

# *The Northwestern Lutheran*

September 5, 1976



## **In This Issue —**

- A Pastor Describes His Ministry ..... page 276  
Three R's and Four R's ..... page 277  
From Cedar Rapids to Hong Kong .. page 280





## Briefs by the Editor

Late August and early September are synonymous with the opening of school. It wasn't always so. Professor Fredrich in his article on the "Three R's and Four R's" points out that our nation at its birth made no provisions for public education. Private and religious schools dominated the educational scene.

Unlike today, church schools were also the rule among Lutherans in our nation's early history. Professor Fredrich writes: "When the first Lutheran synod in America, the Pennsylvania Ministerium, was formed in 1748, the importance of the parish school was strongly in evidence."

Seventy-four years after our nation came into existence, our own Wisconsin Synod was organized. At its first Synodical meeting, in May of 1850, it resolved, "that every pastor in our fellowship should give special attention to the youth and should conduct a day school, Bible classes, mission meetings, etc." Though many other regulations have been modified since that day, our Synod's concern and interest in Christian education have not changed.

This fall, for example, more congregations are starting new Christian day schools than there were congregations in the entire Synod 126 years ago. In 1850 the Synod numbered five pastors and 18 congregations. In 1976 there are 19 congregations which are opening schools.

These congregations are distributed over 13 states. They are: Resurrection in Aurora, Illinois; Emanuel Redeemer in Yale and Memorial in Williamston, both in Michigan; Resurrection in Virginia Beach, Virginia; King of Kings in Maitland, Florida; Emmaus in Phoenix, Arizona; Trinity in Minocqua, St. Lucas in Kewaskum, and Zion in Hartland, all three in Wisconsin; Beautiful Savior in Fort Wayne, Indiana; Grace in Pueblo, Colorado; Mt. Calvary in Redding, Bethany in Concord, and Beautiful Savior in Carlsbad, all in California; St. Mark in Duncanville, Texas; Mt. Olive in Tulsa, Oklahoma;

Messiah in Wichita, Kansas; St. Paul in Cannon Falls and Christ in North St. Paul, both in Minnesota.

These 19 new schools bring the total up to 312, or one for almost every three congregations in the Synod. This is a real blessing!

At the same time, since two out of three congregations as yet do not have the blessing of a Christian day school, it is important that the cause of Christian education be kept before them and that they also pay close attention to all other forms of Christian instruction.

The first Synod session, back in 1850, mentioned Bible classes and mission meetings. Just what the latter were like is a question. Perhaps they were on the order of our Lutheran Women's Missionary Society. The one type of Christian education not referred to in that first meeting, but which is found in almost all of our congregations today, is the Sunday school.

In the 1852 Synodical minutes, Grace Congregation of Milwaukee, which founded a Christian day school early in its history, is mentioned as conducting a Sunday school. It met in the lower rooms of the church at 1:30 every Sunday afternoon. This may well have been the first Sunday school in our midst. Most other congregations conducted what was known as "Christenlehre." This was a period of time in which the pastor taught and questioned the children and the young people immediately after the Sunday service and in the presence of the congregation. This form of instruction has totally given way to Sunday schools and to Sunday Bible classes.

But whatever form Christian instruction takes in your congregation, you need Sunday school teachers, pastors, and Christian day-school teachers. Pastor Lauersdorf has something to say to them in *Studies in God's Word*. He makes it clear that we cannot divide our lives into neat compartments labeled "This is for me" and "This is for Christ." Our whole life belongs to Him!

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

Volume 63 Number 18  
September 5, 1976

Official Publication  
Wisconsin Evangelical Lutheran Synod

Published biweekly by  
Northwestern Publishing House  
Milwaukee, Wisconsin.

All BUSINESS CORRESPONDENCE  
is to be directed to:

Northwestern Publishing House  
3624 W. North Avenue  
Milwaukee, Wisconsin 53208

Subscription rates, payable in advance:  
One year, \$4.00 Three years, \$10.50  
Five years, \$16.25

\$2.75 per subscription if 25 or more unad-  
dressed copies are sent in a bundle to one  
address. Blanket subscription at \$3.25.

Second-class postage paid at  
Milwaukee, Wisconsin.

Allow four weeks for change of address  
and renewal order. Give your old address  
as well as the new. Send stenciled address  
from a recent issue or an exact copy.

The deadline for submitting materials  
intended for publication in  
The Northwestern Lutheran  
is five weeks before the date of issue.  
Address items intended for publication to:

Rev. Harold E. Wicke, Editor  
The Northwestern Lutheran  
3512 W. North Avenue  
Milwaukee, Wisconsin 53208

— THE EDITORIAL BOARD —  
Rev. Harold E. Wicke, Editor  
Rev. Walter W. Kleinke, Assistant Editor  
Prof. Wilbert R. Gawriscsh  
Prof. Armin W. Schuetze

— CONTRIBUTING EDITORS —  
C. Toppe R. Lauersdorf I. G. Frey  
P. Janke T. Franzmann J. Gerlach  
A. Panning E. Fredrich J. Parcher

### The Cover

Pictured are the principals in the com-  
missioning of Missionary Gary A. Kirschke  
for work in Hong Kong. Left to right: Pas-  
tor Kurt F. Koeplin, secretary of the Exe-  
cutive Committee for the Southeast Asian  
Missions; Missionary Kirschke; Mission-  
ary Gary V. Schroeder, preacher for the  
commissioning; Pastor Leonard J. Koen-  
inger, chairman of the executive commit-  
tee. Details on the commissioning are to be  
found on page 280.

THE NORTHWESTERN LUTHERAN



## Editorials

**One of the Facts of Life** To most people, subconsciously at least, the ideal job would offer high pay, great authority, much prestige, liberal fringe benefits — and little work.

Unfortunately, life isn't like that. Most jobs offer only a living in a subordinate position and are accompanied by little honor, a lot of hard work, and considerable boredom. This is in keeping with the facts of life as set forth by God in His memorable words to Adam after man's fall into sin: "In the sweat of thy face shalt thou eat bread till thou return unto the ground."

Much of the frustration and disappointment encountered by individuals in this world, as well as most of the crime which diminishes the quality of life for mankind, results from unwillingness to accept this fact of human existence. It is a fact against which our human nature rebels, secretly if not openly, so that many waste their lives trying to circumvent it or live out their lives in self-pitying complaint, bringing unhappiness to themselves and to those among whom they live.

God points up this fact of life in language which anyone can understand. It reads like this: "If any would not work, neither should he eat." In God's book "to live" means "to work."

We can't change the facts of life, but we can learn to accept them. And therein lies one of the keys to happiness.

Immanuel Frey

**"Appropriate and Necessary" Punishment** The Supreme Court recently ruled that "the Punishment of death does not invariably violate the Constitution." Most Americans agree that capital punishment is an "appropriate and necessary" punishment for murder.

The reaction of liberal newspaper editorialists and columnists was violent. One calls the court's newly adopted position "a backward step. It sanctions afresh a brutalizing form of punishment which serves the purpose of societal vengeance . . ." Another asks how "the gruesome activity" should be carried out and suggests: "Should they be fried, gassed or hanged all at once in some kind of Super Bowl of Retributive Justice?"

Would the feelings of the outraged editorialist, whose newspaper sanctions abortion, possibly be assuaged if the murderer were disposed of by drowning him in a salt solution or separating his limbs from his body with a forcepts, as it is done with innocent unborn children?

There is a double standard in the reasoning of those

who oppose capital punishment but yet support abortion. According to their two lines of reasoning, "It is justifiable to extinguish the life created by the crime of rape, but not justifiable to extinguish the life of the person who committed it. An innocent child-to-be may be killed, but a guilty man may not."

There are other natural arguments that can be advanced in support of capital punishment for vicious and heinous crimes. Christians may use them, but they will not rely on them. For the Christian the issue is settled by the wisdom of God rather than by the shortsighted reasonings of man.

God gave man "dignity and worth" by creating him in His image, yet He said, "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made He man."

God's prudent order for sinful society is: "Whatsoever a man soweth, that shall he reap."

God did not institute the state as a brutal and vindictive killer when He authorized it to impose capital punishment: "[Government] beareth not the sword in vain: for he is a minister of God, a revenger to execute wrath upon him that doeth evil."

God's great Apostle did not charge the state with being a grisly avenger when he said, "If I be an offender or have committed anything worthy of death, I refuse not to die."

What God has spoken decides the matter; not what a humanist who denies God's authority and wisdom has propounded.

Carleton Toppe

**Still Springtime** It is difficult to while away the hours with a farmer on his way out to the fields in springtime. No use telling him that he has all summer to get the planting done. He knows better.

A pastor understands too, how difficult it is to sow the seed of God's Word then when fear or panic grips a person's heart — at some accident scene, in a hospital emergency room, or at some deathbed.

This is no time to start sowing. This is time to harvest the promises of God that have taken root in the heart, to pluck the fruit and find shelter from the storm under the sturdy tree of faith.

That's why Scripture says, "Remember now thy Creator in the days of thy youth, before the evil days come, and the years draw nigh in which thou shalt say, I have no pleasure in them."

Jesus often spoke of the openhearted receptiveness of the little child, whose mind is not yet closed nor his heart hardened to things spiritual, upon whose cheek the tears quickly dry and whose eyes are open to the miracles and mysteries of God all around him.

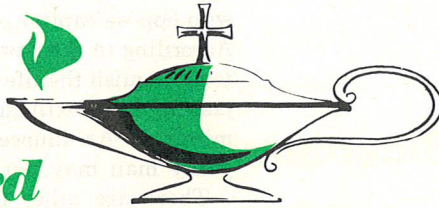
Having nothing and needing everything, the child cheerfully commends his life into the hands of his Father, the One who can make much out of little, the One to whom he can gladly give the best years of his life, the joy and sparkle, and not just the flat, sour dregs at the bottom of the barrel.

For us who have reached the autumn years of life, the springtime is still here, in the hearts of the Church's children, if we have the eyes to see it.

John Parcher



## Studies in God's Word



### A Pastor Describes His Ministry

For yourselves, brethren, know our entrance in unto you, that it was not in vain, but even after that we had suffered before and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile, but as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness; nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ" (I Thess. 2:1-6).

