

The Northwestern Lutheran

December 29, 1974



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Briefs by the Editor

This is the last issue of 1974. It emphasizes exactly what we have stressed throughout the year and will be emphasizing especially in 1975 — the Grace of God.

The past year had its troubles and disappointments, but still we must admit that God did not deal with us according to our sins, but according to His Grace. He has been dealing thus with us unworthy sinners in WELS for going on 125 years. He did so again this year.

Evidences of His grace abound in this issue. It contains a number of articles that give clear evidence that God has kept our pastors and teachers true to His Word. They demonstrate that our Synod looks upon the Scriptures not as a book of errors, but a book in which God offers us His truth in every word. Whether it's Malachi in the Old Testament or Paul in Colossians, what they write is God's Word and not man's.

This is also the message which God has moved us to proclaim in our churches here and on other continents. As you read Part II of the 1949 Mission Safari to Africa, you should be aware that this is not a dead-end bit of ancient history. Rather, that safari was the beginning of the Lutheran Church of Central Africa, where God has graciously permitted us to share His Gospel with people of a different race and a different culture. God's Word can overcome those differences.

Another account, in *Direct from the Districts*, reminds us that God is using us to preach His Word in the state farthest north and that He even moved our mission in Japan to share a worker whom they themselves needed and appreciated with the people of Alaska. That's God's grace in action. He moves us where He needs us.

Prominent in this issue is the story of 90 years of Grace at New Ulm, Minnesota. God placed this school of the prophets where men did not intend to welcome it. Read the story and rejoice! And then, as you become acquainted with the teachers who teach your children in your Christian day school, remember that DMLC is where God trained them. It was the Grace of God which permitted that school to flourish, not our willingness or ability to support it.

Other write-ups bring you news about our Seminary and about Northwestern College and Preparatory School. They, too, deserve your attention, since they tell us something about God's special Grace that we don't always perceive. Unlike in a great many church bodies, our future pastors and teachers are for the most part not trained at secular schools. Some recent visitors at our Seminary, visitors from another church body, could not marvel enough that almost 100 per cent of the men preparing for the ministry in our church had come from our own congregations, had — for the most part — been educated in our own Christian day schools and Lutheran high schools, and had received their college education in our own colleges. They did not first have to be convinced that Jesus is the Lord and that the Bible is the truth. That was something they had brought along from home and from their home congregations. Nor was their faith being undermined at our colleges, our normal school, or our seminary. This is a blessing we take for granted. The visitors recognized it as God's special Grace.

Keeping all this in mind, we leave 1974 not with a sigh of relief but with a word of thanks, and enter the new year with a new appreciation of the Grace of God. God be with you and me in 1975, and open the door of faith to many others!

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

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THE COVER

With our Synod celebrating 125 years of history, it's not surprising that many WELS congregations are observing their centennials. Among them is St. Paul Lutheran of Tomah, Wisconsin, which this past year set aside four Sundays for the observance. (See page 427.) The cover pictures the worshipers at one of these anniversary services. Pastors of St. Paul Congregation are Otto W. Heier and Kenneth A. Gast.

THE NORTHWESTERN LUTHERAN

Editorials

The Cure for Crime High on our nation's list of priorities for the New Year is crime reduction. Personal experiences of our citizens as well as statistics released by authorities show that the incidence of crime is increasing at an alarming rate. In the larger cities of our country, law-abiding citizens are afraid to walk the streets, and many convert their homes into semifortresses.

A special Task Force on Crime in the state of Arizona attributes much of the increase in criminal activity to juvenile law offenders and drug abuse. It has outlined a twelve-point program to counteract the increase. The program includes specific recommendations calling for such things as curfews, neighborhood youth counselors, expanded use of parks and recreational facilities, a structured drug treatment program, and a statewide "turn in a pusher" program.

These are reasonable recommendations made by sincere, civic-minded citizens. If put into effect, they may help to alleviate the problem. They will not eradicate it, however. Jesus pointed to the source of the problem when he stated, "*Out of the heart* proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

Someone once said something to this effect: "Every program designed to improve society which does not begin with the individual is foredoomed to failure." The only real cure for crime is a change in the hearts of the individuals who commit them.

One is reminded here of a famous man who was approached for suggestions by a group of church women after they had tried and failed to raise sufficient funds for their church by means of numerous money-raising projects. His advice was, "Try religion."

That is the answer in this case also. And for concerned parents of potential delinquents it might be added that the place to begin is at home.

Immanuel Frey

"But For A Moment" A new, 1975 office calendar lies open on the desk. The pages are clean and uncluttered, the printed schedule so neat and tidy. But we know from past experience how differently it will all work out.

Unscheduled emergencies and cancellations will cause revisions. Unexpected illnesses and reversals will spoil the clean pages. Bitter disappointments will meet us in the way along with fleeting successes, deathdays as well as birthdays, and tears to spoil the joys.

All this reminds us that we are "strangers and pilgrims . . . who desire a better country, that is heavenly." But contrary to what our critics say, this longing does not make us cold and indifferent to our present life.

The man who knows he has the companionship of his wife for the brief span of this life's struggle, does not love

her less on that account, but more. Who realizes how short a time he has to play the game, does not let down, but throws himself with greater zeal and enthusiasm into the contest.

Because the grave is not the final act of the great drama, our present role is all the more important. To see this sinful world for what it is, does not make us less appreciative of God's tender mercies along the way, but more grateful for them.

St. Paul best described our pilgrim journey through the years: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed . . . for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

John Parcher

The Christian Minority

America has become minority conscious. When a sensationally violent and bloody motion picture was released several years ago, there were careful explanations that Americans of Italian-American extraction were decent people, not at all like the underworld, Mafia characters in the movie. Last month the chairman of the Joint Chiefs of Staff made some off-the-cuff remarks about the undue influence exercised by the Jewish Israeli lobby in Congress, and a deluge of protesting letters and telegrams descended on Washington. Newspapers, magazines, book publishers, and television programmers are careful to avoid offending blacks and Chicanos and Indians with insulting or demeaning remarks. Organized and vocal minorities have made America conscious of their rights and their good name.

There is another minority in this country, but its rights and feelings are increasingly being disregarded. It is the Christian minority. This Christian minority, however, does not include all church members in our country. The real Christian minority consists of those church members who take the Bible seriously and let it determine what is truth and error, and what is good and evil.

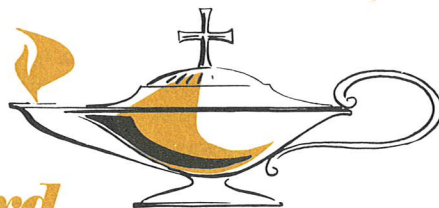
It is this minority's concerns and sensitivities that are being violated increasingly by publishers and by television networks and movie studios. What the Christian minority, in obedience to the Word of God, believes concerning abortion, euthanasia, the women's liberation movement, parental rights, marriage and divorce, premarital sex, immoral literature, evolution, and a number of other daily life issues is being more and more derided and disregarded.

In our democratic society members of the Christian minority certainly have the right to make nonviolent protest when moral principles and civic rights are attacked, especially since such standards as Christians uphold are the only hope a deteriorating nation has of resisting decay and destruction. We owe these protests to our nation.

But as a Christian minority we also know that these protests will largely be ignored or derided by the godless and the indifferent. Then we must suffer the ridicule and the rejection. But whether we protest, or suffer repudiation, we cannot fail to be God's minority. "These things speak, and exhort, and rebuke with all authority."

Carleton Toppe

Studies in God's Word



A New Year in Which To Walk Worthy of the Lord

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering; with joyfulness giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light (Colossians 1:9-12).

One of the thoughts uppermost in our minds as we enter a new year is the uncertainty of what lies ahead. We do not know whether it will be a year of sickness or health, of recession or prosperity. And if we ourselves do not know, how can we expect help from any words written by the Apostle Paul, who, humanly speaking, was even less acquainted with our situation than we are? Despite the considerable lapse of time between us and the Colossians, there is a parallel between us and the people whom the Apostle is addressing, for Paul didn't personally know the Colossians either. Paul did not found the congregation in the little city of Asia Minor called Colosse. That was the work of a faithful pastor named Epaphras (1:7; 2:1). One day while Paul was lying in prison at Rome, on trial for the cause of the Gospel, Epaphras came to report on the status of the believers in Colosse.

It was a mixed report, telling of a faithful, zealous congregation, but one that also faced problems. Paul's reply is the marvelous letter which we have come to know as "Colossians."

