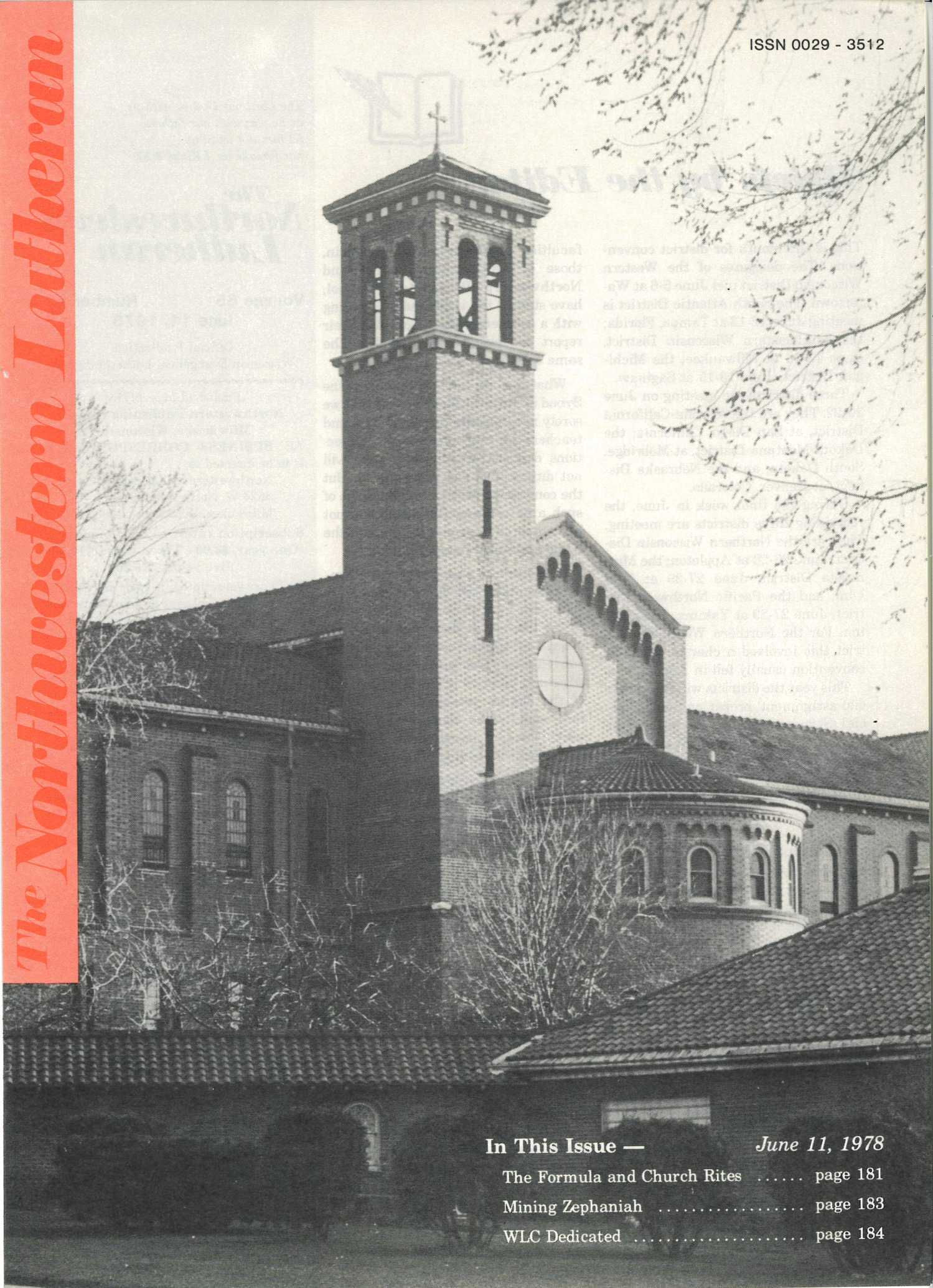


*The Northwestern Lutheran*



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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. 1 Kings 8:57*

## Briefs by the Editor

This is the month for district conventions. The delegates of the Western Wisconsin District met June 5-6 at Watertown. The South Atlantic District is meeting June 12-13 at Tampa, Florida; the Southeastern Wisconsin District, June 13-14 at Milwaukee; the Michigan District, June 13-15 at Saginaw.

Three districts are meeting on June 20-22. They are the Arizona-California District, at San Diego, California; the Dakota-Montana District, at Mobridge, South Dakota; and the Nebraska District, at Denver, Colorado.

During the final week in June, the remaining three districts are meeting. They are the Northern Wisconsin District, June 26-28 at Appleton; the Minnesota District, June 27-29 at New Ulm; and the Pacific Northwest District, June 27-29 at Yakima, Washington. For the Northern Wisconsin District this involved a change, since its convention usually fell in August.

This year the districts will face a special assignment, preparing for the special Synod convention to be held at Northwestern College, Watertown, Wisconsin, on July 11-12. (By the way, the headline in the May 28 issue was a "goof." The body of the text had it correct. The convention will meet July 11-12.)

The business of this special convention, and therefore also the business of the district conventions, will be to come to grips with our worker-training situation. To alleviate crowded conditions at our school in New Ulm, Minnesota, and those anticipated at Watertown, Wisconsin, the Synod's Commission on Higher Education is recommending the purchase of the Champion campus at Prairie du Chien, Wisconsin, as the future home of Martin Luther Academy, and later possibly of Northwestern Preparatory School. The report of the CHE, which also gives the CHE's reaction to a number of other proposals, has been sent to every convention delegate. It is also included in the *Report to the Ten Districts*. In the meantime, the two

faculties at Watertown, Wisconsin, those of Northwestern College and Northwestern Preparatory School, have studied the issue and are coming with a counterproposal. Copies of their report are also being mailed to the same delegates.

Whatever decision is made by the Synod in July, the fact remains that we sorely need pastors for our pulpits and teachers for our classrooms. Projections demonstrate that the need will not diminish in the years ahead. But the convention decision must also be of such a nature that the Synod will not be hampered in expanding on both the home and world mission fields.

In addition to preparing for the Synod convention, the districts also have their own work to do. The fields white to the harvest in their own midst are always of special concern at district conventions. The supervision of doctrine and practice is the responsibility of the district presidents and, therefore, equally the concern of the districts. Then, of course, there is always the matter of electing officers.

Since all congregations are represented at district conventions by lay delegates, these conventions afford a fine opportunity to share information about the work of the church at large with the congregations. The line of communications likewise flows in the other direction. Through their resolutions and decisions, and at times through special memorials, the districts share with the Synod their concerns and the concerns of their congregations.

No convention in the church would be properly equipped to fulfill its task if the Word of our Lord were not proclaimed there. The essays and the devotions, the opening and closing services, meet that need and set the tone.

All in all, the district conventions fill a real need in the life of the church. Those who are delegates are privileged people.

## The Northwestern Lutheran

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## The Cover

View of Wisconsin Lutheran College, Milwaukee, Wisconsin. The five buildings on the 8.5-acre campus were formally dedicated on April 16, 1978. For more information, see page 184.



## Editorials

**Color It A Different Color** You can do a lot of things with color. By using the right color or combination of colors you can make things look smaller or larger. You can achieve an effect of warmth or coolness. You can make objects depressing or uplifting. You can create illusions. The object remains the same, but it looks different.

You can also do a lot of things with words. Some words connote grossness; others, elegance. Some repel; others attract. The same is true of names. Some conjure visions of vulgarity; others, of glamor. For this reason actors and actresses seldom carry their real names with them to stardom. This practice does not change the person or the object, but it does improve the image.

The master of this technique is Satan. Jesus called him a liar and the father of lies. If something is inherently sinful, Satan paints it a different color or calls it by a different name to glamorize it and/or to sanctify it.

He can be credited with sponsoring some very clever illusions — some old, some new. One of the old ones is achieved by labeling transgressions of God's Law a "mistake" rather than sin. In these days of widespread departure from Biblical morality he has come up with some new ones. What used to be called "living in sin" has been relabeled "an alternate lifestyle." Those whom Scripture brands as "fornicators" or "adulterers" are commonly referred to these days as being "sexually active." Homosexuality is removed from the category of sin by calling it "a different orientation."

You can do a lot of things with color, and you can do a lot of things with words; but sin is sin no matter what color you paint it nor by what terms you refer to it. God is not deceived, and we should take care that we aren't either.

Immanuel Frey

**"Me"** "Let me be free." "Let me be me." In the search for personal freedom, marriages are giving way to "personal relationships," children become a growing exception, divorce a "life-style adjustment," and the recreation industry booms. My "rights," my needs, my desires are often pursued without regard for their impact upon others. Commitment to anything or anyone for any length of time is viewed as counterproductive. The question today becomes not a matter of "what do you do," but "what are you into." Social analysts describe these growing phenomena as "the new narcissism," a growing preoccupation with self. They charge television with being the primary transmitter of this life-style, and mobility its partner. It's

a "I want to do what I want to do when I want to do it and I don't want anyone telling me I shouldn't."

St Paul has one word that describes this type of living — slavery. Those who live for themselves are described as living in the prison of sin. It is a life apart from God, a life that casts God out and substitutes the emptiness of the moment. In an era where our private and public mental institutions are bursting at the seams, where 50 per cent of those populations are made up of individuals under age 25, the call to God's people to let their light shine takes on increasing importance.

It was just for this cause Jesus came to earth. God in His love knew that those whom He loved were imprisoned, unable to escape. "He died," Paul states of Jesus, "for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again" (II Cor. 5:15).

The freedom being sought today is no freedom at all. It is only a mirage projected over the filth and vacuum of life apart from God — a mirage set before the eyes of the unsuspecting to draw them farther into the desert of life lived for itself.

Oh, yes, let me be free — let me be free, but let me be free from me. Oh, "thanks be to God which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

Ronald Heins

**Death Education Directory** A letter arrived last month with a questionnaire, asking whether Northwestern College was offering courses in death and dying. The information was being sought for a Death Education Directory, with which Dr. Elisabeth Kubler-Ross is associated.

According to Dr. Kubler-Ross there were 20,000 courses in death and dying conducted last year in schools and hospitals. The schools included universities, junior colleges, and high schools, as well as medical and nursing schools.

