

The Northwestern Lutheran

January 11, 1976



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Briefs by the Editor

The Epiphany of our Lord took place in towns and cities as varied as Bethlehem, Jerusalem, Cana, and Capernaum. At seashores and in the mountains. It involved people like Mary and Joseph and a young bridal couple — theologically trained men like priests and doctors of the Law — a centurion and Peter's mother-in-law. Sometimes multitudes were addressed; at other times only the inner circle of Christ's disciples was present. But dominant in all these situations was our Lord Jesus Christ, giving all of these people in so many different places and so many different circumstances an insight into His mission as Savior of sinners, and His person as God and man. Only thus could they later be convinced that the entire penalty of their sins was paid for when He laid down His life for them.

The Epiphany season, it is clear, does not offer a series of disconnected texts and deeds and statements, but is an exposition of our Lord as the One whom man needs above everything else. It took place here on earth, and it still takes place here on earth.

Nor has the work of the Lord changed. It still involves people. It is carried on in well-known and lesser-known cities and towns. The circumstances are varied. There is inner-city work and work in the suburbs. Military personnel and civilians are contacted, the educated and the retarded, such who know the Lord and such who do not. The work is done whenever the Word is preached and the Sacraments administered, whenever conversations turn to the Lord or God's Word is taught in our classrooms. Even sacred concerts have their place, and personal witnessing is part of it. It involves men and women, teachers and pastors, laity and theologically trained, abroad

and at home.

The perusal of a letter recently received from our civilian chaplain in Europe, Pastor E. C. Renz, was almost like reading the pericopes for the Epiphany season. His letter was literally studded with names of people and of places, with requests for baptism and expressions of joy at receiving the Lord's Supper. Services were held in Spain, in Germany, in England. WELS members in Europe hailed from places like Detroit, Campbellsport, New London, Bay City, Milwaukee, Frankenmuth, and Burlington. They came from states like Colorado and Michigan, Florida and Wisconsin. Destinations for some of these people were the home states or places like Colombia and Central America. Children were baptized, and adults contacted in places like Madrid and Seville, Bittburg and Wiesbaden. Advent services were conducted in Berlin, Nuernberg, Frankfurt, Kaiserslautern, and Mannheim. Airforce chapels, private homes, hotel rooms — all offered space for a service. Christian fellowship was enjoyed in hotel lobbies and airports.

But whether its the activity of our chaplain in Europe or that of our teachers, pastors, laymen, professors, executive secretaries, or editors here in the states, all of it is Epiphany work. It brings us face to face with Christ Jesus.

There was the day when Jesus turned to His disciples and asked, "Whom do men say that I the Son of man am?" It was a preliminary, introductory question. The real question followed: "But whom do you say that I am?" That's the question the Lord addresses to us during this Epiphany season. He's interested in our answer. Epiphany will help you answer as Peter did: "Thou art the Christ, the Son of the living God."

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

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The Cover

The passing of twenty-five years does make a difference. Centennial Congregation, Milwaukee, Wisconsin, organized in the centennial year of our Wisconsin Synod, now numbers over 500 baptized members, of whom almost 350 are communicants. Their Christian day school has an enrollment of 75 in grades kindergarten through eighth. For an account of Centennial's 25th anniversary, please turn to page 8.

THE NORTHWESTERN LUTHERAN

Editorials

Reason Or Revelation? "Reason Or Revelation?"

was the title of a book quite widely read in Lutheran circles some years ago. Applied to religious beliefs, this is a crucial question. Religion based on reason has limitations because of the limitations of human reasoning. It also lacks reliability because human reasoning is not always reliable.

As to the limitations of human reason, it fails to provide answers to the three basic questions which have always troubled mankind: Where did I come from? Why am I here? Where am I going? As to its lack of reliability, the Bible says it best: "Professing themselves to be wise, they became fools," citing the religions concocted by the human mind.

This leaves divine revelation as the sole reliable source of truth in matters of religion. The answers to the three basic questions set forth above are known only to God, who put us here. The answers can be known only if God reveals them to us.

Since the mind of God transcends the mind of man, divine revelation can be received only by faith, not by reason. Divine revelation may in some cases coincide with human reason, but it is not subject to the test of human reason; otherwise divine revelation would in no way be superior to human reason and the mind of God no different from the mind of man.

Jesus stressed the necessity of faith in finding the truth when He declared, "Except ye become as little children, ye shall not enter into the kingdom of heaven."

Faith is held in low esteem these days as the essence of religion, but without it man's search for truth terminates in a maze of dead ends or in downright foolishness.

Immanuel Frey

Gratitude for Nonbudgetary Services

Congregations are facing their new budgets with anxiety. In justice, the salaries of the pastor, the teachers, and the custodian had to be increased; fuel costs are shockingly higher; equal pay requirements may be costly in some congregations; contributions for Synodical schools and missions must be 10 per cent higher if the work of the Synod is even to mark time.

But what kind of budgets would congregations face if there were no volunteer services? Anxiety about the budget would mount to alarm and consternation. Some operations would have to be cut back severely; some would be paralyzed.

Congregations, and ultimately the Synod, owe a debt of gratitude to the many Christian people whose sanctified

service, given free of charge, is enabling congregations to accomplish much more than they can pay for. In smaller congregations such volunteer help is almost vital.

Members of church boards and school boards make no charge for the countless hours they register as they carry out the duties of their office, and they collect no fees for their professional expertise and their professional service to the congregation.

Stewardship committees donate evenings and Sunday afternoons to promote congregational programs and projects. Ladies societies serve as florists and caterers and contribute generously to charities and to the maintenance of church property.

Mothers serve as teachers' aides. Women take charge of the nursery, type and fold bulletins, wash Communion ware, and iron the altar linens. Young people assist in the mailing program and decorate the church for Christmas. Youth groups depend on fathers and mothers and on young people for sponsorship and leadership. No one has to pay ushers, Sunday-school teachers, and choir members.

In mission congregations members take turns mowing the lawn, shoveling the snow, and doing the janitor work.

No one has computed the dollar value of these services. It does not appear in the annual financial report, not even in the nonbudgetary column. But God remembers these services and requites them. We cannot requite them, but we can remember and thank those who do them — freely and without pay.

Carleton Toppe

The Right Turn

The gloomy old religious word "repentance" is enjoying something of a revival in our day. The word literally means "change one's mind," or simply, "turn around."

Many people today are very much driven to "turn around," to recover the purpose of life. Material possessions have not satisfied their empty spirits. Turned off by the failures of society and torn up by repressed feelings within, people feel a desperate need to "turn around," to change direction.

But the question is: Which way to turn? Some "turn away," drop out of society, isolate themselves from the evils of the System. Others "turn within," searching answers by self-analysis or meditation.

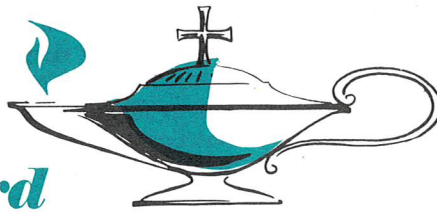
"Where to turn?" is an old, old question on earth. So is the impulse to discover the purpose of life and possessions, to experience peace, fellowship, and forgiveness with God and man.

The Old Testament sacrifices — Burnt, Meal, Peace, Sin and Trespass Offerings — dealt with these themes. In both Old Testament and New the finger of God never wavered in pointing where "to turn" — to His appointed sacrifice, to "Him who loved us and gave Himself for us, an offering and a sacrifice to God."

This is true repentance, the "turn around" that counts, to come back to our Father where we belong. The rest will follow. For the Father always knows how to give His children purpose and direction in life, peace, fellowship, and forgiveness.

John Parcher

Studies in God's Word



The Christian and His Plans

Go to now, ye that say, "Today or tomorrow we shall go into such a city and continue there a year, and buy and sell and get gain," whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time and then vanisheth away. For that ye ought to say, "If the Lord will, we shall live and do this or that." But now ye rejoice in your boastings; all such rejoicing is evil. Therefore to him that knoweth to do good and doeth it not, to him it is sin (James 4:13-17).

Have you made any plans for '76? Have you penciled any dreams on the calendar of time with the soft lead of hope? Plans we will always make as long as there is breath in us. Nor is our planning wrong, unless it leaves the Lord out. So James reminds us in his *Course on Concrete Christianity* as he speaks of "The Christian and His Plans."

See God's Hand in Everything

In these verses we can almost see the business men around the conference table, their statistics before them, their charts on the wall. They have the future all planned, the precise time of their journey, the particular city they will visit, their proposed stay in that city, the profit they will gain. Today and tomorrow they consider to be in their power and next year at their disposal. It is all "we will go, we will continue, we will buy, we will sell, we will get gain," leaving the Lord completely out of their plans.

