

The Northwestern Lutheran

NOVEMBER 15, 1984

True confessionalism

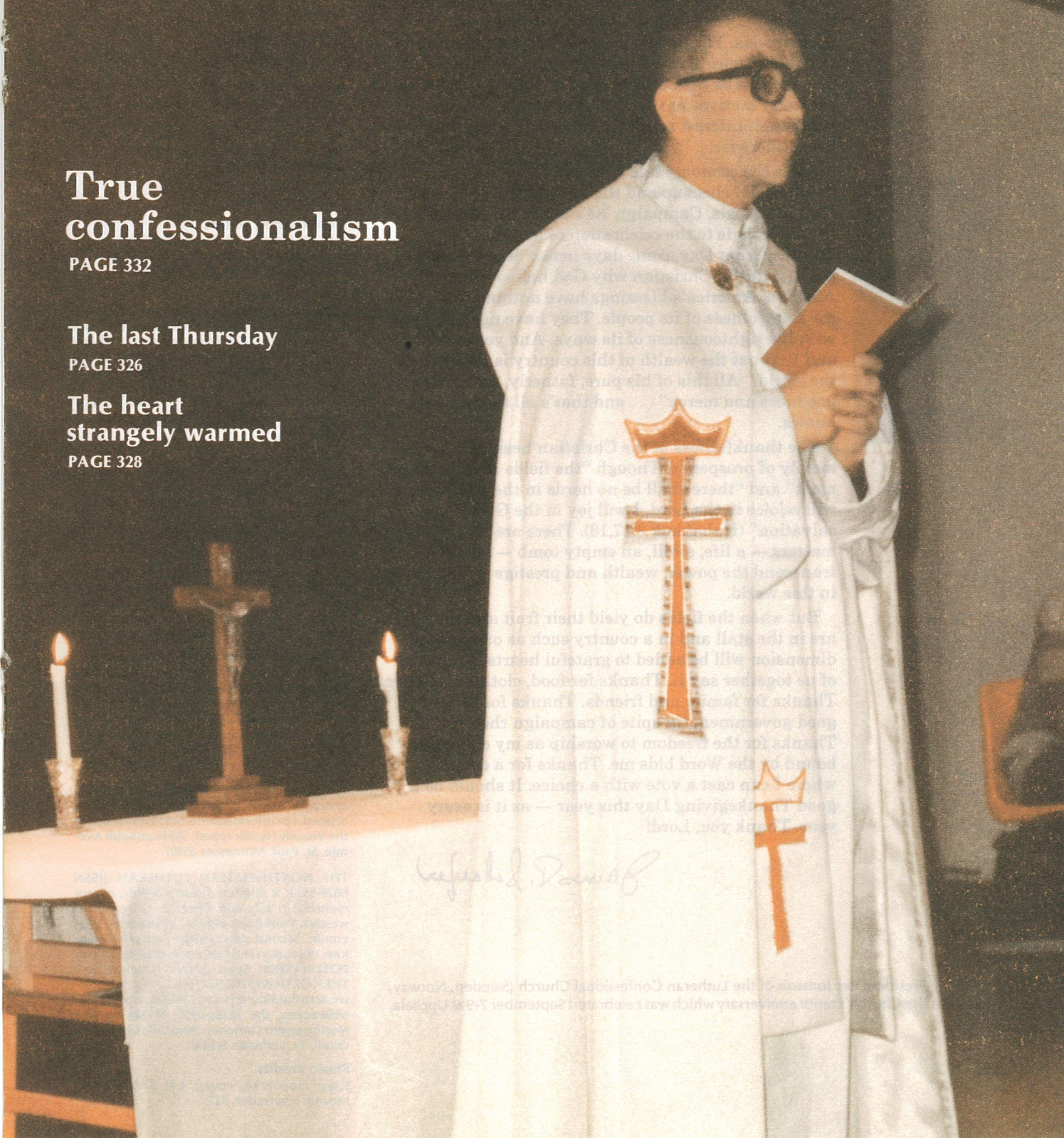
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The last Thursday

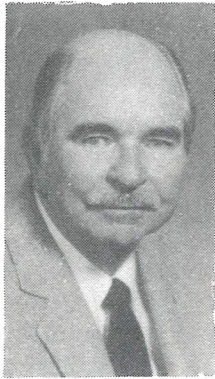
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The heart strangely warmed

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from this corner



The election is over. The next president of the United States has been elected. There was quite a stir about the separation of church and state in the campaign. Most religious magazines took editorial note of the religious factor, approving or deploring. I refrained in this corner because I thought that everyone in the public arena had said just about everything that could be said . . . and more.

In retrospect it will be seen, I think, that the religious factor had minimal impact on the outcome of the election. As usual, most people voted their pocketbooks. The major question was who is going to take better care of Me. The winning candidate was perceived to be the better economic choice. I think high and lofty motives are hard to find inside a voting booth. Self-interest is not. I don't think it has ever been otherwise.

Since the economy has just undergone its quadrennial checkup and the voters have submitted their diagnosis, Campaign '84 may be considered a fitting prelude to the celebration of our national Thanksgiving Day, some days hence. It is a puzzle to the thoughtful Christian why God has so blessed America. America's blessings have nothing to do with the faithfulness of its people. They have nothing to do with the righteousness of its ways. And yet year in and year out the wealth of this country is the envy of the world. "All this of his pure, fatherly, and divine goodness and mercy" . . . and that's all the Christian knows.

The thankfulness of the Christian heart is born not merely of prosperity. Though "the fields shall yield no meat" and "there shall be no herds in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation" (Habakkuk 3:17,18). There are other matters — a life, a hill, an empty tomb — which transcend the power, wealth and prestige — all of it — in this world.

But when the fields do yield their fruit and the herds are in the stall and in a country such as ours, another dimension will be added to grateful hearts. And so all of us together say it. Thanks for food, clothing, shelter. Thanks for family and friends. Thanks for peace and good government (in spite of campaign rhetoric). Thanks for the freedom to worship as my conscience bound by the Word bids me. Thanks for a country where I can cast a vote with a choice. It should be a good Thanksgiving Day this year — as it is every year. Thank you, Lord!

James P. Schaefer

COVER — President Per Jonsson of the Lutheran Confessional Church (Sweden, Norway, Finland) at the Church's tenth anniversary which was celebrated September 7-9 at Uppsala, Sweden.

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

The Northwestern Lutheran

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Have a basic Thanksgiving Day

Having food and raiment, let us be therewith content (1 Timothy 6:8).

Is it true that 20th-century Americans, by and large, rate Thanksgiving Days according to an economic barometer? Dependent upon how things are going in the country and more especially, how things are personally assessed, determines the rating of Thanksgiving Day: "great," "good," "so-so," "below par," "poor," "lousy," "stinks!"

In all fairness it must be stated that it is not easy to avoid joining the chorus of the raucous raters. How can we celebrate — freely, openly, totally, in the face of hard-core poverty and unemployment, the threat of nuclear annihilation, the dangers, real and perceived, which dog the country and traumatize its citizenry? The litany of complaints can go on almost endlessly. Surely we can understand those who say that the glitter is gone from Thanksgiving Day celebrations forever.

