

# *The Northwestern Lutheran*

October 19, 1975



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## Briefs by the Editor

We have lived through it again — the attempted assassination of the president of the United States! Twice at that! What's more, crimes of all description are definitely on the increase. Is there an answer?

I have before me a program of the *Washington World Law Conference*, meeting this past week for its seventh world conference. It is a world association composed of judges, lawyers, and law professors. Sample discussion topics included: International Legal Protection of Refugees, the Law of the Sea, Approaches to the Problem of International Terrorism, Implementation of International Human Rights.

The participants undoubtedly came up with numerous resolutions. Perhaps these included appeals to the UN and petitions to various governments. All this is good, but it is not the real and lasting solution. Laws cannot change the heart of man, and it is out of the heart that there proceed evil thoughts, murders, adulteries, false witness, blasphemies. As long as this remains so, the decisions of courts or world assemblies at best can only curb and suppress, but not heal.

Moral, ethical healing can come only through the Lord Jesus Christ. He has placed the healing message into our hands — the hands of His Church in the person of each and every believer.

What shall we do with it? Proclaim it, preach it, share it with the generation to come, offer it to neighbors and friends and to the unknown. Speak of Him who said, "I am come to seek and to save that which was lost."

The proclamation of the Gospel of our Lord Jesus Christ is the great assignment of the Church. As congregations, we seek to carry out this assignment through Christian education, Christian worship, and Christian living. We join hands with other congregations to publish the good news at home and abroad.

The world desperately needs just that. Each individual needs Christ, lest he forfeit eternal life. Heaven is ours only through Christ Jesus. But the world also benefits from the Christian's presence here and now. The true Christian does not take part in riots and demonstrations; he does not undermine his neighbor; he does not seek his neighbor's money or goods; he does not take advantage of the other person. Why not? Because he has Christ in his heart and seeks to pattern his life according to God's will.

To do so, the Christian will be guided solely by the Word of God, letting the Gospel motivate him and the Law reveal God's will. It is when churches no longer follow that Word; when they preach situation ethics instead of the revealed will of God; when they seek to straighten out mankind with the Law rather than lead men to the forgiving and strengthening Gospel; when they themselves do not live Christian lives — it is then that the world becomes worse and worse.

How much of what is wrong with the world is our fault — because we were slow to speak, because we did not live Christian lives? We agree, this is a sore spot. Nor does this searching question apply only to such who are delinquents in the church; they apply equally as much to those whom the Lord has placed into positions of leadership in the congregation and the church at large.

From Scripture we know that the present situation of the world is one of the signs of our Lord's Second Coming. But we also know that the world has passed through such crises before. Let us therefore let our light so shine before men that whether that Great Day come today or some thousands of years hence, men may glorify the Father in heaven and be led to put their trust in Jesus Christ our Lord. To that end, bless Your Word in our lives, O Lord!

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

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### Our Cover

Pictured are some of our Japanese fellow Christians who attended Bible Camp this summer on the slopes of Mt. Akagi, Japan. Accompanying them were some of their pastors and missionaries. Study topic was the Epistle of James. Read more about this meeting on page 336.



# Editorials

**An Unchanging Foundation** The opening words of a well-known English hymn set forth the unchanging basis of the Christian's faith, in the words, "My hope is built on nothing less than Jesus' blood and righteousness."

Under the heading, "Incognito Hymns," an old column from *Christianity Today*, dredged up from the files, compiles a short list of familiar hymns as they might read after being revised to reflect liberal trends in the churches in modern times. Included in this list is the hymn referred to above. This hymn, tailored for modern use, would read, "My hope is built on less and less."

This parody of the opening lines of a familiar hymn is likely to evoke a chuckle from those who read it, but at the same time it makes a point which can easily be overlooked — namely, that the more people depart from the Gospel of Jesus Christ, the less foundation there is for the hope of salvation.

What is being offered in many quarters today in place of the Gospel of Jesus Christ is the gospel according to human opinion. This constitutes a shift from solid rock to sinking sand, as our hymn in its original form sets forth repeatedly in its refrain. Human opinion is just that: sinking sand. You can't trust it. It changes. It shifts with the prevailing intellectual winds, and it lets you down when you most need its support. As faith shifts from the Gospel of Jesus Christ to the sinking sands of human opinion, "faith is built on less and less."

One need not be endowed with exceptional theological insight to observe that this is what is taking place in the Christian community today. Such movements as neo-orthodoxy and such approaches to Scripture as the historical-critical method have cast doubt upon the reliability of much that is in the Bible and thus narrowed the base upon which faith and hope are founded.

Among those who are losing faith in the Scriptures as the inspired and inerrant Word of God this parody of a beloved hymn could be more appropriate than the real thing. We pray, however, that the thought which it expresses will never fit in our hymnal.

Immanuel Frey

## **No Middle "Between Two Extremes"**

Facing the official of the Archbishop of Trier, who was questioning him, Luther on the 18th of April, 1521, at Worms boldly stated before Emperor Charles V and Almighty God that he could not repudiate what he had taught and written because the Word of God would not permit him to recant. His conscience, bound by God's Word, pressed the words from his lips "Here I stand. I cannot do otherwise."

What if Luther, two months later, had said that he was moving more into the middle between the position he had taken at Worms and the opposing stand of the Pope and Kaiser, branding both positions as extreme? What if Luther had then made it his purpose to prevent a schism in the church at all costs? What would have happened to the Reformation? Thank God, there was no "what if."

Four and a half centuries later an heir of Luther has taken a strong position on Scriptural inerrancy, declaring that he cannot deviate from it. He has not hesitated to state that he accepts the Scriptural account of Jonah and the whale as factual history. He has led his synod in a strong affirmation of the absolute truth and authority of God's Word and in rejecting an un-Lutheran pseudo-acceptance of Scripture.

This time a "what it" has taken place. Two months after the convention at Anaheim, where he stood before his constituents as a champion of their faith in an uncompromised Bible, President Jacob Preus has backed off "into the middle" between "two extremes." Now he seeks to be a mediator between those who firmly hold to their synod's former strong position on Scripture and disavow any denial of Biblical inerrancy, and their opponents, who reject the infallibility of the Bible and deride Lutherans who still believe what their fathers taught. He has made it his mission to prevent a schism in his church body, even at great cost.

Under God the Lutheran Reformation was preserved because Luther did not mediate and did not flinch from the thought of schism. The heritage of the Reformation will not be preserved today when men purpose to mediate what cannot be mediated.

Carleton Toppe

**No Substitute** For \$35 you may enroll your child in a school that promises to prepare the child for school by developing "fine-motor coordination, visual and auditory perceptual skills, gross-motor coordination, self-concept management."

Now no parent wants his child running about with a "gross-motor" malfunction, so what's the secret? "Parents and children will attend class together . . . for a 90-minute supervised free-play period . . . each parent will work with his own child using household items such as, yarn, shoeboxes, tin cans, etc."

What they're talking about with all the fancy jargon is a home. Many grandparents today never attended a University, but they did a thing today's educators think they can imitate artificially. They provided a home for their children.

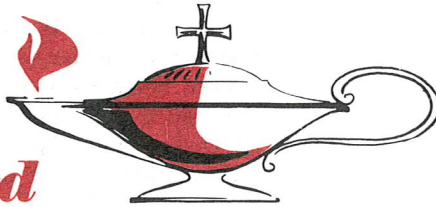
Scripture coolly ignores all outside agencies, however impressive, as substitutes for the home. There is no substitute. God fixes responsibility for the home upon the parents and honors the humble role of homemaker as the key factor in a child's life.

God knows that our homes are not heaven, our example often erring, our behavior far from perfect. He does not demand that we be brilliant, cultured, or successful, but that we be faithful and be there, at home!

(Continued on page 342)



## Studies in God's Word



# The Child of God and His Pastor

**Continue in prayer, and watch in the same with thanksgiving, withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak (Colossians 4:2-4).**

Last time we discussed that portion of St. Paul's letter to the Colossians in which the Apostle deals with the relationship of the child of God to the fellow believers of his congregation. That that relationship should be one of peace and harmony is self-evident, but unfortunately, it cannot be taken for granted that peace will invariably mark all of congregational life. Even among children of God there may occasionally be misunderstandings that must be resolved in a God-pleasing manner. Hence we heard the Apostle's reminder: "Let the Word of Christ dwell in you richly." That Word which declares the forgiveness of sin in Christ and thus establishes true peace between us and our God is also the Word which alone can establish true peace between us and the fellow believers of our congregation.