Though Paul was not personally acquainted with the Colossians, yet on the basis of what he knew about them, he could advise them on how to "walk worthy of the Lord." The essential information that Paul had was that the Colossians had become "new creatures," people who by faith in Christ Jesus had been "delivered from the power of darkness" and "translated into the kingdom of God's dear Son" (1:13). Hence Paul opens with the prayer: "For this cause we . . . do not cease to pray for you and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding."

Increasing in the Knowledge of God

In His wisdom God has seen fit not to reveal all things to men. That was the case with the Colossians, and it is so also with us as we enter a new year. We cannot, for example, predict our political or financial future. Nor do we need to do so in order to walk worthy of the Lord. We need rather to increase in the sure and certain knowledge which He has given us. If we would walk confidently and securely in 1975, then let us resolve to walk with our Lord as He has revealed Himself in His holy Word. Let us regularly hear that Word when it is read and explained in our church services. Let us resolve diligently to share it with our family in "Medita-

tions" and family devotion, and let us make it ever more our own through personal Bible reading and study.

Strengthened unto All Patience and Long-suffering

St. Paul promises that through such growth in the knowledge of God we will be "strengthened with all might according to His (God's) glorious power unto patience and long-suffering." Not everything that happens to us in 1975 will seem "right" to us or be of our own choosing. Sickness is as likely as health. Reverses and setbacks can come as easily as success. But the child of God who through the Word has "increased in knowledge" will see a loving Father's hand even in misfortune, for the Word teaches us that "all things work together for good to them that love God." It is the assurance that God's almighty power is truly in control and is working for us which alone can keep us patient and long-suffering in evil days.

Giving Thanks unto the Father

But not only will we meekly submit to whatever comes our way, which is largely a negative reaction, but our lives will have also a positive outlook, one marked by "giving thanks unto the Father, which hath made us partakers of the inheritance of the saints in light." Children of God are people with a glorious future. Just as an heir looks forward to receiving his inheritance, so we look forward to receiving by sight what we now have only by faith. The year 1975 may well be our last on earth, but even that is cause for giving thanks to our Father who through His Son has vanquished death and made it the door to eternal life and the means of giving us our full inheritance among the saints in light.

Only let us beware of being unprepared at our Lord's appearing. By diligent use of the Means of Grace let us in this new year walk worthy of the Lord: increasing in knowledge, growing in patience, always giving thanks to our Father. Of such the Savior says: "Blessed is that servant whom his lord when he cometh shall find so doing."

Armin J. Panning

From 450 B.C. to 1975 A.D. With Malachi

The other Sunday the text for the sermon was from Malachi. The thought went through my mind: Why choose a text from an ancient Prophet to address a people living in 1974 going on 1975? What message can a man who lived some 450 years before Christ have for us?

It was when I picked up the paper a few nights later that the answer came to me loud and clear, and I realized again that the words of Malachi, of the rest of the Prophets, of the Evangelists, and of the Apostles were indeed as pertinent as anything written today.

Malachi lived in a time remarkably like our own. The clergy of his day were anything but the men of God that God wanted them to be. The lay people were given to sorcery, adultery, false swearing, oppression of the worker, neglect of the widow and the fatherless. A stranger had no rights; everyone was interested only in himself.

Sounds familiar, doesn't it! That was the kind of year we just lived through — inflation, strikes, a rise in the crime rate, a president resigning in disgrace, church bodies torn by heresy. No change since Malachi's day!

What was worse, the minority in Israel, those who served the Lord, were beginning to waver. Malachi quoted some as saying, "It is vain to serve God." Others: "What profit is it that we have kept His ordinance?" And when God was silent and did not immediately come in judgment, some even mocked God, saying, "Where is the God of judgment?"

The Wise of This World

Today we hear the same kind of talk. A month ago, at a meeting in Florida, a famous geneticist shocked his audience by saying, "God is a cop-out." The message, not only of last year, but of the last 30 years, he said, is that "nothing is going to get bet-

ter." At a cocktail party after the panel discussion, he continued: "I would like to think that there is something guiding our destiny. But there is nothing that is doing this but man himself. I don't believe in God at all."

So, at the end of the year, the wise of this world are pessimists. They have no other choice, for they have ruled God out and have made themselves to be their own gods.

As we this week pass from one year to the other and as we are subjected to this kind of talk from the wise of this world and from many pulpits, we need to return to that ancient Prophet who wrote the last book of the Old Testament. He wrote for times like ours.

Listen to Malachi

His message was twofold. The one was of judgment: "For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze, says the Lord of hosts, so that it will leave them neither root nor branch" (NASB).

That's what the Ruler of the world said through Malachi back in 450 B.C. And judgment has come upon men many times, only not yet the final judgment. Will 1975 be the year when Christ shall burn up the chaff with unquenchable fire? Are you and I ready for that day? The man who in November said, "God is a cop-out," is not ready. But our Lord Jesus will have the last word. It's good to know that.

The past year taught us that difficult lesson. "Judged and found wanting" was the verdict upon many a life in 1974. Equally as important, however, is that we who so judged others may also sit in judgment on ourselves. We need to, so that we may enter the new year with repentance. Only then did Malachi not write in vain.

Hope and Confidence

Reading the Prophet Malachi, believers find still another thought expressed by him. It is a truth that will help us enter the new year with spirits lifted up and not trodden down. Take it from Malachi, God has a special place in His heart for His believers.

Here are Malachi's words for 1975, written by the inspiration and prompting of God's Holy Spirit: "Then those who feared the Lord spoke to one another, and the Lord gave attention and heard it, and a book of remembrance was written before Him for those who fear the Lord and who esteem His name. 'And they will be Mine,' says the Lord of hosts, 'on the day that I prepare My own possession, and I will spare them as a man spares his own son who serves him'" (NASB).

"(They) spoke to one another," reports Malachi. "Let the Word of Christ dwell in you richly," says Paul in Colossians. That's the key, for the Word of Christ is the power of God unto salvation. Or as Malachi puts it in another verse: "But unto you that fear My name shall the Sun of righteousness arise with healing in His wings." He did so in 1974. He will do so in 1975 and as long as this world lasts and life continues. He will do it at the end. Of that we are confident!

Can we, then, be pessimists as we enter 1975? Not at all! Acknowledge our sins, yes! Repent of them, yes! Trust in the Lord, yes! yes! "Lift up your eyes, for your redemption draweth nigh." And in the meantime, "Occupy till I come."

Men mock and ridicule God in 450 B.C., in 1974 A.D., and in 1975. But God still says, as He once did through Malachi, "I am the Lord, I change not."

Much of what Malachi wrote was fulfilled when Christ came the first time to seek and to save that which was lost. That part is complete, even as the Crucified said. "It is finished!"

The rest of the message still awaits the action of God. God will do it. So let us use 1975 constructively. May it be a year in which we are close to God and in which we help others to come close to God! Who can tell, perhaps this is the year when we shall be forever with God!

Mission Safari

Part II

The Exploration

It will require a book to set down all the experiences encountered by Pastors Arthur Wacker and Edgar Hoenecke on their long safari through Africa in search for a mission. The Lord willing, that book will be written. The daily diary of those months of 1949 is still available. Here there is room for only a few highlights of the exploration.

First of all, the journey had to be restricted to Africa south of the equator. Time did not permit to push on through equatorial Africa to Nigeria and the Upper Volta region. The 1,000 miles from the Cape Province over the Orange River by shaky ferry and through the barren desert over cross-rutted dirt roads took over five days, though we averaged 14 hours of driving a day. It took another eight days to get repairs for the truck, which had broken down repeatedly. During this time of waiting, the two men found out that the Lutheran Church in Southwest Africa was indeed in a sorry state, as Mr. Kurt

Stern had told them while on ship. A government administrator also made clear to them in a lengthy interview that his government was not interested in American intervention.

The Lutheran mission among the native tribes, however, seemed to be prospering. The Rhenish Mission had 85,000 converts, served by 10 missionaries. Dr. Heinrich Vedder, the grand old man of the mission, indicated two remote fields which had not been reached. But each numbered only 5,000 souls, and the attitude of the government was not friendly to Americans.

