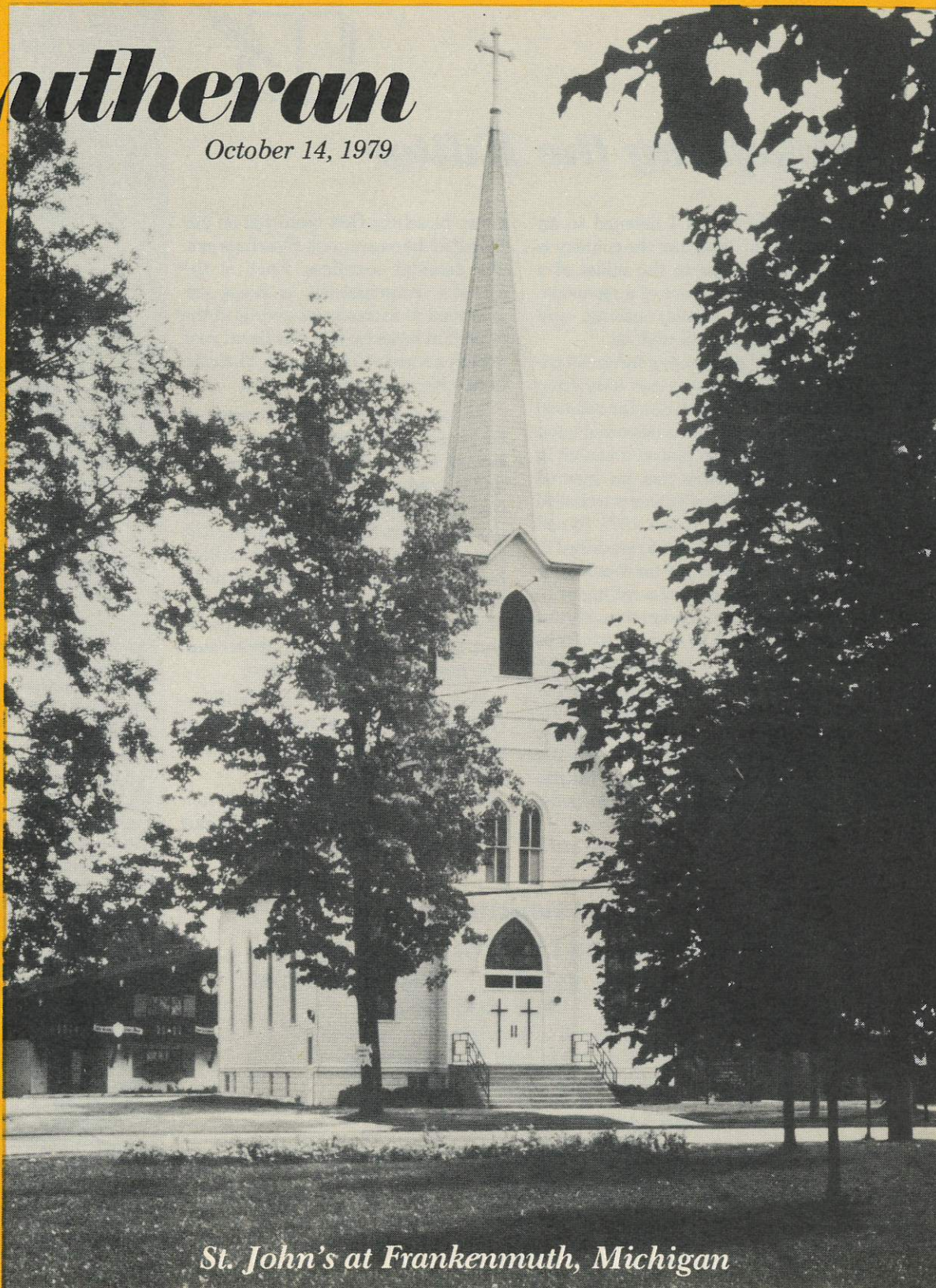


*The Northwestern*

*Lutheran*

October 14, 1979



*St. John's at Frankenmuth, Michigan*

**In This Issue —**

- We Did All We Could! . . . . page 330
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## Briefs by the Editor

On TV this noon I listened to an argument as to whether the country is in a depression or in the midst of a recession or almost out of a recession. The argument solved nothing, and higher prices are still with us.

The Synod also faces a financial crisis. That crisis stems not only from inflation. Part of it due to the remarkable blessings God has bestowed upon us as a Synod. He placed a school in our lap which now has an insured value of \$14 million. It was purchased for \$2.8 million. In the 1977 Synod convention the delegates responded to the pleas of the Board for World Missions and authorized the calling of 10 additional foreign missionaries. No one expected that all 10 of them would be found so quickly. But that's the way the Lord blesses, for most of these men and their families are already on the mission fields, learning the languages and preparing to do the Lord's work in your name. And the school? Martin Luther Preparatory School is being dedicated on the date of this issue.

These two items are only some of the

many blessings God bestowed on our Synod in the recent past. Blessings usually demand sacrifices. Each of the Synod's congregations is being approached to increase its giving to the church at large by 15% this fiscal year and by another 15% the next. Then the Lord's blessings will be funded.

To assist in this matter, the responsible boards and committees were asked to take a sharp look at their budgets and trim where possible. The Commission on Periodicals noted that over the past two years the cost of printing, the cost of paper and the cost of mailing have skyrocketed. To keep the Synod's subsidies to its periodicals at a reasonable figure, it has now become necessary to increase the subscription rates. The new rates are listed below.

The old rates will be valid until December 31, 1979, and will be honored on all renewals and new subscriptions postmarked December 31.

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*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*

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### The Cover

St John's Ev. Lutheran Church, Franken-  
muth, Michigan, now 100 years old, is still  
worshiping in its original church. It today  
has a membership of 800. Its pastor is the  
Reverend Joel T. Ehlert. Details are found  
on page 334. (Photo courtesy of Freeman  
Studios, Berrien Springs, Michigan.)

THE NORTHWESTERN LUTHERAN



# Editorials

**Making Your Own God** A key truth concerning man's relationship to God is indicated in the first chapter of the Bible: "And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him."

The tables have since been turned. Now instead of God's creating man, man in his imagination creates God. The principal is: if you don't like this God, then make one of your own.

What man in his arrogance then proceeds to create is a god in his own human image, after his own human likeness. He endows his god with special power, of course, otherwise his god would be of little use to him; but this god is a god who thinks like his human creator, adopts the same policies and follows the same rules.

This makes it very convenient. Man can think anything he wants to think, believe anything he wants to believe and do anything he wants to do. "I think" becomes the exact equivalent of "God says."

When you thus design a god of your own choosing, you have a perfect god — in your estimation, that is. It justifies any lifestyle you want to choose; it elevates your thoughts to the level of divine truth; it makes you responsible only to yourself.

The problem is that the god which you have designed is just another idol, which, like all idols, "is nothing in the world," as St. Paul wrote to the Corinthians. "There is none other God but one," he declared, and all the do-it-yourself gods fashioned in the self-serving imagination of men cannot unseat him or change him one whit.

Immanuel Frey

**Can TV Viewers Decide?** As reported in an article in *The Christian Reader*, the president of the Public Broadcasting Service (PBS), Lawrence K. Grossman, says of PBS's planned "more powerful programming" dealing with homosexuality, narcotics, family breakup, juvenile delinquency and other topics, "I trust our viewers to decide for themselves between right and wrong, good or bad."

On the surface he is right; the viewer must decide whether a TV message is right or wrong, and whether a TV program is good or bad. The reader of a newspaper, another public medium, must also make such decisions.

At the same time PBS and commercial TV are, in effect, keeping the viewer from doing just that. The TV syndicates appear to be bent on controlling their viewers' emotions and molding their attitudes. "TV is more than just a little fun and entertainment. It's a whole environment, and what it does bears an unpleasant resemblance to behavior modification — on a mass scale," observes a sociology professor at Cornell University.

Like the TV commercials, where the viewer is not supposed to make up his own mind, TV is incessantly shaping his attitudes. "There are no standards — no right or

wrong," it dings into the viewer's consciousness. "People who try to tell you what is right or wrong are moral extremists like Anita Bryant or Phyllis Schlafly. You decide for yourself what is right or wrong." (If you can after a steady diet of "situation ethics" and "new morality.")

Popular TV programs present religion as mere superstition or a racket or an Archie Bunker joke. The TV message, except for Sunday morning denominational broadcasts, is unmistakable: "There is no Supreme Being; there is no afterlife. The only life is now, and it is to 'Enjoy.'"

How many family TV programs are there that are not either to some extent violent, or "reeking with slick sex," or anti-American? Look at the top 10 prime-time programs, which are beamed weekly into tens of millions of American homes. How are teen-age sex experiences presented? or drugs and drinking? or the Christian religion? or patriotism? or authority? The message of the prime-time shows is clear: This is modern, this is clever, this is fun, this is the way it is.

The cumulative effect of all of this, especially on the minds of the young who have so little experience to guide them, and who often have not received even a nursery-school-level training in moral and spiritual matters, is inevitable. A TV analyst puts it this way: "One slightly suggestive remark, one brief erotic scene, one barb thrown at an American historical hero or at a religious tenet, by itself might well seem as infinitesimally small as a snowflake, but it is the cumulative effect, the constant ever-falling stuff that does the trick — that implants ideas and corrodes the national soul."

Popular TV is not neutral or objective; it maintains a drumfire of lies about morality, about God, about man, about society, about home and country. It's going to take a lot of Christian instruction, and faith, and watchfulness, and prayer to counter TV's big lie.

Carleton Toppe

**The Vital Signs** The definition of death has been hotly debated for years. Has death come when the vital signs are absent, or when the brain waves are flat?

Equally important is correctly determining the death of a Christian congregation! Is the church dying when the congregation shrinks, or if it doesn't have all the social outlets you desire, or if the pastor doesn't have the charisma of a Billy Graham?

To judge a Christian congregation dead by such signs would be like determining the death of a person by the type of clothes he wore.

