

*The Northwestern*

# Lutheran

August 22, 1976



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## Briefs by the Editor

Well, Viking I made it. After an 11-month journey from earth and a search for a landing site, it set down softly on the face of Mars. The pictures it has sent back prove what man has known for a long time — it's a red planet, with a sky having a pink cast. But it isn't at all like the place pictured in science fiction. Basically it contains most of the same elements found on the earth and on the moon, which has felt the footsteps of man in addition to the weight of his machines.

Men sent their fellows to the moon and their sophisticated machines to Mars in the hope of discovering life, or at least the beginnings of life. Others have suggested that it might be the remnants of life from long ago. For many it's an attempt to bolster the theory of evolution, assuming that if the proper elements are present life will most certainly evolve. But life hasn't cooperated. It hasn't evolved even under the most precise conditions in the laboratory. Life still comes only from life.

Though these space explorations may therefore have proved a disappointment to many, they are not a disappointment to the Christian. Though he does not feel that these explorations are a necessity, yet as a child of God he has gained much from them. He has grown in knowledge. Taking a close look at the moon and comparing it with the earth, and now taking a close look at Mars, the Christian realizes that they had the same Architect. The fingerprints are there. Then realizing that Mars and the moon are governed by the same laws that govern the earth, the Christian acknowledges the wisdom of that Architect. Dr. William F. Beck puts it this way in his *An American Translation*: "The heavens are telling how wonderful God is, and the sky an-

nounces what His hands have made" (Psalm 19:1).

God's children also need special reminders in these last days. We have begun to take our earth for granted — though we cannot even produce the rain to meet the needs of the parched land. Now God is causing us to open our eyes again and to look at the marvels of creation through the eyes of the Psalmist.

We do well if we follow the Psalmist all the way. Having learned the lesson of the heavens, he turns to the word of Him who made the heavens, and writes: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether."

Then he looks into his own heart — and so should we, for thus we learn to recognize our need for the Gospel. The moon may be a delight, and Mars may be a thrill; but they have no elements that wash away sin. No more so than earth! That's why the Lord of heaven and earth had to become man to save us. With the Psalmist, it is to Him that we turn and pray: "Who can understand his errors? Cleanse Thou me from secret faults." Only the blood of Jesus Christ can cleanse us from our sins, both secret and known.

Wise is the man who has learned this lesson, for he has profited from space in a way unintended by man, but intended by God. And wise are the parents who seek such instruction for their children in schools dedicated to the mind of God and not to the theories of man. Give it some thought!

*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

This logo was designed to commemorate  
the Bicentennial of our nation and the  
25th anniversary of Lutheran Pioneers,  
Inc. The article on page 262 extends an in-  
vitation to you to join in a Service of  
Thanks on Saturday, September 18.

## Editorials

**Another Way Of Sinning** If a list of mankind's most underrated sins were to be compiled, the sin of covetousness would most certainly have to be included. Although two of the Ten Commandments are directed against it, few people are apt to be burdened with feelings of guilt about it. A remark by a well-known Lutheran theologian in one of his commentaries points this up: "A Catholic priest states that during his long years of service all kinds of sins and even crimes were confessed to him in the confessional, but no member of his church ever confessed himself as being covetous."

We can all agree with St. Paul in Ephesians 5 — perhaps self-righteously so — when he warns, "For this ye know, that no whoremonger, nor unclean person . . . hath any inheritance in the kingdom of Christ and of God." Those who believe the Bible line up in unanimous opposition to sexual immorality. But when Paul inserts right in the middle of this warning, "nor covetous man," it comes as a shocker. The covetous man is denied a place in God's kingdom along with the adulterers, fornicators, and perverts.

The seriousness of the sin of coveting is explained by Paul in a few short words when in citing "the covetous man," he adds, "who is an idolater." Unlike those who have ruined their reputations by living in gross immorality, the covetous man may remain a respected member of society. The truth is, though, that he is dominated by a false god.

In free and prosperous America there is plenty for us to covet, and there are plenty of temptations to do it. As a matter of fact, we are all guilty of it. In a day when sexual immorality has perhaps achieved the number one spot on the list of sins through widespread publicity, we should beware of becoming self-righteous as we express revulsion over the sins of others. There are a lot of ways to sin, not the least of which is by being covetous.

Immanuel Frey

**Holy or Hollywood?** When the Moslems conquered Spain, they brought their religion with them, erecting a magnificent mosque at Cordova which contained a sacred relic, the left heel of the prophet Mohammed. This isn't the weird part.

To counter the left heel of Mohammed, Christians claimed to have discovered *the entire body* of the disciple James, whose bones arrived in a ghost ship guided by a swan, or by the Virgin Mary, or in a casket drawn across the sea by the prayers of the people of Spain.

Another tradition tells that James the Less never shaved or took a bath and spent so much time in prayer

that his knees became hard as camels' hoofs. Misguided men later used this wretched fable, among others, to justify monasticism.

Through the ages it seems that people have not been content with the simple facts of Scripture. Like barnacles on a ship, all kinds of myths and legends have encrusted the Sacred Record.

Today's so-called "religious" movies and television productions often do the same thing. They usually make for pretty good drama but plainly bad religion, adding cutsey scenes here and deleting key details there.

It simply is not honest to portray the story of David and omit David's Greater Son, Jesus, trifling with the story of salvation and ignoring salvation itself: "The blood of Jesus Christ His Son cleanseth us from all sin."

St. Paul had something like this in mind when he warned, "Shun profane and vain babblings." Scripture may not tell us all we would like to know, but it does tell us all we need to know for our temporal and eternal destiny.

John Parcher

**Another Tragic Error** On July 1 the U.S. Supreme Court ruled that a wife does not need to have the consent of her husband to have an abortion. In handing down this decision, the court added another tragic error to its record on the abortion issue.

We would hardly expect a secular court to feel itself bound by God's order as Christians feel themselves bound. Its law does not recognize either the authority or the wisdom of the Scripture directive, "Let the wives be subject to their own husbands in everything." Its code does not accept the declaration of Psalm 127: "Children are an heritage of the Lord." It is doubtful whether the court even fully recognizes the obligations of human love in marriage.

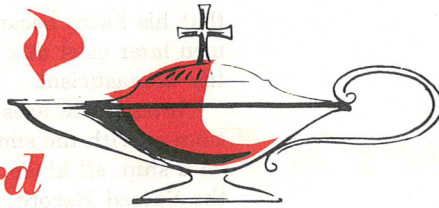
If the verdict of the Supreme Court, as a secular court, cannot be judged on the basis of God's Law, it cannot escape indictment at the bar of human reason and justice.

Marriage is the closest of partnerships, even to the extent of the partners becoming one flesh. Even as business partners a husband and a wife share both obligations and privileges. They hold property jointly; both of their signatures are affixed to deeds and mortgages and tax returns. Yet in one of the most important partnership "transactions" of marriage, the generation of children, the Supreme Court, in effect, nullifies that partnership by giving one party the sole power to act in determining whether a child shall live or die. The wife can dispose of a child without her husband's consent, even though the child belongs to both.

The Supreme Court decision undermines the concept of equal responsibility. If the wife's rights in the child before birth are greater than are those of her husband, should the father be held equally responsible for that child after it is born? If husband and wife share the responsibility for feeding and clothing their child, for protecting it, for pro-

(Turn to page 268)

## Studies in God's Word



### A Pastor Thanks God For His People's Growth

And ye became followers of us and of the Lord, having received the Word in much affliction with joy of the Holy Ghost so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves show of us what manner of entering in we had unto you and how you turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come (I Thess. 1:6-10).

"My, how you've grown!" Remember how some well-meaning aunt would look you over at a family gathering and then comment on your size? Meanwhile you'd stand there tongue-tied in embarrassment.

In the above verses Paul comments on the spiritual growth of the Thessalonian Christians. His words were not a source of embarrassment for them, but a prayer of thanksgiving to God. In his "Epistle of Earnest Expectation" Paul shows us how a *Pastor Thanks God for His People's Growth*.

#### From Imitators to Examples

Paul thanked God that the believers at Thessalonica had become imitators of him and of the Lord. By God's grace and through God's Word, they believed as Paul believed and walked as Paul walked. By imitating him, they were imitating the Lord who was Paul's pattern.

Paul had one area of imitation particularly in mind, their "receiving the

Word in much affliction with joy of the Holy Ghost." Their reception of God's Word had brought them hostility, yet they had joy. What men could do to them could not cancel the joy they had in Christ's pardon and peace. Such joy in affliction was not natural with them, but a work of the Spirit. As He worked in their hearts through the Word, He gave joy in spite of and even because of afflictions.

Those Christians were more than imitators of Paul and God. They had grown into examples for others. All Greece buzzed with talk about their powerful conversion and persistent faith. Prudence indicated that the Thessalonians be silent about God's Word lest they attract affliction. Faith dictated that they sound out His Word, sending it rolling like reverberating thunder around them. Boldly they defied danger and broadcast their faith for all to see and some to follow.

We need to imitate them. Not much affliction seems connected with receiving the Word these days. But that all depends on what we mean by receiving the Word and by affliction. If we mean having the Word become the main tenant in our hearts and the moving force in our lives, affliction will soon follow. Ask a Christian teen-ager who seeks to imitate his Lord in morals and manners today. He will soon tell you how being left out and behind hurts. Ask a Christian adult who seeks to follow his Lord at work and play. He will soon tell you how being derided and belittled can hurt. But they will also tell you how nothing can rob them of the joy which Christ brings.

