

# *The Northwestern Lutheran*



## **In This Issue —**

- Evangelism Seminar '78 ..... page 334
- Lutheran Church in Central Africa —  
Grace 25 ..... page 336
- Enrollments Up ..... page 339

*October 15, 1978*

## Briefs by the Editor



The Lord Jesus in reprimanding those who spoke against Him while He was here on earth pointed out the source of their evil speaking, saying in Matthew 12:34: "For out of the abundance of the heart the mouth speaketh." This axiom also applies to the good things in a person's heart, including the faith which the Holy Spirit has kindled and sustained there. It ought to be the most natural thing in the world for the believer in Christ to speak of Christ.

We have examples of this throughout the New Testament. When the Apostles Peter and John were hailed before the Sanhedrin and commanded "not to speak at all nor teach in the name of Jesus," they answered: "We cannot but speak the things which we have seen and heard." This determination was not something restricted to the Apostles, that is, "men of the cloth." When Saul, later to become the Apostle Paul, persecuted the church in Jerusalem and its members were scattered abroad throughout Judea and Samaria, we read: "Therefore they that were scattered abroad went everywhere preaching the Word." These were lay people.

Years later, when death dogged the footsteps of the Apostle Paul himself, he wrote to the Corinthians: "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." Facing the same situation, the Apostle Peter wrote in his Second Epistle: "And be ready always to give an answer to every man that asketh you a reason of the hope that is in you."

It would be a misinterpretation of those words to insist that you and I must wait until we have been asked. In this issue's *Studies in God's Word* Jesus initiated the conversation with the Samaritan woman at Jacob's well. He didn't wait until she asked.

Witnessing to the truth as it actually is in Christ Jesus is becoming a rare commodity these days. Many who claim to be members of the Christian Church, when they meet with Hindus,

Buddhists, Jews, and other non-Christians in "dialogue," no longer seem willing to back up Christ's words, "I am the way, the truth, and the life; no man cometh unto the Father, but by Me." Unlike the Lord Himself, they claim that there are many ways into the presence of God. This lie makes it more necessary than ever for us who acknowledge the exclusive claims of our Lord to open our mouths and to speak up.

The way to heaven is through faith in Christ. There is no other way. Unless your neighbor, friend, relative, or fellow man hears of Christ and comes to faith in Him, he is lost. What a "burden" rests upon you and me! Not a "burden" in the usual sense, but rather a joyous opportunity to introduce others to the Lord of glory, to the joy of salvation.

To assist you and me in speaking that Word, to train us in applying it to the hearts of people, our church has recently been speaking a great deal about evangelism. Be sure to read the article entitled "Evangelism Seminar '78." If after reading it you want more information, speak to your pastor or write to the co-chairmen of the Synod's Commission on Evangelism. They are Pastors Reuel J. Schulz and David A. Witte. Their addresses are in the *Yearbook*.

It would, however, be unwise to look upon evangelism as a completely separate compartment in our Christian life. In the wider sense, mission work is definitely a part of it, and in this issue we have an opportunity to rejoice with our mission in Central Africa as it celebrates its 25th anniversary. Our worker-training institutions, too, are part of evangelism in the wider sense, and it's a joy to note that enrollments are up at Northwestern College and Northwestern Preparatory School. But in the narrower sense, evangelism means speaking person to person about the most important Person in life, our Lord Jesus. God grant you and me the joy and the opportunity of doing that day by day!

*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*

## The Northwestern Lutheran

Volume 65      Number 21  
October 15, 1978

Official Publication  
Wisconsin Evangelical Lutheran Synod

Published *biweekly* by

Northwestern Publishing House  
Milwaukee, Wisconsin.

All BUSINESS CORRESPONDENCE  
is to be directed to:

Northwestern Publishing House  
3624 W. North Avenue  
Milwaukee, Wisconsin 53208

Subscription rates, payable in advance:  
One year, \$4.00    Three years, \$10.50  
Five years, \$16.25

\$2.75 per subscription if 25 or more unad-  
dressed copies are sent in a bundle to one  
address. Blanket subscription at \$3.25.

Second-class postage paid at  
Milwaukee, Wisconsin.

Allow *four weeks* for change of address and  
renewal order. Give your old address as  
well as the new. Send stenciled address  
from a recent issue or an exact copy.

The *deadline* for submitting materials  
intended for publication in  
**The Northwestern Lutheran**  
is *five weeks* before the date of issue.  
Address items intended for publication to:

Rev. Harold E. Wicke, Editor  
The Northwestern Lutheran  
3512 W. North Avenue  
Milwaukee, Wisconsin 53208

### — THE EDITORIAL BOARD —

Rev. Harold E. Wicke, *Editor*  
Rev. Walter W. Kleinke, *Assistant Editor*  
Prof. Wilbert R. Gawrisch  
Prof. Armin W. Schuetze

### — CONTRIBUTING EDITORS —

C. Toppe    R. Lauersdorf    I. G. Frey  
E. Fredrich    T. Franzmann    J. Gerlach  
A. Panning    J. Anderson

## The Cover

Trinity Ev. Lutheran Church of South  
Mequon, Wisconsin, is observing the 125th  
anniversary of its founding on October 15,  
1978, the date of this issue. Trinity Con-  
gregation was organized in 1853 and at  
present has a membership of 337.

## Editorials

### The Most Alarming Item In The Paper

Any metropolitan newspaper will recite the same daily litany of violence and crime. Take September 7, 1978, for example. "Pipe bomb blast kills two in truck." "Guerrillas slay 10 white survivors of plane crash." "Terrorist killed in shootout." "U.S. not blameless in Cambodia." "Crime probe clouds race in Nevada." "Gas company accused of misusing public funds."

Any other day in human history has compiled the same sorry record of human greed and lawlessness. And each day the reader deplores such evil and wickedness.

That same September 7, 1978, newspaper had the following item in a question and answer column: "My 21-year-old daughter wants to live with her boy friend without getting married. I think that it's immoral and that she's dead wrong. She says that these days people accept it and it's not wrong. Who's right, me or her?"

The psychiatrist, Dr. Alvin Poussaint, answered: "I can't say that either you or your daughter is right or wrong. It's a question of values and the changing attitudes of society." After explaining how attitudes toward sex have changed and why freer sex today is preferable to the "double standard" of the past, he added: "What is considered immoral changes with the times. . . . Your daughter cannot be judged 'bad' because of her wish. Among many young adults, particularly in our cities, there is hardly any stigma attached to living together."

In that issue of September 7, with its sorry register of evil and crime, there was no more frightening reading than this column. What Dr. Poussaint is saying is that fornication is no longer a sin because society no longer feels, or should feel, that it is a sin. In other words, popular opinion (with behaviorists, psychiatrists, and sociologists in the lead) can decide that immorality is not immorality, that sin is not sin.

Not only every Christian but every thoughtful American should feel shivers running up and down his spine. What is happening to a nation when popular opinion decides what is sin and what is not sin? What is happening when public attitude polls are asked to determine that abortion is not murder, that homosexuality is not wrong, that fornication is not sinful?

It means that society can declare any law of God null and void by majority opinion. Tomorrow it can declare that euthanasia for the aged is a social good, and that the welfare of the family requires the elimination of its retarded, handicapped, and ailing citizens.

Exactly how does this policy of letting public opinion decide whether fornication is sinful or not, or whether any action regulated by God's law is sinful or not, differ from the public opinion of the German people, as we have been told, deciding that extermination of the Jews served their national interest?

Carleton Toppe

**Beleaguered by Good Intentions** The ease and relative inexpensive-ness with which written material can be duplicated or printed in this day and age is not an unmixed blessing. For example, promotional literature, besides accomplishing its intended purpose, can accomplish two other things, both of them bad. One, it can unnecessarily give the recipient a bad conscience; and two, it can fill up the wastebasket.

Many of the causes which are promoted are good in themselves. This is the reason for the bad conscience. Unless the recipient joins up or writes a check, depending on the nature of the appeal, he is in trouble with himself. He would like to do the right thing, but he is overwhelmed by all the appeals. A favorite, but not entirely satisfactory solution is to hold the literature until it is outdated and has no practical use, at which time it can be deposited in the wastebasket with fewer qualms of conscience.

If one tries to respond positively to every appeal, he can't get the job done. If he doesn't respond, he feels guilty. He is beleaguered by good intentions. But who would say that the flow of literature should be stopped entirely? Who is to judge how much is enough?

We all feel that we should be "doing" something. Those behind the well-intentioned programs and appeals obviously feel the same way. The question is, how should we react to the blizzard of literature and the hail of appeals?

We can find some direction in one of the New Testament's most familiar stories, recorded in Luke 10. Mary of Bethany had to choose between two things, both of them good. She chose the right one. The thing she chose — hearing the Word of the Lord — deserves more emphasis today also amid all the appeals and calls to action. After all, it was then, and still is now, the one thing needful.

Immanuel Frey

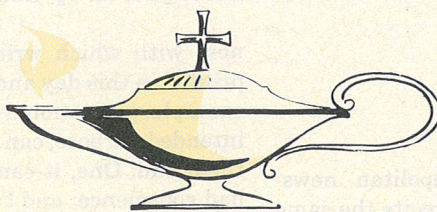
**The One True God** "There is only one God. People give him different names, but whether you call him Jehovah, or Allah, or Manitou, he is all the same."

Expressions similar to the above are heard frequently. What's more, in our democratic, free society these words sound logical. Satan is using the time-honored and cherished concepts of American social and political life — compromise, freedom of religion, freedom of speech and of the press, and respect for all — to tempt us to believe a lie.

The Lord tells us very definitely in His Word that He is God alone. He is jealous of His name. In Deuteronomy we read: "The Lord thy God is a jealous God." God had a purpose when He reminded the children of Israel about the miracles He performed in delivering them from Egypt. He put it this way: "Unto thee it was showed, that thou mightest know that the Lord He is God; there is none else beside Him." Isaiah the Prophet wrote: "Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of hosts: I am the first, and I am the last; and beside Me there is no God." St. Paul wrote in I Corinthians: "We know that an idol is nothing in the world, and that there is none other God but one." Jesus said: "I am the way, the truth, and the life; no man cometh unto the Father but by Me."

