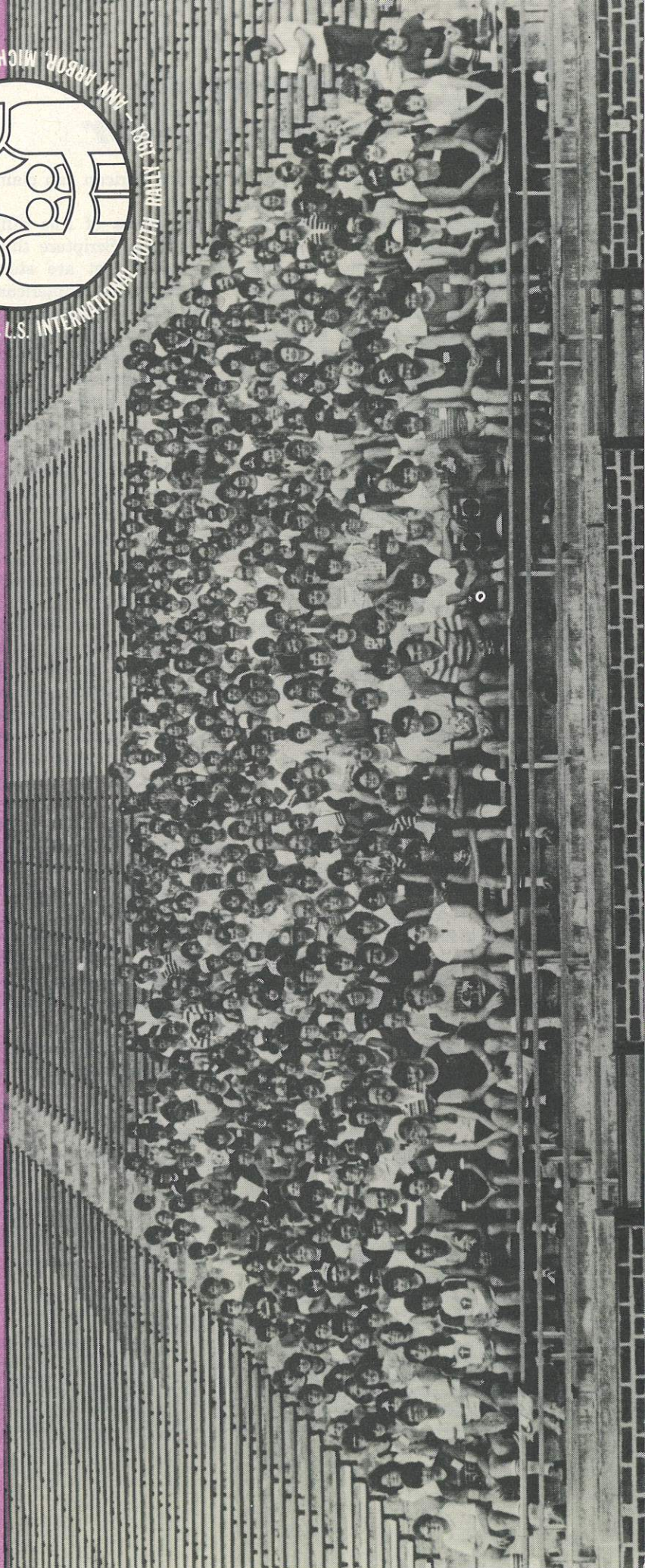
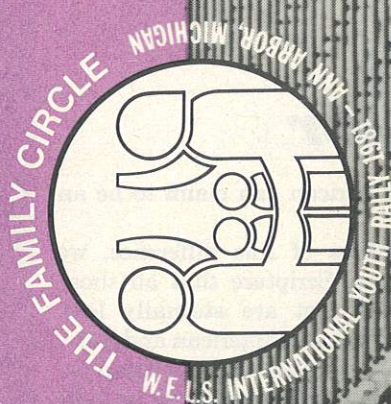


The Northwestern Lutheran

September 13, 1981



In This Issue —

This We Believe — Part II page 294

WELS International Youth Rally page 295

Chaplain Tollefson Commissioned page 296



Comments by the Editor

Pagans in America? — It isn't too often that we find ourselves agreeing with statements made by the officials of the Lutheran World Federation. Theologically we usually find ourselves far apart. But a recent statement by Tanzanian Bishop Josiah M. Kibira, president of the Lutheran World Federation, is one with which we agree fully. According to the bishop, a new missionary effort to combat paganism is needed in the so-called Christian countries also, not just in Africa and Asia.

According to a recent news release by the Lutheran Council in the USA, Bishop Kibira, at a meeting of the federation's 30-member executive committee in Turki, Finland, stated: "Those parts where once Christianity flourished have now turned to be in great need of re-evangelization since materialism and other ideologies have overshadowed the gospel once preached." He added that millions of men and women in North America and Europe are as ignorant of Jesus Christ as the so-called pagans in other parts of the world. "Millions of people," he said, "are simply modern, learned, sophisticated pagans — to put it bluntly."

He also called attention to a striking difference between the pagans in Africa and those in America and Europe. In African countries, said Kibira, those whom Westerners might consider to be pagans "even now know and acknowledge God in the same traditional way as they did before the coming of the missionaries from Europe." Non-believers in Europe, on the other hand, are atheists, "whereas almost no

genuine African can claim to be an atheist."