We need to be patterns for others. For children, Christian parents are the first and best pattern of what Christ is. For neighbors, Christians

might be the only pattern of what it means to know Christ. Many have been won for Christ by the works seen in a Christian's life and by the Word heard from a Christian's lips.

Can our pastors thank God for our growth? If we are to be imitators of God and patterns for others, it can only come by the Spirit's power through the Word. So let that Word be preached as Paul did and let it be received as the Thessalonians did! Then growth will follow.

#### While Waiting Also Working

By God's grace, the Thessalonians had turned to the living and true God. In contrast to their former idols, the God of Paul's Gospel preaching was alive and real. In this true God they believed, but the best was yet to come! His Son Jesus was going to return from heaven. He, who had torn them free from the punishment of hell, was coming to usher them into eternal glory. This hope comforted them in the present and conditioned them for the future. Eagerly, yet patiently, they awaited His return. While waiting, they were also working. They served their Lord, laying their lives on His altar and using their lips to sound forth His Word. So they had grown through the Word.

The twentieth century has its share of idols, among them cold cash, passing power, and fleeting fame. The only security such idols offer is the peace of the cemetery and even that is no peace because of the wrath to come. We, by the same grace and Word of God which the Thessalonians experienced, know the living and true God. While others shrug aside their sins, we have His forgiveness. While others shudder in fear of His return, we wait with earnest expectation. While others bumble about, wasting their lives, we busy ourselves working for Him, telling our children, our neighbors, the souls across the globe about Him that they, too, be ready when He comes.

Those Thessalonian Christians have long since left the earthly scene, but their spiritual growth, for which Paul thanked God, can be repeated in our hearts and lives by the same Spirit through the Word.

Richard E. Lauersdorf

## *In the Refiner's Fire*

Scripture talks about God's people being tried "in the refiner's fire." That "fire" can consist of a variety of Christian crosses and trials — and sometimes the element of fire itself.

Early in the morning of May 20, 1976, neighbors spotted a glow in the brand-new chapel of Prince of Peace Ev. Lutheran Church in Salt Lake City, Utah. That glow, however, was not a reflection of the joy its members had displayed just a few days earlier on the day of dedication. Around midnight a fire had broken out in the chancel area of the newly dedicated chapel. The pastor of the church, Rev. William C. Goehring, had conducted a Sunday-school teachers' meeting in the building earlier in the evening. The meeting had concluded with an inspection of some newly donated altarware in the chancel area. Three hours later the same area was "like an inferno," according to Pastor Goehring. Damage was estimated at \$70,000. It would have been much higher if the blaze had continued unnoticed, since the intense heat had just begun to break out the windows when firemen arrived.

### **Cause Unknown**

The cause of the blaze is still unknown at the time of this writing. Insurance adjusters are continuing their investigation into possible electrical failure, although arson remains a strong alternative.

Prince of Peace Congregation had its beginnings in April, 1970, when District Missionary L. A. Tessmer of the Colorado Mission District held the first trial service in the Mormon country of Utah. Pastors of the Colorado Conference alternated in conducting weekly services for the small but enthusiastic nucleus. A more suitable arrangement was made in September, 1971, when the Colorado Mission District Mission Board assigned its newly called District mis-

sionary, Pastor Martin Scheele, to investigate further and care for the field in Salt Lake City. Under the new arrangement the group became a mission congregation of the Wisconsin Synod in the spring of 1972 and was formally organized shortly after that. Pastor Goehring has served since January, 1974.

For six long years the congregation worshiped in rented facilities. The Sunday morning routine, nothing new to most young mission congregations, involved setting up chairs, fixing up a table for the altar, setting the identifying sign of the congregation outside, and then taking everything down and storing it after worship and Sunday school.

After dedicating their new parsonage just about two years earlier, the congregation was understandably overjoyed when they started worshipping in their new chapel on the first Sunday in April, 1976. It was a happy day for the people and the pastor when they finally had their own facilities. With the addition of chancel furniture and other furnishings, they formally dedicated the church to the glory of God and rededicated themselves to His service on May 16, 1976.

The following Sunday it was a very subdued congregation that gathered, in rented quarters again, to hear the Word of God for comfort and strength in their time of need. As of that day they had not yet been allowed inside the building which had echoed their sounds of joy a short time earlier. They could not take inventory of their losses until the investigation was completed. But they knew that their long-awaited chancel furnishings were no longer beautiful, solid oak pieces, but only charred hulks. All of their hymnals were gone, as well as the service books and the pastor's gown. Their new electronic organ was rendered useless by temperatures estimated around 1400 degrees at the front of the church.

The carpet had been fried to a crisp. The thermostat was a pool of melted plastic on the floor after a fire so hot that wood bubbled and folding chairs were rigidly welded.

### **Response Amazing**

Although this is a congregation that has experienced loss, they know they have not been forsaken by their God, only tried in the refiner's fire. Following extensive news coverage by the local media, the congregation received offers from six churches to let them use their church facilities. A number of neighboring Mormon "wards" and "stakes" have volunteered to help with the cleanup. The congregation discovered that although they are about 300 miles distant from their nearest Wisconsin Synod neighbors the vast distances seem to vanish in times of Christian



Before the Fire

need. By the time they assembled for worship in a Pentecostal church on the first Sunday after the disaster (their confirmation Sunday), they had received an air-freight shipment of five dozen hymnals from congregations of the Arizona-California District, especially those in the greater

(Continued on next page)

Los Angeles area. They also received a check for a new pulpit gown and were informed that new service books had been ordered for them. Many offers of help and financial assistance have come from throughout the Synod. Additional assistance from the Church Extension Fund will be available, if needed. Through this tremendous outpouring of kindness, the congregation has come to know better the meaning of Christian compassion and concern.

A time of heartache has been turned into a further building of the kingdom of God within themselves.

Although both the local pastor and the dedication speaker, Pastor Martin Scheele of Two Rivers, Wisconsin, had commented in dedication sermons that the congregation was at the end of a construction era and at the beginning of the real work of building the kingdom of God, the Lord in His infinite wisdom has seen fit to further test this young congregation. And He has succeeded in further unifying and equipping these Christians for the real task that lies ahead. Mission work in Mormon country is anything but easy. But, having been tested in the refiner's

fire and further strengthened in the process, Prince of Peace Ev. Lutheran Church of Salt Lake City, Utah, will be equal to the tasks and opportunities.

Keep in your prayers this young mission congregation which has come to know a little bit better the meaning of the Apostle Peter's words, "that the trial of your faith, being much more precious than of gold that perisheth, *though it be tried with fire*, might be found unto praise and honor and glory at the appearing of Jesus Christ" (I Pet. 1:7).

D. L. Bode

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## JOIN LUTHERAN PIONEERS, Inc. IN GIVING THANKS

In the 200th year of our nation's history the Lutheran Pioneers, by God's grace, celebrates 25 years of history. Several thousand boys, their parents, and Lutheran Pioneer leaders from across the country will gather in the Milwaukee Auditorium on September 18, 1976, at 2 in the afternoon for a special Service of Thanks. President O. J. Naumann will preach the sermon, Pastor Ronald Uhlhorn, National Chaplain, will serve as liturgist, and Pastor Larry Zessin, Director of Special Projects, will read the Scriptures. A choir of students from Wisconsin Lutheran High School will be joined by organ, trumpets, and the voices of worshippers in hymns of thanks and praise to God. Following the service, Pastor David Ponath, Director of Public Relations, will host a fellowship hour, introducing many men and women and boys who have given their time and talents to the Lutheran Pioneer program.

Today, 5,000 boys are being guided by over 1,500 leaders in this Christ-centered program which is conducted by congregations in WELS and ELS. The boys in this skill-Scripture correlated program range in age from first grade through high school. As they camp, canoe, hike, work, and

play, they are learning to appreciate the wonders of God's creation and the goodness received from God's hand. In the Lutheran Pioneer program, skills are taught the boys so that they may safely enjoy these activities. Handicraft projects occupy hands which could otherwise be involved in the devil's business. As they learn to play and work together with other boys, they establish friendships with other Lutheran youth with whom they can worship and pray. What a great joy it is to see this happen! How filled with thanks to God is the parent's heart as active, healthy, often grubby little boys gather around a campfire in the evening and quietly, reverently listen to God's Word for the health of their souls! How filled with joy are the parents as they listen to these same boys talk to their God in prayer in the Savior's name and as they hear them raise their voices in song! For even though Lutheran Pioneers does not conduct or encourage classroom-type Bible study at its regular meetings, it does encourage regular devotions and prayer at each meeting. It does teach and guide the leaders to keep Christ and God's work before the boys in all the skills and crafts they learn. It does insist that the leaders be men

and women who demonstrate, in regular worship and in everyday living, love and faith for the Savior Jesus Christ. Lutheran Pioneers does encourage the pastors and teachers of a congregation to join in the program, to lead the devotions and the worship, and to use this program as a tool better to learn to know the youth whom they serve and to give the youth an opportunity to know them better.

