

The Northwestern Lutheran

February 3, 1980



WELS Nurses in Africa

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Briefs by the Editor



At the beginning of a year newspapers often print lists giving the top ten news stories of the year or the top ten important personages or the ten best dressed. Religious writers also come up with their lists.

Members of the Religion Newswriters Association (RNA) picked the following ten as the top religion stories of 1979. 1) Women's successful fight for ordination in the Episcopal Church in the United States, the struggle of women to achieve 'equal rites' in Roman Catholicism, the ordination of women as rabbis in Judaism's Reform and Reconstructionist movements, and the greatly increased number of women enrolled in theological seminaries. 2) Roman Catholicism's entrance into the era of Pope John Paul II. 3) Islam's front-and-center position on the world stage. 4) The debates over the ordination of homosexuals. 5) The high-profile role of Protestant evangelicals in American society. 6) Church-state issues. 7) The influence of cults and Eastern religions. 8) The role of the "electronic church." 9) Membership loss in the mainline churches. 10) Increasing religious cooperation across ecumenical lines.

The following ten were chosen by the news and photo staff of Religious News Service. 1) The religious cult movement. 2) The growth of evangelical churches and the prominence of "born again" Christians. 3) The women's rights movement in religion. 4) The resurgence of Islam. 5) The leadership of the churches in focusing on human rights violations throughout the world. 6) The development of the charismatic movement in mainline churches. 7) The continuing struggle between "conservatives" and "liberals" in several denominations. 8) The integration in the Roman Catholic Church of the reforms and renewals of the Second Vatican Council. 9) The "civil rights" movement extending to homosexuals. 10) The escalation of violence in Northern Ireland.

The RNS editorial staff picked the following. 1) The rise of the Muslim

theocracy and the taking of American hostages. 2) Pope John Paul II's tour of the United States. 3) The response of the religious community to starvation in Indonesia. 4) The Vatican's censure of liberal theologians. 5) The signing of the treaty between Egypt and Israel. 6) Religious support for the overthrow of repressive dictatorships. 7) California's attempt to put the Worldwide Church of God into receivership. 8) Smoldering tensions between blacks and Jews in the U.S. 9) The awarding of the Nobel Peace Prize to Mother Teresa of Calcutta. 10) The election of United Methodist Bishop Abel Muzorewa as the first black prime minister of Zimbabwe-Rhodesia.

There is no denying that most of these developments also affect us. We cannot ignore them and still meet the needs and thoughts of our members. Our own list of important events might be somewhat different, but we can't escape the above either.

In our own Synod important things also happened in 1979. Here are ten, not necessarily in the proper order. 1) The death of President Oscar J. Naumann and the election of President Carl H. Mischke. 2) The revamping of our Academy system, with the closing of Northwestern Lutheran Academy, the shifting of Martin Luther Academy, and the opening of Martin Luther Preparatory School at Prairie du Chien. 3) The Alumni Society's 100th anniversary observance at Northwestern College. 4) Six new missionaries on our World Mission fields. 5) The opening of 13 new home missions and the assignment of man-power to 17, including a number of exploratory fields. 6) The opening of 20 new Christian day schools. 7) The opening of four new area Lutheran high schools. 8) The efforts of the Commission on Inter-Church Relations toward solving triangular fellowship relationships. 9) The effect of inflation on the Synod's work. 10) Last but not least, the Lord's preserving to us his Word and Sacraments. These ten also have an affect on our lives!

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

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The Cover

Nurses at the WELS Medical Missions in Malawi and Zambia, Africa. Left to right: Carolyn Schuessler, Linda Phelps, Katherine Barthels and Rosalind Joecks. The picture was taken shortly before Carolyn Schuessler returned to the States and Charlotte Albrecht arrived in Zambia. For more on the Medical Mission see page 38.

THE NORTHWESTERN LUTHERAN

Editorials

No 1980 Religious Census

In this census year it is a cause for rejoicing that there will be no question regarding religious affiliation on the census form. That there might be some value in information gathered through a religious schedule in the decennial population census is generally acknowledged. There would be a check on statistics church bodies themselves gather and disseminate. Churches especially might benefit from the added information. Such possible benefits, however, are far outweighed by potential dangers.

It is in the tradition of American principles to recognize such dangers. Even when religious statistics have been gathered by the Bureau of the Census in the past, safeguards were observed. A special and separate religious census would be taken in the "6" years (1906, 1916) and the information would be procured from religious bodies, not from individual citizens.

Actually the tradition is spelled out in public law. The provision reads: "No person shall be compelled to disclose information relative to his religious beliefs or to membership in a religious body."

It would be possible, of course, for the Bureau of the Census to insert a religious question calling for a voluntary instead of a mandatory answer. Some interest for such a voluntary schedule was shown both within and without the Bureau as the form was being prepared. The ultimate and wise decision, however, was to exclude even the voluntary question.

Two thousand years ago the census of Caesar without intention played a role in the fulfillment of God's gracious plans for the salvation of sinners. The U.S. Census of 1980 will not achieve any such distinction, but it does bring the reassurance that the religious views and affiliations of our country's citizens are beyond the concern of government. And that is a cause of thanksgiving in this day and decade.

E. C. Fredrich

Whose Business Is It?

In recent weeks, two major church bodies have come in for a lot of criticism and considerable unsolicited advice from the general public. They are the Church of Jesus Christ of Latter-Day Saints (Mormon) and the Roman Catholic Church. We have never felt close to either church body in doctrine and practice, but in this instance we do find ourselves in sympathy with both.

The Mormon Church has been widely and roundly denounced for excommunicating one of its members for what it called false doctrine and working against its church leadership. The Roman Catholic hierarchy has been similarly denounced for branding one of its theologians a "heretic" and for disciplining several Jesuits for engaging in activities which it does not officially condone.

Our reaction to this criticism by outsiders is, "What business is this of theirs?" It is one thing to disagree with a church body in its beliefs; it is quite another thing to criticize

members of that church body for acting in accordance with its beliefs. In both cases the officials who were charged with the responsibility took action which was clearly consistent with the beliefs of their respective churches.

It is a piece of impertinence for outsiders to tell a church body how to manage its internal affairs. It is even worse than impertinent; it is downright dangerous to the concept of freedom of religion. And considering the fact that some of our own doctrines and practices do not exactly meet with universal enthusiasm and approval, we could easily become the next victims of the same kind of unqualified advisers and self-appointed judges.

The language of the street includes a term for such unwarranted intrusion into the affairs of others. It is called "butting in." The reverse is called "butting out." If you will pardon the expression, we recommend the latter.

Immanuel Frey

"We've Paid Our Dues"

A growing number of the elderly see children as little more than "superfluous nuisances." As reported by Pacific News Service, retired people in Florida, for example, did not take an empty table in a crowded restaurant because there were children at the next table — not even when they had to stand and wait. "Kids make noise, they throw things — who needs it?"

It is frequently those among the aging who are financially secure who feel that they have made sure they will not be a burden on their children; it is those who tend to show little sympathy for the young. They have little concern for children's educational, health and recreational needs. "We've paid our dues," they reply.

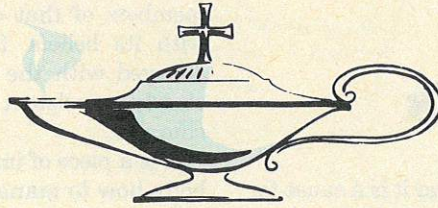
In an important sense the elderly who have been dependable wage-earners and solid citizens in their communities, and who have reared their families, have "paid their dues." They are entitled to be relieved of active service, and to enjoy peace and security in their retirement years. We can wish for them that they will "long enjoy the work of their hands" (Isaiah 65:22).

However, many elderly individuals have seized upon that catchword, "We've paid our dues," to justify self-centered, self-indulgent lives. But that is not even prudent. Rather than to resent the young, the elderly should be willing to help them grow up to become respectable and productive citizens. More than they realize in their "independence," the aging are dependent on the young to maintain their earthly paradises; more often than they anticipate, they will have to rely on the young to sustain them in long illnesses that also confiscate even considerable life's savings.

Church and charity would suffer if elderly Christians were to become preoccupied with their own needs and desires. It is often the elderly and the retired who are better able to contribute to church and charity than those who are still struggling to provide for the needs of their growing families.

Elderly Christians also have other important contributions to make to those who come after them. Life has endowed many aging Christians with a fund of wisdom.

(Continued on page 45)



Studies in God's Word

Abraham — the Friend Of God

Read Genesis 18:1-33

How did Abraham do it? He conversed confidently with God as an intimate friend while we so often hesitate and stammer. He received God warmly as a welcomed guest while we so often regard him as far off in a distant heaven. He held God to his promises in persistent prayer while we so often wonder about those promises. "Lord, make us more like Abraham," we pray as in our study of the *Father of the Faithful* we see "Abraham — Friend of God."

Entertaining His Lord

It was the Lord who with two angels visited Abraham's tent that day. Centuries before the incarnate Christ broke bread with his disciples, he ate at Abraham's table. The Second Person of the Trinity, who was to become man from Abraham's seed, visited Abraham to assure him that the seed would come. What a blessed intimacy Abraham enjoyed that day. No wonder he is three times called the friend of God (2 Chronicles 20:7; Isaiah 41:8; James 2:23).

How quickly Abraham recognized his Lord that day we can't tell, but we can see how his friendship with God showed in courteous action toward the three visitors. The heat of the day when men usually slept did not slow down his hospitality. Instead, he spoke of a snack and offered a feast as over a bushel of fine flour was baked into bread and a tender calf made ready. The master personally supervised the preparations and stood near to serve his guests himself.

