

*The Northwestern*

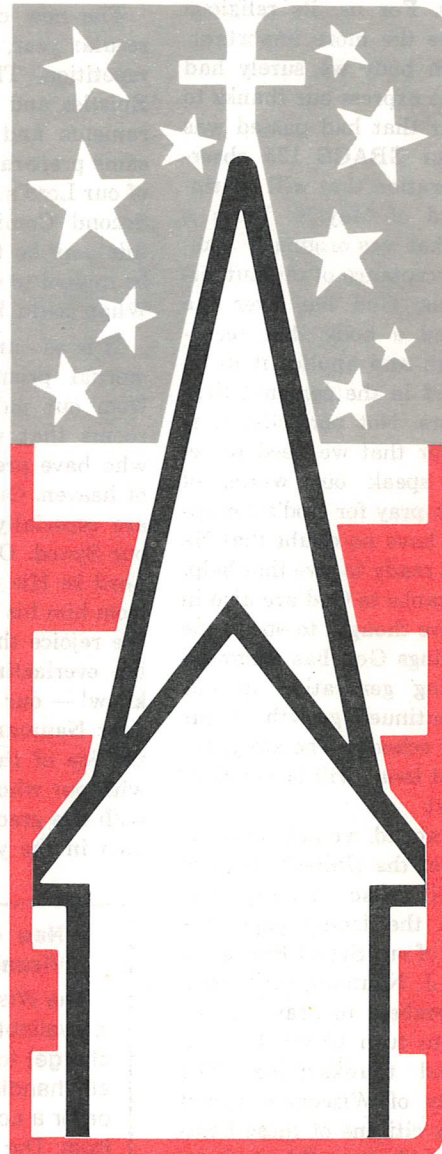
*Lutheran*

November 30, 1975

**WISCONSIN EVANGELICAL**

**acknowledging God's grace**

*God  
shed  
His  
Grace  
on  
thee  
1776-  
1976*



**to our church and our country**

**LUTHERAN SYNOD**





## Briefs by the Editor

With this issue a church year has come to a close and another begun.

We closed the church year with Thanksgiving Day, a secular holiday proclaimed by the President of the United States. For us, its religious overtones were the more important.

As a church body we surely had great reason to express our thanks to God. The year that had passed was marked by our GRACE 125 observance, a celebration that will continue to the end of May/76. From a church body that was originally lukewarm in its acceptance of the Lutheran Confessions, God has over the years produced a body that recognizes His truth and applies it in its church life and in the personal lives of its members. Not perfectly, it is true — and for that we need to repent as we speak our words of thanks, and to pray for God's continued help. We have no doubt that He always stands ready to give that help.

Words of thanks to God are also in place as we give thought to one of the greatest blessings God has bestowed on the coming generation in our midst, the continued growth of our Christian day schools. The story, begun in the last issue, will be concluded in the next.

As we look ahead, we note that the Bicentennial of the United States of America will also occupy our thoughts. On the facing page, the proclamation of our Synod President, Pastor Oscar J. Nauman, calls upon all of our members to pray for our country and to turn to the Lord in penitence and thanksgiving. The great majority of Wisconsin Synod Lutherans are citizens of these United States. We feel confident, however, that those of our immediate fellowship who are citizens of Canada, Mexico, Colombia, Malawi, Zambia, the Camerons, Japan, Hong Kong,

Bali, and India will also join us in our words of thanksgiving. The spiritual blessings preserved to our church in this country are being shared with them in theirs.

The new church year, unlike the secular year, will be somewhat of a repetition. There will be the same Epistles and Gospels, the same Sacraments and the same hymns, the same preparation for the anniversary of our Lord's first coming and for His Second Coming. For all we know, this may be the year when we shall be invited to stand at His right hand. What could be more glorious!

It is as our thoughts turn to these eternal promises being proclaimed from our pulpits and in our classrooms that we also think of those who have preceded us to the glories of heaven. Our thoughts and prayers are especially with the President of our Synod. On Reformation Day the Lord in His wisdom and grace took from him his helpmeet of many years. We rejoice that she has entered into life everlasting, and we pray — we know! — our Lord will comfort President Naumann and his family with the joy of the Gospel. The Lord be with our whole Christian family and with His grace enter the hearts of all men in the year before us! Amen.

### New Cassette for the Visually Handicapped

The *Wisconsin Synod Herald* is available in cassette (free of charge) to those who are visually handicapped. Pastors may order a copy for their members from: The Mission for the Visually Handicapped Workshop, 2534 1/2 East 7th Ave., North St. Paul, Minn. 55109.

*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*

## The Northwestern Lutheran

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### The Cover

The logo was designed for our Synod's Bicentennial Committee by Jim Woodfin. It adapts our Synod's anniversary theme, "GRACE 125," by transforming it into a prayer for our country on the occasion of its two-hundredth birthday. As Pastor James Schaefer points out in an article in this issue, God has indeed blessed us richly through our country. It deserves our prayers.

THE NORTHWESTERN LUTHERAN



# A on the Bicentennial of our Nation

## PROCLAMATION

SINCE the 1973 convention of the Wisconsin Evangelical Lutheran Synod *directed* that July 4, 1976, be observed as a day of penitence and thanksgiving in our churches in commemoration of the 200th anniversary of the adoption of the Declaration of Independence; and

SINCE the 1973 convention *noted* that our nation has been sorely tried by the shortcomings of both our governmental leaders and citizenry and yet has experienced the undeserved mercies of God; and

SINCE the Bible *affirms* that the "powers that be are ordained of God" (Rom. 13:1); and

SINCE the Bible *exhorts* us that "supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority" (I Tim. 2:1,2); and

SINCE as God's people we are *enjoined* to "seek the peace of the city" wherein we live (Jer. 29:7); and

SINCE every member of the Synod has *enjoyed* the manifold blessings of God through citizenship in the United States; and

SINCE we are especially *thankful* for the liberty and freedom in these United States which has permitted us to worship our God without threat or hindrance; and

SINCE every Sunday our churches *entreat* God to bless our land and all its inhabitants and all who are in authority,

I do, therefore, in this bicentennial year PROCLAIM the first Sunday of each month from January 4 to May 2, 1976, and the four Sundays in June as SPECIAL PRAYER SUNDAYS for our nation in our churches, calling upon all assembled Christians to thank God for His many mercies which He has given to us and to the world through our nation, remembering gratefully our forefathers' strength, their industry, their determination, their ideals, and their sacrifices, and

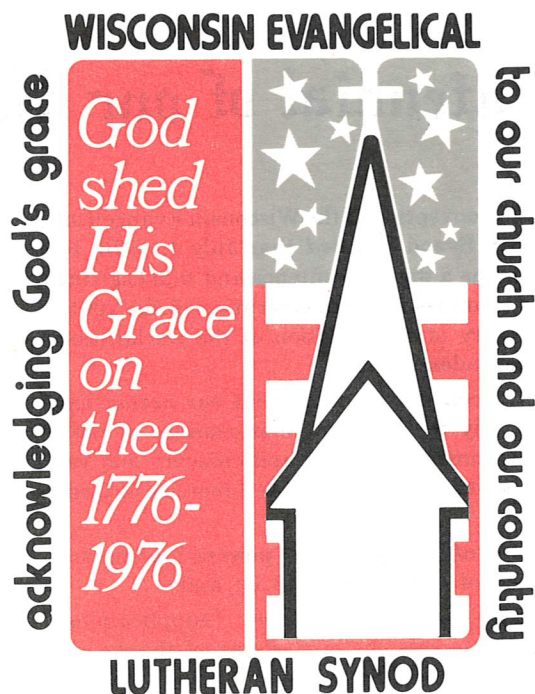
I do further PROCLAIM that Sunday, July 4, 1976, be dedicated to a COMMEMORATORY SERVICE of penitence and thanksgiving in our churches on behalf of our nation, imploring God's forgiveness for past shortcomings and petitioning Him for His continued favor upon us and upon our nation.

On this Day of our Lord, Reformation Day, 1975.