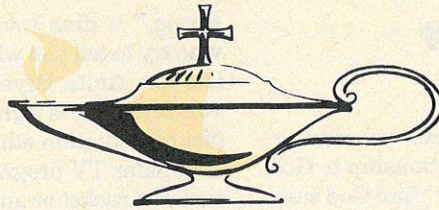
Believers in Christ gather not only to be nourished with the life-giving gospel, but also to share the crucified and risen Christ. When a congregation does not have concern for the souls of unbelievers, it is either dead or dying. The real vital sign of the church is the determination of the congregation to preach repentance and forgiveness of sins world wide, beginning at home and spreading to every nation.

Have you checked your spiritual vitality lately?

R. Sawall

*The Apache Lutheran*





## Studies in God's Word

### Jesus Christ The Great Intercessor

Jesus . . . lifted up his eyes to heaven and said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee" (John 17:1).

"I have manifested thy name unto the men which thou gavest me. . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. . . . As thou hast sent me into the world, even so have I also sent them into the world" (John 17:6,15,18).

"Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20).

One of the striking features of the picture which the Gospels paint of Christ is their reference to his praying. We may perhaps wonder: What were such prayers like? What did Jesus ask of his Father?

In the 17th chapter of his Gospel, John gives us a look at one of Jesus' prayers. Keep in mind that beginning at the 13th chapter (the footwashing) John has been dealing with matters in the Upper Room on Maundy Thursday evening. In connection with eating the last Passover and instituting the Lord's Supper, Jesus has given final instruction to his disciples: he has told them that he is going away to prepare a place for them (chapter 14); they, as branches, are to cling to him, the Vine (chapter 15); and after his departure, he will send them the Comforter, the Holy Spirit (chapter 16). After these discourses Jesus lifts up his eyes to heaven and prays the great "intercessory" or "high-priestly" prayer which John records for us. As the brief

excerpts above show, it is a prayer with three requests or petitions (vv. 1-5, 6-19 and 20-26).

#### Jesus Prays for Himself

As Jesus is about to be arrested by his enemies, to be mocked and spitted upon, he speaks of glory. Jesus is aware that the crowning achievement of his work on earth will be his innocent death on the cross to redeem sinners. With death assured, Jesus says, "I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (vv.4,5). The days of humiliation are about to end. Jesus prays for his exaltation, for a return to the full exercise of that glory which was his already from eternity.

To be sure, Christ prays for himself, but it is not a selfish prayer, as his reason indicates. He prays, "Father, glorify thy Son, *that thy Son also may glorify thee*" (v.1). The Father's greatest glory is that he has provided salvation for sinners by sending his Son, just as he promised. It remains only for men to learn of that Savior. Hence, to glorify his Father, Christ sends out Apostles as heralds of the Father's grace and mercy.

#### Jesus Prays for the Apostles

"I have manifested thy name unto the men which thou gavest me out of the world," Jesus says. And he adds, "As thou hast sent me into the world, even so have I also sent them into the world" (vv.6,18). The world that rejected and crucified Christ is an inhospitable place for all Christians, and especially for those who preach and teach Christ's gospel. And yet, uncomfortable as it

may be, it is just in that hostile world where Christ needs to be preached. Hence Christ pleads with his Father, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (v.15). Christ prays for those who bear his gospel message. That may well prompt in us the question: When did we last pray for our pastor? How often do we remember our Sunday-school teachers and the teachers in our Christian day school? To include them in our petitions is to be truly Christlike in our praying.

#### Jesus Prays for the Believers

But Jesus' concern reaches even farther. "Neither pray I for these alone," he says, "but for them also which shall believe on me through their word" (v.20). Jesus is speaking of converts to the gospel. He is looking ahead to all who will be touched by the gospel as it is proclaimed by his heralds. Jesus is, in fact, here praying also for you and for me.

And what is he asking for us and for our fellow believers? "That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us" (v.21). That prayer has been answered. By faith in Christ Jesus we have forgiveness of sins and peace with God. We are at one with him and with all who by faith are children of God. That oneness is the essence of the "holy Christian Church, the communion of saints" which we speak of in the Apostles' Creed.

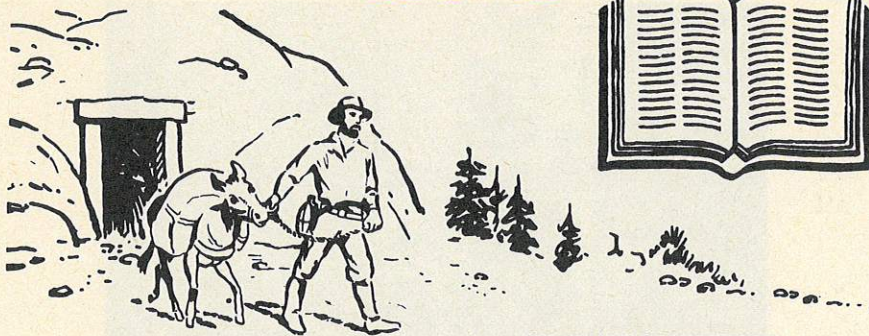
But Jesus lodges another request, one that for us lies in the future. "Father, I will (want) that they also, whom thou hast given me, be with me where I am, that they may behold my glory" (v.24). Jesus asks his heavenly Father to give us a place in heaven, so that the glory which he requested for himself may be shared with us for all eternity!

God makes great and mighty promises that he will hear us when we pray. But how much more will he not hear his own Son when he as our high priest intercedes for our eternal welfare! As the writer to the Hebrews aptly states, "Such an high priest became us," or as a modern translation puts it, "Here is the High Priest we needed" (Hebrews 7:26).

Armin J. Panning



# Mining the Treasure of God's Word



BY JULIAN G. ANDERSON

## John on the Messiah's Coming

Now that we have reached the end of Luke's account of Jesus' conception and birth, we must turn to John's version of this same story. And in doing so we shall see that John's treatment of these subjects is far different from what we find in Matthew and Luke. First,

### Read Verses 1-5

In John's account the story of Jesus doesn't begin with his conception and birth, nor even with the first promise of his coming (Genesis 3:15), but as far back as the human mind can imagine — in eternity, before the world was ever created (v. 1a, compare Genesis 1:1a). And John has a unique name for Jesus — the *Word* (hi-lite). This is a metaphor which illustrates Jesus' work. As words are our means of expressing ourselves and revealing our thoughts, so Jesus was God's perfect spokesman or prophet (see Deuteronomy 18:15). John immediately reveals Jesus' true identity in the very first verse (1b, underline "the Word was God"). And in verse 3 John sums up the whole creation story of Genesis 1:1-31, noting that everything was made by God's Word (see Genesis 1:3, 6, 9, etc.). From this John concludes that God's Word is the source of Life (v. 4, underline 4a) and Light (hi-lite both under and light, which are key words in John's Gospel). The right sense of verse 5b is "the dark-

ness has never put it out." Here John is talking about real Life — eternal Life, Life with God. And this Life fills our hearts with real Light — knowledge and wisdom, which then fill our lives with sanctification (see 1 Corinthians 1:30b).

### Now Read Verses 6-9

Here John gives a brief summary of the appearance and work of John the Baptist. The key word here is "witness" (hi-lite). "Testify" (NIV) comes from the same root in the Greek. Remember that to be a witness means to tell others what one knows about some subject. Bear in mind that John and Jesus were cousins, so that John knew a great deal about Jesus (see Luke 1:36-44). And John's purpose is clearly stated in verse 7b. Note that here Jesus is called the "light" (compare 8:12), and the reason John was sent is given in verse 9.

### Next Read Verses 10-13

In these four verses John summarizes clearly but briefly the results of Jesus' coming into the world, that with very few exceptions his own people, including his own family, did not recognize him as the Messiah, even though he was the creator of the world. However, underline verses 12 and 13, and notice that the translation found in the NIV and TEV indicates that God gives

believers the *right*, or privilege, to become God's children. The phrase "children of God" is also one of John's characteristic phrases. Note also that the new birth is the work of God, verse 13b, another Johannine concept.

### Now Read Verse 14

Here the Apostle John speaks to the reader firsthand, something that none of the other Evangelists do. Verse 14a is John's account of the incarnation and birth of Jesus, just four words (underline), and the rest of verse 14a summarizes Jesus' whole life here on earth in just four words (KJV). The rest of the verse summarizes in less than 25 words the entire contents of John's Gospel. Note that the main points in this summary are that Jesus is truly God's Son, and that his life and work and teaching are filled with God's undeserved love (grace) and truth (hi-lite these two words, which are also key words in John's Gospel).

### Then Read Verses 15-18

Note that in verse 15 the Evangelist sums up John the Baptist's message as the forerunner of the Messiah, making it clear that he was only the forerunner. And in verses 16 and 17 John sums up in his amazingly brief way the life of Jesus the Messiah, and the blessed results of that life for the world of men. Verse 16 assures us that, we have all received one divine gift after another from his infinite supply of grace. Notice how verse 17 contrasts the work of Jesus with that of Moses, and in so doing contrasts the message of the Old Testament with that of the New (underline). And then note how verse 18 returns to the thought of verse 1, picturing Jesus at God's side as God's Son.

Today, then, we have done our prospecting in what we call the "prologue," or introduction, to John's Gospel. In doing so we cannot help but notice the great difference between John's Gospel and the three synoptics. The synoptics record the facts of Jesus' life, but John reflects on those facts and their meaning and significance to us. As he does so, he calls our attention to certain key words which are of special importance to us. These key words will reappear many times in what follows in this Gospel. Watch for them later!



## We Did All We Could!

"Our consciences are pricked," a missionary wrote recently, "when we sing:

*Let none hear you idly saying,  
There is nothing I can do!*

How much sadder it will be if our Synod which has so much to be thankful for tells its missionaries this summer, "There is nothing you CAN do!"

"We are confident," he writes, "that the Synod that sent us, the Synod that answered the cry of these people for help, does not intend to withhold any help that is within its power to offer."

"May we have only this fault to confess on the Last Day," he ends his letter, "that we got there late, but we did all we could while we were there."