By now the 60 graduates of our Seminary have been installed and many of the 135 teachers are in their classrooms. For them Sunday sermons and daily lesson plans are ongoing affairs. As these "new" workers of the Word join others in their duties, a reminder is in place about what the ministry really is. In his "Epistle of Earnest Expectation" Paul gives us one by showing how *A Pastor Describes His Ministry*.

#### Speaking God's Gospel

After Paul had been forced to leave Thessalonica, enemies spread slander about him. By labeling Paul as one desirous of fame and fortune, they sought to discredit his message. In answer, Paul leveled no counter charges, but reminded the believers at Thessalonica what his ministry had been among them. They knew he had not come "in vain," with empty hands of greed, but with hands loaded with the Gospel's gifts. God had tested him and entrusted him

with that Gospel. "I thank Jesus Christ, our Savior, who hath enabled me for that He counted me faithful, putting me into the ministry," was his humble trust (I Tim. 1:12). By God's permission he had the high privilege of the Gospel ministry. Who God is, what He has done in Christ, what He offers through His Word, was the message Paul was commissioned to preach.

This message Paul preached boldly among them. At Philippi, Paul had been insulted and injured. Limping on to Thessalonica, he might have hesitated to preach or at best preached softly. Instead he spoke openly and courageously with "much contention." Like an athlete straining every effort to reach the goal, Paul spent his energy speaking the Gospel. Picked by God, presented with the Gospel by God, powered by God, protected by God, he put himself fully into the ministry of God's Gospel.

Pastors and teachers, listen to Paul's words! They can serve as a manual for you. They tell you that God does not send you empty-handed to a church or classroom. You have Gospel riches to carry and Gospel treasures to share. There will be times when people will not exactly embrace you with enthusiasm, but don't sugarcoat or water down the Word. Preach it boldly and teach it faithfully; He who sent you will sustain you. Speak that Word also with earnestness to your people, young and old. Yours is no 8-to-4 job, no "I'll do it when I feel like it" occupation. On your hearts rest souls bought by His blood; in your hands is the Gospel which brings them to Him.

People in the pew, children in the classroom, listen to Paul's words! They can serve as a reminder to you. Respect your servants as ones sent by God to speak His Gospel to you. Demand nothing from them but His

Word. Pray that they speak that Word boldly to you. Judge them in no way other than whether they with God-given talents speak that Word faithfully. And then thank God for the Gospel they have spoken.

#### Seeking God's Glory

The Thessalonian Christians knew well what Paul's message had been. They also knew Paul's motive in bringing that message. He had not preached out of "deceit" as one fanatically spreading the errors he mistakenly believed. Nor had he come "in guile" with slippery talk to trip them. Their ears had not been tickled and their hearts tantalized by flattery. Nor had Paul tailored his words out of unclean selfish motives. God was his witness that there was no "cloak of covetousness" behind which he operated to gain fame or fortune from them.

His motive was to seek God's glory. It wasn't, "I am an Apostle; you must honor me." It was instead, "I am here because I have a message and because you need the Savior." In a world where men will do anything for fame or fortune, Paul's motive was gain for his fellow men and glory for his God through the Gospel he was sent to preach.

Again, pastors and teachers, listen to Paul's words! Beware of the danger of serving for fame. We who labor in the Word face the constant danger of displaying ourselves instead of our message. Always the man must be lost in the message. Always we need to seek His glory, saying with John the Baptist, "He must increase, I must decrease" (John 3:30). Also beware of serving for gain. As servants of the Word we are to be supported by those whom we serve (I Cor. 9:14), but preaching Christ to make a living misses the point completely. Far better to say with Paul, "I have coveted no man's silver or gold or apparel" (Acts 20:33).

People, young and old, listen to Paul's words! They urge you to thank God for faithful servants of the Gospel. They also urge you to petition Him to fill their ministry with one goal, that of speaking His Gospel and seeking His glory.

Richard E. Lauersdorf



## Focus on the Bicentennial

by Prof. Edward C. Fredrich

### Three R's and Four R's in America's Schools

In 1976 school problems are a major issue in the national election and in the political and social affairs of many of our cities. It is almost inconceivable to us that our national government could have been set up 200 years ago with almost no educational planning or concerns. But that is exactly the way it was. It is true there was some Jeffersonian dreaming about state and national school systems, but this was quickly brushed off as too visionary and expensive. The founding fathers in Philadelphia in 1776 and 1789 simply brought governments into being without any specific provisions for public education beyond the generally held commitment that some schooling was a *sine qua non* for a free society.

In 1976 public education ranks as one of the nations' biggest businesses and has become so dominant in the total educational field as to assume almost monopoly and monolithic proportions and to dwarf private and parochial systems down to insignificance. For those grown accustomed to such a state of affairs, it seems beyond belief that in our country for 150 years before 1776, and for another 50 years after, private and religious education so dominated the field that there was little room, if any, for public education as we now know it. But that was the case.

As *Focus on the Bicentennial* highlights the subject of education, it deals with both the significant and the strange in our country's history. Most of all, it raises issues of vital importance for today's American scene.

#### Colonial Diversity

The original scene in early Colonial times not only differs widely from today's, but also exhibits its own variety. What is true of one colony is not true of another and what prevailed in one century did not always perpetuate itself in the next.

New England, with the Massachusetts Bay Colony showing the way, developed the nearest facsimile to today's public-school system to be found in the 13 Colonies. The one difference was that in the Puritan establishment the "public" educational system was actually religious in character.

The famed law requiring towns of 50 families to establish free elementary schools and towns of 100 families grammar schools, passed in Massachusetts in 1647 and in Connecticut three years later, was religiously motivated. The purpose of the Massachusetts measure, as stated in the preamble, was to prevent the "ould deluder Satan" from keeping "men from the Knowledge of the Scriptures." The first of famous American readers, *The New England Primer or Milk for Babes*, printed in some seven million copies, began with the "A" rhyme:

*In Adam's Fall  
We sinned all.*

Compulsory, free education was developed early in New England but with religion playing the predominant role in motivation, curriculum, and goal.

In the South such "public" education was scorned. Governor Berkeley emphatically stated: "Thank God

there are no schools and no printing presses in Virginia and I hope there will be none for these hundred years." This does not mean there was no education; it does mean that individuals and associations cared for their own, even though they had little interest in "public" education.

For the wealthy there were tutors or private schools, with most of the teaching done by young Anglican clergymen and assuming a religious character. Children of the poor received a very limited education through the agencies of the indentured servitude and the apprenticeship system.

In the Middle Colonies the chief educational agency was the parish school serving the children of church members and centering on the religious aspects of education. In New York the early Dutch Reformed schools were replaced after 1664 by private schools under Anglican auspices. New Jersey emulated the New England school laws on paper, but in practice Presbyterian parish schools developed instead of "public" schools.

The Quakers, numerous in Pennsylvania, New Jersey, and Delaware, had mixed views about education. Founder Fox had said, "God stands in no need of human learning." Other Quakers, however, were guided to set up their schools, such as the William Penn Charter school, in which practical and vocational studies received more stress than elsewhere in Colonial America.

When the first Lutheran synod in America, the Pennsylvania Ministerium, was formed in 1748, the importance of the parish school was strongly in evidence. A major item on the agenda of the very first session was a full school report.

#### Johnny-Come-Lately Schools

It was not until well into the 1830's that schools resembling those of today in the public system were developed. As churches were disestablished and as the new states developed educational concerns, the character of education changed. The spirit of freedom in religious matters became dominant also in school matters, especially as state control began to assert itself. In the process, schools



originally religious became secular with religious instruction eliminated. If they retained their original character, the schools served only a limited part of the community.

Massachusetts, the last state to disestablish, led the way. A State Board of Education was established and state normal schools were founded. Horace Mann, board secretary from 1837 on, was especially influential in these developments.

What was done in Massachusetts, soon spread to other states. When new states were created, land was set aside to provide funds for public-school needs. By the mid 1800's there had been formulated, if not yet fully established, the basic principles of American public education: free public schools available for all children, professional training for teachers, compulsory attendance not necessarily in the public school, and no religious indoctrination in the public schools.

Before the previous century ended, the public-school system was rendering yeoman's service in training the children of the millions of immigrants for life in America. Language barriers were overcome and, even though the parents may have carried to the grave the ways and words of the Old World, the children were quickly Americanized by their public-school experience.

### McGuffey Morality

Did religion play any role in the developing public schools? The answer is no simple negative or affirmative. Sectarian instruction and indoctrination was, of course, forbidden and by and large the prohibition was respected. Instances of outright efforts of public-school teachers to evangelize and proselytize were more the exception than the rule.

It is, however, generally admitted that a definite religious and moral tone pervaded the public schools in the previous century. The dominant Protestant beliefs and ethics exerted an influence in the instruction and in the discipline of the schools. An example is the moralizing to be found in the famed McGuffey *Eclectic Readers*, of which more than 120,000,000 copies were sold and which played an important part in

forming the moral ideas of Americans in the 1800's.

The effect on public morals may have been good but it is another matter when the furtherance of the true religion is considered. The public-school morality had to be presented apart from saving and sanctifying faith in the crucified and risen Christ. The danger was that this could promote a concept of salvation by man's own deeds apart from the Savior.

Some church bodies therefore saw the need for maintaining at their own expense their own school systems. They were in the minority. Most Protestant denominations felt they could by the additions and subtractions of their own part-time educational agencies make do with public education. Roman Catholics complained that the public schools were too much under Protestant influence and began to build their extensive system of Roman elementary and secondary schools.

From its beginning in 1850 our church body has been strongly minded to establish parish schools. While some motivation may have been supplied by language concerns, the major impetus was a desire to supply for the young an education with Christ in the center.

### Empirical Ethics

In this century a new moral tone is dominant in the public schools. This is the century of antiformalism in philosophy and art, in ethics and religion. Evolution is in. Moral absolutes are out. Experimentation and situationalism are looked to for ultimate guidance.

Dewey, one of the century's most influential thinkers in philosophy and education, deserves more of the credit, rather blame, than anyone else for the changed ethical climate in the public schools. He maintained that morals must be wedded to human experience and can only be that if disentangled from supernatural moorings. He sought to apply the method of experimentation that works with things to the realm of the ethical *do* and *do not*. Never really succeeding in bridging the great gap between *is* and *ought*, he nevertheless succeeded in winning a host of fol-

lowers who soon captured the public-school stronghold.

