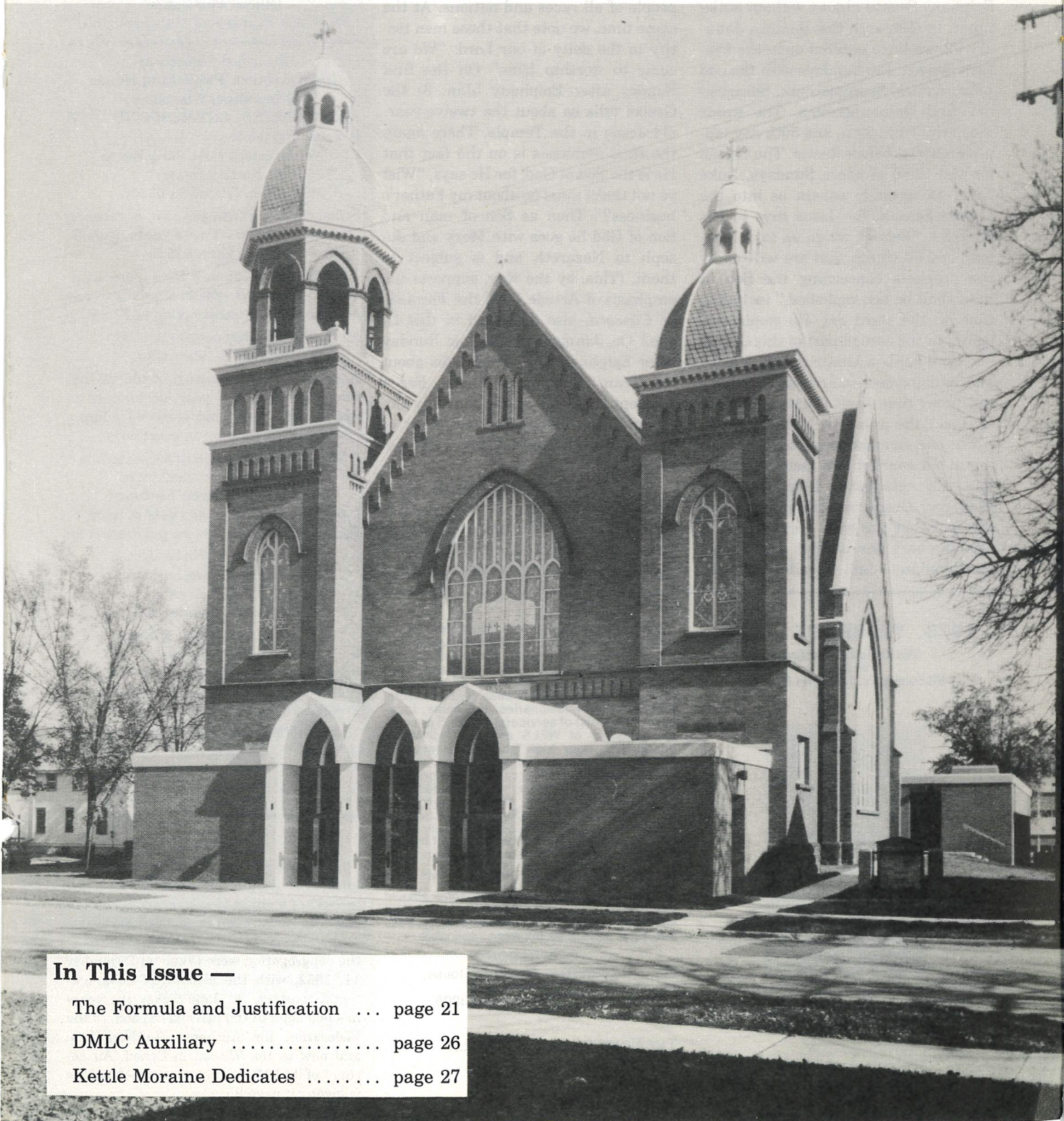


The Northwestern Lutheran

January 22, 1978



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Briefs by the Editor

Because Easter is so very early in 1978, we have passed through the Epiphany Season almost without noticing it. In fact, with this Sunday, January 22, we have entered upon the Pre-Lent Season, the Sundays with the odd Latin names, Septuagesima, Sexagesima, and Quinquagesima. The words mean the 70th, 60th, and 50th day (approximately) before Easter. The Gospel for the third of these Sundays, Luke 18:31-43, actually ushers us into the Lenten Season, for Jesus says to His disciples, "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished," including that on the third day He would rise again. In the second part of this Gospel our Lord heals a blind man at Jericho and in doing so also accepts the man's testimony that Jesus Christ is the Son of David, the promised Messiah.

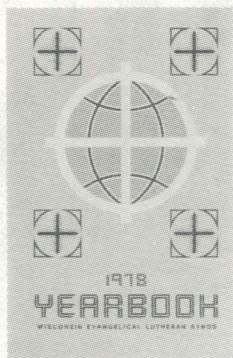
But one element would still be lacking in our comfort and assurance if we had not celebrated Epiphany. The Epiphany Gospel selections bring out the fact that the man Jesus Christ is also the very Son of God. The Gospel for Epiphany (Jan. 6) tells about the

wise men from the East. This is a good mission text, for it opens the door to people of all races and nations. At the same time, we note that these men testify to the deity of our Lord: "We are come to worship Him." On the first Sunday after Epiphany (Jan. 8) the Gospel tells us about the twelve-year-old Jesus in the Temple. There again the final emphasis is on the fact that He is the Son of God, for He says, "Wist ye not that I must be about my Father's business?" Then as Son of man and Son of God he goes with Mary and Joseph to Nazareth and is subject to them. (This, by the way, supports the emphasis of Article IV of the *Formula of Concord*, also discussed in this issue.) On January 15, the last Sunday after Epiphany, the Gospel tells about the Transfiguration of Christ. For a moment He shines in His heavenly glory, and then follows the testimony of the heavenly Father: "This is My beloved Son."

With these various Gospel texts brought to our attention, we are ready for Lent. He who became obedient unto death is the Son of man and the Son of God. Our salvation is a sure salvation!

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

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The Cover

St. John's Ev. Lutheran Church, Water-
town, Wisconsin, dates back to the arrival
in 1851 of a group of immigrants from the
territory of Pomerania in northeast Ger-
many. The first steps toward organizing
the congregation were taken on December
11, 1852, with the election of congrega-
tional trustees. St. John's over the years
has belonged to the Missouri Synod, to the
Federation for Authentic Lutheranism,
and now to the Wisconsin Synod. An ac-
count of its 125th anniversary celebrations
is given on page 25.

Editorials

Name-Calling Last fall the city council of San Diego revoked a law which established the nation's only specifically authorized public nude beach. Nudists were outraged. Some of them in angry frustration resorted to name-calling. One of their spokesmen blamed the unfavorable vote on "bluenoses and bigots."

This reaction is a variation of a tactic attributed to lawyers: "When the law is against you, argue the facts; when the facts are against you, argue the law; when the law and the facts are against you, call the other lawyer names."

It is unusual for religious "liberals" and out-and-out unbelievers to invoke this principle in denouncing those who strive in all sincerity to uphold the teachings of God's Word. Efforts to teach what God's Word clearly says are branded "literalistic." Insistence upon Scriptural practice is condemned as "legalistic." Moral principles based on God's Commandments are disavowed as "Victorian." A pious life is labeled "Puritan." Condemnation of sin and error is shouted down as being "loveless." Convictions based on Scripture are repudiated as being "narrow-minded."

Those who believe the Word of God and who want to abide by it as the only norm in matters of faith and life can, in moments of weakness, be intimidated by such vicious tactics. Lest we cringe unduly in the face of this kind of abuse, it is well to keep in mind that name-calling is almost without exception an act of desperation resorted to in the absence of "the law and the facts."

Immanuel Frey

New Nuns Writing about the New Nuns, columnist Andrew Greeley remarked, "In the old days [nuns] wore bizarre clothes, kept ridiculous rules, lived impossibly structured lives, mouthed ridiculous pieties, faced the world through many masks and disguises, and still attracted large numbers of young women to follow them and greatly impressed large numbers of unbelievers.

"Now they are just like everybody else, have virtually no vocations, and impress no one at all." What distressed him most of all was a New Nun's hinting to a reporter about lesbianism and love affairs among New Nuns. She was eager to let the world know that the New Nuns are really "just like everybody else," even up to date in sin.

Even if a Lutheran Christian must reject the religious principle that traditional nunnery has stood for, because it insults and blasphemes the saving work of Christ, yet he can agree with Greeley that if there are any people the world needs "fewer of," it is Christian women who are "just like everyone else."

Christian women should be different, as the traditional nuns were different, though not for the same reasons and in the same way. They need to live for Someone else than for themselves and the world about them, and to live by Something else than the standards of their worldly sisters.

The lives of Christian women — and of Christian men as well — must radiate the faith that rests on a firmer

ground in another world. In them must shine forth the hope that is fixed on a changeless star rather than on the flashing meteors that flare for a moment here and then there, and then sink extinguished into the blackness of eternal night. In their way of life must be seen a conviction that what is wrong is eternally wrong and what is right is eternally right. Their lives must show forth what uncomprehending worldlings do not believe the lives of other-worldly Christians can exhibit — a consecrated and genuine concern for their fellow men.

Christian men and women can never be "just like everyone else," or they will deserve not only the kind of scorn Andrew Greeley heaped on the New Nuns, but the rejection of their Lord, who requires of them: "Be not conformed to this world, but be ye transformed by the renewing of your mind." To be a Christian means to be a non-conformist.

Carleton Toppe

Brothers Not Welcome? Can you imagine going to a Wisconsin Synod church in a strange town, wondering whether or not the people there would let you in?

For most of us that hardly seems possible. And yet for about one thousand Wisconsin Synod Lutherans, the possibility seems very real. Even if it has never happened to them, they know it has happened to others, and they never know when it might happen to them.

