



The
**Northwestern
Lutheran**

OCTOBER 1, 1984

Why marriages fail

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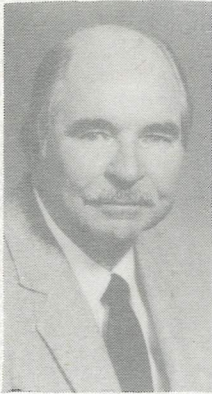
**The Christian and
spiritual gifts**

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How it began

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from this corner



In 1983 there were around 37,000 new books published. Of these, about 2000 were paper and hard-bound religious books. Most of them are destined to be sold for next to nothing in publishers' overstock sales. Perhaps of the 37,000 books a hundred or so will survive to the twenty-first century.

Recently *Findings*, a book from the 1984 batch, fell into my hands. It is a modest paperback of 175 pages. Since I had met the author, Martin Galstad — pastor, teacher, educator — once or twice and was impressed by the freshness of his opinions, my interest was aroused. I also recalled an exchange of letters we had half a dozen years ago on the subject of the lost art of preaching.

My interest was further captured by several testimonials on the back cover. One was from Dr. Vernon Gerlach who is installed in the department of education at Arizona State University and is widely known for not carelessly tossing his words around. "Galstad's writings," he says, "live and breathe the message of Paul and Luther. Let the Spirit set your heart free, he proclaims. I have found no other writer who has more clearly and convincingly expounded the great themes — Quench not the Spirit! Your heart is set free!" On the same cover Prof. Paul Boehlke of the Dr. Martin Luther College faculty adds his approval: Galstad "calls one from comfortable religion to 'stirred up' faith-life."

Encouraged by these kind words, I curled up with the paperback on a two-day holiday to northern Wisconsin. The first selection I read was *Temptations that Especially Confront the Orthodox*. I was rewarded. Later I was told that President Naumann had been present at its first reading. After a hush, President Naumann was the first to speak. "I feel," he said, "like I have just been flayed." The feeling persists. Nor has anyone found a better answer to Galstad's question in the essay: "Why the seeming high correlation between being orthodox and having insidist and quarreling personalities?"

Galstad writes about teachers who "are fingering the reins of the future." He writes about people today so "satiated by overwhelming stimuli" that they cannot "sensibly respond to something simple and beautiful and true." To parents he writes: "Our sole hope for good schools is to have good people teaching." To pastors he writes: "To preach and teach the findings of others, their generalizations and abstractions, is tempting. To succumb is fatal."

Findings: Explorations in Christian life and learning by Martin Galstad is a thoughtful, exciting book, worthy of any Christian's attention. You may order it from Haven Books, 1036 — 31st Street, N.W., Winter Haven, Florida 33881. I also recommend that you enclose \$7.95 for your postpaid copy.

James P. Schaefer

May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us. 1 Kings 8:57

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Look upward for God's gifts

Don't be deceived, my dear brothers. Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows. He chose to give us birth through the word of truth (James 1:16-18).

Basically we tend to be creatures of habit who like things to remain quiet and uneventful. We don't want anything to upset our regular daily pattern. And yet we're very much aware of the old saying, "Into each life some rain must fall."

We know, of course, who sends the rain in the world of nature. But who sends the "rain" into our life? It's easy to blame God for our troubles. We may even do it unintentionally or unwittingly. When problems arise, we wring our hands and wonder, "O God, why are you letting this happen to me?" In our confusion and uncertainty we may become resentful, as though God were treating us badly. James warns, "Don't be deceived, my dear brothers."

Source of trouble

There's trouble enough in the world — very real trouble — but it doesn't come from God. It comes from quite another source. James pulls no punches when he tells us, "When tempted, no one should say, 'God is tempting me.' For God cannot be tempted with evil, nor does he tempt anyone; but each one is tempted when, by his own evil desire, he is dragged away and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death" (1:13-15).

Evil desire, followed by sinful action, brings forth death. Therein lies the chain of misery, and that chain is our specialty. As fallen sinners,

we're our own worst enemy. We're masters at bringing trouble and misery into our lives.

Source of good

God brings only good. James is just as definite on that point. "Every good and perfect gift is from above, coming down from the Father of the heavenly lights." In this entire section of his letter James is using terminology appropriate to the life cycle: evil desire *conceives* and *gives*

As fallen sinners, we're masters at bringing trouble and misery into our lives.

birth to sin which, when *full-grown*, succumbs to *death*. Continuing that type of language, James calls God "the Father of the heavenly lights." God *brought them forth*. We would say, "God is the *creator* of the heavenly bodies: sun, moon, and stars."

These "heavenly lights" show a remarkable constancy. Sunrise and sunset are predictable to the second. The moon waxes and wanes precisely on schedule. The stars are fixed in their place.

Constancy of God

But God is even more reliable. Seasons will change. Days may lengthen or shorten, but God "does not change like shifting shadows." He remains absolutely constant in his loving purpose of giving "good and perfect gifts" to his creatures. With an oath he declares, "As surely as I live . . . I take no pleasure in the death of the wicked, but rather that

they turn from their ways and live" (Ezekiel 33:11).

Though we were fallen, wicked, despicable sinners, God "chose to give us birth through the word of truth." Note again the terminology from the life cycle. Though we were dead in trespasses and sins he "gave us birth," made us alive, made us his children.

Grace of God

And why did he do it? Because "he chose" to do so. Because he wanted to. Because he's truthful when he says, "I know the plans I have for you, plans to prosper you and not to harm you" (Jeremiah 29:11). Hence, in his grace he sent his Son to suffer and die in our place in order to rescue us from our pitiful condition. And in his grace he now sends us the means of grace, his gospel, "the word of truth," which brings us to know our Savior and to trust in him.

Reliability of God

He has done all things well! With such a God looking out for our eternal welfare, dare we ever question him in the trials of everyday life? Could he perhaps neglect us here? Is it thinkable that he might by some chance lose interest in us to the point of letting us shift for ourselves? Not when we realize that he has invested in us even the lifeblood of his only-begotten Son. On his part God gives only good and perfect gifts, and he neutralizes and overrides our folly so that things work together for our good. We have a trustworthy God. What security is ours, if we but look upward for the good gifts that daily come from him who does not change like shifting shadows! □

Professor Panning teaches New Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Why marriages fail

It can hardly be called a scientific poll but the results are nonetheless interesting. Twelve thousand Americans visiting the Walt Disney Epcot Center in Florida were asked why marriages fail. Sixty-nine percent were of the opinion that “people no longer work at marriage.” Forty-two percent blamed “the decline in morals.” The other reasons cited: “women are now more independent” (38%); “a so-so marriage is no longer enough” (35%); and “men are now more restless” (4%).

There was a time not so long ago that divorce was rare among our church members. That’s no longer true today. And it’s not because we don’t work hard at trying to prevent marriages from failing. Many pastors require engaged couples to attend some kind of pre-marriage counseling sessions. Husbands and wives are often quite eager to attend programs designed to improve marriages. When problems do develop, it is not unusual for counselors (including pastors) to spend many hours seeking to patch things up.

Why do more marriages fail today than a generation ago? No doubt a number of factors are involved. But at the risk of oversimplifying I’d like to propose that a large part of the failure of marriage results from a misunderstanding of the concept “love.”

I’ve had husbands say of their wives: “I don’t love her anymore.” The tone of voice and supporting evidence suggested that something had really gone wrong with the wife. And perhaps it had. But we must recognize that when one says, “I don’t love you anymore,” the real problem lies with the speaker of those words. It is a confession of sin and failure on our part when we say, “I don’t love you.”

To marry is to make a choice; it is to commit oneself to a life of loving. Many couples today would prefer having an escape clause in the marriage contract; or better yet take out only a learner’s permit. But marriage is not a basket of goodies to consume till it is empty and then discard it. Marriage is a lifelong commitment to “love, honor, and cherish.” If we fail to love, marriage is likely to fail.

Love for another must be rooted in the love God has for us. God does not love us because we are so very lovable. He loves us because “God is love.” And our love for another cannot ultimately be based on how lovable the other is. Love is a quality of the soul which the sanctified person possesses, a gift of the Holy Spirit. If we find ourselves unable to love our spouse, we must search out the reason for this failure in ourselves. We must ask: what is wrong with me? It is in the heart that marriages fail.

