

# The Northwestern Lutheran



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*September 4, 1977*

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## Briefs by the Editor

The members of our WELS congregations through the years have come to the conviction that the best possible way of giving our children a Christian education is through the Christian day school. About a third of our congregations have their own schools, and quite a number of additional congregations send their children to the schools of sister congregations.

The growth of our schools in recent years has been a story of God's grace. In 1975 the number of new schools opened was 16; in 1976 there were 19. This September, 18 new schools were opened in congregations of our Synod. That makes 53 new schools in three years. The total number of Christian day schools in the Synod now stands at 330, compared with 256 back in 1972. This should also alert our members that the need for teachers is not diminishing but increasing.

In fall, *The Northwestern Lutheran* will again give you a look at the new schools and also intends to bring you an update on the schools begun in recent years. It will be of interest to learn how they are faring.

Of the 18 new schools opening this August and September, five are located in the state of Wisconsin. They are: Immanuel School of Greenville, rural Appleton, St. Peter Lutheran School of Schofield, St. Paul Lutheran School in East Troy, Star of Bethlehem School in New Berlin, and First Lutheran School in Lake Geneva.

Congregations in California and Minnesota are opening three schools in each of these states. In California they are: Peace in Santa Clara, Living Word in Mission Viejo, and Gloria Dei in Sierra Madre. In Minnesota they are: St. Mark's in Mankato, Cross of Christ in Coon Rapids, and Christ Lutheran in Zumbrota.

In addition to the above, there are the following seven: Our Savior Lutheran School in East Brunswick, New Jersey; Peace Lutheran School in Holiday, Florida; Good Shepherd Lutheran School in Sioux Falls, South Dakota; Christ the King Lutheran School in Palatine, Illinois; Beautiful Savior Lutheran School in Cincinnati, Ohio; Good Shepherd Lutheran School in Cedar Rapids, Iowa; and Our Savior Lutheran School in Longmont, Colorado.

We welcome these schools to the roster of Wisconsin Synod Lutheran day schools. Their task is an important one. They are to assist the parents in bringing up their children "in the nurture and admonition of the Lord." The real teacher in these schools is God the Holy Spirit. He will take the Word that is taught and impress it upon the hearts and minds of the children, so that their lives may reflect the Lord's will in all things.

To those who have been teaching and to those beginning their teaching careers, we wish the Lord's blessings and strength. Yours is not an easy task. There will be hours in which you will be downcast and depressed. Those are the hours when it will be important for you to follow the suggestion of one of our well loved hymns and "take it to the Lord in prayer." You can be sure that any depressing hours will be more than made up for by hours of joy as you see the Word grow and flourish in the hearts and lives of these baptized children.

Congregations just beginning their schools will have the experience that the congregational budgets and demands will grow by leaps and bounds. How will you react this fall or a year from now? Pray God that all of us may learn to put it this way: Christian education doesn't cost, it pays!

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

# The Northwestern Lutheran

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## The Cover

Zion Ev. Lutheran Church, Cream, Wisconsin, observed its centennial on July 10, 1977. Pictured are worshipers present for the centennial services. For a head count, turn to page 284.

THE NORTHWESTERN LUTHERAN

# Editorials

**A Godly Alternative** The board of a public high-school district recently approved a book for use in its sex education classes. However, two of the members of the board objected vehemently to its use in schools in their district. Their arguments are interesting.

In explaining his objections to the book's treatment of sex, one of the members of the board who voted in the negative stated, "The act itself becomes morally neutral. The only value transmitted to the students is the desirability of attaining pleasure without uncomfortable consequences — or in other words, the ability to engage in sex without becoming pregnant or contracting VD." The other dissident member voiced the following objection to the book: "It never brings out that one alternative available to young people in the area of contraception and prevention of venereal disease is abstinence and chastity."

These two members espoused a minority position on the question, and they were outvoted. They also seem to represent a minority position in contemporary society in general. Indulgence without unpleasant consequences is the goal of much that is said and written on the subject today.

As one of the board members pointed out, there is an alternative to trying to escape the unpleasant consequences of self-indulgence. It's called self-denial. This is an effective alternative. It is also a godly one since self-denial is implicit in the divine directive pertaining to sexual relations between persons who are not married to each other. It begins, "Thou shalt not."

Immanuel Frey

**Vain Treasures** There is a pathos that one feels when he views the splendors that were found in Pharaoh Tutankhamun's tomb and are now being gazed at by millions of Americans. The gleaming, luminous alabaster cups, the sparkling jewelry, the exquisite gold craftsmanship, the unforgettable death mask of solid gold are costly testimonials to the hope of an ancient people in a life after death.

Pharaoh Tutankhamun's subjects believed implicitly in a future life. They carefully preserved the bodies of their dead, so that the *ka*, the soul-like living force, might have its old abiding place after death. In the sepulchre alone, it was believed, the *ka* and the mummified body were to be kept together for eternity.

Because they believed that the life after death would be very much like the present life, they placed food and drink at the sepulchre and buried with the body articles the person had used during his life and might be expected to enjoy in the afterlife.

For the royal occupant of King Tut's tomb there were the gold dagger, a bow, a ceremonial chair and a chair he may have used as a boy, writing articles, personal jewelry, a gameboard, a fan, 50 alabaster vases filled with precious

unguents, and many other articles to assure his pleasure and his comfort in the afterlife. The hieroglyphic inscriptions added the wish that in the life to come he might enjoy the cool north breezes and quaff delicious wines.

Again and again one sees inscribed on these objects the Egyptian life symbol, the *ankh*. His people believed devoutly that after death he would live again and know eternal bliss.

But a king's ransom in treasure, the ritual *ankh*, all his amulets and charms against harm as he traversed the underworld, and all the prayers his priests made for him could not give him the life which is truly eternal, not even one day's reliving of the life he had known.

Had Pharaoh Tutankhamun sought eternal life where the Children of Israel, who had once sojourned in the land he later ruled, knew it was to be found; had he fixed his hope on the Star that would arise out of Jacob and on the Son whom God would call out of Egypt to save His people, he would have found that life, even though he had been buried like a pauper in a nameless grave beneath the desert sands. The riches that accompanied him in his grave are so much tinsel compared with the riches we have without price in the true symbol of life, the cross of Jesus Christ.

Carleton Toppe

**Enough is Enough!** Along about midsummer, Mike Drew, TV-radio critic for the Milwaukee Journal, headlined one of his articles thusly: "‘Soap’ Could Use Some." His comments concerned itself with — to use his own words again — "ABC's sniggering new series for fall called 'Soap.'"

Mr. Drew, in turn, quoted a paragraph from a column by Terrence O'Flaherty, Drew's counterpart on the San Francisco Chronicle, who also previewed the new series. O'Flaherty said, "It's a cross between 'Shampoo' and 'Captain Billy's Whizzbang' that reaches for, and finds, a new low in prime-time programming taste. It is an unfunny, unclever, and unhealthy insult to the public, written, produced, and created by a woman with a dirty mind."

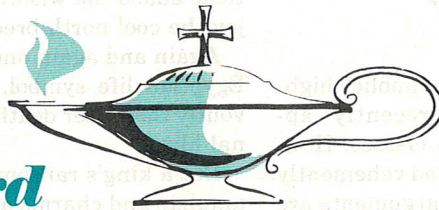
My, my!! Friends, when public critics, who have no discernable religious axe to grind, take off on a network television show and use moral terminology such as "new low in . . . taste," "one long dirty joke," and the explosively descriptive word "raunch" to describe the show, you can bet that the proposed offering will be a veritable "stomach turner" to anyone with a shred of decency in them and most assuredly to Christians who have strong feelings of moral outrage.

Now what we can do should that offensive "thing" show up in our programming area — and a whole host of affiliates are shying away from it! — is sit around and say "tisk-tisk" and "for shame" to each other. We can cluck tongues and point to that wretchedness as simply being another sign of the last times.

If that's all we do in our area (in Milwaukee, TV 12's program manager is ready to feed it into everyone's living room), *shame on us* along with those connected with this in-

(Continued on page 285)

## Studies in God's Word



### “To the Colossians”

Last time we spoke of Paul's *Letter to the Ephesians* as a “captivity letter.” It receives that designation because it was written while Paul was a prisoner in Rome for the Gospel's sake, waiting for his case to come up for trial. *Colossians* too is a captivity letter, for at its writing Paul was “in bonds” (Col 4:3). In fact, it was the same bondage. The *Letter to the Colossians* was written at the same time as was *Ephesians* and had the same bearer, Tychicus.

#### Colossians and Ephesians Companion letters

The similarity of circumstances shows itself throughout the letters. For example, to the Ephesians Paul writes: “But that ye also may know my affairs and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things, whom I have sent unto you for the same purpose, that ye might know our affairs and that he might comfort your hearts” (Eph. 6:21,22). To the Colossians he addresses almost identical words: “All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow servant in the Lord, whom I have sent unto you for the same purpose, that he might know your estate and comfort your hearts” (Col. 4:7,8).

Hence it will not surprise us that there are marked similarities also in the content of the two letters. Both of them extol the person and work of Christ. If in *Ephesians* there is a marked connection between Christ and His Church, in *Colossians* Paul goes even further by saying: “All things were created by Him and for Him, and

He is before all things, and by Him all things consist. And He is the head of the body, the Church: who is the Beginning, the Firstborn from the dead; that in *all things* He might have the preeminence” (Col. 1:16b-18). Christ is nothing less than the center of the whole universe!