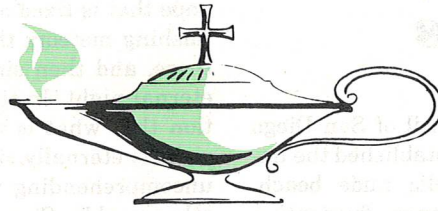
I'm talking about the black Christians most of whom belong to our Wisconsin Synod churches in Milwaukee, Detroit, Toledo, and Minneapolis. Some of our congregations in those cities are now located in predominantly black neighborhoods. And as they do mission work in their communities, many of their black neighbors are confessing Christ in the fellowship of the Wisconsin Ev. Lutheran Synod. Thus although most of us have had little contact with these Lutherans, there are a large number of Wisconsin Synod Christians who are black.

These people travel around the country, to visit relatives and to see the various tourist attractions. Like all Wisconsin Synod Lutherans, they have been taught to seek a church of their own fellowship when they are out of town on a weekend. But when they find one of our churches, perhaps yours, there are a number of problems they face. Not only are they strangers, but they are immediately recognized as strangers, even in a large congregation. When they walk into church, they will certainly attract attention. And if there is any unkindness in those curious stares, it will be noticed immediately, and it will hurt.

It is a real challenge for a black Lutheran to attend a church in an area where blacks are not normally seen. But if one of these fellow Lutherans has the faith and courage to come to your church, make him glad that he did.

Some of our black members have been welcomed warmly by our congregations in other parts of the country. When they speak of their experiences to their neighbors and friends, it not only makes the Lutheran Church more attractive to the black community, but it also reflects the love of the Savior whom we serve.

Rolf Westendorf



Studies in God's Word

To Timothy

In previous *Studies* treating *Romans* through *Thessalonians* we have noted that in our Bibles these letters are not arranged chronologically. *Romans* is not the first letter Paul wrote, *Corinthians* the second, etc. Though the letters are not arranged in their order of composition, yet there is a pattern in how they are grouped. Notice that the nine letters, *Romans* through *Thessalonians*, are all sent to *congregations* and draw their names from the geographical locations to which the letters were sent. The next group of letters to which we turn are epistles Paul wrote to *individuals*. There are two letters to Timothy, one to Titus, and another to Philemon.

Timothy

Paul's Constant Companion

The first mention of Timothy occurs in connection with Paul's coming to the city of Lystra in Asia Minor on his Second Missionary Journey. A careful reading of Acts 16:1 seems to suggest that when Paul came to Lystra on the Second Journey, Timothy's mother already was a believer and Timothy himself a "disciple," so perhaps they were converted by Paul on his First Missionary Journey.

Timothy was born of a mixed marriage. His father was a Gentile and his mother a Jewess. Paul tells us her name was Eunice (II Tim. 1:5) and together with her mother Lois the two steeped Timothy in the Old Testament, so that Paul can say of him, "From a child thou hast known the holy Scriptures" (II Tim. 3:15).

As a young man, Timothy was well

spoken of by the believers in Lystra and Iconium (Acts 16:2) and all concurred in Paul's decision to take him along when he continued on his Second Journey. From now on Timothy remained Paul's coworker and almost constant companion. On this Second Journey he accompanied Paul through Asia Minor and on into Macedonia. We hear of his serving in Berea for a while (Acts 17:14), of being sent back to Thessalonica (I Thess. 3:1,2), and of re-joining Paul eventually at Corinth in Greece (Acts 18:5; I Thess. 3:6).

During the Third Missionary Journey, centering as it did mainly in Ephesus, we find Timothy again with Paul in that city. From Ephesus he was sent on special assignment to Corinth (I Cor. 4:17) and to Macedonia (Acts 19:22). On the return portion of the Third Journey he served as one of the congregational representatives carrying the collection to the believers in Jerusalem (Acts 20:4).

We then lose sight of Timothy until Paul's imprisonment in Rome some three or four years later. Here he reappears as the co-author of the "prison epistles," *Philippians*, *Colossians*, and *Philemon*. After Paul's release from captivity, Timothy again returned to Ephesus. It is here that he received the letter we know as *First Timothy*.

First Timothy

First Timothy is essentially a pastoral letter, that is, a letter in which Paul advises Timothy on matters dealing with congregational life. It contains a warning against false teachers, instructions on how to conduct the

church services, guidelines for the selection of church workers, as well as advice on how to treat the various social classes in the congregation. The principles laid down by Paul are timeless and hence still serve the Church.

First Timothy, however, is not only pastoral but also personal and gives us an intimate glimpse of Timothy. We tend to think of all apostolic workers as being veritable giants, but Timothy betrays some traits we can all identify with. He seems not to have been the independent and resourceful type but a bit timid and retiring, so that Paul must tell him, "Neglect not the gift that is in thee" (4:14). In fact, he seems a bit inclined to plead youth and inexperience, for Paul urges him, "Let no man despise thy youth" (4:12). Nor is his health all that good and Paul includes an interesting prescription for his "often infirmities" (5:23). And yet Paul calls him "my own son in the faith" (1:2) and confidently entrusts weighty matters to him because he realizes that the power of the Christian ministry lies in the Word proclaimed, not in the personality of the preacher.

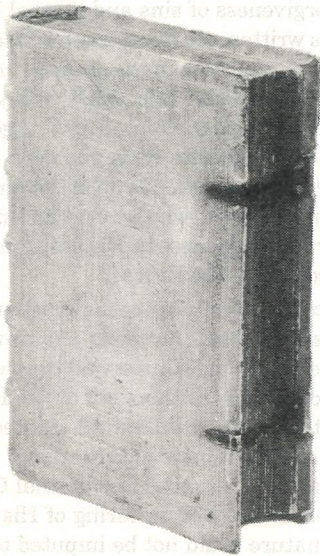
Second Timothy

Second Timothy, too, is a pastoral epistle, for it addresses itself to encouraging Timothy in his important work of being an evangelist; but it also has a personal touch, giving us an insight into Paul, the author. Paul has been arrested and imprisoned in Rome a second time. With winter approaching, Paul writes from his cold prison cell, asking for the heavier coat he has left behind at Troas (4:13). His discomfort, however, is not merely physical. His trial is going against him. Friends have forsaken him (1:15) and death is imminent (4:6). In his loneliness he turns to Timothy, his "dearly beloved son" (1:2) and urges him, "Do thy diligence to come before winter" (4:21).

Whether the letter reached Timothy in time to allow him to rejoin his spiritual father before martyrdom overtook him we do not know. One would like to think so, but even for Paul that was not a totally crucial matter. Only one thing mattered and of that Paul was sure, the crown of righteousness laid up for him — and not for him only, but for all them also that love the Lord's appearing (4:8).

Armin J. Panning

400 Years of The Formula of Concord



The Book of Concord

In *This We Believe*, a Statement of Belief of the Wisconsin Ev. Lutheran Synod, Article IV deals on *Justification by Faith*.

Of Objective Justification it teaches: "We believe that God has justified, that is, declared all sinners righteous in His eyes for the sake of Christ. This is the central message of Scripture upon which the very existence of the Church depends. It is a message relevant to men of all times and places, of all races and social strata, for 'judgment came upon all men to condemnation' (Rom. 5:18). All need justification before God, and Scripture proclaims that all are justified, for 'by the righteousness of One the free gift came upon all men unto justification of life' (Rom. 5:18)."

Then turning to the question of how this justification becomes our personal possession and comfort, *This We Believe* continues: "We believe that the individual receives this free gift of forgiveness through Christ, not by works, but only by faith (Eph. 2:8,9). Justifying faith is trust in Christ and His redemptive work. This faith justifies, not because of any inherent virtue, but only because of the salvation prepared by God in Christ, which it embraces (Rom. 3:28; 4:5). On the other hand, although Jesus died for all, Scripture tells us that 'he that believeth not shall

The Righteousness of Faith before God

be damned' (Mark 16:16). The unbeliever loses the forgiveness won by Christ."

Lest faith be in any way looked upon as a work on our part, this article also includes a statement on conversion as follows: "We believe that man cannot work this justifying faith, or trust, in his own heart, because 'natural man receiveth not the things of the Spirit of God; for they are foolishness unto him' (I Cor. 2:14). In fact, 'the carnal mind is enmity against God' (Rom. 8:7). It is the Holy Ghost who moves the heart trustingly to recognize that 'Jesus is the Lord' (I Cor. 12:3). This the Holy Spirit works by means of the Gospel (Rom. 10:17). We believe, therefore, that man's conversion is entirely the work of God's grace." Enlarging on this, *This We Believe* continues: "We reject every teaching that makes man somehow responsible for his salvation. We reject all efforts to present faith as a condition man must fulfill to complete his justification."

Chief Article of Christian Doctrine

As we continue, it will become evident that these statements by our Wisconsin Ev. Lutheran Synod agree in every respect with *The Formula of Concord* and with the Scripture.

How important this is becomes clear when we read in the *Formula*: "This article concerning justification by faith (as the *Apology* says) is the chief article in the entire Christian doctrine, without which no poor conscience can have any firm consolation, or can truly know the riches of the grace of Christ,

as Dr. Luther has also written: *If this [one] article remains pure on the battlefield, the Christian Church also remains pure, and in goodly harmony and without any sects; but if it does not remain pure, it is not possible that any error or fanatical spirit can be resisted. . . . Concerning this article especially Paul says that a little leaven leaveneth the whole lump.*"

To rule out any contribution on man's part whatsoever, the *Formula* calls attention to the "exclusive particles" which Paul by inspiration of the Holy Spirit employs in his discussion of justification. We read in the *Formula*: "We believe, teach, and confess that for the preservation of the pure doctrine concerning the righteousness of faith before God it is necessary to urge with special diligence the *particulae exclusivae*, that is, the exclusive particles, that is, the following words of the holy Apostle Paul, by which the merit of Christ is entirely separated from our works, and the honor given to Christ alone, when the holy Apostle Paul writes: *Of grace, without merit, without Law, without works, not of works*. All these words together mean as much as that *we are justified and saved alone by faith in Christ*. Eph. 2:8; Rom. 1:17; 3:24; 4:3ff.; Gal. 3:11; Heb. 11."