When more broken springs and rims necessitated a four-day return to the Windhoek garage before the journey could be resumed, an occurrence at a night-camp in Bushman and wild-game country near the Etosha Pan, a dry lake bed, made it clear that the Wisconsin Synod had come to Africa rather late. After sundown the Bushman gathered around the pastors' campfire. Suddenly they began to chant, first their own songs and then *Silent Night* and *A Mighty Fortress Is Our God*, hummed in a high, falsetto voice. What seemed incredible to the missionaries out there in the wilds, a hundred miles from any town or mission, was the fruit of the work of the Rhenish Mission after a 100 years of faithful activity.

Another open field was discovered as the result of taking a wrong fork on the unmarked trail. It was in Ovambo country north of the Etosha Pan. The Finnish Lutheran Mission had been very active south of the border, as became evident after a visit of several days, but the Ovambos and Okavangos north of the border in Angola were being served very haphazardly by the Roman Church.

Several days were lost here, after a fire in the truck, caused by worn insulation, ruined the generator. During this time Senor Jose Lazaro became acquainted with the two travelers. He assured them that he could promise them 35,000 converts, if they would open a mission in his area. He would simply order all his castor-bean pickers to become Lutherans! But that was not the kind of a mission the two men had been sent to establish.

On the interminable Lobito-Dilolo Road through Angola, several more rivers had to be crossed either on rickety pole bridges or unstable ferries. Frequent grass fires made driving hazardous because of the blinding smoke and the intense heat of eight-foot elephant grass ablaze on either side of the road. No further mission possibilities were found in Angola or the Congo.

The Right Field Is Found!

Hindsight is easier than foresight. Twenty-five years later it is evident that Zambia was indeed the right choice. It is to the credit of Pastor Wacker that, before the trip was ever begun, he had singled out Northern Rhodesia (Zambia) as the most likely field.

As we dropped south from the Belgian Congo into Northern Rhodesia, everything seemed to change. Most important was the fact that English was spoken. The terrain also changed from jungle to open bushland, known as the high savannah. Immense, pure-white clouds floating in a deep-blue sky and the clean highland air lifted our spirits.

The same welcome was given us by the people. It almost seemed as though the weary wayfarers had been expected! A mission contact at Ndola led to another at Broken Hill and that, in turn, to Sir John Moffatt, the Commissioner for Native Development at Lusaka, a bustling, young city, the country's capital.

He welcomed the pastors with the statement that their coming at just this time was like an answer to prayer. His government was just opening a large development center in the Hook of the Kafue district to the west. Many tribesmen would settle



Visitors at Victoria Falls

there because it was free of the tsetse fly. Being himself a devout Christian, he wanted a Bible-loving mission group to work among these people. He introduced the pastors to the Legislative Assembly, invited them to his home, and assured them of every help within his power to make their mission successful.

Under the Big Baobab Tree

The baobab is an ugly, ungainly tree. An African legend relates that it was cursed to grow upside down with its roots in the air.

But when the happy wanderers parked their caravan that first night in Lusaka under the huge baobab behind the Administration Building, the tree's strong branches seemed to reach out to God, symbolic of the thankful thoughts that filled the hearts of the missionaries as they realized that God had faithfully led them to the right field "that might offer opportunity for mission work by our Synod."

Journey's End

Time was running out. On July 31 the *African Crescent* was to sail from Capetown, some 2,400 miles south of Lusaka. Once more the explorers had to take to the trail. Two weeks on the narrow striproad to Johannesburg now seemed like a jaunt on a super-highway, even though several break-

downs occurred. Another, the final broken rim at a lonely spot near Mozambique, delayed them two days because both the broken wheel and the spare had to be repaired at a garage 35 miles away.

Arriving at Johannesburg, they learned that their ship would not sail until August 27. So they dispatched the truck by freight and flew home over Europe, hoping to arrive in time for the August convention. Their report was sent ahead, but they themselves were quarantined for two weeks because of exposure to a contagious disease en route from Johannesburg to Amsterdam. This delayed action on the matter until 1951. The first missionaries arrived in Zambia in June, 1953.

Today, after 25 years, the big baobab tree is long gone. But the tiny seed which was sown in Lusaka has grown into a sturdy spiritual plant, the Lutheran Church of Central Africa, whose branches by God's grace now spread over two countries.

Edgar Hoenecke

**Part I (December 15) included:
Into All the World
Four Years Later
Hectic Preparations
Enthusiastic Cooperation
and
The Explorers**



A typical African village — pounding mealie-meal, one of the staple foods.



An African Baobab Tree



Bushman people gather around the caravan.



One of many breakdowns.

Ninety Years of God's Grace at DMLC and MLA



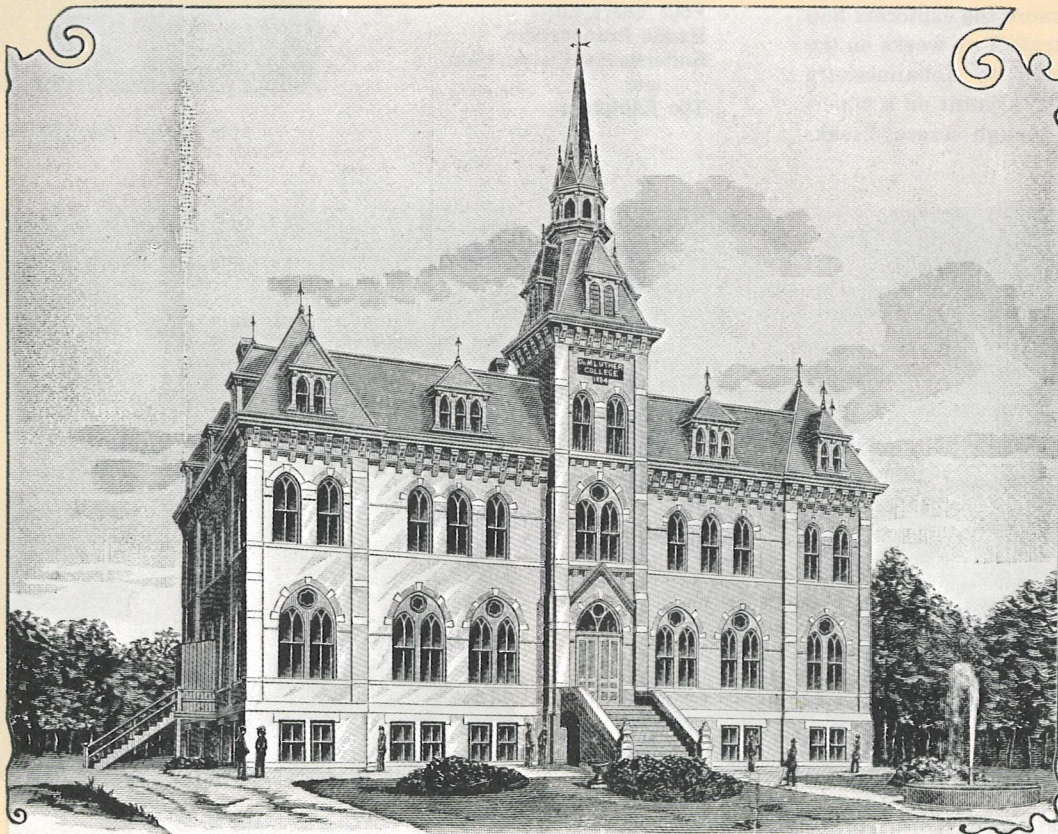
1884-1974

On November 10, 1884, Dr. Martin Luther College, New Ulm, Minnesota, opened its doors to students for the first time. Exactly 90 years later, on November 10, 1974, Dr. Martin Luther College and Martin Luther Academy observed the 90th anniversary of the two schools in a special service at 3:30 P.M., held in the school's auditorium-gymnasium. Martin Luther Academy was previously known as Dr. Martin Luther High School. Since 1963 it has been under a separate administration. Its name was changed to Martin Luther Academy in 1967. The two schools continue to share the same campus.

History

It was in 1883 that the former Minnesota Synod, under the leadership of its president, Pastor C. J. Albrecht of St. Paul's Congregation in New Ulm, resolved to begin a school to train church workers and to provide Christian education for its young people. Because 1883 was the 400th anniversary of the birth of Martin Luther, it was decided to name the new school Dr. Martin Luther College.

Prior to the next meeting of the Minnesota Synod and before all necessary monies had been gathered, Pastor C. J. Albrecht held a groundbreaking ceremony so that construc-



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tion could begin while labor costs were still more reasonable. Naturally, he was reprimanded for this action by his Synod. However, construction proceeded. The cornerstone of the new school was laid on June 25, 1884, exactly 354 years after the adoption of the Augsburg Confession. The first building, Old Main, was dedicated on November 9, 1884. Thus began 90 years of service to the Church by Dr. Martin Luther College and Martin Luther Academy.

