



*The  
Northwestern Lutheran*

December 26, 1976



# Love Came to Us

Love came to us on Christmas night,  
So silently, so still!  
Love came to thwart the devil's might,  
The promise to fulfill.

Love filled the aged Simeon's heart,  
As Love his arms caressed;  
From earthly life He could depart  
To heavenly peace and rest.

Love filled the skies that joyous night,  
As shepherds heard with awe  
The angel's words, Their souls' Delight  
Was born, and laid on straw.

Love came bereft of earth's fine fare,  
Was born an Infant small.  
Love came a sinner's garb to wear,  
Redeeming sinners all.

Love led the sages from afar,  
Their offerings to bring;  
And Love revealed to them, by star,  
This Baby, as their King.

Love came to walk a lonely path  
To grueling shame and death;  
Love came to still God's righteous wrath  
With His expiring breath.

Love comes to ev'ry sinner still,  
Love yearns to enter in  
Each heart — this is the Father's will,  
For all are freed from sin.

## Teach Me to Love

Teach me to love.  
Lord, let me see  
Each person You create  
As one You love tremendously.  
Forgive me when I hate.

Teach me to love.  
Your tender Heart  
Will never cease to yearn  
For all who live from God apart.  
Forgive my unconcern.

Teach me to love.  
You came for all.  
Your Love shows no respect;  
Encompasses the great, the small.  
Forgive, Lord, my neglect.

Lord, teach me to love.  
Teach me truly to love!

Eleonore Cares



## Great David's Greater Son!

No doubt many of our congregations sang James Montgomery's Advent hymn (TLH 59) on the first Sunday of the new church year. Its first stanza contains the words that make up the title of our Christmas message this year.

*Hail to the Lord's Anointed,  
Great David's greater Son!  
Hail, in the time appointed,  
His reign on earth begun!  
He comes to break oppression,  
To set the captive free,  
To take away transgression,  
And rule in equity.*

This leads us to consider the person referred to as "great David." When King Saul disobeyed a clear command of God, the Lord rejected him and sent Samuel



to anoint a son of Jesse the Bethlehemite to be Israel's next king. Though Samuel would have been ready to anoint any one of Jesse's older sons, the Lord told Samuel that "man looks on the outward appearance, but the Lord looks on the heart." God then directed Samuel to anoint Jesse's youngest son, David, to be Israel's next king. So God gave the children of Israel their second king, and Scripture reports that "the Spirit of the Lord came upon David from that day forward" (I Sam. 16:13).

The Lord blessed Israel greatly through David and during his reign. David slew the giant Goliath and freed Israel from their oppressors, the Philistines. As victory followed victory during David's reign, Israel became a world power.

But even though David was a man after the Lord's own heart (I Sam. 13:14), he was a sinner and himself in need of a Savior. After David had fallen into temptation and committed grave sins, God sent Nathan to tell him: "Thou art the man!" That David recognized his sin and earnestly sought the Lord's forgiveness and grace, we learn from Psalm 51: "Have mercy upon me, O God, according to Thy loving-kindness; according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me."

The Lord God heard David's prayer and forgave his sins. Yes, He promised to send a Son who would reign forever upon the throne of David (II Sam. 7:12,13).

Through that infinitely greater Son of King David, God graciously provided forgiveness, life, and salvation for David and for all mankind.

When Jesus was born in Bethlehem, God's Son, begotten of His Father from eternity, became true man, born of the Virgin Mary. He became man in order that He might take our place under the Law of God and fulfill that Law in every detail. He also became man in order to lay down His life a ransom for all sinners, for King David, and for you and me. He has redeemed us from the curse of the Law, being made a curse for us. He was forsaken by His loving heavenly Father in order to make atonement for our sins by His vicarious death and to present to His heavenly Father the countless souls He rescued from the clutches of Satan.

Great David's greater Son! God truly blessed Israel through David's victories. But even though David was a man after the heart of God and a great deliverer for God's people in the Old Testament, David was only a type of the King of Salvation whom God gave us in His own Son, Jesus Christ. In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace (Eph. 1:7).

Truly, David's greater Son is David's Savior, your Savior, my Savior, the Savior of all mankind! Whosoever believes in Him shall not perish but have everlasting life.

What comfort and assurance we again receive at Christmas time when our children and grandchildren, our pastors and our choirs repeat for us the message of the heaven-sent angel: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:10,11).

Of this King we also sing with the words of Montgomery:

*Kings shall bow down before Him  
And gold and incense bring;  
All nations shall adore Him,  
His praise all peoples sing;  
To Him shall prayer unceasing  
And daily vows ascend,  
His kingdom still increasing,  
A kingdom without end.*

*O'er every foes victorious,  
He on His throne shall rest.  
From age to age more glorious,  
All blessing and all-blest.  
The tide of time shall never  
His covenant remove;  
His name shall stand forever —  
That name to us is Love.*

*Oscar Manram*



# His Name Shall Be Called

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Isaiah 9:6

Imagine celebrating Christmas 700 years before Jesus was born! Strange as it may seem, that is just what the Prophet Isaiah did. With the eyes of faith he rejoiced, like Abraham, to see God's gracious promise fulfilled long before the angel of the Lord announced to the shepherds of Bethlehem, "Unto you is born this day in the city of David a Savior, which is Christ the Lord." Moved by the Holy Ghost, Isaiah sang a divinely inspired Christmas carol: "Unto us a Child is born! Unto us a Son is given!"

With joy and wonder Isaiah contemplated God's great Christmas gift to a world of ungrateful rebels. Looking across the centuries, he saw the Virgin's Son and in sheer amazement joyfully exclaimed, "His name shall be called Wonderful!"

Our hearts, too, spill over with joy and wonder as we once again celebrate Christmas. Spontaneously we join Isaiah in singing, "Unto us a Child is born! Unto us a Son is given!" Kneeling in spirit before the Christ-Child in the manger, we, too, must confess, "His name shall be called Wonderful!"

## Wonderful in His Person

The birth of a baby is always, in a certain sense, a miracle. Only those whose eyes are blind to the wonders of God can fail to see His miraculous power in the reproduction of life.

But the birth of the Christ-Child is a miracle of miracles, a wonder of wonders. It is a greater wonder than the miraculous birth of Isaac to barren Sarah and aged Abraham, or the birth of John the Baptist to Zacharias and Elizabeth in their old age. Jesus was born of a virgin mother! Mary's virgin honor was untarnished. The Holy Ghost came upon her, and the power of the Highest overshadowed her. The Child she bore was no man's. It was conceived in her of the Holy Ghost.

Unbelievers scoff at the Virgin Birth, and it is, to be sure, a miracle that staggers the imagination. It is without

parallel. It cannot be explained. It is and will remain a mystery. It can only astonish and amaze us. With reverent awe we read the simple, sacred record and humbly believe it. Joyfully we confess with Paul, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

Equally wonderful is the twofold nature of this Child. On the one hand, He is our Brother. He shares our human flesh and blood. He was born. He came into this world as weak and helpless as we once did. Like every other baby, He needed to be fed and clothed and changed.

But the angel Gabriel had told Mary that her Child would be the Son of God. What wonder and awe filled Mary's heart as she cradled this tiny Babe in her arms! To think that this was the mighty God, the Creator of heaven and earth! The mystery of the incarnation was as incomprehensible to Mary and Joseph as it is to us. The Word that was with God in the beginning, yes, that is God, became flesh and lived as a creature among His creatures. One can only call Him "Wonderful!"

Isaiah, too, testifies to His deity. He calls Him "the mighty God, the everlasting Father," titles that clearly bear witness to His divine nature. In another familiar prophecy Isaiah writes, "Behold, a virgin shall conceive and bear a Son, and shall call His name Immanuel." "Immanuel" means "God-with-us." All who saw this Child, as the shepherds and the Wise Men did, saw God. For, according to the testimony of the angel, this was Christ the Lord. That could be said of no other child that was ever born into this world. Jesus alone is the only-begotten Son of the Father. Surely He must be called "Wonderful!"