The Formula on Justification

In taking up the controversy which developed in the Lutheran Church in the days after Luther, the *Formula* gives this statement on Justification: "Concerning the righteousness of faith before God we believe, teach, and con-

(next page)

fess unanimously, in accordance with the comprehensive summary of our faith and confession presented above, that poor sinful man is justified before God, that is, absolved and declared free and exempt from all his sins, and from the sentence of well-deserved condemnation, and adopted into sonship and heirship of eternal life, without any merit or worth of our own, also without any preceding, present, or any subsequent works, out of pure grace, because of the sole merit, complete obedience, bitter suffering, death, and resurrection of our Lord Christ alone, whose obedience is reckoned to us for righteousness."

"To Justify"

One of the basic teachings which the Lutheran Reformation brought to light was the Scripture meaning of the word "to justify." It pointed out that Scripture uses the term in the sense of "to declare righteous," and not in the sense of "to make righteous." This fact was stated in one of the shortest articles of *Augsburg Confession*, an article which turned out to be one of the longest in the *Apology*. It is also one of the longer statements in the *Formula of Concord*. The reason is that man's sinful nature always wants to salvage some credit for himself, no matter how small. That's why an understanding of the word "to justify" is also important in our own day.

The *Formula* puts it this way: "The word *justify* here means to declare righteous and free from sins, and to absolve one from eternal punishment for the sake of Christ's righteousness, which is imputed by God to faith, Phil. 3:9. For this use and understanding of this word is common in the Holy Scriptures of the Old and the New Testament. Prov. 17:15: *He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.* Isa. 5:23: "*Woe unto them which justify the wicked for reward, and take away the righteousness of the righteous from him!*" Rom. 8:33: *Who shall lay anything to the charge of God's elect? It is God that justifieth, that is, absolves from sins and acquits."* When the word *regeneration* is used as a synonym for *justify*, it does not include sanctification. The *Formula* therefore rejects the statement that *justify* means "actually being made

righteous before God, because of love infused by the Holy Ghost, virtues, and the works following them."

The Place of Faith

Faith is not an action on our part whereby we merit, but an act whereby we receive. Furthermore, it is not something we create in ourselves, but it is entirely a gift of the Holy Spirit. The *Formula* states it this way: "Faith alone is the only means by which we lay hold upon, accept, and apply, and appropriate them [the treasures offered us by the Holy Ghost in the promise of the holy Gospel]. This faith is a gift of God, by which we truly learn to know Christ, our Redeemer, in the Word of the Gospel, and trust in Him, that for the sake of His obedience alone we have the forgiveness of sins by grace, are regarded as godly and righteous by God the Father, and are eternally saved. . . . For faith justifies, not for this cause and reason that it is so good a work and so fair a virtue, but because it lays hold of and accepts the merit of Christ in the promise of the Holy Gospel."

The Dispute

The greater part of the presentation in the *Formula of Concord* offers a formulation of the Scriptural doctrine of Justification. This is proper, for it is only when we understand the doctrine itself that we can understand and reject the false elements that crept in during the years after Luther's death.

These false teachings actually threatened to tear the natures of Christ apart and thus undermine what Christ did for our redemption and how He carried it out. The question arose: "According to which nature is Christ our Righteousness?" Some held "that Christ according to His divinity alone is our Righteousness, if He dwells in us by faith; contrasted with this divinity dwelling in us by faith, the sins of all men must be regarded as a drop of water compared to the great ocean." Others held "that Christ is our Righteousness before God according to the human nature alone."

The *Formula* rejected both of these positions as erroneous. It states: "Against both the errors just recounted, we unambiguously believe, teach, and confess that Christ is our Righteousness neither according to the divine na-

ture alone nor according to the human nature alone, but that it is the entire Christ according to both natures, in His obedience alone, which as God and man He rendered to the Father even unto death, and thereby merited for us the forgiveness of sins and eternal life, as it is written: *As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous*, Rom. 5:19." Again: "Our righteousness rests not upon one or the other nature, but upon the entire person of Christ, who as God and man is our Righteousness in His only, entire and complete obedience."

Showing that any other position is impossible, the *Formula* continued: "For even though Christ had been conceived and born without sin by the Holy Ghost, and had fulfilled all righteousness in His human nature alone, and yet had not been true and eternal God, this obedience and suffering of His human nature could not be imputed to us for righteousness. As also, if the Son of God had not become man, the divine nature alone could not be our righteousness. . . . The human nature alone, without the divine, could neither by obedience nor suffering render satisfaction to eternal almighty God for the sins of all the world; however, the divinity alone, without the humanity, could not mediate between God and us. . . . Thus neither the divine nor the human nature of Christ by itself is imputed to us for righteousness, but only the obedience of the person who is at the same time God and man."

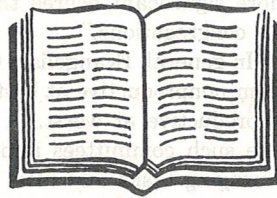
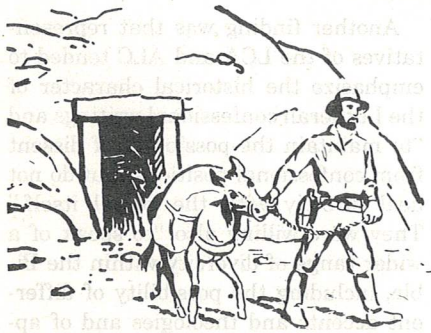
The *Formula* bases this teaching especially on two Scripture passages: "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous" (Rom. 5:19) and "The blood of Jesus Christ, the Son of God, cleanseth us from all sin" (I John 1:7).

This is our comfort, for we who are righteous by faith must admit that our personal holiness is incomplete and impure until death and could not stand before God's tribunal. Only the righteousness of the obedience, suffering, and death of Christ, which is imputed to faith, can stand before the judgment seat of God. That is ours by faith, not works. So teaches the Scripture, so teaches the *Formula*, and so teaches *This We Believe*.

H. Wicke

Mining the Treasure of God's Word

Isaiah 8-12



BY JULIAN G. ANDERSON

First read chapter 7 again, and the section in our last lesson that covers this chapter, remembering that chapters 7-12 form a unit dated in the reign of Ahaz (about 741-725 B.C.). Then

Turn to Chapters 8-9

This section opens with a prophecy (8:1-4) addressed to the people of Judah (verses 5 and 6), dated about 726/5 B.C. in the last year or so of Ahaz' wicked reign, telling them that within five years both Syria (capital city, Damascus) and Israel (capital city, Samaria) would be destroyed by the king of Assyria. This happened in 721 B.C.

This prophecy was followed by another very similar prophecy (verses 5-8) repeating the same warning (Rezin was the king of Syria, and Pekah, Remaliah's son, the king of Israel) and adding the thought that the Assyrian armies would then threaten Jerusalem (verse 8). This they did in 712 B.C. (see II Chron. 32, lesson for Dec. 25, 1977). Note that Judah was described in verse 8 as the land of Immanuel, which means "God is with us," the name given to Jesus in 7:14. Then God pleaded with His fallen people that they would put their trust in Him for salvation (verses 9-15). In verse 13 Jesus, the coming Savior, is spoken of as "the Lord of hosts," and verses 14 and 15 are the second direct prophecy of the coming Messiah (underline, put a star in the margin, and compare Luke 2:34).

Verses 16-22 contain Isaiah's personal testimony to his people. His reference to his children in verse 18 was a specific reference to Maher-shalal-hash-baz (verse 3), whose name means "the spoil is speeding, the prey is hurrying," and Shear-jashub (7:3), which means "a remnant will return." Underline his first question in verse 19, and also verse 20. This chapter closes with a gloomy prophecy of the destruction of Judah (verses 21 and 22a), followed by a note of hope (verse 22b, which should read, "but the thick darkness shall be driven away", which should then be followed by a second phrase (9:1), which should read, "and there shall be no gloom to her that was in anguish."

Chapter 9 should then begin "at the first" and be translated: "In the former time He (God) brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time He made it glorious by the way of the sea . . .," which is another direct prophecy of Jesus, the coming Messiah, who lived in Galilee (compare Matt. 4:12-16). Underline this whole section ("at the first . . . shined") and put a star in the margin. This pictures clearly the latter glory of the restored kingdom of Judah under their Messiah King. The prophecy then continues in verses 6 and 7. Hi-lite the words "child" and "son" in verse 6, where Jesus is described as Mary's *child* and God's *Son*, a clear reference to His two natures. Underline both verses and put another star in the margin here. Note the refer-

ence in verse 7 back to II Samuel 7:16.

Chapter 9:8-21 speaks again of the coming destruction of Israel (underline verses 13 and 14), which the Lord used as a warning to Judah.

Next, Chapters 10-12

Chapter 10:1-4 contains God's warning to king Ahaz (verse 1a) and the wicked scribes and leaders (verse 1b). Note that God's warning refrain (9:12b,17c,21c) is now directed against the people of Judah in 10:4b.

Chapter 10:5-11 speaks of the Assyrian king and his armies as God's chastening rod and staff, sent to punish Israel and Judah for their wickedness; and verses 12-19 then speak of Assyria's destruction because of the excessive pride and arrogance of her kings (note especially verses 13 and 14, and underline verse 15a, the two questions). The promise of the returning remnant is then repeated in verses 20 and 21 to comfort the true believers (underline both verses). In chapter 10:24,25 the Lord speaks words of comfort to His true believers and repeats the prophecy of Assyria's destruction in verses 26 and 27.

Chapter 11 opens with another beautiful prophecy of the coming Savior (verses 1-5, underline and put a star in the margin), where Isaiah describes Him as a "rod" (or "shoot") out of the stock of Jesse (David's father) and the "branch" (compare Jer. 23:5; Zech. 3:8) which bears righteous (good) fruit (hi-lite the word "righteousness" in verses 4 and 5).