#### Trouble in Colossae

Colossae was a city about a hundred miles east of Ephesus. Paul himself had not founded the congregation there, for he speaks of them as believers who “have not seen my face in the flesh” (2:1). There was, however, a close connection between Paul and the Colossians. It seems that during Paul's three-year stay in Ephesus when “all they which dwelt in Asia heard the word of the Lord Jesus,” Paul's coworkers and converts were very active in their mission outreach. One such was Epaphras, a native Colossian (4:12) and “dear fellow servant” of Paul (1:7) who gathered a congregation in Colossae. Some four or five years later Epaphras brought to Paul in Rome a generally favorable report of the congregation, but he did include also the news that there were some difficulties. Fortunately for us, Paul's bonds did not allow him to visit Colossae at this time and assist them personally. Instead, he sent them a “captivity letter,” our *Letter to the Colossians*.

#### The Colossian Heresy

It is difficult to analyze in detail the false teaching that was afflicting the Colossian congregation. Paul's interest is not to perpetuate false doctrine by giving us a full description of it. Rather

he stresses the antidote to error: Christ Jesus. A general outline of the problem can be sketched, however. There seems to have been a strong interest in Jewish ceremonies, for Paul has to put the Mosaic laws regarding foods and festivals into their proper perspective by pointing out that they were only a “shadow” of the coming Savior. The reality lay in Christ (2:16,17).

The main challenge, however, seems to have been the errorists' claim that a wisdom superior to Paul's preaching was necessary to assure access to God. It is especially in this connection that Paul exalts Christ and His work. Christ is not only the Creator and Sustainer of the entire universe (1:16,17), but by His blood He has reconciled the sinner to God (1:20). Hence He is able “to present you holy and unblamable . . . if ye continue in the faith . . . and be not moved away from the hope of the Gospel” (1:22,23).

#### An Enduring Message

That message has as much practical value for us today as it had for the Colossians. We too live in an age that sets a premium on knowledge and education. As children of God we will not despise learning and exalt ignorance. But neither will we expect secular knowledge to solve all the world's ills, as though education alone could remedy the problem of poverty, or hunger, or hostility. And above all, we will not expect secular knowledge to cure man's greatest problem, the guilt of sin. For that we need Christ!

Hence, knowing Christ and trusting in Him remain the ultimate wisdom. The unbelieving scholar may sneer, but the Apostle assures us, “In (Christ) are hid all the treasures of wisdom and knowledge” (2:3). If you have received a good education, count it a gift of God, for it is certainly a fine thing to be well versed in the knowledge and technology that God has allowed men to discover. But even if you have not been thus privileged, rest assured that you have everything that is absolutely essential for time and eternity if you know Christ Jesus as your Savior. Even in our sophisticated age, Christ remains all in all! To us no less than to the Colossians St. Paul says, “*Ye are complete in Him*, which is the Head of all principality and power” (2:10).

Armin J. Panning

# Mining the Treasure of God's Word

## The Book of Amos



BY JULIAN G. ANDERSON

To transport yourself back again to the Hebrew world of the early 8th century B.C., reread the first section of the last lesson, dealing with II Kings 14:23-29, describing the reign of Jeroboam II. Today we're going to do our digging in the writings of another prophet who lived and worked at this same period.

### The Book of Amos

Our information about this prophet is scanty, but more than we know about many of the others. You'll find it all recorded in Amos 1:1 and 7:14,15. His occupation is given in 7:14, and the area in which he kept his flock is called the "wilderness" of Judea, located about six miles southeast of Bethlehem. (Locate it on your map.) There was another famous shepherd who kept his flock in the same area (see I Sam. 16:1-13, especially verse 11). The wilderness of Judea was truly a wild, barren area, similar to the desert areas in Arizona and Utah. Notice that Amos also gives the date when he began his work as God's prophet (1:1). No one knows anything about this earthquake, however. Note that here "Israel" refers to the northern kingdom.

How God called Amos to be a prophet is not related, but there is no doubt that he had a divine commission. Chapter 7:13 gives us the only information we have as to where he carried out his prophetic activity. It was in the main

religious center of Israel (see I Kings 12:28,29). Note that Amos' language is simple, blunt, direct, and filled with references to the country life he lived.

The theme of Amos' message is set forth in chapter 1:2. Underline it, and try to imagine the flurry of excitement and the feelings of indignation this message stirred up among the cultured, wealthy priests and leaders of Israel!

Chapters 1 and 2 must record his first sermon, and are all one section. Read it through at one sitting. It's one of the great pieces of prophetic writing. Note how Amos first gained the attention and the applause of all the people by denouncing all of Israel's traditional enemies: Syria (Damascus was the capital), the Philistines (Gaza was the capital), Phoenicia (Tyre was the capital), Edom, Ammon, Moab, and finally Judah, the southern kingdom. Locate all these places on your map, and note how they encircled Israel. Note how Amos used the same formula as a repeated refrain (1:3; 1:6; etc.), and foretold the coming destruction of each kingdom.

After this introduction, he turned to his main message, the coming destruction of Israel (2:6-16). Note how he touched briefly on their past history (verses 9-11a), and their more recent history (verses 6b-9 and 11b-12), and then describes the end in verses 13-16.

Chapters 3-6 give the main thoughts of three short sermons. Chapter 3:1-10 pictures God's love for Israel (verse 2a)

and the certainty of Israel's destruction (verses 2b-8), and then God's advice (verses 9 and 10) and God's announced judgment (verses 11-15). Chapter 4:1-13 pictures the special sins of the wealthy, especially the women ("kine" in verse 1 is cows), and their punishment (verses 2 and 3). Chapter 4:4 and 5 pictures the religious sins of the people of Israel, and verses 6a, 9, 10a, and 11a relate how God had already punished them for these sins. Verses 6b, 8b, 9b, 10b, and 11b then echo a sad refrain, telling of Israel's refusal to repent. Verses 12 and 13 again speak of God's coming judgment (underline the last phrase in verse 12).

Chapter 5:1,2 records God's lamentation over His rebellious people (underline the first phrase in verse 2), and verses 4-9 voice His earnest plea to His people (underline the recurring phrase in verses 4b and 6a). Chapter 5:10-13 gives a vivid picture of the moral decay of the nation, followed by another plea in verses 14 and 15 (underline). Chapter 5:16-6:14 again pictures the judgment. Underline 5:21 and 24 and 27, which is an important verse, telling exactly *how* Israel would be punished, and *by whom*. Compare 6:7 and 6:14.

Chapters 7-9 record five visions, all giving a picture of destruction. However in 7:1-3 the judgment is averted, and in 7:4-6 the judgment is restrained by the prophet's plea. In 7:7-9 there is no plea from Amos, and the judgment is determined by the plumb line. In 7:10-13 we have the interesting account of the reaction of Amaziah, the head priest, especially in verse 12, and then Amos' blunt reply in verses 14-17. The vision in chapter 8 pictures the judgment as imminent (see verse 2c and 11 and 12; underline). Chapter 9 then pictures the judgment as being executed. Here, however, no symbolism is used. God Himself is the agent, which brings the whole series to an exciting climax. The altar (verse 1) is the idol altar at Bethel.

The book then closes with a beautiful promise that relates to the southern kingdom of Judah (9:11-15). This is the real nugget, since this section is Messianic, referring ultimately to Jesus and His coming kingdom. Underline the last phrase of verse 8 and the opening phrase in verse 11, down to "fallen." Needless to say, the *Book of Amos* has a timely message for our own day!

Subsidy for emerging national churches?

## World Mission Conference



Participants in World Mission Conference (left to right): Front: R. Poetter (Japan), R. Sprain (Colombia), J. Janosek (Malawi), L. Koening (SE Asian Ex. Com.), E. Hoenecke (World Board Ex. Sec.), R. Eggert (El Paso), J. Chworowsky (Hong Kong), R. McMiller (ELS). Rear: R. Martens (Puerto Rico), A. Panning (Wis. Luth. Sem.), G. Schroeder (Hong Kong), K. Habben (Japan), E. Zimdars (Colombia), R. Cox (Zambia), W. Meier (Apache Ex. Com.), F. Nitz (Apache Ex. Com.), K. Koeplin (SE Asian Ex. Com.), D. Kock (African Ex. Com.), N. Berg (Home Mission Ex. Sec.), H. Essmann (Latin Am. Ex. Com.), H. Festerling (Indonesia), T. Sauer, A. Mennicke (African Ex. Com.), L. H. Miller (ELS), R. Zimmermann (World Board Chairman).

On June 6, 1977, twenty-eight mission-minded men converged upon the still half-asleep little resort town of Leland, Michigan. They had collectively logged more than 90,000 miles to come from their various fields of duty to sit down at a five-day conference to discuss "Subsidy for Emerging National Churches." Included in the list of participants were missionaries, executive committee members, and guests.

The conference, originally scheduled to meet in Colombia, South America, was transferred to the States because of the extreme drought prevailing in Colombia. The conference also enjoyed special rates at Leland, Michigan.