(Continued on page 341)

## Studies in God's Word



### Jesus Christ, the Soul-winner

The (Samaritan) woman then left her waterpot and went her way into the city and saith to the men, "Come, see a man which told me all things that ever I did. Is not this the Christ?" (John 4:28,29.)

As we noted last time, the third chapter of John's Gospel yields an interesting portrait of Jesus as the divine Teacher, instructing the notable Jewish rabbi Nicodemus. No one would question that the goal of Christ's teaching was to win the heart and soul of Nicodemus. But the tantalizing feature of John's account of Nicodemus' night visit is that he doesn't tell us whether Nicodemus was converted by Jesus, or whether perhaps he left, still scratching his head and wondering, "How can these things be?" or whether he may perhaps have been repelled by Jesus' doctrine. It's only later that we see him quietly coming to Jesus' defense (John 7:50f.) and then eventually showing himself openly as a disciple of the Lord (John 19:39f.).

In the fourth chapter of John's Gospel things are entirely different. There we are permitted to see, from start to finish, the winning of a soul. And it's the soul of a most unlikely prospect — a despised Samaritan, a woman of questionable morals, dull and disinterested in spiritual matters. Yet under the careful guidance of Jesus, the Soul-winner, she is led to a cautious interest that ripens into warm reception of the Messiah. Lest we view this as only a clinical case, let us note that the change here described is in essence the same that we ourselves experienced in becoming children of God, and a change that we as understudies of the

Soul-winner would like to effect in everyone who does not as yet know Him as the Savior.

#### An Opening Request A Generous Offer

When a Samaritan woman came to Jacob's well where Jesus was resting, He opened the conversation with the request, "Give Me to drink" (v.7). In an answer that could almost sound a bit snippy, the woman reminded Jesus how irregular His request was, for Jews and Samaritans ordinarily avoided each other like the plague (v.9). Unabashed, Jesus reversed the situation and said, "If you knew who was talking to you, you'd ask Him for *living water*." *Living water* admits of two meanings, and the woman took the wrong meaning, thinking only of the *flowing* spring water at the very bottom of the well (v.11). Jesus therefore explains that by *living water* He actually meant *life-giving water*, for He now proceeds to describe His gift as "a well of water springing up into everlasting life" (v.14). But in her dullness the Samaritan woman missed the spiritual sense completely.

#### A Bold Preachment of the Law

Jesus then takes an entirely different approach. He says, "Go, call your husband," to which she replies, "I have no husband" (vs. 16 and 17). To understand the exchange at this point it's helpful to realize that in Greek "husband" and "man" are the same word. Hence Jesus' response should perhaps be translated, "Your answer is right. You've had five *men* and the one you now have isn't your *husband*" (v.18).

Shocked that her seamy life had been exposed and yet feeling that here

before her may be a "prophet" (v.19), the woman seeks to divert attention from herself by "talking religion" with Jesus. She asks, "Where's the proper place to worship, here on Mount Gerizim or in Jerusalem?" (v.20.) Determined to help her despite her diversionary tactic, Jesus answers her question, but in a way that still advances His saving purpose. He informs her that the important thing is not the *place* of worship but the *object* of worship; not *where* one worships but *whom* one worships. And then He brings into focus the only true Object of worship when He says, "Salvation is of the Jews" (v.22).

#### Pure Gospel

Crushed in conscience but drawn to the gracious words of this Stranger, the woman now allows herself to voice thoughts that before were totally submerged, thoughts that may have lain dormant for decades. Longingly, almost wistfully, she replies, "I know that Messiah cometh, which is called Christ: when He is come, He will tell us all things" (v.25). To this "bruised reed," searching as she now is for release from a sordid and shabby past, Christ in clearest terms discloses Himself as the fulfillment of her newfound hope. He says, "I that speak unto thee am that Messiah" (v.26).

#### A Ready Response

In the joy of having found her Savior this woman then "left her waterpot and went into the city and saith to the men, 'Come, see a man which told me all things that ever I did. Is not this the Christ?'" (vs. 28 and 29.)

Jesus' method of soul-winning deserves the most careful study! There are countless things to be learned from Him: tact, perseverance, careful dividing of Law and Gospel, willingness to seek all levels of society, and a host of others. But perhaps the most basic lesson is the one that the Samaritan woman learned so quickly and so well, namely, that she had been saved to serve. She had been found by the Savior in order that she might now find others. Both she and our Lord would have us realize that winning souls is important, in fact, the most important thing in the world, and the only reason why we're still in it.

Armin J. Panning

# Mining the Treasure of God's Word

## Ezekiel 7-11



BY JULIAN G. ANDERSON

Greetings to all the miners! To get ready for today's work glance quickly over the last two lessons covering Ezekiel 1-6. Remember also that the Book of Ezekiel contains *three visions*. You have read the first one, in chapters 1-3; and this is followed by three illustrated prophecies or messages, all dealing with the fact that God is going to *destroy Jerusalem soon* (3-6). Now turn to

### Ezekiel 7

This is the fourth and last sermon of this section, and here there are no illustrations, but a clear, plain announcement of *doom* in three parts. The theme of the first part (verses 1-4) is found in verse 2b: "An end, the end is come upon the four corners of the land" (underline and hi-lite the first four words). Then note the underlying theme of the book in the last seven words of verse 4b (hi-lite). Put these two thoughts together and you have the picture — God is going to destroy Jerusalem!

Verses 5-9, the second part, give the same message. It begins in verse 5b, beginning "An evil . . ." (underline and hi-lite). Hi-lite also the repetition of the first theme in verse 6a, and the words "my fury, mine anger" in verse 8; and underline verses 8 and 9 from "I will recompense . . . ." Then hi-lite the main theme, the last eight words of verse 9. The hi-lited words tell the story.

The third part (verses 10-27) repeats and expands on all this. The first 11 words announce the theme (underline

and hi-lite "the day.") Next underline verse 15 and hi-lite "sword, pestilence, famine," which repeat the main details of the coming siege, described in chapters 4 and 5. Note God's comments in the middle part of verse 19, "their silver . . . the Lord" (underline). Peter quoted this verse in another context in I Peter 1:18,19. Then hi-lite the recurring theme (last clause of verse 27), and the whole, sad picture is clear.

### Next, Chapters 8-11

These four chapters describe Ezekiel's second vision in four scenes. Note the date in chapter 8:1, one year later than the first (593 B.C.). In this vision the Lord Jehovah Himself appeared to Ezekiel in all His glory (verse 2, hi-lite "I beheld, fire twice, brightness"), mindful of the burning bush (Exod. 3:2). The thought is clear — God is an avenging, destroying fire! Note that Ezekiel is transported back to the Temple in Jerusalem (verse 3), and underline verse 4, which sets the stage (this is God's place). Now underline verse 6, hi-liting "great abominations" twice. This is the key thought of this scene. It pictures what Israel had done during the past 400 years, and it is described at length in verses 7-17 (hi-lite the repetition of the key word "abominations"). Finally underline God's pronouncement in verse 18.

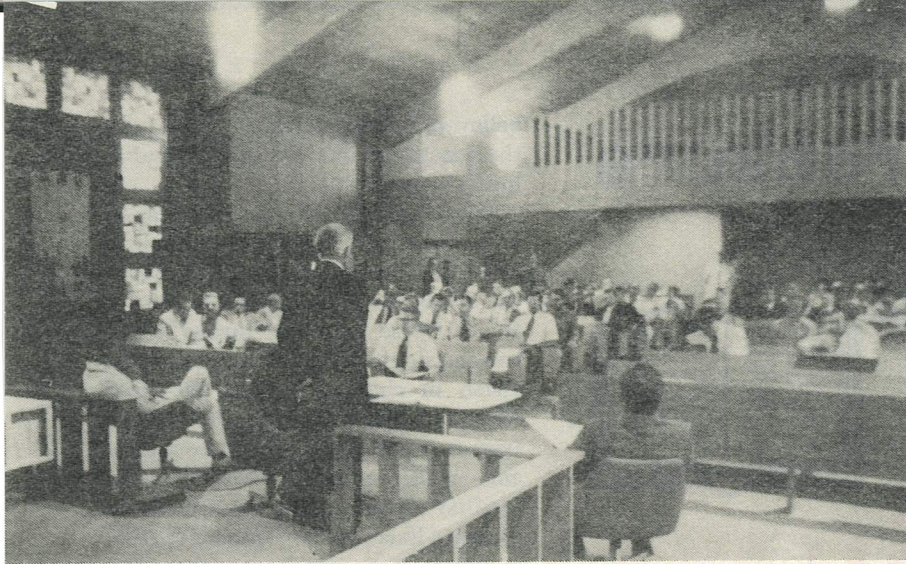
The next scene, chapter 9, pictures the destruction of all the wicked in Jerusalem. First read God's instructions in verses 1-6c (underline from "set a mark" in verse 4c to "sanctuary" in verse 6c), which describes how the

believers were to be saved. Then read the conclusion in verses 6d-11, underlining verses 9 and 10.

The third scene, chapter 10, opens on an ominous note in verse 1, where Ezekiel sees God's throne in the air above the ark of the covenant in the Holy of Holies (verse 1, hi-lite "throne"). The two cherubim on the ark recall the first vision in chapter 1, since the four wheels of that vision are also present (verses 2 and 9-14). The Lord's presence in the Temple is described in the familiar picture of the cloud (verse 4, compare Exod. 40:34). The fire (hi-lite) in verses 2, 6, and 7 symbolizes the destruction of the city (verse 2), and the wheels symbolize agencies of God's providence, as the angels are His agents (compare chapter 1:15-17). The climax comes in verses 18 and 19, when the glory of the Lord departs (underline verse 18). The message is clear — God has left His Temple!