Victor H. Prange



Pastor Prange
is at Peace,
Janesville,
Wisconsin.

letters

Married teachers are called too

I am prompted to write this letter by comments made during the past year that married women are filling the teaching positions in our Christian day schools that might otherwise be assigned to Dr. Martin Luther College graduates.

According to my understanding of the divine call, its validity is not dependent upon the marital status of the recipient. Congregations call those teachers who in their estimation possess the qualifications they are looking for in educating the lambs of Christ. Being married has little to do with being a capable teacher, so I fail to see what purpose would be served by married women resigning to make way for recent graduates.

It is a symptom of our human frailty that we try to "help God along" by offering simplistic solutions to what we perceive as major problems. We need always to keep in mind that God's plan for us is in place and will be carried out by him as he sees fit.

The Lord has richly blessed our Lutheran schools with their mix of single and married men and women teachers. He has given his workers their abilities and expects them to be used in his service with no stipulation placed upon their marital status when they are utilizing these capabilities.

*Mrs. Julia Averbeck
New Ulm, Minnesota*

I would like to respond to Pastor Kosanke's proposed solution to the present surplus of teachers (August 1). His proposal would probably result in all graduates being placed in teaching positions. However, should that be the highest goal? Shouldn't the highest goal be providing the best possible education for the children entrusted to us?

Some educators say that you really don't develop into a good teacher until you've had five years of teaching behind you. Other educators say that you understand children better after you've had your own family. To suggest that married women teachers quit would take some of our best teachers out of the classroom.

Above all, shouldn't it be remembered that married women teachers do receive a divine call to teach just like the single women and men? Surely we should not view their calls as less divine than others. Married women teachers are not yo-yos to be called in and out of service at the whim of a congregation.

Name withheld

I cannot help but respond to Mr. Kosanke's letter (August 1) regarding the new and unassigned Dr. Martin Luther College graduates.

He offers several solutions to the problem including, "Above all, could married women teachers . . . take leaves of absence, a sabbatical, early retirement or whatever it may be called in order not to lose these gifts of God to his church?" Are these married women teachers not also gifts of God to his church?

God tells us, "Thou shalt not covet anything that is thy neighbor's." This includes our neighbor's job. He does not intend for any of us to store away our talents to let someone else work the Lord's vineyard in our stead. (Remember the parable of the buried talent?) Rather, as our Savior taught, we ought all to pray, "Father, use my training and talent to serve you as you want. Send me where you would have me to go and equip me to do what you would have me to do. Help me to submit my will to yours. Amen."

*Lois I. Manley
Tucson, Arizona*

Campus Ministry appreciated

As students return to their colleges and universities, I would like to tell you what the WELS Campus Ministry has meant to me.

I transferred to the University of Wisconsin-Stout not knowing anyone. You wouldn't believe what a great comfort it was to discover that there was a WELS church not far from the campus and that the church had an active Campus Ministry program.

I felt that even if I didn't know anyone at school I could at least share a common love for Christ and his Word with my fellow Campus Ministry members. The WELS Campus Ministry was important to me at that time because it was an easy and comfortable way for me to meet Lutheran friends. It is important to me now because through the weekly Bible study I have grown closer to Christ.

I would urge parents, friends and

relatives of college students to support the WELS Campus Ministry in their area. Campus Ministry is a support group, a social group, a Bible study group and much more to the people involved in it! We need Campus Ministry while in college to better prepare us as good Christians for the years after college.

*Sharon Manthey
Menomonie, Wisconsin*

The Volga Germans

As long as the history of the Volga Germans was the subject of a major article (August 15), I think it should be said that deportation was the least of their problems. The book *The Volga Germans* documents the fact that the Communists attempted to starve the Volga Germans out of existence. For three years running (1921-23) Lenin had their harvests confiscated. To get hidden food, farmers and even their babies were stripped and forced into the snow. They could only be redeemed with their weight in grain. The lucky ones froze to death then and there. It was an easier death than the later starvation. Only the survivors were deported.

Stalin did the same thing to Ukrainians between 1931 and 1933. The *Wall Street Journal* documents this on its editorial page, July 7, 1983.

Everyone remembers the six million Jews. Nobody remembers the seven million Ukrainians. Or the uncoun- ted Volga Germans.

Under this anti-Christian tyranny, these Soviet Christians are truly "of all men most miserable." Praise God for providing good things in heaven for those who receive evil things on earth.

*Roger Kovaciny
Columbus, Ohio*

That was no swastika

The Editorial Comment on page 212 of the August 1 issue of *The Northwestern Lutheran* contains what I believe to be a major tactical error with respect to the "swastika" drawn on the wall of the Jewish synagogue in Mequon, Wisconsin.

It was not a swastika, but an Indian good-luck symbol. (The Swastika arms point to the right.) A better point might have been made by showing the ignorance of the vandals as well as their unChristian action.

*H. L. Crouser
Llano, Texas*

A portrait of Jesus

Read chapter 1 . . . Now go back to verse 1, noting how abruptly this letter begins, with a sweeping history of God's past dealings with mankind, speaking to them through the Old Testament prophets, his special messengers. Then in verse 2 he comes quickly to the main topic and the main figure in this letter — Jesus, *God's Son*, the creator and owner of the entire universe.

LETTER TO THE HEBREWS

by Julian G. Anderson

"The brightness of God's heavenly beauty shines from his face, and he gives us a perfect picture of God, which he really is. He holds the whole universe in its place by his powerful word" (v. 3a). What a striking portrait! And then in verse 3b he covers Jesus' whole life and work in one sentence — "And after he had washed away all our sins, he sat down at God's right hand in heaven." That is some introduction — as beautiful and artistic as any portion of God's Word.

The central theme

Now comes the key thought of chapter 1, which begins the central theme of the letter that Jesus is not only greater than prophets, but greater than the *angels* as well. The word translated here as "greater" often means "better." And the thought is that Jesus is much *better* than the angels because he is *God's Son* and a much greater *person* in a much more exalted *position*. And this little word is really the *key* word in this letter, as we shall see. The writer's theme is that *Jesus is a much greater person in every way than*

any other creature who has ever lived, and that he has done a much greater work than anyone else could possibly do.

So Apollos begins here with God's foremost heavenly creatures, the *angels*, so named because they are God's messengers. "And so the Son turned out to be much greater than the angels, and for this same reason his Father gave him a much greater name than theirs. After all, to which one of the angels did God ever say, 'You are My Son . . .?'" quoting Psalm 2:7 (vv. 4-5). And then in verse 6 God calls Jesus his *firstborn*, and commands all the angels to worship and serve him (v. 6), while he defines the angels as his servants (v. 7). And the rest of the chapter is summed up by noting that the Son is the creator of the heavens and earth, which will be destroyed (vv. 10-11), and he will live forever (v. 12b) and rule the universe forever (v. 8).

A plea to the readers

Read chapter 2 . . . Now God pleads with us through his inspired writer, "And this is why we must *pay the strictest attention* to the things we have heard (the gospel), so that we won't drift away from them!" (v. 1). Note that "the message God gave through the angels" (v. 2a) refers to the whole Old Testament covenant God gave to Moses on Mt. Sinai (Exodus 20-31, Leviticus), and it was "dependable and true . . . So how are we ever going to escape if we pay no attention to a salvation as great as this?" (vv. 2-3a.) Then Apollos explains that "our Lord was the first one who spoke about this salvation" (v. 3b), which makes this new covenant a much greater one than that

given to Moses, since it was authenticated by all of Jesus' miracles and the outpouring of the Holy Spirit upon Jesus' followers (v. 4).