### A Rare Opportunity

The chances of key men from foreign fields all being home on furlough at the

same time is very remote. This special conference, like its predecessors, made it possible to have all these men together at one time for mutual sharing and growth. Generous gifts from friends of the WELS World Mission program have sustained this nonbudgetary, yet vital point of contact of one mission field with another and with their respective executive committees. Expressions of love in support of this conference will hopefully continue, making the proposed conference of 1979 a reality also.

### Subsidy

"Subsidy" is a subject that touches the life of every missionary, and so was a fitting topic for the conference. In general, subsidy refers to the monetary assistance which a mission (WELS)

gives to an emerging national church to salary its pastors and evangelists, to build its chapels and parsonages, and to pay its operating expenses. The participants examined "subsidy" as it relates to the stewardship of WELS members' offerings, "subsidy" as it fits into our Synod's program of expanding into yet unexplored fields with the message of salvation by grace, "subsidy" as it involves leading national churches to spiritual and financial maturity as quickly as possible in a day when doors for continuing Gospel work are often only precariously open.

### Policy

On each of the first four days delegates considered three essays dealing with some aspect of the topic "Subsidy." The first day's general theme

was *A Review of Our Subsidy Policy*. Prof. Armin Panning of Wisconsin Lutheran Seminary, the first essayist, presented a thorough and thought-provoking exegetical treatment of the topic "Mission Subsidy: New Testament Policy and Practice." The essay concluded with the tone-setting summary for the rest of the conference, "The New Testament Church seemingly did not operate with subsidy, but that does not bind us in the changed conditions under which we must work. We need carefully and soberly to assess the situation of our day, to apply ourselves with prayerful earnestness to the knotty questions that arise both with having and not having a program of subsidy, and then to let the Holy Spirit direct us to decisions that will best further His work. The real question is not *whether* but *how* we are going to use the manifold gifts that a gracious Savior-God has laid into our hands."

#### Practice

The second day's theme, *A Review of Our Subsidy Practice*, gave the participants a chance to weigh the pros and cons of an almost totally subsidized mission field (Africa) and a mission field which at the present time receives

little subsidy for its national church's programs (Colombia). In reaction, and by way of special report, other representatives shared their own fields' experiences with subsidy programs.

#### Alternatives

On the third day the conference discussed the general theme, *Developing a Modified Subsidy Policy and Program*. Here the programs of other church bodies were examined for the purpose of identifying their *secret* to founding national churches which are soon independent — at least financially.

The strengths and weaknesses of a "tent-making" ministry were brought to the attention of the participants by means of a debate-style presentation by the missionaries from Hong Kong.

#### Education

The essays of the last full day of the conference dealt with the spiritual upbuilding of the national churches under the general heading, *Education in World Mission Fields*. Three facets of growth in sanctification were touched upon by the essayists: perfecting the saints, evangelism training, and stewardship guidance.

#### Rededication

The wrap-up session of Friday morning not only gave participants a chance to express what they had learned and the insights they had gained, but also to extend thanks to those who had made it possible. A special vote of thanks was given to Executive Secretary Hoenecke and the Latin American Missionaries for the fine agenda they had arranged.

The participants also expressed their thankfulness to the donors who had made the conference possible. They rejoiced at the chance to share insights and problems with their fellow workers from the other side of the globe. They rejoiced over the week of Christian fellowship and the quiet moments of worship and meditation. They rejoiced because this conference had not only raised their professional standards, but more important, had raised their spirits, leading each one to rededicate his humble talents to carrying out the Savior's great commission of proclaiming the kingdom-expanding message of the Gospel to the ends of the world.

Howard Festerling  
Conference Reporter

Thomas B. Franzmann

## The Church's Unsung Heroes

### Congregational Presidents

When you read about the wars and battles upon which the world's history has pivoted, many names stand out. But usually they are the names of generals and admirals. You seldom find the names of the leathernecks in the trenches and the swabs in the engine-rooms whose sweat and blood are the real stuff of history. A careful study of war reveals that on every boat's crew there always was a natural leader who set high standards of heroism for the men he fought with. On every reconnoitering mission there was at least one enlisted man who spurred his comrades on to higher things. These are the unsung heroes of the war. Without them the brilliant strategists could have done nothing.

It's the same in the Church's war against Satan. The names that get the most attention are the denominational leaders, the chief administrators, the brilliant theologians, and the popular parish pastors. As important as all these are, what could they accomplish without the soldiers of the cross in the congregations? What kind of war would it be without the support of the men and women in the pews, and especially those among them who provide initiative, example, and encouragement for others?

The platoon sergeant on the congregational level is the president. In our Synod there are over 1,000 congregations, virtually all of them having one man elected to fill the office of presi-

dent. These men are invaluable in the Church's campaign against evil and in its defense of its heritage — the pure Word.

The church president runs the voters' meetings, the nerve center of the congregation. He attends many meetings of boards and committees, helping them to plan and direct their work in harmony with the goals and objectives of the congregation. He coordinates many of the regular activities of the congregation in an effort to keep the whole system functioning smoothly. He answers the questions of many other officers and church members, since he has a broad knowledge of the congregation's affairs. He often serves as the confidant of the pastor, as a Christian gentleman in whose presence the pastor can relax and unwind.

Though the congregational president's office is extremely important, he receives very little recognition and honor. Who puts a hand on his shoulder and says: "Thanks, Ted, for taking (See next page)

time from your home and family to help guide our congregation"? When a congregation is showing visible success in reaching lost souls and helping families to remain close to Christ, most everybody says, "Pastor So-and-so is really doing a good job there," but no one points to the congregational president who provides support to the pastor. He gets very little praise.

More often than not it is the president of the congregation who has to listen patiently to the complaints of people who are not happy with the direction a congregation is taking. He is often drawn into the sometimes messy

disagreements between members of the church staff. When a pastor takes a call, the president feels the pressure during the vacancy and for a time after the new pastor arrives. He often has to attend meetings on the circuit and District level.

It's a good thing that these men do not accept their job for praise and honor. They accept them because they know it's more a calling than a job, an opportunity instead of a chore. When they come home from a late-night church meeting, they know they have served their Lord who redeemed them. They find their motivation in this that

Christ's congregations are vital to His mission on earth. His mission is their mission. That's why they often serve quietly and faithfully until the terms of the constitution forbid longer service, or old age requires resignation, or the democratic process brings on a new man with new ideas for leadership.

To the congregational presidents who never hear a "thank you," we want to say "thank you." We know you don't expect it. You don't even need it. But we need it; we need to show our gratitude to the Lord for all the blessings you have brought to our churches. Thank you!

## Centennial at Tawas City

Emmanuel Ev. Lutheran Church



Blessed by the love of the heavenly Father, Emmanuel Ev. Lutheran Church of Tawas City, Michigan, is observing 100 years of grace during 1877.

The early settlers in the Tawas area came from parts of Europe and Canada. When Lutheran missionaries from southern Michigan brought the Word to these settlers, they lost no time in or-

ganizing a congregation. The organization took place on August 5, 1877. Assisting in the effort was Pastor William Reuther of Bethel Congregation, Bay City, Michigan. In those early days, services were held once a month from April to October and every other month during the winter. Naturally, all services were conducted in German.

The first sermon in English at Emanuel Church was preached by Pastor Bast of Bay City on the occasion of the 1901 mission festival.

In 1880 the congregation purchased a home to serve as residence for the mission pastor and as a place of worship. In 1881 the building of the present church building was authorized. It was dedicated in 1882. Cost of the structure was \$1,194. In 1883 the congregation erected a parochial school. This was replaced by the present structure in 1960. During the early years, the pastor also served as teacher.

Resident pastors since 1936 have been: John Roekle (1936-51), Paul Heyn (1951-54), Leonard Newman (1954-62), and James Rockhoff since 1964.

Centennial services were conducted on August 21, with the Rev. W. Zarling, president of the Michigan District, giving the sermon in the morning, and the Rev. O. J. Naumann, president of the Synod, guest speaker in the afternoon.

Later observances will include a Christian Education Sunday on September 11, with Prof. J. Jeske as guest speaker, and a Mission Sunday on October 16, with the Rev. R. Mueller delivering the sermon. Miss Linda Greve, who served our African mission as nurse, will speak in an afternoon program.

From 1877 to 1977 the congregation has grown from 29 voting members to 602 souls. Customs, languages, and furnishings have changed, but not God's holy Word!

James R. Rockhoff



# Looking at the Religious World

information and insight

## TM Legal Question Still Unresolved

Plaintiffs in New Jersey are still waiting for Judge Curtis Meador to act on their motion for a summary judgment which would recognize the religious nature of Transcendental Meditation. Favorable action by Judge Meador would declare the inclusion of TM courses in public schools unconstitutional. Such a ruling would also become a precedent for barring government funding for other TM programs. The motion for summary judgment was submitted last December.

Meanwhile the plaintiffs are confident that if Judge Meador denies their motion and the case goes to trial, the delay will have worked to the advantage of the plaintiffs. According to Michael Woodruff, the plaintiff's attorney, several key witnesses have become available to testify in the case who would not have been inclined to testify at an earlier trial.

Meanwhile Christians ought to continue to pray that more people will recognize that TM is in actuality Hinduism in disguise.

Joel C. Gerlach

## Sixth Lutheran World Federation Assembly

Dar es Salaam, Tanzania, played host in June to the Sixth Assembly of the Lutheran World Federation. Sessions were marred at the outset when the Tanzanian government refused to grant visas to representatives from the Lutheran Church in Korea and from the Taiwan Lutheran Church.