The fourth scene, chapter 11, opens with a vision of the leaders of Jerusalem (hi-lite the last phrase of verse 1), and God's pronouncement of doom on the city (verses 2 and 3, underline). This is repeated in verses 9 and 10a (underline to "sword"). The recurring theme is sounded twice in verses 10 and 12a (hi-lite). Then underline God's complaint against Israel in verse 12b, which covers the entire history of the kingdoms from Solomon to the Captivity. Next note God's promise to the faithful remnant in verses 16-20 and underline verses 16, 17, and 19, which is a fine nugget, as it speaks of the new birth and regeneration which the Spirit works in the hearts of all those called to be God's people from the Captivity to the present day. Then comes the tragic picture of God departing from Jerusalem, His chosen city, in verses 22 and 23 (underline and hi-lite verse 23a to "city"). Thus the message of this second vision is complete — God has left His Temple and His city, because they are no longer *His* Temple and *His* city. He has left not because He has changed His mind or broken His covenant, or lost His love for Israel, but because they have lost their love for Him and broken their part of the covenant.

Then in verse 24 Ezekiel has returned to Babylon and relates all the details of this vision to the people who are in captivity (verse 25).



A number of the sessions were conducted in Woodlawn Ev. Lutheran Church, West Allis, Wisconsin. Shown are the seminar participants. Pastor Norman Berg, executive secretary of the Board for Home Missions, served as moderator.

## Evangelism Seminar '78



There is a growing awareness of evangelism in our Wisconsin Synod, and that awareness is generating stimulating questions. What is evangelism, witnessing, discipling? What place does evangelism have in the life of the Church? Central? . . . peripheral? . . . optional? Where are we going in evangelism? More organized? . . . less organized? . . . status quo?

Such questions demand answers which are both Scriptural and representative of the entire Synod. Therefore the Synod's Commission on Evangelism placed before the 1977 convention the resolution that a convocation on evangelism be held in the summer of 1978 to draw together participants from all divisions and areas of our Synod for these specific objectives:

- 1) to enunciate clearly and present forcefully the Biblical basis for evangelism,
- 2) to correlate evangelism to all the congregation's work and the pastoral ministry so that evangelism becomes an integral part of each congregation's activity,
- 3) to remove misconceptions and practical obstacles that hinder effective implementation of evangelism, and
- 4) to develop strategy and coordinate joint efforts for evangelism in our Synod.

The convention adopted the resolution and on August 15-17 the convocation became a reality. The participants included representatives from the Synod's and the district evangelism commissions, Wisconsin Lutheran Seminary, Northwestern College, Dr. Martin Luther College, the Conference of Presidents, Home Mission Department, World Mission Department, Board for Parish Education, Board of Stewardship, Commission on Higher Education, Special Ministries Board, *The Northwestern Lutheran* editor, Publishing House manager, the Board of Trustees, and the Audio-Visual Aids Committee. The "grass roots" of the Synod was well represented by circuit pastors and laity.

### Eight Essays

Three essays were presented relating to the first objective of the convocation: "The Biblical Basis for Evangelism," "Christ, The Eminent Evangelist," and "Evangelism In Action Among Early Christians." Through a study of the active Greek words used in the New Testament that indicate a speaking of the Gospel message and through a review of the ministry of Christ and the early disciples, it became abundantly clear that while evangelism has many methods it always involves the telling of the good news of salvation in Christ Jesus. Like the word "church," "evan-

gelism" may be used in wider and narrower ways. When used in the restricted sense of presenting the Gospel to the unchurched, one essayist drew this interesting comparison with the word "disciple": "There is a call to evangelize (Mark 16:15). There is a call to disciple. The ultimate goal of evangelism is to win men for committed discipleship (Matt. 28:19,20). The strength of discipleship is in its potential for evangelism (1 Pet. 2:9)."

A better understanding of the importance and practice of evangelism in the congregation's work and the pastoral ministry was attained through a second trilogy of essays: "The Total Mission of the Church and Evangelism," "The Priesthood of Believers and Evangelism," and "The Pastoral Office and Evangelism." Concerning the place of evangelism in the Church one essayist wrote: "'Evangelism' in Scripture is to 'bring or announce good news — the Gospel.' . . . Thus the relationship between the Gospel and the Church is direct. The Gospel is the originating and sustaining force of the Church. The Church is derived from the Gospel . . . Evangelism is not a tack on to the work of the Church, not like an optional question on an exam — something we can tackle if we wish — it is the heart and core of the Church's mission. It is God carrying on His saving activity through His Church." There-

fore, it follows logically that *all* the Church is to be involved in evangelism. "God has planned and fulfilled everything needed for man's salvation. He has chosen forgiven sinners to tell sinners of forgiveness. He gives us, every believer, every priest, the privilege of telling the good news to the world." One reason why God has provided the Office of the Public Ministry is that the laity be equipped to witness. "The pastor is the key man. He is the 'episkopos' of Acts 20:28, the 'overseer,' the 'superintendent' of the flock. He is the one who in his shepherding skillfully counsels, corrects, guides, directs, coordinates. It is his skillful and enthusiastic guidance and counsel that is needed to properly equip the saints for service — including the service of witnessing for Jesus."

A seventh essay entitled "Evangelism in the Wisconsin Evangelical Lutheran Synod" took the convocation into the interesting field of what direction we should take in our evangelism efforts. It was pointed out that the first objective of our Wisconsin Synod is "To share the Gospel of Jesus Christ with all people." In line with this objective is the policy "To promote personal Christian witnessing to the Gospel by each member of the Synod." The essayist's proposals for future strategy included Seminary training, budgets, and staff (Synodical and congregational), a parish-worker program, outreach leaders in congregations, self-study in evangelism, the denomination's role, the pastor's role, the lay person's role and methods. In his summation the essayist stated that "the real work of evangelism lies . . . in each of the more than 1,000 congregations that make up our church body . . . . If we have managed to get across the tremendous potential, largely lying fallow now, in our WELS laity for witnessing, and if you who are present can get that word and vision out to your respective fields of labor, our meeting these days will not be in vain."

### Proposals

In the interest of furthering the goals and objective of the convocation, provision had been made for a strategy committee. While a gathering such as this has no authority, it is true that as a representative cross section of the Synod it could offer valuable suggestions

on the basis of the presentations and discussions. The strategy committee gathered suggestions from the participants, and then sought the reactions of the group in order to determine an order of importance. By this method 12 resolutions were adopted. A 13th was then added by the group. The resolutions may be divided into four categories:

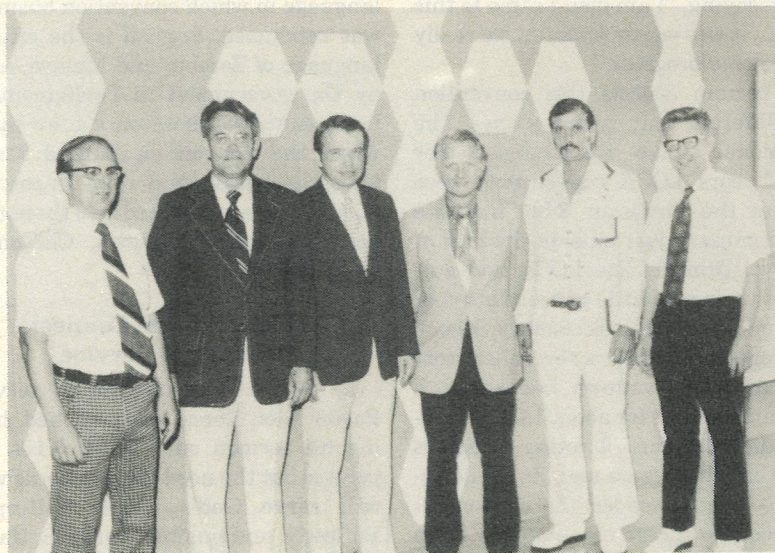
- 1) Study and Training. Academies and area high schools are encouraged to include a course on evangelism (theology and methods) in their curriculum. A means for training teachers to be more effective in training the children they teach to be evangelists is to be studied. The next conference of pastors supervising vicars is asked to include an emphasis on the importance of evangelism training during the vicar year. Promoting and implementing evangelism training within the family circle is to be investigated with the editorial staff of Northwestern Publishing House.
- 2) Materials. The Synod's Commission on Evangelism is encouraged to solicit evangelism materials produced by others and to produce additional evangelism materials for motivation and training.

3) Convocations. The Synod's Commission on Evangelism is asked to arrange another Synod-wide convocation at a time appropriate to the interests of the Synod and to ask the next Synod convention to approve evangelism convocations in the respective districts of the Synod.

4) Evangelism Coordinator. A large majority of the convocation felt that the volume of suggested work, in addition to the work already being carried on by the evangelism commission, necessitated the work of a full-time coordinator of evangelism. Although the convocation was not called for the purpose of advocating such a position and the strategy committee did not incorporate this suggestion in its report, the convocation with but a few dissenting votes urged the Synod Commission on Evangelism to place before the 1979 Synod Convention the resolution for the establishment of this position.

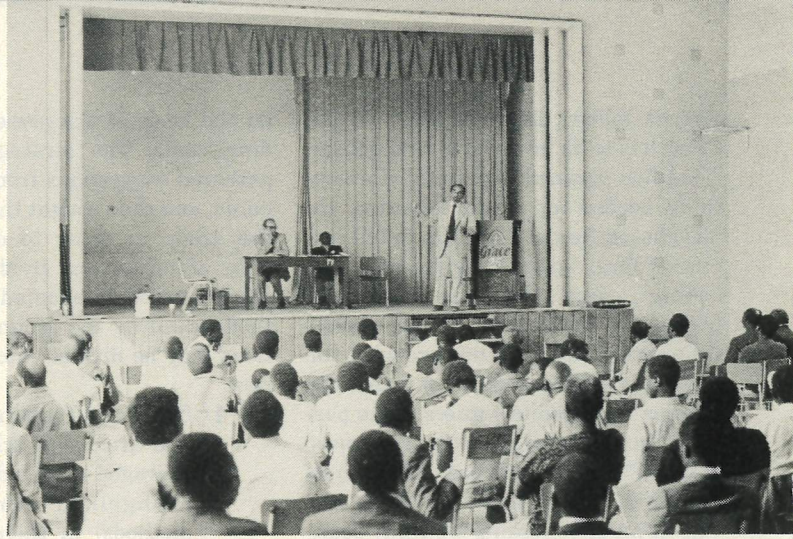
In order that the historical perspective be retained, the convocation heard an eighth essay entitled "A Brief History of Evangelism in the Christian Church." This essay, like all those preceding it, was positive and instructive.