Chapter 11:6-10 speaks beautifully of the glorious conditions of the Messiah's kingdom and its universal nature (verse 10, underline). The gathering of the second remnant (verse 11) refers to the establishment of the Christian Church in the days of the Messiah and also pictures the universal kingdom of Christ (verses 11-16).

Chapter 12 is the song of the Christian Church, since "in that day" refers again to the time of the Messiah. Remember as you read 12:2 that the name "Jesus" means "God saves," and that He truly is the Holy One of Israel (verse 6). Today's digging has turned up a lot of fine nuggets and there are lots more to be found in the later chapters of Isaiah.

Looking at the Religious World

information and insight

Long-Range Inerrancy Effort

Late last year the International Council on Biblical Inerrancy was formed in order to carry on a 10-year drive "to study and defend biblical inerrancy and to educate and inform the evangelical community of the doctrine's importance." This welcome announcement appeared in the November *Eternity*, whose contributing editor, James M. Boice, is head of the council.

Other council members whose names will be known to our readers are Robert Preus and Francis Schaeffer. Some 30 theologians of various denominations joined them in the two-day conference that called the Biblical Inerrancy Council into being and charted in broad outline its 10-year program.

The council promises to stand "with Christ and the apostles for the historic view of verbal inerrancy." It hopes to bring about "institutional changes within seminaries, denominations, mission agencies, and other Christian organizations."

The result of such promises and changes, it is to be hoped, will be a more widespread commitment to Biblical inerrancy in 1988 than in 1978.

New York Fishing Report

Learnings About Fishing in Upper New York is the title of a report by President Edward Perry of the Upper New York Synod of the Lutheran Church in America dealing with an intensive study of membership growth and decline in 26 of the Synod's parishes. Some of the findings are interesting and thought-provoking enough to warrant being passed along in direct quotations to this periodical's readers.

"We discovered that there are no program gimmicks, personality gimmicks, or outreach gimmicks identifiable in any congregations that are successful in attracting significant numbers of persons from traditionally non-Lutheran sources, or in retaining the faithfulness of their members to a

more significant degree than most of our congregations."

"In general, Evangelism Committees seem nonproductive at best, and counterproductive at worst. . . . We often give such committees impossible, discouraging tasks and little spiritual or personal equipment."

"People tend to join our congregations partially on the basis of their income, occupation, and social status."

"People clearly state that they desire sound, Biblically oriented preaching and educational content."

"There is a significant relationship between the quality of a congregation's worship life and growth."

"Perhaps the Lord of History is indeed compelling us to be accountable for every sheep at this point in time."

Have You Read These?

The annual "Book of the Year" listings of *Eternity* show that two books shared the top honor as most significant for the periodical's readers. The books are Carl Henry's *God, Revelation and Authority* and Francis Schaeffer's *How Should We Then Live?*

One writer had two books in the top 10. This was Bishop John A. T. Robinson of *Honest to God* fame (rather notoriety). His *Redating the New Testament* ranked sixth and his *Can We Trust the New Testament?* was in 10th place.

Right behind the top two books are writings with "social concerns" themes. They are Ronald Snider's *Rich Christians in an Age of Hunger* and John Perkins' *Let Justice Roll Down*.

LCUSA's House Divided

A five-year study sponsored by the Division of Theology of the Lutheran Council in the USA has concluded that on certain issues its three major bodies tend to divide, with the Lutheran Church in America and the American Lutheran Church in one camp and the Lutheran Church-Missouri Synod in the other.

The report states that the LCA and ALC consider "diversity an important asset in their understanding and expression of the gospel of Jesus Christ," while the LCMS "desires more unanimity of its expression of the gospel and believes that such concern for truth is an important factor in manifesting institutionally the unity of the church."

Another finding was that representatives of the LCA and ALC tended to emphasize the historical character of the Lutheran confessional writings and "to maintain the possibility of dissent from confessional positions that do not deal directly with the gospel itself." They were willing also "to speak of a wider range of diversity within the Bible, including the possibility of different accents and theologies and of apparent contradictions." In contrast, the LCMS emphasized the Bible's "organic unity which made suggestions of differing biblical theologies and apparent contradictions unacceptable."

That Missouri has historically stood to the right theologically, compared to both the LCA and the ALC, is not news. What has not previously been so obvious, at least until recently, is that the LCA and ALC share common ground on the other side.

Not so long ago one customarily thought of the Lutheran scene in this country as having an LCA left, an LCMS right, and an ALC center. The center seems to have vanished by a drift to the left.

Bright's Global Crusade

Bill Bright of Campus Crusade for Christ, whose "Here's Life, America" evangelism effort ran through 1976 and 1977, is planning a much larger venture. By 1982, \$1 billion is to be gathered to finance a global evangelization mission "to help fulfill the Great Commission in our time."

Enlisting a host of lay persons as workers and employing the most modern communications technology, the crusade will aim at reaching every person in the world with the Gospel message at least once. The world's political leaders will be a special target of the witnessing.

The goal and the vision are commendable. Unfortunately, earlier and more limited "Here's Life" campaigns

have demonstrated faulty conceptions of conversion and Gospel proclamation. The global effort is, we are told, to be patterned after the campaigns that have already been conducted. That too is unfortunate.

Fund-raising Guidelines for Romans

Roman bishops, not noted for favoring financial disclosure in the past, recently adopted a stiff set of fund-raising guidelines. Unfavorable publicity about huge Boys Town surpluses and Pallottine probes is no doubt partly responsible for the guideline action.

Some requirements are: books must be audited; disclosure statements on contributions, costs, and disbursements must be made available; fund-raising efforts must have the approval of the bishop; funds should not be accumulated beyond operating expenses; commercial fund-raisers cannot be employed on a percentage basis.

The development would be totally to

our liking if one more provision would be added stipulating that all funds for Roman projects be raised from persons of that religious persuasion.

"Hebrew Lutherans"

"Better late than never" is the reaction to a report that the American Lutheran Church is in the process of removing from its membership the Congregation of Jesus the Messiah, a merger of two ALC parishes on Long Island. The parishes that formed the congregation so disciplined have long been in turmoil with much turnover of membership over Jewish religious practices on the part of pastors and some members. A recent district visiting team levied the charge of "subordinating" the Gospel to Jewish customs and deviating in the three doctrinal areas of Christology, Church, and Ministry.

A specific reported was the removal of the cross in order to avoid scandal at a Jewish wedding. This was cited as

one instance of a general downplaying of Christian and Lutheran distinctiveness. Twice as many and more people in the parish attend the Sunday evening service which strongly emphasizes Jewish rituals than do those who gather for the more traditional Sunday morning service.

It is not yet known whether the congregation will appeal the suspension in the 60-day period allowed for such action. When asked whether the congregation would remain Lutheran if it became independent, a spokesman is reported to have said, "Well, our constitution says that we're Lutheran and we haven't seen any reason to change that. But we've come a long way through many changes in the past years and there is a long way yet to go."

Constitutional designation notwithstanding, the Congregation of Jesus the Messiah, if reports are accurate, is not Lutheran in fact and has already for a long time been masquerading as such.

E. C. Fredrich

St. John's of Watertown, Wisconsin Observes Its 125th

St. John's Lutheran Congregation Watertown, Wisconsin, celebrated its 125th anniversary on the first three Sundays in October.

October 2, 1977, marked a reunion of all confirmation classes from 1900 to the present. The Rev. Richard Lauersdorf, confirmed at St. John's in 1948 and presently pastor of St. John's Lutheran Church, Jefferson, Wisconsin, was the guest speaker. His sermon, with emphasis on the past, was entitled: "Praise for the Past, Prayer for the Future." This was also the 125th anniversary theme. Confirmands and other guests were invited to attend a noon luncheon and view St. John's historical display as well as a historical three-screen slide show by Marlin Lueck.

Youth Sunday was held on October 9. The children of the day school and Sunday school participated in the services. Prof. Richard Strobel, confirmed at St. John's in 1948 and presently a professor at Northwestern College, Water-

town, was the guest speaker. His theme, with emphasis on the present, was "Continue in My Word."

October 16 was designated as Anniversary Festival Day. The Rev. Oscar J. Naumann, president of the Wisconsin Evangelical Lutheran Synod, was the guest speaker. Using Psalm 105:1 to place emphasis on the future, he spoke on "Let Us Observe St. John's Anniversary as Our Text Exhorts Us."

Highlighting the festivities on October 16 was a banquet served in the Northwestern College gymnasium. A special program, following the dinner, featured the Rev. Carl H. Mischke, first vice-president of the Wisconsin Evangelical Lutheran Synod and pastor of St. John's Lutheran Church of Juneau, Wisconsin. A historical pageant and the burning of St. John's mortgage were part of the program.

The 125th anniversary theme, "Praise for the Past, Prayer for the Future," also served as basis for a contest held among the 1976-77 pupils of St.

John's School. The winning logo, designed by Edwin Stanton Martin IV, an eighth-grade student, was used on the letterheads, napkins, and commemorative items. An anniversary hymn, "As Thou Hast Blessed," was written by Mrs. V. H. Gempel. A special thank-offering was gathered for the purpose of setting up a Scholarship Trust Fund from which the interest will be used to aid the youth of the congregation who are entering the preaching or teaching ministry.

Mr. Earl E. Mundt served as chairman of the 125th Anniversary Committee with the Rev. E. P. Kauffeld and the Rev. K. J. Weber as pastoral advisors and Doreen Nelson as secretary. Other committee members were Allan Knispel, Daniel Oestreich, Philip Mallow, Ronald Suhr, Norbert Grulke, Carl Bartels, Edward Kionka, and Reuben Feld. Representing the various organizations were Mrs. Alfred Olp for the Ladies Aid, Mrs. Edgar Nehls for the Mission Guild, Mr. and Mrs. Albert Oestreich for the Couples Club, Arnold Bergmann for the Fellowship Club, Lyle Lange for the Parent-Teacher League, Allen Krause for the Lutheran Boy Pioneers, and Thomas Weber for the Youth League.

