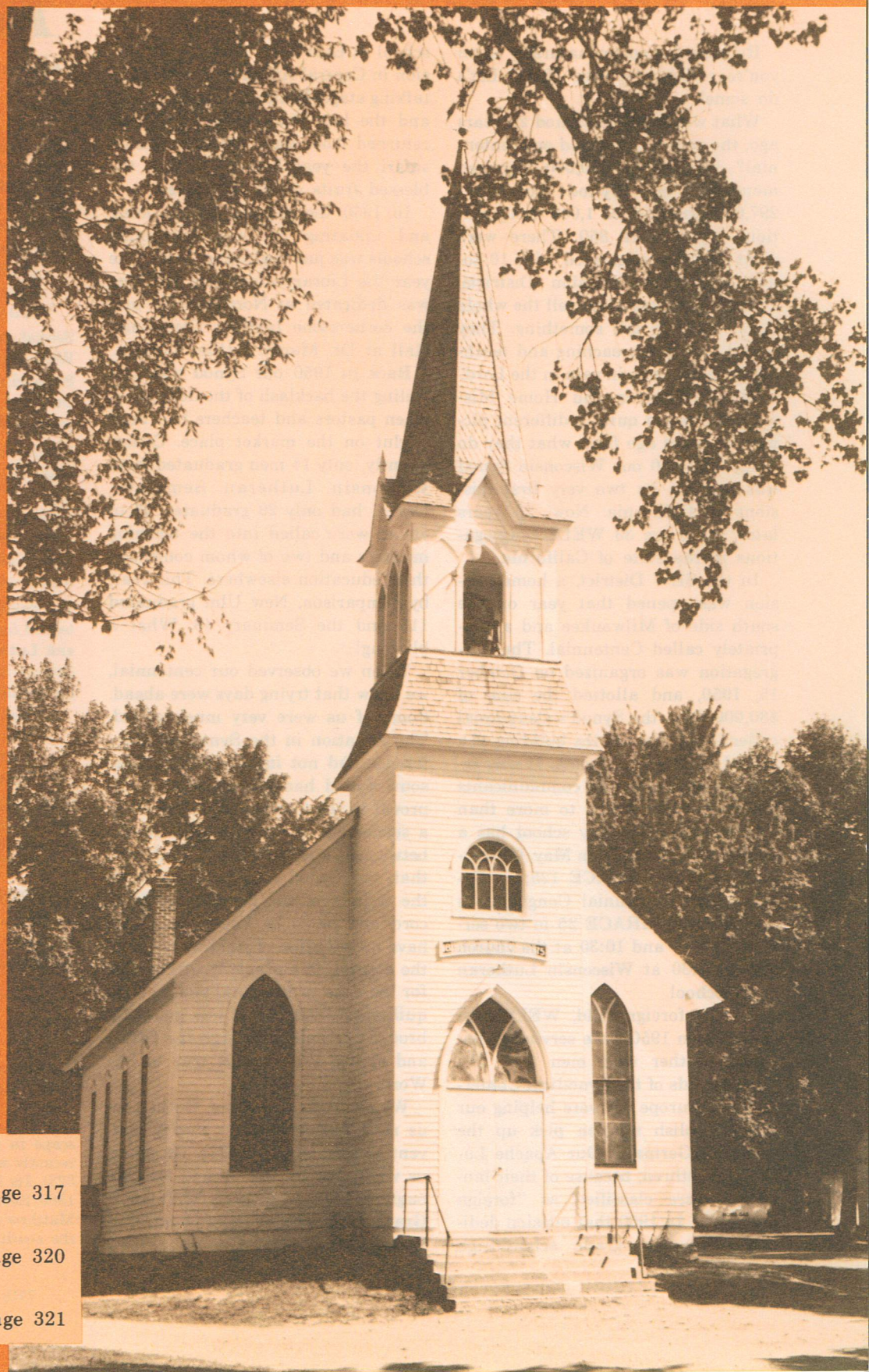


# *The Northwestern Lutheran*

October 5, 1975



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## Briefs by the Editor

Reminiscing comes naturally when you're celebrating your 125th. Let's do some!

What was it like in Synod 25 years ago, the year we observed our centennial? Instead of 390,000 baptized members, our Synod numbered 297,000. Instead of 1,049 congregations, there were 850. There were eight Districts compared with 10 today plus three Mission Districts. Though numbers never tell the whole story, they do tell something. They reveal that our preaching and teaching have not been in vain in the Lord.

World Missions and Home Missions presented quite a different picture 25 years ago from what they do today. In 1950 our Wisconsin Synod was opening its two very first missions in California. Now, 25 years later, there are 33 WELS congregations in the state of California.

In the SEW District, a home mission was opened that year on the south side of Milwaukee and appropriately called Centennial. The congregation was organized on October 15, 1950, and allotted the sum of \$30,000 from the Synod's Centennial collection to finance the building of a chapel and one classroom. It was organized with about 75 communicants and today has grown to more than 500. Its Christian day school has a staff of five teachers. In May, Centennial celebrated GRACE 125; on October 19th Centennial Congregation is celebrating GRACE 25 in two services at 8:00 and 10:30 at the church and at 2:30 at Wisconsin Lutheran High School.

On the foreign field, WELS missionaries in 1950 were serving in Nigeria together with men from the other synods of the Synodical Conference. In Europe we were helping our former Polish mission pick up the pieces in Germany. Our Apache Lutheran brethren, because of their language, were classified as "foreign missions." In 1950 that mission dedicated its new grade school/high

school at East Fork. Our WELS mission in Central Africa was just in the talking stage, Pastor Edgar Hoenecke and the late Pastor Wacker having returned from their African mission safari the year before. We see the blessed fruits of all this today.

In 1950 the process of rebuilding and updating our worker-training schools was just beginning. It was the year the Library-Classroom building was dedicated at Northwestern and the cornerstone laid for Centennial Hall at Dr. Martin Luther College.

Back in 1950 our Synod was still feeling the backlash of the depression when pastors and teachers had been a glut on the market place. Consequently, only 14 men graduated from Wisconsin Lutheran Seminary. DMLC had only 29 graduates, 27 of whom were called into the teaching ministry and two of whom continued their education elsewhere. This year, by comparison, New Ulm graduated 116 and the Seminary 48. What a blessing!

When we observed our centennial, we knew that trying days were ahead. Some of us were very much afraid. The situation in the Synodical Conference had not improved. The Missouri Synod had given qualified approval to the Common Confession as a settlement of doctrinal differences between it and the ALC. Faced with that, our Synod took its stand with the writers of the Formula of Concord and let it be known that "we have no intention of yielding ought of the eternal, immutable Truth of God for the sake of temporal peace, tranquility, and unity. God was good! He brought us safely through the fifties and sixties and kept us true to His Word.

We could go on and on. Rather, let us read Pastor Krauss' closing convention sermon (page 317). He shows us what God did for us and how we ought to respond in 1975. That God's Grace abide with us must be our daily prayer!

*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

Bethany Church in Town Emmet, Renville County, Minnesota, is one of many classic, eighteenth-century, white-frame church buildings that dot the rural landscape in the Midwest. The congregation recently celebrated its centennial (see page 323). Its house of worship was erected in 1886. Bethany forms a dual parish with St. Matthew's of Flora Township, five miles to the south.



## Editorials

**"A More Sure Word"** Ancient writers told about a certain King Croesus whose name was a byword for lavish wealth. "Rich as Croesus," people said. Trouble came when the Persian army appeared on his eastern border.

Croesus went to the famous shrine at Delphi to seek advice, whether or not to cross the river Halys and engage the Persians in battle. The Oracle advised: If you cross the Halys, you will destroy a mighty empire.

Croesus did. He crossed the Halys and destroyed a mighty empire — his own! But that disasterous detail the Oracle failed to tell him.

So it is with the enigmatic, doubtful, and double-tongued advice that comes from many a modern-day "oracle." We are given to believe that we cannot find our way — in our family or social life, in our personal and public relationships — unless we first consult the high priests of professionalism.

Much of the counsel that comes to us from the "experts" of the world, the "authorities" and "in-depth analysts," is as beguiling and clever as the Oracle at Delphi, and just as unreliable. Whether the subject is rearing children or coping with illness, the advice is often confusing, contradictory, or plainly half-baked.

"We have a more sure word of prophecy," St. Peter reminds us, to equip us for every eventuality of life and to light the way for our pilgrim feet safely through this world into the next.

Like Croesus of old, we want to do the thing that brings us blessing. But the hitch is, to which oracle are we listening?

John Parcher

**Restudy Without Change** Sometimes a "restudy" implies a change. It can mean taking a new look at something and adopting a new viewpoint. After "restudying" such doctrines as the inspiration of Scripture and the virgin birth of Christ, for example, church bodies have discarded their former position on those doctrines.

On the other hand, a "restudy" may be undertaken to expand a statement, to bring it up to date, with the knowledge that one has no right to change a position, and with no intention of changing a position. To illustrate: A century and a quarter ago, when our Synod was founded, our forefathers confessed their faith in God as their Creator in terms that hardly needed to go beyond those of Luther's explanation of the First Article: I believe that God has made me with all creatures.

Today our Synod, in *This We Believe*, has added statements like the following to our public testimony concerning our belief in Creation: We believe that the Bible presents a true and historical account of Creation. We reject the theories of evolution as an explanation of the origin of the universe and man, and all attempts to interpret the

Scriptural account of Creation so as to harmonize it with such theories.

Our faith in Genesis 1 and 2 remains the same, and we still confess our faith in the words of the First Article, but we have made additional statements regarding Creation because it is largely since 1850 that the theory of evolution has been formulated and popularized, and has become the creed of the general public. Because of the pervasiveness of the belief in evolution, we have both broadened and sharpened our statements regarding Creation. We have restudied Scripture on Creation, but we have not changed our Scripture-based belief in Creation.

In 1850 our Synod had a position on the ordination of women to the public ministry. We have the same position today because the inspired writings of Paul the Apostle have not changed in the meantime. Now that this position is coming under increasing attack, however, and the general public is inclining toward accepting women in the pulpit, our Synod may well have to do what it did when the doctrine of Creation came under wider attack: restate its position without changing it because Scripture allows no change; reaffirm it because we don't second-guess God.

