30; No. 23: Amazing Grace — 125 Years of It: J. Jeske, \$0.22; No. 24: A Review of What Scripture Says About Repentance Both in the Old and New Testaments: J. Raabe, \$0.24; No. 27: Glossolalia and Faith Healing: W. Niemeier, \$0.23; No. 28: The Lord's Word Concerning the Last Things: W. Gawrisch, \$0.42; No. 29: Pitfalls of the Modern Evangelistic Movements: D. Raddatz, \$0.29; No. 30: Revelation 20 — An Exegesis: K. Plocher, \$0.22; No. 31: Promoting Practical Evangelism Among Our Church Members: R. Roth, \$0.15; No. 32: The Formula of Concord: A Survey of Its History: H. Koch, \$0.15; No. 33: How to Keep Our Young People Moral in the Age of the New Morality: J. Stellick, \$0.15.

Place your orders with: Martin Luther Women's Circle, 10151 Sappington Road, St. Louis County, Missouri 63128. If you have your name placed on the permanent mailing list, you will receive each paper when it is printed, and be billed once a year or when your amount reaches \$1.00 or more.

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

CALIFORNIA NORTH DELEGATE CONFERENCE

Place: St. Mark Lutheran Church, 5747 Sunrise Blvd., Citrus Heights, California.

Date: Saturday, April 23, 1977; 8:30 a.m. registration (fee of \$3.00 per congregation); 9:00 a.m. worship service.

Agenda: Essay: "The Meaning of the Pastoral Call for Pastor and Congregation." H. Warnke; Elections, Reports, and Business.

J. Prange, Secy. pro-tem

ARIZONA PASTORAL CONFERENCE

Date: April 26-27, 1977; 10:00 Communion service.
Place: First Ev. Lutheran Church, Prescott, Arizona; J. Gaertner, host pastor.

Preacher: C. Sievert.

Agenda: Isagogics of Jonah: A. Eckert; Exegesis of Matthew 12:38-41: Q. Wiley; Fellowship and Close Communion: O. Wraalstadt; The Outward Practice of Baptism: W. Bein; Sermon Study: P. Behn; Conference Business and Elections.

Note: Those desiring lodging should contact the host pastor.

D. Gray, Secretary

MICHIGAN

COLONIAL PASTORAL CONFERENCE

Date: April 13-14, 1977; 9:00 a.m. Communion service.

Place: Our Savior's Lutheran Church, East Brunswick, New Jersey; J. Tauscher, host pastor.

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

Agenda: A Homiletical Workshop: Prof. Joel Gerlach. D. Scherbarth

SOUTHEAST PASTORAL CONFERENCE

Date: April 18-19, 10:00 a.m.

Place: Hope, Detroit, Michigan, G. Jahnke and W. Valleskey, host pastors.

Preacher: W. Henning (E. Zell, alternate).

Communion Service: 7:30 p.m.

Agenda: Isagogical Presentation of Daniel 3: N. Schroeder; Continued discussion of *Gesetzlich Wesen*: H. Engel; Exegesis of Hebrews 1: R. Meisler; The Moon Cult: Heavenly Wisdom or Moonlight Madness? R. Winter.

Note: Send excuses to the host pastors.

D. Schulz, Secretary

NORTHERN PASTORAL CONFERENCE

Date: April 18, 1977; 9:00 a.m.

Place: Mt. Sinai, Montrose, Michigan.

Preacher: G. Schroer; L. Schroeder, alternate.

Agenda: Exegesis of I Thessalonians 4:13-5:11: R. Waterstradt; *Augsburg Confession and Apology*, Articles XIV and XV: D. Heisel. E. Schmelzer, Secretary

OHIO PASTORAL CONFERENCE

Date: April 18-19, 1977

Place: Arlington Ev. Lutheran Church, Toledo, Ohio; P. Lehmann, host pastor.

Preacher: F. Kneuppel (D. Erstad, alternate).