DMLC Auxiliary Meets

More than 525 persons registered for the 18th annual meeting of the Dr. Martin Luther College Ladies' Auxiliary held on the New Ulm, Minnesota campus on Wednesday, October 12, 1977. Following the registration and coffee hour, Pastor David Tiarks of Burnsville, Minnesota, conducted the

opening devotion. Basing his sermon on Luke 2:40, he preached on the theme for the day, "Let This Child Grow."

The meeting was opened and presided over by Mrs. Darold Marschel of Buffalo. Prof. Lloyd Huebner, Vice-President of Student Affairs of DMLC, welcomed those present on behalf of



**Opening Devotion
Pastor D. Tiarks**

the college and Martin Luther Academy. Elections was the first order of business. After a presentation of the candidates, balloting resulted in the following elections: Mrs. Milton Owens of Mankato as second vice-president, Mrs. Ron Kohls of Litchfield as treasurer, and Pastor Oliver Lindholm of St. Peter as pastoral adviser. Holdover officers are Mrs. James Tjernagel, Cottage Grove, president; Mrs. Wayne Zache, Renville, first vice-president; and Mrs. Ernest Stoltenburg, New Ulm, secretary. Dr. Martin Luther College is represented on the executive board by Pastor Warren Henrich of Delano and Prof. Delmar C. Brick. Martin Luther Academy is represented by Pastor E. O. Schulz of Redwood Falls and Prof. Lloyd Hahnke.

The Auxiliary voted to approve and fund the following new projects: band uniforms, the underwriting of Prof. R. Hoenecke's textbook on Christian doctrine, a \$250 increase in college scholarships, drapes for the women's dormitories, a dishwasher for the science department, a minicomputer, and a light table for graphic arts. The total cost of these projects is about \$4,500. In addition \$500 each was given to the library and to DMLC and MLA for scholarships.

After reporting on the 1976 projects, Prof. D. Brick turned to the important matter of recruitment. He stressed the need for cooperative efforts on the part of pastors, teachers, parents, and congregations to persuade young people to prepare themselves as workers in the Lord's kingdom. He pointed out that the blessings, challenges, and open doors presented to the Wisconsin Synod by the Lord at this time are great indeed.

Part of the afternoon was also devoted to student presentations. Various groups were introduced by Mr. Ken Rupnow, president of the student body. Of special interest was a demonstration by the newly formed Sign Language Club.

Dr. Martin Luther College and Martin Luther Academy truly appreciate the many projects the Auxiliary has funded in the 18 years of its existence. Their activity has kindled deep interest in both schools on the part of individuals, congregations, and prospective students.

D. Brick

Pastor W. Henrich
DMLC Representative
Pastor O. Lindholm
Pastoral Adviser
Mrs. Wayne Zache
1st Vice President
Mrs. James Tjernagel
President
Mrs. Karen Kohls
Treasurer
Mrs. Ernest Stoltenburg
Secretary
Absent: Mrs. M. Owens
2nd Vice President



**Noon Lunch —
always popular**

Kettle Moraine Lutheran High School

Dedicates First Building



On September 11, 1977, Kettle Moraine Lutheran High School dedicated its new building to the glory of the Triune God. The building represents the first phase of the master plan adopted by the high-school federation. The school is situated on 48 acres of land just south of Jackson, Wisconsin. Enrollment presently is 183 students. The faculty numbers nine full-time instructors.

Over 1,000 persons gathered to hear President Oscar J. Naumann deliver the dedicatory sermon on Psalm 119:8, stressing the purpose of secondary Christian education. Pastor Delmar Kannenberg, vice-president of the federation, served as liturgist and Mr. Jerome Kieselhorst directed the high-school choir. Principal James Fenske addressed the assembly at the close of the service.

In designing the new 20,000-square-foot building, the engineers and designers put together a fine energy-saving package. In fact, the building's energy performance is presently being studied by the American Institute of Architects Research Corporation. Insulation, weather stripping, caulking, and a minimum of window area have kept the school far below the heat loss al-

lowed for similar buildings by the state code. The key is the automated, centrally controlled, heating and air-conditioning system.

Hundred of hours of volunteer help in completing the inside decorating of the building made for considerable sav-

ing in the overall cost. Total completed cost of the new structure stands at \$470,000.

The Lord has richly blessed Kettle Moraine Lutheran High School during its brief three-year history.

J. N. Kieselhorst



Principal James Fenske (left) receives keys from Mr. Ray Anderson, Building Committee Project Manager. Presiding is the Rev. Delmar Kannenberg, Federation Vice President.

With the Lord

Teacher Gerhard A. Gilbert 1912 - 1977

On December 2, 1977, our gracious God brought to an end the earthly pilgrimage of Teacher Gerhard A. Gilbert. He reached the age of 65 years and 23 days.

Mr. Gilbert graduated from Dr. Martin Luther College, New Ulm, Minnesota, in 1935. All of his 42 years in the teaching ministry were spent at St. Matthew Ev. Lutheran School, Milwaukee, Wisconsin. He served faithfully as

principal from 1969 until the time of his death.

The deceased was born in Milwaukee, Wisconsin, on November 9, 1912. He was baptized and confirmed in St. John's Ev. Lutheran Church, 8th and Vliet Streets. On July 3, 1937, he was united in marriage with Lucille nee Pagel.

Funeral services were conducted at St. Matthew Lutheran Church on December 6, 1977. Pastor Paul A. Manthey proclaimed God's Word of comfort and encouragement on the basis of Romans 8:31,32: "What shall we then say to these things? If God be for us who can be against us? 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?" A male chorus of area teachers and principals sang, "I Know that My Redeemer Lives." "The Lord's My Shepherd, I'll Not Want" was sung by children of St. Matthew School.

Mr. Gilbert is survived by his wife, Lucille; one son, Gerhard N. Gilbert, instructor at Wisconsin Lutheran High School; one daughter, Nadine Gilbert, director of social services at Bethesda Lutheran Home, Watertown, Wisconsin; two granddaughters; one sister; and two brothers.

With the Apostle Paul we join in saying, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

Pastor Paul A. Manthey

Direct from the Districts

DAKOTA-MONTANA Reporter Thomas Schmidt

Pastor Gerhard Geiger Honored on 40th Anniversary

On a cool and blustery evening, December 4, 1977, members and friends of Pastor Gerhard Geiger gathered at St. Paul's Lutheran Church, Roscoe, South Dakota, to celebrate his 40th anniversary in the preaching ministry. His son, Pastor Gerald Geiger of Belmont, California, delivered the sermon on Ezekiel 33:7-11, choosing as his theme, "Forty Years a Watchman for the Lord." He directed the attention of the worshipers to the call and to the message of such a watchman. Pastor Arthur P. C. Kell, president of the Dakota-Montana District, served as liturgist and Prof. William Birsching of Northwestern Lutheran Academy, Mobridge, South Dakota, served as guest organist.

The jubilant's ministry began in a triparish near Winner, South Dakota. Later he served near Lancaster, Tomah, and Manitowoc, Wisconsin; near Winona and Buffalo, Minnesota; and since 1968 at Roscoe, South Dakota. He has also served the district and the conference in various capacities.

In the fellowship hour following the service, the jubilant's brother, Pastor

Waldemar Geiger of Marathon, Wisconsin, served as toastmaster. Various messages of congratulation and gifts were presented to Pastor Geiger, who responded by giving all honor and praise to Him from whom all blessings flow.

Pastor Geiger married the former Clara Rathjen on August 14, 1938. They were blessed with five children: Caroline, Mrs. Richard Doletzky of Wayne, Michigan; Gerald of Belmont, California; Charlotte, Mrs. David Nack of Fairfax, Minnesota; Celia, Mrs. David Brohn of South Haven, Michigan; and Joyce of Crete, Illinois.

A Handmaid of the Lord For 67 Years

For 67 years, ever since she was 15 years old, Mrs. Bertha Bierman has played the organ for church services. She reminds us of Mary who long ago expressed her faith and willingness to serve the Lord with the well-known words, "Behold the handmaid of the Lord; be it unto me according to thy word." Mrs. Bierman, also blessed by the Lord, in effect has been saying the same thing — "Behold the handmaid of the Lord" — by Sunday after Sunday playing the sacred music which aided her fellow Christians in worshipping God's Son who was born of Mary.

On June 12, 1977, Peace Lutheran

Church, Isabel, South Dakota, expressed its thankfulness to God by honoring Mrs. Bierman in a special worship service. Even as her fellow members recognized her faithfulness, so do the many pastors who over the years have traveled the circuit in the miles vast parish of which Mrs. Bierman is a member.

Widowed in 1962, Mrs. Bierman has remained a source of blessing for her children and children's children by her example of untiring Christian service. In addition to playing for church services, she has also cleaned and tidied the church for the past 17 years, all without pay, and has served in every office of the Ladies' Aid.

Good works, of course, do not save, but they do express our love for Him who first loved us. Mrs. Bierman's works express that love and so give glory to the Father in heaven. With these words we would also recognize her expression of that love with joy and appreciation.

MINNESOTA Reporter Del Begalka

A Service of Thanksgiving For 45 Years in the Ministry

On October 2, 1977, friends, relatives, members, and fellow pastors observed the 45th anniversary of Pastor Winfred F. Vatthauer in the holy ministry. The service was held at St. John's Church, Caledonia, Minnesota. Theme of the service was "Thanksgiving to

God for His servant and to His servant for his service."

Pastor Vatthauer, who is presently serving Zion Lutheran of Eitzen and St. Peter's of rural Caledonia, Minnesota, was born on January 9, 1906, at Clayton, Illinois. He received his theological training at Concordia Academy, Fort Wayne, Indiana, and Concordia Seminary, Springfield, Illinois, graduating in 1932.