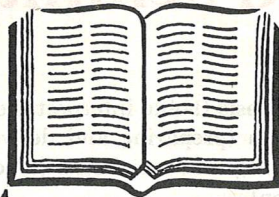
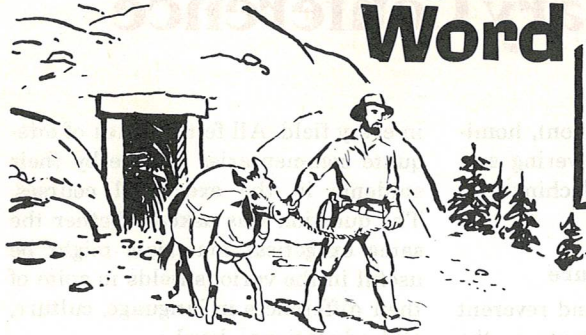
We thank God in this 25th year of Lutheran Pioneers that He has allowed our church, through this agency, to touch the lives and hearts of so many boys, many of them now pastors and teachers in our congregations and leaders in our churches and our communities. We thank God for all of the men and women who have given so much of their time and treasure and talent, from Mr. Bruce Thompson, the founder and still National Commander, to the newest Train Master in a congregation, that our boys might have this opportunity to grow and learn, in body and soul, in this Christ-centered program.

We invite all, near and far, to join in this Service of Thanks in Milwaukee on September 18. If you cannot be present, we ask that you remember to thank God in your private prayer and in your public worship on this special weekend for the blessings He has given to this program which helps us help our youth along the godly road to adulthood.

David M. Ponath

Director of Public Relations  
Lutheran Pioneers, Inc.

# Mining the Treasure of God's Word



## Leviticus 16

As we look back over the last two lessons, we see that we have found some nice nuggets in the ceremonial law, especially as we studied the tabernacle and the sacrifices. You may wish to review all this before you begin work today. We have just one part of the ceremonial law left to consider and you will find it a rich place to dig.

### Leviticus 16

First notice the instructions God gave to Aaron in verse 2. Which room in the tabernacle is being spoken of here? (See the lesson for July 25 and its diagram.) How often was the head priest allowed to come into this room? See Hebrews 9:7 for the answer. The first word in verse 3 (Thus) is very unusual, for it is saying, "This is that one time." (The Hebrew says, "Thus shall Aaron come into THE holy place.")

Now read verses 29-34. Verse 29 gives the particular day of the year when this great event was to take place (the 7th month of the Hebrew year would be about October for us). Read Leviticus 23:27,28 to find out the name that was given to this day (hi-lite or underline, and memorize — in Hebrew it is called *Yom Kippur*). Chapter 16:30a tells us why it was given this name (underline the whole verse, because this is the key verse). The last three words of verse 30a and the rest of the verse tell us exactly what this would accomplish for the people (hi-lite this part, for this is a real nugget). Now read verses 16 and 17 and 32-34, and note

which word in verse 30a is repeated many times (hi-lite this word wherever you find it in the chapter). Then look up this word in a dictionary. This is a difficult word. It is true that the head priest was making satisfaction for their sins, and that he was effecting a reconciliation between them and God by this satisfaction; but the Hebrew word really means "the priest shall make a covering for you" (see Ps. 32:1b). Keep this thought in mind as you dig along.

Verse 3 tells what the head priest was to do first; and verse 6 tells for whom this sin-offering was to be made. Note what he was to do with the blood of this sacrifice (verse 14; hi-lite the phrase beginning with "sprinkle"). Keep in mind what was kept in the ark (box) covered by the mercy seat (Exod. 35:21 — see lesson for July 25). By sprinkling the blood on the mercy seat, he was actually covering the broken Law underneath, or covering his sins (Ps. 32:1b). The effect of this, so far as he was concerned, is stated in verse 30b (note the words "before the Lord" — that is, he would be clean so far as God was concerned). Of course, this goat (lamb) and its blood were all symbolic. Read Isaiah 53:5; Hebrews 9:11-14; Ephesians 1:7; I Peter 1:2; I John 1:7; Revelation 1:5; 5:9, and 7:14.

### "Scapegoat"

Then note what the head priest was to do next (verses 5 and 8). The word translated as "scapegoat" is a very difficult word (Azazel), and

should no doubt be rendered "removal," as we shall see. Bear in mind for whom this sin-offering was to be made (verses 5 and 15a). Then note the three things the head priest was to do with this goat (verse 15). Reread the last paragraph, if necessary, so that you understand what he was really doing and accomplishing by all this (verse 30b), bearing in mind the symbolic meaning outlined there. This is a perfect example of the sin-offering, and what it accomplished, and what it pointed forward to.

Now mark carefully what the head priest was to do with the live goat (for removal), verse 21. This is another key verse. Hi-lite the first phrase, beginning with "lay his hands" to the word "goat"; and then the second phrase, beginning with "confess" to the word "sins." The next phrase (verse 21c), beginning with "he shall put" to the word "goat," indicates what he was actually doing by this strange action. Then note what was to be done with this goat (verse 21d — hi-lite from "shall send him" to "wilderness"). What, then, was this goat doing for the people? The answer is in verse 22a (underline or hi-lite and compare again what was said in the last paragraph on the meaning of Azazel). This is the clearest Biblical picture of "forgiveness," which means "removal" (Ps. 32:1a). Psalm 32:1 pictures the work of both these goats! And, of course, the second goat was also a beautiful symbol, or picture, of Jesus the coming Savior (see John 1:29 and Isa. 53:6 and 11).

There is one final thought that will not be as clear and obvious to us as it was to the people of Israel, who were shepherds, and who knew well how wild the wilderness outside Jerusalem was. What would happen to such a goat, which was led out into the wilderness and abandoned? For the answer, see John 10:12. And what, then, would happen to the sins of the people? Compare Psalm 103:12. This is the real meaning of this picture of forgiveness God gives us here — that our sins are really gone — forever! Isn't that a beautiful thought! That's why Leviticus 16 is one of the really great chapters in the Bible. It's filled with pure gold!

Julian G. Anderson

Prof. Armin W. Schuetze reports on

## Fourth World Seminary Conference

Plans to write necessary teaching materials for use in the seminary-training programs on the mission fields were given central attention at the Fourth World Seminary Conference.

### Participants

This conference met June 21-25, 1976, at Wisconsin Lutheran Seminary, Mequon, Wisconsin. Representatives from the Bible institutes and seminaries in the Synod's world mission fields were in attendance. Professors Ernst H. Wendland and Donald Fastenau from the Chelston Seminary in Africa together with Pastor Mark Wendland and Ernst R. Wendland represented the Lutheran Church of Central Africa. Japan was represented by Prof. H. Johne; Hong Kong by Pastor G. Schroeder; El Paso, Texas, by Prof. R. Eggert; and Medellin, Colombia, by Pastor E. Zimdars. Dr. Seth Erlandsson, who directs the work in Sweden at the theological center which goes by the name of Biblicum, represented the Lutheran Confessional Church in Sweden. In addition, four men who have accepted calls into the world fields were in attendance: Pastor G. Pieper, who will serve at El Paso; Pastor G. Kirschke, who was commissioned for Hong Kong on the Sunday after the conference; Seminary graduate Eric Hartzell, assigned to Mwembezi, Zambia; and Erich Reinhold, another graduate, called to Porto Alegre, Brazil, on an exploratory mission assignment. Joining the above were Pastor Edgar Hoenecke, the executive secretary of the Board for World Missions, representatives from the executive committees, members of the Mequon faculty, Synodical executives, and occasional visitors. On each of the five days the attendance numbered in the thirties.

The program for the conference called for an examination of the work done at the seminaries especially in

exegesis (Bible interpretation), homiletics (preparing and delivering sermons), and catechetics (teaching religion).

### Study of Scripture

"Thorough, intensive, and reverent study of the Holy Scriptures is the very heart of our Seminary training." Prof. Gerald Hoenecke of Mequon quoted these words from the Seminary catalog in his essay on "Basic Requirements for Courses in Exegesis." After establishing the importance for the pastor of being able to interpret the Bible properly, the essayist outlined the courses required both on the preseminary and the seminary level to attain this skill. This included study in the use of the original Biblical languages. The men who spoke for the seminaries in the world mission fields expressed the same concern for careful training in Biblical interpretation. They showed the problems encountered especially in the study of the original languages. While their use by the student was an ultimate goal, it was not yet possible

in every field. All felt the lack of adequate commentaries for use by their students in the exegetical courses. The question was asked whether the same exegetical materials might be useful in the various fields in spite of their differences in language, culture, and educational level.

### Preaching

On the second day Prof. I. Habeck, member of the Mequon faculty, read an essay on "Basic Requirements for Courses in Homiletics." The seven major sections of his essay discussed the homiletical student, text selection, text study, sermon outline, written sermon, memorization, and delivery. This was followed by an essay, "Sermon Forms Adapted to the Unlearned," by the veteran missionary from Africa, Prof. E. H. Wendland. By the "unlearned," he pointed out, are meant Christians who know the fundamentals of Christianity but who "are not 'sophisticated' in the sense that they have become acquainted with the ways of Western



Conference Participants



culture." Prof. Wendland asked the question: "Do these 'unlearned,' as we come to know them and work among them, require a *sermon form* which is basically quite different from that which we have become acquainted with in our Western culture?" His answer: "Speaking from our experience in Central Africa my answer is a resounding 'No!', with the added admonition, 'But keep it simple!'"

Four briefer presentations, under the general theme "Teaching Homiletics in our World Mission Fields," by men from Japan, El Paso, Colombia, and Hong Kong showed how each was attempting to train effective preachers in a different culture and sometimes in the face of language difficulties. There was complete unanimity in recognizing the importance of preaching and in showing concern for good preaching, faithful to the Word. Prof. Wendland concluded his essay by saying: "We don't need booming drums. We can get along without vested choirs. We eschew trancelike visions. We don't see any advantage in endless repetition. But we can't manage without the simple preaching of the Word!"