Because Jesus, according to His divine nature, was true God from all eternity, one might have expected Him to come to this earth in a blaze of glory.



If anything was remarkable about the outward circumstances of His birth, however, it was the poverty into which He was born. His mother wrapped Him in swaddling clothes, in strips of cloth, and laid Him in a manger, the feedbox of a cattle stall, "because there was no room for them in the inn." As true God He could have chosen to come in the fullness of His heavenly majesty. He could have demanded and received the homage and worship of all mankind. But He humbled Himself. He took on the form of a servant. He came in weakness and lowliness. He lived the life of a carpenter's son and died in shame and disgrace on a criminal's cross. Oh, what humility!

Several hundred years before Isaiah wrote his prophecy, the Angel of the Lord appeared to Manoah and his wife, the parents of Samson. When Manoah asked the Angel what His name was, He replied, "It is Secret." The Hebrew word translated "Secret" in the King James Version actually means "Wonderful." This "Angel of the Lord" was, in fact, none other than the Son of God Himself. Long before His incarnation and birth at Bethlehem He revealed that His name is "Wonderful."

But why did God's Son come down from heaven to earth? Did He come, perhaps, to punish us for our sins? There can be no question that we deserved to be punished. But would one not have expected Him then to come with thunder and lightning, with the rumble of an earthquake and clouds of smoke? That was the way He descended on Mt. Sinai when He gave Israel His Law. But at Bethlehem He came in humility, in the form of an infant. He came in love.

Isaiah's heart leaps for joy as he in faith celebrates Christmas hundreds of years in advance. By divine revelation he sees the wonderful purpose of Christ's coming. For this reason, too, Isaiah declares, "His name shall be called Wonderful."

### Wonderful in His Work

Jesus' whole public ministry was marked by miracles and wonders. Isaiah foresaw and foretold this, saying, "Then the eyes of the blind shall be opened, and the ears of the deaf unstoppered. Then shall the lame man leap as an hart [like a deer], and the tongue of the dumb sing."

To prove that He was the promised Messiah Jesus pointed the disciples of John the Baptist to the miracles He was performing. Recalling the prophecy of Isaiah, He said, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." Those who experienced and who witnessed these mighty deeds marveled. His miracles were signs verifying the truth of His claim that He was the Christ, the Son of God. "The works that I do in My Father's name, they bear witness of Me," He declared.

But Jesus' preaching also gave evidence that He was true God. "No one ever spoke the way this man does" was the consensus of the Temple guards. The people who heard Him preach sensed the divine authority of His words and were struck with awe. Luke reports, "They were astonished at His doctrine, for His word was with power." As their heaven-sent Counselor He comforted their sin-burdened souls. Indeed, His name was called "Wonderful."

Jesus' miracles caused the people to wonder. His preaching astonished them. But the report of His resurrection from the dead simply amazed them. When the angel at the grave told the women that He had risen, "they trembled and were amazed." The resurrection of Christ was such an incredible miracle that Thomas refused to believe it unless he would personally see and touch Jesus. When Paul told the philosophers of Athens that Jesus had been raised from the dead, some burst out laughing.

That is not surprising. A resurrection of the dead is contrary to all human experience. And yet, according to the testimony of the Scriptures, hundreds of witnesses saw Jesus after He had risen from the dead. He fulfilled what the prophets, including Isaiah, had foretold. How fitting it is that His name is called "Wonderful"!

But Jesus' resurrection was also a significant, meaningful sign. It was God's seal of approval on Christ's work of redemption. It was a public testimony that God had accepted what Jesus did by His life and death to rescue us from sin, death, and hell. In the words of Paul, He "was delivered

(Continued on next page)

*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

The cover is Mr. Harold Schmitz's interpretation of Luke 2:17: "And they came with haste, and found Mary and Joseph, and the Babe lying in a manger." Mr. Schmitz is a member of the staff in the art department of Northwestern Publishing House, Milwaukee, Wisconsin.



for our offenses, and was raised again for our justification." As our Substitute Jesus put Himself under God's judgment, and satisfied the demands of God's righteousness for us as our Redeemer and Savior. The resurrection of Christ was God's verdict of acquittal on all mankind because the full payment for sin had been made. What wonderful news! What a wonderful Savior!

It is no wonder, then, that Isaiah sings for joy, "Unto us a Child is born! Unto us a Son is given!" We, too, can say that He was born for us, that He was given to us. For our sake He left His throne of glory in the heavens and came into this world of sin and sorrow. He had to be the unique and wonderful Person He was in order to carry out the great task for which God sent Him into the world. He had to be true man that

He might die for man. And He had to be true God that He might satisfy the demands of God's justice.

So He made peace between God and man. He is, as Isaiah calls Him, "the Prince of Peace." He is our Peace because He has reconciled us to God through the blood of His cross. While the kings of the earth establish their power by force of arms, the Prince of Peace established His kingdom of everlasting righteousness and peace by living our life and dying our death. Foreseeing this, Isaiah declared, "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever." Through His Word and Sacraments He now brings His peace and joy into our hearts and

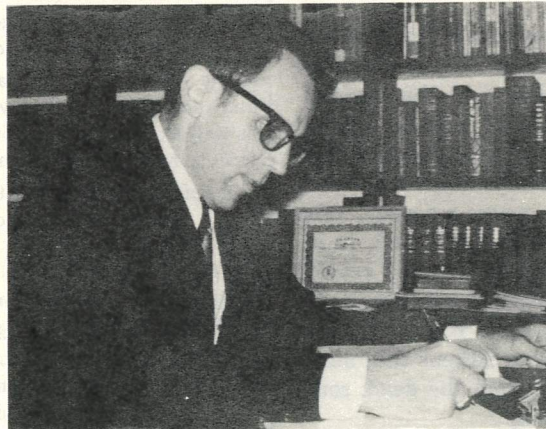
lives. Truly, His name is "Wonderful"!

But the wonders this wonderful Child does for us do not cease. Like the past, the future will be filled with wonders. Comforting us with His righteousness and peace, He will guide us safely through this vale of tears and support us as we pass through the valley of the shadow of death. And then will come the greatest wonder of all. In His amazing love He will usher us through the portals of Paradise into His wonderful kingdom of eternal glory. There our eyes will behold wonders beyond all wonders. There we will experience joys beyond description and pleasures without end. There we will celebrate an everlasting Christmas. "Oh, that we were there! Oh, that we were there!"

Wilbert R. Gawrisch  
Wisconsin Lutheran Seminary



## Gary Baumler Installed at Northwestern



Prof. Gary Baumler

Not scholarly activity for its own sake, but scholarship in the service of the Lord and His Church — that was the ideal that Pastor Ronald Heinz held before Prof. Gary Baumler in his sermon at the latter's installation as professor of Greek at Northwestern College, Watertown, Wisconsin.

The installation service took place on the evening of September 10, 1976, in the college chapel. Pastor Reginald Siegler, chairman of the Northwestern College Board of Regents, read the rite of installation, and the Northwestern College Male Chorus, under the direction of Dr. Arnold Lehmann,

provided special music for the occasion.

Professor Baumler came to Northwestern from Our Savior's Lutheran Church of East Brunswick, New Jersey, a congregation of which he was pastor ever since its founding 10 years ago. While there, he also served as chairman of the Colonial Conference Mission Committee of the Michigan District Mission Board. He moved to Watertown last January and from that time through August was engaged in graduate studies in Greek at the University of Wisconsin-Madison. His teaching duties began with the

opening of the current school year.

After four years of high school in his home town of Iron Mountain, Michigan, Baumler enrolled at Northwestern College in the late fifties and was graduated in 1961. In September of that year he entered Wisconsin Lutheran Seminary. With time out for a year's leave of absence at Indiana University, where he earned a graduate degree in Public Address and Rhetoric, he completed his theological training as a candidate for the ministry in the spring of 1965.

Professor Baumler is married to Kathleen nee Stechnauer, a native of Milwaukee and a graduate of Dr. Martin Luther College. They have two sons, Daniel, aged eleven, and Brent, aged six.