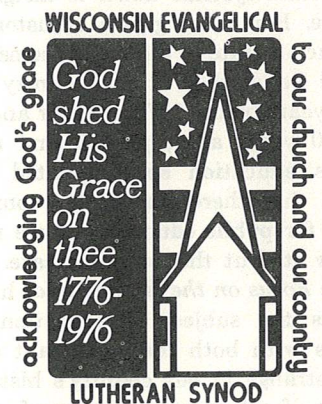
A moral muddle in public education has resulted. This is more deplorable than any breakdown in teaching the three R's could ever be. It does not, however, mean that we are now to abandon our support of public education and become its foes determined on destruction.

### Dual Systems, Dual Support

It should be our concern to serve as best we can in helping public education in its time of trouble. Our country needs an educated citizenry. Apart from religious concerns and looking only at this life, no one could dispute the value of public education.

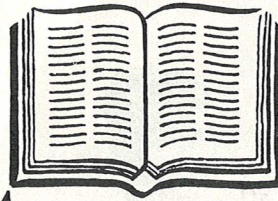
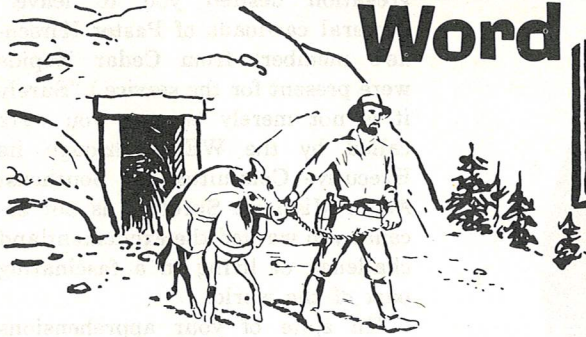
If the reigning philosophy there needs correction, we will endeavor to do what we can to that end, without insisting that all our religious beliefs hold sway in public classrooms. If that philosophy is leading the young down the primrose pathway, we will by our example seek to counteract the harmful influence. When the public schools encounter difficulties because of strikes or rioting, integration or busing, we will be among those seeking to further the good of the schools and to uphold the law of the land.

At the same time we will recognize the supreme importance of a Christ-centered education for the youth in our family and in our congregation. That importance has always been and will always be there, no matter what the shape of the public schools. Both public and Christian education merit our wholehearted support.





# Mining the Treasure of God's Word



Numbers 1-4  
and 10-12

After four lessons on the covenant God made with the nation of Israel at Mt. Sinai, we're ready to resume the main story again, the return of the nation to their land to fulfill the earlier covenant God made with Abraham in Genesis 12:1-3. We have gained a great deal of information about the Savior promised in Genesis 12:3 from a study of the sacrifices of the ceremonial law, especially in the last lesson. Get out your tools again, then, and

## Read Numbers 1-4

After the long section on the moral, civil and ceremonial laws, Moses brings us back to the main story in 1:1 by reminding us that the people were "in the wilderness of Sinai," and that it was now one year and one month since they had left Egypt. God's instructions in 1:2 explain why this book is called "Numbers" (underline the first phrase down to the word "families"). We do this same thing every 10 years. But note that it was only the head of each family who was to be counted, and this was further qualified in verse 3a, making it only the family heads who were able to serve as soldiers.

The rest of chapter 1 relates how the census was carried out and the totals for each of the 12 tribes. Notice, however, that Joseph, as the oldest son of Rachel, was assigned two tribes (verses 32-35). This was the right of the oldest son (see lessons for April 18 and May 16). Then note that the tribe of Levi was not counted

with the others (verses 47-54); and mark the special task that God assigned to the Levites in verse 50. The grand total of the 12 tribes is given in 1:46 (underline).

From here on the 13 tribes were to be arranged in a certain pattern when they camped. This is explained in chapter 2, and there is a symbolic lesson to learn here. The tabernacle was located in the center of the camp, with the Levites camped around it (1:53). Three tribes were positioned on each of the four sides. The symbolism is clear: God is always in the midst of His people; He is the central person in the life of the nation and the daily lives of all the people; and they are His people.

You will remember from Exodus 13 that all the firstborn of man and beast belonged to the Lord, because He had saved their lives at the Passover. Now God revealed that instead of taking all the firstborn sons to be His servants, He was choosing all the members of the tribe of Levi for this purpose. They were to be in charge of His house and all the sacrifices and offerings (1:50,51). A census of this tribe (3:15) showed the total number of men was 22,000 (3:39). They were not permitted to do any work around the tabernacle, however, until they were 30 years old, nor could they work past the age of 50 (4:3 and 23). (Thus the actual work force totalled 8,580 — 4:48.) This explains why Jesus, who is our Head Priest (Heb. 9:11), did not begin His active work until He had attained the Levitical

age of 30 (Luke 3:23).

Chapters 5-9 give more provisions of the ceremonial law, but they have nothing to do with our modern life.

## Next Read Chapters 10-12

The main story resumes at 10:11, when the cloud which had been standing over the tabernacle suddenly lifted and began to move. When this happened, the people had to follow it (verse 12; compare Exod. 40:36). Now they were on their way again to the promised land of Canaan. Imagine their excitement as you read 10:13-36. From here on, however, we lose all track of time, for nothing is dated in the rest of this book.

Chapter 11:1-3 shows that many of the people suffered from a lack of faith and a spirit of indifference, not caring whether they continued on to Canaan or not. And so God destroyed some of them in His anger, for the penalty of unbelief is death (compare Mark 16:16b).

Some time later a similar demonstration of unbelief and ingratitude took place, as recorded in 11:4-34. This time they complained because they didn't have any meat to eat (verse 4), and they didn't like "this manna" (verse 6). We can understand Moses' discouragement (verses 10-15). God's answer is recorded in verses 18-20, and then in verses 31 and 32. But notice what happened to the people who complained (verses 33 and 34). When they came to Hazeroth (verse 35), they stopped and stayed for some period of time. Hazeroth was probably an oasis. Locate the place on your map.

As you read 12:1 and 2, what do you think was the matter with Miriam and Aaron, Moses' older brother and sister? God's answer is given in verses 7 and 8, and Miriam's punishment is recorded in verse 10. Note Aaron's words (verses 11 and 12) and Moses' prayer (verses 13 and 14). The fact that Miriam was brought back into the camp indicated that she was healed. Verse 16 records the site of the second major encampment, where they stayed for some time. Note that they were traveling north. We'll rejoin them later.

Julian G. Anderson



## From Cedar Rapids, Iowa



## to Hong Kong

It was a very warm day in Milwaukee, Wisconsin, on June 27, 1976. But even warmer were the hearts of those who were present that afternoon for the commissioning service of the Rev. Gary Kirschke to Hong Kong. In spite of the hot, humid weather, Atonement Lutheran Church was thronged with worshipers who had come together to invoke rich blessings upon the Kirschkes in their world mission work.

A special feature of the service was the presence of missionaries from four of our world mission fields speaking words of blessing upon Pastor Kirschke in the languages in which they are working. Hearing God's Word spoken in Cantonese, Japanese, Spanish, Chinyanja, German, and English made one realize how global the world mission program of the WELS has become, and how God is using our Synod through its dedicated missionaries to bring to fulfillment the words of Revelation 7:9,10: "After this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds,

and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and with palms in their hands; and cried with a loud voice, saying, 'Salvation to our God which sitteth upon the throne, and unto the Lamb.'"

The sermon for the service was preached by the Rev. Gary V. Schroeder of Hong Kong. Pastor Schroeder was in the United States to attend the Fourth World Seminary Conference held the previous week at Mequon, Wisconsin. Addressing his new colleague on the basis of John 20:21, he reminded Missionary Kirschke that it was the Lord of the Church Himself who was sending him to Hong Kong.

"Many people may wonder," stated Pastor Schroeder, "why you are going to Hong Kong. Why leave a ministry in Cedar Rapids, Iowa, which has been richly blessed? Why go to one of the most crowded areas of the world where people congestion will be a cause of constant frustration? Why go to a people of a different culture most difficult for the American to under-

stand? Why engage in the study of Cantonese, a most difficult language to master when you can so ably present the Gospel here in America in your own tongue?

"Surely it is not because your congregation desired you to leave." (Several car-loads of Pastor Kirschke's members from Cedar Rapids were present for the service.) "Surely it is not merely because you were called by the WELS through its Executive Committee for Southeast Asian Missions. Surely it is not because you wanted the excitement and challenge of living in a fascinating part of the world.

"In spite of your apprehensions and frailties, you are going to Hong Kong because the Lord Himself has called you. Even so send I you. And He who has called will fill you with His Holy Spirit, filling your own heart with peace in spite of your difficult assignment, and enabling you faithfully to transmit the Gospel of the remission of sins to a people who are still 90 per cent heathen."

The rite of commissioning was read by the Rev. Leonard J. Koeninger, chairman of the executive committee. Assisting at the blessings were President Oscar Naumann, Missionaries Gary Schroeder, Hong Kong, Kermit Habben, Tokyo, Japan, E. H. Wendland, Zambia, Africa, E. H. Zimdars, Colombia, South America, and executive-committee members, Mr. C. F. Dummann and the Rev. Kurt Koeplin. Mr. Fred Bartel of Siloah Lutheran Church, Milwaukee, served as organist. The ladies of Atonement served a delicious meal after the service.

Pastor Gary Kirschke was born in Saginaw, Michigan, on May 20, 1944. After completing his elementary education, he entered Northwestern in Watertown, Wisconsin. In 1966 he received his B.A. degree, thereupon entering Wisconsin Lutheran Seminary, Mequon, Wisconsin. He served his vicarage at Emanuel Lutheran Church, St. Paul, Minnesota, under Pastor Harold Johnne who is now a missionary in Japan.

Upon graduation, in 1970, Pastor Kirschke was ordained and installed as the pastor of Good Shepherd Congregation, Cedar Rapids, Iowa, where he served until answering the call to



## SOUTH ATLANTIC DISTRICT Second Biennial Convention

### *The Truth Shall Make You Free!*

"The truth shall make you free!" (John 8:32.) With these words our Lord Jesus pointed to the revealed Word of God and indicated that it was to be both a Constitution and a Declaration of Independence for the believing child of God. The South Atlantic District met June 14-16, 1976, in Tampa, Florida, under a red, white, and blue logo boldly proclaiming this message. In many ways the essays, deliberations, and proposals of the Synod's youngest District matched the logo in color and boldness, but everything that the assembled delegates accomplished was dedicated to the joyous truth of Gospel freedom through a clear proclamation of the inerrant Scriptures.