Agenda: Exegesis of Galatians 2: K. Fuhlbrügge; The First Article: R. Semro; Planning An Effective Youth Program: M. Ahlborn.

L. Prah, Secretary

MINNESOTA

13TH ANNUAL NATIONAL LUTHERAN COLLEGIANS CONVENTION

Date: April 15-17, 1977.

Place: Downtown Holiday Inn, 161 St. Anthony, St. Paul, Minnesota.

Theme: "God's Word Is Our Great Heritage."

Information: Contact: Daniel M. Heins, 5039 Brent Avenue East, Inver Grove Heights, Minnesota 55075; phone: (612) 451-0258.

DISTRICT PASTORAL CONFERENCE

Date: April 19-20, 1977; opening session on Tuesday at 9:30 a.m.; Communion service on Tuesday at 7:30 p.m.

Place: St. John's Ev. Lutheran Church, Lake City, Minnesota; R. Goede and D. Gosdeck, host pastors.

Preacher: M. Liesener (C. Reiter, alternate).

Agenda: The Foundations of Worship: Prof. B. Backer; The Cults: R. Stadler; Exegesis of I Timothy 3: O. Lemke; Government Aid: D. Grummert; Reports, Questions of Casuistry, etc.

Note: Additional information on meals, housing, and costs will be mailed to all pastors of the District; the circuit pastors will serve as the Excuse Committee.

W. J. Henrich, Secretary

NEBRASKA

DISTRICT PASTORAL CONFERENCE

Date: April 19-21, 1977.

Place: St. Paul Lutheran Church, North Platte, Nebraska; G. Schneider, host pastor.

Service: April 19, 1977, at 7:30 p.m.; Wm. Goehring, preacher (P. Soukup, alternate).

Agenda: An Exegetical Study of I Thessalonians 4:13-18, with reference to the Rapture: W. Westphal; An Isagogical Study of Daniel, chapters 7-12: D. Plocher; Youth Confirmation Instructions: Methods and Materials: G. Schapekahn; The Devotional Life of the Pastor: T. Kretzmann; Guidelines on Premarital Counseling (alternate): P. Knickelbein.

Note: Please announce to the host pastor for lodging and meals.

K. Bode, Secretary

NORTHERN WISCONSIN

MANITOWOC PASTORAL CONFERENCE

Date: April 18, 1977; 9:00 a.m. Communion service.

Place: St. Paul's Ev. Lutheran Church, Sheboygan Falls, Wisconsin; H. Juroff, host pastor.

Preacher: H. Krause (H. Kuschel, alternate).

Agenda: Exegesis of Isaiah 66: K. Haag; Uniform Method and Procedure in the Matter of Transfers, Releases, etc.: H. Juroff; Pentecostalism: W. Loescher.

P. J. Damrow, Secretary

LAKE SUPERIOR PASTOR-TEACHER CONFERENCE

Date: April 25-26, 1977.

Place: St. Paul's Lutheran, Oconto Falls, Wisconsin; W. Steffenhagen, host pastor.

Preacher: R. Frohmader (J. Hanson, alternate).

Agenda: Exegesis of Genesis 50: J. Kingsbury; Exegesis of Galatians 4: K. Kuenzel; *Augsburg Confession*, Article X, Of the Lord's Supper: R. Frohmader; The Right to Die: J. Hanson; *This We Believe*, The Things We Reject: I. P. Kuckhahn; Teacher Paper; Circuit Pastor's Handbook: P. Kuckhahn and A. Meyer; Video Tape: Marital Counseling, Malachi 2:11-16: W. Zink; Birth Control: Always Wrong! or Ever Right?: J. Hering; Conference Reports and Business; Questions of Casuistry.

Note: Please send excuses and requests for lodging to the host pastor.

K. Kuenzel, Secretary

SOUTH ATLANTIC

FLORIDA PASTORAL CONFERENCE

Date: April 18-19, 1977; beginning at 10:00 a.m. Monday.