Regardless of this difference, we know from Scripture that all those without Christ are eternally lost, whether they are American and European pagans or African and Asian pagans. All the more reason for us to be concerned about both — about reaching them through our world mission program and about contacting them through our home mission program and in our own backyard.

In his President's Report at the recent synodical convention in Prairie du Chien, President C. Mischke pointed out our responsibility in these words: "God has placed each member of our Synod at a certain spot in life. In our work in the neighborhood in which we live, in our business and social contacts, there are people with whom we regularly rub shoulders, people who don't read the Bible, but who read us who claim to be followers of Jesus. That's our pulpit, that's the platform from which we show forth his praises. Sharing Christ is not the exclusive province of an evangelism committee, nor of people who have been trained for a special form of evangelism; it is an assignment incumbent upon every believer." Then he added: "Work your own backyard, the neighborhood where your church is located, more intensively. . . . There's a field there because there are people there who do not know and confess Christ as their Savior."

Yes, there are pagans also in America, and they are our responsibility.

POSITION OPPORTUNITY DIRECTOR OF FINANCE, WISCONSIN EV. LUTHERAN SYNOD

Applications are now being received for the position of Director of Finance for the Synod's fiscal operation. Applicants should have a broad experience in all financial matters, including money management, financial planning and developing sources of borrowed resources. Strong interpersonal skills are also essential as well as a deep interest in the work and welfare of the church.

We urge the members of the Synod to bring this notice to the attention of any of our faith who they feel possess

the necessary qualifications. This is a position of extreme importance to the fiscal health of the Synod and also represents a fine opportunity to serve the Lord with talents he has given.

An application form and job description will be sent upon request. Write to:

Pastor Elton Huebner
Executive Secretary
Board of Trustees, WELS
3512 W. North Avenue
Milwaukee, WI 53208

*The Lord our God be with us,
as he was with our fathers:
let him not leave us,
nor forsake us. 1 Kings 8:57*

The Northwestern Lutheran

(ISSN 0019-3512)

Volume 68

Number 19

September 13, 1981

Official Publication

Wisconsin Evangelical Lutheran Synod

Published *biweekly* by
Northwestern Publishing House
Milwaukee, Wisconsin.

All BUSINESS CORRESPONDENCE

is to be directed to:

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

Subscription rates, payable in advance:

One year, \$5.00 Three years, \$13.00

Five years, \$18.00

\$3.25 per subscription if 25 or more undressed copies are sent in a bundle to one address. Blanket subscription at \$3.75.

Second-class postage paid at Milwaukee, Wisconsin. POSTMASTER: Send address changes to **The Northwestern Lutheran**, 3624 W. North Ave., Milwaukee, WI 53208.

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

The *deadline* for submitting materials intended for publication in

The Northwestern Lutheran

is *five weeks* before the date of issue, Address items intended for publication to:

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

— **THE EDITORIAL BOARD** —

Rev. Harold E. Wicke, *Editor*
Rev. Walter W. Kleinke, *Assistant Editor*
Prof. Wilbert R. Gawrisch
Prof. Armin J. Panning

— **CONTRIBUTING EDITORS** —

C. Toppe	R. Lauersdorf	E. Wendland
I. G. Frey	T. Franzmann	E. Fredrich
J. Gerlach	J. Anderson	A. Panning

The Cover

The official photo of the 8th annual WELS International Youth Rally was taken at Michigan Stadium, Ann Arbor, Michigan. Some 500 youths and adults attended this rally, which met during the middle of July. For details, see page 295.

Editorials

Accreditation With Reservations

By a vote of 158-129 the delegates at the Synod convention at Prairie du Chien last month approved the accreditation of Northwestern College by the North Central Association of Colleges and Schools. Northwestern College will now be officially listed as an accredited college; its credits will be readily transferable to other colleges and universities.

Nearly 45 percent of the delegates felt that Northwestern College should not be accredited, although they recognized reasons for approving accreditation. Northwestern College, together with the few remaining non-accredited colleges in the State of Wisconsin, had been requested by the University of Wisconsin System to seek accreditation to validate Northwestern's credits. There was also little likelihood that federal grants and loans would be available to Northwestern students if the college were not accredited. So far, the accreditation process has not required the college to violate any Scripture principle. Doctor Martin Luther College, its sister college, has found accreditation acceptable. Still, many delegates questioned whether accreditation was needed. Northwestern has long had its own established and recognized standards. It is also a special-purpose college; no secular agency is capable of evaluating the gospel ministry for which it prepares its students.

More than that, however, the vote indicated a concern for the goals, objectives and philosophy of the college — a concern that was also present in the minds of the majority of those who voted to approve of Northwestern College accreditation. Government grants and loans can be a boon to a college student, but they can also undermine Christian stewardship. The Synod may also come to be dependent upon federal funds to enable DMLC and NWC students to pay escalating school fees. A secular accrediting agency like the North Central Association may acknowledge and approve the curriculum and the goals, objectives and philosophy of Northwestern, but it may also attempt to change them, even unwittingly. Broad exposure to secular influences will pose continual dangers for a Christian college.