Then the Lord took over the serving. He had come to strengthen Sarah's faith so that like her husband she would believe the promises. "Where is Sarah, thy wife?" the Lord asked. "According to the time of life, Sarah, thy wife, shall have a son," he assured him. In weak faith, the 89-year-old Sarah laughed within herself as she listened behind the tent flap. So the Lord while speaking about this miracle performed another. He, for whom nothing is too hard, read the doubts in Sarah's heart and corrected the weakness of her faith with the result that "through faith Sarah . . . was delivered of a child when she was past age, because she judged him faithful who had promised" (Hebrews 11:11).

We believers know something about Abraham's feelings that day. "Ye are my friends," the Savior tells us, too (John 15:14). Believers also know something about God's grace involved in this friendship. They hear the Savior's reminder, "Ye have not chosen me, but I have chosen you" (John 15:16). Believers also know how this divine friendship is sustained as a gracious God draws near through Word and Sacrament and makes his abode in a believer's heart (John 14:23). For such a Divine Friend the best a believer has to offer is none too good. And even when we offer our best, it's still only a "morsel." Nor does the Lord in person have to step through the doorway of our daily life. The kindness extended to the sick and the sorrowing, the needy and the naked on our city streets and the

world's byways are actually done unto him. Yes, Lord, make us more like Abraham, your friend!

Entreating His Lord

As Abraham escorted his heavenly Friend on the way, another purpose for the visit surfaced. Abraham, whom the Lord "knew" in intimate friendship, was to be taught about God's judgments so that he might teach his children. From the dreadful ruin of sinful Sodom which had abused and exhausted the Lord's patience would come a vivid reminder that God is not mocked.

Also God revealed Sodom's fate that Abraham's heart of faith might show compassion. Humbly Abraham responded, not questioning God's ways but appealing to God's mercy. "I am but dust and ashes," he confessed. "Oh, let not the Lord be angry and I will speak," he pleaded. Yet he drew near, confident of the Lord's mercy and appealing as a child might to a loving parent. And how swift the Lord was to show that mercy. When Abraham pleaded for 50 righteous in the cities, God agreed. Five prayers later when Abraham had reduced the number to 10, God still agreed. It wasn't so much that Abraham was driving God down, but that God was drawing Abraham on in humble, persevering prayer of compassionate faith. God was teaching his friend to exercise a faith "which sees the invisible, believes the incredible, and receives the impossible."

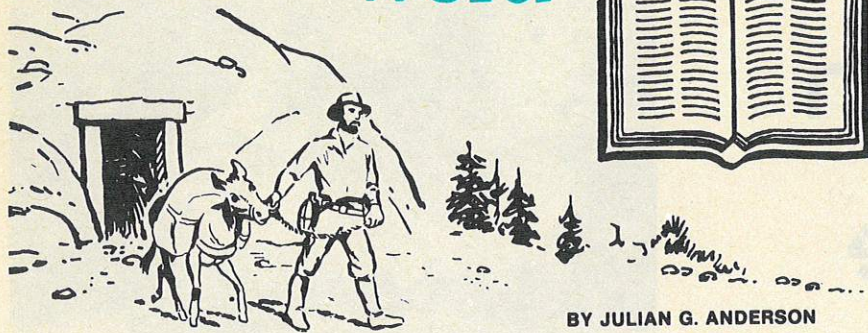
Abraham's example encourages us to "come boldly to the throne of grace" (Hebrews 4:16). We who are also nothing but dust and ashes are now God's friends. Through Christ we are of the heavenly family where children close their prayers with the "Amen" which Christ has taught them and which Luther has explained as "yea, yea, so shall it be." From Abraham's example we learn, too, what to ask for our fellow man. Can we who have received God's mercy ask less for our fellow man? From Abraham's example comes also the assurance that "the prayer of a righteous man is powerful and effective" (James 5:16). Who can measure what we can do for an individual, a country, or a world with our prayers?

Yes, Lord, make us more like Abraham, your friend, in prayer also!

Richard E. Lauersdorf

Mining the Treasure of God's Word

John 2:13-25



BY JULIAN G. ANDERSON

The First Passover

After Jesus' brief visit in Cana (2:1-11), and then in Capernaum (v.12), the scene now shifts again, and as it does the curtain opens on Jesus' first public appearance as the promised Messiah. First, then,

Read John 2:13-25

Note first the place where Jesus is now and the occasion (v.13). The background information for this festival is found in Exodus 11-12 and the lessons for June 13 and 27, 1976. As we noted in the lesson on Luke 2:41-52 (November 11, 1979), attendance at this festival was required of every male Jew, and we can assume that Jesus had attended every one for the past 18 years. The festival lasted eight days, and the incident recorded here probably took place on the first day. The NIV translation tells us that this scene took place in the Temple courts, an area about the size of two city blocks laid end to end, but wider. It was all surrounded by a high wall. If you have a Bible with maps, or a Bible dictionary, you will see that this great open yard was called "the Court of the Gentiles."

The scene as Jesus entered the yard is described in verse 14, and his action is described in verses 15 and 16. It was an exciting scene, and shows us that Jesus must have been a muscular, powerful man! Sheep and cattle were animals specified in the law for the sacrifices, but the poor people who couldn't afford such were allowed to

bring doves or pigeons. The people brought their sacrifices to the priests, who offered them on the great altar which stood in front of the Temple building in the northwest corner of the Temple grounds. The moneychangers were the bankers of that day. They converted the foreign coins of the Jews who had come from other countries into Jewish shekels, so that they could pay their Temple taxes and buy their sacrifices. Underline Jesus' words to the merchants and bankers in verse 16, and hi-lite the phrase he used to describe the Temple grounds, noting that by using this phrase Jesus was also telling the people who *he himself* was. Compare Luke 2:49, which was spoken only to Mary and Joseph. Here we cannot fail to notice that Jesus is clearly acting as though this was truly *his house*. Notice also that this incident was the fulfillment of a prophecy in Psalm 69:9 (v. 17).

With the help of the priests, the merchants had cornered the market completely, since the the priests wouldn't accept any animal or bird which hadn't been purchased in the Temple yard. The merchants thus charged exorbitant prices for the sacrifices, and the priests received their share. The moneychangers also had a closed market and charged exorbitant exchange fees. Thus it was all a racket.

As you read John's Gospel, keep in mind that when he speaks about "the Jews" (v. 18) he has in mind the Jewish *leaders*, especially the head priests.

Notice what they demanded from Jesus as his credentials (v. 18, compare v. 11). The fact that they were in charge of the Temple and its grounds explains the request.

Jesus' Prophetic Answer

Jesus' answer is given in verse 19, where the word "temple" refers to the Temple *building* itself, and is not the same word that is translated "temple" (instead of Temple court) in almost all the versions in verse 14. Jesus' answer uses the word "temple" in a figurative sense and takes the form of a riddle, which John explains for us in verse 21. Here Jesus was prophesying his own resurrection, especially for the benefit of his own followers (see v. 22). The amazement of the priests at his answer is registered in verse 20.

Verse 23 covers Jesus' eight-day stay there, and gives a sketchy account of his activities after this initial incident. We have no details as to what miracles he performed. The *result* of the miracles and his visit, however, is recorded in verse 23b. Verse 24 apparently means that Jesus did not encourage any closer relationship between himself and these new believers, as he had done with his first six disciples, because he knew that most of them would soon reject him. Verse 25 is John's closing reflection on this incident.

This was a very important scene in Jesus' life. It marked his first "official" visit to Jerusalem, the capital city, and to the Temple in his capacity as the Messiah, his first public appearance. He plainly revealed himself to all the gathered crowds of people as the Messiah by his miracles and his actions.

And at this beginning of Jesus' work John pictures clearly the two contrasting results of his work — the *faith* of many of the people, and the *unbelief* and rejection of the Jewish leaders (the Jews). This cleansing of the Temple was also a prophetic *act*, suggesting that as Jesus had cleaned out the Temple yard, God's people must also cleanse their hearts and lives of all worldliness and sin, because God is truly a holy God, and his people, who are his Temple, must be holy (see 1 Corinthians 3:16; 1 Corinthians 6:19; 1 Peter 2:4,5). It is interesting to note that even in this first incident in Jesus' public life we see the shadow of the cross clearly in verses 18-21.

A Day with Kathie

*by Dr. Robert B. Boeder
adapted by E. Wendland*



Katherine Barthels

Sometimes it takes an outsider to remind us of blessings which we often take for granted. Recently our Synod's office received an unsolicited communication from a certain Dr. Robert B. Boeder. While teaching at the University of Malawi in Lilongwe, Dr. Boeder had occasion to visit our Lutheran Medical Mission on the shores of Lake Malawi in Africa. He was so impressed by the work done by Kathie Barthels, who happened to be serving here at the time, that he wrote up a report of her activities.

A complete copy of Dr. Boeder's extensive report will be shared with the women's organizations of our Synod, who will be happy to receive an outsider's view of the kind of work they are supporting. Here are a few excerpts which reflect his impressions of "a day with Kathie" at Mwambekila Clinic, 10 miles south of Salima, Malawi:

"Arriving at 7:00 A.M. we found a crowd of 60 brightly clad Malawi women and their babies already waiting. While the others set up their equipment, African Nurse Mavis Juwa spoke to the assembled mothers about baby hygiene. . . . As Mavis finished speaking, a line formed of children with measles. They were treated first, then sent home so

they would not infect the other youngsters. After measles' patients came the 'under fives.' The clinic filled quickly with wailing, coughing children and their mothers, all carrying 'ticketis' or carefully guarded cards recording each child's health and immunization record.