#### **A Banner of Truth**

District President Raymond Wiechmann of Seminole, Florida, who was reelected on the convention's first day, encouraged his co-workers to fall in step behind the Lord's "Banner of Truth." In his opening address he emphasized that

foreign service.

On June 30, 1969, he was united in marriage to Carol Gensch of Beaver Dam, Wisconsin. Their union has been blessed with two children, Amy, age six, and Andrew, age three.

After attending the Berlitz School of Language in Milwaukee, the family left for Southeast Asia at the end of July. Pastor Kirschke will continue his language study in Hong Kong to equip himself for carrying out his ministry of training nationals for a lay and ordained clergy. The Kirschkes live at 4 Broadcast Drive, Kowloon, Hong Kong. Be sure to remember this newest member of our World Mission Team and his family in your daily prayers!

Pastor L. J. Koening

the Gospel was unfurled by God for us to carry, that it is the only flag in this world to free troublesome consciences, and that those who carry the Gospel standard should never feel weary as they faithfully hold it high. Incumbent First Vice-President James Vogt of Bradenton, Florida, Second Vice-President Wayne Bartelt of Pompano Beach, Florida, and Secretary Mark Goeglein of Maitland, Florida, were reelected to assist President Wiechmann in the next biennium.

#### **A Clearly Communicated Truth**

There is but one truth. God's unchanging truth, however, has always been communicated and applied in keeping with changing circumstances. These thoughts were explored by a quartet of essays written on the convention theme.

The key essay presented the challenging task of the Bible translator. It was written by Pastor Julian Anderson of St. Petersburg, Florida, who has completed work on his own modern translation of the New Testament and has published Luke and Acts as a paperback entitled "The Good News and How It Spread." "The translator's fundamental principle," Pastor Anderson stated, "is that a translation *make sense* to the people who read it." The essayist showed how the inspired writers of the Bible preferred the clear, everyday speech of the common people in almost all cases. He stressed the translator's obligation to reproduce this common touch in his selection of clear words and simple phrases. Luther was held up as a good example to follow because he placed the accurate reproduction of thoughts as his highest goal, even higher than the finding of a word to translate every word in the original Greek and He-

brew text. Pastor Anderson presented many examples, selected from widely used English translations, to show how a word-by-word translation often makes it impossible to understand the Scriptures. Faithfulness to the original inspired text is a Lutheran translator's goal. The Prophets and Apostles are to be made to speak the simple language of the merchant, housewife, and child.

#### **A Practically Applied Truth**

Satellite essays by Teacher Gordon Vetter and Pastors Wayne Bartelt and John C. Lawrenz examined the best practical use of the Word of Truth in the classroom, the house of worship, and the home. In school a child's need to know God's truth demands a teacher's total commitment and careful follow-through. This requires sincere, thorough and faithful instruction as well as Gospel-inspired motivation to cause the child to learn, repeat, make use of, apply and meditate upon God's Word. In the Sunday service the "way" of worship is determined by the "why" of worship. Every service should resemble a masterpiece. The subject is God's grace in Christ. The parts of the service serve as design, color, shadow, texture, and frame. Above all, the parts must build in a unified way toward a clear understanding of what God has done for us. In the busy modern home there needs to be both regular time and sufficient time for God and family to meet. Family devotions should encourage love for God's message to man by allowing every member to search the Scriptures. In response to God's message, there should be an opportunity for all to give free expression to their faith, their needs, and their thankfulness in the kind of free-form prayer which arises from what God has said to them in their immediate study.

#### **A Widely Shared Truth**

Home missions received considerable attention since all but five of the District's 27 congregations are missions. District Mission Board chairman, Pastor Larry Zweig of Merritt Island, Florida, pointed to the Synod's 20/20 vision. During the past two years the Synod has sent 20 called workers (12 pastors and eight



teachers) to the District. At the same time 20 major projects involving the opening and equipping of new missions were authorized for the District. Delegates were urged to share with their congregations a sense of thankfulness that the Southeast has received more Synodical dollars per person in the past biennium than any other area of the country. At the same time greater mission zeal was urged, especially toward the unchurched. The Board promised to pursue its team ministry approach as one of several ways to lead the District in faithful use of the Lord's mission gifts.

Pastor Wayne Bartelt, of the District Evangelism Commission, mapped out a key role for evangelism in the coming years. He announced the completion of an Evangelism materials catalog and the near completion of a set of training tapes in evangelism. Favorable response to "Evangelism Weekends" held in three congregations during 1976 prompted the commission to plan for similar full-participation seminars in each congregation of the District within three years. These plans were given full support.

The need to authorize more workers for world missions was personally delivered to the convention by Executive Secretary Edgar Hoenecke and was supported enthusiastically by resolution. Following another report, the District voted support for a vigorous recruitment program to find young men willing to train for the ministry of the future. Other special visitors who addressed the delegates were Dr. Gary Greenfield of Wisconsin Lutheran College and Pastor Delbert Begalka of the Lutheran Home in Belle Plaine, Minnesota.

#### A Properly Published Truth

If "life and liberty" through the proclamation of the Gospel were themes often repeated by the mission boards, then "the pursuit of happiness" through growth in grace and wisdom was the theme of the District Board for Parish Education as it reported to the convention. In order that missionaries might follow evangelism "breakthrough" with a strong program of educational "follow-

through" the board asked for and received support on five key resolutions. Two resolutions called for entirely new workshops, one to improve adult Bible study and the other to train lay people for leadership in youth ministry. A third resolution asked for an expanded workshop to bolster Sunday-school instruction. In a fourth resolution the nine-month-old experimental District Youth Council was made permanent through the adoption of a sixteen-article charter. The fifth resolution was assigned to a special committee which drafted a memorial to the 1977 Synod Convention calling for the Synod to muster a publishing taskforce to produce a broad range of educational materials in the modern idiom and using a modern Bible translation.

Other publishing efforts were called for. One floor committee called for the *Wisconsin Synod Herald* to be issued more frequently. Another committee urged Synodical professors to share their knowledge with the church by publishing sound Christian books on various subjects. The same committee asked that the proposed Catechism Enchiridion be adopted without further delay and that a full revision of the Catechism be undertaken immediately.

In other business the District called for timely visual aids in greater number, the further development of inner-city ministry, a second pastor for Europe, and more teachers

for Apacheland. A special resolution was passed establishing a three-man District Special Ministries Board. President Wiechmann announced the appointment of Pastor James Werner of New Orleans, Louisiana, Teacher Kurt Troge of Jacksonville, Florida, and layman Donald Daley of Pompano Beach, Florida. In order to permit the Synod to fund these and other programs, the District urged its congregations to increase Synodical stewardship by more than 10 per cent in 1977.

#### A "Red, White, and Blue" Truth

After three days, the essays, reports, and resolutions of the Second Biennial Convention of the South Atlantic District left the 53 delegates red, white, and blue — white with love for God's Word of Truth, red with zeal for sharing life and liberty with those still held in slavery to sin, and blue with the happy prospect of equipping God's saints for a fuller pursuit of happiness in Christ. Pastor Joh. P. Meyer of Holiday, Florida, underscored the necessity of being Gospel patriots in his sermon on the convention's second evening. In all the world only those who are children of God by faith in the Savior can claim to be free men who have eternal life, know total liberty, and enjoy the pursuit of genuine happiness. Jesus promised, "The truth shall make you free!" It has. It does. It always will — by God's grace!



Committee Work

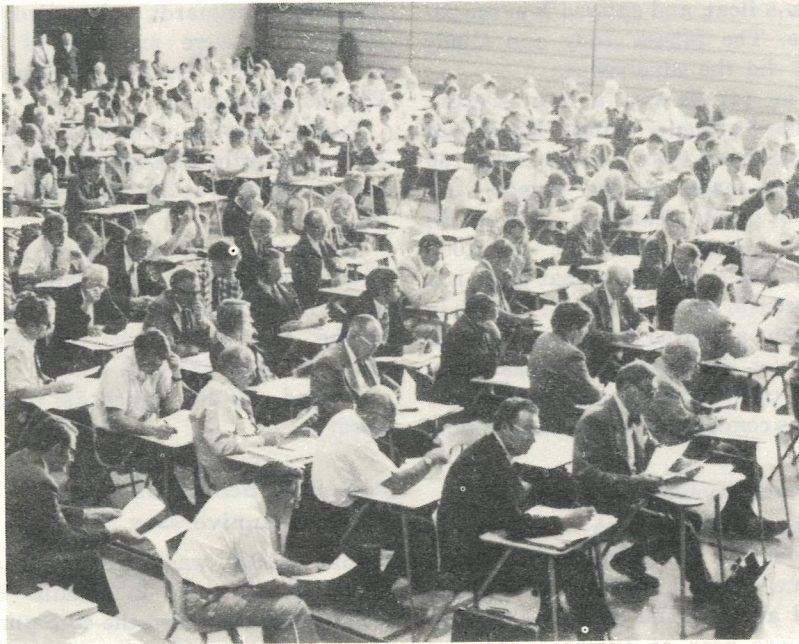


## SOUTHEASTERN WISCONSIN DISTRICT

June 15-16, 1976

# God Shed His Grace On Us!

Robert W. Kleist



The convention theme of the Southeastern Wisconsin District, "God Shed His Grace On Us," was used as the sermon theme by President George Boldt in the opening service held at St. John's Lutheran Church, S. 68th and Forest Home, Milwaukee. Basing his words on I Pet. 2:9 and 10, Pastor Boldt stated that "God Shed His Grace On Us" by setting us apart as His people and by giving us strength and opportunity to show forth His praises.

In His grace God has chosen us as a special people, chosen us from eternity to show forth the praises of Him who has called us out of darkness into His marvelous light. It is indeed amazing how God has used us. God has blessed our nation, our people, our church. Truly, He shed His grace on us. As we look to the future, to the fields open to us at home and abroad, we realize how much we need His

strength and continued blessing. There is so much for us to do in the church, in our private lives, and in our citizenship.