#### Catechetics

The subject of catechetics came before the conference in the evening session on the third day when Prof. M.

Albrecht of Mequon presented his paper on "The Importance and Method of Training Our Students — Catechetical Methods and Principles." This was followed by a discussion of the theme: "How Can We Improve Our Sunday-school Programs in Our World Mission Fields?" The education of children was felt to be one of the weak spots in our world mission program. Mentioned repeatedly as a problem was the lack of materials for the use of the children and for the training of Sunday-school teachers.

#### T.E.E.

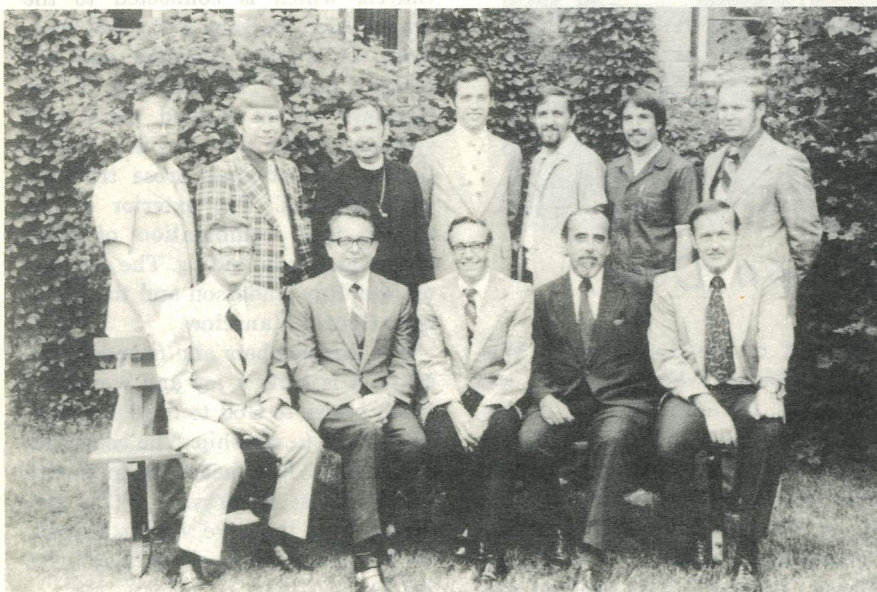
The greater part of the third day was devoted to evaluating T.E.E. (Theological Education by Extension). Four essays on this subject by men from four different fields, Professors E. H. Wendland, R. Eggert, and H. Johnne, and Pastor G. Schroeder. T.E.E., according to Prof. Eggert, "is basically an attempt to meet the leadership needs of the church which is not being met by the traditional methods and training programs now in effect. . . . This training is to be done without dislocating the student from his place of residence or disrupting his normal life and method of earning a living. The training is given by means of printed materials which afford the opportunity for self-study and self-teaching. This is combined with peri-

odic meetings with an instructor or tutor to discuss and review what should have been learned."

T.E.E. had its beginning in Latin America about 1962 in the Presbyterian Seminary in Guatemala. Prof. Eggert carefully traced its development and use in Latin America since that time. Prof. Wendland noted that our African field became interested in T.E.E. in late 1972. From experience in that field and from observation in other fields, he gave a summary evaluation which included the following points: T.E.E. cannot supplant the intensified training possible at an institution of learning such as our seminaries; it offers possibilities for finding men for the regular training program; it is possible only through the preparation of proper and adequate materials, specially designed for the purpose. He stated: "Without proper preparation T.E.E. must fail. It will then cause more confusion than ever. But, properly prepared, T.E.E. can serve side by side with the traditional pastoral-training system."

The papers and the discussion showed the healthy balance between haste to adopt new methods and programs and a traditionalism that believes methods that have long been in use to be unchangeable. Where Scripture gives freedom, as it does in these matters, various methods may be

(Continued on next page)



Missionaries and Professors of World Seminaries

#### Front Row:

Prof. Rupert Eggert, Mexico  
 Prof. Harold Johnne, Japan  
 Prof. Don. Fastenau, Zambia  
 Prof. E. H. Wendland, Zambia  
 Prof. E. Zimdars, Colombia

#### Back Row:

Prof. G. Schroeder, Hong Kong  
 Missionary G. Kirschke, Hong Kong  
 Missionary E. Reinhold, Brazil  
 Missionary E. Hartzell, Zambia  
 Missionary M. Wendland, Zambia  
 Prof. E. R. Wendland, Zambia  
 Missionary G. Pieper, Mexico

tested and the best of each retained. This was evident as the spirit in which T.E.E. was discussed and evaluated.

Several additional essays broadly related to the subjects that were the conference's chief concern were read. Prof. H. Vogel of Mequon presented one on "The Importance of Dogmatics to Serve Courses in Exegesis, Homiletics, and Catechetics," and Pastor E. Zimdars another on "Developing Courses in Systematic Theology on Various Levels in Our World Mission Theological Training Courses."

#### Faculty-Exchange Program

The conference heard two reports that were of special interest, since they dealt with programs that are intended as means of cooperation and helpful assistance on the part of the seminaries and the missionaries. Prof. C. Lawrenz of Mequon reported on the first faculty-exchange program, which was carried out at Chelston, Zambia, Africa. His report

on his three months in Africa and the response of the men from Africa showed the success of this exchange. Other seminaries asked when they would be in line on this program. Prof. E. H. Wendland reported on the first faculty consultation, held at Medellin between our Latin American men and Prof. Wendland in 1975. The success of this consultation is evident also from the desire expressed for similar consultations in other fields in the future.

To implement what was considered the important purpose of the conference, the preparation of materials, a number of committees were appointed in an early session. Their reports, discussed by the conference, resulted in important resolutions. Four men were appointed for two years as expeditors for literary work in the fields of O.T. studies, N.T. studies, homiletics, and catechetics. These men are to consult with the heads of the various seminaries to determine the format of works to be written and are to ask individuals to accept writing as-

signments. They together with other members of their faculties are to serve as an editorial board.

#### Manpower Needed

One factor that repeatedly entered into the discussions at the conference was the shortage of manpower. If pastors are to be trained in our world missions and to be trained well, if the needed materials are to be prepared for such training, then our mission fields must be staffed with an adequate number of men for this work. Our world fields must ask for the needed men without hesitation, and the Synod must provide them with due haste. There is much work, and the time may be short.

This was a good conference. It demonstrated the unity of purpose at all our seminaries. It is to be hoped that there will be tangible results in the preparation of materials for use in our world seminaries.

The Fifth World Seminary Conference was set for March 27-31, 1978, at El Paso, Texas.



### Dedication at Brown Deer

In its tenth anniversary year, on May 23, 1976, St. Mark of Brown Deer, Wisconsin, was privileged to dedicate to the glory of God its first permanent house of worship. Previous to this the congregation worshiped in its school building.

Preaching at the dedication service at 10:00 A.M. was Pastor A. Buenger of Kenosha, Wisconsin, who was

president of the Southeastern Wisconsin District when St. Mark was organized. He addressed the congregation on John 11:54: "Your Church, a Place of Vast Blessings." In the afternoon service the president of the Synod, Oscar J. Naumann, spoke on I Corinthians 1:23,24: "We Preach Christ Crucified." The resident pastor, George Rothe, served as liturgist.

St. Mark Congregation wishes to thank the members of the Wisconsin Synod who through their offerings to the Church Extension Fund made the financing of the building possible. Many hours of donated labor on the part of the members of the congregation also kept the cost down. The church, which is connected to the school, has a balcony and a full basement. It is fully carpeted and has padded pews. The majority of the windows are of faceted glass with symbols. Above the altar is a 12-foot lighted stained-glass cross trimmed with red oak. The exterior of the church is a combination of brick veneer and cedar siding. The contractor was Ray Anderson and the architect, Gerald Vanselow.

For the members and friends of St. Mark it is truly a joy and worthy of much praise to God to have a permanent place to worship. The congregation indeed has reason to join with the Psalmist in praying: "Oh, give thanks unto the Lord, for He is good; for His mercy endureth forever" (Ps. 107:1).

George Rothe

# Direct from the Districts

## Nebraska

### Expansion in Kansas City

On Sunday, May 16, 1976, Mt. Olive Ev. Lutheran Church of Overland Park, Kansas, joyously dedicated its new classroom addition. Pastor Gerhard Schapekahm of Tulsa, Oklahoma, used Acts 2:38-40 to remind the worshipers of the promises of God to the Early Christian Church and also of God's promises of salvation through Jesus Christ to us today. This promise, since it is also intended for future generations, points out the need for educational facilities.

The 33-foot by 62-foot addition has two classrooms and a principal's office on its main level. The ground level is a large open fellowship area divisible into Sunday-school rooms and usable later for Christian-day-school classrooms.

Mt. Olive presently numbers 146 communicants. There were 30 children enrolled in the school last year, taught by Miss Carole Ristow and Mr. Alan Draeger.

The congregation is very thankful to the Lord that it was able to build this addition without adding to its indebtedness. Through the generous gifts of its members, it was able to pay the entire cost of \$96,000 while maintaining all its other obligations. During the course of construction the congregation also reached interest subsidized status and looks forward to starting another mission in the Kansas City area. God's grace has been abundantly evident and the members rejoice at the opportunity to bring the saving message of Christ to souls lost in sin.