Those merchants are not alone. People constantly make future plans,

family plans, financial plans without consulting the Lord. Self-reliantly, without any ifs, ands, or buts about it, they stride into the future. How foolish! For though they know not what tomorrow may bring, they plan as if they knew all about next year. How foolish also, for they ignore the frailty of life! Man's life is only a vapor, a breath, which appears for a little while and then vanishes away. Anyone who has seen someone die knows the truth of that description. Man is here one moment, gone the next — just like a breath. Like a child blowing on a windowpane and watching the mist fade away, so does man's life disappear.

Such planning without the Lord, James calls "rejoicing in boasting"; or we might say, "Boasting in arrogance." It smacks of sinful pride and cannot be squared with Christianity. It denies man's dependence on God, prevents asking Him for guidance, and leads to ingratitude for help already received. All plans which paint self in bold colors but God only in the small corners of the future's landscape are hollow and headed for failure. They foolishly, evilly, arrogantly leave God out.

James was speaking to us, too, when he called life a vapor. We just don't know whether we shall live through all of 1976, or even part of it. Having admitted this fact, how shall we act? Shall we stride arrogantly forward, bluffing ourselves into believing that the keys to the future are in our hands? Shall we use life's uncertainty as an excuse to squeeze the last drop of pleasure out of today? Shall we use it as an excuse to do nothing — no planning, no hoping, no nothing — because what's the use

anyway? No! With his words about the frailty of life, James wants to move us to look to the Lord for help and to

Leave Everything In God's Hand.

"If the Lord wills, we shall live and do this or that" is the key phrase in the Christian's planning. Our life — every feature of it and any future in it — depends on God's will. Without our gracious Lord we cannot live, much less plan or do anything. In all our plans and pursuits He is to be the rightful partner. To know Him as such a partner and then not to include Him in our plans is just as much sin as knowing what He wants and not doing it. Just as Christians pray in earthly affairs with the condition "Thy will be done," so they must plan for the future saying, "If the Lord wills." Only such planning pleases God and leaves everything in His hand.

"If the Lord wills" — our forefathers used that phrase frequently. In life's daily choices, as well as in its deep crises, they said simply, "If the Lord wills." In their plans and proposals they said humbly, "God willing." James suggests we might do well to use that phrase in our planning for the year. He doesn't mean merely to add another cliché to our vocabulary, one which means little to those speaking it and even less to those hearing it. He's not offering a phrase which we can wave like some magical wand in the face of the new year to chase all failure away. What he has in mind is proposing all plans and making all decisions with the conviction that God must give the final OK, and with the confidence that God's will is always right.

One day a man was complaining to his friend that the problems of the day and the plans for tomorrow were keeping him awake at night. His friend replied that he himself had no trouble at all in sleeping. "What do you do?" the first man asked. "Count sheep?" "No," came the reply, "I talk to the Shepherd."

To that Shepherd we pray, "Help us see Your hand in everything so that we may leave everything in Your hand."

Richard E. Lauersdorf

You Are Invited To Celebrate

Members of the Wisconsin Ev. Lutheran Synod are invited to join the faculty, student body, and board of control of Michigan Lutheran Seminary on Sunday, January 4, 1976, for the dedication of the school's new four-story dormitory. The service is scheduled for 3:30 in the afternoon, and the guest preacher will be Pastor Oscar J. Naumann, president of the Wisconsin Ev. Lutheran Synod. Michigan Lutheran Seminary is situated in Saginaw, Michigan.

The dormitory meets a long-felt need at Michigan Lutheran Seminary. It replaces scattered on-campus and off-campus housing, including the old addition to the refectory, the former boys' dormitory with adjoining dean's resident, the service building with its upstairs dormitory space, and a number of homes, owned or leased for dormitory purposes. Having made do with even less permanent housing since the beginning of



Prof. David Toepel

construction in October, 1974, the school is delighted that the new facility was finished considerably ahead of schedule. It is grateful to the Lord for supplying unusually good weather during the construction period and thankful to the many individuals, including students, who donated time and labor. All this has made it possible to occupy the building with the beginning of the second semester instead of considerably later.

The \$2.5 million dormitory was built with part of the Synod's Grace 125 Thankoffering. It is thus a visible



evidence of the gratitude which fills the hearts of Wisconsin Synod Lutherans as they meditate on the Grace of God their Synod has enjoyed over the past 125 years. The building, designed as two separate units, will house 195 girls and 151 boys. It also provides two suites of rooms for housemothers, two for tutors, and an office suite for the Dean of Students.

At the opening of school in August, 1975, Michigan Lutheran Seminary had an enrollment of 326 students: 72 seniors, 76 juniors, 95 sophomores, and 83 freshmen. The faculty presently numbers 15 professors and four instructors.

New to the campus are Professors Gary Johnson and David Toepel. Professor Johnson teaches in the area of mathematics and science. He came



to MLS from Dayton, Ohio, where he recently completed work for an MA in education at Wright State University. Professor Toepel's previous experience included teaching in the Lutheran high school at the East Fork Apache Mission, Arizona, and, for the past five years, at the Winnebago Lutheran Academy, Fond du Lac, Wisconsin. He has an MS from St. Louis University. Professor Johnson is presently working on a program for Synodical certification through Dr. Martin Luther College, a course which Professor Toepel recently completed.

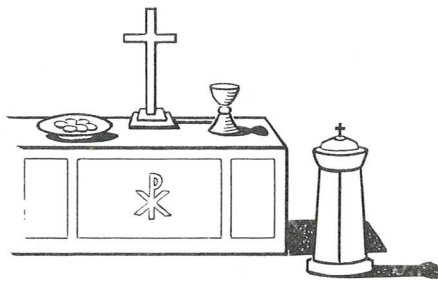
Other instructors new at the school this year are Mr. Gerald Hahn and Mr. Thomas Hunter, tutors helping in the area of English; Miss JoAnn Schwartz, girls' physical education instructor and coach; and Mr. A. Paul Scherzberg, a one-year emergency instructor. The Rev. H. Sauer and Mrs. Harold Renn also assisted during the first semester. Joining the faculty at the beginning of the second semester will be the Rev. Melvin Schwark of Lake City, Minnesota, who has accepted the call as Dean of Students.



Prof. Gary Johnson

Michigan Lutheran Seminary, as its name implies, at one time served as a school for the training of future workers in the church on a theological level. From 1887 to 1907, it was the seminary of the former Michigan Synod. In 1910 it was reorganized as one of four Synodical preparatory schools. In late years about 75 per cent of its graduates have entered our Synod's colleges. This year 49 graduates of Michigan Lutheran Seminary are enrolled at Northwestern College, 100 at Dr. Martin Luther College, and 32 at Wisconsin Lutheran Seminary in Mequon.

Christ's Sacraments



A Visual Repetition of the Gospel Promise

When the Lord Jesus gave the Sacraments of Holy Baptism and the Lord's Supper to His church, He was giving it the very same Gospel that He had expressed so beautifully when He said, "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die" (John 11:25,26). The blessings and benefits He meant to convey to His church through the Sacraments are the very same blessings He conveys through His Gospel. In the Sacraments He assures us sinners that we have forgiveness of sins and life and salvation through His death on the cross as the sinner's substitute.

That the Savior meant to convey the same blessings in the Sacraments that He brings through His Gospel is evident from His assessment of the rejection of Baptism by the Pharisees and lawyers. He said that they in rejecting John's Baptism "rejected the counsel of God" (Luke 7:30). They were rejecting the very blessings of God's plan of salvation which the Gospel had revealed to them. Similarly, when He gave the Lord's Supper to His church, Jesus offered the very same body and blood which He through His Gospel had promised to give and shed for sinners.

Repetition Needed

Why the repetition? Why did Christ give us the Sacraments if they are a repeated assurance of the same blessings already promised to us in the Gospel? Evidently it was because of Jesus' thorough understanding of the nature of sinful humans. He knew that we human beings are not always completely convinced by a message that comes to us through but a single one of our senses. We like to have such a message verified and reinforced by another of our senses before accepting it. When we smell smoke,

we become concerned; but usually we need to see the flames before we really become alarmed. When we are shopping for a new car or a different home, we're usually not completely persuaded by the salespitch we hear, but want to have the claims verified. We want to see the car or the home. We want to touch, to feel, before we commit ourselves.

Jesus showed an understanding of this particular trait in human beings when He so patiently dealt with His disciple Thomas. Thomas was not convinced when he heard the other disciples state, "We have seen the Lord." But Jesus exercised patience with Thomas in his weakness and arranged to have the message verified for him by his other senses. He permitted Thomas to see with his own eyes the nail-pierced hands and to touch with his own hand the wound in His side.