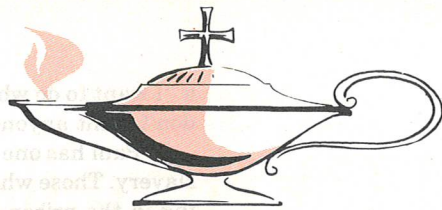
To such information one might react by observing that there had better be great interest in questions about death and dying. If people are interested in "courses" about life and living, they ought also be concerned about death, the terribly real and inevitable corollary of life. One also wonders whether Christian churches will note this upsurge in interest, and publicize their "course" in death and dying.

But how to reply to the questionnaire about courses and teachers at our pastor-training college? There is need to remind the Death Education Directory people, who want to make the public "aware of the large body of literature that is being published each year" in the rapidly growing field of death education, that really all the death education we need has been available since the events recounted in Genesis 2 and 3 took place, and since the New Testament was published 19 centuries ago. If the Death Education Directory people are aware of this literature and recognize how reliable the information is that it contains, they can reduce their list of materials for courses in death education to one Book. A postcard could supply the title.

I added a footnote to my reply to the questionnaire: "I read I Corinthians 15 with my classes yesterday. A course that omits this chapter is no course in death education."

Carleton Toppe





## Studies in God's Word

## Sin Is Serious

Whosoever committeth sin transgresseth also the Law, for sin is the transgression of the Law. And ye know that He was manifested to take away our sins and in Him is no sin. Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither known Him. Little children, let no man deceive you. He that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that He might destroy the works of the devil. Whosoever is born of God doth not commit sin; for His seed remaineth in him, and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: Whosoever doeth not righteousness is not of God, neither he that loveth not his brother (I John 3:4-10).

A Japanese proverb says, "Blind men do not fear snakes." In America today there are many blind people who either minimize sin by glossing over its hideousness or by explaining away its seriousness. Sin has been soft-pedaled and whitewashed to the point that many people are no longer aware of its deadly sting.

With Christians, too, there is the danger that sin's seriousness be gradually forgotten. So it is good that we listen as John in his "Letter of Light, Life, and Love" points out that *Sin Is Serious*.

### Look At Its Nature

Facing the Christians in Asia Minor were false teachers who with deceiving words were trying to diminish sin's seriousness. As an antidote, John pointed out the horrible nature of sin. "Sin is the transgression of the Law," he wrote, or as we can translate, "Sin is lawlessness." Sin in its very nature is opposition to God's holy will. It is ugly self-will which wants its own way and shows outwardly in shattering God's Commandments. It is men "like sheep going astray" and "turning everyone to his own way," as Isaiah described it (53:6). Once a man looks at the hideous, rebellious nature of sin, he can no longer excuse it lightly or explain it away.

The serious nature of sin is also shown in the Savior whom God sent to

"take away our sins." Something so heavy that it could only be carried, so deadly that it could only be conquered, so damning that it could only be canceled by God's sinless Son, must be serious indeed. Once a man by faith has seen God's Son in the Bethlehem crib and on the Calvary cross, he can no longer doubt sin's seriousness.

Instead, John writes, "Whosoever abideth in Him sinneth not." John is not preaching perfectionism, as if the believer can reach a state here on earth where he no longer sins. Earlier, in chapter 1, verse 8, he had clearly stated: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Here he uses a Greek form which means, "He does not keep on sinning." The believer may still fall into sin's mud, but does not wallow in it. For him sin is not a permanent state, but a temporary lapse; not the normal way of life, but the abnormal moment of defeat. More and more he reflects the sinless Savior, whom he sees and knows by faith, in his daily life by doing serious battle against sin.

"Times have changed," people tell us as a means of excusing and explaining away sin today, "so why not join the more than 1.3 million Americans who live together without being married? Why not engage in premarital and extramarital sexual adventure as millions of teenagers and adults are doing? Why not abort unwanted babies

and dissolve unhappy marriages? Why not get all the kick out of life you can get?"

We need to hear it, too, don't we, those words of John about sin's seriousness! We need to kneel again and again, don't we, as John reminds us, at the foot of the sinless Savior's cross, there to receive pardon for past sins and power against future ones!

### Look At Its Source

A look at sin's source also shows its seriousness. "He that committeth sin is of the devil," John points out, "for the devil sinneth from the beginning." Sin began with him in heaven (II Pet. 2:4), was brought by him to earth (Gen. 3), is broadcast by him daily in the world (I Pet. 5:8,9). Though the devil begets no children, he beguiles many, quickly making them his very own. Those who make sin their business in life can claim membership in only one family, that of the devil.

Thank God there is deliverance from the devil's dominion! God's Son came to earth to "destroy the works of the devil." With His atoning blood He cut through the massive chains with which Satan held men captive. Now those who have been "born of God" can tap His power and send Satan sprawling. Through God's Word, which has been planted like so much seed in our hearts (I Pet. 1:23), the Spirit keeps faith alive in us. How can we then turn back to a life of service to sin's originator! To do so would be to deny and destroy the new birth.

"There are two dogs within me," the Indian convert said, "the mean dog and the good one. They are always fighting and that one wins which I feed the most." Which one are we feeding in our daily life? The New Man needs one food, the Word and Sacrament of Him who came to destroy the works of the devil. But he needs that food constantly!

Richard E. Lauersdorf



# 400 Years of The Formula of Concord

## The Formula on Church Rites

(Adiaphora)



### Article X

In Article X of the *Formula of Concord* the title, "Of Church Rites," is immediately defined as "Which Are Commonly Called Adiaphora, or Matters of Indifference."

*Adiaphora* is not a word used in ordinary conversation. It is a word used to convey a religious thought. *Adiaphora* are those actions or things which God in Scripture neither commands nor forbids, the performance of which is accordingly a matter of indifference.

For example, whether your church services begin at 8:00 or 9:30 or 11:00 on Sunday mornings is a matter not decided by Scripture. The liturgical service you use is not prescribed in the Scripture. It may therefore vary from congregation to congregation. Some pastors wear elaborate robes, others plain black. Scripture does not decide the matter. Some pastors make the sign of the cross and chant the liturgy, others do not. Again, these are matters that are to be decided in a brotherly fashion by the congregation; they are not decided by Scripture.

The *Formula* recognizes this when it speaks of "ceremonies or church rites which are neither commanded nor forbidden in God's Word, but are introduced into the Church for the sake of good order and propriety." It therefore also adds: "We believe, teach, and confess also that no Church should condemn another because one has less or more external ceremonies not commanded by God than the other, if otherwise there is agreement among them in doctrine and all its articles, as also in the right use of the holy Sacra-

ments, according to the well-known saying: Disagreement in fasting does not destroy agreement in faith."

With the introduction of the Reformation, many Roman Catholic ceremonies and customs were gradually discarded. Later, the Interims insisted on reintroducing them. Some theologians bowed to these demands, others did not. This, as the *Formula* states, led to a dissension "among the theologians of the Augsburg Confession."

### The Interims

Charles V, emperor of the Holy Roman Empire at the time the Reformation was born, was a politically ambitious man. He dreamed of bringing all Europe under his control and looked upon it as his assignment to unite the divided church. If he could not achieve these goals by persuasion, he was determined to accomplish them by force. The result was the Smalcald War between the supporters of the Reformation and the troops of Charles.

At the close of the Smalcald War in 1547, most of southern Germany lay prostrate at Charles' feet. When the pope remained uncooperative, Charles in early 1548 called together a Diet at Augsburg. Its decisions and stipulations were to be binding on all followers of the Reformation and were to remain in force until the Catholic Council of Trent would complete its work.

The 26 articles adopted at the Diet of Augsburg compromised the Reformation truths all along the line. The Diet permitted the Lutherans to retain the cup in Holy Communion and permitted their ministers to marry, but demanded that they accept the primacy of the pope, the seven Roman sacraments, and a number of ceremonies, such as the Corpus Christi festival, which had previously been discontinued. The way

was thus paved for a return to Catholicism and all its false teachings. When Charles V enforced these decisions, more than 400 pastors in southern Germany had to flee for their lives.

The provisions adopted by the Diet were unacceptable in Saxony. In fall of the same year, Maurice of Saxony therefore convened the Lutheran theologians at Leipzig to modify and reword the provisions adopted at Augsburg. The resulting document, known as the Leipzig Interim, still pledged the clergy to obey the pope and the bishops and brought back the Roman ceremonies at baptism, confirmation, extreme unction, and Corpus Christi. Not all the theologians supported this decision. Flacius and Amsdorf, among others, protested that it was wrong to observe indifferent ceremonies when a false impression would be created thereby. "Nothing is an adiaphoron when confession and offense are involved," they stated. Melancthon and Agricola, on the other hand, said that Romish ceremonies might be observed as indifferent in themselves. The others accused Melancthon and Agricola of betraying the truth, of being compromisers.

Though both Interims, the one of Augsburg and the one of Leipzig, became inoperative shortly after with the military defeat of Charles, the controversy between the theologians continued because those who had accepted the Interim continued to defend their position. That's why 30 years later this matter of adiaphora still found a place in the *Formula of Concord*.

### When Adiaphora Are No Longer Adiaphora

We can learn much from the history of the Apostle Paul, to which the *Formula* directs us. The Old Testament

(Continued on next page)



stipulation was that every male had to be circumcised in order to become a member of God's people. Circumcision was the sign of the covenant. In the New Testament circumcision as the way into God's kingdom was set aside and replaced by the Sacrament of Baptism. For New Testament believers circumcision was an adiaphoron, but the question was whether it could always be used that way. Let's see how Paul dealt with it.

We read in Acts 16: "He (Paul) came to Derbe and then to Lystra, where a disciple named Timothy lived, whose mother was a Jewess and a believer, but whose father was a Greek. . . . Paul wanted to take him along on the journey, so he circumcised him because of the Jews who lived in that area, for they all knew that his father was Greek." Paul's aim was to avoid offense and to leave the door open for Gospel proclamation.

The situation was different in Galatia. The churches in that area were being troubled by people who insisted that to be a Christian you had to observe the demands of the Old Testament ceremonial law, including circumcision. Paul's answer to these people differed from the one he had given in Lystra. We read in Galatians 5: "Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law. You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace. . . . For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love." Though circumcision was an adiaphoron, yet in Galatia, because of the circumstances, it could no longer be used as such. The enemies of the Gospel had made that impossible.