Jesus — the source of our salvation

In vv. 5-14 Apollos is talking about "the world to come" (v. 5), the new heavens and new earth. And the rulers of that world are not the angels (v. 5), but the *Son of Man*, Jesus' favorite name for himself, since he is the *Son of God*, born of the virgin Mary, a true *Man* (v. 6) who was "made lower than the angels for a little while . . . so that he could *die* for every man and woman. And now we see him crowned with glory and honor because he suffered and died for them" (vv. 7a, 9a). Thus "God has brought many children into his kingdom to share his glory and honor," and "Jesus is the perfect Man" who made this salvation possible (v. 10). And so we who are being made holy and Jesus, who made us holy, have the same Father, and he calls himself our brother (v. 11), since he was made exactly like us (vv. 14, 17a). And by his death he has destroyed the devil, who has the power of death, and set us all free (vv. 14-15). And because he suffered, he is able to help us in our sufferings (v. 18), a reference to the sufferings the Christian Jews had undergone and were undergoing. So the plea is, "Don't give up your faith!" □



Julian G. Anderson
is a retired pastor
and seminary professor
living in
Naples, Florida

by Daniel W. Malchow

“Although most of the congregations in my circuit were reluctant to increase their 1984 subscriptions, they expressed strong determination to reach 100% of those subscriptions.”

Those words were typical of responses coming from circuit pastors as they filed reports on “Sing to the Lord,” the remedial budget funding endeavor undertaken this summer, authorized by the Conference of Presidents. This was the appeal which went to congregations throughout the Synod, asking that they give consideration to an upward revision of their 1984 subscriptions. Although many congregations were reluctant to change subscriptions, they indicated a firm resolve to meet fully that which had been subscribed.

On these pages last spring it was reported that the Coordinating Council of the Synod found it impossible to balance the budget. The budget was out of balance by about \$800,000. To effect a balance at that time would have necessitated distressing cuts in vital programs. Hence the appeal.

The response of congregations to “Sing to the Lord” was studied by the Coordinating Council at a special meeting on August 17, 1984. At that time returns had been received from 93 of the Synod’s 108 circuits. They showed an increase of \$166,207. Projecting these returns among all congregations of the Synod would lead to a total increase in subscriptions of about \$200,000.

This is obviously far short of \$800,000. What could be done? If the Coordinating Council had been forced to work out a balanced budget on this development alone, there would have been no alternative but to make deep and crippling budgetary cuts. In his goodness our gracious Lord provided other answers for our problems.

One of the Lord’s answers was cited at the beginning of this article. From many congregations, word was received that there would be intense determination to reach 100% and

more of their 1984 subscriptions. A 100% performance, in contrast to the original projection of 97.5%, would mean an additional \$350,000.

Another of the Lord’s answers came in the form of a sizable individual gift. With this unexpected gift the Board of Trustees was able to allocate \$400,000 for budgetary purposes.

Were there any cuts? Yes, because of the conditions that prevailed in early spring, it was not possible for the General Board for Home Missions to authorize any new manpower openings. For the 1984-85 fiscal year, therefore, this will result in a decrease of about five new mission openings, a budgetary reduction of approximately \$100,000. Also eliminated was all survey work, a reduction of \$5000.

Last spring when we faced the grim prospect of gaining an additional \$800,000 for budgetary operations, we asked readers to consider what it would mean to

- call back civilian chaplains
- close a world mission field
- reduce home mission openings to ten or less
- close a synodical preparatory school

Such possibilities were not designed as a scare tactic. This was honest concern. Had nothing changed since that time, one or more of these consequences could well have occurred.

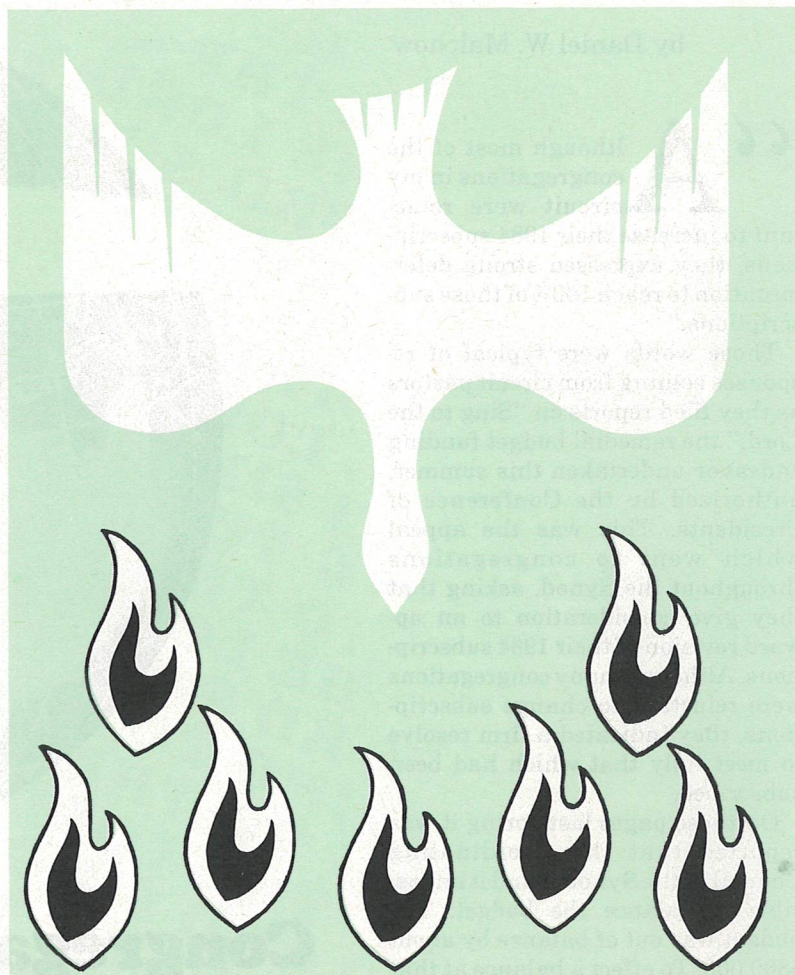
The plea was extended, “Pray that God spares us that.” We are confident that there were many who raised that prayer. How grateful we are to those who prayed! How grateful we are that God did indeed “spare us that!” □



Pastor Malchow is the stewardship counselor for the Synod.

Congregations respond

The Christian uses spiritual gifts



The gifts of the Holy Spirit are high on the list of topics being discussed in the church today. The Pentecostal movement, with its supercharged expansion, claims to be the darling of the Holy Spirit. The Church Growth movement, with its cause and effect

ALONG THE PATH OF DISCIPLESHIP

by Thomas B. Franzmann

approach to church strategy, bills itself as the handmaid of the Holy Spirit. Spiritual gifts seminars are flourishing. Scores of books on the subject are flooding the market. One author, C. Peter Wagner, claims to have read 48 books in preparation for writing his!

Why all the interest? It flows mainly from the crying need in the churches. We can identify with that. How many of us have not agonized over the seeming inability of our churches to live up to the challenge of the gospel! How many times has the pastor heard his members complaining about all the people who "aren't doing anything"! How many of the laity have fretted over the condition in which the Lord's property is kept! Something must be done. Are the gifts of the Holy Spirit the answer?

Most references to spiritual gifts in the New Testament are in the writings of the Apostle Paul. He uses two Greek words in the primary "spiritual gifts passages" (Romans 12:6-8; 1 Corinthians 12:7-11, 27-31; Ephesians

4:3-7, 11-13). One is *pneumatikoi*, literally *spirituals*, *spiritual things*. The other is *charismata*, which means *graces*, or *gifts of grace*.

We should not confuse the gifts of the Spirit with the gift of the Spirit. The gift of the Spirit is faith in Jesus. Every Christian has this gift from the Holy Spirit. By this gift every Christian is a member of the body of Christ. Paul says in 1 Corinthians 12:3: "No one can say 'Jesus is Lord,' except by the Holy Spirit." The gifts of the Spirit are given to all Christians, but each Christian does not have all of them. They have a common source, but they are given in great variety.

*We should not confuse
the gifts of the Spirit
with the gift of the Spirit.*

Nor should we confuse spiritual gifts and natural talents. Both Christians and non-Christians have natural talents, but only people whom the Holy Spirit has united by faith to Christ have spiritual gifts. There will often seem to be a similarity, but the two should be kept distinct. After a person has become a Christian, his or her natural gifts may be used in harmony with spiritual gifts.