The same patient concern of Jesus for sinners is especially apparent in His gift of the Sacraments. He knew that sinners who have been led to see their truly sinful and lost condition would need constant and repeated assurances that God would indeed be gracious and merciful toward them. Therefore, to verify and reinforce the message of the loving forgiveness of God announced to sinners through the word of the Gospel, Jesus added the Sacraments as a visible seal of God's favor and love. We sinners are reinforced in our faith as we now see and taste and touch and feel the Savior's love in the Sacraments.

The Lutheran Confessions

The Lutheran Confessions describe the Sacraments in this very way. The *Apology of the Augsburg Confession* (Art. XIII) states that "just as the Word enters the ear in order to strike our heart, so the rite itself strikes the eye, in order to move the heart." The *Apology* goes on to say that a sacra-

ment is a "visible word, because the rite is received by the eyes, and is, as it were, a picture of the Word, signifying the same thing as the Word. Therefore the effect of both is the same."

In the Sacraments, then, our Lord is singling us out, so to speak, and telling us: My word of the Gospel is meant specifically for you. To the child in Holy Baptism He is saying: I am in a visible way washing away your sins and bringing you the Holy Spirit to create faith in that forgiveness in your heart. To the communicant the Lord Jesus comes and says: You have already heard My Gospel assurance of forgiveness in the pew. You and your children joined in confessing your sins, and you heard the pastor as the servant of My Word assure you of your forgiveness. But now I'm singling you out and coming to you personally and telling you most intimately that My body and blood were given and shed for you. Yes, with the bread and wine, I am giving you that very blood shed for you and that very body given for you.

How rich in grace our Lord is toward us! He not only gives us His Gospel in audible form, but then adds a visual repetition of that Gospel promise in the Sacraments!

Pastor Kent Schroeder

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DOINGS AT DR. MARTIN LUTHER COLLEGE and MARTIN LUTHER ACADEMY New Ulm, Minnesota

Jan.	21:	7:00 p.m.	Midyear Graduation
Feb.	8:	3:30 p.m.	Academy Band Concert
March	5-7:	8:00 p.m.	Geroge M. (Musical)
March	7:	2:30 p.m.	George M. (Musical)
March	14:	8:00 p.m.	Choral Vespers
March	19:	8:00 p.m.	Concert Band Ensemble
March	26:	8:00 p.m.	Recorder Club Concert
April	2-3:	7:30 p.m.	Academy Sr. Class Play
April	4:	3:00 p.m.	Aeolians and Marluts
April	25:	8:00 p.m.	College Choir
May	6-7:	1:00 p.m.	Children's Theater
May	7-8:	7:30 p.m.	Children's Theater
May	9:	3:30 p.m.	Aeolians, Marluts, and Academy Band
June	2:	8:00 p.m.	Academy Commencement Concert
June	3:	10:00 a.m.	Academy Graduation
June	3:	9:00 p.m.	College June Night Concert
June	4:	10:00 a.m.	College Commencement



Front

R. Martens
 A. Mennicke
 E. Hoenecke
 J. Janosek
 R. Eggert
 L. Sonntag

Center

K. Habben
 T. Sauer
 J. Chworowsky
 R. Cox
 H. Essmann
 R. Poetter

Rear

R. Sprain
 L. Koeninger
 F. Nitz
 H. Festerling
 R. Scharf
 K. Bast

First WELS World Mission Conference

The first WELS World Mission Conference was held in Milwaukee, Wisconsin, October 13-17, 1975.

A World Mission Conference had long been the dream and prayer of the missionaries of our Synod on its foreign fields. The Synod's Board for World Missions for some years had also been seeking ways and means to conduct such a conference. That it did become a reality was the result of God's grace which moved a member of our Synod to underwrite the total expense of the conference.

In attendance were the superintendents of the various world fields, the friendly counselors, and representative missionaries. The African field was represented by T. Sauer and R. Cox of Zambia and J. Janosek of Malawi. R. Poetter and K. Habben attended from Japan. L. Sonntag was present from Apacheland. Delegates from Southeast Asia were J. Chworowsky and H. Festerling. The Spanish work was represented by R. Martens of Puerto Rico, R. Eggert of

Mexico, and R. Sprain of Colombia.

Also present were the executive secretary of the Board for World Missions, Pastor Edgar Hoenecke, and the chairmen of the various executive committees: A. Mennicke for Africa, K. Bast for Japan, F. Nitz for Apacheland, L. Koeninger for Southeast Asia, and H. Essmann for Latin-America. Pastor R. Scharf, furlough-house manager, was also present. Presenting special papers dealing with practical aspects were Mr. Norris Koopmann and Mr. Carroll Dummann. Acting as special host for the conference was Pastor Kurt Koeplin of Milwaukee.

Special guests present during the five-day conference included Synod President Oscar J. Naumann, Pastor Norman Berg, executive secretary of the Home Missions Division, and several Seminary professors.

The purpose of the conference was to enable the missionaries to share with one another the great wealth of knowledge and experience they had

accumulated through long years of service on the foreign fields. That such mutual sharing did take place became obvious when even the veterans in the work commented about the value of the meetings.

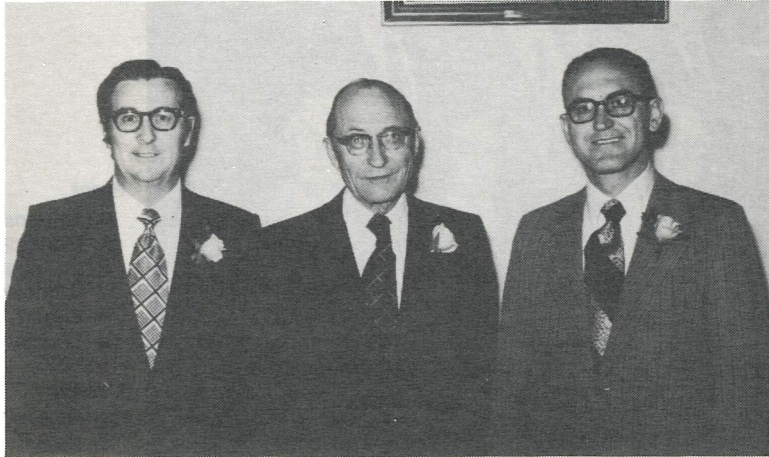
Topics on the agenda covered the whole spectrum of foreign mission work. Basically they dealt with three categories: the theoretical, the practical, and the doctrinal.

Of a theoretical nature might be said to have been a discussion of questions such as the following: "What kinds of foreign fields shall we as a Synod consider entering?" "What caliber of men are especially needed on the foreign fields?" "Where are people movements surfacing in the world which may represent fields white to harvest?" and "What can we learn from other church bodies?"

More of a practical nature were topics such as standardization of

(Continued on page 14)

New Ulm Observes Three Anniversaries



L. Huebner

R. Duehlmeier

A. Schulz

In a special service held in the Dr. Martin Luther College Chapel on Sunday evening, November 9, 1975, the college community observed the anniversary of three of its faculty members. Professor Raymond Duehlmeier of Martin Luther Academy marked 40 years in the teaching ministry. Professors Lloyd Huebner and Arthur Schulz of DMLC had been granted 25 years of service.

Preacher for the occasion was Pastor Paul Hanke of St. Peter, Minnesota. Basing his words on Luke 10:20, he reminded the jubilarians of the joy that is theirs because their names are written in heaven through the atoning work of Jesus Christ, and

of the joy that is theirs because they have been privileged to share this joy with others. Special music was presented by the Martin Luther Academy Choir and the DMLC Chapel Choir. Pastors Otto Engel and E. O. Schulz, chairmen of the Boards of Control, served as liturgists. Prof. Gerald Jacobsen was toastmaster at the reception immediately after the service.

Prof. Raymond Duehlmeier graduated from DMLC in 1935. During his teaching ministry he served Trinity, Congregation, Nicollet, Minnesota, on two different occasions, 1935-37 and 1941-63. His service at Trinity was interrupted by one year at St.

John's, Wood Lake, and three years at his home congregation, St. John's, Cedar Mills, Minnesota. Since 1963 he has been on the faculty of Martin Luther Academy, where he teaches German and English. He has done graduate work at Mankato State.

Prof. Lloyd Huebner is a 1947 graduate of Northwestern College, Watertown, Wisconsin. Before enrolling in Wisconsin Lutheran Seminary, he served as instructor at DMLC for one year. After his graduation from the Seminary in 1951, he was pastor of Zion Lutheran, Akaska, South Dakota, 1951-54, and of St. John's, Wood Lake, Minnesota, 1954-58. He next was called as the first principal of Lakeside Lutheran High School, organized at Fort Atkinson and later located permanently in Lake Mills, Wisconsin. Since 1967 he has been Dean of Students at DMLC.