A restudy that yields a broader and sharper statement on an issue that Scripture has settled for us is not a changing or a revising of our position. It is only stating more comprehensively for the 1970's what we believed in the 1850's.

Carleton Toppe

**The Non-Square Knot** Sentiment and tradition have dictated that large weddings be held in a church. Many pastors in private conversations with their colleagues have fumed about bridal pairs who seem to view the church building as merely a "setting" for their wedding and the minister as a necessary "prop." On the big day, having seldom if ever attended the services of the church, they take over the church along with a host of strangers, then hastily depart in a shower of rice, nevermore to return.

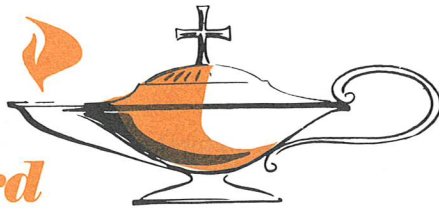
Comes now a new trend, according to David Larsen of the Los Angeles Times. "Hardly a week goes by," he observes, "without at least a few couples whose knot-tying is anything but square." Their idea is "to forgo the traditional church ceremony in favor of something a bit more memorable." Accordingly, in the recent past vows have been taken in a hot-air balloon, on horseback, in a swimming pool, on a running track with a minister running abreast, on skis, on a cable car, on a high wire, and in the winner's circle at a horse racetrack.

While marriage has been instituted by God, the exchange of vows in the presence of competent witnesses, presided over by an authorized official, is prescribed by the state, not by God. Thus the stunts referred to above violate no principle of the Scriptures.

(Continued on page 325)



## Studies in God's Word



# The Child of God In the Congregation of Believers

As the elect of God . . . put on mercy, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. . . . And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord (Colossians 3:12-16).

Last time we heard the Apostle Paul give the striking directive, "Let the peace of God *be the umpire* in your heart." What he was referring to was that our relationship to Christ is to control our relationship toward everyone else with whom we come into contact. Because we are at peace with God, we can live at peace with those around us.

As the first in a series of applications to specific situations, St. Paul urges the Colossians to live at peace with the members of their congregation. "Let the peace of God rule in your hearts," he says, "to the which also *ye are called in one body*." Scripture often uses the picture of the human body an illustration of unity. The hand doesn't quarrel with the foot. The eye doesn't argue with the ear. In the body there is harmony. But what about the "body" to which believers are called? In the congregation, alas, the unity that should be

self-evident isn't always so apparent. How easily can it not happen that quarreling members choose pews in opposite corners of the church and for years avoid one another as both leave the same house of worship. Or in the voters' assembly, how easily do not divergent opinions on matters not decided by Scripture become the cause of bickering that divides the congregation. Dissentions can and do happen in Men's Clubs, Ladies' Aids, and Young People's Societies. While none are immune, yet present quarrels can be patched up and future ones averted if we will but heed Paul's directives.

### Forbearing and Forgiving

Note first of all that Paul appeals to those who have peace in their own hearts, for he addresses his readers as "the elect of God, holy and beloved." We have been chosen by our Lord and brought to know the peace of God in Christ. That peace must now be lived and shared. Hence St. Paul urges: "Put on therefore mercy, kindness, humbleness of mind, longsuffering, forbearing one another and forgiving one another if any man have a quarrel against any." And if we find it burdensome to put up with the weak, or if forgiving a repentant brother seems almost beyond our power, St. Paul adds a compelling incentive: "Even as Christ forgave you, so also do ye." As we ourselves have experienced God's forgiving love, so we are now to take the lead in showing it to others. Then peace will rule not only in our own heart, but also between us and our brother.

### Teaching and Admonishing; Singing and Praising

Congregational life, however, is by no means all negative, i.e., putting up with weaknesses and forgiving shortcomings. It has strong positive aspects. The Apostle urges: "Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." If the Apostle's advice sounds a bit impractical because he seems to be suggesting that you *sing* your instruction and admonition, perhaps the solution lies in the punctuation. There are two thoughts here — letting the Word be our guide in teaching and admonishing, and also letting it be the content of our psalms, hymns, and spiritual songs. The verse has also been rendered: "Let the Word of Christ dwell in you richly as you teach and counsel one another in all wisdom, and as you sing psalms, hymns, and spiritual songs with gratitude in your heart to God."

Both of these aspects are marvelously conducive to peace in the congregation. The Men's Club, the Ladies' Aid, and the Young People's Society offer infinite opportunity to let the Word dwell in our heart and give guidance for the tensions that beset a congregation. God's Word with its message of peace suggests peaceable solutions. But also in the more formal worship service there are strong overtones of peace and unity in the psalms we read together, in the prayers we say in unison, and perhaps above all in the hymns, sung not as solos or even predominantly in four-part harmony but in simple unison, as one voice raising a common petition to our Lord. And all of this in harmony with the message of the peace of God wrought through Christ's blood.

Peace in the congregation is not automatic. It needs constant care and attention. But it can be achieved by those who let the peace of God be their umpire. Peace is a blessing that will not be withheld by a God who has declared: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1.)

Armin J. Panning



## Three Divine Gifts

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### Psalm 119:41-48

Let Thy mercies come also unto me, O Lord, even Thy salvation, according to Thy Word. So shall I have wherewith to answer him that reproacheth me: for I trust in Thy Word. And take not the Word of truth utterly out of my mouth; for I have hoped in Thy judgments. So shall I keep Thy Law continually for ever and ever. And I will walk at liberty: for I seek Thy precepts. I will speak of Thy testimonies also before kings, and will not be ashamed. And I will delight myself in Thy commandments, which I have loved. My hands also will I lift up unto Thy commandments, which I have loved; and I will meditate in Thy statutes.

---

We have met here in convention — a convention of special significance, for it has marked, observed, and celebrated 125 years of our existence as a Synod. Our keynote has been: “Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth’s sake!”

Anniversaries, such as the one we are observing, are often attended by great noise and show and claptrap. This has not been the case here. Vainglorious boasting would militate against the evangelical principle: “By grace.” Likewise, a state of faint-heartedness and fear would not be worthy of our fathers who could say in every time of need and trouble: “The Word they still shall let remain.”

These, too, are solemn and serious hours. We have existed as a Synod for 125 years, and during that time have enjoyed untold blessings of God’s grace. Shall these continue? Yes, if we cling to the

### THREE DIVINE GIFTS

which our gracious Lord has placed into our hands. They are: the Shield of Grace, the Sword of the Spirit, and the Staff of Obedience.

### The Shield of Grace

The Shield of Grace was known to the pious singer of the Old Testament, for he writes in our text: “Let Thy mercies come also unto me, O Lord, even Thy salvation, according to Thy Word. So shall I have wherewith to answer him that reproacheth me, for I trust in Thy Word.”

The Shield of Grace which our Lord has given us bears a coat of arms which is a heart within a rose beneath a cross. “The Christian’s heart is resting on roses, E’en while beneath the cross it reposes.” Above this coat of arms we place the inscription: “Therefore we conclude that a man is justified by faith, without the deeds of the Law.” At its right we note: “By grace are ye saved through faith; and that not of yourselves, it is the gift of God, not of works, lest any man should boast.” And at its left we write: “Jesus, Thy blood and righteousness, My beauty are, my glorious dress; Midst flaming worlds, in these arrayed, With joy shall I lift up my head.” This Shield of Grace was Luther’s protective armor. Our fathers, too, held this Shield high in every season of storm and stress. And now it is in our hands as a priceless heritage.

What says our age to this? Rome still cries out: “Also by works!” and clutters, as it always has, the Way of Salvation with human props. The new enlightenment shouts: “Away with faith, away with creeds, away with confession of sin, away with repentance, away with absolution; we need no Savior, no atonement, no blood theology; we demand justice, not grace; reward, not gifts.”

What say we to such false and foul mouthings? Above all, that the true Lutheran Church stands and falls with this Shield of Grace. Without it there can be no Gospel preaching, no Baptism, no Lord’s Supper, no room for prayers and hymns. Except for grace, we could not say in the exigencies of life: “I am a worm, a feeble reed; but Thou canst give me power!”

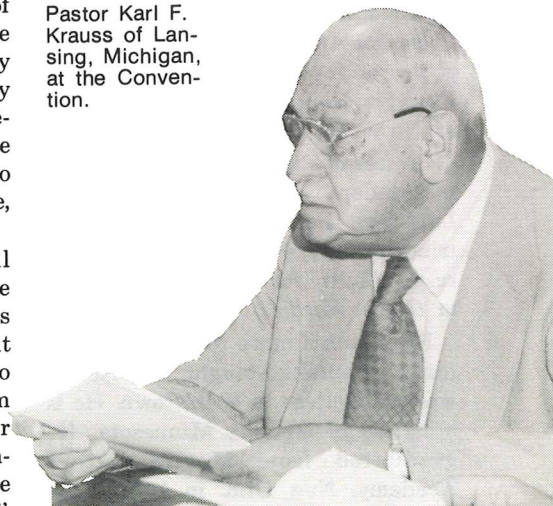
The true Lutheran Church, and our Wisconsin Synod, will endure and flourish, so long as we are able to pray with the Psalmist: “Let Thy mercies come also unto me, O Lord!” Our Synod will endure and flourish so long as her messengers earnestly profess, promote, proclaim, and preserve the watchword: “By grace alone!” and her members are united in the confession: “Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.”

### The Sword of the Spirit

To the Shield of Grace must be added the Sword of the Spirit. The Psalmist says: “And take not the Word of Truth utterly out of my mouth; for I have hope in Thy judgments. I will speak of Thy testimonies also before kings, and will not be ashamed.” The Reformers dug this Sword, the Word of God, out of the rubbish pile of error and corruption that had covered it for centuries. They wielded this Sword against the bulwarks and battlements of superstition and workrighteousness. Behold Luther at Worms, the Protesters at Speyer, the Confessors at Augsburg!

What says our age to this? Rome cries: “Away with your Bible! Return to the alone-saving church.” Modern theology decrees: “Away with this book of fables! Our experts will gradually extract from it its true meaning and intent.” Pan-Lutheranism, bewildered by the blandishments of “ecumania,” has succumbed to false tolerance and unionism and

Pastor Karl F. Krauss of Lansing, Michigan, at the Convention.





departed from the pure truth of God's Word. Ours is a day of theological latitudes as wide as the Sahara Desert — and just as dry! Christianity has been reduced to the status of social service and national therapy, resulting in the overthrow of faith and the destruction of souls.