The delegates who voted for the accreditation of Northwestern College did so with the understanding that the college can and must discontinue its accreditation when it becomes evident that it is detrimental to the mission and character of the school; they did so with the expectation that the Northwestern College faculty and board and the Commission on Higher Education will be monitoring the influence and effects of accreditation on the college; they did so with the assumption that a confessional synod will continue to weigh this resolution and venture as it must continue to weigh many other policy and procedural decisions it makes; and they also did so in the fear of the Lord.

Carleton Toppe

Religion A Dominant Factor

“Religion is the one factor that consistently and dramatically affects the values and behavior of Americans.” This was a major conclusion of a study made by Research and Forecasts, Inc., in assessing American values on the 1980s. The study found that religion is a stronger determinant of our values than any other factor, including age, sex, economic status, race, or whether a person is liberal or conservative.

Religion is quite generally viewed by the irreligious segment of the populace as irrelevant. It is dismissed as theoretical and idealistic and as bearing no real relationship to life as it is lived in the practical world. In finding religion to be a dominant factor in the way people think and live, this study agrees with the basis for some familiar passages of Scripture; for example: “Train up a child in the way he should go, and when he is old, he will not depart from it.” It likewise supplies support for our continuing emphasis on the need for regular church attendance, diligent Bible study and solid instruction in the teachings of Holy Scripture. Your religious convictions will have a very decided influence upon your attitudes and upon the way you live.

This study, when it was undertaken, was not intended to focus on religion, and its spokesmen were surprised to observe the influence which religion had upon the values which people held. We are not surprised. We are gratified, however, by this particular conclusion of the study. The practical relationship between religion and life warrants more general recognition, not only by those who are irreligious, but also by indifferent church members.

Immanuel Frey

Sanctified Realism

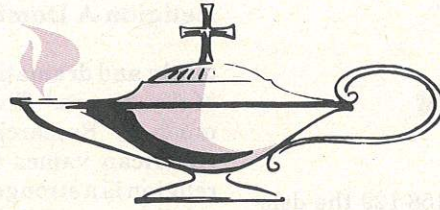
Our metropolitan daily recently announced a change in national policy for arms sales abroad with this quotation from administration sources: “We will deal with the world as it is, rather than as we would like it to be.” Obviously this is no plug for Reagan-Haig foreign affairs handling or all-out rejection of traditional American idealism in this area. There may, however, be some room here for sober reflection on a proper balance between Christian realism and idealism in the affairs of the spiritual realm.

We all strive daily to be what we would like to be and what our God and Savior wants us to be. We all hope, pray and work that our community and our country and our cosmos might be what we and the Lord want them to be. More power to the Christian idealism that prompts and promotes such endeavors!

The fact must be faced, however, that we and our world are sinful. The high ideals will not and cannot be fully achieved on this side of eternity. The Bible plainly teaches this truism of Christian realism.

Untold damage to human souls has been done by misguided religious idealists. Perfectionist groupings, so popular these days, have shut out many without just cause. Perfectionist individuals, so popular at all times, have shut themselves off from God's free grace by their preposterous priorities.

(Continued on page 302)



Studies in God's Word

Gospel Gems from The Revelation to John

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away." He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true" (Revelation 21:1-5).

In what way is a city like a bride? That sounds like one of the riddles that children like to ask each other. The answer to their riddles is usually humorous and sometimes even a bit irreverent. But the *Revelation* given to John is not intended to be amusing, and it is certainly not irreverent. It is an earnest and informative picture of what lies ahead — both for the believer and the unbeliever.

The fate of unbelievers in the Judgment has already been spoken of in the preceding chapter (20). Satan, the beast, and the false prophet have all been "thrown into the lake of burning sulphur" (20:10). Joining them in that

unhappy fate are all the unbelievers among men. "If anyone's name was not found written in the book of life, he was thrown into the lake of fire" (20:15). This is eternal separation from God in hell.

The remaining two chapters of *The Revelation* deal with the blessed lot of the believers in heaven. With our present human limitations we cannot begin to understand or comprehend the full splendor of heaven. The best that can be done to give us some idea of heaven is to compare it to things that we do know. The *city* and the *bride* are such known quantities that help us to grasp the unknown.

The Holy City

What does the term *city* suggest? Most of us will think of paved streets and parking lots, sidewalks and skyscrapers, stores and parks. For the ancients the details may have differed a bit. They may have envisioned a city as gates and walls, adequate water supply, marketplaces, etc. In essence, however, it's the same concept. The city is viewed as the setting for safe and comfortable existence.

But facilities are not in and of themselves enough. For example, in mining areas where the ore has run out, there is many a town complete with streets and houses and mining installations, perhaps with equipment still intact, but the place has become a ghost town because the people have left. The external plant and facilities do not make it a city. It needs people.

John tells us, "Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away." John sees the day when our

present sin-corrupted world will be replaced by a new heaven and a new earth, a perfect site so suited for habitation that it may be called "the Holy City, the new Jerusalem, coming down out of heaven."

The Bride

But this city does not exist in isolation. It is intended for habitation by the people of God. Hence John continues his description of this city by saying of it that it is "prepared as a *bride* beautifully dressed for her husband."

