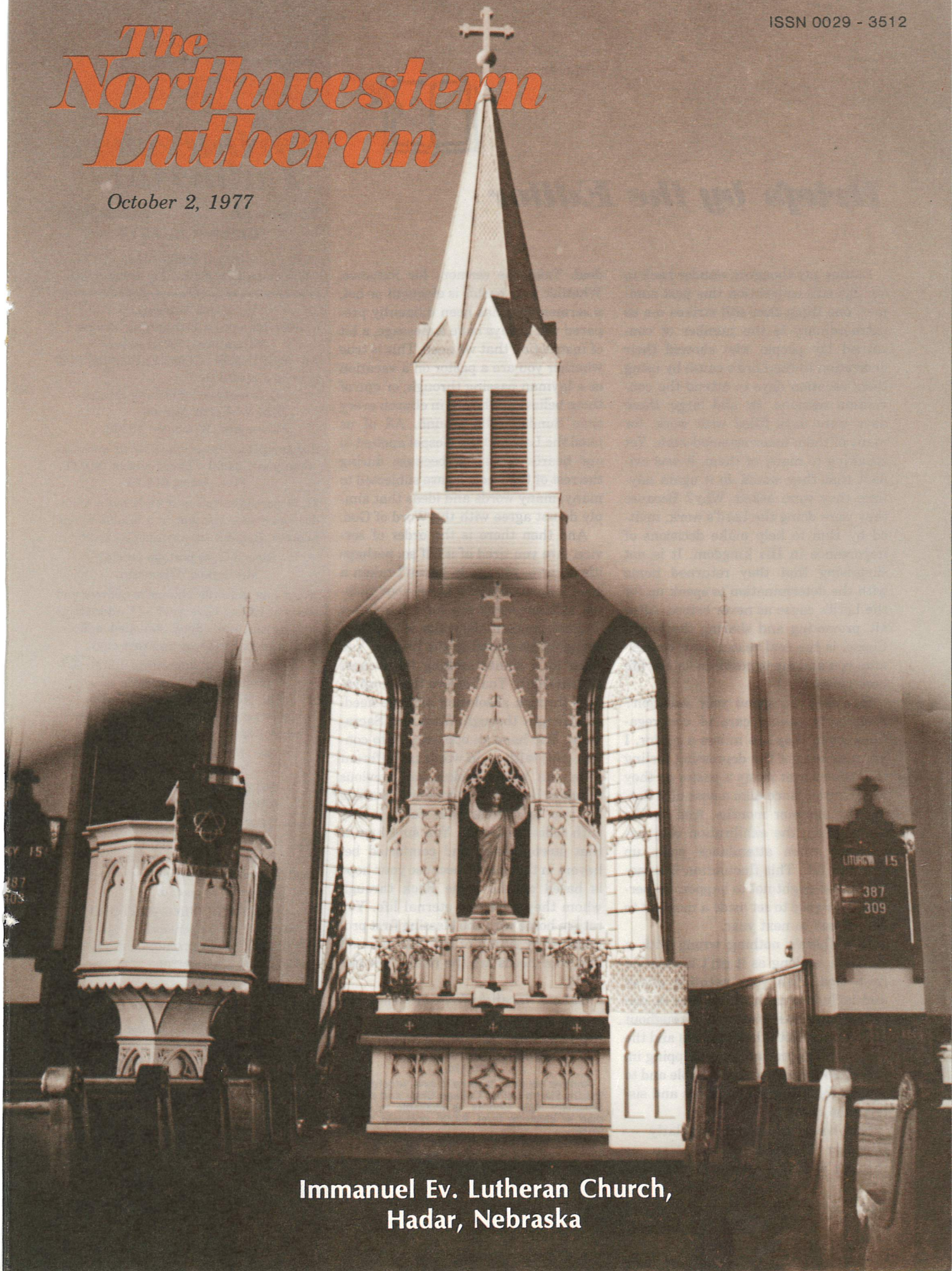


The Northwestern Lutheran

October 2, 1977



Immanuel Ev. Lutheran Church,
Hadar, Nebraska



Briefs by the Editor

Letting my thoughts wander back to our Synod's convention this past summer, one thing that still strikes me as extraordinary is the number of concerned lay people who showed their dedication to the Lord's cause by using their vacation days to attend the convention sessions. By and large, these days were days filled with work, for many of them unaccustomed work. Yet speaking to many of them, it was evident that they would do it again anytime they were asked. Why? Because they were doing the Lord's work, invited by Him to help make decisions of importance in His kingdom. It is not surprising that they returned home with the determination to speak up for the Lord's cause as never before. After all, promoting and sharing the Lord's Gospel is the real reason why He permits you and me to continue in our life here on earth.

How did you spend your vacation? Frequently taking care of congregations when they are minus a pastor, I am reminded of the depressing feeling that comes over many a pastor as they watch attendance take a nose dive during the summer months. And by the same token, the exhilaration they experience when attendance picks up again in fall. This fluctuation is something that ought not to happen. So perhaps it is good to set aside a moment to look ahead to next year.

Now there's nothing wrong with a vacation, as long as it isn't a vacation from God. Plan your vacation ahead and include church attendance at one of our churches scattered throughout the country. Both the members and the pastor will appreciate your stopping in. It's a real joy to meet new people and to realize that they are brothers and sisters who care.

Not being in church regularly — whether because of vacation or through neglect — robs you of a great

deal. Take the sermon, for instance. Whether your pastor is eloquent or not, a sermon that has been diligently prepared will always have a message, a bit of instruction that we need. This is true whether you are a pastor on a vacation or a layman passing through, or one of those believers who are in church every time Sunday rolls around. All of us need the Law and the Gospel applied to our hearts regularly, because during the rest of the week we are subjected to many, many words and ideas that simply do not agree with the Word of God.

And then there is the order of service. Are you tired of it? If so, perhaps it's because you really haven't taken a good look at it lately. Open your hymnal at home some day for a few hours and ask yourself about the sequence of thoughts presented in the liturgy. You come as a sinner seeking forgiveness and strength. You receive that forgiveness through absolution and the needed strength through Word and Sacrament. You have an opportunity to confess your faith — in words no different from the words spoken on previous Sundays because that makes it possible for you to confess your faith jointly with fellow believers. You sing hymns that strengthened and comforted believers in the past — because your hope is based on the same Rock through whom they inherited eternal life. You return home with the blessing first pronounced by Aaron of old. You yourself and your needs are the really new element.

Take a vacation from all that? No, never!

OUR FAVORITE HYMNS Set Two

Another set of 21 favorite hymns, recorded by the Dr. Martin Luther College Choir and by the Seminary Male Chorus, is available in either disc or cassette form, \$4.00 postpaid. Order from:

Prof. Martin Albrecht
11820 N Luther Lane 65W
Mequon, WI 53092

*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

Volume 64 Number 20
October 2, 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

— THE EDITORIAL BOARD —

Rev. Harold E. Wicke, *Editor*
Rev. Walter W. Kleinke, *Assistant Editor*
Prof. Wilbert R. Gawrisch
Prof. Armin W. Schuetz

— CONTRIBUTING EDITORS —

C. Toppe R. Lauersdorf I. G. Frey
E. Fredrich T. Franzmann J. Gerlach
A. Panning J. Anderson

The Cover

The double exposure highlights both the interior and exterior of Immanuel Ev. Lutheran Church, Hadar, Nebraska. On October 2, the date of this issue, the congregation is celebrating 75 years of worshiping in the same church building. Immanuel Congregation numbers 320 baptized members. It supports a Christian day school, which presently has an enrollment of 36. (See page 324.)

THE NORTHWESTERN LUTHERAN

Editorials

Life's Winners News reporters had a field day interviewing individuals in the throng which crowded the gates of Graceland Mansion in Memphis, Tennessee, following the sudden death of Elvis Presley. Among the grief-stricken thousands was a 17-year-old girl who tearfully summed up her reaction to the rock star's departure from this life in the words, "My life is over." It can perhaps safely be assumed that at her age she has by now overcome her despair of the moment and found new interest in life.

This, however, cannot be said of all who experience deep personal loss or tragedy in life — the widow or widower, the man who loses his job after years with the company, the person who is afflicted with a terminal illness, the physically active individual who is suddenly disabled, the person whose carefully built financial structure has collapsed. Such people could declare with a much greater degree of credibility, "My life is over."

But as everyone knows — and few take into account — change, decay, and death are facts of life. Finally, change and loss are just a matter of degree, and no one escapes them.

This points up the need for permanent values and the folly of investing our lives in things that are bound to fail at last. Permanence can be found, as indicated by our Lord Jesus Christ, when He urged, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal."

Without the eternal hope which Christ holds out we are all losers in the end. With it we are winners all.

Immanuel Frey

The Cost of an Education Many parents of new students enrolling at the University of Michigan this fall left the parent orientation sessions at Ann Arbor worried and dismayed. Christian parents should have been appalled.

As reported in the *New York Times*, they were told that the university provided liquor at dormitory parties to encourage the students to make friends in the dorm. (It would also be better for them to get drunk and sick in the dorm rather than in strange surroundings in town.) Crime was "not a serious problem," but students should always lock their doors, even if they were just walking down the hall. Leave the 10-speed bike at home because it is likely to be stolen. Use dial-a-ride service in order to get home safely at night.

The parents learned that students could find themselves locked out of their rooms because their roommates needed the rooms for "romance." The huge university has only one all-women dorm, but even that one is frequently invaded by men who sleep in the women's rooms. All students must attend a lecture in which the advantages or disadvantages of each contraceptive are explained. If the students contract sex diseases, or need attention for pregnancies, or need abortions, there will be no attempt to inform parents about anything without the student's consent. And students "don't judge anybody for anything, from smoking pot to sleeping together."

This campus is not unique. Parents attending orientations at a number of other colleges and universities around the country must also be wondering whether they have left their sons and daughters at pagan Nineveh or Babylon. The Baals and Astartes that are enthroned on many public campuses today are the same idols before whom the licentious pagans prostrated themselves. They are still worshiped by modern youth with the same gross sensuality and shameful rites as they were 3,000 years ago.

Christian parents must indeed ask themselves whether they or their children really want to pay the price an education can cost at such campuses, even if it promises wealth and prestige.

Carleton Toppe

"Crisis Christians" First, a definition of terms. "Crisis Christians" are *not* to be confused with "C & E Christians," those misguided folks who help cause monumental traffic jams at Christmas and Easter, desperately driving around, trying to remember where those "sneaky" regular members moved the church since last they visited.

No, "Crisis Christians" are those who rarely, if ever, remember where the church is, unless and until some type of "disaster" stands gnawing at the doorposts of their lives.

"Grandpa, grandma, mother, dad, son, daughter" (check which one applies) "is sick, dying, or dead" (again, check one.) "Can the church DO SOMETHING?" "My son/daughter is in trouble. Pastor, (I'm sorry, *what* was your name again?), can you DO SOMETHING?!" And the list goes on and on and on.

The item which perhaps irks a bit is that "CC's" rarely have a good word to say about God, Christ, the Church, salvation, or anything that's related to its message or purpose.

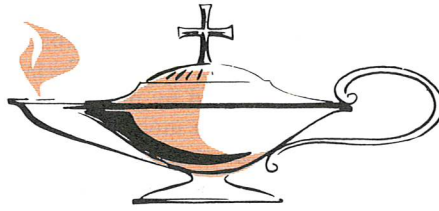
On the contrary. "The Church is cold, pushy, money-hungry, snobbish, hypocritical, stupid, old-fashioned, and it doesn't teach what I believe" (which is nothing).

Unfortunately, there will be two types of people, among others, to whom that Savior will say "Depart from Me" in the face of their fervent cries of: "Lord, Lord! Don't You know me? Why, we did . . ."

