

The Northwestern Lutheran

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June 12, 1977



Gethsemane Ev. Lutheran Church at Raleigh, N.C.

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Briefs by the Editor

The publication of the announcement for the upcoming 1977 Synod convention and of the list of advisory delegates will be followed in the next issues by lists of voting delegates, floor committees, nominations by the Districts, and nominations by the Nominating Committee. All of these will be the working personnel of the convention which will meet at Dr. Martin Luther College and Martin Luther Academy, New Ulm, Minnesota, from August 3-10.

Our church body, of course, is not the only one having conventions. They all do. And all of them have their individual problems. No two are the same. For example, the July Dallas convention of The Lutheran Church-Missouri Synod is grappling with a problem that faced us not too many years ago. Back in 1961 we decided that we could no longer continue in fellowship with the Missouri Synod and remain faithful to Scriptural directives. This had been a matter of anguished discussion in many previous conventions. This year, Missouri is having second thoughts about its fellowship with the American Lutheran Church. Just what its decision will be, time will tell. The body is divided. To say the least, it is a critical matter.

Our Wisconsin Synod likewise faces problems in that area, although on a smaller scale. Although 16 years have passed since 1961, we are still involved in some three-cornered situations, all of them overseas. The Commission on Inter-Church Relations will be reporting on the progress it has been making in this area, or the lack of progress. We ask God's blessings upon its activities.

More time at the convention, however, will be devoted to meeting head-on a different problem — continued growing pains. It involves, for example, the matter of staffing our missions at

home and abroad. Because of budget stringencies, requests for new staff members have been pared to the bone. The convention will be asked to express itself. Whether it's world missions or home missions, the opportunities are growing. How grateful we ought to be!

The same growing pains are evident as we stress the recruitment of young people to prepare themselves for the preaching and teaching ministries. We simply do not have enough pastors and teachers adequately to man our pulpits and staff our classrooms. Besides, there are many congregations that would benefit by introducing a multiple ministry in their midst and could easily be persuaded to do so, if the supply of pastors could keep up with the demand.

These are problems we face as we seek to fulfill the Lord's commission to preach the Gospel to every creature. We know that He will help us face up to these responsibilities and solve them.

We need His special blessing also as we tackle the problem of communicating the Word. The choice of a Bible translation or, to put it another way, the use of various contemporary Bible translations is part of that problem. We agree that it must be a version true to the original. We agree, too, that it must be a version which communicates with our people in words they can understand and idioms they use. We recall that the Lord's Apostles wrote the New Testament not in classical Greek, but in the Greek that was spoken. The essays at the convention will concern themselves with this matter and should assist us in coming to a God-pleasing decision.

It is evident that we will be dealing with matters of deep concern to God's kingdom in our midst during the days of August 3-10. June is not too early to start praying about it; in fact, may we never forget to take our Synod to the Lord in prayer!

*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

Recently Gethsemane Congregation of Raleigh, North Carolina, had the privilege of dedicating its house of God. Gethsemane has the distinction of being the 1000th congregation of the Wisconsin Ev. Lutheran Synod. Since then, an additional 89 congregations have been added to the roster. For further information on Gethsemane, turn to page 182.

Editorials

Bitter Roots? A recent television series, entitled "Roots," dramatized a man's search for his origins from America to Africa. The series was enormously popular because Americans are keenly interested in this sort of thing.

Many seek "identity" by a knowledge of their ancestry. Others delve into the psychological trauma of youth to analyze the influence of heredity, home, and environment upon their present life.

There is nothing inherently wrong with this. The Lord frequently pointed His people to their humble origins, "Look unto the rock whence ye are hewn, and to the pit whence ye are digged."

The conclusions men draw are often questionable. Many find an unflattering history a cause for complaint, an excuse for bad behavior, a crutch for mental and emotional hang-ups of every kind, seeing themselves as "victims" who are not accountable for their actions.

The Lord's viewpoint is precisely the opposite. The origins of His people were very humble and humbling, religiously, racially, nationally, and individually. But looking back they were to see how God graciously made much out of little, good out of bad, blessing out of buffeting.

Our worth and identity are not determined by circumstances of birth over which we had no control, but by Christ Jesus in whom we are free and forgiven. God dignifies each person, honoring him as one who counts, by holding him accountable for what he does or doesn't do.

The story of a believer's origins is always a humbling story. But it is always the beautiful story of God's grace and guidance in his life.

John Parcher

"I Don't Love You Anymore" A little while back, the singer in a popular song emoted an anguished appeal for release from a romantic relationship. "I don't love you anymore" was the tear-jerking refrain.

In the minds of many people this is reason enough also for the termination of a marriage: "I don't love you anymore." Who would argue with it — except perhaps the partner who is being rejected? Well, an assistant professor at Duke Divinity School, for one.

Writing in the February 18, 1977, issue of *Christianity Today*, William Willimon brings to bear upon this issue a few salient points which are often overlooked. A key part of the Christian marriage ceremony confronts the bride and groom with this question: "Will you love him/her . . . ?" Not, "Do you love?" but "Will you love?" Prof. Willimon comments, "I have often reminded couples who come to me to discuss a divorce because 'we don't love each other anymore' that they once stood before God and the church and *promised* to love."

Love in the Scriptural sense is more than a romantic feeling. In Ephesians 5 it is equated with the love of Christ for the Church. "Love . . . even as Christ also loved the Church and gave Himself for it," it says. Christ's sacrifice was not rooted in an undefinable romantic feeling. It was an act of unselfishness done in behalf of those who by ordinary standards are totally unlovable.

This unselfish love is held up before partners in marriage as an example. God is not demanding that the husband and wife retain stars in their eyes in perpetuity and never cease to melt with passion in the presence of each other. Sentiment cannot be manufactured at will, and it usually does not continue to flourish with unvarying intensity over a protracted period of time. In fact, there even seems to be something a bit repulsive about open displays of affection between those who are getting on in years.

"Please release me/ Let me go/ I don't love you anymore" appeals to human sentiment. "Love as Christ also loved the Church and gave Himself for it" appeals to faith. Romance is not the basis of this love. Unselfishness is.

And remember: You promised.

Immanuel G. Frey

Comic Book Depravity The brazenness and aggressiveness of sex peddlers and pornographers continue to astonish and dismay us. Each year new salients are pushed into the lines maintained by propriety and decency. But shouldn't that be expected? A permissive society will not put up strong defenses against even the crassest immorality.

A rock and roll band called Kiss may prove this point. "The appeal of their music," writes columnist Bob Greene, "is straight out sex; about the most subtle thing they do is scream at the audience, 'I WANT YOU.' During the show the band also vomits blood and breathes fire. The kids like them a lot."

Their appearance is just as revolting. "Picture four punks — males — who wear lipstick, high-heeled shoes, women's makeup and dress like 21st-century transvestites," Greene writes, and adds, "Makes you want toretch."

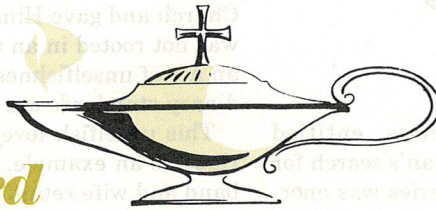
This degenerate group is slated by Marvel Comics to become comic-book heroes, replacing such heroes as Superman, Batman, and Captain Marvel. Steve Gerber, the editor, is sure that the public is ready for the Kiss comic book: "The old comic book heroes are so clean in a world that's so filthy. That's why the Kiss comic books are going to work and be such a hit." He will be counting on the "groupies," who flock to the rock concerts, the girls of 14, 15, and even younger, to buy them.

Gerber expects parents to be shocked: "At first the parents' reaction will be total revulsion." But then he adds, cynically: "Then they'll just shake their heads in dismay and go back to watching 'Happy Days.'"

If the Kiss comic-book heroes become standard reading fare for our youth, and other degeneracies continue to follow; and if Christian parents merely shake their heads and then turn to their favorite TV programs, we had better keep our ears attuned to hear the first shattering notes of Gabriel's judgment trumpet.