Kindly note God's answer through St. Paul as cited above. The reaction by many to this may indeed be, "how droll," "how quaint," "how antiquated," "how out of touch with times as they are in a modern home, society, country and world." Are we as Christians ready to join the critics of God's wisdom and say, "That type of advice doesn't wash today! Too many of us have had too much for too long and it's too late! We can't be content and thankful with less than a full basket. We don't know how."

The basics

God, on the other hand, speaks of the *basics*. Our problem may come when we find ourselves unwilling to separate the *basic necessities* of life from the *things* with which we have surrounded our lives.

Contentment is a point of view. It's not what we view; it's what we see inside, deep down in our heart of hearts. A poet of old said it well: "Two men looked out of prison bars. One saw the mud, the other saw the stars."

One could only see his misery, his wants, his deprivation, his loss of freedom, the grubbiness of his surroundings. The other saw God's heavens, the vastness, the beauty, the challenge. One saw the moment, the immediate set of circumstances. The other saw eternity, the future in all of its splendor. Maybe 'tis time we all reviewed "the basics." What is this thing called Thanksgiving Day?

It started with the Pilgrims

It started with the Pilgrims long before this country was a country. Back then, when our Pilgrim fathers were deeply aware of their utter dependence upon a gracious Maker, they decided that after their first harvest they would betake themselves to their house of worship to give thanks.

For what? Their crude log huts, their skimpy corn harvest, their few vegetables, the wild game they'd bagged?

No! For their *life*, for *survival*, for their knowledge of their God who had been with them in this hostile land.

Contrast this with virtually every WELS Christian today. Not one of us lives in a log cabin with a dirt floor and no clear glass in the windows. Not one of us is less poorly sheltered, clothed or fed than they were. No reason to be thankful and content?

Something else must be said as well. Although the Apostle is speaking of our physical needs, we Christians cannot ignore the spiritual

gifts our God has lavished upon us. We have the food of the gospel, the nourishing, strengthening, sustaining food of salvation. We also know that we have been clothed with Christ's righteousness so that God doesn't see our sinful failures. He sees only his Son's victorious garment of salvation covering us.

The basic blessing

In whatever physical or social circumstance we find ourselves to be today, that blessed truth doesn't change. Rich or poor, young or old, short or tall, too heavy or too skinny, in the latest fashion or in last year's coat, God's love in Christ is a basic unchanging blessing which we have! Does not this call forth a paean of praise and thanksgiving? Any way a Christian looks at Thanksgiving Day we must conclude that we have so much more than just the basics.

True, there is, at least, one other aspect of this holiday which we must consider; that along with Christian contentment and thanksgiving there is a *concern for others*. We cannot overlook those around us for whom times are rough and tough. Especially as Christians we are not only to be aware of needs, but as much as in us lies, answer those needs — help and befriend in every possible way.

This trio of attitudes of the heart, contentment, thankfulness and concern will insure that we will have a marvelous basic Thanksgiving Day celebration! □



Pastor Koeplin is at Atonement, Milwaukee, Wisconsin.

Thank you, Lord

I had planned to write something about Thanksgiving Day in this editorial comment. As I was casting about for the right words, my attention was drawn to a magazine page with the bold heading: FOR AFRICA, 1984 PROMISES TO BE A RECORD YEAR: OF SUFFERING.

For American Christians who worry about their weight but rarely fret over food for the morrow, the report that worldwide up to 10,000 persons die each day of starvation seems hard to believe. That's 3.65 million people each year, nearly six times the population of Milwaukee. That's a lot of people dying for lack of food. And even if the figures are inflated, we find such extensive starvation hard to comprehend.

Here our problem is what to do with all the trash. New York City has a huge garbage dump on Staten Island known as Fresh Kills. Trucks at special piers in Manhattan, the Bronx, Brooklyn and Queens dump into barges. Tugs pull these to Fresh Kills. Cities throughout the United States struggle with the best way to collect and dispose of wastes. It's a big operation.

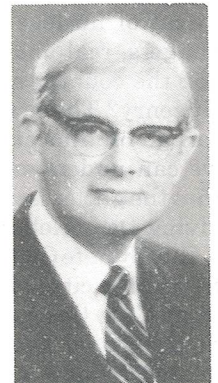
Meanwhile the report comes that Africa is experiencing the worst famine since 1974, that already an estimated 100,000 Mozambiquans have died. Farmers are eating the seeds meant for planting crops. Those who can walk are fleeing the countryside for the city. But there they are finding many more like themselves . . . and not enough food.

I'll not forget the reminder my parents used to give when there was a complaint about some food item we did not care to eat: "A starving child would be happy to have it." In view of the appalling waste of food in our country this reminder is much in place today. Many Americans have become used to a standard of living which calls for a closet full of clothes, a house stuffed with all kinds of electrical equipment, and a cooler bursting with booze. Meanwhile the report comes that African children. . . .

In one of our hymns we sing: "In sickness, sorrow, want, or care, Whate'er it be, 'tis ours to share." To share with the poor and needy of the world is an act of thanksgiving. A way of sharing is to make a contribution to our Synod's Committee on Relief. Your gift will be put to good use in feeding the hungry.

Perhaps we might also put a picture of a starving child on the refrigerator door to become more conscious of the extent of world hunger. We will be reminded of the food and drink our Heavenly Father gives to us, of the clothing and shelter we enjoy which comes without any merit or worthiness on our part. For all of which we say, "O give thanks unto the Lord for he is good."

Victor H. Prange



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is at Peace,
Janesville,
Wisconsin.*

Jesus is a better Priest of a better covenant

Read 6:20 — 7:22. . . . The last clause of chapter 6 is a quotation from Psalm 110:4 — “You (Jesus) are a (Head) Priest forever, like Melchizedek.” Here we meet a truly mysterious and interesting character. He appears just once, like a minor walk-on character in a play, in Genesis 14:18-20, and then disappears as suddenly as he entered. And Apollos now reviews everything we know about him.

LETTER TO THE HEBREWS

by Julian G. Anderson

He was “the king of Salem,” later called Jerusalem, the capital of Israel; and he was “a priest of the one true God,” and as such Abraham, the father of the Jewish nation, recognized him as his superior and paid him a tenth of his spoils (vv. 1, 4-7).

And Apollos points out that his *name* means “the king who does what is right,” and his *title*, “King of Salem,” means “the peaceful king” (v. 2). And we cannot fail to notice that in all these respects Melchizedek is a *type*, or picture, of Jesus, who is the King who always does what is right, and who has brought peace to the world by his sacrifice, as God’s great Head Priest, and is now the true King of “Israel” in the real sense of “all God’s people.”

A priest forever

And since “there is no record of his ancestors or descendants,” and “nothing is said about when he was born or died,” he appears as an *eternal* king and priest, with no beginning or end, who, “like God’s Son remains a priest forever” (v. 3), a true type or picture of Jesus in all these respects. A truly remarkable person!

And not only was Melchizedek

greater than Abraham, but also greater than all the head priests of Israel, whose tithes were paid to him as Abraham’s descendants (vv. 8-10). After all, Melchizedek lived long before Jacob (Israel) was born. And therefore the appointment of the tribe of Levi to be the priests in Israel was not only a *later* arrangement, but also a *temporary* one which would be canceled when the nation of Israel was destroyed and the great Head Priest who was like Melchizedek arrived (v. 11a). And God canceled that old arrangement at the birth of Jesus, who was a member of the tribe of Judah. Therefore Jesus’ appointment as the permanent Head Priest goes back to the prophecy of Genesis 49:8-10, long before the nation of Israel existed (vv. 11b-17).