#### When a Clear Confession Is Needed

The *Formula* put the question this way: "Whether in time of persecution, and in case of confession, even if the enemies of the Gospel have not reached an agreement with us in doctrine, some abrogated ceremonies, which in themselves are matters of indifference and

are neither commanded nor forbidden by God, may nevertheless, upon the pressure and demand of the adversaries, be reestablished without violence to conscience, and we may thus have conformity with them in such ceremonies and adiaphora." Melancthon and a number of others had answered Yes.

The *Formula's* answer was: "We believe, teach, and confess that in time of persecution, when a plain confession is required of us, we should not yield to the enemies in regard to such adiaphora, as the Apostle has written in Galatians 5:1: *Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage.* Also II Corinthians 6:14: *Be ye not unequally yoked together with unbelievers, etc. For what concord hath light with darkness?* Also Galatians 2:5: *To whom we gave place, no, not for an hour, that the truth of the Gospel might remain with you.* For in such a case it is no longer a question concerning adiaphora, but concerning the truth of the Gospel, concerning preserving Christian liberty, and concerning sanctioning open idolatry, as also concerning the prevention of offense to the weak in the faith; in which we have nothing to concede, but should plainly confess and suffer on that account what God sends, and what He allows the enemies of His Word to inflict upon us."

This was the stand the writers of the *Formula* took when the memory of persecution and political pressure was still fresh in men's minds. They recognized that there are times and circumstances when adiaphora can become matters of conscience. They were ready to stand up and be counted. Today many Lutherans have lost that spirit and are even willing to compromise doctrine itself. Consider the following.

Since mid-1965 dialogues have been held between the U.S.A. National Committee of the Lutheran World Federation and the Committee for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops. That Scripture and the Lutheran Confessions are being compromised in these meetings becomes clear when we read words like the following in one of the news releases: "We Lutherans consider the need for symbols and centers of unity to be urgent. . . . When we

think of the question of the church's unity in relation to its mission, we cannot responsibly dismiss the possibility that some form of the papacy, renewed and restructured under the Gospel, may be an appropriate visible expression of the ministry that serves the unity and ordering of the church."

If Lutherans in the 1500s already recognized the pope as the Antichrist, and therefore refused to use certain ceremonies, which in themselves were indifferent, because it would give the false impression of unity, it is strange that Lutherans are having difficulty doing so today. After all, the dogma of the infallibility of the Pope, officially adopted at Vatican I in 1870, goes way beyond the official Roman position in the days when the *Formula* was written. And Vatican II has brought about no change in that area whatsoever. It is unreal that Lutherans should therefore speak as quoted in the previous paragraph.

Article X, which deals with adiaphora, puts it very bluntly. With approval it quotes the *Smalcald Articles*: "Therefore, just as little as we can worship the devil himself as Lord and God, we can endure his apostle, the Pope, or Antichrist, in his rule as head or lord." Then it adds the words found in *Concerning the Power and Primacy of the Pope*, appended to the *Smalcald Articles*: "No one is to burden the Church with his own traditions, but here the rule is to be that nobody's power or authority is to avail more than the Word of God." That's why the writers of the *Formula* sided with Flacius and not with Melancthon.

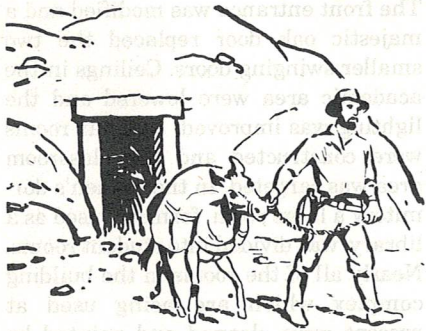
The writers of the *Formula*, there is no doubt, also keenly felt the stigma of a disunited church, but they put God's Word first. We take our stand with them as they say: "It is a grave matter wanting to separate one's self from so many lands and nations, and to profess a separate doctrine; but here stands God's command, that every one should beware and not agree with those who maintain false doctrine, or who think of supporting it by means of cruelty."

The way to unity is not union in outward ceremonies, but agreement in doctrine. Fellowship without agreement in doctrine can only undermine the truth.

H. Wicke



# Mining the Treasure of God's Word



BY JULIAN G. ANDERSON

## ZEPHANIAH

Greetings to all the miners! As preparation for today's digging, review the history of Josiah's reign in the fuller account of II Kings 22:18-23:27, noting especially God's judgment upon Judah in chapter 23:26,27 (compare II Chron. 34:24,25), which is surprising in the light of Josiah's reformation. The reason, however, is found in II Chronicles 34:32a, which places the whole reformation in the right light. It was entirely the work of Josiah, and was forced upon the people, who had no interest in any such reform. Now, then, turn to

### Zephaniah 1:1 — 2:3

Note the date given in chapter 1:1, and the long family tree, going all the way back to Hizkiah, a variant spelling for Hezekiah, making Zephaniah a member of the royal family and a cousin of Josiah. But like Joel, Zephaniah was a prophet of judgment, a man who saw that his cousin's reformation was a failure so far as the people were concerned (see above). Consequently, he never mentions it.

We have three of his prophecies recorded in this book, all addressed to the people of Judah. In this first prophecy Zephaniah says: "Look at yourselves! Judgment is coming on Judah!" (1:2-18). Underline verses 2, 4, 13-15, and hi-lite the statements "the day of the Lord is at hand" in verse 7 and "the great day of the Lord is near" in verse 14, for this is the theme of this prophecy. See how Zephaniah pictures the callous indifference of the people in

their attitude towards God in verse 12c. He then tells why the judgment must fall, in verse 17b (underline down to "the Lord" and hi-lite the word "because"). Then he restates his main theme in verse 18c (underline). The prophecy closes in typical fashion with a plea to the people to repent (2:1-3a), and a promise to all those who do so (verse 3b; underline all of verse 3). Maktesh (1:11) was a small valley in Jerusalem where the bazaar, or marketplace, was located, the forerunner of our modern shopping centers.

### Next, 2:4 — 3:8

In this second prophecy Zephaniah told the people of Judah: "Look around you! Judgment is coming to the surrounding nations!" In chapter 2:4-7 he pictures the destruction coming on the Philistines (verse 5), living in their four great cities (verse 4), also called the Cherethites. Then he relays God's pronouncement of doom on Judah's two other traditional enemies, Moab and Ammon, in chapter 2:8-11. And finally God announces the destruction of the larger nation of Ethiopia, the farthest nation known to the Israelites to the south, and Assyria in the north, the greatest world power at the time.

Then in a manner reminiscent of Amos, chapters 1 and 2, Zephaniah points the finger at Judah, God's chosen people, telling them that even though they were much more privileged than the heathen nations, they were not one whit better (3:1-8). Note

how He rebukes the princes, prophets, and priests in verses 3 and 4 (underline 3:1,2 and hi-lite the word "woe" in verse 1). In chapter 3:7a God reminds them of His simple request of them, and in verse 7b of their response. Verse 8a gives His final word to them (underline).

### Then Turn to 3:9-20

Now Zephaniah tells the people of Judah, especially the faithful remnant of true believers: "Look beyond to the Messiah's Kingdom of Glory!" The word "people" in verse 9 should be in the plural, "peoples," for in verses 9 and 10 God is speaking of the universal nature of Christ's kingdom, embracing all the nations (underline verse 9). This points to the present Gospel age for its fulfillment. But at the heart of the Messiah's kingdom would be the little faithful "remnant of Israel" (verse 13, hi-lite), cleansed of their idolatry and separated from the wicked majority in the captivity to come (verses 11b-13a, underline).

The closing verses (14-20) form one of the grandest passages in all the prophetic scriptures, as Zephaniah bids the true believers to "sing . . . , shout . . . , be glad . . . , rejoice" (hi-lite these words), as they think of that cleansing and their final victory in the new Jerusalem described in verses 16-20, and realize that God is always in their midst (repeated twice in verses 15b and 17a, underline and hi-lite). This is the great, eternal theme of the entire book, that God is always present among His people to judge and to cleanse (3:5a, hi-lite), but also to save (3:17). In fact, the judging and discipline of God's people leads to their salvation.

We cannot fail to note also the striking parallel between the church today and the kingdom of Judah in the days of Josiah. Today it also seems as though the great majority of those who call themselves God's people are sunk in indifference (1:12) and worldly lusts, and have turned away from God (1:17). And therefore God's warning is in place, that a day of wrath (1:15,16) is coming on all such apostates. But to all those who are truly God's people, living in repentance and true faith, God's promise stands firm in the closing words of this little book (3:20, underline). Yes, what a glorious future is ours!



# Wisconsin Lutheran College Dedicated

The idea of a liberal arts college in the Milwaukee area had been a topic of discussion for many years prior to the founding of Wisconsin Lutheran College. It culminated on July 5, 1972, when a group of laymen, pastors, and teachers filed articles of incorporation with the State of Wisconsin. The college officially opened its doors on September 4, 1973, using the facilities of Wisconsin Lutheran High School and offering evening courses leading to an Associate of Arts or Associate of Science degree.

In the years that followed, Dr. Gary J. Greenfield was installed as president of the college, succeeding Principal Robert Krause of Wisconsin Lutheran High School who served the college as the provisional president; Rev. Roger Fleming was called as the institution's first full-time instructor; and the WLC Conference voted to purchase an 8.5-acre campus with five buildings, located just four blocks away from Wisconsin Lutheran High School.

On April 16, 1978, more than 700 WELS members gathered to take part in the dedication service at the new campus. The beautiful college chapel

was filled with anthems of praise to God, who in just six years had guided the development of Wisconsin Lutheran College from the original concept to a substantial institution.

The theme of the Rev. George Boldt's sermon delivered on this joyful occasion was "Dedicated to an Education Limited by Christ." Although courses are offered in the areas of Business Administration, Education, Art, Music, Languages and Literature, Mathematics, Physical Education, Science, and Social Science, the most important courses are those in the area of Biblical Studies. For this is the important difference between WLC and a secular college — all subjects are taught in harmony with Holy Scripture and with heavenly goals in view. All of the 21 full- and part-time instructors are WELS members.

After the service, guests were invited to tour the newly-remodeled facilities. Although remodeling will be accomplished in a number of phases over a period of several years, the first phase has already been completed.