Place: Peace Lutheran Church, Holiday, Florida.
Communion Service: Monday 7:00 p.m.; M. Goegelein, preacher (K. Kruck, alternate).

Agenda: Exegesis of James 1:22-27: R. Wiechmann; The Law: Civil, Ceremonial, and Moral: H. Warnke; Transcendental Meditation: G. Price; Continued reading of Joh. P. Koehler's *Gesetzlich Wesen Unter Uns*: J. Lawrenz.

D. Lemke, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: April 19, 1977; Communion service at 9:00 a.m.
Place: St. Paul's, Slinger, Wisconsin; T. Horneber, host pastor.

Preacher: E. Weiss (A. Zenker, alternate).

Agenda: Exegesis of I Timothy 5:9-16; What Scripture Teaches About the Stages of Glory in Heaven: E. Kitzrow.

A. Zenker, Secretary

WESTERN WISCONSIN

WISILLOWA PASTORAL CONFERENCE

Date: April 25-26, 1977; Noon to noon.

Place: St. Peter Ev. Lutheran Church, Savanna, Illinois; W. Schneider, host pastor.

Preacher: S. Staude.

Agenda: Exegesis of I Timothy 4: D. Sternhagen; Defense of Sunday as Our Day of Worship: M. Dietz; Counseling Techniques in Marital Problems: Mr. F. Matzke, guest speaker.

Note: Unless notified otherwise, the host pastor will make overnight arrangements for all members of the conference.

W. Russow, chairman
Program Committee

SOUTHWESTERN PASTORAL CONFERENCE

Date: April 26, 1977; 9:00 a.m.

Place: St. John's Lutheran, Barre Mills, Wisconsin.

Preacher: K. Gast (O. Heier, alternate).

Agenda: Colossians 3: E. Breiling; What Is Engagement? M. Schwartz; The Sermon, Its Introduction: M. Herrmann.

R. W. Kloehn, Secretary

DISTRICT TEACHERS' CONFERENCE

Date: April 28-29, 1977.

Place: Mt. Calvary Church & School, La Crosse, Wisconsin.

Agenda: **Thursday**

9:00 Worship Service: E. Schaewe

9:30 The Application of the Eighth Commandment as It Concerns Our Fellow Workers in His Kingdom: D. Fischer

10:45 The Use of Paperbacks in Literature Class: P. Kramer; K-4 Sectionals (optional)

11:45 Business Meeting

1:15 Devotion: E. Schaewe

1:30 IMC — The New Idea in Libraries: Dr. J. Raabe

2:45 Sectionals: K: Mrs. K. Blauert; 1-2: Miss C. Gunn; 3-4: Miss F. Wagner; 5-6: D. Enter; 7-8: S. Thiesfeldt

3:45 Closing Devotion: E. Schaewe

Friday

9:00 Devotion: J. Schmutge

9:15 General Administration of the School — A Cooperative Effort: A. Hackbarth

10:30 Discipline, and Its Legal Aspects: E. Lowrey

11:30 Report of the Board of Education

1:00 Devotion: E. Schaewe

1:15 Sectional Meetings

2:30 Business Meeting

3:00 Inspirational Address: J. Liggett

WINONA AREA CAMPING

The Winona Area Councilmen's Conference is sponsoring two one-week camping sessions for the youth of the area WELS congregations.

The Teen Camp (13 years old and up) will run from June 26 to July 2, at a cost of \$35.00 per camper. The Youth Camp (ages 8 to 12) will be held from July 3 to July 9, at a cost of \$30.00 per camper.

A slide presentation of the camping activities is available to any congregation.

For information on the Whitewater Youth Camp contact: Gerald Kastens, 418 S. Baker, Winona, Minnesota 55987.

NEW WELS CHURCHES

EXPLORATORY POCATELLO, IDAHO

WELS exploratory services are being held Sunday afternoons at 3:00 p.m. in Grace Lutheran School, 1250 Pershing, in Pocatello. For local information, call the Ken Walters family, (208) 233-0799. Please submit names to Pastor Ron Mehlberg, 534 West Indiana Ave., Nampa, Idaho 83651.