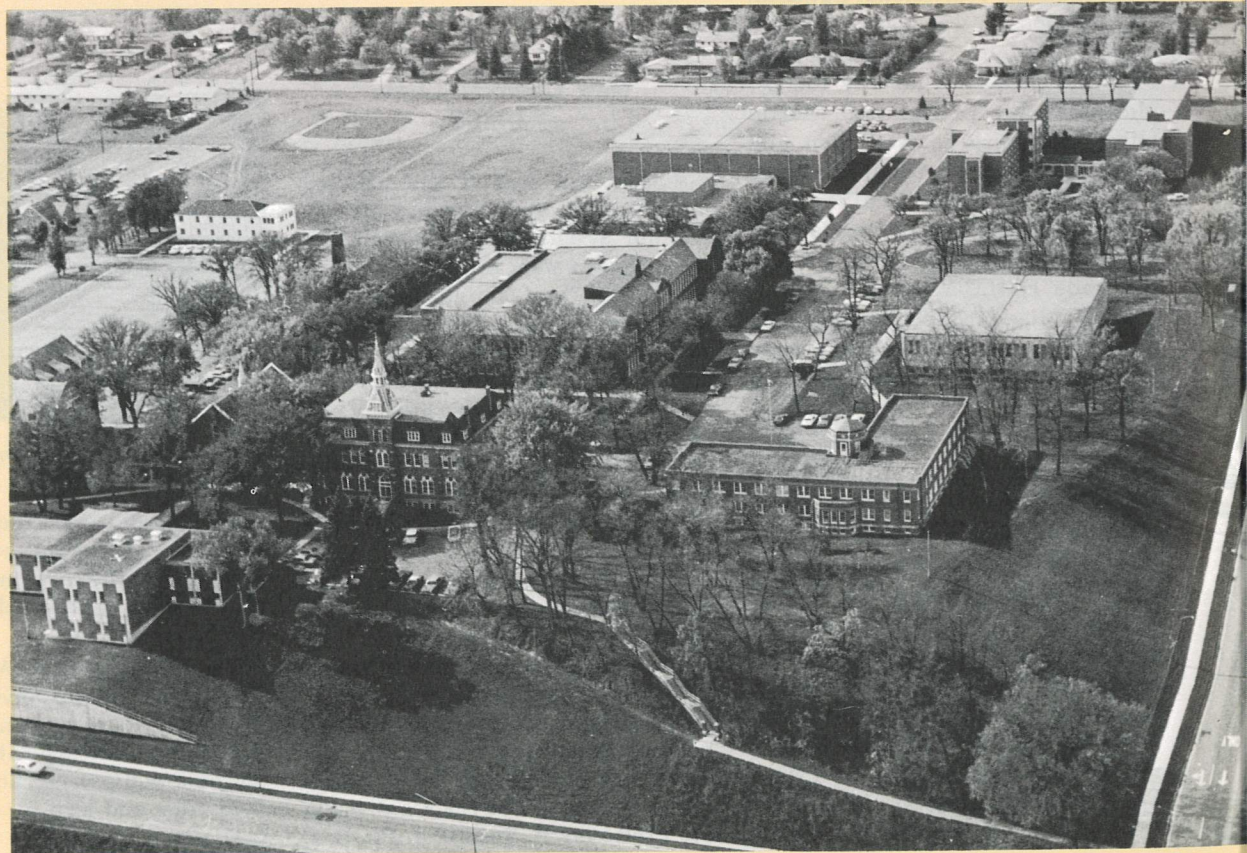
In 1892 the Minnesota Synod joined with the Wisconsin Synod and the Michigan Synod in a merger which we today know as the Wisconsin Ev. Lutheran Synod. It was at that time that Dr. Martin Luther College was designated as the school which would prepare Christian day-school teachers for the new church body. And that is what the college has been doing ever since. Martin Luther Academy has, however, always been providing pretheological and prenatal training on the high-

(Continued on next page)

Festival Service



Campus



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7
4

school level, so that its students could enter either Northwestern College or Dr. Martin Luther College.

The Anniversary Service

The festival service on November 10, 1974, opened with the assembly of about 2,000 persons singing the hymn, "Come, Holy Ghost, God and Lord." Liturgist for the service was Pastor G. Horn of Red Wing, president of the Minnesota District. The festival preacher was the Rev. Oscar J. Naumann, president of the Wisconsin Ev. Lutheran Synod.

In his sermon on Matthew 5:14-16, President Naumann recalled the remarkable history of New Ulm. Its founding fathers had vowed that no pulpit would ever be erected in their city; the Lord, however, not only called into being churches but even a school of the prophets. Again, when the Sioux Indians tried to wipe out the settlement in 1862, they likewise forgot to take into consideration the plans God had for this community. Though St. Paul's Congregation in 1865 organized as a Lutheran-Reformed congregation, God used the leadership of Pastor C. J. Albrecht to make it a truly confessional Lutheran congregation. It was the God of all grace, President Naumann pointed out, who prepared the way for Dr. Martin Luther College and Martin Luther Academy in New Ulm and sustained and prospered these schools. He kept their faculties, their students and their supporters faithful in the confession of His saving Word. He made DMLC-MLA **A City Set On An Hill**, which lets its light shine out into a dark world so that those who see it may glorify the Father in heaven.

Organist for the festival occasion was Mr. Kermit Moldenhauer, teacher at St. Stephen's Lutheran Church in Beaver Dam, Wisconsin.

The order of worship, arranged by Professors T. Hartwig and B. Backer included a number of choral responses prepared especially for the service. "In the Last Days God Says," the choral response to the Old Testament reading taken from Deuteronomy 4:31-40, was written by Pastor Verne Voss of Jordan, Minnesota. Prof. Bruce Backer wrote "If God Be

For Us" as the choral response to the Epistle reading, Revelation 3:7-13. A concertato on the Hymn of the Festival, "The Church's One Foundation," was done by Prof. Charles Luedtke. As a closing prayer the choirs of DMLC and MLA joined in singing Hans Leo Hassler's "Lord, Let At Last Thine Angles Come."

A Busy Day

There was much for visitors on the campus to see on November 10. Pictorial displays, illustrating the nine decades which Dr. Martin Luther College and Martin Luther Academy have served the church, were set up in the main lounge of Luther Memorial Union and in the library lobby. A 35mm-slide presentation dwelt on the development of the school and the place assigned to it in the work of the Lord's kingdom and of the Wisconsin Ev. Lutheran Synod. Before and after the festival service, visitors enjoyed special organ music played on the Memorial Organ by various members of the music staff. Minitours of the major campus buildings were also provided. Almost

400 persons partook of the evening luncheon served in Luther Memorial Union.

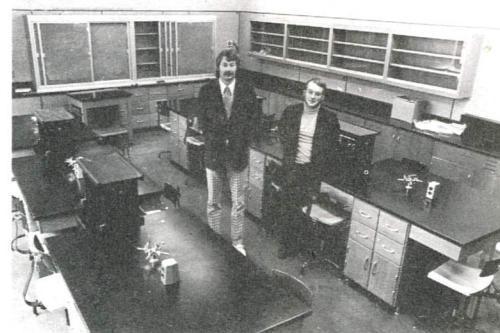
Some 750 persons remained for the evening and were treated to a special concert played by the Concert Band Ensemble and the Symphonic Band of Dr. Martin Luther College under the direction of Prof. C. Luedtke. The band brought the day's festivities to a close by accompanying the audience in the hymn, "Lord, Dismiss Us With Thy Blessing," using the tune "New Ulm" composed by Prof. F. Reuter, who served Dr. Martin Luther College from 1908 to 1924.

Dr. Martin Luther College and Martin Luther Academy will continue to observe this milestone in their history throughout the entire school year. The theme of the observance is "A City Set On An Hill — By God's Grace." A glance at the history of these schools emphasizes that they indeed exist and serve by the grace of God. May both schools continue to be God's tools, faithfully letting the light of the Gospel of Jesus Christ shine among men so that God may thereby be glorified!

New Chemistry Lab at DMLC

Since a new area of concentration in science has been added to the curriculum at Dr. Martin Luther College, changes were necessary in order to provide the facilities needed for additional courses. At a cost of \$15,000 a new chemistry lab was completed this past summer. With its completion and the renovation of several other labs, the entire front of the second floor of the Academic Center is now set aside for science. This has also provided separate labs for Martin Luther Academy.