But our concern and consideration should not be to look long and fearfully at such dark pictures, but to look to ourselves, that we may be men and women doing God's will. God is still asking through the mouth of the Psalmist: "Who will rise up for Me against the evildoers, or who shall stand up for Me against the workers of iniquity?" May it be ours to say: "I will rise up and stand up for You and will wield the Sword You have given into my hands"!

God has given us the means, the Sword of the Spirit, His invincible Word. Shall we let anyone take it away from us? What was it that helped the true Lutheran Church from victory to victory? "Through the Word," Luther said, "the world is overcome, the Church is sustained. Through the Word the Church will also be restored." Our church has no rich material treasures, no powerful hierarchy; but she wields the Sword of the Spirit, the Word of God. Therefore she shall endure and flourish, for the breath of God is in that Word and the power of God is behind it!

### The Staff of Obedience

With the Shield and the Sword, the Lord has also given us the Staff to help us over the steep heights of our pathway. It is the Staff of Obedience. The Psalmist says: "So shall I keep Thy Law continually for ever and ever. And I will walk at liberty, for I seek Thy precepts. And I will delight myself in Thy commandments, which I have loved. My hands also will I lift up unto Thy commandments, which I have loved; and I will meditate in Thy statutes."

The Reformers indeed inscribed these words on their Shield: "By grace, not by works," but they were quick to add that a Christian will also perform good works, not to merit grace, but in a free and joyful fulfillment of God's commands, out of sincere gratitude, and in practice of discipleship.

We as evangelical Christians all have cause to pray daily: "Lord, enter not into judgment with us." But we can exclaim at the same time: "I can do all things through Christ which strengtheneth me." Let us take a firm grip on this Staff of Obedience that our profession may be translated into performance. With this Staff, too, as with our Shield and Sword, our Wisconsin Synod will endure and flourish, for practice is nothing more or less than taking doctrine seriously.

What we do is the best evidence of what we believe.

Convinced that we have the true doctrine, we shall also be concerned about sharing this treasure with others. True orthodoxy will not, dare not, be a lifeless, listless thing. True orthodoxy engenders a glowing zeal and desire to save dearly bought souls. It impels true children of God to bring the Gospel of the grace of God in Christ Jesus to hosts of poor, lost souls. It moves us to erect and maintain institutions where Christian young men and women can be educated and trained to preach and teach God's Truth for the salvation and sanctification of souls. It is thus that we help our Synod to become and remain a fountain of rich blessings for the world of men.

Let us be zealous in supporting our institutions and missions. Let us not fail in offerings and sacrificial giving for the upbuilding of the kingdom of God. Above all, let us beseech our gracious God for His blessings that our Synod may endure and flourish. Abide with us, Lord and Refuge of Thy Church, and give us anew the Shield of Grace, the Sword of the Spirit, and the Staff of Obedience. Then only shall we be able to rejoice in the strong consolation that "the right hand of the Lord is exalted and has gotten Him the victory." Amen.

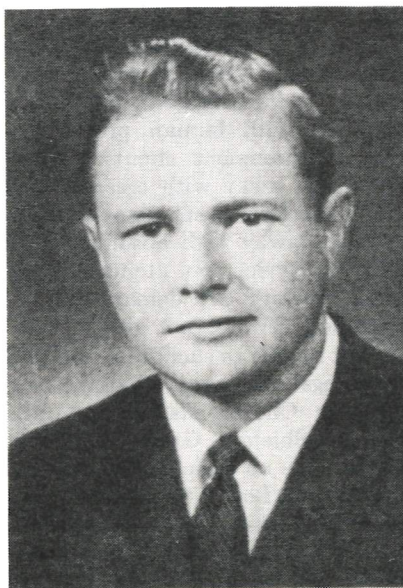
Pastor Karl F. Krauss

## Professor Panning Installed at Wisconsin Lutheran Seminary

The opening service for the 1975-76 school year at Wisconsin Lutheran Seminary, Mequon, Wisconsin, doubled as an installation service for Professor Armin J. Panning. The new professor replaces the late Professor Frederic Blume who died suddenly and unexpectedly last December.

Professor Panning, 44, is familiar to readers of *The Northwestern Lutheran*. He has served as a contributing editor since 1971, sharing responsibility for the column *Studies in God's Word*.

Prior to his move to Mequon, Professor Panning taught at Northwestern College in Watertown. He is a native of Gibbon, Minnesota. He graduated from Martin Luther Academy, New Ulm, in 1949, from Northwestern in 1953, and from Wis-



Prof. Armin J. Panning.

consin Lutheran Seminary in 1957. He also earned an M.A. degree in Greek at the University of Michigan, Ann Arbor. He tutored as an undergraduate at Michigan Lutheran Seminary for one year and as a graduate at Northwestern for two years. He was pastor of Salem Ev. Lutheran Church, Escanaba, Michigan, from 1959 to 1962. In his thirteen-year career at Northwestern he taught ancient history, Old Testament, and Greek.

He is married to the former Virginia Nelson of Escanaba. The Pannings have three sons, John, James, and Mark, all in elementary school. Professor Panning will teach in both the New Testament and Church History departments at the Seminary.

Joel C. Gerlach



# I am Joe's

# NEW MAN

I am the constant enemy of Joe's "flesh" which spoke to you in an article of this series some weeks ago. I would not be a part of Joe's make-up if Joe were not a Christian, for only in a Christian is there a "New Man" or "new creature" as the Bible also calls me. The reason for my existence is attributable entirely to the grace of God and to the activity of His Holy Spirit. Through the power of the Holy Spirit Joe was "born again" — he was regenerated. Already in his infancy, through the Sacrament of Holy Baptism, Joe became a believing Christian and I became a part of his life.

There is a good definition of who I am in Joe's Catechism. In answer to the question "What is the New Man within us?" the Catechism answers: "The New Man within us is the new life created in the image of God. This image of God was lost through sin, but restored to the believers by the washing of regeneration and renewing of the Holy Ghost. As the New Man wins the victory, the Old Man dies." This last sentence is a reference to that ongoing battle which Joe's "flesh" or "Old Adam" (other terms for "Old Man") has already spoken about. This is also what the Apostle Paul has in mind when he says, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). This is a miracle which God performs in the hearts of His people. Paul reminds us: "You hath He quickened, who were dead in trespasses and sins. . . . Even when we were dead in sins, (He) hath quickened us together with Christ (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. . . . For by grace are ye saved through faith, and that not of yourselves, it is the gift of God" (Eph. 2:1ff.). The inspired Apostle speaks of me also in passages like this: "Put off concerning the former conversation

the Old Man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the New Man, which after God is created in righteousness and true holiness" (Eph. 4:22ff.).

I, Joe's "New Man," do not sin. Joe is a sinner, yes, but I do not sin. "We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (I John 5:18). This is true because through faith in Christ Joe became a new creature who consents to God's will and lives in newness of life. Ideally, according to God's will, I direct Joe's life. However, even though Joe serves God according to my direction (ever since I became part of him through conversion), Joe is still human. In other words, there remains in Joe that "Old Man" whom I have mentioned before. According to the "Old Man" Joe is subject to sin and opposes and struggles against me.

As long as Joe remains faithful to his Lord and Savior, he need not worry about who will win the battle which is being waged within him. I will keep on winning, by the grace of God. I will fight Joe's flesh with its affections and lusts; I will help Joe resist evil desires and do the things that are pleasing to God. I will assist him in repulsing the promptings of his Old Adam, who is and remains thoroughly corrupt. He must be crucified and mortified again and again.

All Christians need to be constantly aware of the life-or-death struggle going on within them. This struggle is proof to them that they are living in a state of grace (Rom. 7:22-25). It should encourage every Christian to continue, under God, to crucify the flesh. And the fact that even the greatest saints of the Bible needed continually to wage war against their sinful natures can be a great comfort to Joe and to others like him. The fight wasn't easy for God's people

then; it isn't easy for Joe now, because Joe (through me) is struggling against his own sinful flesh. But the Lord reminds His people to "fight the good fight of faith, lay hold on eternal life" (I Tim. 6:12). Joe and I and all who are faithful unto death will ultimately inherit the crown of life.

Here are some important things for you believers to keep in mind as the war between the Old Man and your New Man goes on in your hearts and minds: when you receive an evil impulse, or when your flesh arises within you with a sinful desire, let your New Man help you substitute a holy desire, one that is God-pleasing. If you are tempted to complain, praise God instead. When an impure thought arises in your mind, let your reborn nature steer your thinking into channels of purity. Should you weary of well-doing, direct your activities towards that which is truly good in the eyes of God. In short, use the weapons you have received from God. As Jesus did when He was tempted, use God's Word to tell Satan where to go! That's what I am helping Joe to do. God grant that the New Man may keep on winning in your life!

Philip R. Janke

## GOD'S PEOPLE

*Devotions for Home and School*  
By William A. Kramer

Christian children are *God's people*, and in this book of devotions they will learn what God does for His people, and what they can do for God and for other people. Although each of the 79 devotions is based on a Scripture text, they don't "preach down" to the children. Neither do they offer moralizing lessons for the day. The message of the devotions speak to God's people of every age. Their aim is stated in the very first devotion: "Trust and obey God. Tell people about His love. Live no longer for yourselves but for God, to whom you belong." They were written for parents to read in family devotions, for teachers in Sunday or day school, and for children of middle and upper grades. 160 pages; durable cloth cover.

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## Hong Kong Missionary Retires

Prof. Paul Behn, active since December 10, 1967, as Friendly Counselor and Professor of the Lutheran Bible Institute and Seminary for the Chinese Mission in Hong Kong, retired as of October 1.

Pastor Behn and his wife have worked faithfully in the Chinese field, both at Hong Kong and on Taiwan. He has seen several of his seminary graduates take over the work from the American staff.

The Behns waited with retirement until another pastor could be called and take over at Hong Kong. This came to pass with the commissioning of Pastor Gary Schroeder as mission developer for Hong Kong. Pastor Schroeder was commissioned in Wauertown, Wisconsin, before an audience of about 1,300 people on Laity Day, the Saturday of the recent Synod convention.