The main purpose of the first phase was to make necessary changes in the

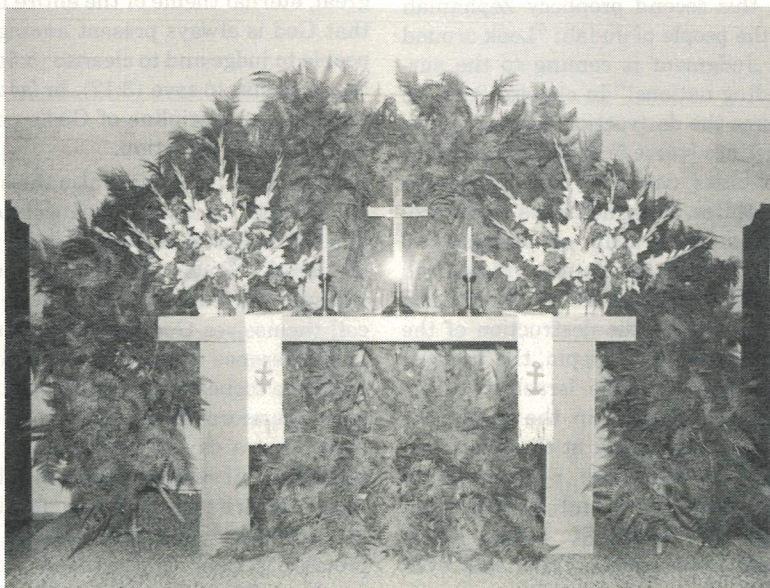
south building and the women's residence area to meet requirements of state building codes. Some doors were removed; fire walls and doors were installed. A wheel-chair ramp, exit lights, new plumbing, thermostats, and emergency lighting units were put in. The front entrance was modified and a majestic oak door replaced the two smaller swinging doors. Ceilings in the academic area were lowered and the lighting was improved; seminar rooms were constructed and the classroom area was carpeted. In the women's dormitory a large room, formerly used as a library, was divided into student rooms. Nearly all of the rooms in the building complex which are being used at present were cleaned and painted by laymen from the metropolitan Milwaukee area.

The cost of the first phase of remodeling will be approximately \$155,000 — slightly under the originally projected figure of \$173,000. Total remodeling will cost in excess of \$1.5 million. Replacement cost of the \$750,000 campus with building complex is estimated to be \$14 million.

The primary purpose of the college is to provide two years of higher education for WELS students from congregations throughout the country who are interested in the arts and sciences taught within the framework of Christian doctrine. Twelve different pre-professional programs are offered. Although WLC programs are designed for job preparation and upgrading, they are all concerned with preparing young Christians to face life and to deal with it by applying the principles found in God's Word. The college also offers noncredit evening courses for the adults of the Milwaukee area and cassette-tape correspondence courses to serve those living outside the Milwaukee area. More than 500 adults participated in these programs this year.

Christian parents in the Wisconsin Synod are indeed fortunate that God has provided several institutions of higher learning based firmly on Holy Writ. May they encourage their sons and daughters to take advantage of the colleges God provides as they consider their talents and plan for a life of service to their Lord!

James H. Wandersee  
Director of Public Relations



WLC Chapel



## New President at Michigan Lutheran Seminary



Dr. John C. Lawrenz will be formally installed as president of Michigan Lutheran Seminary at the regular convention service of the Michigan District on June 14, 1978, at 7:30 P.M. The service will be held at St. Paul's Lutheran Church, Saginaw.

Professor Lawrenz is the son of Prof. Carl Lawrenz of Wisconsin Lutheran Seminary, Mequon, Wisconsin. He attended both Northwestern Preparatory

School and Northwestern College.

Before graduating from Wisconsin Lutheran Seminary in 1970, Professor Lawrenz earned a master of arts degree from Brandeis University, Boston, Massachusetts. In 1973 he completed his doctoral program in Mediterranean studies there.

Before coming to Michigan Lutheran Seminary, Professor Lawrenz served as a tutor and instructor at Martin Luther Academy and at the former Wisconsin Lutheran College. He was also part-time vicar at St. John's, 68th and Forest Home, Milwaukee, Wisconsin. When called to serve as the new president of MLS, Professor Lawrenz had served as pastor of Zion Ev. Lutheran Church, Gainesville, Florida, for nearly five years.

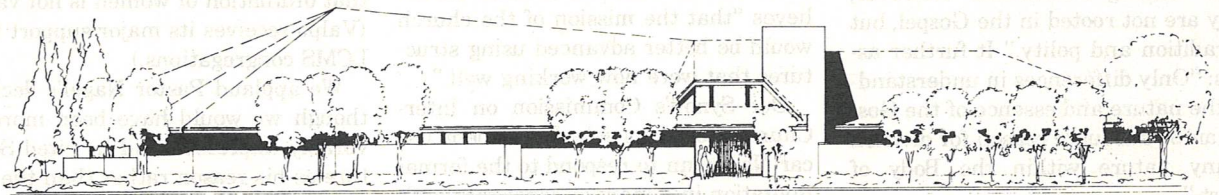
While serving Zion of Gainesville, Professor Lawrenz became the first chairman of the South Atlantic District Board for Parish Education. In this capacity he organized a District

Youth Council. He is presently a member of the Synod's Committee on Youth Ministry. The new president of MLS also taught Hebrew for three academic quarters at the University of Florida.

Professor Lawrenz is married to the former Phoebe Schliesser. They have two children, Sarah and Benjamin.

The Lawrenzes moved to Michigan in December 1977. Between January and the end of April they lived in Ann Arbor while Professor Lawrenz took courses at the University of Michigan for teacher certification. Since the end of April, Professor Lawrenz has been on the MLS campus full time. He has had the unusual opportunity to "work into" his new position with the retiring president, Prof. Martin Toepel, who will remain acting administrator until September 1978.

Because work for his doctoral degree required spending time in Israel, Professor Lawrenz has become very interested in both the country of Israel and Biblical archaeology. This summer he will serve as co-director of the Wisconsin Lutheran Seminary's 1978 Summer Quarter in Israel.



## APOSTLES LUTHERAN DEDICATED AT SAN JOSE

On Sunday, April 30, 1978, the members of Apostles Lutheran Church, San Jose, California, dedicated their new sanctuary to the Lord. Pastor Elton Huebner, executive secretary of the Synod's Board of Trustees, was the guest speaker. Both the adult and school choirs sang hymns of thanksgiving at this special service.

Located in south San Jose in the San Francisco Bay area, Apostles Congregation has grown considerably since 1965 when Pastor David Valleskey was called to serve the congregation as its first minister. Since then the number of baptized souls has risen to over 600. In 1970 the congregation called Mr. Mark Sprengeler to organize a Christian day school. It now has a faculty of seven and an enrollment of 173 in kindergarten through eighth grade.

Blessed by the Lord with significant growth, the members of Apostles felt the need to expand their facilities and, several years ago, formed a building committee. Numerous meetings between the architect and the committee developed a design that offered ample space to conduct services, Bible classes, and school classes.

After 14 months of construction, the building is now ready to serve as an inspiring place to worship the risen Savior. Having more than 12,000 square feet, it offers seating for 325 (plus 200 overflow), a fellowship hall-narthex, two classrooms upstairs, a multipurpose room, a spacious kitchen, and office and work areas for the pastor, principal, and secretary. Eventually, the members plan to remodel the former chapel and convert it into

more classrooms and an indoor recreation area for the school.

The contract cost of the project was \$286,000. About \$70,000 in additional items was also taken care of by the members. Through their efforts, the indoor and outdoor painting was completed, the cabinets stained, ceramic tile laid, sanctuary light fixtures constructed, and many other necessary jobs completed.

Through a number of special donations, the church was also able to purchase a new Allen Model 301 organ, used for the first time at the service.

The members of Apostles invite you to join them in thanking our gracious God for granting them their new sanctuary. We pray that this new church will attract many more to hear the saving Gospel of Jesus Christ!



# Looking at the Religious World

## information and insight

### AELC Issues

#### Call for Lutheran Union

The two-year-old Association of Evangelical Lutheran Churches has issued a call to all Lutherans in North America "to join in making a formal commitment to organic church union." The new synod held its second annual convention in mid-April in Milwaukee. Its 245 congregations and 110,000 members were formerly affiliated with The Lutheran Church-Missouri Synod. The 135 convention delegates unanimously approved the call for union.

The Call document sees "Lutheran union as a vital step toward the acknowledgment and fulfillment of Christian unity." It recognizes that "there are still differences and divisions" among Lutherans. However, "they are not rooted in the Gospel, but in tradition and polity." It further asserts: "Only differences in understanding the nature and essence of the Gospel can be adequate reason for division of any nature within the Body of Christ."

The concluding resolutions invite all Lutheran synods in North America "to join us in making a formal commitment to organic church union." Churches which accept the invitation will participate in a consultation in the fall of 1979 "to establish an implementation process."

It is clear from the terms of the Call that the AELC envisions a union of Lutherans based not upon the *Scriptures* as a whole, but only upon the Gospel. The existing differences and divisions are merely matters of tradition and polity, not rooted in the *Gospel*, according to the AELC, and therefore not really divisive.

Take an example. The AELC along with the ALC and the LCA ordain women to the ministry. We do not, nor does the Missouri Synod. We insist that it is contrary to Scripture to do so. The AELC insists the difference has nothing to do with "the nature and essence

of the Gospel" and therefore is not an "adequate reason for division."

Similarly, the AELC denies the inerrancy of the Bible. We insist that Jesus explicitly taught the inerrancy of the Scriptures (John 10:35). That difference, however, should not stand in the way of an organic union of all Lutherans because it is not a "difference in understanding the nature and essence of the Gospel."

The "Call" was intended for all Lutheran synods, but was addressed primarily to the ALC and the LCA. During the sessions at Milwaukee, the AELC asked the presidents of those synods to react. Dr. Robert Marshall of the LCA responded favorably and enthusiastically. Dr. David Preus of the ALC was less than enthusiastic. He believes "that the mission of the church would be better advanced using structures that were now working well."

Our Synod's Commission on Inter-Church Relations asked President Oscar Naumann to respond to the formal invitation in a manner consistent with the Scriptural principles of fellowship which we are committed to uphold.

The AELC's "Call for Lutheran Union" comes as no surprise. The unscriptural principles espoused by its members and expressed in the Call were part of the reason for their separation from the Missouri Synod. It is regrettable that Lutherans who have abandoned fundamentals of Lutheran teaching now want to serve as the catalyst for Lutheran union.