*Oscar Mannam*

President  
Wisconsin Ev. Lutheran Synod



It was a poet living in another age  
who asked the shocking question,

Breathes there the man, with soul so dead,  
Who never to himself hath said,  
This is my own, my native land!

And Sir Walter Scott delegated that  
"doubly dying wretch" to the "vile  
dust . . . unwept, unhonor'd, and un-  
sung."

The poet's sentiment, in somewhat  
more modest form, is reasonably  
alive and well as our nation pursues  
its bicentennial celebration — reck-  
oned from the traditional date for the  
signing of the Declaration of Inde-  
pendence, July 4, 1776.

Looking well ahead, delegates to  
the 1973 convention of the Synod as-  
signed to a special bicentennial com-  
mittee the task of preparing a fitting  
celebration of the event for the Syn-  
od's congregations.

The convention freely acknowl-  
edged that "the Synod has benefited  
under God through our civil govern-  
ment, our great resources and nation-  
al wealth, and also through long peri-  
ods of domestic tranquility."

"In the present as in the past," the  
delegates noted, "our nation has been  
sorely tried by shortcomings of both  
our governmental leaders and citi-  
zenry and yet has experienced unde-  
served mercies from God."

The convention thereupon set aside  
Sunday, July 4, 1976, for a Synod-  
wide observance of the bicentennial,  
designating the Sunday as a "day of  
penitence and thanksgiving."

Under these instructions, the Bi-  
centennial Committee carried on its  
planning. According to its plans, the  
actual celebration of the bicentennial  
will begin on Sunday, January 4,  
1976. The first Sunday of each month  
from January to May will be set  
aside for a special prayer in our  
churches for our nation. Each Sun-  
day in June will be set aside for spe-  
cial prayers. Pastors will be supplied  
with the special prayers for these  
Sundays.

A special commemorative service  
will be prepared by the Commission  
on Worship for Sunday, July 4, 1976.  
Enough copies for every worshiper  
will be sent out to all our churches. A  
special sermon text will also be sug-  
gested.

As the bicentennial theme the  
Committee chose *God Shed His  
Grace on Thee*. A banner kit with the  
theme and special design will be sent  
to our congregations, giving the artis-  
tically inclined an opportunity to  
construct a visual reminder of the  
celebration. Stencil inserts with the  
same theme and logo will be avail-  
able.

It is hoped that congregations will  
show considerable initiative in ob-  
serving the bicentennial locally. The  
Board for Parish Education has pre-  
pared a booklet, *Ideas For Celebrat-  
ing the Bicentennial*. The booklet  
was written primarily for Christian  
day schools, but a number of the sug-  
gestions can also be used by Sunday  
schools, adult groups, and congrega-  
tions. The booklet can be ordered  
without cost from the Board.

The Bicentennial Committee is  
urging congregations to participate in  
area and community civic celebra-  
tions. It is regrettable that sometimes  
these civic celebrations become en-  
tangled in religious rites with those  
who do not share our faith and con-  
fession. In such cases, of course, our  
congregations will have to regretfully  
decline to participate.

The Bicentennial Committee com-  
missioned a week of devotions on the  
bicentennial theme for the week of  
July 4, 1976. The devotions will ap-  
pear in *Meditations*, a booklet of dai-  
ly devotions published quarterly by  
the Northwestern Publishing House.  
*Meditations* has about 80,000 sub-  
scribers, the greater majority of  
which are in Wisconsin Synod homes.

The *Northwestern Lutheran* will  
soon be featuring a series of articles  
on the country's bicentennial. And  
rounding out the celebration planned  
by the Committee is the Synod's 1976  
calendar which carries out the bicen-  
tennial theme on its cover and in its  
monthly messages.

Serving on the Bicentennial Com-  
mittee (which also served as the  
125th Anniversary Committee) are  
Pastor Norval W. Kock, Manitowoc,  
a member of the Synod's Board of  
Trustees; Pastor Robert P. Mueller,  
Owosso, Michigan, first vice-presi-  
dent of the Michigan District; Profes-  
sor Irwin J. Habeck, Mequon, of the  
Wisconsin Lutheran Seminary; Pas-  
tor Robert J. Voss, Brookfield, execu-  
tive secretary of the Commission on  
Higher Education; and Pastor James  
P. Schaefer, the Synod's stewardship  
counselor. The Committee is headed  
by Pastor Carl H. Mischke, Juneau,  
president of the Western Wisconsin  
District and the Synod's first vice-  
president.

James P. Schaefer



## Editorials

**A Thanksgiving We Owe** Radicals despise and curse the nation that nourishes and provides for them. Much of our citizenry takes its prosperity and well-being in our land for granted. Even the gratitude of Christian people often is little more than a back-of-the-hand gesture.

God requires thanks for national blessings. "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee," Moses reminded his people.

His words lay the same obligation on us. We live in a good land, so rich and so bountiful that the rest of the world envies us our blessings. For this goodly land we owe gratitude.

Our spiritual blessings, however, are still more important. Forgiveness of sins and our salvation are greater gifts of God than our abundant daily bread. Thanks for our spiritual gifts must always precede thanks for earthly gifts.

Yet it was to a nation that had the same spiritual gifts we have that the Lord spoke through Moses and urged His chosen people to give thanks for their material blessings.

His chosen people today owe no less. This Thanksgiving Day let our thanks be without stint and without reservation.

Carleton Toppe

**The Glory Belongs To God** A recent Gallup Poll indicates that 32 million Americans (about one in five) believe in astrology. This does not come as much of a surprise, considering the frequent mention of astrological charts and signs which one overhears, and considering the fact that the astrology column is one of the most popular features in newspapers these days. It is not even surprising in the face of a recent public statement issued by 186 prominent scientists to the effect that there is no rational or factual basis for the belief that the position of the stars influences human affairs or behavior.

Belief in astrology is not surprising especially when one realizes that while man would like to think that he is the captain of his own destiny, he knows by nature that he is not. He knows that there are influences in the world which supersede those of man. When things happen in his life that he cannot account for, he attributes them to these supernatural influences. If he cannot identify the supernatural powers, he tends to turn to superstitions.

One thing that is somewhat surprising in Dr. Gallup's findings is that virtually as many churchgoers as non-churchgoers believe in astrology. If this is so, it can only indicate that many churchgoers are either ignorant of what the Scriptures teach or do not believe it. One pertinent passage of Scripture is the inspired Psalmist's profession of faith: "My times are in Thy hand."

Through the Prophet Isaiah God emphatically asserts, "I am the Lord; that is My name; and My glory will I not give to another; neither My praise to graven images." Astrology and other forms of superstition do just that. It is gratifying at least to note that no national holiday has yet been proclaimed for Americans to thank their lucky stars.

Immanuel Frey

**"Honor And Obey"** An army officer does not win the respect of his men by whipping them with his West Point diploma, nor does a teacher gain the respect of his students by pointing to the school handbook. Respect is something you earn.

This fact is sometimes forgotten in marriage. When quarrels come, a husband may flatly demand that his wife "obey," as the Bible teaches. The Bible does teach that, of course, but not as a weapon to slap some obedience into the wife.

In the same breath that the Lord enjoins wives, "Submit yourselves," He also tells husbands how to win, not demand, a willing obedience: "Love your wives as Christ also loved the Church, and gave Himself for it."

We are willing to honor and obey Christ as Lord, not because of any selfish demands or harsh dictatorship, but because He loved us with a sacrificial love, spending and pouring out Himself for us.

It is easier to lay one's life into the hands of a man who has this love as a model. Can a woman willingly submit to a man who gets his notions of masculinity out of Grade-B movies and pulp magazines, who uses her only to make things easier for himself, financially, socially, and erotically?

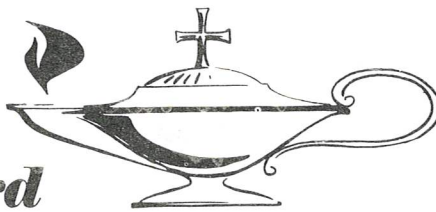
How will she honor the head of the house who is not the head, who wants the privileges of marriage without the responsibilities, who demands the role of leadership but refuses to earn it?