Federation policy requires that meetings be held only in nations whose policies assure attendance by representatives of all member churches. Seven years ago the meeting site was moved from Brazil to France at the last moment for political reasons. This time, however, LWF leaders decided after an open hearing on the third day of the

Assembly to proceed as planned and simply to express the Federation's regrets to the barred churches.

Delegates at Dar es Salaam elected Tanzanian Bishop, Josiah Kibria, to succeed Dr. Mikko Juva of Finland as LWF president. The new president is head of the Northwest Diocese of the Tanzanian Lutheran Church. He is the first churchman from outside Europe or America to head the Federation.

A resolution on apartheid in South Africa produced the longest and the most heated debate at the 15-day meeting. The resolution which was finally adopted asserts that Christians must oppose apartheid as a matter of faith. Specifically the resolution says: "Under normal circumstances Christians may have different opinions in political questions. However, political and social systems might become perverted and oppressive so that to reject them and to work for change is consistent with the confession.

"We especially appeal to our white member churches in southern Africa to recognize that the situation in southern Africa constitutes a 'status confessionis.' This means that on the basis of faith and in order to manifest the unity of the church, Christians would publicly and unequivocally reject the existing apartheid system."

Readers of Paul's *Letter to the Romans* will recall that he did not urge the church to work for change of the perverted and oppressive political and social systems of his day.

In other Assembly actions the delegates committed the Federation to a continuing and more active involvement in the ecumenical movement, and issued a sharp protest against violations of human rights in South Africa (though not against other nations which violate the rights of their citizens). The Assembly accepted the Association of Evangelical Lutheran Churches into membership (the AELC

is comprised of break-away churches from The Lutheran Church-Missouri Synod). Five North American churchmen were chosen to serve on the LWF executive committee.

The Missouri Synod sent two visitors to Tanzania as observers. The LCMS is not a member of the LWF. Our Synod also refrains from involvement in the Federation because the LWF holds that agreement in doctrine is unnecessary as a prerequisite for joint church work such as the Federation carries on.

## Another Mormon Embarrassment

In 1975 Mormon scholar, D. J. Nelson, uncovered the fact that the *Book of Abraham* in Joseph Smith's *Pearl of Great Price* was not inspired, as Mormons believe. It was in fact a patent fraud. Nelson resigned from his position in the LDS church, and Mormons blushed with embarrassment.

A team of researchers in Los Angeles recently subjected Mormonism to an even more crucial embarrassment. This time the problem involves the *Book of Mormon* itself, a book Mormons regard as divinely inspired and miraculously translated by Joseph Smith from "reformed Egyptian hieroglyphs" into English.

Contemporaries of Smith insisted that he plagiarized much of the *Book of Mormon* from an unpublished novel written by Solomon Spaulding, a retired Congregationalist minister. The charge was never previously substantiated.

Now a three-man research team claims that it has firm evidence that Smith's claims about the origin of the *Book of Mormon* are fraudulent. The research team, Howard Davis, Donald Scales, and Wayne Cowdrey, tell their story in a book soon to be published by Vision House.

The three men obtained photocopies of some of the original manuscript pages of the *Book of Mormon* from LDS archives in Salt Lake City — 22 pages from *First Nephi*. Then they submitted the photocopy pages together with specimens of Spaulding's handwriting to three handwriting analysts. The analysts worked independently of each other and were not aware of the connection between the material submitted to them and the *Book of Mormon*.

(Continued on page 285)

## With the Lord



**Pastor Norbert E. Paustian  
1907-1977**

Norbert E. Paustian was born in Redwood Falls, Minnesota, on August 5, 1907, the son of Pastor and Mrs. J. H. Paustian. He was received into God's family in Holy Baptism as an infant and later moved with the family to Barre Mills, Wisconsin. He was confirmed there in the year 1921. Pastor Paustian graduated from Northwest-

ern College in 1929 and from our Seminary in 1932. That same fall he accepted his first call to serve St. Matthew's mission congregation in Oconomowoc, Wisconsin. His ministry to this flock spanned the 45 years since that time.

In addition to his duties at St. Matthew's as pastor, and as its only teacher for 13 years, the deceased also served the church at large in many varied capacities. His service included 18 years on the Synod's Board of Trustees as well as membership on the District Mission Board and Praesidium. With all this service, he remained, by the grace of God, a humble servant ever grateful for the privilege of proclaiming his Savior.

Pastor Paustian's triumphant homecoming took place on Thursday, July 14, at the age of 69 years, 11 months, and 11 days. The funeral service was conducted the following Sunday evening at St. Matthew's. Pastor Mischke, president of the Western Wisconsin District, comforted and encouraged the mourners with the words from Matthew 25:23, "Well done, good and faithful servant; enter thou into the joy of

thy Lord." St. Matthew's choir sang "For Me To Live Is Jesus," and the congregation sang "For All the Saints who from Their Labors Rest" and "I Know that My Redeemer Lives." Prof. D. Sellnow of Northwestern College served as liturgist and also conducted the committal service the following morning at Valhalla Memorial Park, Milwaukee.

Pastor Paustian is survived by his wife, the former Hazel Witte, with whom he was united in marriage in 1940 and who was his faithful helpmate in his ministry to St. Matthew's; by a daughter, Connie; by three brothers: Pastor W. Paustian of Benson, Arizona; Pastor H. Paustian of Watertown; and Adelbert Paustian of West Salem; by one sister, Margaret, Mrs. G. Albrecht of Hales Corners; and by nephews, nieces, and many other friends. He was preceded in death by his parents, his daughter Lois Jean, and a sister, Marie.

Thanks be to God for the long and fruitful ministry He granted our brother and for giving him the victory through our Lord Jesus Christ!

Prof. D. Sellnow

## Pine Ridge Campground Dedicated

"All of the Flowers of Tomorrow are in the Seeds of Today" was the theme used by Rev. Ulrik Larson as he addressed over 200 people assembled for the dedication of Pine Ridge Campground in Waldo, Wisconsin, on June 12, 1977. The dedication was the culmination of many years of frustration, hope, and hard work for the members of the Lutheran Pioneer Camp Conference. A brisk northeast wind, accompanying unseasonably low temperatures, could not daunt the spirit of those present as this campground was dedicated to the glory of God.

Since camping is an important part of Lutheran Pioneer and Girl Pioneer programs, the need for a suitable campground was foreseen by the Milwaukee area leaders many years ago. To this end a fund drive was started and a small amount of money was raised. Because of the normal turnover of leaders this project lay dormant for several years. Finally, in 1972, a committee was formed of Milwaukee area

Pioneer and Girl Pioneer leaders to investigate the possibility of buying a piece of land for a campsite. The committee was given two conditions: 1. that the price be in a range that was affordable and 2. that it be located within a 50-mile radius of Milwaukee. Early in 1973 a site that met these conditions was found near Waldo, Wisconsin. This parcel of 77 acres is located on County Trunk N, about 1/2 mile west of Highway 57 and about 45 miles north of downtown Milwaukee.

With the advice of legal counsel, a Camp Conference was incorporated and the land was purchased on July 1, 1974. This conference is made up of Pioneer Trains and Girl Pioneer Caravans of the Milwaukee area. Trains and Caravans who joined the conference did so voluntarily and pledged their financial and physical support to the project. At present there are 43 Trains and Caravans who own and operate this campground.

Purchasing the site was only the first

step. Before any camping could take place, the property had to be rezoned and then developed into a suitable campground. Many donations of time, funds, and material have gone into this phase of the project.

The first major project was the construction of over 3,000 feet of roadway, to give access to all parts of the property. During the next two years, over 10,000 pine, spruce, and hemlock seedlings were planted. Electricity was brought onto the property and a well was dug. Areas for group, Train/Caravan, and individual camping were laid out and developed. An obstacle course and a nature trail were designed and constructed. Four major buildings have been constructed so far: a garage to house the equipment, two sanitary facilities, and a 36 x 60-foot open-air shelter with a chapel on one end. The altar, lectern, and pulpit came from the old St. Andrew's Church in Milwaukee.

Future plans include more buildings and a man-made lake. The conference intends to open the campground for use by our WELS schools as well as other organizations in our WELS churches.

Duane O. Vanselow, Chairman

## Direct from the Districts



Singing for School Dedication at Mishicot

### Minnesota

#### Mt. Olive at Shakopee Celebrates its Twenty-fifth

The first gathering of the saints at Shakopee, Minnesota, who later organized Mt. Olive Lutheran Congregation, took place on August 10, 1952. The congregation, was formally organized as a WELS mission in 1954. In 1957 the congregation dedicated its present church building.