### Ugandan Christians

#### Face Up To Persecution

The number of Christians in Uganda continues to increase in spite of persecution by President Idi Amin. A report presented by Ugandan pastor, Kefa Sempangi, to the Texas Baptist Christian Life Commission indicates that the percentage of Christians in his country has increased from 52 to 65 per cent.

"People flocked to the church, though they knew that the price of commitment was death," Sempangi reported. He was himself the target of an assassination attempt.

Sempangi suggests that the only hope for a change in Amin's position probably lies in an economic boycott against Uganda. He noted that Senator Lowell Weicker of Connecticut has unsuccessfully introduced three bills in the Senate calling for trade restrictions with Uganda. Sempangi was also critical of the training of Ugandan pilots in Texas last year while at the same time the US publicly deplored the murder of Archbishop Janani Luwum and scored the curtailment of human rights in Uganda.

### Valparaiso Chapel Dean Says No To Woman Pastor

Chapel dean, Rev. Norman Nagel, of Valparaiso University has refused to grant permission to Norma Jean Everist, an ordained pastor of the American Lutheran Church, to officiate at a wedding in the Valparaiso chapel. Nagel based his refusal to conduct the ceremony on the Missouri synod's "posture that ordination of women is not valid." (Valpo receives its major support from LCMS congregations.)

We applaud Pastor Nagel's decision though we would have been more favorably impressed had he cited Scripture as his reason rather than the posture of the synod.

A Lutheran Women's Caucus convocation, meeting at the Catholic Tolentine Center near Chicago, passed a resolution pretesting Nagel's decision, calling it "an affront to the gospel, to inter-Lutheran fellowship, to the American Lutheran Church, and to women."

### NBC Refuses

#### Lutheran Hour Sermon

A radio sermon by Dr. Oswald Hoffman entitled "The Sanctity of Life," scheduled for broadcast last April, was refused by NBC radio. The sermon provided a Biblical perspective on abortion. Lutheran Hour sponsors have been purchasing network time for the Lutheran Hour since 1958.

NBC refused the program because it "presents one side of a controversial issue," a spokesman said. "We don't sell time for the presentation of views on controversial issues."



The network offered no explanation about why it regards the abortion question as controversial, but does not consider controversial the exclusive claim of the Gospel which presents Jesus Christ as the only hope of salvation.

Over half of the NBC's affiliated stations chose to air the program despite the network's decision. The program's sponsors provided tapes for that purpose.

### Church-Giving a Crime in Vietnam

The government of Vietnam has made it illegal to give money to the church, according to Carl Lawrence, an official of the Far Eastern Broadcasting Company. Tithing is regarded as "a special crime against the people." Pressure from the state against the church is heaviest in rural areas where 80 per cent of the Vietnamese churches are located. We trust that the Spirit will give these persecuted Christians the courage to obey God rather than men.

### Teacher Fired For Christian Testimony

School Superintendent Victor Funk of Palmyra, Illinois, has fired 6th-grade teacher Lucien Daigneault for speaking to a student in a casual conversation about Jesus Christ. Prior to the firing Daigneault had been warned by his principal, Charles Langley, that he had violated the Illinois School Code. The superintendent followed up the principal's warning with a letter asking Daigneault to "desist from encouraging acceptance of Christ during school time." The superintendent's letter also commended the teacher for his superior work as a teacher. Daigneault replied that he would comply and stated, "Personal witnessing is not my common practice at school." Subsequently, however, the school board decided not to renew Daigneault's contract.

Principal Langley responded to the firing by observing that it was a shame that an avowed homosexual could be hired while another teacher could be fired for sharing his faith. After making that statement publicly, Principal Langley was also fired by the board. No reason for the action was given, and Superintendent Funk refuses to comment on either case.

Joel C. Gerlach

## Special Synod Convention, July 11-12

Upon the written request of a majority of the District Presidents, the President of the Wisconsin Evangelical Lutheran Synod, Oscar J. Naumann, has called a special convention of the Synod to consider the proposal of the Commission on Higher Education to purchase the campus of Campion High School at Prairie du Chien, Wisconsin, to relieve the crowded conditions at Martin Luther Academy and Northwestern Preparatory School. This special convention is to be held at Northwestern College, Watertown, Wisconsin, July 11-12, 1978, with the opening session beginning at 9:00 A.M. on Tuesday, July 11.

The proposal of the Commission on Higher Education as well as a counter-proposal of the joint faculties of Northwestern Preparatory School and Northwestern College will be presented for study to the ten districts of the Synod in the *Report to the Ten Districts*.

The delegates to the special convention are the same who served in this capacity in the 44th biennial convention of the Synod held at New Ulm, Minnesota, August 3-10, 1977. The official list of the delegates was published in *The Northwestern Lutheran* in the issue of June 26, 1977. Floor committee No. 5 of the 1977 convention will be asked to study the recommendations and the reaction to them by the ten districts and to come before the convention with definite proposals.

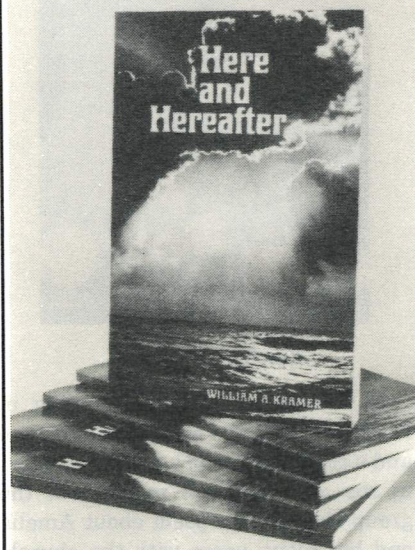
Housing for the delegates will be provided in the dormitories of the college. Detailed instructions pertaining to housing will be mailed to each delegate together with reservation cards. All voting and advisory delegates must make reservations for housing. Reservations should be made no later than July 1, 1978. Kindly address all communications to the Convention Housing Committee, 1300 Western Avenue, Wisconsin 53094.

Meals will be served to all bona fide delegates in the college refectory. Meal tickets will also be available to visitors at nominal rates.

Delegates may be reached by telephone at the convention by calling 1 (414) 261-4352.

Heinrich J. Vogel, Secretary

### New from NPH



### HERE AND HEREAFTER

By William A. Kramer

In his forward the author states: "The purpose of this book is twofold: to show the relationship between life on earth and eternity, and also the continuity. Eternal life not only has its beginning here; it is a reality here. Eternal death not only has its beginnings in spiritual death; it is its continuation." This well-written, practical volume admirably links all aspects of Christian life with eternity. An excellent book for young and old, churching and unchurched, by a respected author. 104 pages. Paper.

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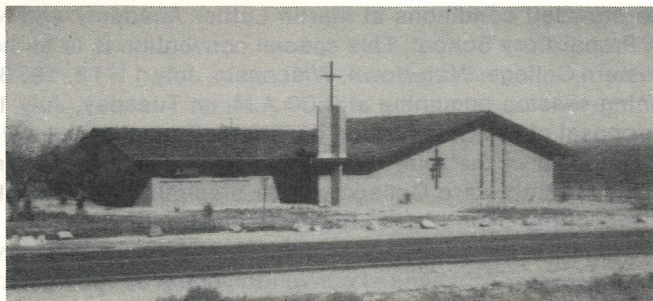
Please add 10 per cent of the total dollar amount of the order — 50 cents minimum — to cover the cost of transportation and handling. Wisconsin residents are asked to add 4 per cent sales tax.



## Direct from the Districts

### ARIZONA

Reporter William Meier



Shepherd of the Hills

#### Tucson Dedication

On January 29, 1978, Shepherd of the Hills Ev. Lutheran Church, Tucson, Arizona, dedicated its new church building to the glory of the Triune God. The guest speaker at the 4:00 P.M. service was Pastor Richard Paustian, a member of the Arizona Mission Board. Basing his message on Matthew 16:13-19, he reminded the 285 worshipers of the items needed to build Shepherd of the Hills — one rock and three keys.

Shepherd of the Hills held its first worship service on October 6, 1974, in the music room of a junior high school. In April 1975 the congregation was granted mission status, and four acres of land were purchased the following November. On May 15, 1977, a new parsonage was dedicated. Since most of the work was done by members under the supervision of a member of a sister congregation, the cost was only \$33,000.

Construction of the church began in the middle of July. The sanctuary has 1,760 square feet of floor space and provides seating for 140. The adjoining fellowship hall doubles as a Sunday-school area. Provision has been made for the future expansion of both areas.

The cost of the 3,430-square-foot building, including the street improvements, parking lot, and landscaping, will come to about \$120,000. The total debt of the congregation to the Wisconsin Synod is about \$180,000.

The members of Shepherd of the Hills are grateful to their fellow Chris-

tians in the Wisconsin Synod for providing the funds necessary for their facilities.

Alan J. Eckert

### MINNESOTA

Reporter Del Begalka

#### President 45 Years

A long period of service to the Lord is always noteworthy. Certainly a term of 45 years as president of a ladies' organization in one of our churches is indeed worthy of special thanks to the Lord.

Recently honored for her long term of service as president of Zion Lutheran Church Ladies Art Club in Morton, Minnesota, was Amelia Dallenbach. She has been serving as president since 1933.



Amelia Dallenbach

At the group's regular meeting in February 1978, she was given a corsage and a desk pen to mark her many years in the presidency. A member of the group also wrote a poem about Amelia and her many years with the church. In addition, the club, organized on Feb-

ruary 5, 1918, celebrated its 70th anniversary. Of the 14 members who belong at the present time, Amelia is the only charter member remaining.

Amelia taught Sunday school in the congregation from 1918 to 1969, besides teaching at the public grade school in Morton. She has also played the organ for both English and German services and sung in the choir.

The club devotes its time to Bible study, mission work, visiting, and presenting gifts and flowers to the ill and shut-in. "The club still adheres to its original purpose of supporting worthy causes for the home church, missions, and institutions of mercy," Amelia said.

#### Burlington, Iowa, A Year Later

"The Lord is good, and His mercy endureth forever." Almost a year later, the members of Our Savior Evangelical Lutheran Church, Burlington, Iowa, still look back with fondness to Sunday, June 12, 1977. On that date in a special service they rejoiced and gave thanks to God for blessing them with their very own worship facility.