### Continue in Prayer

Closely connected with that Word, arising out of its command and promise, is another aspect of letting the peace of God dwell in our midst, and that is the matter of prayer. St. Paul adds, "Continue in prayer, and watch in the same with thanksgiving." Surely there are many petitions

that the child of God brings for himself and for those of the congregation. We pray for the strengthening of our own faith and the continuance of the Means of Grace. We remember the needs of our fellow members, the young and the old, the sick and the erring, and a host of others. But how often do we pray for our pastor? It is just that to which St. Paul urges the Colossians when he says, "Continue in prayer . . . withal *praying also for us.*"

Note first of all what Paul does *not* pray for. He is not looking for such personal benefits as release from prison, though he is at this time writing from "bonds" in Rome. He is not asking for a lighter load, hoping perhaps to be relieved of some responsibilities. He is not asking for greater remuneration, either in the form of more material goods or greater recognition. His concern is rather for the *work* that the Lord has given him to do. He requests the prayers of the Colossians so that he may "speak the mystery of Christ" and that he may "make it manifest, as I ought to speak."

### Pray for Understanding

Many of us no doubt are acquainted with the custom of some pastors who introduce their sermons with the words of the Psalmist: "O Lord, open Thou my lips, and my mouth shall show forth Thy praise." But should that be just our pastor's prayer? Ought it not rather be also *our* prayer for him? He is after all dealing with the "mystery of Christ," as Paul says. Not that the Gospel of Christ is mysterious, or a deep, dark secret, but

rather it is a message that man cannot fathom himself. It requires guidance and insight which the Holy Spirit must give. Ought we then not daily ask for a rich measure of the Holy Spirit for our pastor so that he may ever grow in his own understanding of the "mystery of Christ" which he proclaims?

### Pray for Effectiveness

To judge by all the references in the New Testament, particularly those in the book of *Acts*, one would have to conclude that Paul must have been a very effective preacher. And yet note that he asks the Colossians to pray for him so that his message might be "manifest," that is, clear and understandable, easily grasped by his hearers. None of us today have an apostle as our pastor. Ought we not therefore be the more inclined to pray that our Lord would grant His blessing on the efforts of our pastor so that he might clearly and effectively declare the mystery of Christ from the pulpit, at the sick-bed, in counseling sessions, at Bible study groups, in instruction classes, and wherever the Word of God needs to be applied?

### Pray for Helpers

Note also that when Paul asks for the Colossians' prayers, he does not restrict himself to the singular. He says, "Pray for *us.*" Paul is no doubt including his coworkers Timothy and Epaphras (cf. 1:1,7). Also today, no pastor works totally alone. Joined with him are the teachers of the Christian day school, the Sunday-school staff, as well as many others, such as the elders who admonish delinquents. All of these are in need of our prayers.

"Continue in prayer," our Lord urges. If the Lord's command is not sufficient motivation, then surely our own great need must be. We need the services of those who have been set over us and our children. They render us a priceless service. The Lord's own evaluation is: "*They watch for your souls*, as they that must give account." Pray for them and accept their guidance that they may give their account "with joy and not with grief, for that is unprofitable for you."

Armin J. Panning



## MY TIMES ARE IN THY HAND!

### Part III: Euthanasia — The Next Logical Step

Euthanasia means "good death," the word coming from the Greek EU, meaning good, and THANATOS, meaning death. The proponents speak of "the right to die with dignity" and "the right to choose a 'good death'" as the basic premise of their stand in favor of euthanasia.

Before we consider this so-called "right," let us clearly and simply state what euthanasia is. Considering its intent, euthanasia is "the act of inducing death for merciful reasons" (*An Act of Mercy: Euthanasia Today*, Richard Trubo).

When abortion laws began to change, the warnings were sounded. "It makes no difference to vaguely assume that human life is more human post-born than pre-born. What is critical is to judge it to be, or not to be, human life. By a measure of 'more' or 'less' human, one can easily and logically justify infanticide and euthanasia" (*Handbook on Abortion*, Dr. and Mrs. J. C. Willke). Today that warning has proven correct. Groups like the *Euthanasia Society* and the *Euthanasia Educational Council* are actively promoting the "good death" doctrine.

Having more or less accepted abortion, rationalizing away its sin, society is in the process of taking the next logical step. Already by mid-1973 a Gallup Poll showed 53% of those interviewed approving of euthanasia. In 1950, 36% said they approved. For those who permit their human reason to be the final authori-

ty, euthanasia is going to grow in acceptability.

#### A Higher Authority

The Christian asks: What does God reveal in His inspired Word? The Bible clearly teaches that God is the Author of life and the Authority over life. "See now that I, I am He, and there is no god besides Me; it is I who put to death and give life" (Deut. 32:39 NASB). This in no way suggests that we ourselves have the "right" to determine either the time or the circumstances of our death. It supports what the Psalmist confessed, when he said: "My times are in Thy hand" (Ps. 31:15).

We may not understand why God permits persons with a terminal illness to suffer for a long time. However, the Lord does make it clear that we have no right to take or to shorten our life or anyone else's. Only He and His representatives (Rom. 13) have that right.

We Christians will therefore trust God and subject our reason to God's will. We read in Isaiah 55:8,9: "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Then there are also the words of Paul: "We know that all things work together for good to them that love God" (Rom. 8:28). It is not for us to modify or limit what God inspired them to write. "All things" means all things. Let us trust the wisdom of our God!

#### Medical Questions

Euthanasia, however, does not involve only theological questions. There are real medical questions which demand an answer. "When is a person dead?" "What about cases where medical technique is no longer

preserving life or preventing death, but merely mechanically keeping the bodily functions going?"

We know that death occurs when the soul leaves the body. But when is that? Is it when the heart stops? Or when respiration ceases? Or when no more brain waves can be measured? It is difficult to answer. What we do know is that death is humanly irreversible, or it is not death. Only the miraculous power of God can reunite body and soul. That cannot be done by mechanical means.

If, then, the removal of a life-support system does no more than just to let the mechanical functions of the body cease, such removal cannot be euthanasia. The person has already died. — In a later article we shall discuss the latest advancements in medicine and the changes they have brought about.

Finally, is it euthanasia if a Christian does not search out every specialist or visit every medical center that might possibly come up with some cure? Even the locality of a person's home can affect the answer to this question. Those in more remote areas will have less access to a huge medical center than those living just down the street. And then there is the matter of prohibitive costs.

#### Death's Role

Most of those who advocate euthanasia neither understand the role of suffering nor the role of death in a person's life. Barring the coming of the last day in our lifetime, we must all die. For Christians this is a "fact of life" which they can face squarely and confidently believing that Christ our Savior has removed the "sting" of death and made it the doorway to our eternal home. Seeking to preserve life, then, for us is not a desperation effort to stave off death at all costs. For us it is a matter of faithful obedience to God's will. Yet death will eventually come.

A faithful Christian, even while seeking to preserve his life, may also pray for release from suffering, disease, or the deterioration of old age through death. He will, however, always place it into the hand of God, even when He prays with Simeon of old: "Lord, now lettest Thou Thy ser-

(Continued on page 342)

#### Pastor G. Schroer

Pastor Gerald C. Schroer is a 1969 graduate of Wisconsin Lutheran Seminary. He is presently pastor of Christ Lutheran Church, Saginaw (Shields), Michigan, where he has served since 1974. Previously he was pastor of Arlington Avenue Lutheran Church, Toledo, Ohio.

Pastor Schroer has been chairman of the Ohio Conference and LWMS Spiritual Growth Pastor for the Ohio group. Presently he is serving as Spiritual Growth Pastor of the LWMS Mid-Michigan Circuit.



# *A Parish Pastor's Perspective*

## Walking on Water!

It must have been quite a sight! There was Jesus, walking on water, gliding over the surface of the lake without benefit of boat or pontoons, suspending the forces of nature. No wonder the disciples reacted the way they did. "When the disciples saw Him walking on the lake, they were terrified. 'It's a ghost,' they said, and cried out in fear" (Matt. 14:26).

"But Jesus immediately said to them: 'Take courage. It is I. Don't be afraid,'" (Matt. 14:27). The disciples were comforted by His voice. They realized it was not a ghost, but their Savior.