In his President's Report, Pastor Boldt again stressed the blessings God daily showers on this land of ours. Sad to say, however, the religious liberty we enjoy has been turned by many into religious license to despise God's Word and go contrary to it. An endless list of crimes demonstrates the ingratitude of natural man for God's grace. But God has chosen us as His own and given us strength to fight against sin. He has placed us here at this time to do His work in spreading His Word.

### Missions

Heartfelt thanks to God was expressed for the substantial growth in our mission fields — on the District level and in Home and World Mis-

sions. In our District the result has been the establishing of "a fairly continuous chain of congregations from Wisconsin through Illinois into Indiana and Michigan." In the Home Mission program the delegates rejoiced to hear that 26 new missions and seven new Christian day schools were to be opened. The Board for World Missions was especially commended for its efforts in carrying out the complex requirements of foreign mission work, and a resolution was passed urging the Synod at its next convention to provide more workers for these fields. The delegates also voted to establish a District Special Ministries Board.

### Elections

Reelected to serve the District were Pastors George W. Boldt as president, Winfred B. Nommensen as first vice-president, D. H. Kuehl as second vice-president, and Mentor E. Kujath as secretary.

### Essay

The Rev. Keith C. Kruck, pastor of Redemption Lutheran Church, Milwaukee, was the convention essayist. His essay was entitled "The Consistent Application of the Scriptural Injunctions Concerning the Role of Women in the Church."

### Largest District

The Southeastern Wisconsin District is the largest District of our Wisconsin Evangelical Lutheran Synod. This was reflected in the record convention attendance of 449 registered delegates. Four new congregations were accepted for District membership: Our Shepherd, Merrville, Indiana; St. Andrew, Elgin, Illinois; Good Shepherd, Willowbrook, Illinois; and the new mission in Westmont, Illinois.

Professor Armin Schuetze of the Wisconsin Lutheran Seminary served as chaplain for the closing devotion. Basing his remarks on I Corinthians 4:7, Professor Schuetze reminded the assembly how reports and resolutions are really what God is doing for us. This realization is to make us humble, make us grateful, and inspire us to do His work.



## Direct from the Districts

### Michigan

#### Service of Appreciation

St. Paul's Ev. Lutheran Church of Stevensville had a special service of appreciation and a reception for Pastor Harold Zink on June 27, 1976, to express its thanks to him for his many years of faithful service.

Pastor Zink retired from the active ministry at the end of June. His service to the church spanned 46 years, including 33 at St. Paul's of Stevensville. Previous to that he had served as tutor at Northwestern College 1930-1931, and as tutor at Michigan Lutheran Seminary 1931-1932. This was followed by 10 years as pastor of St. Matthew's Lutheran Church at Freeland, Michigan. In 1943 Pastor Zink followed the call to St. Paul's Lutheran Church of Stevensville, and served this congregation until the time of his retirement.

### Minnesota

#### Eitzen Congregation Takes Part In Bicentennial Parade

Where is Eitzen? It is a community of 208 in the extreme southeastern corner of the state of Minnesota. Church-wise it is a predominantly Reformed area. Our Wisconsin Synod is represented by Zion Lutheran Church, which has a baptized mem-

bership of about 130. The pastor is W. F. Vathauer.

When Eitzen decided on a Bicentennial parade, the young people of Zion decided they would like to bring Zion Congregation to the attention of the community. They enlarged our Synod's Bicentennial logo, mounted it on a float, and entered it in the parade. The Misses Judy and Cindy Feil did the supervising.

The parade was a huge success. Pastor Vathauer writes: "Eitzen was no one-horse town o July 4. Some 130 entries made up the parade, and 5,000 people (can you believe it!) came for the celebration." So 5,000 people were reminded that there is a Wisconsin Synod Lutheran Church in Eitzen, a church that is grateful to God for the blessings He has showered upon it and upon all the people of the community through our nation.

#### Former Teacher Dies at 91

Mr. Frederick A. Grimm, a resident at St. Michael's Lutheran Home, Fountain City, Wisconsin, died at the home on July 10, 1976. He was born at Zumbrota, Minnesota, on Dec. 7, 1884, the son of Carl and Bertha Steinkraus Grimm.

Mr. Grimm prepared for the teaching ministry at Dr. Martin Luther College, New Ulm, Minne-

sota, graduating with the class of 1905. He taught in Wisconsin Synod schools at Gibbon, Minnesota, from 1905-1914; at Appleton, Wisconsin, from 1914-1918; and at Burr Oak, Wisconsin, from 1918-1922. From 1922 until his retirement in 1949 he taught at Immanuel Lutheran School, Silo, Minnesota, a member of the Missouri Synod. His teaching ministry extended over a period of 44 years.

On July 7, 1907, he was married to Amanda Marquardt, who died in 1974. They were members of St. Matthew's Ev. Lutheran Church, Winona, Minnesota.

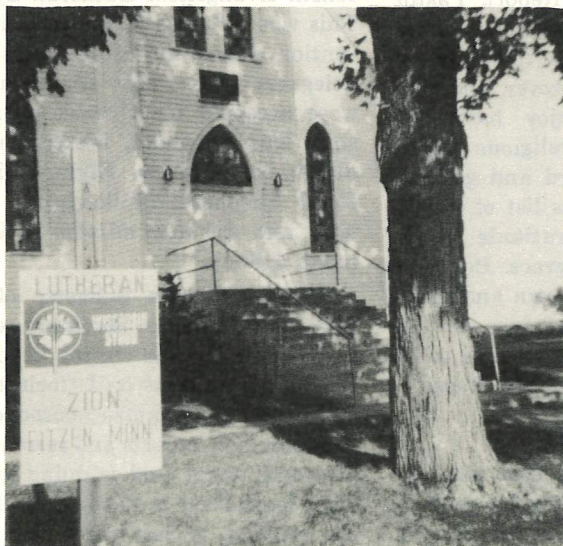
Funeral services were held on July 13 at St. Matthew's Lutheran Church with the Rev. A. L. Mennicke officiating.

Mr. Grimm is survived by two sons, Erwin and Arthur; two daughters, Mrs. Erwin Wilde and Mrs. Gilbert Hanke; 15 grandchildren; 20 great-grandchildren; and one sister.

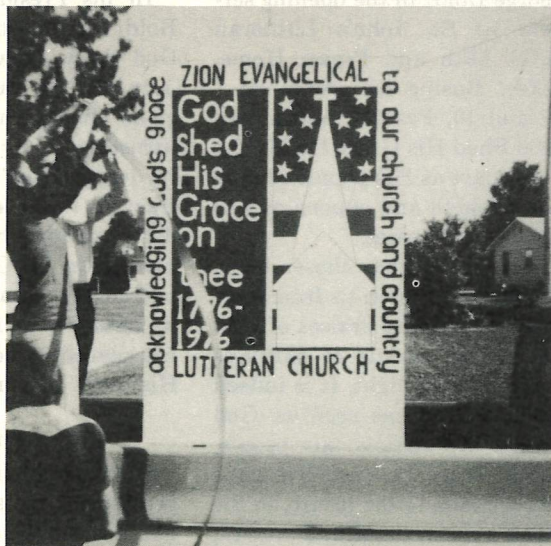
Blessed are they which die in the Lord!

#### Pastor W. Schulz Observes Fortieth Anniversary

June 6, 1976, was a memorial day for Pastor Wilbert E. Schulz. By God's grace it marked the 40th anniversary of his ordination into the ministry. In the regular Sunday morning service at his congregation, Ascension Lutheran of Moorhead, Minnesota, he had the rare privilege to sit with his wife of 40 years, Agnes



Zion Lutheran Church, Eitzen



Zion's Bicentennial Float

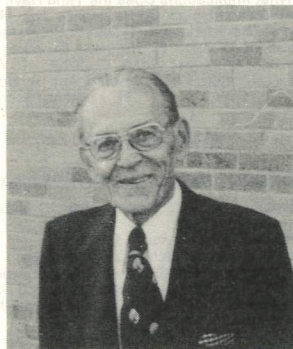


nee Heckendorf, and to be led in worship by two of his sons. Pastor Wayne Schulz of St. Paul's, Rapid City, South Dakota, read the liturgy, and Pastor Martin Schulz, dean at Northwestern Prep, Watertown, Wisconsin, delivered the sermon. Another son, Ronald of Phoenix, Arizona, was not able to be present.

In the special anniversary service that evening, Pastor Wilbert Schulz's seminary classmate, District President A. P. C. Kell, was the guest speaker. His sermon text, fittingly, was I Corinthians 15:20: "But by the grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me." The presence of former members and friends, countless personal remembrances, and a well-planned lunch after the service helped make the day one of special thanks to the God of all grace.

During these 40 years, Pastor Schulz was privileged to serve the following congregations: Mansfield and Withrow, Washington, 1936-38; Trinity Lutheran, Merrill and Corn- ing Twp., Wisconsin, 1938-48; St. Paul, Wonewoc, Wisconsin, 1948-61; Christ Lutheran, Denmark, and Emmanuel Lutheran, Eaton Twp., Wisconsin, 1961-62; Zion Lutheran,

Cambria, Wisconsin, 1962-64; St. Paul, Tomah, Wisconsin, 1964-68; St. John, Renville, Minnesota, 1968-74; and Ascension Lutheran, Moorhead, Minnesota, since 1974. In addition,



Pastor Wilbert Schulz

he has served as a visiting elder while in the Minnesota District and in the Western Wisconsin District.

May the Lord continue to bestow His rich blessings upon Pastor Schulz in the future as He has in the past!

### Western Wisconsin

#### Mrs. Alma Fleischer Dies

Mrs. Alma Marie Fleischer, widow of Prof. Herman A. Fleischer, was called home by her Lord on April 1, 1976, at the age of 91 years.

Mrs. Fleischer was born on May 3, 1884, in West Bend, Wisconsin, the daughter of Mr. and Mrs. Frank

Treichel. She married Pastor Fleischer in 1904 in Plymouth, Wisconsin, and served the Lord with her husband in congregations at Sault St. Marie, Michigan, and at Lake Geneva and Hustisford, Wisconsin. From 1926-1954 she was part of the Northwestern College family in Watertown, Wisconsin, where Prof. Fleischer taught German and church history.