The two types are the work-righteous who don't "need" Christ's redemptive work because they did all sorts of "good stuff," and the "CC's" whose need for His Church always centered around what they could "get," but whose heart belonged to the "Prince of Darkness."

(Continued on page 326)

Studies in God's Word



“To the Thessalonians”

As we have already noted, the sequence in which we have Paul's letters preserved in our Bibles is not a chronological one. *Romans* is not his first epistle, followed by *Corinthians*, etc. It is more likely that his letters to the Thessalonians are among Paul's earliest congregational correspondence. That is the general consensus among scholars, though there are those who feel that *Galatians* may be even a bit earlier. At any rate, the two letters sent to Thessalonica, written very likely within a few months of each other, date to the time of Paul's Second Missionary Journey. They are thus among the very earliest that we have from his pen.

Gospel Outreach

Recall that we last time dealt with Paul's letter to the congregation in Philippi, the first church to be founded in Europe. In Philippi the Lord used the imprisonment of Paul and Silas as the opportunity to convert their jailor (Acts 16:25f.). But this brush with the law did cut short their stay in that city, for on the next day the authorities asked Paul and Silas to leave town (Acts 16:39). Leaving Luke in charge, they headed for Thessalonica, a city some 75 miles to the southwest but still in the Roman province of Macedonia.

Success and Persecution

In Thessalonica Paul, following his usual pattern, preached first in the Jewish synagogue. For three Sabbaths they tolerated his Christian message, and the Word converted a great number — so many, in fact, that the Jews became jealous (Acts 17:5). They

stirred up a mob from the marketplace and stormed the house of a certain Jason with whom Paul and Silas were staying. Under God's protecting hand, Paul and Silas were not at home at the time, but Jason was forced to post bond in order to assure peace and quiet in the city. Paul and Silas immediately moved on to Berea, a city about 50 miles to the west. When the Jews in Thessalonica heard of the successful Gospel preaching being done in Berea, they came to that city and harassed the Apostle. Paul now left Macedonia and headed for the province of Greece, where he first preached in Athens, declaring to his audience the “unknown God” (Acts 17:16f.). Then Paul moved on to Corinth where he spent the next year and a half (Acts 18:1f.). It is during this 18-month stay in Corinth that Paul twice wrote to the Thessalonians.

A Waiting Church

When we keep in mind the temper of the Jewish opposition in Thessalonica, it will not surprise us to hear that in both letters Paul addresses the Thessalonians as Christians who are enduring persecution for their faith. Paul commends them for their steadfastness and reminds them of his previous teaching that Christ will return and take them home to Himself in heaven.

Comforting as this message was, it nevertheless proved to be also a cause of discouragement to some who did not understand it fully. It bothered them that while they were awaiting their Lord's return, members of the congregation were being called away in death. Hence Paul wrote to them the comfort-

ing words that those who die in the Lord will not be at a disadvantage. On Judgment Day “them also which sleep in Jesus will God bring with Him. For . . . we which are alive and remain unto the coming of the Lord shall not prevent (get ahead of) them which are asleep. For the Lord Himself shall descend from heaven . . . 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*” (I Thess. 4:14-17).

We still are a waiting church. And while we wait, we find ourselves compelled to commit near and dear ones to the hush of the grave. But we do so, knowing and trusting the Apostle's words that “together with them . . . we shall ever be with the Lord.”

A Working Church

While some in Thessalonica were discouraged about the Lord's return, others were overly enthusiastic in awaiting its arrival. They quit their jobs and sat around, making nuisances of themselves, so that Paul had to say: “We hear that there are some which walk disorderly among you, working not at all, but being busybodies” (II Thess. 3:11). Paul had to remind them of his former teaching, “If any would not work, neither should he eat” (II Thess. 3:10) and he now urges, “that with quietness they work and eat their own bread,” (3:12).

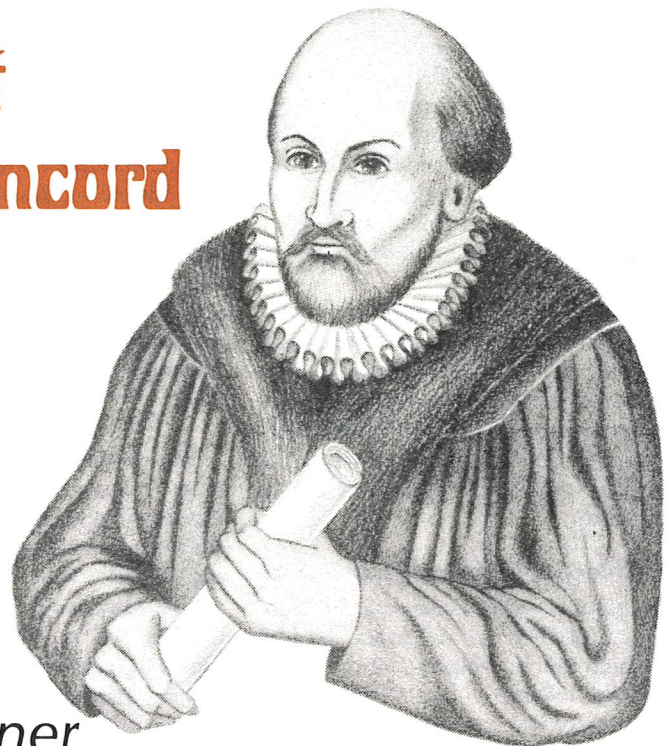
Such statements regarding the dignity of work are certainly necessary and applicable to all of us who are living in what is rapidly becoming a welfare state. But these words are even more applicable to us as children of God who live in what we recognize as a “time of grace.” God has given us this moment in which to sound forth His Gospel message, to pray for it, and to support it with our means, for the night is coming when no man can work.

With the Thessalonians we too are a waiting church, but while we wait, let us also work. Paul's words have not become a “dead letter.” Rather, they have become more relevant than ever. The Lord will return! His coming is 1900 years closer now than when Paul wrote to the Thessalonians.

Armin J. Panning

400 Years of The Formula of Concord

THE AUTHORS



C. KOERNER

Musculus and Koerner

The Last of the Signers



a. MUSCULUS

Six men signed the Formula of Concord on May 29, 1577. The last two of that group to be considered in this series of biographical sketches are Andreas Meusel, who preferred to call himself Musculus, and Christoph Koerner, also known as Cornerus. These two attended only the last sessions of the revision committee at the former monastery of Bergen, near Magdeburg. But they had been among the 20 "safe" theologians who met at Hartenfels Castle in Torgau the previous year to prepare the Torgau Book, the first version of the Formula.

When all the comments on that work were in, the task of making the final revision was at first entrusted to the big three: Andreae, Chemnitz, and Selnecker. But these gentlemen soon realized that their revision would have a better chance of being accepted if a few key men from other Lutheran provinces were invited to attend the meetings and have their say.

So it happened that Chytraeus was called in from Mecklenburg, and Musculus and Koerner were appointed by the Elector Joachim to represent Brandenburg. Both of the men from Bran-

(Continued on next page)

denburg were professors at the University of Frankfurt on the Oder River. Musculus also held the prestigious post of superintendent (bishop) of the whole province with headquarters in the capital, Berlin. None of these men probably added much to the Formula at this late date. It was enough that they approved it and added their signatures, thereby recommending it to the churches of their territories.

Little is known of Koerner except that he was a pillar of the church and an able professor — “the eye of the university,” his colleagues called him. He was a respected author of commentaries on the Bible and after Musculus’s death was appointed superintendent in his place.

A Colorful, Fighting Churchman

Musculus was the more colorful man. Having studied under Luther, he had no hesitation in declaring him to be the greatest teacher of the Church since the time of the Apostles. God, he said, poured all His gifts on this man. There was as much difference between him and other church fathers as between the sun and the moon. Musculus’s first published work was a “Thesaurus” (collection) of excerpts from Luther’s writings.

In his early career Musculus acquired the reputation of being a “Streittheolog,” a fighting theologian. Usually he was on the right side in the controversies of the time, but he often infuriated opponents by his reckless criticisms. They also accused him of injecting controversial subjects into his two-hour sermons, thereby roiling up the people.

Musculus’s long sermons were eagerly listened to. His language was vivid, direct, down to earth; his style dramatic, forceful, and practical. He preached several series of sermons against the “devils” of cursing, usury, drunkenness, and stinginess, and when a new masculine fashion on wearing gaudy, slashed pants came in, he rose to the occasion with a pulpit blast “Against the Trouser Devil.” He was often in hot water with the town council over appointments in the church. “The devil is busy everywhere,” he thundered, “but especially in the city hall.” Yet this angry man was generous to a fault. He always traveled afoot on his inspection trips as superintendent to save money

and devoted much of his income to good causes, like the support of needy students. The result was that he left his second wife almost destitute at his death.

However contentious he may have been previously, he worked in harmony with his colleagues on the Formula, as did his partner Koerner. The result was that the churches of Brandenburg subscribed to the document “unconditionally, spontaneously, and with thankfulness to their faithful pious ruler for his fatherly care of the church.”

The Role of the Princes

The reference to the “faithful pious ruler” reveals how highly the German Lutheran princes were regarded for their efforts to bring peace and unity to the Church. They often initiated and almost always supplied the money for the work of the churchmen. One may regret that this reliance on the secular power paved the way for the domination of the church by the state. Yet, humanly speaking, the Reformation would never have been accomplished without the aid of the dukes and princes. Occasionally one or the other of them committed a blunder that hindered the movement, as in the already noted instance of Duke Julius. But on the whole they deserved the title of “Notbishoefe” (bishops in need) which Luther had given them when he enlisted their help in establishing the Church of the Reformation.

Altogether some 20 theologians had labored on the Formula. But it would be a mistake to think that these men of the second generation were the real creators of our Lutheran Confession. That honor belongs to Luther himself and to Melanchthon. Again and again the later theologians protested that their sole purpose was to uphold and present the doctrines of the Holy Scriptures as Luther had taught them and as Melanchthon had formulated them in the Augsburg Confession of 1530 and in his Apology to that confession. Their only purpose, they insisted, was to eliminate the errors that had crept into the Church after the mighty voice of Luther was silenced in death.

Outriders of Concord — Flacius and Brenz

In the confusion that followed the Smalcald War of 1547 even Melanch-

thon had wavered by signing the Leipzig Interim, which strict Lutherans regarded as an abject surrender to Catholicism. The first man to sound the alarm that Luther’s doctrines were being betrayed was Flacius Illyricus, a Croatian who had emigrated from his native Illyria to Germany and studied under Luther. He was professor at Wittenberg at the outbreak of the Smalcald War but fled the city when the Interim went into effect. Gathering a party of Gnesio (genuine)-Lutherans about him, he persisted in intemperate attacks on Melanchthon, even after the Interim ended and Melanchthon admitted his error in agreeing to it. Flacius was such an abrasive extremist that he lost the good will of most of his friends and of virtually every ruler in Germany. He was banished from one country after the other as a troublemaker. It seems almost a miracle that he managed to raise 12 children, to take his family with him into exile after exile, and to continue publishing a stream of polemical books and treatises, besides compiling the first Lutheran history of the Christian Church, a massive work known as the “Magdeburg Centuries.”

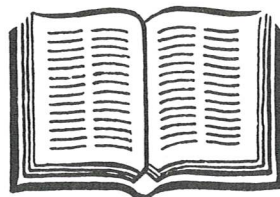
In spite of the persecution he suffered in Germany, Flacius refused to leave that country. He was infinitely indebted to it, he said, for it had given him the precious gift of the Gospel. Characteristically, he refused to cooperate with Andreae, whom he wrongly suspected of being a compromiser. Yet there are many who maintain that Flacius by his courageous efforts to preserve the pure Lutheran doctrine actually launched the movement that led to the Formula, and that is why he is mentioned here. He died two years before it was completed.