Then Peter made a most unusual request. The text says: "Peter replied, 'Lord, if it's you, tell me to come to you on the water'" (Matt. 14:28). Even more surprising, Jesus granted his request. Jesus said, "Come."

It must have been a tense moment for the other disciples, as they heard this exchange and as they witnessed Peter begin to make his move. What could they say as "Peter got down out of the boat and walked on the water to Jesus" (Matt. 14:29)?

We have to marvel at Peter's faith. It was strong enough to hope to walk on water. It trusted the Lord's command to come. It was confident enough to step over the side of the boat. It was solid enough as he walked on the water. But then he sank. Why? After all that, why did he sink? As long as he was walking by faith according to Christ's command, he could do the impossible. But when he saw the wind-whipped waves, and doubt and fear overtook his heart, then the forces of nature took over again. Down he went. Jesus said to him, "You of little faith, why did you doubt?"

Our walk must be a walk of faith, too. Not just any faith will do. It must be a faith that wants to walk to *Christ* and with *Christ*. He is God, who controls the forces of nature, who rules heaven and earth. Of Him the Psalmist wrote: "Thy way is in the sea, and Thy paths in the great waters." Job exclaimed about Him:

"He alone spreadeth out the heavens, and treadeth upon the waves of the sea." He is our Savior, who has purchased and won us. Of Him the Apostle Paul wrote: "In Him we live and move and have our being."

Through Christ all things are possible for us. True, Christ does not ask us to walk on water, as He did Peter. Therefore we should not concentrate on walking on water; He does not command us to do that. We should concentrate on those things which He has commanded us to do.

Christ has commanded us to build solid Christian homes, where He is Lord, where His will and ways are known, where His Word and command are heard and loved. Amid the storms of life and the waves of social pressure, building such homes is hard, perhaps harder than walking on water. But if we walk by faith in Christ, we can do it.

Christ has commanded us to build His church, a church that is faithful to His Word and doctrines, a church which resists the inroads of false theologies, a church that is zealous to share the message of Christ with a dying world. Amid the swelling tide of religious indifference and the rocky shoals of temptation, building such a church may seem harder than walking on water. But if we walk by faith in Christ, we can do it.

One evening, almost a century ago, a father asked his child to go out and get a tool from the barn. It was dark, and there were no electric lights. The boy had to admit that he was afraid to go in the dark. His father took him out to the porch and put a lantern in his hand. "How far can you see?" he asked. "I can see as far as the mulberry bush," the boy answered. The father told him, "Go that far." When the boy got there, the father called, "How far can you see now?" "As far as the currant patch," came the reply. "That's fine, go there," the father instructed. Next came the chicken coop, then the hog pen, and finally the barn. So the boy was able to do what he didn't think he could do.

It is the same way when we walk by faith. Our Lord gives us the amount of faith that we need to get to the next point on our journey of life. Step by step He guides us along. When we are walking with Him, all things are possible. Only doubt and fear make us sink.

Thomas B. Franzmann

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## Opening at Northwestern

The new school year at Northwestern College began on August 26, 1975, with the traditional college-preparatory school service in the Music-Auditorium. Two hundred and sixty-seven students had registered by the beginning of September — five fewer than were enrolled last year. Seventy-two of these were freshmen. Nine of these freshmen came from public high schools, 17 from Lutheran high schools, and 46 from Synodical academies. Twenty-four of the freshmen are graduates of Northwestern Preparatory School.

Rev. Richard Strobel was installed as a professor of German on September 14. Professor Strobel, who succeeds retired professor Dudley Rohda, had been the pastor of our congregation in Rapid City, South Dakota. At the opening service, Mr. Paul Wendland, a middler from Wisconsin Lutheran Seminary, was inducted into his office as instructor in Greek. A call is now being issued for a permanent replacement in the Greek department for Professor Armin Panning, who has joined the faculty at Wisconsin Lutheran Seminary. Two assistants to the college dean were also inducted into office, Seminary graduates Richard Kogler and Robert Koester.

Northwestern College has begun its 111th school year well equipped for its task of training young men for our Synod's pastoral ministry. Through the membership of our Synod God has provided an excellent physical plant and the resources to operate it, a faculty dedicated to its calling, and students willing to prepare themselves for service in our parishes. Northwestern College could not ask for a better assignment.

Carleton Toppe



# First Annual Convention

## Confessional Lutheran Church in Sweden

The Confessional Lutheran Church in Sweden held its first annual convention at Yxenhult August 15-17, 1975.

Over a hundred people attended some of the sessions — remarkable when you consider that the young church only has 128 members at present!

The Wisconsin Ev. Lutheran Synod sent Dr. Siegbert W. Becker of Wisconsin Lutheran Seminary to represent it at the convention of its sister church in Sweden. He and Dr. Seth Erlandsson, Uppsala, informed the church members about the WELS Synod convention and the 125th anniversary of the founding of the Wisconsin Synod. It was during the WELS convention, held in Watertown, Wisconsin, August 6-13, that church fellowship was officially declared between the WELS and the Confessional Lutheran Church in Sweden. Dr. Erlandsson attended the Watertown convention as a representative of the Confessional Lutheran Church in Sweden.

### Conference Actions

At the conference in Yxenhult two motions were passed which, God willing, could have far-reaching, beneficial results. The one was to petition

the Swedish government to excuse all children who are members of the Confessional Lutheran Church from participation in religious and sex instruction in the Swedish state schools.

The other was the adoption of a release exhorting the Swedish people to turn back to God. The release stated:

“Turn back to the Lord and His Word before it is too late! Back to the Bible! Jesus Christ is the only Savior of the world and His Word is Truth! . . .

“Modern Bible criticism destroys Christian faith and leads to doom. Only God’s Word can lead man to heaven. To believe in God without believing His Word is impossible.

“The Confessional Lutheran Church in Sweden professes the whole Bible as God’s inspired and inerrant Word. The Gospel of Jesus Christ, who has taken away the sins of the world, must always be preached in its purity, if people are to be saved . . . It is uncharitable not to warn against the danger of being lost forever and instead to preach human thoughts. The main message of the Church is the Gospel of the forgiveness of sins for Christ’s sake.

“Preaching God’s Law is also important. The Church must not re-

main silent when unborn children are murdered and when immorality dominates the education in the state schools . . . .”

### Pastoral Conference

The general convention was followed by a conference attended by all the pastors. Dr. Becker was the chief essayist and enlarged on subjects such as the education of pastors, the call, church services, weddings, funerals, the education of children, Christian day schools, and Confessional Lutheran Churches in the world and their relationship to each other.

God has richly blessed the Confessional Church during its first year of existence. We pray that as our church remains faithful to God’s Word and continues to preach the good news about the forgiveness of sins for Jesus’ sake, many nonbelievers in Sweden will come to faith and share our joy and our hope in the Lord!

Gunilla Peterson

Miss Gunilla Peterson, a member of the Confessional Lutheran Church in Sweden, was asked to write this report on the convention at Yxenhult. Miss Peterson is well known to some of our WELS members, having attended Dr. Martin Luther College, New Ulm, Minnesota, during the 1973-74 school year. She is presently enrolled in the University of Uppsala, but hopes to return to DMLC. During the past summer, Miss Peterson worked as a newspaper reporter in Sweden.

## Mobridge Academy

Northwestern Lutheran Academy, Mobridge, South Dakota, began its 48th school year with an opening service on August 22, 1975. Pres. Daniel Malchow addressed the assembly on the theme “The Way to Life,” basing his message on John 14:6. The opening enrollment numbered 117.

Prof. Alan L. Jeffers, formerly of Saginaw, Michigan, was installed into his office as a professor in the field of science. The rite of installation was conducted by Pastor David Krenke, chairman of the school’s board of control. Two assistant in-

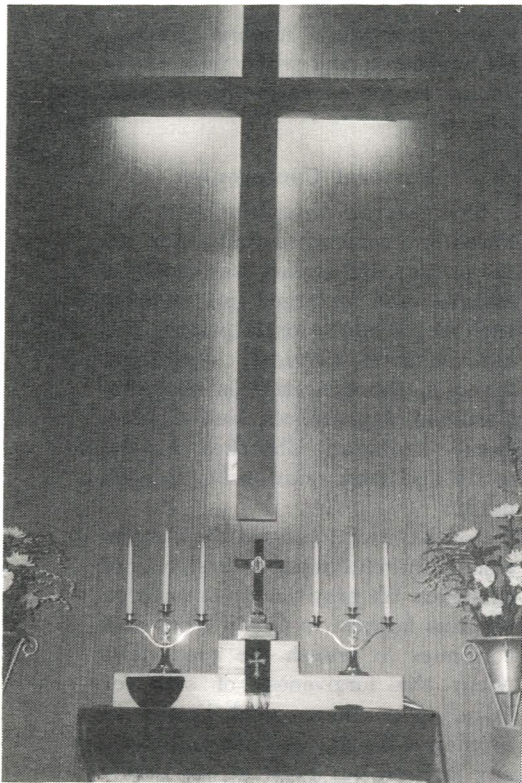
structors, Mr. James Wooster and Mrs. Curtiss Seefeldt, were also inducted into office.