We wish Pastor and Mrs. Paul Behn the Lord's richest blessings as they return to the United States and become reacquainted with the grandchildren. Both Pastor and Mrs. Behn will be missed at Hong Kong, he in his capacity as counselor-professor of the young Chinese Church and she as mission caller who faithfully and cheerfully went into the poorer dis-



Mrs. Behn and Pastor Behn in foreground with An Ping Peng, a teacher of Mandarin recently arrived from Peking. The Grace Youth Fellowship regularly invites unchurched or non-Christian young people to meet the missionaries and thus to become acquainted with Christ the Savior.

tricts of the colony with words of cheer from the Holy Bible and comfort for those who were lonely and unfortunate.

May the Lord of the Church richly

reward Pastor and Mrs. Behn with many precious memories for years to come and with opportunities to serve Him, as He provides them!

Edgar Hoenecke

## A Parish Pastor's Perspective

### The Christian Family Communicates

Mrs. Williams put down her Bible with a sigh. She leaned back in the comfortable chair where she always did her Bible reading. She stared at the ceiling, and sighed again. She was thinking about the story of Ruth, which she had just finished reading.

There was a closeness, a warmth, in the home of Naomi and Ruth which seemed to be lacking in the Williams household. In the evening Naomi and her daughter-in-law Ruth talked at length about the events of the day. Even when it came to something as intimate and personal as finding a husband for Ruth, the two

could talk without reservations. Ruth didn't seem to resent the advice and counsel that Naomi offered.

"Why can't the lines of communication be open like that in our house?" Mrs. Williams asked herself. Whenever she tried to get her family members to open up, she couldn't seem to get anywhere. Her daughter, a senior in high school, seemed unhappy most of the time, but Mrs. Williams couldn't discover why. Her college-age son was an easy-going guy, always teasing and bantering with his mother, but she didn't really know what went on inside his head.

Even her husband. She loved him very much, but they weren't really very good at communicating with each other. They usually bore their worries and concerns separately.

Mrs. Williams opened her Bible again. She wondered, "What was it about Naomi and Ruth, that they were able to communicate so well?" As she scanned the Book of Ruth again, she found several answers.

First, there was the common faith they shared. Ruth must have learned about the true God from Naomi's own lips. How often they must have sat and talked about the Lord! The Williams family had a common faith, too, but they rarely sat and talked about the Lord and His ways. Aside from Sunday worship and table prayers, there was not much evidence in their home of their common faith.

Second, Mrs. Williams noticed the love and unselfishness of both Ruth



## Triple Ordination in Mexico



Ordinands V. Guillen, L. Pérez, and D. Pérez.

In the fourth chapter of the Epistle to the Ephesians St. Paul speaks of gifts which the ascended Lord gives to the Church. He writes: "He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness

of Christ."

These words teach us the importance and the purpose of the gifts which the Lord gives us in the persons of pastors and teachers year after year as each class graduates from our Seminary and from our Teachers College. On the mission field, however, God has not as yet provided a graduating class every year. That's why there is reason for special rejoicing when the Lord does give such gifts to us.

June 26, 1975, was an occasion for

such special rejoicing and thanksgiving for our mission in Mexico. On that day, Cristo Rey Chapel in Guadalajara was the scene of a triple ordination. José Lorenzo Pérez, Daniel Pérez, and Vicente Guillen were ordained and received into the ministerium of the Confessional Ev. Lutheran Church in Mexico.

The three candidates came to our church with training and experience in other church bodies. Additional training was given them under the direction of Dr. Orea Luna until the time of his death, and it was continued in our study program at El Paso-Juárez. Each of the candidates has spent a minimum of three years in vicarage service. They were recommended for ordination after an examination, both oral and written, which was conducted by Pastors Venus Winter, David Chichia, and Rupert Eggert earlier this year.

They were also assigned their fields of labor at the same time. Jose Pérez will serve at Puebla, Daniel Pérez at Guadalajara, and Vicente Guillen at Ciudad Juárez.

We give thanks to the Lord of the Church for these gifts and pray His abundant blessing on their kingdom labors in their respective fields and in the church at large.

R. A. Eggert

and Naomi. Each was concerned about the other. Each wanted what was best for the other. In her own family Mrs. Williams had the feeling that each family member was looking out for himself. There seemed to be a lack of love whenever they tried talking over a problem. If one family member would state a disagreement, someone else would take it as a personal affront. Harsh words usually dominated.

Third, Mrs. Williams could not help but notice the integrity of Ruth and Naomi. Both of them had won the respect and honor of the people of Bethlehem. Each of them was able to talk about what they did because they had nothing to be ashamed of. Mrs. Williams thought of her children. Maybe they did not open up about their personal lives because they felt guilty about something. She sometimes wondered if her husband

hesitated to talk about his work day because he was not proud of the things he had done that day. She knew from her own experience that one is inclined to keep still when one has done wrong.

Mrs. Williams thought she was beginning to understand why the members of her family were not able to communicate well. To be sure of her evaluation, she made an appointment to see her pastor. Little did she know what a big change was in store for her family. The pastor was inclined to think that she had been right in her evaluation of what the problems in her family might be.

When she asked her pastor what to do about it, he suggested that they come for family counseling. In his office he showed them how to set up a "Conference Table" in their home. The idea had come from Jay Adam's book, "Competent to Counsel." Each

evening the Williams family learned to sit around a table, study the Bible together, pray together, and talk over their concerns and their joys. It worked, because they learned to apply the principles and rules of Christian living to their own family circle. By studying and reviewing Ephesians chapter four and Colossians chapter three, they discovered how to talk over their disagreements without becoming angry. Even personal, delicate subjects could be shared with openness and frankness.

Of course, sitting around the conference table seemed forced and unnatural at first. But like driving a car, it soon became easy and natural. As they learned to communicate better, they grew closer as a family. And as they learned the Word of God better, each of them grew much closer to Christ.

Thomas B. Franzmann



# Looking at the Religious World

## O'Hair in our Hair — Again

Madalyn Murray O'Hair, professed atheist and militant opponent of all religion in public life, plans to return to the courts to try to cut federal funds for all public schools which permit classroom prayers. Target of Mrs. O'Hair's rekindled ire is a new Connecticut law which requires teachers to provide time for pupils to meditate silently at the beginning of the school day. The plan is at the option of local school districts.

The 1962 Supreme Court decision, which struck down the "nondenominational" prayer proposed for use in New York schools, specifically left the door open to the practice of silent prayer in public-school classrooms. The state of Connecticut is simply recognizing the right of the local school districts to exercise that option and encouraging them to do so.

Surely a moment of silence at the beginning of each school day to allow children to pray each in his own way to whatever God he worships does not constitute advocacy of religion in violation of the establishment clause in the constitution. It offers a simple solution to a controversial question. Mrs. O'Hair is in error when she insists, "They're just changing the words from 'prayer' to 'meditation.'" It's a word game, but it all means the same thing."

Mrs. O'Hair should use her dictionary. There is an essential difference between a spoken prayer and silent prayer, a difference the Supreme Court has recognized and acknowledged.

The state of New Hampshire is currently considering legislation similar to the Connecticut law.

## Morality's Continuing Decline

The National Center for Health Statistics has released a report on divorce for the year 1974. An accompanying chart indicates the rise in the divorce rate in the U.S. from 1960 to 1974. The report is alarming. It suggests a growing disregard for

what God's Word teaches about the permanency of the marriage bond.

Divorces in 1974 totalled almost one million, a rate of 4.6 per thousand population. In 1960 there were 393,000 divorces, 2.2 per thousand population.

The Associated Press release which cites the statistics suggests a variety of reasons for the divorce rate increase. Doubtless there is some truth to the reasons given in the A.P. report. The real reason, however, is the widespread rejection of the idea that there are absolute, universal norms governing man's conduct. If marriage is no more than a custom of the times, free to be discarded or modified as times change, why should anyone consider the bond to be binding?

The Planned Parenthood Federation of America has also released statistics covering abortion for 1974 in its journal "Family Planning Perspectives." An estimated 900,000 legal abortions were performed in 1974, up from 750,000 the previous year and up from 600,000 in 1972. Abortion has become the most common legal surgical procedure except for tonsillectomies.

Laws make an abortion legal. But they do not make it right. Abortion terminates human life. No one in the legal or medical profession questions that fact. Nontherapeutic abortion therefore violates the Fifth Commandment. It makes the abortionist and the person demanding an abortion murderers. The growing number of abortions nationwide is another indication of morality's decline in the U.S.

The danger is that the frequency of divorce and abortion will begin to desensitize Christians too so that they no longer view these issues in the light of God's truth. The need for Christian salt and light was never greater.

Joel C. Gerlach

## Good News from Junaluska

The sixth convocation of the Methodist Good News Movement, an

evangelical endeavor of conservatives in that denomination, adopted "An Affirmation of Scriptural Christianity for United Methodists" worth noting. The convocation was held at Lake Junaluska, North Carolina, and was attended by almost 2,000 persons.

Those proposing the Affirmation spoke of "a sick denomination" with "sick seminaries." They offered their statement to the church in the interest of "theological clarity in a time of theological confusion."

In the section dealing with Scripture the Junaluska Affirmation says: "Scriptural Christianity affirms as the only written Word of God the Old and New Testaments." These derive their authority, it is asserted, "from the fact that God, through His Spirit, inspired the authors, causing them to perceive God's truth and record it with accuracy." Accurate preservation of the Scriptures through copyists and translators is attributed to the work of the Holy Spirit.

We can only hope that the whole large denomination for which it is intended, the United Methodist Church, gives serious thought to this Affirmation of its evangelical members. The Good News movement at Junaluska has rendered a service to the Good News of Scripture.

## Polish Missions Up

In these days when declining figures in foreign mission reports are the rule, it is refreshing to note a remarkable exception reported in *Christian Heritage*. Surprisingly this is in a country that has been under Communist rule for three decades, Poland.

In a four-year period, 246 Polish missionaries left for mission fields in various parts of the world. These recruits brought the total force of missionaries sent out by the Polish Catholic Church to 826.