What is a spiritual gift? William McRae, author of *The Dynamics of Spiritual Gifts*, gives us this definition: "Simply stated: It is a divine endowment of a special ability for service upon a member of the body of Christ."

Much debate surrounds the current interest in spiritual gifts. One question is: How many gifts should we expect? Some limit the number to those found in the primary spiritual gifts passages — about 18. Others increase the number to 27, adding gifts found in other parts of the New Testament.

Another question is: Should we still expect to find the gifts of the Holy Spirit active in the modern church? Some say: Yes, all of them. Others say: Only some of them. Still another question is: How much emphasis should the spiritual gifts receive in the teaching of the church? Some say: Churches organized around spiritual gifts theology will find new success and growth. Others say: We must be very careful how we approach the current fad regarding spiritual gifts.

Without trying to settle all these questions in a short article, let me list the gifts. Following is a list which reflects the two categories found in 1 Peter 4:10:

SPEAKING	SERVING
Prophesying	Giving
Apostleship	Administration
Teaching	Mercy
Pastor-Teacher	Faith (vision)
Evangelism	Healing
Exhortation	Miracles
Tongues	Helping
Interpretation	
Discerning of spirits	
Word of Wisdom/Knowledge	

Another way to list the gifts, showing a different set of categories, is as follows:

TEMPORARY	
FOUNDATIONAL	CONFIRMATORY
Apostleship	Miracles
Prophesying	Healings
Discerning of spirits	Tongues
Word of Wisdom	Interpretation
Word of Knowledge	of tongues
PERMANENT	
Faith	Giving
Teaching	Mercy
Helps	Evangelism
Administration	Pastor-Teacher
Exhortation	

Scripture is clear regarding the purpose of the gifts. Paul said to the Corinthians (1 Corinthians 12:7): "Now to each one the manifestation of the Spirit is given for the common good." This little statement of purpose emphasizes both the unity and the diversity of the body of Christ. The purpose of the gifts must be found in the unity of the body of Christ. At the same time, the gifts are given in amazing and wondrous variety; each Chris-

tian is gifted in a different way, to benefit the body in a different way. St. Peter sums it up this way (1 Peter 4:10-11): "Each one should use whatever gift he has received to serve others . . . so that in all things God may be praised through Jesus Christ. To him be the glory and the power forever and ever."

At this point we make several observations. First, spiritual gifts are given *only* to members of the body of Christ, to Christians. Only Christians are called and gifted for building up the body. Second, the spiritual gifts are given to *every* Christian. Every Christian has at least one spiritual gift. There is no Christian who need fear that he or she has been "left out of the action." Third, the spiritual gifts are given on an *individual* basis. Because of the gifts and combinations of gifts available, you probably have a "spiritual fingerprint" that is different from any of your fellow Christians.

It is plain from what we have seen that God the Holy Spirit has gifted each Christian with the intention that the gifts be *used*. Christians who do not use their gifts for the good of the body of Christ make Christ's church a quadriplegic. Perhaps the wheelchair symbol should be painted, not only on a few designated parking stalls in front of the church, but over the whole church.

For, as long as we allow pastors, teachers, and a few special members of the church to carry on the bulk of the church's work, the church will limp and crawl. It will not be strong for its task. It will not run with eagerness to respond to the challenge of the gospel.

Experts in the field of spiritual gifts differ frankly on what to do about the situation. Some urge more "discovering your gifts" workshops and seminars. They hope to make Christians more aware of the Bible's teaching on the subject and to aid Christians in learning which gifts they have received from the Holy Spirit.

Others are concerned that such efforts result in contrived circumstances. They believe that, since spiritual gifts usually manifest themselves in small group situations, the church should make greater efforts to structure itself so that small groups are meeting regularly. Then, they claim, the gifts of speaking and serving, which the Holy Spirit has already given, will appear as they are needed. This results in a more spontaneous use of spiritual gifts.

If the church is to be the thriving center of ministry to the needs of the saints that it was intended to be, Christians must realize that *every* believer is involved, not just a few. Luther recognized this, saying: "All Christians must be holy priests and must have the 'beauty of holiness.' For here is another man who consecrates them priests — the one High Priest Christ, who gives them an anointing and priestly consecration of another kind, namely, the Holy Spirit, who gloriously and purely graces and clothes them with his power and gifts."

As the Christian walks along the path of discipleship, he or she should be conscious of the gifts the Holy Spirit distributes and should be ready to minister to others for the common good of the body of Christ. □

Pastor Franzmann is at St. Mark's, Citrus Heights, California.

How it began

The American frontier was in ferment. Immigrants, frequently the victims of economic hardship and religious intolerance in Europe, poured into the New World in increasingly greater numbers after what is now called the War Between the States. One of the immigrants' favorite destinations was the Midwest; and in the Midwest, Minnesota was one of several irresistible lures.

CENTENNIAL REFLECTIONS by Morton A. Schroeder

Minnesota was admitted into the Union in 1858, becoming the thirty-second star on a field which would by late 1959 number 50. The federal government took a census two years after Minnesota's admission, and according to that census the population of the new state was 172,023. According to the next census, taken in 1870, the population had increased an almost unbelievable 156%; it stood then at 439,706. By 1880 the population was 780,773, an increase of 77.5% during the previous decade.

The over three-quarters of a million people, who primarily lived south of St. Cloud, Minnesota and east of New Ulm and who only tentatively had begun to probe the grasslands beyond the hardwood forest areas, were a diverse group. More than one-third of these people — 267,676 — were foreign born. The languages they spoke reveal their country of origin: 107,768 spoke some Scandinavian language: Danish, Norwegian, Swedish; 68,182 spoke English; and 25,134 spoke some language other than German. German speaking people numbered 66,592. They came from the cantons in Switzerland where German was the predom-

inant language, from Austria, and from Germany itself.

The ratio of German-speaking immigrant pastors to German-speaking lay people gradually widened. The outnumbered missionaries soon found themselves unable to keep pace with the torrent flooding the frontier. For a variety of reasons — not the least of which was to synchronize their efforts — six of these missionaries met in St. Paul, Minnesota in the late spring of 1860 and founded the German Evangelical Lutheran Synod of Minnesota and Other States. Although three charter members soon abandoned the infant Synod, the remaining trio and men who joined them later continued to try to serve the far-flung fields. According to their own lights, they appeared to be losing the harvest. By 1867, 22 pastors were striving to serve 35 parishes consisting of 53 congregations and 3,000 communicants.

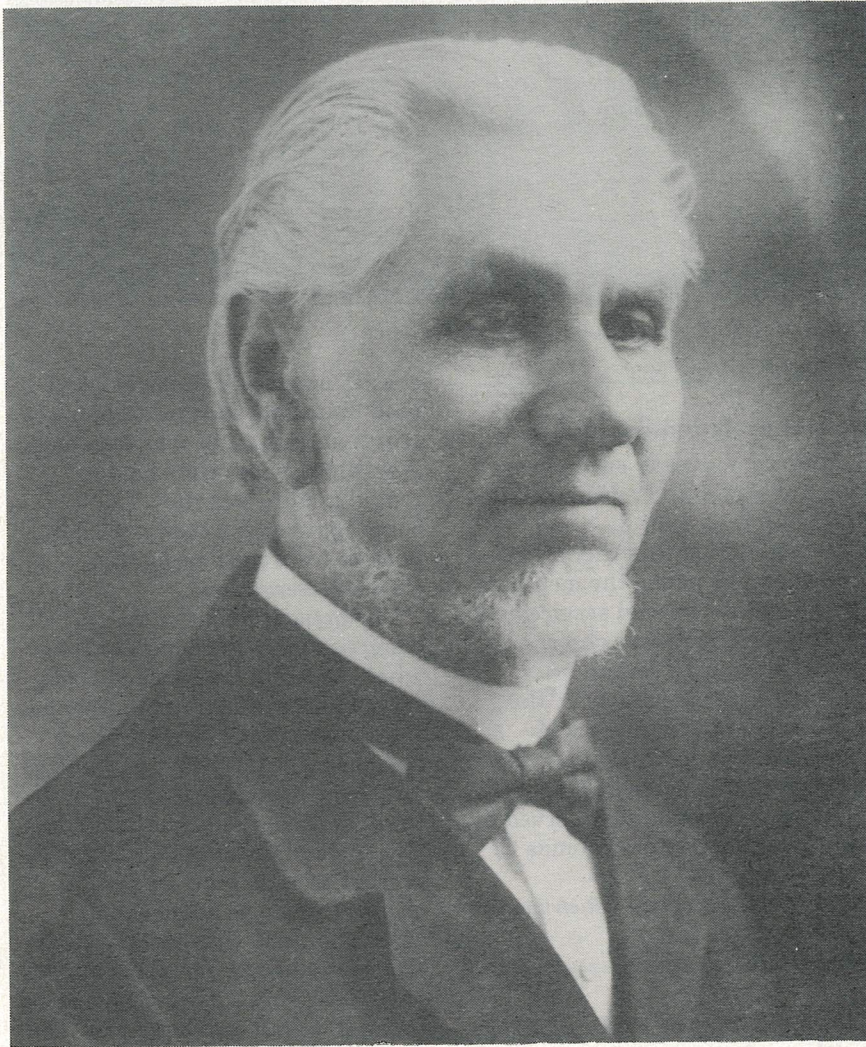
Three factors exacerbated the problem: the failure of the Minnesota Synod to salary a professor at the college at Watertown, Wisconsin, as the Synod had agreed to do; the reluctance of young Minnesotans to travel out of state to prepare for the ministry, although some were not averse to do so for architecture, law, and medicine; and the increasing liberalism of the pastors provided by the European connection.