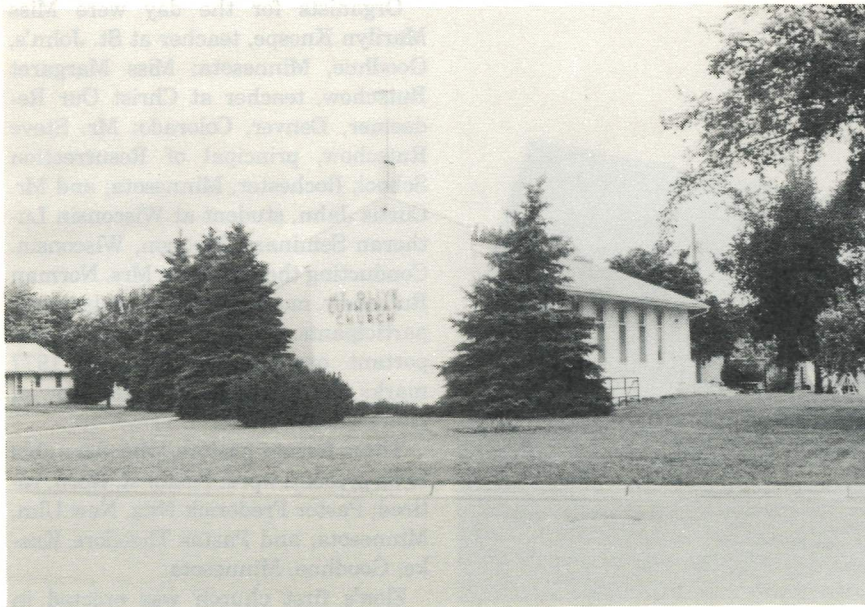
In 1968 Mt. Olive Congregation became part of a dual parish together with Faith Ev. Lutheran of Prior Lake.

As a dual parish, Mt. Olive and Faith immediately became self-supporting. Six years later, the dual parish arrangement was discontinued, and Mt. Olive became an independent, self-supporting congregation.

During its twenty-five-year history it has been served by six pastors: K. Roever, R. Demcak, G. Bunde, L. Lothert, O. Lindholm, and since 1976, by the Rev. Stephen J. Lawrenz.

Mt. Olive is observing its 25th on Sunday, September 11, with a regular worship service at 9:00 A.M. and a special anniversary service at 2:00 P.M.

Mt. Olive Lutheran at Shakopee



### Northern Wisconsin

#### A New School Its 25th Birthday Present

The 1976-77 school year was an exciting one for the members of St. John's Lutheran Church, Route 1, Mishicot (Gibson), Wisconsin, and the children in its Christian day school. When the school year opened on September 7, 1976, a new school building had been under construction for one month. The work progressed so rapidly that by November 29 classes were moved into the new school. The dedication took place on December 12. The new building contains two 28 x 30 classrooms, a library, and an office. The new school, attached to the church, was built for \$65,000.

The past school year also marked the 25th anniversary of the opening of this Christian day school. This milestone in its history was observed with special services on May 22, 1977. The Rev. John Mattek of Kaukauna, who was the pastor of the congregation when the school was opened, preached for the services. Mr. Karl Blauert of Tomah, a former teacher, was guest organist.

Forty pupils were enrolled in the school during the past year. The teachers are Mrs. Robert Lischka and Mr. Michael Plamann, principal. Pastor of the congregation is the Rev. Percy Damrow.

#### Miss Alma Ihlenfeldt Honored

On Sunday, May 15, Zion Ev. Lutheran Congregation of Morrison observed the 40th anniversary of Miss Alma Ihlenfeldt in the teaching ministry. Principal Douglas Dast served as program M.C. at the afternoon reception.

Miss Ihlenfeldt has taught in Oakfield (1929-31), North La Crosse (1931-33), Maribel (1941-45), and since 1945 at Zion in Morrison. Her first three charges were one-room schools. She now teaches grades one and two.

Pastor Waldemar Loescher notes of her ministry, "She has taught many first- and second-graders here, implanting a fine evangelical spirit into their hearts and minds through an application of the Savior's words, 'Blessed are they that hear the Word of God and keep it.'"

## Nebraska

### Grace of Geneva Dedicates Its Second Church

"Grace" was chosen as the name of the congregation in Geneva, Nebraska, in 1927 because it is the grace of God alone that granted the congregation a start and that has since sustained it.

In the spring of 1925, the Wisconsin Synod once again decided to try to gather a congregation in Geneva. A Seminary graduate of that year, Herman Kuckhahn, was assigned to the mission and then ordained and installed on October 4. Two weeks later a Sunday school was organized. Services at first were held in the vacant West Ward Public School, but a few months later the group rented the vacant Free Will Baptist Church for \$6.00 a month.

Attendance during the first two years always hovered between 60 and 70, but the congregation could not be organized until some 14 families had received their release from a strife-riddled congregation out in the country. When Grace Congregation was finally organized on August 14, 1927, nine of these 14 families decided to organize another WELS congregation at Grafton, 12 miles away. The latter congregation was named Trinity. August 14, 1927, has always been observed as the birthday of Grace Congregation.

In 1929 the congregation purchased the Free Will Baptist Church in which it had been worshiping. The purchase price of \$1,000 also included the parsonage. The church building served as Grace's place of worship from May, 1926, to May, 1977.

Although Grace Congregation was organized in 1927 and was always served by WELS pastors, it did not become a member of the Synod until 1951, when it agreed to change its constitution which until that time provided that widows and women whose husbands were not members were to be granted voting privileges.

Grace Lutheran School had its start in 1947 in an anonymous gift of \$1,000. With this money the congregation purchased a vacant public school and moved it 35 miles to its present location. It serves the congregation to this day.

A new church was first planned in 1967. The first site purchased was later deemed unsuitable and again sold. The present site was purchased in 1975. The new church measures 36 by 102. Its nave will seat 200, with room for another 50 in the balcony and 80 in the narthex. The lighting is the creation of Pastor Norman Barenz of Hartland, Wisconsin, father of the principal at Grace School.

On April 24, 1977, the congregation held a valedictory service in the old church and then entered the new structure for a "shakedown" service. Dedication was held on May 1, with the Rev. David Fischer, a former pastor, preaching in the morning on Psalm 84: "I Love the Church." President Gerald Free of the Nebraska District spoke in

the afternoon service. Using Psalm 50:14,15 as his text, he spoke on "A Threefold Reminder to Grace Congregation on the 50th Anniversary of Its Organization." More than 270 attended each of these services.

May the grace of the Lord Jesus Christ continue with Grace Congregation in her second half-century as she worships in her second location!

Pastor Chalmer Westhoff

## Western Wisconsin

### Zion of Cream, Wis., Observes Centennial

Zion Ev. Lutheran Church, Cream, Wisconsin, observed its centennial on Sunday, July 10, 1977. Worshipers attending the 10:30 A.M. service numbered 370. Many of them remained for the rest of the day and were joined by other guests to form a body of 256 in attendance at the 2:00 P.M. service.

The day was a homecoming for both of the guest preachers and the four organists, all of whom grew up in Zion Congregation. Prof. Wayne Borgwardt, principal of Fox Valley Lutheran High School, Appleton, Wisconsin, preached the morning sermon on the theme, "Looking to the Hills," based on Psalm 121. Pastor David Rutschow of Good Shepherd Lutheran Church, Downers Grove, Illinois, employed the centennial theme, "To Declare the Name of the Lord in Zion," for his sermon in the afternoon service. His text was Psalm 102:16-22.

Organists for the day were Miss Marilyn Knospe, teacher at St. John's, Goodhue, Minnesota; Miss Margaret Rutschow, teacher at Christ Our Redeemer, Denver, Colorado; Mr. Steve Rutschow, principal of Resurrection School, Rochester, Minnesota; and Mr. Curtis Jahn, student at Wisconsin Lutheran Seminary, Mequon, Wisconsin. Conducting the choir was Mrs. Norman Rutschow, mother of three of the guest participants. The day was also an important one for her because 1977 marks her 25th year as director of Zion's choir.

Three former pastors, who were able to be present, were: Pastor R. Korn, retired; Pastor Frederick Nitz, New Ulm, Minnesota; and Pastor Theodore Kuske, Goodhue, Minnesota.

Zion's first church was erected in



1880. In 1949, when that church was redecored and renovated, everyone present for the rededication was asked to pose in front of the church for a group picture of all the worshipers. Since the 1949 picture, which appears in Zion's centennial booklet, drew quite a bit of interest as people tried to identify themselves and their friends, the event was repeated on Centennial Sunday. It appears on the front cover of *The Northwestern Lutheran*. Since 1956, Zion Congregation has been receiving a blanket subscription of the *The Northwestern Lutheran* for all its homes. In 1970 Zion Congregation dedicated its present church.

In its 100-year history, Zion Lutheran Church lists the following ministerial acts: 804 baptisms, 691 confirmations, 184 weddings, and 254 funerals. The present baptized membership of Zion Congregation is 253. The congregation is presently served by Pastor Cleone H. Weigand. It forms part of a dual parish together with St. Michael's of Fountain City.

#### Mrs. Immanuel Uetzmann Dies

Mrs. I. G. Uetzmann was called to her eternal rest on Sunday, July 3, 1977. Funeral services were conducted at St. Luke's Lutheran Church, Watertown, Wisconsin, on July 6. Pastor Walter Schumann, who was one of her students in St. Mark's Christian Day School, conducted the liturgy, and her pastor, the Rev. E. Vomhof, comforted the mourners with the believers' longed for invitation, "Come, ye blessed, inherit the kingdom, prepared for you" (Matt. 25:34).

Mrs. Uetzmann, nee Adela Dornfeld, was born on July 27, 1902, at Marshall, Wisconsin, the daughter of Pastor and Mrs. E. Dornfeld. She was a graduate of Northwestern Prep and taught in St. Paul's Lutheran School in Marshall and in St. John's and St. Mark's Lutheran Schools in Watertown. October 12, 1926, she married Pastor Immanuel Uetzmann. They served the Lord at Pickett, Wisconsin, and at St. Luke's of Watertown for 30 years. Her husband preceded her in death in 1976, and a son, Dr. Frederick Uetzmann, in 1963. She is survived by two daughters: Marianne, Mrs. Gerhardt Cares of Columbus, and Winifred, Mrs. Richard Pankow of Appleton; also by eight grandchildren and one brother.