Pastor David Rutschow was the guest preacher. Pastor Michael Dietz and Pastor Richard Maurice served as liturgists. A potluck dinner was enjoyed by all present.

For two and one-half years the mission congregation had met in temporary facilities. At first, a few families were being served by Pastor David Rutschow from Marquette Heights (Peoria), Illinois, 100 miles away. They met in several homes on a rotating basis. When they outgrew these homes and received "exploratory" status, they moved into the Banquet Room of the Municipal Auditorium. During this time they worshiped by listening to taped sermons except for once a month when Pastor Rutschow came and served them with Word and Sacrament. Pastor Michael Dietz relieved him in the fall of 1975, driving 85 miles from Davenport, Iowa. In November of that same year, the assembled group received official "mission" status with the authority to call a resident pastor. The call was accepted by Pastor Richard Maurice in December; he arrived in January 1976.

The Lord has blessed the congregation with its own parsonage and now with its own worship facility. A used



Presbyterian church building, 25 years old, was purchased for \$95,000. This building included organ, chimes, pews, chairs, tables, and plenty of space for a future Christian day school. The "seed" has now grown from three families to 77 souls. Surely, the Lord is good!

### St. Paul's Educational Unit Dedicated at St. James

On Sunday, March 12, 1978, St. Paul's Lutheran Church, St. James, Minnesota, dedicated its new educational unit to the glory and the service of the Triune God. The pastor of the congregation, the Rev. E. F. Peterson, officiated at the morning worship and dedication service. Pastor Peterson spoke to the congregation on the basis of Exodus 2:9.

"Over 100 children at this present time are being nursed in the admonition of the Lord in our Sunday school," he said. "These lambs of Christ are growing up into full-fledged people of Christ. As we properly evaluate the responsibility God has given us, the educational unit will continue to serve as a God-pleasing nursery for these children. Our wages will be the satisfaction of seeing that growth."

Special recognition at the dedication was given to six Sunday-school teachers who have given more than 100 years of service in teaching. They are: Carolyn Mau, 24, years; Julia Peterson, 23 years; Lorraine Thulien, 16 years; Bernice Quick, 13 years; June Bayerkohler, 11 years; and Jane Loeschen, 10 years. They were presented with roses and a white hymnal with their name inscribed.

### SOUTHEASTERN WISCONSIN

Reporter Robert Kleist

#### Fortieth of Pastor Erwin C. Schewe

Zion and St. Peter's Congregations, rural Allenton, Wisconsin, observed the 40th anniversary of Pastor Erwin C. Schewe's service in the ministry on the afternoon of Sunday, April 30, 1978. Speaker for the occasion was Pastor George Boldt, president of the Southeastern Wisconsin District.

Pastor Schewe was born in Milwaukee, Wisconsin, on October 7, 1911, the son of Paul Schewe and Lydia nee Wenzel. His pretheological schooling

was received at Northwestern Preparatory School and Northwestern College, Watertown, Wisconsin. In 1934 he continued his studies at Wisconsin Lutheran Seminary, Mequon, Wisconsin, graduating in 1937.

Due to the lack of pastoral calls at the time, he served as an emergency teacher for six grades at Epiphany Lutheran School, Racine, Wisconsin. After two years of teaching, he was called to assist as a pastor at Trinity, Waukesha, Wisconsin, from September through November. In December 1939 he was ordained and installed at St. Peter's Ev. Lutheran Church, Brodhead, Wisconsin, and during that time also served missions at Monroe, Wisconsin, and McConnell, Illinois. He next followed a call to Zion, Cambria, Wisconsin, where he served from 1944-1954. For the next eight years, he served the joint parish of Friedens, Bonduel, and St. Paul's, Zachow, Wisconsin. In June 1962 he was installed as the second pastor of Friedens, Kenosha. After serving there for 10 years, he accepted a call to his present pastorate.

Pastor Schewe has also served as chairman of the Fox River Valley Conference and as chairman and circuit pastor in the Dodge-Washington Conference.

Pastor and Mrs. Schewe, the former Louise Jungkuntz, have two children. They are Pastor John Schewe of New London, Wisconsin, and Mrs. John Tjernagel of Marinette, Wisconsin. There are four grandchildren.

May our Lord bless them with many more years of service!

### PACIFIC NORTHWEST

Reporter Errol Carlson

#### Mrs. Rose Baer With the Lord

Good Friday has always been considered a day of triumph for the sinner because on that first Good Friday Jesus conquered sin and hell for all people. Good Friday 1978 was a special day of triumph for Mrs. Rose Baer, when the Lord took her to her eternal rest at the age of 80 years, 7 months, and 29 days. She received a Christian burial on March 27, 1978, the day after Easter. Her pastor, Warren Widmann, comforted the family with the words of I Corinthians 15:20-22. For a Christian there is life in death through faith in

the risen and living Jesus Christ.

Rose E. Netzke was born to Frederick and Emelia Netzke in Eden Township near Morgan, Minnesota, July 25, 1897. On June 26, 1918, she was married to Pastor Samuel Baer.

Mrs. Baer was a faithful pastor's wife and mother as her husband served the Lord at Streeter, Hazelton, and Zealand, all in North Dakota, and later also in Rockford and Morton, Minnesota. Her husband retired from the ministry in August 1961, at which time they moved to Milwaukie, Oregon. The Lord called Pastor Baer to his eternal rest on July 16, 1967. Since that time, the life of Mrs. Baer revolved around her many children, grandchildren, and great-grandchildren.

Surviving Mrs. Baer are one brother, the Rev. Otto Netzke, and eight children: Isabel Voll, George, Paul, Thomas, Lois Spaulding, Don, Marion Franzmeier, and Hazel Danner. Mrs. Baer is also survived by 21 grandchildren and 12 great-grandchildren. "Blessed are the dead who die in the Lord from henceforth!"

#### DMLC CALL FOR NOMINATIONS

With the concurrence of the Commission on Higher Education, Dr. Martin Luther College, New Ulm, Minnesota, requests the constituency of the Synod to nominate candidates for the field of Religion to replace Prof. Theodore Olsen, who has accepted a call into the parish ministry.

Nominees should be particularly qualified to teach courses in Old Testament and in Christian Doctrine.

To avoid any confusion, it should be noted that the College is currently calling a replacement for retiring Prof. Roland Hoenecke in the identical fields.

The names of nominees, with as much accompanying information as possible, should be in the hands of the Board secretary no later than June 27, 1978.

Darrell Knippel, Secretary  
4818 Garfield Ave. S.  
Minneapolis, Minnesota 55409

#### 50th ANNIVERSARY

Mt. Calvary Ev. Lutheran Church, La Crosse, Wisconsin, will observe the 50th anniversary of its organization on June 25, 1978. Services are scheduled for 8:15, 10:00, and 2:00. The guest speaker in the morning services will be Pastor Lloyd Lambert. In the afternoon Vicar Jeff Berg will be the guest speaker. Former members and friends are cordially invited to be present.

#### REQUEST

Rock of Ages Ev. Lutheran Church, the WELS mission in Kansas City, Missouri, is in need of a Communion set. It would appreciate receiving a serviceable used set from a congregation that has recently replaced theirs. Please contact: Pastor Chalmer Westhoff, 5409 N. Bennington, Kansas City Missouri 64119.

#### WANTED

Bible History References, Volume I and Volume II, by F. Rupprecht, published by Concordia Publishing House, St. Louis, Missouri (red cloth binding). Pastor Harold A. Wood, 6 Carriage Way, Missoula, Montana 59801; phone: 406/542-2034.



## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### DISTRICT CONVENTION

**Date:** June 20-22, 1978.

**Place:** Reformation Lutheran Church, San Diego, California.

**Agenda:** Report to the Ten Districts.

**Note:** Information regarding the opening convention service, lodging, and meals will be sent to all official delegates prior to the convention.

L Lange, Secretary

### DAKOTA-MONTANA

#### EASTERN DELEGATE CONFERENCE

**Date:** June 13, 1978.

**Time:** 9:00 a.m.

**Place:** St. Paul Ev. Lutheran Church, Henry, South Dakota.

**Agenda:** Report to the Ten Districts.

D. W. Schmidt, Secretary

#### DISTRICT CONVENTION

**Date:** June 20-22, 1978.

**Place:** Northwestern Lutheran Academy, Mobridge, South Dakota.

**Opening:** Communion Service, June 20, 10:00 a.m., C.D.T., Zion Ev. Lutheran Church, West Fifth Avenue and Ninth Street, Mobridge.

**Preacher:** Pastor Edward J. Werner, South Shore, S.D.  
**Essay:** The Role of the Prep School in our Educational System: Prof. Richard W. Strobel, Northwestern College, Watertown, Wisconsin.

**Agenda:** "Report to the Ten Districts" and reports of the standing committees.

**Note:** Pastors and delegates are reminded to bring their own bedding for lodging in the N.L.A. dormitories.

J. M. Engel, Secretary

### MICHIGAN

#### DISTRICT CONVENTION

**Date:** June 13-15, 1978; registration beginning at 9:00 a.m.

**Place:** Michigan Lutheran Seminary, Saginaw, Michigan.

**Essayists:** L. Schroeder and J. Graf.

**Agenda:** Report to the Ten Districts.

John Westendorf, Secretary

### MINNESOTA

#### MANKATO DELEGATE CONFERENCE

**Date:** June 11, 1978; 2:00-5:00 p.m.

**Place:** Friedens Chapel, 501 2nd Avenue NW, New Prague, Minnesota; A. Ruddat, host pastor.

**Agenda:** Report to the Ten Districts.

W. Wagner, Secretary

#### CROW RIVER PASTOR-TEACHER-DELEGATE

**Date:** June 19, 1978; 9:30 a.m. Communion service.

**Place:** St. Peter Ev. Lutheran Church, Monticello, Minnesota; T. Frey, host pastor.

**Agenda:** Discussion of the Report to the Ten Districts; Conference business.

**Note:** Please send all excuses to the host pastor.

J. Moldenhauer, Secretary

#### RED WING PASTOR/DELEGATE CONFERENCE

**Date:** June 20, 1978; Communion service at 9:00 a.m.

**Place:** St. John Ev. Lutheran Church, Nodine, Minnesota; E. Carmichael, host pastor.

**Preacher:** R. Beckmann; alternate: L. Cross.

**Agenda:** Report to the Ten Districts.

R. L. Kuznicki, Secretary

#### REDWOOD FALLS DELEGATE CONFERENCE

**Date:** June 20, 1978; Communion service at 1:30 p.m.

**Place:** St. Peter's Ev. Lutheran Church, Balaton, Minnesota.

**Agenda:** Report to the Ten Districts; Conference business.

**Note:** Send excuses to host pastor.

R. J. Hellmann, Secretary

#### SOUTHERN PASTOR/DELEGATE CONFERENCE

**Date:** June 20, 1978; 9:00 a.m. Communion service.

**Place:** Lincoln Heights Lutheran Church, Des Moines, Iowa; K. Bender, host pastor.

**Preacher:** W. Dorn; alternate, D. Hochmuth.

**Agenda:** Adiphora Today in the Light of Scripture and the Confessions: W. T. Niermeier; Reports and Memorials.

G. Sommer, Secretary

#### ST. CROIX PASTOR-TEACHER-DELEGATE CONFERENCE

**Date:** June 20, 1978; 9:00 a.m. Communion service.

**Place:** Zion Lutheran, East Farmington, Wisconsin; R. Woller, host pastor.

**Preacher:** R. Durrrow; S. Dumann, alternate.

**Agenda:** Dealing With the Mentally Retarded: R. Schlicht; Report to the Ten Districts; Conference and Circuit Elections; Dues and Lutheran Educator subscriptions.