"The well-coordinated medical team worked with precision and speed. Lab-technician Luther Mtalamanji weighed each child, kept records and distributed cards to new arrivals, while Mavis and Kathie diagnosed and prescribed the medicines which Nurse-Midwife Ernestine Gwembera dispensed. . . . Quietly confident in the din, Kathie gave each of the 200 patients she sees during the day about three minutes of her time. . . .

"As geckos (lizards) looked on, tablets and instructions for their use were dispensed. Antimalarial medicine was mixed with orange juice for flavoring. Injections were administered for prevention of the childhood diseases and pneumonia. Gentian violet was painted on the mouths of several babies suffering from thrush, a yeast infection. Con-

junctivitis ointment was applied to young eyes. A child born with a cleft palate had trouble sucking, so its mother was given tinned milk. A boy suffering from pneumonia had broken a rib coughing. Forty pairs of eyes watched intently as Kathie gently wrapped his chest with elastic bandage. Another child with an abscess in his thigh struggled mightily as it was drained and filled with a bandage soaked in antiseptic solution.

"So it went throughout the long day. With only a 15-minute break for lunch I found the pace exhausting, but for Kathie and her Malawians it was simply routine."

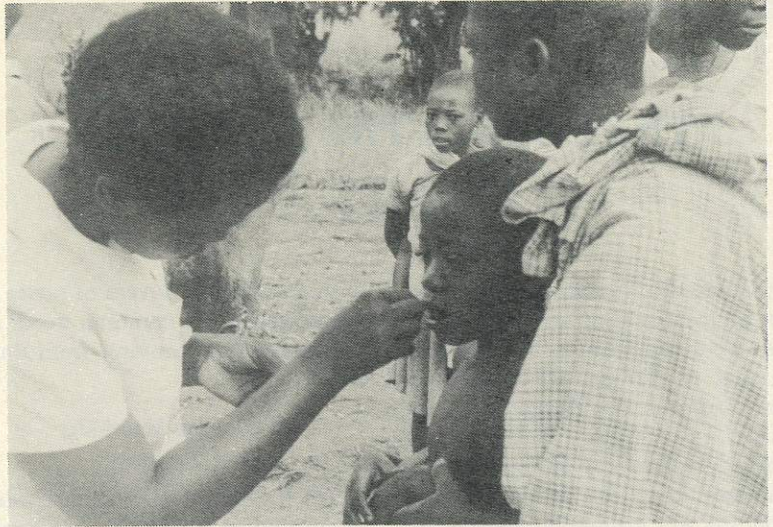
What makes this report especially convincing is that it comes from a professional. Dr. Boeder closes with a comment concerning Kathie's sense of dedication, as reflected in her own explanation for this:

"I feel that God works with Christians on an individual basis not only on Sunday, but in their daily business lives. My parents raised their seven children with just the right combination of Christian love and dis-

cipline. These are values I try to pass on to the African mothers who visit our clinics."

Kathie Barthel's witness is truly representative of the 18 dedicated nurses of our Synod who during the years have served both at the Salima Lutheran Medical Mission as well as at the Mwembeshi Lutheran Dispensary in Zambia. Several of these have served more than one tour of duty. Their labor of love has carried out the aims of Pastor and Mrs. Edgar Hoenecke, who organized this medical program at Mwembeshi over 18 years ago to serve as an auxiliary agency in our Central African mission field. It is also worth remembering that Pastor and Mrs. Arnold Mennicke and Mrs. Herbert Speckin have served on the Medical Mission Committee in charge of this venture of faith since its inception, along with four doctors of our Synod at various times.

Nurses presently serving at Mwembeshi are Rosalind Joecks and Charlotte Albrecht, and at Salima, Linda Phelps and Kathie Barthels. In 1979 over 60,000 patients were served by our nurses together with the African staff. The latter includes Alfred Mkandawire, who has served at the Mwembeshi dispensary for almost its entire existence. Our sincere thanks go to Dr. Boeder for reminding us of the dedicated workers who serve in our behalf, carrying out in our name a service concerning which Jesus himself has this to say: "I was sick and you looked after me."



Nurse Ernestina Gwembere administering medication to a patient at the clinic



Rosalind Joecks examining a young patient at the Mwembeshi Dispensary

WELS Historical Institute

"Remember the former things of old." So God exhorts his people through the Prophet Isaiah. With such scriptural admonitions in mind, the 1979 WELS Convention authorized the Commission on Higher Education (CHE) to take steps to organize a Wisconsin Synod Historical Institute.

The first such step was taken January 4 of this year. A committee appointed by the CHE met to discuss plans for organizing the Historical Institute. Committee members represent the Synod's seminary, colleges, publications and the CHE. They are Prof.

Richard Balge, Wisconsin Lutheran Seminary; Rev. Roland Cap Ehlke, Northwestern Publishing House; Prof. Gerhard Franzmann, Northwestern College; Prof. Darvin Raddatz, Dr. Martin Luther College; Rev. Robert Voss, Commission on Higher Education; Rev. Harold Wicke, WELS Periodicals.

These men are convinced that the Historical Institute is no mere luxury item for the Synod. Rather, Christian confidence toward the future rests largely on an appreciation of past blessings. Time and again the Bible

tells of God's promises and how he kept those promises. The Lord wants us to know that as surely as he has kept his word in the past, he will continue to guide and comfort his people. In Jesus' words: "I am with you always, even unto the end of the world."

As our Synod looks back over its 130 years of history, we see Christ's continued presence. We see it in the blessings of doctrinal purity, expanding missions, faithful leaders, an excellent educational system, new congregations and growth in stewardship. Indeed, we see the Lord's hand in the record of every baptism, confirmation, ordination and Christian funeral.

(Continued on page 45)

“The Pope Is The Antichrist”

Part I

Ever since the Roman Pontiff agreed to let his people sing “A Mighty Fortress,” hear the Mass in English and eat meat on Friday, we have been hearing rumors that Roman Catholic doctrine is changing. Taking some courage from the possibility, not a few bewildered and doctrinally famished Lutherans are gratefully considering the pope’s periodic invitations to return to his feasting flock.

“Come back to the fold!” sighed John XXIII. And Lutherans everywhere sighed back. They put his name on their new church calendar and began to dream dreams about unity and reconciliation. Dreams turned into dialogs; and, in many circles, dialogs are becoming very friendly “discussions,” which hope to strengthen “the bonds which exist between Lutherans and Roman Catholics on the basis of common faith.”

That is the way Father Thaddeus Horgan, an ecumenical activist in the Roman Catholic Church, sees it and wants it. And his wants agree with those of his current spiritual father, John Paul II, who has recently emerged as a pope for all seasons. When this undisputed giant condescended to cast his autumnal shadow across our land, the whole nation (barring a handful of grunting atheists and pigheaded old-world Lutherans) was awestruck, honored and genuinely pleased.

How could that wretched little Wittenberg friar have dared to identify the chair of the papacy with the throne of the Antichrist? Well, even Roman Catholic scholars must concede that Luther had a point of sorts, since history will always have to blush at that sevenfold heap of corruption called early-sixteenth-century Rome.

But now, we are expected to believe, things are changing. The people can eat meat on Friday. And the papacy is no longer corrupt. In fact, the twentieth-century popes have billed themselves as models of moral stability, charitable and amenable gentlemen,

authors of unity, lovers of peace and promoters of the common good. And the image is improving from day to day.

Claims Must Be Tested

God knows, even Lutherans admire admirable traits. But in the temple of God, that is, in the Christian church, a glowing list of moral attributes is insufficient proof that a man is a genuine ambassador of Christ. In his office, the pope claims to be the chief servant of righteousness, a genuine descendant of St. Peter and the prime apostle of Christ on earth. But these claims by no means close the case. Instead, they should cause Christians everywhere to pause. For in 2 Corinthians 11 the Apostle Paul allows that there are “false apostles,” who have a habit of “masquerading as apostles of Christ. And no wonder, because Satan himself masquerades as an angel of light. So it is not surprising if his servants disguise themselves as servants of righteousness.” Furthermore, Paul told the Galatians (chapter 1) that there is such a thing as a *false gospel* — a teaching that masquerades as the true gospel, but does not really honor Christ as the only way to salvation.

In short, if the doctrine is false, the prophet is false — no matter how excellent or magnificent he may otherwise appear to be.

The pope looks good, excellent, magnificent. What he says about love, peace, unity, etc., is powerful and appealing enough to evoke reverential applause from the seas of people and nations around the world. But how do his doctrines compare with what the Bible says? Ask the pope how a person can escape the adverse judgment of God, death and hell. Ask him how a person is justified before God. Ask him what sacraments Christ instituted and what they accomplish. Ask him to define the extent of his authority in matters of doctrine and conduct.

As John Paul II courageously affirmed, Rome’s answers to doctrinal questions are still the same. They cannot be changed. The conclusions of Session 6 of the Council of Trent (ca. 1550) still stand — including the decrees that damn and condemn the true gospel of Christ, namely, that a person is justified before God solely by faith in Christ. Rome may change her clothes or select new shades of makeup from time to time, but Rome is still Rome. Beneath even the most artistic paint job, the substance of Roman Catholic doctrine will always be the same.

In its “John Paul II, Superstar” issue, one of *Time*’s senior writers reached into his treasury of synonyms for a few genuine, but pleasant-sounding, insults and hooted:

“There persist in America two vestigial strains of anti-Catholicism. One is the old and somewhat fading nativist variety — the sort that led the Wisconsin Evangelical Lutheran Synod in the past year to reaffirm its opinion that the Pope is the Antichrist. The second strain, considerably more disturbing because it is so much more ‘respectable,’ is the bigotry practiced by certain intellectuals, liberals, humanists and elitists.”