#### Enough (from page 275)

sult to the eyes, mind, and souls, to say nothing of the insult to God Himself!

The time has come that Christians call and write to the network (ABC), the local station, and the sponsors, protesting vigorously that "Soap" should be washed off the airways and that trash of this type is offensive! They have a right to show it but we have a right not to watch and to refuse to buy the product of the sponsors. Inform them of your decision in a dignified but firm manner.

Appeals to our faith and to our God may not move them. But appeals to their "god," the bottom line of their profit-and-loss statement, may have a startling and salutary effect!

Kurt F. Koeplin

#### Looking at the Religious World (continued)

All three analysts concluded that the pages from the *Book of Mormon* and the handwriting specimens from Solomon Spaulding had been written by the same person. The handwriting analysts are internationally recognized experts: Howard Doulder who has served the Milwaukee police department and the U.S. Treasury Department as an analyst, William Kaye who has performed similar service for Scotland Yard, and Henry Silver who has analyzed the purported wills of Howard Hughes.

LDS reaction to the embarrassing revelation has been predictable. Church officials categorically reject the findings of Davis, Scales, and Cowdrey. — Cowdrey, incidentally, is a direct descendant of Oliver Cowdrey, an early associate of Joseph Smith. Like Nelson, Cowdrey has quit the Mormon Church because of discoveries regarding the origin of the *Book of Mormon*.

While Christians can be grateful for the exposure of the fraudulent claims of Mormonism, it did not require the work of a research team and handwriting analysts to establish that the Book of Mormon is not inspired. Scripture makes it clear that no further revelation is to be expected from God beyond that which we have in the New Testament.

Joel C. Gerlach

#### WLS AUXILIARY REMINDER

The fifth annual meeting of the Wisconsin Lutheran Seminary Auxiliary will be held on Saturday, October 1, 1977.

An invitation is herewith extended to all women who are members of Wisconsin Synod congregations or congregations in fellowship with us.

Registration and a coffee hour are scheduled from 9:00 to 10:00 A.M. The opening service begins at 10:00 A.M. Music will be furnished by the Seminary Chorus. A free-will offering will be taken. Memorials or donations from individuals, congregations, or their organizations will also be gratefully received. The business meeting follows with a break at noon for a meal in the dining hall and a tour of the buildings for those who desire it.

Later an informal program will be presented by the Seminary professors and students. The day's activities will conclude about 4:00 P.M.

Reservations are to be made by September 17, 1977. Please send them, together with \$4.50 to cover the registration fee and the noon meal, to Mrs. Clifford Krueger, 6565 W. Edgerton Ave., Greendale, Wisconsin 53129.

The Publicity Committee  
by Mrs. Fred Priebe

#### ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

##### Pastors:

##### Ordained and Installed

- Gerke, Robert E.**, as pastor of Good Hope, Ellensburg, Washington, and of Good Faith, South Cle Elum, Washington, on July 17, 1977, by M. Teske (PNW).  
**Kogler, Richard A.** as pastor of Divine Savior, Belleville, Illinois, on July 17, 1977, by P. Berg (WW).  
**Linn, David C.**, as pastor of Trinity, Clear Lake, South Dakota, on July 31, 1977, by T. Zarling (Dak.-Mont.).  
**Oldfield, James H.**, as pastor of Divine Peace, Renton, Washington, on July 24, 1977, by G. Frey (PNW).  
**Peters, Gordon J.**, as pastor of New Mission in Pocatello, Idaho, on July 17, 1977, by G. Frey (PNW).  
**Rath, James E.**, as pastor of Good Shepherd, Plymouth, Wisconsin, on July 24, 1977, by H. Juroff (NW).  
**Reid, Pieter G.**, as pastor of St. Luke's, Grand Rapids, Minnesota, on July 10, 1977, by L. Vaccarella (Minn.).  
**Schliewe, Dale, W.**, as pastor of Emmanuel, Hudson, Wisconsin, on July 17, 1977, by C. Ziemer (Minn.).

##### Installed

- Bender, Keith F.**, as pastor of Lincoln Heights Church, Des Moines, Iowa, on July 17, 1977, by R. Zehms (Minn.).  
**Fallen, Frederick S.**, as associate pastor of St. Paul's, Arlington, Minnesota, on July 17, 1977, by J. Bradtke (Minn.).  
**Schultz, Martin W.**, as associate pastor of St. John's (68th St.), Milwaukee, Wisconsin, on July 24, 1977, by H. Lichtenberg (SEW).

##### Teachers:

- Fress, Leo P.**, as principal and teacher at St. Matthew's, Spokane, Washington, on July 24, 1977, by J. Henning (PNW).  
**Kuchenbecker, James**, as teacher at Good Shepherd, Cedar Rapids, Iowa, on July 10, 1977, by R. Buschaw (Minn.).  
**Thiesfeldt, Steven**, as teacher at Salem, Stillwater, Minnesota, on July 24, 1977, by P. Kurth (Minn.).

## NEW WELS CHURCHES

### EXPLORATORY

#### LITTLE ROCK/HOT SPRINGS, ARKANSAS

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

#### SAN LUIS OBISPO, CALIFORNIA

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

#### ZEPHYRHILLS, FLORIDA

Worship services are held Sundays at 8:15 a.m. in the Community Center on State Road 54 in Zephyr City Park. The congregation is a preaching station of Grace, Bayonet Point. Inquiries may be addressed to Pastor Lloyd H. Lemke, 1403 Hunting Saddle Drive North, New Port Richey, Florida 33553; phone 813/863-3957.

#### 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.

#### SALINA, KANSAS

Sunday morning services are held in the Schilling Manor Chapel, Scanlan Avenue (Kansas Technical Institute) at 10:45 a.m. Sunday School is held at 10:00 a.m. Submit names and for more information please contact Pastor Edwin Fredrich, 2094 Shalimar Drive, Salina, Kansas 67401, phone 913/827-2401.

#### LINDSTROM, MINNESOTA

Exploratory services are being conducted at Lindstrom, Minnesota. Anyone knowing of WELS members or prospects in the Lindstrom-Chisago City area is kindly asked to send the pertinent information to the Rev. Wm. H. Wiedenmeyer, 3000 W. 78th St., Minneapolis, Minnesota 55423.

#### PLYMOUTH/MAPLE GROVE, MINNESOTA

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

### NAMES WANTED

#### FRANKFORT/MATTESON, ILLINOIS

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

## ADDRESSES

(Submitted through the District Presidents)

### Pastors:

**Bender, Keith F.**  
1223 SW Watrous Ave.  
Des Moines, IA 50315  
Phone: 515/224-4822

**Berg, Peter M.**  
328 N. Schlueter Ave.  
Dellwood, MO 63136

**Fallen, Frederick S.**  
103 E. Chandler  
Arlington, MN 55307

**Gerke, Robert E.**  
1402 Brick Road  
Ellensburg, WA 98926

**Gilbert, Frederick, em.**  
W251 N9187 Crestwood Dr.  
Sussex, WI 53089

**Johnston, Prof. Robert G.**  
5771 DeMorrow Rd.  
Stevensville, MI 49127  
Phone: 616/429-7684

**Kogler, Richard A.**  
353 West H. Street  
Belleville, IL 62221  
Phone: 618/277-8446

**Kuske, Paul R., em.**  
1420 S. 10th St.  
Watertown, WI 53094

**Michel, Robert H.**  
W166 N10521 Surrey Dr.  
Germantown, WI 53022

**Linn, David C.**  
1003 Third Ave. S.  
Clear Lake, SD 57226

**Oldfield, James H.**  
17215 128th Ave. SE  
Renton, WA 98055  
Phone: 206/226-6614

**Peters, Gordon J.**  
1748 South Von Elm  
Pocatello, ID 83201  
Phone: 208/233-2471

**Rath, James E.**  
614 Alfred St.  
Plymouth, WI 53073

**Reid, Pieter G.**  
214 3rd Ave. SW  
Grand Rapids, MN 55744

**Schliewe, Dale W.**  
907 Coulee Rd. Apt. 202  
Hudson, WI 54016

**Schulz, Martin W.**  
3642 South 77th St.  
Milwaukee, WI 53220

**Westhoff, Chalmers**  
5409 N. Bennington  
Kansas City, MO 64119

### Teachers:

**Enter, David**  
900 Birch St.  
Stoddard, WI 54658

**Frese, Leo P.**  
W 1105 Wedgewood  
Spokane, WA 99208  
Phone: 509/321-9632

**Kuchenbecker, James**  
1608 Hillside Dr. NW  
Cedar Rapids, IA 52405

**Thiesfeldt, Steven**  
6282 Panama Ave. N.  
Stillwater, MN 55082

### DMLC HISTORY

The Board of Control of Dr. Martin Luther College, New Ulm, Minnesota, has commissioned Prof. Morton A. Schroeder to write the college's centennial history.

If you have any historical data, or know of any, which you feel may be germane to this project, please contact Professor Schroeder. Any help and cooperation that can be afforded him will be appreciated.