Then Apollos sums up this section in vv. 18, 19a, and our interest is aroused in the next section by pointing out that we have something better to look forward to under the rule and leadership of our royal Head Priest, who is truly like Melchizedek, both priest and king, since God has installed our Head Priest with an oath (vv. 19b-21). And this is all summed up in the title which follows —

The Head Priest of a better covenant

Read 7:23 — 8:13 The first thought here is that Jesus is a *better* head priest because he is *eternal*, while all the other head priests were mortal men who died. “Therefore he is always able to save those who come to God through him, . . . and is always living to pray for them” (7:23-25). Secondly, he is the one *perfect* head priest because he is absolutely *holy* and *without sin*. Therefore he made only *one* sacrifice, which was made for *all of our sins* (7:26-28). And

this is one of the most comforting truths of Scripture.

Next we come to the most important part of this section. “We have the kind of a head priest who has taken his seat at the right hand of God’s throne in heaven as a servant in the Most Holy Place at the true tent, which the Lord set up, not some man” (8:1,2). Therefore all the other priests in Israel were only shadowy pictures of this great Head Priest, who is “the middleman of a *better covenant* which is built on better promises,” just as the temple in Jerusalem was only a pattern of the true heavenly temple (vv. 5,6). For the first covenant, given on Mt. Sinai, was not a perfect covenant (vv. 7,8), and therefore God has now set up a *new* covenant, which he promised in Jeremiah 31:31-34, which is now quoted in full. And this new covenant would be written in the *hearts* and minds of God’s people, not on stone tablets. And it would not be a covenant of *law*, but a covenant in which God expresses his undeserved love and forgiveness for his people (vv. 8b-12).

And then in verse 13 Apollos writes a prophecy — that the old covenant will soon disappear. And that prophecy was fulfilled just a year or so later, in 70 A.D., when Jerusalem and the Temple were both destroyed and the nation of Israel scattered. Therefore we are now living under the New Covenant under Jesus, our King and Head Priest, who rules over us, watches over us and prays for us. □



Julian G. Anderson
is a retired pastor
and seminary professor
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The last Thursday

The history of DMLC is dominated by men's names. We should recall that these men did not walk alone.



The history of Dr. Martin Luther College is dominated by men's names. Men were elected to the board of control. Men were called to the office of director/president. Men were appointed to lesser administrative offices: vice president, bursar, librarian, "athletics" director. And men were elected to the academic chairs.

CENTENNIAL REFLECTIONS by Morton A. Schroeder

Lest we forget, we should recall that the great majority of these men did not walk alone. They had help-meets who also served. Their service was, of course, less formal, less obvious, but service it was, nonetheless. The story of the evolution of the faculty wives group is one of the more fascinating footnotes in the history of DMLC. More than many other tales of years gone by, it recreates a different world for those of us who today stand on the threshold of the second century of the WELS' teacher training school. It permits us a brief look at a time and a place foreign to our experience.

The beginnings of faculty wives, today called faculty ladies because of the changed nature of the group, are lost in the mists of time. This is understandable: The group was voluntary and willfully informal, it elected no officers, it kept no records. It recognized no one as leader or president or chairman — or any other

appellation a would-be prima donna would try to take on to herself. And all available *personal* remembrances go back only to about 1925.

These remembrances, pieced together from several sources and checked against known facts, form this mosaic. The wives of some early faculty members most likely met on an occasional, hit-or-miss basis even before 1918. Twelve to 14 years later stories were still being told about three of them getting together. The times were formal, and these formal ladies called each other "Mrs.": Mrs. Ackermann, Mrs. Burk, and Mrs. Reuter.

The real thrust to organize the group — if organize is the right word — came with the arrival on campus of Mrs. Bliefernicht, Mrs. Klatt, and Mrs. Stindt. This trio, respectively Lydia Schapekahn, Elsie Schmidt, and Alma Boock, came originally from New Ulm. They had gone to school together and had been, in fact, classmates. They had belonged to the same church, and presumably they called each other by their first names. They were the instigators — "pushers," one source said — in getting faculty wives to meet on a regular basis. The year was, as far as can be determined, 1923.

Membership in faculty wives was by marriage license only. If the husband was a member of the DMLC faculty, the wife was eligible to belong. If he was not, she was not. This

provision did not apply to widows. Prof. Hans Wagner, the popular inspector during the 1920s, died suddenly and unexpectedly in 1931. His widow, who then served as matron, was still a member of faculty wives at least eighteen months later. This nicety is still observed today. A similar nicety recognizes and honors retirees.

The question of maiden ladies was quite a different problem. When Miss Ida Ingebritson became matron in 1935, the question of her eligibility proved to be a vexing problem. Resolution took some time, but the women opted for decency and common sense: Miss Ingebritson was invited to join.

Other than Mrs. Gottfried Burk, the women took their membership in faculty wives very seriously. They attended the monthly gatherings almost religiously, and apparently only personal illness, sickness in the family, or lying-in were valid excuses for absence. Mrs. Burk's periodic absences remain a mystery. She was vivacious and gregarious and, we are told, when she and her husband walked the boardwalk on a Sunday afternoon in downtown New Ulm — she with her parasol and he with his big cigar — they were the handsomest couple on parade.

The group met on the last Thursday of every month, a holiday as far as the women were concerned. Its importance as the social event of the month cannot be overestimated.



The home of the inspector, later called the dean, where "the last Thursday" was held on many occasions.

Supper was served about 5:00 or 5:30 p.m., and the board was elegant. Each hostess used her finest china: hand-painted plates, cups, saucers, and sugar and creamer. Brilliant cut glass and rich linen tablecloth and napkins, bought during better times, created an illusion of extravagance. Many of these years were, however, the Great Depression years, and the food was the reality. The menu was frequently homemade buns, pickles, jams, and Shipwreck, a casserole which qualifies as the original hamburger helper. The recipe was deceptively simple: not much meat and lots and lots of vegetables seasoned to taste. The guests returned to the living room after the meal and continued on their work until 7:00 or 7:30 p.m. Then the evening came to an end, and the last bit of protocol was scrupulously carried out. The hostess' husband was obliged to take his wife's guests to their homes. Although several trips were necessary, the game had to be played out.

These women, according to the ethics of the age, associated with people only from the college or St. Paul's Church. Other than the church ladies society, they belonged to no clubs and participated in no outside activities. They were hungry for company — be it ever so humble — and faculty wives filled their modest expectations.

At least one of the women regarded her turn as hostess as "one of the most terrifying things that ever existed." She felt compelled to clean her house from "top to bottom, upside down and inside out so that everything would be spotless." Her fears, she reported, were groundless. She said, "The ladies were absolutely delightful. They moved from the living room to the dining room and back to the living room." Perhaps each novice felt the same fears,

only to be relieved by the graces of a gracious time.