His first parishes were churches of the Missouri Synod at Harriman and Deermont, Tennessee; Clinton and Moline, Illinois; and Lafe and Gillett, Arkansas. From 1951 to 1972 he was pastor of the WELS congregation at Fairfax, Minnesota, and from 1972 to 1976 associate pastor at Trinity Lutheran, Belle Plaine, Minnesota. Since March 1976 he has been serving the Eitzen and rural Caledonia churches.

He has served the church at large as financial secretary of the Minnesota District, as visiting elder, and also as a member of the Synod's Board of Trustees.

Those present were reminded that as we pastors thank God for faithful members, so the members should also thank God for faithful pastors.

WESTERN WISCONSIN Reporter Harold Sturm

Thanksgiving Service for Pastor R. Siegler's 40th

On October 16, 1977, St. Paul's Lutheran Church, Bangor, Wisconsin, held a thanksgiving service honoring Pastor R. A. Siegler on the occasion of his 40th anniversary in the ministry. Speaker for the morning service was the Rev. Roger Sachs of First Lutheran Church, La Crosse. A noon meal for the celebrant and his family and the faculty of St. Paul's Lutheran Church was served by the congregation. Pastor H. Marcus Schwartz of Rock Springs, Wisconsin, addressed his close friend on this happy occasion in an evening service. He based his message on Jeremiah 3:15, "And I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding." Pastor Carl J. Siegler served as liturgist. A luncheon for all followed this service.

Pastor Siegler is a 1937 graduate of Wisconsin Lutheran Seminary. His

training began in the Christian day school of St. Paul's Lutheran Church, Bangor, which he now serves as pastor. He was first assigned as tutor at Michigan Lutheran Seminary in Saginaw, Michigan. He was ordained and installed in Whitehall, Wisconsin, on July 9, 1939. In 1941 he became assistant pastor at Friedens Lutheran Church, Kenosha, Wisconsin. There he met his wife, Hildegard Tews, whom he married in 1942. Other charges included Eastside Ev. Lutheran Church, Madison, (1946-54), and St. John's Ev. Lutheran Church, Rock Springs, Wisconsin, (1954-61). Since then Pastor Siegler has been at Bangor.

He has served the church at large in various capacities, including membership on the Northwestern College and Preparatory School Board since 1955 and on the Advisory Committee on Education and Commission on Higher Education since 1963.

Pastor and Mrs. Siegler have three children. They are: Pastor Carl J. Siegler of Redeemer Lutheran Church, Tomahawk, Wisconsin; Mrs. Joel (Dorthea) Buege, Crete, Illinois; and Richard Siegler of rural Onalaska, Wisconsin, who plans to complete his education as an elementary school teacher.

Schofield Church Observes Its 75th

In observance of the seventy-fifth anniversary of its founding, St. Peter Evangelical Lutheran Church, Schofield, Wisconsin, held three special anniversary services. Pastor Kurt Eggert, Milwaukee, Wisconsin, a son of a former pastor of St. Peter's, was the speaker on May 25, 1977. As part of the service, a building purchased from the local public-school district was dedicated as the facility for the Christian day school the congregation opened on September 6, 1977. The second service, held on July 17, 1977, was a confirmation reunion service. Pastor James Werner, New Orleans, Louisiana, a son of the congregation, was the speaker. The final service was held on November 6, 1977, with Pastor Gary Stawicki, Owosso, Michigan, St. Peter's first pastoral vicar, as speaker.

In the spring of 1902, the members of St. Stephen's Lutheran Church, Wausau, Wisconsin, who lived in the Village of Schofield, resolved to approach St. Stephen's with a proposal to build a

church in Schofield. The proposal was accepted along with a pledge of financial support. Dedication services were held on December 14, 1902. However, formal organization and incorporation of St. Peter Congregation did not take place until 1908. Until then, those attending St. Peter's Church retained membership with St. Stephen's Congregation and all its business was conducted at the congregational meetings of St. Stephen's.

On January 12, 1908, twenty-nine members met at the church in Schofield, formally organized St. Peter Congregation, and purchased the building from St. Stephen's. Pastor Fredric Wehrhahn of St. Stephen's continued to serve the Schofield congregation. Two years later the congregation resolved to call its own pastor. Pastor Ernest Boerger, a recent graduate of the Ohio Synod Seminary, became the congregation's first resident pastor. By the time he accepted another call in 1916, the congregation numbered over 200 communicants. Pastor John Ebert served the congregation from 1916-18, Pastor William Boysen from 1918-21, and Doctor G. A. Zimmer from 1921-23.

By 1923, post World War I economic difficulties had reduced the population of the village and the membership of the congregation to the point where the congregation could no longer support its own pastor. When Dr. Zimmer accepted a call in 1923, the congregation asked Pastor William Eggert, pastor of Salem Lutheran Church, Wausau, and Grace Lutheran Church, Ringle, to accept St. Peter Congregation as an additional charge. With his acceptance, St. Peter's became associated with the Wisconsin Synod.

Pastor Eggert was succeeded by Pastor Gustav Fischer in 1928. During his pastorate a fourth preaching station was added to the parish, namely, Brokaw, Wisconsin. When Pastor Fischer left in 1932, it was resolved to divide the parish. Pastor Walter Nommensen was called to serve the Wausau-Brokaw congregations and Pastor G. C. Marquardt to serve the Schofield-Ringle congregations. In 1955 Grace Lutheran Church, Ringle, called its own pastor.

In 1938 the congregation was informed by the State Industrial Com-

(next page)

Schofield Church (cont.)
 mission that its church building was no longer structurally safe. Flooding on the nearby Eau Claire and Wisconsin Rivers over the years had undermined the foundations of the building to the point of collapse. Forced to build, the congregation decided to relocate on a hill overlooking the city. St. Peter's present church was dedicated on April 12, 1942. An educational wing was added and a new parsonage built on the same site in 1957.

In January, 1963, Pastor G. C. Marquardt resigned because of health. The undersigned was installed on March 31, 1963. Presently the congregation numbers 850 souls — over 350 families.

Seventy-five years have passed since that small band of Lutherans in Schofield met in the fear of God and resolved to build a church for preaching and teaching God's Word and administering the Sacraments. This objective has been maintained by the grace of God. We pray that by the same grace St. Peter Congregation will continue to carry out the purpose for which it was founded. Pastor Burton E. Stensberg

PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 12-16, 1978. Prof. Richard D. Balge will present a series of lectures on St. Augustine's "City of God." Prof. Wilbert Gawrisc will present an exegetical study of "Eschatological Prophecies and Their Misinterpretations." A fee of \$15.00 is requested of each participant. The sessions will run from 9:00-11:45 a.m. daily. If you plan to attend please send your registration to: Pastors' Institute, Luther High School, 1501 Wilson St., P.O. Box 129, Onalaska, WI 54650.

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

GADSDEN PASTOR-TEACHER DELEGATE CONFERENCE

Date: January 30-31, 1978; 10:00 a.m. Communion service.
Place: Holy Cross, Tucson, Arizona; R. Paustian, host pastor.
Preacher: W. Vogt; A. Eckert, alternate.
Agenda: Hosea: D. Halvarson; I Peter 3:1-12: S. Krueger; *Formula of Concord*, Art. II: G. Swanson; *Formula of Concord*, Art. III: D. Haeuser; The Christian as an Active Witness for Christ: K. Zahn; The Responsibility and Role of the Circuit Pastor: R. Paustian; Penitential Psalm: V. Winter. Alternate Papers: Minor Prophet — Micah: A. Eckert; I Peter 3:13-22: O. Wraalstad.
 D. Redlin, Secretary

CALIFORNIA PASTORAL CONFERENCE

Date: January 30-31, 1978; opening Communion service at 10 a.m.
Place: Mt. Calvary Lutheran Church, San Jose, California.
Preacher: L. Lange
Agenda: The Occult: Prof. Siegbert Becker.
 L. Lange, Secretary

BLACK CANYON DELEGATE CONFERENCE

Date: January 31-February 1, 1978; 10:00 a.m.
Place: Prince of Peace Lutheran Church, Yuma, Arizona.

Agenda: Isagogical Study of Esther: D. Garbow; Francis A. Schaeffer — How Far From Lutheranism?: J. Zarling; When Other Lutherans Come To Us: V. Schultz.

P. A. Koelpin, Secretary

DAKOTA-MONTANA

SPECIAL DISTRICT CONVENTION

Date: January 25, 1978.
Place: Northwestern Lutheran Academy, Mobridge, South Dakota.
Opening: Communion service at Zion Ev. Lutheran Church, 9:00 a.m., C.S.T.
Agenda: To hear the proposals of the Commission on Higher Education in regard to Northwestern Lutheran Academy and to study the implications for our District.
 J. M. Engel, Secretary

WESTERN PASTORAL CONFERENCE

Date: January 31, 1978; 10:00 a.m. (Central Time).
Place: Zion Lutheran, Mobridge, South Dakota.
Agenda: *Apology of the Augsburg Confession*, Articles XIV, XV, and XVI: D. Weiser.
 D. Weiser, Secretary

MICHIGAN

NORTHERN PASTOR-TEACHER CONFERENCE

Date: January 30-31, 1978; 9:00 a.m. Communion service.
Place: St. Bartholomew, Kawkawlin, Michigan; H. Henke, host pastor.
Preacher: E. Schultz; H. Schultz, alternate.
Agenda: Monday: Historical Background on the *Formula of Concord*: Prof. A. Koelpin; Conference Reports. Tuesday: Exegesis of I Corinthians 13: G. Schroer; Study of the *Augsburg Confession* and *Apology*: Art. XVI: H. Henke; Excommunication and Suspension: J. Brenner.
Note: Teachers attend only on Monday.
 J. Seifert, Secretary