Our thankfulness ascends to the throne of God for permitting this school to begin another year under His guidance and grace. May His blessings attend this fountain of Christian instruction throughout the coming year!

President D. Malchow conversing with fathers from California and Washington who enrolled their children in Northwestern Lutheran Academy in August.







Altar in  
Atonement Church,  
Tokyo,  
Japan

## Summer Bible Camp — 1975

### Mt. Akagi, Japan

In keeping with a fine custom which was begun in the early days of our Mission in Japan, the members of our 11 churches and preaching places gathered for their summer Bible camp again this year. The site chosen was a campsite on Mt. Akagi, about 50 miles north of Ashikaga in the Tochigi Prefecture. This is in the beautiful Japanese Alps region near a lovely mountain lake. It lies high enough to afford relief from the humid heat of the cities, the heavy traffic, and the distraction of workaday living.

Pastor Kermit Habben of Tokyo reports that about 90 of our Lutheran people came together to enjoy and grow in Christian knowledge and fellowship through a varied program of Bible study, meditation, and other sociable activities.

During this year's Bible camp the

missionaries presented studies on the *Epistle of James*. The informal study gave opportunity for many practical discussions concerning Christian faith and life. Emphasized was the importance of giving expression to the faith that is in us by the Holy Spirit's working, even under the unique and perplexing problems presented by Japanese culture and customs.

For one who has visited our young Christian groups on several occasions it is always a refreshing experience to witness the mutual concern and love for one another which is so evident among our Japanese believers. May the Holy Spirit bless our people and our missionaries in preserving this grace among them as they grow ever more deeply in faith and knowledge of His holy Word!

Edgar Hoenecke

## The Bible in Japan

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The following interesting facts concerning Bible work in Japan were culled from a September news release by the American Bible Society, New York.

On September 15, 1975, the Japan Bible Society, which was organized in 1938, marked one hundred years of Bible Society work in Japan, commemorating the arrival of an agent of the British and Foreign Bible Society in Japan in the summer of 1875. The American Bible Society began work in Japan early in 1876.

"American Bible Society interest in Japan, however, began 17 years earlier. In 1859, ABS donated 30 Bibles and 300 New Testaments in English and Dutch to American missionaries beginning Christian work in Japan. Dutch was included because some Japanese understood this language as a result of contact with Dutch

merchants. Before 1853 only Dutch merchants were permitted to carry on trade with Japan.

"Early Bible work in Japan was difficult because Christianity remained a proscribed religion for some years after the opening of Japan to Christian missionaries in 1859. Japanese nationals risked social disabilities and death by cooperating with missionaries in Bible translation and publication.

"The first translation of the New Testament in Japanese was published in 1879 in Yokohama. It was the product of two American Baptist missionaries . . . [one of whom had served] as a marine in Commodore Perry's expedition in 1853 that opened Japan to contact with the Western world.

"In 1880 the American Bible Society published a translation of the

New Testament in classical Japanese. . . . A revision of this New Testament and a translation of the Old Testament completed in 1887 compose the *Motoyaku* or "Standard Version" whose prestige in Japanese churches is comparable to that of the King James Version in the English-speaking world." A new translation of the Bible in colloquial Japanese was published in 1955.

The distribution of the Scriptures has steadily increased in Japan. There was a special spurt of activity immediately after World War II when more than 12 million copies of the Scripture were distributed between 1945 and 1951.

Our own mission in Japan makes use of the translations produced and sold by the Japanese Bible Society. It would be an enormous task indeed to produce our own translation.



## Dakota-Montana District

### President A. P. C. Kell Observes 40th



Pastor and Mrs. Arthur Kell

In an 8:00 P.M. worship service on August 17, 1975, St. Paul's Ev. Lutheran Congregation, Hazelton, North Dakota, and "carloads" of friends and former members from hundreds of miles away gathered to observe the 40th anniversary of President A. P. C. Kell's ordination into the ministry. The speaker for the special service was the Reverend W. E. Schulz of Moorhead, Minnesota, a Seminary classmate. His theme, based on Psalm 71: 17, 18, was very fitting: "A Servant of Christ by the Grace of God for Forty Years." All present were deeply moved by the

beautiful service and the choir's edifying numbers.

After the service a well-planned program helped make the day a memorable one. Pres. Daniel Malchow of Northwestern Lutheran Academy, Mobridge, South Dakota, one of a number of speakers, mentioned the sacrifice that a District president's congregation has to make in literally sharing its pastor with the Synod. On the lighter side, the four small grandchildren of Pastor and Mrs. Kell sang, played piano selections, and gave a reading. A number of coworkers also gave "interpreta-

tive" reminiscences.

Pastor Kell and his wife, Hildegard, nee Schuetze, have one son, and one daughter. They are James Kell of Milwaukee, Wisconsin, and Bethel (Mrs. Franklin) Zabell of Watertown, Wisconsin.

During his ministry President Kell has served the following congregations: Trinity Lutheran, Hutchinson, Minnesota, 1935-41; East Fork Indian Mission, Whiteriver, Arizona, 1941-46; St. John's Lutheran, Battle Creek, Michigan, 1946-49; St. John's Lutheran, St. Clair, Minnesota, 1949-57; Bethlehem Lutheran, Watertown, South Dakota, 1957-74. He was the first pastor of Bethlehem Congregation. During his pastorate there, both a parsonage and a church were built. While at Watertown, South Dakota, he also served Emanuel Lutheran, Grover, South Dakota, 1959-68, and St. John's Lutheran, Watertown (Rauville Twp.), South Dakota, 1972-74. Since 1974, he has been pastor of St. Paul's in Hazelton. President Kell served the church at large in many capacities before becoming president of the Dakota-Montana District in 1966.

A plaque, hand-carved by one of the members of St. Paul's, Hazelton, and presented to Pastor Kell, bears these most fitting words: "It is our sincere prayer that our gracious Lord may continue to bless you and your work."

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## Seminars for Principals and School Visitors

Appleton, Wisconsin; Austin, Texas; San Diego, California; Yakima, Washington; Baraboo, Wisconsin; Milwaukee, Wisconsin; Belle Plaine, Minnesota; Stanton, Nebraska; and Saginaw, Michigan, all had something in common this summer. Each was the site of a District principal-visitor seminar.

As the name indicates, these seminars were planned for the Synod's 118 school visitors and for the principals of our 273 elementary schools. The members of the 10 District Boards for Parish Education were invited and, in addition, the executive

office of the Synod's Board for Parish Education was represented at each seminar.

Several Districts combined their efforts and held joint seminars. The Dakota-Montana and the Nebraska Districts conducted a joint seminar at Stanton, Nebraska. The South Atlantic District joined the principals and visitors from the Texas section of the Arizona-California District to meet at Austin, Texas.

### Purpose of Seminars

The Synod's Board for Parish Education and the ten District Boards for

Parish Education plan and sponsor these one-day seminars biennially to assist and encourage the principals in their administrative responsibilities and in their task of supervising instruction, staff, pupils, and curriculum. The school visitors also receive encouragement and practical suggestions to help them carry out their tasks of evaluating classroom instruction.

An examination of the program of the seminars — all programs were the same — shows how these purposes were carried out. Four essays were read and discussed. *Is Part-Time Education Enough for Full-Time Christians?*, by Pastor Silas Krueger, received major emphasis. This is the first portion of a four-part

(Continued on next page.)



essay entitled *Teach Them Diligently*, delivered at the 1973 convention of the Wisconsin Synod. In studying this essay, the visitors and principals reviewed the Scriptural basis for Christian education. Deuteronomy 6:4-9, Ephesians 6:4, and Colossians 1:9-11 were studied in detail. On the basis of these passages, the essayist drew two conclusions: first, the prime responsibility for providing Christian training for children has been assigned to parents, and secondly, in this day and age the best means of carrying out the Scriptural admonition to "teach them diligently" is through the Christian day school. Participants in each seminar appreciated the opportunity to review and discuss these principles of Christian education anew.