Carleton Toppe

Studies in God's Word



Faith's Greening In Life's Garden

And we beseech you, brethren, to know them which labor among you and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men. Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you (I Thess. 5:12-18).

The green color on our church altars announces the arrival of the Trinity Season. Behind us in the church year are the festivals of Christmas, Easter, and Pentecost with their precious message of all that God has done *for* us. Ahead of us stretch those Sundays after Trinity with their practical message of what God would now do *in* us, of how He would cause our faith to grow and show in life's garden.

This message of faith's life and growth is symbolized by the green color on our altars. In his "Epistle of Earnest Expectation" Paul speaks of it, too, offering directives for *Faith's Greening in Life's Garden*.

For Others — Loving Concern

The verses before us again prove that Paul knows how to say much with little. With few words he first details our loving concern for those who lead us in the church. Their labor in preach-

ing the Word, their guidance in things spiritual, their encouraging or warning words are "work" which deserve the highest regard and warmest respect. Where pastors labor faithfully and members appreciate affectionately, conditions prevail for faith's greening.

From the church's leaders Paul turns to the church's people. In the Thessalonian church were "unruly" members, people who like soldiers out of line weren't quite in step with the church's forward march. Such troublesome brethren needed the loving concern of Christian rebuke. There were also the "feebleminded" or "faint-hearted" who flinched before suffering and faltered beneath sorrow. Such needed the loving concern of gentle encouragement. Those "weak" in faith and morals needed the supporting arm of the stronger believer. Toward all men, a Christian patience was to be shown which would put up with provocation and endure injustice without temper's quick flare-up or revenge's swift pursuit. Let the world repay evil with evil; the believers at Thessalonica were to show faith's loving concern for all men.

Paul's words pose the question, "How fares my faith in life's garden?" What shows in my attitudes and actions toward others? Toward the pastors and leaders in our church — is it warm esteem or cold indifference; cordial cooperation or carping criticism? Toward my fellow members — is it flaring up in anger at the difficult; feeling superior to the fainthearted; forsaking the weak; or guiding, girding, guarding them in any way possible? Toward those around me in life — is it the customary "evil for evil" of the world; or

the courteous "good for good" of the Golden Rule; or the Christian "good for evil" of the Bible? Christian faith keeps no tally sheet of injuries received from others or services rendered to others, but grows and shows in concern for all.

For Ourselves — Lasting Commands

Faith not only shows loving concern for others; it also follows some lasting commands for ourselves. In our verses Paul issues three short commands which stand through the ages. The first command must have rocked the Thessalonians. "Rejoice evermore," Paul told those believers who were suffering persecution. These were not the shallow words of some simple optimist who did not know that life involved a great deal of pain. They were rather the words of a believer who had found "the joy unspeakable and full of glory" in Christ (I Pet. 1:8). When a man is in Christ, he has joy which no sorrow can shut off.

The second command follows quite naturally. Believers who are to rejoice evermore will "pray without ceasing." Daily they will carry their wants and wishes to a loving Father in heaven. Constantly they will walk with hearts tuned to His presence, with the confident feeling that He stands ready to listen any time, anyplace, to anything.

The third command is equally all-embracing. "In everything give thanks," Paul urged. Christians who by God's grace know that "all things work together for good to them that love God" (Rom. 8:28) will also by that same grace learn to give thanks in everything. Sure of God's saving love for them in Christ, they will also be sure that they are "more than conquerors" in life's trials and troubles (Rom. 8:35-37).

"Rejoice EVERMORE. Pray WITHOUT CEASING. In EVERYTHING give thanks," Paul directs our faith. When we look at the flower of our faith in the garden of our life and see how seldom it rejoices, how sporadically it prays, and how it gives thanks only in some things, a most important thought must hit us. How much we need the Spirit's application of Word and Sacrament to fertilize our faith so that it can green out in life's garden!

Richard E. Lauersdorf

Wisconsin Evangelical Lutheran Synod

Grace 125 in Apacheland

Lutheran mission work was begun in Apacheland in the late 1890's under very difficult conditions. At first our missionaries lived in tents. The first homes, chapels, and schools erected on the mission were of frame construction, and constructed as cheaply as possible. Money was not plentiful.

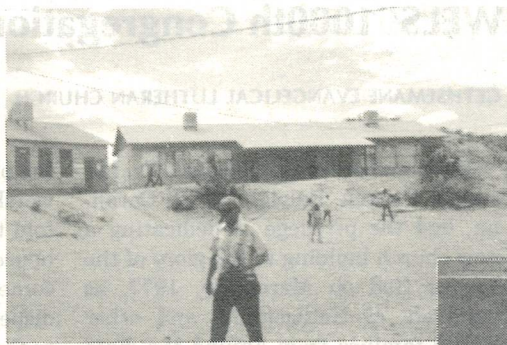
More durable tufa stone was employed in the early 1900's. Quarrying the nearby tufa stone themselves, the missionaries and the members of the missions built chapels and homes at Peridot and San Carlos and a school at Peridot. These buildings are still in use at those stations.

At Cibecue another material was employed at first — adobe formed into bricks and dried in the sun. This material was used by the missionary and his people to build both a home and a chapel at Cibecue.

The buildings at the various other stations were, for the most part, modest frame buildings, built by the missionaries and teachers with the help of their Apache members. One building at East Fork, originally built as a chicken coop, later was enlarged and converted into a dormitory. Still later it was made over into a teacherage. It still stands, but is now being used as a storage building.

(Continued on next page)

New Peridot School



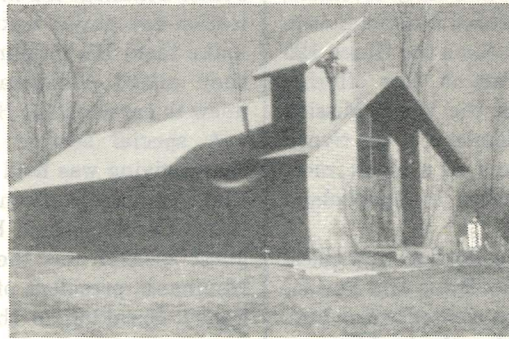
New Peridot Classroom
Mrs. Priscilla Goseyun, Apache teacher



Old and New Chapels at Canyon Day



New Chapel at Cibecue



New and Old Schools at Bylas



New School at Cibecue



Grace 125 in Apacheland

(Continued)

In the thirties, the government Indian agency condemned an old plumbing shop at Fort Apache and gave it to the mission. Pastor Edgar Guenther and his people dismantled the old building and hauled the lumber to Canyon Day. There they constructed the chapel that served the area for many years. When 10 years later the Southwest Lumber Mills at McNary donated lumber to the mission there, Pastor Guenther again took a hand and built the chapel in McNary.

It was not until the fifties that a new school building, dormitory, and nursery were finally built at East Fork. At that time it seemed as if the badly needed buildings would soon be provided at the other stations also. However, it soon became evident that the means would not be available, as new World Mission fields were being opened and developed in Africa, Japan, Hong Kong, and other places. Recognizing the urgency of the Lord's commission to preach the Gospel in all the world, the Indian Mission gladly deferred its building requests in favor of these new fields.

As the years passed, many of the buildings became entirely inadequate. By the late sixties and early seventies, a few critically needed buildings were erected. And then came the Grace 125 Thankoffering! Part of this offering was designated for the World Mission Building Fund. Members of the Synod gave generously and, as a result, most of the building needs in Apacheland could be met.

Funded by that collection, new classrooms were built at Bylas and Peridot — a parish hall was erected at San Carlos — a new church and school became a reality at Cibecue — a new chapel replaced the "plumbing shop" at Canyon Day — East Fork received an addition to its school building.

The people in Apacheland are truly grateful for this outpouring of gifts. May these new buildings, as well as the old, continue to serve as tools to bring to those who gather there the Gospel of salvation!