**(Continued on page 340)**



**Essayists: Prof. Darvin Raddatz (DMLC), Pastor Reuel Schulz, Pastor Ronald Heins, Prof. Richard Balge (WLS), Teacher Paul Jacobs, and Pastor David Witte. Absent were Pastors Werner Franzmann and David Valleskey.**

# Twenty-five Years of Amazing Grace



**Pastor Ernst H. Wendland speaks words of farewell to the LCCA. He served as missionary in Central Africa for 16 years, as principal of the Bible Institute and Seminary to 1975, and as superintendent of the mission from 1964-1971.**

## Lutheran Church in Central Africa — Grace 25

“Not to us, O Lord, not to us, but to Thy name give glory because of Thy loving-kindness, because of Thy truth” (Ps. 115:1). With that burst of thanksgiving to almighty God, Chairman R. G. Cox began his report to the Eleventh Synod Convention of the Lutheran Church of Central Africa, which was held in Lusaka, Zambia, from August 18-21, 1978.

### “A Good Convention”

It was a good convention, one of those conventions which delegates talk about, saying, “I am glad I came to this one, . . . it was worth while, . . . we really made some progress.”

In certain aspects this convention was different than previous ones. The traditional venue was changed. For many years LCCA conventions were held at the Lutheran Bible Institute and Seminary just outside the city of Lusaka, Zambia. The LCCA had outgrown their own little house. This year they met at Munali Secondary School, a government school a few miles from the heart of downtown Lusaka, with accommodations for about 1,000 boarding students. The 79 voting delegates — 40 called workers and 39 lay delegates — who attended the convention had room to spread out. Two years ago many delegates had to sleep on the ground in grass shelters. This year there were beds with mattresses. The food was sufficient. In spite of shortages the arrangements committee

managed to supply plenty of sugar for the tea. Every dinner and supper the plates were filled with mounds of “nsima and ndiwo” (boiled corn meal and a gravy of vegetables and meat). Often a bit of food was left on the plate, which is a traditional way for a guest to thank the host, as if to say, “You served more than enough!”

The official language at the convention was English. Although there are about 80 different dialects spoken by the people living in Zambia and Malawi, English was chosen as the common language in which convention business was conducted. English is the official language of Zambia and Malawi, used by the government in Parliament in both countries. There were a few times when the convention paused for a language break, and then important matters were translated into three major languages, ChiChewa, ChiTonga, and ChiBemba.

### Jubilee Service Connects With First Service

In the opening convention service Pastor Glen Thompson preached, basing his sermon on 1 Peter 5:1-4. He pointed out the need for shepherds who will serve God’s people willingly, selflessly, and humbly. Pastor S. Hachibamba, one of the five LCCA pastors, served as liturgist.

On Sunday, August 20, the convention hall was completely filled with people for the Jubilee service. From the

pulpit hung a banner which gave the reason for this thanksgiving service — “THE LUTHERAN CHURCH OF CENTRAL AFRICA — GRACE 25.” Pastor D. W. J. Ntambo of Lilongwe, Malawi, served as liturgist, and Pastor B. Kawiliza of the Matero Lutheran Church preached a powerful message based on Matthew 28:18-20, Christ’s Commission to His Disciples. In his message, Pastor Kawiliza assured the delegates and visitors that Christ still gives His Church power to go forth with the Gospel, and promises that He will always be with us. The message was delivered in ChiChewa and a summary of it was translated into English by Pastor R. G. Cox.

What a blessing to have a man like Pastor B. Kawiliza serve as the preacher for this historic occasion. “Twenty-five years ago,” said Pastor Kawiliza, “I was there when those first church services were held in that rented building at the end of Cairo Road in Lusaka.” On July 14, 1974, Benford Kawiliza was the first African pastor to be installed and ordained in the LCCA who was trained completely in our LCCA schools, the Bible Institute and Seminary.

### Greetings

Special greetings from overseas visitors were brought by Pastor R. Zimmermann and Pastor A. L. Mennicke. President O. J. Naumann, who was not able to be present for this Jubilee ser-



vice, had asked Pastor Zimmermann to go in his stead. Pastor Zimmermann stated that if he had only known what a wonderful experience this would be, he would have come to Africa long ago. Pastor A. L. Mennicke, chairman of the Executive Committee for Central Africa for many years and a member of the committee from the beginning, greeted the assembly and also read greetings from a dear friend of many of the African brethren, former Executive Secretary Edgar Hoenecke.

That was the beginning of a busy, happy, and thankful day. In the afternoon there was a special song service with choirs from local congregations and one from Kitwe, 250 miles north of Lusaka. The people from Kitwe rode the train for 12 hours, paid their own fares, and all this because they wanted to sing praises to God. That evening the District Governor for Lusaka Rural Area, His Excellency Mr. D. N. Shangala, addressed delegates and visitors. Governor Shangala is a member of the LCCA. As a young boy he attended our Martin Luther School at Mwembemzhi, and it was also there that he was baptized and confirmed. Following the Governor's address, Pastors E. H. Wendland and R. G. Cox showed slides covering highlights of the history of the LCCA.

### Convention Actions

A major emphasis of the convention was the stewardship of money. Both convention essays dealt with this. Pastor E. Hartzell presented a doctrinal essay titled, "Standards for a Self-supporting Church According to I Corinthians 8 and 9." Pastor J. M. Janosek delivered a practical essay on "Stewardship in Action in the Congregations of the LCCA." The topic of money is a sensitive subject. This is especially true in a young church which has been heavily subsidized for many years but which at the same time knows that it is the Lord's will that the time should come when it will stand on its own feet. How can a church be encouraged to assume greater financial responsibility? That was the question with which the Committee on Finances and Stewardship wrestled.

### Steps Toward Self-Support

Perhaps one of the boldest expressions of faith ever taken by a conven-

tion of the LCCA was a resolution adopted this year which deals with subsidy. We quote the following from the proceedings of the Eleventh Synod Convention:

"Because God has blessed the LCCA for 25 years both in spiritual and physical growth,

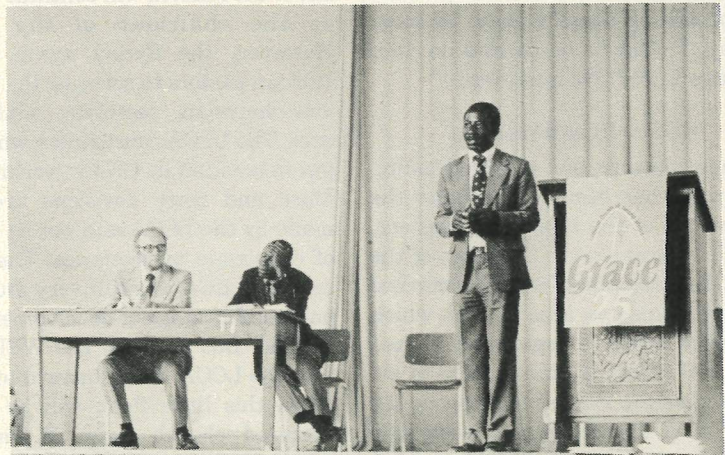
"Because God has made it clear through the Scriptures that it is good for those taught in the Word to support those who teach them,

"Therefore, the Committee on Finances and Stewardship recommends to the Synod that . . .

"The congregation (primary calling body/bodies) determines the worker's support by deciding how much the congregation will supply and, in the case of called workers (not laymen), how much they may request from the WELS salary subsidy schedule."

For 25 years it has been the WELS, through its mission representatives, which has either set or given final approval to the amounts of the salaries given to national workers. Though by resolution of previous conventions the LCCA has had a schedule according to which it contributes a small monthly amount for each worker, it is the WELS which has continued to supply the bulk of the money needed for the salaries of the evangelists, vicars, and pastors of the LCCA. That has changed! The congregations in Zambia and Malawi will now individually set the salaries for their evangelists, vicars, and pastors. After the congregation decides how much the salary should be, they will also determine how much of that they can raise. If they are unable to raise the full amount, then (and only then) will they request subsidy from the

(Continued on next page)



Chairman Raymond G. Cox and Secretary Deverson Ntambo listen as a delegate addresses the convention.



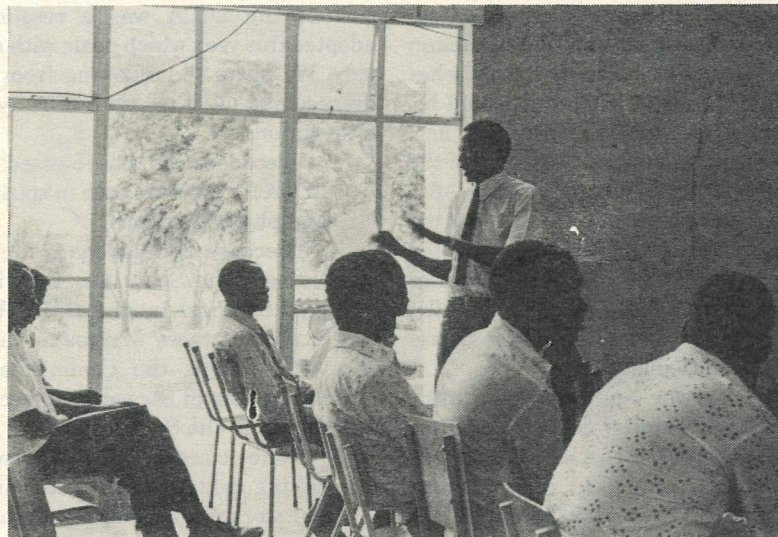
One of the choirs which participated in the afternoon festival service

WELS. The WELS has expressed the willingness to continue to provide salary subsidy according to the present schedule for at least the next two years, but increases will have to come from the congregations of the LCCA.