In the November 5 issue, a reader subsequently responded, “I have a feeling the average North American Catholic doesn’t give a hoot what the Wisconsin Evangelical Lutheran Synod thinks of the Pope.”

Hoot or no hoot, the truth will out. The truth is already out. It has been out for 450 years. By restoring the gospel to the world through his servant, Martin Luther, Christ drove the Antichrist out of his hiding place. The faithful Christian men who in 1577 drafted the *Formula of Concord* endorsed Luther’s testimony that the pope is the Antichrist mentioned by Paul in 2 Thessalonians 2 — that “man of sin” who will be popular enough to maintain his chair in the visible Christian church down through the centuries until Christ himself returns in judgment to destroy his power forever.

Basis of Our Conviction

But how can we be sure that the pope is the Antichrist — especially when the whole world seems to oppose us in this belief? Our conviction arises,

not from a bullheaded "nativism," nor from some heady elitism, nor from a premature historical judgment, but from clear and compelling Biblical prophecies.

The early New Testament Christians carefully compared the Old Testament messianic prophecies with the doctrines and deeds of Jesus of Nazareth, and so

they recognized him as the Christ. Likewise, all the Biblical prophecies describing the Antichrist find their way safely home alone in the doctrines and deeds of the Roman papacy. These prophecies compel us to confess that "the pope is the very Antichrist."

Current events on the papal scene merely give us a wholesome occasion

to restate these convictions and to reissue God's warning before the real Christ and Judge of all the earth returns to destroy the Antichrist together with all those who "refused to love the truth."

(To be continued)

John A. Trapp

Ernst H. Wendland

Appointment in Douala

The date is December 3, 1979. The flight from Paris, France, to Douala, Cameroon, takes six hours, the last leg of a 7,000-mile trip. The sands of the Sahara 30,000 feet below shimmer under a full moon, giving off an unusual contrast of shadow and light. A time for reflection.

Will the Seminar planned for Douala take place? "Appointment in Douala." This could be the title of a mystery thriller. One participant is supposed to be coming from Lusaka, Zambia, one from Calabar, Nigeria, and three from Kumba, Cameroon, to meet an American from Mequon, Wisconsin. The meeting had to be arranged via cabled notifications, and cables are not always reliable. What if a message failed to get through, or circumstances prevented one or the other from coming? Reflections, 30,000 feet above the Sahara!

All meet as planned! Six men from four widely scattered areas converge on a rest house in Douala. They are: B. N. Njume, president of the Evangelical Lutheran Church of the United Republic of the Cameroon (ELC-URC), R. E. Udofia and I. E. Eduok, pastors of the ELC-URC, E. U. Eshiett, pastor of Christ the King Lutheran Synod of Nigeria, R. G. Cox, superintendent of the Lutheran Church of Central Africa, and E. H. Wendland, professor of the Wisconsin Lutheran Seminary. As these representatives come together for their opening devotion, heartfelt praise goes to the throne of God's grace for making this meeting possible. "See what God has done!" (Numbers 23:23.)

Two weeks of intensive study sessions and meetings follow, Lutheran doctrine and practice are thoroughly discussed. The days pass quickly. Discussions are lively. Many questions



Left to right — Standing: Pastors E. U. Eshiett, R. E. Udofia, I. E. Eduok and B. N. Njume — Seated: Prof. E. Wendland and Supt. R. G. Cox

arise. God's Word gives a clear answer wherever it speaks. Where it remains silent, reason is held captive. Our Confessions corroborate. This is Lutheran. This offers unanimity. A lasting impression remains: we in our Wisconsin Evangelical Lutheran Synod have so much of Christ's unsearchable riches to share!

Our place of meeting offers a Third World background: tropical heat; teeming multitudes; the rich and the poor; vendors vying for space on crowded streets with vehicles of every description; flowing robes and modern dress. So richly exotic! Yet watch out! On an evening stroll the vicious thrust of a

hand suddenly tries to make off with a portfolio. A moment's success on the part of the assailant would mean the sudden loss of invaluable documents. The attack fails. "He will command his angels concerning you to guard you in all your ways" (Psalm 91:11).

The Seminar is over. The others have gone their separate ways. Soon it will be time to leave this Douala rest house. Eighteen hours of jet travel and a dozen hours in airport waiting rooms lie ahead. From steaming sidewalks to snow-covered streets, and Christmas in another part of the world. Somehow life here in Douala seems to go on

(Continued on page 44)

TRIANGULAR FELLOWSHIP RELATIONS

Part I: 1961-1979

In reporting on interchurch relations, *The Northwestern Lutheran* in its 1979 Convention issue stated: "Of deep concern are the continued ambiguous triangular fellowship relations existing between our Synod and the Evangelical Lutheran Church-Synod of France and Belgium, the Free Ev. Lutheran Church of South Africa, and the two churches in East Germany, the Ev. Lutheran Free Church of East Germany and the Breslau Church (Old Lutheran) of East Germany. Though the WELS broke with the Lutheran Church-Missouri Synod on the doctrine of fellowship back in 1961, these churches have continued in fellowship with the Missouri Synod, as well as with the Independent Evangelical Lutheran Church (SELK) in West Germany."

The convention encouraged the Commission on Inter-Church Relations (CICR) to pursue a course which will, in a God-pleasing way, soon resolve these ambiguous relationships.

In its 1979 report to the Synod the CICR stated: "Following our Synod's severance of fellowship relations with the Missouri Synod in 1961, our commission realized that we could hardly expect overseas church bodies in fellowship both with our Synod and the Missouri Synod to weigh and evaluate immediately the developments which had occurred in our country in the 1940s and 1950s. During the past sixteen or seventeen years, however, we have attempted to acquaint such overseas church bodies with the doctrinal issues which led our Synod to take the course which it is presently following."

During the sixties and seventies representatives of the Commission on Inter-Church Relations met with members of these church bodies at various times both in Europe and in the United States. At times it seemed as though we were able to reach agreement, but the final upshot was that matters more or less remained as they were.

Complications

The effort of the Commission on Inter-Church Relations to solve these tri-

angular relationships was soon complicated by developments in West Germany.

At the beginning of the seventies there were four Lutheran Free Churches in West Germany. One was the Evangelical Lutheran Free Church (Saxon Free Church), founded in 1876 and from the very beginning in fellowship with the members of the former Synodical Conference. Another was the Evangelical Lutheran (Old Lutheran) Church, commonly known as the Breslau Synod, organized in 1845. This body established fellowship with the Saxon Free Church in 1948 and with our Synod in 1949. The third body was the former Independent Evangelical Lutheran Church (*Selbstaendige Evangelische Lutherische Kirche*), the old SELK, which came into being in 1947 through the union of a number of smaller free churches. In subsequent years it was enlarged by the addition of two other bodies. It established fellowship with the other two free churches in 1950.

The fourth was the *Ev. Lutherische Bekenntniskirche*, the Evangelical Lutheran Confessional Church. As you perhaps know, the *Bekenntniskirche* was a continuation of the former Evangelical Lutheran Church in Poland, a WELS mission which was founded at Lodz, Poland, in 1924. After the flight of its pastors and members from Poland during World War II, the ELB organized as the Evangelical Lutheran Refugee Mission in Germany. In 1951 it adopted the name Evangelical Lutheran Confessional Church.

The Wisconsin Synod never established formal fellowship relations with the Independent Evangelical Lutheran Church because one of its dioceses carried on mission work jointly with the Hanoverian State Church. In discussions with some of its officials, our representatives also detected disagreement in the area of the plenary inspiration and full inerrancy of the Holy Scriptures.

Though the Breslau Synod, the Saxon Free Church, and the former SELK established fellowship in 1950, they

remained organizationally independent. In increasing measure, however, they carried out some common projects, among them the *Theologische Hochschule* (seminary) at Oberursel and the Bleckmar Mission in Natal, South Africa. Then, despite the pleas of our Synod that they first straighten out their doctrinal differences and fellowship practices, the three bodies merged on June 25, 1972.

Our Reaction

It is not that the Wisconsin Synod objected to the amalgamation in itself. In a December 1971 *Memorandum for Additional Doctrinal Discussions*, which the CICR addressed to the officials of the three merging churches, we put it this way:

"Confessional fellowship with the Lutheran Free Churches in Germany is indeed a matter that is deeply cherished in the Wisconsin Synod. From the depth of our heart we would like to be in confessional fellowship with the new church body likewise. We have a very keen appreciation for the advantages which would accrue from having three, even four, German free churches merge in true unity and upon a firm scriptural basis. It could give an effective witness for the sound Gospel in German lands over against false ecumenism and the mammoth union church that is emerging.

"Still we cannot offer the newly constituted free church our church fellowship with a wounded conscience. For we hold the Holy Scriptures in all that they tell us in even higher regard. This is not an intellectual matter for us. The Gospel, the glad tidings of God's saving grace in Christ Jesus, is at stake. Our salvation depends on this that we cling faithfully to everything that it tells us about itself, about God's creation, about the ministry and the power of the keys, and about church fellowship and the proper way of exercising it.

"To be sure, we found also encouragement [in the convention] at Wittigen [Germany, on October 7-9, 1971] for further efforts at reaching a full consensus in those points of doctrine which still give us concern. . . . If such discussions are really to attain their goal, however, willingness on the part of the Wisconsin Synod to exert itself in behalf of such additional discus-

sions does not suffice. Willingness is required likewise on the part of the Federated Free Churches really to enter in a thorough manner upon the aforementioned points of doctrine which still prevent the Wisconsin Synod from declaring church fellowship with the new church body."