Survivors are her daughter, Mrs. Harold L. Schumann of Watertown; one son, Herbert O. Fleischer of Middleton, Wisconsin; one brother, one sister, eight grandchildren, and 20 great-grandchildren. She was preceded in death by her husband in 1954, one son, the Rev. Marcus Fleischer, in 1944, and infant twins.

The funeral service was conducted from Trinity Lutheran Church in Watertown on April 5, 1976. Pastor W. A. Schumann addressed the survivors on the basis of Genesis 49:18, an oft-repeated prayer of Mrs. Fleischer.

**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

### Trained Christian Counselors

"A Blessing to Our Sons and Daughters"

This is the theme chosen for the "Youth Counselors Seminar." This pilot program will be held at the Kettle Moraine Youth Camp, located near Campbellsport, Wisconsin (about 45 miles northwest of Milwaukee) on October 8-10, 1976. The seminar is being conducted by the Committee for WELS Youth under the guidance of the Synod's Board for Parish Education.

The seminar will emphasize well-balanced youth programming in the areas of worship, education, fellowship, recreation, and service. The format will utilize the "learning-by-doing" process and will include the various roles and responsibilities of adult youth counselors. It is hoped that, following the pilot project, District or Regional Counselor Training Seminars will follow.

Participants have been invited from among lay counselors, pastors, and teachers. Others interested in information on this seminar are requested to write Prof. A. Zahn, 617 South Twelfth St., Watertown, Wisconsin 53094.

### Lutheran Pioneers, Inc.

Service of Thanks for 25 Years  
 of God's Grace

Milwaukee Auditorium

September 18, 1976 2:00 P.M.

#### Pastors — STUDENTS — Parents

WELS college-age students who are attending non-Synodical institutions away from home are entitled to receive *Meditations* and devotional materials. In addition, they may also receive *The Northwestern Lutheran* upon request.

The request for students' names to be placed on a spiritual materials mailing list must be renewed each year. Pastors should send names to the Student Services Committee, 3512 W. North Ave., Milwaukee, Wisconsin 53208. Since it takes several weeks to process names, please take care of submitting the names today.



## ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

### Ordained and Installed

#### Pastors:

**Ahlors, Bruce E.**, as pastor of Rock of Ages, Kansas City North, Missouri, on July 25, 1976, by P. Soukop (Nebr.).

**Beckman, David J.**, as associate pastor of St. John's Lutheran, St. John's, Antigua, West Indies, on July 18, 1976, by R. Wiechmann (S.Atl.).

**Dummann, Scott J.**, as pastor of Bethlehem, Lakeville, Minnesota, on July 18, 1976, by W. Gawrisch (Minn.).

**Hoff, Lance A.**, as pastor of St. John and St. Mark, Ixonia, Wisconsin, on July 18, 1976, by H. Lichtenberg (W.Wis.).

**Hrobsky, Daniel C.**, as pastor of Messiah, Glendive; Trinity, Terry; and Trinity, Ekalaka, Montana, on July 18, 1976, by A. Schulz (Dak.-Mont.).

**Kleist, James R.**, as assistant pastor of St. Stephen's, Beaver Dam, Wisconsin, on July 18, 1976, by R. W. Kleist (W.Wis.).

**Lawrenz, Stephen J.**, as pastor of Mt. Olive, Shakopee, Minnesota, on July 25, 1976, by O. Lindholm (Minn.).

**Palmquist, David A.**, as pastor of Shepherd of the Mountains, Reno, Nevada, on July 11, 1976, by R. Hochmuth, (Ariz.-Calif.).

**Reede, Paul N.**, as pastor of Grace, Seward, Nebraska, on July 11, 1976, by R. Reede (Nebr.).

**Schomberg, Carl A.**, as pastor of Grace, Zillah, Washington, on July 11, 1976, by M. Teske (PNW).

**Sulzle, Christian E.**, as pastor of Divine Savior, Pullmann, Washington, on July 25, 1976, by G. Frey (PNW).

**Swanson, George P.**, as pastor of Messiah, Los Alamos, New Mexico, on July 18, 1976, by R. Paustian (Ariz.-Calif.).

**Wahl, Roger D.**, ordained and installed as pastor of St. Peter, Wood, South Dakota, by W. Leerssen, and installed as pastor of Zion, Mission, South Dakota, by R. Kugler, both on July 11, 1976 (Nebr.).

**Yahr, Terry L.**, ordained and installed as pastor of Christ Lutheran, Bison, South Dakota, and installed at Redeemer, Hettinger, North Dakota as pastor of Redeemer and of Zion, Reeder, North Dakota, on July 11, 1976, by G. Richmond (Dak.-Mont.).

### Installed

#### Pastors:

**Birkholz, Marcus L.**, as assistant pastor of St. Matthew's, Winona, Minnesota, on July 11, 1976, by A. Mennicke (W.Wis.).

**Holz, LaVerne N.**, as pastor of Trinity, Belle Plaine, Minnesota, on July 25, 1976, by V. Voss (Minn.).

**Kugler, Samuel G.**, as pastor of St. Stephen, Fallbrook, California, on June 27, 1976, by M. Lenz (Ariz.-Calif.).

**Lindholm, Oliver**, as pastor of St. Peter's, St. Peter, Minnesota, on July 18, 1976, by D. Begalka (Minn.).

**Waack, Ralph C.**, as associate pastor of St. Paul's, Appleton, Wisconsin, on July 25, 1976, by F. Brandt (N.Wis.).

#### Teachers:

**Kempfert, Orville**, as teacher at St. John's, Two Rivers, Wisconsin, on August 24, 1975, by E. Stelter (N.Wis.).

**Nelson, Jason M.**, as teacher and principal at Beautiful Saviour, Carlsbad, California, on July 25, 1976, by J. Mahnke (Ariz.-Calif.).

## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### ALBERTA-MONTANA FALL PASTORAL CONFERENCE

**Date:** September 21-22, 1976.  
**Place:** Trinity Lutheran Church, Terry, Montana; D. Hrobsky, host pastor.  
**Preacher:** J. Engel (A. Schulz, alternate).  
**Agenda:** What Implications Does the Tithing Have on Our Christian Stewardship? D. Neumann; The Meaning and Use of Old Testament Types: P. Schliesser; The Ordination of Women: H. Nehmer; Exegesis of the Sermon on the Mount (Matt. 7:15-29): K. Wenzel; Reviewing the new WELS Enchiridion: A. Schulz, H. Nehmer, Secretary

### MICHIGAN

#### NORTHERN PASTORAL CONFERENCE

**Date:** September 20, 1976; 9 a.m. (Note: One-day conference only.)  
**Place:** St. John, Frankenmuth, Michigan.  
**Preacher:** H. Sauer (E. Schmelzer, alternate).  
**Agenda:** Augsburg Confession and Apology, Article XII: D. Fritz; A Study of Excommunication and Suspension: D. Krause; A Study of Transcendental Meditation: C. Bonow.  
 E. C. Schmelzer, Secretary

#### DISTRICT PASTORAL CONFERENCE

**Date:** Sept. 20-21; 10:00 a.m.  
**Communion service:** 7:30 p.m.  
**Place:** Grace English Ev. Lutheran Church, Tecumseh, Michigan, K. Strack, host pastor.  
**Preacher:** J. Westendorf (L. Hallauer, alternate).  
**Agenda:** Exegesis of Romans 13:1-7; R. Baer; Practical Paper: What Degree of Doctrinal Agreement is Necessary for Membership in the WELS? E. Frey; Doctrinal Paper: *Gesetzlich Wesen Unter Uns*, discussion leader H. Engel.  
**Note:** Send excuses to the host pastor.  
 D. Schulz, Secretary

#### SOUTHWESTERN PASTORAL CONFERENCE

**Date:** September 21, 1976  
**Place:** Good Shepherd, Benton Harbor, Michigan (W. Zarling, host pastor).  
**Preacher:** J. Graf (W. Hein, alternate).  
**Agenda:** Exegesis of I Corinthians 14:33-35 and I Timothy 2:11-15; A. Ruddatt; Continuation of *Gesetzlich Wesen*: J. Graf and H. Kuske; Meditation: Pagan and Christian (continued); F. Toppe; Reports and Conference Business.  
 R. Semro, Secretary

### MINNESOTA

#### ST. CROIX PASTORAL CONFERENCE

**Date:** Sept. 14, 1976; Communion service at 9:00 a.m.  
**Place:** Brooklyn Lutheran, Minneapolis, Minnesota (W. Dorn, host pastor).  
**Preacher:** J. Willitz (J. Zeitler, alternate).  
**Agenda:** An Exegetical Study of Revelation 21:9 — 22:5: W. Kirchner; What Constitutes Desertion in Marriage: R. Schumann.  
 D. Buch, Secretary

#### NEW ULM PASTOR-TEACHER-DELEGATE CONFERENCE

**Date:** September 19, 1976; 2:30 p.m.  
**Place:** Nicollet, Minnesota.  
 L. W. Meyer, Secretary

### CROW RIVER PASTORAL CONFERENCE

**Date:** September 21, 1976; 10:00 a.m. Communion service.  
**Place:** St. Mark's Lutheran, Bemidji, Minnesota.  
**Preacher:** G. Johnson (J. Lillo, alternate).  
**Agenda:** Isagogical Study of the Gospel of St. John: T. Frey; "The Divine Call" with emphasis on how and when a call is terminated: N. Gieschen; Sermon Study on Genesis 50:15-23: M. Lopahs; (Exegesis: II Timothy 1:1-14: M. Crawford, alternate).  
 J. Moldenhauer, Secretary

### PACIFIC NORTHWEST

#### PACIFIC NORTHWEST PASTORAL CONFERENCE

**Date:** September 28, 1976.  
**Place:** Seaside Inn, Seaside, Oregon.  
**Chairman:** A. Valario.  
**Preacher:** G. Ditter (R. Mehlberg, alternate).  
**Agenda:** Homiletical Study: F. Zimmerman; Exegetical Study on II Peter 1:3-15: N. Meier; The Millennium: M. Teske; Euthanasia: R. Bauer; Study on *Shepherd Under Christ*: L. Lambert; The Revised Enchiridion: W. Widman.  
 P. Lemke, Secretary