#### Other Topics

*Evaluating Classroom Instruction* was a second topic to receive special emphasis. The essayists at the various seminars used different techniques to present the topic. In two of the seminars, demonstration classroom lessons were shown on video

tape, giving the visitors and principals an opportunity to evaluate an actual teaching situation.

The other two essays on the seminar program were *Practical Suggestions for Faculty In-Service Programs* and *Recruiting Our Members' Children for Our Schools*.

In presenting *Practical Suggestions for Faculty In-Service Programs* the essayists enumerated various ways in which programs could be inaugurated by a principal in order to offer his faculty help in the areas of curriculum planning, teaching, and discipline. Principals and visitors were encouraged to make an in-depth study of God's Word a part of their school's in-service program.

Each essayist who presented the final topic, *Recruiting Members' Children for Our Schools*, reminded the participants that God's Word should be used as the motivating force to urge parents to send their children to a Christian day school. God's Word is the only tool that can teach parents the true value and purpose of Christian day-school training. Since some parents may have questionable mo-

tives for sending their children to our schools, we must impress upon these parents that the primary purpose of our Christian day schools is to assist them in bringing up their children in the "nurture and admonition of the Lord." Various recruitment methods and materials were suggested. They included preparing a slide-tape presentation for use in the home, using board-of-education members and other lay people for home visitations, using promotional material produced by the Synod's Board for Parish Education, designing promotional materials locally, and maintaining a current cradle roll.

Our prayer is that through the study of God's Word, through the essays and discussions, and through many informal conversations, the school visitors, principals, and members of the Board for Parish Education were all strengthened in their faith, strengthened in their commitment to Christian education, and given encouragement and assistance in the important tasks to which the Lord has called them.

LeDell Plath

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## Looking at the Religious World

### Suing the Shunner

In the Reformed Mennonite equivalent of our excommunication, the sinner is "shunned." All church members are forbidden to have any contact with the sinner, including even social and business contacts. Even relatives and family members are to join in the "shunning."

After three years of such "shunning," Robert Bear is endeavoring to sue denomination leaders for damages. Pennsylvania's highest court has ruled that such a suit can be brought.

Normally one would say that the courts of the land ought not have anything to do with a church excommunication process. One would also say that churches would do well to emphasize the religious and the spiritual in an excommunication. When

the excommunication practice over-stresses the earthly and the temporal considerations, then the involvement of the civil courts is invited and encouraged.

### Far-out False Fellowship

It is not possible to approve of fellowship stances taken recently at two special Chicago area gatherings of Lutherans, at least by name and claim. One was the First Annual Assembly of the National Conference of Afro-American Lutherans, Inc., held August 12. The other was the ELIM (Evangelical Lutherans in Mission) Assembly on August 13-15.

As Religious News Service reports, the Afro-American Lutheran, most of whom are Missouri Synod members, heard Dr. Will Herzfeld of Oakland's Bethlehem Lutheran Church

declare: "We will no longer depend on the umbilical cord of white Lutheran churches but we will reach out and help and be helped first by our African and Latin American brothers and sisters."

The executive director of the conference, Dr. Albert Pero, called for the unity of blacks "whether we find ourself in Methodist, Catholic, Episcopalian, or Lutheran Churches." He claimed that the black Christian church in America "is rapidly becoming the fourth largest Christian group in the world," and that therefore there should be recognition of "the need for development of energy for empowering Black Lutherans."

For blacks to form their own association, also in the religious field, is in no way objectionable in itself. However, it should not be forgotten that the proper basis for spiritual fellowship is a common confession, not just a common color. Concern for color dare not make any Christian blind to Scripture's principles of fellowship.

The ELIM Assembly at its post-Anaheim session resolved to "recog-



nize and celebrate complete pulpit and altar fellowship with all Lutherans." The delegates meant what they said in the last two words, for they rejected an attempted amendment that would have limited the "all Lutherans" to those "who subscribe to the Unaltered Augsburg Confession and Apology thereto." A fellowship with "all Lutherans," including deniers of justification and resurrection, is not the kind of fellowship the Bible promotes.

Several decades ago when Missouri's present fellowship theology began to emerge, chiefly in the matter of joint prayer, many considered this a small point that wasn't all that important. The point is proving itself to be far from small and unimportant.

### Southern Baptist Cooperation

At the summer convention of their huge and fast-growing body, Southern Baptists celebrated the golden anniversary of their "cooperative program." Over a thousand youths carried a symbolical torch on a 1300-mile run from Memphis, birthplace of the program, to the Miami convention site.

The "cooperative program," that has supplied \$1.6 billion for Southern Baptist mission causes, is the key to the success of joint ventures of congregations, that in the Baptist tradition, guard their independence fiercely. This independence predominates in the body to such an extent that it is actually an inconsistency to refer to a position or policy of the general body, even though 99 out of a 100 Southern Baptist congregations share it. References in this column to "Southern Baptist positions" should also be understood in this sense.

When in 1925 the fund-raising efforts of "agents" could no longer meet the needs of the joint ventures in missions and other fields, the Southern Baptists set up the "cooperative program." Individual congregations send a part of their offerings to state offices. State conventions divide what has been thus received between state and national operations, roughly on a 2-1 basis in favor of states. The national convention decides how the national funds are to be divided among the various boards and agencies.

The program has worked well in the past, so much so that the Miami convention adopted a budget for the cooperative program with a 25 per cent increase to \$51 million. Half of that total is to go to foreign missions.

### Bob Jones U. Bows

Bob Jones University, a Fundamentalist school located in Greenville, South Carolina, has with reluctance yielded in a clash of its admissions policies with the law. While admitting black married students in the past, it had always refused admission to unmarried blacks. The school explained: "Certain aspects of our admission policy are designed to safeguard our Bible convictions against interracial marriage."

In announcing the change that will open the school to single black students, Dr. Bob Jones III said: "Bob Jones University as a Christian institution cannot be in violation of the law." However, there was added the complaint that the school was "forced by a tyrannical government to obey a law whether we like it or not" and that the courts have "invaded the rights of private schools."

Referring to Matthew 22:21, Dr. Jones asserted that the government and the courts "have not at this point asked us to do something which keeps us from rendering to God the things that are God's." He then promised: "If the day comes when the laws require that we do something contrary to what we believe the Bible teaches, we will refuse and go to jail for righteousness' sake rather than compromise our convictions."

What the school will do to safeguard its convictions against interracial marriage will be to outlaw interracial dating.

Three comments are in place. For one thing, in these our days independent schools are not all that independent. Secondly, the spokesman for BJU speaks correctly on the matter of Christian obedience to the law. Finally, one would be more sympathetic to BJU if it had been pressured in a matter that actually involved "Bible convictions." Interracial marriage just cannot be included in that category

E. Fredrich

# Grace Notes

In reviewing the GRACE with which our Lord has so richly blessed our Synod during the past 125 years, it would be inexcusable to ignore the women in our congregations. They have rendered priceless services to their Lord and to the members of His Church, and are doing so today.

All of them follow in the footsteps of those early women who faithfully served the Lord and His Apostles, and whose names are recorded for us in Holy Writ — Mary, Eunice, Lydia, Priscilla, and a host of others.

We remember with gratitude those women of our congregations who in years past have raised up their children in the nurture and admonition of the Lord and urged their husbands to acts of faith and charity. We thank God for those who became the indispensable helpmeets of our pastors and teachers. All these have been — they are now! — blessings to our congregations.

We beseech God to reward richly all those women, married and unmarried, who are teachers in our schools and nurses on our mission fields. Then also that vast number who serve as secretaries and resource personnel in our congregations, Christian day schools, area Lutheran high schools, Synodical schools, Synodical offices. Not to forget those who teach Sunday school, sing in choirs, serve as organists, or supervise lunch programs.

Add to them the members of the various auxiliaries, the Lutheran Womens Missionary Society, those who braille for the blind.

Have we missed any? Our thanks to God also for those not mentioned.

Heirs of the Lord's GRACE and glory, our Synod is grateful to God for you!



