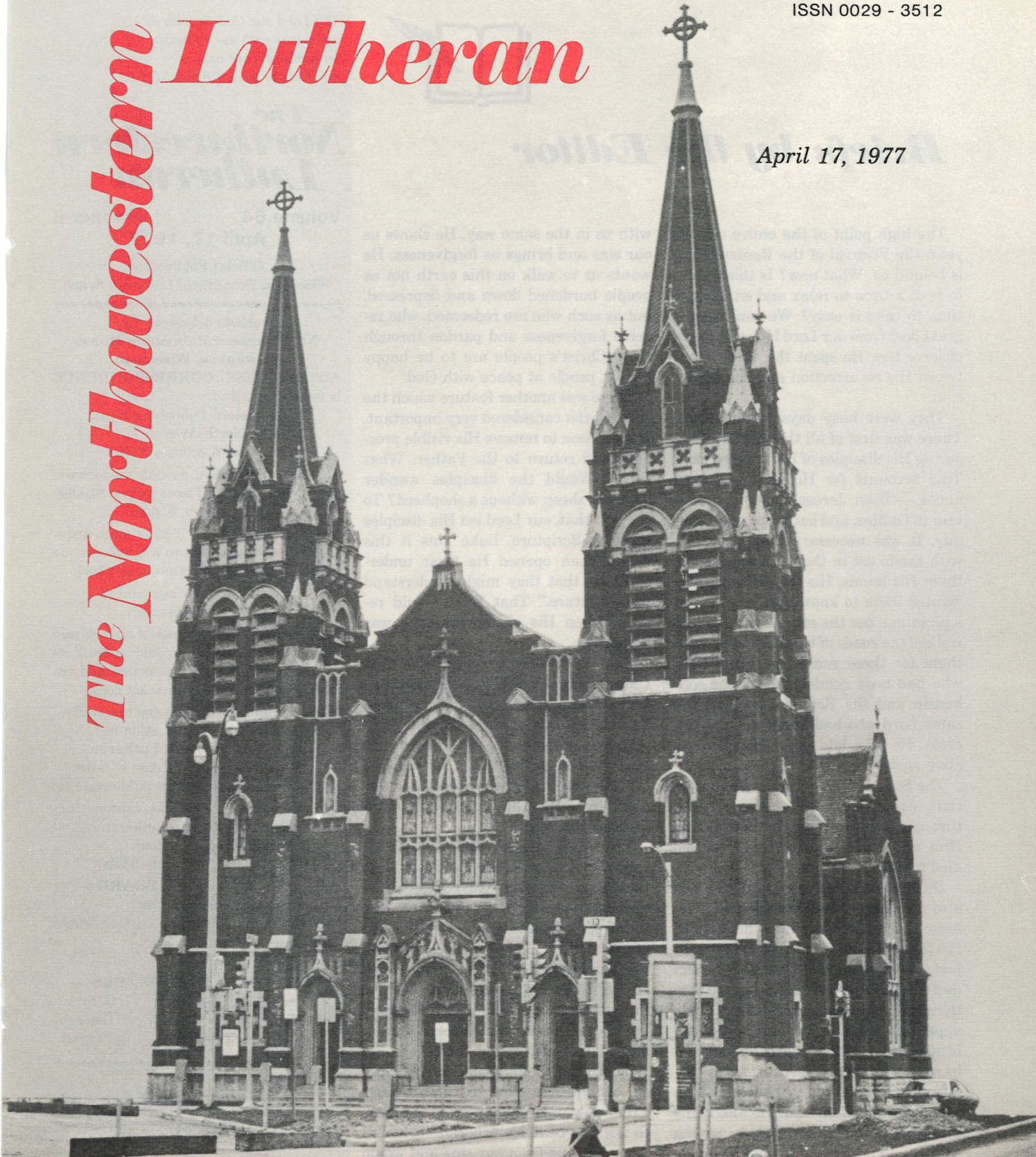


The Northwestern Lutheran

April 17, 1977



"Milwaukee Journal Photo"

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Briefs by the Editor

The high point of the entire church year, the Festival of the Resurrection, is behind us. What now? Is this a time to rest, a time to relax and sit back, a time to take it easy? We can learn a great deal from our Lord Himself, as we observe how He spent the 40 days between His resurrection and His ascension.

They were busy days for our Lord. There was first of all the matter of assuring His disciples of His resurrection. This accounts for His many appearances — from Jerusalem, to a mountain in Galilee, and back again to Bethany. It was necessary that He speak with them, eat in their presence, show them His hands, His feet, His side. He wanted them to know that He was not a phantom, but the same Lord who had walked the roads of the Holy Land with them for three years, the same Lord who had been condemned by the senhedrin and the Roman governor, the same Lord who had hung on Calvary's cross. He who laid down His life was alive again.

The Sundays after Easter emphasize that same truth. We are assured through the words of those who saw Him and touched Him that He who died is alive.

During those 40 days our Lord was also concerned about bringing forgiveness and consolation into the lives of His followers. Peter had denied Him. In fact, all of them had fled, all of them had doubted. Jesus caused them to face their sins, as we read in Mark 16: "He appeared unto the Eleven . . . and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." But He also came into their lives with forgiveness, saying to them, "Peace be unto you!" And we remember especially how He dealt with Peter in John 21, forgiving him and reinstating him.

In the sermons and services during the post-Easter season our Lord deals

with us in the same way. He shows us our sins and brings us forgiveness. He wants us to walk on this earth not as people burdened down and depressed, but as such who are redeemed, who receive forgiveness and pardon through Him. Christ's people are to be happy people, people at peace with God.

There was another feature which the risen Christ considered very important. He was soon to remove His visible presence and return to the Father. What then? Would the disciples wander about as sheep without a shepherd? To prevent that, our Lord led His disciples into the Scripture. Luke puts it this way: "Then opened He their understanding that they might understand the Scripture." That Word would remain when His visible presence was withdrawn.

That is His deep concern today also. Church services, Bible classes, instruction classes, Christian day schools, Sunday schools, area Lutheran high schools — all have one chief purpose: to lead us deeper into the Word. That Word is the only anchor for those who trust in Jesus the risen Lord. That Word is His voice.

One final matter. Christ was concerned not only about His disciples of that time and that place. Jesus had died not only for them. He was "the Lamb of God that taketh away the sins of the world." Thus it is not surprising that during those 40 days He also gave His Apostles an assignment: "Go ye into all the world and preach the Gospel to every creature." The assignment stands. It is also meant for us.

This, then, is not a time to relax and sit back, not a time to take it easy. From now until Judgment is the time to work, to be fellow laborers with Him who saved us from our sins and would have us bring the message of salvation to all men.

That's what it means to celebrate Easter!

*The Lord our God be with us,
as he was with our fathers:
let him not leave us,
nor forsake us. I Kings 8:57*

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The Cover

St. Jacobi Congregation, Milwaukee, Wisconsin, recently vacated this church building which had served its members since 1906. The building will be dismantled to make room for urban development. The story of the final service in this structure is found on page 124. The photo is by courtesy of the Milwaukee Journal.

Editorials

Basic Needs Educators often speak of the four basic needs of children. Parents recognize them too: the need for security, love, for recognition, and the need for new experiences.

The child needs these things for balanced growth, mental, physical, emotional and spiritual. These things must be given, for no child can muster them up on his own. We have all seen the frightful behavior and personal damage where these things are lacking in a child's life.

But the child psychologists stop short. When you think of it for a moment, everyone of us, old and young, is in need of these four basics. Fear and insecurity, as well as living unloved and unrecognized, can cause terrible problems for us all.

Our basic needs, too, must be answered from without. We cannot manufacture security and opportunity for ourselves any more than a child can. Our Father in heaven is well aware of this and has made provision for us.

He gave His Son Christ Jesus. The purpose of His coming was to provide for us all that we need. God's answer to all that is weak and wrong in us, to all that frightens and troubles us, is the suffering, death, and resurrection of Christ.

All that Christ has won He shares, He bequeathes, He gives. In these weeks after Easter we are told again and again how our every need is met in Christ: an everlasting love, eternal security, a priceless personal redemption, and untold opportunity for service in His name.

John Parcher

Television: A New Bible For The Masses? It has been estimated that television reaches into 99.9 per cent of all American homes. Statisticians have further calculated that the average viewing time per day is six hours and 14 minutes per person. We have no way of verifying these figures, but they are believable, and if they are anywhere near correct, we would have to conclude that television has a tremendous impact upon the public.

Considering the time and attention devoted to the tube, we are forced to another conclusion. It does more than entertain. By its widespread acceptance and near omnipresence it also exerts a strong influence in shaping attitudes and inculcating values. The process may be insidious, but the effects are real.

Even the annoying and repetitious commercials, generally tolerated as the price one has to pay for a free show,

tend to have their effect. One study concluded that TV commercials "represent an insidious assault on the Christian view — holding that life consists of things possessed — the opposite of Jesus' teaching."

Perhaps its strongest influence lies in the fact that we tend to identify with heroes and heroines and thus not only to applaud their successes but also to assimilate their values and philosophies.

Television's penetration into the homes and into the minds of its viewers may be making it, in effect, a new Bible for the masses.

Obviously, it would be futile as well as undesirable to launch a massive campaign to ban television. But it could at least be borne in mind that most programs are not intended to inculcate high principles, much less the Christian faith, but to make money.

It requires no innovations to counteract the ungodly influences of television or of any other medium. The strongest bulwark against its inroads is an ancient one, and it is still effective. It is the Bible itself. It is unlikely that 99.9 per cent of all people will ever devote six hours and 14 minutes a day to the Bible, but we who accept it as God's Word could give it more time and attention than we do, lest, without our realizing it, it be superseded as our norm of faith and life.