### SOUTH ATLANTIC

#### FLORIDA PASTORAL CONFERENCE

**Date:** Sept. 27-28; beginning at 10:00 a.m. on Monday.  
**Place:** Redeemer, Merritt Island, Florida.  
**Communion service:** Monday at 7:00 p.m.  
**Preacher:** J. Anderson (M. Goeglein, alternate).  
**Agenda:** Exegesis of James 1:16-21: R. Wendland; Doctrines and Beliefs of Seventh-Day Adventism: J. Aderman; Outline of the Life of Christ: L. Lemke; The Historical Background Which Led to the Formation of *The Protestant Confession*: Joh. P. Meyer; Continued Reading of J. P. Koehler's *Gesetzlich Wesen Unter Uns*: J. Lawrence.  
 D. Lemke, Secretary

### NORTHERN WISCONSIN

#### RHINELANDER PASTORAL CONFERENCE

**Date:** September 13, 1976; Communion service at 9:00 a.m.  
**Place:** St. Paul, Hurley, Wisconsin; W. Hoepner, host pastor.  
**Preacher:** Representative of WLCFS.  
**Agenda:** WLCFS Report; Exegesis of Mark 1:1 ff.: D. Fleming.  
 C. J. Siegler, Secretary

#### WINNEBAGO PASTORAL CONFERENCE

**Date:** Sept. 20, 1976; 9:00 a.m.  
**Place:** Grace Lutheran Church, Pickett, Wisconsin.  
**Preacher:** WLCFS Representative (W. Weissgerber, alternate).  
**Agenda:** Smaalcard Articles — Introduction and Part I: E. Semenske; Exegesis of Titus, chapter 1: A. Tiefel; *Shepherd Under Christ*, Chapter 2: L. Groth.  
 S. Stern, Secretary

#### FOX RIVER VALLEY PASTORAL CONFERENCE

**Date:** September 21, 1976; 9:00 a.m. Communion service.  
**Place:** Christ Ev. Lutheran Church, Baileys Harbor, Wisconsin.  
**Preacher:** WLCFS Representative (C. Voss, alternate).  
**Agenda:** A Definitive Study of Proselytizing: C. Lawrence; Exegetical Study of I Peter 5: A. Wood; Exegetical Study of Psalm 10: J. Behling; Homiletical Study of the Gospel for Second Sunday after Epiphany: J. Schewe; Questions of Casuistry; Elections.  
 R. Muetzel, Secretary

## ADDRESSES

#### Pastors:

**Ahlors, Bruce E.**  
 1023 N.E. 88th St.  
 Kansas City North, MO 64155

**Beckman, David J.**  
 GPO 968  
 St. John's  
 Antigua, West Indies

**Birkholz, Marcus L.**  
 763 West Broadway  
 Winona, MN 55987

**Bittorf, Reinhard F., sm.**  
 401 Central Ave. S.  
 P.O. Box 3  
 Balaton, MN 56115

**Dummann, Scott J.**  
 20596 Hollins Ave., Apt. 5  
 P.O. Box 445  
 Lakeville, MN 55044  
 Tel.: (612) 469-3392

**Hoff, Lance A.**  
 Route 1 Box 80  
 Ixonia, WI 53036

**Holz, LaVerne N.**  
 426 W. Church  
 Belle Plaine, MN 56011

**Hrobsky, Daniel C.**  
 804 E. Canary Lane  
 Glendive, MT 59330

**Kirschke, Gary A.**  
 4 Broadcast Drive G/FL  
 Kowloon, Hong Kong  
 Tel.: 3-363282

**Kleist, James R.**  
 1000 Mary St.  
 Beaver Dam, WI 53916

**Lawrenz, Stephen J.**  
 921 E. Shakopee Ave.  
 Shakopee, MN 55379

**Murphy, Prof. John F.**  
 3439 N. Story St.  
 Appleton, WI 54911

**Palmquist, David A.**  
 955 W. Peckham Lane  
 Reno, NV 89509

**Reede, Paul N.**  
 412 North 5th St.  
 Seward, NE 68434

**Schomberg, Carl A.**  
 1110 East 2nd Ave.  
 Zillah, WA 98953

**Sulzle, Christian E.**  
 1410 N.W. State St.  
 Pullmann, WA 99163

**Swanson, George P.**  
 4333 B Fairway  
 Los Alamos, NM 87544

**Tiefel, James P.**  
 6340 Fox Glenn Drive  
 Saginaw, MI 48603  
 Tel.: (517) 790-1931

**Valleau, Dennis J.**  
 231 Eagle St.  
 Westcosville, PA 18106  
 Tel.: (215) 395-0925

**Waack, Ralph C.**  
 1220 W. Lawrence St.  
 Appleton, WI 54911

**Wahl, Roger D.**  
 Box 309  
 Mission, SD 57555

**Warnke, Harold E.**  
 11201 — 80th Ave. N., Apt. 210  
 Seminole, FL 33542

**Warnke, Hugo M.**  
 3313 No. 2 Sherwood Ave.  
 Modesto, CA 95355  
 Tel.: (209) 527-0563

**Yahr, Terry L.**  
 149 S. 5th St.  
 Box 631  
 Hettinger, ND 58639  
 Tel.: (701) 567-2219

#### Teachers:

**Brodbeck, Michael D.**  
 290 E. Grove St.  
 Pomona, CA 91767  
 Tel.: (714) 593-1498

**Hewitt, James**  
 100 South Ridge Road,  
 Apt. 705  
 Wichita, KS 67212  
 Tel.: (316) 943-6009

**Marten, Thomas E.**  
 1269 Nantucket  
 Aurora, IL 60506  
 Tel.: (312) 892-1758

**Sievert, James**  
 5940 Normandie Place  
 Riverside, CA 92506



### LAKE SUPERIOR SUNDAY SCHOOL TEACHERS' CONVENTION

The 47th annual Lake Superior Sunday School Teachers' Convention will be held at Calvary Lutheran Church, Abrams, Wisconsin, on Sunday, September 26, 1976, at 2:30 p.m. CDT. The host pastor is Karl E. Kuenzel.

Mrs. D. Polzin, Secretary

### SOUTHEASTERN WISCONSIN

#### DODGE-WASHINGTON PASTORAL CONFERENCE

**Date:** September 14, 1976; 9:00 a.m. Communion service.

**Place:** Good Shepherd, West Bend, Wisconsin; L. Pautz, host pastor.

**Preacher:** E. Schewe (L. Pautz, alternate).

**Agenda:** Exegesis of I Timothy 4:6-16; N. Retzlaff; Malicious Desertion, What Is All Concluded? M. Bradtke. A. Zenker, Secretary

#### CHICAGO-SOUTHERN JOINT PASTORAL CONFERENCE

**Date:** Sept. 14, 1976

**Place:** Faith Ev. Lutheran Church, 3215 W. Judson Rd., Kokomo, Indiana; P. Prange, host pastor.

**Preacher:** A. Buenger, Ephesians 1 (alternate: A. Capek, Ephesians 2).

**Agenda:** Exegesis of II Peter 1: 1. Nolte (alternate: II Peter 2: R. Pasbrig); An Evaluation of the Proposed Revision of the Enchiridion: R. Pope. (Please bring along your copy of the December, 1975, *Lutheran Educator*.)

R. W. Pasbrig, Secretary

#### METRO-SOUTH PASTORAL CONFERENCE

**Date:** Sept. 20, 1976.

**Place:** Woodlawn Lutheran Church, West Allis, Wisconsin.

**Preacher:** E. Lehninger (C. Leyrer, alternate).

**Agenda:** Exegesis of Mark 6:30ff.; V. Thierfelder; How do VFW, American Legion, JayCeers, and Kiwanis Differ from the un-Christian Lodge? R. Brassow; Isagogics of the Book of Joel: P. Hartwig; (Augsburg Confession, Article VI: G. Snyder, alternate).

**Note:** Please send excuses to the host pastor, R. Schulz.

R. Kom, Secretary

### WESTERN WISCONSIN

#### WISCONSIN RIVER VALLEY- CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

**Date:** Sept. 14, 1976; 9:00 a.m. Communion service.

**Place:** St. Andrew's, Goodrich, Wisconsin.

**Preacher:** R. Stensberg (R. Stuebs, alternate).

**Agenda:** Exegesis of Isaiah 40:9-31; L. Koester (Hebrews 1: L. Zessin, alternate); Role of Polemics in Preaching and Teaching: R. Hoenecke; Catechism Revision: Ministry of the Keys, Confession and Holy Communion: G. Schmeling; Reports; Conference Business.

D. Dengler, Secretary

#### MISSISSIPPI RIVER VALLEY PASTORAL CONFERENCE

**Date:** September 21, 1976; 9:10 a.m. Communion service.

**Place:** Trinity, Wilson, Minnesota.

**Preacher:** J. Mumm (N. Kuske, alternate).

**Agenda:** Exegesis of Luke 8:4; F. Miller; The Impact of Christianity on the American Revolution: Prof. E. Fredrich; Article I of the *Formula of Concord*: J. Liggett; Questions of Casuistry; Business.

E. Klumb, Secretary

#### SOUTHWESTERN PASTORAL CONFERENCE

**Date:** September 28, 1976; 9:00 a.m.

**Place:** St. John's Lutheran Church, Baraboo, Wisconsin.

**Preacher:** H. Winkel (E. Breiling, alternate).

**Agenda:** Philipians 4: L. Wendland; Guidelines in Divorce Counseling, with Special Emphasis on "What is Malicious Desertion?" E. Breiling; A Study of the Second Draft of the Revised Enchiridion of Luther's Catechism: F. Werner; The OT and NT on the "Separation of Church and State": R. Kloehn. R. Kloehn, Secretary

### STUDENTS UNIVERSITY OF ILLINOIS URBANA-CHAMPAIGN

Students attending the University of Illinois are invited to attend worship services at Bethlehem Ev. Lutheran Church, 312 W. Elm St., Urbana, Illinois. Bible class begins at 9:30 a.m. and worship service at 10:30 a.m. Parents and pastors are asked to send all names to Pastor Richard Raabe, 2102 E. Vermont Ave., Urbana, Illinois 61801, or call (217) 344-6206.

## NEW WELS CHURCHES

### EXPLORATORY

#### BOULDER, COLORADO

WELS exploratory services in Boulder are held at 6:00 each Sunday evening at the Howe Mortuary Chapel, corner of Spruce and 11th near the center of Boulder. Anyone interested should contact Pastor Walter Westphal, 1217 17th Avenue, Longmont, Colorado 80501; Tel. (303) 776-5528.