Protocol was exact and demanding. No meetings or activities which involved the professors were to be scheduled for *the last Thursday*. As soon as classes were finished, the men hurried home to take care of the children, and only occasionally would a child be permitted to wander into the women's presence. Coffee was served at 3:00 sharp. When that was finished, the women, who had come prepared to work, got out their projects for the day. They did the handwork on a child's dress, crocheted the edging for a pillow case, and darned at the inevitable and endless bag of stockings. Sometimes someone was brave enough to embroider something, but that was generally regarded as frivolous because it was not useful. Project work continued until it was time for the evening meal.

The growth of the faculty slowly but surely changed the tone and complexion of the group. It moved first from the dining room to lap trays in the living room, from a full meal to a dessert, from afternoon to evening, from the homes to the basement of a women's dormitory and then to Luther Memorial Union, and finally from an intimate working and visiting group to a larger, more impersonal, and program-oriented group. Although the urge to attend is less urgent today than it was a half century ago (attendance averages about 65 percent), the meetings offer the faculty ladies the opportunity to know, to grow, and to help. □



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

The heart strang

On Wednesday evening, May 24, 1738, a short, slight man made his way along Aldersgate Street in London, England. Though nearing his 35th birthday, and a minister in the Church of England, John Wesley still hadn't found his niche in life. Before that evening was over, he had.

As he went along, Wesley was examining the state of his soul. He spent a lot of time doing that. He had started out conventionally religious enough. He'd been baptized, instructed and he went regularly to church and communion. He hoped to be saved by "not being so bad as other people . . . reading the Bible, going to church, and saying my prayers." As a college student he played cards, went dancing, and had a few drinks with his friends, though nobody ever accused him of being a wild and crazy guy.

He had started out conventionally religious enough.

Many people would be content with that level of religion. But not John Wesley. Early on we find him resolving "to set in earnest upon a new life . . . to aim at, and pray for, inward holiness." When his younger brother Charles, who had similar feelings, gathered together a small group for regular periods of prayer and meditation, John joined — and soon took over. Less than impressed, fellow students laughingly dubbed it "the Holy Club."

Undaunted, the little group kept meeting. They made it a rule to get up early, go to communion regularly, not eat meat on certain days, not read pagan authors and visit the prisoners and the sick. In short, they tried to follow a method of life which would make them worthy of God's grace. Already they were being tagged with the name "Methodists."

Then a new opportunity for holy living presented itself. Would Wesley travel to Georgia to be a pastor to the English colonists there, and also do missionary work among the Indians? Indeed he would, announcing grandly, "My chief motive is the hope of saving my own soul. I hope to learn the true sense of the gospel of Christ by preaching it to the heathen."

But less than two years later he was back in England,

his trip a fiasco. It seems the colonists hadn't cared for daily prayers at 4:00 a.m. and Sunday service at 5:00 a.m. Nor did Wesley gain friends by breaking up rum casks, and preaching against dancing (former dancer though he was). The Indians, he discovered, weren't actually as gentle and noble as he had expected to find. Rather, they were more like drunkards, thieves, liars, adulterers and murderers — just as sinful as white settlers.

There had even been a brush with marriage. The girl had been willing, and Wesley almost plunged. But then he wavered, wondering piously if a man devoted to God could also be devoted to a wife. "I find, Miss Sophy," he explained primly, "that I can't take fire into my bosom, and not be burned." But when she married someone else, he refused her communion.

Most important for Wesley's spiritual development was meeting some Moravians, a German religious group with Lutheran leanings. Wesley had been seeking salvation by personal holiness. The Moravians countered this by maintaining that salvation came by faith in Christ's holiness. In fact, they were so sure of salvation by this route that they didn't even seem to fear death. During a storm at sea, which set the English screaming, Wesley was amazed to see the Moravians — even children — calmly singing and praying. "Weren't you afraid of death?" he asked afterwards. "No, not at all," they replied.

Equally unsettling for Wesley's religious opinions was an encounter with a Moravian pastor soon after reaching Georgia. "Do you know Jesus Christ?" he asked Wesley.

"I know he is the Savior of the world," Wesley responded.

"True," the Moravian persisted, "but do you know he has saved *you*?"

"I do," said Wesley, but he feared these were empty words, not a confident confession of faith. In his journal he wrote, "I went to America to convert the Indians. But, oh, who shall convert me?"

Back in London, the American misadventure behind him, Wesley sought out the Moravians living there. Through them he began reading Luther's commentary on Paul's Letter to the Galatians. There Paul stresses so forcefully justification by faith, and not by the works of the law (Galatians 2:16). Wesley was forced to agree. He saw that all his methodical striving for holiness was a

rely warmed

by James G. Kiecker



John Wesley

dead end. He would only be acceptable to God by faith in Christ. In fact, that was even the official doctrine of the Church of England. Now, if *only* he could *feel* this.

It was with all these thoughts crowding his mind that Wesley walked along that London street that particular evening. He was headed for a Moravian meeting, but he tells us he "went very unwillingly." He was afraid he would hear preaching about justification by faith, and once again it would seem that everyone had this and experienced it, except himself. His sadness would only be deepened.

What happened, however, was totally unexpected:

One was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death.

It would be great to know exactly what words of St. Paul or Luther were being discussed when Wesley felt his heart "strangely warmed." Was it where Paul says "the righteous shall live by faith" (Romans 1:17), and Luther explains that "only through complete belief in God will a person be saved"? But Wesley doesn't tell us.

It is, however, doubtful that Wesley really understood Luther. Luther would have agreed that one's holiness comes only from faith in Christ's holiness. But Luther would have added that faith in Christ, and the *feeling* of this faith, comes only from hearing God's Word and receiving the sacraments, not from some religious "high." Luther would probably have agreed with Wesley's landlord, who, when Wesley said he had just become a Christian, replied, "Be careful, Mr. Wesley, not to despise the benefits received by the two sacraments." To

which the landlady added, "If you weren't a Christian before you had this experience, then you must have been a terrible hypocrite."

Similarly, Luther would have been happy to find Wesley preaching justification by faith. But he might have let out a Teutonic roar when Wesley laid down rules for how the justified person should live (no jewelry, no fancy

"If you weren't a Christian before you had this experience, then you must have been a terrible hypocrite."

clothes, no card-playing, dancing, theater-going or liquor). This encouraged a justification by faith *plus* man-made good works, not justification by faith alone, followed by the fruits of faith freely done.

Nevertheless, something important in the history of the Church happened that May evening. Wesley was moved to travel a quarter million miles over a 50-year period, spreading his message. Methodists now number some nine million in the United States, perhaps 20 million worldwide. That chance hearing of Luther's preface to the Letter to the Romans, and its impact on one listener, certainly became a decisive moment in the story of God's people on earth, to be remembered on the 200th anniversary of Methodism in America. □



Professor Kiecker teaches history at Wisconsin Lutheran College, Milwaukee, Wisconsin.



The Good Samaritan Program



(Top left) Packing boxes of food. From left to right are Lois Waedekin, Holly Steuerwald and Cherie Steuerwald. (Far left) Ray and Emma Callies sorting donations. (Left) Gail and Bill Knight making their delivery.