Despite all the ceremony and pagentry, weddings are basically a simple rite. They are the public declaration of two people who have previously gone their separate ways that they intend now to be joined as one and to spend the rest of their days together. Union and communion are the essence of marriage. So also with the believer and God. John says, "And I heard a loud voice from the throne saying, 'Now the dwelling of God is with men and he will live with them. They will be his people, and God himself will be with them and be their God.'"

What it means to live with God in heaven, to walk openly and unafraid in his presence, boggles our mind and surpasses our understanding. Hence there is again no attempt to describe heaven in positive terms, but rather in terms of the absence of the bad things that we now experience and understand only too well. "He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away."

Written Guarantee

Just imagine! All the effects of sin will be canceled! No evil will beset us! There will be no more sorrow, or sickness, or death! Everything will be perfect! That is really too good to believe. And because he knows our difficulty in believing, he who is seated on the throne says to John: Put it in writing! John states, "Then he said, 'Write this down, for these words are trustworthy and true.' " We know the value of a warranty when we buy an appliance or a car. *The Revelation* is God's written guarantee of heaven. Let us not misplace it or take it lightly.

Armin J. Panning

Mining the Treasure of God's Word

Matthew 24:45-51
Luke 12:35-48



BY JULIAN G. ANDERSON

Stay Watchful and Busy!

Once again we'll continue our digging right where we left off last time, starting with

Luke 12:35-40

After the discussion regarding food, clothing and material things, Jesus now turns to more important matters — things concerning the kingdom of heaven (see Matthew 6:33a). And first he discusses our proper *attitudes* as his *slaves*. This is the word used in verses 36 and 37, and it is a key word. For Jesus has bought us to be *his slaves* with his holy, precious blood and innocent sufferings and death. Make this change and hi-lite the word wherever you find it.

The opening phrase involves a custom unknown to us, literally translated in the KJV. In Jesus' day both men and women wore long outer robes, reaching down to their feet. Such robes required a belt around the waist (loins), because otherwise it would be impossible to stoop and do any work, to run or even walk fast in such a costume. Therefore, to provide freedom of movement, the bottom ends of the robe were tucked up under the belt, leaving the lower legs free. This "belting up" showed that one was ready to move quickly or to go to work. But the important thing for us is that here Jesus is telling us that *we* must always be ready to *go* where and when he calls us, and *work* at whatever task he gives us. And the burning lamps suggest

that the master will probably return at night, a time inconvenient for the slaves.

That this must always be our attitude is illustrated in the first little story (vv. 36-38). Here is another ancient custom which was different from ours. The ancient "wedding" was not just a dinner, but a celebration which lasted several days (see the Lesson for January 20, 1980). Thus the slaves who were left at home to do the work never knew exactly when their master was returning.

But the point of the story is that they had to be *watching* constantly, day and night, always *ready* to receive him back. They had to open the door, bring water for a bath, and food and wine for supper, even if he arrived in the second watch (9:00 P.M. to midnite) or the third watch (midnite to 3:00 A.M.).

Hi-lite the words like "ready, watching, awake," for these are the qualities Jesus expects in *us* during this time while he is gone back to heaven to get our rooms ready (John 14:2,3). We know that he *is* coming back (Acts 1:11), but no one will ever know exactly *when* he will arrive (Matthew 24:36-44). Note how this point is stressed in verses 39 and 40.

The second main point of the story is expressed in the opening phrases of verses 37 and 38 (hi-lite). Note also the all-important underlying reason for their happiness, which is the joy of Jesus, the Master, in finding his slaves

awake and watchful and doing their work faithfully, and being right there to receive him. His joy is shown by the action of the master in the story in verse 37, which would be a most unusual situation! Now, read

Luke 12:41-48

This parable is the sequel to the one above, continuing along the same line of thought; and it should be studied and pondered well by every Christian. Here again "servant" should be changed to "slave" throughout the story. Then begin your study by hi-liting the words "faithful" and "wise" in verse 42, for these are the key words which carry the message. These are the two qualities every master looks for in his slaves, or every employer in his employees.

What any master or executive looks for first in his underlings is *faithfulness*, and we must never forget that. Here the word "wise" means not just intelligent or smart, but a person who knows how to *use* his head and knowledge, a person with common sense. Notice next what the master does with such a faithful, wise slave in verse 42b. To be made superintendent of all the other slaves was a responsible position. Next underline verse 43, which states the main lesson of the story, and hi-lite the key word "doing," for it focuses our attention on our *primary responsibility* as slaves. We must always be *doing* what our master has told us to do. This constitutes the *faithful slave*. Then note what the master does with that slave in verse 44. This was the highest possible position a slave could hold, that of "steward" or manager of all his master's property and affairs. The best commentary on this story is found in Paul's first letter to the Corinthians 4:1,2 (underline and memorize).

Now see how Jesus paints the picture of the *unfaithful* and *unwise* slave in verse 45, and what must always happen to such a slave (v. 46). Verses 47 and 48a elaborate further on this unpleasant side of the story. And then the account closes with one of the greatest of all Bible nuggets, where Jesus lays down the basic principle that God's gifts to us are not just to be enjoyed, but place the *responsibility* on our shoulders to *use* them. And the greater the gifts, the greater the responsibilities! Underline verse 48b, memorize it, and *think* about it often!