Immanuel Frey

Women Priests We have to expect a mixed bag when the Catholic Church makes a pronouncement on faith and morals. On the one hand, it will cite the tradition and the authority of the church for its position; on the other, it will appeal to Scripture.

The Vatican did not vary from this procedure when it issued its declaration on women and the priesthood several months ago. Official excerpts from the 18-page declaration include the statement: "The Catholic Church has never felt that priestly or episcopal ordination can be validly conferred on women." An early exercise (by Gnostics) of the priestly ministry by women was "immediately noted and condemned by the fathers." Accordingly, the Catholic Church is opposing women priests today because tradition forbids the practice.

When it appeals to Scripture for support of its position, it rests much of its case on the fact that Jesus "did not call any woman to become part of the Twelve," despite the fact that His attitude toward women was more considerate and understanding than the customs of His day recommended. Despite the fact that "the Blessed Virgin Mary surpassed in dignity and excellence all the Apostles, nevertheless it was not to her but to them that the Lord entrusted the keys to the kingdom of heaven."

It also holds that the priest in the mass is "taking the role of Christ, to the point of being His very image." Consequently, there must be a "natural resemblance" between Christ and His minister (as St. Thomas Aquinas taught). Christ was a man; His "image" in the Eucharist must also be a man. Only a man can fulfill Christ's sacramental role.

In support of its position on women and the priesthood, the Catholic Church has quoted Scripture in part and has

(Continued on page 124)

Studies in God's Word



Easter Victory Over Earth's Afflictions

Wherefore when we could no longer forbear, we thought it good to be left at Athens alone and sent Timotheus, our brother and minister of God and our fellow laborer in the Gospel of Christ, to establish you and to comfort you concerning your faith: that no man should be moved by these afflictions, for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain (I Thess. 3:1-5).

Easter spells VICTORY for the Christian. "Jesus lives, the victory's won, death no longer can appal me," he sings, beholding in the Savior's conquest of death his own victory over death. "Christ victorious, riseth glorious, life He giveth," the believer sings, viewing in the Savior's opened tomb his opened door to heaven. "The strife is o'er, the battle done, now is the Victor's triumph won," the believer sings, seeing in Christ's resurrection his own triumph over sin and Satan.

There's another victory which the believer sees in the risen Christ, one most important for life. Paul in his "Epistle of Earnest Expectation" tells us of this *Easter Victory over Earth's Afflictions*.

"I Walk In Danger All The Way, This Thought Shall Never Leave Me"

Paul, the pastor, was concerned about the believers at Thessalonica.

Persecution by the enemy had pushed him out of their city and put long miles between them. That same persecution, he knew and had forewarned, would soon hit his people. Would they survive in the faith or slip back into heathendom? Was their infant faith cringing in the face of persecution or growing because of it? Paul had to know. He just had to send Timothy back to those beloved Christians at Thessaonica!

What Timothy found there is often repeated in Christendom. Those believers were suffering tribulation. The hot pressure of affliction was pushing hard on their faith; the rough sandpaper of oppression was rubbing their souls raw. Whenever a man sincerely believes and seriously tries to live the Gospel, affliction will come. The devil and his hordes, who are aligned against God, will also soon battle against God's children.

Those Thessalonian believers were not to be dismayed by this persecution. What else might they have expected from an unbelieving devil and the world he influences? Neither Jesus nor His Apostles ever promoted the idea that the Church would be an island of tranquility. The Lord had told them: "If the world hate you, ye know that it hated Me before it hated you" (John 15:18). Paul had pointed out: "We must through much tribulation enter into the kingdom of God" (Acts 14:22). Accepting the cross of Jesus means also accepting the affliction with which the world attacks the cross. The life of the believer is truly a "walk in danger all the way."

Satan has changed neither plans nor purposes since Paul's day. He still works overtime at unraveling the fabric of a believer's faith. Sometimes

the scissors he uses is the blunt, brass-knuckles type such as in Thessalonica. More often it is the sharper, slicker type which cuts deeply. Those sly smiles when we dare to be different from, those snide remarks when we don't "play ball" with, and that sharp hostility when we desire to preach the whole Word to the unbelieving world are afflictions which hurt. They cut deeply and can discourage greatly. They can even dumfound and destroy faith. The thought dare never leave us; we do "walk in danger all the way."

"I Walk With Jesus All The Way; His Guidance Never Fails Me"

Because of such danger Paul had sent his coworker and brother in the faith back to Thessalonica. Timothy was to do more than inspect the possible damage. He was "to establish and comfort them" in the faith. Their faith was to be made solid and fit for battle so that no amount of persecution could shatter it. This work Timothy would carry out with the "Gospel of Christ" in which he labored. Through this Gospel the Thessalonians had earlier been turned from idols to the true and living God. They were waiting for His Son, that crucified and risen Savior, to return from heaven (1:9,10). Now through that same powerful Gospel of the risen Christ, the Spirit would strengthen them.

Every Christian, whether he is eight or 80 years old in the faith, needs Gospel strengthening. Like children at the beach, digging channels in the sand, the believers need a constant shoring up of the walls of faith. On Maundy Thursday as we came to the altar to receive His body and blood, faith was bolstered. On Easter Sunday as we sat in our churches to hear the Gospel of the risen Lord, faith was brightened. Now it's back to life in a world where the risen Christ and all who follow Him are ridiculed, rejected, and reviled. Only when we return to that altar and pew regularly, only when we study and search that Gospel constantly, can we expect to survive.

Then, by the Spirit's gracious work, we will "walk with Jesus all the way" and have a guidance which never fails us. Then, by the Spirit's gracious work, we'll have the Easter victory over earth's afflictions.

Richard E. Lauersdorf

A Parish Pastor's Perspective

"Child Abuse"

We are not easily shocked. Ever since television brought the war into our living rooms and criminal atrocities into our everyday thought patterns, nothing really phases us. Except child abuse. The almost daily news of child abuse still revolts us. The sex pervert who attacks six- and seven-year-olds, the child beater who covers young bodies with horrid welts, the drug pusher who wastes eight-year-olds — what kind of twisted mentality can do that? The normal reaction is a seething rage.

But there are forms of child abuse which are not picked up by the news media. In fact, most people are not even shocked by them.

Personal Possession or Trust from God?

One form of child abuse is illustrated in Genesis 42: "Then Reuben spoke to his father, saying, 'You may put my two sons to death if I do not bring him back to you; put him in my care, and I will return him to you.'" Without a doubt, the situation was desperate. Reuben felt he had to convince his father Jacob to allow the youngest brother, Benjamin, to go along to Egypt. But the price he was willing to pay — the lives of his own sons — betrayed a wrong attitude regarding his children. He looked upon them as a personal possession rather than a trust from God. He valued them, but in the wrong way.

Some parents today make that same error. They value their children almost as part of their possessions. The sacrifices they make so that their children might excel in music, sports, business, or the professions are sometimes motivated by a desire to enhance their own investment in their children. They seem willing to ignore their children's feelings and rights in order to accomplish their own goals. They use sarcasm and belittling comments when their children do not appear to be reaching those goals.

Such parents feel they have that right because their children are theirs. They forget that children are a gift from God, to be raised in such a way that they glorify God and are useful to Him. They forget that children are God's possession, entrusted for a time to earthly parents. But who nowadays is calling that child abuse?

Lack of Discipline

Another form of child abuse is illustrated in I Samuel 2. Eli failed to discipline his sons, with disastrous results for him, his sons, and the honor of God's name.

Every child is born with the sinful impulses and drives that Eli's sons had. Inborn selfishness, pride, greed, and self-righteousness in children will find ways to express themselves. They will feed on one another and multiply if they are not curbed and checked by

Christian discipline. Parents who view themselves merely as providers of food, clothing, and education will raise children who have a very healthy body and clever mind as support mechanisms for sin. Parents who believe that it is enough to provide an environment of love, without expressing that love in firm discipline, will raise children who are very secure in their sinning. But who nowadays is calling the lack of discipline child abuse?

A Bad Example

Another kind of child abuse is suggested in I Kings 15. There we hear: "Asa did that which was right in the eyes of the Lord, as did David his father . . . and Nadab the son of Jeroboam . . . did evil in the sight of the Lord and walked in the way of his father and in his sin."

Children learn by observing their parents. They love to imitate what their parents do. But since their sense of right and wrong is not sharply defined, the responsibility for distinguishing between right and wrong falls on the parents — often when they are least aware that they are being watched by little hearts.

(Continued on page 124)

Like a pebble in a pond...

Have you ever tossed a pebble into the smooth, still water of a pond and watched the ripples spread?

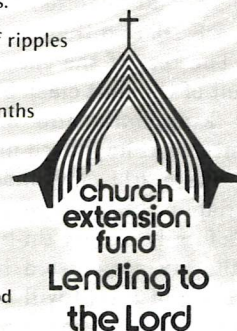
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Mining the Treasure of God's Word



II Samuel 1-6



By Julian G. Anderson

Get your tools out and get ready for a good day's digging in the mother lode. But before you begin, read over the last lesson again to review the early life of David, remembering that after Abraham, David is the great key figure in the Old Testament. Then turn to

II Samuel 1-4

The first chapter records David's grief when he was told of the deaths of Saul and Jonathan. See especially verses 11 and 12. Verses 19-27 are poetry, the Song of the Bow, taken from the Book of Jashar (verse 18). All we know of this ancient book is that it contained this and another very short poem in Joshua 10:12,13. Notice David's warm feelings for Saul in verses 19 and 23, and his love for Jonathan in verses 25-26.

Now read chapter 2, noting where God told David to go, verse 1, and what happened there, verse 4 (underline and put a star in the margin). This is a historic occasion in the story of the Messiah, since it connects with the great prophecy of Genesis 49:8-10.