Prof. Arthur Schulz, whose home congregation is St. Martin's, Winona, Minnesota, graduated from DMLC in 1950. Before joining the DMLC faculty in 1957, he taught at Mt. Lebanon Lutheran Church, Milwaukee, Wisconsin. He presently serves DMLC as its Academic Dean. Professor Schulz is completing work on a doctorate program at the University of Minnesota.

May our Lord continue to bless His servants richly and make them a blessing to many!



Twenty-five years ago, during the centennial year of our Synod, a mission was organized on the south side of Milwaukee. Because it was the centennial year of our Synod, the mission was appropriately named Centennial Ev. Lutheran Church. There was need for a church and school at that particular time be-

cause of the many World War II veterans with young families moving into the house projects situated there.

Pastor L. A. Tessmer, a veteran missionary from Grand Island, Nebraska, was called to start the mission. Four years later, Mr. Arden Wentzel was called as principal.

After Pastor Tessmer, Prof. Paul

Nitz, now at our Seminary at Mequon, served Centennial. Robert Hoepner is the present pastor. Mr. Glenn Flech, Mr. George LaGrow, and Mr. Frank Corona followed Mr. Wentzel as principals of the school. Jerome Zoellner is presently the principal.

On October 19, 1975, Centennial held its special Grace 25 anniversary celebration. All former members and old friends were invited to share in celebrating God's grace. In the two morning services at the church, the two former pastors conducted the services. Between the services refreshments were served, and special historical displays could be viewed in the classrooms.

At 2:30 in the afternoon, a special anniversary service was held in the

Reflections of a Missionary

Back Home Again

We were weary and excited as we walked the last hundred yards up the gravel road to our home here in Tsuchiura, Japan. It was the end of a journey that had begun almost 24 hours before with jet engines roaring for takeoff at an airport in the U.S.A. Here at the end of the road a large banner strung from our house to the church greeted us with the words, "Welcome back home, Johnes."

The Holy Spirit at Work

It was a warm welcome. There were even quite a number of people at the airport in Tokyo to meet us. It was good to know that our Japanese fellow Christians were glad to have us back again after a three-month summer furlough.

The church service the following morning was more than gratifying. Sometime during the service it occurred to me that the Lord was, then and there, permitting us to experience the fruits of our work in Japan. These Japanese Christians had gathered for worship on their own. The service was conducted by Nakamoto San, one of our two Seminary students. His sermon was clear, well organized, but above all it carried a strong appeal to come to the Savior

chapel-auditorium of Wisconsin Lutheran High School. It was held there in order to accommodate all present and former members at the same time. We were privileged to hear the president of our Synod, the Rev. O. J. Naumann, preach the Word.

A social hour followed the service. At 5:00 a buffet dinner was served in the high-school cafeteria. After the dinner, the president of the congregation, Mr. Claude Drew, one of the charter members, thanked everyone for coming. The celebration ended at 7:00 P.M. with everyone singing "We Gather(ed) Together to Ask the Lord's Blessing" — the primary reason for having the celebration in the first place. We unite in thanking God for these 25 Years of Grace!

Pastor Robert L. Hoepner

to receive rest for your soul. His text was Matthew 11:28-30.

During the customary fellowship hour after church, we talked about our experiences in the U.S. while drinking the usual green tea and eating rice crackers. It felt good to be back among these people again.

Satan at Work

On Monday, our second full day back in Japan, the other side of the



The Tsuchiura Compound

coin began to appear. Our second Seminary student asked to have a talk with me. It soon became apparent that he had definitely made up his mind to discontinue his studies. The following day I casually asked our parish worker about a lady, one of our most active members, who had not been in church that Sunday. I was told that she has been attending services at a church of another denomination. Before long some other startling rumors got through to me. A brief check established that they were true. One of our Japanese members had by his conduct caused grave offense to the congregation.

Two things had become very clear. Certainly the Holy Spirit had been at work in the hearts of our people while we were away, but the devil had been at work too. This is the bitter-sweet of mission work. One marvels at the wondrous things the

Holy Spirit accomplishes and in the next moment one is shocked at what Satan is still able to do.

The Answer

I needed to talk to someone — to a Japanese Christian — about these things. I sought out a man who is in his fifties, who has been a faithful member, a veritable pillar, of this congregation for a number of years. While talking with him, I got my answer — the answer we both needed. After hearing him lament about the things that had happened, I assured him that we need not worry about

the final outcome of it all. The Savior will not let His Church, the communion of saints, be destroyed. He will give her the final victory. We need have no fear about that. What we need to do is daily to seek His wisdom, enabling us to determine what He wants us to do in the face of these blessings and in the face of the problems that occur along the way.

Burning Edge of Missions

An elderly pastor who was serving one of the larger congregations in our Synod once said it. "If you want to fill a lot of bottles, you don't simply pour water over all of them at once. You pick up each bottle and fill it individually." That is the way a pastor has to care for his people — one at a time. That is the way mission work also has to be done. You care for one at a time. Here are two such examples.



LECC Church Council

Takano San

Takano San is a young lady who came walking down our road last spring on the Saturday before Easter. She had already read the New Testament and memorized the Lord's Prayer. Now she was looking for a Christian church where she could learn more about this Person named Jesus. She began taking instruction immediately and attended church every Sunday.

During our furlough in the United States the following summer, I spoke of Takano San in my sermons. By the end of the summer I couldn't help wondering whether I was speaking about someone who was still clinging to the Savior, or someone who had already drifted away.

My family and I arrived back in Japan on a Saturday evening. Can you imagine our joy on the following morning when Takano San was there in church! She had been attending instruction class and church services regularly. She was obviously happy in her faith. Thanks to the Holy Spirit for keeping her in the faith!

Kusama San

When I first learned to know Kusama San several years ago, she was a student nurse. She was taking instruction at our church and soon received baptism. Before long she brought several other students from her dormitory to church to study the Bible. They came twice. That was all. Before very long Kusama San herself stopped coming to church. She told

me she didn't know whether she believed the things that were taught in the Bible. She became ill. After that she was hard, impossible to reach. Her family would not permit anyone from the church to come to visit her. There was nothing to do but to pray for her, and we did.

After about two years she showed up again. That was last spring. She seemed to be somewhat embarrassed at first. She said she wanted to begin studying the Bible again. Our Japanese parish worker said, "The Lord didn't want to let you go, Kusama San." Kusama San began coming in once a week to study with our parish worker.

During our furlough that summer, we couldn't help wonder what was happening to Kusama San. On our second Sunday back in Japan we celebrated Holy Communion. Kusama San was there to receive the body and blood of her Savior together with her fellow Christians. Once again, thanks to the Holy Spirit for bringing her back into the Savior's fold!

Missionary Harold Johnne

I am Joe's Reason

"I believe that God has made me with all creatures, giving me my body and soul, eyes, ears, and all my members, my reason . . ." When Joe was reviewing his Catechism the other day, he paused when he got to that word "reason" in Luther's explanation of the First Article of the Apostles' Creed. He began thinking about how wonderful this special gift of God, his "reason," really is — how it sets him apart from all of God's other creatures here on earth, giving him the ability to think, to plan, to make decisions, to invent, to calculate, to design things, to . . . But let me tell it, because I am Joe's "reason."

Since Joe is a Christian, I serve him well in his faith-life. I make it possible for Joe to see correctly what someone who is not a true believer

cannot possibly understand, because Joe's faith and I are in complete harmony with one another. I don't conflict with his faith, which is rooted in God's Word, and his faith does not upset me. I help him to read the Bible "intelligently," in the true sense of that term. True, there are certain Scriptural truths which seem to fly in the face of everything I stand for, but that's because I simply cannot fathom all of the marvelously intricate workings of God's astounding wisdom. So Joe is perfectly content to live by the ancient axiom: "Where reason stops, faith begins." The fact that I don't have all the answers about God and His wondrous ways is no obstacle to Joe. He does not substitute me for Holy Scripture, as so many people have done since time began. Joe remembers the inspired

words of Jeremiah: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might . . . but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth."

In quoting this passage, am I giving you the impression that I am equating myself with Joe's "wisdom"? Perhaps "wisdom" and I are not identical, but we are certainly "twins," and we do work together. In fact, "wisdom" and I, together with Joe's "understanding," are actually "triplets." The Bible speaks of us in very similar terms. So just as the truly "wise" man is not to glory or boast in his "wisdom," but in the Lord, so the man who uses his reason correctly will not lean unto his own "understanding," but will trust in the Lord with all his heart (Prov. 3:5). God makes it very clear that I am not to stand in the way of Joe's faith!