Frederic H. Nitz, Chairman
Executive Committee for
Apache Indian Missions

WELS' 1000th Congregation Dedicates Church

GETHSEMANE EVANGELICAL LUTHERAN CHURCH RALEIGH, N.C.

The members of Gethsemane Ev. Lutheran Church, Raleigh, North Carolina, had the privilege of dedicating a new church building to the glory of the Triune God on March 20, 1977, as members of Gethsemane and other WELS families from around the state gathered for the 10:30 A.M. service of dedication.

The name of the congregation had special significance for the worshipers as they saw the special dedication-day banner, depicting the Savior as He knelt in the Garden of Gethsemane and prayed, "Thy will be done." They were reminded that Gethsemane was that special place where the Lord Jesus often went with His disciples, where they were to keep Him company in His hour of agony and distress, and where God's own Son submitted Himself to the Father's gracious good will.

Thanks to God, who made this building possible through the gifts and prayers of His people, the believers at Gethsemane now have their special place to gather around the Word of God so that they may be strengthened in the inner man, comforted in their faith, and given the assurance of salvation. Pastor Schmiede led them in their dedication-day prayer asking the Lord to make them His dwelling place so that they might consecrate themselves anew to carrying out His will.

A special service of praise and thanksgiving was held at 5:30 P.M. so that worshipers from Virginia and South Carolina could be present. The guest speaker was the Rev. Oscar J. Naumann, president of the Wisconsin Synod. Speaking to them concerning

the place where God's children will now worship the Lord, Pastor Naumann told them, "This is none other but the house of God." It is here that God comes to the sinner in his hour of need, dispensing pardon and grace and peace so that God's grateful people may glorify Him and pay Him their vows. The 75 worshipers enjoyed a buffet supper after the service.

The congregation was begun through the efforts of consecrated people. Pastors Paul Ziemer and John Guse originally served the mission nucleus. Mission status was granted in May, 1973, and Gethsemane was designated the 1000th congregation to be affiliated with the Wisconsin Evangelical Lutheran Synod. Pastor Paul Schmiede was ordained and installed as the first resident pastor on July 15, 1973. The congregation not only serves the local community but also the needs of some families located a considerable distance from the church. It now has 35 communicants and 57 souls.

The new church building has a low profile. Its exterior is brick and redwood. Costing \$130,000 with furnishings, the chapel covers an area of 2,800 square feet. It has been designed to seat 180 persons. Initially, a portion of the nave/fellowship area has been set aside for educational purposes. The building is so designed that a future education and fellowship wing can be added and the chancel extended. Until this wing is built, stackup chairs will be used so that the entire nave/fellowship area may be available for multipurpose use.

Pastor Paul Schmiede

Plan to Attend

LAITY DAY

Wisconsin Ev. Lutheran Synod Convention

Saturday, August 6, 1977

Dr. Martin Luther College — New Ulm, Minnesota

Mining the Treasure of God's Word

I Kings 5-9



By Julian G. Anderson

Time to get out your tools again. Today we're going to continue our study of Solomon, who was one of the most unusual persons you'll ever meet. To warm up, look back over the last lesson and notice the very unusual things we have already learned about this man, especially in 3:9-13.

Then Turn To Chapters 5-6

Read 5:1-6, noting especially verse 5a. This tells us a lot about Solomon, because it shows us what his primary interest was when he became king, since this was his first project. Get out your map and locate Tyre and Sidon. They lie on the coast of the Mediterranean Sea just north of Israel. These were the famous twin cities of the Phoenician empire, which, like England, was a small nation in land area, but very powerful because of its huge navy and its shipping interests. Its greatest natural resource were the fine fir and cedar trees, which grew on the slopes of Mt. Lebanon. It was the finest lumber in the world in those days. Verses 7-12 give the details of the contract Solomon signed with Hiram to provide the lumber for the Temple. Chapter 5:13-18 describes the gigantic work force Solomon organized to provide the materials for the Temple, especially the cut stones. As verse 13a indicates, the laborers were drafted to do this work.

The first verse in chapter 6 is a very important verse for the study of Old Testament history, because it supplies

us with the only definite date we have after the Exodus. All of our chronologies, therefore, after the Exodus depend on this date (underline it). Notice that the date is *A.E.* (after the Exodus, which was the great event in the history of Israel, somewhat like our Fourth of July). The date of the Exodus is a much disputed point, however, being placed from 1,500 to 1,200 B.C. Here also, however, 6:1 is our best bit of evidence. We know enough about the later kings to be fairly certain from this date that the Exodus must be dated about 1,400 B.C., since the date for the beginning of the Temple must be about 960 B.C. I usually use 958 B.C.

Compare the measurements of the Temple (6:2) with those of the tent (tabernacle) in Exodus 26:15-23, and you will see that the Temple was twice as large as the tabernacle in every direction. The construction is described in 6:7 and 6:14-22 (note especially verses 20b-22). The "cherubim" (verse 23) were angels, and their positions are explained exactly in verse 27. The decorations on the walls and doors are described in verses 29-35.

It took three full years just to prepare the ground and the stones for the foundation, and another seven years to build the superstructure, with over 200,000 men working just to prepare the lumber and stones (5:15,16). From the descriptions given above it was indeed *some* building! The Greek

historian Herodotus listed it as one of the seven wonders of the world.

Now Read Chapter 7

This chapter describes Solomon's second building project. If you think the Temple was a lavish building, read the description of Solomon's palace! It was over four times the size of the Temple in area (verse 2), and it took nearly twice as long to build (verse 1). It wasn't overlaid with gold, but in those days brass was almost as expensive.

The materials for the building are described in verses 9-11. Verses 48-50 describe the furniture and utensils for the Temple — all gold, of course. It would require an incalculable amount of wealth today to build two buildings such as these. But glorious and lavish as they were, they were only pale types and symbols of the "house" of God Jesus spoke of in John 14:2,3 — a house He identifies as *our* house, where we are going to spend eternity. It is not surprising that Solomon is known as the most glorious of all human kings; in this respect he is a beautiful type and symbol of Jesus, his great descendant.

Next, Chapter 8

This chapter describes the dedication of the Temple. Verses 1-11 picture the bringing in of all the furniture. Solomon's introductory remarks are given in verses 12-21, his beautiful prayer in verses 22-53, and his brief but excellent sermonette to the people in verses 54-61. The dedication sacrifices, done in Solomon's typically lavish fashion, are described in verses 62 and 63.

Finally, Chapter 9

You will find the richest pay dirt today in verses 1-9, which record God's words to Solomon after the building of God's Temple and Solomon's palace. Underline verses 4-7, which were a truly prophetic warning to Solomon and the people of Israel. You will see the importance of these words as you read the later history of Solomon and Israel. Verses 17-19 list all the other building projects this great king carried on. They lead us to remember him as the great builder. Verses 26-28 record the fact that Solomon also built a great navy. Next time we'll bring the conclusion of his story.

Joy over One Graduate

The combined seminary graduation and ordination service held for Pastor Munehide Nakamoto on March 21, 1977, was a moment of special joy for all of us here in Japan. Let me try to describe what that occasion meant for the various people involved.

It certainly was a moment of special joy for Pastor Nakamoto and his family. The time of preparation which had involved four years of academic study and one year of vicarship was over. The Lord had graciously extended a call to Nakamoto San to serve Him as pastor

and evangelist in Shimodate city and the surrounding area. The hope that the Lord might permit him to become a pastor was now being fulfilled. The expressions of thanks to God and encouragement to the Nakamotos, given in the sermon, the prayers, the speeches, the hymns, and a special hymn sung by a choir made up of seminary students, Japanese pastors, and laymen, all certainly added to the joy that Pastor Nakamoto and his wife experienced that day.

It was a day of joy for all of the people of our Lutheran Evangelical Christian Church of Japan. They were receiving a new pastor from among their own people. Our people expressed their joy by turning out in what for us are large numbers. We had expected an attendance of about 50. Seventy-five people came. (This threw the ladies who had prepared the noon meal into a rather happy panic.) Our people also expressed their joy in the offering for the day which totaled about \$165. The offering was designated for our seminary fund.