In addition to the courses of physical and biological sciences in the general portion of the curriculum, courses in the area of concentration will include: chemistry, earth science (astronomy, geology, and weather), botany, physiology, and a "capstone course" titled, "Science in Our Society." Members of the science division are Professors R. Swantz, J. Paulsen,



Professors J. Paulsen and P. Boehlke and their new Lab.

and P. Boehlke. The science courses in the area of concentration, with the exception of the capstone course, will consist of two hours of lecture and two hours of lab.

The DMLC Ladies Auxiliary presented the science division with a Celstron, 8-inch combination reflecting and refracting telescope. This portable equipment can be used on field trips and also for photographic purposes.

Centennial at St. Paul's, Tomah, Wisconsin

St. Paul Evangelical Lutheran Church of Tomah, Wisconsin, set aside four Sundays to celebrate its centennial. When the Lord called one of its former shepherds, Pastor J. C. Dahlke, out of this life just a few days before the August 4, 1974, observance, the congregation asked one of its sons in the ministry, Darald Gruen, to preach for the occasion. On the basis of II Timothy 3:14-17, he urged us to cling to the Old Book, pointing out that the Scripture is the Word of God, which alone shows us the way to heaven and gives us a happy life here on earth.

On September 1, Prof. Loren Schaller, another son of the congregation, based his admonition to be courageous in the battle for Christian education on Joshua 1:1-9. Pastor W. E. Schulz reminded the hearers that it was God's grace alone that had moved us to support Christian education in our midst for almost a century. Pastor Herbert Hackbarth, also a son of the congregation, spoke on the goal of Christian education, on the basis of Ecclesiastes 12:12-14. St.

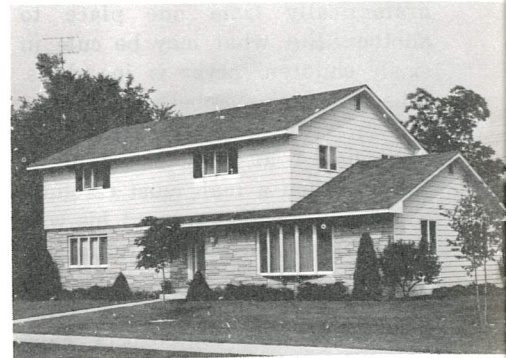
Paul Congregation has had a Christian day school since 1878.

President Oscar J. Naumann, on October 6, urged us to remain mission-minded for, according to Acts 4:20, "We cannot but speak the things which we have seen and heard." On the basis of Luke 14:22, Pastor Ethan Kahrs reminded us of the joy of sharing Christ with others.

We closed our centennial festivities with rededication services on November 3. Pastor K. A. Gast spoke on Romans 1:1 and urged us as a congregation to continue to be a servant of Christ. Pastor O. W. Heier pointed out that Ruth, of Old Testament fame, rededicated herself (Ruth 1:14-17) not to gain earthly advantages, but to keep the God whom she had learned to know. Robert Gerke, another son of the congregation, now at the Seminary, conducted the liturgy. Pastor Carl Mischke, president of the Western Wisconsin District, spoke on "Not Yours but You" (I Cor. 12:14). In the final service, Prof. R. Luebchow, also a son of the congregation, used Amos 9:9-12, to urge

us to look at our past history in order to learn important lessons for the future.

St. Paul of Tomah was organized on July 26, 1874, with 17 voters. Today the congregation numbers 1,375 communicants.



St. Paul Parsonage

The following have served as pastors of the congregation: John Jenny, G. E. Bergemann, J. G. Glaeser, Herbert Schaller, J. C. Dahlke, O. W. Heier, W. E. Schulz, Ethan Kahrs, and Kenneth Gast. The last three served together with Pastor Heier.

A new parsonage was built in 1968. In December, 1971, a new church was dedicated to the Lord. Both are thankofferings for 100 years of grace.

May God be with us in the future as He was with our fathers in the past, for Jesus' sake!

O. W. Heier

A Parish Pastor's Perspective

"Wear Your God-Hat All the Time"

It's fun to watch children play with a selection of hats. They almost become fused with the character the hat symbolizes. A dainty little girl can change from a tough linebacker to an elegant lady simply by changing from a football helmet into a sequined wide-brimmed hat. Two small boys in firemen's hats can sound like a four-alarm blaze. A little one who has donned a nurse's cap is ready to cure the world of its ills. Children have endless imaginations when playing the hat game.

Role playing also carries over into the real lives of children. Without putting on different hats, a child's behavior pattern will often change dramatically when he envisions himself in different situations. There is a certain "hat" he dons when he goes off to school, another for the brother-sister relationship, still another when strangers are present.

Many children even have a "God-hat." This is the role they play when they go to church and Sunday school. When children are wearing their

"God-hats," they have all the stock answers for religious questions. In Sunday school, in the Word-of-God period in day school, during family devotions, they are quick to answer with shining eyes, "God," "Faith," or "Go to church," even though the answer does not always fit the question.

Experienced teachers and wary parents quickly learn to recognize the child with his "God-hat" on. They make their questions more pointed and less general. They require the child to explain his answers, and to discuss his beliefs and knowledge at greater length. In this way they try to train children to think of God and God's Word in all walks of life. Thus they seek to teach children to take their Savior with them at all times, instead of just at certain times of the week or periods of the day.

Adults and the Double Standard

Unfortunately, children are not the only ones who departmentalize their religion. Adults, too, are inclined to vary their behavior patterns dramatically from one place to another. But what may be cute in small children, never is in adults. When a church member's behavior at church is drastically different from his behavior at work, something is wrong. When a man must carefully guard his language around his wife and children, so that his usual vocabulary doesn't come sneaking through, he has a problem. Too often it appears that churchgoers hang their "God-hats" in the closet after church, to stay there all week long!

That kind of role-playing on the part of adults is the double standard that confuses small children and causes older children to be "turned off" on church. It is one of the more pronounced causes of the defection of our youth. To be sure, youth's solution to the problem — simply dropping out — is no more God-pleasing than the double standard. But the double standard is clearly scored by Christ in the New Testament. He saw the Pharisees wearing their "God-hats" in public, but not willing to give their hearts to the Lord in private. The New Testament admonishes Christians to be consistent in their Christian walk, to avoid slipping in and out of their role as follower of Christ. We certainly need the encouragement not to bring shame on our Savior's name by our inconsistent behavior.

"I can't help it," we plead. But "can't" is a no-no for Christians in such circumstances. Rather, we should say, "I CAN do all things together with Christ who strengthens me." The "God-hat" is not fashionable when worn by the false-hearted hypocrite. But when the Christian repents of his sins, and through faith is adorned with the pure cloak of Christ's righteousness, then he can, and should, wear the "God-hat" proudly — all of the time. Then his hat matches his dress.

Thomas B. Franzmann



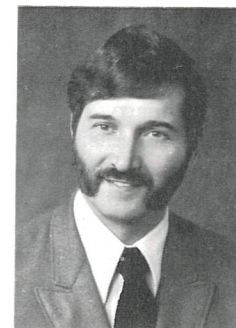
Schulz



Lindemann



Kruse



Zuleger

Northwestern Welcomes Four Faculty Members

The 1974-75 school year at Northwestern opened with four new men on the faculty — one on the college staff and three in the Preparatory School. Two of the men, Pastors Martin Schulz and Edward Lindemann, were called to serve as deans of the Prep School and College respectively. Professors Jerome Kruse and Wayne Zuleger, on the other hand, accepted calls to fill the vacancies caused in part by the retirement of both Coach Leonard Umnus and Professor Rudolph Sievert.

Actually, Schulz and Lindemann came to the Northwestern campus and began their duties already during the course of the last school year. Kruse and Zuleger moved to Watertown during the summer and were on hand to undertake their teaching responsibilities when classes got underway in August.

Replacing former Dean John Chworowsky, who is now director of our Synod's Southeast Asian missions, Lindemann has served as pastor of congregations in Nebraska and Minnesota, most recently at Salem of Loretto. Schulz left the pastorate of Ascension Lutheran Congregation in

Moorhead, Minnesota, a mission of which he was the first pastor, to accept the call as dean for the Preparatory School. The office is a new one, recently authorized by the Synod. It was felt for some time that the task of trying to be "Studentenvater" to nearly 500 students ranging in age from high-school freshmen to college seniors and scattered over three dormitories was more than one man could cope with adequately. The new arrangement promises to be a wholesome improvement.