At this time the Lord wove another thread into the pattern in the carpet: the Rev. C. J. Albrecht. God would use him as his tool to work his will on the Minnesota frontier.

Christian Johann Albrecht, a recent graduate of St. Chrischona, a school owned and operated by the Pilgrim Mission Society in Basel, Switzerland, had come to America in 1872. Accompanying the fledgling missionary was his young bride, Mary nee Frey.

Pastor Albrecht's first call took him to St. John Lutheran Church in Lewiston, Minnesota. After only three months in Lewiston, he accepted the call to Greenwood township in Hennepin County where he remained for nine and one-half years. During 1882 Pastor Albrecht accepted the call to be pastor of St. Paul Ev. Lutheran Church in New Ulm. His lengthy and fruitful ministry at St. Paul ended when the Lord called him home in 1924.

Pastor Albrecht succeeded to the presidency of the Minnesota Synod in 1883. Although he was only 36 years old at the time, his eleven years of frantic and peripatetic work among the scattered Lutheran Christians in Minnesota told him that some original action had to be taken. Some bold stroke needed to be struck if the Word were to be broadcast effectively to the rapidly growing populace.



DMLC Acting President Albrecht

During the same convention in which President Albrecht was elected to lead the Synod, St. Paul congregation proposed the founding of a school in which young men could be prepared for service in the church or receive a higher education — without traveling to another state. A quotation from *A Century of Grace*, the centennial history of St. Paul Church published in 1965, puts the story this way: “Pastor Albrecht had keenly felt the need of a synodical school for the training of workers in the mission fields of this area. He was overjoyed, therefore, when laymen of his congregation proposed that he should consult the Synod about beginning such a school in New Ulm. Pastor Albrecht traveled from congregation to congregation, proposing such a step. St. Paul congregation now of-

ferred the Synod the sum of \$7,000 and a site of four acres if the school were located here.”

The enthusiasm of Pastor-President Albrecht and some New Ulm laymen, particularly the threesome of Friedrich Boock, E. G. Koch, and Carl W. A. Krook, carried the day. However, the delegates refused to be stampeded into making a commitment they could not keep. The discussions were lengthy and deliberate. Finally the Synod agreed to establish a school for its young men.

The Synod did *not* designate the site for the college, and the building committee which was chosen to represent different areas of the state was authorized to solicit bids from interested communities. When the sifting and winnowing was

*God would use
Pastor Albrecht
as his tool
to work his will
on the
Minnesota frontier.*

finished, New Ulm was chosen on the intrinsic merits of St. Paul's and New Ulm's bid.

An effort to locate the school in the south end of New Ulm aborted when clear title to the lots was not readily available. Mr. E. G. Koch, one of the original enthusiasts offered to sell Outlot No. 321 to the Synod for \$100.00. It consisted of four acres of land on the bluff which skirted the then western edge of the town. Everyone agrees that the choice was a happy one. The site, more than 70 feet above the highest spot in town proper, provides an unparalleled view of New Ulm and the Minnesota River valley.

Disappointments, rash actions, and frustrations lay ahead, but funds were eventually collected to begin construction in earnest. Mr. Herman Schapekahn was engaged to design and build the structure. The cornerstone was laid on June 25, 1884. The Rev. August L. Graebner, professor at the Wisconsin Synod seminary in Milwaukee, who was later to return two calls to be the first director of the new school, was the speaker. About four and one-half months later the dedication service was held. The date was Sunday, November 9, 1884. The speaker was Pastor C. J. Albrecht, the man who since that day has become known as the father of the school. Choosing him was surely appropriate, for nobody else wore his three hats: one for pastor of the church which sparked the fire, another for president of the Synod which provided the fuel, and a third for acting president who stirred the logs and fanned the flames. □

*Professor Schroeder teaches at
Dr. Martin Luther College, New Ulm, Minnesota.*

Scholarship funds needed

A record \$65,100 was distributed from the Wisconsin Synod Scholarship Fund to students at the Synod's worker training schools in the past school year, according to a report by Pastor Alan H. Sigglekow, secretary of the committee which oversees the fund.

"Unfortunately," he said, "in this time of continuing financial need for so many of our students we will not be able to match this record level during the next school year. The balance in the fund at the end of last school year was slightly under \$50,000."

In the news

"We are grateful," said Sigglekow, "to all those who have generously supported the fund in the past and we plead for their continued support. Educational costs mount and the job market goes down. It is vitally necessary to make our help available to those in need."

A gift to the fund, he said, "is a gift to the future of the church. An investment in the preaching of the word on the basis of the Holy Scriptures and the Lutheran confessions for which our schools stand."

Schools sharing in the fund last year were Wisconsin Lutheran Seminary, Northwestern College, Dr. Martin Luther College, Michigan Lutheran Seminary, Martin Luther Preparatory School and Northwestern Preparatory School.

WELS dedication

The new Synod administration building at 2929 N. Mayfair Rd., Milwaukee will be dedicated on Sunday, October 7, at 1:30 p.m., with a service in the conference center. Pastor Carl S. Leyrer, chairman of the Board of Trustees, will be the guest speaker. Members of the Synod are invited to attend the dedication and the open house reception following the service until 5:30 p.m.



Peace of Eagle River, Alaska dedicates first church

Alaska

New church dedicated

After ten moves in seven years Peace of Eagle River dedicated its first church on June 3.

Members from the Anchorage area churches joined the members of Peace at the special service and participated in a mass choir. Pastor Warren Widmann of Portland, Ore., a member of the mission board, was the guest speaker at the dedication service.

Peace, organized in 1977, has 122 baptized members and is served by its organizing pastor, Thomas C. Spiegelberg.

Reported by Rick Johnson

Arizona

Globe celebrates 75th anniversary

On June 3 St. Peter's of Globe celebrated its rich history with a 75th anniversary service and dinner. Pastor Frederic H. Nitz of Sun City and chairman of the executive committee for the Lutheran Apache Mission was the guest speaker. His father was among St. Peter's former pastors.

The beginnings of the congregation, which can be called the cradle of Lutheranism in Arizona, date back to 1905 when Pastor J. F. Gustav Harders served the Apaches in the booming copper mine town of Globe. The Apache Indian mission church was formally organized on May 30, 1909 as New Jerusalem Evangelical Lutheran Church. The first chapel and school were built on land bought by Harders.

By 1919 the "boom" was over and the school closed due to declining enrollment. In 1923 the

chapel, originally constructed of used materials such as shipping crates and tin cans, was torn down. Worship services were held in rented facilities as the congregation was then served by pastors from the nearby San Carlos Reservation.