K. Schroeder, Secretary

#### NEW ULM PASTOR-DELEGATE CONFERENCE

**Date:** June 21, 1978; 9:30 a.m.

**Place:** St. Matthew, Butterfield, Minnesota.

**Agenda:** The Report to the Ten Districts.

**Note:** Please excuse to host pastor or conference secretary.

J. Schmidt, Secretary

#### MINNESOTA DISTRICT CONVENTION

The Thirty-first Biennial Convention of the Minnesota District will be held at Dr. Martin Luther College, New Ulm, Minnesota, June 27-29, 1978.

##### Opening Service

The Communion service will be conducted on the opening day, June 27, 1978, at 9:00 a.m. at St. Paul's Ev. Lutheran Church, State and 2nd Street N., with Pastor Otto Engel delivering the sermon. Pastor Edgar Knief will be the alternate.

##### Essay

An essay in keeping with the theme of the convention, "Lengthen Thy Cords, And Strengthen Thy Stakes," will be delivered. Essayist to be named later.

##### Business

Applications for membership, overtures, or other communications relative to the business of the Convention should be addressed to the District President (with a copy of the same to the secretary) in due time. Congregations with new or revised constitutions under consideration should submit sufficient copies to the proper committee prior to Convention dates.

##### Housing

Requests for housing, costs, committee assignments, and a detailed schedule will be mailed to all active pastors and teachers of the District at a later date. All registration forms and fees should be returned to the Housing Committee by June 14, 1978.

Warren J. Henrich, Secretary

### NEBRASKA

#### DISTRICT CONVENTION

**Date:** June 20-22, 1978.

**Place:** Zion Ev. Lutheran, Denver, CO.

**Opening Communion Service:** June 20 at 9:00 a.m.

**Preacher:** Rev. R. Voss, executive secretary of the Commission on Higher Education.

**Essay:** Article VII of the Augsburg Confession: W. Westphal, Longmont, CO.

**Cost:** Each congregation within the District is asked to observe the following fee schedule to meet the cost of the convention: 1) congregations under 150 communicants, \$15; 2) congregations between 150-250 communicants, \$25; 3) congregations over 250 communicants, \$30. Kindly remit to District secretary prior to the convention.

**Registration:** All voting delegates are to present their certification forms at the registration center before the opening service.

**Excuses:** All excuses, full-time or part-time, are to be sent to the host pastor prior to the convention.

**Lodging, meals:** All lay delegates, male teachers, and pastors are asked to send to the host congregation the blue request forms for meals and lodging no later than June 1, 1978.

W. Goehring, Secretary

### NORTHERN WISCONSIN

#### MANITOWOC DELEGATE CONFERENCE

**Date:** June 18, 1978; 7:30 p.m.

**Place:** Sts. John and Peter Ev. Lutheran Church, Cleveland, Wisconsin; H. Koch, host pastor.

**Agenda:** Review and discussion of Report to the Ten Districts.

P. J. Damrow, Secretary

### DISTRICT CONVENTION

**Date:** June 26-28, 1978.

**Place:** Fox Valley Lutheran High School, Appleton, Wisconsin.

**Opening Communion Service:** Monday, June 26, 10:00 a.m., at St. Paul Lutheran Church, Corner of Morrison and Franklin.

**Preacher:** Rev. Walter Hoepner.

**Essay:** The Role of Administration in the Church: Rev. E. Huebner, executive secretary of WELS Board of Trustees.

D. Worgull, Secretary

### PACIFIC NORTHWEST

#### DISTRICT CONVENTION

The 31st biennial convention of the Pacific Northwest District will be held on June 27-29, 1978, at Grace Ev. Lutheran Church, Yakima, Washington; Rev. Melvin Teske, host pastor.

The convention opens at 1:30 p.m. on Tuesday. The convention Communion service will be on Tuesday evening; Pastor Melvin Teske will deliver the sermon.

The Rev. Harold Wickie will be the guest essayist for the convention.

The agenda will be "The Report to the Ten Districts."

Credentials of lay delegates, as authorized by their respective congregations, should be brought to the convention. Excuses for pastors, male teachers, and lay delegates are to be sent to the secretary prior to the convention.

Meals and lodging will be provided by the host congregation.

E. Kahrs, Secretary

### SOUTH ATLANTIC

#### DISTRICT CONVENTION

**Date:** June 12-13, 1978; 9:00 a.m.

**Place:** Causeway Inn, Tampa, Florida.

**Essay:** A Royal Priesthood Proclaiming God's Praise: Prof. W. Gawrisch.

**Sattelite Essays:** Proclaiming His Praise in the Church: John Vogt; Proclaiming His Praise in the Home: J. Guse; Proclaiming His Praise in the World: P. Jacobs.

**Agenda:** Report to the Ten Districts.

**Housing:** Arrangements to be made through Pastor James Vogt.

**Excuses:** To be sent to the district secretary.

Rodney G. Busch, Secretary

### SOUTHEASTERN WISCONSIN

#### DISTRICT CONVENTION

**Date:** Tuesday and Wednesday, June 13-14, 1978.

**Place:** Wisconsin Lutheran High School, 330 N. Glenview Avenue, Milwaukee, Wisconsin.

**Opening Service:** With Holy Communion at 9:00 a.m., June 13, 1978, in the auditorium of Wisconsin Lutheran High School.

**Registration:** Beginning at 8:00 a.m., June 13, 1978, and after the opening service. Please send advance registration fees to the secretary.

**Meals:** Noon meals on Tuesday and Wednesday and the evening meal on Tuesday will be served in the high-school cafeteria. The cost is included in the registration fee.

M. Kujath, Secretary

#### ALTAR SETUP

For the cost of shipping, any WELS mission congregation may receive the materials necessary to change a common 3' x 8' table into an altar. Included in the set are a hand-crafted wooden cross, two wooden candelabra, altar paraments for each season of the church year, and material to give the table the appearance of a solid altar. Also included are two metal offering plates. These are all available from Good Shepherd Ev. Lutheran Church, Midland, Michigan. Contact Pastor J. C. Seifert, 907 Mattes Drive, Midland, Michigan 48640.

#### NOTICE

The next regular plenary session of the Board of Trustees is scheduled for

July 10, 1978, 9:30 a.m.,

at Northwestern College, Watertown, Wisconsin.

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

Norval W. Kock, Secretary  
Board of Trustees



## 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            | Pocahontas            |
| 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            | Abilene*              |
|                  | 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

### GENESEEE DEPOT WALES, WISCONSIN

WELS exploratory services are being conducted in the Magee Elementary School on Highway 83 in Genesee Depot, Wisconsin, at 9:30 a.m. every Sunday. Interested parties should contact Pastor Richard Wiechmann, 2016 N. 81st Street, Wauwatosa, Wisconsin 53213; phone: 414/257-2016.

### FAIRMONT, MINNESOTA

Exploratory services are being conducted in the Community Room of the Sentinel Building, 114 S. North Avenue, Fairmont, Minnesota 56031. Sunday school begins at 10:30 a.m. and the worship service at 11:15 a.m. For information call 507/956-3451 or 507/235-9765, or write Pastor Eugene Roecker, 400 North 5th Street, Butterfield, Minnesota 56031.

### HOT SPRINGS, SOUTH DAKOTA

WELS exploratory services are being conducted in the Auditorium (classroom) of the Southern Hills General Hospital, 209 North 16th Street, Hot Springs, South Dakota, every Sunday at 10:15 a.m. Sunday school and Bible class are at 9:00 a.m. The hospital is one

block north of U.S. 18 at the top of the viaduct. Send names and information to Pastor Loyal Schroeder, 745 Happy Hollow, Hot Springs, South Dakota 57747, or phone 605/745-3340.

### MIDLAND-ODESSA, TEXAS

WELS exploratory services are being conducted every Sunday at the Trinity School Chapel, 3500 W. Wadley, north Midland, Texas. Sunday school and adult Bible class are held at 9:30 a.m. and the worship service at 10:45 a.m. Please send names and information to Pastor Robert E. Neumann, 2812 Fannin Ave., Midland, Texas 79701; or call: 915/694-3002.

## TIME AND PLACE

### CLINTON, IOWA

Our Savior's Ev. Lutheran Church holds services at 10:15 a.m. every Sunday at THE VIL-LAGE MANOR in Building 15. The address is 2604 N. 4th St. Sunday school and adult Bible class are held at 9:00 a.m. To request information or to send names, contact Pastor Gerald Hintz, 1730 N. 7th St., Clinton, Iowa 52732; phone (319) 242-9046.

### BECKLEY, WEST VIRGINIA

Good Shepherd Ev. Lutheran Church, the WELS mission in Beckley, West Virginia, is meeting each Sunday at the Rural Acres Garden Club at 512 Rural Acres Drive. Service is scheduled for 9:00 a.m. and Bible classes for 10:15 a.m. For information contact Pastor Robert L. Hoepner, 313 Meyers Avenue, Beckley, West Virginia 25801.