One reason given for this expansion in mission outreach is that the department of missiology provides a five-year course of preparation.

Mission zeal can flourish even among Christians dominated by Communism and Rome. Should it do less among those with the free Gospel in a free land?

E. C. Fredrich



# Direct from the Districts

## Northern Wisconsin

### Double Anniversary Observance

On Sunday, July 13, 1975, St. Paul's Lutheran Church of Winneconne, Wisconsin, surprised Pastor and Mrs. John Hoenecke as it commemorated the 25th anniversary of his ordination and their wedding.

A service of praise and thanksgiving to God for the many blessings bestowed upon the jubilarians and the congregations served through the ministry of Pastor Hoenecke began at 10:00 A.M. In the afternoon, a testimonial dinner was served at St. Paul's. During the program, the congregation presented a clerical gown to Pastor Hoenecke and a purse to the jubilarians.

Pastor Hoenecke was ordained on July 2, 1950, in Sturgis, Michigan, by his father. He organized and served Bloomington Lutheran Church at Bloomington, Minnesota, and since the fall of 1969 has served St. Paul's of Winneconne.

John Hoenecke and Arline Whitefoot were married at Madison, Wisconsin, on June 18, 1950. The Lord has blessed them with four sons: David, Jonathan, Mark, and Joel.

Preacher at the silver anniversary service was Prof. H. Kaesmeyer, a close friend from Saginaw, Michigan. He chose Genesis 32:9,10 as his text for the occasion. Liturgists were the Rev. Robert Hoenecke of Fort Atkinson, Wisconsin, and the Rev. Paul Hoenecke of Kewaskum, Wisconsin, both brothers of the jubilarian.

## Minnesota

### Centennial in Emmet Township

Bethany Ev. Lutheran Congregation of Emmet Township, Renville County, Minnesota, observed its centennial on Sunday, August 17, 1975.

Bethany was organized on April 6, 1875, during the ministry of Pastor J. J. Hunziker, a missionary of the former Minnesota Synod. Fourteen pastors have served Bethany Congregation during its century of existence. The present pastor, Oscar A. Lemke, was installed last year.

Two sons of Bethany Congregation

preached the sermons on Centennial Sunday. They are: Pastor Kenneth Lenz of Colgate, Wisconsin, who is institutional missionary in that area; and Pastor Waldemar Zarling of Benton Harbor, Michigan, son of a former pastor of Bethany.

Five hundred people came to rejoice with Bethany and to praise the Lord who continues to bless our WELS congregations with the Means of Grace.

### Administrator of Belle Plaine Lutheran Home Receives Recognition

At the invitation of the American College of Nursing Home Administrators, Pastor Robert W. Schlicht recently lectured at the *First North American Symposium on Long Term Care Administration*. The meeting was held at The Prince Hotel, Toronto, Canada, July 27-31, 1975.

Pastor Schlicht's topic was "A Cost Accounting System for the Administrator." Pastor Schlicht developed this system in 1962 and put it into operation at the Lutheran Home in Belle Plaine, Minnesota. The system has since been recognized as one of the simplest and most flexible ever devised.

In addition to serving as administrator of the Home since 1961, Schlicht is also pastor of the 900-member Trinity Congregation at Belle Plaine, assisted by Pastor W. Vatthauer.

## Southeastern Wisconsin

### Preacher, Teacher, Editor

On Sunday evening, June 22, 1975, Nathanael Lutheran Church, Milwaukee, Wisconsin, observed the 40th anniversary of Pastor Siegfried H. Fenske's ordination into the holy ministry. During the past 40 years Pastor Fenske has followed a career in three areas of the Lord's work, the preaching ministry, the teaching ministry, and the ministry of the printed word.

A 1933 graduate of Wisconsin Lutheran Seminary, Pastor Fenske received a call into the preaching

ministry in 1935. The depression was a time when no new missions were being opened and many Seminary graduates were standing idle in the market place.

His first parish was Mercer, Wisconsin, where he was ordained and installed on June 23, 1935. Later, until 1946, he also served parishes at Bruce and Rice Lake, Wisconsin. Since 1963 he has been serving Nathanael Lutheran Church in addition to his other duties.

In 1946, Pastor Fenske accepted the position as Editor and Art Director at the Northwestern Publishing House, Milwaukee, Wisconsin. Then, from 1948 to 1959, he taught Religion and Art at the former Milwaukee Lutheran High School, while continuing to serve Northwestern as part-time editor. From 1959 to the present, he has been serving the publishing house as full-time associate editor.

Liturgist at the anniversary service was Pastor M. Kujath, editor-in-chief at the Northwestern Publishing House. The sermon was delivered by Prof. I. Habeck of Wisconsin Lutheran Seminary. Of special interest is the fact that the choir for the occasion was, for the most part, made up of relatives of Pastor Fenske.

On November 28, 1935, Pastor Fenske was married to the former Loretta Schulteis of Milwaukee. From that day to the present, she has been by his side as a constant source of comfort and encouragement in his varied ministry. May God continue to bless both of them!

## Western Wisconsin

### Town Deerfield Centennial

With gratitude for the grace of God, as He has shown it to us for all time in our Lord Jesus Christ, Immanuel Evangelical Lutheran Church of Town Deerfield, Wisconsin, has joined the parade of centennials marching through our Synod at this time.

The first service of Immanuel was conducted by Pastor J. J. Meyer of Waterloo on September 26, 1875. In the centennial services on September 28, 1975, Pastor Oscar J. Naumann, president of the Wisconsin Evangelical Lutheran Synod and Pastor Mar-



vin Zank, Medford, Wisconsin, dwelt on the 100 years of grace the Lord has granted to Immanuel Congregation.

Developing the theme "By Grace: Rich Through His Poverty," special services have been held during the year to stir up the hearts of the faithful, not only to remember God's grace, but also to rededicate their faith and life to the cause of Christ's Church.

On May 18, Immanuel joined with congregations throughout the Synod in "GRACE — 125." Prof. Edward C. Fredrich of Wisconsin Lutheran Seminary brought the message from God's Word. On June 22, Pastor Harmon Krause, Two Rivers, Wisconsin, previous pastor of Immanuel, re-

mindful members and friends of the meaning of their confirmation vows. A Centennial Style Show was held at London School, near the site where the first service was conducted 100 years before.

On July 27, Pastor Henry Peter, who served the congregation from 1957 to 1962, now of Sodus, Michigan, reminded both parents and congregation of the vital obligation to carry on a program of Christian education for the young. After dinner, Pastor Walter Goers, Jr., of Randolph, Wisconsin, spoke informally on "Christian Education from the Cradle to the Altar."

On August 24, Pastor Norman Berg, executive secretary of the General Board for Home Missions, and

Pastor Carl Mischke, of Juneau, Wisconsin, president of the Western Wisconsin District and first vice-president of the Synod, spoke of the privilege of sharing the good Word of Jesus with those souls who as yet do not have it, both here and abroad.

By the grace of God, Immanuel is one of the few rural congregations which has not only survived its first century, but which can look forward to another century of sharing the grace of Christ in the countryside on "Madison's front porch." It is to this future, which by the grace of God in Christ Jesus stretches on into eternity, that Immanuel, together with all her brothers and sisters in Christ, eagerly rededicates herself.

Gerhard E. Haag, Pastor

## Vicarship Supervision Seminar

Pastors and professors who supervise Seminary vicars and tutors participated recently in a supervisor's seminar. Wisconsin Lutheran Seminary, Mequon, Wisconsin, arranged for and hosted the two-day conference August 4-5, 1975, just prior to the convention of the Synod. A generous grant from the Aid Association for Lutherans made the seminar possible.

Purpose of the seminar was to review the objectives of the vicarship program. The seminar coincided with the 10th anniversary of the mandatory vicar program at the Seminary. Prior to 1965, service as a vicar was the student's option.

In the opening service, Dr. S. Becker of the faculty preached on the words of Paul in II Timothy 2:2. He spoke about "Our Common Task of Training Future Pastors." According to St. Paul, pastors are to be men (I) faithful to the Word, and also (II) faithful to their work. In the introductory essay, Seminary president Carl Lawrenz reviewed the history and the objectives of the vicar program. Other presentations centered around the objectives which Professor Lawrenz had underscored.

Professor I. Habeck focused on the vicarship as the third year in the student's training program. Pastor Carl Mischke viewed the vicarship in the light of the vicar's service to the congregation. Professor Armin Schuetze

emphasized the importance of the supervising pastor's report and its use in the student's final year and his initial placement. Professors Hoenecke, Albrecht, and Vogel presented an overview of the training vicars receive in their first two years at the Seminary in homiletics, catechetics, and dogmatics (sermonizing, catechism teaching, and doctrine). Reactors to the various essays were Pastors J. Brenner, D. Bitter, and A. Mennicke. Pastors W. Zarling, R. Zink, I. Frey, and R. Hochmuth presented a panel on "Problems Encountered in the Vicarship." Prof. W. Gawrisch served as moderator for the two days.

All but five of the Synod's supervising pastors attended the seminar. Some who did not were under obligation to help prepare for the convention of the Synod later in the week. Some pastors who supervise part-time vicars also attended.

Participants agreed enthusiastically and unanimously that the seminar was beneficial. One pastor who is supervising a vicar for the first time expressed the wish that he could turn the calendar back to September and begin over again. The veteran "bishop" of the group was Pastor A. L. Mennicke of Winona, Minnesota, who in September inducted his 27th consecutive vicar into office at St. Matthew Lutheran Church.

Joel C. Gerlach

### Mrs. Marie Pape 1893-1975

"A Christian's Success Story" was the theme of the sermon preached at the funeral service for Mrs. Marie Pape on May 12, 1975.

Mrs. Pape was born on November 29, 1893, at La Crosse, Wisconsin, the daughter of William Bolduan and his wife Sarah, nee Walters. She was united in holy matrimony with Teacher Carl F. Pape on September 3, 1914. With her husband she became a member of Bethesda Lutheran Church, Milwaukee, and continued her membership with Gloria Dei-Bethesda until her death.

In 1926 she was asked to teach a kindergarten class at Bethesda, one of two such classes which existed at that time in our church circles. She continued teaching until 1957. In retirement, she lived at Lac La Belle, west of Oconomowoc.