The addition of Professor Baumler to the Greek department of Northwestern College fills the vacancy caused when Prof. Armin Panning accepted the call as professor of New Testament and church history at Wisconsin Lutheran Seminary.

The Lord grant to Professor Baumler the joy of seeing great blessing on his new work. May it result in a rising generation of pastors who are learned in the Holy Scriptures, which alone can make men wise unto salvation through faith in Christ Jesus!

James A. Fricke





## Editorials



**“The Christmas Thing”** The radio announcer had seen Christmas preparations in the stores in early November and had caught a touch of Christmas spirit. He felt like going home and hanging a Christmas ornament, lighting a bulb, or perhaps putting up the cardboard fireplace that is now 20 years old, and the tabs need repairs. He explained his feeling: “I’m into the Christmas thing.”

“The Christmas thing” — the expression sounds cheap and vulgar. It smacks of Madison Avenue jargon for the business of Christmas.

But think about the expression. Is that what much of our Christmas is — a “Christmas thing”? There are so many things to be gotten ready for Christmas — wreaths, tinsel, candles, the tree, the lights, gift wrapping, cookies, stollen, and dozens of other *Ladies Home Journal* and *Family Circle* holiday activities and accessories. The trappings and the traditions, not wrong themselves, have woven themselves into our observance of Christmas and can reduce our Christmas to a “Christmas thing.”

There is another Christmas. It is the miracle of the “Child of wonder, virgin-born, King of all creation, On this happy Christmas morn Come for our salvation.” Christmas is release for us who would else be lost, doomed forever in sin’s night. Christmas is joy that the Lord is come, and that heaven is opened.

When we know and cherish that Christmas, we know the difference between celebrating the birth of our Savior, and being too much “into the Christmas thing.”

Carleton Toppe

**Humbug?** Scrooge called it humbug. In a way he was right. A fake saint in the person of Santa Claus is erected like the Golden Calf. And as in the days of the Exodus, the people sit down to eat and drink and rise up to play. That’s Christmas as it is widely celebrated today.

The celebration is preceded by a massive buildup which seems to be getting longer every year. It is followed by an equally massive letdown as the great day passes and the bubble of frivolity and supercharged good will bursts. It’s no wonder that people, with spirits deflated and bank accounts depleted, are inclined to react to the whole thing like Scrooge. Nobody says, “Bah! Humbug!” anymore, but they are apt to explode in the modern equivalents to express the same feeling.

There is a different way of reacting to Christmas, evolving from a different view of the festival. It is typified in the song of the angels who sang, “Glory to God in the high-

est!” and in the reaction of the shepherds who “came with haste and found Mary and Joseph, and the Babe lying in a manger.” They saw something in it that most people have forgotten, never knew, or simply ignore.

The reaction of the angels and the shepherds carries over for us who are a few thousand miles and 2,000 years removed from the original scene. It is summarized in the memorable words of St. John, who exclaimed, “Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God!” That’s the meaning of Christmas for us. The only-begotten Son of God came into the world that we outcasts might share the eternal joys and benefits of God’s children.

In the modern observance of Christmas there is a lot of humbug as Scrooge phrased it. But there is a lot more in it for us than that if we can somehow scrape through all the trappings and tinsel and lay our hands on a Bible.

Immanuel Frey

**Highway ’77** The Prophet Isaiah pictured for his people the downfall of Babylon and deliverance from the Babylonian oppressor. But the thing was, in Isaiah’s day nobody was worried about the Babylonians.

Babylon’s day of glory would not dawn for another 100 years. It was the very present Assyrian conqueror that had people scared stiff. But the day did come when God’s people were carried away captive to Babylon.

Then the ancient prophecy of Isaiah shone like a star in a dark sky. God’s Word, spoken a century earlier, was already there waiting for them, to comfort and encourage them.

This is a cheering word for us who journey into the new year, 1977. We do not know what turns the road of our life will take, how long or rough the going may be, what detours or dead ends will meet us along the way.

We may discover, as did God’s people of old, that present problems are no problem at all, but trouble will come from a direction we least expect. But God is way out ahead of us. He “calls” His people, bids us come only where He has gone before to prepare the way.

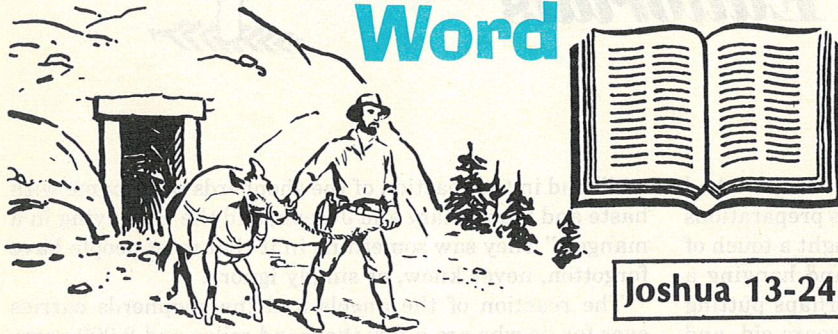
That’s why the unknown future is not forbidding to the man of faith. He knows God’s promised help will be there waiting for him, even before he knows when, or where, he will need it.

Heartache, trouble, suffering, death, and grave are only highway markers along the road our Lord has traveled before us. Where Christ is, and waits for us, we need not fear to go.

John Parcher



# Mining the Treasure of God's Word



By Julian G. Anderson

During this holiday season some of you may have some extra time, and if so, this would be a good time for a general review of all the lessons in the back issues. In 10 months we have mined our way through more than five books, and dug out a lot of pay dirt, the kind of information that we should memorize. To do so we need repeated review. Note especially all the starred passages, all the promises God made regarding the coming Savior, the covenants He made with Abraham and the nation, and the basic principle of separation, with its many applications. As you finish the last lesson, read Joshua 12, which gives a summary of both the southern and northern campaigns we covered last time.

## Then Turn to Joshua 13-22

Verse 1 of chapter 13 summarizes the situation at this time, noting Joshua's age and the fact that they had not completed their conquest of the land. Verses 2-6 locate the main areas still unoccupied. Locate these on your map and look them up in your Bible dictionary: 1) the Philistines in southwest Canaan, 2) the Phoenicians in upper Gallilee from the seacoast to the Lebanon range as far as Sidon, 3) the Geshurites in the area bordered by Lake Galilee and the Yarmuk River as far as Caesarea Philippi. Remember that all these failures were acts of disobedience to God's command (Num. 33:52), and posed great dangers to God's people.

But because of Joshua's advanced age and the cooling enthusiasm of the

people, God signalled the end of the conquest with His order in 13:7. Chapters 13:15-19:51 describe the execution of this order, giving the geographical boundaries of the 12 tribes. Many of the place-names will not appear on your map because their location is not known today. Study the whole layout on your map, and note 15:63, which calls attention again to the most serious of their failures, since this was the only large city and therefore the logical location for the capitol.

Chapter 13:14a identifies the one tribe which received no grant of land, and verse 14b tells what they received in place of this. The "offerings" refer to all the sacrifices brought to the tabernacle by all tribes, both animals and other foodstuffs. And 14:4b and 21:41 tell us what provisions were made for all the Levites regarding places to live.

Finally read 14:6-15, and underline verse 14; and then 19:49,50, underlining from "the children of Israel" to "Ephraim." These two sections give the fitting conclusion to the story of the exodus, which began at Exodus 1:8, and enable us to see the whole story in the proper perspective. This was the nation spoken of in Genesis 12:2a, God's special people (Exod. 19:5,6), going to the land spoken of in Genesis 12:1b. But the story of the exodus is really a great tragedy; of all the men who started out (Exod. 12:37) only two (see 14:13 and 19:49) showed themselves to be truly God's people, exhibiting the one primary characteristic of God's people displayed so prominently by Abraham throughout his life (Gen. 15:6a). The

significance of all this for us today was pointed out in the closing paragraph of the lesson for September 19, which ought to be read again.