Conrad Frey, President

## CALENDAR OF CONFERENCES

### SOUTH ATLANTIC

#### FLORIDA PASTOR-DELEGATE CONFERENCE

**Date:** September 26-27, 1977, beginning at 9:00 a.m. Monday morning.  
**Place:** St. Paul's Ev. Lutheran Church, Beverly Hills, Florida.  
**Communion Service:** Monday evening at 7:30.  
**Preacher:** J. Lawrenz (K. Kruck, alternate).  
**Agenda:** Delegate Report of Synod Convention; Exegesis of James 2:1-13; L. Zwieg; A Brief Introduction to the History of *The Formula of Concord*; J. Meyer; The Natural Law: A Study of Romans 2:12-15; J. Anderson.

D. Lemke, Secretary

## DAKOTA-MONTANA

### WESTERN PASTOR-DELEGATE CONFERENCE

**Date:** September 6, 1977; 10:00 a.m. (CDT) Communion service.  
**Place:** Zion Lutheran Church, Moberg, South Dakota.  
**Agenda:** Reports by delegates to the Synod convention.

R. Pless, Secretary

### ALBERTA-MONTANA PASTORAL CONFERENCE

**Date:** September 20-21, 1977; 9:00 a.m.  
**Place:** St. Peter's Lutheran Church, St. Albert, Alberta, Canada. R. Beyer, host pastor.  
**Preacher:** Pastor K. Wenzel.  
**Agenda:** Exegesis of Romans 11:1-10, 25-27; J. Engel; What Implications does the Tithe have on our Christian Stewardship?; D. Neumann; The Ordination of Women; H. Wood; Homiletical Study of Isaiah 7:10-16; D. Hrobsky.  
**Note:** Please excuse to the host pastor.

R. M. Beyer, Secretary

### WESTERN CONFERENCE

#### Sunday School Teachers' Institute

**Date:** Sunday, September 18, 1977; 5:00 p.m. (C.S.T.).  
**Place:** Moberg, South Dakota.  
**Agenda:** Teaching a Sunday School Lesson: Prof. Erich Sievert.

G. Richmond, Secretary

### EASTERN DELEGATE CONFERENCE

**Date:** September 13, 1977; 9:00 a.m.  
**Place:** Willow Lake Ev. Lutheran, Willow Lake, SD.  
**Agenda:** Reports on the Synod Convention.

D. Schmidt, Secretary

### WESTERN PASTORAL CONFERENCE

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

R. Pless, Secretary

## MICHIGAN

### SOUTHEAST PASTOR-DELEGATE CONFERENCE

**Date:** September 19-20, 1977; 10:00 a.m. Communion service on Monday at 7:30 p.m.  
**Place:** St. Mark's, Sterling Heights, Michigan; J. Naumann, host pastor.  
**Preacher:** E. Zell (G. Jahnke, alternate).  
**Agenda:** Isagogics of Daniel 4; D. Buske; Panel Presentation on Lutheran Charismatics as Compared with Mainline Pentecostalism; E. Herman, F. Mattek, and K. Vertz; Exegesis of Hebrews 1:4ff; T. Wilsman; Civic Righteousness — A Positive Approach; J. deRuiter.  
**Note:** Send all excuses to the host pastor.

D. Schulz, Secretary

### NORTHERN PASTOR-DELEGATE CONFERENCE

**Date:** September 19-20, 1977; 9:00 a.m. Communion service.  
**Place:** Memorial Lutheran Church, Williamston, Michigan.  
**Preacher:** L. Schroeder (E. Schultz, alternate).  
**Agenda:** Reports by the Synod delegates.  
**Note:** Delegates are expected to be present on the first day only.

E. Schmelzer, Secretary

## MINNESOTA

### NEW ULM PASTOR-TEACHER-DELEGATE CONFERENCE

**Date:** September 18, 1977; 2:30 p.m.  
**Place:** St. John's Lutheran, Sleepy Eye, Minnesota.  
**Agenda:** Report on Synod Convention.

J. Schmidt, Secretary

### ST. CROIX CONFERENCE

**Date:** September 13, 1977; Communion service, 9:00 a.m.  
**Place:** Salem, Newport, Minnesota; D. Buch, host pastor.  
**Preacher:** R. Stadler (M. Schwartz, alternate).  
**Agenda:** Exegesis of Mark 6:5: To What Extent Are Blessings of God Contingent on Our Activity?; J. May; To What Extent May Women Serve in Our Congregations?; D. Meier.

K. N. Schroeder, Secretary

**REDWOOD FALLS DELEGATE CONFERENCE**

**Date:** Tuesday, September 27, 1977, at 2:00 P.M.  
**Place:** Emanuel Ev. Lutheran Church, Wellington Township, Fairfax, Minnesota.  
**Agenda:** Reports of delegates to the 44th Biennial Convention of the Wisconsin Ev. Lutheran Synod and conference business. Please send excuses to the host pastor: Pastor V. L. Starbuck, Route 2, Fairfax, MN 55332.  
 L. A. Hohenstein, Secretary

**CROW RIVER PASTORAL CONFERENCE**

**Date:** September 20, 1977; 9:30 a.m. Communion service  
**Place:** Cross Ev. Lutheran Church, Rockford, Minnesota.  
**Agenda:** The Divine Call, with Emphasis on How and When a call is Terminated: N. Gieschen; Exegesis of II Timothy 1:1-14: M. Crawford.  
**Note:** Please excuse to the host pastor.  
 J. Moldenhauer, Secretary

**REDWOOD FALLS PASTORAL CONFERENCE**

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

**NORTHERN WISCONSIN**

**RHINELANDER PASTORAL CONFERENCE**

**Date:** Monday, September 12, 1977; Communion service at 9:00 a.m.  
**Place:** Zion Lutheran Church, Mercer, Wisconsin; W. Hoepner, host pastor.  
**Preacher:** P. Johnson (D. Kock, alternate).  
**Agenda:** Exegesis of Mark 1 (continued): D. Fleming; "Election": P. Johnston.  
 C. J. Siegler, Secretary

**LAKE SUPERIOR SUNDAY SCHOOL TEACHERS' CONVENTION**

The 48th annual Lake Superior Sunday School Teachers' Convention will be held at Trinity Lutheran Church, Marinette, Wisconsin, on Sunday, September 18, 1977, at 2:30 p.m. (CDT). Host pastor is the Rev. Frederick Mueller.  
 Mrs. Don Polzin, Secretary

**WINNEBAGO PASTORAL CONFERENCE**

**Date:** September 19, 1977; 9:00 a.m.  
**Place:** Grace Lutheran, Neenah, Wisconsin.  
**Preacher:** T. Zuberbier (D. Zwieg, alternate).  
**Agenda:** Exegesis of Titus 2: W. Moll; *Shepherd Under Christ*, chapter 3: P. Hoenecke; *Smaicaid Articles*, Part II: L. Pankow.  
 S. Stern, Secretary

**MANITOWOC PASTORAL CONFERENCE**

**Date:** September 19, 1977; Communion service, 9:00 a.m.  
**Place:** Zion Ev. Lutheran, Louis Corners, Wisconsin; A. Schultz, host pastor.  
**Preacher:** H. Kuschel (W. Loescher, alternate).  
**Agenda:** Exegesis of Hebrews 12: P. Damrow; Pentecostalism: W. Loescher.  
 P. J. Damrow, Secretary

**FOX RIVER VALLEY PASTORAL CONFERENCE**

**Date:** September 20, 1977; 9:00 a.m. Communion Service.  
**Place:** Bethlehem Ev. Lutheran Church, Hortonville, Wisconsin; Rev. Charles Schlei, host pastor.  
**Preacher:** Rev. Alfred Hertler (Rev. John Mattek, alternate).  
**Agenda:** Psalm 12: Rev. J. Schewe (Psalm 13: Rev. N. Engel); II Peter 1: Rev. P. Geiger (II Peter 2: Rev. A. Martens); "Sermon Techniques That Turn Listeners On And Off": Rev. L. Koenig ("Methods Of Birth Control In The Light Of Scripture": Rev. W. Borgwardt); Gospel, 3rd After Epiphany: Rev. N. Engel (Gospel, 4th After Epiphany: Rev. R. Muetzel); Casuistry.  
 R. Ash, Secretary

**SOUTHEASTERN WISCONSIN CHICAGO PASTORAL CONFERENCE**

**Date:** September 13, 1977; 9:00 a.m. CDT.  
**Place:** Christ the King Ev. Lutheran Church, 100 W.

Michigan Ave., Palatine, Illinois 60067; Norman T. Paul, host pastor.  
**Preacher:** V. Vogel, NT text (alternate: R. Voss, OT text).  
**Agenda:** Exegesis of II Peter 3: P. Prange (alternates: Titus 2: A. Wolfram and Titus 3: D. Rutschow); Practical Applications of the Seven Letters to the Seven Churches (continuation): J. Zickuhr (alternate: Excommunication versus Self-exclusion, An Exegesis of Matthew 18: T. Deters).  
**Note:** Please excuse to host pastor or secretary.  
 R. W. Pasbrig, Secretary