## Northern Wisconsin

### New Parsonage at Montello

The St. John's and Emmanuel Ev. Lutheran parish at Montello, Wisconsin, has erected a new parsonage to replace an old structure built in 1900. The new parsonage is built on the sloping edge of a wooded area which is owned by St. John's. The four-bedroom, tri-level home with

2,800 square feet of living area includes a pastor's office and a meeting room. A separate ground-level entrance leads to these rooms. There is also a basement which includes a fire-resistant storage room for church records.

Paul Kolander, pastor of the parish, writes: "May the words of Joshua which served as the text for the dedication be the motto of all who dwell in this home, 'As for me and my house, we will serve the Lord.'"

## Southeastern Wisconsin

### Sunday School Day at Indianapolis

Pentecost, June 6, 1976, was a special day in the history of Divine Savior Lutheran Church of Indianapolis, Indiana. On that day it was privileged to dedicate a 1,000-square-foot addition to its education wing. This brings the congregation's facility up to the maximum size allowed by the mission board code (Phase IIB). The CEF loan was held to less than \$20,000 by hiring the contractor for the previously existing facility. Generous contributions of time and money enabled the congregation to install the roof and do all the painting.

Because the addition will greatly help Divine Savior's program of

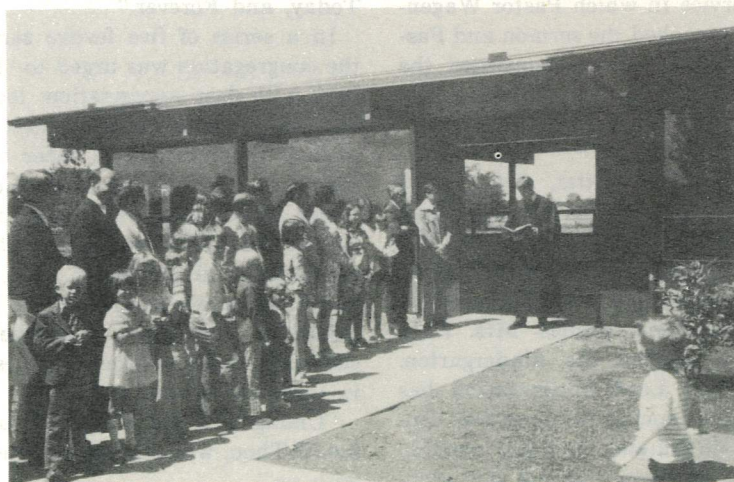
Christian education, which presently emphasizes the Sunday school, June 6 was called "Sunday School Day." At the morning service the Rev. Thomas Spiegelberg, first pastor of this mission congregation, emphasized the importance of Christian education. The theme for the service was "Grace Received is Grace to Share — From One Generation to Another." The special afternoon service gave the Rev. A.T. Kretzmann of Crete, Illinois, an opportunity to stress evangelism through the Sunday school. His theme was "Grace Received is Grace to Share — From One Household to Another."

Divine Savior was founded in 1969 and was the first of the six Wisconsin Synod congregations now in Indiana. Divine Savior is on the northeast side of Indianapolis. Pastor of the congregation is Paul J. Hartman.

## Texas

### Information on the Texas Mission District

The Texas Mission District, formerly called the Texas-New Mexico Conference, goes back over 10 years. It received Mission District status in 1971. The oldest congregations are Calvary of Dallas and Redeemer of Edna. These two congregations, the first to be established by WELS in Texas, are 300 miles apart. Presently over 800 miles separate the two congregations which are the most distant from each other, Shepherd of the Plains in Lubbock and Abiding Savior in Weslaco. There are a total of



Dedication at Indianapolis

16 congregations in the Texas Mission District, with a combined communicant membership of over 1,170.

#### Northwestern Lutheran Reporter

Serving as reporter for the Texas Mission District is Pastor William R. Gabb. A Milwaukee, Wisconsin, native, Pastor Gabb has been serving Abiding Word Congregation in Houston since 1970. He has been the co-editor of the *Lone Star Lutheran* since 1971. Presently he is also circuit pastor for Texas and a member of the Arizona-California District Stewardship Board and Board of General Support.

Pastor Gabb is married to the former Beth Schuetze. They have four children: Anne, Kim, Mark, and Steven. A 1967 graduate of Wisconsin Lutheran Seminary, he tutored at Northwestern College during the 1964-65 school year. Before coming to Texas, he served a dual parish at Columbus-Rising City, Nebraska.

#### Youth Retreat in July

The seventh annual Youth Retreat for the confirmed young people of the Texas congregations was held at Ft. Parker State Park, July 5-9, 1976. Under the direction of Pastor Myrl Wagenknecht of Ft. Worth, group activities of Bible study, softball, swimming, and volleyball filled the days of this short week. Five study sessions on I Corinthians 12, under the theme "We Are One in the Body of Christ," were developed by Pastor Gene Durfey of De Soto, Texas. Pastor Durfey also wrote a closing worship service in which Pastor Wagenknecht preached the sermon and Pastor Thomas Haar accompanied the hymn singing on the guitar.

#### Schools and Teachers

Mr. Gordon Vetter, formerly of Pompano Beach, Florida, will begin his duties as principal at Christ The Lord Congregation in Houston. Miss Connie Loeschen was assigned to teach the lower grades. Mrs. Ruth Glaeske teaches the kindergarten. Christ The Lord Congregation has been experiencing overcrowded conditions in Sunday morning worship services. To help alleviate this problem, two Sunday morning services

were inaugurated on the first Sunday in August.

Upon graduation from Dr. Martin Luther College, Mr. James Moeller was assigned to be the principal at Abiding Word Lutheran School, Houston. He was installed on August 8. He will teach 25 pupils in grades 1-6. The former teacher, Miss Christine Troge, has accepted a call to teach organ and piano at DMLC. Mrs. Bernice Spitzenberger, a member at Abiding Word, teaches the kindergarten.

St. Mark Congregation, Duncanville, Texas, is starting a Christian day school this fall. Miss Karen Hasley, formerly of St. Philip's in Milwaukee, will be the first teacher.

Holy Word Lutheran School in Austin also received a new teacher. Miss Louise Riek accepted the call to teach grades 1-8.

Presently six of the 16 congregations in Texas operate Christian day schools. Plans are being made to open a seventh school next year.

#### Western Wisconsin

##### Fiftieth at Eastside, Madison

With the nation observing its Bicentennial and the Synod its Grace 125, Eastside Ev. Lutheran Church of Madison, Wisconsin, felt almost out of step to observe a mere Fiftieth Anniversary. But the Grace of God must be examined in smaller portions and at opportune intervals to be properly appreciated. The Anniversary Committee of the Congregation selected as the theme Hebrews 13:8, "Jesus Christ the Same, Yesterday, Today, and Forever."

In a series of five festive services the congregation was urged to "Look back with deep appreciation; look to the present with hearty praise; and look to the future with sober confidence in Jesus Christ, their Lord." These services began with worship on the actual anniversary date of the congregation in February, 1976, and concluded on the anniversary of relocation in June, 1976. May the unchanging Christ continue to bless us in these changing times!

"Change and decay in all around I see, O Thou, who changest not, abide with us."

Karl G. Bast

#### Editorials (continued)

viding it with an education, should the issue of that child's life or death rest solely in the hands of one biological parent — even if the lamentable 1973 decision of the Supreme Court were correct?

The court's new ruling further weakens the foundation of society. It makes the propagation of children subordinate to the convenience and comfort of the individual. It sets aside the obligation of one generation to the next in favor of self-centered personhood. Its stress on individual rights in this recent abortion ruling is another blow to the bond that holds marriages together and unifies society.

The Supreme Court appears to have sacrificed logic and morality on the altar of the "rights" of the individual, and fundamental law to degenerating social patterns.

Carleton Toppe

#### With the Lord

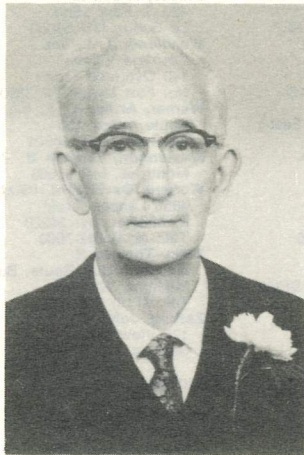
##### Pastor Adolph E. Schumann 1891 - 1976

As he himself frequently remarked, the Rev. Adolph Edmund Schumann began his life with Salem and ended his life with Salem. He was baptized and confirmed at Salem Ev. Lutheran Church at Lowell, Wisconsin, and ended his years as a member of Salem Lutheran Church, Wausau, Wisconsin.

Pastor Schumann was born on December 20, 1891, at Lowell, Wisconsin, the son of Mr. William Schumann and his wife Anna, nee Riske. Prior to studying for the holy ministry, he taught for several years in a one-room school near Lowell. He received his formal theological training in Concordia Theological Seminary, Springfield, Illinois, graduating in 1918.

His first call into the ministry led him to Myrna, Nebraska, to the first of three congregations he was to serve in that state. During his ministry in Myrna, he was united in marriage with Bianka, nee Stengel, at Norfolk, Nebraska, on August 24, 1919.

In 1922 he accepted the call extended by St. John's Lutheran Church, Firth, Nebraska, and in 1928 moved to Garrison, Nebraska. There he more than doubled his years of



Adolph E. Schumann

service in Nebraska churches, serving that pastorate during the great depression until 1939. At that time the Lord directed Pastor Schumann to what he called "little Globe on the big globe" in Wisconsin. The pastorate of Immanuel Lutheran Church at Globe lasted 18 years, followed in 1957 with service at Grace Lutheran Church, rural Wausau. It is there that he concluded his 51 years in the public ministry with retirement in 1969 at the age of 77. As an active lay member of Salem Lutheran Church, Wausau, he delivered an occasional sermon and served for a year on the Stewardship Board.