Genuine honor, respect, and obedience are won, Jesus often pointed out, not by asserting authority but by service rendered: "He that is greatest among you shall be your servant."

John Parcher



## Studies in God's Word



### The Child of God at Work

Servants, obey in all things your masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven (Colossians 3:22-4:1).

In this section, dealing with the relationship of servants and masters, it is important to know a bit about the social circumstances under which the Apostle was writing. Actually, the word in the original which is translated "servants" means *slaves*. The Roman Empire ran on slave-power. It has been estimated that at one time perhaps a third of the population of Rome was slave. These slaves lived and worked in their masters' homes, which explains why they are included in the "household section" of Paul's letter to the Colossians, immediately after the remarks to husbands and wives, parents and children.

Manufacture, which means literally *handwork*, was not in those days done in factories but was performed in the home. The master or the lady of the house supervised anywhere from two or three to several dozen slaves in producing brightly

colored textiles, pottery, shoes, jewelry, or any other product that could be sold.

#### Christian Slaves

Many slaves became Christians, and occasionally their masters did too. In either case it posed a serious question: How was the child of God, be he slave or master, to relate his new religious status to the social order of the day? Paul answers the question in a way that may have surprised both slaves and masters, and in a way that certainly does not satisfy many moderns. Twentieth-century opinion might have expected Paul to lash out at slavery, to call upon masters to free their slaves, and if they refused, to urge slaves to revolt. Paul's answer, however, reveals a truth that many modern would-be reformers miss, namely, that the Gospel aims not primarily at changing social patterns but at changing the human heart.

When the Gospel urges Christian slaves to live their whole life for Christ it frees them as no legal process ever could. Serving Christ as their Master lends a dignity and a nobility to work done for their owners that completely lifts the slave out of his former status. Hence Paul says, "Servants, obey in all things your masters according to the flesh, not with eyeservice, as menpleasers, but in singleness of heart, fearing God . . . for ye serve the Lord Christ." In their everyday tasks Christians no longer serve human masters, nor even themselves, but rather the Lord Jesus Himself.

#### Christian Masters

As we have previously noted, Paul's directives tend to be reciprocal. Directives to wives were followed by remarks to husbands. Instructions to children were followed by advice to parents. So also here. The Lord's will for slaves has its counterpart in His directions to Christian masters. According to Roman law, an owner could beat, sell, or even kill a slave. But totally different is to be the treatment by a Christian master. To him Paul says, "Give unto your servants that which is just and fair, knowing that ye also have a Master in heaven." The Christian master is not to be a tyrant, for he too has a Master. It is the same Master whom the Christian slave serves, the Lord Jesus Christ, with whom "there is no respect of persons," for He has suffered and died to redeem them all. Hence to both classes St. Paul can say, "Whatsoever ye do, do it heartily, as to the Lord." Surely, no task that is done "to the Lord" can ever be menial or lacking in true dignity.

#### Dignity of Honest Labor

Living as we do in an age that glorifies leisure, we do well to remember the dignity which our Lord has attached to work. As we in these days take a few moments to reflect on the Thanksgiving that should be ours all year long, let us not forget to count among our blessings the privilege of "serving the Lord Christ" in whatever calling He has placed us. Whether it be in a factory or on the farm, whether it be cooking and cleaning in the home or preparing complicated executive reports at the office, all of these are for the child of God a fruit of his faith and as such are done in the service of the Lord. Realizing that, let us do our daily tasks "not with eyeservice, as menpleasers, but in singleness of heart, fearing God . . . knowing that of the Lord we shall receive the reward of inheritance." The days may still be long and the work tiring, even when it is done for Christ; but that will not keep us from observing the Apostle's directive: Whatsoever ye do, do it heartily, as unto the Lord.

Armin J. Panning



# *Our New Christian Day Schools*

*Minneapolis*   **SOUTH WINDSOR**   *Mukwonago*   *Madison*   *Durand*

**OAKFIELD**   *Jacksonville*   **BALTIMORE**   *Egg Harbor*   *Anchorage*

*Marshfield*   **PORTLAND**   *Flagstaff*   *Hopkins*   **BANGOR**   *Beatrice*

**Part  
II**

## **SOUTH WINDSOR**   *Formula for growth* **CONNECTICUT**

A seed, some water, the sun's warm rays — the formula for a plant's growth? Wrong, a Christian day school!

The seed was some fervent prayers and some general conversation about how important a Christian day school would be for the precious children God has entrusted to our care. Water, causing that seed to grow, was the encouragement of like-minded and like-sized congregations with Christian day schools whose opinions and advice was sought. God's Grace, the Son that warms all our days on

earth, shone upon us in the several families with small children who moved into our area. One of them, recently come from Oklahoma City, had first come in contact with the Wisconsin Synod through the Christian day school established in that city. With the arrival of that family, someone heard the pastor remark, "Here comes our Christian day school."

Some things, of course, still needed tending. The congregation's approval had to be sought, support had to be determined, students firmly commit-

ted, and facilities readied. The congregation's approval came in June of 1974. Rather than attempt to be ready by that fall, it was resolved to spend a year getting things ready so that a quality school could be opened in the fall of 1975.

Generously, the members and friends of Messiah — including one anonymous donor from Milwaukee, whom we are taking this occasion to thank — provided all that was essential for the furnishing of the classroom. The initial plan was to open with grades 1-3. However, this was later revised to include any child of the congregation in whatever grade he or she might be. The result: 4 first graders, 3 in second grade, and 1 each in third, fifth, and eighth.

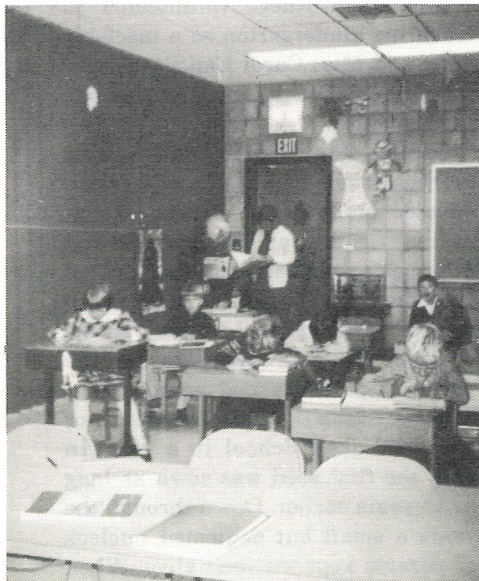
God's gracious hand also rested over the calling process, as it always does. He sent Miss Diane Kalbus to us as teacher for our children.

Thus, by the grace of God, the plant is here: Messiah Christian Day School, where our children lovingly, carefully, and consistently have the water of God's Word applied to their tender lives. May the result be that expressed in the words of Psalm 1: "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

Pastor Karl R. Gurgel



The learning process.



Miss Diane Kalbus and her class.



## OAKFIELD WISCONSIN

### *Celebrating a birthday*

During the year our Synod and our country are celebrating birthdays, St. Luke's Congregation, Oakfield, Wisconsin, is celebrating the birthday of its Christian day school.

On the morning of August 27, 1975, the doors opened to receive the first children who began to arrive by bus at 7:45 A.M. School began with an opening service at 8:30 A.M., attended by all of the children, many parents, and other interested persons.

Children enjoy few things more than a birthday party — so what better way to let teachers and pupils become acquainted! A cake was baked and brought to school, and that's how the day began: with the celebration of the birthday of St. Luke's Lutheran School. Six children are enrolled in kindergarten and 16 in grades 1-4.

Since comparatively few members of the congregation were able to take part in these activities, school opening was observed in a formal way on Sunday, September 14. Prof. Martin Albrecht, past chairman of our Synod's Board for Parish Education, was the guest speaker. Miss Carol Bauer, our first teacher, was inducted in one of the morning services. At noon a potluck dinner in Miss Bauer's honor was enjoyed by members and guests. In the afternoon St. Luke's hosted its members and those of neighboring congregations at an open house at the school.