Kruse and Zuleger have both had experience as parochial-school teachers. Both have taught also in secondary schools of our Synod, Kruse for eight years at Michigan Lutheran Seminary in Saginaw, and Zuleger for the past 11 years at St. Croix Lutheran High School in St. Paul. Kruse's duties include coaching and teaching physical education and mathematics. Zuleger teaches English in the ninth and eleventh grades.

We wish these men length of service, joy, and blessing in their work at Northwestern.

James A. Fricke



Wisconsin Lutheran Seminary Auxiliary

The second annual meeting of the Wisconsin Lutheran Seminary Auxiliary took place on October 5, 1974, at Wisconsin Lutheran Seminary, Mequon. Pastor Herbert Kruschel served as liturgist for the opening devotion and Professor G. Hoenecke as preacher. Basing his sermon on Luke 8:1-3, Professor Hoenecke compared the women of the Auxiliary with the women of Galilee who ministered unto Christ of their substance. The Lord approves of such services, the speaker assured the audience, since they further His mission, the saving of souls.

The business meeting was chaired by Mrs. John Metzger. Roll call revealed that the 222 members in attendance and their 45 guests represented 10 conferences in five Districts of our Synod.

The elections resulted in Mrs. Russell Braatz becoming second vice-president, Mrs. Thomas Spiegelberg recording secretary, and Mrs. Lloyd Thompson and Mrs. Marlyn Schroeder representatives at large. Pastor Robert Uttech is pastoral advisor and Prof. Armin Schuetze WLS faculty representative. Mrs. Carroll Dummann, formerly first vice-president, automatically became the new president.

The project committee was happy to report that since the last meeting a commercial toaster and coffee brewer had been donated to the Seminary and carpeting installed in the three



Chairmanship passes from Mrs. J. Metzger to Mrs. C. Dummann.

first-floor classrooms. Approved for the coming year was the purchase of carpeting for the chapel and furnishings for the married students' lounge. Members of the Auxiliary also provided volunteers to help with the serving of the luncheons on assignment day and on the day of graduation.

Following the business meeting, three students, Mr. Eric Hartzell, Mr. Robert Koester, and Mr. Robert Meister, spoke on the topic: "Where did you come from and where are you going?" They told of their background, of what influenced them to desire to become pastors, and of their careers up to this point.

In closing, Mrs. Metzger thanked all present for making this an enjoyable and informative meeting.

Mrs. Frederick Naumann
for the Publicity Committee

1975 YOUTH RALLY

The churches of the Winona Circuit, Mississippi River Valley Conference, will be hosting a WELS International Youth Rally on July 22-24, 1975. The theme of the rally will be SHARING HIS GRACE!

If you are interested in attending the youth rally, please contact your pastor who will be mailed the registration information.

Registration will be limited to 500. During January and February registration will be by quotas allotted to the various geographical districts. If registration has not reached the full complement of 500 by the end of February, registration will continue to March 31 on a first-come first-accepted basis.

AVAILABLE NOW!

The 1975 WELS Yearbook
29N1413 — \$1.50 per copy
Order now from
Northwestern Publishing House
3624 W North Avenue
Milwaukee, Wisconsin 53208

AUDIO VISUAL AIDS

Pastor's Institute — 1974 (Cassettes)

What about the end of the world? Is Christ coming back to reign on earth for a thousand years? — What does the Bible say? What are some of the heresies regarding the end of the world?

How did the Bible come to be? Is there a principle as far as understanding what the Bible says? Is the Bible the Word of God? Is translating the Bible a new thing?

Answers to these questions and others like them can be heard on the cassettes of the 1974 Pastor's Institute which was held at Wisconsin Lutheran Seminary, Mequon, Wisconsin. Prof. Wilbert R. Gawrisch gave the lectures on "Eschatological Prophecies And Current Misinterpretations." Those on "The Bible Through The Ages" were given by Prof. Richard D. Balge. Both men are on the faculty of Wisconsin Lutheran Seminary.

Eschatological Prophecies And Current Misinterpretations

1. A Brief History of Millennialism.
2. A Brief Survey of the Bible's Eschatological Prophecies.
3. Millennialism Examined in the Light of Holy Scripture.
4. Antichrists and the Antichrists.
5. A Devil's Brew of Eschatological Heresies.

The Bible Through the Ages

1. The Canon of Scripture.
2. The Text of the Bible.
3. Interpretation and Use of Scripture.
4. The Authority of Scripture.
5. Translation and Dissemination of Scripture.

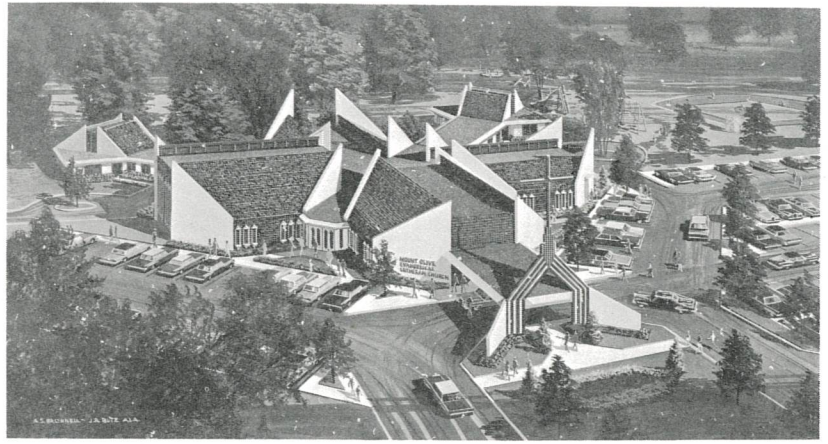
The cassettes contain one lecture each, on both sides. You may order the lectures as a unit or individually. If you wish to order specific units, simply indicate the general title and the number of the individual unit. Order from:

AUDIO VISUAL AIDS
3512 West North Avenue,
Milwaukee, Wisconsin 53208

Progress at Tulsa, Oklahoma

August 25, 1974, was a special day for the members of Mount Olive Congregation, Tulsa, Oklahoma. Together with fellow Christians of the WELS missions in Oklahoma City, Oklahoma, Wichita and Overland Park, Kansas, they dedicated their new parsonage.

Pastor Paul Soukup, a member of the Nebraska District Mission Board, addressed the gathering on the basis of II Corinthians 5:1. Using the theme, "Lord, Bring Us Safely Home," he reminded the hearers that even as their earthly bodies, which are the temple of God, will die because of the curse of sin, so this parsonage, made with hands, will also disappear. But while it stands, it is a witness to the community, a community in which they should "let their light shine." Even as they once made a personal commitment to Christ on their confirmation day, so today they were making a commitment to carry on His work in Tulsa.



Master Plan — Parsonage upper left.

Pastor Soukup then stated, "Let not your heart be troubled" about earthly buildings or the slow growth of the mission. Be concerned rather about that building of God, eternal in the heavens. In looking forward to that home above, this parsonage, made with hands, but dedicated to the glory of God, is to serve as a constant reminder of those mansions above, that home made without hands, eternal in the heavens. As we live in this assurance, God will constantly bless our efforts in spreading His Gospel.

The parsonage is the first building on the new site acquired in March of 1973. It has an area of 1650 sq. ft., with an unfinished attic of 360 sq. ft., and 24' x 24' garage. Constructed of

5/8" sheetrock on metal 2 x 4's, using local sandstone and stucco, the parsonage cost \$26,000.00. It is part of a unique master plan designed by local architect, Jack R. Butz.

The Tulsa mission was served by Pastor Paul Knickelbein of Oklahoma City until June of 1972. At that time Mount Olive received its first resident pastor in the person of G. Schapekahn. The membership at that time was 17 souls. Today, by the grace and blessing of God alone, it numbers 72 souls. He continues to build His Church and when the last stone is put into place, the final soul harvested, then the end will come. "Lord, bring us safely home."

Pastor Gerhard Schapekahn

Direct from the Districts

Dakota-Montana

St. Paul's of Livingstone Observes 25th Anniversary

The year 1974 marks the 25th year that God's grace has rested on St. Paul's of Livingstone, Montana. The oldest of all the Wisconsin Synod congregations in western Montana, St. Paul's was organized in December, 1949.

Mission work in the area was begun by Pastor Alfred Walther, who then became St. Paul's first pastor. He was followed by Pastor Norman Barenz who, in 1955-56, guided St. Paul's in the building of its church and parsonage. Since then the Lord has given the following servants to His congregation: Gerald Hinz, David Valleskey, Kenneth Lenz, and its present pastor, David M. Neumann.