Hospitalized in January of this year, she lived until May 9. She attained an age of 81 years, 5 months, and 10 days.

Mrs. Pape is survived by her husband, a daughter Verna, one granddaughter, two great-grandchildren, and other relatives and friends.

Funeral services were held at Gloria Dei-Bethesda on May 12, with internment at Ixonia, Wisconsin, on the following day.

Her soul is with the Lord.



# If Only We Had Known



John and Mary were comfortable. Their blessings under God included the farm which they had worked together for many years. A small farm. But a good farm! Fine fertile land, excellent buildings, good equipment, adequate stock. Easily salable in the market place when they no longer wished to operate it. John was an excellent farmer and Mary was the perfect helpmeet. Certainly they had every reason to feel that this property would secure their old age, and allow them to return a portion of their blessings to the church when their need ended.

Then death intervened to shatter their plans. A sudden heart attack removed John from this life. His wife, left to sort out the remnants of her life, soon discovered that she and John had missed an item in their planning that drastically changed her position. Like so many others, John operated his farm with the thought

that it would bring a good sale price when he and his wife decided to retire. Consequently, while he had good farm assets, he was always short of cash. Not an unusual situation for farmers and ranchers. Faced with enormous estate taxes on the basis of the value of the farm, Mary was forced to seek out sources of cash with which to pay the tax.

She tried to borrow.

"Sorry," said the local banker, "I realize that the farm has value but John always operated it. How will you operate it without him?"

Finally, in desperation, Mary was forced to sell the farm at auction. She realized considerably less from the sale than it could have brought as a "going" farm. From this she was still required to pay the taxes and costs of estate settlement. She would have considerably less to support herself in her later years than she and John had thought. Their gift of gratitude to God for all their blessings would be reduced and maybe eliminated!

A tragic situation — but all too common — made more tragic by the fact that estate planning could have prevented it.

Review your situation now. We can help — with timely information regarding some of the pitfalls.

Wis. Ev. Lutheran Synod, Deferred Gifts Office  
3512 W. North Ave., Milwaukee, Wis. 53208

Please add my name to your mailing list:

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City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

NWL 10/75

## Editorials (continued)

The question then is: Why a religious ceremony, why a minister, and why a church for any wedding? The answer is, of course, that couples who take their marriage vows in a religious ceremony, in a church, before a minister, are presumably seeking the Lord's blessing upon their marriage. This is the emphasis of the Christian marriage ceremony.

It would seem, then, from where we sit, that this emphasis and purpose should be borne in mind by the principals who plan a religious ceremony. A ceremony resembling a three-ring circus can only shift the emphasis from God to man and obscure the purpose of coming into His house and invoking His name.

In a Christian marriage ceremony the church should be looked upon as more than a "setting" and the minister as more than a "prop," lest the ministry of the Word be cheapened and the house of God be defiled. As for man-centered stunts staged without the religious element, they are at least honest in that they refrain from prostituting God's house and God's name to the purpose of satisfying egotistical personal whims.

Immanuel Frey

## ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)  
Ordained and Installed

### Pastor:

Huebner, Paul E., as pastor of Living Word Lutheran, Petaluma, California, on July 13, 1975, by A. Young (Ariz.-Calif.).

### Installed

### Teachers:

Blauert, Frederick, as teacher at St. Paul's, New Ulm, Minnesota, on August 31, 1975, by T. Henning (Minn.).

Busse, Dennis, as Director of Youth, Education, and Music at Trinity, Saline, Michigan, on August 3, 1975, by J. Westendorf (Mich.).

Evans, John, as instructor at the Winnebago Lutheran Academy, Fond du Lac, Wisconsin, on September 2, 1975, by M. Janke (N.Wis.).

Gronholz, Gene A., as principal at Zion Ev. Lutheran, Columbus, Wisconsin, on August 24, 1975, by G. Cares (W.Wis.).

Hartzell, J. Lance, as teacher at Faith, Anchorage, Alaska, on August 17, 1975, by D. Zietlow (PNW).

Heckman, Gary C., as teacher at Grace, St. Joseph, Michigan, on August 24, 1975, by R. Freier (Mich.).

Jeffers, Alan L., as professor at Northwestern Lutheran Academy, Mobridge, South Dakota, on August 22, 1975, by D. Kranke (Dak.-Mont.).

Johnson, Gary, as professor at Michigan Lutheran Seminary, Saginaw, Michigan, on August 25, 1975, by E. Kasischke (Mich.).

Keim, David, as instructor at Michigan Lutheran High School, St. Joseph, Michigan, on August 21, 1975, by R. Freier (Mich.).

Kionka, Edward O., as teacher and music director at St. John's, Watertown, Wisconsin, on August 31, 1975, by E. Kauffeld (W.Wis.).

Knuappel, Paul, as instructor at Winnebago Lutheran Academy, Fond du Lac, Wisconsin, on September 2, 1975, by M. Janke (N.Wis.).

Koepsell, Jeffrey, as teacher at St. Peter's and St. Paul's, Hopkins, Michigan, on August 24, 1975, by D. Westendorf (Mich.).

(Continued on next page)



**Meier, Bruce**, as teacher at St. Paul's, Brownsville, Wisconsin, on August 24, 1975, by A. Zenker (SEW).  
**Oemig, Roger**, as principal at Redeemer, Ann Arbor, Michigan, on August 24, 1975, by J. Schmugge (Mich.).  
**Pape, James**, as teacher at Immanuel, Waukegan, Illinois, on August 24, 1975, by J. Braun (SEW).  
**Potratz, Philip**, as teacher at St. Matthew's, Benton Harbor, Michigan, on August 24, 1975, by K. Biedenbender (Mich.).  
**Schram, Max**, as teacher at Grace, St. Joseph, Michigan, on August 24, 1975, by R. Freier (Mich.).  
**Schultz, John F.**, as teacher at St. John's, Lannon, Wisconsin, on August 10, 1975, by W. Krueger (SEW).  
**Schwartz, Melvin C.**, as teacher at St. Peter's, Weyauwega, Wisconsin, on August 24, 1975, by L. Pankow (N.Wis.).  
**Toepel, David**, as professor at Michigan Lutheran Seminary, Saginaw, Michigan, on August 25, 1975, by E. Kasischke (Mich.).  
**Troge, Eric**, as principal and teacher at St. Paul's, Mt. Calvary, Wisconsin, on August 17, 1975, by A. Spaude (N.Wis.).

## CHANGES OF ADDRESS

(Submitted through the District Presidents)

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**Schultz, John F.**  
20808 Forest View Dr.  
Lannon, WI 53046  
**Toepel, Prof. David**  
1407 Bay St.  
Saginaw, MI 48602  
**Troge, Eric**  
Route 1, Box 127  
Mt. Calvary, WI 53057  
Phone: (414) 921-4608

## NEW WELS CHURCHES

### Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people, who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman. Pastors who want stations included in this list are to inform the respective District mission board chairman. Area names are dropped from this list after appearing in the Yearbook for one year.

Alabama	Mobile
Alaska	Fairbanks
Arizona	Northwest Tucson
	Paradise Valley*
California	Fremont
	Petaluma
	Sacramento
	Sierra Madre
	Yorba Linda*
Colorado	Arvada/Westminster
	Greeley
Florida	Bayonet Point
	Beverly Hills
	Daytona Beach*
	Engelwood
	Sarasota*
Illinois	Bloomington/Normal
	Crystal Lake
	Dundee
	Springfield*
	West Chicago
	Northwestern Corner*
Indiana	Burlington
Iowa	Dubuque
	Shenandoah*
Michigan	Gaylord*
	Grand Ledge
	North Pontiac
	Romeo
	Taylor Twp.
Minnesota	Eagan
	Lakeville*
	Northfield*
	Owatonna
	Columbia
	North Kansas City
	N. St. Louis County
	St. Charles County*
	Norfolk*
	Scottsbluff*
	Reno
	Manchester/Nashua*
	Santa Fe*
	Long Island
	Syracuse*
	Charlotte*
	Mansfield*
	S.E. Columbus*
	Altoona*
	Glenshaw
	(N. Pittsburgh)
	Lehigh Valley*
	Mitchell
	Beaumont*
	Lubbock*
	Temple
	E. Wenatchee
	Pullman*
	Vancouver
	Ashwabenon*
	Middleton
	Edmonton*
	Pembroke*
North Carolina	
Ohio	
Pennsylvania	
South Dakota	
Texas	
Washington	
Wisconsin	
Alberta	
Ontario	

\*Denotes exploratory services.

(New Missions in cities already having a WELS church are not listed.)

Note: All names and addresses of members who move unless they can be transferred directly to a sister congregation, should be mailed to our

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

## TIME AND PLACE

### LONG ISLAND, N. Y.

#### Change in Worship Location

The WELS mission congregation on Long Island is now holding its worship services at the Kings Grant Motor Inn, Long Island Expressway, Exit 46. Sunday services begin at 9:30 a.m., followed by Bible study at 10:30 a.m. Please come and worship with us if you are in the New York City — Long Island area. Names of prospects should be sent to: Pastor Paul Schweppe, 519 Brooklyn Blvd., Brightwaters, N. Y. 11718. Phone: (516) 665-6659.

### BOZEMAN, MONTANA

Shining Mountains Ev. Lutheran Church, Bozeman, Montana, is now holding its worship services and Sunday school at the Ramada Inn (N. 7th Avenue, south of the I-90 interchange) in Bozeman. Time of service is 9:00 a.m. Pastor David M. Neumann, 1116 W. Geyser, Livingston, Montana 59047; Phone: (406) 222-3372.

### WILMINGTON, DELAWARE

St. John's Ev. Lutheran Church of Wilmington, Delaware, is now worshipping at May B. Leasure School, Hwy 7 at Hwy 40, near Newark, Delaware. Time of worship is 9 a.m. with Sunday school and Bible class at 10 a.m. For more information please contact: Pastor Robert O. Balza, 5 Rawlings Dr., Bear, Delaware 19701; Phone: (302) 834-5495.

## EXPLORATORY SERVICES

### ALLENTOWN (LEHIGH VALLEY), PENNSYLVANIA

Exploratory services in the Lehigh Valley, Pennsylvania, are now conducted every Sunday morning at 8:30 in the chapel of Cedar Crest College, Allentown. Please send names of prospects, or requests for information, to: Pastor Richard MacKain, 352 Sweetbriar Road, King of Prussia, Pa. 19406.