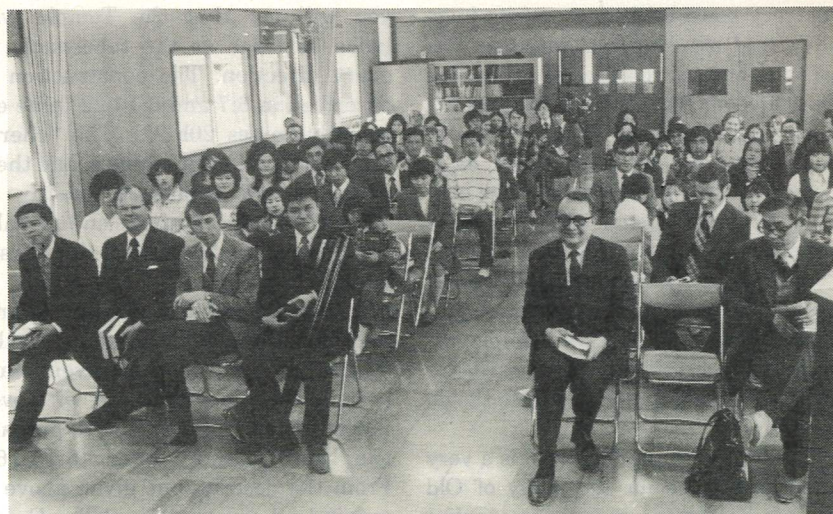
I am sure that March 21 was a day of special joy for those who have been with our Japanese mission from its beginnings. In those early days all our servants of the Word were expatriates. Now we are adding the fourth Japanese worker to our staff. In those days our missionaries served isolated, frequently individual believers, usually in their own homes. Now some 75 people from six different congregations could



Supt. Richard Poetter ordains Nakamoto Sensei



Pastor M. Nakamoto and family



Worshippers present for the ordination

gather in the worship area of our multi-purpose building in Tsuchiura. The vigor with which they sang the hymns, for example, showed how in the fellowship of faith they were expressing their joy over what God had done.

Perhaps it is hard to understand how

just one seminary graduate, just one new pastor can be cause for so much joy. When the people of Israel returned from Babylon and rebuilt the walls of Jerusalem, it had to be done one stone, one gatepost at a time. I am sure that each stone, each gatepost that was set

in place was cause for joy. In a similar way, all of us over here are rejoicing over the fact that we have one more Japanese pastor. This assures us that the Lord is with us, that He is causing the work to go forward.

Prof. Harold Johnne

A NEW LEASE ON LIFE AT 100

"The Voice That Keeps on Speaking" was appropriately chosen as his theme by Pastor Wilbert Neumann of Rockford, Minnesota, in addressing members and friends of Christ Lutheran Church, rural Baraboo, Wisconsin, on Sunday, April 17, 1977. The occasion was the 100th anniversary of the founding of the congregation. Though numbering only 55 souls, it is receiving a new lease on life.

Pastor Neumann used I Kings 19: 9-15 to remind all those present of the still, small voice of God that commands His congregations, whether large or small, to "go and tell" the precious message of Jesus the Savior of all mankind. For 100 years that voice of God has been heard on Tower Road overlooking the city of Baraboo.

The beginnings of Christ Lutheran Church go back to 1875 when traveling missionaries of the former Iowa Synod visited the vicinity. On April 15, 1877, some 19 Lutheran Christians met to organize the congregation. For several years the members met in private homes and in an area school building. Their church, still standing, was built in 1882. Fourteen pastors have served the congregation during its first century. It is presently being served by Pastor Loren Fritz, together with St. James Church of Prairie du Sac, Wisconsin.

More than 200 worshipers attended the festival service and partook of a potluck dinner organized by the Ladies' Aid of the congregation. Visitors were able to take a closer look at the blend of the past and the present which charac-



Christ Lutheran Exterior and Sanctuary

terizes the church facilities. A recent renovation included a painting of the inside and outside of the church, the installation of a new roof, the carpeting of the chancel, and a complete remodeling of the basement. The master plan for Christ Lutheran calls for a new entryway for the church and a remodeling of the parsonage in the near future.

Recently the congregation has made commitments to the future, something that hadn't been given much thought in recent years. Last year the congregation began an outreach program to accommodate campers and tourists in nearby Devil's Lake State Park. The time of worship was changed from the usual Sunday morning hour to Saturday evening at 7:00. The congregation hopes to reach at least some of the more than 1½ million people who visit the park each year.

The recent renovation of the basement will enable the congregation to carry on a summer vacation Bible school and to reopen its Sunday school after a lapse of 10 years. A former pastor, present for the occasion, the Rev. Gustav Neumann, recalled how



cramped the space for classes in the basement had been.

In looking back over 100 years, Christ Lutheran acknowledges the many blessings it has received from the Lord, and looks forward with anticipation and hopefulness. May its voice keep on speaking God's Word!

L. Fritz

Formerly Radio Church of God

Update on

Worldwide Church of God

HWA
ARMSTRONGISM
GTA

How would you like to belong to a church that claims: "We are fundamentalists. We teach that Christianity is a way of life as well as a faith. We believe in a literal interpretation of the Bible. We believe in Jesus Christ as our personal savior"? Doesn't sound bad, does it!

How would you react if at the same time this church is deeply interested in the arts, brings the US Coast Guard band to the Milwaukee Arena for a free concert — one of many such events? Certainly the performing arts are one of the highest expressions of the human spirit!

You might also be impressed to hear that church state publicly: "We are the *only* church willing to admit error and make changes!" and then proceed to make dozens of such changes.

It is just possible, however, that the changes introduced would cause you to stop, look, and listen. After all, the founder of that denomination had previously claimed that the very teachings being modified had been revealed to him by God. Can he and his followers really claim to be the one true church?

Founded in 1934

The "church" we have been talking about is the Worldwide Church of God. Before 1968, it was known as the Radio Church of God. It was founded by Herbert W. Armstrong on the first Sunday in 1934, and its Radio and TV voice — except for a recent, unexplained, four-month exile — is Garner Ted Armstrong, a man with a great deal of charisma. Perhaps you've heard him.

If so, you have also heard him suggest that the rapture would take place on January 7, 1972, that Christ would return by 1975. You, of course, were not surprised that it didn't happen, for after all our Lord Jesus said, "Of that day and hour knoweth no man" (Matthew 24:36). What is surprising is that the Armstrongs would continue to have

a following even though their predictions have been proved false repeatedly.

What perhaps appeals to people is the fact that in their preaching they make a point of upholding the moral law at a time when many mainline denominations are drifting in the opposite direction.

Changes

In late years many doctrines held previously have been changed and modified. Seemingly, however, only those are involved which were a source of embarrassment to the church and brought it the most flak from within and without.

Previously, for example, Armstrong required of all who became members that they dissolve all post-divorce marriage unions. Since 1976, however, "the Church accepts new converts in whatever marital state they enter the Church. . . . A previously divorced person who has entered the fellowship is free to remarry within the Church." Marriage also is no longer forbidden between believers and non-believers, though it is still frowned on.

In 1976, members of the church were finally permitted to base their tithes (their giving of a tenth to the church) on their net incomes, rather than on their gross incomes.

A divided household was also permitted to give 5 per cent instead of 10, and the rules for two other kinds of tithes were liberalized.

In May, 1976, the Worldwide Church of God finally conceded: "If one seeks help and advice from trained physicians, this is not at all inconsistent with God's concern for physical life. Neither does this show a lack of faith nor prevent God from performing a miracle." Before 1976, the only medical attention permitted was "repair" surgery, such as the setting of broken bones.

The year 1976 also marked a complete turnabout in the matter of dating and marriage between different races. Before that it was considered a sin; now Armstrongism teaches: "We cannot and do not forbid people of different racial or ethnic background to marry, even though such marriages may not be wise."