FRANKFORT-MATTESON, ILLINOIS

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

SOUTHEAST KANSAS CITY, MISSOURI

Exploratory services are being conducted at the Grandview Bank, 125th and South 71 Highway, for the southeast area of Kansas City, Missouri, which includes Belton, Grandview, Raytown, Lee Summit, and Independence, Missouri. Services begin at 7:00 p.m., with Sunday school at 6:00 p.m. For more information or for names of prospects, please contact Pastor Paul Soukup, 9530 Perry Lane, Overland Park, Kansas 66212, telephone: (913) 888-6293.

KETTERING/SOUTH DAYTON, OHIO AREA

Exploratory services are being held every Sunday at 7:30 p.m. at the Kettering Recreation Center, 3201 Marshall Street. Sunday school and adult Bible study meet at 6:30 p.m. For information, call or write: Mr. Jess Miller, 5325 Oakbrook Drive, Dayton, Ohio 45440, phone: (513) 434-1786; or Mr. Fred Lueck, 950 Sharewood Court, Dayton, Ohio 45406, phone: (513) 293-4453; or Pastor F. C. Kneuppel, 1025 Cliffside Drive, New Carlisle, Ohio 45344, phone: (513) 849-9374.

CLINTON, IOWA

Exploratory services are being held at 11:15 Sunday mornings in the Blue Room at the Village Manor (formerly Schick Hospital) in Clinton, Iowa. For local information call Mr. Arnold Paasch at (319) 242-2208. Please submit names of WELS members or prospects, along with their addresses, to Pastor M. W. Dietz, 2414 East 32nd Street, Davenport, Iowa, 52807, or phone (319) 359-0144.

TIME AND PLACE

PLYMOUTH, WISCONSIN CHANGE IN WORSHIP LOCATION

Good Shepherd Ev. Lutheran Church is now conducting its worship services at the Plymouth Senior Citizens Center located at 126 E. Mill Street, Plymouth, Wisconsin. Services begin at 8:00 a.m., followed by Sunday school and Bible class at 9:00 a.m. For information, or if you have the names of WELS members or prospects in the area, please contact Vicar Peter Kassulke, 1011 Fairview Dr. No. 5, Plymouth, Wisconsin, phone (414) 893-2441.

YORBA LINDA, PLACENTIA, EAST ANAHEIM, CALIFORNIA

Grace Ev. Lutheran Church is worshipping at the MacCauley-Wallace Mortuary, corner of Yorba Linda Blvd. and Imperial Hwy. Service time is 9:00 a.m., followed by Sunday school and Bible class at 10:15. For information or to submit names, please contact Pastor Richard Kugler, 5161 Santa Fe St., Yorba Linda, California; phone (714) 996-1736.

KANSAS CITY NORTH, MISSOURI CHANGE OF WORSHIP LOCATION

Rock of Ages Ev. Lutheran Church is now worshipping in the Community Room of Farm and Home Savings, 6927 N. Oak Trafficway in Gladstone, Missouri. Sunday school and Bible class are at 9:00 a.m., with worship at 10:15 a.m. For more information contact: Pastor Bruce E. Ahlers, 1023 N.E. 88th St., Kansas City North, Missouri 64155; phone: (816) 436-9355.

EDEN PRAIRIE, MINNESOTA NEW MEETING PLACE

Christ Lutheran Church of Eden Prairie, Minnesota, has a new meeting place. We are now meeting at the Eden Prairie Medical Center, 8455 Flying Cloud Drive (which is on Hwy 169 South off I 494). Service time is 9:15. Sunday school at 10:15.

RESULT OF COLLOQUY

Rev. Edward Marcotte, formerly of Macnutt, Sask., Canada, has withdrawn from The Lutheran Church-Missouri Synod for doctrinal reasons. In a colloquy held on February 21, 1977, he was found to be in confessional agreement with the Wisconsin Ev. Lutheran Synod. He is herewith recommended for enrollment in Wisconsin Lutheran Seminary for further study prior to entering the preaching ministry in our Synod.