## Now Turn to Joshua 23-24

Chapter 23 records a speech Joshua gave to "all Israel" (verse 2). Notice where he begins (verse 3) and underline at least the last phrase. Then read verses 4-6 carefully. Can you see what Joshua is telling them to do here? The clue is in verse 6, where Joshua is referring to Numbers 33:52. This explains the promise in verse 5. The reason he made such a point of this is given in verse 7. Then comes his plea (verses 8-11). Underline the opening phrase in verse 8 and the closing phrase in verse 11. Finally comes the solemn warning in verses 12-16. The initial danger is expressed in verse 12 (compare Gen. 6:1,2), and its inevitable result is pointed out in verse 16a. The final result is then given in verse 16b and the last phrase of verse 13 (underline these last two passages). The whole chapter, of course, harks back to the covenant God made with these people in Exodus 19:5,6 (see verse 16a).

Chapter 24 is one of the great chapters in the Bible. It records Joshua's last speech to his people (verse 1). Notice that he goes all the way back to the beginning of their national history (verses 2-4a), and then reviews that history (verses 4b-13). Verse 14 sets the theme (underline), and verse 15 (beginning with "choose") expresses this theme eloquently (underline, and note especially the closing phrase). The people's response is given in verses 16-18; but Joshua knew their weakness all too well and sounds one last warning (verses 19 and 20).

Notice what Joshua did then in verse 26, and the comment of the next sacred writer (probably Samuel) in verse 31a, which contains an ominous but unexpressed prophecy of the future which will begin to unfold next time.

CHAPLAIN E. C. RENZ  
HOME ADDRESS  
6501 Gau-Bischofsheim  
Bahnhofstrasse 92  
West Germany  
Telephone: 06135-3249  
MAILING ADDRESS  
398-12-3568  
Box R  
APO NY 09185



## Focus on the Bicentennial

by Prof. Edward C. Fredrich

### The Church in the American Third Century

As the look back across two centuries of American religious history blends with a preview of the third century in this final installment of *Focus on the Bicentennial*, the task of focusing becomes harder. Studying and describing history is relatively easy. For those who are neither prophets or prophets' sons the task of projecting the future is extremely difficult, if not impossible.

Whatever the difficulty, an attempt will be made to characterize in broad and general terms basic religious features of the third American century as forecast by past developments. The aim is to provide worthwhile encouragement, motivation, direction, and warning regarding the ecclesiastical future likely to be enacted on the American scene.

#### Church-State Relations

By and large a good working relationship between church and state, developed in the past centuries by trial and error, prevails in 1976. This holds true at the local, state, and national level. Both establishments and prohibitions of religion are avoided, as Amendment One stipulates.

There have always been and there will always be some vexing problems. This holds true especially in the areas and activities in which both state and church have legitimate concerns. Education and family are outstanding examples. Birth and death issues are causing increasing concern and will no doubt raise major questions in the third century. Abortion legislation will be hotly debated for years to come. The old struggle over the advisability of using tax dollars to aid the educational endeavors of churches will certainly be carried from the first two centuries into the third.

Is there reason to fear that the state will seriously interfere with the church in future years? The good past record and the favorable pattern pre-

vailing suggest an optimistic approach in this matter.

One negative prospect, however, shadows the horizon ahead. From year to year the national government grows bigger and bigger. Big governments, powerful states have almost always in the past been tempted to exercise their power also in the religious field. It must be our concern and our prayer that America, which has so often in the past shown itself to be the exception to the rules of political science, might also in this matter break with the pattern of history.

Bigness in a similar manner can tempt the church to disturb good church-state relations by incursions into the state's domain. Today's huge denominations that the mergers of the past have produced seem prone to the social gospel error of developing their own solutions to society's political and economic problems and pressing for their adoption. That kind of activity is, without doubt, the greatest single threat to future separation of church and state in the land.

Is the newly elected president such a threat? Born-again Jimmy Carter is seemingly a man of deep religious convictions. These convictions may sometimes surface in the most unlikely places, but there is good reason to hope they will not upset good church-state relations. Baptists in general and Southern Baptists in particular have a long tradition of devotion to the cause of the separation of church and state. The president-elect is a Southern Baptist.

#### Bigger Churches But Not Necessarily Better

A previous paragraph has already indicated another major characteristic likely to dominate America's churches in the third century. They will be bigger than ever. The merger trend, so strongly in evidence in the past 50 years, will in all probability

continue and even increase.

The first ecclesiastical union of the third century will very likely be the reunion of Southern Presbyterians and United Presbyterians. This could occur within five years and produce a church body numbering almost 4,000,000.

The Lutheran Church in America and the American Lutheran Church are in fellowship and are becoming more alike in theology every year. There seems little interest in merger at the present time but a union seems likely at some time in the future. This would bring into being a Lutheran body of over 5,000,000 members.

The biggest project of all is the Consultation on Church Union. It involves nine bodies at the present time with a combined membership of about 25,000,000. A previous *Focus on the Bicentennial* listed the nine and supplied other COCU detail.

While Americans generally equate the big with the good and the desirable, such ecclesiastical bigness does not necessarily promise a brighter future for religion in the third American century. Experience has shown that an increase in a church's size is often accompanied by a decrease in the exercise of discipline and a decline in the zeal and participation of members.

Most deplorable of all, the union that produces the bigger church is almost always consummated at the expense of doctrinal compromise. More and more are bound together by less and less agreement in creed. Doctrinal indifference is promoted, and that spells trouble for the future.

It will be no bargain for the country if a so-called "civil religion" ultimately binds most Americans together by a patriotic code of ethics of some sort. Of what value is a religion not based on Christ and the Bible?

(Continued on next page)



### Do-It-Yourself Religion

Strange as it may seem, the years ahead also seem likely to foster growth in the ranks of the nonjoiners and dropouts who oppose mergers and unions, membership and organization. The underground church, the unaligned worshiping group, the religious lone wolf will make up a bigger and bigger part of the religious scene in the third American century.

Americans have always been great do-it-yourselfers, also in religion. The country has spawned scores of new denominations and strange anti-establishment groupings. In recent times this trend has channeled itself into an underground, unorganized type of religious activity. No doubt doctrinal indifference in mainline denominations has been a contributing factor.

Congregations and denominations experience "back door" losses as those who once held membership stop participating. The dissatisfied dropouts join with like-minded friends and neighbors for very informal practice of a religion that seems to suit them at the moment. The whole affair remains quite unorganized and unstructured. How many are included in the ranks of the underground church at a given time is of course anybody's guess. No records are kept and no count can be taken.

While conceivably the "two or three" promise might apply to certain underground churches, the gatherings are most frequently not "in the name" of the Promiser, but rather in opposition to His name and His doctrine. So often it is weariness with a stated doctrinal position and the desire for something new and strange that motivates the dropout and the undergrounder.

Do-it-yourself morality and ethics is an even greater motivation. The present generation has been brought up to reject absolutes, also moral absolutes. A "new morality" or "situation ethics" has been devised to cloak such outright rebellion against God's will in a garb of respectability. Any effort on the part of a church to uphold moral standards is met by massive resistance and ultimately by transfer to the underground church where the misguided conscience supplies misdirection away from Bible pathways.

### Open and Obscured Bible

What of the Bible in the third American century? Much of what the future will bring of good and ill depends on the answer to this question. The answer, however, is twofold, and almost seems to contradict itself.

For one thing, these very years have brought with them strong evidence of concern for Scripture. Bible translations, most of them quite usable in one way or another, are being produced at a record pace in our time. Future church historians looking back at these years from their vantage point in another era will surely write of the time in which we live as the golden age of Bible translation. That is all to the good.

What is bad is that disrespect for the Bible being translated so profusely is growing at an even faster pace. Some use the Book as though it were a collection of myths. Some put it under the sway of a historical-critical approach which simply means that human judgment is granted the higher place. Others practice forms of reductionism, concentrating on some Bible portions to the exclusion of all the rest. In all cases the end-result is an obscured, shrunken Bible in which what is regarded as reliable is much less than what God has supplied.

Which of the tendencies regarding the Bible will prevail in the years ahead, that of concern or that of disrespect? We cannot know. What we do know is that the Bible will stand in need of friends in the third American century and that we ought to be numbered among them.