### A Real Crisis

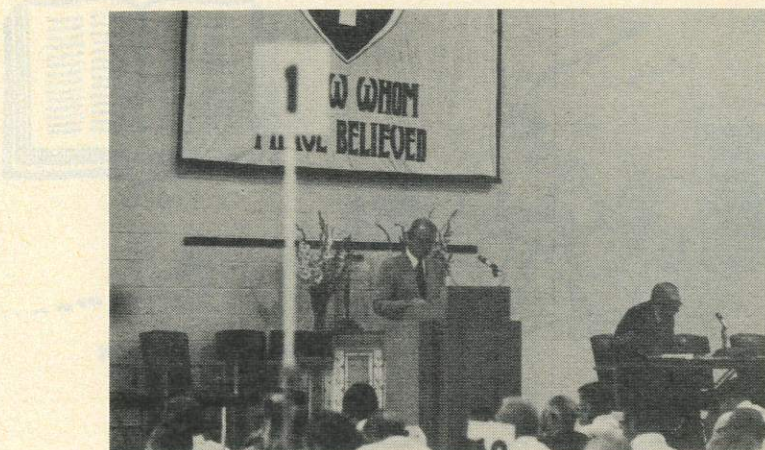
Why this earnest message from a missionary of our Synod which over the past 15 years has steadily increased its overseas missionary staff so that now it has almost 40 missionaries evangelizing in seven countries? The letter was in response to a budget crisis, a crisis which involves not only the pruning of the budget but the threat of a substantial retrenchment in a number of areas of the synodical program, not excluding world missions.

The August convention of the Synod also responded to the same crisis. Recognizing the urgent need for \$3 million in additional offerings over the next two years — an unprecedented increase in mission giving — the convention called upon our people "soberly and realistically to face with us the problems and challenges that our present financial situation presents."

To meet the crisis, the convention instructed the Conference of Presidents — the Synod's ten district presidents — to "initiate an appeal to all congregations of the Synod for wholehearted participation in a strenuous effort under God to raise the level of support for the world-wide ministry of the Synod by a total of at least \$3 million over the next two years."

### Visiting Teams

The plans of the Conference of Presidents — which had been given some



Prof. R. Balge presenting fiscal matters to the Synod

shape before the convention — are rather simple. They call for all the Synod's circuit pastors together with a lay associate chairman — the visiting team — to take the message of the budget crisis directly to our congregations. Each congregation is to be visited separately to review its part in the solution to the problem. A special film-strip has been produced to aid the visiting team in presenting the problem.

Just one week after the close of the convention the first meeting was held with the circuit visiting teams. On August 15, President Mischke and Stewardship Counselor Schaefer met with the teams of the Pacific Northwest District. Similar meetings were held on the following nights in Arizona-California and Nebraska. By the time this is read all the visiting teams in the ten districts will have been contacted.

The visiting teams will discuss the crisis with the congregations of their circuit and will also present them with a "target" which, if reached by all the congregations of the Synod, will achieve the \$3 million goal. Some congregations are more blessed than others both financially and in the grace of giving. The targets, therefore, vary from area to area, from region to region, as circumstances tailor them to individual congregations.

Congregations themselves are not infrequently in a budget crunch of

their own. Inflation, for example, does not affect only the synodical budget. The Synod's crisis, thrown in at this time, only complicates the problem. How can a congregation react to the crisis — on both fronts if necessary?

### The Answer

There are three levels at which the problem is to be resolved. The first level is the basic, spiritual level. The real problem is not raising money. The real problem is raising people, raising them to new spiritual levels under God's grace. As people see more clearly their God who loved them unto death, learn to know better the riches of his grace, they in turn will image the rich generosity of God. They too will learn to "excel in this grace of giving."

The second level is the leadership of the congregation. They must know that this is a real crisis. It is not manufactured. It is not fictitious. At its root are too many blessings, too many blessings to handle in one year — new school, new missionaries, expanding enrollments at the academy level. It is not known how the leadership will respond. But in whatever way they respond they must know what is at stake. They must see it clearly.

At the third level are the 190,000 families which make up the Wisconsin Synod. How will they respond to the crisis? It is hoped that the message of

(Continued on page 339)



## The Creed

If you were to consult a book of instructions on the Creed from the days before Luther, you would find the Creed divided into 12 articles. From the time of Rufinus, a church historian who died in 410 A.D., to the Reformation it was generally accepted as fact that the apostles had compiled the Apostles' Creed as a summary of Christian doctrine either on the day of Pentecost or, at least, before their departure from Jerusalem. Furthermore, it was even believed that each of the Twelve had contributed a separate portion of the Creed. However, neither Scripture nor research supports this tradition.

Luther himself leaves the authorship of the Apostles' Creed open. In his preface to the Large Catechism he writes: "For the holy Fathers or apostles (whoever they were) have thus embraced in a summary the doctrine, life, wisdom and art of Christians, of which they speak and treat, and with which they are occupied."

### Luther's Genius

Luther did not follow the ancient pattern. He tells us why in the following words: "The Creed has hitherto been divided into twelve articles, although, if all points which are written in the Scriptures and which belong to the Creed were to be distinctly set forth, there would be far more articles, nor could they all be clearly expressed in so few words. But that it may be most easily and clearly understood as it is to be taught to children, we shall briefly sum up the entire Creed in three chief articles, according to the three persons in the Godhead, to whom everything that we believe is related, so that the First Article, of God the Father, explains creation, the Second Article, of the Son, redemption, and the Third, of the Holy Ghost, sanctification."

It is clear that Luther was moved by pedagogical purposes. That's why in his catechisms he also subordinates all the details in each article to the main thought, that is, to the three great saving deeds of the triune God. This, too, is good pedagogy and avoids splitting up the contents of the Creed into a great mass of unrelated details.

After all, none of the individual items can stand alone in effecting our salvation. It is clear, Luther was an excellent teacher, and his catechisms to this day remain very good teaching tools.

In his Large Catechism one of the helpful elements is the fine transitions he makes from one article to another, or from one of the chief parts of the catechism to another. Thus he begins his discussion of the Creed with these words: "Thus far we have heard the first part of Christian doctrine (the Ten Commandments), in which we have seen all that God wishes us to do or to leave undone. Now, there properly follows the Creed, which sets forth to us everything that we must expect and receive from God, and, to state it quite briefly, teaches us to know him fully. And this is intended to help us do that which according to the Ten Commandments we ought to do."

From these words it is also evident that Luther in his catechisms properly distinguishes between Law and Gospel. Work-righteousness has no room in Scripture and has no room in Luther's catechisms. In them he lets the gospel shine forth brightly.

### The First Article

As the main thought for the First Article, Luther chose the doctrine of creation, making it a very personal matter for the Christian. "I am a creature of God; that is, . . . he has given and constantly preserves to me my body, soul and life, members great and small, all my senses, reason and understanding, and so on, food and drink, clothing and support, wife and children, domestics, house and home, etc. Besides he causes all creatures to serve for the uses and necessities of life. . . . Thus we learn from this article that none of us has of himself, nor can preserve, his life nor anything that is here enumerated or can be enumerated, however small and unimportant it might be, for all is comprehended in the word *Creator*."

What Luther then says of the people of his own day is even more valid today: "How few there are that believe

this article"! That's why he added this exhortation: "We ought, therefore, daily to practice this article, impress it upon our mind, and to remember it in all that meets our eyes, and in all good that falls to our lot, and wherever we escape from calamity or danger, that it is God who gives and does all these things, that therein we sense and see his paternal heart and his transcendent love toward us. Thereby the heart would be warmed and kindled to be thankful, and to employ all such good things to the honor and praise of God." Let's heed his admonition!

### The Second Article

Again Luther sees all the truths in this article summed up in one expression. He says: "Now, this article is very rich and broad; but in order to expound it also briefly and in a childlike way, we shall take up one word and sum up in that the entire article, namely, that we may here learn how we have been redeemed; and we shall base this on these words: *In Jesus Christ, our Lord*."

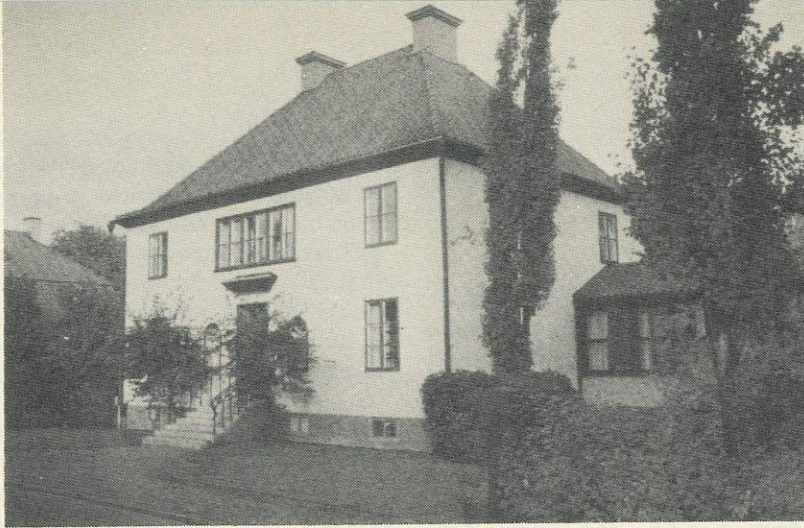
He continues: "The little word *Lord* signifies simply as much as Redeemer, i.e., he who has brought us from Satan to God, from death to life, from sin to righteousness, and who preserves us in the same. But all the points which follow in order in this article serve no other end than to explain and express this redemption, how and whereby it was accomplished, that is, how much it cost him, and what he spent and risked that he might win us and bring us under his dominion. . . . And all this, in order to become my Lord; for he did none of these for himself, nor had he any need of it." That is pure gospel.

### The Third Article

According to Luther, the separate items listed in the Third Article are all elements through which the Holy Ghost effects our sanctification, "namely, by the communion of saints or the Christian Church, the forgiveness of sins, the resurrection of the body, and the life everlasting; that is, he first leads us into his holy congregation, and places us in the bosom of the church, whereby he preaches to us and brings us to Christ. For neither you nor I could ever know anything of Christ, or believe on him, and obtain him for our Lord, un-

(Continued next page)





## Biblicum Planning An Addition

The Biblical Research Institute in Uppsala, Sweden, of which Dr. Seth Erlandsson is director, has announced plans for an addition to its present headquarters building on South Rudbeck Street in Uppsala.