Another man who did not live to see the work of concord completed, though he did much to make it possible, was John Brenz, the reformer of Wuerttemberg. Brenz reorganized the University of Tuebingen on Lutheran principles shortly before Andreae and Chytraeus enrolled there. He also played an important role in the heated arguments over the nature of the Lord’s Supper. The followers of Zwingli and Calvin tried to convince Lutherans that the body of Christ could not possibly be present in the Sacrament because the Bi-

(Continued on page 326)

Mining the Treasure of God's Word

HOSEA 4-14, II Kings 15-17



BY JULIAN G. ANDERSON

Since we're going to finish the Book of Hosea today, reread chapters 1-3 and glance over the last lesson as your preparation. Keep in mind that Hosea followed Amos by a few years and began his ministry to the kingdom of Israel in the closing years of the reign of Jeroboam II (around 750 B.C.), and that he worked as God's prophet during the last 30 years of that kingdom's history.

Now then, we're ready for today's digging. First,

Read Rapidly Chapters 4-14

This will give you the overall "flavor" of Hosea's messages, a mixture of admonition and rebuke regarding Israel's sinfulness (chapters 4-7) and Israel's punishment (chapters 8-10), followed by a reminder of God's yearning, persevering love and His closing plea (chapters 11-14). A pervading note of sadness underlies everything he says. When you have finished reading this section, we'll take a closer look at the details beginning with

A Picture of the Times

In chapters 4-10 Hosea gives us a vivid picture of the tragic, final period of Israel's history. To get the "official" history of this period, read II Kings 15:8-31 and 17:1-41. Underline II Kings 17:5-7, 21b, and 23b, and note that in the last 13 years there were five kings, four of whom obtained the throne by assassination. This gives us

the picture of a land without law and order, completely overrun with lawlessness and anarchy. And Hosea's description agrees with this perfectly. Note and underline the closing phrase in Hosea 4:1, beginning with "because," and what Hosea says in 7:7. Chapter 7:11 reflects the political confusion that had seized both the kings and the people (underline). None knew where to turn for political safety.

Hosea points out the real problem in 7:13, 8:14a, and 9:17b (underline them all). It was a religious problem; they had fallen into idolatry. The passages 8:5 and 10:5 refer to the original golden calves of Jeroboam. Hosea's reference to Bethaven in 10:5 and 4:15 was a dramatic and forceful jab. Bethaven was a small town near Bethel, but Hosea uses it to denote Bethel, which was the main center of calf worship, because Bethaven means "house of idolatry" or "house of iniquity." In doing so Hosea was saying that there was no longer any Bethel (house of God) in Israel.

During the past 170 years the people of Israel had multiplied the number of idols they worshiped (10:1; 4:12,13a; 8:4, compare 13:2), and had turned to the most abominable kind of idolatry by adopting the widespread practice of temple prostitution (4:13,14 and 9:10).

With their rejection of God and His Law (4:1b) the people of Israel fell into the depths of wickedness — swearing and falsehood (4:2 and 10:4a), murder

(4:2, 5:2, 6:8), robber gangs (6:9a and 7:1b), murder gangs (priests, at that, 6:9b), adultery (4:2 and 11, 7:4), fraud and oppression of the poor (12:7), and drunkenness (4:11 and 7:5). When we put all these little pieces together, we get a picture of complete degeneration, moral, spiritual, and political.

Like the other prophets, Hosea also pleaded with the people to repent and return to the Lord: 6:1, 10:12, 13:4, and 14:1 (underline all). And like all the prophets, he also foretold the destruction of Israel, knowing that the people would not return to God. This theme appeared in our last lesson (2:23a), and appears here in 4:5b,6a,9b; 5:1b and 5b (Ephraim is used here and in several other places in Hosea as another name for Israel, since Ephraim was the leading tribe); 5:9 and 14a; 8:7a and 8; 9:7; 10:8; 11:6; 13:9 and 16 (underline all these passages). God made it very plain through Hosea just how He was going to punish His rebellious people — see 8:9; 9:3c and 17; 10:6; and 11:5b,6 (underline all of these also). Here also, as we noted in the last lesson, Hosea prophesies the return of Judah from her captivity in 6:2,3 and 11; 11:11; 13:14; and 14:4-7 (underline all). Note that 13:14 speaks of Judah's return as a type of Jesus' work of redemption of all men.

All throughout this tragic, sad picture, that which gives it the most poignant note of sadness is the description of God weeping over His people, His heart filled with an eternal, never-changing love, 11:1-4,7-9; and God's last pleas to His beloved people in 6:6; 13:4 and 9.

Finally we note that Hosea closes his little book with a special postscript, a little note addressed to us, to God's people of all ages, pointing us to the right use of all these prophecies. May we all take heed to his thoughtful words!

And thus we bring our brief study of the history of the kingdom of Israel to a close, noting that the capture of Samaria, the capital, by the Assyrians took place in the year 721 B.C. Bear in mind that when the people of Israel were carried off to Assyria into captivity, the northern kingdom, consisting of 10 tribes, was wiped out of existence, since the Israelites were completely dispersed among the nations of the world.

Money Talks

Money talks, they say. No doubt about it. Pick any day and you can hear it talking in our world, loud and clear. There is a spectacular lubricating quality about money.

Money talks — but it's not very nice to say it. It makes you think of back-room deals. Of envelopes furtively delivered on park benches. Of sleazy operators wheeling and dealing their way through life. Of all the bowing and scraping to mammon that goes on and ever will.

Oddly enough, money talks in the church too. Money talks in the church, but not the way it talks in the world. When you bring your offering to the Lord on a Sunday, that money is going to talk. It gives voice to a pastor, to a teacher, to a missionary. Without that money there will be no talking about the Savior — by us at least — in Malawi, or Taiwan, or Guadalajara, or for that matter at the corner on which your church stands.

Money talks in another way in the church. It talks eloquently about the person who gives it. It talks about the "sincerity of your love." It speaks about which kingdom is being sought first. It tells about "the constraining love of Christ." It informs on the heart.

A recent biographer of the Duke of Wellington, hero of Waterloo, said that he really didn't know the Iron Duke until he got hold of his checkbooks in the archives of the British Museum. Looking over the checks written by the Duke he was able, he said, for the first time to get a glimpse of the heart of the man. The Duke's money talked — a century and a half later!

In the next months money will do a lot of talking in most of the 1,100 parishes of the Synod. As budgets are put together, this talking-money will ask (unfortunately), "Can we afford it?" As these congregations go into their fall stewardship effort, undergirding their local and worldwide ministry, the total dollars sought will be about \$60

million. And all of that is talking-money.

At this time most congregations are setting their subscription to the Synodical (mission) budget. This money talks about the Savior beyond the boundaries of your parish. It places professors in the classroom to talk about the Savior to your future pastors and teachers. It calls pastors to the pulpits of domes-

the Conference of District Presidents to "embark on a special effort focusing on world mission opportunities and the funding thereof."

In adopting the budget for the next two years the convention estimated that congregational subscriptions in 1978 would rise 5% over 1977. If the missionaries are to be funded in 1978, the subscriptions must be increased an

How a dollar given to the Synod will be used in 1978



tic mission congregations. It jets across oceans to support missionaries among people who have never had a chance to taste the Bread of Life.

At the August convention of the Synod, delegates adopted a budget of \$9 million for the first year of this biennium and \$9.5 million for the second year. This is an increase of \$2.5 million over the previous two years.

Since the Synod's bylaws mandate a balanced budget — expenditures equal to expected offerings — no new or expanded programs were placed in the budget. The \$18.5 million budget for the two years provides only for ongoing programs, and no more.

Of greatest concern to the delegates was the funding of the 10 missionaries authorized by the convention at a first-year cost of \$282,000. So concerned were the delegates that they directed

additional 3.5% — for an overall increase of 8.5%. And that's just to take care of the 10 missionaries. Five other unfunded projects, totaling more than \$40,000, were authorized by the delegates. In addition, all departments of the Synod cut back an average of 3.5% in their ongoing programs to balance the budget.

Though it is little admitted, money does talk in the church. The money in itself is nothing. God did not commission us to balance budgets. He commissioned us to share His love in Christ with other folks who don't know it. Nothing else, just that. And in order to do that, it takes *talking-money*.

"The love of money," said St. Paul, "is the root of all evil," but the great Apostle also said that the love of Christ is the root of all good stewardship. Give us, O Lord, good roots!

The Church's Unsung Heroes

The Women's Organizations

Everyone has heard the remark that ministers work only one day a week. Ministers get used to hearing it. They can usually handle it quite gracefully when it comes from unchurched people who really don't know what a pastor does with his time. But it can be hard to take when it comes from church members who ought to know better.

Even harder to take is the crack some people make about the women's societies in churches being mere forums for gossip which accomplish nothing important. It's an unfair and untrue generalization. It would be difficult, in just one short article, to list all the important things that a good women's group does in a church.

Ask Those Who Know

Ask a bereaved family who had hot dishes, salads, and desserts brought to the home on the day of the funeral: "Does the Ladies' Aid of your church do anything important?"

Ask a husband whose small children were well taken care of while his wife was in the hospital: "Does the Women's Guild do anything important?"

Ask an elderly shut-in whose lonely hours were partly filled by regular visits from those members of his church: "Does the women's group do anything important?"

Ask the pastor who never has to worry about the placement of the Communion ware and the amount of bread and wine: "Does the Altar Guild do anything important?"

Ask the church member who found the potluck fellowship dinners to be well-planned and delicious: "Does the Ladies' Aid do anything important?"

Ask the young mother who received helpful mailings from the Cradle Roll Committee: "Does the women's organization in your church do anything important?"

Ask the day-school principal whose school library is stocked with books purchased by Ladies' Aid gifts and

catalogued by other women: "Does the women's group do anything important?"

Ask the orphan at the Apache Indian Mission who has warm blankets to cuddle in, or the Black African whose tropical boil was treated at the medical dispensary: "Does the Lutheran Women's Missionary Society do anything important?"

Ask the parent of a newly baptized baby who has a baptismal napkin with a carefully embroidered cross to take home as remembrance: "Does the women's organization do anything important?"

Ask the family that came to church and discovered the Gospel of Christ as a result of a canvass organized by women: "Does the Women's Guild do anything important?"

Ask the confirmand whose day was made more memorable by the decorations and special attention given by the women: "Does the women's group do anything important?"

All these things — and many more — are usually organized by the women's groups in our churches. And though all the women in these groups work hard to get them done to the glory of Jesus Christ, a large share of the responsibility falls on the officers.

A Word from Paul

These officers of the women's groups in our churches are sometimes also subject to petty criticisms. At times they fail to get the proper attention of their pastors or suffer from the jealousies of less spiritual women. Sometimes their husbands hint that they should stay at home more, or they hear about the hard feelings of some needy person whom they accidentally overlooked. Still they go about their Christian service with humility and joy. They remember what St. Paul wrote to the Galatians: "As we have opportunity, let us do good to all people, especially to those who belong to the family of believers" (Gal. 6:10, NIV).

On behalf of our congregations and the thousands of people whom you help, we say: "Thanks, Christian women! Those uncharitable remarks that are sometimes made about you — don't let them stop you! May the Lord keep you strong for the important work you do!"

T. Franzmann

FOX VALLEY LUTHERAN HIGH SCHOOL

The dedication service for the new addition at the Fox Valley Lutheran High School, 2626 North Oneida Street, Appleton, Wisconsin, has been set for 7:30 P.M. Sunday evening, October 2, 1977. The service will be preceded by a ribbon-cutting ceremony at 7:15 and followed by tours of the building.

The new addition, some 70,000 square feet, more than doubles the size of the former facilities. Included in the addition are a new gymnasium, eight new classrooms, over a dozen teacher, administration, and club areas, and a new media center. The cost is approximately \$1.2 million.