Note what the other tribes of Israel did, 2:8-10, and then underline verse 11. The rest of the chapter gives the result of the first clash between these two kingdoms, and 3:1 describes briefly what happened in the next 7½ years (see 2:11, and underline 3:1).

Chapter 3:2-5 records a little of David's family history (hi-lite the names of the six sons listed here). Verses 6-11 tell of the ill will that arose between Ish-bosheth and Abner, his general, and Abner's threat (verses 9

and 10). Verses 12-21 then record the subsequent dealings between Abner and David (especially verse 21). Verses 22-30 give the account of the death of Abner at the hands of Joab, David's general, who acted out of revenge. But verses 31-39 record David's reactions to this (see especially verses 31 and 38).

Chapter 4:1-7 relates the treacherous assassination of Ish-bosheth, and verses 8-12 record David's actions when the assassins came to him, expecting some reward for this wicked act.

Now Read Chapters 5-6

This section begins the next period in David's life, and the date at this point is about 1000 B.C. Chapter 5:1-5 records another historic event in the life of David and Israel. Underline the last phrase of verse 3 and put a star in the margin. Note David's age at this time (verse 4). Verses 6-10 give the abbreviated history of one of David's great military accomplishments (hi-lite the name of the city in verse 6 and underline the first phrase of verse 7; also hi-lite the last four words of verse 7). Chapter 5:17-25 gives the details of his other great military victory (especially verses 19, 20, and 25. Underline verse 25 and hi-lite the name of the adversaries). At this point turn back to Joshua 11:16-23, and reread what was said about these verses in the lesson for December 12, 1976. Put a reference to Joshua 11:19b in the margin at II Samuel 5:7, and a reference to Joshua 11:22b at II Samuel 5:25. Then add ref-

erences to II Samuel 5:7 and 25 at Joshua 11:19 and 22. The important thing is that these two victories complete the conquest of Canaan, begun by Joshua 400 years before.

The history of this initial period of David's reign is summed up and explained in 5:10 (underline). Verses 11 and 12 tell of the building of David's palace in Jerusalem. Locate Tyre on your map. This was one of the famous twin cities of the Phoenician empire. See your Bible dictionary for more information. Verse 12 is interesting, since it shows what a truly spiritual man David was. Verses 13-16 record more of David's personal family history, which was typical of the conduct of oriental kings in those days, but reflects a very low level of moral behavior. Again hi-lite the names of David's last eleven sons in verses 14 and 15. Seventeen sons was quite a family!

Chapter 6:1-15 gives another interesting insight into the spiritual character and interests of David, for verses 1 and 2 show us where his heart and interests lay, as they tell of his first great project after making his kingdom secure and building his palace in Jerusalem.

The necessary background for this section is found in I Samuel 4:1b-7:2. See especially the sections 4:2,3,11; 5:1,2,11; 6:1,12,13; and 7:1,2. Note also 7:2b, which tells us a great deal about the sad state of Israel's religion in the days of Samuel, the last judge, and Saul, the first king. During all that time the Ark of the Covenant was lying in a private home and nobody apparently missed it enough to go and get it! David was determined to remedy this situation also, and did (II Sam. 6:1-19).

Chapter 6:17 records the historic moment when the tabernacle was first set up in Jerusalem, the capital city (underline down to "for it").

Verses 20-23 of chapter 6 are a difficult section to understand, but it would appear that Michal was giving vent to her wounded feelings and jealousy over David's recent marriages, and that David's reply in verse 21b meant that he wasn't going to stop dancing because she said so. All through this section we have little incidents showing David's very human side also. And that's all for today.

NO Plot or Myth

If you haven't as yet, then you will be — tempted to see two productions, one on screen, the other on TV. On screen it will be *The Passover Plot*, and on TV, *Jesus of Nazareth*. The target of each is the deity of Jesus Christ, for they portray Him as only a man. Their target is also the faith of Jesus' followers who not only believe that Christ "was made man," but with the Nicene Creed confess: "I believe . . . in one Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father."

That people of this world would stoop to ridicule Christ and the Christian faith should not surprise us. Christ warned His disciples in John 15: "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own. But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

The Passover Plot appeared first as a book. Its author is Dr. Hugh J. Schonfield. Its real theme is that Christ is just a man and not God. Christ's death and resurrection are billed as "the greatest conspiracy in the history of mankind," an attempt by Christ to win immortality as a martyr. In other words, the events of that first Good Friday and Easter were nothing but a plot.

Jesus of Nazareth also portrays Jesus as an ordinary man. The director, G. Franco Zeffirelli, in an interview stated: "Of course, the public is going to be annoyed that I am destroying their myths." According to Zeffirelli, Christ is no more than we are, and the Early Church is guilty of totally misrepresenting our Lord.

The real tragedy is not that there are movies like the above. That is almost to be expected. The real tragedy is that they reflect the theology of ever so many churches, preachers, and theological professors. What these churches, preachers, and theological professors fail to take seriously is Paul's word in I Corinthians 15: "If Christ be not risen, . . . ye are yet in your sins."

Who Is Right?

Are the critics right who present the Scripture accounts of Jesus' life as myths and His death and resurrection as a plot, or we who take the Scripture at face value?

Support for the truth sometimes comes from the strangest places. Back in 1963 an English bishop by the name of John A. T. Robinson published a book that became a sensation almost over night. It was the infamous "Honest to God," a book in which he denied the Virgin Birth, the deity of Christ, the atonement, and left his readers without God and without Christ in the world. Now he has published another book, one that actually pulls the rug out from under his 1963 book. *Redating the New Testament* proposes that all the books of the New Testament were written before 70 A.D., that is, before the destruction of the Temple at Jerusalem. It also holds that these books were written by the most part by the men to whom these books are attributed. We may, of course, not agree with all the details, but we confess that this time "Honest to God" Robinson is speaking our language. We thank him. Why?

It means that he agrees with us that in the New Testament we are dealing with the words of men who were companions of the Lord or were His contemporaries. Peter, for example, puts it this way: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty" (II Pet. 1:16). No, there was no plot! These are not myths!

Read the New Testament

Of course, we do not base our faith on John T. Robinson of 1977, but on the Word of our God. A reading of the New Testament will convince you. No man devising a plot, no man creating a myth, would ever portray the disciples on Good Friday, Holy Saturday, and Easter Sunday as Scripture portrays them. The Eleven were convinced that everything had come to a crashing halt with the death of Jesus Christ. On Easter Sunday, when the women came back with the news that Jesus had risen from the dead, the Apostles considered their words idle tales. They were men who had to be convinced, not

men who were in on a plot. That's why Jesus showed Himself to them, inviting them, "Behold My hands and My feet, that it is I Myself; handle Me and see."

One of the Eleven, the one who was not present that first Easter evening, held out for another whole week. He even refused to believe the testimony of his fellow Apostles. Eight days later he too was convinced, for Jesus came to him and said: "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing."

A plot? A myth? No! They saw Him. They touched Him. They heard Him. They ate with Him. *The Passover Plot* and *Jesus of Nazareth* are 1977 unbelief. Faith in 1977, as during the past more than 1900 years, believes those who were there!

ANNOUNCEMENT

In grateful recognition to the Lord for His manifold gifts of grace, The Lutheran Home, Belle Plaine, Minnesota, its Board of Directors and the Administration, take great pleasure in announcing the cornerstone laying ceremony of the residence facility for the mentally retarded on Sunday, May 8, 1977, at 3:00 P.M. A cordial invitation is extended to the many friends of The Lutheran Home.

THIRD MICHIGAN-OHIO SUPER RALLY

Wednesday, May 18, 1977, is the date for the Michigan-Ohio LWMS Super Rally. The rally will be hosted by the Alpha, Ohio, and Southwestern Michigan circuits of the Lutheran Women's Missionary Society.

The rally will meet at St. Stephen's Lutheran Church, Adrian, Michigan, and will begin with registration at 10:30 A.M. Principle speaker will be Mrs. Don Holzhueter of South Haven, Michigan. She is a brailist and will present a most interesting and informative lecture and display on the Mission for the Blind.

Women of all Michigan and Ohio LWMS circuits are cordially invited and urged to attend.

This article is an excerpt from an article in *The Black and Red*, student publication at Northwestern College. It was written by Mr. Thomas Nass, a senior at the college.

The Mystery Man

Northwestern College, Watertown, Wisconsin

Ever since his arrival in Watertown last spring, Mr. Kia Tou Lee, our Laotian refugee-turned-janitor, has been something of an enigma for Northwestern College students. Some have suggested that he was sent here in an intercontinental trade which shipped Dean Chworowsky to Hong Kong. Others have wondered if he actually isn't being groomed to teach a new elective, Laotian 51, and to spearhead the drive to incorporate the study of the Laotian language into our curriculum. In an effort to unravel some of the mysteries surrounding our Laotian maintenance man, I recently set out to interview Mr. Kia Tou Lee.

I soon discovered that Mr. Lee is acquainted with more languages than the average NWC senior! Besides Laotian, Mr. Lee claims to be able to read and write English, French, Thailand, Mong, and Naotheung, though not all "real vell." His English was acquired at a military school in Thailand in 1969, and permits him both to understand English conversation, provided it is not spoken too rapidly, and to express his thoughts reasonably well. Learning English proved profitable when he served as an interpreter in the army while in Laos. Today he is an interpreter for most of his family, since he was the only member of his family to set foot in Wisconsin with a knowledge of English.

Mr. Lee grew up on a small rice and corn farm in the highlands of Laos. While he was still a youngster, Communist infiltrators were already beginning to make inroads near the area where he lived. Finally, in 1960, a revolution took place and Mr. Lee was recruited into the Laotian army. Army uniforms were his garb for the next 15 years.