These days of celebration were the culmination of about a year of intense effort, primarily by the congregation's Board of Education. Mr. Adolph Fehlauer, executive secretary of the Board for Parish Education, was invited to address the congregation in a Sunday service. Following his visit, members of the Board of Education invited the parents of prospective pupils into their homes for "cottage meetings" at which the case for Christian day school education was presented. At the congregation's annual meeting in January, 1975, the resolution was passed to open a

school in the fall of 1975 with grades kindergarten through fourth, and that at least one grade be added during each of the next four years. There is little doubt that an increasing awareness of the spiritual dangers to which Christian children are being subjected in public education was the deciding factor in the vote to open the school.

Mrs. John Ruege volunteered to teach the kindergarten as a teacher's aide, and Miss Carol Bauer was subsequently called to teach grades one through four.

During the winter and spring months, members of the congregation devoted many hours of time to preparing the rooms. Memorials and other gifts designated for the "School Fund" were so large that no expenditure from the general treasury of the congregation was necessary for the purchase of books and equipment.

Rome wasn't built in a day, nor was St. Luke's School in a year. In fact, the first seed was sown as long as 25 years earlier. Down through the years a small but dedicated nucleus of parents kept the seed alive. When in 1968 it became apparent that addi-

tional educational facilities would be needed, the congregation with commendable foresight constructed a building adjoining the church suitable for eventual use as a school. It includes four spacious classrooms, a principal's office, a faculty lounge-workroom, and ample storage space.

With the birthday of St. Luke's Lutheran School on August 27, 1975, many prayers were answered and hopes realized. "Glory to God in the highest!"

Pastor John A. Ruege



Miss Bauer and Mrs. Ruege  
dividing the birthday cake

WISCONSIN EVANGELICAL LUTHERAN SYNOD  
**Grace**  
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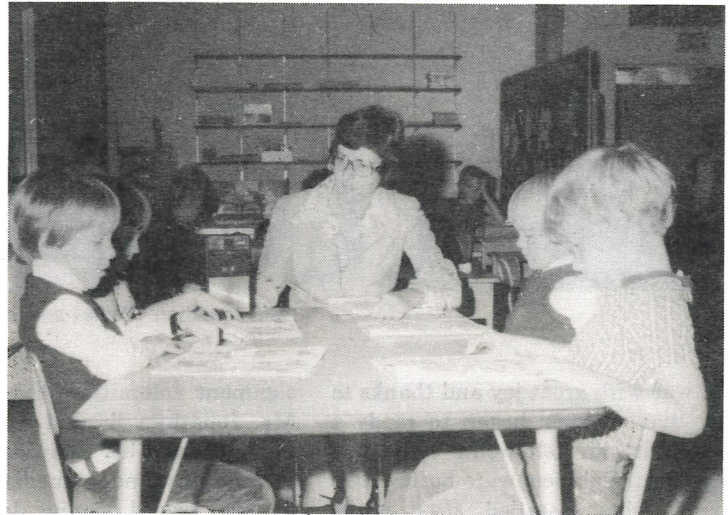
## BALTIMORE MARYLAND

*"Many will benefit"*

Miss Haar teaching

Early in 1974 Atonement Lutheran Congregation began to study the possibility of opening a Christian day school. We found that there were about 30 grade-school-age children in the congregation who might benefit from such a school. We knew that not all of these would be able to attend at first because of distance and transportation problems. But we felt the need to offer full-time Christian education to as many children of the congregation as possible in order to prepare them for all of the challenges that faith must meet in today's world.

The members of Atonement were surveyed to find out how many of their children would attend such a Christian day school and what additional support they could provide for the cost of establishing and operating such a school. Consultation with the health department revealed that we could begin a school in our present chapel facility. In August, 1974, Mr. LeDell Plath of our Synod's Board for Parish Education visited us. His message was inspirational and answered many of our questions. At the annual meeting in January, 1975, the voters gave their approval to begin a



Christian day school in the fall of 1975.

The Lord's blessings soon became apparent. A local public school was moving into a new building. Its desks and equipment were made available to nonprofit organizations. Thus we obtained desks, tables, and book racks free of charge. We then contacted our District president for a list of qualified teachers. Miss Susan Haar, a 1965 graduate of Dr. Martin Luther College, accepted our very first call. She brought with her the experience and skills needed for the beginning of

a new school.

School opened September 2, 1975, with nine students in grades K-6. Several more families are planning to send their children next year, possibly doubling the present enrollment.

Our classroom is an area in the rear of our chapel building. Future needs call for separate facilities. In the meantime, we have obtained approval for a \$25,000 loan of Phase II CEF monies to purchase a relocatable classroom building. We look ahead with confidence.

Pastor Carl Pagel

## PORTLAND OREGON

*Prayer and perseverance pay*

It was God's grace that enabled Grace Lutheran Church of Portland, Oregon, to open a Christian day school in the fall of 1975. Just a year before, even the most optimistic members of Grace Congregation saw no chance of that happening, because the city of Portland had emphatically turned down the congregation's request for a use variance to operate a school in our church fellowship hall.

The history of our quest for a Christian day school goes back to 1970 under the pastorate of the late

Lee Sabrowsky. A study conducted at that time revealed a great deal of interest and prompted the congregation to petition the Portland Planning Commission. On July 27, 1971, the Planning Commission said No to our request. Even though it found our proposed classroom area more than adequate, the commission considered the playground area totally inadequate.

On March 26, 1974, the pastor and other leaders of Grace Congregation appeared before the City Planning

Commission with a renewed request. The answer again was No. Even after trying to work out a solution to our playground problem with the zoning director, the reply was the same. The only avenue left was to appeal to the Portland city council. The congregation hired an attorney and presented its appeal on January 8, 1975. After a lengthy discussion regarding the pertinent points, the council gave us permission to operate a Christian day school on a two-year basis with a maximum enrollment of 30 students.





Mr. Jonathan Winkel and pupils

It was with great joy and thanks to God that we then began to ready a portion of our fellowship hall as a classroom. Cabinets were built, additional lights installed, used desks bought and refinished, chalkboards and tack boards installed, and textbooks purchased.

At the quarterly voters' meeting in April, 1975, it was decided to call a male teacher through the Synod's as-

signment committee. In early June, Mr. Jonathan Winkel was assigned to us. He and his wife Candy arrived in mid-July and immediately began to work toward opening day, September 2, 1975.

On that day 26 students, in grades 1-5, assembled with their parents and members of the congregation to begin a new era in the history of Grace Congregation. Of the 26 students, 19

are from Grace, three from Bethesda in Portland, and four from Peace in Vancouver, Washington, just across the Columbia River. The students from Vancouver are on their way shortly after 6:30 A.M. and do not arrive home until 5:00 P.M.

As was to be expected, a number of problems surfaced immediately. The most severe was a marked deficiency in reading ability on the part of many of the students. A member of a sister congregation, Miss Edna Zander, who is a public-school teacher, tested all of the children and recommended steps that could be taken. Mrs. Jonathan Winkel was subsequently called to teach remedial reading.

We thank and praise God for bringing us this far and place our future into His gracious hands. We have a two-year permit to operate in our present facilities and are limited to 30 students. Presently we have an enrollment of 26 and a waiting list of 12. Difficult decisions lie ahead, but by God's grace Grace Lutheran School will continue to flourish.

Pastor Warren Widmann

## BANGOR MICHIGAN

*Planting and watering result in growth*

"I have planted, Apollos watered, but God gave the increase." With this brief sentence Paul the Apostle gave God all the glory for the growth and blessings experienced by the Corinthian congregation of believers.

These words of the Apostle can well be applied to the history of Trinity Ev. Lutheran School, Bangor, Michigan. The ground for a future school was "broken" under the first resident pastor, Paul Hoenecke. Under his guidance Trinity built its first worship facility in 1960. The adjacent fellowship hall was so designed that some day it could be divided into two classrooms. The "sowing" of the seeds which began Trinity School took place under the second resident pastor, Edward Schaewe. He was the first member of Trinity to send his child to St. Paul's Lutheran School in



Miss Jan Christianson and student body

South Haven, 10 miles away. That was in 1969. When Pastor Schaewe accepted a call elsewhere in 1974,

there were 15 children from Trinity enrolled at St. Paul's.