If Joe were not a true believer, I would be causing him to believe

many things that directly contradict God's Word. I would not allow Joe to see how foolishly I was causing him to think — how ridiculous his "wisdom" was — how warped his "understanding." The Bible says that "the wisdom of this world is foolishness with God . . . The Lord knoweth the thoughts of the wise, that they are vain" (I Cor. 3:19,20), but Joe wouldn't care about that. If he weren't a Christian, he would ridicule everything that does not conform to what I tell him. And that is to be expected, because "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually dis-

cerned" (I Cor. 2:14).

If it were not for Joe's Spirit-kindled faith, I would not be able to make him "understand" God's plan of salvation. I wouldn't want to, because I would be the tool of Satan, pointing out to Joe that the idea of God's sending His Son into this world to be born of a virgin as a true human being, while remaining true God — that idea is ridiculous, not deserving of a second thought.

But since Joe has been reborn into God's family, I can tell him, "Look, Joe, you don't have to be able to understand it. Your salvation does not depend on what I tell you, but on what God tells you. He has made it possible for you to believe what I

cannot comprehend, and that makes all the difference here and hereafter!"

So Joe lives on as the Lord directs him, joyfully content in knowing that if he continues to follow the Word of his Lord in true faith as Christ's disciple, he will know the Truth — the ultimate Truth about man's sin and God's grace — and that Truth will make him free forever from the power of the devil, the world, and his still troublesome sinful flesh.

Thank God for the gift of your reason, dear Christian, but keep it in its proper place, and by His grace you will be a witness of the perfect wisdom of God through all eternity.

Philip R. Janke

Asleep in Jesus

Pastor Gotthold F. Zimmermann 1905 — 1975

Pastor Gotthold F. Zimmermann died very suddenly on September 9, 1975, while visiting at the home of his son, Paul, in Lake City, Minnesota. The deceased was the son of Pastor and Mrs. Herman R. Zimmermann. He was born in Shickley, Nebraska, on May 20, 1905. In 1925 he graduated from Northwestern College, Watertown, Wisconsin, and from our Seminary, then at Wauwatosa, Wisconsin, in 1928. The Lord joined him in marriage to the former Eleanor Bohlman on April 3, 1928.

Pastor Zimmermann was ordained and installed as pastor of St. Matthew's Lutheran Church, Town of Cady, Spring Valley, Wisconsin, in 1928. Subsequently he followed the call of his Lord to a number of fields, including Town of Ridgely, Fairfax, Minnesota, and Essig, Minnesota, 1935-45; Wood Lake, Minnesota, 1945-48; Town of Wellington, Fairfax, Minnesota, 1948-57; Town of Kolberg, Forestville, Wisconsin, 1957-61; Lodi, California, 1961-70; and Kelowna, British Columbia, 1970-72. Pastor Zimmermann retired from the active ministry in 1972 and made his home with his sister, Gertrude Zimmermann, in Beaver Dam, Wisconsin.

He was preceded in death by his parents and his wife. The survivors

include four sons, Pastor Roland Zimmermann of Menomonee Falls, Wisconsin; Arnold of Spring Valley, Wisconsin; Paul of Lake City, Minnesota; and Walter of Fairfield, Wisconsin. Also surviving are 14 grandchildren; three brothers: Pastor Raymond Zimmermann, Gerhardt, and Alfred; three sisters: Gertrude Zimmermann, Mrs. Margaret Keppelman, and Mrs. Winfred Bohlman.

Funeral services were conducted on September 12, 1975, at St. Stephen's Lutheran Church of Beaver Dam with burial in Forrest Hill Memorial Park, Oak Creek, Wisconsin. The survivors were comforted with the Word of God from II Timothy 4:6-8.

Elton H. Huebner

Pastor Leonard C. Kirst 1882 — 1975

The Lord called one of his veteran workers home when Pastor Leonard C. Kirst died at Beaver Dam, Wisconsin, on November 17, 1975, at an age of more than 93 years. Funeral services were conducted from St. Stephen's Lutheran Church at Beaver Dam on November 20, with burial in the local Oakwood Cemetery. The Word of God recorded in Revelation 7:9-17 served as a source of comfort and strength for the survivors.

Pastor Kirst was born May 6, 1882, the son of Mr. and Mrs. Albinus Kirst of Tomah, Wisconsin. He graduated from Northwestern College,

Watertown, Wisconsin, in June, 1903. In 1906 he graduated from the Seminary, then located in Wauwatosa, Wisconsin.

His ordination took place on July 21, 1906, when he became pastor of St. Paul's Lutheran Church, Tomahawk, Wisconsin. He also served the Arbor Vitae area at the same time. In 1911 he accepted a call to Zion Ev. Lutheran Church, Cambria, Wisconsin, and then, in 1915, was called to St. Stephen's Ev. Lutheran Church of Beaver Dam, Wisconsin, where he served until his health no longer permitted.

Pastor Kirst served as secretary of the Western Wisconsin District from 1922 to 1926 and as vice-president of the District from 1938 to 1942. He was instrumental in the founding of the former Lutheran Hospital of Beaver Dam in 1922 and served as president of its Board of Directors from 1922 until 1956.

On October 21, 1907, the Lord joined him in marriage to the former Gertrude Pieper. She preceded him into eternity by almost ten years. Two sisters and a brother also preceded him in death.

The survivors include three daughters, Mrs. Charlotte Tacke of Beaver Dam, Wisconsin, Mrs. Arnold (Theodora) Mennicke of Winona, Minnesota, and Mrs. Arnold (Gertrude) Schroeder of Wauwatosa, Wisconsin. He is also survived by nine grandchildren and five great grandchildren, as well as by one brother.

Elton H. Huebner

Evangelical Lutheran Confessional Forum

On October 20 and 21, 1975, the Evangelical Lutheran Confessional Forum held its 10th annual meeting. The meeting was conducted at the Wisconsin Evangelical Lutheran Synod Headquarters in Milwaukee, Wisconsin.

The ELCF is a doctrinal forum in which 12 representatives of the WELS and 12 representatives of the ELS meet to discuss common problems and to share information which is of benefit to both synods. Their representatives are appointed by the presidents of the synods and usually comprise the heads of synodical

boards and committees. The representatives are divided into four divisions of three men each, the Administrative Division, the Doctrinal Division, the Mission Division, and the Education and Youth Division.

The agenda follows a general pattern. One or two essays bearing on a current problem are presented and discussed. The various divisions meet separately to share information and seek solutions to problems. The work of the divisions is then shared with the entire group for discussion. Suggestions and ideas are carried from here to the various synodical boards

for study and for presentation to the synods.

At this session of the forum, essays on terms used in the area of church discipline and on Federal Aid were presented and discussed. Developments and concerns in the different divisions were also discussed.

The ELCF performs a very valuable service in that it is the only regularly planned and lengthy contact between the leaders of the WELS and the ELS.

We pray that God will continue to bless its efforts and enable it to become an even greater blessing to His kingdom.

Pastor Eugene P. Kauffeld

Direct from the Districts

Michigan

Double Dedication at Grand Blanc, Michigan

What once was a quiet little village outside industrial Flint, Michigan, in the past two decades has rapidly developed into a sprawling urban community of elegant residences and expanded shopping facilities. Grand Blanc (Great White), Michigan, once little known, has now become a community of prominence.

Observing the population growth in the Grand Blanc area, the Flint Circuit Mission Committee in 1970, with

the approval of the Michigan District Mission Board, began exploratory work there. The initial worship service was conducted in the "community room" of a local shopping center. In August, 1971, the group received mission status and, later that year, was formally organized as Gloria Dei Congregation. Donald E. Kolander was called as resident pastor in the fall of 1972.