This We Believe

II. Creation, Man and Sin

Every chapter of *This We Believe* closes with the words, "This is what Scripture teaches. . . . This we believe, teach and confess." So also chapter II on *Creation, Man and Sin*. Though the Scriptures and the Lutheran Confessions treat these three items separately, *This We Believe* treats them as a unit. The reason is that a denial or a misrepresentation of any one of these corrupts what Scripture and the Confessions teach about any of the others. Since the denials and misrepresentations are many and in every instance pose a grave danger to the Christian faith, to the salvation of souls, *This We Believe* treats them as an integral unit.

Of Creation

1. We believe that the universe, the world and man came into existence in the beginning when God created heaven and earth and all creatures (Gen. 1 and 2). Further testimony of this event is found in other passages of the Old and New Testaments (for example, Exod. 20:11; Heb. 11:3). All this happened in the course of six normal days by the power of God's almighty word when he said, "Let there be."
2. We believe that the Bible presents a true and historical account of Creation.

What is the origin of matter? My life, where did it come from? Many consider these to be insignificant questions, unworthy of serious confrontation, and certainly not matters that would prevent Christians from extending the hand of fellowship to one another. So what if some ivory-towered professor happens to be uncomfortable with a six-day creation, each day one of 24 hours! So what if some pastor down in the pits of everyday ministering to the souls of men just cannot get hepped up about the distinction of kinds and species! It is more important, many say, to believe that all men are brothers than to argue where life came from, more important to know what we are doing here than to know how we got here — as though man can deny his origin and still properly understand God's divine purpose and his own eternal destiny!

Obviously Scripture does consider the above questions important. In clear, simple language God's inspired Word insists that in six natural, consecutive days God created all things out of nothing by the power of his almighty Word. "In the beginning God created the heavens and the earth" (Genesis 1:1). On six consecutive days God said: "Let there be," and there was. "In six days the Lord made the heavens and the earth, the sea, and all that is in them" (Exodus 20:11). "By faith we understand that the universe was founded at God's command, so that what is seen was not made out of what was visible" (Hebrews 11:3).

To be a Christian is to confess what the Early Church confessed: "I believe in God the Father almighty, Maker of heaven and earth." To be Lutheran is to say and believe that God is "the maker and preserver of all things, visible and invisible," *Augsburg Confession*, Art. 1. Though the Ecumenical Creeds and the Lutheran Confessions do not elaborate on the doctrine of creation or the days of creation — for these were matters of faith not openly challenged by the ancient heretics or the papists — they do insist that God is the originator of life and of all things.

Of Man

3. We believe that God created man in his own image (Gen. 1:26), that is, holy and righteous. Man's thoughts, desires and will were in full harmony with God (Col. 3:10; Eph. 4:24), and he was given the capacity to "subdue" God's Creation (Gen. 1:28).

If one could somehow deem as unimportant the origin of birds, fish and animals, trees and flowers, sun, moon and stars, one must nevertheless still come face to face with his own origin. Scripture teaches us that man is not self-made, not an accident of time, not an end unto himself. Rather, man is the crown of God's creation answerable to God — now and on the last day. In Genesis 1:26 and 27 we read: "Then God said, 'Let us make man in our own image, in our likeness. . . .' So God created man in his own image, in the image of God created he him, male and female created he them." And in Genesis 2:7 we read: "And the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living being." God gave man body and soul — a wonderful, magnificent body and an immortal soul. God made man a rational being, responsible not to himself but to God, his Creator and Maker. Being created holy and righteous, his thoughts, desires and will being in full harmony with God, man found perfect pleasure and satisfaction in his assigned task: "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground" (Genesis 1:28).

The Confessions do not dwell in detail on the above Scriptural truths inasmuch as man's origin and man's responsibility to God were not being questioned within the church of those days. Though humanism, with its philosophy of man as the center of the universe and man as an end unto himself, was not strange or foreign to ancient and medieval thought, denials of the creation of the world and of the creation of man were not burning issues. Today they are, and consequently the church

must come to grips with these denials. This we do in *This We Believe*.

Of Sin

4. We believe that man lost this divine image when he yielded to the temptation of Satan and disobeyed God's command. This brought upon him the judgment of God: "You will surely die" (Gen. 2:17). Since that time mankind is conceived and born in sin (Ps. 51:5), is inclined to all evil (Gen. 8:21), and as "flesh gives birth to flesh" (John 3:6). Being dead in sin (Eph. 2:1), man is unable to reconcile himself to God by his own efforts and deeds.

The Confessions, both of the Early Church and of the Lutheran Reformation, dwell at great length on the matter of sin, man's fall into sin and the consequences of sin. Article II of the *Augsburg Confession* states that "since the fall of Adam all men begotten in the natural way are born with sin, that is, without the fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost." If in the estimation of many people creation and its how, what and why seem inconsequential, let it be noted that in Scripture creation and judgment are never far apart. In the beginning God made the heaven, the earth and all things. On the last day Christ will destroy that same creation now under bondage to sin and create a "new heaven and a

new earth" (2 Peter 3:13). When Christ comes to destroy the world he will judge all men in righteousness, "For we must all appear before the judgment seat of Christ" (2 Corinthians 5:10).