Discussions

Shortly before the merger, discussions were held at Bleckmar, Germany, June 6-8, 1972. The discussions did not attain the goal of bringing about full agreement in all points of doctrine and practice, though they did contribute toward greater understanding. Above all, they pinpointed the matters that still needed to be solved. However, the matters had not been brought to a successful conclusion when the three churches merged and formed the new Independent Evangelical Lutheran Church (SELK) on June 24, 1972.

Subsequently a four-day meeting was held at Wisconsin Lutheran Seminary, Mequon, Wisconsin, July 17-20, 1973, for the purpose of continued doctrinal discussions with representatives of the newly-formed Independent Evangelical Lutheran Church of Germany. Also represented were members of the Evangelical Lutheran Church-Synod of France and Belgium and the Evangelical Lutheran Confessional Church of Germany.

The discussions resulted in full agreement between all persons present on the points discussed: 1) the public ministry with particular reference to ordination; 2) the inerrancy and external clarity of the Scriptures with particular reference to the creation days; and 3) church fellowship.

As to the SELK's relationship with the Missouri Synod, it was reported at the Mequon meeting that the newly-formed SELK had previously concurred in the protest of the former Evangelical Lutheran Free Church of Germany with respect to the Missouri Synod's declaration of fellowship with the American Lutheran Church and Missouri's membership in LCUSA.

It was with joy that the CICR reported these developments to the Synod in 1975. The Synod adopted resolutions stating among other things: "We recognize with joy and thanks to God the favorable outcome of these discus-

sions between our Commission and the representatives of SELK; . . . we concur in the Commission's recommended procedure whereby our Synod Praesidium would initiate the practice of fellowship with the SELK upon formal endorsement by the SELK *Kirchenleitung* of the doctrinal agreement reached at Mequon, and upon the Commission's recommendations." That was August 1973.

Disappointment

In the correspondence that followed, it became clear almost immediately that the governing body, the *Kirchenleitung*, of the Independent Evangelical Lutheran Church was not minded to uphold the agreements which that church's representatives had made in Mequon. Then, in a letter dated June 25, 1976, Bishop Gerhard Rost put it this way: "Very obviously the resolutions of Mequon were not an adequate expression for an ecclesiastical consensus. As the extensive correspondence has since shown, . . . there are weighty theological questions between our churches which have not really been solved as yet. To this belongs the doctrine of the inerrancy and of the outward clarity of the Holy Scriptures with special reference to the Creation days, and furthermore the doctrine of the church and of church fellowship. . . . Apart from these differing opinions concerning subject matter, the resolutions of Mequon are also quite obviously appraised very differently as to their character and their function. The Wisconsin Synod obviously proceeds from the viewpoint that these resolutions include doctrinal discipline. Our commission, on the other hand, had expressly excluded such a use of any eventual doctrinal agreements."

Thus the fellowship that had been envisioned and prayed for could not be established. The CICR had to inform the Independent Evangelical Lutheran Church; "Upon careful deliberation we as a commission note again, with regret, that the *Kirchenleitung* does not accept the premise which for us was the basis of the Mequon agreement, namely, that full doctrinal agreement is an indispensable prerequisite for church fellowship." What distressed us even more was that our own *Bekennniskirche* in May 1974 voted to

merge with the new SELK and thus broke fellowship with us.

Another attempt to deal with the situation also aborted. The conference planned for Leipzig in East Germany for September 5-8, 1978, at which all of the European church bodies with which we were once in fellowship were to be represented as discussion partners, did not take place, when the SELK sought to limit discussions to the WELS and the SELK.

Developments in East Germany

Developments in the Lutheran Free Church in East Germany first came to the attention of our commission through correspondence. At our commission's request, three representatives of the Lutheran Confessional Church in Sweden visited East Germany in 1976. They reported that a group of Lutheran Free Church pastors was still struggling to uphold a firm confessional position. Involved were pastors and congregations who before World War II had belonged to the Evangelical Lutheran Free Church, the Evangelical Lutheran (Old Lutheran) Church, and the Wisconsin Synod mission in Poland. In 1976 these congregations and their pastors, still constituting two separate church bodies, resolved to merge in 1978 and declare themselves in fellowship with the Independent Evangelical Lutheran Church of West Germany (SELK). However, having been in fellowship with WELS, they desired fuller information as to what prevented fellowship between the WELS and the SELK. This brought the invitation to meet in Leipzig, a meeting which did not materialize, as noted above.

The merger of the East German Churches was also postponed, as well as the anticipated declaration of fellowship with SELK. It has not taken place as yet.

All of these developments, however, left our Wisconsin Synod in the untenable position of being in church fellowship with churches which are in fellowship with the SELK in West Germany and with the Missouri Synod in the States, two bodies with which we are not in fellowship.

H. Wicke

(To be continued)

New President for Dr. Martin Luther College

New Ulm, Minn. — The Rev. Lloyd O. Huebner, 54, vice-president for student affairs at Dr. Martin Luther College here, has accepted a call to become the new president of the college beginning July 1.

He will succeed the Rev. Conrad I. Frey, 66, who has been president of the college since 1965. President Frey had announced his intention to retire a year earlier, but the board of control asked him to remain another year because of the move of Martin Luther Academy from the New Ulm campus to a new campus at Prairie du Chien at the of the current school year.

Huebner came to the college in August of 1967 as dean of students. He had

previously served the school as instructor from 1947 to 1948.

Huebner is a native of Manitowoc, Wisconsin, and studied for the ministry at Northwestern College, Watertown, Wisconsin. In 1951 he graduated from the Wisconsin Lutheran Seminary, Mequon, Wisconsin, with a MDiv. degree. In addition he took graduate work at the University of Wisconsin, Madison, in guidance counseling.

From 1951 to 1954 he served parishes in Akaska and Tolstoy, South Dakota. In 1954 he became pastor of St. John's Lutheran Church in Wood Lake, Minnesota. In 1958 he became principal of Lakeside Lutheran High School, Lake Mills, Wisconsin, and in 1967 he left that position to become dean of students of Dr. Martin Luther College.

He and his wife, Inez, have five children: James, a senior at Wisconsin Lutheran Seminary; David, a junior at Wisconsin Lutheran Seminary; Gary, a sophomore at Northwestern College; Mrs. Janet Knobloch, a teacher at Juneau, Wisconsin; and Mrs. Barbara Moeller, St. Paul, Minnesota.

Dr. Martin Luther College, to observe its centennial in 1984, has an enrollment of 850 students and is the teacher-training school of parochial school teachers of the Wisconsin Evangelical Lutheran Synod. Congregations of the 400,000-member Synod maintain 360 Christian day schools with an enrollment of 30,361 pupils, taught by 1,469 teachers, most of whom were graduated from Dr. Martin Luther College. In addition, associations of congregations or individuals maintain 18 Lutheran high schools throughout the United States.

James P. Schaefer

Direct from the Districts

In Memory of J. Henry Schneider

Obituaries for church workers usually appear in *The Northwestern Lutheran* a few weeks after their death. For a variety of reasons, the obituary for J. Henry Schneider now makes its appearance over two years after his death. But while this is extraordinarily late, we believe this worker will long be remembered by his Synod and especially by the students at our Seminary.

J. Henry Schneider was born in Ontario, Canada, on September 20, 1885. His family later moved to the Owosso, Michigan, area and, in time, he entered our Synod's school system and graduated from the Seminary in 1911. He followed a call to St. Paul's, Greenleaf, Wisconsin, and was ordained and installed there on September 10, 1911. Failing health prompted him to resign after less than two years. He then returned to Owosso and entered the business field in Owosso and was active in Salem Church, often assisting at the communion table.

For about the last 20 years he made his home with a niece in St. Petersburg, Florida. J. Henry Schneider was very active at Faith Church in St. Petersburg and there, too, continued

to assist with the serving of the Lord's Supper and teaching Bible classes. After the death of his niece in March 1977, he moved to the Martin Luther Home in South Lyon, Michigan, in November. After a brief illness, he died there on January 6, 1978, at an age of 92. The funeral services were held in Owosso on January 9, 1978, with Pastor Gary Stawicki officiating. In November 1979 the residue of his estate was presented to our Seminary library in Mequon. The amount was in excess of \$7,000. Everyone who had the good fortune of becoming acquainted with the deceased will recall him as a happy child of God.

Calvary's Organ Completed

On Sunday, November 11, 1979, Calvary Ev. Lutheran Church, Thiensville, Wisconsin, dedicated a 26-rank Wicks Pipe Organ. Guest organist was Prof. Edward Meyer of Dr. Martin Luther College, New Ulm, Minnesota. Professor Meyer also served the congregation as consultant and designer.

The organ was constructed in two phases. The Great and minimal Pedal were installed in February 1976 at a cost of \$25,000. Added this past year were the Swell, the completed Pedal

and chimes, thus bringing to fulfillment the original design. Cost of the second installation was \$38,000.

It is the prayer of the members of Calvary Congregation that this organ, designed specifically for the liturgical traditions of our Lutheran Church, will lead them and many more in worshiping the true God and Jesus Christ whom he has sent. The congregation is pleased to have the privilege of extending the use of this instrument to Wisconsin Lutheran Seminary for special services and concerts.

Douala (continued)

without constant reminders of the coming holiday season. Was the Seminar worth the effort? Will it help these national workers keep their flocks together and strengthen our bonds of fellowship? One leaves with the hope and the prayer that some day, somehow, more effective help can be provided in the person of resident missionaries.