Fox Valley Lutheran High School was organized in 1953 and is in its 25th anniversary year. It is operated by a federation of 30 Wisconsin Synod congregations in the Fox River Valley area.

You are cordially invited to attend the dedication service. The Rev. Robert Voss, executive secretary of the Synod's Commission on Higher Education, will be the main speaker. Also addressing the worshipers will be Pastor Oscar J. Naumann, president of the Wisconsin Ev. Lutheran Synod, and Pastor Carl Voss, president of the Northern Wisconsin District.

Looking at the Religious World

Dallas Fellowship Action and Reaction

Fellowship Review The name of the game at the recent Lutheran Church-Missouri Synod Dallas Convention was *fellowship*. The major decisions revolved around that issue. Some of these decisions could well loom large in the future as milestones on Missouri's road back, if the road is followed to the end.

The LCMS fellowship with the American Lutheran Church, declared at Denver in 1969, has become a "fellowship in protest" because of doctrinal disagreements between the two church bodies. Specific areas of disagreement cited are: the inspiration, inerrancy, and authority of the Scriptures; the ordination of women to the pastoral office; the nature and basis of fellowship; and membership and participation in ecumenical organizations.

The fellowship resolution made allowance for the practice of fellowship in cases where congregations and pastors have found "agreement in doctrine" and "wherever this can be done without giving offense." It called for continuing discussions with the ALC in an effort to resolve the doctrinal differences and then for a reconsideration of the relationship with the ALC at the 1979 LCMS synodical convention.

The Dallas convention also adopted the following significant resolution concerning fellowship:

That the Synod ask the CTCR [Committee on Theology and Church Relations] to prepare a comprehensive study and report on the nature and implications of the concept of fellowship . . . and to disseminate this report throughout the Synod for wide-spread study prior to the 1979 synodical convention.

Readers will recall that in 1961, when fellowship relations with the

LCMS were terminated by our church body, the prime cause for the break was an impasse that had developed with the appearance of *Theology of Fellowship*, the LCMS study of fellowship which was produced at that time, has been the official word on the subject since then, and is now subject to synod-wide review. That review could eventually have a profound effect on Lutheran interchurch relations if Scripture is allowed to speak and rule.

ALC Reaction It was to be expected that the church body most directly involved, the American Lutheran Church, would not ignore the Dallas "fellowship in protest" declaration. The predictable reaction was not long in coming.

President David Preus of the ALC used his guest appearance at the Dallas convention to voice objections to this development in LCMS-ALC relations, "protesting," as it were, the "fellowship in protest." He repudiated "a view of fellowship that makes Missouri tell the ALC, in effect, that the ALC must by 1979 agree with the LCMS in all matters that the LCMS declares important or we can no longer have fellowship." The ALC president continued, "That was not the basis on which we entered fellowship in 1969."

President David Preus is right when he insists that Missouri's Dallas fellowship rules in 1977 are not the same as the Denver fellowship rules of 1969. He is wrong, however, in inferring that the change is for the worse. The Dallas concern for complete doctrinal agreement as the basis for mutual fellowship is commendable and is not to be dismissed as a "picking away at matters which are not directly addressed in either the Scriptures or the Confessions."

Subsequently the ALC Church Council approved a resolution advising its representatives on a joint ALC-LCMS Commission on Fellowship to indicate a willingness to discuss "the nature and basis of fellowship" with the Missouri commissioners. There was seemingly no interest in discussing the other problem areas the LCMS Dallas convention had underscored: authority and inerrancy of Scriptures, ordination of women, and participation in ecumenical organizations. Evidently the ALC regards these items either as sufficiently settled or as falling into the limbo of agreement to disagree.

WELS and Dallas The interest of our church body in the Dallas convention and its fellowship resolutions may not be as direct and official as the ALC's, but it is involved and intimate nonetheless. Past association in the Synodical Conference and abiding concern for the Scriptural fellowship position make it so.

We cannot but regret the LCMS's continued participation in the Lutheran Council in the USA and its unwillingness to recognize that confessional fellowship involves more than altar and pulpit fellowship. Other dissatisfactions could be recorded.

We cheerfully recognize every instance of sound doctrinal concern demonstrated at Dallas, such as the deferral of action on the *Lutheran Book of Worship*, in the interest of determining its doctrinal soundness, and the rejection of historical-critical Bible interpretation and of errors in the charismatic movement. The dispatch with which such important resolutions were adopted stands in sharp contrast to the turbulence marking Missouri conventions of recent memory. All this is to the good.

One convention, however, cannot be expected to undo completely an unsatisfactory situation that has been building for a generation. Missouri's fellowship problems reach back far beyond 1969 and 1961. Dallas does not mark the beginning of their end, perhaps not even the end of a beginning.

Dallas, however, could serve as a worthy beginning. It is to be hoped that the contemplated fellowship study will bring Missouri back to the Scriptural

(Continued on page 326)



1977-78 LWMS National Board
(left to right)

Mrs. Harold Schmidt, Treasurer
St. John's, Platteville, Colo.
Mrs. Sam Ivascu, Secretary
Emanuel, St. Paul, Minn.
Mrs. Irene Schroeder, Sp. Gr. Com.
Mount Olive, Appleton, Wis.
Mrs. Ralph T. Schmidt, President
St. Matthew's, Oconomowoc, Wis.
Pastor Walter Westphal, Sp. Gr. Com.
Our Savior, Longmont, and
St. John's, Platteville, Colo.
Mrs. Robert Averbeck, Sp. Gr. Com.
North Trinity, Milwaukee, Wis.
Mrs. Donald Burnstad, Vice President
St. Paul, Tomah, Wis.
Pastor Harold Wicke, Pastoral Advisor
Good Shepherd's, West Allis, Wis.
Pastor James Diener, Sp. Gr. Com.
Immanuel, Waupaca, Wis.

How Beautiful Upon the Mountains!

"How Beautiful Upon the Mountains" — no theme could have been more appropriate for the 14th convention of the National Lutheran Women's Missionary Society held on June 24-26, 1977, at Estes Park, Colorado! On all sides, the glory of the Lord in the majesty of His creation greeted the eyes of the 967 people present, coming from 37 of the 39 LWMS circuits and representing 13 states and Japan. Registration showed over 200 of the 675 member-congregations represented. Thirty-eight congregations were confirmed as new members during the past year. Unique was the fact that for this convention the timespan was increased to include a cookout for all on arrival Friday evening. The opening service was conducted that same evening in the Longhouse Meeting Room of the YMCA of the Rockies, the site of this convention. Noticeable throughout the convention was the presence of the husbands and children of many of the ladies in attendance.

Opening Service

The guest speaker was the Rev. Edgar Hoenecke, executive secretary of the Board for World Missions. Using Isaiah 52:7-10 as his text, he expound-

ed the thought, "How Beautiful Upon the Mountains are God's Messengers of Salvation," because they have the good news of God's salvation in Christ, and because they share with all the earth the salvation of our God. The words were then applied to the work of the LWMS and the continued need for sharing this message with all the world.

The devotional service beginning the Saturday activities was conducted by Pastor James Diener, Waupaca, Wisconsin, Spiritual Growth Committee Pastor of the National LWMS. His text, Matthew 17:1-9, directed our thoughts to the theme, "The LWMS is 'United to Serve' That Others May Lift Up Their Eyes to See No Man Save Jesus Only," first beholding the glory of Jesus on the mount and then becoming hearers and tellers of His message.

World Mission Update

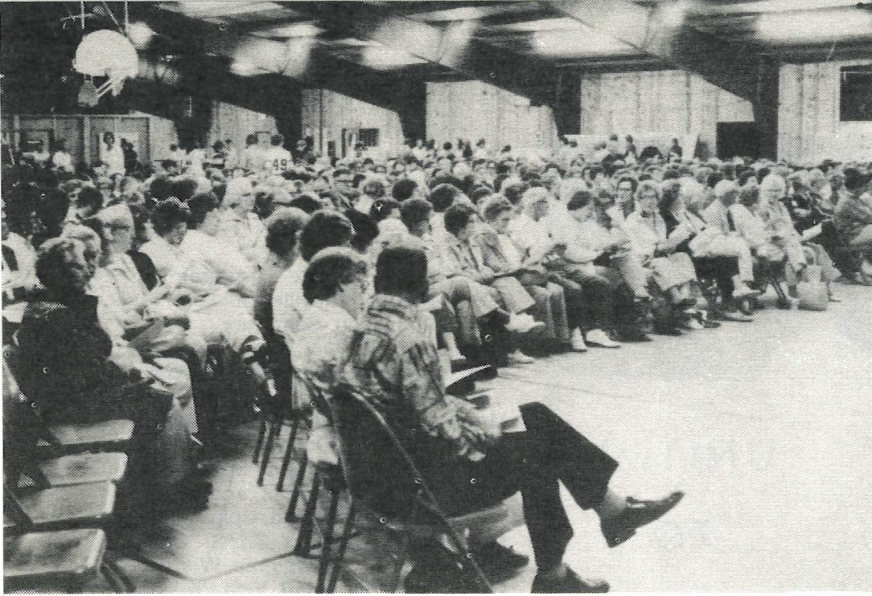
A World Mission Update, including a three-screen stereophonic slide lecture by the Rev. Howard Festerling, recent Seminary graduate and former teacher in Hong Kong, was presented by the Rev. Edgar Hoenecke. Answering the question "How Shall They Hear?" the slide lecture related to the needs of our

brethren from Mexico all around the world to Hong Kong, Indonesia, and Japan. During this presentation, Mrs. S. Becker, wife of Dr. Siegbert Becker of our Mequon Seminary, was introduced as assisting her husband on his trip to Norway and Sweden to further the efforts of the church there. The Rev. Roger Falk, missionary in Japan, and Mrs. Falk were presented. The Rev. Arnold Mennicke, chairman of the Executive Committee for the Lutheran Church of Central Africa, spoke of the need for a Bible Institute in Malawi, and the Rev. Harold Essmann, chairman of the Executive Committee for Latin American Missions, reported on the work being done in the Latin American field.

Home Mission Update

The Rev. Norman Berg, executive secretary of the General Board for Home Missions, assisted by the Rev. Walter Westphal, Longmont, Colorado, secretary of the Colorado Mission District Mission Board, presented the Home Mission Update, deploring that limited funds are restricting us to 20 new programs this year. After talking on the Church Extension Fund, he then

(Continued on next page)



LWMS in convention at Estes Park, Colorado. Counting visitors, the attendance was 967 — from 37 of the 39 circuits and representing 13 states and Japan.

presented a panel of four — the Rev. Westphal, the Rev. James Kuehl, Broomfield, Colorado, the Rev. Larry Lemke, Greeley, Colorado, and Mr. Harold Schmidt, a lay member of the Colorado Mission District Mission Board — to explain the different stages involved in the development of a new home mission.

Visually Handicapped

The Mission for the Visually Handicapped Update was presented by Mr. Alfons Woldt, executive secretary of the Special Ministries Board, and Mr. Clarence Saatkamp, chairman of the Mission for the Visually Handicapped. Mr. Woldt explained the work of the Special Ministries Board and the special areas served. Mr. Saatkamp elaborated on the Braille materials, sight-saving materials, and audio cassettes prepared for our visually handicapped. The filmstrip, "That the Blind May See," was shown, and information was given on how this presentation can be shared with others.

Elections

In the Saturday afternoon business meeting the following were elected as new officers: Mrs. Ralph T. Schmidt, Sr., St. Matthew's Congregation, Oconomowoc, Wisconsin, president; Mrs. Harold Schmidt, St. John's Congregation, Platteville, Colorado, treasurer; Mrs. Irene Schroeder, Mount Olive Congregation, Appleton, Wisconsin, Spiritual Growth Committee Laywoman; and the Rev. Walter Westphal, Our Savior's Congregation, Longmont, Colorado, and St. John's Congregation, Platteville, Colorado, Spiritual Growth Committee Pastor.