The first three chapters of the Bible record not only how man came into being, but also how sin came into God's perfect world. The two go together. Thus, every doubt and denial concerning the doctrine of creation and of man also undercuts the doctrine of original sin. The teaching of Scripture, however, is clear on this matter. Man lost the divine image when he yielded to the temptation of Satan and disobeyed God's command. Thereby man brought upon himself the divine judgment of God who had said: "You must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die" (Genesis 2:17). Adam's sin passed upon his children and upon all men, for "flesh gives birth to flesh" (John 3:6). David confessed: "Surely I have been a sinner from birth, sinful from the time my mother conceived me" (Psalm 51:5). Since the fall into sin "every inclination of [man's] heart is evil from childhood" (Genesis 8:21). And that is not all. Burdened with original sin, man is unable to reconcile himself to God: "You were dead in your transgressions and sins" (Ephesians 2:1). All of man's efforts and deeds cannot atone for a single sin. Of himself man is doomed.

(Continued on page 301)

8th Annual WELS International Youth Rally

On Sunday evening, July 12, 1981, a chartered bus from Ottawa, Ontario, Canada, pulled into Ann Arbor, Michigan. They were the first arrivals of approximately 500 youth and adults who attended the 1981 WELS International Youth Rally in Ann Arbor. On Monday afternoon ralliers came from as far east as Long Island, New York; as far south as Miami, Florida; as far west as Bonesteel, South Dakota; and as far southwest as Lenexa, Kansas. In all, 18 states and Ontario, Canada, were represented at this year's rally.

Six WELS congregations from the Ann Arbor area sponsored the 1981 rally. The rally site was the campus of Concordia Lutheran College, situated on a picturesque spot overlooking the Huron River.

The rally theme, "The Family Circle," covered two circles of family relationships. Our worship services emphasized the fact that through faith in Jesus we are all children in God's family of believers. The opening worship service, highlighted with a brass choir and tympani, reminded the ralliers that they were all members of the fami-

ly of human beings. Subsequent worship services narrowed the focus down to the youth being teenagers, Christians, Lutherans and finally, the closing worship service spoke of those present as members of the WELS family.

The other aspect of "The Family Circle" dwelt on the family as the divinely instituted foundation for human society. Three staff people from the Wisconsin Lutheran Child and Family Service handled these presentations Tuesday through Thursday mornings. Noting that the word for circle is closely related to the word for circus, the presenters from WLCFS split "The Family Circle" theme into three different segments. Mr. Frederick Matzke spoke about the nature of the family circle, or "The Circus Gets Its Act Together." Pastor Robert Michel covered the family circle in action, or "The Circus Goes on the Road." Mrs. Norma McCarty talked about the survival of the family, or "The Show Must Go On." The ralliers were split into three groups and rotated to a different speaker and topic every day. By means of demonstrations, through role play and break-out



Ann Arbor, here we come!

groups, the youth became involved in each presentation in a personal way.

Besides the educational and worship aspects of the rally, there were also opportunities for service. The youth had time to put their diverse, God-given talents to work for the enjoyment of others through various workshops. The art workshop created banners, paraments and a card tower of Christian symbols for the closing worship service. The band, choir and drama workshops played, sang and acted for the variety show. The people in the guitar workshop led a sing-a-

(Continued on page 302)

Chaplain Tollefson Commissioned



Shown supportive of Chaplain and Mrs. Tollefson in their work are Pastor E. Herman, Mr. A. Woldt, Mr. R. Raabe, and Pastor E. Lehninger.

On Sunday, July 12, 1981, Donald Tollefson was commissioned as a civilian chaplain for the Wisconsin Evangelical Lutheran Synod. His current call asks him to serve in Europe, especially Germany. During the commissioning service he was also ordained into the holy ministry. These

happy events took place at St. Luke's Lutheran Church, Vassar, Michigan, Chaplain Tollefson's home congregation.

Pastor Karl Otto, a former WELS civilian chaplain, preached for the occasion. Basing his remarks on 2 Corinthians 5:19-21, he chose "Ambassa-

dors for Christ" as his sermon theme. Pastor Otto showed how Chaplain Tollefson had been prepared to be such an ambassador and then urged him to "go out and practice!"

The Rev. Ernst Lehninger, chairman of the Special Ministries Board, commissioned Chaplain Tollefson, and the Rev. Orville Maasch, pastor of St. Luke's Lutheran Church, read the rite of ordination. Assisting were Pastor Walter Voss, Pastor James Seelow, Pastor Edgar Herman, Mr. Richard Raabe, chairman of the Military Services Committee, and Mr. Alfons Woldt, executive secretary of the Special Ministries Board.

Donald Tollefson is a 1981 graduate of Wisconsin Lutheran Seminary. His call as a chaplain is for a period of two years, after which he will be assigned to the parish ministry. He replaces Chaplain Charles Schlei, who has returned to the states and accepted a call as religion instructor at Manitowoc Lutheran High School.

Accompanying Chaplain Tollefson is his wife, the former Deborah Hoeting of Springfield, Virginia. They were married on June 27, 1981. For the past three years Mrs. Tollefson taught in

Lutheran Home Auxiliary Meets

The sixth annual meeting of The Lutheran Home Auxiliary, Belle Plaine, Minnesota, took place Wednesday, July 22, 1981, with over 200 friends of the Home in attendance. This year's meeting was held under a large tent placed on the Home's south lawn. The ideal weather made for a most pleasant meeting.