Our Advent devotions of these past weeks offer a lasting impression. Once he came. Still he comes. He is coming again. "He who testifies to these things says, 'Yes, I am coming soon.' Amen. Come, Lord Jesus. The grace of the Lord Jesus be with God's people. Amen" (Revelation 22:20,21).

Historical Institute

(continued)

Sad to say, however, many WELS historical records are lost, incomplete or inaccessible. It will be the task of the Historical Institute to revive and preserve our heritage.

This may eventually mean a WELS museum. Perhaps each district of the Synod will establish its own archives. The Institute also hopes to assist all WELS congregations in preserving their unique histories. The possibilities are numerous and fascinating.

For the present, the committee is working on a constitution and researching what records have been kept. The committee is not budgeted, but will need funds for research and mailings. Support must come from individuals who are interested in this project. Besides financial support, the committee would appreciate historical information concerning disbanded congregations, past church leaders, synodical and district committees, etc. Please send all correspondence to the undersigned.

Rev. Roland Cap Ehlke
c/o Northwestern Publishing House
3624 W North Avenue
Milwaukee, WI 53208

Editorial (continued)

Like a rich legacy, it should be passed on to the young. In the school of the Holy Spirit, many Christians have become spiritually mature. They owe themselves as examples for the young, who are in some need of more God-pleasing patterns for their lives. For that reason also Paul instructed Titus to remind "the aged men [to] be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness . . . teachers of good things."

Even the aged Christians have not paid all their debts to love. As God grants strength and health and means, aging Christians will endeavor to pay their dues to love, even if it is not more than a guiding word or a comforting phrase that they can still speak, or a quiet example of trust and patience that they can set forth. It is only at the end of our earthly days that the Lord will say, "Well done, thou good and faithful servant." Carleton Toppe

Good Advice!

Abigail Van Buren writes a popular column entitled "Dear Abby." Normally her column does not appear in church publications. In fact, many of her opinions are objectionable to church members. However, a recent column featured a letter that deserves repeating.

"Dear Abby: I had a friend who would have been 84 tomorrow. She was struck by a car and died instantly. She had no family and left no will. She had quite a bit of money that she wanted to go to her favorite charities, but she never got around to putting anything in writing. Consequently the state will get it all.

"She had some valuable furniture and jewelry which was auctioned off. The state will get the proceeds and strangers will have her precious personal possessions.

"I am 41, and have learned a valuable lesson. Death may not be a pleasant thought, but it is inevitable and can come without warning, so I have made all my wishes known in writing — with copies to several relatives and friends. Even if things have only sentimental value, if no specific provisions have been made for their disposition, the public administrator can (and does) throw away all personal items (letters, pictures, etc.).

"Last year this happened to more than 6,000 people in Los Angeles alone. If only one person reads this and does something about it, I'll feel that my friend did not die in vain.

Sad in L. A."

The answer: "I agree with your suggestion but, in order to be sure that one's wishes are carried out, a lawyer should be consulted. Abby"

Good Advice, Abby. And if it is good advice for Abby's readers, how much more of a message should it carry for the person who recognizes that he or she is the custodian of that which God supplies? The Christian, even more so than the ordinary citizen, should recognize his or her need to fulfill that last stewardship obligation. It isn't difficult, or expensive, or time consuming to do so. All that is required is that you begin.

**This Week . . .
\$Millions will pile
up in U.S. probate
courts from people
who died without
making a will!**



We thought it might be of interest to you to know what happens to this accumulation of property!

■ Fortunately, most of it will eventually be distributed—but only to those whom the state has decided should have it, and only in that proportion that the state feels is proper.

■ Some will be held for heirs who cannot be immediately located.

■ Some will be used up in "administrative costs".

■ Some will stay with the state.

What if the state decided to handle your weekly paycheck in a similar manner? Would you permit someone else to set arbitrary limits on how much you may spend and for what? Absolutely not! Yet more than half of us permit just such treatment of the things we own at the time of our death.

Why? Because we have not exercised our right—given under the law—to do it ourselves. We have chosen **not** to express our WILL.

CLIP OUT AND MAIL

Stewardship Department
Wisconsin Evangelical Lutheran Synod
3512 West North Ave. 414-445-4030
Milwaukee, Wisc. 53208

Dear Friends: Please send me the FREE information on the advantages of making a Will.

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP _____

INSTALLATIONS

(Submitted through the District Presidents)

Pastors:

Anderson, Dean L., as pastor of St. John's, Riga, Michigan, on May 20, 1979 (Mich.).
Gaertner, John P., as pastor of Calvary, Dallas, Texas, on November 25, 1979, by M. Wagenknecht (Ariz.-Calif.).

Teachers:

Bessemer, Ronald, as teacher at Salem, Owosso, Michigan, on August 26, 1979 (Mich.).
Hatzung, Wilbur, as teacher at Grace, Durand, Michigan, on August 19, 1979 (Mich.).
Selbig, Alan, as teacher at St. John's, Pigeon, Michigan, on August 19, 1979 (Mich.).
Thiesfeldt, Steven, as teacher at St. Matthew's, Winona, Minnesota, on August 12, 1979, by A. Mennicke (WW).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Gaertner, John P.
9422 Clearhurst
Dallas, TX 75238
Huehn, Burgess A.
17855 Erklum St. N.W.
Ramsey, MN 55303
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421 — 4th Street, Box 607
Stambaugh, MI 49964
Zehms, Elmer J. em.
512 St. Bernard Dr.
Green Bay, WI 54302

Teachers:

Bahn, Michael
7725 Northridge Dr.
Citrus Heights, CA 95610
Bowe, Kelth
151 Gayland, Apt. 31
Escondido, CA 92027
Nelson, Jason M.
4079 Lake Blvd.
Oceanside, CA 92054
Phone: 714/758-3786
Thiesfeldt, Steven
576 Wacouta St.
Winona, MN 55987

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

GADSDEN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: February 4-5, 1980.
Place: Shepherd of the Hills, Tucson, Arizona; A. Eckert, host pastor.
Preacher: C. Found
Agenda: Exegesis of 1 Peter 4:1-11; G. Pieper; Minor Prophets: R. Paustian; *Formula of Concord*, Article IV; M. Hallemeier; Cults, Their Appeal and Dangers: T. Schulz; Discussion of 1978 Circuit Pastors' Workshop papers.
D. Redlin, Secretary

DAKOTA-MONTANA

WESTERN PASTORAL CONFERENCE

Date: February 12, 1980; 10:00 a.m. Central Time.
Place: St. John's Lutheran, Bowdle, South Dakota.
Agenda: *The Apology to the Augsburg Confession*, Articles 17-21.
D. Weiser, Secretary

MINNESOTA

CROW RIVER PASTORAL CONFERENCE

Date: February 5, 1980; 10:00 a.m. Communion service.
Place: St. Paul Lutheran, Litchfield, Minnesota.
Agenda: Article X, Epitome, *Formula of Concord*: The Christian Conscience, Free in Christ, Bound in Love: R. Kant; Review of the Essay "The Role of Man and Woman According to Holy Scripture": E. Schulz; Conference Business.
Note: Please excuse to the host pastor.
J. V. Moldenhauer, Secretary

MANKATO PASTORAL CONFERENCE

Date: February 5, 1980; 9:00 a.m. Communion service.
Place: Trinity Lutheran, Smiths Mill, Minnesota.
Preacher: T. Kutz; alternate, O. Lindholm.
Agenda: Discussion of *The Role of Man and Woman According to Holy Scripture*: P. Hanke, moderator; Exegesis of 1 Corinthians 4:6ff.: F. Fallen; Conference Business; Questions of Casuistry.
Note: Please excuse to host pastor.
W. E. Wagner, Secretary

NEW ULM PASTORAL CONFERENCE

Date: February 12, 1980; sessions beginning at 9:00 a.m., Communion Service at 11:00 a.m.
Place: St. John's Lutheran, New Ulm, Minnesota; N. Kock, host pastor.
Preacher: R. Kuckhahn; alternate, R. Krueger.
Agenda: Conference consideration of the paper "The Role of Man and Woman According to Holy Scripture."
Note: Please excuse to host pastor.
J. Schmidt, Secretary

RED WING PASTORAL CONFERENCE

Date: February 12, 1980; 9:00 a.m. Communion service.
Place: Immanuel, Lake City (West Florence), Minnesota; P. Otto, host pastor.
Preacher: M. Doelger; R. Goede, alternate.
Agenda: Exegesis of Zechariah 11: M. Majovski; Dr. Francis Schaeffer: A. Kienetz; The Methodists: R. Beckmann.
Note: Please excuse to host pastor.
R. Kuznicki, Secretary

REDWOOD FALLS PASTORAL CONFERENCE

Date: February 12, 1980.
Place: Zion Lutheran, Morton, Minnesota.
Preacher: G. Maas; D. Meyer, alternate.
Agenda: Exegesis of Genesis 8:15-9:7; B. Terrell; *Formula of Concord*, Article VII; H. Bittorf; The Scriptural Teaching of Birth Control: L. Wurster; A Critical Analysis of the Essay, "The Role of Man and Woman According to Holy Scripture": P. Alliet
R. Hellmann, Secretary

ST. CROIX PASTORAL CONFERENCE

Date: February 12, 1980; 9:00 a.m. Communion service.
Place: Divinity Lutheran, St. Paul, Minnesota; W. Neumann, host pastor.
Preacher: D. Schlieve; W. Neumann, alternate.
Agenda: A Study of "The Role of Man and Woman According to the Scriptures": I. Johnson.
J. May, Secretary