MINNESOTA

RED WING PASTORAL

Date: January 24, 1978.
Place: St. John Ev. Lutheran Church, Nodine, Minnesota; E. Carmichael, host pastor.
Preacher: C. Zuleger; R. Beckman, alternate.
Agenda: Exegesis of Romans: D. Gosdeck; Exegesis of Zechariah 8: A. Kienetz; Pastor, Congregation, and Adiphora: H. Muenkel.
Note: Please excuse to host pastor or circuit pastor.
 R. Kuznicki, Secretary

NEW ULM PASTORAL CONFERENCE

Date: January 31, 1978; 9:30 a.m.
Place: St. John's Ev. Lutheran Church, New Ulm, Minnesota.
Preacher: E. Roecker (D. Raddatz, alternate).
Agenda: Exegesis of I Corinthians 11: R. Kant; Large Catechism: T. Henning.
 J. Schmidt, Secretary

SOUTHERN PASTORAL CONFERENCE

Date: January 31, 1978; 9:00 a.m. Communion service.
Place: Good Shepherd Lutheran Church, Cedar Rapids, Iowa.
Preacher: P. Berg (W. Dorn, alternate).
Agenda: Exegesis of Jude: R. Maurice; *20th Century Reformed Thinking Analyzed and Evaluated, Part Three: Current Reformed Thinking about Salvation* (Prof. E. Fredrich); C. Palenske, discussion leader; The Question of Slavery in the Light of Scripture: G. Sommer.
 G. Sommer, Secretary

REDWOOD FALLS PASTORAL CONFERENCE

Date: January 31, 1978; 9:00 a.m.
Place: St. John's Ev. Lutheran Church, 119 West Broadway, Redwood Falls, Minnesota 56283; E. O. Schulz, host pastor.
Preacher: J. Stellick; O. Engel, alternate.
Agenda: Exegesis of Genesis 7:11-24: P. Schlenger; Study of Article I of the *Formula of Concord*: P. Werner; Moralizing and Christian Education: Prof. R. Hoenecke.
Note: Please send excuses to the host pastor.
 L. Hohenstein, Secretary

MANKATO PASTORAL CONFERENCE

Date: January 31, 1978; 9:00 a.m. Communion service.
Place: Grace, Le Sueur, Minnesota; A. Stuebs, host pastor.
Preacher: D. Begalka; M. Birkholz, alternate.
Agenda: Exegesis of I Corinthians 1:10ff: R. Reimers;

A Study of *The Epitome of The Formula of Concord*: O. Lindholm; Casuistry.
Note: Please excuse for full or part-time absence to the host pastor.

W. Wagner, Secretary

CROW RIVER PASTORAL CONFERENCE

Date: February 1, 1978; 10:00 a.m. Communion worship.
Place: St. Paul Ev. Lutheran Church, Litchfield, Minnesota.
Agenda: Article VI, *Epitome, Formula of Concord*: The Third Use of the Law and its Continued Value for us Today: C. Reiter; Exegesis of II Timothy 1:15-2:13: R. Siegel.
Note: Please excuse to the host pastor.
 J. Moldenhauer, Secretary

ST. CROIX PASTORAL CONFERENCE

Date: February 14, 1978; 9:00 a.m. Communion service.
Place: Trinity Lutheran (Chieftan St. and 4th Ave.), Osceola, Wisconsin; F. Tabbert, host pastor.
Preacher: M. Schwartz; R. Durrow, alternate.
Agenda: Dealing With the New Lifestyle: Unmarried, Yet Living Together: S. Dumann; What Does Scripture Say About the Status of Soul and Body After Death? R. Durrow.
 K. N. Schroeder, Secretary

NEBRASKA

COLORADO DELEGATE CONFERENCE

Date: January 30-31, 1978; Communion service, Monday, 7:30 p.m.
Place: Shepherd of the Valley, Westminster, Colorado; J. Kuehl, host pastor.
Preacher: L. Lemke; J. Kuehl, alternate.
Agenda: Worship in the Home — Family Devotions: L. Sievert; Methods for the Layman in Making Spiritual Calls: Mr. V. Balke; Justification — Objective and Subjective: H. Hagedorn.
 P. Schwerin, Secretary

SOUTHERN CONFERENCE PASTOR-TEACHER-DELEGATE

Date: January 31 and February 1, 1978; Communion service, Tuesday, 7:30 p.m.
Place: Messiah Lutheran Church, Wichita, Kansas; D. Plocher, host pastor.
Preacher: G. Shapekahn; G. Schneider, alternate.
Agenda: *The Augsburg Confession, Article XI: Of Conscience*: L. Wiederich; A Study of the Charismatic Movement: B. Ahlers; Proper Musical Decorum in Our Worship Services: P. Glende.
Note: Announce or excuse to the host pastor.
 D. Plocher, Secretary

ROSEBUD DELEGATE CONFERENCE

Date: January 31-February 1, 1978; 10:00 a.m. Communion service.
Place: Zion, Colome, South Dakota; C. Iles, Sr., host pastor.
Preacher: T. Wendt; R. Agenten, alternate.
Agenda: What Are the Responsibilities of Christian Men in the Building Up of the Church?: E. Weiler; The Difference between Excommunication and Suspension, and When Each Should be Practiced: R. Wahl; Deferred Giving Report: A. Schaefer.
Note: Those desiring lodging should announce as soon as possible to the host pastor.
 Theodore L. Wendt, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: January 24, 1978; 9:00 a.m. Communion service.
Place: Messiah, Shiocton, Wisconsin; T. Meier, host pastor.
Preacher: J. Sauer.
Agenda: Gospel for Fourth Sunday after Epiphany: R. Muetzel; II Peter 2: A. Martens; Psalm 13: N. Engel; The Role of Women in the Church: R. Gorske; Casuistry.
 R. Ash, Secretary

WINNEBAGO PASTORAL CONFERENCE

Date: January 30, 1978; 9:00 a.m. Communion service.
Place: St. Peter's, Fond du Lac, Wisconsin.
Preacher: D. Zwieg; A. Aichele, alternate.
Agenda: Exegesis of Titus 2: W. Moll; *Shepherd Under Christ*, Chapter 3: P. Hoenecke; *Smalcald Articles, Part III, Articles 1-IV*: S. Stern.
 S. Stern, Secretary

MANITOWOC PASTORAL CONFERENCE

Date: January 30, 1978; 9:00 a.m. Communion service.
Place: St. John's Ev. Lutheran Church, Two Rivers, Wisconsin; E. Stelter and M. Scheele, host pastors.

Preacher: C. Rosenow; M. Scheele, alternate.
Agenda: Exegesis of Hebrews 13: W. Loesch; Youth Work: L. Ellenberger; *Formula of Concord*: H. Krause.
 P. J. Damrow, Secretary

WINNEBAGO LUTHERAN TEACHERS' CONFERENCE

Date: February 9-10, 1978.
Place: Trinity Ev. Lutheran Church, Brillion, Wisconsin.

Agenda: Thursday, February 9
 8:30 Coffee Hour
 9:00 Opening Service: Pastor T. Deters
 10:00 Announcements; Elections; Reports from the Board for Parish Education: District and Synod
 10:45 Doctrine of the Ministry of the Keys: Prof. W. Gawrish.
 12:00 Dinner, Displays, Tours, and Committee Meetings
 2:00 Devotion
 2:15 Business Meeting
 2:30 What Is Important to Teach Children about Non-Christian Religions?: Pastor R. Christman.
 4:00 Adjournment
Friday, February 10
 9:00 Devotion
 9:15 Reports from the District President Voss; Report from Northwestern College; Business Meeting; Other Reports.
 10:00 Sectionals and Workshops
Sectionals: No. 1: Taking the Grumbles out of Grammar: D. Brown; No. 2: Basic Movement-Physical Education: N. Ring; No. 3: A Review of Children's Books: D. Stehr; No. 4: Nutrition: Wisconsin Dairy Council; No. 5: Avalanche of Ideas: E. Moldenhauer and D. Wendler.
Workshops: No. A: Cheerleading: K. Lange; No. B: History Projects and Units: R. Wilhite; No. C: Integration of Music in the Kindergarten Program: R. Schmidt and E. Hintz; No. D: Using the Bible in the Teaching of Religion: P. Johnson
 11:45 Dinner and Displays
 1:00 Devotions
 1:15 Sectionals and Workshops
 3:00 Business Meeting and Closing Service

SOUTHEASTERN WISCONSIN

METROPOLITAN MILWAUKEE LUTHERAN TEACHERS' CONFERENCE

Place: St. John's Lutheran School, 4001 S. 68th, Milwaukee, Wisconsin 53220; Pastors H. Lichtenberg and M. Schulz and Principal D. Ehke.

Agenda: Thursday, February 16, 1978
 9:00 — Opening Service
 9:25 — Essay and Discussion: What Can Be Done to Make Our Children Active Church Members: Prof. J. Gerlach.
 10:45 — Business Meeting
 11:30 — Lunch Break
 1:00 - 3:00 Workshops
Friday, February 17, 1978
 9:00 — Opening Service
 9:30 — Workshops
 11:30 — Lunch Break
 1:00 — Workshops
 3:00 — Closing
 M. Hein, Chairman

SOUTH ATLANTIC

DISTRICT TEACHERS' CONFERENCE

Date: January 25, 1978.
Place: Ocean Drive Lutheran School, Pompano Beach, Florida.
Agenda: Opening devotion at 9:00 a.m.; Discipline in the Classroom: H. Warnke; Book Report: M. Bahn; CHE Report: R. Voss; Closing Devotion at 3:45 p.m.
 R. Unke, Secretary

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 Pastor Roger W. Falk
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 Please call for time of services in your area.