First Vice-President Carl H. Mischke
District President Arthur P. C. Kell
Professor Carl J. Lawrenz

CHANGES OF ADDRESS

(Submitted through the District Presidents)

Pastors:

Burk, Milton W.
4615 La Paz Lane
Riverside, CA 92501
Tel.: (714) 787-9761

Kruck, Keith C.
2878 St. John Drive
Clearwater, FL 33519

Krueger, David A.
7399 Miller Rd.
Swartz Creek, MI 48473
Tel.: (313) 635-4692

Sauer, Theodore A.
2381 Romance Rd.
Portage, MI 49002

Waage, David W.
221 N. Haley St.
Valentine, NE 69201

Teacher:

Gruetzmacher, Robert E.
3699 Pipestone Rd.
Sodus, MI 49126
Tel.: (616) 926-1423

INTERESTED IN THE DMLC SCIENCE FAIR?



The Phlogistons, the DMLC science club, invites everyone interested to view the exhibits of the 11th Phlogistons' Science Fair. The date is May 8, 1977, from 1:00 to 8:00 P.M. The place is the gymnasium stage of the Student Union on the campus of Dr. Martin Luther College, New Ulm, Minnesota. Any WELS student wishing to enter a project should contact the Phlogistons, DMLC, New Ulm, Minnesota 56073 before April 20, 1977. The exhibits are worth seeing, and it's fun to participate.

CALL FOR NOMINATIONS — DMLC

With the approval of the Commission on Higher Education, the Board of Control of Dr. Martin Luther College, New Ulm, Minnesota, herewith requests nominations for a woman instrumental-music instructor to fill a vacancy which will occur at the conclusion of the current academic year.

Nominees by training and experience should have a good knowledge of the normal requirements and needs of congregations in the field of church music, and should have the ability to utilize this knowledge in preparing students for service as church organists.

Nominations should be in the hands of the undersigned no later than April 8, 1977, and should be accompanied by all available pertinent data.

Mr. Darrell Knippel, Secy.
DMLC Board of Control
4818 Garfield Ave. S.
Minneapolis, Minnesota 55409

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Kruck, Keith C., as pastor of Christ the Lord, Clearwater, Florida, on February 13, 1977, by R. Wiechmann (S. Atl.).

Krueger, David A., as pastor of Hope, Swartz Creek, Michigan, on February 13, 1977, by E. G. Schultz (Mich.).

Ruddat, Arnold E., as pastor at Friedens, New Prague, Minnesota, on February 20, 1977, by D. Begalka (Minn.).

Sauer, Theodore A., as pastor of St. James, Portage, Michigan, on February 27, 1977, by G. Klonka (Mich.).

Waage, David W., as pastor of Zion, Valentine, Nebraska, on February 27, 1977, by R. Wahl (Nebr.).

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Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

One month ended January 31, 1977

	Subscription Amount for 1977	1/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 415,624	\$ 34,635	\$ 46,225	133.5
Dakota-Montana	227,147	18,929	16,127	85.2
Michigan	1,206,145	100,512	81,017	80.6
Minnesota	1,293,291	107,774	115,807	107.5
Nebraska	242,910	20,243	21,585	106.6
Northern Wisconsin	1,382,482	115,207	99,913	86.7
Pacific Northwest	116,740	9,728	9,531	98.0
Southeastern Wisconsin	1,685,132	140,428	98,085	69.8
Western Wisconsin	1,592,126	132,677	133,711	100.8
South Atlantic	90,875	7,573	8,418	111.2
Total — 1977	\$8,252,472	\$687,706	\$630,419	91.7
Total — 1976	\$7,508,690	\$625,724	\$732,961	117.1

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended January 31, 1977 with comparative figures for 1976
Twelve months ended January 31