**DODGE-WASHINGTON PASTORAL CONFERENCE**

**Date:** September 13, 1977; Communion service 8:30 a.m.  
**Place:** St. Peter's, Kekoskee, Wisconsin; T. Knickelbein, host pastor.  
**Preacher:** A. Zenker (G. Baumler, alternate).  
**Agenda:** Exegesis of I Timothy 5:17-6:2: E. Weiss; Transcendental Meditation — A Danger to our People: P. Pankow; Introduction to the Formula of Concord: D. Kannenberg.  
 A. Zenker, Secretary

**WORKSHOP FOR THE TEACHERS OF THE MENTALLY RETARDED**

**Date:** September 17, 1977; 9:00 a.m. to 2:30 p.m.  
**Place:** Woodlawn Lutheran Church, West Allis, Wisconsin.  
**Agenda:** Teaching Techniques and New Ideas; Sharing of Thoughts and Experiences.  
**For whom?** Anyone presently teaching the mentally retarded in our congregations and all others interested in the spiritual feeding of the retarded.  
 R. Schultz, DSMB Secretary

**METRO-NORTH PASTORAL CONFERENCE**

**Date:** September 19, 1977; 9:00 a.m. Communion service.  
**Place:** Christ the Lord Lutheran Church, Brookfield, Wisconsin.  
**Preacher:** K. Mahnke (P. Manthey, alternate).  
**Agenda:** Exegesis of Mark 16:15-18: C. Clarey; Essay: Church Fellowship — Our Term, God's Teaching: J. Braun; Mini-essay: Common Hindrances to the Understanding and Practice of Scriptural Church Fellowship: H. Kruschel.  
**Note:** Excuses are to be made to the host pastor or to the conference secretary.  
 P. Sullivan, Secretary

**METRO-SOUTH PASTORAL CONFERENCE**

**Date:** September 19, 1977.  
**Place:** Apostles of Christ, Wauwatosa, Wisconsin; H. Witte, host pastor.  
**Preacher:** J. Raabe (R. Roth, alternate).  
**Agenda:** Exegesis of Mark 7:14-30: R. Voss; *Augsburg Confession*, Article VII: E. Biebert; *Isagogical Study of Obadiah*: D. Kruschel.  
**Note:** Please excuse to the host pastor.  
 J. Phillips, Secretary

**WESTERN WISCONSIN CHIPPEWA AND WISCONSIN RIVER VALLEY CONFERENCE**

**Date:** September 12-13, 1977.  
**Place:** Midway Motor Lodge, 2851 Hendrickson Drive, Eau Claire, Wisconsin.  
**Communion Service:** St. Mark's Lutheran Church, Eau Claire, Wisconsin, on Monday, September 12, at 9:00 a.m.  
**Note:** Information on reservations and agenda will be sent to each pastor.  
 D. Dengler, Secretary

**DISTRICT MISSIONARIES' CONFERENCE**

**Date:** September 26-27, 1977.  
**Place:** Wisconsin Lutheran Chapel, 220 W. Gilman St., Madison, Wisconsin.  
**Communion Service:** Monday, 10:30 a.m.; P. Kelm, preacher.  
**Agenda:** "Evangelism in the Local Congregation": D. Witte; "Ministerial Morality in the Twentieth Century": W. Lange; Mission Board Meeting, Reports, Questions of Casuistry, etc.  
**Note:** Please send excuses to A. Laper.  
 S. Staude, M. Dietz Program Committee

**SOUTHWESTERN PASTORAL CONFERENCE**

**Date:** September 27, 1977; 9:00 a.m.  
**Place:** St. John's Lutheran, Hillpoint, Wisconsin.  
**Preacher:** O. Heier; (M. Herrmann, alternate).  
**Agenda:** Colossians 4: D. Falck; Active Listening as a Part of Pastoral Counseling: F. Matzke and J. Berger; The Sermon, Its Introduction: M. Herrmann.  
 R. W. Kloehn, Secretary

**NOTICE**

Pastor Robert J. Diener has accepted the call as campus pastor at Oshkosh, Wisconsin, and also succeeds Pastor Louis A. Winter, recently retired, as institutional missionary at the Winnebago Mental Health Institution at Oshkosh. All congregations having members who are patients at the Winnebago Mental Health Institution, or members who will be entering that institution, are asked to send their names to Pastor Diener at 2260 Ontario Street, Oshkosh, Wisconsin 54901.

Pastor E. Stelter, Secretary  
 Northern Wisconsin DMB

**UNIVERSITY OF COLORADO, BOULDER**

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

**WANTED: USED PIANO/ORGAN**

The WELS mission in central Illinois (St. Mark of Bloomington/Normal) is looking for a used piano or organ for its worship services. If you can help, please contact Pastor Steven O. Staude, 1304 Townley Drive, Bloomington, Illinois 61701, phone: 309/663-1843.

**FOR YOUR LADIES GROUP**

A set of 40 slides (with written commentary) on the Wisconsin Lutheran Seminary Auxiliary is available, free of charge, for presentation in your congregation.

Contact: Mrs. Norbert Netz, 1318 W. Fiesta Lane 98N, Mequon, Wisconsin 53092; phone: 414/241-4176.

WLSA Publicity Committee

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# Treasurer's Report

## PREBUDGET SUBSCRIPTION PERFORMANCE

Six months ended June 30, 1977

	Subscription Amount for 1977	2/3 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 407,124	\$ 203,562	\$ 196,806	96.7
Dakota-Montana	227,147	113,574	103,375	91.0
Michigan	1,206,145	603,072	529,205	87.8
Minnesota	1,293,291	646,646	631,396	97.6
Nebraska	242,910	121,455	119,907	98.7
Northern Wisconsin	1,385,482	692,741	645,824	93.2
Pacific Northwest	116,740	58,370	57,695	98.8
Southeastern Wisconsin	1,685,132	842,566	742,899	88.2
Western Wisconsin	1,592,486	796,243	731,893	91.9
South Atlantic	90,875	45,437	47,964	105.6
Total — 1977	\$8,247,332	\$4,123,666	\$3,806,964	92.3
Total — 1976	\$7,511,540	\$3,755,770	\$3,637,564	96.9

## CURRENT BUDGETARY FUND

### Statement of Income and Expenditures

Twelve months ended June 30, 1977 with comparative figures for 1976

	Twelve months ended June 30		Increase or Decrease*	
	1977	1976	Amount	Per Cent
<b>Income</b>				
Prebudget Subscription Offerings	\$7,911,032	\$7,390,505	\$520,527	6.6
Pension Plan Contributions	74,574	82,439	7,865*	10.5*
Gifts and Memorials	193,871	131,540	62,331	32.2
Bequests	74,203	113,617	66,414*	—
Earnings from Fox Estate	60,672	41,997	18,675	30.8
Other Income	11,446	13,169	1,723*	15.1*
Transfers from Other Funds	100,610	95,208	5,402	5.4
Total Income	\$8,399,408	\$7,868,475	\$530,933	6.3
<b>Expenditures</b>				
Worker-Training — Expenses	\$4,957,155	\$4,469,199	\$487,956	9.8
Worker-Training — Income	2,108,613	1,903,470	205,143	9.7
Worker-Training — Net	\$2,848,542	\$2,565,729	\$282,813	9.9
Home Missions	1,577,728	1,498,307	79,421	5.0
World Missions	1,356,888	1,221,671	135,217	10.0
Benevolences	995,270	943,014	52,256	5.3
Administration and Services	714,782	715,918	1,136*	.2*
Total Operations	\$7,493,210	\$6,944,639	\$548,571	7.3
Appropriations — Building Funds	200,000	200,000	—	—
Appropriations — CEF Program	602,152	550,000	52,152	8.7
Total Expenditures	\$8,295,362	\$7,694,639	\$600,723	7.2
Operating Gain/Deficit*	\$ 104,046	\$ 173,836		

Norris Koopmann, Treasurer & Controller  
 Ronald H. Meier, Assistant Treasurer  
 3512 West North Avenue  
 Milwaukee, Wisconsin 53208

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

For the month of  
 August  
 September  
 October  
 November

Cutoff Date:  
 September 7  
 October 7  
 November 7  
 December 7

**CHAPLAIN E. C. RENZ**  
 HOME ADDRESS  
 6501 Gau-Bischofsheim  
 Bahnhofstrasse 92  
 West Germany  
 Telephone: 06135-3249  
 MAILING ADDRESS  
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 APO NY 09185

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

## YOUTHINK

YOUTHINK, a journal of ideas for ministry to high-school-age youth, is published three times each year (February, June, and October) by the Board for Parish Education and its Committee on Youth Ministry. Two copies are sent to each pastor, one to be passed on to the congregation's youth counsellor. Additional copies may be requested by sending your name, address, and \$1.00 for a year's mailing to:

YOUTHINK  
 The Board for Parish Education  
 3614 West North Ave.  
 Milwaukee, Wisconsin 53208

## SYNODICAL CERTIFICATION

To make Synodical certification courses more readily available, Dr. Martin Luther College has arranged to offer an extension course in *Principles of Christian Education* at Wisconsin Lutheran High School, Milwaukee, Wisconsin, beginning Saturday, September 17, 1977, and meeting regularly on Saturday mornings from 9:00 to 11:45 a.m. until January 14, 1978. The Reverend Robert J. Voss, Executive Secretary of the Commission on Higher Education, has consented to teach the course.

If you are interested, please contact the Director of Special Services, Dr. Martin Luther College, New Ulm, Minnesota 56073. Phone 507/354-8221 Ext. 231.