During his time in the military, he served in a number of different capacities. For seven months he was a member of the Forward Air Control, which frequently involved him in what

we might call "guinea pig" helicopter missions. By flying at low altitudes over the landscape, he determined where to direct air strikes by noting where the gunfire originated that was fired at his helicopter! On two occasions the engine of his "chopper" quit in mid-air. Though he escaped injury in his second crash, he was hospitalized for two weeks after his first crash.

One of Mr. Lee's most prized photographs is the portrait taken after he was elevated to the position of captain in 1970. In the five years following this appointment, he served as an interpreter, a liaison officer, and what is called an SI Staff Officer. This last position was the office he held when he left Laos a year and a half ago. As SI Staff Officer, he supervised all the battalion's paper work, from filling out supply orders to recording the payroll.

May 22, 1975, 11:00 A.M. was a moment which Mr. Lee said he will never forget — the moment when he caught his last glimpse of his homeland. Still, the move to America was necessary. In



Mr. Ronald Zank, superintendent of building and grounds at NWC, and Mr. Kia Tou Lee.

regard to the Communists, Mr. Lee simply says, "We cannot stay with them."

After spending ten months in a camp in Thailand where conditions were "not so good," Mr. Lee, his mother, his 16-year-old brother, his wife, and his four children were transported to Water-

The Lee Family (left to right): Tou Pheng, May Bliia (Mr. Lee's mother) with Tou Vue, Mr. Lee with Tou Fue, Bo Hev (Mr. Lee's wife) with May Yia, and Tou Song (Mr. Lee's brother).





town under the sponsorship of the Wisconsin Synod Lutheran churches in town.

Needless to say, since that time there have been drastic changes as the Lees have been faced with the process of "Americanization." Today his wife is attending adult school to learn English, his oldest son is attending Trinity Lutheran School, and his 16-year-old brother is a freshman at Lakeside Lutheran High School. Partly through the help of Dr. Sullivan, his brother has picked up enough English to allow him to get A's and B's at Lakeside!

Mr. Lee has kept quite active, not only by scrubbing the floors at Northwestern, but also by moonlighting with Duraclean, and by interpreting for the members of his family and the other Laotian family in town. Though he admits that he would rather not do janitorial work if he had the choice, he confesses that it is "not so bad" and that he will stay as long as he can at

NWC. About two months ago he moved from the old Spaude residence on campus to a house on E. Green Street.

Along with jobs and the language problem, Mr. Lee and his family have been assailed by a whirlwind of other unfamiliar phenomena. Hamburgers are nothing new for the Laotians, but snow and cold weather are! Actually, Mr. Lee confesses that "the snow is nice," but he isn't sure if he will ever get used to the cold, since 30 degrees was the coldest reading he ever remembered in Laos. The family already owns a sharp-looking, middle-sized car, a television, and a telephone, and they are becoming used to our wide, straight, highways. Our game of football rates a "ve-ly good" in his book, and his brother is presently learning the fundamentals at Lakeside. He himself played "football" in Laos, but this "football" (soccer) was quite a bit different from our game.

Undoubtedly, though, the most im-

portant novelty in his life is his new found faith. While in Laos, Mr. Lee and his family were Buddhists. Today, however, a sketch of Jesus, drawn by Mr. Lee's brother, is posted on his living room wall. As he says, "Now I become a Christian!" Eventually he plans on being confirmed, but through the instructions which he is receiving from Pastor Vomhof he realizes that he has much to learn and admits, "I must wait until I understand all things." It is interesting for us to note that it is primarily because he liked and admired the Christians he met, that he decided to accept the Christian religion as his own.

Mr. Kia Tou Lee's amiability is reflected in a very ready smile. He is a man from whom we can learn to appreciate what America has to offer. When asked if there was anything that he disliked about America, Mr. Lee replied with a smile, "No."

Thomas Nass



Heritage Fest at St. Croix L H S

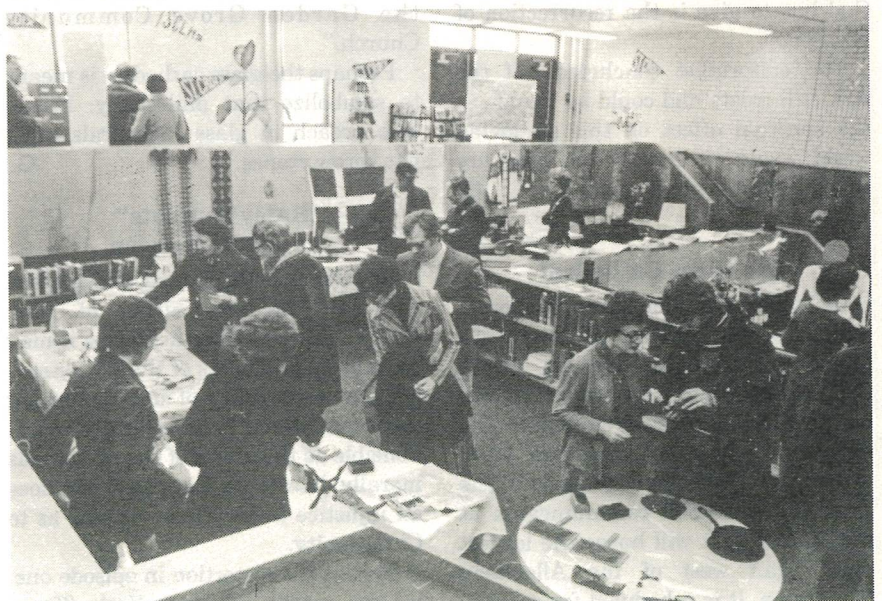
"Willkommen" was the greeting visitors received when they came to celebrate Heritage Fest on January 30, 1977, at St. Croix Lutheran High School in West St. Paul, Minnesota.

For some, Heritage Fest was a time to take a trip down memory lane. It was a time to remember what it was like to wear gathered skirts or jumpers with puffed sleeves, a time to sing a song or two in German, or taste that good old German cooking. For most, however, it was a chance to "journey" back in time and discover what it means to have a German or Scandinavian heritage. But for all, Heritage Fest was a time to review and learn about the development of the Lutheran Church from the days of Luther to the beginnings in America and down to our present-day Wisconsin Synod. Finally, it was a time to be reminded of the riches with which the Lord has blessed all of us.

In the celebration of our heritage, over 850 visitors passed through the halls and rooms at St. Croix looking at the various displays set up by each church affiliated with the St. Croix Lutheran High School. The displays covered such areas as Luther and the

Reformation, the Post-Reformation Church, Lutheranism in America, the formation of synods, and the history of the Wisconsin Synod and its function. Many beautiful artifacts were brought for the displays, some dating back over a hundred years.

Historical Displays



If the exercise of walking from display to display made the visitors hungry or thirsty, there was plenty of food and drink on hand to satisfy everyone. The German menu consisted of bratwurst, sauerkraut, German potato salad, apfelstrudel, kirschtorte, cookies, and coffee. All could also sample such Scandinavian delicacies as rosettes, krumbkackke, sunbuckles, Swedish

(Continued on page 125)

Looking at the Religious World

information and insight

In Search of Noah's Ark

It is difficult to imagine that after a \$4.5 million advertising campaign, anyone in this country has not heard about the quest for Noah's ark. Perhaps by now you have seen the movie too. What does it prove? Exactly nothing — except that a producer with a \$500,000 investment and a \$4.5 million advertising campaign and a \$30 million box-office-take had a good idea.

Paraphrasing a renowned archaeologist and Semitic scholar who lectured during the current school year at Wisconsin Lutheran Seminary, "If an ark were found on Mt. Ararat, the Bible would help to prove its authenticity as Noah's ark. But the ark would not help to prove the authenticity of the Bible." The Bible's authenticity is unprovable except by the inner working of the Holy Spirit on the heart through faith (cf. Heb. 11:1).

The Baptist Bible Tribune put it aptly: "If the Ark does exist and if it were found tomorrow, the world would explain it away before the day after tomorrow." The editorialist went on to explain that the only "proof-positive" God has to give is the resurrection of His Son.

The editorialist concluded: "If the Ark still exists and could be found . . . the spiritual effect on this sin-loving world would be exactly nil. Men are saved by faith, not by sight." G.

The Glass Cathedral

Dr. Robert Schuller, star preacher on Sunday morning's Hour of Power, has announced that his Garden Grove Community Church in California will build a \$10 million glass cathedral. The new church will accommodate 4,100 worshippers, 700 choir members in the choir loft, and 500 communicants at the altar rail. It will house the largest pipe organ west of the Allegheny Mountains. It is scheduled for comple-

tion in two years after construction begins. All but a small amount of the cost is already pledged.

Schuller advertises himself as a new generation, West-coast Norman Vincent Peale. "Possibility Thinking" is his counterpart to Peale's "Power of Positive Thinking." His ministry is no less controversial than Peale's was two decades ago. T.D. Allman in "The New Republic" writes that Schuller offers a salvation message which bears "the same relationship to the Christ of the Cross that the plastic automaton Abraham Lincoln at Disneyland does to the American Civil War."

Our readers who have heard Schuller on Sunday mornings will know that he does not proclaim the Apostolic message of sin and grace. In fact, he prides himself in the fact that he does not declaim against parishioners' sins. Nor will he take sides on doctrinal questions. A Schuller associate was asked recently where Schuller stands on abortion, race relations, premarital intercourse, homosexuality, divorce, and female ordination. He replied, "We try to avoid doctrinal controversy at the Garden Grove Community Church."

Perhaps the glass cathedral is meant to symbolize that philosophy. People who preach in glass cathedrals must not throw stones. G.

Haley's "Roots" vs ABC's Version

Reviewers both panned and praised the ABC network airing of Alex Haley's "Roots." Spectacular as it may have been, producers of the TV extravaganza were guilty of one disturbing distortion which is as ethically reprehensible as the abuse of the slaves was morally detestable. The distortion does an injustice to Mr. Haley as well as to Christianity.