### One Small Candle of Our Own

Describing the history of one of the earliest settlements on these shores that was to provide a religious haven, old William Bradford wrote in *Of Plimoth Plantation*: "As one small candle may light a thousand, so the light here kindled hath shown to many and in some sort to our whole nation."

We may not be able to win all citizens of America in its third century to the cause of the inspired, inerrant, authoritative Bible. We can, however, commit ourselves unreservedly to the cause in the years ahead. We can light a small candle of our own from the Light of the World and let it shine before men to the glory of the Father. Under God it may light a thousand others. Under God what is kindled may shine to our whole nation and brighten the third American century or at least some of its nooks and crannies.

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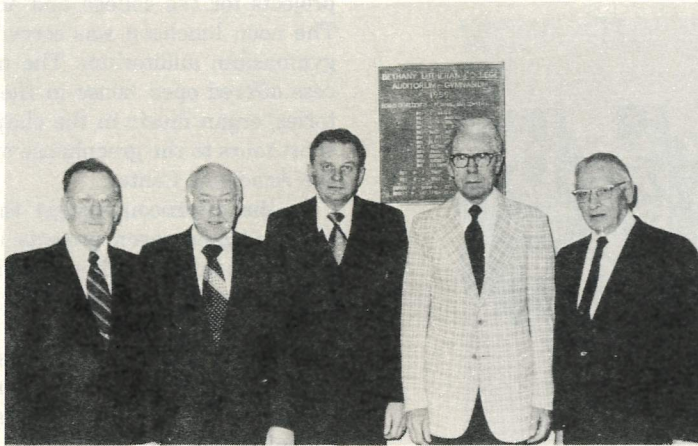
## The Meaning of Christmas

**C** is for the Christ-Child, born that silent night,  
**H** is for His Holiness, it was proclaimed aright.  
**R** is for Redeemer, He came the world to save,  
**I** is for Incarnate, a human form God gave.  
**S** is for Salvation, it is His plan foremost,  
**T** is for the Trinity, Father, Son, and Holy Ghost.  
**M** is for dear Mary, who bore our heavenly King,  
**A** is for the angels, glad tidings they did bring,  
**S** is for our Savior, glad hosannas now do sing.

—Gretchen Harrold



## ELS Installs Seminary President



C. Lawrenz, W. Petersen, Pres. Th. A. Aaberg, M. Otto, O. J. Naumann

On October 28, 1976, the Rev. Theodore A. Aaberg was installed as president of Bethany Lutheran Seminary. The service was held in the chapel on the Bethany campus, with the Rev. Wilhelm Petersen, Madison, Wisconsin, president of the Evangelical Lutheran Synod, serving as liturgist and Prof. Milton Otto of the Seminary faculty delivering the Installation Address. The Rev. Milton Tweit of Waterville, Iowa, chairman of the Seminary's Board of Regents, installed Pastor Aaberg. Officials from other institu-

tions and President Oscar Naumann of the Wisconsin Evangelical Lutheran Synod also attended the installation service.

President Aaberg is a third-generation Lutheran pastor. His grandfather, O. H. Aaberg, after attending Concordia Seminary, St. Louis, and graduating from the Norwegian Lutheran Synod Seminary in Madison, Wisconsin, in 1877, became a pioneer missionary in the Dakota Territory. President Aaberg's father, Theodore Aaberg, graduated from the Lutheran Seminary in

St. Paul in 1914 and served as missionary and pastor in Montana and North Dakota, where Theodore A. Aaberg was born in 1925. He received his education at Bethany Lutheran College, Mankato, Concordia Seminary, St. Louis, and Bethany Lutheran Seminary. His first call was to a Lutheran parish at Scarville, Iowa, where he served for 19 years. From 1968 to the present, he served the Norseland-Norwegian Grove Parish, rural St. Peter, Minnesota.

In 1951 he was married to Miss Melvina Olson. They have five children, Theodore, Sarah, Marie, Jonathan, and Joel.

President Aaberg has served as visitor in the Evangelical Lutheran Synod and as president. In recent years he has served on the Synod's Doctrine Committee. He has delivered essays at Lutheran Free Conferences and at the Synod's Annual Convention. He is the author of *A City Set on A Hill*, a 290-page book which delineates the history of the Norwegian branches of the Lutheran Church in the United States and analyzes the doctrinal positions espoused by these various groups. In addition to fulfilling his duties as president of Bethany Lutheran Seminary, Pastor Aaberg will also be teaching systematic theology.

## Seminary Auxiliary Meets

For the fourth consecutive year the first Saturday in October was blessed with beautiful weather. This is the annual meeting date of the Wisconsin Lutheran Seminary Auxiliary. Some 280 visitors were present, representing five Districts and 12 conferences.

The devotional service included selections by the Seminary Male Chorus, directed by student William Stuebs. The sermon on II Kings 4:8-17 was given by Dr. Siegbert W. Becker. His theme was: "Believing Women through the Centuries have demonstrated their Interest in the Work of the Ministry." Liturgist was Pastor Robert Uttech, and Prof. Martin Albrecht served as organist.

The business meeting was called to order by the president, Mrs. Dale Arndt. She extended a hearty welcome to everyone present. Election results



Mrs. Dale Arndt handing gavel to Mrs. Russell Braatz

were as follows: Mrs. Louis Schulz, second vice-president; Mrs. Alfred Walther, recording secretary; Mrs. Walter Hoppe and Mrs. Delmar Kannenberg, representatives at large; Pastor David Tetzlaff, pastoral advisor; Prof. Gerald O. Hoenecke, faculty representative.

The project committee reported that

the work in the married students' lounge was completed and that shades had been purchased for the windows in the gymnasium. Still to be bought are chapel carpeting and gymnasium equipment. New projects were also approved for 1976-77.

The day's offering amounted to \$606.06. We extend a sincere thank-you to those individuals or groups who have supported the work of the WLSA in the past. Our treasurer is Mrs. Rae Schumacher, 9527 W. Good Hope Road, Milwaukee, Wisconsin 53224.

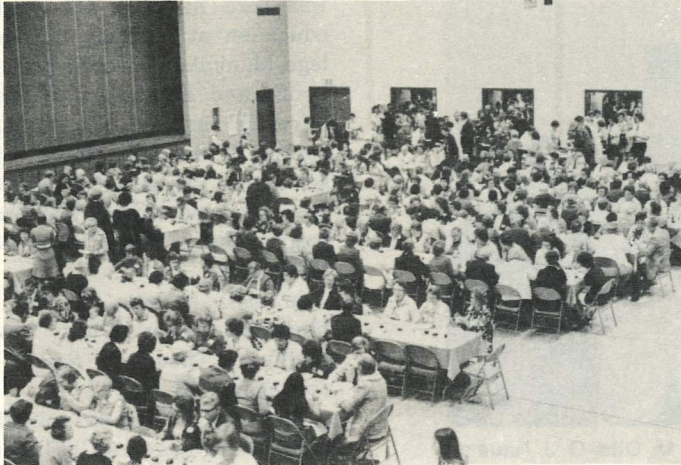
The publicity committee reported that the WLSA slide lecture is now available, as is also a newly revised brochure.

Mrs. Russell Braatz, former first vice-president, automatically became the new president. In closing, she thanked all who had worked to make this day of Christian fellowship possible.

(Turn to page 427)



## DMLC Auxiliary



Noon Luncheon

On a beautiful sunny fall day, Wednesday, October 13, 1976, some 600 women from congregations in Minnesota and the adjacent states of Wisconsin, Iowa, and South Dakota, plus a number of pastors, attended the 17th annual meeting of the Dr. Martin Luther College (Martin Luther Academy) Ladies' Auxiliary. Registration and a coffee hour in Luther Memorial Union began the day.