In her report to the convention, Mrs. Clarence Millett, completing her second term as president of the LWMS, included an overall look as well as an annual report. Many facts were given showing the solid growth of the LWMS since the first meeting on June 27, 1964, to the present convention being held for the first time outside the usual three-state (Wisconsin, Michigan, Minnesota) area. Mrs. Millett thanked and praised God for this growth and then added that there is still a great deal of work to be done, since God is continuing to provide us with many opportunities to serve Him. In closing, Mrs. Millett thanked the ladies for the privilege of serving as president, and asked all to join her in the prayer that we might continue to be truly *United to Serve Jesus* as we are granted opportunities to "increase interest in and to support

mission endeavors which are a part of or in the interest of our Wisconsin Evangelical Lutheran Synod."

Checks for \$9,800 each were presented to the Rev. Norman Berg for the Inner City Mission Fund (Home Missions) and to the Rev. Edgar Hoenecke for the Libraries for Young National Pastors (World Missions). Recipient of the opening service offering of \$1,780 was the Mission for the Visually Handicapped. The delegates voted to have the proceeds of the 1978 mission boxes go to the Home Mission Radio and Taped Services Fund (Home Missions) and the World Seminary Exchange Program (World Missions).

The appointment of Mrs. Earl Fager, Faith Congregation, Antioch, Illinois, as LWMS Representative to the Mission for the Visually Handicapped was confirmed.

"Set High on a Hill"

Following the Saturday evening dinner, all reconvened for the Vesper Service, conducted by the Rev. Harold Wicke, West Allis, Wisconsin, pastoral advisor for the National LWMS. His

Four LWMS Presidents

- Mrs. Ralph T. Schmidt
1977
- Mrs. Clarence Millett
1973-1977
- Mrs. Dean Myers
* 1969-1973
- Mrs. Herbert Speckin
1964-1969



sermonette, based on Matthew 5:14-16 and entitled "Set High on a Hill," guided our thoughts to God's creation of the beautiful mountains, but greater than that, to His grand purpose in coming on earth to recreate the hearts of fallen human beings, to set each up as a light in the darkness, a candle on a candlestick, to be seen in the dark world. Our role as women is to serve the Lord also — all of us are a light set high on a hill, made so by the Lord. We are evidences of grace and love, lighting first our own households, then joining with our congregations to reach farther into the community, and then joining hands through the LWMS so that we might elsewhere bring strangers to Him.

The Vesper Service included the installation of the newly elected officers and Words of Recognition for Mrs. Herbert Speckin, first president of the LWMS and retiring coordinator of the Mission for the Visually Handicapped, for her untiring efforts and devotion to this mission as well as for her work with the Medical Mission in Africa — an elder sister who has served as an example for all. Mrs. Frederick Kogler, not present, was thanked for her eight years of dedicated service as a manager of the M.V.H. Workshop and Mrs. Clarence Millett, retiring president, was thanked for her very competent leadership over the past four years. Mrs. Leland Nicol, retiring treasurer, and the Rev. Myron Kell, retiring SGC Pastor, were the other recipients of words of appreciation and will be missed on the LWMS Board.

The evening closed on a beautiful and inspiring note! There is no doubt all were "fired and inspired" with new zeal and enthusiasm to share and spread the Gospel.

Sunday morning found all gathered under the beautiful Colorado skies awaiting breakfast together, and then gathered for one last worship service in the YMCA facilities before leaving for home. The Rev. Myron Kell focused our attention on Isaiah 54:10 with a sermon entitled "Our Faith When Mountains Fall," reminding us that the mountains shall fall whether real or made of earthly treasures, but that God's grace in Christ will never fail, a message to be shared with all as we returned home.

Mrs. Ralph T. Schmidt, Sr.
Convention Reporter

Twenty-five Years of Faithful Service in World Missions



Pastor and Mrs. Arnold L. Mennicke

When the Wisconsin Ev. Lutheran Synod created a separate Board for World Missions in 1953, Pastor Arnold L. Mennicke had already been active for over a year as a member of the Executive Committee for Missions in Northern Rhodesia, Africa. He and Pastor Arthur Wacker had been named by the General Mission Board to serve in this administrative capacity only two years after the African mission exploration had led to the decision to open a Wisconsin Synod mission in Central Africa in 1951.

Ever since that time Pastor Mennicke has served on this executive committee, first as its secretary from 1951 to 1956 and since then as its chairman. Under his administration God has blessed this mission endeavor with unprecedented growth both spiritually and numerically. The work which began in 1953 with a preaching station in one of the suburbs of Lusaka has now grown to a church of 5,555 souls with 12 American missionaries, five national pastors, and 28 evangelists working at 101 congregations and preaching places in Zambia and Malawi.

Since 1975 the promising mission field in Cameroon has been added as another field under the administration of the executive committee and in July of this year Pastor Mennicke was one

of a team of three pastors of the Board for World Missions who investigated the situation in Nigeria.

Under the administration of Pastor Mennicke, a Medical Mission Committee came into being which has sponsored and channeled the cooperative efforts of all the women of the Synod in supporting two dispensaries, one in Zambia and another in Malawi. The painstaking task of keeping the records of the Medical Mission Committee has been carried out faithfully by Mrs. Arnold (Thea) Mennicke since 1956. She is also a member of the Medical Mission Committee which was formally endorsed by the Synod in 1957.

During all these years, Pastor Mennicke has also served as pastor of St. Matthew's Ev. Lutheran Church, Winona, Minnesota. Numbering over a thousand communicants, St. Matthew's is among the larger congregations in our Wisconsin Synod.

With grateful hearts we acknowledge the many blessings which the Lord of the Church has channeled through His faithful servants, Pastor and Mrs. Mennicke. May He grant them His continued protection and blessing!

The Board For World Missions
Edgar Hoenecke
Executive Secretary

Direct from the Districts

Arizona-California

Geothermal Update

Readers of *The Northwestern Lutheran* will remember (see April 3, 1977) that in December, 1976, geothermal heat was found on the property of Shepherd of the Mountains Lutheran Church in Reno, Nevada. This is being used to heat the new worship facility there.

After a few delays, including a building permit moratorium in the city of Reno, Shepherd of the Mountains was finally able to break ground on June 19, 1977. Three days later, bulldozers were busy excavating the church site. God's grace has continued to bless us,



Groundbreaking at Reno

and construction is presently progressing at a good pace.

More than 100 people were present at the groundbreaking. They were reminded that the Church is built on Jesus Christ, the Rock of Salvation, and that only His grace and mercy will prosper this building and this congregation.

The church will have an area of about 5,000 square feet. The seating capacity will be 176. The basement fellowship hall will also be used for Sunday-school classes. The total cost of the church and fellowship hall will be \$239,000.

Members of the building committee are John Klippenstein, Al Merritt, Bill Fettingner, Bill Schafer, Erwin Meyer, Don Tews, and Pastor David Palmquist.

The pastor and members of Shep-



Dedication at Palisade, Minnesota

herd of the Mountains thank all of their fellow believers in Christ who through their gifts to the Church Extension Fund have made this project at Reno possible.

Minnesota

Mount Olive Dedicates

On Sunday, May 8, 1977, the pastor and members of Mount Olive Lutheran Church, Palisade, Minnesota, were privileged to dedicate their house of worship to the service of the Triune God. Pastor Gerhard Horn, Red Wing, Minnesota, president of the Minnesota District, addressed the congregation on Luke 19:1-10. He pointed out that it is the presence of the Lord in Word and Sacrament which makes a building a house of God, a place where believers come to hear of their Savior.

Mt. Olive Lutheran church was organized in 1959 as a member of The Lutheran Church-Missouri Synod. It joined WELS in 1972. The new church building was formerly a country school. With a 10-foot addition, built entirely by the members who even cut the trees and milled the lumber, the church measures 24 by 40. The addition provides space for chancel, sacristy, and

storage. The building seats 100 worshippers.

Attendance at the dedication service was 65. The congregation's membership stands at 71 souls, 44 communicants. The Rev. Michael Crawford of Brainerd serves the congregation as pastor.

Fortieth Anniversary

On Sunday, May 22, 1977, friends and congregation members gathered at Trinity Ev. Lutheran Church, St. Paul, Minnesota, to observe the 40th anniversary of Pastor Edgar A. Knief's entrance into the holy ministry. Preacher for the occasion was Pastor Gerhard Horn, president of the Minnesota District. Pastor Wm. Staab of St. Croix Lu-



Pastor E. A. Knief

theran High School, West St. Paul, Minnesota, conducted the liturgy and Mr. Edwin Sorgatz, teacher emeritus, was organist. A reception for Pastor and Mrs. Knief followed in the church parlors.

Pastor Knief was born in Milwaukee, Wisconsin. After attending Concordia College in Milwaukee, he enrolled in Wisconsin Lutheran Seminary, graduating in 1936. His first assignment was that of tutor at Northwestern Lutheran Academy, Mobridge, South Dakota. He was installed and ordained in Herrick, South Dakota, in 1939. At that time he also served a parish in Mills, Nebraska. In 1943 he was called to organize a new mission in Des Moines, Iowa. In 1946 he became an instructor at Milwaukee Lutheran High School, and two years later assumed the pastorate at Jordan Lutheran Church, West Allis, Wisconsin. Pastor Knief came to Trinity Lutheran Church, St. Paul, in 1957.

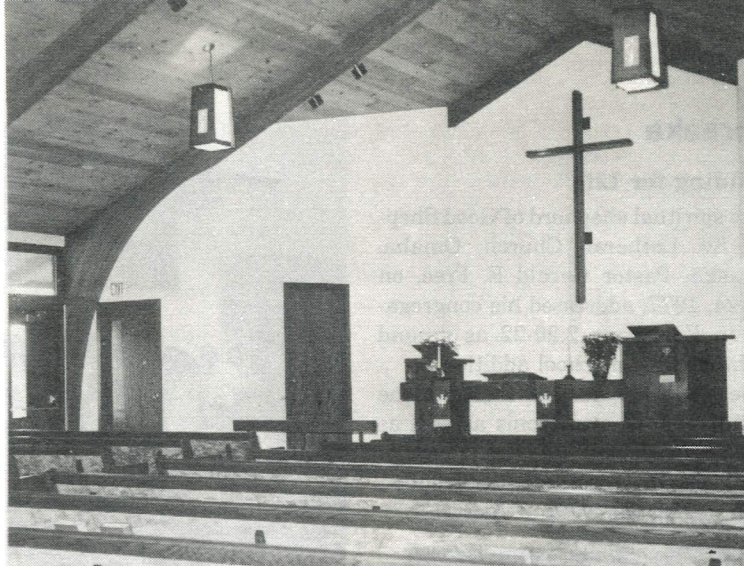
During his 40 years in the ministry, Pastor Knief has also served the Lord and His church in various Synodical, District, and local offices. He is a past chairman of the Board of Regents of the Twin Cities Lutheran High School Association and is presently a circuit pastor in the St. Croix Conference. He is also vice-president of the Board of Control of Dr. Martin Luther College in New Ulm.

Pastor Knief was married in 1938 to the former Gertrude Jacobs of Milwaukee. They have two daughters: Mrs. Marilyn (Ross) Benz and Mrs. Pamela (Robert) Krinkie.

Dedication at Granite Falls

Two special services marked the dedication of Bethany Lutheran Church, Granite Falls, Minnesota, on June 26, 1977. In the morning service Pastor E. O. Schulz of Redwood Falls employed II Chronicles 15:1,2 to remind the congregation that it is God who provided this beautiful new church building. At the close of the service, 133 members and guests were ushered to the front of the church where the cornerstone was ceremonially laid by the Rev. Paul J. Werner, pastor of Bethany Congregation.