Here is the distortion in episode one, in the words of New York Times

reviewer, John J. O'Connor: "Two characters are made to represent not only whites but Christianity. The captain's religious fervor and guilty conscience are exceeded only by his greed. Apart from the fact that slavery can be traced to the ancient Greeks and Egyptians, Mr. Haley's book refers to slaves within African villages and to 'slavees,' blacks in the employ of slave traders. None of this is noted in the television dramatization. Instead the viewer is left pondering the purity of Kinte's Allah as opposed to the perfidy of Christianity — an ironic implication in view of the major role played by the Church in the survival and progress of American blacks. This simple-minded approach to complex issues is no less objectionable than anti-Semitism or any antireligious propaganda."

Our thanks to Mr. O'Connor for saying that publicly. Have you ever wondered why anything anti-Semitic or antiminority groups is tabu, or why government officials who make racial slurs or tell ethnic jokes get fired, while Christianity remains open game? What kind of ethics is it that makes it wrong to be anti-Semitic but O.K. to be anti-Christian? G.

Don't Write Your Congressman

There is a Madalyn Murray O'Hair, a well-known militant atheist, but there is no O'Hair petition before the Federal Communications Commission seeking a ban on religious broadcasting. In one month, however, the FCC received 81,000 pieces of mail regarding the mythical petition. This does not include mail sent directly to FCC commissioners or to members of Congress.

The total number of pieces of mail possessed by the FCC in this matter has reached 4.5 million. Petitions contain an estimated 30 million names. Two new employees have been hired to do nothing but open and count letters. It has cost over \$500,000 to mail them. The waste of time and energy and money on this misguided effort staggers the imagination.

How did the myth originate? In December, 1974, two Californians filed Petition RM2493 with the FCC. It requested rulings that would freeze the assignment of additional educational television or FM radio licenses

to those planning to air only religious programs. In August, 1975, that petition was denied. Because of the widespread interest shown in the petition, the announcement of the denial was given mass media attention. But that did not stop the mail avalanche.

This unfortunate effort to fight an imagined attempt to "ban the proclamation of the Gospel from America's airways" does no credit to the churches and Christians involved. Don't sign any petitions opposing Petition RM2493, which has been denied, or an O'Hair petition, which never existed. Don't write your congressman about them. F.

For Only Ten Dollars

This April, Harper and Row are bringing out a new book that will interest most Lutherans. It is a 250-

page biography of Dr. J. A. O. Preus, president of The Lutheran Church-Missouri Synod, written by James Adams, religion editor of the St. Louis Post-Dispatch. The full title of the book is *Preus of Missouri — A Report on the Great Lutheran Civil War*.

The publication announcement contains such phrases as "engrossing narrative," "hard hitting," and "psychologically fascinating." The price of the book is to be about \$10.00.

The book cannot of course include a chapter on what may prove to be a major part of the story — the July Dallas convention of the LC-MS. F.

What's In A Name?

A month ago the Boy Scouts of America announced a name change. Henceforth the organization is to be known as Scouting-USA. For legal

purposes, however, the old name will survive. The change was obviously made to forestall trouble with minority groups, specifically fem-libs.

Girls actually have been enrolling in the coed Exploring Program for some time. The Girl Scouts of America are concerned about the name change, fearing that past donors to their group may now channel donations in the wrong direction.

What is important for us to note is that this is a change in name, not in principles or practices. As far as essentials go, Scouting-USA does not differ in any way from Boy Scouts of America.

Some 30 years ago there was much talk about a significant change in Scouting. We were not deluded then. It is to be hoped that today none will be misled in judgment concerning a 1977 change in Scouting. F.

A Very Special Gift



Pastor Carl S. Leyrer, Chairman of Board of Trustees,
Pastor Elton H. Huebner, Executive Secretary of Board of Trustees,
Mr. Norris Koopman, Treasurer and Controller,
Pastor Oscar J. Naumann, President of the Synod.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8:32. Very recently our Wisconsin Evangelical Lutheran Synod experienced another dramatic fulfillment of that divine promise. On December 29, 1976, while we were still in the afterglow of Christmas, celebrating God's gift of His Son to a sin-lost world, the Lord bestowed another magnificent gift upon us which will help us

immeasurably in spreading the Gospel of that Son. On that date the Synod received a gift of stock in a privately owned corporation valued at approximately \$2,000,000.

This is the largest single direct gift ever made to the Synod. Because of its special nature it will not have an immediate impact on the Synodical budget. It will, however, mean very much to us in years to come. While the potential future value is something which can

only be speculated on at this time, the best human judgment tells us that it will be more than significant.

The donors of this gift wish no public recognition. This is an expression of their gratitude to God for His rich blessings, and it is enough for them to know that their gift will be used in the promotion of God's Kingdom. But surely the gift itself deserves recognition by our constituency that all of us may join the donors in thanking God for His grace and mercy in making such a blessing possible.

May it also serve as an inspiration to others whom the Lord has blessed with material wealth! The 1973 Synod Convention authorized the establishment of a deferred gifts office to "develop and sustain within the Wisconsin Synod a deferred giving program as a further expression of the members' concern for their stewardship of their life and material blessings under their Lord and Savior Jesus Christ." More and more within our circles the Holy Spirit has produced tangible evidence of such concern. This gift of stock, while the most significant, is not the only one made as a result of careful estate planning. It is the sincere hope of the donors that others may be prompted to do likewise. Under the Lord's continued blessing, such gifts play an important role in the work of His Kingdom.

Direct from the Districts

South Atlantic

A Cross Over Bayonet Point

Florida's west coast continues to attract a steady migration of Americans, young and old. The WELS has followed the urban sprawl which extends in all directions from Tampa Bay. Grace Lutheran of Bayonet Point is the northernmost of eight WELS congregations strung out like pearls along the Gulf coast.

For too many new Floridians, their new home in the sun is a "Promised-Land-Without-A-Savior." It was therefore with a great deal of joy that Pastor Lloyd Lemke of Grace joined his members in a unique dedication of their newly acquired church property on February 6. Above a two-acre plot overlooking busy U.S. Highway 19, members of the congregation Arthur Reaume, Ben Babcock, Clarence Kappen, and Edwin Soultz erected a huge 13-foot cypress cross and sign as Pastor Lemke read from Joshua 3 and 4.

Just as the children of Israel long ago had erected a never-to-be-forgotten memorial to their merciful God as they entered the Land of Promise, so Grace Lutheran was boldly proclaiming the remembrance of the Lord to its corner of Florida's migrant mecca. "We raise this sign and cross," Pastor Lemke stated, "as a memorial for ourselves and all people that this ground is set apart for the worship of God and the preaching of Christ the crucified and risen Savior of all people."

Grace Lutheran Erects Cross



Southeastern Wisconsin

A Change of Place, But Not of Worship

On February 20, 1977, St. Jacobi Ev. Lutheran Congregation held a closing service in its church building on Milwaukee's south side. It was saying farewell, with an attendance of 1,152, to a church building that has served the congregation since 1906.

There must have been compelling reasons for a congregation to leave a beautiful building which had been declared a Milwaukee landmark. Among the reasons were a declining membership in the area, other churches nearby that could serve the area, the high cost of maintaining the church building, and finally the fact that the block on which the church stood was made an urban renewal area. The church property was bought by the city with the understanding that the building go down.

In the closing service, Pastor Paul G. Eckert addressed the congregation and many visitors on the basis of Genesis 12: 1-9, pointing out: "We leave what our fathers gave us; we settle down where the Lord has led; and we continue in the same worship."

Until a new church is built, the congregation will worship in its school gym at S. 86th and W. Forest Home Ave. in Greenfield, six miles from the Milwaukee church location. The decision to buy this property was made at the end

of 1961, and school has been conducted there since April of 1964. Sunday services have been held there as well as at the church since 1965.

St. Jacobi has now stopped being a two-location congregation. It looks forward to another beautiful building in which to worship the Lord. But it has learned well that a building, no matter how beautiful it may be, is not the important thing. The Word of God is, for therein is God's message of forgiveness and life through Christ.

Child Abuse (continued)

How can a child learn to love going to church, to spend time in prayer, to solve problems and make decisions with the Bible, if he rarely observes his parents doing those things? Where will a child learn courage, kindness, gentleness, modesty, self-discipline, honesty, respect, consideration, affection, and conscientiousness if his parents do not set the example? But who nowadays is calling the bad example of parents child abuse?

Yet it may well be that the forms of child abuse which are not labeled as such will have more tragic and far-reaching effects than the forms in the news which shock and revolt us. Why are we not more shocked by them? Why are we not so revolted that we take action?

Thomas Franzmann

Women Priests (continued)

imposed its faulty doctrine of the priesthood on that portion of Scripture. How typical of Rome's doctrinal pronouncements! A part of Scripture, but even that portion must be shaped according to what St. Thomas or some pope or council taught.

It is primarily its tradition and authority that the Catholic Church is ranging against the ordination of women to the priesthood. It must still believe, even though its authority is dwindling, that it can contain this explosive issue without relying only on Scripture and on all of Scripture to control it.

Carleton Toppe

DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

SUMMER SCHOOL CALENDAR 1977

June 19	—	3:00 — 5:00 p.m.	Registration
		7:00 — 9:00 p.m.	Opening Service
June 20	—	8:00 a.m.	First Classes
		10:15 a.m.	Holiday Break
July 4	—	Monday	Second Term Registration
July 6	—	4:00 — 5:00 p.m.	Classes in Session
July 9	—	Saturday	Graduation and Closing Service
July 22	—	10:15 a.m.	