The present phase of the congregation's life began in 1941 when it was no longer exclusively served as a mission to the Apaches. The congregation of whites and Apaches was formally reorganized under the pastorate of Norman W. Berg on April 1, 1949 as St. Peter Evangelical Lutheran Church. The present church, built on the original site, was dedicated on March 26, 1950 with most of the labor provided by members and pastor. Sunday school rooms and a fellowship hall were added in 1956.

A special anniversary project was the installation of stained glass windows in the church. Based on symbols of the church year, the windows were designed by a former pastor of the congregation, George R. Pavia, and executed with the help of the ladies of the congregation.

Pastors who have served the congregation in the past 75 years include: J. F. G. Harders, E. Recknagel, Alfred Uplegger, Henry Rosin, H. C. Nitz, E. Arnold Sitz, M. A. Zimmermann, A. A. Arndt, Marvin H. Volkmann, Norman W. Berg, Marcus Bauman, H. Eugene Hartzell, Paul E. Pankow, Richard C. Paustian, Harold W. Sturm, Paul F. Seiltz, Mark L. Hallemeier, Orlin E. Wraalstad and George R. Pavia. Leonard G. Bernthal currently pastors the church numbering 98 baptized members and 68 communicants.

Reported by William J. Schaefer

Colorado

Two anniversaries

On Sunday, May 20, St. John of Platteville, Colo., observed its 50th anniversary. Former pastor of the congregation, Missionary Walter Westphal, was guest speaker.

The following Sunday, Our Savior of Longmont, Colo., observed its 25th anniversary. Missionary Westphal also spoke at this service.

Pastor Raymond Beckmann is presently serving St. John and Our Savior. *Reported by Tim Bauer*

Tenth anniversary at Westminster

Shepherd of the Valley of Westminster, Colo., observed its 10th anniversary on June 10. In conjunction with the service a new organ was dedicated. Guest speaker was Pastor Martin Scheele of Sussex, Wis., and guest organist was Prof. Francis Schubkegel of Dr. Martin Luther College, New Ulm, Minn.

Pastor James Kuehl serves the congregation. *Reported by Tim Bauer*

Georgia

New facilities dedicated

Sola Gratia of Perry, Georgia, dedicated its new worship/education/fellowship building on Sunday, August 12.

Sola Gratia began as an exploratory station in 1979, received its first resident pastor in 1981, and was granted mission status in 1982. The congregation currently numbers 38 communicants and 60 baptized members. It is served by Pastor Joel D. Leyrer.

Preaching for the dedication service was Pastor Carl S. Leyrer of Milwaukee, Wis., chairman of the Synod's Board of Trustees. Approximately 100 people were in attendance and after the service enjoyed snacks prepared by the women of the congregation.

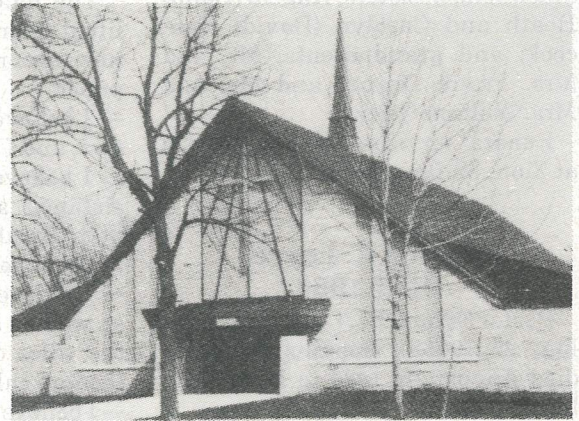
Perry is located in the heart of Georgia, 30 miles south of Macon. Neighboring WELS churches are in Augusta and the Atlanta area.

Reported by John P. Huebner



MEMBERS OF PRINCE OF PEACE, Reynoldsburg, Ohio, gathered at noon, June 24, to dedicate their new parsonage. Only hours before, lightning had struck close enough to the new house to damage its electrical system. "There was a special fervor in the prayers of thanksgiving that day," said Pastor Marc D. Schroeder who serves the 100-member church organized in 1976.

DEDICATION — St. John of Waterloo, Wis., dedicated its new church on June 3. The new 525-seat church replaces a church built in 1892 and is the third church in the congregation's 117-year history. Guest speakers at the dedication services were President Carl H. Mischke and Professor Paul E. Nitz, a son of a former pastor. Pastor Harold A. Essmann now serves the 1200-member congregation.



Wisconsin

Schumann retires

In May, Trinity of Watertown celebrated the 40th anniversary of its pastor, Walter A. Schumann, at which time Pastor Schumann also announced his retirement.

Schumann, a 1944 graduate of the seminary, served as tutor at Northwestern College for one year following his graduation. In 1945 he was ordained and installed at Windsor-Medina, N. Dak. In the following years he served parishes at Lemmon-White Butte, S. Dak., Eagle River, Wis., and Watertown, S. Dak., before coming to Trinity in 1966.

Schumann was president of the Dakota-Montana District for eight years. Since 1966 he has been secretary of the Board of Trustees of Northwestern College.

Reported by Wayne Zuleger

Sunday school teacher honored

At the final 100th anniversary service and dinner of Trinity, Marinette, Miss Margaret Heller was honored on her 50th anniversary as Sunday school teacher. A reception followed at which she received gifts from the congregation.



Heller

Miss Heller began teaching Sunday school during her high school years and says she "plans to continue as long as the Lord gives her strength to do so." She has also served as a choir member and in many organizations and committees. □

Reported by Harlyn Kuschel

With the Lord

Dianne C. Hatzung 1954-1984

Dianne C. Hatzung (nee Geier) was born July 17, 1954 in Mauston, Wis. She died July 17, 1984 in Monroe, Mich. She was killed when her automobile was struck by a train on her thirtieth birthday.

Mrs. Hatzung was a former parochial school teacher and served at Zion in Monroe, Mich.

In 1979 she married Mark W. Hatzung. She is survived by her husband; son, Scott; parents, William and Gladys Geier; brothers, David and Michael; sisters, Angela (Donn) Heath and Carolyn (David) Hancock; and grandparents, Mr. and Mrs. Frank Degner and Mr. and Mrs. William Geier.

Funeral services were held July 20 at Zion, Monroe, Mich.

Edmund C. Leyrer 1908-1984

Pastor Edmund C. Leyrer was born May 25, 1908 in Hopkins, Mich. He died August 15, 1984 in Lake City, Minn.

A 1932 graduate of Concordia Lutheran Seminary, Springfield, Ill., he served congregations in Waterloo, Clare-Hamilton, and Elkton, Mich.; in Hurley-Mercer, Wis.; and in Millville, Minn.

In 1938 he married Doris Schlichter. He is survived by his wife; daughters, Carolyn (David) Fein, Evelyn (John) Rogotzke, and Eleanor Stelmark; and nine grandchildren.

Funeral services were held August 18 at Trinity, Millville, Minn.

Lorraine Wentker 1931-1984

Lorraine Wentker was born April 4, 1931 in Chicago, Ill. She died August 21, 1984 in Milwaukee, Wis.

She was a 1952 graduate of Concordia Teachers' College, River Forest, Ill., and attended the University of Wisconsin — Milwaukee. She taught at Zion in South Mil-

waukee before accepting a call in 1954 to teach at Garden Homes in Milwaukee, where she served until the time of her death. She was a member of the Lutheran Chorale over 25 years.

Miss Wentker is survived by her father, Edward, and other relatives and friends.

Funeral services were held August 24 at Garden Homes, Milwaukee, Wis. □

Looking back from The Northwestern Lutheran

50 years ago . . .

The following are a few articles lifted from a "creed" given to the new editor of a newly-born church paper:

— I believe that God calls even editors, and I am ready to obey his call.

— I believe that, without divine assistance, subscribers will keep me both humble and poor, and I am ready to say, "Here am I; stone me."

— I believe an editor may be spoiled as well as stoned, and I shall resist the wiles of the devil, particularly the imp called Flattery.

— I believe that an editor should be a missionary and, by the grace of God, I will be true to my mission. (Editorial)

25 years ago . . .