The afternoon service of dedication began as Mr. Gerald S. Vanselow, the Synod's consulting architect, cut the



Interior of Bethany, Granite Falls

ceremonial ribbon, and Mr. James Hansen, the general contractor, handed the keys to the building committee chairman, Mr. Marvin Patten, who passed them on to Pastor Werner. With appropriate words from Holy Scripture, the pastor unlocked the doors, which were then opened by the congregation's chairman, Mr. Ray Jeseritz. Singing the hymn, "Open Now Thy Gates of Beauty," 190 assembled members and guests entered the new house of God. The building was then formally dedicated to the glory of the Triune God.

Pastor Norbert Gieschen of Loretto, Minnesota, the first pastor of Bethany, delivered the dedication message. He reminded the congregation on the basis of Genesis 28:16,17 that although no earthly house can contain God, this church is nevertheless "The House of God and the Gate of Heaven," for God reveals Himself here in His holy Word and Sacraments to bless and to save.

Mrs. Ole Velde, a member of the congregation, served as the festival organist for both services.

The new building has the same basic exterior design seen in several churches recently featured in *The Northwestern Lutheran*. Among its special features is its contemporary chancel arrangement with free-standing altar.

Bethany Congregation extends special thanks to the members of the Redwood Falls Conference Mission Booster Association for their support. The chancel furniture was a special gift from the Booster Association. Heartfelt thanks also to the members of the Synod who have given to the Church Ex-

tension Fund. May God ever be praised and glorified in this new house of worship!

Pastor O. Lemke Observes 40th

The 40th anniversary of Pastor Oscar A. Lemke in the Lord's service was observed on July 24, 1977. Members of Bethany and St. Matthew's Congregations of Emmet and Flora Townships, Renville County, Minnesota, planned the special celebration.

Speaker for the occasion was Pastor W. E. Schulz of Moorhead, Minnesota. He addressed the jubilarian, his family and friends, and the members of both congregations on "Reflections of Praise to the Lord for Forty Years in the Ministry." His words were based on Psalm 16:5-7.

Pastors Arnold and Gerhold Lemke, the two older sons of Pastor and Mrs. Lemke, served as liturgists. Miss Rhoda Lemke, the youngest daughter in the family, presided at the church organ. Other children in the Lemke family are Luther of Denver, Colorado, and Mrs. Arthur Radtke (Lois) of Tucson, Arizona.

After graduation from Wisconsin Lutheran Seminary in 1937, Pastor Lemke began his career by teaching at Flint, Michigan. He was ordained in 1938. The two rural Renville congregations are the seventh parish served by Pastor Lemke during the 40 years of his ministry, in six states.

In 1938 Pastor Lemke married the former Arlene Habermann. She has been a faithful companion during his entire ministry.

Nebraska

"Building for Life"

The spiritual shepherd of Good Shepherd Ev. Lutheran Church, Omaha, Nebraska, Pastor Gerald E. Free, on July 24, 1977, addressed his congregation on Ephesians 2:20-22 as ground was broken for a school addition.

The \$185,000 project includes the addition of four classrooms as well as some remodeling of the present church-school structure. Construction began during the week of August 1.



Pastor Free and members of the Building Committee

A House for God's Servants

At age three and one-half, the WELS mission in northwest Denver, Colorado, observed yet another evidence of God's grace as it dedicated a new parsonage on July 19, 1977. On April 17 of this year, Shepherd of the Hills Congregation broke ground for a worship facility, completion of which is scheduled for fall.

Pastor Carl Otto, Milwaukee, Wisconsin, served as guest speaker for the July 19 event, addressing God's people on the basis of I Corinthians 3:6-11. His theme was "The Solid Church." In the afternoon service at the parsonage, the Rev. James Kuehl, pastor of the congregation spoke on Psalm 127:1, "Except the Lord build the house, they labor in vain who build it."

The bilevel parsonage has 1,725 square feet of finished living area, including a living room, dining area, kitchen, and three bedrooms on the first level, with a study and an unfinished family room, utility room, and fourth bedroom on the lower level. Cost of the home was \$45,000.



Dedication at Denver, Colorado

Members of the congregation's building committee are Elmer Jungbluth, George Hulse, Len Brewster, and LeRoy Bacher.

The congregation expresses its sincere gratefulness to fellow members in the Wisconsin Synod for the CEF offerings which made this home for their called worker a reality.

Seventy-Five Years In the Same Church

On October 2, 1977, the members of Immanuel Ev. Lutheran Church, Hadar, Nebraska, are assembling to praise God for the 75 years they have been privileged to worship in the same house of God. The theme for the day will be "Immanuel — God With Us."

The history of the congregation demonstrates that God truly has been with Immanuel. In 1866 a number of families emigrated from Ixonia, Wisconsin, and settled around Norfolk, Nebraska. Some of these early pioneers, together with others coming from Wisconsin and some coming directly from Germany, later settled around Hadar.

Called on to serve this group of Lutherans was Pastor Estel from east of Pierce, Nebraska. Since he was already serving 11 congregations in Pierce County, he found it impossible to conduct services in Hadar every Sunday. Pastor M. Pankow of Norfolk was therefore asked to assist Pastor Estel. It was under the supervision of Pastor Pankow that the German Evangelical Lutheran Immanuel Congregation was

organized on September 24, 1883. In 1887 the congregation called its first resident pastor.

Blessed by growth during the next years, the congregation soon found its original 20 x 40 church too small. On January 16, 1902, the congregation decided to build a larger church. The cornerstone was laid on May 4, and the dedication was held on October 5. The total cost of the edifice, now 75 years old, was \$9,500. This included the interior furnishings and two new bells.

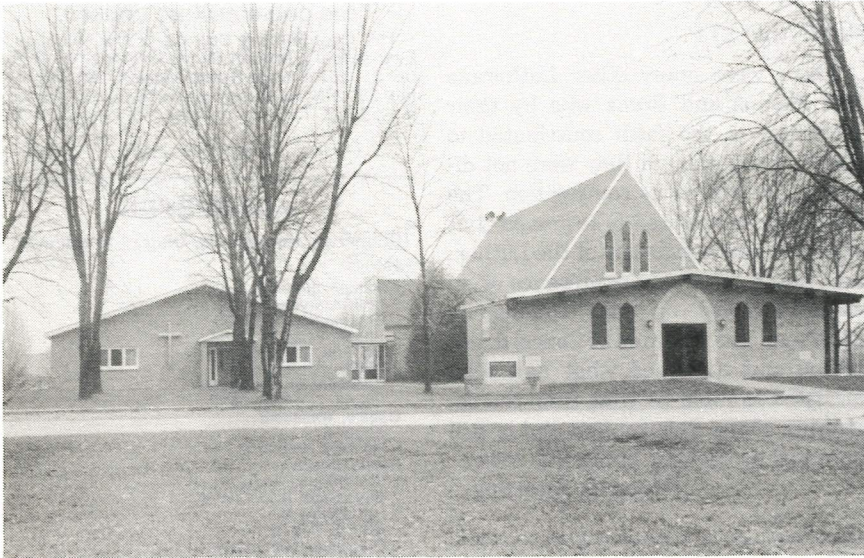
The cross, which tops the 82-foot steeple, can be seen from all directions. It is a reminder to all that "we preach Christ crucified."

The members of Immanuel give thanks to God for the privilege of worshiping in His house these 75 years and hearing His saving Word. To Him alone belong the honor, the praise, and the glory. Pastor of Immanuel Congregation is the Rev. R. B. Schlieve.

Northern Wisconsin

75 Years of Grace at Trinity, Coleman

On May 15, 1977, Trinity Ev. Lutheran of Coleman, Wisconsin, celebrated the 75th anniversary of its organization. The actual organization was effected on May 25, 1902. Pastor Louis Pingel, a former pastor, served as guest speaker at the morning service, and Pastor Donald Laude of Jenera, Ohio, addressed the congregation at the af-



Trinity's Education Building and Church, Coleman, Wisconsin

ternoon confirmation-reunion service. Pastors Bernard Kuschel and Markus Koepsell, sons of the congregation, served as liturgists.

The history of Trinity goes back to 1877 when services were conducted in private homes by Pastor Adolph Toepel of Peshtigo. In the years following, Trinity was served by Pastors Hilleman of Peshtigo, Hermstead of Spruce, Eisenbach of Oconto, F. Strommer of Marinette, D. Damman of Peshtigo, and M. Kionka of Town Grover. The latter served when the congregation was organized. After its organization, Trinity for a number of years formed a joint parish with Crivitz and Athelstane. Later it joined with St. Matthew of Pound. Since 1958 Trinity has had its own pastor.

The congregation's first house of worship, a renovated school, was dedicated in 1905. It continued to serve the congregation until 1941, when the present church was erected. Sunday-school classes were held in the basement of the church until 1969, when the construction of an education building provided five new Sunday-school rooms and an office. In anticipation of its 75th anniversary, the congregation built an addition to the front of the church. It was dedicated in March, 1976.

Pastors who have served Trinity since its organization are M. Kionka (1902-03), Otto Hoyer (1903-05), Hugo Kock (1906), Theodore Albrecht (1906-10), Pastor Weber (1910-14),

William Wojahn (1914-30), William Fuhlbrigg (1930-49), Louis Pingel (1950-58), Reinhard Schoeneck (1958-59), and Donald Laude (1960-64). Pastor Waldemar Zink has served since 1965. The congregation today numbers 365 communicants and 500 baptized souls.

Member of Choir for 50 Years

An unusual anniversary was observed in the church parlors of Trinity Congregation in Brillion on April 20. On that evening the senior choir honored Mr. Henry Bleichwell for 50 years of uninterrupted membership in the choir. Among the special guests was the Rev. Arnold Meyer of Grover, Wisconsin, who at one time directed Trinity's choir. Pastor Meyer pointed out that New Testament Christians have the special privilege of "singing a new song unto the Lord," a song in praise of the redemption that is theirs through faith. Among members of the choir today are some of Mr. Bleichwell's grandchildren. Mr. and Mrs. Bleichwell, who together serve Trinity as custodians of the school, were also privileged to observe their golden wedding anniversary this year.

Mrs. Anna Wojahn Dies at 86

Mrs. Anna Wojahn (nee Jantz), widow of Pastor William Wojahn, died on July 18, 1977, at Fond du Lac, Wisconsin. She was born on September 12, 1890, in the Town of Maple Grove, Wisconsin, and spent the early years of her

life in the Reedsville area.

She was united in marriage with Pastor Wojahn on June 1, 1917, at St. John-St. James Church, Reedsville, Wisconsin. Together they served the Lord in three Wisconsin parishes. The first of these was Trinity Lutheran Church, Coleman. In 1930 they followed the call to St. Paul and St. Peter Lutheran churches of Eldorado, Wisconsin. From 1957 until his retirement in 1967, they served at St. John's Lutheran Church, Center, Wisconsin. Upon retirement, they moved to Manitowoc, Wisconsin, where Pastor Wojahn died on August 3, 1971.

Mrs. Wojahn is survived by one son, Armin Wojahn of Fond du Lac, one daughter, Arpa Hudon of Manitowoc, a brother, a sister, and four grandchildren.

Pastor Keith Haag of Grace Lutheran Church, Manitowoc, conducted the funeral and committal services on July 21, 1977, basing his message of comfort and hope on the words of Psalm 103.

Mrs. Armin Engel Dies in Her Sleep

Mrs. Armin Engel was called to her eternal rest suddenly early Friday, July 29, 1977. Funeral services were conducted at St. John's Lutheran Church, Maribel, Wisconsin, August 1. Pastor Norval Kock, conference visitor, conducted the services. His message of comfort was based on her memory verse, Psalm 23:1-4.