REGULAR SESSION — SUMMER CLASS SCHEDULE

7:50 — 9:35		10:15 — 12:00	
Rel. 21S	New Testament Epistles — Raddatz	Rel. 1S	History of Israel — Olsen
Rel. 50S	Christian Doctrine II — Olsen	Rel. 75S	Lutheran Confessions — Hartwig
Ed. 52S	Teaching Religion — Sievert	Ed. 50S	Psychology of Learning — Barnes
Ed. 80S	History and Philosophy of Education — Grams	Ed. 410S	Principles of Christian Education — Sievert
Eng. 21S	American Literature — Levorson	Eng. 56S	20th Century American Novel — Levorson
Eng. 62S	Shakespeare (Historical Plays) — M. D. Schroeder	Math. 50S	Fundamentals of Contemporary Math — Yotter
Mus. 75S	Lutheran Worship — Backer	Mus. 20S	Perception of Music — Engel
SSt. 80S	Lutheranism in America — Koelpin	SSt. 20S	Europe in Modern Times — Boerneke

ADVANCED STUDY PROGRAM

First Term: June 20 — July 6

7:50 — 9:35		10:15-12:00	
Mus. 577:	Psalms for Use in School and Private Studies (1.5) — Hartwig	Rel. 566:	Portraits of Preaching Among the Apostles (1.5) — Raddatz
Ed. 522:	Exemplars of Method in Christian Education (1.5) — Barnes	SSt. 542:	Modern Theologies I (1.5) — Koelpin

Second Term: July 7 — July 22

Rel. 540:	Opening the Scriptures (1.5) — Boerneke	SSt. 543:	Modern Theologies II (1.5) — Koelpin
Ed. 553:	Religious Motifs in Children's Literature (1.5) — Schultz	Ed. 512:	Counseling in Christian Education (1.5) — Arras

WORKSHOPS — ON CAMPUS

June 20 — July 1	Teaching Children With Learning Disabilities — 2 weeks (3 cr.) — Juern
June 20 — July 1	Audio Visual Materials* — 2 weeks (3 cr.) — Fischer
July 5 — July 9	Math Lab Activities for Intermediate Grades — 1 week (1.5) — Yotter
July 5 — July 9	Teaching in Multigrade Classrooms — 1 week (1.5) — Barthel
July 5 — July 9	Workshop for Supervising Teachers — 1 week (1.5) — Glende
July 11 — July 15	Preparation and Utilization of Science Materials for Upper grades — 1 week (1.5) — Swantz
July 11 — July 22	Instructional Materials for Elementary Social Studies — 2 weeks (3 cr.) — Isch
July 11 — July 22	Teaching Kindergarten — 2 weeks (3 cr.) — Mrs. Boldt

*This workshop may also be taken for Advanced Study Program to fulfill requirements in the area of Communicating the Gospel.

WORKSHOP — OFF CAMPUS — Milwaukee Area

Aug. 1-5 and 8-12 Production and Utilization of Supplementary Reading Materials — 2 weeks (3 cr.) — Lanphear

Address Requests for Additional Information to:

Director of Special Services
Dr. Martin Luther College
New Ulm, Minnesota 56073

St. Croix LHS (continued)

meatballs, lefse, flat bread, and milk. To add to everyone's dining pleasure, "musicke" was provided by the Cadet and Crusader bands and songs by the Crusader choir.

Whether it was a trip down memory lane or a journey through time, all who attended the Heritage Fest left with the assurance that God has blessed and will continue to bless both His Church and each individual member of His family. Truly, our heritage is one to be proud of and thankful for.

Recruitment Committee
St. Croix Lutheran High School

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Bitter, Robert A., as pastor of St. John's, Saginaw, Michigan, on February 27, 1977, by L. A. Schroeder (Mich).
Durfey, Gene A., as pastor of Calvary, Dallas, Texas, on February 27, 1977, by T. Haar (Ariz.-Calif.).
Grigsby, Henry W., as assistant pastor at Siloah, Milwaukee, Wisconsin, on March 6, 1977, by W. Hoffmann (SEW).
Rutschow, David N., as pastor of Good Shepherd, Downers Grove, Illinois, on March 6, 1977, by E. Mahne (SEW).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Bitter, Robert A.
1331 S. Center Rd.
Saginaw, MI 48603
Durfey, Gene A.
9422 Clearhurst Drive
Dallas, TX 75238
Tel.: (214) 348-6069
Grigsby, Henry W.
3711 N. 21st St.
Milwaukee, WI 53206
Rutschow, David N.
1410 Willow Lane Apt. 1
Westmont, IL 60559
Tel.: (312) 852-1519
Tiefel, James P.
2412 Blackmore St.
Saginaw, MI 48602
Wood, Harold A.
2315 55th St.
Missoula, MT 59801
Tel.: (406) 542-2034

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

REQUEST

The graduates from the Bible Institute and Seminary in our mission in Central Africa have been furnished with black choir gowns for their preaching. A report from Africa states that the supply is now exhausted. There is need for at least 20.

Any congregation able to supply used choir gowns for this purpose is asked to contact Pastor A. L. Mennicke, chairman of the Executive Committee for Central Africa. His address is 710 W. Wabasha, Winona, Minnesota 55987; telephone (507) 452-3674.

CONFERENCE PAPERS

New: No. 34: Exegesis of I Timothy 2 with Emphasis on Women in the Church: T. Henning, \$0.24; No. 35: A Definitive Study of Proselytizing: C. Lawrenz, \$0.24; No. 36: What Degree of Doctrinal Agreement is Necessary for Membership in the WELS? E. Frey, \$0.15; No. 37: Guidelines in Divorce Counseling with Special Emphasis on "What is Malicious Desertion?": E. A. Breiling, \$0.23; No. 38: Luther, as Father and Teacher: A. Koelbin, \$0.25; No. 39: Adventism: Its History and Doctrine: J. Aderman, \$0.22; No. 40: Transcendental Meditation: L. A. Schroeder, \$0.28.

The following previously listed conference papers are still available in limited quantities: No. 18: The Treatment of Elders and Prospective Elders in the Church: R. Rose, \$0.22; No. 22: The Fifth Commandment: M. Jahnke, \$0.30; No. 23: Amazing Grace — 125 Years of It: J. Jeske, \$0.22; No. 24: A Review of What

Scripture Says About Repentance Both in the Old and New Testaments: J. Raabe, \$0.24; No. 27: Glossolalia and Faith Healing: W. Nie-meier, \$0.23; No. 28: The Lord's Word Concerning the Last Things: W. Gawrisch, \$0.42; No. 29: Pitfalls of the Modern Evangelistic Movements: D. Raddatz, \$0.29; No. 30: Revelation 20 — An Exegesis: K. Plocher, \$0.22; No. 31: Promoting Practical Evangelism Among Our Church Members: R. Roth, \$0.15; No. 32: The Formula of Concord: A Survey of Its History: H. Koch, \$0.15; No. 33: How to Keep Our Young People Moral in the Age of the New Morality: J. Stellick, \$0.15.

Place your orders with: Martin Luther Women's Circle, 10151 Sappington Road, St. Louis County, Missouri 63128. If you have your name placed on the permanent mailing list, you will receive each paper when it is printed, and be billed once a year or when your amount reaches \$1.00 or more.

APPOINTMENTS

Mr. Bud Brendle, Onalaska, as lay representative on the Synod Stewardship Board to succeed Mr. Arnold Crass, who was compelled to resign because of a change in his employment.

Rev. William Russow to the District Commission on Evangelism to succeed Rev. Richard Raabe, who accepted a call to another District.

Rev. Wayne Schneider as Circuit Pastor of the Wisillowa Conference to succeed Rev. Robert Bitter, who accepted a call to another District.

Rev. Edward Schaewe to the District Board for Parish Education to succeed Rev. Robert Bitter, who accepted a call to another District.

Rev. Walter Goers to the District Board for Parish Education as an additional member of the Board.

Carl H. Mischke, President
Western Wisconsin District

OFFER

Violet, white, and green altar paraments (82 in. long) and matching pulpit hangings (17 3/4 in. wide) are available to any mission congregation for the cost of mailing. Also one pair of three-branched, scroll-work, electric candleabra. Please contact Beautiful Savior's Ev. Lutheran Church, 111 Grant Road (Marquette Heights), Pekin, Illinois 61554.

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for May 2-3, 1977.

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

Norval W. Kock, Secretary
Board of Trustees

OF OTHER GODS AND OTHER SPIRITS

by E. H. Wendland



Missionary — pastor — teacher — professor — author — mission superintendent — Bible Institute and Seminary president! For the past 15 years the author has labored in love for the Lord Jesus in Central Africa.

His previous book, *To Africa With Love*, pictured the missionary's life. This volume brings us a firsthand account of the lives, the hopes, the fears, and the aspirations of our African fellow Lutherans.

With sympathetic understanding he bridges the gap in cultures to serve the preaching of the Good News. Here is the product of a day-to-day contact with African fellow Lutheran pastors, evangelists, students and their families, as well as the members of urban and village congregations. You will want to share in this "must" reading about one of our world mission fields.

NOTE: When ordering your copies please add 10 percent of the total dollar amount — 50 cents minimum — to cover the cost of transportation and handling. Wisconsin residents, please add 4 percent sales tax. Order from: Northwestern Publishing House, 3624 West North Avenue, Milwaukee, WI 53208.

"Of Other Gods And Other Spirits"

No. 12 N 1711 \$3.25 plus postage

"To Africa With Love"

No. 12 N 1710 \$4.50 plus postage

THE ASSIGNMENT COMMITTEE

The Conference of Presidents will meet, God willing, as Assignment Committee at Wisconsin Lutheran Seminary in Mequon, Wisconsin, on May 16 and 17, 1977. The presidents of our Synod's worker-training schools will attend in an advisory capacity.

For the assignment of teacher candidates the Assignment Committee will meet at Dr. Martin Luther College, New Ulm, Minnesota, on May 30 and 31, 1977.