Prior to his call to the Church Triumphant on February 4, 1976, his wife's health necessitated her admission to a Wausau nursing home where she still resides. His daily visits with his wife were abruptly terminated by a heart attack, though his health had permitted him to attend services the last Sunday of his life. He was granted an earthly life of 84 years, 1 month, and 15 days.

The funeral service was conducted by the undersigned on February 6 at Salem in Wausau. The committal at Norfolk, Nebraska, two days later was in charge of Pastor Milton F. Weishahn.

The funeral sermon, based on Philippians 3:20 and 21, described Pastor Schumann's 51-year ministry as an "Earthly Conversation with Heav-

enly Consecration," in expectation of the Savior, and in expectation of eternal glory. As by God's grace the deceased had been brought to faith, so by God's grace he was both privileged and strengthened to proclaim that saving faith to the souls entrusted to his care. That faith will also temper the sorrow of those who have been deprived of their loved one.

Pastor Weishahn comforted the survivors on the basis of John 6:40 in a private service prior to the burial in the New Lutheran Cemetery at Norfolk.

Besides his wife, Pastor Schumann is survived by his daughters, Delores of Marshfield, Hildegard (Mrs. Richard Borchers) of Wittenberg, and Natalia of Wausau, along with a sister, two brothers, and three grandchildren.

"Thanks be to God which giveth us the victory through our Lord Jesus Christ!"

Roy G. Hoenecke

#### Teacher Edward Bradtke 1899 - 1976

After a long illness Teacher Edward Bradtke fell asleep in the Lord Jesus on June 24, 1976. He had been hospitalized at St. Mary's Hospital in Rochester, Minnesota. He reached the age of 76 years, 10 months, and 16 days.

Edward Theodore Bradtke, the son of Edward and Johanna Bradtke, was born on August 8, 1899, in Lake Benton, Minnesota. On July 15, 1923, he was united in holy wedlock with Margaret Beisel in Zion Lutheran Church, Canistota, South Dakota.

Teacher Bradtke began his preparation as a Christian-day-school teacher by attending Dr. Martin Luther Academy in New Ulm, Minnesota. In 1921 he graduated from Dr. Martin Luther College in New Ulm, and received his first call as the principal of Bethany Lutheran School, Hustisford, Wisconsin. In 1924 he accepted the call as principal of David's Star Lutheran School, Jackson, Wisconsin, where he fed the lambs of Christ for 18 years. Thereupon he served as the principal of various Christian day schools in Wisconsin,

Minnesota, Missouri, Michigan, and Ohio. In 1967 he accepted the call as practice teaching supervisor on the faculty of Dr. Martin Luther College. He retired in 1969.



Edward T. Bradtke

In January, 1974, he and his wife moved to Florissant, Missouri, where they resided until his death. He was a member of Redeemer Lutheran Church of North St. Louis County, Missouri.

Funeral services were held at David's Star Lutheran Church, Jackson, Wisconsin. Pastor Christoph Weigel was liturgist, and Pastor Peter Berg directed words of comfort to the family based on the great words of Christian assurance written in Romans 8:31-34.

Teacher Bradtke's parents, one brother, and one sister preceded him in death. He leaves to mourn: his wife; three sons, Rev. Martin Bradtke of Lomira, Wisconsin, Edward R. Bradtke and Robert Bradtke of Florissant, Missouri; seven grandchildren, and other relatives and friends.

Peter Berg

#### APPOINTMENT

Mr. James A. Wade, a member of Trinity Evangelical Lutheran Church, Watertown, Wisconsin, has been appointed a member of the Synod's Board for Parish Education. Mr. Wade was appointed to fill the vacancy caused by the resignation of Dr. Alfred Schoennauer.  
Oscar J. Naumann, President

#### APPOINTMENT

Mr. Duane Kuehl, a member of St. Mark's Evangelical Lutheran Church, Brown Deer, Wisconsin, has been appointed a member of the Northwestern Publishing House Board of Directors. Mr. Kuehl was appointed to fill the vacancy caused by the resignation of Mr. John Metzger.

Oscar J. Naumann, President

## SYNODICAL SCHOOL OPENINGS

### Wisconsin Lutheran Seminary Mequon, Wisconsin

Monday, September 13: Dormitory opens.  
Tuesday, September 14: Opening service at  
10:00 a.m.

### Northwestern College Watertown, Wisconsin

Monday, August 23: Orientation of new stu-  
dents.  
Tuesday, August 24: Opening service at 1:30  
p.m. in the music auditorium.

### Dr. Martin Luther College New Ulm, Minnesota

Friday, September 10: Freshman registration at  
Luther Memorial Union, 1:00-4:30 p.m. —  
Faculty welcome luncheon for all new stu-  
dents and their parents at Luther Memorial  
Gymnasium, 6:00 p.m.  
Saturday, September 11: Sophomore registra-  
tion, 9:30-11:30 a.m. — Junior registration,  
2:00-4:00 p.m.  
Sunday, September 12: Senior registration,  
2:00-4:00 p.m. : Opening service in Chapel-  
Auditorium, 7:30 p.m.

### Michigan Lutheran Seminary Saginaw, Michigan

Sunday, August 29: Registration of students.  
Monday, August 30: Registration of students. —  
Opening service at 1:30 p.m.

### Northwestern Lutheran Academy Mobridge, South Dakota

Friday, August 20: Registration. — Opening  
service at 1:30 p.m.

### Martin Luther Academy New Ulm, Minnesota

Tuesday, September 7: Registration for all stu-  
dents, 8:00-11:30 a.m. and 1:30-4:00 p.m. —  
Orientation for all new students on Tuesday  
evening.  
Wednesday, September 8: Opening service at  
8:30 a.m.

### Northwestern Preparatory School Watertown, Wisconsin

Monday, August 23: Orientation of new stu-  
dents.  
Tuesday, August 24: Opening service in the  
music auditorium at 1:30 p.m.

**CHAPLAIN E. C. RENZ**  
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APO NY 09185

### SUPERVISOR NEEDED

The East Fork Lutheran Mission is in need of  
a supervisor for a boys' dormitory. The position,  
which is 12-month, includes part-time main-  
tenance work. Living quarters and the Synod's  
hospitalization plan are included. If interested,  
contact Mr. James R. Opitz, Box 128, East Fork  
Lutheran Mission, East Fork, Arizona 85941, or  
call (602) 338-4455.

### WISCONSIN LUTHERAN COLLEGE

Wisconsin Lutheran College will begin its fall  
schedule on Monday, August 30, 1976. Regis-  
trations will be taken between the hours of 8:30  
a.m. and 4:30 p.m. The opening service will be-  
gin at 7:30 p.m. Classes begin on August 31.  
For information contact: Gary J. Greenfield,  
President, Wisconsin Lutheran College, 407 N.  
Glenview Ave., Milwaukee, Wis. 53213; Tel.:  
(414) 774-8620.

## CHANGES OF ADDRESS

(Submitted through the District Presidents)

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**Meier, Timothy A.**  
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**Ristow, August K., Jr.**  
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Manitowoc, WI 54220  
Tel.: (414) 682-7600

**Zahn, Thomas R.**  
Goodrich Star Route, Box 79  
Medford, WI 54451  
Tel.: (715) 748-4552

**Zarling, John W.**  
170 View Drive  
Sedona, AZ 86336

### Teachers:

**Buege, James**  
Route 1 Box 260  
Woodruff, WI 54568

**Cole, Wayne A.**  
Box 66  
Cibecue, AZ 85901  
Tel.: (602) 338-4376

**Korth, Jeffrey**  
148 Hyland St.  
Hartland, WI 53029

**Radichel, Jerald E.**  
Route 2  
Greenleaf, WI 54126

**Schmidt, Ronald**  
5665 St. Joseph Ave.  
Stevensville, MI 49127

**Wiegmann, Robert**  
2535 W. Oakwood Rd.  
Oak Creek, WI 53154

## ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

### Pastors:

#### Ordained and Installed

**Bartelt, Randall J.**, as pastor of the New Mission,  
Charleston, South Carolina, on July 11, 1976, by J.L.  
Vogt (S.At.).

**Buschaw, Robert D.**, as pastor of Good Shepherd,  
Cedar Rapids, Iowa, on July 4, 1976, by M. Petermann  
(Minn.).

**Cloute, James T., Jr.**, as pastor of Redeemer, Pierre,  
South Dakota, on July 11, 1976, by A.P.C. Kell (Dak-  
Mont.).

**Griep, Gary A.**, as pastor of Calvary Lutheran, Glen-  
wood, and of St. Paul's, Alexandria, Minnesota, on  
July 18, 1976, by M. Lopahs (Minn.).

**Gorseger, James A.**, as pastor of St. Paul, R. 1,  
Hortonville, Wisconsin, on July 11, 1976, by F.  
Heidemann, and of Trinity, Rt. 2, Appleton, Wiscon-  
sin, on July 11, 1976, by D. Zweig (N. Wis.).

**Jones, Ralph L.**, as pastor of Trinity, Merrill, Wisconsin,  
on July 11, 1976, by E. Kock (W. Wis.).

**Kolosovsky, Daniel J.**, as pastor of St. Paul's, Platte-  
ville, Wisconsin, on July 11, 1976, by R. Hillemann  
(W. Wis.).