In a letter to the supporters of Biblicum in Sweden, Dr. Erlandsson, as spokesman for Biblicum's board of control, has written: "We know that a church which is faithful to the Bible and the confessions cannot continue to exist if it does not have a theological center which is faithful to the Bible, which can train true pastors and missionaries, which can give guidance and support to the congregations in their important work, and which can take issue with criticism of the Bible

and all kinds of errors which creep in and spoil congregations. Therefore Bible-believing Christians in Scandinavia have a vital interest in Biblicum and in an expansion of Biblicum's activities.

"We need a theological center which offers the following: 1) Further training of pastors and congregations; 2) Courses for young people which can strengthen them in the true faith and inspire them for further theological studies; 3) Training of theologians, pastors and missionaries, without whom the congregations cannot be strengthened and preserved; 4) Weekend retreats for laymen, so-called 'Biblicum days'; 5) Bible translation seminars; 6) Workshops for the development

of suitable courses, textbooks, and cassettes; 7) Biblical research, graduate and post-graduate studies; 8) International theological conferences for Bible-believing theologians, etc."

Biblicum at present has in investment accounts about half of the funds needed for the new addition, the cost of which is estimated at about \$250,000. These funds are being eroded by severe inflation in Sweden and it is feared that if the addition is not built now it will never be built.

Dr. Erlandsson, in the letter quoted above, also wrote: "We believe that our friends will understand the great need for men who will be well equipped to 'contend earnestly for the faith once delivered to the saints' (Jude 3) and therefore also the great need for expanded activity at Biblicum. If there is thankfulness to God for the great riches of his grace and therefore also an interest in Biblical faith and research, Biblicum will get the help that is necessary. We know that the need for a research and training center which is faithful to the Bible is enormously great in Scandinavia and we believe that God through his pure Gospel will awaken men and women who are prepared to make great sacrifices so that the Biblical faith may be spread and that men may be made 'wise unto salvation' (2 Timothy 3:15). Pray and work for Biblicum."

S. Becker

## Creed (continued)

less it were offered to us and granted to our hearts by the Holy Ghost through the preaching of the gospel."

The importance of the truths taught us in the Third Article is stressed in these words: "This, now, is the article which must ever be and remain in operation. For creation we have received; redemption, too, is finished. But the Holy Ghost carries on his work without ceasing to the last day. And for that purpose he has appointed a congregation upon earth by which he speaks and does everything. For he has not yet brought together all his Christian Church nor dispensed forgiveness. Therefore we believe in him who through the Word daily brings us into the fellowship of this Christian Church,

and through the same Word and forgiveness of sins bestows, increases and strengthens faith, in order that when he has accomplished it all, and we abide therein, and die to the world and to all evil, he may finally make us perfectly and forever holy; which now we expect in faith through the Word."

### The Small Catechism

The quotations above are all taken from Luther's Large Catechism. It is, however, the Small Catechism with which most of us are best acquainted. The Large Catechism is a fine exposition of the Small Catechism, but you would have difficulty memorizing it. For this purpose we turn to the Small Catechism.

When people speak of the beauty of Luther's language, it is the Small Catechism they refer to. Next to the Psalms,

the Small Catechism is a pearl of choice beauty, a masterpiece of language.

To convince yourself, recall these words and repeat them aloud: "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with his holy, precious blood and with his innocent sufferings and death; that I should be his own, and live under him in his kingdom, and serve him in everlasting righteousness, innocence and blessedness; even as he is risen from death, lives and reigns to all eternity. This is most certainly true."

H. Wicke



# How to Manage Your Christian Life

## Part Five: More on Spiritual Gifts

In our last article we said: "It is safe to say, on the basis of Scripture, that you, Christian, have at least one spiritual gift, probably more. Do you know which ones? Are you taking steps to use them within the body of Christ?"

At the end of this article you will find a personal worksheet you can use to help you to think more seriously about your spiritual gift or gifts. In the first column you will find all 17 of the gifts listed. We spoke about them in the last article. The next column is for you to place a check mark where you think you may possess a particular gift. Even if you have no other evidence that you have that gift, mark it.

The column labeled, "I have tried to use it," leads you to think back on your Christian life and the various ways you have tried to serve the Lord and his people. You may wind up with check marks in this column for gifts you did not mark in the previous column. Many Christians find it frustrating to try serving in a capacity which requires gifts they do not have.

The "I like it" column helps you to evaluate whether or not you have a gift. Usually a Christian will enjoy those activities for which he or she is well suited.

Once there was a man who thought he had the gift of preaching. Unfortunately he became pastor of a congregation which did not have the gift for listening! Perhaps he did not have the gift after all. The column marked, "confirmed by the body," leads you to look to the body of Christ, the church, to let you know that other Christians, too, think you have the gift which you think you have. If there is a solid consensus that you do, you probably do. If not, perhaps you should be trying other gifts.

Results are certainly not the only measure of your spiritual gifts; some results are never seen until we get to heaven. But a consistent lack of results may be a sign that you do not have the

gifts for the work you are attempting to do. Don't ignore the message that results can tell.

If you are quite sure you have a particular gift, ask yourself, "Are my priorities in line with this gift? That is, am I budgeting my time so that I can pursue the use of this gift? Am I setting aside less important activities so that I can be a faithful steward of the gifts God has given me?"

We can all improve in our use of spiritual gifts. Think of ways in which you can improve in your use of the gifts you have. Note them in the last column on the worksheet.

There are problems in connection with spiritual gifts. One problem is that pastors, teachers and missionaries are often viewed as the "professionals" who are far better equipped to do the Lord's work than are the lay people. Not so. God has blessed each Christian with spiritual gifts; he expects all to use them.

Another problem centers around the question: "Are we to expect ALL the gifts of the Spirit in the church of

today?" Certainly most of them are to be expected. This writer believes that all of them are. They may not all occur in every group of Christians in every locality. It seems evident that more Christians should spend more time discovering and using their gifts. That would seem to be more profitable than spending undue time wondering which gifts may not be expected in our times.

Still another problem we might call "The Fair Share Syndrome." Sometimes people are reluctant to do more than "their share" of the work in the church. They forget that God gives his gifts to different people in varying measures. Each person should measure his "share" on the basis of the gifts he or she has, not according to how much others are doing. I may be doing far more work in the kingdom than someone else I know, yet I may be doing less than my "share" because that someone else is doing his work with fewer gifts.

Now work through the personal worksheet, and may God bless you in your stewardship of spiritual gifts!

T. Franzmann

PERSONAL WORKSHEET — SPIRITUAL GIFTS							
Spiritual Gift	I think I have it	I have tried to use it	I like it	Confirmed by the Body	I have seen results	Priorities in line with it?	How I can improve
1. The Word of Wisdom							
2. Word of Knowledge							
3. Faith							
4. Healings							
5. Prophecy							
6. Discerning spirits							
7. Different tongues							
8. Interpreting tongues							
9. Apostle							
10. Pastor/teacher							
11. Helping others							
12. Administration							
13. Encouraging							
14. Giving							
15. Leading							
16. Acts of mercy							
17. Evangelist							



## Centennial at Frankenmuth



1880 God's Word - Our 100 Year Heritage 1980

St. John's Evangelical Lutheran Church of Frankenmuth, Michigan will celebrate its 100th anniversary beginning with special services on Sunday, October 28, 1979, and continue monthly for an entire year. All services will emphasize the chosen theme: "God's Word is Our Great Heritage."

The church was founded on October 31, 1879, by members of two township area churches: St. Paul's Lutheran Church of Birch Run and Bethel Lutheran Church of rural Frankenmuth. There were 22 charter voting members. Today, St. John's has a communicant

membership of 650 persons and a baptized membership of 800. Pastor Joel T. Ehlert serves the congregation.

St. John's Congregation still worships in the original wooden structure that was constructed in 1880 at a cost of \$4,000. In the 1920s the church was raised, a basement constructed and a furnace installed. The church has undergone numerous other renovation and decorating projects. A new parsonage was built in 1954 and a \$200,000 parish center was erected in 1969. Ten years later the mortgage on the parish center was liquidated.

The first pastor to serve St. John's was the Reverend John Fritz of the Pittsburgh Lutheran Synod, and the term "Fritzen Kirche" (church) was often used in reference to St. John's. In the early years the pastor's annual salary was \$250 plus a cord of wood from each parishioner. The congregation also furnished a horse and carriage for the pastor's use.

Other pastors who served St. John's through the years were Pastors Steffen, John Moll, Schlieff, Christ Heidenreich, John Zink, Franz Cares, Leo Kaesmeyer, August Kehrberg and Wayne Borgwardt. At first a member of the Ohio Synod (ALC), the congrega-

tion in 1893 joined the Michigan Synod which then became part of the Wisconsin Evangelical Lutheran Synod.

The Centennial Festival will feature a special monthly theme for worship services, with special music and guest speakers each month.

Parishioners, in thankfulness to the Lord for his continued blessings and guidance in the last 100 years, hope to raise \$100,000 for special projects — \$1,000 for each year of St. John's existence. Projects are:

- . . . East Fork Lutheran Nursery in Arizona for abandoned and neglected children;
- . . . Martin Luther Home for the Elderly in Saginaw, Michigan — the purchase of a mini-bus for the transportation of the infirm;
- . . . St. John's Scholarship fund for the education of pastors and teachers in the Wisconsin Synod's prep schools, colleges and seminary;
- . . . A memorial gift to St. John's — a wood carving of the anniversary logo to be hung in the church to serve as a reminder of God's loving guidance through the years.

An evangelism outreach in the community also is being planned.

Parishioners of St. John's invite all members of God's family to attend the joyous centennial celebration.

## Summer School at DMCLC

About 250 persons attended the various programs of the 1979 summer session at Dr. Martin Luther College, the Synod's teacher education college at New Ulm, Minnesota.

The summer session, in addition to its regular program, offered eight workshops. These were attended by 117 persons, the largest number attending the workshop for kindergarten teachers. The regular five-week session was attended by 102 students.

This year marked the inauguration of a program new to the summer sessions, an independent study program. Three persons took advantage of this new program. Anyone interested is asked to contact Prof. George Heck-

mann, Director of the Summer Sessions.