Pastor Roy Rose accepted the call



to Trinity in August, 1974. He soon found that several families were interested in beginning a school at Trinity sometime in the future. The congregation's Education Committee subsequently surveyed the congregation to determine the amount of interest. Of the questionnaires returned, the overwhelming majority were in favor of starting a school. The Lord was indicating that the harvest was ready.

When the voting members met on April 1, 1975, to decide the issue, the economic situation looked anything but good. The words "recession" and "inflation" were in the wind. As a self-supporting congregation of only 170 communicants, could Trinity shoulder the additional financial responsibility? The voters considered the blessings and the costs, and by His grace the Lord of the Church led them to accept the challenge He had placed before them. "Sometime in the future" had suddenly become "this fall!"

There was much work to be done: calling a teacher, remodeling the building, gathering equipment, ordering textbooks, and gaining the approval of the civil authorities. The response of the members of Trinity was tremendous! Many volunteered labor and others donated equipment such as desks, maps, globe, bookshelves, children's books, blackboards, file cabinet, encyclopedias, an overhead projector. Their efforts helped to turn Trinity's fellowship hall into a pleasant place for the children to work and play.

The 19 children enrolled in grades K-7 are taught by Miss Jan Christianson of Tucson, Arizona, a spring graduate of Dr. Martin Luther College. She is assisted by the pastor who teaches religion in grades 5-7, and by several mothers who serve as helpers in the kindergarten. Besides these children, there are still six member-children who attend St. Paul's, taking advantage of bus transportation to that school. That makes 25 of Trinity's 38 grade-school-age children who are attending a Christian day school. As the 20th anniversary of the congregation approaches, who can deny that "God has given the increase"!

Pastor Roy H. Rose



Photo by A. Nimitz

## FLORIDA MISSION DEDICATES

Bethany Ev. Lutheran Church had its beginnings when various individuals in the Ft. Myers, Florida, area requested the services of a conservative Lutheran church at a preliminary meeting held on January 11, 1970, at the River Garden Condominium Apartments. The first formal service was conducted the following Sunday, January 18, 1970, at the North Ft. Myers Memorial Chapel on Pondella Road, where the congregation conducted its services until January, 1973. At that time the congregation moved to the Northside Citizens' League on Piney Road. This location served the congregation well until it occupied its own building on July 20, 1975.

The initial services were conducted by Pastor James Vogt of Bradenton, Florida. He continued to serve Bethany when the group was given mission status in November, 1971. In the fall of 1972 the Lord led Pastor Robert Wendland of Milwaukee, Wisconsin, to accept Bethany's call. He was installed as first resident pastor on January 1, 1973.

The Lord has blessed the work of Bethany Congregation spiritually and physically. A Sunday school and Bible class, begun in January, 1973, continue to nourish young and old. Worship services have been conducted regularly. On December 13, 1973, land was purchased on Evergreen Road in North Ft. Myers, as a location for Bethany's future facilities. In January, 1974, plans were accepted for a parsonage. Construction was started in February, with the congregation serving as the general contractor. The spacious four-bedroom home was completed in June at a

cost of \$28,000.

In October, 1974, preliminary plans were accepted for the church facility. In November of the same year funds were released by the Church Extension Fund. The congregation's building committee, Lee Jarrells, Fritz Paul, Art Croell, and Pastor Wendland, spent many hours with Mr. Gerald Vanselow, the Synod's architectural consultant, refining and improving the plans to meet the hurricane standards of the Southwest Florida area. On March 16, 1975, ground was broken, and construction began the following day. Construction Managers, Inc. of Ft. Myers, the successful bidder, completed the building in 120 days. The church and fellowship hall, a combined area of 3,400 square feet, was built for just under \$109,000, or about \$20,000 less than the estimate.

At the time of dedication the congregation numbers 91 souls, of whom 69 are communicants. The new buildings give permanence to the preaching of the pure Word in this fast-growing, semitropical area of Florida.

It must also be acknowledged that Bethany would not be where she is without the help of the 400,000 members of our Wisconsin Synod, who supplied the funds borrowed from the Church Extension Fund. Bethany prays that the Lord will cause her to grow both inwardly and outwardly, thus enabling her to play a larger part in helping others just as she herself has been helped. That larger part can only be given as Bethany's people are faithful. To that end help us, dear Father in heaven!

Pastor Robert Wendland



## "The Grand Old Man of Ixenhult"

This is the title that some of the members of the Lutheran Confessional Church in Sweden give to Mr. Ruben Christianson. He and his wife — Hanna to all her friends — are "firstfruits" of the new confessional church in their part of the country. This pious couple is the kernel from which St. John's Lutheran Congregation in Yxenhult has grown.

In 1914, Hanna Christianson came to Yxenhult as a young teacher in the public school. Disturbed by the lack of pure Gospel preaching in the area, she purchased a small tract of land on which she later built a small chapel where lay preachers were invited to proclaim the Gospel. In 1932 she married Ruben, who had come to the area as a visiting lay missionary. Together with some of their Bible-believing friends, they formed a mission society to care for the little chapel and to provide for Gospel preaching there.

Although most of the people in Sweden who object to the false teaching of the state church still used the sacraments of the state church, the Christiansons knew from their study of the Bible that one ought not to receive the Lord's Supper from a false teacher. Because they wanted to avoid all false teachers, they formed a "Lord's Supper Society" with a number of their friends.

When Dr. Seth Erlandsson, the director of the Bible Research Institute Biblicum in Uppsala and copastor of St. Matthew's Lutheran Congregation in that city, spent his vacation near Yxenhult in the summer of 1974, he had occasion to discuss the whole question of false doctrine in the church with the Christiansons and persuaded them that the proper way to deal with false doctrine in the church was not to form all sorts of societies within the state church but rather to leave the false church and establish a truly orthodox Lutheran congregation. Because they wanted to be faithful to the Word of God in everything, the Christiansons then left the Lord's Supper Society and the state church, not knowing whether anyone else would come



Hanna and Ruben  
Christianson

with them. Soon, however, they were joined by the Carl Peterson family of Traryd, and together with them and a few others they organized St. John's Congregation in Yxenhult.

The Christiansons, who own a tree farm, offered to furnish a place in their large home for a pastor. When the congregation called Arne Svenson to be their pastor, the Christiansons turned their farm over to him so that he could support his family by cutting and selling trees from the farm. The little chapel that Hanna had built many years before became the place of worship for the new congregation, one of the three congregations that joined forces to form the Lutheran Confessional Church in Sweden (Lutherska Bekaennelsekyrkan i Sverige) in September of 1974.

In the winter of 1974-75 Ruben suffered an attack of illness which the doctors believed would be fatal. But by God's grace he recovered, and Ruben and Hanna expressed their joy over being able to live to see the first convention of the LBKS held in their little chapel in August, 1975. Hanna celebrated her 86th birthday on September 15, 1975, and Ruben will be 80 years old on December 4. May God make the zeal for the Gospel displayed by this aged couple an example for all of us!

Siegbert W. Becker

## CHANGES OF ADDRESS

(Submitted through the District Presidents)

### Pastors:

**Baumler, Dale R.**  
111 Union St.  
Hartford, WI 53027  
**Koepflin, David E.**  
1744 Meadowlark Rd.  
Eagan, MN 55122  
**Schmugge, Jon D.**  
2718 S. 26th St.  
La Crosse, WI 54601  
**Stadler, Richard H.**  
901 S. Cherokee  
West St. Paul, MN 55118

### Teacher:

**Troge, Kurt**  
10948 Majuro Drive  
Jacksonville, FL 32216

## INSTALLATIONS

(Authorized by the District Presidents)

### Pastors:

**Baumler, Dale R.**, instructor in the Kettle-Moraine Lutheran High School, Jackson, Wisconsin, on October 19, 1975, by D. Arndt (SEW).  
**Schmugge, Jon D.**, as pastor of Grace, La Crosse, Wisconsin, on October 26, 1975, by F. Bartling (W.Wis.).  
**Stadler, Richard H.**, as pastor of St. James, West St. Paul, Minnesota, on October 19, 1975, by E. Krief (Minn.).