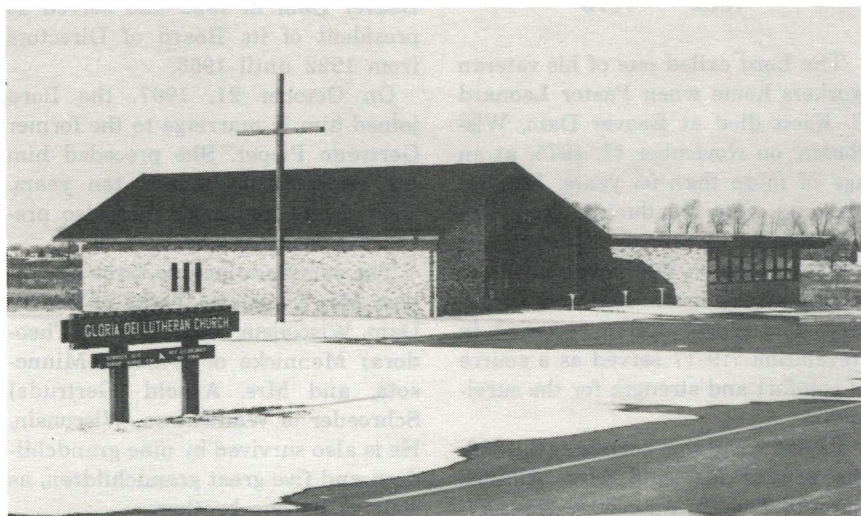
For several years a local bank accorded the young congregation the privilege of using its community room for worship services. Though the facilities were adequate and convenient, they did not give the congrega-

tion the identity it needed in the community. That's why plans for the construction of worship facilities were already initiated in 1972 with the purchase of a four-acre tract of land. This was again sold two years later, to enable the congregation to buy a more suitable parcel. The parsonage was built in 1974, and the architectural services of Mr. Duane Anderson were engaged for the planning and erection of the church. Ground was broken in November.

Fifty-one weeks later, on November 16, 1975, members and friends of Gloria Dei Congregation dedicated their new house of worship to the glory of the God who does all things well. The parsonage was dedicated the same day. Pastor H. Birner, who served the congregation until the first resident pastor arrived, was the guest speaker for the afternoon service.

Just as the parsonage complements the beautiful homes of the adjacent subdivision, so the church invites the people of the area to enter a place of worship where they may hear the message concerning man's only Savior. God alone can transform the lives of men from the ugliness of sin to the beauty of holiness, and His Word alone is the truth.

The members of Gloria Dei Congregation herewith praise their gracious God and thank His people of the Wisconsin Synod whom He inspired to share their love with them. Thank you, and may God richly bless you in continued faithful service!



Gloria Dei Church of Grand Blanc, Michigan

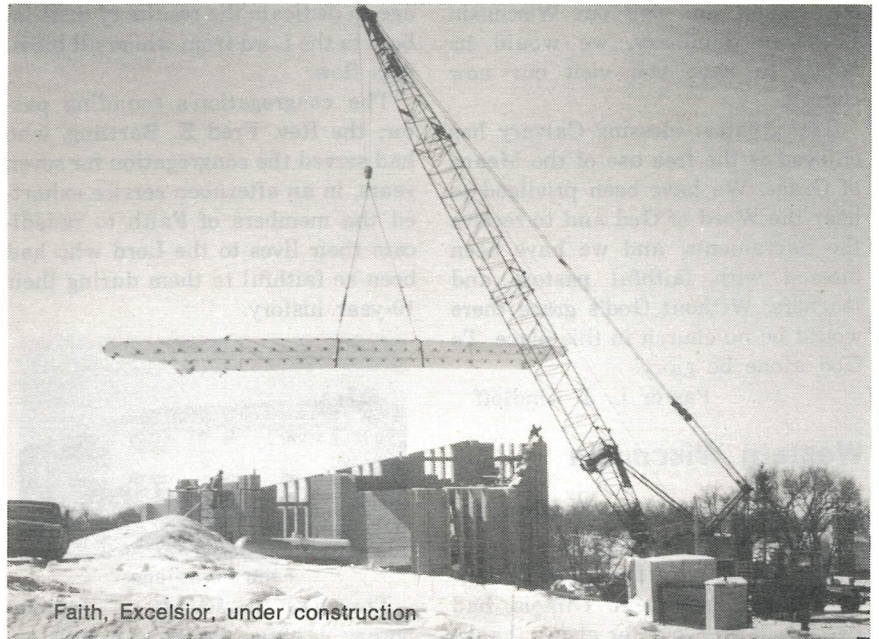
Faith Church Dedicated in Excelsior, Minnesota

"It isn't finished!"

That may well have been the reaction of some of the many visitors who joined the members of Faith Lutheran Church, Excelsior, Minnesota, on October 19, 1975, in the dedication of their new chapel. They found a very attractive and servicable building, designed by the WELS Architectural Department. Built of scored block and laminated beams, it has two levels to take advantage of its location on the slope of a hill overlooking one of Minnesota's many beautiful lakes. Its most striking feature is the 112-foot laminated beam which extends the entire length of the church.

The most important feature, however, as the visitor will note, is the two-level design of the chapel. The worship area and the education-fellowship area are thus completely separated, each opening out on a parking lot on its own level.

Part of the building, however, still remains unfinished. This does not mean that the members of Faith have not been busy! As with the parsonage dedicated in 1974, so Faith Congregation also served as its own contractor in the building of its church. When a lack of funds during a time of rapid inflation endangered the project, the members volunteered their evenings and weekends in an attempt to complete the project.



While Faith's new chapel is now in full use, there still is work in and around the building that remains to be done. For the members of Faith, this serves as a reminder that, so long as this congregation exists, the work of God's kingdom, the preaching and teaching of the Gospel, will never be finished. There will always be work to do.

For the privilege of doing that work, for the blessing of having this beautiful and functional structure to work with, the members of Faith give thanks to God.

Pastor Arnold E. Lemke

Southeastern Wisconsin

Thiensville Church Dedicated in November

On November 8, 1931, 27 communicant members dedicated the mission chapel-school of Calvary Ev. Lutheran Church, Thiensville, Wisconsin. The fledgling mission was located eight blocks from the newly erected Seminary of our Wisconsin Evangelical Lutheran Synod. That chapel-school is familiar to most pastors of our Synod. Some also practice-taught at Calvary School. In the pre-automobile days, many of our Seminary students walked to Calvary Church every Sunday morning.

On Sunday, November 9, 1975, on the same site, 750 members of Calvary, joined by 1,000 Christian friends, were privileged to "set apart for a holy purpose" the new Calvary Ev. Lutheran Church. Guest speakers were Pastor Carl Mischke, first vice-president of the WELS, and President Carl Lawrenz of Wisconsin Lutheran Seminary. President Lawrenz has been a member of Calvary since 1944. Fourteen ordained pastors, 13 of them professors at Wisconsin Lutheran Seminary, and all of them members of Calvary, assisted in the dedication service. The Rev. Lyle J. Lindloff is pastor of the congregation.

The new church contains 11,000 square feet and is constructed of field-cut Lannon stone. The design is primarily Gothic. The church seats



Calvary Ev. Lutheran Church, Thiensville, Wisconsin

500. When you visit our Wisconsin Lutheran Seminary, we would be happy to have you visit our new church.

The greatest blessing Calvary has enjoyed is the free use of the Means of Grace. We have been privileged to hear the Word of God and to receive the Sacraments, and we have been blessed with faithful pastors and teachers. Without God's grace there would be no church in this place. To God alone be glory!

Pastor L. J. Lindloff

Western Wisconsin

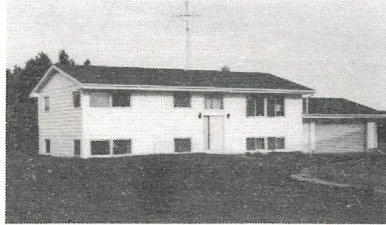
Dedication and Rededication at Faith, Elizabeth, Illinois

The members of Faith Ev. Lutheran Church, Elizabeth, Illinois, had two special reasons for giving thanks on Sunday, September 28, 1975 — the dedication of a newly constructed parsonage, and the rededication of themselves to the Lord and His work on the occasion of their 10th anniversary.

In the morning service, the congregation's pastor, Paul R. Zittlow, reminded the members that it was God who led them and helped them to provide a permanent home for the Lord's servant in their midst. At the close of the service, the members gathered at the front of the parson-

age to dedicate the results of their labors to the Lord from whom all blessings flow.

The congregation's founding pastor, the Rev. Fred E. Bartling, who had served the congregation for seven years, in an afternoon service exhorted the members of Faith to rededicate their lives to the Lord who had been so faithful to them during their 10-year history.



Faith Parsonage

The new parsonage is contemporary in style, featuring a split entry. Its dimensions are 26 x 48. For ease of maintenance the exterior is covered with vinyl siding, the trim with painted aluminum. A two-car garage is attached.

Seven rooms have been completed on the upper level, including three bedrooms, a living room, a dining room, and a kitchen. The lower level contains the pastor's study. Not completed as yet, but usable, are a large family room, utility room, and fourth bedroom.

The parsonage was constructed at

a cost of \$32,793. Construction was financed with a loan from the WELS Unilano Program.

Parsonage Dedicated at Rockford, Illinois

On Sunday afternoon, November 16, 1975, Peace Lutheran of Rockford dedicated its new parsonage. The guest speaker was Pastor Orval Cullen of Belvidere, a former pastor of the congregation. His sermon on "Don't Forget God" reminded all that no matter what we do, or how big we become, we should never forget that God is responsible, that it was He who provided this new home.