The closing service was held on Friday, July 20, with President Conrad I. Frey delivering the sermon. He spoke on "Shining as Stars," based on Daniel 12:3. Prof. James Engel presided at the organ and Prof. Ronald Schilling directed the summer-session choir.

During the service Prof. Arthur J. Schulz, Vice-President of Academic Affairs, presented the diplomas and conferred the degree of Bachelor of Science in Education on Jane Ellen Campbell of Waukegan, Illinois, and Nancy Martha Jarrell of Forest Grove, Oregon.

The following were recommended

for Synod certification as elementary teachers: Lorraine A. Neumann, Spencerville, Indiana; Selma C. Noon, Green Bay, Wisconsin; Arlene M. Roth, Milwaukee, Wisconsin; Clifford J. Schmoldt, Round Lake, Illinois; Marilyn J. Smith, Flint, Michigan; Ruth E. Strackbein, Winthrop, Minnesota; and Cheryll A. Webb, Dillsburg, Pennsylvania.

Receiving Synod certification as secondary teachers were Judith J. Albert, Kenosha, Wisconsin; Margaret R. Gulixson, Wauwatosa, Wisconsin; Donna M. Kruggel, New Ulm, Minnesota; Annita M. Reimer, Lake Mills, Wisconsin; and David Park Williams, Ann Arbor, Michigan.



## Youth Rally

The Sixth International WELS Youth Rally was held in St. Louis, Missouri, July 16-19, 1979. The facilities of Washington University were used for the rally.

The keynote speaker for the opening service was Pastor James Adermann of Englewood, Florida. Pastor Richard Stadler of West St. Paul, Minnesota, presented the Bible study for the rally. Another guest speaker was Prof. J. Behling of Kettle Moraine Lutheran High School, Jackson, Wisconsin.

Sponsors of the rally were Divine Savior Lutheran Church, Belleville, Illinois; Redeemer Lutheran Church, Florissant, Missouri; and Martin Luther Ev. Lutheran Church, South St. Louis County, Missouri. The steering committee members were the local pastors: R. Kogler, P. Berg and R. Zehms.

Next year's rally is being planned tentatively for Watertown, Wisconsin.

The following accounts of the rally were written by members of the rally's Journalism Workshop.

### For Congregational Release

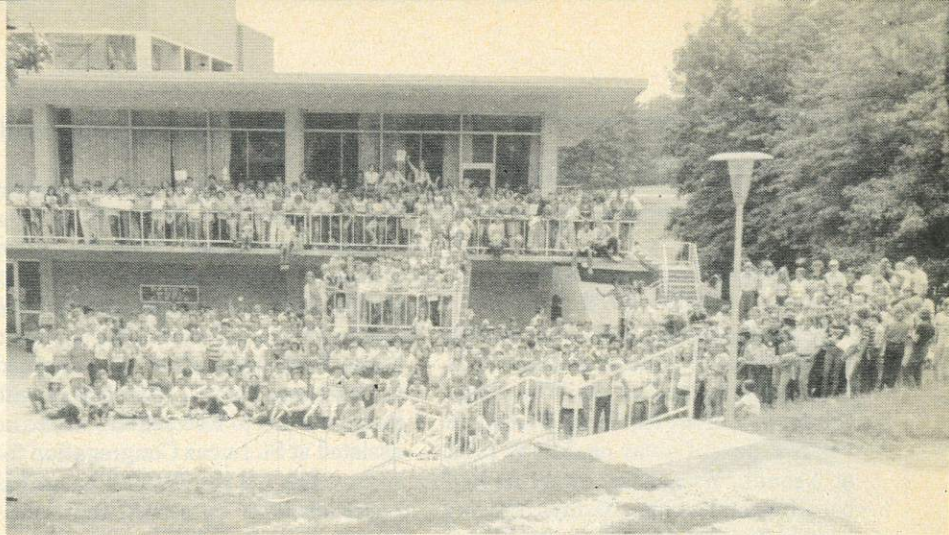
Young people in our congregation attended the WELS International Youth Rally in St. Louis, Missouri, on July 16 through 19.

While staying on the Washington University campus, these young adults participated in morning and evening devotions, attended cultural workshops of their choice and took trips to such places as the St. Louis Arch, Six Flags Over Mid-America Amusement Park and a St. Louis Cardinal baseball game. The workshop choices were band, chorus, journalism, liturgics, art and drama.

The theme of the rally was "Let Your Light Shine." The young people spent their time in St. Louis letting their spiritual light shine through fellowship and worship. On career day, they learned how they could, in the future, let their light shine through their prospective careers.

The young people made many new friends. The rally was an experience they are sure not to forget.

Journalism Workshop Participants



They came from 16 states and Canada.

### "Let Your Light Shine!"

"Let Your Light Shine!" No, that's not a slogan for a new G.E. light bulb — it's the theme of the 1979 WELS International Youth Rally. On July 16, approximately 805 participants came to the largest Christian Teen Fellowship event ever held in our Synod.

You could feel the electricity in the air. Everyone was feeling up and happy. Christian fellowship was in the wind and spreading like wildfire.

All of the participants who attended met in breakout groups discussing the Bible. Being outside, with the wind blowing and the sun streaming, really lifted everyone's spirit.

But we did not just stay on the cam-

pus. We were up and moving. On various days, we saw the Arch, Six Flags Over Mid-America, and a Cardinal's baseball game. We also visited different places such as hospitals and business firms, depending on what career we wanted to enter. At each place we tried "To Let Our Light Shine."

The rally was an exciting event which brought everyone closer to the Lord. If you feel your faith could use a little strengthening like mine needed, or if you just want to meet new friends of your own faith, come to the next International Youth Rally. Experiencing it is a feeling you can't explain.

Steve Theesfeld

### It's Worth It!

*On Monday, July 16, 1979, approximately 800 teenagers and adults invaded the Washington University campus [St. Louis, Missouri]. The reason, not freshman orientation, but the sixth annual Wisconsin Evangelical Lutheran Synod (WELS) International Youth Rally.*

*In the midst of an energy crisis, gas shortage and recession, this three-day event drew youth from practically all corners of the U.S. plus Eastern Canada. Many WELS teens traveled up to two days to reach their destination, many by bus at the risk of seeing no-gas signs at each stop along the way. Often the trip was uncomfortable and hot. So why bother?*

*A simple answer is in order. These teens, united in their common Christian faith, spent the three days enjoying fellowship, making friends and being strengthened in their faith. They spent much time letting their spiritual light shine through brotherhood, the rally theme being "Let Your Light Shine." During this time of worry*

*and confusion in the outside world, these young adults were learning to face the problems of the modern world with a better attitude through their faith.*

*The three days were not spent entirely on campus. Trips to the Arch, Six Flags Over Mid-America, and a St. Louis Cardinal baseball game were planned. These trips were opportunities for the youth to let their light shine, practice fellowship and have fun.*

*Over all, the teens seemed to think the rally worth the travel, in many cases so far for such a short period of time. They enjoyed the fellowship opportunities here in St. Louis, and the memories they took home and the friendships they gained will be worth more than all the gas and oil in the world.*

*Christine R. Hill  
for the  
South St. Louis County News  
and  
The Rally Beacon*



## With the Lord

### Pastor Gerhard Kaniess 1905 - 1979

Gerhard August Kaniess, who served all 43 years of his pastoral ministry in two congregations of the Winnebago Conference of the Northern Wisconsin District, passed away on July 6, 1979, at Neenah, Wisconsin, where he had been hospitalized for 10 days. He was born at Zachow, Wisconsin, on March 17, 1905, the son of Pastor Gustav Kaniess and his wife Anna, nee Teich. His training for the pastoral ministry was received at Concordia Preparatory School and College, Milwaukee, and at Concordia Theological Seminary, St.

Louis, Missouri, from which he graduated in 1928.

Called to serve St. Lucas Lutheran Church, Kewaskum, Wisconsin, he was ordained on August 5, 1928. He served St. Lucas Congregation faithfully from 1928 to 1959. In 1959 he accepted the call to Peace Lutheran Church, Wautoma, Wisconsin, where he remained until retiring in 1971. He and his wife then returned to Kewaskum, where he assisted at St. Lucas Congregation for eight years. On the Sunday before his hospitalization he served the Lord's Supper to several hundred communicants.

On July 28, 1928, Pastor Kaniess married Ruth Orloff. St. Lucas Congregation honored Pastor and Mrs. Kaniess on their 50th wedding anniversary last year. Pastor Kaniess is sur-

vived by his wife, a son Gerhard, and three daughters: Jeanette (Mrs. Wallace) Cudnohoske, Irene (Mrs. Daniel) Thearle, and Judith (Mrs. Roger) Groschel. A sister also survives.

The funeral service was conducted at St. Lucas Lutheran Church in Kewaskum on July 9. Rev. Paul Hoenecke, pastor of St. Lucas, comforted the family with Jesus' word in Matthew 4:18-20 and the theme "Jesus Called Your Loved One into His Kingdom to Be A Fisher of Men." Rev. Clarence Koepsell, chairman of the Winnebago Conference, also addressed words of consolation to the Kaniess family and the two congregations Pastor Kaniess had served for 43 years. The burial took place at Lutheran Memorial Park in Kewaskum.

P. Hoenecke

## Direct from the Districts

### MICHIGAN

Reporter Edward Schaewe

#### Mrs. Vera Schultz Enters Life

On Tuesday, June 5, 1979, the Lord called Mrs. Vera E. Schultz into life eternal. She was born Vera Thorman on June 20, 1911, at Lake Mills, Wisconsin. On June 8, 1935, she entered the holy state of matrimony with Pastor Hans A. Schultz. For the past 32 years she resided at Chesaning, Michigan, where her husband served as pastor of Zion Lutheran Church until his retirement in October 1978.

She leaves behind to await a joyful reunion her husband; two sons, Robert and Arnold; three daughters, Suzanne (Mrs. James) Miller, Marianne (Mrs. Dennis) Peters and Virginia (Mrs. Thomas) Hafner; and nine grandchildren.