In joyful response to the Lord who remembered them in their need for the pure Word of the Gospel, the members of St. Paul's observed their anniversary on July 7, 1974. Pastor Walther addressed the congregation on the theme, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Pastor Barenz served as liturgist, and Pastor Lenz also was in attendance.

Michigan

Mrs. Ehrenfried Berg Called to Glory

Mrs. Lydia Berg, nee Lehman, was called from grace to glory on October 23, 1974, while a patient at St. Joseph Hospital, Milwaukee, Wisconsin.

Mrs. Berg was born in Racine, Wisconsin, on March 2, 1892, and baptized and confirmed at First Ev. Lutheran Church there. On September 30, 1914, she was joined in marriage with Pastor Ehrenfried Berg.

The couple's first home was Saginaw, Michigan, where Pastor Berg served on the faculty of Michigan Lutheran Seminary. This was followed by Watertown, Wisconsin, where he was Dean of Men at Northwestern College. In 1945 they moved to Benton Harbor, Michigan, where Pastor Berg served as the founder and first pastor of Grace Ev. Lutheran, now located in St. Joseph, Michigan. Since Pastor Berg's death in 1954, Mrs. Berg made her home in Benton Harbor, in California, and for the last few years with her children in Milwaukee, Wisconsin, and Plymouth, Michigan.

Survivors include a son, Pastor Norman Berg of Milwaukee, and two daughters, Mrs. L. Koeninger (Margaret) of Plymouth, Michigan,

and Mrs. G. Thomas (Catherine) of Wichita, Kansas.

Funeral services were conducted at Grace Church, St. Joseph, Michigan, on October 28, 1974, with Pastor Ronald F. Freier serving as liturgist and conducting the committal service. The message of comfort and peace from the Word of God was spoken by Pastor K. Krauss of Lansing. May the words of his text serve as a reminder and encouragement for all of us: "For here we have no continuing city, but we seek one to come" (Heb. 13:14).

Monroe, Michigan, Church

Pictured is the new church of St. Paul's Congregation in Monroe, Michigan. It replaced the 1860 structure. For detailed information see the issue of November 3, page 353.



Northern Wisconsin

Brillion Addition

The picture for the school addition at Trinity Lutheran in Brillion, Wisconsin, was late in arriving. This four-room addition replaces two older structures going back to 1924 and 1943 and joins the three-room addition of 1961.



Pacific Northwest

New Mission Receives Seasoned Missionary

In an evening service on August 4, 1974, Pastor Norbert Meier was installed as pastor of the congregation in Fairbanks, Alaska, and became part of the missionary team in Alaska with Pastor David Zietlow of Anchorage. The latter read the rite of commissioning and installation at

the service and Pastor George Frey, president of the Pacific Northwest District, preached the Word.

Our Synod began work in Fairbanks when a number of WELS families living there requested services. At first they were provided with the Word through taped services. Later Pastor Zietlow served them from Anchorage, 450 miles away. For three months in the summer of 1973, Vicar Kuschel did extensive work in Fairbanks, conducting regular worship services and inviting new families into the Lord's fold. When he left, Pastor Zietlow resumed his twice-a-month trips to conduct services and instruction classes — trips that were usually cold and sometimes hazardous.

There is no doubt that our fellow believers in Fairbanks greatly appreciate the self-sacrificing service Pastor Zietlow rendered them. Now the Lord has provided them with a full-time pastor. Working in Fairbanks is quite a change for Pastor Meier and his family. For nine years before coming to Alaska, Pastor Meier served as missionary in Japan. The Meier's previous home was Tokyo. The family is acclimating itself very well to the change from the Land of the Rising Sun to the Land of the Perpetual Sun (the latter true only in summer). May God continue to bless the congregation and the pastor!

CALENDAR OF CONFERENCES

NORTHERN WISCONSIN

RHINELANDER PASTOR-TEACHER CONFERENCE

Date: Friday, January 17, 1975; 9:00 a.m. Communion service.
Place: Christ Lutheran Church, Eagle River, Wisconsin; M. Radtke, host pastor.
Preacher: D. Kock; M. Koepsell, alternate.
Agenda: Discussion on a new translation of the Enchiridion: A. C. Meyer; Discipline in the Classroom: N. Stellick.
C. J. Siegler, Secretary

SOUTHEASTERN WISCONSIN

SOUTHERN PASTORAL CONFERENCE

Date: January 14, 1975; 9:00 a.m. Communion service.
Place: St. John's, Slades Corners, Wisconsin; R. Ziebell, host pastor.
Preacher: L. Nolte; R. Pope, alternate.
Agenda: Romans 4: K. Schroeder (Romans 5: D. Schmeling, alternate); Investment for Retirement: Investment Counsellor (Isagogical Treatment of Christ's High-Priestly Prayer: F. Schulz, alternate); Conference business; questions of casuistry.
K. Schroeder, Secretary

CHICAGO CONFERENCE

Date: January 14, 1975; 9:00 a.m.
Place: St. Paul's, Grant Park, Illinois; J. Zickuhr, host pastor.

Preacher: W. Mueller (N.T. text); alternate, R. Pasbrig (O.T. text).

Agenda: Exegesis of Psalm 118:14-24: L. Luchterhand (Titus 1: N. Paul, alternate); The Role of Women in the Church: A. Siggelkow (What Is Proselytizing and Interference? P. Hartman, Alternate).

Note: Please excuse to host pastor.

A. Siggelkow, Secretary

METRO SOUTH PASTORAL CONFERENCE

Date: January 20, 1975; 9 a.m. Communion Service.
Place: St. Paul's Lutheran, 6881 S. 51st St., Franklin; E. Biebert, host pastor; telephone 421-0351.

Preacher: F. Gilbert; P. Hartwig, alternate.
Agenda: Exegesis of Mark 4:30ff; R. Scharf; Article III of the Augsburg Confession: V. Thierfelder; Discussion of Devil Possession and the History of Exorcism: D. Sabrowsky; reports, questions of casuistry.
Note: Excuses are to be made to the host pastor.
R. Baerbock, Secretary

COLLOQUIES

Mr. Eugene F. Stregger (formerly of The Lutheran Church-Missouri Synod), Harlingen, Texas, and Mr. John D. Claus (formerly of The Lutheran Church-Missouri Synod), Glendora, California, have applied for colloquies with a view to serving in the teaching ministry in the Wisconsin Ev. Lutheran Synod.

I. G. Frey, President
Arizona-California District

CHANGES OF ADDRESS

(Submitted through the District Presidents)

Pastors:

Bauer, Theodor em. Route 1 Box 3 Courtland, MN 56021	Seim, Kenneth 4 Broadcast Drive Kowloon, Hong Kong
Chworowsky, John F. 4 Broadcast Drive Kowloon, Hong Kong	Strackbein, Lee M. Highland Drive P.O. Box C Winthrop, MN 55396
Eckert, Gerhard P. 718 Washington Ave. Hastings, NE 68901 Phone: (402) 462-9623	Zickuhr, John G. Route 2 Box 205 Grant Park, IL 60940 Phone: (815) 465-6132
Kloehn, Russell Route 1 Ontario, WI 54651	

Teachers:

Bousley, Arnold
2303 W. Merrill
Milwaukee, WI 53204

Fluegge, Myron R.
20765 Forest View
Lannon, WI 53046
Phone: (414) 255-4678

Habeck, David
Route 1
Mayville, WI 53050

Hahlbeck, Gary
W159 N8311 Apple Valley Apt. 101
Menomonee Falls, WI 53051

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Kloehn, Russell, as pastor of St. Matthew, Ontario, and of St. John, Kendall, Wisconsin, on November 10, 1974, by O. Heier (W.Wis.).

Strackbein, Lee M., as pastor of Zion, Winthrop, Minnesota, on November 18, 1974, by L. Hohenstein (Minn.).

Teachers:

Bousley, Arnold, as teacher at Centennial, Milwaukee, Wisconsin, on August 25, 1974, by R. Hoepner (SEW).

Fenske, James, as principal of Kettle Moraine Lutheran High School, Jackson, Wisconsin, in a service at Trinity, West Mequon, Wisconsin, on November 17, 1974, by R. Uttech (SEW).

Habeck, David, as teacher at Zum Kripplein Christi, Hartford, Wisconsin, on October 13, 1974, by H. Schwertfeger (SEW).