### NORTHWESTERN INDIANA

Exploratory services are being conducted in Merrillville, Indiana, at the Jonas Salk Elementary School, 77th and Marshall St. The time of service is 11:30 a.m. Sundays. For more information or to submit names of WELS members or prospects living in the northwestern area of Indiana, please contact Pastor Tom Liesener, 16791 Cleveland Rd., Granger, Indiana 46530; phone: (219) 272-5682.

### LAKEVILLE, MINNESOTA

Exploratory services are being conducted in Lakeville, Minnesota, at the Lakeville Elementary School District Office Building, 8670 210th St. West. Services are held at 9:00 a.m., with Sunday school following at 10:15 a.m. For more information, or to submit names of WELS members or prospects in the Lakeville-Farmington area, please contact: Pastor Oliver H. Lindholm, 921 E. Shakopee Ave., Shakopee, Minnesota 55379; phone: (612) 445-2885; or Pastor Mark J. Lenz, 3190 78th St. E., Inver Grove Heights, Minnesota 55075; phone: (612) 451-6672.

## NAMES WANTED

### WEST PALM BEACH, FLORIDA

Please send names of WELS members and prospects in the West Palm Beach, Florida, area to Pastor David Krueger, 970 Pike Rd., West Palm Beach, Fla. 33411, or phone: (305) 684-0691. Services at Redemption Ev. Lutheran Church are conducted at 10 a.m. Sundays. Visitors are welcome.

### BEMIDJI, MINNESOTA

Share God's Grace! Do you have a friend or relative living in the Bemidji area? Do you know of a WELS member who has moved to our area? Send their names to Pastor Lee Vaccarella, 1209 Bemidji Ave., Bemidji, Minnesota 56601. Or phone (218) 751-6334. Share God's Grace today!



## NORTHWEST CHICAGOLAND

Crystal Lake, McHenry, Woodstock, Union, Huntley, Algonquin, Lake-in-the-Hills, Cary, and Fox River Grove. Those are the cities in Illinois served by Lord and Savior Ev. Lutheran Church of Crystal Lake.

The cities served by St. Andrew Ev. Lutheran Church of Elgin, Illinois, are Elgin, Dundee and Carpentersville.

If you know of anyone moving into any of these cities, please contact Pastor Richard W. Mueller, 794 Dover Court, Crystal Lake, Illinois 60014; phone (815) 455-2448. Help us serve Christ's precious blood-bought souls.

## STUDENTS

### BIMIDJI STATE U STUDENTS

Attention! You are cordially invited to worship with St. Mark's Congregation, 824 America Ave. The time of service is 10:15 a.m., with Sunday school and adult Bible class at 9:00 a.m. If you need transportation or more information, contact Pastor Lee Vaccarella, 1209 Bemidji Ave., Bemidji, Minnesota 56601; phone: (218) 751-6334.

### ATTENDING THE U.W. — RIVER FALLS?

You're invited to attend the Sunday worship services at Faith Ev. Lutheran Church. Faith Lutheran, located on Apollo Road, conducts its service at 9:30 a.m. A car will pick up any interested students without a ride in front of Grimm Hall and May Hall at 9:10 a.m. and 9:15 a.m. respectively. Pastor Carl Ziemer, the campus pastor, would like to serve you with the Word while you're away from home.

On Wednesday, September 17, a collegian vesper service will be conducted at church at 7 p.m. This devotional service is conducted every other Wednesday evening. On the intervening Wednesdays, Lutheran Collegians will meet in Room 203 of the Student Center.

### UNIVERSITY OF ILLINOIS

Bethlehem Ev. Lutheran Church is now serving the students attending the University of Illinois in Champaign-Urbana. The church is located at 312 W. Elm St. in Urbana. Service time is 10:30 a.m. Please send the names of all WELS students to Pastor Richard Raabe.

## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### DISTRICT PASTORAL CONFERENCE

**Date:** Oct. 28-30, 1975; 10:00 a.m. Communion service.  
**Place:** Grace Lutheran Church, Tucson, Arizona.  
**Agenda:** Exegesis of I Corinthians 1:4-17; C. Sievert; Koehler's Essay on Legalism: A. H. Reaume; Termination of Membership: G. Geiger; Title II and Related Matters: D. Seifert; Doctrine of the Holy Trinity in the Old Testament: W. Gabb.  
L. Lange, Secretary

### DAKOTA-MONTANA

#### WESTERN PASTORAL CONFERENCE

**Date:** October 7-8, 1975; 10:00 a.m. (Central Time).  
**Place:** St. John's Ev. Lutheran Church, Bowdle, South Dakota; L. Schroeder, host pastor.  
**Preacher:** P. Wilde (C. Lindemann, alternate).  
**Agenda:** Exegesis of I Timothy 6: G. Richmond; Survey of Christology with Reference to Lutheran, Catholic, and Reformed Teaching: F. Brand; Advent Series: C. Lindemann; Legalistic Evidences of our Attitude in the Ministry (round table discussion): A. P. C. Kell, G. Geiger, R. Weimer and P. Wilde.  
R. Pless, Secretary

#### EASTERN PASTORAL CONFERENCE

**Date:** October 28-29, 1975; 10:00 a.m.  
**Place:** Mt. Calvary Ev. Lutheran Church, Estelline, South Dakota.  
**Communion Service:** 7:30 p.m. Tuesday.  
**Preacher:** P. Stuebs (T. Zarling, alternate).  
**Agenda:** Exegesis of II Timothy 1: E. Conrath; Isagogical Study of Malachi: L. Nast; Homiletical Study of Psalm 16: W. Allwardt; The Doctrine of the Antichrist in the Light of Justification by Faith: T. Schmidt; A Study of the Practice of Removal, Release, Excommunication, Self-exclusion, and Suspension: W. E. Schulz; The 8th Commandment in Luther's Large Catechism: G. Bunde.  
G. Bunde, Secretary

## MICHIGAN

### MICHIGAN TEACHERS' CONFERENCE

**Date:** October 8-10, 1975.  
**Place:** St. Paul's Lutheran School, Saginaw, Michigan.  
**Agenda:** Praising God for Our Adversities: Pastor F. Toppe; Practical Presentation on the Open Classroom Concept: Teacher J. R. Schultz; Rainy Day Activities: Owasco Women Teachers; Music in the Classroom: Teacher F. Biedenbender; Religious Curriculum Activities Other than Bible History and Catechism: Teacher D. Boehm; Ethics of the Christian Teacher Inside and Outside of School: Teacher D. Holzhueter; Home and School Cooperation: Teacher R. Adrian; Reports from DMLC, District Board for Parish Education, MLS, MLHS, Huron Valley LHS, District Stewardship Board, Synod Board for Parish Education, District President, Certification, Chairman, Vice-chairman, and Treasurer.  
J. Martens, Secretary

### COLONIAL PASTOR-DELEGATE CONFERENCE

**Date:** October 20, 1975; 9:00 a.m. Communion service.  
**Place:** Good Shepherd Lutheran Church, Dover, New Jersey (O. Zeeb, host pastor).  
**Preacher:** T. Pfotenbauer.  
**Agenda:** Augsburg Confession, Art. V: J. Mittelstaedt; Church and State: W. Beckmann; Reports from Delegates to Synod Convention.  
D. Pagel, Secretary

### OHIO CONFERENCE

**Place:** King of Kings Lutheran Church, Willoughby, Ohio.  
**Dates:** October 20-21, 1975.  
**Preacher:** H. Bartels.  
**Agenda:** Exegesis of Romans 13:6-14: P. Lehmann; The Biblical Doctrine of Hell: R. Haakenson; The Pastor's Use of Psychology in Leading His People: D. Koelpin. K. Grunewald, Secretary

## MINNESOTA

### MANKATO PASTORAL CONFERENCE

**Date:** October 7, 1975; 9:00 a.m. Communion Service.  
**Place:** St. Mark's Ev. Lutheran Church, Mankato, Minnesota.  
**Preacher:** A. Jannusch (D. Lindloff, alternate).  
**Agenda:** Exegesis of Romans 15:16; M. Birkholz (II Timothy 2: D. Lindloff); Doctrine of the Call: D. Baumler (Third Use of the Law: E. Peterson).  
V. N. Voss, Secretary

### REDWOOD FALLS PASTORAL CONFERENCE

**Date:** October 7, 1975; 9:00 a.m.  
**Place:** Zion Ev. Lutheran Church, Winthrop, Minnesota 55396; L. Strackbein, host pastor.  
**Preacher:** W. Ziebell (R. Heilmann, alternate).  
**Agenda:** Exegesis on I Timothy 5:1-16: L. Strackbein; Large Catechism, Third Article: P. Schlenner; How to Keep Our Young People Moral in the Age of New Morality: J. Stellig; God's Tolerance of Plural Marriages in the Old Testament: J. Miller; Conference business.  
L. Hohenstein, Secretary

### MINNESOTA LUTHERAN TEACHERS' CONFERENCE

**Date:** October 16-17, 1975.  
**Place:** Dr. Martin Luther College, New Ulm, Minnesota.  
**Opening Service:** DMLC Auditorium, 9:30 a.m.  
**Agenda:** The Christian Day School Teacher's Understanding and Application of Prayer: A. Koelpin; Music and Art Day; Sectionals; Reports; Business meeting.  
D. Knutson, Secretary

### RED WING CONFERENCE

**Date:** October 21, 1975; 9:00 a.m. Communion service.  
**Place:** Zion Lutheran, Hokah, Minnesota.  
**Preacher:** E. Leyrer (T. Kuske, alternate).  
**Agenda:** Exegesis of Zechariah 3: P. Otto; Review of *The Shepherd under Christ*: R. Goede; Ecclesiastes, Part II: M. Doelger.  
W. A. Meier, Secretary

## NEBRASKA

### ROSEBUD PASTORAL CONFERENCE

**Date:** October 14, 1975, 10:00 a.m. Communion service.  
**Place:** St. Paul's, Colome, South Dakota; Charles Iles Sr., host pastor.  
**Preacher:** W. Bruss (R. Kugler, alternate).  
**Agenda:** Distinction Between Punishment and Chastisement: D. Haberkorn; Alcoholism: Sickness or Sin? W. Leerssen.  
R. Kugler, Secretary