Mrs. Schultz's funeral was conducted at Zion Lutheran on June 8, 1979. Pastor David C. Schwartz served as liturgist and Pastor Gerhardt Struck comforted the survivors with a message based on Proverbs 31:10, reminding them that "a wife of excellent quality . . . is worth much more than rubies." He noted that the Lord had

made the deceased a fine example of Christian love, faith, and service, whom one might describe as "a devoted and devout Mary, a loyal and trustworthy Ruth, a delightful Abigail, and a fruitful and productive Tabitha," a woman who walked and lived in the fear of God and in complete trust in the redemption that is in Christ Jesus. What a way to live! What a way to die! What a way to inherit life eternal!

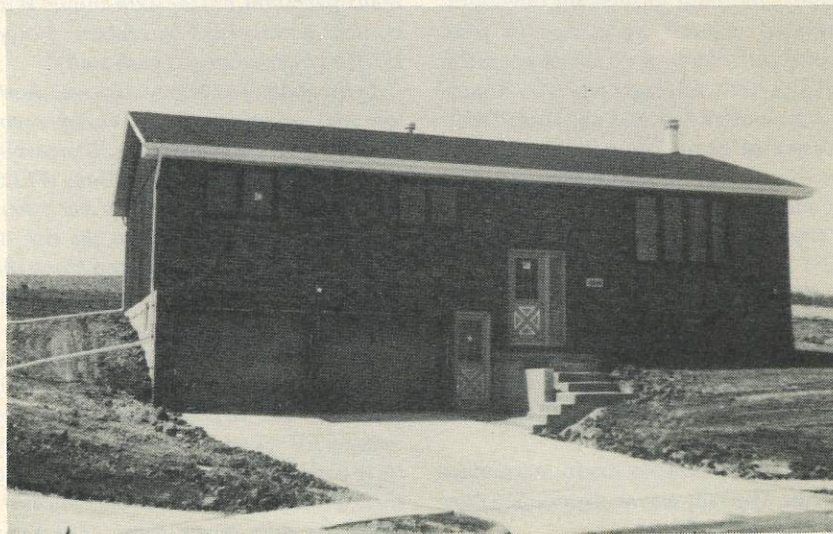
David C. Schwartz

#### Meaning of a Parsonage

It is more than the pastor's living quarters. It's more than a beautiful construction within a developing area of Dubuque. The new parsonage of the Prince of Peace Evangelical Lutheran Church is an announcement. It's an announcement of permanency. We are here to stay.

Throughout the history of this congregation, the need of such an announcement backed with evidence of

(Continued next page)



Parsonage at Dubuque



its truth had been apparent. Many people had been impressed with the message of salvation through the atoning blood of Jesus which this congregation proclaims. Their enthusiasm was dampened in many cases, however, when they were told: "We worship at the YM-YWCA and our pastor lives in a rented place on Grandview." The question of permanency became an obstacle. What assurance was there that this group would be here next week? With the dedication of its parsonage on June 10, 1979, the announcement was backed with convincing proof of permanency.

The church in Dubuque was begun in 1972. Pastor LeRoy Martin, who was serving St. Paul Ev. Lutheran Church in Platteville, Wisconsin, realized the potential mission field across the Mississippi in Dubuque. WELS families in the area displayed interest in beginning a congregation of their own. On September 24, 1972, the first worship service was conducted. Pastor Paul Zittlow, who was serving Faith Ev. Lutheran Church in Elizabeth, Illinois, conducted the worship services and served the congregation's spiritual needs.

The progress made by this congregation in Dubuque seemed to be rather slow at first in comparison with that of some other mission fields of our Synod. It took three years from the first service until the General Board for Home Missions was convinced that the Dubuque exploratory group had sufficient strength and desire to become a mission congregation. After 1975, however, things began to happen more quickly. In 1976 man power and land-search authority were granted, and the next year brought the first resident pastor. Land was purchased at the end of 1978, and now in 1979 the congregation is celebrating the purchase of a parsonage.

The real reason behind all the outward growth of Prince of Peace Ev. Lutheran Congregation is the Lord himself. This factor was brought home in a most convincing way by Pastor Paul Zittlow, now serving at Grace Ev. Lutheran Church in Waupun, Wisconsin. For his dedication sermon, he used the words of Psalm 146:13-16 to display how it was the Lord's open hand of blessing which provided for the congregation's progress. But more important-

## Opening at NWC and NPS

The 115th school year at Northwestern College and Northwestern Preparatory School began on August 28, 1979, with a service in the Music-Auditorium. President William Zell, of Northwestern Preparatory School, reminded the assembled students of both schools that they should keep their goal of becoming fishers of men before them, also in their activities outside the chapel and the classroom.

The new members of the college faculty and the new tutors were introduced at this service. Prof. Wayne Ten Broek, formerly of Northwestern Academy in Mobridge, and Prof. William Birsching, also of NLA, are teaching classics and music, respectively, and were installed into their office on September 9 in the college chapel.

The new college tutors, Seminary graduates David Kehl and David Kipfmiller, were ordained and installed in a service in the chapel on September 16. The ordination of these two men as tutors (and assistants to the Dean in the college dormitories) was a first at Northwestern, although tutors were ordained at other synodical schools last year.

The total opening day enrollment of 241 was a shade higher than last year's. New students in the pastor-training program numbered 63 (down from 78 last year); of these, 41 are in the regular program, having had the standard preparatory courses in reli-

gion, Latin and German; 22 are in the special program, which supplies prerequisites in religion, Latin and German. Of the 63 new enrollees, Northwestern Preparatory School supplied 19; Michigan Lutheran Seminary, 10; and Martin Luther Academy, 6. In addition, one coed from Northwestern Prep is enrolled. The area Lutheran high schools sent 13. The remaining 15 were graduates of public high schools.

ly, the Lord's open hand of blessing provided them with spiritual strength and guidance. This is evident in the statistics of the last three months. Within that period of time three adults were confirmed, three babies and one adult were baptized, and the attendance continued to increase. Pastor Zittlow's text was clearly demonstrated.

The parsonage which the congregation purchased is located on property adjoining its two-acre church site on Dubuque's growing west side. Its final cost was \$63,000.00, loaned to the congregation from the Church Extension Fund (C.E.F.). Now instead of a cramped area of the apartment in which the pastor was living, a spacious room in the parsonage's basement will

house special worship services, catechism and adult classes, and meetings. The YM-YWCA, used for Sunday worship, is unavailable for these things.

The Lord's words are very clear to each of us: "Go and preach the Gospel to every creature." Experience shows us that such a command means more than preaching from a soapbox. It means using the gifts which the Lord himself gives to us: our time, talents and temporal possessions. We, the members of Prince of Peace Ev. Lutheran Church in Dubuque, thank the membership of WELS for their support. Without that, we would have no pastor, no property and no way of doing the Lord's work.

Pastor David Aderman

### AUDIO-VISUAL AIDS

Northwestern College (FS-76-NWC)

1979 T & Cassette 10 min. color

This filmstrip is designed as a recruitment tool to encourage young men to prepare for the preaching ministry. It does not offer a guided tour of the campus. Rather it strives to present insights into the work, play, and motivation of the young men who will one day be our pastors. Since the filmstrip is brief, there will be ample time for discussion. Where distance makes it practical, representatives of the College will be happy to present the filmstrip in person. Requests for such a presentation should be directed to the College.





# KIDS CAN TOO

## Build His House

Do our children really appreciate the blessing they have in their church? For that matter do we?

This Fall the Board for Parish Education along with the General Board for Home Missions of our Wisconsin Synod, in answer to a plea from one of the day-school principals of our Synod, is sponsoring a program called *KIDS CAN TOO Build His House*. The idea is that the children of our Christian day schools and Sunday schools will be encouraged to join together in supplying the money, through their savings, to build one mission chapel in 1979-80. That means a total savings by our chil-

dren of about \$120,000.

It can, and hopefully will be, done mainly through the use of C.E.F. Stamp Albums, which many of our children are already using. Volunteers from within each congregation and PTA will be recruited to handle the project so that teachers need not use their own precious time.

We ask that each of you, the parents in our WELS congregations, encourage your children to participate in this project and perhaps personally volunteer in your day school or Sunday school.

Why such a project? Need for funds in the C.E.F. is one reason. A more important reason came in the plea from the day-school principal, which we could summarize like this:

Each Sunday our children sit with us in our churches. To them, as to us, that is God's house. God's Word is there, his forgiveness, his sacraments. One can often actually feel his presence. The facts of that presence as well as the

feeling are the reasons we and our children enjoy "going to church." "Church," as we use the term, does not depend on the building you are in but we would all admit that a regular church building seems much more like "church" than does a pastor's garage or the meeting room at a bank or the local funeral home chapel. But how do we get our children to appreciate that AND be concerned about those who don't as yet have their own church building to worship in?

We think "Kids Can Too Build His House" is one answer. With over 30,000 children in our day schools alone, the goal is definitely within reach. The benefits will not only be an appreciation within our children of what they have but also money for a church in one of our mission congregations, and a bit of education about saving.

Why not encourage your child to participate? Kids Can Too Build His House!

L. Zwieg

## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### DISTRICT PASTORAL CONFERENCE

**Date:** October 30-November 1, 1979; Communion service at 10:00 a.m., October 30.

**Place:** Apostles Lutheran Church, San Jose, California; D. Valleskey and S. Klein, host pastors.

**Agenda:** The Pastor and the Eighth Commandment; E. Hartzell; Shall We "Sing Unto The Lord A New Song"? J. Prange; The Smalcald Articles, An Expression of Luther's Faith; W. Wietzke; The Pastor's Role in Evangelism; D. Valleskey; The Call and Its Variables; H. Wicke.

P. A. Koelpin

### DAKOTA-MONTANA

#### EASTERN FALL PASTORAL CONFERENCE

**Date:** October 16-17, 1979; 10:00 a.m.

**Place:** Faith Lutheran Church, Huron, South Dakota.

**Preacher:** G. Johnson; E. Gieschen, alternate.

**Agenda:** Exegesis of Titus 1: D. Linn; Exegesis of Psalm 2: T. Zurling; Isagogical Study of Hosea: W. Rouse; Homiletical study of Revelation 22:6-21: R. Gurgel; Original Sin and Free Will in Reference to Articles I and II of the Formula of Concord: W. Allwardt; The Sanctity of the Divine Call: D. Hayes; Historical Background to the Apostles' Creed: E. Gieschen.