Built at a cost of \$34,000, the parsonage has split-level entry, three bedrooms, kitchen, living and dining room upstairs, and a study, family room, and utility room downstairs. A two-car garage is attached. The home is faced with aluminum siding and brick veneer.

The parsonage was funded by a loan from the Church Extension Fund. We at Peace wish to thank all who contributed to this fund, and especially want to thank the Lord for the generosity He is constantly showing us by allowing us to perform His work. All readers are invited to worship with us when in Rockford. Pastor of the congregation is the Rev. Thomas Hilliard.

WORLD MISSION CONFERENCE

(from page 7)

working policies on the various fields; the development of orientation programs for new missionaries and their families; the shipping of personal belongings to and from the field; budget planning and accounting systems for missions and national churches; the keeping of statistics; the problem of taxes and inflation; and the increasing employment of nationals as fields progress from mission status to that of full-fledged national churches.

Doctrinal subjects aired were: "Evangelism — Are We Really Successful?" "Coping with Idolatry," "Liturgy and Music on the World Mission Field," "Sunday Schools, their Purpose and Utilization in the

Foreign Field," "Indoctrination from Sunday School to Seminary."

Though the agenda was tightly packed, it provided a real opportunity to touch on all the aspects of the work. It enabled each of the superintendents to evaluate his own field and to determine which areas needed special study and improvement. Such was the purpose of the conference; that purpose was achieved. Of immense value was the fact that the older fields such as Africa and Japan were able to suggest to the new fields what steps ought to be taken first and which ought to follow in the ongoing work of seeking to establish sound national churches.

It is the Lord in His grace who made this conference possible. May He bless our Synod and its missions by helping us to use well the knowledge and the experience we gained!

Roger Sprain

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

CALIFORNIA PASTORAL CONFERENCE

Date: January 26-27, 1976; opening Communion service at 10 a.m.

Place: Mt. Calvary, San Jose, California.

Preacher: L. Smith.

Agenda: Exegesis of Hebrews 2; S. Degner; How to Deal with Those Who Oppose You; M. Nitz; What is the Difference Between the Old Covenant and the New Covenant (taking into account especially Jeremiah 31:31-34 and Hebrews 8)? L. Lange; Practical Suggestions for Adding More Variety to Our Worship Services; J. Humann; An Isagogical Study of the Book of Revelation; B. Terrell.

L. Lange, Secretary

MICHIGAN

SOUTHEASTERN PASTOR-TEACHER CONFERENCE

Date: January 19-20, 1975; Communion service, 10:00 a.m. Monday.

Place: St. Paul Lutheran Church, Monroe, Michigan; R. Winter, host pastor.

Preacher: R. Baer (G. Lenz, alternate).

Agenda: Exegesis of James 5:12-20; D. Anderson; Doctrinal Perspective of Church-State Relations; W. Koelpin; Practical Perspective of Church-State Relations; R. Bruttig; Discussion of *Gesetzlich Wasen Unter Uns*; K. Krauss; An evaluation of the TAS Evangelism Program; L. Koeninger; Conference Reports and Business.

E. Fredrich, Secretary

OHIO CONFERENCE

Date: January 19-20, 1975.

Place: Beautiful Savior Lutheran Church, Grove City, Ohio (M. Ahlborn, host pastor).

Preacher: K. Grunewald (T. Bartz, alternate).

Agenda: Exegesis of Romans 14: L. Prael; The Third Use of the Law: K. Fuhlbrigge; Excommunication, Removal, Suspension, Expulsion, Self-exclusion: J. Brug.

L. Prael, Secretary

MINNESOTA

RED WING PASTORAL CONFERENCE

Date: January 27, 1976; 9:00 a.m. Communion service. Place: First Lutheran, La Crescent, Minnesota; M. C. Smith, host pastor.

Preacher: T. H. Kuske (W. A. Meier, alternate).

Agenda: Exegesis of Zechariah 4: J. Ruppel; Ecclesiastes: M. F. Doelger; Miscellaneous Material.

W. A. Meier, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTOR-TEACHER CONFERENCE

Date: January 16, 1976; 9:00 a.m. Communion service. Place: Zion Lutheran Church, Mercer, Wisconsin; W. Hoepner, host pastor.

Preacher: C. Siegler (F. Bergfeld, alternate).

Agenda: The Doctrine of Holy Communion: E. Kock; What Constitutes a Complete 5-to-7-Minute Devotion? W. Hoepner.

C. J. Siegler, Secretary

SOUTHEASTERN WISCONSIN

SOUTHERN PASTORAL CONFERENCE

Date: January 13, 1976; 9:00 a.m. Communion service. Place: Hope Ev. Lutheran Church, Twin Lakes, Wisconsin; L. Wenzel, host pastor.

Preacher: K. Schroeder (F. Schulz, alternate).

Agenda: Exegesis of Romans 5: D. Witte; (Romans 6: A. Buenger, alternate); What Constitutes Malicious Desertion? W. Hein; (Teaching the Fourth Commandment in Modern-day America: L. Wenzel, alternate).

K. Schroeder, Secretary

CHICAGO CONFERENCE

Date: January 13-14, 1976; 1:00 p.m. (EST).

Place: To be arranged by Pastor James Castillo, 4003 Fern Valley Road, Louisville, Kentucky 40219; phone (502) 968-9735.

Preacher: N. Paul (N.T. text); P. Prange, alternate (O.T. text).

Agenda: Exegesis of Titus 1 (cont.): N. Paul; Exegesis of Titus 2: J. Castillo; How Far Can We Accept Evolution? G. Boldt; Practical Applications of the Letters to the Seven Churches: J. Zickuhr.

Note: Please excuse to the secretary.

R. W. Pasbrig, Secretary

METRO-SOUTH PASTORAL CONFERENCE

Date: January 19, 1976; 9:00 a.m. Communion service. Place: Gethsemane Ev. Lutheran, S. 29th & W. Harrison, Milwaukee, Wisconsin; F. H. Jungkuntz, host pastor; phone: 645-1613.

Preacher: F. H. Jungkuntz (R. Kom, alternate).

Agenda: Exegesis on Mark 6:1ff. M. Stern; Book Review, *I'm OK — You're OK*: V. Vogel; Pitfalls and Weaknesses in Homiletical Practice (doctrinal and practical): R. Zink; *Augsburg Confession* (Art. V): The Office of the Ministry: P. Eckert; Alternate: An Evaluation of Stuart Briscoe's Theology and His Outreach Techniques: R. Baerbock.

Excuses are to be made to the host pastor.

R. E. Scharf, Secretary

WESTERN WISCONSIN

CHIPPEWA RIVER VALLEY-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

Date: January 20, 1975; 9:00 a.m. Communion service.

Place: St. Matthew's Lutheran Church, 2nd and Hemlock, Marathon, Wisconsin; R. P. Otto, host pastor.

Preacher: R. Schultz (B. Stensberg, alternate).

Agenda: Exegesis of Isaiah 40:3ff. L. Koester; Doctor Luther on Isaiah 64:6 (St. Louis edition of Luther's Works, Vol. VI, 814-815): W. Gieschen; Catechism Revision continued: Ministry of the Keys: R. Otto and G. Schmeling; Pentecostalism: R. Kobleske; Reports: Questions of Casuistry.

D. C. Dengler, Secretary

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 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	Eagle River/Wassila
Arizona	Northwest Tucson Paradise Valley
California	East Anaheim Modesto* Petaluma Sacramento Sierra Madre
Colorado	Greeley
Florida	Clearwater* Daytona Beach* Engelwood Sarasota*
Illinois	Springfield* West Chicago Westmont*
Indiana	LaFayette* Merrillville
Iowa	Burlington Dubuque Shenandoah*
Michigan	Gaylord Grand Ledge Lake Orion Port Huron* Romeo
Minnesota	Cambridge* Lakeville Northfield* Owatonna
Missouri	North Kansas City
Nebraska	Fremont* Norfolk* Scottsbluff*
Nevada	Reno
New Hampshire	Nashua
New Mexico	Las Alamos* Las Cruces*
New York	Long Island Syracuse Charlotte*
North Carolina	S.E. Columbus*
Ohio	Wooster*
Pennsylvania	Altoona* Glenshaw (N. Pittsburgh) Lehigh Valley* Charleston*
South Carolina	Mitchell
South Dakota	Beaumont* Lubbock Temple
Texas	Roanoke* Pullman Hudson* Middleton Prairie du Chien (Preaching Station)
Virginia	Edmonton*
Washington	Pembroke*
Wisconsin	

*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

EXPLORATORY SERVICES

SARASOTA, FLORIDA

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

WOOSTER, ASHLAND, MANSFIELD, OHIO

Exploratory services are being conducted in Wooster Township School in Wooster, Ohio. Services are being held Sundays at 4:00 p.m. Please send names of prospects, or requests for information, to: Pastor Kurt Grunewald, 328 Kathron Ave., Cuyahoga Falls, Ohio, 44221.