Pastoral adviser David Tiarks of

Burnsville, Minnesota, conducted the opening service and delivered the sermon, based on Psalm 100. In his remarks he carried out the meeting's theme, "Praise, Joy, and Thanksgiving." The meeting was conducted by the Auxiliary president, Mrs. Oliver Lindholm of Delano, Minnesota. The group was welcomed by Miss Beverlee Haar, DMLC Dean of Women, and Prof. Lloyd Hahnke, MLA vice-principal. The morning session was devoted to re-

ports, the election of officers, and in particular the presentation of proposed projects for the college and academy. The noon luncheon was served in the gymnasium auditorium. The noon recess offered open house in the dormitories, organ music in the chapel, and short tours to the greenhouse on top of the Academic Center.

In the afternoon session the Auxiliary adopted seven projects in addition to the three standing projects (contributions to the library, DMLC grants-in-aid, and MLA grants-in-aid). The total amount available for this year's projects was \$6,675. The sessions concluded with a 45-minute program presented by students and faculty, master of ceremonies being Mr. K. Rupnow, student body vice-president.

New officers of the Auxiliary are Mrs. Herman Heine, Mankato, Minnesota, second vice-president, and Mrs. Ernest Stoltenburg of New Ulm, secretary. Mrs. James Tjernagel of Cottage Grove, Minnesota, became first vice-president, and Mrs. Darold Marschel of Buffalo, president. Mrs. Carl Quast of Goodhue, Minnesota, remained as treasurer. Retiring were Mrs. James Lillo, secretary, and Mrs. O. Lindholm, president. The next annual meeting will be held on October 12, 1977.

## Lutheran Pioneers Administration Building

It was a cloudy, wet day in Burlington, Wisconsin. Yet, for many people September 19, 1976, was truly a day which the Lord had made. A sizable crowd of Christians rejoiced in it and were glad, as the dream of several years became a reality. On that Sunday a building for the administration of Lutheran Pioneers, Inc., and for the warehousing of Lutheran Pioneer supplies was dedicated to the glory of God and for service in His kingdom.

The building is located north of Burlington on old highway 36 or Loomis Road. Constructed of steel, it contains several offices, a board room, a library, a large work area for mimeographing and mailing, and a 30 x 60 storage area. The cost of the project, including all furniture, shelves, and landscaping was \$60,000. Many individuals and congregations have contributed to the building fund. Over

\$40,000 has been received. A sincere thank-you to all who have been so generous!

Pastor Ronald W. Uhlhorn, na-

tional chaplain, reminded the rejoicing Christians gathered for this occasion, that the building was not erected

(Continued on page 427)



At Burlington, Wisconsin



## Direct from the Districts

### Northern Wisconsin

#### God's Grace to Grace

God's grace to Grace rang out loud and clear at Grace Ev. Lutheran Church, Waupun, Wisconsin, on September 19, 1976, on the day of the congregation's 10th anniversary.

Two former pastors of Grace returned to address the members and add to the anniversary joy. Rev. Ronald Roth, who served Grace from 1966 to 1970, basing his words on Ephesians 1:3-14, reminded the members in the morning service that they had been "Blessed By Grace Through Grace." The evening worshipers were encouraged on the basis of Psalm 122:1-9 that "This is God's House, O Give Thanks." Rev. Kenneth Gawrisch, who shepherded the members of Grace from 1970 to 1975, preached for the evening service. The liturgist for both services was the present pastor of Grace, the Rev. Paul Zittlow.

At a time when WELS members have been bombarded with reminders of God's grace in connection with our nation's Bicentennial and the Synod's 125th anniversary, God's grace has taken on an additional meaning in the hearts of the 220 members of Grace. All would agree that from the first exploratory service through the first 10 years the history of Grace has been a history of GRACE, God's GRACE.

### Southeastern Wisconsin

#### Pastor H. Shiley Retires

The Rev. Harry A. Shiley, pastor of Calvary Ev. Lutheran Church at North 82nd and West Herbert Avenue, Milwaukee, Wisconsin, retired from the ministry as of October 1, 1976.

Born 74 years ago in Pittsburgh, Pennsylvania, and raised in Lorraine, Ohio, he studied for the ministry at the Lutheran Seminary in Springfield, Illinois, and at Wisconsin Lutheran Seminary, then situated in Wauwatosa. He was ordained on July 15, 1928.

His first congregation was the newly organized Woodlawn Ev. Lutheran Church in West Allis, Wisconsin. In 1940 he became pastor of Trinity Lu-

theran Church, Waukesha. He has been pastor of Calvary Congregation since 1956.

During his 48 years in the ministry, Pastor Shiley has served as chairman of the Home Mission Board, member of the Germany Mission Board, and as chairman of the Japanese Mission Board.

A service commemorating his ministry was held at St. Matthew Ev. Lutheran Church, Milwaukee, on October 10, 1976. A supper and reception followed. Pastor and Mrs. Shiley are residing in Germantown.

#### Kekoskee Dedicates

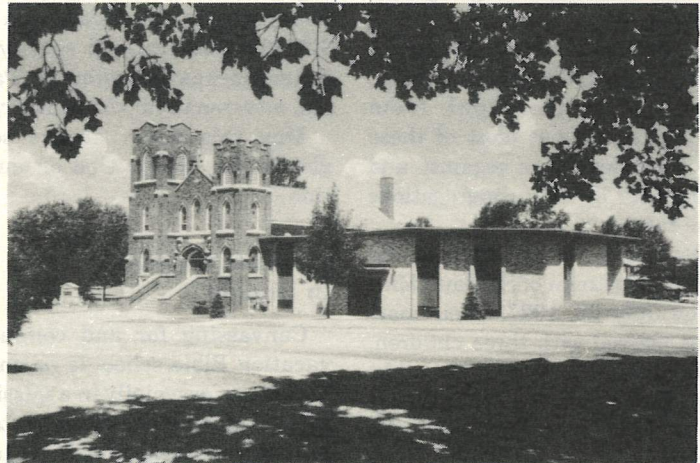
On August 15, 1976, members and friends of 104-year-old St. Peter's Ev. Lutheran Church, Kekoskee, Wisconsin, gathered to dedicate their new

through holy Baptism, and where sinners received the assurance of forgiveness through the Lord's Supper. He further emphasized that it truly was "A God-pleasing Desire" on their part to build this new wing for the purpose of instructing the membership in the truths of Scripture, and supplying a place where Christians may gather to share one another's love and friendship.

The new wing measures 35 x 64. It provides a church office, kitchen, storage room, a large lobby, and two large classrooms for fellowship and educational purposes.

We truly thank our God for having moved the hearts of the Charles Kapelle family to leave a legacy of over \$50,000 for the Lord's work, and for moving the hearts of His people to give generously of their talents and gifts to make this new facility possible.

A luncheon, served by the ladies of the congregation, followed the service of praise and thanksgiving.



St. Peter's Church and new Education Wing

educational wing to the service of God. The Rev. Melvin W. Croll, former pastor, applied the Word of God to the hearts of the worshipers, basing his message on Psalm 25:4,5. The present pastor, Thomas B. Knickelbein, served as liturgist. The devotion of the worshipers was enhanced by the songs sung by the VBS pupils and the choir.

In addressing the gathering, Pastor Croll reminded his hearers that God had blessed St. Peter's Congregation in years past with a church building where sinners came to drink of the Water of Life, where children were brought into the kingdom of God

#### Fifty Years and Active

Mr. George Denninger of St. Paul's School, Cudahy, Wisconsin, completed 50 years of teaching at the close of the 1976 school year. Although he has retired from full-time teaching, he continues to serve the congregation in a number of capacities. He fills in as substitute teacher whenever needed, serves as assistant organist, and has charge of various activities and programs at the school. St. Paul's really doesn't have a retired teacher among them, but one who has gone from one calling to a number of others.



Mr. Denninger was born May 31, 1903, in Racine, Wisconsin, where his father was teacher at First Ev. Lutheran School. The family later moved to Lansing, Michigan.



Mr. George Denninger

Upon graduation from Dr. Martin Luther College in 1926, Mr. Denninger was called to teach grades 5-8 at St. James School, Milwaukee, Wisconsin. In 1928 he accepted a call to teach grades 5-6 at the school operated jointly by St. Jacobi and St. Martini in Milwaukee. When the congregations began to operate their separate schools in 1943, Mr. Denninger taught grades 5-8 at St. Jacobi.