Mrs. Engel, nee Cordula Leona Schiefer, was born on October 23, 1905, at Racine, Wisconsin. On October 14, 1933, she married Pastor Armin Engel at Trinity Lutheran Church, Watertown. She was a faithful spouse who served the Lord in the parsonage for 44 years. St. John's Congregation, Maribel, observed their 40th wedding anniversary in 1973. Eugene, a son and student at Northwestern Prep, preceded her in death in 1951.

She is survived by her husband, Pastor Armin Engel; one daughter, and two sons: Natalie, Mrs. Lloyd Tiegs of Antioch, Illinois, Jonathan J. Engel of Jefferson, Wisconsin; Pastor Michael Lee Engel of Milwaukee; also by one sister and four grandchildren.

She fell asleep in her Savior who said, "What I do thou knowest not now; but thou shalt know hereafter" (John 13:7).

Musculus and Koerner (from page 314)

ble testified that Christ had ascended into heaven and that He is now sitting at the right hand of the Father. Brenz wrote a book in which he adduced proofs from Scripture that Christ's risen, glorified body was not bound by time and space and that it could very well be anywhere He desired it to be. Later on Chemnitz restated Brenz's views in his work "On the Two Natures of Christ." It is the doctrine of the Lord's Supper as expounded by these two men — and initially by Luther himself — that appears in the Formula.

There were many other Lutherans like Flacius and Brenz who by their testimony to the faith contributed to the Formula, though they were not directly involved in its composition. The 8,000 who subscribed to it proved that this last great confession of the Lutheran Church signified the presence of an essential spirit of unity among its members. The Formula of Concord amplified and explained what had been accepted as Bible doctrine from the beginning of the Reformation and is still accepted as such by Lutherans today.

Elmer C. Kiessling

Crisis Christians

(continued)

Now, lest there be any misunderstanding, the Church and its pastors ARE concerned about these people because Christ IS concerned. To the best of its ability, it stands ready to help because the love of Christ constrains!

But it always remembers its reason for existence: to preach . . . teach . . . and live Christ crucified and resurrected for the eternal rescue of EVERY-ONE! To bind up the brokenhearted . . . to comfort the bereaved . . . to bring peace to souls in conflict . . . to present Christ as Lord, Savior, and Divine Physician. THIS is "saints' work below."

This is the Church in mission and this is the mission of the Church!

Kurt F. Koeplin

Looking at the Religious World

(continued)

position once espoused by the Synodical Conference. Then one could hope that corrective action in the field of practice would follow. That would mend the breaches that were recognized in 1961.

How much time this could take God knows. In the meantime we all stand ready to support any effort on behalf of a Scriptural fellowship position in the synod once united with us. The best support we can give at this time is our prayer to the Lord God that He might bring about a reunion on His terms. God speed the day!

E. C. Fredrich

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Gaulke, Wallace E., as pastor of Immanuel, De Pere, Wisconsin, and of St. Paul, Greenleaf, Wisconsin, on August 7, 1977, by C. Klein (NW).
Kurth, Perley R., as pastor of Calvary, Glenwood, Minnesota, on August 14, 1977, by G. Griep (Minn.).
Shimek, Richard C., as pastor of Grace, Neenah, Wisconsin, on August 7, 1977, by D. Zwieg (NW).

Teachers:

Gibson, Richard A., as teacher at Faith, Dexter, Michigan, on July 24, 1977, by J. Huebner (Mich.).
Herman, Ronald, as teacher at Emanuel-Redeemer, Yale, Michigan, on July 31, 1977, by H. Hempel (Mich.).
Hertig, Michael S., as teacher at Peace, Green Lake, Wisconsin, on August 14, 1977, by D. Hallemeier (NW).
Kitzrow, Craig, as teacher at St. John's, New Ulm, Minnesota, for St. Paul's School, on August 21, 1977, by F. Nitz (Minn.).
Knobloch, Ernie, as teacher at St. John's, Juneau, Wisconsin, on August 28, 1977, by C. Mischke (WW).
Kruse, Marilyn, as teacher at Martin Luther, Neenah, Wisconsin, on August 14, 1977, by G. J. Albrecht (NW).
Lemke, Dennis, as teacher at St. Paul's, Stevensville, Michigan, on August 14, 1977, by J. Korthals (Mich.).
Lemke, Werner, as teacher at Grace, Yakima, Washington, on August 7, 1977, by M. Teske (PNW).
Marshall, James, as principal and teacher at Zion, Denver, Colorado, on August 14, 1977, by D. Bode (Nebr.).
Neubauer, Daniel A., as teacher at Goodview Trinity and First Lutheran, Winona and Minnesota City, Minnesota, on August 7, 1977, by J. Nolte (WW).
Polzin, James E., as teacher at Immanuel, Medford, Wisconsin, on August 21, 1977, by M. Zank (WW).
Rebers, Daniel, as teacher at St. John's, Red Wing, Minnesota, on August 28, 1977, by G. Horn (Minn.).
Rubbert, Mark, as teacher at Living Word, Mission Viejo, California, on August 7, 1977, by A. Beyersdorf (Ariz.-Calif.).
Schultz, Dennis, as teacher at St. John's, Montello, Wisconsin, on July 31, 1977, by P. Kolander (NW).
Voss, David J., as teacher at East Fork Lutheran Mission, East Fork, Arizona, on August 14, 1977, by H. Hartzell (Ariz.-Calif.).
Weimer, Robert, as teacher at East Fork Lutheran Mission, East Fork, Arizona, on August 14, 1977, by H. Hartzell (Ariz.-Calif.).

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for October 24-25, 1977.

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

Norval W. Kock, Secretary
Board of Trustees

THE COORDINATING COUNCIL

The Coordinating Council of the Wisconsin Evangelical Lutheran Synod will meet on October 21, 1977, in the Synod Administration Building, 3512 W. North Avenue, Milwaukee, Wisconsin 53208. The first session will begin at 9:00 a.m.

Oscar J. Naumann, Chairman

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Aderman, James A.
1590 Maryknoll Road
Englewood, FL 33533
Phone: 813/474-7887
Burk, Prof. Milton W.
8852 Lawrence Ave.
Westminster, CA 92683
Phone: 714/842-1612
Gaulke, Wallace E.
Route 1
De Pere, WI 54115
Korth, Steven L.
912 Berkley Road, No. 211
Vancouver, B.C. V7H1Y2
Kurth, Perley R.
411 SE 2nd St.
Glenwood, MN 56334
Shimek, Richard C.
614 East Cecil St.
Neenah, WI 54956
Szep, Ronald C.
6059 Monticello Dr. No. 5
Montgomery, AL 36117
Phone: 205/277-5886
Toepel, Prof. Martin R.
2733 Cooper St.
Saginaw, MI 48602

Teachers:

Gibson, Richard A.
1609 M36
Pinckney, MI 48169
Phone: 313/878-6325
Herman, Ronald
3 Spring St.
Yale, MI 48097
Hertig, Michael S.
434 Walker Ave.
Green Lake, WI 54941
Phone: 414/294-3402
Kitzrow, Craig
615 S. Washington St.
New Ulm, MN 56073
Phone: 507/354-3256
Knobloch, Ernie
151 South St.
Juneau, WI 53039
Kruse, Marilyn
806 W. Sherry St.
Neenah, WI 54956
Lemke, Dennis
5659 St. Joseph Ave.
Stevensville, MI 49127
Lemke, Werner
1208 South 7th Ave.
Yakima, WA 98902
Marshall, James
2505 S. Raleigh
Denver, CO 80219
Phone: 303/922-6974
Neubauer, Daniel A.
3655 West 8th St.
Apt. 1
Winona, MN 55987
Polzin, James E.
138 South 7th St.
Medford, WI 54451
Rebers, Daniel
1323 Sylvan St.
Red Wing, MN 55066
Rubbert, Mark
25212 Stockport
Apt. 172
Laguna Hills, CA 92653
Schultz, Dennis
344 E. Montello St.
Route 2
Montello, WI 53949
Voss, David J.
East Fork Lutheran Mission
East Fork, AZ 85941
Weimer, Robert
East Fork Lutheran Mission
East Fork, AZ 85941

UNIVERSITY OF COLORADO, BOULDER

Please send names and information concerning all WELS and ELS students attending the University of Colorado, Boulder, to Pastor Mark J. Cares, 730 37th St., Boulder, Colorado 80303; phone: 303/444-4174.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

WESTERN PASTORAL CONFERENCE

Date: October 4-5, 1977; 10:00 a.m. (Central Time).
Place: Zion Lutheran Church, Zeeland, North Dakota; R. Weimer, host pastor.
Preacher: C. Lindemann (R. Pless, alternate).
Agenda: Exegesis of II Timothy 1: G. Geiger; Formula of Concord, Article V: R. Pless; The Origin and Terminology of the Nicene Creed: J. Cloute; John: T. Yahr; What Constitutes Desertion of a Marriage: D. Linn; Preaching on Great Chapters of the Bible During Lent: P. Heiderich.

R. Pless, Secretary

EASTERN FALL PASTORAL CONFERENCE

Date: October 18-19, 1977; 10:00 a.m.
Place: St. Paul Lutheran Church, Valley City, North Dakota; W. Allwardt, host pastor.
Preacher: D. Linn (D. Neyhardt, alternate).
Agenda: Exegesis of II Timothy 3: T. Schmidt; The Role of Women in the Church: E. Habermann; Homiletical Study of Psalm 22: D. Shook; Historical Background of *The Formula of Concord*: L. Nast; The Conclusion to the Commandments: D. Neyhardt.

Note: Any requests for accommodations should be sent to host pastor.

D. Schmidt, Secretary

MICHIGAN

DISTRICT TEACHERS' CONFERENCE

Date: October 5-7, 1977, beginning Wednesday morning.
Place: St. Paul's Lutheran School, Livonia, Michigan.
Agenda: Essays: Evangelism: W. Valleskey; Creation Science: D. Gollisch.

Wednesday PM and Friday AM: Workshops: Evangelism: W. Valleskey; First Aid: D. Stindt and J. Stone; Art: F. Biedenbender; Classroom Motivation: R. Festerling; Intramurals: J. Mischke; Elementary School Administration: H. Meyer; Kindergarten: Mrs. G. Boldt; Metrics: Detroit Area School Personnel.

Thursday: Learning Disabilities Seminar: Synod Board for Parish Education.

J. Martens, Secretary

COLONIAL PASTOR-DELEGATE CONFERENCE

Date: October 17, 1977.
Place: Triune God Lutheran Church, Upper Saddle River, New Jersey; D. Pagel, host pastor.
Preacher: C. Pagel (D. Priebe, alternate).
Agenda: Theme: Rethinking the Ministry and Mission of the Church. Papers: Does Your Church Constitution Work?: R. Hahn; What is the Line of Spiritual Authority in the Church?: D. Clark; How Can We Better Carry Out the Mission of the Church?: C. Ochs, member of Atonement Lutheran, Baltimore, Maryland.