#### CHARLOTTE, NORTH CAROLINA

Exploratory services are being held at 4:30 p.m. Sundays in the Mutual Savings and Loan Assoc. Bldg. (Cotswood) at 4517 Randolph Rd., Charlotte, North Carolina. For information call Mr. Fred Kuekes at (704) 364-9402. Please submit names to Pastor Paul Schmiede, 6512 Brookhollow Dr., Raleigh, North Carolina 27609, phone: (919) 872-7640.

#### BECKLEY, WEST VIRGINIA

Exploratory services are now being held in the Rural Acres Garden Club building at 512 Rural Acres Drive in Beckley, West Virginia, on the second and fourth Sundays of the month. The time for these services is 7:00 p.m. Please send names to Pastor Daniel Koepflin, 11984 Wincanton Drive, Cincinnati, Ohio 45231; or contact Mr. Duane Anderson in Beckley — phone: (304) 252-0165.

#### MODESTO, CALIFORNIA

Exploratory services are now being conducted in Modesto by Pastor Hugo Warnke at 10:30 a.m. at the YMCA chapel, 2700 McHenry Street. Send Merced and Castle AFB references to Pastor Warnke at 3313 Sherwood Dr. No. 2 Modesto, California, or call (209) 527-0563.

#### SCOTTSBLUFF, NEBRASKA

Exploratory services are being held at the Scottsbluff Inn in Scottsbluff, Nebraska, at Highway 26 and 21st Avenue at 9:00 a.m. every Sunday. Sunday school is at 10:00 a.m. The services are conducted by the Nebraska District Missionary, Pastor A. L. Schmeling, whose address is 2917 Park Lane Road, Scottsbluff, Nebraska 69361.

#### PLYMOUTH, WISCONSIN

Exploratory services are being held in Hotel Mitchell, downtown Plymouth, at 8:00 a.m. Sundays. For information, please call Mr. and Mrs. Theodore Hansmann at (414) 892-7349, or Pastor John Baumgart at (414) 533-4385. The Hansmanns live at 18 Grove Street, Plymouth, Wisconsin 53073.

#### TILLAMOOK, OREGON

Exploratory services are being held each Sunday evening at 7:00 in Tillamook, Oregon. Services are held in the Senior Citizen's Building at 4th and Stillwell. Send names of interested people to Pastor Warren Widmann, 7712 NE Klickitat, Portland, Oregon 97213, or to Mr. John Main, 2520 6th St., Tillamook, Oregon 97141, or phone (503) 842-2794.

#### HARRISBURG, PENNSYLVANIA

Exploratory services are being conducted Sundays in the area of Harrisburg, Pennsylvania, at Yellow Breeches Motor Inn, located at I-83 and the Pennsylvania Turnpike. Services begin at 7:00 p.m. For local information call 561-1928. Please send names of prospects to Pastor Dennis Valleau, 231 Eagle Street, Wescosville, Pennsylvania, 18106, or call (215) 395-0925.

### TIME AND PLACE

#### CLIFTON PARK, NEW YORK

King of Kings Lutheran Church, formerly of Schenectady, New York, now has a new address. It is Crescent Road, Clifton Park, New York 12065. Pastor of the congregation is the Rev. Erich Waldek, 37 Onderdonk Rd., Scotia, New York 12301 (Phone 518-399-3046).

#### TOMAHAWK, WISCONSIN

Visitors to Wisconsin's Northwoods, please note: Redeemer Ev. Lutheran Church (the WELS mission in Tomahawk) will begin a new schedule of services effective September 12, 1976 (the Sunday after Labor Day). Sunday worship services will be held at 8:00 a.m. and 10:30 a.m.

#### CLEARWATER, FLORIDA

Christ the Lord, our mission church in Clearwater, Florida, is now worshipping at the Holiday Inn on Highways 19 and 60. Worship services begin at 9:30, followed by Sunday school and Bible class at 10:30 a.m.

#### ALTOONA, PENNSYLVANIA

Our Savior Lutheran Church of Altoona, Pennsylvania, is worshipping in the War Governor's Suite of the Penn Alto Hotel, 13th Ave. and 12th St. downtown. Sunday school and Bible class are at 9:30, worship service at 10:45. Please send names and direct requests for information to Pastor Matthew Zehms, 106 Ruskin Dr., Altoona, Pennsylvania 16602.

### NAMES REQUESTED

#### IMLAY CITY, MICHIGAN

The Michigan District Mission Board is considering the above area for a possible mission. Anyone knowing of persons living in the area (Imlay City, Lapeer, Capac, Almont) is asked to send their names to Pastor Robert Diener, PO Box 316, North Branch, Michigan 48461.

#### BRIDGEPORT/CONNECTICUT AREA

The Colonial Mission District is investigating the need for exploratory services in the greater Bridgeport/Connecticut area. Please send the names of interested parties living in, or moving to, southwestern Connecticut to the Rev. Karl Gurgel, 296 Buckland Road, South Windsor, Connecticut 06074, or call (203) 644-1980.

### FALL PASTORS' INSTITUTE

The 1976 Pastors' Institute at Wisconsin Lutheran Seminary will be held, God willing, on five Monday afternoons beginning October 4. Two lectures will be presented on each of the Mondays from 1:30 P.M. to 4:30 P.M. in the multipurpose room in the lower level of the Seminary library. The topics will be:

"The Occult" — Dr. Siegbert Becker.

"Review of Homiletical Theory" — Prof. Joel Gerlach.

The registration fee will be \$7.50. Registrations are to be sent to President Carl J. Lawrenz, 11831 N. Seminary Dr. 65W, Mequon, Wisconsin 53092

Paul A. Manthey, Secretary  
Seminary Board of Control



**YOU'VE GOT  
A CHURCH  
IN YOUR  
POCKET!**

One of the functions of the Church Extension Fund is to provide the means for building mission churches and chapels. One of the prime tools used to do this is right in your pocket: money! So, in a very real sense, you do have a church in your pocket. With some of that money, you can make a start toward getting the church out of your pocket and out in the field where it is needed. There are three basic lending plans that you can use:

- 5% Loan Certificates
- 5% one-year notes
- 4% passbook accounts

For more information on any or all of the lending plans, write to:  
**Church Extension Fund / Wisconsin Evangelical Lutheran Synod**  
 3515 West North Avenue / Milwaukee, Wisconsin 53208

**REQUEST**

The WELS exploratory mission congregation in Plymouth, Wisconsin, is in need of Communion ware. It is willing to pick it up, or to pay the freight. If your congregation has a set which it would like to donate to a mission, please contact either Pastor John Baumgart (414-533-4385) or call Mr. Norman Scharmer (Plymouth 414-893-8187, or at Northwestern Publishing House, Milwaukee, 414-442-1810).

**REQUEST**

Rock of Ages Ev. Lutheran Church, our WELS mission in Kansas City North, Missouri, is looking for a number of the 2-volume sets by F. Rupprecht, "Bible History References." The mission is also in need of a set of Communion ware. Please contact: Pastor Paul S. Soukup, 9530 Perry Lane, Overland Park, Kansas 66212.

**REQUEST**

One of our Synod's newest Florida missions, at Clearwater, is in need of a used Communion set. If any congregation has one to spare, please contact the vacancy pastor: Rev. Harold E. Warnke, 11201 80 Ave. N., Apt. 210, Seminole, Florida 33542.

**NOMINATIONS — MLS**

The following have been nominated to teach at Michigan Lutheran Seminary, Saginaw, Michigan, in the field of music:

- |                           |               |
|---------------------------|---------------|
| Prof. Harry E. Gudmundson | Ann Arbor, MI |
| Prof. Eldon Hirsch        | New Ulm, MN   |
| Prof. Charles Luedtke     | New Ulm, MN   |
| Mr. Robert L. Sonntag     | Manitowoc, WI |
| Mr. Wayne Wagner          | St. Paul, MN  |

The Board of Control of Michigan Lutheran Seminary will meet at 1:00 p.m. on September 17, 1976, to call a man from the above list. Correspondence concerning the nominees should be in the hands of the secretary no later than September 15, 1976.

Michigan Lutheran Seminary  
 Board of Control  
 Mr. Milton Bugbee, Secretary  
 206 S. Alp  
 Bay City, Michigan 48706

**DMLC Choir Records**

The following recordings of the College Choir concert tours are available postpaid for the prices indicated: 1976, \$5.25; 1975 and 1974, \$4.50; 1972 and 1967, stereo, \$3.00; 1967, 1966, 1965, 1963, 1961, 1959, all monaural, \$2.00. Order from Prof. Meilahn Zahn, Dr. Martin Luther College, New Ulm, Minnesota 56073.

**OFFER**

Available to any congregation for cost of shipment: one pair newly refinished candlesticks, with burners; one maroon velvet dossal curtain, 10 feet by 4 feet (in good condition); one 4-foot dossal-curtain oak valence box; one amplifying unit (30-watt RCA) with mikes and pre-amp unit. Write to St. James Ev. Lutheran Church, Pastor Russel G. Kobs, Box 261, 550 E. North Street, Cambridge, Wisconsin 53523.

**WISCONSIN LUTHERAN SEMINARY AUXILIARY REMINDER**

The Fourth Annual Meeting of the Wisconsin Lutheran Seminary Auxiliary will be held Saturday, October 2, 1976.

An invitation is extended to all women who are members of Wisconsin Synod congregations or congregations in fellowship with us.

Registration and a coffee hour are scheduled from 9:00 to 10:00 a.m. The opening service begins at 10:00 a.m. Music will be furnished by the Seminary Chorus. A freewill offering will be taken. Memorials or donations from individuals, congregations, or their organizations will also be gratefully received. The business meeting will follow with a break at noon for a meal in the dining hall and a tour of the buildings for those who desire it.

Later an informal program will be presented by Seminary professors and students. The day's activities will conclude about 4:00 p.m.

Reservations are to be made by September 18, 1976. Please send them, together with \$4.25 to cover the registration fee and the noon meal, to Mrs. Clifford Krueger, 6565 W. Edgerton St., Greendale, Wisconsin 53129.

The Publicity Committee  
 Mrs. Fred Priebe, Chairman