### Teacher:

**Troge, Kurt**, as teacher and principal of Our Savior, Jacksonville, Florida, on July 27, 1975, by John Vogt (S.A.).

## AUDIO VISUAL AIDS

### Pastors' Institute 1975 Cassettes

Lectures from the 1975 Pastors' Institute held at Wisconsin Lutheran Seminary in October and November, given by Professor Edward Fredrich and Professor David Kuske, both members of the Seminary faculty. 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 lectures, simply indicate the general title and the number of the individual lecture.

### The Wisconsin Synod's Relations with Other Church Bodies — Fredrich

1. Wisconsin's Interchurch Relations; 2. Wisconsin's First Federation Memberships; 3. Interchurch Relations in the First Third of this Century; 4. The Great Debate with Missouri; 5. Interchurch Relations in Recent Years.

### Hermeneutical Problems (Interpretation of the New Testament) — Kuske

1. Introduction: Presuppositions; 2. Figurative Language: Scripture interprets Scripture; 3. Allegory in the Middle Ages: Luther's "new" method of interpreting; 4. The Historical-Critical Method; 5. The Use of the "Best" of the Historical-Grammatical and the Historical-Critical Methods attempted by some in the Missouri Synod.

### Lutheran Women's Missionary Society (S-13-LWMS)

1975 30 min. S & C Color

The 98 slides tell the history, purpose, and accomplishments of the LWMS. Some of the national conventions are highlighted. The colorful display of flags from all countries where the Wisconsin Synod is preaching the Gospel is worth the viewing. Produced by the LWMS, and also available from that society. These are additional sets of slides made available through AVA.

AUDIO VISUAL AIDS  
3512 West North Avenue  
Milwaukee, Wisconsin 53208



## MY TIMES ARE IN THY HAND!

### Part V: Medical Science

#### Are we getting into "God's Territory"?

In a Bible class discussion of the recent rapid advances of medical science the comment was made, "I think man is getting into God's territory when he uses extraordinary means such as heart transplants and machines that take over body functions to prolong life." If we understood correctly, the comment was to the effect that man may well be stepping over the bounds of what is his prerogative into what should be left in God's hands. Are we getting into "God's Territory"?

#### Providence

Medical science falls in the category of God's divine providence. Luther confesses in his explanation to the First Article of the Apostles' Creed, "I believe that God has made me . . . and that He still preserves me." Such a confession is based on clear Scriptures: "The Lord shall preserve thee from all evil: He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore" (Ps. 121:7,8).

God can do this directly, but most often does it through earthly means. He has given us body and mind so that by working we may provide for ourselves, our loved ones, and others. He has given men various gifts and talents so that there is a great variety of help that we can call on, including that offered by our doctors. Doctors and nurses and the medical science are all a blessing from God.

Although He was speaking of spiritual matters, the illustration Jesus used was a commonly accepted fact: "They that be whole need not a physician, but they that are sick" (Matt. 9:12). The efforts of the doctor, the medicines, the machines used are successful in combating disease only when God uses and blesses them. God says, "I wound, and I heal" (Deut. 32:39). Asa, king of Judah, is

an example. Because he did not seek the Lord, there was no healing of his diseased feet even though he called in the physicians (II Chron. 16:12). There can be no healing unless the Lord heals. And He commonly carries out His providence through human agencies. Discovery and development in the field of medical science, then, are God's blessings.

#### Great Changes Over the Years

These blessings have brought many changes. Before the turn of the century, suffering was often taken for granted as the inevitable lot of man. Before the discovery of antibiotics, less than 50 years ago, the major causes of death were communicable diseases such as flu, chicken pox, scarlet fever, and tuberculosis. Today the major cause of death is the aging and degeneration of the body, heart attacks and strokes. God in His mercy gave us antibiotics. Is He now giving us more?

Surely the argument that the means God has provided are often misused and abused can always be raised. Because human beings are sinful, good and wholesome blessings are misused (drug abuse, gluttony, overdose, to mention a few). But does that rule out the possibility that God is granting further blessings? Since God clearly says that it is He that heals, we must conclude that if a procedure works and in no way harms anyone else, His blessing must be upon it.

Today we live almost twice as long and with less pain than in 1900. But death is still certain. Man cannot prevent its approach indefinitely. Paul tells us why: "As by one man sin entered into the world, and death by sin, . . . so death passed upon all men, for that all have sinned" (Rom. 5:12).

Our conclusion must be that our whole life is "God's Territory." He

sustains it and preserves it. He expects us to make use of the means He provides if we are to say, "My times are in Thy hand" (Ps. 31:15).

#### Areas of Concern

Today areas of particular concern in applying these truths of God seem to be those dealing with transplants and modern life-sustaining equipment and techniques. When should they be used? How far should man go to keep life going? May a Christian refuse surgery or treatment when he knows he has a terminal disease?

It will help us to reaffirm the purpose of life. Man was created to have a living fellowship with his Creator. All that he would do and say was to glorify God. That purpose was lost in sin, but restored in Christ. Jesus came to restore God's purpose in man's life. Our life is the time of grace God gives us to learn of His love in Jesus. From that point forward, our life is to glorify God by a faithful stewardship of our life, time, talents, treasure, and the Gospel (I Cor. 10:31, Eph. 5:16, I Cor. 16:2, Matt. 28:19,20). In simple words, a Christian is to serve his Lord and share the good news of salvation till life's end.

If the blessings of modern medicine help us do that, should we not make use of them? God determines our time; we are to use it faithfully. If an operation will give us more time to serve and share, surely we will recognize that as God's will.

Should a transplant be looked upon any differently? The ever present rejection factor clearly seems to indicate that God, not man, will determine the success or failure of the attempt. There is one distinction to note, however, and that is whether the organ to be transplanted is essential to the life of the donor, then the exact moment of death must be determined and safeguarded, so that use can be made without sin on the part of the surgical team.

#### A Dilemma

There is another dilemma. Modern medicine can cure certain diseases that would have hastened the death of the elderly or the terminally ill in the past, but still cannot prevent the

(continued on next page)



# Looking at the Religious World

## Still A Religious Haven

In the midst of its bicentennial year, the Lord of the world and the Church is still permitting our country to fulfill its historic function of offering to those in need a refuge from religious oppression and an opportunity to enjoy freedom of worship and conscience.

In June of this year, 59 "Old Believers," formerly Russians but now settled on Alaska's Kenai Peninsula, became citizens of our country in ceremonies in the district court of

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## Medical Science (cont.)

end result of the real ailment from which they are suffering. A common example is that of pneumonia in a terminal patient. Should it be treated, or should it be considered God's means of relief, offering an earlier death?

A consideration in trying to answer this question is the fact that our knowledge is limited in comparison with God's omniscience. God knows what will happen and what He will do. Because men are fallible, the chance of a missed diagnosis is always present. Even the best diagnosticians can make errors in predicting death.

On the other hand, the viewpoint of Dr. David Witte, M.D. (Conference Paper, Hemlock, Michigan, February 3, 1975) reflects a point of equal consideration. "If the respirator is simply prolonging life without any possibility of returning the patient to health, withdrawal of the machine cannot be said to have caused the patient to die. Death in this case should be considered natural, the end point of incurable disease, at the time when God, not man, decides."

If in each circumstance we prayerfully consider all that the Lord has revealed to us, we need have no fear but that He will lead us and guide us through these perplexing situations, yes, even through the valley of the shadow of death.

Gerald C. Schroer

Judge James von Der Heydt. Some of the 59 were in their teens, and one was over 70. Tears of joy were shed as they pledged to "support and defend the Constitution and laws of the United States of America."