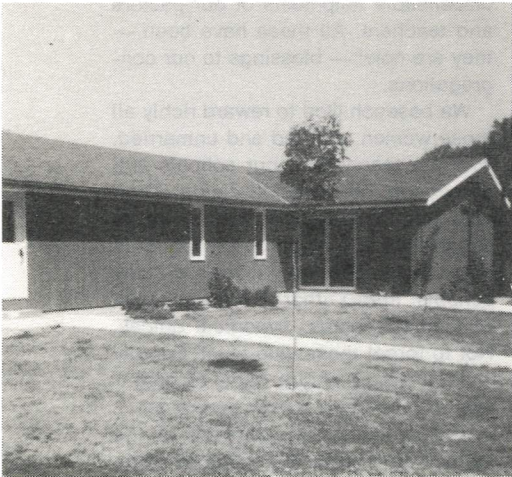


## Direct from the Districts

### Minnesota

#### St. Paul's of Seaforth 75 Years Old

Seventy-five years ago, on August 26, 1900, thirteen laymen and one pastor met and organized St. Paul's Ev. Lutheran Church in Seaforth, Minnesota. On Sunday, August 24, 1975, the members of St. Paul's, along with many guests and former members, gathered in two special services to praise and thank God for His manifold blessings throughout these many years.



St. Paul's of Seaforth

Two former pastors of the congregation served as guest speakers. The Reverend James Babler, Lowell, Wisconsin, addressed the assembly on I Corinthians 15:58, pointing out that the real purpose of the church is to abound in the work of the Lord. Prof. Jerome Braun, Dr. Martin Luther College, New Ulm, Minnesota, based his words on Isaiah 55:9,10. He reminded the worshipers that God's Word has been a veritable shower of blessings for all of these years.

Pastor of the congregation is John Stellick. He also serves St. John's of rural Belview, Minnesota.

May the God of all grace continue to bestow His blessings on St. Paul's of Seaforth!

### Southeastern Wisconsin

#### Two Prominent Laymen Die

On July 12, 1975, Mr Henry A. Gawrisch died at the age of 72 years, and on September 4, 1975, Mr. Ralph W. Roth, at the age of 58. Both men served the Lord faithfully in their home congregations and in the church at large.



Mr. Henry A. Gawrisch



Mr. Ralph W. Roth

Henry Gawrisch was born in Germany in 1903. He came to Milwaukee, Wisconsin, from Red Wing, Minnesota, in 1920. In Milwaukee, he was a member of Bethesda and later of Gethsemane Church. He served on

the Synod's General Board for Home Missions from 1951 to 1972. He was also a member of the Southeastern Wisconsin District Mission Board.

Mr. Gawrisch was associated with the Aid Association for Lutherans for 33 years, 25 of them as General Agent on Milwaukee's south side.

He is survived by his wife, the former Martha Damm, one daughter, Barbara, a son, Pastor Kenneth Gawrisch of Waukegan, Illinois, and two grandchildren.

Ralph W. Roth, who was born in 1916, was a lifelong member of Gethsemane Congregation.

From 1966 to 1972, Mr. Roth was one of the six original members of the Board of Directors of our Wisconsin Lutheran Child and Family Service. At the time of his death, he was on the Board of Directors of the Lutheran Bargain Center operated by the Milwaukee Federation of WELS Churches, Inc.

Mr Roth was associated with the B. H. Barg Electric Company for 30 years and had just recently become president of the company.

The deceased is survived by his wife, the former June Lindner, a daughter, Susan (Mrs. Kenneth Gawrisch), and two grandchildren.

May God be praised for these two dedicated servants of His who are now home with their Lord!

### Texas Mission District

#### New Parsonage at Weslaco

The members of Abiding Savior Ev. Lutheran Church of Weslaco, Texas, were privileged by God's grace to dedicate a new parsonage on August 17, 1975.

Using the account of our Lord's Transfiguration, as it is recorded in Luke 9:28-36, the guest speaker, Pastor W. Gabb of Houston, reminded the congregation that God had brought them to this place not only to build for the future, but also to hear the voice of His Son. Pastor of the congregation is Craig Weber.

The members of Abiding Savior were enabled to erect this their first permanent structure through a CEF Uniloon of \$34,800. The 1,700-sq. ft. parsonage is a ranch-style home of brick veneer. It has three bedrooms, a study, a spacious kitchen and family



room, and a double garage. Members of the congregation did all the painting and landscaping.

Abiding Savior Congregation, which received mission status last year, wishes to voice its appreciation to the members of the Synod whose mission dollars made the parsonage a reality. They eagerly await the day when they can begin the construction of their first worship unit.

## Western Wisconsin

### Trinity, Mount Carroll, Illinois Dedicates New Parish Hall

On Sunday, September 7, 1975, members and friends of Trinity Lutheran Church, Mt. Carroll, Illinois, were privileged to dedicate a new parish hall to the glory of God.

In the morning service, the Rev. Roland Hillemann of Lancaster, Wisconsin, in his sermon emphasized that this new building is being used as a place where God's people come and worship the Triune God. The festival service was held in the afternoon with the Rev. Donald Bitter, Fort Atkinson, first vice-president of the Western Wisconsin District, delivering the message. He encouraged the congregation to appreciate God's grace, so much in evidence, and to use the occasion for rededicating their lives to the Lord's work. About 350 people attended the services and open house, after which the ladies of the congregation served a buffet supper.

The addition to the church was

made possible by a bequest in the will of John Charles Hinebaugh. Mr. Hinebaugh, who died in April, 1973, left his entire estate to the church. Under the terms of his will, his property and real estate holdings, at an approximate value of \$300,000, were sold and the proceeds given to the church. A portion of the bequest was used to build the new parish hall. The members of Trinity are indeed grateful to God for having moved their fellow member to remember his church in his will.

The new building was designed by Edward Karvelius, a member of the congregation. It contains 4,600 square feet of space. On the ground level this includes a 30 x 30-foot addition which provides a church office,

Sunday-school rooms, and an additional entrance. The basement has been expanded to twice the area under the original church to provide a fellowship area, six Sunday-school rooms, a kitchen, and storage areas. The new addition is carpeted throughout, and the entire building is air-conditioned.

Trinity Lutheran Church was organized in 1880 and this year observed its 95th anniversary. Throughout its history the congregation has carried on its ministry in a small rural church building. Now, by the grace of God, it has adequate facilities to improve and expand its Christian education program. The Rev. Wayne Schneider is the present pastor.



Addition at Mt. Carroll, Illinois

## ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

### Pastors:

#### Ordained and Installed

**Schroeder, Neal**, as instructor in English and History at Huron Valley Lutheran High School, Wayne, Michigan, on September 2, 1975, by L. Hallauer (Mich.).

#### Installed

**Gawrisch, Kenneth H.**, as pastor of Immanuel, Waukegan, Illinois, on September 7, 1975, by J. Braun (SEW).

**Koepf, David E.**, as pastor of Eagan Mission, Eagan, Minnesota, on September 14, 1975, by M. Petermann (Minn.).

**Pasbrig, Robert W.**, as pastor of Zion, Crete, Illinois, on September 7, 1975, by W. Mueller (SEW).

**Weeks, Richard L.**, as pastor of St. John's, Burlington, Wisconsin, on September 7, 1975, by R. Ziebell (SEW).

### Teachers:

**Adickes, Mark**, as teacher at Nozomi (Hope) Lutheran School, Tsuchiura City, Ibaraki Ken, Japan, on September 2, 1975, by H. Johnne (W.WIS.).

**Averbeck, Robert**, as teacher at North Trinity, Milwaukee, Wisconsin, on September 7, 1975, by M. Liesener (SEW).

**Baacke, Elmer L.**, as teacher at Jordan, Milwaukee, Wisconsin, on September 14, 1975, by F. Gilbert (SEW).

**Beatrice, Joseph S.**, as teacher at Apache Mission, Peridot, Arizona, on August 3, 1975, by D. Meier (Ariz.-Calif.).

**Dorn, Orian**, as teacher at St. Matthew's, Milwaukee, Wisconsin, on September 7, 1975, by P. Manthey (SEW).

**Ebeling, Richard Mark**, as teacher at David's Star, Jackson, Wisconsin, on August 24, 1975, by C. Weigel (SEW).

**Engel, James**, as professor at Dr. Martin Luther College, New Ulm, Minnesota, on September 7, 1975, by O. Engel (Minn.).