DISTRICT PASTOR-TEACHER CONFERENCE

Date: January 26-27, 1978; Communion service, Thursday 8:30 a.m.
Place: Ocean Drive Lutheran Church, Pompano Beach, Florida.
Preacher: D. Burch; J. Aderman, alternate.
Agenda: Seminar on Learning Disabilities: representatives of CHE; Youth Leader's Workshop: representatives of Commission on Youth Ministry.
 R. Warning, Secretary

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Date: January 24, 1978; 9:30 a.m.
Place: St. John's Lutheran Church, Kendall, Wisconsin.
Preacher: R. Kloehn; H. Hoepfner, alternate.
Agenda: Exegesis of I Thessalonians 2: O. Heier; The Pastor as Recruiter for the Preaching Ministry: Prof. G. Baumler; No-Fault Divorce: H. Hoepfner; The Old Testament Sacrifices and How They Point to Christ: F. Werner.
 R. Kloehn, Secretary

CENTRAL PASTORAL CONFERENCE

Date: January 30, 1978; 9:00 a.m.
Place: Northwestern College, Watertown, Wis.
Agenda: I Corinthians 8: J. Kleist; The Pastor As Recruiter: G. Baumler.
 P. Ziemer, Secretary

AUDIO-VISUAL AIDS

Teach Them to Observe All Things (FS-72-TAT) 1977 15 min. Cassette & M Color

The Board for Parish Education has prepared this filmstrip especially for congregations who are thinking about opening a Christian day school. The filmstrip tells in some detail the steps that one congregation took in starting a Christian day school of its own. The filmstrip is an excellent tool for promoting Christian education in our Synod.

Early Recognition of Learning Disabilities (F-110-ERLD) 1977 30 min. Color

This film was purchased by the Special Ministries Board and shown in 1977 at meetings in all of the ten districts. As the title indicates, the film demonstrates how learning disabilities can be recognized and what problems must be faced. Since there is only one copy of this film, please do not expect to obtain it on short notice.

AUDIO-VISUAL AIDS
 3512 West North Avenue
 Milwaukee, Wisconsin 53208

CALL FOR NOMINATIONS NORTHWESTERN PREPARATORY SCHOOL

The voting constituency of the Synod is invited to submit nominations for the 14th professorship at Northwestern Preparatory School, Watertown, Wisconsin. Nominees should be qualified to teach Latin and German, with ability to assist in coaching football desirable. Nominations should be in the hands of the undersigned no later than February 15, 1978.
 W. A. Schumann, Secretary
 612 South 5th Street
 Watertown, Wisconsin 53094

OFFER

Available to any mission congregation for the cost of transportation: a finished altar, 62" x 28", height 37"; a pulpit, lectern and hymnal stand, 28" x 21", height 48". All four items have storage space and shelving underneath. The wood finish of all four pieces is reddish-brown. Plus, liturgical paraments (complete set) for the church year that fit the altar and pulpit. Write or phone:

Hope Ev. Lutheran Church
 501 Bellwood
 Belvidere, Illinois 61008
 Pastor Orval Cullen
 Phone: 815/547-8661

APPOINTMENTS

Pastor David Fischer has been appointed as circuit pastor of the Winona Circuit, succeeding Pastor Cleone Weigand, who accepted a call to another district.

Pastor Harold Sturm has been appointed as Northwestern Lutheran Reporter and District Director of Public Information, succeeding Pastor Victor Prange, who asked to be relieved of these duties when he became chairman of the District Stewardship Board.

Carl H. Mischke, President
 Western Wisconsin District

Pastor Waldemar Zink, Coleman, Wisconsin, has been appointed circuit pastor in the Lake Superior Conference, filling the vacancy caused by the death of Pastor Arnold C. Meyer.

Carl W. Voss, President
 Northern Wisconsin District

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NEW WELS CHURCHES

Names Requested

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

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

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

Alabama	Montgomery
Alaska	Sitka/Ketchikan*
Arizona	Chandler
	Sierra Vista*
Arkansas	Little Rock
California	Modesto
	Placer County
	Santa Maria*
Connecticut	Trumbull*
Florida	Ft. Walton Beach*
	Lakeland*
	Sarasota
	Zephyrhills*
Georgia	Lawrenceville
Idaho	Pocatello
Illinois	Belleville
	Downers Grove
	Eltingham*
Kansas	Salina*
Indiana	Muncie*
Iowa	Clinton
Michigan	Big Rapids*
	Imlay City
Minnesota	Fairmont*
	Grand Rapids
	Northfield*
	Plymouth/Maple Grove*
Missouri	Joplin*
	S.E. Kansas City
Montana	Helena*
	Missoula*
Nebraska	Fremont*
	O'Neill*
Ohio	Ashland
	S.W. Cleveland*
	Dayton
	Lima
Pennsylvania	Harrisburg
Tennessee	Knoxville
Texas	Abiene*
	Midland/Odessa*
	Wichita Falls*
Washington	Moses Lake*
West Virginia	Beckley*
Wisconsin	Antigo
	Galesville
	Genesee/Wales*
	Holmen
	Plymouth
	Prairie du Chien*
	Rice Lake*
British Columbia	Vancouver*

*Denotes exploratory services.

EXPLORATORY

SOUTHERN CONNECTICUT

Exploratory services in southwestern Connecticut are now being held in the Community Room of the Bank of Trumbull, 955 White Plains Rd., Trumbull, Connecticut (one mile north of Exit 50 on the Merritt Pkwy.). Services are at 5:30 p.m. every Sunday. Send referrals to Mr. David Mathwig, 408 Old Field Rd., Fairfield, Connecticut 06430 (203/225-2728); or to Pastor Paul Scheppe, 519 Brooklyn Blvd., Brightwaters, New York 11718 (516/665-6659).

BIG RAPIDS, MICHIGAN

Redeemer Lutheran Church is meeting at 1305 E. Maple in Big Rapids, Michigan. Sunday school and Bible class are conducted at 6:30 p.m. A worship service follows at 7:30 p.m. In addition to Big Rapids, the home of Ferris State College, the area being served includes Reed City, Paris, White Cloud, Newago, Morley, Stanwood, and Rodney, Michigan. The names of interested persons should be sent to Pastor E. Schmelzer, 367 Church St., Remus, Michigan 49340.

EFFINGHAM, ILLINOIS

Sunday worship services are being held at the Travelodge Motel at the junction of Interstate 57 and Fayette Avenue at 1:30 p.m. The area served covers south/central Illinois. For more information contact Pastor Mark Lenz, 2102 East Vermont, Urbana, Illinois 61801, phone: 217/344-5584.

MUNCIE, INDIANA

Exploratory services are being held each Sunday evening at 6:30 in Muncie, Indiana. Services are being held in the Kitselman Conference Center at University Ave. and Brentwood Lane. Please send names to Pastor Randall Rathje, 7315 E. 75th Street, Indianapolis, Indiana 46256; phone: 317/849-9692.

Names

SANTA CLARITA VALLEY, CALIFORNIA SAUGUS, NEWHALL, CANYON COUNTRY, VALENCIA

A survey is being made of the above field to determine the number and whereabouts of prospects for initiation of exploratory services in the hope of establishing a new mission congregation. References should be sent to Pastor Robert Neumann, 13135 Ottoman St., Arleta, California 91331.

ASHEVILLE, NORTH CAROLINA

Please forward the names of WELS and ELS people living in the Asheville and Hendersonville, North Carolina, area to Pastor John Guse, 1639 Jessamine Road, Lexington, South Carolina 29072; phone: 803/356-0471.

TIME AND PLACE

LEHIGH VALLEY, PENNSYLVANIA

Emmanuel Ev. Lutheran Church, Lehigh Valley, Pennsylvania, has changed worship facilities and is now holding services at Shepherd Hills Country Club, 1/4 mile south of HWY 222 on Krock's Road. Service time is 10:30 a.m. with Sunday school and Bible class at 9:30 a.m. Names of prospective members should be sent to Pastor Dennis J. Valleau, 231 Eagle Street, Wescosville, Pennsylvania 18106; phone 215/395-0925.

CHANDLER, ARIZONA

Calvary Lutheran Church is conducting Sunday worship services at 9:15 a.m. with Sunday school and Bible class at 10:20 a.m. at the Galveston Elementary School, 661 E. Galveston, Chandler, Arizona. WELS winter-vacationers or persons moving to the Chandler/S. Mesa/S. Tempe area of the Phoenix valley may contact Pastor Daniel Garbow, 1201 W. Tulsa, Chandler, Arizona, 85224, or call 602/963-9397 for more information.

COMING TO ARKANSAS THIS WINTER?

If so, you are invited to worship at King of Kings Lutheran Church, Little Rock, Arkansas. We worship at Cantrell Place, located on Highway 10 (Cantrell Road) and Biscayne Blvd., at 10:00 a.m. Sunday school and Bible class begin at 11:00 a.m. Names and prospects should be sent to: Pastor A. L. Schmeling, 5907 Chaucer Lane, Little Rock, Arkansas 72209; phone 501/565-3600.

SKIING IRON RIVER, MI?

If you are skiing in the Iron River, Michigan area (Brule Mountain) or just getting to "snow" the Upper Peninsula this winter, the members of St. Mark's Ev. Lutheran Church, 4th & Adams, Stambaugh, Michigan, invite you to join them in Sunday worship at 9:00 a.m. The pastor of this mission congregation is Thomas H. Trapp, 421 4th Street, Stambaugh, Michigan 49964; phone: 906/265-3665.

VACATIONS IN THE NORTHEAST

If you are taking a winter vacation in the northeast (Vermont, New Hampshire, or Maine), worship at your WELS mission, St. Paul Ev. Lutheran, Nashua, New Hampshire, 9:30 a.m., or in our preaching station in Barre, Vermont. When in the area, call Rev. David Clark, 1/603/889-3027, for more information.

POCATELLO, IDAHO

The WELS congregation in Pocatello, Idaho, formerly known as Shepherd of the Valley Lutheran Church, recently changed its name to Hope of the Valley Lutheran Church. It is conducting its worship services at 10:30 a.m. in the facilities of Grace Christian School, 1250 Pershing St. Pastor of the congregation is the Rev. Gordon J. Peters, 1748 S. Von Elm, Pocatello, Idaho 83201; phone: 208/233-2471.

CHAPLAIN E. C. RENZ HOME ADDRESS

6501 Gau-Bischofsheim
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West Germany

Telephone: 06135-3249

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