Early in January 1983 a few members of North Trinity congregation in Milwaukee, Wisconsin approached their pastors with a deep concern about the effect the poor economy was having on some members of the congregation. They cited examples of family men who had been out of work for many months, single parents struggling to raise their families alone and the elderly living on a fixed income who were hurting in the recession. Within two weeks this concern was translated into a *Good Samaritan* program based on the "faith-action" principle stated in James 2:14-17.

A committee of the pastors, two elders and four women was formed. The first step they took was to see if there was any other type of help available to these families. It was found that the Federation Food Basket was doing a fantastic job of providing emergency assistance, but no consistent help was available.

A plan was developed to provide such help to members of the congregation who requested it. This proved

to be a problem at first as most of the families needing help had never been in this position before and were determined to "brave it out alone." The committee members started with the families who had already received baskets from the federation. They assured the families that the donations were not "charity" in the sense the world understands the word, but true charity offered from hearts moved by God for the welfare of a brother. While most families did not ask for help themselves, they received it with grateful hearts. One elderly lady never failed to bestow a kiss and hug on the person she called her "angel."

The *Good Samaritan* program was presented to the congregation in a bulletin insert which explained:

It has come to our attention that some members of our congregation are having a difficult time providing the basic necessities for their families due to the poor economy. Through this need God is providing us with a challenge to put into practice the message of love we have been hear-

ing in this church for many years. To meet this need we are starting a Good Samaritan program which will operate in this way:

1. *A monthly collection of money, clothing and nonperishable food will be asked of the entire congregation.*
2. *The donations will be stored, boxed and delivered by the committee members to families who are having a difficult time providing the basic necessities. Families needing assistance should contact the pastors who will give the name to a committee member. All names and information will be kept confidential.*
3. *Nonperishable food items we will need include:*
 - a. *things to build a meal around: tuna fish, beef stew, spam, chunky soups, beans, family-sized soups;*
 - b. *basic cooking ingredients: flour, sugar, bisquick or jiffy mix, powdered milk;*

- c. *things that store well: peanut butter, velveeta, oatmeal, rice, noodles, all canned vegetables and fruits;*
- d. *nonfood items that take a big bite out of the budget: hand, laundry and dish soaps, toothpaste, shampoo, toilet tissue.*

The last Sunday of the month was chosen for the collection and delivery date because the last week of the month is always the hardest budget-wise. From the very first collection the response from the congregation was overwhelming. A loving God moved the hearts of his people so that he could meet the need abundantly.

People are slow to ask for help and quick to refuse it when they feel they can manage on their own.

The committee found the most effective method for sorting and delivery was to meet after the last service on collection Sunday. With everyone helping, the sorting took about 15 minutes. After all the food was sorted into groups each committee member filled a box with groceries for each of his or her families. The families were divided according to neighborhoods with no committee member having more than two families. This was to ensure a confidential and trusting relationship.

The program has consistently helped between one to 14 families a month, a total of 23 over the year and a half. Most families stay with the program from one to four months, then drop out when their financial situation picks up. People are slow to ask for help and quick to refuse it when they feel they can manage on their own.

The money collected is used to buy food gift certificates redeemable

at a nearby warehouse-type food store. A \$20 food certificate is delivered with each box of groceries to help out with meat and dairy purchases. Money left over is kept in a segregated fund and left to accumulate in order to purchase groceries during months when attendance is low. It is also used to buy special holiday items at Christmas, Easter and Thanksgiving.

The Good Samaritan committee is given the use of a spare room in which to keep extra food from month to month. In the beginning it stored clothing there also but found it was simpler to make specific requests in the bulletin than to save a large quantity of used clothing. The supply greatly exceeded the demand and after two clothing swaps met with minimal success, all the remaining clothing was given to the Synod's bargain center.

The Good Samaritan committee meets approximately every three months to discuss suggestions or needs that aren't being met. At the first of these meetings a need for housing for one family came up along with the desperate need for jobs. The people of the congregation were asked through a bulletin insert to keep their eyes and ears open for leads on jobs and housing. The young family had one month to find a place to live. After many prayers and phone calls a place that was previously unavailable suddenly became empty. The family's reaction? "It wouldn't have happened without all your prayers and help."

The job market was a little slower to break open, but with the whole congregation looking there were some successes. Each adult family member was asked what type of work he or she was qualified for or wanted. Then a list was published in the bulletin. No names were used, just *woman — factory or clerking, experienced, references*. Anyone aware of an opening in that field called the committee member in charge of jobs and she contacted the right person. Over a year's time six people found either full- or part-time jobs through other people at church.

What are you doing for your brothers and sisters in Christ? Why not?

Since the first month the Good Samaritan program was presented to the congregation, the outpouring of love has not diminished. God has so moved his people with love that they have consistently donated prayers, time, energy, food, clothing and money in abundant measure, pressed down and overflowing! God has seen to it that all the needs have been met while blessing everyone concerned.

The committee members have been blessed by sharing in a very basic level of "love your neighbor." The congregation has been blessed with a new degree of faith and hope in a God who cares about our every need. Of course the families involved couldn't help but be moved by this outpouring of love. One woman, with tears in her eyes, said, "No one has ever cared before, no one has ever been so kind." Another young mother told her delivery person, "We never would have made it without all the help we received from church." There were many incidents reported by committee members of these families passing along their used clothing to others, sharing job tips, and becoming more regular and active in their church membership.

Many members of North Trinity have been so excited by the good work God is doing in their church that they have told their friends and relatives in other congregations about the program. Many families in our state and across the nation are still feeling the crunch of unemployment. Are they your friends? Are they your neighbors or relatives? Are they more than that to you, are they your brothers and sisters in Christ? What are you doing for them? Why not? □

True confessionalism

"To uphold the truth of God as fully revealed in the inspired, inerrant, infallible Holy Scriptures and set forth in the Lutheran Confessions." That's one of the stated objectives of our Synod. Only as long as we are faithful to that objective will we have the right to be called a "confessional" church.

Faithfulness to that objective leads us to an active fellowship practice with those who share our confessional position. But when an ocean lies between, it isn't always easy to implement. So those special occasions when joint worship becomes possible with confessional brothers and sisters from afar are very precious. One of these occurred recently when the Lutheran Confessional Church (Sweden, Norway and Finland) celebrated its 10th anniversary.



You've heard a great deal about this young church, largely from the late Dr. Siegbert Becker whom the Lord used mightily to bring it into being and sustain it during its first decade. You'll find some names and addresses on the last page of the *Yearbook*. But you don't really learn to know this church until you've been there. And I just had that privilege.

A love for the Word, evidenced by the six worship services that were a part of the celebration (two of them identical confessional services for those who planned to commune), was to be expected in a group that had severed its ties with the state church and in which virtually every pastor supports his family through outside employment. That the anniversary program included essays on the doctrines of election, Scripture and fellowship was not surprising either until you realized that this was not a pastoral conference. The attentive audience of more than 200 included laymen, women and children (also teenagers).

This was not a gathering of senior citizens in which a few well-chosen funerals would signal the end of the church. The pastors are predominantly young men and the membership is generously sprinkled with young families, a situation that bodes well for the church's future.

A truly confessional church is equally concerned about gospel outreach. With its roots in Sweden, the Lutheran Confessional Church now has members in Norway and Finland as well. It regularly supports the world mission program of our Synod. In *Biblicum*, the institution devoted to sound, biblical scholarship, the pins on a prominently-displayed map point to the far-flung areas reached by the church's ambitious mail and tape ministry.