**Fenner, Roger**, as teacher at St. Stephen's, Beaver Dam, Wisconsin, on September 7, 1975, by E. Huebner (W.Wis.).

**Gallert, Timothy**, as teacher at Apostles, San Jose, California, on September 9, 1975, by D. Valleskey (Ariz.-Calif.).

**Grobe, Karl**, as teacher at St. Mark's, Citrus Heights, California, on August 24, 1975, by T. Franzmann (Ariz.-Calif.).

**Heckmann, Gerald**, as minister of education at Messiah, teaching at St. Lucas, Milwaukee, Wisconsin, on September 7, 1975, by V. Vogel (SEW).

**Hoffmann, Geoffrey**, as teacher at St. Paul's, Tomah, Wisconsin, on September 7, 1975, by K. Gast (W.Wis.).

**Kieselhorst, Jerome**, as instructor of music and English at Kettle Moraine Lutheran High School, on September 7, 1975, by L. Pautz (SEW).

**Landvalter, Robert**, as principal at St. Matthew's, Oconomowoc, Wisconsin, on September 7, 1975, by N. Paustian (W.Wis.).

**Moldenhauer, Kermit**, as professor of music at Martin Luther Academy, New Ulm, Minnesota, on September 3, 1975, by E. Schulz (Minn.).

**Nass, Douglas**, as teacher at St. John's, Baraboo, Wisconsin, on August 17, 1975, by E. Toepel (W.Wis.).

**Nommensen, Theodore**, as instructor of science and athletic director at Kettle Moraine Lutheran High School, on September 7, 1975, by L. Pautz (SEW).

**Opitz, James**, as teacher at East Fork Lutheran Mission School, East Fork, Arizona, on August 10, 1975, by H. Hartzell (Ariz.-Calif.).

**Potratz, Robert**, as teacher at St. Stephen's, Beaver Dam, Wisconsin, on September 7, 1975, by E. Huebner (W.Wis.).

**Schwall, Jay**, as teacher at Woodlawn Lutheran, West Allis, Wisconsin, on September 14, 1975, by R. Schulz (SEW).

**Sievert, Richard D.**, as instructor of social studies and academic guidance counselor at Kettle Moraine Lutheran High School, on September 7, 1975, by L. Pautz (SEW).

**Yindra, Dale**, as teacher at Zion, Rhinelander, Wisconsin, on August 31, 1975, by D. Kock (N.Wis.).

**Zahn, Kenneth**, as teacher at San Pablo Mission School, Tucson, Arizona, on August 24, 1975, by V. Winter (Ariz.-Calif.).



## CHANGES OF ADDRESS

(Submitted through the District Presidents)

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**Yindra, Dale**  
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Rhinelander, WI 54501

**Zahn, Kenneth**  
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Tucson, AZ 85706  
Phone: (602) 889-3843

## MINNESOTA

### RED WING CONFERENCE

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

W. A. Meier, Secretary

### NEW ULM PASTORAL CONFERENCE

**Date:** November 5, 1975; 9:30 a.m.  
**Place:** St. Paul's, New Ulm, Minnesota.  
**Preacher:** L. Wurster (D. Tiarks, alternate).  
**Agenda:** Article XI of *Formula of Concord*: J. Denninger; I Corinthians 7: L. Boerneck; Discussion of "Legalism in Our Midst."

L. Meyer, Secretary

### ST. CROIX PASTORAL CONFERENCE

**Date:** November 11, 1975; 9:00 a.m. Communion service.  
**Place:** Faith Lutheran, Excelsior, Minnesota; A. Lemke, host pastor.  
**Preacher:** R. Schumann (J. Martin, alternate).  
**Agenda:** An Exegetical Study of Revelation 20:7-15: C. Ziemer; Armstrongism: An Overview of The World-Wide Church of God: J. Zeiter.

D. Buch, Secretary

## NORTHERN WISCONSIN

### DISTRICT PASTORAL CONFERENCE

**Date:** October 27 and 28, 1975; 10:00 a.m. Communion Service.  
**Place:** First German, Manitowoc, Wisconsin; host pastor, Norval Kock.  
**Preacher:** L. Ristow.  
**Agenda:** The Lord's Prayer as the Pastor's Prayer: K. A. Gurgel; District Institutional Ministry; Reports by District Boards and Committees.

**Note:** Each pastor will arrange for his own lodging; kindly send excuses to the host pastor.

D. Worgull, Secretary

## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### DISTRICT PASTORAL CONFERENCE

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

L. Lange, Secretary

### DAKOTA-MONTANA

#### EASTERN PASTORAL CONFERENCE

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

G. Bunde, Secretary

### MICHIGAN

#### COLONIAL PASTOR-DELEGATE CONFERENCE

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

D. Pagel, Secretary

#### OHIO CONFERENCE

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

K. Grunewald, Secretary

## SOUTHEASTERN WISCONSIN

### SUNDAY SCHOOL INSTITUTE, MILWAUKEE

The annual meeting of the Evangelical Lutheran Sunday School Teachers' Institute will be held on Sunday, November 9, 1975, at Redemption Ev. Lutheran Church, 5641 N. 68th Street, Milwaukee, Wisconsin, beginning with registration at 2:00 p.m.

A panel will discuss the topic "Discipline (proper teaching atmosphere) in the Sunday School."

All area nonmember WELS congregations and those affiliated with them are also invited to attend.

B. Buetow, Secretary

### CHICAGO CONFERENCE

**Date:** November 11, 1975; 9:00 a.m.  
**Place:** Resurrection, Aurora, Illinois; T. Deters, host pastor.  
**Preacher:** R. Pasbrig — O.T. text (N. Paul — N.T. text, alternate).  
**Agenda:** Exegesis of Titus 1: N. Paul (Titus 2: J. Castillo, alternate); What is Proselytizing and Interference? P. Hartman (How Far Can We Accept Evolution? G. Boldt, alternate).

**Note:** Please excuse to the host pastor or to the secretary.

R. Pasbrig, Secretary

### SOUTHERN PASTORAL CONFERENCE

**Date:** November 11, 1975; 9:00 a.m. Communion service.  
**Place:** First Ev. Lutheran Church, Lake Geneva, Wisconsin.  
**Preacher:** R. Pope (K. Schroeder, alternate).  
**Agenda:** Exegesis of Romans 5: D. Witte (Romans 6: A. Buenger, alternate); Investment for Retirement: Mr. Neil Turnbull. ("What Constitutes Malicious Desertion?"). W. Hein, alternate.

Kent E. Schroeder, Secretary

## WESTERN WISCONSIN

### CENTRAL PASTORAL CONFERENCE

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

G. Pieper, Secretary

## Editorials (continued)

We rob ourselves of our God-given worth if we let professionals tell us we are incompetent, if we let outsiders relieve us of our responsibility, if we excuse ourselves from our duty at home with a lot of cheap, educational double-talk. But the biggest loser is the child.

John Parcher

## Euthanasia (continued)

vant depart in peace" (Luke 2:29). His conviction is that of the Apostle Paul: "For me to live is Christ, and to die is gain. . . . For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Phil. 1:21-23).

"My times are in Thy hand" (Ps. 31:15). This word of faith expresses the confident trust that God's gracious will is going to be done, even as we seek to live under that will. This word of faith will not permit us to advocate or approve euthanasia.

Gerald C. Schroer

(The writer wishes to acknowledge the help received from conference presentations by Pastor John C. Seifert, Midland, Michigan, and Dr. David Witte, M.D., South Lyon, Michigan.)



## NEW WELS CHURCHES

### Names Requested

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

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

\*Denotes exploratory services.  
(New Missions in cities already having a WELS church are not listed.)

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

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

## TIME AND PLACE

### WILMINGTON, DELAWARE

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

### LONG ISLAND, N. Y.

#### Change in Worship Location

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

### COLORADO SPRINGS, COLORADO

Salem Ev. Lutheran Church is now using its new house of worship. The address is 4318 North Chestnut, Colorado Springs, Colorado 80907. The time of service is 10 a.m. Pastor of the congregation is Eugene F. Ahlswede, 22 W. Clover Circle; phone: (303) 576-5814.

### MITCHELL, SOUTH DAKOTA

Heading west on Interstate 90? Ascension Ev. Lutheran Church of Mitchell, South Dakota, a WELS mission, is worshipping within a mile of the interstate. Worship with us at 8:00 a.m. in the courtesy room of the Milliken Funeral Home at 805 W. Havens. For information, or if you have names of WELS members or prospects in the area, call (605) 996-9123, or write to Pastor Robert J. Gurgel, 1014 E. 7th, Mitchell, SD 57301.