Soul-destroying Errors Not Changed

Armstrong's teachings about God, about Jesus Christ, about man, about the way to salvation, about heaven and hell remain as anti-Scriptural as from the beginning.

Though Scripture teaches the triune nature of God, Armstrong teaches that the doctrine of the Trinity is heresy. He says that God's name speaks of him as a family, that Jesus was the first man to become God by His holy life, and that all men are called to follow in his footsteps, also eventually to become gods. The Holy Spirit, too, is not looked upon as one of the Persons in the Trinity, but only as a "divine force."

As far as salvation is concerned, all that Jesus did (according to Armstrong) was by His blood to wipe out past sins, to clean the slate, so that you by obeying the Ten Commandments can be born again when Jesus comes on earth.

Concerning man, Armstrong originally taught that man's nature was no different from that of the animals. He still does not admit that man has a soul, but speaks vaguely about a spiritual essence of some kind or other.

It is clear from the above that passages such as Matthew 28:19, John 3:16, Luke 23:43, Matthew 16:26, etc., really are not a part of Armstrong's Bible.

Also unchanged are his teachings that New Testament Christians are required to observe the Sabbath day as their day of worship and rest, that there will be a millennium, that there are three resurrections, and that there is no hell.

So don't be misled by some minor, changes, by an attractive voice, by free passes to concerts and plays, or by the quotation of many Scripture passages. Christ Jesus is and remains the only way to eternal life. Armstrong's teachings do not lead there.

H. W.

Spending Holy Week 1977 With Canvass/Witnesses in Florida

Florida has become famous among our nation's college students as the place to be during Easter vacation. It gives them a chance to escape the snow and blow of the North and to enjoy the sun and fun of the South. During Holy Week, Trinity Lutheran Church of Englewood, Florida, and the Wisconsin Lutheran Mission of Sarasota played host to nine college students. However, these collegians did not come to get some sun and warmth — they came to give it away. They came to share the Son and warmth of His grace.

Englewood and Sarasota

The initial thought of inviting a team of canvassers to Florida's southern Sun Coast was conceived six or seven months before. At first such a venture seemed an impossibility for these two congregations — one only two years old, the other praying the Lord will grant it mission status in May. But the matter was committed to the power and wisdom of the Lord of the Church. He promised that He "is able to do exceeding abundantly above all that we ask or think." With that assurance the congregations began to check into the feasibility of such an evangelism effort.

There were obstacles: funding, transportation, housing, finding canvassers. But, as He promised, the Savior found a way of removing obstacle after obstacle — in some cases almost miraculously. One of the biggest mountains to climb was funding the transportation costs of nine or 10 canvassers from the Midwest to Florida. For two congregations whose total membership numbers only 49 the task seemed overwhelming. But through the Synod's Traveling Canvass Witness program, those funds were made available.

And so it went. As Holy Week got closer, the pieces all fell into place. One of Trinity's winter members opened his

Palm Sunday to Easter

furnished, vacant home to the young men of the team. Another member prepared to house the young women. One of the canvassers' father lent the group his almost new van for transportation to Florida. The Lord touched the hearts of members and guests, and funds to feed the canvass team were gathered. Through it all the Lord showed how He keeps His promises.

Then early on Palm Sunday morning the canvassers arrived weary and worn. They had left Northwestern College in Watertown some 36 hours before. The 1500-mile distance had been driven almost nonstop. The six young men of the canvass team all hailed from Northwestern and are looking forward eagerly to serving the Savior as pastors. The three young women are preparing themselves for the teaching ministry at Dr. Martin Luther College in New Ulm, Minnesota.

The long trip to Florida was demanding, but so would be the rest of the week. After some time to recuperate on Palm Sunday afternoon, training for the work here began in earnest. The canvassers were informed about the two areas they would be working in — one a retirement area, the other a city setting. They were given a short course in sharing the Savior with others and in the "how-to's" of canvassing.

At 10:00 Monday morning and for the rest of the week, these canvassers could be found knocking on doors, inquiring as to the peoples' church affiliation, and whenever possible sharing the Savior of the world. The week was tightly scheduled for maximum stewardship of time — but it was not a week without recreation! The collegians had the chance to enjoy both Disney World and the fine beaches of the Gulf coast.

For the most part, however, it was a week filled with canvassing, witness-

ing, and growing in Christ. God's Word, especially His precious Gospel message, was drawn from over and over again for strength and support. The members of the team happily helped each other, counseled and encouraged each other to do the joyous work of spreading the "Good News." Even table topics at dinner and supper were centered around the work. It was common to hear tale after tale about being invited in for supper by a kind lady, being given a cool glass of water during the heat of the afternoon, receiving two packets of tickets for Disney World, being asked to leave by a man who "wasn't interested," or being thanked over and over again for stopping by and sharing Jesus with a spiritually troubled person.

At the end of the week, 2500 homes had been visited in Englewood and Sarasota. The two congregations now have much work to do as they follow up on the families who showed an interest. Any tangible results will only be seen some months from now. But already on Easter Sunday four different families came to worship and two mothers brought their young children to Sunday school.

2,500 Visits

Both the Wisconsin Lutheran Mission and Trinity Congregation wish to express their thanks to the Traveling Canvass Witness program and Lutheran Collegians for their support and help in making this outreach program possible. We thank both Dr. Martin Luther College and Northwestern College for their aid in allowing our canvassers to spend as much time here as they did. And we thank the fine group of collegians for the amount of work they accomplished for the Savior, and for the Christian zeal and love with which they approached their task. If these young Christians are at all representative of our future pastors and teachers, our Synod is truly blessed.

But, God willing and through His grace, our thanks will be small when compared to the eternal thanks of those the Savior will gather into His flock through these young men and women and all who made their stay here possible.

James A. Aderman

1977 Girl Pioneers Convention

Three hundred and forty Lutheran Girl Pioneers district commanders, leaders, junior leaders, pastors, and guests gathered at St. John's Ev. Lutheran Church, St. Paul, Minnesota, on April 23, 1977. The occasion was the 1977 annual convention. A beautiful sun greeted all in attendance; better conditions for a successful day could not have been asked for.

The day began at 9:00 A.M. "in the name of the Father, and of the Son, and of the Holy Ghost." All joined in the singing of "Lamp of Our Feet Whereby We Trace." Pastor Martin Petermann addressed the convention on Psalm 1. His were words of encouragement as he stated: "Yours Is An Important Role in Making Happy People." Following the opening service, Pastor Verne Voss, National Chaplain, welcomed all to the convention, and Mrs. Alvin Krueger of District VIII welcomed everyone to St. John's Church.

The convention was officially called to order at 9:30 A.M. by the national president, Mrs. George Vagt, Monroe, Michigan. During the morning business meeting, 28 new caravans were approved. Charters were distributed to caravans from states as widely separated as Michigan, Florida, Minnesota, South Dakota, and Wisconsin. It is evident that the Girl Pioneers are on the grow. That, too, is a blessing from God.

Elections resulted in the following as members of the National Council: Mrs. George Vagt, president; Mrs. Karen Martin, South Milwaukee, Wisconsin, vice-president; Mrs. William Schultz, Wisconsin Rapids, Wisconsin, secretary. Appointed were: Pastor Verne Voss, Jordan, Minnesota, national chaplain; Pastor Patrick Bell, Allegan, Michigan, public relations director; Pastor Jon Schmutge, La Crosse, Wisconsin, special projects director; Mrs. Jean Masewicz, La Crosse, Wisconsin, national commander; Mrs. Orville Kyle, La Crescent, Minnesota, treasurer; and Mrs. Glen Brandt, White Bear Lake, Minnesota, historian.

Interesting Seminars

Following the business meeting, the ladies attended seminars designed to encourage improved activities in their

Pioneer groups. The seminars touched on subjects such as camping, crafts, Make and Teach, music, organization, sewing, Sunbeams, and teaching aids. Evidence that the seminars were thoroughly enjoyed by all was the discussion that followed each of them and the singing that drifted through the halls from Lois Mueller's music class. Of special interest were also the beautiful banners on display in the cafeteria. They were made by the Girl Pioneers of selected caravans.