True confessionalism (faithfulness to the truth of God's Word and faithfulness in reaching out with that Word) appears to be alive and well in the Lutheran Confessional Church. You have to see it to appreciate it. I'm happy I had that opportunity.

Carl H. Muschke

With the Lord

Gustave W. Kalb
1903-1984

Gustave W. Kalb was born December 23, 1903 in Portage, Wis. He died September 18, 1984 in Racine, Wis.

Following his graduation from Concordia Teachers College, River Forest, Ill., he served St. Paul Lutheran School in Port Arthur, Tex., before accepting a call in 1927 as principal, organist and choir director at Zion, South Milwaukee, Wis. In 1948 he accepted a call to Lutheran High School, Racine, Wis., and since 1964 served as its principal until his retirement in 1971.

In 1942 he married Hildegard Nommensen. He is survived by his wife; son, James; daughters, Janet (Roger) Wolfgram and Carol (John) Hlavka; and two grandchildren.

Funeral services were held September 20, at First Lutheran, Racine, Wis.

Looking back from The Northwestern Lutheran

50 years ago . . .

This year has been a Bible anniversary year. It was 400 years ago that Luther published his German translation of the Bible. Thereby Luther performed perhaps the most important and far-reaching act of his reformatory work.

25 years ago . . .

In September Mr. Adolph Fehlauer was installed as assistant executive secretary of the Board of Education — Wisconsin Synod. This office was established to carry out the many vital tasks and functions which our Synod has assigned to the board.

10 years ago . . .

In September St. John-St. James Congregation of Reedsville, Wis., celebrated the centennial anniversary of its school, one of the oldest in existence in the Wisconsin Synod.

New WELS Administration building dedicated

In a special service on Sunday, October 7, the new administration building of the Synod at 2929 N. Mayfair Road, was dedicated. Pastor Carl S. Leyrer of Milwaukee, chairman of the Synod's Board of Trustees, was the guest speaker and also read the rite of dedication. Serving as liturgist was Pastor Robert J. Voss, executive secretary of the Commission on Higher Education and chairman of the building committee.

In the news

Leyrer called the new synodical headquarters "the nerve center for the Wisconsin Synod to carry out its work." He said God has permitted the Synod "to reach out with his gospel of salvation to an ever-widening circle, with congregations in all 50 states and 16 foreign mission fields on all five major continents of the world."

"It is this growth of the Lord has granted us," he said, "that has necessitated this fine new administration building . . . a fine facility which will serve us for many, many years to come. . . . We want this building to glorify God. We want to use it only for God-pleasing purposes in the service of God's kingdom. We want to be his faithful servants and carry out his will."

About 350 attended the dedication service which was held in the conference area of the new building. An open house followed the dedication service and over 700, mostly from the metropolitan Milwaukee area, toured the new facilities.

The purchase price of the Mayfair Road site of \$2.4 million was funded by the Schwan Sales Enterprises, Inc. The remodeling and furnishing costs amounted to \$712,000 and were funded by the same donor together with grants totaling \$247,000 from the Aid Association for Lutherans and Lutheran Brotherhood. The Siebert



(Above) The entrance to the Synod Administration Building. (Right) President Mischke, right, greets Monroe Mund, a member of Divinity-Divine Charity, Whitefish Bay, one of the 700 guests at the open house.



Lutheran Foundation of Wauwatosa, Wis., provided a gift of \$12,000 for the sign in the front of the new building.

The 1979 convention which authorized the search for a new location stipulated that non-budgetary funds must be used for the relocation project. The new headquarters consolidated all the operations of the Synod under one roof. The former administrative office was at 3512 W. North Avenue with two additional buildings within a one-block area.

The new site includes twin tri-level office buildings plus a paved parking lot with parking for 130 cars. The larger building, built in 1973, with 39,000 square feet, continues to be occupied by thirteen lessees. The Synod occupies the smaller 29,000 square-foot building, which was built in 1969.

Groups, large or small, are welcome to tour the new facility. Please write to WELS, 2929 N. Mayfair Rd., Milwaukee, WI 53222, for further information. □

NOTICES

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

CONFERENCE

Minnesota District, Mankato Conference, December 4 at St. John, Alma City. Agenda: Isagogical Study of Hosea (Hanke); The Role of Man and Woman in the Church (Koelpin).

CHANGES IN MINISTRY

PASTORS:

Berg, Peter M., from Redeemer, Florissant, Mo., to Prince of Peace, Thousand Oaks, Calif.
Hahnke, Lloyd D., from St. Paul, New Ulm, Minn., to retirement from full-time ministry.
Schroeder, Loyal L., from Good Shepherd, Midland, Tex., to retirement from full-time ministry.

ADDRESSES

PASTORS:

Behringer, James M., Nakatakatsu 3-19-25, Tsuchiura-shi, Ibaraki Ken, Japan 300.
Crawford, Michael C., 962 Mequon Ave., Fond du Lac, WI 54935; 414/921-0741.
Espedal, Stanford R., 345 W. Washington Ave., El Cajon, CA 92020.
Jones, Ralph L., P.O. Box 57-126, Taipei, Taiwan 106, ROC.
Mueller, Paul M., 3140 Hoopes Ave., Thatcher, AZ 85552.
Noffsinger, Earl W., 1508 Spanish Ave., Leesburg, FL 32748.
Quandt, John E., 2517 Merry Lane, Tyler, TX 75701; 214/597-5584.
Schultz, Robert E., 126 W. Maple St., Sturgeon Bay, WI 54235; 414/743-1800.
Schumann, Robert J., 336 Joya Loop, Los Alamos, NM 87544; 505/672-1704. Off. 672-1323.
Ziebell, Raymond E., 39500 - 60th St. Burlington, WI 53105; 414/539-2979.

TEACHERS:

Bauer, Paul A., 711 Blackfoot Ct., San Jose, CA 95123; 408/578-5012.
Dobberpuhl, Darrell L., 1340 E. Lieg #11, Shawano, WI 54166; 715-526-3709.
Epple, Leonard D., 612 Dorelle St., Kewaunee, WI 54216; 414/388-4404.
Goodenough, Albert P., 426 S. Sidney St., Kimberly, WI 54136; 414/788-6653.
Hirschmann, Craig R., 1003 W. Summer St., Appleton, WI 54914; 414/739-2628.
Kroll, Daniel, 4757 Clairmont Mesa Blvd. #303, San Diego, CA 92117; 619/565-8570.
Lauber, Keith D., 381 Amory, Fond du Lac, WI 54935; 414/923-5481.
Lehman, Kenneth A., Box 131, Greenville, WI 54942; 414/757-5144.
Lieske, Peter T., 607 Eloise Dr., Benton Harbor, MI 49022.
Loersch, Kevin J., Box 401, Hortonville, WI 54944; 414/779-4860.
Lutze, Paul E., 920 Quincy St., Sturgeon Bay, WI 54235; 414/743-1142.
Rebers, Robert R., 422 Dawson, Sault Ste. Marie, MI 49783; 906/635-0781.
Rohrick, Michael R., 1700 Jefferson St. No. A, Two Rivers, WI 54241; 414/794-8635.
Ross, Floyd M., 905 Reed St. #4, Neenah, WI 54956; 414/729-5869.
Spangenberg, Jeffrey L., 621 Moen St., Rhinelander, WI 54501; 715/368-2246.
Tews, Roger, H., 219 Coffman Ave., Fond du Lac, WI 54935; 414/923-0827.
Von Deylen, Bryan J., 1706 Cedar Grove, Apt. 1A, Manitowoc, WI 54220; 414/682-7780.