D. Scherbarth, Secretary

OHIO CONFERENCE

Date: October 17-18, 1977.
Place: St. Andrew Ev. Lutheran Church, Toledo, Ohio; T. Bartz, host pastor.
Preacher: F. Kneueppel (P. Lehmann, alternate).
Agenda: Exegesis of Galatians 3: T. Bartz; The Second Article: P. Lehmann; The Soul: E. Fredrich III. L. Prael, Secretary

MINNESOTA

MANKATO PASTORAL CONFERENCE

Date: October 4, 1977; 9:00 a.m. Communion service.
Place: St. John's Ev. Lutheran Church, Janesville, Minnesota (9SW); A. Jannusch, host pastor.
Preacher: V. Voss (alternate, W. Wagner).
Agenda: Exegesis of II Timothy 4 (conclusion): O. Lindholm; I Corinthians 1 (alternate): E. Peterson; Divorce. How Does A Christian Pastor Deal With It?: A. Stuebs, Casuistry. W. E. Wagner, Secretary

RED WING PASTORAL CONFERENCE

Date: October 18, 1977.
Place: Grace Lutheran Church, Nelson, Wisconsin.
Preacher: W. Vatthauer (C. Zuleger, alternate).
Agenda: *Gesetzlich Wesen Unter Uns* (conclusion): L. Cross; Exegesis of Romans: D. Gosdeck; Exegesis of Zechariah 7: A. Frenz; Divorce — What is Adultery? What is Malicious Desertion?: M. Smith.
Note: Please excuse to host pastor or circuit pastor. W. A. Meier, Secretary

REDWOOD FALLS PASTORAL CONFERENCE

Date: Tuesday, October 4, 1977, at 9:00 a.m.
Place: St. John Ev. Lutheran Church, Sheridan Township, Belview, Minnesota.
Preacher: P. Schlenner; Alternate: V. Starbuck.
Agenda: Exegesis of Genesis 7:1-24: P. Schlenner; How much synergism or danger of it is there in contemporary methods of Evangelism? Relate to "Talk About The Savior" program: L. Strackbein; Summary of the Historical Introduction to the Formula of Concord — pages 102 to 256 of the introduction to Concordia Triglotta: J. D. Miller; Conference Business.
Note: Please send excuses to the host pastor, J. E. Stellick, Route 1, Box 119, Belview, MN 56214. L. A. Hohenstein, Secretary

NEBRASKA

Colorado Pastoral Conference

Date: October 4-5, 1977; 10:00 a.m.
Place: Prince of Peace, Salt Lake City, Utah; W. Goehring, host pastor.
Preacher: J. Schmidt (L. Lemke, alternate).
Agenda: A reading of Prof. J. Gerlach's paper on the Charismatic movement, in addition to a special emphasis on the Baptism of the Holy Spirit and recent developments on this issue: E. Ahlsweide; Isagogical Study of Revelation 12-14: J. Kuehl; A Study of Desertion in Marriage: T. Kretzmann (W. Goehring, alternate). P. Schwerin, Secretary

ROSEBUD PASTORAL CONFERENCE

Date: October 11, 1977.
Place: Faith Ev. Lutheran Church, Platte, South Dakota; C. Iles, Sr., host pastor.
Preacher: D. Kollerjahn (A. Ristow, alternate).
Agenda: Armstrongism: R. Agenten; The Scriptural Position On Church Bazaars, Church Suppers, Etc.: A. Ristow. T. Wendt, Secretary

NORTHERN WISCONSIN

DISTRICT PASTORAL CONFERENCE

Date: October 24-25, 1977; 10:00 a.m. Communion service.
Place: Trinity, Neenah, Wisconsin; host pastors, G. Schaefer and D. Engelbrecht.
Preacher: T. Baganz.
Agenda: The History and the Import of the Fifth Chief Part: Prof. D. Kuske; Reports by District Boards and Committees.
Note: Each pastor will arrange for his own lodging; kindly send excuses to the host pastors. D. Worgull, Secretary

PACIFIC NORTHWEST

JOINT WELS AND ELS TEACHERS' CONFERENCE

Date: October 13-14, 1977.
Place: Seaside, Oregon.
Agenda: Learning Disabilities: Member of Special Ministries Board; Creative Writing: L. Hartzell. J. Enstad, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: October 18, 1977; 9:00 a.m.
Place: St. John's, Pardeeville, Wisconsin; R. Uhlhorn, host pastor.
Agenda: Exegesis of I Corinthians 7:18-40: E. Lindemann; Questions about Marriage and Divorce: Prof. A. Schuetz.
Note: Please excuse to the host pastor. P. Ziemer, Secretary

OFFER OF ROBES

St. Peter's Ev. Lutheran Church, Savanna, Illinois, offers the following to any mission congregation: 21 choir robes (maroon) and collars; 12 children's surplices (white). Please contact Pastor Wayne Schneider, 217 Adams St., Savanna, Illinois 61074; phone: 815/273-4217.

WANTED: USED CHURCH ORGAN

Anyone having any information regarding the availability of a used church organ in good condition is kindly asked to contact the undersigned.

Pastor James Kuehl
8820 Field Street
Broomfield, Colorado 80020
Phone: 303/424-1386

ALTAR

Available to any mission congregation for the cost of transportation: a knotty-pine altar with light finish. Size 79" x 31"; height 40" in front with 6" shelf in back; large storage space underneath. Write or phone:
Trinity Lutheran Church
119 E. Monroe
Bangor, Michigan 49013
Phone: 616/427-7102

CHAPLAIN E. C. RENZ

HOME ADDRESS
6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany
Telephone: 06135-3249
MAILING ADDRESS
398-12-3568
Gen. Del.
APO NY 09185

CHAPLAIN C. E. KRUG

HOME ADDRESS
8524 Neunkirchen a. Br.
Goldwitzerstrasse 31
West Germany
Telephone: 09134-5716
MAILING ADDRESS
392-10-5816
Gen. Del.
APO NY 09066

For prompt service

When you

- move to a new address
- renew your subscription
- have a question or complaint

Send us the address label from your copy of **The Northwestern Lutheran**

Please let us know at least six weeks before you move! We can give prompt service on subscription matters if we have the right information. Be sure to send your correct address — (new address if you are moving) to **The Northwestern Lutheran**, Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208.

Attach label here

Your name (please print)

Your street address

City State ZIP code

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
	Ft. Meyers*
	Lakeland*
	Port Richey
	Sarasota
	Zephyrhills*
Georgia	Lawrenceville*
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*
Missouri	S.E. Kansas City
Montana	Missoula*
Nebraska	Fremont*
	O'Neill*
	Scottsbluff
New Hampshire	Nashua
New York	Syracuse
Ohio	Ashland
	Dayton
	Lima
	S. E. Columbus
Pennsylvania	Altoona
	Harrisburg*
	Lehigh Valley
South Carolina	Charleston
Tennessee	Knoxville*
Texas	Midland/Odessa
	Wichita Falls*
Washington	Moses Lake*
	Pullman
West Virginia	Beckley*
Wisconsin	Antigo
	Galesville
	Holmen*
	Hudson
	Plymouth
	Prairie du Chien*
	Rice Lake*
Alberta	Edmonton*

*Denotes exploratory services.

EXPLORATORY

SAN LUIS OBISPO, CALIFORNIA

Exploratory services are being conducted every Sunday morning at 11:00 at the Laguna Village Inn, 1396 Madonna Road, San Luis Obispo, California. Bible Class and Sunday school are scheduled for 10:00 a.m. Please send names to Pastor Hugo M. Warnke, 1530 Balboa Street, San Luis Obispo, California 93401; phone: 805/544-2302. Areas involved include San Luis Obispo, Morro Bay, Los Osos, Atascadero, Arroyo Grande, Shell Beach, Pismo Beach, and Santa Maria.

LITTLE ROCK/HOT SPRINGS, ARKANSAS

Worship services are now being held every Sunday morning at Little Rock, Arkansas, at Cantrell Place, located at Cantrell Ave. (Hwy.10) and Biscayne Ave. (West Little Rock). Services are conducted at 10:00 a.m. with Bible class and Sunday school at 11:00 a.m. Send names and addresses of interested persons to: Pastor A. L. Schmeling, 5907 Chaucer Lane, Little Rock, Arkansas 72209; phone 501/565-3600.

SALINA, KANSAS

Sunday morning services are being held in the Schilling Manor Chapel, Scanlan Avenue, Kansas Technical Institute, at 10:45 a.m. Sunday school is held at 10:00 a.m. Submit names to and for more information please contact Pastor Edwin Fredrich, 1094 Shalimar Drive, Salina, Kansas 67401, phone 913/827-2401.

PLYMOUTH/MAPLE GROVE, MINNESOTA

Exploratory services are being held in the Plymouth/Maple Grove, Minnesota, area. Referral names and information may be sent to Pastor Arnold Lemke, 7595 Minnewashta Pkwy., Excelsior, Minn. 55331. For service information contact Pastor Lemke (474-4966), or Richard Maxson (425-6640).

LAWRENCEVILLE, GEORGIA

Exploratory services are being conducted in Lawrenceville, Georgia, which is in the Greater Atlanta area. Sunday services are conducted at 10:30 a.m. at the Kinder Care Center, Langley Drive off Hwy. 29, Lawrenceville. Sunday school and Bible class begin at 9:15 a.m. For further information please contact Pastor Larry Zahn at 3157 A Ferrite Loop, Lawrenceville, Georgia 30245; phone 404/962-1894.

TIME AND PLACE

POCATELLO, IDAHO

Shepherd of the Valley Lutheran Church is worshiping Sundays in the facilities of Grace Christian School, 1250 Pershing, Pocatello, Idaho, 10:30 a.m. Those moving into eastern Idaho and wishing further information should contact Rev. Gordon J. Peters, 1748 S. Von Elm, Pocatello, Idaho 83201; phone: 208/233-2471.

IMLAY CITY, MICHIGAN

Christ Ev. Lutheran Church, Imlay City, Michigan, meeting at the Imlay City Christian School, 7197 Imlay City Road, conducts its Sunday services at 8:45 a.m. and Sunday school at 10:00 a.m. Prospects should be referred to Pastor Thomas L. Wilsman, 4837 Westwood Drive, Port Huron, Michigan 48060; phone: 313/982-7632.

PORT HURON, MICHIGAN

Holy Redeemer Ev. Lutheran Church, Port Huron, Michigan, meeting at the Wagenseil Community Center, 2300 Totem Trail, conducts its Sunday services at 10:45 a.m. and Sunday school at 9:30 a.m. Prospects should be referred to Pastor Thomas L. Wilsman, 4837 Westwood Drive, Port Huron, Michigan 48060; phone: 313/982-7632.

ROCHESTER/STEWARTVILLE MINNESOTA

Ascension Ev. Lutheran Church is conducting its worship service at the Holiday Inn South, 1630 S. Broadway (Highway 63), Rochester, Minnesota, in the Gustavus Room at 9:15 a.m. with Sunday school at 10:30 a.m. Please send referrals and information to Pastor Alvin R. Kienetz, 417 5th St. N.E., Stewartville, Minnesota 55976; phone 507/533-9297.

DMLC LADIES AUXILIARY

The 18th annual meeting of the Dr. Martin Luther College Ladies Auxiliary will be held on the DMLC campus in New Ulm, Minnesota, on Wednesday, October 12, 1977, from 9:30 a.m. to 3:30 p.m.

The meeting will open with a coffee hour, followed by a business meeting and presentations by DMLC and MLA students. Freewill offerings will be received to pay for the noon luncheon and to support the project fund.

All women who are members of Wisconsin Evangelical Lutheran Synod congregations or of congregations in fellowship with the Synod are cordially invited to attend.

APPOINTMENTS

Rev. John Henning has been appointed chairman of the Board for Parish Education, succeeding Rev. Paul Albrecht, who accepted a call to another District.

Rev. Gerald Ditter was appointed to the Commission on Evangelism, succeeding Rev. William Bernhardt, who accepted a call to another District. Rev. Mark Hannemann succeeds Pastor Bernhardt as chairman of the commission. Rev. Theodore Lambert was appointed as an additional member to the term of Mr. Ron Huseman, who resigned because of the press of other duties.

Rev. Ron Mehlberg was appointed as chairman of the Board for Student Aid, succeeding Rev. John Henning.

Rev. Errol Carlson was appointed to the Legislation Committee, succeeding Rev. William Bernhardt.

A special District convention held in June resolved that a Special Ministries Board be appointed to serve until the next regular convention of the District. Those appointed were Rev. Daniel Sabrowsky, chairman, Rev. Melvin Teske, and Rev. Lloyd Lambert.

Rev. Paul Lemke was appointed Committee on Relief contact man, replacing Rev. John Henning.

Rev. George W. Frey, President
Pacific Northwest District