President Phillip Carlberg of Delano, Minnesota, presided at the morning business meeting which began after the 10:30 A.M. devotion conducted by Pastor Thomas Kutz of North Mankato, Minnesota. The many reports emphasized the increasing activity of the auxiliary through the past year.

During the business meeting, the sum of \$766.47 was gathered to be used for special projects decided upon by the group — \$250.00 toward a piano for the second floor in the aging-care facility; \$250.00 toward the completion of the tower to hold the electronic carillon

given the Home; \$150.00 toward the support of the Birthday Board in the aging-care facility; and \$100.00 toward the purchase of fans for the residents in the Hope Residence.

The election of officers proceeded during the day's activities. Mr. Lorenz Hohenstein of Loretto, Minnesota, was elected as second vice-president; Mrs. Alice Hinnenthal of St. Peter, Minne-



Auxiliary officers (left to right): President H. Meier, First Vice-President A. Jessen, Volunteer Coordinator J. Dahlke, Secretary E. Zaun, Treasurer A. Hinnenthal, Second Vice-President L. Hohenstein and Pastoral Advisor T. Westendorf

the Christian day school at the Peridot Apache Indian Mission in Arizona.

The Tollefsons arrived in Europe on July 23. Their address is 8524 Neunkirchen a. Br., Goldwitzerstrasse 31, West Germany. They are sharing the work in Europe with Chaplain and Mrs. Ed. Renz.

The work of our Synod's civilian chaplains requires conducting worship services, holding private devotions, and serving the Lord's Supper to the many WELS members in Europe who are serving in the U.S. armed forces, working for business firms or attending school. Included are also instructing those who wish to be confirmed and counseling those who have spiritual and personal problems. Currently there are some 700 WELS members residing in Europe.

Remember the Tollefsons and Renzes in your prayers. Pray that the Lord would be with them to protect them, but above all, pray that the Lord would grant them many opportunities for serving the spiritual needs of his people.

Alfons L. Woltd
Executive Secretary
Special Ministries Board

sota, was elected treasurer and Pastor Thomas Westendorf of Montrose, Minnesota, was elected as pastoral advisor. Those previously elected to the board of directors of the auxiliary are: Mr. Homer Meier of Minneapolis, Minnesota, president; Mrs. Adeline Jessen of Loretto, Minnesota, first vice-president, and Mrs. Ethel Zaun of New Prague, Minnesota, secretary. Mrs. Janice Dahlke of Shakopee, Minnesota, continues to serve as coordinator of volunteers.

The officers retiring are Mr. Phillip Carlberg, president; Mrs. Dorothy Anderson of Jordan, Minnesota, treasurer; and Pastor Thomas Kutz, pastoral advisor. They were thanked for their services.

Following the noon meal and entertainment by the Lutheran Home Band, a special Appreciation for Services Award was presented to each of the former presidents of the auxiliary. They are: Phyllis Enstad, 1975-77; Ted Florine, 1977-78, whose award was accepted posthumously by his wife, Marie; La Corda Kexel, 1978-79; Lor-

DMLC Summer Session 1981

The 1981 summer session at Dr. Martin Luther College, New Ulm, Minnesota, began on Monday, June 15. The opening service was held at 8:00 A.M., with the first class period beginning at 9:15 A.M. The closing service was held on Thursday evening, July 16, with Prof. L. Huebner conducting the service. The summer chapel series dealt with the theme, "Remember Your Glorious Calling," and was based primarily on texts taken from the epistles of Paul.

A total of 295 persons were in attendance, 173 of them at workshops. Some were teachers working in advanced study programs or attending the workshops. Others were DMLC students taking courses to lighten their load during the next school year or making up a class which they had taken unsuccessfully in a previous year. Still others were completing the requirements for Synodical certification as teachers in its elementary or secondary school systems. Some were on the DMLC campus for the full five weeks, others for half that time, and some for one or two weeks.

The courses in the regular five-week session had offerings in the fields of education, music, social studies and religion. The Advanced Study Program in the Christian Ministry offered courses on topics such as Archaeology, Bible History and Religious Education for the Mentally Retarded. The work-

shops included four in the music area; one each in Planning for Library Use, Science and Social Studies in Kindergarten, Interscholastic Sports in the Elementary School, Preparation and Utilization of Science Materials for Upper Grades; and two on Microcomputers in Elementary Schools.

shops included four in the music area; one each in Planning for Library Use, Science and Social Studies in Kindergarten, Interscholastic Sports in the Elementary School, Preparation and Utilization of Science Materials for Upper Grades; and two on Microcomputers in Elementary Schools.

Also offered to the students during the five-week session was a mini-lyceum including an organ recital by Prof. Wayne Wagner, a student piano recital, an appearance by composer and organist Jan Bender, and a slide lecture on "Old Jerusalem and Archaeological Study," the latter by Prof. J. Brug.