Oscar J. Naumann, President

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

CALIFORNIA NORTH DELEGATE CONFERENCE

Place: St. Mark Lutheran Church, 5747 Sunrise Blvd., Citrus Heights, California.

Date: Saturday, April 23, 1977; 8:30 a.m. registration (fee of \$3.00 per congregation); 9:00 a.m. worship service.

Agenda: Essay: "The Meaning of the Pastoral Call for Pastor and Congregation:" H. Warnke; Elections, Reports, and Business.

J. Prange, Secy. pro-tem

ARIZONA PASTORAL CONFERENCE

Date: April 26-27, 1977; 10:00 Communion service.

Place: First Ev. Lutheran Church, Prescott, Arizona; J. Gaertner, host pastor.

Preacher: C. Sievert.

Agenda: Isagogics of Jonah: A. Eckert; Exegesis of Matthew 12:38-41: Q. Wiley; Fellowship and Close Communion: O. Wraalstad; The Outward Practice of Baptism: W. Bein; Sermon Study: P. Behn; Conference Business and Elections.

Note: Those desiring lodging should contact the host pastor.

D. Gray, Secretary

MICHIGAN

OHIO PASTORAL CONFERENCE

Date: April 18-19, 1977

Place: Arlington Ev. Lutheran Church, Toledo, Ohio; P. Lehmann, host pastor.

Preacher: F. Kneuppel (D. Erstad, alternate).

Agenda: Exegesis of Galatians 2: K. Fuhlbrigge; The First Article: R. Semro; Planning An Effective Youth Program: M. Ahlborn.

L. Prah, Secretary

SOUTHEAST PASTORAL CONFERENCE

Date: April 18-19, 10:00 a.m.

Place: Hope, Detroit, Michigan, G. Jahnke and W. Valleskey, host pastors.

Preacher: W. Henning (E. Zell, alternate).

Communion Service: 7:30 p.m.

Agenda: Isagogical Presentation of Daniel 3: N. Schroeder; Continued discussion of *Gesetzlich Wesen*: H. Engel; Exegesis of Hebrews 1: R. Meisler; The Moon Cult: Heavenly Wisdom or Moonlight Madness? R. Winter.

Note: Send excuses to the host pastors.

D. Schulz, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Date: April 19-20, 1977; opening session on Tuesday at 9:30 a.m.; Communion service on Tuesday at 7:30 p.m.

Place: St. John's Ev. Lutheran Church, Lake City, Minnesota; R. Goede and D. Gosdeck, host pastors.

Preacher: M. Liesener (C. Reiter, alternate).

Agenda: The Foundations of Worship: Prof. B. Backer; The Cults: R. Stadler; Exegesis of I Timothy 3: O. Lemke; Government Aid: D. Grummert; Reports, Questions of Casuistry, etc.

Note: Additional information on meals, housing, and costs will be mailed to all pastors of the District; the circuit pastors will serve as the Excuse Committee.

W. J. Henrich, Secretary

NEBRASKA

DISTRICT PASTORAL CONFERENCE

Date: April 19-21, 1977.

Place: St. Paul Lutheran Church, North Platte, Nebraska; G. Schneider, host pastor.

Service: April 19, 1977, at 7:30 p.m.; Wm. Goehring, preacher (P. Soukup, alternate).

Agenda: An Exegetical Study of I Thessalonians 4:13-18, with reference to the Rapture: W. Westphal; An Isagogical Study of Daniel; chapters

7-12: D. Plocher; Youth Confirmation Instructions: Methods and Materials: G. Schapekahn; The Devotional Life of the Pastor: T. Kretzmann; Guidelines on Premarital Counseling (alternate): P. Knickelbein.

Note: Please announce to the host pastor for lodging and meals.

K. Bode, Secretary

NORTHERN WISCONSIN

MANITOWOC PASTORAL CONFERENCE

Date: April 18, 1977; 9:00 a.m. Communion service.
Place: St. Paul's Ev. Lutheran Church, Sheboygan Falls, Wisconsin; H. Juroff, host pastor.
Preacher: H. Krause (H. Kuschel, alternate).
Agenda: Exegesis of Isaiah 66: K. Haag; Uniform Method and Procedure in the Matter of Transfers, Releases, etc.: H. Juroff; Pentecostalism: W. Loescher.

P. J. Damrow, Secretary

FOX RIVER VALLEY PASTOR-TEACHER CONFERENCE

Date: April 25, 1977; 9:00 a.m. Communion service.
Place: Communion service at Bethany Ev. Lutheran Church, Appleton, Wisconsin — L. Koenig, host pastor; conference meetings at the Fox Valley Lutheran High School, Appleton, Wisconsin.

Preacher: C. Schiel; A. Hertler, alternate.
Agenda: Doctrine of the Call: R. J. Voss; Synodical Procedures Concerning the Call: Panel Discussion; Personal Aspects Concerning the Call: Panel Discussion.

R. V. Ash, Secretary

RHINELANDER PASTORAL CONFERENCE

Date: April 25, 1977; 9:00 a.m. Communion service.
Place: St. Paul Ev. Lutheran Church, Hurley, Wisconsin; host pastor: W. Hoepner.
Preacher: W. Hoepner (P. Johnston, alternate).
Agenda: Exegesis of Mark 1: D. Fleming; Does Scripture Warrant the Belief that there is Life on Other Planets other than the Earth? R. G. Koch.

C. J. Siegler

LAKE SUPERIOR PASTOR-TEACHER CONFERENCE

Date: April 25-26, 1977.
Place: St. Paul's Lutheran, Oconto Falls, Wisconsin; W. Steffenhagen, host pastor.
Preacher: R. Frohmader (J. Hanson, alternate).
Agenda: Exegesis of Genesis 50: J. Kingsbury; Exegesis of Galatians 4: K. Kuenzel; *Augsburg Confession*, Article X, Of the Lord's Supper: R. Frohmader; The Right to Die: J. Hanson; *This We Believe*, The Things We Reject, I: P. Kuckhahn; Teacher Paper; Circuit Pastor's Handbook: P. Kuckhahn and A. Meyer; Video Tape: Marital Counseling, Malachi 2:11-16: W. Zink; Birth Control: Always Wrong! or Ever Right?: J. Hering; Conference Reports and Business; Questions of Casuistry.

Note: Please send excuses and requests for lodging to the host pastor.

K. Kuenzel, Secretary

PACIFIC NORTHWEST SPRING PASTORAL CONFERENCE

Date: April 26-28, 1975.
Preacher: R. Mehlberg (T. Lambert, alternate).
Agenda: Homiletical Study of John 21:1-14: P. Albrecht; Exegetical Study of II Peter 1:3-15: N. Meier; Euthanasia: R. Baur; TM: J. Henning; Gambling: P. Siegler; Galatians Study: M. Teske (alternate): *Shepherd Under Christ*: L. Lambert).

G. A. Ferch, Secretary

SOUTH ATLANTIC

FLORIDA PASTORAL CONFERENCE

Date: April 18-19, 1977; beginning at 10:00 a.m. Monday.

Place: Peace Lutheran Church, Holiday, Florida.
Communion Service: Monday 7:00 p.m.; M. Goeglein, preacher (K. Kruck, alternate).
Agenda: Exegesis of James 1:22-27: R. Wiechmann; The Law: Civil, Ceremonial, and Moral: H. Warnke; Transcendental Meditation: G. Price; Continued reading of Joh. P. Koehler's *Gesetzlich Wesen Unter Uns*: J. Lawrenz.

D. Lemke, Secretary

SOUTH CENTRAL CONFERENCE

Date: April 25-27, 1977 (Communion service at 7:30 p.m.).

Place: Crown of Life, New Orleans, Louisiana; J. Werner, host pastor.
Preacher: F. Adrian (R. Bartelt, alternate).
Agenda: Isagogical Study of Hosea: D. Smith; An Introduction to the O.T. Apocrypha: J. Schroeder; Sermon Critique: R. Bartelt; O.T. Sermon Study: W. Fischer; The Development of the Doctrine of the Antichrist before the Reformation: J. Werner.

J. Schroeder, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: April 19, 1977; Communion service at 9:00 a.m.
Place: St. Paul's, Slinger, Wisconsin; T. Horneber, host pastor.

Preacher: E. Weiss (A. Zenker, alternate)
Agenda: Exegesis of I Timothy 5:9-16; What Scripture Teaches About the Stages of Glory in Heaven: E. Kitzerow.

A. Zenker, Secretary

CHICAGO CONFERENCE

Date: May 10, 1977; 9:00 a.m. C.D.T., Communion service.

Place: Our Redeemer, 150 North Staley, Grant Park, Illinois 60940; H. Schwertfeger, host pastor.
Preacher: A. Siggeikow, O.T. text (alternate: V. Vogel, N.T. text).

Agenda: Exegesis of II Peter 2 (continued): R. Pasbrig; II Peter 3: P. Prange (alternate: Titus 2: J. Castillo); Practical Applications of the Seven Letters to the Seven Churches: J. Zickuhr (alternate: Excommunication Versus Self-exclusion, an Exegesis of Matthew 18: T. Deters); Summary Report of the Conference NIV Review Committees' Reports: W. Mueller.

Note: Please excuse to the host pastor or to the secretary.

R. Pasbrig, Secretary

WESTERN WISCONSIN

WISILLOWA PASTORAL CONFERENCE

Date: April 25-26, 1977; Noon to noon.
Place: St. Peter Ev. Lutheran Church, Savanna, Illinois; W. Schneider, host pastor.

Preacher: S. Staude.
Agenda: Exegesis of I Timothy 4: D. Sternhagen; Defense of Sunday as Our Day of Worship: M. Dietz; Counseling Techniques in Marital Problems: Mr. F. Matzke, guest speaker.

Note: Unless notified otherwise, the host pastor will make overnight arrangements for all members of the conference.