**Kratz, Kenneth R.**, as pastor of Mt. Olive, Monroe, Wis-  
consin, on July 18, 1976, by C. Mischke (W. Wis.).

**Kruschel, Peter H.**, as pastor of Grace, Milwaukee, Wis-  
consin, on June 27, 1976, by H. Kruschel (SEW).

**Kuznicki, Randall L.**, as pastor of Cross Lutheran,  
Charles City, Iowa, on July 11, 1976, by D. Hochmuth  
(Minn.).

**May, John L.W.**, as pastor of Zion Lutheran, Almena,  
and of Grace, Clear Lake, Wisconsin, on July 18,  
1976, by F. Tabbert (Minn.).

**McWaters, Jerome D.**, as pastor of Prince of Peace,  
Thousand Oaks, California, on July 11, 1976, by H.  
John (Ariz.-Calif.).

**Meier, Timothy A.**, as pastor of Messiah, Shiocton, Wis-  
consin, on July 11, 1976, by F. Heidemann (N. Wis.).

**Miller, Dallas C.**, as pastor of St. Paul's, Morris,  
Minnesota, on July 11, 1976, by R. Reimers (Minn.).

**Neumann, William R.**, as pastor of Faith, Elizabeth, Illi-  
nois, and of Prince of Peace, Dubuque, Iowa, on July  
4, 1976, by W. Russow (W. Wis.).

**Noffsinger, Earl W.**, as pastor of Faith, Prior Lake,  
Minnesota, on July 11, 1976, by A. Lindholm (Minn.).

**Rahn, Kenneth D.**, as pastor of St. Mark's and  
Immanuel, rural Watertown, Wisconsin, on July 11,  
1976, by E. Lindemann (W. Wis.).

**Ristow, August K., Jr.**, as pastor of St. John's, Brewster,  
Nebraska, on June 27, 1976, by H. Kesting (Nebr.).

**Schleicher, Richard H.**, as pastor of Our Shepherd  
Lutheran, Merrillville, Indiana, on July 18, 1976, by F.  
Werner (SEW).

**Seelow, James P.**, as pastor of St. Paul's, Mayville,,  
Michigan, on July 25, 1976, by O. Maasch (Mich.).

**Westendorf, Thomas B.**, as pastor of Trinity, Buffalo,  
and of St. Paul's, Montrose, Minnesota, on July 11,  
1976, by T. Frey (Minn.).

**Wiedmann, Lynn E.**, as pastor of Prince of Peace,  
Howell, Michigan, on July 18, 1976, by R. Hennig  
(Mich.).

**Zahn, Thomas R.**, as pastor of St. Andrew, rural  
Medford, and of St. Peter, Rib Lake, Wisconsin, on  
July 11, 1976, by H. Vogel (W. Wis.).

**Zarling, John W.**, as pastor of Shepherd of the Verde  
Valley, Sedona, Arizona, on July 11, 1976, by W.  
Zarling (Ariz.-Calif.).

#### Installed

**Bruss, Wesley G.**, as pastor of Faith, Wayne, and of  
Trinity, Hoskins, Nebraska, on June 27, 1976, by R.  
Beckmann (Nebr.).

**Engelbrecht, Douglas J.**, as associate pastor of Trinity,  
Neenah, Wisconsin, on July 11, 1976, by G. Schaefer  
(N. Wis.).

**Schroeder, John P.**, as pastor of Trinity, Caledonia,  
Wisconsin, on July 11, 1976, by A. Schroeder (SEW).

**Stuebs, Arden R.**, as pastor of Grace, Le Sueur,  
Minnesota, on July 11, 1976, by P. Stuebs (Minn.).

#### Teachers:

**Buege, James**, as teacher at Trinity, R.2, Minocqua,  
Wisconsin, on July 10, 1976, by E. Kock (N. Wis.).

**Cole, Wayne A.**, as teacher at Gethsemane, Cibecue,  
Arizona, on July 4, 1976, by R. Pagels (Ariz.-Calif.).

**Hahn, Gerald L.**, as teacher at Prince of Peace, Howell,  
Michigan, on July 11, 1976, by R. Hennig (Mich.).

**Radichel, Jerald E.**, as teacher at Zion, R.2, Greenleaf,  
Wisconsin, on July 4, 1976, by W. Loescher (N. Wis.).

**Schmidt, Ronald**, as teacher at St. Paul's, Stevensville,  
Michigan, on August 22, 1976, by H. Kuske (Mich.).

## 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 our

WELS MEMBERSHIP CONSERVATION  
3512 W. North Ave., Milwaukee, Wis. 53208  
Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alabama	Mobile Montgomery*
Alaska	Eagle River/Wassila
Arizona	Northwest Tucson Paradise Valley* S. Tempe* Verde Valley*
Arkansas	Little Rock*
California	East Anaheim Modesto* Petaluma Placer County* Sacramento Boulder*
Colorado	Greeley
Florida	Clearwater Daytona Beach* Engelwood Sarasota*
Illinois	Belleville* Springfield West Chicago Westmont
Indiana	LaFayette* Merrillville S. Fort Wayne*
Iowa	Burlington Dubuque Shenandoah*
Michigan	Fenton* Gaylord Grand Ledge Port Huron Washington Cambridge Eden Prairie* Lakeville Northfield* Owatonna Rochester*
Minnesota	North Kansas City Fremont* Scottsbluff*
Missouri	Reno
Nebraska	Nashua Las Alamos Las Cruces* Long Island Syracuse Charlotte* Ashland*
Nevada	S.E. Columbus
New Hampshire	Tillamook County*
New Mexico	Altoona Glenshaw (N. Pittsburgh) Harrisburg* Lehigh Valley
New York	Charleston Mitchell Beaumont* Lubbock Wichita Falls* Pullman Beckley* Antigo* Germantown* Holmen-Galesville* Hudson Middleton Plymouth* Prairie du Chien (Preaching Station)
North Carolina	
Ohio	
Oregon	
Pennsylvania	
South Carolina	
South Dakota	
Texas	
Washington	
West Virginia	
Wisconsin	
Alberta	Edmonton*
British Columbia	Vancouver*
Ontario	Pembroke*

\*Denotes exploratory services.

## EXPLORATORY

### BOULDER, COLORADO

WELS exploratory services in Boulder are held at 6:00 each Sunday evening at the Howe Mortuary Chapel, corner of Spruce and 11th near the center of Boulder. Anyone interested should contact Pastor Walter Westphal, 1217 17th Avenue, Longmont, Colorado 80501; Tel. (303) 776-5528.

### CHARLOTTE, NORTH CAROLINA

Exploratory services are being held at 4:30 p.m. Sundays in the Mutual Savings and Loan Assoc. Bldg. (Cotswold) at 4517 Randolph Rd., Charlotte, North Carolina. For information call Mr. Fred Kuekes at (704) 364-9402. Please submit names to Pastor Paul Schmiede, 6512 Brookhollow Dr., Raleigh, North Carolina 27609, phone: (919) 872-7640.

### BECKLEY, WEST VIRGINIA

Exploratory services are now being held in the Rural Acres Garden Club building at 512 Rural Acres Drive in Beckley, West Virginia, on the second and fourth Sundays of the month. The time for these services is 7:00 p.m. Please send names to Pastor Daniel Koeplin, 11984 Wincanton Drive, Cincinnati, Ohio 45231; or contact Mr. Duane Anderson in Beckley — phone: (304) 252-0165.

### MODESTO, CALIFORNIA

Exploratory services are now being conducted in Modesto by Pastor Hugo Warnke at 10:30 a.m. at the YMCA chapel, 2700 McHenry Street. Send Merced and Castle AFB references to Pastor Warnke at 3313 Sherwood Dr. No. 2 Modesto, California, or call (209) 527-0563.

### SCOTTSBLUFF, NEBRASKA

Exploratory services are being held at the Scottsbluff Inn in Scottsbluff, Nebraska, at Highway 26 and 21st Avenue at 9:00 a.m. every Sunday. Sunday school is at 10:00 a.m. The services are conducted by the Nebraska District Missionary, Pastor A. L. Schmeling, whose address is 2917 Park Lane Road, Scottsbluff, Nebraska 69361.

## NAMES REQUESTED

### KNOXVILLE, TENNESSEE

Please forward names of WELS people and prospects living in the Knoxville, Tennessee, area to Mr. and Mrs. Michael Burke, 105 Edinboro Lane, B-22, Oak Ridge, Tennessee 37830, or to Pastor John Guse, 429 Shag Bark Trail, Lexington, South Carolina 29072.

### IMLAY CITY, MICHIGAN

The Michigan District Mission Board is considering the above area for a possible mission. Anyone knowing of persons living in the area (Imlay City, Lapeer, Capac, Almont) is asked to send their names to Pastor Robert Diener, PO Box 316, North Branch, Michigan 48461.

## TIME AND PLACE

### ALTOONA, PENNSYLVANIA

Our Savior Lutheran Church of Altoona, Pennsylvania, is worshipping in the War Governor's Suite of the Penn Alto Hotel, 13th Ave. and 12th St. downtown. Sunday school and Bible class are at 9:30, worship service at 10:45. Please send names and direct requests for information to Pastor Matthew Zehms, 106 Ruskin Dr., Altoona, Pennsylvania 16602.

### TOMAHAWK, WISCONSIN

Visitors to Wisconsin's Northwoods, please note: Redeemer Ev. Lutheran Church (the WELS mission in Tomahawk) will begin a new schedule of services effective September 12, 1976 (the Sunday after Labor Day). Sunday worship services will be held at 8:00 a.m. and 10:30 a.m.