GROUP INSURANCE PROGRAM

The Synod's Special Group Insurance Program Study Committee invites comments and suggestions about the Synods' group insurance program from all interested individuals. Send comments and suggestions to the chairman of the committee no later than November 30. Pastor Richard G. Raabe, 6881 S. 51st St., Franklin, WI 53132.

CERTIFICATION COURSES

Dr. Martin Luther College will offer an extension course, *Rel. 50 Christian Doctrine II* at Fox Valley Lutheran High School, Appleton, Wis., beginning January 14 and meeting Monday 6:30 p.m. to 9:15 p.m. except April 8, ending May 6. Pastor Fred Toppe, Kimberly, Wis., will teach the course. Teachers in the Synodical Certification Program are encouraged to enroll. Others may enroll for audit or credit. Contact Prof. George Heckmann, Dr. Martin Luther College, New Ulm, MN 56073; 507/354-8221, Ext. 231.

DMLC — EUROPE/ISRAEL TOUR

Dr. Martin Luther College will sponsor a six-week, six-credit study tour in the summer of 1985. Dates: June 8 — July 18. Areas: Israel (10 days), Italy (7), South & Central France (11), Switzerland and Germany (12). Information and application available after November 15 from the Director of Special Services, DMLC, New Ulm, MN 56073.

COMMUNION WARE

One polished aluminum chalice and matching plate with cover is available to a mission congregation. Contact Pastor Kenneth Jahnke, 24 Washington Blvd., Kenton, OH 43326; 419/674-4916.

WANTED

We would like your Sunday school material from the now discontinued NPH series *Story of God's Love*. Will take all levels, marked booklets and incomplete packets. Will pay postage and shipping costs. Send to Bethany Lutheran Church, c/o Rev. S. Lawrenz, 5155 N. Pioneer Rd., Gibsonia, PA 15044.

DMLC RECORDINGS

The following disc recordings of choral music are available: Christmas concert 1980 (\$5.50), Christmas Concert 1982 — 2-disc set (\$10.00), College Choir Tour 1982 (\$5.50), College Tour 1984 (\$7.50), DMLC Centennial Hymn Album 1984 — 2-disc set (\$11.00). Add \$1.00 for shipping. Order from Dr. Martin Luther College, Music Division Office, New Ulm, MN 56073.

Financial Report

Wisconsin Ev. Lutheran Synod

PREBUDGET SUBSCRIPTION PERFORMANCE

Nine months ended 30 September 1984

	Subscription Amount for 1984	9/12 of Annual Subscription	Nine Months Offerings	Percent of Subscription
Arizona-California	\$ 784,355	\$ 588,266	\$ 534,269	90.8
Dakota-Montana	375,503	281,627	204,808	72.7
Michigan	1,814,026	1,360,519	1,086,007	79.8
Minnesota	2,166,810	1,625,108	1,332,502	82.0
Nebraska	464,481	348,361	280,395	80.5
North Atlantic	197,652	148,239	136,327	91.9
Northern Wisconsin	2,129,049	1,596,787	1,324,919	82.9
Pacific Northwest	233,681	175,261	143,959	82.1
South Atlantic	267,952	200,964	183,138	91.1
South Central	203,424	152,568	138,837	91.0
Southeastern Wisconsin	2,820,033	2,115,025	1,733,424	81.9
Western Wisconsin	2,533,578	1,900,183	1,457,926	76.7
Total — 1984	\$13,990,544	\$10,492,908	\$ 8,556,511	81.5
Total — 1983	\$13,468,431	\$10,101,323	\$ 8,247,265	81.6

CURRENT BUDGETARY FUND

Statement of Receipts and Disbursements

Twelve months ended 30 September 1984 with last year comparisons

	Twelve months ended 30 September		Increase or (Decrease)	
	1984	1983	Amount	Percent
Receipts:				
Prebudget Subscriptions	\$ 13,105,618	\$ 12,906,690	\$ 198,928	1.5
Gifts and Memorials	232,190	265,053	(32,863)	(12.4)
Bequests	185,130	389,882	(204,752)	(52.5)
Other Income	134,053	138,155	(4,102)	(3.0)
Transfers from Other Funds	1,004,146	604,850	399,296	66.0
Total Receipts	\$ 14,661,137	\$ 14,304,630	\$ 356,507	2.5
Disbursements:				
Worker-Training	\$ 5,591,469	\$ 5,042,373	\$ 549,096	10.9
Home Missions	3,341,472	2,895,525	445,947	15.4
World Missions	2,505,988	2,280,831	225,157	9.9
Benevolences	898,954	743,240	155,714	20.9
Administration and Services	1,467,095	1,327,405	139,690	10.6
Sub-total	\$ 13,804,978	\$ 12,289,374	\$ 1,515,604	12.3
CEF — Interest Subsidy	610,802	987,317	(376,515)	(38.1)
Transfers to Building Funds	222,000	495,620	(273,620)	(55.2)
Total Disbursements	\$ 14,637,780	\$ 13,772,311	\$ 865,469	6.3
Twelve Months Increase/(Decrease)	\$ 23,357	\$ 532,319		
Fund Balance — Beg. of Period	\$ (217,913)	\$ (750,232)		
Fund Balance — End of Period	\$ (194,556)	\$ (217,913)		

Norbert M. Manthe
Chief Accounting Officer

A REMINDER

There will be one issue of The Northwestern Lutheran in December with a publication date of December 15.

AUDIOVISUAL AIDS

OUR WELS WORLD MISSION STORY

(FS-94-WWM)
1984 10 min. C & M color IJSCA
The Wisconsin Synod is a worldwide church body. This filmstrip demonstrates the fact by describing briefly the various mission stations of the Synod. It is the sequel to "World Mission in Motion," one of the most popular filmstrips in our library. Those intending to use it should be sure to order early.

WISCONSIN LUTHERAN SEMINARY

AUXILIARY (FS-96-SMA)
1984 10 min. C & M color SCA
The slides describing the work of the Seminary Auxiliary have been updated and reissued in the filmstrip format for greater ease of projection. The updated slide format is also available. (S-18-SMA). The Auxiliary is a ladies' group that provides support and services for the school that gives our pastors their final training.

A SUNDAY SCHOOL FOR THE MENTALLY RETARDED

(FS-434-SSM)
1984 32 min. C & M color SCA
This filmstrip shows practical methods for teaching the mentally retarded. The emphasis is placed on "doing" instead of just talking. The retarded can be taught to know their Savior's love and will. This filmstrip should encourage any congregation that needs to attend to these "special children." Any teacher of young children may learn good teaching methods from this filmstrip.

Order from: Northwestern Publishing House
AUDIOVISUAL AIDS
3624 W. North Avenue
Milwaukee, WI 53208-0902

EXPLORATORY SERVICES

to determine the potential for establishing a WELS mission in the area. Services are held on Sundays.