Hahlbeck, Gary, as teacher at Bethlehem, Menomonee Falls, Wisconsin, on August 29, 1974, by R. Zimmermann (SEW).

Sheitel, Jerome, as teacher at St. Matthew, Milwaukee, Wisconsin, on August 25, 1974, by P. Manthey (SEW).

NAMES REQUESTED

CHARLOTTE, NORTH CAROLINA

Please send names of any WELS members or prospects in the Charlotte, N.C., area to Pastor Paul Schmiege, 720 Currituck Dr., Raleigh, North Carolina 27609.

INTERNATIONAL FALLS, MINNESOTA

The Minnesota District Mission Board requests the names of WELS members and prospective members in the International Falls area. Please send names to: Pastor Lee Vaccarella, 1209 Bemidji Ave., Bemidji, MN 56601.

EXPLORATORY SERVICES

EAGAN, MINNESOTA

Exploratory services are being conducted in Eagan, Minnesota, at Metcalf Junior High School, County No. 30 and Hwy. No. 13. Services are at 10:30 a.m., with Sunday school following immediately in the choir room. For more information call Mrs. Darrell Isebrand at (612) 452-1842 or Pastor Charles Clarey at (612) 455-6097.

EDMONTON, ALBERTA, CANADA

Exploratory services are being conducted in the art room of Grace Martin Elementary School, 8210 36 Avenue, Edmonton. Services begin at 10:00 a.m., followed by Sunday school at 11:00 a.m. For further information please contact District Missionary John M. Engel, F5 Garden Grove Village, 106 Street and 38 Avenue, Edmonton, Alberta, Canada; phone: (403) 425-6909.

TIME AND PLACE

LOUISVILLE, KENTUCKY

Hope Evangelical Lutheran Church, the WELS mission in Louisville, Kentucky, conducts worship services at the Jefferson City Farm Bureau Ins. Building, located at 730 Locust Lane. The services begin at 10 a.m. (EST). For more information, or to submit the names of prospects, write: Pastor James Castillo, 7020 Leisure Lane, Apt. A-11, Louisville, Kentucky 40229.

BEMIDJI, MINNESOTA

St. Mark's Ev. Lutheran Church, a WELS mission, is worshipping at 824 America Ave. (former 7th Day Adventist Church) in Bemidji. Sunday school and adult information class begin at 9:00 a.m. and the Sunday service at 10:15 a.m. For more information contact: Pastor Lee Vaccarella, 1209 Bemidji Ave., Bemidji, MN 56601.

PARADISE VALLEY, ARIZONA

The Wisconsin Synod Lutheran Mission in the Paradise Valley area of Phoenix is conducting services at Greenway Elementary School, 3003 E. Greenway Road, Phoenix. Sunday school is at 10 a.m. and worship at 11:15 a.m. For more information, contact: Pastor Hugh Reaume, 6701 E Osborn Road, Scottsdale, Arizona, 85251, Phone: (602) 947-6012 or 945-6798.

WEST PALM BEACH, FLORIDA

Redemption Ev. Lutheran Church of West Palm Beach, Florida, is now holding services in its parsonage-chapel, located at 970 Pike Road, West Palm Beach, Fla. 33411. Sunday school is at 9:00 a.m., worship service at 10:00 a.m., and adult Bible class at 11:15 a.m. Please send names of prospects in this area to Pastor David A. Krueger at the above address or call (305) 684-0691.

EAST TEXAS SERVICES

St. Mark Lutheran Church of Duncanville and Calvary Lutheran Church of Dallas serve the East Texas area (Tyler, Longview, Quitman, and Mt. Pleasant) at the First Presbyterian Church in

Gladewater at 4:30 p.m. two Sundays a month. For information call Gladewater 1-214-845-2929 or write to: J. C. Johns, R. 2, Box 121A, Gladewater, Tx 75647.

CHARLESTON, SOUTH CAROLINA

Weekly worship services are being held in the Charleston area at 11:00 a.m. Sundays, except for the second Sunday of the month, when the service is held at 4:00 p.m. The services are held at the home of Mr. and Mrs. Tom Laich, 2133 Parsonage Lane, Charleston, South Carolina 29407. Phone: (803) 766-0137. Please forward all names and request for information to the above.

NORTHWEST TUCSON, ARIZONA

A new WELS mission has been started in Northwest Tucson. Services are being conducted at Cross Jr. High School on Chapala between Ina Rd. and Magee Rd. two blocks west of Paseo Del Norte (directly behind Harrelson Elementary School). Sunday worship is at 11 a.m., with Sunday school and Bible class at 9:45 a.m. For further information contact: Pastor Alan Eckert, 8700 N. Oracle No. 108, Tucson, Arizona 85704; phone: (602) 297-5710.

GAINESVILLE, FLORIDA

Change in Worship Location

On November 10, 1974, Zion Ev. Lutheran Church of Gainesville, Florida, began conducting its regular Sunday worship services at the S.D.A. chapel located at 2115 N.W. 39th Avenue (turn east off the northernmost Gainesville exit on I-75 approximately 4 1/2 miles). The time remains 10:30 a.m.

John C. Lawrenz, Pastor

ASCENSION, ROSEVILLE — RELOCATION

Ascension Lutheran Church, formerly of Detroit, Michigan, having relocated its facilities to 17465 Common Road (1 1/2 Mile Road) can now serve the municipalities of Roseville, St. Clair Shores, East Detroit, Fraser, Mt. Clemens, and Warren Woods, Michigan. Correspondence may be sent to the Rev. A. H. Maaske, 27517 Larry Street, Roseville, Michigan 48066.

KENNEWICK, RICHLAND PASCO, WASHINGTON

King of Kings Ev. Lutheran Church of Kennewick, Washington, is now conducting services in the Cosmopolitan Angus Motor Hotel in Kennewick. Sunday school and Bible class are conducted at 9:30 and worship services at 10:30. King of Kings also invites interested persons from LaGrande, Pendleton, Hermiston, Umatilla, and Boardman (Oregon) to attend its services. Contact Pastor Elden M. Bode, 5209 W. 5th Ave., Kennewick, Washington 99336 (Phone 509-783-7265).

CHAPLAIN E. C. RENZ

HOME ADDRESS

6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany
Telephone: 06135-3249

MAILING ADDRESS

398-12-3568
Box R
APO NY 09185

REQUEST

Hope Lutheran, our WELS mission in Louisville, Kentucky, is in need of used Communion ware and altar paraments. Anyone having some available is asked to contact Pastor James Castillo, 7020 Leisure Lane, Apt. A-11, Louisville, Kentucky 40229.

OFFER

55 wooden, folding chairs are being offered by Darlington Lutheran Church, Ann Arbor, Michigan, to any congregation willing to transport them. Address enquiries to: The Board of Trustees, Darlington Lutheran Church, 3545 Packard Rd., Ann Arbor, MI 48104.

APPOINTMENT

Teacher Kenneth Kolander of Appleton, Wisconsin, was appointed a member of the Synod's Board for Parish Education to serve the remainder of the term of Teacher James Fenske. Mr. Fenske resigned as Northern Wisconsin District representative on this Board after accepting a call into another District. The term expires in August, 1975.

Oscar J. Naumann, President

CALL FOR NOMINATIONS NORTHWESTERN PREPARATORY SCHOOL

The Board of Control of Northwestern College and Northwestern Preparatory School invites the members of the Synod to submit in nomination the names of men qualified to teach United States history and first-year German. It would be desirable if the nominee could assist in the prep wrestling program. Nominations should be in the hands of the undersigned no later than January 22, 1975.

Pastor W. A. Schumann, Sec.
612 So. 5 St.
Watertown, WI 53094

CONFERENCE PAPERS

Four new conference papers are available from the Women's Circle, c/o Martin Luther Ev. Lutheran Church, 10151 Sappington Road, St. Louis County, Missouri 63128: No. 22: The Fifth Commandment: M. Janke — \$0.30; No. 23: Amazing Grace — 125 Years of It: J. Jeske — \$0.22; No. 24: A Review of What Scripture Says About *Repentance*, Both in the Old and the New Testaments: J. Raabe — \$0.24; No. 25: The Changing Church in a Changing World: D. Schmeling — \$0.12. Many of the papers listed in previous issues of *The Northwestern Lutheran* are still available.

Anyone having their name added to our permanent mailing list will receive each paper as it is produced and will be billed when the account reaches \$1.00.

All correspondence and orders are to be sent to the above address.