SOUTHERN PASTORAL CONFERENCE

Date: February 11-12, 1980, 1:00 p.m.; Communion service at 7:00 p.m.
Place: Peace Ev. Lutheran, Owensville, Missouri; W. Dorn, host pastor.
Preacher: R. Zehms; P. Berg, alternate.
Agenda: Exegesis of 2 Thessalonians 3: R. Zehms; Role of Man and Woman: discussion leaders, D. Hochmuth and W. T. Niermeier; The Pastor and His Finances: W. Dorn.
Note: Arrangements for lodging will be made at a local motel; bring copies of BoRAM; excuses should be made to R. Zehms.
L. Lucht, Secretary

MICHIGAN

SOUTHWESTERN PASTORAL CONFERENCE

Date: February 12, 1980; 9:00 a.m. Communion service.
Place: Grace Lutheran, Muskegon, Michigan; W. Hein, host pastor.
Preacher: M. Braun; A. Clement, alternate.
Agenda: Exegesis of Matthew 5:1-12; J. Dolan; What the Confessions Say About the Church: R. Frey; Conference business; Casuistry.
R. Raabe, Secretary

NORTHERN PASTOR-TEACHER CONFERENCE

Date: February 11-12, 1980; beginning with a Communion service at 9:00 a.m. Monday.
Place: St. John's, Bay City, Michigan; J. F. Brenner, host pastor.
Preacher: M. Spaude; alternate, G. Stawicki.
Agenda: Monday: On Justification, Osiander's Doctrine of the Indwelling Christ: Prof. C. Lawrenz; Conference Reports. **Tuesday:** Exegesis of Matthew 24:14-28; J. Spaude; *Augsburg Confession*, Articles XXII and XXIV; D. Krueger; Differences in the Doctrines of the Church and Ministry Among WELS, ELS, CLC, LCMS: P. Kuske.
Note: Teachers will attend on Monday only.
J. Seifert, Secretary

NEBRASKA

COLORADO DELEGATE CONFERENCE

Date: February 4-5, 1980.
Place: Christ Our Redeemer Lutheran, Denver, Colorado; T. Bauer, host pastor.
Preacher: N. Mielke; M. Cares, alternate.
Agenda: The Significance and Need for Christian Education on the Secondary Level: P. Schultz; The Christian Layman's Talents: D. Williams; Discussion on "The Role of Man and Woman According to Holy Scripture"; Elections, Reports, and other Conference business.
Note: Please send requests for lodging to the host pastor.
M. Cares, Secretary

MID-AMERICA

PASTOR-TEACHER-DELEGATE CONFERENCE

Date: February 11-12, 1980; 1:00 p.m.
Place: Holy Cross Ev. Lutheran, Oklahoma City, Oklahoma.
Preacher: R. Schultz; J. Schneidervin, alternate.
Agenda: What Does the Holy Spirit Contribute to Our Salvation? D. Laude; How to Keep Our Youth Active in the Church: B. Pleuss; What Is the Government's Attitude Concerning Separation of Church and State? B. Meuer; Casuistry.
Note: Please excuse to the host pastor.
R. Schultz, Secretary

CENTRAL PASTOR-TEACHER-DELEGATE CONFERENCE

Date: February 11-12, 1980.
Place: Immanuel Ev. Lutheran, Hadar, Nebraska; R. Schlieve, host pastor.
Preacher: G. Free; alternate, D. Lemke.
Agenda: Treatise of the Power and Primacy of the Pope: R. Belliger; Isagogical Study of Ephesians 5 with Exegetical Study of Difficult Passages: D. Lemke; The Occult: Panel Discussion led by P. Albrecht.
R. R. Beckmann, Secretary

ROSEBUD DELEGATE CONFERENCE

Date: February 12-13, 1980; 10:00 a.m. Communion service.
Place: Zion, Valentine, Nebraska; D. Waage, host pastor.
Preacher: N. Baumann.
Agenda: "A Study of the Theses in the last BORAM": V. Mischeil; "Obligations to Your Lord and Your Family": Layman.
Note: Those desiring lodging contact host pastor.
T. Wendt, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: February 5, 1980; 9:00 a.m. Communion service.
Place: Emanuel Lutheran, New London, Wisconsin.
Preacher: T. Meier.
Agenda: Exegesis of 1 John 3: C. Pregel; The Rapture: M. Hoppe; Personal Interview Stewardship: L. Luchterhand.
R. Ash, Secretary

MANITOWOC PASTORAL CONFERENCE

Date: February 11, 1980; 9:00 a.m. Communion service.
Place: Immanuel Lutheran, Shirley, Wisconsin; W. Gaulke, host pastor.
Preacher: P. Borchardt; P. Damrow, alternate.
Agenda: Exegesis of 1 Timothy 3: A. Engel; Review, Critique, and Practical Application of the Statement adopted by the Commission on Higher Education Entitled "The Role of Man and Woman According to Holy Scripture": A. Schultz; *Formula of Concord*, Articles VII and VIII: L. Deters.
P. J. Damrow, Secretary

WINNEBAGO PASTORAL CONFERENCE

Date: February 11, 1980; 9:00 a.m. Communion service.
Place: Campus House — UW Oshkosh, Oshkosh, Wisconsin.
Preacher: G. Ehler; D. Engelbrecht, alternate.
Agenda: James 3: F. Brand; Discussion of "The Role of Man and Woman According to the Holy Scripture"; *Shepherd Under Christ*; D. Hallemeier.
S. C. Stern, Secretary

WINNEBAGO TEACHERS' CONFERENCE

Date: February 15-16, 1980.
Place: St. Peter's Lutheran School, Weyauwega, Wisconsin.
Agenda: Thursday: Reports; Elections; Sectionals and Workshops. **Friday:** Business meeting; "Signs of the Times as Pointed Out in Revelation": M. Otterstatter; "Lord, Teach Me to Pray — Teaching Children to Use Prayer": Mt. Olive Staff; Closing service at 3:00.
J. Growth, Chairman
Program Committee

SOUTHEASTERN WISCONSIN

METROPOLITAN MILWAUKEE LUTHERAN TEACHERS' CONFERENCE

Date: February 14-15, 1980.
Place: St. Jacobi Lutheran School, 8605 West Forest Home Avenue, Greenfield, Wisconsin 53228; P. Eckert, host pastor, and D. Hackmann, host principal.
Agenda: Thursday, February 14: 9:00: Opening service; 9:25: Business meeting; 10:15: Proper Stewardship of Time: J. Wanderssee; 1:00: Assigned sectionals and workshops; 3:00: Closing. **Friday, February 15:** 9:00: Opening devotion; 9:30: Assigned sectionals and workshops; 1:00: Assigned sectionals and workshops; 3:00: Closing.
D. Hackmann, Chairman
N. Goede, Program Chairman

LAKE LUTHERAN TEACHERS' CONFERENCE

Date: February 28-29, 1980.
 Place: St. Luke's School and Church, 6712 30th Ave., Kenosha, Wisconsin 53142.
 Agenda: "Relationship of Called Workers": W. Mueller; Workshops: 1. "Balance Between Phonics and Sight Reading" (Gr. 1-3): R. Lemke; 2. "Christ-Centered Athletic Programs" (Gr. 5-8): J. Grunholtz; 3. "Kindergarten Readiness": M. Kohlstedt; 4. "Challenging the Exceptional Child" (Gr. 1-8): D. Hackman; 5. Language: "Back to Basics" (Gr. 5-8): J. Schibbelhut.

V. Weyenberg, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: February 11, 1980; 9:00 a.m.
 Place: Northwestern College, Watertown, Wisconsin.
 Preacher: E. Kauffeld; K. Weber, alternate.
 Agenda: Exegesis of I Corinthians 10: R. Strobel; What Can We Learn From Luther For Catechetical Work? J. Sullivan.
 Note: Please excuse to the undersigned.

P. Ziemer, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: February 12, 1980; 9:30 a.m.
 Place: St. John's, Ridgeville, Tomah, Wisconsin.
 Preacher: D. Tollefson; alternate, L. Wendland.
 Agenda: Exegesis of I Timothy 1:12-20: C. Nommensen; The Pastor's Role in Keeping Balance in Kingdom Work: L. Wendland; When May a Pastor Retire with a Good Conscience? E. Breiling; Dealing with Homosexuality: D. Krenke; How Do We Approach Those Who are Unmarried and Living Together? D. Falck, alternate.

R. W. Kloehn, Secretary

HYMNALS WANTED

Ascension Ev. Lutheran Church, your WELS mission in Harrisburg, Pennsylvania, has the pleasant misfortune of needing more copies of *The Lutheran Hymnal* for its increasing worship attendance. We would be happy to pay cost of shipping for copies you have available for donation. Contact Pastor Daniel Luetke, 6231 Warren Avenue, Harrisburg, PA 17112.

APPEAL FOR PEWS

If you are remodeling or rebuilding and wish to donate your old pews to a young congregation, or if you have old pews stored away somewhere and don't know what to do with them, please call Our Savior Lutheran, Rev. Norman Seeger, in Birmingham, Alabama, 205/967-5864.

PEWS, ALTAR AND PULPIT

We have available for any mission congregation 22 pews (9 ft. long), an altar, and a pulpit. If interested in any or all of these items, contact Pastor Kenneth Kratz, 3030 11 St., Monroe, Wisconsin 53566.

SERVICE FOR THE DEAF TWIN CITIES

Service signed every Sunday
10:30 A.M.