	1977	1976	Increase or Decrease*	
			Amount	Per Cent
Income				
Prebudget Subscription Offerings ...	\$7,635,360	\$7,127,244	\$508,116	7.1
Pension Plan Contributions	78,303	81,963	3,660*	4.5*
Gifts and Memorials	189,254	227,445	38,191*	16.8*
Bequests	68,499	86,380	17,881*	20.7*
Earnings from Fox Estate	48,705	45,817	2,888	6.3
Other Income	19,886	12,800	7,086	55.4
Transfers from Other Funds	96,692	75,936	20,756	27.3
Total Income	\$8,136,699	\$7,657,585	\$479,114	6.3
Expenditures				
Worker-Training — Expenses	\$4,720,441	\$4,373,821	\$346,620	7.9
Worker-Training — Income	2,042,527	1,813,627	228,900	12.6
Worker-Training — Net	\$2,677,914	\$2,560,194	\$117,720	4.6
Home Missions	1,544,363	1,449,672	94,691	6.5
World Missions	1,310,502	1,195,235	115,267	9.6
Benevolences	966,796	909,841	56,955	6.3
Administration and Services	694,783	675,465	19,318	2.9
Total Operations	\$7,194,358	\$6,790,407	\$403,951	5.9
Appropriations — Building Funds	200,000	194,580	5,420	2.8
Appropriations — CEF Program	558,972	664,774	105,802*	15.9*
Total Expenditures	\$7,953,330	\$7,649,761	\$303,569	4.0
Operating Gain/Loss*	\$ 183,369	\$ 7,824		

Norris Koopmann, Treasurer & Controller
3512 West North Avenue
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:
March	April 7
April	May 6
May	June 7
June	July 7

CHOIR ROBES

A set of 25 children's choir robes is being offered by St. John's Ev. Lutheran Church, Libertyville, Illinois, to any church or Christian day school, at no charge. Please contact Mrs. Richard Hawkins, 144 Walnut, Libertyville, Illinois 60048.

WANTED

Used altar- and Communion-ware for chapel in new mission church. Please contact Mrs. James Barnes, Shepherd of the Hills Church, 1100 Jerryson Dr., Grand Ledge, Michigan 48837.

THE ASSIGNMENT COMMITTEE

The Conference of Presidents will meet, God willing, as Assignment Committee at Wisconsin Lutheran Seminary in Mequon, Wisconsin, on May 16 and 17, 1977. The presidents of our Synod's worker-training schools will attend in an advisory capacity.

For the assignment of teacher candidates the Assignment Committee will meet at Dr. Martin Luther College, New Ulm, Minnesota, on May 30 and 31, 1977.

Oscar J. Naumann, President

CHAPLAIN E. C. RENZ HOME ADDRESS

6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany
Telephone: 06135-3249
MAILING ADDRESS
398-12-3568
Box R
APO NY 09185

OFFER

Violet, white, and green altar paraments (82 in. long) and matching pulpit hangings (17 3/4 in. wide) are available to any mission congregation for the cost of mailing. Also one pair of three-branched, scroll-work, electric candelabra. Please contact Beautiful Savior's Ev. Lutheran Church, 111 Grant Road (Marquette Heights), Pekin, Illinois 61554.

THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet on May 4 and 5, 1977, in the Synod Administration Building, 3512 W. North Avenue, Milwaukee, Wisconsin 53208. The first session is to begin at 9 a.m.

All reports that are to be included in the BOOK OF REPORTS AND MEMORIALS for our August 3-10, 1977, convention at New Ulm, Minnesota, should be ready for distribution to all members of the council at this May meeting. Please prepare 125 copies of all reports on three-hole, punched paper.

Preliminary meetings of various boards, committees, and commissions are being called by their respective chairmen or secretaries.

Beginning at 7 o'clock on the evening of May 3, a "brainstorming" session is being held in the auditorium of the Administration Building to discuss the contemporary publication needs of our Synod. This meeting has been arranged in response to a memorial addressed to the Synod convention.

Oscar J. Naumann, President