After dinner, Vicar Robert Jensen of Emmanuel Lutheran Church, Hudson, Wisconsin, presented a fine paper on "The Whys of Lutheran Girl Pioneers."

A portion of the 340 who attended the convention



Caravan of St. John's Congregation, St. Paul



The afternoon was taken up with further seminars and several rap sessions. A crafts display also interested many.

The convention closed at 4:00 P.M. with a devotion conducted by Pastor F. Fallen of St. Paul, Minnesota.

We thank and praise the Lord for allowing our Lutheran Girl Pioneers to grow and prosper. We thank Him for the dedicated leaders and workers. We thank Him for the girls who belong. And we pray that He will continue to use our lives to influence and help others as we travel this earthly pilgrimage. May He use our Girl Pioneers Program as part of that effort!

Pastor Patrick C. Bell
Public Relations Director
Lutheran Girl Pioneers

With the Lord

Pastor W. J. Schmidt
1904 - 1977



On April 30, 1977, the Lord called His servant, the Rev. W. J. Schmidt, to his eternal rest at the age of 73 years, 1 month, and 22 days. Although Pastor Schmidt had experienced the effects of numerous strokes, reasonably good health permitted him to enjoy his days of retirement until his death. He was suddenly called home by the Lord early in the afternoon after spending an active morning working in his yard.

Walter John Schmidt was born to Mr. and Mrs. August Schmidt at Racine, Wisconsin, on March 8, 1904. He was baptized in the Christian faith by Pastor Jaeger of First Lutheran Church of Racine. He received his elementary education in the Christian day schools of St. John's Lutheran and First Lutheran of Racine, and was confirmed by Pastor Theo. Volkert in 1917.

After his confirmation, he attended Northwestern College at Watertown, Wisconsin, and Wisconsin Lutheran Seminary, Wauwatosa, Wisconsin. Ordained in 1927, he began his ministry at Flasher and Carson, North Dakota, where he remained until 1934. He served the Faulkton-Ipswich parish in South Dakota from 1934 to 1941, St. Matthew's Lutheran Church at Danube, Minnesota, from 1941 to 1946. In 1946 he accepted the call to St. Paul's Ev. Lutheran Church, New Ulm, Minnesota, and continued to serve this congregation until his retirement in 1972.

The deceased also served the church at large as a member of the Board of Regents of Northwestern Lutheran Academy, Mobridge, South Dakota; as first vice-president of the Minnesota District for a number of terms; and as a member of the Doctrinal Commission of the Wisconsin Evangelical Lutheran Synod for six years.

The funeral service was conducted at St. Paul's Ev. Lutheran Church, New Ulm, Minnesota, by his pastor and former associate, T. Henning, who comforted the family with the words from John 1:41, "We have found the Messiah." These words describe the faithful pastor's message and are also the source of comfort for those who are bereaved. The choir of Dr. Martin Luther College sang "How Lovely Are Thy Dwelling Places" from Brahm's *Requiem*, and St. Paul's Choir sang two stanzas of the hymn: "Lord, Thee I Love With All My Heart." After the service, the mortal remains were laid to rest in St. Paul's Lutheran Cemetery, there to await the resurrection of all flesh.

Pastor Schmidt is survived by his wife, the former Margaret Mayer, with whom he was united in marriage on September 15, 1931, and who was his faithful helpmate throughout the years of his ministry; by two daughters, Margaret, Mrs. Andrew Madson, Wauwatosa, Wisconsin, and Dorothy, Mrs. Arlin Buyert, Atlanta, Georgia, and four grandchildren.

FALL PASTORS' INSTITUTE

The 1977 Pastors' Institute at Wisconsin Lutheran Seminary will be held, God willing, on five Monday afternoons beginning October 3. The lectures will be presented from 1:30 to 4:30 P.M. in the multipurpose room in the lower level of the Seminary library. The topics will be:

"Orthodoxism, Pietism, Rationalism and Their Significance for our Time"—Prof. Martin Westerhaus.
"Oriental Religions"—Prof. Erwin Scharf.

The registration fee is \$7.50. Registrations are to be sent to President Carl J. Lawrenz, 11831 N. Seminary Dr. 65W, Mequon, Wisconsin 53092.

Paul A. Manthey, Secretary
Seminary Board of Control

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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.

YOUTH COUNSELORS' TRAINING SEMINAR

A second Youth Counselors' Training Seminar will be conducted by the Committee for WELS Youth under the direction of the Board for Parish Education on September 16-18, 1977, at Kettle Moraine Youth Camp, Campbellsport, Wisconsin (near Fond du Lac). The needs of youth, the role of the counselor, organizing a well-rounded youth program, and counseling will be covered. The "learning-by-doing" approach will be used.

Participation will be on an invitation basis. If you are interested in receiving an invitation or desire more information, contact Prof. Allen Zahn, 612 South Twelfth, Watertown, Wisconsin 53094 (414-261-0301) before July 1.

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Albrecht, Paul G., as pastor of Gethsemane, Omaha, Nebraska, on May 8, 1977, by G. Free (Nebr.).
Carlson, Errol W., as pastor of Immanuel Lutheran, Salem, Oregon, on April 24, 1977, by M. Hanne-mann (PNW).
Dom, Wilbur F., as pastor of Peace Lutheran, Owensville, Missouri, on May 8, 1977, by R. Zehms (Minn).
Heckendorf, Harvey, as chaplain of the Wisconsin Lutheran Child and Family Service, Milwaukee, Wisconsin, on April 17, 1977, by E. Lehninger (SEW).
Krug, Clayton E., commissioned as second Civilian Chaplain for Europe at Trinity Lutheran, Waukesha, Wisconsin, on April 17, 1977, by E. Lehninger (WELS).
Mielke, Norbert M., as pastor of Zion in Ft. Morgan and of Trinity in Hillrose, Colorado, on May 1, 1977, by L. Lemke (Nebr.).
Molkentin, Karl F., as pastor of Zion, Van Dyne, Wisconsin, on May 1, 1977, by W. Zickuhr (N. Wis.).

CHANGES OF ADDRESS

(Submitted through the District Presidents)

Pastors:

Albrecht, Paul G. 4048 N. 108th St. Omaha, NE 68164	Huebner, Paul E. 2292 Ely Blvd. So. Petaluma, CA 94952 Phone: 707/762-5386
Carlson, Errol W. 550 Idylwood Dr. SE Salem, OR 97302	Kuehl, James P. 8820 Field St. Broomfield, CO 80020 Phone: 303/424-1386
Dom, Wilbur F. 412 West Madison St. Owensville, MO 65066 Phone: 314/437-4385	Mielke, Norbert M. 627 Ensign Fort Morgan, CO 80710 Phone: 303/867-5500
Ehler, Ronald 17 Krystana Way Madison, WI 53711 Phone: 608/274-1554	Molkentin, Karl F. P.O. Box 98 R. 1 Van Dyne, WI 54979
Heckendorf, Harvey 103 Concord Pl. No. 6 Thiensville, WI 53092	

THE FORTY-FOURTH BIENNIAL CONVENTION OF THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

The Forty-fourth Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held, God willing, August 3 to 10, 1977, at Dr. Martin Luther College and Martin Luther Academy, New Ulm, Minnesota.

The opening service with Holy Communion will be held Wednesday, August 3, at 10:00 a.m. in St. Paul's Lutheran Church, State and 2nd N. Streets. First Vice-President Carl H. Mischke will preach the sermon. The closing service will be held Tuesday, August 9, at 7:30 p.m. in the Chapel Auditorium of Dr. Martin Luther College. Second Vice-President George W. Boldt will deliver the sermon.

The opening session will be held Wednesday, August 3, at 2:00 p.m. in the gymnasium of the college. Delegates are asked to arrive early enough so that they will have time to register before the beginning of the opening session. Registration will be made in the lobby of the gymnasium.