Saint James Ev. Lutheran
460 West Annapolis
West St. Paul, MN 55118
Phone: 222-1409 or 457-9232

CALL FOR NOMINATIONS MARTIN LUTHERAN PREP SCHOOL

The Board of Control of Martin Luther Preparatory School, Prairie du Chien, Wisconsin, with the concurrence of the Commission on Higher Education, herewith requests the voting constituency of the Synod to nominate male candidates for the permanent position of teaching physical education classes, including swimming, and also to do some coaching.

Names of nominees, with as much pertinent accompanying data as possible, should be in the hands of the secretary no later than February 11, 1980.

Mr. Paul Fritze, Secretary
7820 Minnetonka Blvd.
St. Louis Park, MN 55426

CHIEF PLANT ENGINEER — DMLC

Since the position of chief plant engineer is vacant, Dr. Martin Luther College, New Ulm, Minnesota, is accepting applications for this position from qualified individuals.

Applicants must possess a good working knowledge of the operation and maintenance of a central heating system (low pressure — steam) and of air conditioning, involving 12 major buildings. Applicants should have some managerial experience since the supervision of the heating-air conditioning staff is also involved.

Although not inherent in the position at the present time, applicants should possess the potential to supervise the maintenance of all campus buildings and the potential to assume the responsibility for the functioning of all plumbing and electrical equipment, all of which presupposes a good understanding of preventive maintenance.

Interested individuals should include in their letters of application complete information regarding schooling, work experience, the nature and grade of any licenses held, marital and family status, and beginning salary expected. The name, address and telephone number of the pastor should also be included.

All letters and/or inquiries will be directed to:

David D. Stabell, Business Manager
Dr. Martin Luther College
New Ulm, Minnesota 56073

NOMINATIONS DR. MARTIN LUTHER COLLEGE

The following have been nominated for the professorship in the Education Division of Dr. Martin Luther College, New Ulm, Minnesota, specifically to supervise student teachers in the off-campus program and in the alternating quarters to teach professional education courses on campus:

| | |
|---------------------|---------------------|
| Edward Barthel | Livonia, MI |
| Arlyn Boll | Watertown, WI |
| David Brohn | South Haven, MI |
| Ron Brutlag | Livonia, MI |
| Frank Corona | Morton Grove, IL |
| Howard Dorn | Winona, MN |
| Daniel Feuerstahler | Menomonie, WI |
| Paul Fritze | St. Louis Park, MN |
| Gene Gronholz | Columbus, WI |
| Dennis Gulczynski | Lake Mills, WI |
| Darrell Knippel | Minneapolis, MN |
| Kenneth Kolander | Appleton, WI |
| Merlyn Kruse | Neenah, WI |
| Robert Landvatter | Oconomowoc, WI |
| Gerald Lanphear | Schofield, WI |
| Carl Natzke | Menomonee Falls, WI |
| Douglas Needham | Crete, IL |
| Roger Oemig | Ann Arbor, MI |
| Arvon Peter | Manitowoc, WI |
| Kurt Petermann | Appleton, WI |
| LeDell Plath | Milwaukee, WI |
| Werner Roekle | Saginaw, MI |
| Daniel Schmeling | Dallas, TX |
| James Schmidt | Menasha, WI |
| Richard Sonntag | Milwaukee, WI |
| Robert Stoltz | Adrian, MI |
| David Wendler | Appleton, WI |
| Arden Wentzel | South St. Paul, MN |
| Clyde Wobeck | Hartford, WI |

All correspondence concerning these candidates must be in the hands of the secretary by February 29, 1980.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Ave. S.
Minneapolis, MN 55409

CALL FOR NOMINATIONS MICHIGAN LUTHERAN SEMINARY

The Board of Michigan Lutheran Seminary, Saginaw, Michigan, asks the voting members of the Synod to submit nominations for the professorship left vacant by the resignation of Prof. David Toepel. From the nominees the board will select a man who will teach in the Sciences Division, primarily in algebra and geometry. The nominees should have aptitude in coaching football and basketball. The education required to meet the certification standards of the Synod and/or the State of Michigan will be provided.

Nominations, including pertinent information, should be in the hands of the secretary no later than February 23, 1980.

Pastor Lynn Schroeder, Secretary
5105 McCarty Road
Saginaw, Michigan 48603

"FAITH ALIVE" — RALLY 1980

Let "Rally 1980" come alive for you. The Rally, designed for post-high-school young adults of college age, will be held in Mankato, Minnesota, from April 11-13, 1980. The beautiful facilities of the Holiday Inn will be the setting for this weekend of informative workshop-discussions, worship, sing-a-longs, fellowship, social activities and entertainment. Set aside this special time for a weekend of variety with your fellow Christians as you join in thought and discussion on the pertinent topic of applying your faith in daily living. Come to Rally 1980 — sponsored by the National Lutheran Collegians in cooperation with the Student Services Committee, Wisconsin Evangelical Lutheran Synod.

L. E. Bergemann, Secretary
National Lutheran Collegians
8054A North 124th Street
Milwaukee, WI 53224
Phone: 414/355-5095

PASTOR/FAMILY — VACATION RETREAT June 15-20, 1980

A vacation retreat for pastors and their families, to be held at the Pinecrest Resort in Eagle River, Wisconsin, is now being planned. Two staff members of Wisconsin Lutheran Child & Family Service will conduct morning workshops on "Marriage Enrichment through Communication." Arrangements will be made to have the children supervised in activities during the morning sessions. Afternoons and evenings are free. Lodging will be provided in housekeeping cottages. For further information regarding schedules, costs and reservations, please write: 7-Mile Pinecrest Resort, P.O. Box A, Eagle River, WI 54521, or WLCFS, P.O. Box 23221, Milwaukee, WI 53223. Deadline: February 15, 1980.

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NEW WELS CHURCHES

Names Requested

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

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

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

| | |
|------------------------|-----------------------|
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| | Rice Lake |
| Wyoming | Casper* |
| British Columbia | Vancouver* |
| Ontario | W. Ottawa |
| | Toronto* |

*Denotes exploratory services.

EXPLORATORY

WARNER, ROBBINS, PERRY GEORGIA

WELS exploratory services are being started in the Warner, Robbins and Perry area of Georgia. Please send names to Pastor Wayne L. Fischer, 2819 Battle Crest Drive, Decatur, Georgia 30034, or call 404/243-3624 or 404/241-6093.

TIME AND PLACE

SUN CITY, ARIZONA

WELS members who vacation in the Sun City, Arizona, area are herewith reminded that there is a WELS congregation in Sun City. The congregation is Our Savior Ev. Lutheran Church, located at 9825 North 103rd Ave. For information and directions visitors may call Pastor Frederic H.

Nitz, phone: 602/977-2872. Worship services during the winter months are held at 10:00 a.m. Country Meadows, Peoria, Sun City West and Youngtown are just a few miles from Our Savior Church.

BOZEMAN, MONTANA

Shining Mountains Ev. Lutheran Church of Bozeman, Montana, is now worshipping in its own chapel at 326 N. Western Drive. The Sunday service begins at 9:00 a.m. For more information, please contact Pastor David M. Neumann, 1116 W. Geysler, Livingston, Montana 59047; phone: 406/222-3372.

CONFERENCE PAPERS

Three new conference papers are available: No. 48: Dealing With the Neglector of Word and Sacrament: J.M. Mahnke, \$0.36; No. 49: Francis Schaeffer: How Far From Lutheranism: J.W. Zarling, \$0.48; No. 50: The Word Fitly Spoken: C. F. Bolle, \$0.66.

The following previously listed conference papers are still available in limited quantities: No. 32: The Formula of Concord — A Survey of Its History: H. Koch, \$0.15; No. 33: How to Keep Our Young People Moral in the Age of Immorality: J. Stellick, \$0.15; No. 34: Exegesis of 1 Timothy 2 with Emphasis on Women in the Church: T. Henning, \$0.24; No. 35: A Definitive Study of Proselytizing: C. Lawrenz, \$0.24; No. 36: What Degree of Doctrinal Agreement Is Necessary for Membership in the WELS: E. Frey, \$0.15; No. 37: Guidelines in Divorce Counseling with Special Emphasis on Malicious Desertion: E. Breiling, \$0.23; No. 38: Luther, As a Father and Teacher: A. Koelpin, \$0.25; No. 39: Adventism: Its History and Doctrine: J. Adermann, \$0.22; No. 42: Foundation of Worship: B. Backer, \$0.25; No. 43: Redeeming the Times: An Essay on the Pastor's Stewardship of Time: V. Glaeske, \$0.30; No. 44: Heaven and Hell: S. Becker, \$1.00; No. 45: A Study of the Covenants of the Bible: J. Schmidt, \$0.48; No. 46: Encouraging Christian Education in the Home: S. Degner, \$0.54; No. 47: Moralizing and the Pastoral Ministry: The Proper Use of the Law and Gospel in the Pastoral Ministry: S. Krueger, \$0.48.

Anyone desiring may be placed on the permanent mailing list to receive each paper as it is printed. Billing will be periodical. Those on the permanent mailing list who have moved recently are asked to submit their new address promptly.

M. L. Women's Circle
10151 Sappington Rd.
St. Louis County, MO 63128

FOR YOUR LADIES GROUP

A set of 40 slides with written commentary on the Wisconsin Lutheran Seminary Auxiliary is available, free of charge, for presentation in your congregation. If interested, contact Mrs. Norbert Netz, 1724 Seventeenth Avenue, Grafton, Wisconsin 53024; telephone: 414/377-6225

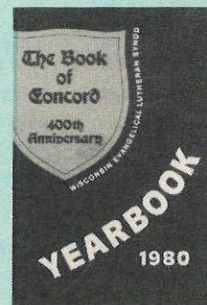
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