From 1947-1976 he taught grades 5-8 at St. Paul's Lutheran in Cudahy, and served as principal from 1947-1970. Throughout most of these years he also served as organist and choir director in the congregations where he taught.

Mr. Denninger was married to the former Ella Brustman of St. Paul, Minnesota, on July 23, 1927. Their marriage was blessed with three children, Violet, George, and Norma. Both Mr. and Mrs. Denninger are blessed with good health and are a blessing to the congregation.

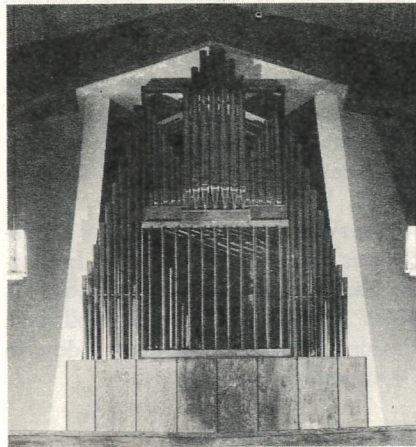
## Western Wisconsin

### Organ Dedication at Tomah

On September 19, 1976, St. Paul Ev. Lutheran Church of Tomah, Wisconsin, dedicated its pipe organ to the service of the Triune God. The dedication rite was read in both morning services. At 2:30 P.M. a song service and recital was held. Mr. John Nolte, Lakeside Lutheran High School, Lake Mills, Wisconsin, served as guest organist. The choirs of St. Paul participated.

The original base for this organ was purchased for \$785 in 1899, when the congregation observed its 25th an-

niversary. The nine-rank instrument was installed by Hinners Organ Co., Pekin, Illinois. In 1945 the organ was rebuilt and enlarged by Wicks Organ Co., Milwaukee, Wisconsin, at a cost



Organ at St. Paul of Tomah

of \$4,325. In 1970, Ulm Orgelwerke of Belle Plaine, Minnesota, moved the organ into the new church building. Rebuilding of the organ, at a cost of \$29,500, was finished shortly before the organ was dedicated. St. Paul now has a two-manual, 25-rank organ.

May this organ always serve to glorify the Triune God of our salvation!

### Students Canvass In Illinois

Canvassing for and conducting a vacation Bible school is no small undertaking, especially in a mission congregation. So you can understand the gratitude several WELS pastors and congregations in Illinois feel toward an instructor and a number of present

and former students of Luther High in Onalaska, Wisconsin.

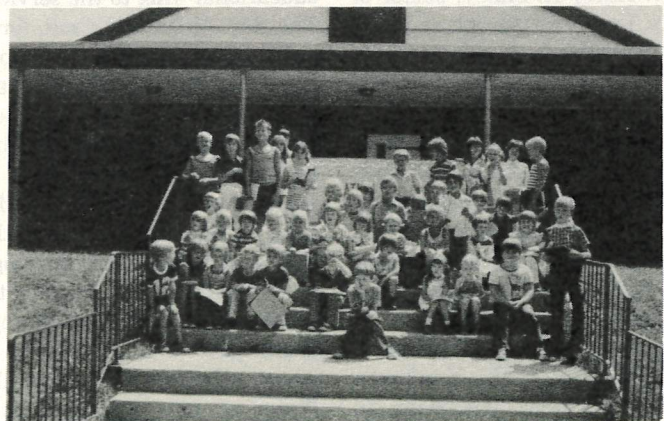
The students belong to the Luther High Mission Club, an extracurricular organization begun and headed by Instructor Paul Dable. In addition to making special mission offerings, the Mission Club concentrates on mission awareness and seeks to acquire mission techniques (canvassing, teaching VBS, etc.). Its members also seek "in-service training" opportunities.

The first such real opportunity came in August of 1975, when Instructor Dable, accompanied by Instructor David Luetke, brought nine Mission Club members to Peoria to canvass for and conduct the first vacation Bible school in the history of Beautiful Savior's Congregation. Several of the club members also did canvass-witness work in Springfield for two days.

A good foundation was laid. Daily VBS attendance at Beautiful Savior's in 1975 averaged 26, with a total of 31 enrolled. This year three of the girls returned to Peoria to find that congregation members had done almost all of the canvassing and planning of crafts and were also ready to fill some teaching and teacher's aid positions. Community response was also good. This year's VBS more than doubled in both total enrollment (72) and average daily attendance (55)!

Instructor Dable and other Mission Club members also came to central Illinois in June of this year. In the Champaign-Urbana area some of the group helped Bethlehem Congregation conduct its first vacation Bible school, while several others were helping with vacation Bible schools in

(Continued on next page)



VBS at Beautiful Savior's, Peoria, Illinois



## Students Canvass (Cont.)

Jacksonville and Springfield. Many were "new recruits" who had gained some experience by doing weekend canvass work at Lord and Savior Ev. Lutheran Church in Crystal Lake, Illinois, during the 1975-76 school year.

These instructors and young people have done more than conduct vacation Bible schools. They have done more than help congregations with somewhat limited memberships reach out to their respective communities. In many cases, these young people had to take time off from jobs and other activities. That says a great deal about their interest and zeal for missions.

It has been said that today's youth are tomorrow's church. We certainly hope and pray that they will be. But today's youth are also *today's* church. For the marvelous revelation of that and the work they did in our midst, the pastors and members of these Illinois congregations rejoice and thank God. We invite you to rejoice and give thanks for them and the many others like them whom God has placed among us!

Pastor David N. Rutschow

## Lutheran Pioneers (Cont.)

for the glory of Lutheran Pioneers, nor built to become a Lutheran Pioneer Hall of Fame, but was constructed to be a place of work from which would flow many different services to Trains, to the leaders in the Trains, and to the boys in the Trains. As the building is used for such service, God's name will be hallowed and the day of dedication a day which the Lord had made.

May the Lord guide all who work and plan in this building so that it may ever be and remain a building which serves God's youth!

Pastor David M. Ponath

## Seminary Auxiliary (Cont.)

The meeting was then turned over to the program chairman, Prof. Wilbert Gawrisch. He introduced Prof. Carl Lawrenz who spoke on his stay in Africa in the interest of the first phase of the Seminary faculty exchange program. Three students of the Seminary, Sigfried Koehne, Herbert Huhnerkock, and Scott Stone, told of their vicarage experiences and how important they were in preparing them for the ministry.

Publicity Committee

## APPOINTMENTS

Pastor John Seifert to the Constitution Committee to replace Pastor Herbert Buch, who accepted a call to another District.

Pastor Gregory Lenz to the Special Ministries Board to take the place of Pastor Glen Schaumberg, who moved to another District.

Pastor Harry Bartels as Circuit Pastor in the Ohio Conference, to take the place of Pastor Glen Schaumberg, who moved to another District.

Mr. Elmer Dobberstein as an additional member of the Michigan District Commission on Evangelism.

W. J. Zurling, President  
Michigan District

Prof. James A. Fricke has been appointed as the Northwestern College faculty representative on the Synod's Board for Parish Education. He fills the vacancy created by the resignation of Prof. Paul E. Eickmann, who resigned from this position in favor of serving on the District Special Ministries Board in Western Wisconsin, to which he was elected at the District convention in June.

Oscar J. Naumann, President

## FOR YOUR LADIES GROUP

A set of 40 slides on the Wisconsin Lutheran Seminary Auxiliary is now ready for presentation in your congregation. Included is a written commentary. Contact: Mrs. Norbert Netz, 1318 W. Fiesta Lane 98N, Mequon, Wisconsin 53092, to reserve this informative slide lecture about the WLSA, its purpose and objectives. Available free of charge.

WLSA Publicity Committee

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## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### TEXAS

#### PASTOR-DELEGATE CONFERENCE

Date: January 4-5, 1977.

Place: St Mark's, Duncanville, Texas.

Preacher: C. W. Leyrer (D. Stuppy, alternate).