Will it work? It will take time to implement this new system. The LCCA resolved to put it into action by December 31, 1979. The convention voted for this plan, convinced that it will work, because it puts the responsibility for the support of preachers of the Gospel into the hands of the local congregation. And that is where God wants it (Gal. 6:6). One of the delegates spoke to this resolution in this way: "For all these years the WELS has carried us [the LCCA] on its back. [African mothers carry their children on their backs until the child learns to walk.] We are off their back now. Now the WELS is taking us by the hand and is holding on, teaching us to walk. Just because we are talking about money, we must not say, I want to be carried on your back again. No! We must walk!"

#### Radio Broadcasting

A new venture, one of broadcasting over radio, has been taken under the supervision of the Board for Missions. The 25th Anniversary Offerings of the LCCA congregations were earmarked to support this new area of work which the Synod hopes to begin soon. A goal of K1,000 (about \$1,250) had been set as the amount needed to support the airing of a 15-minute per week program for one year. That goal was not only met, but was surpassed by several hundred kwacha.



Vice-Chairman Salimo Hachibamba conducting a committee meeting

#### Election

For the time being the Superintendent of the Mission will continue to serve as the chairman of the LCCA. However, the Synod again elected African pastors to serve as the Synod's vice-chairman, secretary, and treasurer. The LCCA constitution which was put into action in 1974 is working well. More and more decisions are being made by the LCCA and not by a group of expatriate missionaries. The WELS and the LCCA are still very much in a partnership stage of development. This is good. But not only the WELS, now also the LCCA looks forward to a time when this little flock will be a fully matured church body. It has been taken off the back and is now walking — not completely alone yet, but that, too, will come.

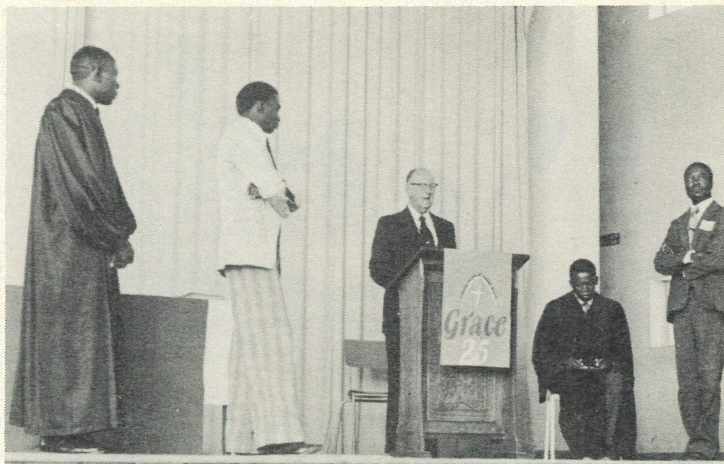
#### A "Thank You" to Missionary and Mrs. Wendland

This convention expressed special thanks to a man who did so very much in the development of the LCCA. With a rising vote of thanks and with clapping of hands the LCCA in convention said "thank you" to Missionary and Mrs. E. H. Wendland for their 16 years of faithful work in Central Africa. They left Africa the end of August to take up the call Missionary Wendland had accepted to teach at Wisconsin Lutheran Seminary at Mequon.

Anyone who has been a part of the Lutheran Church in Central Africa or who has followed its 25 years of history knows that there have been problems. Growing pains always accompany development. We should not forget the troubles and frustrations, the heartaches and at times deep doubts and fears which have been part and parcel of the history of the LCCA. Yet, in spite of our shortcomings and foibles, God has richly blessed this church.

We thank each of you on the home front for your support. Mission work is expensive, but you have not grown weary of well-doing. We also thank you for your prayers. Without these the work could not have been so richly blessed. Above all, as we say farewell to this Eleventh Synod Convention of the LCCA, we in humble gratitude pray, "Not to us, O Lord, not to us, but to Thy name give glory!"

R. G. Cox, Superintendent



The Rev. R. Zimmermann, chairman of the Board for World Missions, addresses the convention. Looking on are Secretary Ntambo, Vice-Chairman Hachibamba, Convention Preacher Kawilliza, and a delegate.

# Enrollments Up at NWC and NPS

## Northwestern College

Northwestern College and Northwestern Preparatory School opened their school year with a service in the newly renovated music-auditorium. The audience sang the traditional invocation to the Holy Spirit, "Come, Holy Ghost, God and Lord!" to the vigorous accompaniment of the newly installed auditorium organ. The organ was purchased from a church in Edgerton, Wisconsin, and was installed during the summer by Prof. A. O. Lehmann and Mr. Lawrence Marowsky, a member of St. John's faculty in Jefferson. We welcome the addition of this instrument to the facilities of the music-auditorium.

After two years of low freshman enrollments (63 each year), we can re-

port 78 first-year students this fall. Forty-six of these came from Synodical academies, 21 from area Lutheran high schools, and 11 from public high schools. Ten of the new students transferred from other colleges.

The larger number of first-year students and a favorable dropout rate of 8.4 per cent (Aug. 1977 to Aug. 1978) have arrested the decline in college enrollment. The fall enrollment of 237 is actually four more full-time students than at this time last year. There is reason for optimism. Given another larger freshman class next year, we could register 250 or more students next August. That would be good news for all of our congregations and for the new missions and preaching stations looking to Northwestern College and the Seminary for Gospel messengers.

At the time of this writing both the faculty and the board of control of

Northwestern College are weighing the advisability of establishing the office of a full-time recruiter. Prof. Gary Baumber has been extending himself as chairman of the college recruitment committee to carry out an ambitious recruitment program while he is also teaching 14 hours per week in the Greek department. The Synod is indebted to him and to his committee for having conducted an energetic and effective campaign during the past year. This fall's increased freshman enrollment should be a source of satisfaction and an occasion for gratitude for them and for all of us.

May the Lord of the Church continue to bless the workshop of the Holy Spirit at Watertown! "Come, Holy Ghost, God and Lord! Be all Thy graces now out-poured."

Carleton Toppe, President  
Northwestern College

## Northwestern Preparatory School

One year ago it was reported in *The Northwestern Lutheran* that the opening enrollment at Northwestern Preparatory School had reached an all-time high of 288 students. That figure reflected an increase of 30 students over the number in attendance during the previous year. This year our registration shows another increase of 35 students, bringing our total enrollment to 323. Without question that number, dramatically increased from the 175 enrolled in 1974, is the highest ever. Because next fall we will begin the gradual conversion of NPS to a single-purpose school with a pastor-training course only, as the Synod directed us to do in its special convention in July, it is virtually certain that next year our enrollment will again begin to decline. The 323 figure will then remain the highest ever for all time, but a clear testimony that, if it be His will, God can also do great things at NPS in the uncertain years ahead.

Record breaking, too, is the number of entering students. The Sexta class (9th grade) totals 112, the highest ever.

The number of new students in all classes is 127, also the highest ever. The most important figure of all, however, because we are a secondary training school for the Synod's future pastors and teachers, is the number 279. This is the total of those students who are enrolled as pastor students or teacher students. That number is certainly the highest ever. We pray earnestly that all the 150 boys who on registration day checked *pastor's course*, and all of the 129 boys and girls who marked *teacher's course*, plus

many others, may one day know the joy of serving the Church as ambassadors of Jesus Christ.

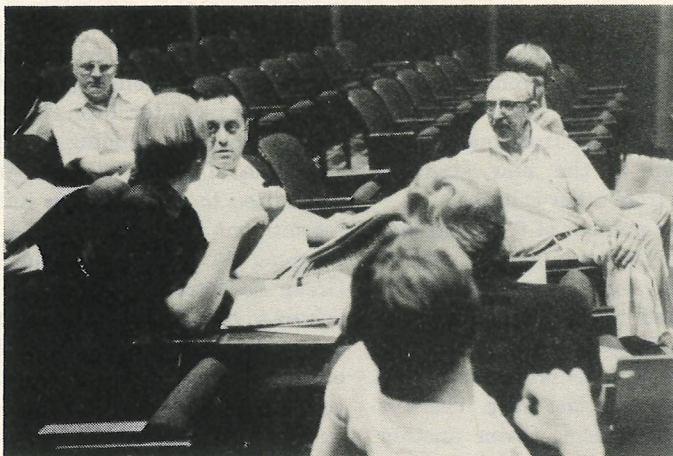
Monday, August 21, was the day programmed for the orientation of new students on campus. The opening service was held on Tuesday afternoon, August 22. In a joint service with the college, the prep school began its 114th year in the name of the Triune God, Father, Son, and Holy Ghost. Prof. Carleton Toppe, the college president, delivered the opening address. Prof.

(Continued on page 341)



Tutors: Mark Bitter and Rick Lohmiller  
Instructors: Mark Jeske and James Grunwald

## School Visitors Workshop



One of many discussions

The Lord's blessings abounded at the 18th School Visitors' Workshop. Representatives of each of the 10 district Boards for Parish Education and the Synod's Board for Parish Education and the 106 school visitors present experienced the outpouring of the Lord's grace. Blessings resulted as God's Word was heard and studied, as topics related to the Christian-day-school curriculum and to the techniques of school visitation were discussed, and as colleagues in the teaching and preaching ministry enjoyed Christian fellowship.

Prof. Erich Sievert, long-time member and former chairman of DMLC's education division, delivered the sermon at the opening service. He set the tone of the workshop by basing his sermon on Matthew 7:28,29. The theme of his sermon was "Jesus the Master

Teacher, One Who Taught with Authority." Following the opening service, Prof. Darwin Raddatz of DMLC delivered a paper on "Jesus the Master Teacher." The essayist encouraged the school visitors to study carefully the various techniques Jesus used as He taught the truths of the Scriptures to the lost souls of His day. Some of these same techniques can be employed with profit in the classrooms of our Christian day schools.

Science was the curricular area which received special attention. Prof. Paul Boehlke, DMLC, presented the topic "Science: Philosophy and Objectives Based on Scripture." Mr. Edward Barthel, Livonia, Michigan, discussed "Science: Scope and Sequence." The visitors used group discussion meetings to share ideas and opinions regarding

the two topics.