The theme of the convention is PUBLISH AND CONCEAL NOT. Prof. Arnold Koelpin will read an essay entitled: "Preparing a New Bible Translation in Luther's Day," and Prof. John Jeske will read an essay entitled: "Preparing a New Bible Translation Today."

Housing for the delegates will be provided in the dormitories of the college. Detailed instructions pertaining to housing will be mailed to each delegate together with reservation cards. All voting and advisory delegates must make reservations for housing. Reservations should be made no later than July 15, 1977. Kindly address all communications to the Convention Housing Committee, Dr. Martin Luther College, New Ulm, Minnesota 56073.

Meals will be served to all bona fide delegates in the college cafeteria. Meal tickets will also be available to visitors at nominal rates.

Mail sent to delegates during the convention should be addressed in care of Dr. Martin Luther College, New Ulm, Minnesota 56073. Delegates may be reached by telephone by calling 1-(507)-354-8221.

Associations or organizations within the Synod planning displays for the convention should submit detailed plans (together with handout material) to the Praesidium well in advance of the convention.

Heinrich J. Vogel, Secretary

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Pastor George W. Boldt, Convention Preacher

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

EASTERN DELEGATE CONFERENCE

Date: June 14, 1977; 9:00 a.m.
Place: Good Shepherd Ev. Lutheran Church, Sioux Falls, South Dakota.
Agenda: *Book of Reports and Memorials*.
 D. Schmidt, Secretary

WESTERN DELEGATE CONFERENCE

Date: June 14, 1977; 10:00 a.m. (CDT) Communion service.
Place: Zion Lutheran Church, Mobridge, South Dakota.
Agenda: Discussion of the *Book of Reports and Memorials*.
 R. Pless, Secretary

ALBERTA-MONTANA DELEGATE CONFERENCE

Date: June 28-29, 1977; Communion service at 10:00 a.m.
Place: Mountain View Lutheran Church, Great Falls, Montana; J. Engel, host pastor.
Agenda: *Book of Reports and Memorials*; Deferred Visiting: Mr. Art Schaefer.
Note: Please excuse to host pastor.
 R. M. Beyer, Secretary

MICHIGAN

DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 14-15, 1977.
Place: Michigan Lutheran Seminary, Saginaw, Michigan.
Preacher: K. R. Gurgel (D. Tomhave, alternate).
Conference Theme: "Called to Serve."
Agenda: The Servant's Divine Call; Prof. J. Gerlach; Women's Call to Serve in the Church, the Home, and Society; E. Fredrich III; Reports by the chairmen of the District boards.
Notes: 1. Lay delegates to the Synod Convention in August are to be present on the second day of the conference; 2. Room and board are available at Michigan Lutheran Seminary.
 E. Pinchoff, Secretary

SOUTH ATLANTIC

DISTRICT DELEGATE CONFERENCE

Date: June 13-15, 1977.
Place: J. Wayne Reitz Student Union, University of Florida, Gainesville, Florida.
Communion Service: June 13, 1977, 7:30 p.m.
Preacher: J. Schroeder.
Agenda: Essay and Open Discussion on Publications; J. Lawrenz; Review of the *Book of Reports and Memorials*.
 R. Wendland, Chairman

MINNESOTA

SOUTHERN

PASTOR-DELEGATE CONFERENCE

Date: June 14, 1977; 9:00 a.m. Communion service.
Place: Grace Ev. Lutheran Church, Columbia, Missouri.
Preacher: R. Zehms (P. Berg, alternate).
Agenda: The Earth Climate Before and After the Flood; Mr. Walter Baden; *Book of Reports and Memorials*.
Notes: The women from the WELS congregations in Missouri are invited to be present for a special meeting to discuss the formation of an LWMS circuit in Missouri.
 G. Sommer, Secretary

NEW ULM PASTOR-TEACHER DELEGATE CONFERENCE

Date: June 15, 1977; 9:30 a.m.
Place: St. Paul's Lutheran, New Ulm, Minnesota.
Agenda: *Book of Reports and Memorials*.
 L. Meyer, Secretary

RED WING PASTOR-DELEGATE CONFERENCE

Date: June 21, 1977.
Place: St. John's, Minneola, Minnesota; T. Kuske, host pastor.
Preacher: P. Otto (M. Smith, alternate).
Agenda: *Book of Reports and Memorials*.
 W. A. Meier, Secretary

ST. CROIX PASTOR-TEACHER-DELEGATE CONFERENCE

Date: June 28, 1977; Communion service at 9:00 a.m.
Place: St. John's Lutheran, Minneapolis, Minnesota.
Preacher: D. Koeplin (R. Stadler, alternate).
Agenda: Changes of Doctrine and Practice Within the Roman Catholic Church; R. Stadler.
 K. Schroeder, Secretary

REDWOOD FALLS DELEGATE CONFERENCE

Date: June 28, 1977; 1:30 P.M. Communion service.
Place: Zion Ev. Lutheran Church, Winthrop, Minnesota.
Agenda: *Book of Reports and Memorials*; Conference Business.
Note: Please send excuses to the host pastor: Pastor Lee Strackbein, Box C, Winthrop, Minnesota 55396.
 L. A. Hohenstein, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR DELEGATE CONFERENCE

Date: July 26, 1977; 10:00 a.m. (EDST) Communion service.
Place: St. Paul's Ev. Lutheran Church, Gladstone, Michigan.
Preacher: J. Hanson.
Agenda: *Book of Reports and Memorials* (assignments by pastors and teachers); Election of Chairman, Secretary, and Treasurer.
 A. Klessig, Secretary

PACIFIC NORTHWEST

SPECIAL DISTRICT CONVENTION

To be held in connection with the District Delegate Conference at Faith Lutheran Church, Tacoma, Washington, June 21-23, 1977.
 E. Kahrs, Secretary

DISTRICT DELEGATE CONFERENCE

Date: June 21-23, 1977, noon to noon.
Place: Faith Ev. Lutheran Church, Tacoma, Washington; D. Bode, host pastor.
Communion Service: June 21, 1977, 7:30 p.m.
Preacher: Prof. C. Toppe.
Agenda: Preseminary Training of Pastors: Prof. Carleton Toppe; Discussion of *Book of Reports and Memorials*; Reports of District President and Boards.
Note: During the conference, a special convention of the District will convene. Please be sure to authorize all delegates to represent your congregation in both the conference and the convention. — Send excuses or requests for lodging to the host pastor.
 D. Brummer, Chairman
 F. Zimmerman, Secretary

SOUTHEASTERN WISCONSIN

DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 14-15, 1977.
Place: Trinity Lutheran Church, 1052 White Rock Ave., Waukesha, Wisconsin.
Opening Service: 9:00 a.m., Tuesday, June 14; First Vice-President W. B. Nommensen will be the preacher.
Essay: The Continuing Relevance of the Formula of Concord; Prof. R. D. Balge, Wisconsin Lutheran Seminary.
Meals: On your own!
Registration: Announcement of fee and registration cards will be mailed. Register on arrival.
 M. Kujath, Secretary

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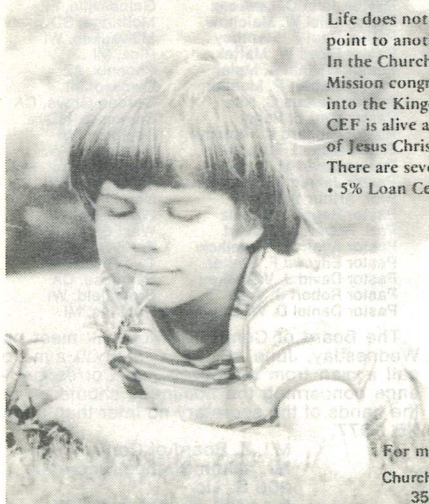
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NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to:

WELS MEMBERSHIP CONSERVATION
3512 W. North Ave., Milwaukee, WI 53208

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alabama	Montgomery
Alaska	Eagle River/Wassila
Arizona	Chandler
	Sierra Vista*
	Verde Valley
Arkansas	Little Rock*
California	Modesto
	Placer County
	San Luis Obispo*
Colorado	Boulder
Connecticut	Bridgeport*
Florida	Clearwater
	Sarasota
Idaho	Pocatello
Illinois	Belleville
	Downers Grove
	Frankfort/Matteson*
Kansas	Salina*
Indiana	Merrillville
	Muncie
	S. Fort Wayne
Iowa	Burlington
	Clinton*
Michigan	Gaylord
	Imlay City
	Port Huron
Minnesota	Cambridge
	Chisago Lakes*
	Eden Prairie
	Fairmont*
	Grand Rapids
	Lakeville
	Northfield*
	Plymouth/Maple Grove*
	S.E. Kansas City
Missouri	Missoula*
Montana	Fremont*
Nebraska	O'Neill*
	Scottsbluff
New Hampshire	Nashua
New York	Syracuse
Ohio	Ashland
	Dayton
	Lima
	S. E. Columbus
Pennsylvania	Altoona
	Harrisburg*
	Lehigh Valley
South Carolina	Charleston
Texas	Midland/Odessa
	Wichita Falls*
Washington	Moses Lake*
	Pullman
West Virginia	Beckley*
Wisconsin	Antigo
	Galesville
	Holmen*
	Hudson
	Plymouth
	Prairie du Chien*
	Rice Lake*
	Edmonton*
Alberta	Vancouver*
British Columbia	

*Denotes exploratory services.

TIME AND PLACE

CRYSTAL LAKE, ILLINOIS CHANGE OF WORSHIP LOCATION

Lord and Savior Ev. Lutheran Church, Crystal Lake, Illinois, is now worshipping at 4311 Route 176, in the meeting room of the Krepel home, 1/2 mile east of the junction of Highways 176 and 31.

For information and to submit names of prospects, call Pastor Richard W. Mueller at (815) 455-2448. His address is 794 Dover Court, Crystal Lake, Illinois 60014.

EXPLORATORY

SOUTHERN CONNECTICUT

Weekly Sunday services are now being held in the Bridgeport-Fairfield area. Services are at 5:30 p.m. in the Community Room of the First Federal Savings and Loan, 1177 Post Rd., Fairfield. For information contact Mr. David Mathwig, 408 Old Field Rd., Fairfield, Connecticut 06430 — phone: (203) 225-2728; or Pastor Paul Schweppe, 519 Brooklyn Blvd., Brightwaters, New York 11718 — phone: (516) 665-6659.

FAIRMONT, MINNESOTA

Exploratory services are being conducted every Sunday morning in May at 11 o'clock in the community room of the Fairmont *Sentinel* Building, 124 N. South Avenue, Fairmont, Minnesota. For information please call Mr. Paul Nolte at (507) 235-9765. Please submit names to Pastor Eugene Roecker, 400 N. 5th Street, Butterfield, Minnesota 56120; phone (507) 956-3451.

RICE LAKE, WISCONSIN

The WELS exploratory services in Rice Lake are now being held at the Mason Funeral Home, 502 North Main St., at 7:00 p.m. Sundays. Send names to Pastor Dennis Kempf, 1315 Larson St. Box 1, Bloomer, Wis. 54724 (phone: 715/568-4322) or Mr. Kenneth Michaels, 1127 Lee St., Rice Lake, Wis. 54868 (phone: 715/234-8269).

WANTED — PEWS

Our Savior's Lutheran Church, Zion, Illinois, desires used pews in good condition for its worship facility. Please write or call Pastor Vaughn Vogel, 2206 Ezekiel Ave., Zion, Illinois 60099, phone 312/872-5224.

APPOINTMENTS

Pastor Douglas Bode has been appointed to the office of Second Vice-President of the Nebraska District, replacing Pastor William Leerssen, who has accepted a call to another District.

Pastor David Haberkorn has been appointed as Circuit Pastor of the Rosebud Conference. Pastor Charles Iles, Sr., has been appointed to the District Commission on Evangelism.

Pastor Paul Knickelbein has been appointed as chairman of the District Stewardship Board. Gerald E. Free, President Nebraska, District

NOMINATIONS REQUESTED

Pastor Edgar Hoenecke has announced his intention to retire as of August 15, 1977, from his position as Executive Secretary of the Board for World Missions. The Board has, however, asked him to continue to serve until his successor qualifies.

The Board for World Missions herewith invites the voting members of the Synod to submit names of candidates for this position. Names shall be submitted to the undersigned no later than June 17, 1977.

Pastor William A. Meier, Secretary
5237 W. Thomas Road
Phoenix, Arizona 85031

CALL FOR NOMINATIONS — NWPS

The members of the Synod are invited to submit nominations for the position of Dean of Students of Northwestern Preparatory School, Watertown, Wisconsin, a position vacated by Dean Martin W. Schultz's acceptance of a call into the parish ministry. Nominees should be qualified to assume the responsibilities of Dean of Students and teach a course in religion. Nominations should be in the hands of the undersigned no later than June 20, 1977.

Rev. W. A. Schumann, Secretary
612 South 5th St.
Watertown, Wisconsin 53094

NOMINATIONS — MLS

The following men have been nominated for the office of president of Michigan Lutheran Seminary, Saginaw, Michigan.

Prof. Gary P. Bauml	Watertown, WI
Pastor Walter F. Beckmann	Annandale, VA
Pastor Norman W. Berg	Milwaukee, WI
Prof. Wayne M. Borgwardt	Appleton, WI
Pastor Leroy A. Dobberstein	New Ulm, MN
Prof. Paul E. Eickmann	Watertown, WI
Pastor Thomas B. Franzmann	Citrus Heights, CA
Pastor Gerald E. Free	Omaha, NE
Pastor Ronald F. Freier	St. Joseph, MI
Prof. Joel C. Gerlach	Mequon, WI
Pastor Daniel M. Gieschen	Adrian, MI
Pastor Ronald H. Gosdeck	Kenosha, WI
Pastor Daniel E. Habeck	Oshkosh, WI
Pastor Thomas Henning	New Ulm, MN
Prof. Lloyd O. Huebner	New Ulm, MN
Pastor Iver C. Johnson	St. Paul, MN
Prof. Harris P. Kaesmeyer	Saginaw, MI
Pastor Paul E. Kelm	Madison, WI
Teacher Darrell Knippel	Minneapolis, MN
Teacher Kenneth Kolander	Appleton, WI
Pastor Silas R. Krueger	Tucson, AZ
Prof. Paul W. Kuske	Saginaw, MI
Pastor Richard E. Lauersdorf	Jefferson, WI
Pastor John C. Lawrenz	Gainesville, FL
Prof. Daniel W. Malchow	Mobridge, SD
Pastor Paul A. Manthey	Milwaukee, WI
Pastor Floyd W. Mattek	Riga, MI
Pastor William A. Meier	Phoenix, AZ
Pastor Robert P. Mueller	Owosso, MI
Pastor Marcus C. Nitz	Garden Grove, CA
Pastor Carl E. Pagel	Baltimore, MD
Pastor Richard K. Pankow	Appleton, WI
Prof. Jerald J. Plitzuweit	Watertown, WI
Pastor David M. Ponath	North St. Paul, MN
Pastor James P. Schaefer	Milwaukee, WI
Prof. Arthur Schulz	New Ulm, MN
Pastor Reuel J. Schulz	West Allis, WI
Prof. Robert A. Sievert	West St. Paul, MN
Pastor Allan H. Siggelkow	Fort Wayne, IN
Pastor Edward F. Stelter	Two Rivers, WI
Pastor David J. Valleskey	San Jose, CA
Pastor Robert J. Voss	Brookfield, WI
Pastor Daniel D. Westendorf	Hopkins, MI

The Board of Control of MLS will meet on Wednesday, June 16, 1977, at 8:00 a.m. to call a man from the above list. Correspondence concerning the nominees should be in the hands of the secretary no later than June 15, 1977.

M.L.S. Board of Control
Mr. Milton Bugbee, Secretary
206 S. Alp
Bay City, Michigan 48706