W. Russow, chairman
Program Committee

SOUTHWESTERN PASTORAL CONFERENCE

Date: April 26, 1977; 9:00 a.m.
Place: St. John's Lutheran, Barre Mills, Wisconsin.
Preacher: K. Gast (O. Heier, alternate).
Agenda: Colossians 3: E. Breiling; What Is Engagement? M. Schwartz; The Sermon, Its Introduction: M. Herrmann.

R. W. Kloehn, Secretary

DISTRICT TEACHERS' CONFERENCE

Date: April 28-29, 1977.
Place: Mt. Calvary Church & School, La Crosse, Wisconsin.

Agenda: **Thursday**
9:00 Worship Service: E. Schaewe
9:30 The Application of the Eighth Commandment as It Concerns Our Fellow Workers in His Kingdom: D. Fischer
10:45 The Use of Paperbacks in Literature Class: P. Kramer; K-4 Sectionals (optional)
11:45 Business Meeting
1:15 Devotion: E. Schaewe
1:30 IMC — The New Idea in Libraries: Dr. J. Raabe
2:45 Sectionals: K: Mrs. K. Blauert; 1-2: Miss C. Gunn; 3-4: Miss F. Wagner; 5-6: D. Enter; 7-8: S. Thiesfeld
3:45 Closing Devotion: E. Schaewe

Friday
9:00 Devotion: J. Schmutge
9:15 General Administration of the School — A Cooperative Effort: A. Hackbarth
10:30 Discipline, and Its Legal Aspects: E. Lowrey
11:30 Report of the Board of Education
1:00 Devotion: E. Schaewe
1:15 Sectional Meetings
2:30 Business Meeting
3:00 Inspirational Address: J. Liggett

CHIPPEWA RIVER VALLEY-WISCONSIN RIVER VALLEY JOINT PASTORAL CONFERENCE

Date: May 3, 1977; 9:00 a.m. Communion service.
Place: St. John's Lutheran Church, 700 Thomas Street, Cornell, Wisconsin; D. Dengler, host pastor.
Preacher: P. Voss (C. Weber, alternate).

Agenda: Hebrews 1: L. Zessin (Hebrews 2: D. Dengler, alt.); The Role of Polemics in Our Preaching and Teaching: R. Hoenecke; "Line of Authority in the Family" According to Genesis 3, Ephesians 5, I Peter 3, etc.: R. Schmidt; Information concerning the Pastor's Income Tax.

D. C. Dengler, Secretary

LSI FAMILY CAMPING TOUR

GLACIER NATIONAL PARK

The Lutheran Science Institute Family Camping Tour of Glacier National Park is scheduled for July 11-22, 1977. Registration is open to members of WELS congregations and such congregations in fellowship with WELS. The cost is \$30.00 per family, \$15.00 per individual, or 10% of that each day in attendance. LSI members may register for half the above costs. A deposit (not returnable) of \$10.00 will bring you all details as they are obtained to assist you in planning the tour. Directing the tour will be Prof. and Mrs. Gerald Mallmann. This is their fourth study tour of Glacier National Park.

This tour is not a "look, take a picture, and drive on" tour. Each early registrant will have an opportunity to take active part in some of the scientific studies the LSI will be doing. There will be seminars, workshops, lectures, and overnight hikes geared for teen-agers and college students. All ages and aptitudes will be able to assist in collecting data for the studies.

Early registration will solve some of the transportation problems through car pools and the exchange of names among those participating. For those not able to attend this year, the LSI announces that next year's tour will study the State of Ohio.

Those interested are encouraged to send deposits and requests to:

Lutheran Science Institute
4821 19th Avenue
Kenosha, Wisconsin 53140.

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NEW WELS CHURCHES

NEW WELS CHURCHES Names Requested

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

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

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

Alabama	Montgomery
Alaska	Eagle River/Wassila
Arizona	Chandler*
	Verde Valley
Arkansas	Little Rock*
California	Modesto*
	Placer County*
Colorado	Boulder*
Connecticut	Bridgeport*
Florida	Clearwater
	Daytona Beach*
	Sarasota*
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Illinois	Belleville
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	Northfield*
Missouri	S.E. Kansas City*
Montana	Missoula*
Nebraska	Fremont*
	O'Neill*
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New York	Syracuse
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Wisconsin	Antigo
	Galesville
	Germantown*
	Holmen*
	Hudson
	Plymouth
	Prairie du Chien*
	Rice Lake*
Alberta	Edmonton*
British Columbia	Vancouver*
Ontario	Pembroke*

*Denotes exploratory services.

NAMES WANTED

FRANKFORT-MATTESON, ILLINOIS

Please forward the names of WELS people and prospects living in the Frankfort, Matteson, Richton Park, Lincoln Estates area of Illinois to Pastor Richard H. Schleicher, 6106 Georgia Street, Merrillville, Indiana 46410.

EXPLORATORY

FRANKFORT-MATTESON, ILLINOIS

Exploratory services are being held every Sunday morning at Ann Rutledge School, U.S. 30 and 80th Avenue, Frankfort, Illinois. The time of service is 9 a.m. For local information please call Mr. Wayne Anderson at (815) 469-9533. Please submit names to Pastor Richard Schleicher, 6106 Georgia Street, Merrillville, Indiana 46410; phone (219) 980-3392.

TIME AND PLACE

EDEN PRAIRIE, MINNESOTA NEW MEETING PLACE

Christ Lutheran Church of Eden Prairie, Minnesota, has a new meeting place. We are now meeting at the Eden Prairie Medical Center, 8455 Flying Cloud Drive (which is on Hwy 169 South off I 494). Service time is 9:15. Sunday school at 10:15.

KANSAS CITY NORTH, MISSOURI CHANGE OF WORSHIP LOCATION

Rock of Ages Ev. Lutheran Church is now worshipping in the Community Room of Farm and Home Savings, 6927 N. Oak Trafficway in Gladstone, Missouri. Sunday school and Bible class are at 9:00 a.m., with worship at 10:15 a.m. For more information contact: Pastor Bruce E. Ahlers, 1023 N.E. 88th St., Kansas City North, Missouri 64155; phone: (816) 436-9355.

PLYMOUTH, WISCONSIN CHANGE IN WORSHIP LOCATION

Good Shepherd Ev. Lutheran Church is now conducting its worship services at the Plymouth Senior Citizens Center located at 126 E. Mill Street, Plymouth, Wisconsin. Services begin at 8:00 a.m., followed by Sunday school and Bible class at 9:00 a.m. For information, or if you have the names of WELS members or prospects in the area, please contact Vicar Peter Kassulke, 1011 Fairview Dr. No. 5, Plymouth, Wisconsin, phone (414) 893-2441.

CLEARWATER, FLORIDA

Christ the Lord Ev. Lutheran Congregation is now holding Sunday services at the Ramada Inn, 2560 US Hwy 19 N (across from Country-side Mall), Clearwater, Florida. Worship is at 9:30 a.m., with Sunday school and Bible class at 10:30 a.m. Vacationers and tourists are welcome to worship with us. For more information or to refer names of prospects, please contact Pastor Keith C. Kruck, 2878 St. John Drive, Clearwater, Florida 33519; phone (813) 725-5673.

YORBA LINDA, PLACENTIA, EAST ANAHEIM, CALIFORNIA

Grace Ev. Lutheran Church is worshipping at the MaCauley-Wallace Mortuary, corner of Yorba Linda Blvd. and Imperial Hwy. Service time is 9:00 a.m., followed by Sunday school and Bible class at 10:15. For information or to submit names, please contact Pastor Richard Kugler, 5161 Santa Fe St., Yorba Linda, California; phone (714) 996-1736.

WANTED

Used altar- and Communion-ware for chapel in new mission church. Please contact Mrs. James Barnes, Shepherd of the Hills Church, 1100 Jerryson Dr., Grand Ledge, Michigan 48837.

NWC BOOSTER CLUB

The next meeting of the Northwestern Booster Club will take place on Sunday, April 24, 1977, in the refectory of Northwestern College, Watertown, Wisconsin, immediately after the Northwestern Prep Singers homecoming concert at 7 p.m. in the chapel.

All members of the Synod are welcome to attend both the concert and the Booster Club meeting.

NORTHWESTERN LUTHERAN SEMINARY

CALL FOR NOMINATIONS

MICHIGAN LUTHERAN SEMINARY

The Board of Control of Michigan Lutheran Seminary herewith petitions the voting members of the Synod's constituency to nominate qualified candidates for the office of president, an office made vacant by Prof. Martin Toepel's acceptance of the call for the 17th professorship at MLS.

Nominees shall be men who have had experience in the preaching or teaching ministry of the Wisconsin Ev. Lutheran Synod, who have demonstrated interest in and pronounced ability for administrative work, and are willing to pursue such graduate courses as will enable them to become properly certified in the State of Michigan.

All nominations, with complete pertinent information, should be in the hands of the undersigned by April 23, 1977.

Mr. Milton Bugbee
206 S. Alp
Bay City, Michigan 48706

THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet on May 4 and 5, 1977, in the Synod Administration Building, 3512 W. North Avenue, Milwaukee, Wisconsin 53208. The first session is to begin at 9 a.m.

All reports that are to be included in the BOOK OF REPORTS AND MEMORIALS for our August 3-10, 1977, convention at New Ulm, Minnesota, should be ready for distribution to all members of the council at this May meeting. Please prepare 125 copies of all reports on three-hole, punched paper.

Preliminary meetings of various boards, committees, and commissions are being called by their respective chairmen or secretaries.

Beginning at 7 o'clock on the evening of May 3, a "brainstorming" session is being held in the auditorium of the Administration Building to discuss the contemporary publication needs of our Synod. This meeting has been arranged in response to a memorial addressed to the Synod convention.

Oscar J. Naumann, President