Other essays presented at the workshop included: "Listening Skills," Prof. Glenn Barnes, DMLC; "Back to the Basics Movement," Mr. Roger Klockziem, Delano, Minnesota; "Contents of a Student's Cumulative File," Mr. Mark Sprengler, San Jose, California; "The Relationship of the School Visitor to the Principal," Mr. LeDell Plath, Milwaukee, Wisconsin; "Discipline Based on God's Word," Mr. Richard Sonntag, Milwaukee.

A role play of a school visitor's conference as conducted with pastor and principal following the classroom observations provoked lively discussion. Mr. Robert Stoltz, Adrian, Michigan, Mr. William Habermann, St. Paul, Minnesota, and Pastor Larry Cross, Rochester, Minnesota, realistically played their roles of visitor, principal, and pastor. This role play provided visitors with numerous useful ideas regarding techniques of conducting such a conference.

Dr. Martin Luther College, New Ulm, Minnesota, hosted the three-day workshop from August 1-3, 1978. The school's gracious hospitality, including excellent meals, helped to make the workshop pleasant and enjoyable.

The prayer of each workshop participant is that the Lord will bless all of the activities and use them to enhance His kingdom through the visitation program. This will be accomplished as the school visitors go to our schools and help teachers, pastors, and principals in their school's Christian education program.

LeDell Plath

---

## Evangelism Convention

(Continued from page 335)

The entire atmosphere of the convocation was warm and friendly. People were seeking to learn more for the sake of being able better to communicate Christ to a sinful world.

### Thank You!

With a standing vote of thanks the convocation acknowledged the ministry of Pastor Wilmer Valleskey who has been a voice for evangelism in our Synod for many years. Thanks was also given to Wisconsin Lutheran College for hosting the convention and to

Woodlawn Lutheran Church of West Allis where some of the sessions were held in air-conditioned comfort. The able service of Pastor Norman Berg as moderator was greatly appreciated. Those who spent the greatest amount of time in planning and preparing for the convocation and who are deserving of sincere thanks for their fine efforts are the members of the Executive Committee of our Synod's Commission on Evangelism: Pastor Reuel Schulz, Pastor David Witte, and Pastor Paul Kolander.

Within the space of three days, eight essays comprising 200 double-spaced typewritten pages were presented.

Each essay was followed by a 10-minute reaction given by a reactor and approximately 20 minutes of discussion. Additional time was spent in buzz groups discussing some practical points relating to evangelism. Over half a day was spent in formulating and adopting resolutions. It was a busy, blessed time. As one pastor remarked, it wasn't an evangelism convocation; it was an evangelism conflagration. Undoubtedly a fire for spreading the Gospel was kindled anew within the hearts of all present. God grant its spread throughout our Wisconsin Synod!

Ronald D. Roth

## Evergreen Lutheran High School Installs First Faculty



From left:  
**Pastor D. Sabrowsky,**  
**Chairman of Board**  
**Mr. Wayne Baxmann,**  
**Principal**  
**Pastor Richard Wiechmann,**  
**Instructor**

One of the Synod's newest Lutheran high schools, Evergreen Lutheran High School, installed its initial faculty on August 13, 1978, in a special vesper service at St. Paul Lutheran Church in Tacoma, Washington. Mr. Wayne Baxmann was installed as principal, and the Rev. Richard Wiechmann was in-

stalled as instructor. Pastor Melvin Teske of Grace Congregation, Yakima, Washington, served as liturgist for the service. Pastor Ethan Kahrs of Christ Our Redeemer, Bend, Oregon, preached the sermon on Romans 12:4-8, using as his theme: "Labor for the Lord at Evergreen Lutheran High

School." The rite of installation was read by the Rev. George Frey, pastor at St. Paul's and president of the Pacific Northwest District.

Over 200 grateful worshipers were on hand to welcome the new faculty to the area and to the fledgling school. Both Mr. Baxmann and Pastor Wiechmann come to Evergreen from Wisconsin Lutheran High School, Milwaukee, Wisconsin.

St. Paul's choir sang for the service, and Mrs. Marie Rakos served as organist. An offering of over \$600 was received for the school. At the close of the service a presentation was made to Mr. Larry Joecks in gratitude for his service as coordinator for the high school up to the time that a permanent faculty could be called.

The enrollment on opening day was 27, divided between grades 9 and 10. Students from outside the Tacoma area will board with member families of the two Tacoma WELS congregations and the two ELS congregations, since ELHS will serve the entire Pacific Northwest District of our Synod. Evergreen Lutheran High School is located at DuPont, a suburb of Tacoma. The gratitude of parents and members of the PNW District is extended to the God of all mercy and grace for making this Christian education center a reality.

## The One True God

(Continued from page 321)

In Scripture God reveals that He is triune and that He, the Triune God, is the only true God. Mohammedanism speaks about the oneness of Allah, and its battle cry is: "There is no god but Allah." If God is the same whether we call him Allah or the Triune God, then Scripture must be wrong. If God speaks one thing to one culture and the opposite to another culture, then there is no such thing as absolute truth. Then Christianity, just like every other religion, is only the end product of human philosophical thinking and there really is no God at all.

Speaking to His heavenly Father, Jesus, however, said: "Thy Word is Truth!" Creation and God's Scripture tell us that there is a God. The Gospel reveals Him as triune, loving, just, redeeming, and sanctifying. He, the Father, the Son, and the Holy Ghost, is

the only true God. His Word moves us to trust and believe that in Him we have the "hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2).

Yes, we need to do mission work, we need to preach the Gospel throughout the world for it is only through faith in Jesus Christ, faith in His heavenly Father, and faith in the Holy Spirit that anyone can be saved. There is only one God — the Triune God, who has revealed Himself in Holy Scripture.

Alan H. Siggelkow

## Northwestern Prep

(Continued from page 339)

William Zell, the preparatory school president, served as liturgist. During the service Pastor Walter Schumann, the secretary of the Board of Control, inducted four young men into office as members of the preparatory school faculty: Wisconsin Lutheran Seminary

graduates Mark Bitter, Howards Grove, Wisconsin, and Mark Jeske, Mequon, Wisconsin, and Dr. Martin Luther College graduates James Grunwald, Sturgeon Bay, Wisconsin, and Rick Lohmiller, Henry, South Dakota. Bitter and Lohmiller will serve as tutors, Grunwald and Jeske as instructors. Prof. Ronald Hahm, to be installed later as the 14th member of the prep faculty, was introduced to the assembly.

May the Holy Spirit abide with our two schools throughout the entire year now underway!

William G. Zell, President  
 Northwestern Preparatory School

### THE COORDINATING COUNCIL

The Coordinating Council of the Wisconsin Evangelical Lutheran Synod will meet on October 20, 1978, in the Synod Administration Building, 3512 W. North Avenue, Milwaukee, Wisconsin 53208. The first session will begin at 9:00 a.m.

Oscar J. Naumann, Chairman

## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### DISTRICT PASTORAL CONFERENCE

**Date:** October 24-26, 1978; Communion service at 10:00 a.m., October 24.

**Place:** Grace, Glendale, Arizona; R. Zimmermann, host pastor.

**Agenda:** Exegesis of Luke 16:1-17; R. Van Norstrand; Old Testament Prophecies Relating to the New Testament Church: Q. Wiley; Imperatives for the New Man in Ephesians and Colossians: R. Sawall; Encouraging Christian Education in the Home: S. Degner; Exegetical-Homiletical Study of II Corinthians 9:6-12; M. Nitz; Moralizing and the Pastoral Ministry: S. Krueger.

L. Lange, Secretary

### DAKOTA-MONTANA

#### EASTERN FALL PASTORAL CONFERENCE

**Date:** October 17-18; 10:00 a.m.

**Place:** Ascension Ev. Lutheran Church, Mitchell, South Dakota; R. Gurgel, host pastor.

**Preacher:** D. Linn; G. Johnson, alternate.

**Agenda:** Exegesis of II Timothy 4; G. Bunde; Isagogical Study of Joel: E. Conradt; Homiletical Study of Psalm 24; P. Stuebs; The Flacian and Synergistic Controversies (*Formula of Concord*, Articles I and II) Then and Now: W. Schulz; Comparing Situation and Christian Ethics: Their Roles, Relationships, and Implication: E. Werner; Conclusion to the Ten Commandments: D. Schmidt.

**Note:** Any requests for accommodations should be sent to host pastor.

D. Schmidt, Secretary

### MICHIGAN

#### COLONIAL PASTORS' CONFERENCE

**Date:** October 17-18, 1978.

**Place:** Abiding Word Lutheran Church, Orleans, Ontario, Canada; D. Priebe, host pastor.

**Preacher:** D. Priebe; W. Beckmann, alternate.

**Agenda:** Article XIII of the *Augsburg Confession*, On the Use of the Sacraments: D. Pagel; Exegesis of I Corinthians 14 and I Timothy 2; Women Speaking in the Church: J. Mittlstaedt; Sin, Punishment, and Chastisement: "The Wages of Cross Is . . . ?": P. Schmiede.

D. Scherbarth, Secretary

### MINNESOTA

#### RED WING PASTORAL CONFERENCE

**Date:** October 17, 1978; 9:00 a.m. Communion service.

**Place:** St. John's Lutheran, Red Wing, Minnesota; G. Horn, host pastor.

**Preacher:** L. Cross; R. Berg, alternate.

**Agenda:** Exegesis of Zechariah 9; C. Zuleger; Exegesis of Romans 1:18-32; A. Frenz; The Mormons: P. Otto; The Relationship of the Pastor's Family to the Church: M. Doelger.

R. Kuznicki, Secretary

#### NEW ULM PASTORAL CONFERENCE

**Date:** November 7, 1978, at 9:30 a.m.; Communion service at 11:00 a.m.

**Place:** St. Paul's, New Ulm, Minnesota; T. Henning, host pastor.

**Preacher:** D. Raddatz; R. Krueger, alternate.

**Agenda:** Exegesis of I Corinthians 12; R. Roecker; Topic on *Large Catechism*; J. Schmidt.

**Note:** Send excuses to conference secretary.

J. Schmidt, Secretary

#### SOUTHERN PASTORAL CONFERENCE

**Date:** November 14, 1978; Communion service at 9:00 a.m.

**Place:** Redeemer Lutheran, Florissant, Missouri; P. Berg, host pastor.

**Preacher:** D. Hochmuth; alternate, L. Lucht.

**Agenda:** Exegesis of II Thessalonians 1; R. Zehms; The Musician in Public Worship: B. Backer; Twentieth-Century Reformed Thinking Analyzed and Evaluated, Part III: C. Palenske, discussion leader.