Charleston, South Carolina

Exploratory services are scheduled to begin in early 1976. Please send names of WELS people and prospects, who are living in the Charleston area, to Pastor John Guse, 429 Shag Bark Trail, Lexington, South Carolina 29072; phone (803) 356-0471.

TIME AND PLACE

RENO, NEVADA

Change of Location

Shepherd of the Mountains Ev. Lutheran Congregation is now meeting at 955 W. Peckham. Pastor Hugo Warnke, District Missionary, also resides at this address. ZIP 89502 Phone: (702) 825-3292. Worship at 11 a.m.

SAUK RAPIDS, MINNESOTA

Petra Ev. Lutheran Church, Sauk Rapids, Minnesota, is conducting worship services at a new time and at a new address. The new location is 1049 1st Avenue North and the time is 9:00 a.m. for the worship service and 10:00 a.m. for Sunday school. The pastor is the Rev. Peter J. Naumann, phone 252-9475.

VISITORS

VISITING ARIZONA

To those who are moving to or wintering in the Sun City-Youngstown-Peoria area we extend a cordial invitation to come and worship with us. Our Savior Lutheran Church is located in Phase I, on the south end of Sun City, at 9825 N. 103rd Avenue. Services are conducted on Sunday at 10:00 a.m. from October through April, and at 9:00 a.m. from May through September. Bible class meets on Thursday evenings at 7:00. Resident pastor is the Rev. Victor C. Schultz, 9901 N. 103rd Ave., Sun City, Arizona; phone 977-2872.

CHANGES OF ADDRESS

(Submitted through the District Presidents)

Pastors:

Brand, Floyd E.
803 Sibert Place
Pierre, SD 57501
Dobberstein, Verlyn J.
1708 West 6th Ave.
Brodhead, WI 53520
Mueller, Vicar David A.
804 Canary Lane
Glendive, MT 59330
Tel. (406) 365-5784

Teacher:

Treder, Gerald
203 3rd St. S.E.
Watertown, SD 57201

INSTALLATIONS

(Authorized by the District Presidents)

Pastor:

Kionka, Gerhard P., as pastor of Hope Lutheran, Hartford, Michigan, on December 14, 1975, by F. Schulz (Mich.).

Teacher:

Treder, Gerald, as teacher at St. Martin Lutheran School, Watertown, South Dakota, on July 20, 1975, by E. Habermann (Dak.-Mont.).

Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Eleven months ended November 30, 1975

	Subscription Amount for 1975	11/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 317,213	\$ 290,778	\$ 283,111	97.4
Dakota-Montana	209,992	192,493	188,608	98.0
Michigan	1,059,169	970,905	890,338	91.7
Minnesota	1,104,369	1,012,338	1,032,120	102.0
Nebraska	214,329	196,468	197,797	100.7
Northern Wisconsin	1,183,160	1,084,563	988,781	91.2
Pacific Northwest	86,485	79,278	80,634	101.7
Southeastern Wisconsin	1,434,614	1,315,063	1,205,470	91.7
Western Wisconsin	1,373,571	1,259,107	1,174,209	93.3
South Atlantic	59,461	54,506	55,082	101.1
Total — 1975	\$7,042,363	\$6,455,499	\$6,096,150	94.4
Total — 1974	\$6,714,887	\$6,155,313	\$5,885,102	95.6

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 November 30, 1975 with comparative figures for 1974

Twelve months ended November 30

	1975	1974	Increase or Decrease*	
			Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$6,910,724	\$6,838,772	\$ 71,952	1.1
Pension Plan Contributions	83,769	90,751	6,982*	7.7*
Gifts, Memorials and Bequests	309,051	86,208	222,843	—
Earnings from Fox Estate	45,591	94,942	49,351*	52.0*
Other Income	15,647	13,262	2,385	18.0
Transfers from Other Funds	70,109	81,626	11,517*	14.1*
Total Income	\$7,434,891	\$7,205,561	\$229,330	3.2
Expenditures				
Worker Training — Expenses	\$4,297,780	\$4,079,328	\$218,452	5.4
Worker Training — Income	1,767,509	1,634,205	133,304	6.9
Worker Training — Net	\$2,530,271	\$2,445,123	\$85,148	3.5
Home Missions	1,424,955	1,302,719	122,236	9.4
World Missions	1,195,637	1,202,876	7,239*	0.6*
Benevolences	893,760	834,090	59,670	7.2
Administration and Services	658,306	509,939	148,367	29.1
Total Operations	\$6,702,929	\$6,294,747	\$408,182	6.5
Appropriations — Building Funds	192,412	207,412	15,000*	7.2*
Appropriations — CEF Program	711,604	809,745	98,141	12.1*
Total Expenditures	\$7,606,945	\$7,311,904	\$295,041*	4.0
Operating Gain/Deficit**	\$ 172,054**	\$ 106,343**		

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:
January	February 6
February	March 5
March	April 7
April	May 7

APPOINTMENT

Mr. Alfred Nelson, a member of Our Savior Lutheran Church, Pomona, California, has been appointed to the Stewardship Board of the Arizona-California District, replacing Mr. Gerald Ledermann, who resigned for reasons of health.
I. G. Frey, President

OFFER

A white baptismal font is available from St. Paul's Ev. Lutheran Church, Seaforth, Minnesota, to any congregation willing to pay the shipping charges. For more information please contact Pastor John Stellick, Route 1, Belview, Minnesota 56214.

OFFER

Used pews free to any mission congregation for the hauling. Write Bethlehem Ev. Lutheran Church, N84 W15252 Menomonee Avenue, Menomonee Falls, Wisconsin 53051.

COLLOQUY

Pastor Dale Werling, Garden Grove, California, formerly with The Lutheran Church-Missouri Synod, has applied for a colloquy with a view to being received into the pastoral ministry of the Wisconsin Evangelical Lutheran Synod. Pertinent correspondence may be addressed to:
Pastor I. G. Frey, President
Arizona-California District

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for
January 19-20, 1976.

Business to be acted upon is to be submitted to the executive secretary of the board with copies to the chairman of the board no later than ten days prior to the meeting date.
Norval W. Kock, Secretary
Board of Trustees

NOMINATIONS

The following have been nominated by the members of the Synod as candidates for the position of Executive Secretary of the Board for Parish Education, a vacancy created by the retirement of Executive Secretary Adolph F. Fehlauer effective August 1, 1976.

Prof. Glenn Barnes	New Ulm, MN
Prof. Gerhard Bauer	New Ulm, MN
Mr. Gerald Berger	Milwaukee, WI
Prof. Jerome Birkholz	Saginaw, MI
Prof. Gerald Cudworth	Saginaw, MI
Mr. Ray Dusseau	Milwaukee, WI
Rev. Kurt Eggert	Milwaukee, WI
Rev. William Fischer	Brookfield, WI
Prof. Arthur Glende	New Ulm, MN
Prof. George Heckmann	New Ulm, MN
Prof. John Isch	New Ulm, MN
Rev. Philip Janke	Two Rivers, WI
Mr. Darrell Knippel	Minneapolis, MN
Prof. David Kuske	Mequon, WI
Mr. George LaGrow	Pompano Beach, FL
Mr. Gerald Lanphear	Whitefish Bay, WI
Mr. Norbert Manthe	Benton Harbor, MI
Mr. LeDell Plath	Milwaukee, WI
Mr. James Raabe	Waukegan, WI
Rev. Loren Schaller	Onaska, WI
Rev. Gerhard Schapekahn	Tulsa, OK
Mr. John Schibbelhut	Crete, IL
Mr. Daniel Schmeling	Dallas, TX
Mr. John R. Schultz	Lake Mills, WI
Mr. Ferdinand Schultz, Jr.	Juneau, WI
Prof. Arthur Schulz	New Ulm, MN
Mr. Melvin Schwartz	Weyauwega, WI
Mr. Richard Sonntag	Milwaukee, WI
Mr. Adelbert Voigt	Beaver Dam, WI
Rev. David Waage	Minneapolis, MN
Mr. Alfons Woldt	Milwaukee, WI
Mr. Donald Zimmerman	Stevensville, MI

Correspondence concerning these nominees should be in the hands of the secretary of the Board for Parish Education no later than January 19, 1976.

Mr. F. W. Schultz, Secretary
Board for Parish Education
363 Lincoln Drive
Juneau, Wisconsin 53039