Agenda: Theme: "Ye Are a Royal Priesthood": 1. "Teaching Them to Observe All Things" (W. Morris); 2. "Teaching the Teachers" (R. Van Norstrand); 3. "We Cannot Do Otherwise — God Help Us" (M. Krueger); 4. "Why Parables?" (G. Durfey); 5. "The Pastor's Stewardship of Time" (V. Glaeske).

C. W. Leyrer, Secretary

### SOUTHEASTERN WISCONSIN

#### SOUTHERN PASTORAL CONFERENCE

Date: January 11, 1977; 9:00 a.m. Communion service.

Place: Trinity Ev. Lutheran Church, R.R. 2, 51st St., Franksville, Wisconsin; A. Capek, host pastor.

Preacher: F. Schulz (R. Weber, alternate).

Agenda: Exegesis of Romans 6:1-11: A. Capek (Romans 6:12-23; G. Enderle, alternate); Death With Dignity, R. Weber (Alcoholism: T. Kraus, alternate).

K. E. Schroeder, Secretary

### CHICAGO PASTORAL CONFERENCE

Date: January 11, 1977; 9:00 a.m. C.S.T.

Place: St. Paul Ev. Lutheran Church, 420 N. Greenwood Drive, Round Lake, Illinois 60073; M. Lopahs, host pastor.

Preacher: H. Schwertfeger: O.T. Text (alternate: A. Siggelkow: N.T. Text).

Agenda: Exegesis of 2 Peter 2: R. Pasbrig (alternate: 2 Peter 3: P. Prange); Guest Essayist on the *New International Version*.

Note: Please send excuses to host pastor or the secretary.

R. Pasbrig, Secretary

### LUTHERAN COLLEGIANS Christmas Evangelism Seminar "Reach In" . . . "Reach Out"

Date: December 27-30, 1976.

Place: Dr. Martin Luther College, New Ulm, Minnesota.

Fee: \$20.00 (meals & lodging).

Note: All college-age youth are invited. If you would like any further information, please feel free to write or call: Miss Carol Huffman, RR 5, Box 158, Mankato, Minnesota 56001; phone: 1-507-625-8603.

Janet Proechel, Missions Committee

### CALL FOR CANDIDATES — NWPS

The Board of Control of Northwestern College invites the members of the Synod to submit nominations for a new professorship at Northwestern Preparatory School, Watertown, Wisconsin. Nominees are to be qualified in the area of science and teach courses in chemistry and physics. It is desirable also that they be able to assist in coaching basketball. Nominations are to be sent to the undersigned no later than January 17, 1977.

Walter A. Schumann, Jr.  
613 S. 5th Street  
Watertown, Wisconsin 53094

### Call for Nominations Michigan Lutheran Seminary

The Board of Control of Michigan Lutheran Seminary, Saginaw, Michigan, invites the membership of the Synod to submit nominations for the newly granted seventeenth professorship. Nominees should be qualified to teach in the field of Latin and English. Nominations, including pertinent information, should be in the hands of the secretary no later than January 15, 1977.

Mr. Milton Bugbee, Secretary  
206 South Alp Street  
Bay City, Michigan 48706

Your name (please print)

Your street address

City State ZIP code



## NEW WELS CHURCHES

### EXPLORATORY

#### BELLEVILLE, ILLINOIS

Exploratory services are being conducted every Sunday at Augustine's Restaurant, highways 460 and 158, in Belleville. Service time is 11:00 a.m. Please submit names to Pastor Peter Berg, 1830 St. Catherine St., Florissant, Missouri 63033.

#### WICHITA FALLS, TEXAS

WELS exploratory services are being held each Sunday at 6:30 p.m., followed by information meetings at 7:30, at the Seventh Day Adventist Church, 1305 14th Street at Bluff, Wichita Falls, Texas 76301. For information and to inform the group of newcomers, military personnel, and interested parties, call (817) 569-2055 at Electra, Texas, or call Pastor Myrl Wagenknecht of Fort Worth, Texas, at (817) 238-6195.

#### RICE LAKE, WISCONSIN

WELS exploratory services are being held at the Northland Care Center Nursing Home, 19 W. Newton St., Rice Lake, Wisconsin, at 7:00 p.m. Sundays. For local information call (715) 234-3707. Send names of prospects to Pastor Dennis Kempf, 1315 Larson St., Bloomer, Wisconsin 54724, or to David Seehaver, 119 E. St. Patrick St., Rice Lake, Wisconsin 54868.

#### BOULDER, COLORADO

Exploratory services in Boulder, Colorado, are now being held at the Crist Mortuary Chapel, 34th Street and the Longmont Diagonal (Hwy. 119), in northeast Boulder. The worship service begins each Sunday at 7:45 a.m., followed by Bible class at 8:30 a.m. Please send names of prospects to: Pastor Walter Westphal, 1217 17th Avenue, Longmont, CO 80501; phone (303) 776-5528. Boulder area residents may call the following local numbers for information on the services: 499-5253 or 494-6897.

#### GRAND RAPIDS, MINNESOTA

Exploratory services are being held in Grand Rapids, Minnesota, on Sunday evenings at 7:00 at the Public Library, 21 NE 5th Street, Grand Rapids, Minnesota. For Sunday school and Adult Bible class information contact Mr. Larry Czeskleba, (218) 326-2615. Please submit names to Pastor Lee Vaccarella, 1209 Bemidji Avenue, Bemidji, Minnesota 56601, phone (218) 751-6334.

#### CHANDLER, ARIZONA

Exploratory Services are being conducted at 9:15 a.m. on Sundays at Knox School, 700 W. Orchid Lane, Chandler, Arizona. Send names of interested people to Pastor Daniel Pautz, 904 Roosevelt, Tempe, Arizona 85281; or phone (602) 967-3277

### TIME AND PLACE

#### ROCKLIN, CALIFORNIA

Hope Lutheran Church, a branch of St. Mark's in Citrus Heights, California, is meeting at Finn Recreation Center on Rocklin Rd., 1/2 mile west of I-80 at 10:30 a.m. Sunday school and Bible class are conducted at 9:15 a.m. Hope Lutheran, So. Placer County, north from Roseville to Auburn and Nevada City. For information write Pastor Paul Heyn, 2760 S. Whitney Blvd, Rocklin, California 95677, or call (916) 624-0817.

#### HONOLULU, HAWAII Change of Location

St. Paul Ev. Lutheran Church of Honolulu, Hawaii, is holding worship services at Salt Lake Elementary School, 1131 Ala Liliiko Street. Worship is at 9:30 a.m., Sunday school and Bible study at 10:45 a.m. For more information contact: Pastor W. H. Wietzke, 1519 Nehoa St. No. 101, Honolulu, Hawaii, 96822; telephone (808) 955-4164.

#### INVITATION

Anyone who is traveling or vacationing in or about Corpus Christi, Texas, is cordially invited to worship with us at La Iglesia Luterana Getsemani, 4618 Hakel Street. English services are held every Sunday at 9:00 a.m. with Sunday school and Bible study following. Services in Spanish are held at 11:00 a.m. For more information, contact Pastor Carl W. Leyrer, 5934 S. Alameda, Corpus Christi, Texas 78412. Phone: (512) 992-1759 or (512) 854-8481 (church office).

### NAMES WANTED

#### EDEN PRAIRIE, MINNESOTA

WELS services are being held at 9:15 Sunday mornings at the Eden Prairie Senior High School in the Student Council room. The high school is located just south of State Highway 5 on Wallace Road. Please send names and addresses of prospects to Pastor Mark L. Liesener at 11 West 88th Street, Bloomington, Minnesota 55420, or phone (612) 888-2475.

#### GRAND RAPIDS + BEMIDJI, MINNESOTA

Please send names of WELS members or prospects for the exploratory congregation at Grand Rapids, Minnesota, and for St. Mark's mission at Bemidji, Minnesota, to Pastor Lee Vaccarella, 1209 Bemidji Avenue, Minnesota 56601; phone (218) 751-6334.

### 1977 YEARBOOK 1977

The Official Directory  
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