Missionary Harold A. Essmann has returned with his wife and two children from Lusaka, Northern Rhodesia, Africa, where he has been active as our missionary for the past three years. The proceeds from his speaking tour while on furlough are designated for establishment of a Bible school for the training of African church workers to assist our missionaries in their work.

10 years ago . . .

Pastor Mentor E. Kujath began his work as editor-in-chief of the Northwestern Publishing House on August 5. He was director of public relations at Wisconsin Lutheran Child and Family Service of Milwaukee, Wis., before accepting his present call. □

NOTICES

The deadline for submitting items for publication is five weeks before the date of issue

NOTICE OF NONDISCRIMINATORY POLICY AS TO STUDENTS

Since God has not restricted the ministry of his church to people of any one race, color, national or ethnic origin; and since one of the stated purposes of the Wisconsin Evangelical Lutheran Synod is to share the gospel of Jesus Christ with all people; and since the purpose of our synodical schools is to educate students for the preaching and teaching ministry of the Wisconsin Evangelical Lutheran Synod, these schools cannot and do not discriminate on the basis of race, color, national, and ethnic origin in administration of their educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.

The training schools of the Wisconsin Evangelical Lutheran Synod are:

Wisconsin Lutheran Seminary
Mequon, Wisconsin

Northwestern College
Watertown, Wisconsin

Dr. Martin Luther College
New Ulm, Minnesota

Martin Luther Preparatory School
Prairie du Chien, Wisconsin

Michigan Lutheran Seminary
Saginaw, Michigan

Northwestern Preparatory School
Watertown, Wisconsin

CONFERENCES

Michigan District Teachers' Conference, October 10-12 at Salem, Owosso. Agenda: Proper Use of Law and Gospel (Fischer); All Things to All Men — Being a Christian Example (Wiedmann); Workshops and Seminars.

Minnesota District, Mankato Conference, October 2 at St. John, Glencoe. Agenda: 1 Corinthians 9 (Guthmiller); The Christian and Gambling (Lindholm).

Minnesota District, Red Wing Conference, October 16 at St. Peter, Goodhue. Agenda: Punishment, Chastisement and Cross; Update on New/Revised Hymnal; Theopneustos — 2 Timothy 3:16; Law and Gospel Book Review; Exegesis of Romans 5.

Minnesota District Teachers' Conference, October 18-19 at Dr. Martin Luther College, New Ulm, Minn. Agenda: The Sanctified Life of the Teacher and Pupil (Huebner); Back to the Basics — are we Killing the Arts? (Thiesfeldt).

Nebraska District, Rosebud Conference, October 9 at Faith, Platte, S.D. Agenda: Time, Talents and Treasure — How Does Scripture Speak of Each? (Kruschel); What Evangelical Groundwork Leads to a Sound Basis for Stewardship? (Waage).

CHANGES IN MINISTRY

PASTORS:

Albrecht, G. Jerome, from Christus, Richmond, Wis., to Northwestern Publishing House (associate editor), Milwaukee, Wis.

Babler, James H., from Salem, Lowell, Wis., to Zion, Stetsonville, Wis.

Kassulke, Peter R., from Divine Savior, Shawano, Wis., to St. James, Milwaukee, Wis.

Tomhave, Duane K., from Reformation, Genesee Depot, Wis., to executive secretary, Board for World Missions, Milwaukee, Wis.

ADDRESSES

PASTORS:

Bitter, Bruce A., 4203 Spring Brook Dr., Arlington, TX 76017; 817/478-1277.
Brassow, William R., 186 Meadowland St., Universal City, TX 78148.
Braun, John A., 617 S. 12th St., Watertown, WI 53094; 414/261-2750.
Duehlmeyer, Robert H., 4276 Gemini Path, Liverpool, NY 13088; 315/652-7951; Off. 315/622-2843.
Hartman, Robert C., 202 St. Albans Ave., Madison, WI 53714; 608/241-8034.
Henning, Thomas C., 1639 Oakwood, New Ulm, MN 56073; 507/354-2824; Off. 507/354-2329.
Huebner, David L., 1405 Lincolnshire Rd., Oklahoma City, OK 73159; 406/691-2571; Off. 405/691-4034.
Kant, Timothy E., 2427 Park Ave., Beloit, WI 53511; 608/365-4863; Off. 608/365-0456.
Meiselwitz, Robert H., 1869 Clearwood Dr., Stevensville, MI 49127; 616/428-2610; Off. 616/429-5141.
Salzwedel, Kevin A., 303 S. Jefferson, Saginaw (Zilwaukee), MI 48604; 517/752-4450.
Schneider, Thomas, 810-37th Ave., Winona, MN 55987.
Zarling, Mark G., 728 Charles St., Fort Atkinson, WI 53538; 414/563-2682.

TEACHERS:

Biedenbender, Paul, 3121 Shattuck Blvd. No. 6, Saginaw MI 48603.
Bork, Gregory, R., 10200 Cunningham, Westminster, CA 92683; 714/775-3253.
Browning, Jeri, PO Box 265, Lolita, TX 77971.
Hewitt, James B., 603 W. 10th St., Grand Island, NE 68801; 308/384-0897.
Jungen, Scott E., 1722 Baez Ct., Virginia Beach, VA 23464; 804/495-7724.
Kanzenbach, Sue Ann, 32481 Middlecrossing Rd., Dowagiac, MI 49047.
Kramer, Randall A., 1016 S. Lawe, Appleton, WI 54911.
Kuehl, Todd J., Box 106, Hoskins, NE 68740; 402/565-4567.
Lauber, Keith D., 381 Amory St., Fond du Lac, WI 54935.
Moldenhauer, Adair, W157 N10180 Mohawk Dr., Germantown, WI 53022; 414/255-3348.
Ogg, Peggy J., 3224A S. 13th St., Milwaukee, WI 53215.
Schleef, Ronald E., 8865 Bennington Rd., Durand, MI 48429.
Schroeder, Keith D., 186 E. Saginaw St., Hemlock, MI 48626.
Schroeder, Timothy J., 245 Taft, Fond du Lac, WI 54935.
Schumacher, Paul W., 1341 Ramona Dr., Racine, WI 53406.
Smith, Roger, 255 Lutheran St., Platteville, WI 53818.
Sonnenmann, James R., 4449 S. Tennessee Ave., Milwaukee, WI 53221; 414/281-8178.

ADMINISTRATION SURVEY COMMISSION

The Administration Survey Commission is in the process of reviewing and revising its report to be presented to the 1985 synodical convention (cf. Report to the Twelve Districts, pp. 173-219). Conferences, boards, commissions, committees, or individuals wishing to respond to the report are requested to present their comments to the commission in writing no later than October 31, 1984. Please address correspondence to the chairman, Prof. David Valleskey, 11808N Luther La. 65W, Mequon, WI 53092.

NOMINATIONS NORTHWESTERN PREPARATORY SCHOOL Dean of Students

The following pastors have been nominated for the office of Dean of Students at Northwestern Preparatory School, Watertown, Wisconsin.

Michael Bater	Neosho, WI
Mark Bitter	New Orleans, LA
John M. Brenner	Big Rapids, MI
W. Paul Brinkman	Milwaukee, WI
Carl Henkel	Plymouth, MN
James Huebner	Milwaukee, WI
Timothy Johnston	Colome, SD
Daniel Luetke	Harrisburg, PA
Daniel Myers	Barre, VT
Carl Nommenson	Onalaska, WI
Robert Otto	Somers, WI
Richard Pagels	Johnson Creek, WI
Jonathan Schultz	Boulder, CO
Roger Schultz	West Bend, WI
Martin Schwartz	St. Paul Park, MN
Dennis Smith	Imlay City, MI
Martin Stuebs	Lake Mills, WI
Donald Thompson	Crown Point, IN
Dennis Valleau	Allegan, MI
Allen Zahn	Watertown, WI

Please send all correspondence concerning these candidates to the undersigned by October 14.

Myron Kell, Acting Secretary
233 N. Maple
Watertown, WI 53094

NOMINATIONS

WISCONSIN LUTHERAN SEMINARY Professor of Dogmatics and New Testament

The following men have been nominated for the professorship of Dogmatics and New Testament at Wisconsin Lutheran Seminary to fill the vacancy caused by the death of Prof. Irwin J. Habeck.