## CLEARWATER, FLORIDA

Christ the Lord, our mission church in Clearwater, Florida, is now worshipping at the Holiday Inn on Highways 19 and 60. Worship services begin at 9:30, followed by Sunday school and Bible class at 10:30 a.m.

## CLIFTON PARK, NEW YORK

King of Kings Lutheran Church, formerly of Schenectady, New York, now has a new address. It is Crescent Road, Clifton Park, New York 12065. Pastor of the congregation is the Rev. Erich Waldek, 37 Onderdonk Rd., Scotia, New York 12301 (Phone 518-399-3046).

## REQUEST

One of our Synod's newest Florida missions, at Clearwater, is in need of a used Communion set. If any congregation has one to spare, please contact the vacancy pastor: Rev. Harold E. Warnke, 11201 80 Ave. N., Apt. 210, Seminole, Florida 33542.

## REQUEST

Rock of Ages Ev. Lutheran Church, our WELS mission in Kansas City North, Missouri, is looking for a number of the 2-volume sets by F. Rupprecht, "Bible History References." The mission is also in need of a set of Communion ware. Please contact: Pastor Paul S. Soukup, 9530 Perry Lane, Overland Park, Kansas 66212.

## CALENDAR OF CONFERENCES

### MINNESOTA

#### ST. CROIX PASTORAL CONFERENCE

**Date:** Sept. 14, 1976; Communion service at 9:00 a.m.  
**Place:** Brooklyn Lutheran, Minneapolis, Minnesota (W. Dorn, host pastor).  
**Preacher:** J. Willitz (J. Zeitler, alternate).  
**Agenda:** An Exegetical Study of Revelation 21:9 — 22:5; W. Kirchner; What Constitutes Desertion in Marriage; R. Schumann.

D. Buch, Secretary

### NORTHERN WISCONSIN

#### RHINELANDER PASTORAL CONFERENCE

**Date:** September 13, 1976; Communion service at 9:00 a.m.  
**Place:** St. Paul, Hurley, Wisconsin; W. Hoepner, host pastor.  
**Preacher:** Representative of WLCFS.  
**Agenda:** WLCFS Report; Exegesis of Mark 1:1 ff.; D. Fleming.

C. J. Siegler, Secretary

### SOUTHEASTERN WISCONSIN

#### DODGE-WASHINGTON PASTORAL CONFERENCE

**Date:** September 14, 1976; 9:00 a.m. Communion service.  
**Place:** Good Shepherd, West Bend, Wisconsin; L. Pautz, host pastor.  
**Preacher:** E. Schewe (L. Pautz, alternate).  
**Agenda:** Exegesis of I Timothy 4:6-16; N. Retzlaff; Malicious Desertion, What Is All Concluded? M. Bradtke.

A. Zenker, Secretary

#### CHICAGO-SOUTHERN JOINT PASTORAL CONFERENCE

**Date:** Sept. 14, 1976  
**Place:** Faith Ev. Lutheran Church, 3215 W. Judson Rd., Kokomo, Indiana; P. Prange, host pastor.  
**Preacher:** A. Buenger, Ephesians 1 (alternate: A. Capek, Ephesians 2).  
**Agenda:** Exegesis of II Peter 1: 1. Nolte (alternate: II Peter 2: R. Pasbrig); An Evaluation of the Proposed Revision of the Enchiridion: R. Pope. (Please bring along your copy of the December, 1975, *Lutheran Educator*.)

R. W. Pasbrig, Secretary

## NOTICE

Upon the recommendation of the Minnesota District Commission of Review, Daniel Zimmermann is herewith declared ineligible for a call in the Wisconsin Evangelical Lutheran Synod.  
G. A. Horn, President,  
Minnesota District

# Treasurer's Report

## PREBUDGET SUBSCRIPTION PERFORMANCE

Six months ended June 30, 1976

	Subscription Amount for 1976	6/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California .....	\$ 351,776	\$ 175,888	\$ 188,565	107.2
Dakota-Montana .....	218,873	109,436	103,463	94.5
Michigan .....	1,115,796	557,898	501,592	89.9
Minnesota .....	1,177,243	588,622	638,941	108.5
Nebraska .....	221,420	110,710	104,497	94.4
Northern Wisconsin .....	1,247,301	623,650	614,433	98.5
Pacific-Northwest .....	99,040	49,520	53,496	108.0
Southeastern Wisconsin .....	1,542,708	771,354	715,891	92.8
Western Wisconsin .....	1,465,523	732,762	675,011	92.1
South-Atlantic .....	71,860	35,930	41,675	116.0
Total — 1976 .....	\$7,511,540	\$3,755,770	\$3,637,564	96.9
Total — 1975 .....	\$7,042,363	\$3,521,182	\$3,328,872	94.5

## CURRENT BUDGETARY FUND

### Statement of Income and Expenditures

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

	Twelve months ended June 30		Increase or Decrease*	
	1976	1975	Amount	Per Cent
<b>Income</b>				
Prebudget Subscription Offerings .....	\$7,390,505	\$6,859,434	\$531,071	7.7
Pension Plan Contributions .....	82,439	83,776	1,337*	1.6*
Gifts and Memorials .....	131,540	229,536	97,996*	42.7*
Bequests .....	113,617	—	113,617	—
Earnings from Fox Estate .....	41,997	98,334	56,337*	57.3*
Other Income .....	13,169	15,403	2,234*	14.5*
Transfers from Other Funds .....	95,208	52,245	42,963	82.2
Total Income .....	\$7,868,475	\$7,338,728	\$529,747	7.2
<b>Expenditures</b>				
Worker-Training — Expenses .....	\$4,469,199	\$4,233,181	\$236,018	5.6
Worker-Training — Income .....	1,903,470	1,688,196	215,274	12.8
Worker-Training — Net .....	\$2,565,729	\$2,544,985	\$20,744	0.8
Home Missions .....	1,498,307	1,366,118	132,189	9.7
World Missions .....	1,221,671	1,205,427	16,244	1.3
Benevolences .....	943,014	857,979	85,035	9.9
Administration and Services .....	715,918	573,972	141,946	24.7
Total Operations .....	\$6,944,639	\$6,548,481	\$396,158	6.0
Appropriations — Building Funds .....	200,000	187,000	13,000	7.0
Appropriations — CEF Program .....	550,000	824,395	274,395*	33.3*
Total Expenditures .....	\$7,694,639	\$7,559,876	\$134,763	1.8
Operating Gain/Deficit** .....	\$ 173,836	\$ 221,148**		

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

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

For the month of:	Cutoff Date:
August	September 7
September	October 7
October	November 5
November	December 7

## CALL FOR NOMINATIONS

### Northwestern Publishing House

The Board of Directors of Northwestern Publishing House has authorized the calling of an additional Associate Editor and requests the members of the Synod to nominate men qualified for this position.

Nominees should be theologically trained with some experience in the parish or teaching ministry which would indicate mature theological judgment. Competence in the field of English, both literature and grammar, is required in order to exercise literary taste and dis-

crimination. Evaluating manuscripts ranging from theological works to children's literature as well as audio-visual scripts and writing clear, contemporary English will be important parts of the work.

Please supply pertinent information and qualifications of the nominee. All nominations should be in the hands of the secretary of the NPH Board by August 31, 1976.

Mr. H. P. Gieschen, Secretary  
Northwestern Publishing House  
3624 West North Avenue  
Milwaukee, Wisconsin 53208

## DMLC Choir Records

The following recordings of the College Choir concert tours are available postpaid for the prices indicated: 1976, \$5.25; 1975 and 1974, \$4.50; 1972 and 1967, stereo, \$3.00; 1967, 1966, 1965, 1963, 1961, 1959, all monaural, \$2.00. Order from Prof. Meilahn Zahn, Dr. Martin Luther College, New Ulm, Minnesota 56073.

## FOR YOUR LADIES GROUP

A set of 40 slides, with a written commentary on the Wisconsin Lutheran Seminary Auxiliary is now ready for presentation in your congregation. Contact the Seminary office, Mequon, for reserving this informative slide lecture about the WLSA, its purpose and objectives. Available free of charge.

WLSA Publicity Committee

## NOMINATIONS FOR SECRETARY OF PUBLICATIONS

The following have been nominated by the members of the Synod as candidates for the position of Secretary of Publications of the Board for Parish Education. The man called to this office will plan, write, and promote educational materials intended primarily for the Synod's Christian day schools:

Mr. Robert Averbeck	Milwaukee, WI
Prof. Arlyn Boil	Watertown, WI
Mr. Silas Born	Madison, WI
Mr. Milton Foelske	East Brunswick, NJ
Mr. Grant Gentz	Madison, WI
Mr. Richard Grunze	Caledonia, WI
Rev. Iver Johnson	West St. Paul, MN
Mr. Darrell Knippel	Minneapolis, MN
Mr. Gerald Lanphear	Whitefish Bay, WI
Rev. Paul Otto	Frontenac, MN
Mr. Kurt Petermann	Appleton, WI
Mr. Robert Scherzer	Frankenmuth, MI
Prof. Morton Schroeder	New Ulm, MN
Rev. Neal Schroeder	Wayne, MI

Correspondence concerning these nominees should be in the hands of the Secretary of the Board for Parish Education no later than August 26.

Mr. F. W. Schultz, Jr., Secretary  
363 Lincoln Drive  
Juneau, Wisconsin 53039