G. Sommer, Secretary

### NEBRASKA

#### ROSEBUD PASTORAL CONFERENCE

**Date:** October 19, 1978.

**Place:** Our Redeemer Ev. Lutheran Church, Martin, South Dakota; R. Agenten, host pastor.

**Preacher:** R. Agenten; A. Ristow, alternate.

**Agenda:** Transcendental Meditation: N. Baumann; Pentecostalism — Charismatic Gifts at the Apostles Times and Today: C. Iles, Sr.

T. Wendt, Secretary

## NORTHERN WISCONSIN

### LAKE SUPERIOR PASTORAL CONFERENCE

**Date:** October 17-18, 1978; 9:30 a.m. Communion service.

**Place:** Christ Ev. Lutheran, Menominee, Michigan; J. Lindquist, host pastor.

**Preacher:** J. Kingsbury.

**Agenda:** Isagogical Paper on Joel: W. Bessler; *Augsburg Confession*, Article XII: J. Hanson; The Battle with Depression, Counseling the Potential Suicide: K. Kuenzel; The Bishop Speaks, The Position of the Modern Roman Church: A. Klessig; The Effective Use of Laymen and Youth in the Ministry of the Church: F. Mueller; Homiletical Study (with notes and outlines) for Text for Following Sunday: D. Tills; Exegesis of Galatians 6: P. Kuckhahn; The Pastor and Finances: Mr. Don Sickels; A Glimpse at the Current Charismatic Movement: Where It's At and Where It's Headed: P. Frohmader; *This We Believe*: The Things We Reject: W. Steffenhagen; alternate paper: Seeking Signs from God for Life's Decisions: Can We Ask for and Expect Answers: W. Zink.

**Note:** Copies of all papers to be furnished for all who attend; requests for lodging to be directed to the host pastor.

A. Klessig, Secretary

## SOUTHEASTERN WISCONSIN

### SUNDAY SCHOOL TEACHERS' INSTITUTE

The Sunday-School Teachers' Institute of Milwaukee invites all Milwaukee area WELS Sunday-school teachers to attend its Fall Conference on November 12, 1978, at 2:00 p.m. It will be held at Mt. Lebanon Ev. Lutheran Church, 4809 N. 60th St., Milwaukee, Wisconsin. Pastor Roland Cap Ehlke will present a paper entitled "The Christian In The World." Elections for the offices of vice-president and secretary-treasurer will also be held.

The Executive Board

## WESTERN WISCONSIN

### CENTRAL PASTORAL CONFERENCE

**Date:** October 17, 1978; 9:00 a.m.

**Place:** St. Peter's, Brodhead, Wisconsin.

**Agenda:** Exegesis of I Corinthians 6: W. Schumann; Shall The Church Take A Stand On Public Issues? A. Laper.

**Note:** Please excuse to the undersigned.

P. Ziemer, Secretary

## WISCONSIN STATE TEACHERS' CONFERENCE

**Date:** October 26-27, 1978.

**Place:** Wisconsin Lutheran High School, Wauwatosa, Wisconsin.

**Agenda:** Thursday, October 26

9:00 Opening Service (Pastor C. Voss, speaker, Mr. C. Nolte, organist)

9:55 Announcements, Election, DMLC Report

10:45 Sectionals and Workshops

1:30 Devotions

1:40 BPE Report

2:10 NWC and NPS Reports

2:45 Sectionals and Workshops

Friday, October 27

9:00 Devotions

9:15 Business Meeting

10:15 Sectionals and Workshops

1:00 Devotions

1:10 Doctrinal Paper and Discussion: "Inter-Church Relationships": Pastor H. Wicke.

2:40 WLC Report, Unfinished Business, and Closing Service

G. E. Pape

### REFORMATION DAY SERVICE

Gloria Dei-Bethesda Lutheran Congregation of Milwaukee would like to extend an invitation to all the WELS congregations of the greater Milwaukee area to join in an observance of the Festival of the Reformation. The worship service will be held on October 31, 1978, at 7:00 p.m. The guest speaker will be Pastor Robert Voss. Gloria Dei-Bethesda Lutheran Church is located at 9420 West Capitol Drive. Come join us!

## ADDRESSES

(Submitted through the District Presidents)

### Pastors:

**Braun, Mark E.**

1325 Bernice St.  
St. Joseph, MI 49085

**Hukee, Lynn S.**

805 W. Chestnut  
Morenci, MI 49256

**Kleist, Dennis**

2180 Leisure Dr. — Leisure Estates  
Ft. Myers, FL 33901  
Phone: 813/936-2769

**Luetke, Joel**

3229 Sandra Lane  
Virginia Beach, VA 23462

**Olsen, Theodore**

4618 NW 41st Street  
Gainesville, FL 32601

**Rimmert, Jonathan E.**

2916 Vale Drive  
Kettering, OH 45420  
Phone: 513/293-2833

**Schroeder, Keith**

379 Old Orchard Rd.  
Esseyville, MI 48732

**Schult, Gary**

7212 Gunstock Lane  
New Port Richey, FL 33553

**Schultz, David F.**

46 Monroe Ave.  
Cuyahoga Falls, OH 44221

**Schwertfeger, Mark L.**

5101 McCandlish Rd.  
Grand Blanc, MI 48439

**Starr, Richard D.**

Northwestern Lutheran Academy  
Moberidge, SD 57601

### Teachers:

**Bauer, David**

113 W. Brownell  
Tomah, WI 54660

**Menk, Roland**

443 S. Clay  
Green Bay, WI 54301

**Pantzlaff, Norman**

221 Manitowoc St.  
Reedsville, WI 54230

**Siewert, Harry H.**

114 Fifth Street  
Reedsville, WI 54230

Phone: 414/754-4514

**Sonnemann, James**

229 Washington Street  
Brillion, WI 54110

**Wrobel, James**

1114 Division Street  
La Crosse, WI 54601

**Zahn, Kenneth**

216 N. Lakeview Ave.  
Sturgis, MI 49091

Phone: 616/651-9069

## CALL FOR NOMINATIONS — DMLC

Because the Board of Control of Dr. Martin Luther College, New Ulm, Minnesota, has been unsuccessful in calling from the present list of nominees for a woman student-teacher supervisor and because the board feels that it is not in the best interests of over-all Kingdom work to extend calls at the outset of a new school year, it has decided to discontinue calling for the position until after the first of next year and in the meantime will fill the position locally by means of a temporary call.

In view of the fact that the list of nominees will be over a year old when the board resumes calling, it is of the opinion that the Synod will be better served if a new call for nominations is issued. Therefore, the Board of Control of Dr. Martin Luther College once again respectfully requests the voting constituency of the Synod to nominate women candidates for the field of education.

Nominees should be qualified to teach in the primary grades at the local St. Paul's Lutheran School, capable of supervising student teachers locally, and willing to be personally involved in student observation-participation and related programs conducted by the college.

Names of nominees with as much pertinent accompanying data as possible should be in the hands of the secretary of the board no later than November 4, 1978.

Darrell Knippel, Secretary  
DMLC Board of Control  
4818 Garfield Avenue South  
Minneapolis, Minnesota 55409

## NEW WELS CHURCHES

### TIME AND PLACE

#### HARRISBURG, PENNSYLVANIA

Ascension Ev. Lutheran Church, the new WELS mission in Harrisburg, Pennsylvania, is now worshipping at HOWARD JOHNSON'S MOTOR LODGE, I-83 & I-283 Interchange on Eisenhower Blvd. Service is held at 9:00 a.m. Please submit the names of WELS members or prospects to Pastor Daniel Luetke, 6231 Warren Ave., Linglestown, Pennsylvania 17112, phone: 717/652-8285.

#### WALES-GENESEE-DOUSMAN

The new WELS mission west of Waukesha, Wisconsin, serving the Wales-Genesee-Dousman area has moved its services to the Professional Building on Hwy 83 in Genesee Depot. The new service time is 9:15 a.m. with Sunday-school classes at 10:30 a.m. For further information write: Reformation Ev. Lutheran Church, P.O. Box 127, Genesee Depot, Wisconsin 53127. In Milwaukee, call 462-2939, Prof. John C. Ibsch.

#### COLUMBIA, MISSOURI

Grace Ev. Lutheran Church, Columbia, Missouri, is now conducting its services at the Ramada Inn, Suite 109, at the intersection of Interstate 70 and North 63. Sunday school and Bible class meet at 9:30 a.m. with the worship service following at 10:30 a.m. For more information call Pastor Loren L. Lucht: 314/445-2305.

## ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

### Ordained and Installed

#### Pastors:

**Braun, Mark E.**, as associate pastor of Grace, St. Joseph, Michigan, on July 23, 1978, by R. Freier (MI).  
**Hennig, Daniel M.**, as associate pastor of Zion, Monroe, Michigan, on July 16, 1978, by G. Cares (MI).  
**Hukee, Lynn S.**, as pastor of Trinity, Morenci, Michigan, on July 30, 1978, by E. Fredrich III (MI).  
**Kleist, Dennis**, as pastor of Crown of Life, Fort Myers, Florida, on July 23, 1978, by R. Wendland (SA).  
**Luetke, Joel**, as pastor of Resurrection, Virginia Beach, Virginia, on June 25, 1978, by D. Luetke (MI).  
**Rimmert, Jonathan E.**, as pastor of Resurrection, New Carlisle, Ohio, on July 23, 1978, by F. Kneuppel (MI).  
**Schultz, David F.**, as pastor of Our Savior, Ashland, Ohio, and Our Savior, Strongsville, Ohio, on July 23, 1978, by K. Grunewald (MI).  
**Schwertfeger, Mark L.**, as pastor of Gloria Dei, Grand Blanc, Michigan, on July 23, 1978, by H. Birner (MI).  
**Starr, Richard D.**, as instructor at Northwestern Lutheran Academy, Mobridge, South Dakota, on August 25, 1978, by D. Malchow (D-M).