COTTONWOOD, ARIZONA — Cottonwood Junior High School (Band Room), Mingus Avenue at 6th St. For information call Pastor William J. Schaefer, 602/282-4423.

NEWPORT NEWS, VIRGINIA — Asbury Wesleyan Church, 605 Harpersville Rd., Newport News. For information call Pastor Joel Luetke, 804/424-3547.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

KEARNEY, NEBRASKA — Good Shepherd, 2901 Ave. I (Calvary Baptist Church), Kearney, 4:00 p.m.; SS/Bible Class 3:00 p.m. Pastor Jerome L. Enderle, 1010 — 3rd Ave., Kearney, NE 68847; 308/382-1988.

SUCCASUNNA, NEW JERSEY — Immanuel, Roxbury Fire Station #1, 122 Main St., Succasunna. 10:30 a.m.; Bible class/SS 9:00 a.m. Pastor Donald Tollefson, 9-161 Ashland Ct., Stanhope, NJ 07874; 201/347-9358.

POUGHKEEPSIE, NEW YORK — Trinity, YMCA in Poughkeepsie. 9:30 a.m. Pastor Thomas R. Gum, 20 Tamarack Circle, Fishkill, NY 12524; 914/896-4644.

NAMES WANTED

Survey work preliminary to conducting exploratory services. People interested in WELS services, contact pastor noted.

DeLAND, DELTONA, ORANGE CITY and DeBARY, FLORIDA — Pastor Mark Johnston, 1623 Lakeside Dr., DeLand, FL 32720; 904/738-1953.

TERRE HAUTE, INDIANA — Pastor Thomas Kneser, 75 S. Manhattan Ave., Indianapolis, IN 46241; 317/244-8244 or Mr. Tom Thompson, 7725 Carlisle Rd., Terre Haute, IN 47802; 812/299-5820.

KALISPELL, WHITEFISH, COLUMBIA FALLS, MONTANA — Pastor Robert Koester, 345 Strand Ave., Missoula, MT 59801; 406/542-0233.

CALL FOR NOMINATIONS Wisconsin Lutheran Seminary

Prof. Armin W. Schuetze has informed the Wisconsin Lutheran Seminary Board of Control of his decision to resign his position as seminary president at the end of the present school year. He has indicated a willingness to continue his teaching duties.

Consequently the request is herewith made that the Synod's voting constituency submit names of men who would be qualified to assume the office of president at Wisconsin Lutheran Seminary. Such nominations are to be in the hands of the undersigned no later than December 1, 1984.

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

CALL FOR NOMINATIONS Wisconsin Lutheran Seminary

Prof. Martin Albrecht has announced his retirement effective the close of the 1984-85 school year. Therefore the Wisconsin Lutheran Seminary Board of Control, with the approval of the Commission on Higher Education, asks the voting membership of the Synod to nominate theologically trained men for the professorship of music and education. Please send letters of nomination together with pertinent information to the undersigned by December 1, 1984.

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

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Evangelical Lutheran 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
2929 N. Mayfair Rd., Milwaukee, WI 53222

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

- Alaska Juneau*
South Anchorage*
Wasilla
- Arkansas Fayetteville/Bella Vista*
- Arizona Cottonwood*
Gilbert*
N. Glendale*
N. E. Tucson*
- California Amador Valley*
Clovis
Poway
- Colorado Aurora*
N. E. Denver
Cape Coral*
- Florida Daytona Beach
Deltona*
Jupiter*
Miami (Hispanic)*
Ocala*
Panama City*
- Georgia N. Atlanta
- Louisiana Baton Rouge
- New Jersey Succasunna
- New Mexico W. Albuquerque
- New York Poughkeepsie*
- North Carolina China Grove
Fayetteville*
- North Dakota Dickinson*
- Ohio S. E. Cincinnati*
Marietta*
- Texas N. W. Toledo*
Abilene*
S. Austin
Bryan/College Station
N. W. Houston
San Angelo*
N. E. San Antonio*
- Virginia Roanoke*
- West Virginia Parkersburg*
- Wisconsin Hayward
Madison (Hispanic)*
Portage*

*Denotes exploratory services.

LUTHERAN SCIENCE INSTITUTE CANAL 85

The LSI extends an invitation to WELS persons interested in joining a group to relax, study geology, fossils, history and take photographs of the English Canals. Narrowboats will be chartered, each carrying four couples. These self-driven boats, 60 feet long, are equipped with diesel engines, hot and cold water, shower, stove, heater, TV, etc. The group will depart from Coventry following three loops during three weeks after June 2, 1985. All or any part of this time may be selected and costs will be prorated. The tour will always be within two hours of land so a Britrail pass would be a saving. For more details contact the directors before December 31, 1984 at Lutheran Science Institute, 10317 -195th Ave., Bristol, WI 53104; 414/857-2089.

CIVILIAN CHAPLAINS

- Rev. Timothy L. Johnston
Home Address
Hunsruckstr 12
6500 Mainz-Hechtsheim 42
West Germany
Phone 06131-58453
- Rev. Lee A. Neujahr
Home Address
Rennweg 70
8500 Nurnberg 20
West Germany
Phone 0911-538563

Tourists in Europe: For time and office of services call the chaplains or WELS Special Ministries Board, 414/771-9357, USA.

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Bah humbug!

by Micki Rosenau

Bah humbug! No, it's not time for Christmas. But that is sometimes my first reaction when I am asked if I want to teach Sunday school *again* this year.

The Old Adam (or Eve) in me says, "Why ask me?" Boy, that means getting myself to the Sunday school teachers' meetings twice a month, valuable time to plan lessons, more

valuable time to prepare activities for each Sunday. Wow, that means staying at church an extra hour and a half, and being at the Christmas service practices, which are usually on Sunday afternoons too!

Despite all the grumbling my husband and children listen to all summer long, let me tell you what this past summer was like.

During vacation we spent a few days in Minnesota with family. While shopping with my sister I claimed to be looking only for rest and relaxation. (No, I don't enjoy sitting in a boat with my husband, waiting for the fish to see my lure.) But instead I kept finding coloring books and stickers for my Sunday school kids. I saw so many things I could use in my teaching.

I saw my nieces' and nephews' VBS stories and activities on the kitchen table and said, "Wait a minute, let me look at that again! I could use that idea on my bulletin board, or flannelgraph. . . ."

"Thank you, Jesus, for not giving up on me for grumbling sometimes when asked to teach your precious little lambs, and for reminding me that I once was wearing their little shoes. It is a privilege, not a punishment, to read, mark, learn and inwardly digest your Word. Can I give up a few hours of my time? Forgive me, Jesus, for forgetting you gave your life for me. You didn't leave me out of your flock, so when I stray or get lost, please don't give up on me. I want to hear, learn and even teach your Word as long as you allow me time in this temporary home."

P.S. to: Alissa, Cara, Delaney, Holly, Kim, Laura, Rachel, Joey, Matthew, Richi and Ryan. . . .

I will see all of you again this year. You'll be in a different class but I'll be right down the hall with your little brothers and sisters. And we will *all* hear more about Jesus who died for all our sins and rose to give us life (and our time). □

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