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

D. Schmidt, Secretary

### MICHIGAN

#### OHIO PASTORAL CONFERENCE

**Date:** October 22-23, 1979; 9:30 a.m.

**Place:** Beautiful Savior, Cincinnati, Ohio.

**Preacher:** E. Pinchoff; K. Fuhlbrigge, alternate.

**Agenda:** Office of the Keys and Confession: K. Jahnke; Girl Scouts and Related Youth Organizations: M. Westerhaus; Exegesis of Malachi 2:1-16: M. Schroeder.

M. Schroeder, Secretary

#### COLONIAL PASTOR-DELEGATE CONFERENCE

**Date:** October 22, 1979.

**Place:** Good Shepherd Ev. Lutheran Church, Randolph, New Jersey; O. Zeeb, host pastor.

**Preacher:** K. Arndt; J. Tauscher, alternate.

**Agenda:** The Doctrine of the Divine Call, Article 14 of the Augsburg Confession: D. Priebe; Panel Discussion: Human Deliberations on a Divine Call: O. Zeeb, moderator; Committee Report on District Status for the Colonial Conference.

K. Arndt, Secretary

### MINNESOTA

#### RED WING PASTORAL CONFERENCE

**Date:** October 16, 1979; 9:00 a.m.

**Place:** Immanuel, La Crescent (South Ridge), Minnesota; J. Ruppel, host pastor.

**Preacher:** A. Frenz; M. Doelger, alternate.

**Agenda:** Exegesis of Romans 2:17-29: R. Kuznicki; Exegesis of Zechariah 10: W. Hoyer; Dr. Francis Schaeffer: A. Kienetz; Jehovah's Witnesses: L. Hohenstein.

R. Kuznicki, Secretary

#### DISTRICT TEACHERS' CONFERENCE

**Date:** October 18-19, 1979; 9:30 a.m.

**Place:** Trinity, Nicollet, Minnesota.

**Agenda:** Use of the Catechism: T. Hartwig; Charismatic Movement: O. Lindholm; Counseling in the Elementary School: B. Staab; Education Sectionals: Science, Music, Bible Translations, Sports, Kindergarten, Learning Centers.

B. Leier, Secretary

### NORTHERN WISCONSIN

#### DISTRICT PASTORAL CONVENTION

**Date:** October 29-30, 1979; 10:00 a.m. (CST) Communion service.

**Place:** Trinity, Minocqua, Wisconsin; host pastor, Eugene Kock.

**Preacher:** H. Kesting.

**Agenda:** Essay by Prof. Martin Albrecht: God's Blessings to Us from Dr. Martin Luther's Catechisms; Reports by District Boards and Committees.

**Note:** Each pastor will arrange for his own lodging; please send excuses to the host pastor.

D. Worgull, Secretary

### WESTERN WISCONSIN

#### CENTRAL PASTORAL CONFERENCE

**Date:** October 16, 1979; 9:00 a.m.

**Place:** Salem Lutheran, Lowell, Wisconsin.

**Preacher:** H. Sturm.

**Agenda:** Confirmation Instruction for the Mentally Retarded: R. Uhlhorn and P. Eickmann; Counseling Parents of the Mentally Retarded: J. Juern.

**Note:** Please excuse to the host pastor.

P. Ziemer, Secretary

### DMLC ANNOUNCES BRITISH ISLES STUDY-TOUR PROGRAM

As part of the 1980 summer session, Dr. Martin Luther College is offering a British Literature and Culture Travel-Study Program sponsored by the English division. This six-week tour will provide for travel and study in England, Scotland, Wales and Ireland, and briefly, if literary connections permit, on the continent. The program is open to anyone eligible to enroll in the college or its summer session. Professors Martin Schroeder and Morton Schroeder will guide participants in exploring significant aspects of British literature and culture, including natural areas and specific places, such as cathedrals, museums and theaters. Participants may earn six semester hours of credit or may audit the program. The tour will begin mid-June and end late July. The current estimated cost for transportation, food and lodging is \$1650.

All who may be interested in this tour, also those who have already expressed interest, should write for additional information and applications to:

DIRECTOR OF SPECIAL SERVICES  
Dr. Martin Luther College  
Box 417  
New Ulm, MN 56073

The next regular plenary session of the Board of Trustees is scheduled for

October 15-16, 1979.

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

### JOINT REFORMATION SERVICES

The 26th annual Joint Reformation Service of the New Ulm, Minnesota, area will be held at Dr. Martin Luther College on October 28, 1979, at 8:00 p.m.

The Central Conference of the Western Wisconsin District will hold its annual Reformation Service on Sunday, October 28, 1979, at 2:30 p.m. at Lakeside Lutheran High School, Lake Mills, Wisconsin. It will feature the 450th anniversary of Luther's Catechisms.



## Crisis (continued)

the crisis will be taken into every home. Past experience teaches that it is not an easy task to increase synodical giving by \$3 million over a two-year period. It cannot be done by sending out a letter or two, or an announcement after the service. Each family must be informed, motivated, and encouraged to take an active part in the solution to the problem.

We won't know until next February how God's people have responded. But we look forward to February confident that God will bless his work with the generous gifts of a grateful people

*"We got there late, but we did all we could while we were there!"*

Rev. James P. Schaefer

## ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

### Pastors:

#### Ordained and Installed

- Broehm, Dennis L.**, as pastor of a new mission in Augusta, Georgia, on July 8, 1979, by W. Fischer (SA).  
**Covach, John W.**, as pastor of King of Kings, Maitland, Florida, on June 24, 1979, by R. Wiechmann (SA).  
**Gibbons, Gregory D.**, as pastor of a new mission in Baton Rouge, Louisiana, on August 5, 1979, by J. Schoreder (SA).  
**Jensen, Robert Q.**, as pastor of Our Savior, Jacksonville, Florida, on July 1, 1979, by W. Fischer (SA).  
**Kuerth, Roger L.**, as pastor of Redeemer, Huntsville, Alabama, on July 22, 1979, by R. Busch (SA).  
**Strackbein, Philip B.**, as pastor of a new mission in Greenville, South Carolina, on August 12, 1979, by L. Strackbein (SA).

#### Installed

- Bivens, Forrest**, as associate pastor of St. Paul's, Saginaw, Michigan, on August 19, 1979, by J. Tiefel (MI).

- Cloute, James T.**, as pastor of Christ Lutheran, Marshall, Minnesota, on August 26, 1979, by D. Meyer (MN).  
**Graf, John M.**, as pastor of Bethany, Hustisford, Wisconsin, on August 26, 1979, by E. Froehlich (SEW).  
**Hartley, Douglas C.**, as pastor of Redeemer, Merritt Island, Florida, on July 1, 1979, by M. Radtke (SA).  
**Jahnke, Gene E.**, as pastor of youth at St. John's, Wauwatosa, Wisconsin, on August 26, 1979, by R. Heins (SEW).  
**Kelm, Paul E.**, as professor at Wisconsin Lutheran College, Milwaukee, Wisconsin, on May 6, 1979, by G. J. Albrecht (SEW).  
**Lehmann, Philipp A.**, as instructor at Winnebago Lutheran Academy, Fond du Lac, Wisconsin, on August 27, 1979, by M. Janke (NW).  
**Noffsinger, Earl W.**, as pastor of St. Mark, Leesburg, Florida, on June 3, 1979, by R. Wiechmann (SA).  
**Seeger, Richard M.**, commissioned as associate pastor for St. John's, St. John's, Antigua, West Indies, at St. Marcus, Milwaukee, Wisconsin, on August 5, 1979, by J. Guse (SA).  
**Spaude, Luther O.**, as professor at Wisconsin Lutheran College, Milwaukee, Wisconsin, on August 27, 1979, by J. Gerlach (SEW).  
**Weyland, Victor J.**, as instructor at Minnesota Valley Lutheran High School, New Ulm, Minnesota, on August 26, 1979, by L. Hahnke (MN).  
**Wolfgang, Arno J.**, as pastor of First German, Manitowoc, Wisconsin, on August 26, 1979, by P. Janke (NW).

### Teachers:

- Bain, Gary M.**, as principal and teacher at Messiah, Wichita, Kansas, on July 22, 1979, by D. Laude (NE).  
**Bakken, James A.**, as teacher at Zion, Columbus, Wisconsin, on August 19, 1979, by G. Cares (WW).  
**Bauer, Peter**, as teacher at Grace, Glendale, Arizona, on August 26, 1979, by R. Zimmermann (AC).  
**Birkholz, Jerome P.**, as teacher and principal at Minnesota Valley Lutheran High School, New Ulm, Minnesota, on August 26, 1979, by L. Hahnke (MN).  
**Bode, Michael J.**, as teacher at Minnesota Valley Lutheran High School, New Ulm, Minnesota, on August 26, 1979, by L. Hahnke (MN).  
**Boerneke, Lee A.**, as teacher and principal at Living Word, Mission Viejo, California, on August 12, 1979, by A. Beyersdorf (AC).  
**Bowe, Keith R.**, as teacher and principal at Ascension, Escondido, California, on August 12, 1979, by H. Warnke (AC).  
**Bruner, James**, as teacher at Michigan Lutheran High School, St. Joseph, Michigan, on August 19, 1979, by J. Korthals (MI).  
**Bugbee, Milton**, as teacher and principal at King of Kings, Garden Grove, California, on August 26, 1979, by M. Nitz (AC).  
**Carolfi, James**, as instructor at Manitowoc Lutheran High School, Manitowoc, Wisconsin, on August 27, 1979, by H. Kuschel (NW).  
**Collyard, Larry S.**, as principal and teacher at Bethel, Menasha, Wisconsin, on August 26, 1979, by D. Nimmer (NW).  
**Enter, Steven**, as principal and teacher at St. Matthew, Milwaukee, Wisconsin, on August 24, 1979, by P. Manthey (SEW).