## DISTRICT TEACHERS CONFERENCE

**Date:** October 16-17, 1975; 9:00 a.m. opening service.  
**Place:** Christ Lutheran, Grand Island, Nebraska.  
**Preacher:** J. Piltzuweit.  
**Agenda:** Supplying the Needs of the Gifted Child: R. Menk; Practical Application of the Fifth Commandment to the Lives of Our Children: Pastor J. Frank.  
Program Committee

## NORTHERN WISCONSIN

### DISTRICT PASTORAL CONFERENCE

**Date:** October 27 and 28, 1975; 10:00 a.m. Communion Service.  
**Place:** First German, Manitowoc, Wisconsin; host pastor, Norval Kock.  
**Preacher:** L. Ristow.  
**Agenda:** The Lord's Prayer as the Pastor's Prayer: K. A. Gurgel; District Institutional Ministry; Reports by District Boards and Committees.  
**Note:** Each pastor will arrange for his own lodging; kindly send excuses to the host pastor.  
D. Worgull, Secretary

## PACIFIC NORTHWEST

### JOINT WELS AND ELS TEACHERS' CONFERENCE

**Date:** October 9-10, 1975  
**Place:** Christ Our Redeemer, Bend, Oregon.  
**Agenda:** Christian Perspective of Behavior Modification: J. Harstad (guest speaker); Mission Work in Japan: D. Johnson; The Occult: P. Albrecht; Games and Simulations: L. Joecks and K. Steinke.  
K. Steinke, Secretary

## SOUTHEASTERN WISCONSIN

### DODGE-WASHINGTON SUNDAY SCHOOL TEACHERS INSTITUTE

**Date:** October 5, 1975; registration 1:00-1:30.  
**Place:** Peace Ev. Lutheran, Hartford, Wisconsin.  
**Agenda:** Discussion Topic: Getting Parents Interested in Sunday School so that Their Children May Become More Involved (D. Kannenberg, leader).  
D. Pieper, Secretary

## WESTERN WISCONSIN

### WISILLOWA PASTORAL CONFERENCE

**Date:** October 6-7, 1975 (noon to noon).  
**Place:** St. Paul's, 163 19th Ave., Moline, Illinois.  
**Communion Service:** October 6 at 7:00 p.m.  
**Preacher:** D. Rutschow (W. Schneider, alternate).  
**Agenda:** Exegesis of Galatians 1:6-12: R. Raabe, Jr.; Legalism — Its Deceptive and Destructive Power in an Evangelical Church: R. Bitter; District President's Report; Conference Business; Questions of Casuistry.  
**Notes:** 1) Dues are to be paid at this meeting. 2) A study of "Gesetzlich Wesen Unter Uns" is advised as preparation for the conference essay.  
D. Rutschow, Secretary

### CENTRAL PASTORAL CONFERENCE

**Date:** October 21, 1975; 9:00 a.m.  
**Place:** St. John's, Doylestown, Wisconsin; C. Tessmer, host pastor.  
**Preacher:** R. Reede (L. Cooper, alternate).  
**Agenda:** Dealing with the Delinquent: H. Paustian; Exegesis of I Corinthians 4: D. Sievert.  
G. Pieper, Secretary

### WISCONSIN STATE TEACHERS' CONFERENCE

**Date:** October 30-31, 1975; 9:00 a.m. Opening Service.  
**Place:** Wisconsin Lutheran High School, Milwaukee, Wisconsin.  
**Preacher:** Pastor Kenneth Gast.  
**Agenda:**

#### Thursday, October 30

9:00 Opening Service  
9:55 Announcements  
10:00 "The Place of Women in God's Creation": Prof. W. Gawrisch.  
11:15 Reports on NWC and NWP.  
11:45 Noon Hour and Displays  
1:30 Devotion  
1:40 Report by Board for Parish Education  
2:10 Report on DMLC  
2:30 Sectionals

#### Friday, October 31

9:00 Devotion  
9:15 Business Meeting  
10:00 Sectionals  
11:30 Noon  
1:00 Sectionals  
2:30 Unfinished Business and Closing Service

**Note:** There will be sectionals on Religion, Kindergarten, Science, Mathematics, Phy. Ed., Language Arts, Art, Administration, Social Studies, Music, and a number of Workshops.  
Robert Moldenhauer



# Treasurer's Report

## PREBUDGET SUBSCRIPTION PERFORMANCE

Seven months ended July 31, 1975

	Subscription Amount for 1975	7/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California .....	\$ 317,213	\$ 185,041	\$ 181,950	98.3
Dakota-Montana .....	209,992	122,495	111,795	91.3
Michigan .....	1,059,169	617,848	544,716	88.2
Minnesota .....	1,104,369	644,215	674,125	104.6
Nebraska .....	214,329	125,025	122,461	97.9
Northern Wisconsin .....	1,183,160	690,177	634,499	91.9
Pacific Northwest .....	86,485	50,450	52,003	103.1
Southeastern Wisconsin .....	1,434,614	836,858	742,251	88.7
Western Wisconsin .....	1,373,571	801,250	744,818	93.0
South Atlantic .....	59,461	34,686	35,143	101.3
Total — 1975 .....	\$7,042,363	\$4,108,045	\$3,843,761	93.6
Total — 1974 .....	\$6,714,887	\$3,917,015	\$3,741,154	95.5

Note: Subscription amount for Arizona-California was adjusted due to the addition of a new congregation.

### CURRENT BUDGETARY FUND Statement of Income and Expenditures Twelve months ended July 31, 1975 with comparative figures for 1974

	Twelve months ended July 31		Increase or Decrease*	
	1975	1974	Amount	Per Cent
<b>Income</b>				
Prebudget Subscription Offerings .....	\$6,802,998	\$6,856,236	\$ 53,238*	0.7*
Pension Plan Contributions .....	83,054	93,583	10,529*	11.3*
Gifts, Memorials and Bequests .....	230,254	77,075	153,179	—
Earnings from Fox Estate .....	50,460	98,530	48,070*	48.8*
Other Income .....	13,836	10,810	3,026	28.0
Transfers from Other Funds .....	57,374	81,263	23,889*	29.4*
Total Income .....	\$7,237,976	\$7,217,497	\$ 20,479	0.3
<b>Expenditures</b>				
Worker Training — Expenses .....	\$4,242,927	\$3,900,191	\$342,736	8.8
Worker Training — Income .....	1,700,648	1,614,212	86,436	5.4
Worker Training — Net .....	\$2,542,279	\$2,285,979	\$256,300	11.2
Home Missions .....	1,388,363	1,258,647	129,716	10.3
World Missions .....	1,201,919	1,168,019	33,900	2.9
Benevolences .....	865,281	817,933	47,348	5.8
Administration and Services .....	589,340	523,154	66,186	12.7
Total Operations .....	\$6,587,182	\$6,053,732	\$533,450	8.8
Appropriations — Building Funds .....	188,076	219,076	31,000*	14.2*
Appropriations — CEF Program .....	801,179	902,347	1,168*	0.1*
Total Expenditures .....	\$7,576,437	\$7,075,155	\$501,282	7.1
Operating Gain/Loss** .....	\$ 338,461**	\$ 142,342		

Norris Koopmann, Treasurer & Controller  
3512 West North Avenue  
Milwaukee, Wisconsin 53208

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

For the month of:	Cut off Date:
September	October 7
October	November 7
November	December 5
December	January 7

### ELECTION AND APPOINTMENTS

The Rev. William T. Leerssen, Winner, South Dakota, was elected to serve as second vice-president of the Nebraska District. The Rev. Walter Westphal, Longmont, Colorado, has accepted the appointment to serve as circuit pastor of the Colorado Conference. Mr. John Barenz, Geneva, Nebraska, has accepted the appointment to the District Board for Student Aid. Pastor Edwin C. Fredrich, Jr., Stockton, Kansas, has accepted the appointment to the District Constitution and Legislation Committee.  
Gerald E. Free, President  
Nebraska District

### NOMINATIONS REQUESTED

Pastor Harold H. Eckert has announced his intention to retire from his position as Executive Secretary of the Board of Trustees effective with the installation of his successor. The Board of Trustees herewith invites the members of the Synod to submit names of candidates for this position. Names shall be submitted to the undersigned no later than October 15, 1975.  
Pastor Elton H. Huebner, Chairman  
817 May Street  
Beaver Dam, Wisconsin 53916

### AUDIO VISUAL AIDS

"Convention — Grace 125" (FS-63-CGR)  
1975 20 min. T,C,&M color

This filmstrip tells the story of the 125th anniversary convention of the Wisconsin Ev. Lutheran Synod. It not only reports the main actions of the convention, but it also demonstrates how a convention works. It follows the delegate from Hartland, Wisconsin, from the time he is asked to serve to the time he returns to his home. It shows how the Cameroon resolution was prepared and approved. It features the commissioning of Pastor Gary Schroeder as missionary to Hong Kong. It presents the delegate's growing awareness of the Synod's mission and function. This filmstrip will be valuable for use long after the news items have lost their interest, for it will help the viewers understand what a Synod convention does, and how a delegate feels about it. Order from:

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

### NOTICE

The next regular plenary session of the Board of Trustees is scheduled for

November 3-4, 1975.

Business to be acted on is to be submitted to the executive secretary of the board no later than ten days prior to the meeting date.

Carl S. Leyrer, Secretary  
Board of Trustees

### DMLC Auxiliary

The 16th annual meeting of the Dr. Martin Luther College Auxiliary will be held at Dr. Martin Luther College New Ulm, Minnesota, on Wednesday, October 8, 1975. Registration and coffee hour will take place in Luther Memorial Union from 9:30-10:30 a.m. The business meeting, beginning with an opening service, will be held in the Chapel Auditorium of the Academic Center from 10:30-12:15 and 1:30-3:30. A noon luncheon will be served in Luther Memorial Union. Freewill offerings will be taken for projects and for the noon luncheon.

Groups and individuals from any congregation of the Wisconsin Ev. Lutheran Synod are invited to attend for an enjoyable day of Christian fellowship and participation in this phase of the work of our Lord's kingdom.