### 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.

## EXPLORATORY SERVICES

### NORTHWESTERN INDIANA

Exploratory services are being conducted in Merrillville, Indiana, at Peace United Church of Christ, 1001 W. 73rd Ave. The time of service is 11:30 a.m. Sundays. For more information or to submit names of WELS members or prospects living in the northwestern area of Indiana, please contact Pastor Tom Liesener, 16791 Cleveland Rd., Granger, Indiana 46530; phone: (219) 272-5682.

### LAKEVILLE, MINNESOTA

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

### 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.

## NAMES WANTED

### WEST PALM BEACH, FLORIDA

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

### NORTHWEST CHICAGOLAND

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

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

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

### BEMIDJI, MINNESOTA

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

### 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 Hahm, 3229 Sandra Lane, Virginia Beach, Virginia 23462; Phone: (804) 424-3547.

## STUDENTS

### UNIVERSITY OF ILLINOIS

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

### BIMIDJI STATE U STUDENTS

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

### ST. OLAF AND CARLETON

Names of WELS students attending St. Olaf college and Carleton College at Northfield, Minnesota, should be sent to Pastor Richard Stevens, 1100 West Main Street, Cannon Falls, Minnesota, 55009; Phone (507) 263-3786.

### SEATTLE, WASHINGTON

If you know of any college-aged person attending school or working in the Seattle, Washington, area who may be interested in studying the Lord's Word with us, please send their names and present addresses to: Lutheran Collegians, c/o Pastor Ralph Baur, 9906 232 S. W., Edmonds, WA 98020.

### VISITORS — BOSTON, MASS.

What formerly was Harvard Street Lutheran Church (ELS) in Cambridge is now relocated to the suburb of Burlington. The address is Pine-wood Lutheran Church, corner of Wilmington and Michael Rds., Burlington, Massachusetts. Sunday services are at 10:45 a.m. For further information please contact Pastor Paul Madson, 30 Richfield Rd., Arlington, Mass. 02174; phone: (617) 646-7584.



# Treasurer's Report

## PREBUDGET SUBSCRIPTION PERFORMANCE

Eight months ended August 31, 1975

	Subscription Amount for 1975	8/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California .....	\$ 317,213	\$ 211,475	\$ 199,409	94.3
Dakota-Montana .....	209,992	139,995	121,160	86.5
Michigan .....	1,059,169	706,113	595,119	84.3
Minnesota .....	1,104,369	736,246	726,363	98.7
Nebraska .....	214,329	142,886	131,746	92.2
Northern Wisconsin .....	1,183,160	788,773	687,877	87.2
Pacific Northwest .....	86,485	57,657	56,741	98.4
Southeastern Wisconsin .....	1,434,614	956,409	810,342	84.7
Western Wisconsin .....	1,373,571	915,714	804,838	87.9
South Atlantic .....	59,461	39,641	38,859	98.0
Total — 1975 .....	\$7,042,363	\$4,694,909	\$4,172,454	88.9
Total — 1974 .....	\$6,714,887	\$4,476,591	\$4,149,477	92.7

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

## CURRENT BUDGETARY FUND

### Statement of Income and Expenditures

Twelve months ended August 31, 1975 with comparative figures for 1974  
Twelve months ended August 31

	1975	1974	Increase or Decrease* Amount	Per Cent
<b>Income</b>				
Prebudget Subscription Offerings .....	\$6,722,676	\$6,809,599	\$ 86,923*	1.3*
Pension Plan Contributions .....	83,746	91,033	7,287*	0.1*
Gifts, Memorials and Bequests .....	227,584	81,667	145,917	—
Earnings from Fox Estate .....	51,239	88,530	37,291*	42.1*
Other Income .....	13,255	11,555	1,700	14.7
Transfers from Other Funds .....	59,442	81,448	22,006*	27.0
Total Income .....	\$7,157,942	\$7,163,832	\$ 5,890*	0.1*
<b>Expenditures</b>				
Worker Training — Expenses .....	\$4,251,371	3,935,586	\$315,785	8.0
Worker Training — Income .....	1,718,450	1,622,112	96,338	5.9
Worker Training — Net .....	\$2,532,921	\$2,313,474	\$219,447	9.5
Home Missions .....	1,398,140	1,271,000	127,140	10.0
World Missions .....	1,206,519	1,172,858	33,661	2.9
Benevolences .....	873,226	821,675	51,551	6.3
Administration and Services .....	590,292	514,974	75,318	14.6
Total Operations .....	\$6,601,098	\$6,093,981	\$507,117	8.3
Appropriations — Building Funds .....	189,160	216,160	27,000*	12.5*
Appropriations — CEF Program .....	777,967	804,726	26,759*	3.3*
Total Expenditures .....	\$7,568,225	\$7,114,867	\$453,358	6.4
Operating Gain/Deficit** .....	\$ 410,283**	\$ 48,965		

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

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

For the Month of	Cutoff Date
October	November 7
November	December 5
December	January 7
January	February

## WISCONSIN STATE TEACHERS' CONFERENCE

Date: October 30-31, 1975; 9:00 a.m. Opening Service.  
Place: Wisconsin Lutheran High School, Milwaukee, Wisconsin.

Preacher: Pastor Kenneth Gast.

### Agenda:

#### Thursday, October 30

9:00 Opening Service

9:55 Announcements

10:00 "The Place of Women in God's Creation": Prof. W. Gawrich.

11:15 Reports on NWC and NWP.

11:45 Noon Hour and Displays

1:30 Devotion

1:40 Report by Board for Parish Education  
2:10 Report on DMLC  
2:30 Sectionals

#### Friday, October 31

9:00 Devotion

9:15 Business Meeting

10:00 Sectionals

11:30 Noon

1:00 Sectionals

2:30 Unfinished Business and Closing Service

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

Robert Moldenhauer

U.S. POSTAL SERVICE  
STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION  
For the month ending August 31, 1975 (Section 3905, Title 39, United States Code)

1. TITLE OF PUBLICATION: **The NORTHWESTERN LUTHERAN**

2. ISSUE DATE: **September 24, 1975**

3. FREQUENCY: **Biweekly** Annual Sub. Price: **\$3.00**

4. OFFICE OF PUBLICATION: **3512 West North Avenue, Milwaukee, WI 53208**

5. OFFICE OF THE PUBLISHER: **3512 West North Avenue, Milwaukee, WI 53208**

6. NAME AND ADDRESS OF PUBLISHER, EDITOR, AND MANAGING EDITOR:  
**Rev. Harold E. Wicke, 3512 West North Avenue, Milwaukee, WI 53208**

7. OWNER (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of all individual owners or holders of one percent or more of total amount of stock. If not owned by a corporation, its name and address, as well as that of each individual owner, must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual owner, must be given.)

8. KNOWN BONDHOLDERS, MORTGAGEES AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1% OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If none, so state.)

9. FOR OPTICAL COMPLETION BY PUBLISHERS MAILING AT THE REGULAR MAIL RATE (Section 3905, Title 39, United States Code)

10. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES (Section 3905, Title 39, United States Code)

11. EXTENT AND NATURE OF CIRCULATION

A. TOTAL NO. COPIES PRINTED (Net Press Run)	AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	TOTAL NUMBER OF COPIES OF SINGLE ISSUE PUBLISHED NEAREST PRECEDING DATE
40,325	40,325	40,000
B. PAID CIRCULATION		
1. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTERSALES		
2. MAIL SUBSCRIPTIONS	40,325	40,000
C. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS (SAMPLES, COMPLIMENTARY, AND OTHER FREE COPIES)	40,325	40,000
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E. TOTAL DISTRIBUTION (Sum of C and D)	40,325	40,000
F. OFFICE USE, LEFT-OVER, UNACCOUNTED, SPOILED AFTER PRINTING		
G. TOTAL (Sum of A, B, C, D, E, F) should equal net press run shown in 11A	40,325	40,000

12. Signature of Editor, Publisher, Business Manager, or Owner: *Thomas W. Spaulding*

13. Title: **Controller**

PS Form 3526 July 1971

## NOTICE

The next regular plenary session of the Board of Trustees is scheduled for  
November 3-4, 1975.

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

Carl S. Leyrer, Secretary  
Board of Trustees