- Fogelsonger, Kenneth P.**, as teacher at Riverview, Appleton, Wisconsin, on August 19, 1979, by L. Luchterhand (NW).  
**Garrett, Robert**, as instructor at Manitowoc Lutheran High School, Manitowoc, Wisconsin, on August 27, 1979, by H. Kuschel (NW).  
**Goodger, Arnold**, as teacher at Trinity, Jenera, Ohio, on August 19, 1979, by E. Pinchoff (MI).  
**Gruetzmacher, Robert E.**, as teacher at Arizona Lutheran Academy, Phoenix, Arizona, on August 26, 1979, by I. Frey (AC).  
**Homstad, John H.**, as teacher and principal at St. Luke's, Kenosha, Wisconsin, on August 5, 1979, by M. Hahn (SEW).  
**Huebner, Richard P.**, as principal and teacher at Immanuel, Appleton, Wisconsin, on August 26, 1979, by G. Schapekahn (NW).  
**Hugo, Jeffrey P.**, as acting principal at Ocean Drive, Pompano Beach, Florida, on August 12, 1979, by V. Thierfelder (SA).  
**Kaiser, Paul**, as principal and teacher at Immanuel, Wauwata, Wisconsin, on August 19, 1979, by J. Diener (NW).  
**Manthe, Raymond C.**, as principal and teacher at Zion, South Milwaukee, Wisconsin, on August 19, 1979, by P. Hartwig (SEW).  
**Meitner, Merlin**, as teacher and principal at Peace, Santa Clara, California, on July 15, 1979, by D. Voss (AC).  
**Minzlaff, Jay C.**, as teacher and principal at St. Matthew's, Niles, Illinois, on August 19, 1979, by G. Schaumberg (SEW).  
**Pasbrig, James H.**, as teacher at Arizona Lutheran Academy, Phoenix, Arizona, on August 26, 1979, by I. Frey (AC).  
**Plamann, William K.**, as teacher at St. Andrew, St. Paul Park, Minnesota, on August 26, 1979, by M. Schwartz (MN).  
**Punke, Lennard A.**, as teacher at Buffalo Lutheran, Cochrane, Wisconsin, on August 19, 1979, by F. Mutterer (WW).  
**Kassulke, Paul**, as instructor at Manitowoc Lutheran High School, Manitowoc, Wisconsin, on August 27, 1979, by H. Kuschel (NW).  
**Mantey, Curtis**, as teacher at St. John's, St. John's, Antigua, West Indies, on July 29, 1979, by D. Beckmann (SA).  
**Raasch, Virgil**, as teacher at Emmaus, Phoenix, Arizona, on August 26, 1979, by D. Gray (AC).  
**Schwartz, Thomas R.**, as instructor at Evergreen Lutheran High School, DuPont, Washington, on August 26, 1979, by D. Sabrowsky (PNW).  
**Snamiska, Paul W.**, as teacher and principal at Palos Lutheran, Palos Heights, Illinois, on August 12, 1979, by D. Dolan (SEW).  
**Stebnitz, Warren**, as teacher at St. John-St. James, Reedsville, Wisconsin, on August 26, 1979, by H. Kuschel (NW).  
**Tech, Norman B.**, as teacher at Arizona Lutheran Academy, Phoenix, Arizona, on August 26, 1979, by I. Frey (AC).  
**Weimer, John D.**, as teacher at St. Paul's, Hales Corners, Wisconsin, on August 12, 1979, by R. Zink (SEW).  
**Winkler, Craig C.**, as teacher at King of Kings, Garden Grove, California, on August 26, 1979, by M. Nitz (AC).  
**Zellmer, Steven W.**, as principal and teacher at St. Peter, Fort Collins, Colorado, on August 26, 1979, by H. Hagedorn (NE).

## ADDRESSES

(Submitted through the District Presidents)

### Pastors:

- Bivens, Forrest**  
3044 W. Genesee Ave.  
Saginaw, MI 48602
- Broehm, Dennis L.**  
3009 Silverwood Drive  
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- Cloute, James T.**  
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- Covach, John W.**  
537 Wymore Road  
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- Graf, John M.**  
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Merritt Island, FL 32952
- Jahnke, Gene E.**  
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Jacksonville, FL 32216
- Kuerth, Roger L.**  
11024 Louis Dr. SE  
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- Lehmann, Philipp A.**  
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- Noffsinger, Earl W.**  
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New Ulm, MN 56073
- Bode, Michael**  
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Fort Collins, CO 80525  
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## NEW WELS CHURCHES

### Names Requested

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

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

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

Alaska	.....	Sitka/Ketchikan*
Arizona	.....	Deer Valley* Sierra Vista
Arkansas	.....	Little Rock
California	.....	Chula Vista Placer County Santa Clarita Santa Maria
Connecticut	.....	Trumbull
Florida	.....	Ft. Walton Beach* Leesburg Melbourne* Zephyrhills
Georgia	.....	Augusta
Illinois	.....	Decatur* Effingham* Wheeling*
Indiana	.....	Muncie* Warsaw*
Iowa	.....	Clinton
Kansas	.....	Salina Topeka*
Louisiana	.....	Baton Rouge*
Michigan	.....	Big Rapids Imlay City Mt. Pleasant Perry/Laingsburg*
Minnesota	.....	Fairmont Fergus Falls* Northfield* Plymouth/Maple Grove
Missouri	.....	Joplin*
Montana	.....	Helena*
Nebraska	.....	Fremont O'Neill
New Mexico	.....	Gallup*
North Carolina	.....	Asheville*
North Dakota	.....	Jamestown
Ohio	.....	N.W. Dayton* Strongsville E. Oklahoma City*
Oklahoma	.....	Harrisburg
Pennsylvania	.....	Greenville*
South Carolina	.....	Hot Springs
South Dakota	.....	E. El Paso*
Texas	.....	Midland/Odessa* Wichita Falls
West Virginia	.....	Beckley Charleston*
Wisconsin	.....	Cottage Grove* Galesville Genesee/Wales Holmen Plymouth Prairie du Chien Rice Lake Vancouver*
British Columbia	.....	W. Ottawa
Ontario	.....	Toronto*

\*Denotes exploratory services.

## TIME AND PLACE

### GETTING AWAY FROM THE COLD?

If you will be visiting or moving to Florida this winter, we have mission services in Bayonet Point and Zephyrhills. At Bayonet Point services are held at 10:30 a.m. at the Gateway Executive Center on State Road 52, just east of Highway 19, Suite 202A. Sunday school is at 9:00 a.m. In Zephyrhills the services are at 8:15 a.m. in the Zephyrhills Community Center on 5th Ave., or State Road 54. For more information, please contact Pastor Gary F. Schult, 7212 Gunstock Lane, New Port Richey, Florida 33553; phone: 813/863-3957.

### SE KANSAS CITY, MO

Gethsemane Mission has recently changed worship facilities along with the hours of service. The congregation now worships at the Grandview Manor Care Center, 5301 East 125th, Grandview, Missouri. Divine worship is at 9:15 a.m. with Bible class and Sunday school at 10:30 a.m. Pastor of the congregation is the Rev. Elton C. Stroh (phone: 816/765-0624).

## COLUMBIA, MISSOURI

Grace Ev. Lutheran Church of Columbia, Missouri, is no longer conducting services at the Ramada Inn but in the congregation's new parsonage/chapel at 4530 Oakland Gravel Road (on the northeast side of town). Bible class and Sunday school are at 9:30 a.m. and worship at 10:30 a.m. For information call Pastor Loren L. Lucht, 314/474-8755.

## SANTA CLARITA VALLEY AREA SAUGUS-NEWHALL-CANYON COUNTRY- VALENCIA

A new mission of the Wisconsin Lutheran Synod is serving our members in the booming and rapidly expanding Santa Clarita Valley just over the pass north of the San Fernando Valley. We meet each Sunday morning, with worship at 9:30 a.m., and Sunday school at 10:30 a.m., at the Courtney Club, 26525 Golden Valley Road (Hope Way exit on Soledad Canyon Rd), Saugus, California. Our doors stand open to welcome all, especially fellow WELS and ELS members. For more information please contact Pastor George Pavia, 18046 Beneda Ln., Apt. No. B207, Canyon Country, CA 91351, phone: 805/252-2697.

## STRONGSVILLE, OHIO

Please note that the time of worship for Our Savior Ev. Lutheran Church of Strongsville, Ohio, has been changed. Services are now being conducted at 9:30 a.m. on Sundays. Worship is being held at the Center Junior High, 13200 Pearl Road. David Schultz is the pastor.

## EXPLORATORY

### DECATUR, ILLINOIS

WELS exploratory services are being conducted Sundays at 12 noon in Decatur, Illinois, at the Ambassador Hotel, corner of southbound US 51 and West Wood Street. Please send names or information to Pastor Philip Schupmann, 1304 Townley Drive, Bloomington, Illinois 61701, or call: 309/663-1843.

### HENDERSONVILLE, NORTH CAROLINA

Exploratory services are being held in the YMCA at Hendersonville, North Carolina, each Sunday at 10:30, with Sunday school at 9:30. Please send the names of people who should be informed about our services to: Pastor Jon E. Guenther, 2206 Evergreen Drive, Hendersonville, North Carolina 28739, or call 704/697-1261.

### EAST EL PASO, TEXAS

Exploratory services are now being held on the east side of El Paso, at the East Valley YMCA, 2044 Trawood Dr., El Paso, Texas. The time of worship on Sundays is 10:30 a.m. Please submit the names of interested parties to the pastor of this new WELS mission. He is Pastor Steven Blumer, 3017 Gaston Dr., El Paso, Texas 79935; phone: 915/594-0556.

## SERVICE FOR THE DEAF

On the 2nd and 4th Sundays  
of the month  
the regular 10:30 A.M.  
service will be signed at

Redemption Lutheran Church  
5641 N. 68th Street  
Milwaukee, Wisconsin 53218



## Luther's Early Influence on the English- speaking World

Read this fascinating account about two important reformers, Robert Barnes and William Tyndale. After presenting brief biographies of the two men, the author, *Dr. James Edward McGoldrick*, lays out in practical terms the ways in which they followed Martin Luther. **Luther's English Connection** is for every Christian who wants to sharpen his or her understanding of the Reformation and of its importance. Paper cover, 232 pages.

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Please add 10 per cent of the total dollar amount of the order — 75 cents minimum — to cover the cost of transportation and handling. Wisconsin residents are asked to add 4 per cent sales tax.



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