Rev. G. Jerome Albrecht	Delavan, WI
Rev. Dean L. Anderson	Riga, MI
Rev. Forrest L. Bivens	Saginaw, MI
Prof. Wayne M. Borgwardt	Waukesha, WI
Rev. Rick N. Curia	Loomis, CA
Rev. Steven C. Degner	Santa Barbara, CA
Rev. Thomas B. Franzmann	Fair Oaks, CA
Rev. Joel C. Gerlach	San Jose, CA
Rev. Ronald K. Heins	Wauwatosa, WI
Rev. Harold R. John	Ibaraki Ken, Japan
Rev. Iver C. Johnson	West St. Paul, MN
Rev. Paul H. Kolander	Montello, WI
Prof. John H. Kurth	St. Joseph, MI
Rev. Harlyn J. Kuschel	Reedsville, WI
Rev. Kiehl B. Kuschel	Trumbull, CT
Prof. John C. Lawrenz	Saginaw, MI
Prof. Mark J. Lenz	New Ulm, MN
Rev. David C. Linn	Clear Lake, SD
Rev. Waldemar O. Loeschner	Greenleaf, WI
Rev. John R. Mittelstaedt	Largo, MD
Rev. Wayne D. Mueller	Waukesha, WI
Rev. John L. Parher	La Crosse, WI
Rev. Herbert H. Prah	Eau Claire, WI
Rev. Allen K. Schroeder	Sierra Madre, CA
Rev. Keith N. Schroeder	Bay City, MI
Rev. Kent E. Schroeder	Oconomowoc, WI
Rev. Edward F. Stelter	Two Rivers, WI
Prof. Robert A. Sievert	West St. Paul, MN
Prof. Cyril W. Spaude	Watertown, WI
Rev. John J. Sullivan	Wetaskiwin, Alberta, Canada
Rev. John A. Trapp	Elm Grove, WI
Rev. Walter W. Westphal	Lilongwe, Malawi, Africa
Rev. Arno J. Wolfram	Manitowoc, WI
Rev. Marvin W. Zank	Medord, WI
Rev. Philip Zarling	Norfolk, NE

The Wisconsin Lutheran Seminary Board of Control will meet on October 4, 1984 and call a man from the above list of candidates. Please send all correspondence regarding these nominees to the undersigned by October 3, 1984.

Paul A. Manthey, Secretary
Wisconsin Lutheran Seminary
Board of Control
8419 W. Melvina Street
Milwaukee, WI 53222

CHRISTIAN WOMEN TODAY SEMINAR

The seminar committee of Christ the Lord Lutheran, Brookfield, Wis., invites ladies of WELS congregations to attend its annual seminar on October 13 at Wisconsin Lutheran High School, 330 Glenview Ave., Milwaukee. If you have not received registration information through your congregation, contact Laila Arndt, 414/781-2472 for a brochure.

INSTALLATION Board for World Missions

On Wednesday evening, October 10 at 7:30 p.m., the new executive secretary of the Board for World Missions, Duane K. Tomhave, will be installed. The service will be held at Trinity Lutheran Church, 1052 White Rock Ave., Waukesha, Wis. Pastor Theodore Sauer will be the preacher. Pastor William Meier, chairman, will install Pastor Tomhave.

PROJECTOR NEEDED

An overhead projector is needed by a mission congregation. If you can help, please contact Pastor Daniel Schmelzer, Rt. 7, Box 1367, Columbus, MS 39701; 601/329-4179.

CHANCEL FURNITURE

The following are available for cost of shipping. Large Gothic altar (includes backing with tall spires and place for statue of Jesus, bottom portion may be used without tall back), large pedestal pulpit and medium-size lectern. Contact Pastor Carl Ziemer, 577 East Ave., Zumbrota, MN 55992; 507/732-7107 or 732-5421.

DMLC LADIES' AUXILIARY 25TH ANNIVERSARY

All women of WELS are invited to attend the 25th anniversary meeting of the DMLC Ladies' Auxiliary on Wednesday, October 10 at Dr. Martin Luther College, New Ulm, Minn. Registration and coffee hour will begin at 9:00 a.m. in Luther Memorial Union with opening service at 10:30 a.m. Pastor Emil Peterson, first pastoral advisor for the auxiliary, will be guest speaker. A noon luncheon will be served. Babysitting services will be provided for small children. Projects to be completed in the coming year will be selected during the business meeting. Offerings for these projects (by September 20 if possible) may be sent to the treasurer, Mrs. Charles Blevins, 102 Westwood Dr., Mankato, MN 56001. Make checks payable to DMLC Ladies' Auxiliary. A special offering will be taken for the DMLC centennial/25th anniversary project, the children's literature room (CLR-100). Educational and entertainment programs are planned, plus an anniversary booklet, and a specially written choral number. The meeting will conclude at 3:15 p.m.

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The word of the Lord grows

by Ralph W. Martens



There was thanksgiving and praise as Lamb of God Lutheran Church of Humacao, Puerto Rico announced the opening of its new chapel in downtown Humacao, two short blocks from the main plaza.

Formerly an auto parts store, the rented facility was converted by the members into an attractive place of worship with seating for some 90 people and sufficient room for Sunday school and Bible study.

Members and friends from the area as well as from San Juan — forty-five minutes away — gathered recently to dedicate the chapel to God and the preaching of his gospel.

Lutheran services began in Humacao in 1980 in the carport of Missioner Paul Hartman. Today the congregation is served by Missioner Charles Flunker. With Sunday worship attendance in the 30s, the rental costs have been covered by offerings and gifts from members and friends and with help from sister congregations in the Guayama area.

There was further praise and thanksgiving when six weeks later seven adults from the San Juan area publicly confessed their faith and agreement with the doctrine of the Evangelical Lutheran Church before the chapel altar.

Receiving the hand of fellowship were Kelly Alvarez and his wife Gloria; Gloria's sister Delia; Delia's husband Miguel and their three teenage children. There were few dry eyes that day as the year of Bible study and discussion reached its goal. God keep them!

I look back and marvel as I trace the workings of the Holy Spirit which brought these people to the Lord's altar. Twenty years ago Missioners Roger Sprain and Rupert Eggert began preaching the word in San Juan and Humacao. Over the years the missioners spread to other places on the island. One of the places was Las Mareas on the south coast. It was 50 miles over mountains and valleys to this tiny community of fishermen.

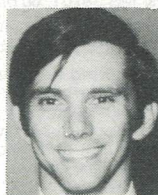
There were others who witnessed to these people at Las Mareas before the Wisconsin Synod missioners, but (among others) the word grew in the heart of Carmen Suarez. The word passed from ear to her heart and from heart to her lips in conversation with Carmen's friend Mary, who in turn witnessed to her sister Virginia, whose faith the Lord confirmed about 10 years ago.

(Above) Dedication day. (Right) Lamb of God Lutheran Church in Humacao.



Mary and Virginia in turn are joyful today as their testimony to their sisters Gloria and Delia is confirmed. Together they now stand at the Lord's table to receive his body and blood in their new found faith. Together they offer prayers of thanksgiving and intercession for their brothers, one of whom has recently begun the study of the Scriptures with the missioners. And that prayerful search goes on not in Barrancas where Carmen and Mary are members, not in Guayama where Virginia and her husband are members, but in San Juan where it all began for WELS in Puerto Rico some 20 years ago. Thus on this island commonwealth does God establish his rule of grace in the hearts of his own.

There are nine vicars who served in Puerto Rico and today serve around the world for whom these words will have a special interest. As part of the chain of witnesses they served Carmen and Mary with the word. Robert Meister in Taiwan, Edward Spreeman in Ottawa, Canada, Philip Strackbein and James Connell in Colombia, Tom Behnke in Florida, Lynn Wiedmann in Michigan, Carl W. Leyrer in Corpus Christi, Texas, David Sweet in Arizona, and Richard Lehman in Wisconsin. They can be assured that God is faithful: My word shall not return unto me void! □



Missioner Martens, a 1969 graduate of the seminary, has been in Puerto Rico since 1971.