This is the happy ending of a story that began over three centuries ago and stretched across three continents. Back in 1666 liturgical reforms caused opposition in the Russian Church and called into being dissenting "Old Believer" groups. Czarist oppression of the dissenters followed. After 1917 conditions were not improved. In 1931 there was a flight to China and then a move to Brazil. In the early 1960's arrangements were made for the Alaskan settlement.

One of the 59, Kiril Martushen, summed up the saga in this way: "It is a long time we have been looking for a place like this in the world where we can live our own lives and be free in our beliefs in God. We have found that place in the United States."

Americans in general and American Christians in particular have much to be thankful for in the bicentennial observances. Not the least is the blessing of religious liberty provided in the United States. May it remain for our children and children's children!

## September VBS

Late last summer one could have paraphrased Mark Twain and said, "Everybody talks about school strikes, but nobody seems to do anything about them." A Lutheran Church in America congregation in Oreland, Pennsylvania, did something. It opened a September vacation Bible school.

Anticipating a strike that would close the community's public schools, the congregation's education director, two pastors, and committee of eight lay volunteers quickly planned a curriculum. When the public schools could not operate, the vacation Bible school was ready to enroll willing learners — partly ready, that is.

The usual 40 or so that attended in summer were prepared for; instead 215 youngsters lined up. There was room for no more than 195. Only 57 of these were affiliated with the congregation.

September strikes one as a good time for a vacation Bible school.

## Memo To Missouri

Late in September the Commission on Theology and Church Relations of The Lutheran Church-Missouri Synod issued a statement that in the convention and post-convention confusion sets its body's problems in the proper light.

The Commission reminded the Missouri Synod "that doctrinal disagreement is the fundamental problem facing our church body and that other matters which also have theological dimensions will be resolved only when doctrinal agreement once again exists among us."

Speaking of the threat of splits, the Commission stated, "It fervently hopes such drastic action will take place, if it is to take place at all, only after every effort has been made to study the doctrinal issues. Division among Christians on the basis of anything less than doctrine is against the will of God and is to be avoided."

It is to be hoped that this statement will be taken to heart and remembered by all concerned.

## Book Birthday

Just 100 years ago *Science and Health With Key to the Scriptures* by Mary Baker Eddy was first published. Seldom has so bad a book enjoyed such long popularity. In its hundredth year it is still being read along with the Bible every Sunday morning at Christian Science services. Five directors from the Mother Church in Boston are the sole interpreters of the Eddy writings.

It could well be that *Science and Health* is being circulated more widely now than ever before. A paperback edition sells for \$2.50.

What is bad about the book? Many things, but especially its denial of the Fall and sin. When that is denied, the Savior of sinners is denied, no matter how He may be praised for other virtues.

E. C. Fredrich



# Direct from the Districts

## Dakota-Montana

### Thirty Years a Board Member

Mr. Rudolph C. Heier of Akaska, South Dakota, has served on the Board of Control, Northwestern Lutheran Academy, Mobridge, South Dakota, since he was a young man of 30 years. He is now 60. For 30 years Mr. Heier faithfully served the Lord in various capacities on the Board of Control, as a member of the Executive Committee, as secretary for six years, and as a member of the Building and Grounds Committee. To quote him: "It (the work on the Board) has been very rewarding to me . . . All is to His glory. May the Lord bless our school in the years ahead!"

May the Lord give us all the willingness to serve Him faithfully wherever we are called!

### Mortgage Burned Ahead of Schedule

St. John's Congregation, Bowdle, South Dakota, watched intently as flames reduced to ashes the mortgage signed on March 26, 1962. The loan, obtained from the Wisconsin Ev. Lutheran Synod, was used to pay for their educational unit.

The last payment was scheduled for March 26, 1984. But God had His own timetable. Enjoying God's amazing grace, the people were able to retire their mortgage nine years ahead of schedule. The mortgage was burned in the Sunday service on July 27, 1975. The guest speaker for the occasion, Prof. emeritus K. G. Sievert, who had served the congregation as an interim pastor, reminded the people of God's faithfulness and blessings and rejoiced with them at their being now free from this debt. The joyous occasion was also marked by a congregational fellowship meal at noon. St. John's is presently served by Pastor Loyal Schroeder.

## Minnesota

### St. John's of Hancock Now 75

Seventy-five years of God's grace and blessings were celebrated by the members of St. John's Ev. Lutheran

Church, Hancock, Minnesota, in a special service on October 12, 1975.

Speaker for the service was St. John's present pastor, the Rev. Martin J. Lopahs. Using Acts 5:38,39 as his sermon text, he reminded the members of his congregation that their purpose and their work as a congregation are from God. St. John's therefore had reason for thanksgiving on that day and equal reason to rededicate itself to the Lord's work for the future.

Special litanies of praise and rededication, as well as special hymns by the anniversary choir, combined to make the occasion a truly memorable and edifying one for all in attendance. "Blessed are they that dwell in Thy house, and they will continue to praise Thee."



St. John's of Hancock

## Southeastern Wisconsin

### College Days

During the months of October and November, high schools often sponsor "College Days." College representatives are invited to the schools to discuss their programs with the juniors and seniors. Representatives from our Synod's two worker-training



Debbie Leitzke, Joni Lutze, Maureen Jaeger, and Judy Kasten of MLHS.

schools, Dr. Martin Luther College and Northwestern College, can be found at these events encouraging our high-school students to consider the full-time work of the church. Wisconsin Lutheran College, the new two-year liberal arts college located in Milwaukee, is also there working at their side.

Wisconsin Lutheran College was established to provide a Christ-centered education for the future lay members of our Synod. It is supported by an association of Wisconsin Ev. Lutheran Synod churches. Our Special Ministries Board estimates that last year over 10,000 Wisconsin Synod youth were attending public or private colleges and universities not affiliated with our Synod.

The enclosed picture shows students from Manitowoc Lutheran High School, Manitowoc, Wisconsin, discussing the program at Wisconsin Lutheran College with a representative from the school.

### DIRECTOR OF NURSING

The Convalescent Aging Division of the Wisconsin Lutheran Child and Family Service, 6800 N. 76th Street, Milwaukee, Wisconsin 53223, is seeking a qualified person to direct the nursing service in its 160-bed, nonprofit, skilled nursing home. An R.N. and geriatric experience are required; a B.S.N. is desirable. A resume' is requested.

The home offers a progressive salary and an excellent total benefit package. Persons interested are asked to write to the above address or to call (414) 353-5000.

### IN JAPAN

Members of the Wisconsin Ev. Lutheran Synod and of the Evangelical Lutheran Synod, either civilians or military personnel, in Japan's Kanto Plain area (Tachikawa-Tokyo-Yokohama-Yokosuka) are invited to attend English worship services on the first, second, and fourth Saturday afternoons, and on the third Sunday afternoon of the month at the Lutheran Church of the Atonement. Services are followed by a fellowship dinner (home cooking!). Overnight lodging is also available.

The Lutheran Church of the Atonement is located at 2-17 Saiwai-cho, 3-chome, Higashi Kurume Shi, Tokyo 180-03. From Ikebukuro take Seibu-Ikebukuro Line to Higashi Kurume Station. Welcoming you are Pastors Habben, Tel. (0424) 71-1855, and Roger W. Falk, Tel. (0424) 74-2125.

### 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



## EXPLORATORY SERVICES

### NORTHFIELD, MINNESOTA

Exploratory services are being conducted in Northfield, Minnesota, at the Northfield Art's Guild Building, 411 West 3rd Street (Highway 19), at 8:30 a.m. every Sunday morning. Please send names and addresses of interested persons to Pastor Richard Stevens, 1100 West Main Street, Cannon Falls, Minnesota, 55009; Phone: (507) 263-3786.

### SYRACUSE, NEW YORK

Exploratory services are being conducted in Syracuse, New York, at the Holiday Inn on Buckley Road at exit 36 on the New York State Thruway and Interstate Route 81. Services are biweekly at 3:00 p.m. followed by adult Bible class. For more information call Mr. Melvin Friske of Syracuse at (315) 472-0819 or Pastor Erich W. Waldek of Schenectady, New York, at (518) 399-3046.