### Installed

#### Pastors:

**Olsen, Theodore**, as pastor of Zion, Gainesville, Florida, on August 6, 1978, by R. Wiechmann (SA).  
**Schroeder, Keith**, as pastor of Bethel, Bay City, Michigan, on August 13, 1978, by L. Schroeder (MI).

#### Teachers:

**Bauer, David**, as teacher at St. Paul's, Tomah, Wisconsin, on August 27, 1978, by O. Heier (WW).  
**Freese, John**, as teacher at Mount Calvary, Redding, California, on July 30, 1978, by J. Prange (A-C).  
**Menk, Rolland**, as principal and teacher at St. Paul's, Green Bay, Wisconsin, on August 27, 1978, by R. Christman (NW).  
**Siewert, Harry H.**, as teacher at St. John-St. James, Reedsville, Wisconsin, on August 27, 1978, by H. Kuschel (NW).  
**Sonnemann, James**, as teacher at Trinity, Brillion, Wisconsin, on August 27, 1978, by T. Deters (NW).  
**Wrobel, James**, as teacher at First Lutheran, La Crosse, Wisconsin, on September 3, 1978, by R. Sachs (WW).  
**Zahn, Kenneth**, as teacher at St. John's, Sturgis, Michigan, on July 30, 1978, by J. Graf (MI).

## COMING TO KANSAS CITY?

Then please note that Rock of Ages Ev. Lutheran Church, Kansas City North, Missouri, is conducting its worship service at Mount Moriah Chapel, 169 Highway and NW 108th St., on Sunday mornings at 10:15 a.m. Sunday school and Bible class begin at 9:00 a.m. For information, or to send names of prospects, contact Pastor John Schneidervin, 5211 W. 76th St., Prairie Village, Kansas 66208; phone 913/381-7510.

## TRAVELING ALONG HIGHWAY 101? TILLAMOOK, OREGON

Vacationers traveling in the Oregon-Washington area along coastal Highway 101 are invited to attend services at the Wisconsin Lutheran preaching station in Tillamook, Oregon. We meet in the Union Hall located at the corner of 5th and Laurel Streets. Sunday school and Bible class are scheduled for 6:00 p.m. and worship services at 7:00 p.m. For further information, please call John Main 503/842-2794 Tillamook or Pastor W. Widmann 503/253-7338 Portland.

## EXPLORATORY

### JAMESTOWN, NORTH DAKOTA

Exploratory services are presently being held at 8:45 a.m. in the rear of the optometrist's office at 210 3rd St. S.W. in Jamestown, North Dakota. For more information contact either Mr. Alvin Rath (701/252-7170) or Pastor W. H. Allwardt, 650 4th St. S.W., Valley City, North Dakota (701/845-0702).

## NOTICE

The next regular plenary session of the Board of Trustees is scheduled for October 23-24, 1978.

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

## 11TH ANNUAL WELS LUTHERAN HIGH SCHOOL CHORAL FESTIVAL

Date: November 10-12, 1978.

Place: Lakeside Lutheran High School, Lake Mills, Wisconsin.

Pops Concert on Friday, November 10, at 7:30 P.M.  
Sacred Concert on Sunday, November 12, at 2:00 P.M.

## MISSION FAIR

A mission fair will be held at Christ Lutheran Church, West Salem, Wisconsin, on October 28-29, 1978. Hours are from 12:00 noon to 9:00 p.m. on October 28, and from 9:00 a.m. to 6:00 p.m. on October 29. The theme of the fair is: *Let's Put Christ Into Every Home*. Emphasized will be missions both at home and abroad. Everyone welcome!

## APPOINTMENTS

The following appointments were recently made in the Arizona-California District:

Pastor David E. Gray as District secretary, replacing Pastor Lyle Lange who accepted a call to DMLC.

Pastor Lowell K. Smith as circuit pastor of the San Diego Circuit of the Southern California Conference, replacing Pastor Lyle Lange.

Mr. Byron Manthe as member of the District Board for Student Aid, replacing Mr. Chester Jaehnig who accepted a call to the South-eastern Wisconsin District.

I. G. Frey, President  
Arizona-California District

## WISCONSIN LUTHERAN COLLEGE SERVICE CLUB

Special news for all friends of Wisconsin Lutheran College. A new concept in a service organization — one which is family oriented to serve, support, and promote Wisconsin Lutheran College.

The first annual meeting of the Service Club will be held on Sunday, October 22, 1978, at 2:00 p.m. at the college, located at 8830 West Bluemound Road, Milwaukee, Wisconsin. We cordially invite your participation.

The program for the day will begin with registration and a social hour. The chairman of the Service Club will explain the purpose and goals, followed by a brief presentation by the president of the college and other staff members and students. Entertainment for the occasion of the first annual meeting will be provided by the Alumni Association. Tours of the facility will be conducted. A committee will serve dessert, and milk.

A freewill offering will be received for special projects.

## For prompt service

### When you

- move to a new address
- renew your subscription
- have a question or complaint

Send us  
the address  
label from  
your copy of  
The  
Northwestern  
Lutheran

Please let us know at least six weeks before you move! We can give prompt service on subscription matters if we have the right information. Be sure to send your correct address — (new address if you are moving) to **The Northwestern Lutheran**, Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208.

Attach  
label  
here

Your name (please print)

Your street address

City

State ZIP code

# Treasurer's Report

## PREBUDGET SUBSCRIPTION PERFORMANCE

Eight months ended August 31, 1978

	Subscription Amount for 1978	% <sub>12</sub> of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California .....	\$ 451,704	\$ 301,136	\$ 298,606	99.2
Dakota-Montana .....	240,599	160,399	145,148	90.5
Michigan .....	1,296,136	864,091	801,669	92.8
Minnesota .....	1,372,260	914,840	936,408	102.4
Nebraska .....	268,565	179,043	167,026	93.3
Northern Wisconsin .....	1,467,813	978,542	904,831	92.5
Pacific-Northwest .....	128,577	85,718	89,782	104.7
Southeastern Wisconsin .....	1,785,292	1,190,195	1,068,639	89.8
Western Wisconsin .....	1,688,201	1,125,467	1,033,429	91.8
South-Atlantic .....	111,508	74,339	74,351	100.0
Total — 1978 .....	\$8,810,655	\$5,873,770	\$5,519,889	94.0
Total — 1977 .....	\$8,247,332	\$5,498,222	\$4,903,335	89.2

## CURRENT BUDGETARY FUND

### Statement of Income and Expenditures

Twelve months ended August 31, 1978 with comparative figures for 1977  
Twelve months ended August 31

	1978	1977	Increase or Decrease*	
			Amount	Per Cent
<b>Income</b>				
Prebudget Subscription Offerings .....	\$8,764,398	\$7,976,911	\$787,487	9.9
Pension Plan Contributions .....	72,378	74,335	1,957*	2.6*
Gifts and Memorials .....	236,857	161,421	75,436	46.7
Bequests .....	101,665	43,538	58,127	—
Earnings from Fox Estate .....	65,230	62,618	2,612	4.2
Other Income .....	22,634	11,438	11,196	97.9
Transfers from Other Funds .....	125,064	109,804	15,260	13.9
Total Income .....	\$9,388,226	\$8,440,065	\$948,161	11.2
<b>Expenditures</b>				
Worker Training — Expenses .....	\$5,454,070	\$5,021,976	\$432,994	8.6
Worker Training — Income .....	2,292,172	2,143,844	148,328	6.9
Worker Training — Net .....	\$3,161,898	\$2,877,232	\$284,666	9.9
Home Missions .....	1,857,389	1,628,011	229,378	14.1
World Missions .....	1,488,998	1,323,427	165,571	12.5
Benevolences .....	1,056,117	1,004,488	51,629	5.1
Administration and Services .....	803,925	769,962	33,963	4.4
Total Operations .....	\$8,368,327	\$7,603,120	\$765,207	10.1
CEF — Interest Subsidy .....	706,968	613,421	93,547	15.3
Appropriations — Building Funds .....	236,667	201,660	35,007	17.4
Total Expenditures .....	\$9,311,962	\$8,418,201	\$893,761	10.6
Operating Gain .....	\$ 76,264	\$ 21,864		

Norris Koopmann, Treasurer & Controller  
Norbert M. Manthe, Assistant Controller  
3512 West North Avenue  
Milwaukee, Wisconsin 53208

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

For the month of	Cutoff Date:
October	November 7
November	December 7
December	January 8
January	February 7

**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

**CHAPLAIN C. A. SCHLEI**  
HOME ADDRESS  
8524 Neunkirchen a. Br.  
Goldwitzerstrasse 31  
West Germany  
Telephone: 09134-5716  
**MAILING ADDRESS**  
398 16 7549  
Gen. Del.  
APO NY 09066

### OPEN HOUSE MARTIN LUTHER PREPARATORY SCHOOL

Members and friends of our Wisconsin Ev. Lutheran Synod are invited to view the facilities of our newest worker-training school at Prairie du Chien, Wisconsin, on Sunday, October 22, 1978. There will be an open house from 2:00 to 6:00 p.m.

### PRAIRIE DU CHIEN, WISCONSIN Visiting Martin Luther Prep School?

Grace Ev. Lutheran Church, our new WELS mission at Prairie du Chien, is conducting worship services in the faculty chapel of Martin Luther Preparatory School. The worship service begins at 11:00 a.m. with Sunday school at 10:00 a.m. For more information, contact: Pastor Jeffry Kutil, 522 S. Adams, Lancaster, Wisconsin 53813; phone: 608/723-2704.

### WANTED FOR MARTIN LUTHER PREPARATORY SCHOOL

Synodical Proceedings, District Proceedings, collections of Synodical periodicals (*The Northwestern Lutheran*, *The Junior Northwestern*, *Wisconsin Lutheran Quarterly*, *The Lutheran Educator*), theological works, back issues of standard periodicals, and book donations for the newly established Martin Luther Preparatory School, Prairie du Chien, Wisconsin.

Please send lists of available items to Prof. Herbert Jaster, Martin Luther Academy, New Ulm, Minnesota 56073.