### TRAVELING THROUGH SALT LAKE CITY?

Vacationers to Salt Lake City, Utah, and the surrounding scenic areas of the Intermountain West are invited to visit one of WELS' "outpost" missions and attend services at Prince of Peace Ev. Lutheran Church, 1441 W. Tamarack Road, Salt Lake City. Worship services during the summer months begin at 9:00 a.m. For directions or further information, feel free to call Pastor W.C. Goehring, phone 801/262-9168.

### Traveling west on I-90? Worship with us at MISSOULA, MONTANA

Sunday morning worship at the Red Lion Motel, 700 West Broadway, in the center of the city. Worship service at 11:00 a.m., Sunday school and Bible class at 10:00 a.m. Pastor Harold A. Wood, 6 Carriage Way, Missoula, Montana 59801; phone: 406/542-2034.

### THIRD ANNUAL YOUTH LEADERS WORKSHOP

The third annual Youth Leaders Workshop is scheduled for September 15-17, 1978, at Camp St. Croix, Hudson, Wisconsin. It will be conducted by the Committee on Youth Ministry of the Board for Parish Education. Interested pastors, teachers, and lay counselors of youth should request applications from Pastor Richard Stadler, Saint James Ev. Lutheran Church, 460 W. Annapolis Avenue, West St. Paul, Minnesota 55118.

### EMANUEL LUTHERAN SCHOOL AT FLINT

Emanuel Lutheran School, Flint, Michigan, will celebrate the 50th anniversary of the school on July 16, 1978. We are trying to contact all former students to inform them of the celebration and activities planned for it. If you are a former student, or know someone who is, please forward the name and address to the school office, 615 W. McClellan St., Flint, Michigan, 48505. Information will then be sent to the former student.

## ADDRESSES

(Submitted through the District Presidents)

### Pastors:

Arndt, Dale W.  
3918 S. Stevens  
Minneapolis, MN 55409  
Frey, Prof. Conrad  
1419 Southridge  
New Ulm, MN 56073  
Kientz, Alvin R.  
1502 Damon Ct. SE  
Rochester, MN 55901  
Plocher, David J.  
216 Deerfield Rd.  
Marshall, WI 53559  
Phone: 414/655-3691  
Schmeling, Gerhard E.  
4135 N. 77th St.  
Milwaukee, WI 53222  
Zehms, Matthew D.  
1301 Harvest View Lane  
Penn Farm Estates — RD 3  
Duncannon PA 16635  
Phone: 814/696-3333

### Teachers:

Braun, Bruce W.  
Route 1  
Iron Ridge, WI 53035  
Moeller, James R.  
17100 Rolling Creek Dr., 130  
Houston, TX 77090  
Phone 713/444-7656

## INSTALLATIONS

(Authorized by the District Presidents)

### Pastor:

Arndt, Dale W., as pastor at Pilgrim, Minneapolis, Minnesota, on April 23, 1978, by M. Liesener (Minn.).

## For prompt service

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# Treasurer's Report

## PREBUDGET SUBSCRIPTION PERFORMANCE

Four months ended April 30, 1978

|                              | Subscription Amount for 1978 | 1/12 of Annual Subscription | Subscription and Pension Offerings | Per Cent of Subscription |
|------------------------------|------------------------------|-----------------------------|------------------------------------|--------------------------|
| Arizona-California .....     | \$ 451,704                   | \$ 150,568                  | \$159,949                          | 106.2                    |
| Dakota-Montana .....         | 240,599                      | 80,200                      | 79,596                             | 99.2                     |
| Michigan .....               | 1,296,136                    | 432,045                     | 403,856                            | 93.5                     |
| Minnesota .....              | 1,372,260                    | 457,419                     | 564,380                            | 123.4                    |
| Nebraska .....               | 268,565                      | 89,522                      | 96,747                             | 108.1                    |
| Northern Wisconsin .....     | 1,467,813                    | 489,270                     | 528,053                            | 107.9                    |
| Pacific Northwest .....      | 128,577                      | 42,859                      | 49,042                             | 114.4                    |
| Southeastern Wisconsin ..... | 1,785,292                    | 595,097                     | 561,154                            | 94.3                     |
| Western Wisconsin .....      | 1,688,201                    | 562,733                     | 575,813                            | 102.3                    |
| South Atlantic .....         | 111,508                      | 37,169                      | 38,120                             | 102.6                    |
| Total — 1978 .....           | \$8,810,655                  | \$2,936,882                 | \$3,056,710                        | 104.1                    |
| Total — 1977 .....           | \$8,247,332                  | \$2,749,108                 | \$2,610,391                        | 95.0                     |

## CURRENT BUDGETARY FUND

### Statement of Income and Expenditures

Twelve months ended April 30, 1978 with comparative figures for 1977  
Twelve months ended April 30

|  | 1978        | 1977        | Increase or Decrease* |          |
|--|-------------|-------------|-----------------------|----------|
|  |             |             | Amount                | Per Cent |
| <b>Income</b>                          |             |             |                       |          |
| Prebudget Subscription Offerings ..... | \$8,593,421 | \$7,837,571 | \$755,850             | 9.6      |
| Pension Plan Contributions .....       | 73,120      | 76,603      | 3,483*                | 4.5*     |
| Gifts and Memorials .....              | 221,600     | 182,073     | 39,527                | 21.7     |
| Bequests .....                         | 100,526     | 72,914      | 27,612                | 37.9     |
| Earnings from Fox Estate .....         | 63,539      | 51,233      | 12,306                | 24.0     |
| Other Income .....                     | 17,153      | 13,258      | 3,895                 | 29.4     |
| Transfers from Other Funds .....       | 129,085     | 89,935      | 39,150                | 43.5     |
| Total Income .....                     | \$9,198,444 | \$8,323,587 | \$874,857             | 10.5     |
| <b>Expenditures</b>                    |             |             |                       |          |
| Worker Training — Expenses .....       | \$5,276,710 | \$4,955,591 | \$321,119             | 6.5      |
| Worker Training — Income .....         | 2,287,656   | 2,093,869   | 193,787               | 9.3      |
| Worker Training — Net .....            | \$2,989,054 | \$2,861,722 | \$127,332             | 4.4      |
| Home Missions .....                    | 1,762,318   | 1,564,365   | 197,953               | 12.7     |
| World Missions .....                   | 1,405,609   | 1,374,344   | 31,265                | 2.3      |
| Benevolences .....                     | 1,045,184   | 980,201     | 64,983                | 6.6      |
| Administration and Services .....      | 818,202     | 697,332     | 120,870               | 17.3     |
| Total Operations .....                 | \$8,020,367 | \$7,477,964 | \$542,403             | 7.3      |
| CEF — Interest Subsidy .....           | 670,999     | 584,064     | 86,935                | 14.9     |
| Appropriations — Building Funds .....  | 254,166     | 200,000     | 54,166                | 27.1     |
| Total Expenditures .....               | \$8,945,532 | \$8,262,028 | \$683,504             | 8.3      |
| Operating Gain .....                   | \$ 252,912  | \$ 61,559   |                       |          |

Norris Koopmann, Treasurer & Controller  
Ronald H. Meier, Assistant Treasurer  
3512 W. 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 | Cutoff Date: |
|------------------|--------------|
| June             | July 7       |
| July             | August 7     |
| August           | September 7  |
| September        | October 6    |

**CHAPLAIN C. E. KRUG**  
**HOME ADDRESS**  
8524 Neunkirchen a. Br.  
Goldwitzerstrasse 31  
West Germany  
Telephone: 09134-5716  
**MAILING ADDRESS**  
392-10-5816  
Gen. Del.  
APO NY 09066

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

## NOMINATIONS WISCONSIN LUTHERAN SEMINARY

The following men have been nominated for Professor of Homiletics and Old Testament at Wisconsin Lutheran Seminary to fill the vacancy caused by Prof. Gerald Hoenecke's retirement.

|                         |                        |
|-------------------------|------------------------|
| Rev. Walter Beckmann    | Annandale, VA          |
| Rev. Donald Bitter      | Fort Atkinson, WI      |
| Rev. George Boldt       | Morton Grove, IL       |
| Prof. Wayne Borgwardt   | Appleton, WI           |
| Rev. Leroy Dobberstein  | New Ulm, MN            |
| Prof. Paul Eichmann     | Watertown, WI          |
| Rev. Roland Cap Ehike   | Milwaukee, WI          |
| Rev. William Fischer    | Brookfield, WI         |
| Rev. Thomas Franzmann   | Citrus Heights, CA     |
| Rev. Robert Hochmuth    | Sacramento, CA         |
| Rev. Walter Hoepner     | Hurley, WI             |
| Rev. Lloyd Hohenstein   | Gibbon, MN             |
| Prof. Rudolph Honsey    | Mankato, MN            |
| Rev. Gerhard Horn       | Red Wing, MN           |
| Prof. Lloyd Huebner     | New Ulm, MN            |
| Rev. Martin Janke       | Fond du Lac, WI        |
| Rev. Harold Johnne      | Tsuchiura City, Japan  |
| Rev. Paul Kolander      | Montello, WI           |
| Rev. Richard Lauersdorf | Jefferson, WI          |
| Rev. Roderick Luebchow  | St. Paul, MN           |
| Prof. Daniel Malchow    | Mobridge, SD           |
| Rev. William Meier      | Phoenix, AZ            |
| Rev. Kent Schroeder     | Oconomowoc, WI         |
| Prof. Oscar Siegler     | New Ulm, MN            |
| Rev. Alan Siggelkow     | Fort Wayne, IN         |
| Prof. Cyril Spaude      | Watertown, WI          |
| Rev. David Valleskey    | San Jose, CA           |
| Rev. Ernst Wendland     | Lusaka, Zambia, Africa |
| Prof. Paul Wilde        | Mobridge, SD           |
| Rev. Robert Zink        | Hales Corners, WI      |

The Wisconsin Lutheran Seminary Board of Control will meet on Monday, June 19, 1978, at 10:00 a.m. to call a man from the above list. Correspondence concerning the nominees should be in the hands of the secretary no later than June 17, 1978.

WLS Board of Control  
Rev. Paul A. Manthey, Secretary  
8419 W. Melvina Street  
Milwaukee, Wisconsin 53222