### WHITE ROCK, NEW MEXICO

Because of a more promising response from the Los Alamos-White Rock, New Mexico, area, it has been decided to move the exploratory services from Santa Fe, New Mexico, to White Rock. Services are being held there every Sunday evening, with Bible classes and Sunday school at 6:30 and family worship at 7:30. The place of meeting is the Catholic Parish Hall, 196 Meadow Lane. Visitors are always welcome.

### SARASOTA, FLORIDA

Exploratory services are being conducted at the Recreation Hall of the Sarasota Mobile Home Park, 2100 E. Laurel, Sarasota, Florida, each Sunday at 12 Noon. Please send names and addresses of interested persons to Pastor James L. Vogt, 3012 — 18th Ave. W., Bradenton, Florida 33505; phone: (813) 748-7648, or (813) 747-2373.

## TIME AND PLACE

### MARQUETTE, MICHIGAN

Faith Ev. Lutheran Church, Marquette, Michigan, is now worshipping in the SDA Church, 349 Bluff Street (corner of Bluff and 4th). The time of service is 10:00 a.m., with Sunday school at 9:00 — both Eastern Time. For more information call: Pastor Alan Klessig at (906)225-1031.

### ARVADA/WESTMINSTER, COLORADO Change in Worship Location

The WELS mission congregation in North Denver is now conducting its worship services at the Northwest State Bank, W. 80th Ave. & Yarrow St., Arvada, Colorado. Sunday school and Bible class begin at 9:30 a.m., followed by the worship service at 10:30 a.m. If you are in the north Denver area, please come and worship with us. Names of prospects should be sent to: Pastor James Kuehl, 9073 Kent St., Westminster, Colorado 80030; phone: (303) 429-8853.

### EAGAN, MINNESOTA

Beautiful Savior Lutheran Church of Eagan, Minnesota, is holding worship services at John Metcalf Junior High School, County Highways 30 & 13. Sunday school and Bible class are at 9 a.m. and the worship service at 10 a.m. For more information please contact Rev. David E. Koepflin, 1744 Meadowlark Road, Eagan, Minnesota 55122; phone: (612) 452-4126.

### GREELEY, COLORADO CHANGE IN WORSHIP LOCATION

Shepherd of the Hills Ev. Lutheran Church, a WELS mission, is now holding its worship services at 2215 23rd Avenue in Greeley. Sunday school and Bible study begin at 9 a.m., followed by Sunday service at 10:15 a.m. We invite you to come and worship with us. For information, or if you have names of WELS members or prospects in our area, contact Pastor Larry G. Lemke, 2202 10th Street Road, Greeley, Colorado 80631. Phone: (303) 352-7320.

## OWATONNA, MINNESOTA

Emmanuel Lutheran of Owatonna, Minnesota, is now worshipping in its own facility at 329 State Avenue. The time of worship is 10:00 a.m. Sunday school and Bible class at 11:00 a.m. The area served is Steele County, including — Blooming Prairie, Dodge Center, Faribault, and Waseca. For information, or if you have names of WELS members or prospects in the area, call (507) 451-8110, or write to Pastor Werner E. Wagner, 1770 Parkside Place, Owatonna, Minnesota 55060.

## NAMES WANTED

### ROANOKE — LYNCHBURG, VIRGINIA — BECKLEY, WEST VIRGINIA

If you know of anyone that is a WELS member or anyone that might be interested in the WELS who is now living in the Roanoke-Lynchburg, Virginia and Beckley, West Virginia areas, please send their names to Pastor Ronald Hahn, 3229 Sandra Lane, Virginia Beach, Virginia 23462; Phone: (804) 424-3547.

## VISITORS

### RIO GRANDE VALLEY

Winter visitors to the Rio Grande Valley are invited to worship at Abiding Savior Ev. Lutheran Church, Weslaco, Texas. Our Sunday service is at 10:00 a.m., with Bible class at 9:00 a.m.. We are presently worshipping in the Weslaco Civic Center located at 520 S. Kansas Ave. For more information, contact Pastor Craig Weber, 1204 W. 6th Street, Weslaco, Texas; Phone: (512)968-5228.

## STUDENTS

### WISCONSIN LUTHERAN COLLEGE WANTS NAMES

Wisconsin Lutheran College requests the names of high-school seniors who may be considered for recruitment into next year's freshman class. The school seeks those students who are WELS members in good standing, who possess the necessary academic gifts for college work, and who are not planning to become teachers or pastors in the Wisconsin Synod. Mail the names and addresses to:

Admissions Office  
WISCONSIN LUTHERAN COLLEGE  
407 N. Glenview Avenue  
Milwaukee, Wisconsin 53213  
414-774-8620

### LUTHERAN COLLEGIAN Christmas Evangelism Seminar "Because We Have Good News"

**Dates:** December 27-30, 1975.  
**Place:** Wisconsin Lutheran Seminary, Mequon, Wisconsin.  
**Fee:** \$20.00 (meals & lodging).  
**Note:** All college-age youth are invited. If you would like any further information, please feel free to write or call: Miss Elizabeth Wensch, 915 Georges Ave., Brookfield, Wis. 53005; Phone: 1-414-782-8984.

## COLONIAL MISSION DISTRICT

The Rev. Walter Beckmann, Mr. Donald Ruffer, and the Rev. Carl Pagel have been elected as members of the Mission Board in the Colonial Conference. With this election the resolution of the Synod convention that this conference be designated as a Mission District has been implemented.

W. J. Zarling, President  
Michigan District

## CONCERTS AT NWC

Christmas Concert . . . Dec. . . 7, 1975 7:30 p.m.  
Pop Concert . . . . . Feb. . . 15, 1976 3:30 p.m.  
Easter Concert . . . . . April . . 4, 1976 7:30 p.m.  
Commencement  
Concert . . . . . May . . 18, 1976 7:30 p.m.

## CALENDAR OF CONFERENCES

### MINNESOTA

#### REDWOOD FALLS PASTORAL CONFERENCE

**Date:** December 2, 1975; 9:00 a.m. Communion service.  
**Place:** Zion Lutheran, Morton, Minnesota 56270; G. Maas, host pastor.

**Preacher:** R. Hellmann (C. Henkel, alternate).  
**Agenda:** Exegesis of Genesis 6:1-8; R. Vomhof; When Temptation Becomes Sin; O. Engel; Panel discussion on work in organizations of the congregation; W. Ziebell, leader.

L. Hohenstein, Secretary

### SOUTHEASTERN WISCONSIN

#### DODGE-WASHINGTON PASTORAL CONFERENCE

**Date:** December 2, 1975; 9:00 a.m. Communion service.  
**Place:** St. Paul's Ev. Lutheran Church, Town Lomira, Wisconsin; M. Bradtke, host pastor.

**Preacher:** M. Retzlaff. (L. Pautz, alternate).  
**Agenda:** Exegesis I Timothy 3:14-16; L. Pautz; Study of Year A Lectionary (continued); A Comparative Study of the Basic Doctrines Involved in Scouting; T. Horneber.

P. Pankow, Secretary

### WESTERN WISCONSIN

#### SOUTHWESTERN PASTORAL CONFERENCE

**Date:** December 2, 1975; 9:30 am.  
**Place:** St. Matthew's, South Ridge (Ontario), Wisconsin.  
**Preacher:** L. Wendland (R. Siegler, alternate).

**Agenda:** Philippians 1:12-30; M. Schwartz; Scripture on the *Open Door* — Should It Guide Us in our Mission Work?; O. Heier; Study of The Terms *Soul* and *Spirit* in the Old Testament and New Testament; H. Klug; Catechism, Article II (Q. 171-183); F. Werner.

R. W. Kloehn, Secretary

## APPOINTMENT

Pastor Rodney Busch of Memphis, Tennessee, has been appointed to the District Commission on Evangelism to replace Pastor Richard Stadler who has accepted a call to another District.

Raymond L. Wiechmann, President  
South Atlantic District