At the close of the summer session the following were awarded degrees of Bachelor of Science in Education: Lianne K. Bartel and Sandra S. Ryder of New Ulm, Minnesota; Cynthia Jane Ross of Winona, Minnesota; Karna E. Tessmer of Rogers, Minnesota; Rebecca Henning Berger of Watertown, Wisconsin; and, in absentia, Natalie E. Tiegs of Cambridge, Wisconsin. Mr. James Tank of Brillion, Wisconsin, completed the Advanced Study Program in the Christian Ministry.

The following were recommended for Synodical certification on the elementary-school level: Connie S. David, Davenport, Iowa; Dennis J. Kish, Phoenix, Arizona; Karen R. Klug, Watertown, Wisconsin; Jennifer Monke, Livonia, Michigan; Betty Jean Sand, Menomonie, Wisconsin; and Linda L. Tarble, Beaver Dam, Wisconsin. Certified for the secondary-school level were: Richard S. Arndt, Brookfield, Wisconsin; Gail D. Brushaber, Milwaukee, Wisconsin; Paul D. Dable, West Salem, Wisconsin; Karen M. Dietz, Tustin, California; Diane K. Duchow, Marshfield, Wisconsin; John R. Eggert, Stevensville, Michigan; Roland W. Frahm, New Berlin, Wisconsin; Micheal D. Habegger, Sparta, Wisconsin; James E. Hermanson, New Ulm, Minnesota; Mary L. Mieding, Rothschild, Wisconsin; Larry E. Numerich, West Allis, Wisconsin; and Gunther H. Thoms, Brookfield, Wisconsin.

raine Fahning, 1979-80; and Phillip Carlberg, 1980-81.

The featured speaker at the afternoon session was Mrs. Mary Ellefson of the Sister Kenny Institute of Minneapolis who spoke about overcoming handicaps. Though Mrs. Ellefson is a quadriplegic confined to a wheelchair because of a diving accident, she leads a virtually normal life by refusing to be held back because of her handicaps. The auxiliary received her presentation with a great deal of appreciation.

Following the day's activities, all agreed that the 1981 auxiliary annual meeting had been a total success.

Direct from the Districts

CALIFORNIA

Reporter James Humann

Two San Diego Co. Pastors, Warnke and Lenz, Mark Retirement

On Sunday, June 14, 1981, Ascension Lutheran Congregation, Escondido, California, observed the retirement of Pastor Hugo Warnke. Pastor Warnke, born in Kingston, Wisconsin, studied for the ministry at Concordia Seminary, Springfield, Illinois, and was ordained in 1928. Pastor Warnke served in the ministry of The Lutheran Church-Missouri Synod in Wisconsin, Minnesota, Nebraska, Oregon and California. In 1969, he requested a colloquy with the Wisconsin Evangelical Lutheran Synod and then served as District Missionary for the California Mission District. While serving in this capacity, he was the Lord's tool to start churches in Nevada at Reno, Lovelock and Las Vegas; and in California at Sacramento, Fresno, Modesto, Lancaster, Torrance, Yucaipa and Santa Maria. Most recently Pastor Warnke was serving in Kent, Washington, before accepting a call to Ascension Congregation, Escondido. In their retirement, Pastor and Mrs. Warnke will continue to serve as vacancy pastor family in Canyon Country, California, while making their home at Paso Robles.

The Lord blessed their marriage with four children, 15 grandchildren, and two great-grandchildren. Their son, Pastor William Warnke, serves Shepherd of the Valley Congregation at Fresno, California.

On Sunday, July 26, 1981, Shepherd of the Hills Lutheran Church, La Mesa, California, observed the retirement of Pastor Manfred J. Lenz. Pastor Lenz is a native of Minnesota, and was ordained in 1939. He served congregations in Monticello, Alma City and Delano, Minnesota, before moving to California. While in Minnesota, Pastor Lenz served as an officer of the district for 30 years, first as secretary, then as vice-president, and for 18 years

as the president. He also held the position of second vice-president of the Wisconsin Evangelical Lutheran Synod until he came to California in 1973. In California he first served the mission congregation in Thousand Oaks. For the past six years, he has been pastor of the congregation in La Mesa.

Pastor and Mrs. Lenz have two sons, Mark, pastor in Urbana, Illinois, and Gregory, pastor in Ann Arbor, Michigan. They have six grandchildren.

In his retirement Pastor Lenz will continue to serve southern California churches on a part-time basis while making a home in El Cajon.

The congregations of these two pastors and their friends thank God for the blessings received through the faithful ministries of Pastors Warnke and Lenz.

DAKOTA-MONTANA

Reporter Thomas Schmidt

Shining Mountains

Ninety miles north of Wyoming's Yellowstone National Park sits the city of Bozeman, Montana, nestled among the majestic Gallatin Mountains. In 1972 God placed another rock among these mountains, a living rock. It was a mission church built on "the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." The organized congregation appropriately calls itself Shining Mountains Ev. Lutheran Church.



Prince of Peace, Reynoldsburg, Ohio

For seven years the congregation worshiped in rented facilities. In December 1979 the Lord led them to find an "A" frame building (40' x 40' with an entryway of 12' x 40') which had previously been used as a church. The congregation purchased the building with a Church Extension Fund loan. The exterior needed little more than a cross to make it look like a church again. The interior, however, needed much work. Renovation began in November 1980. The members are presently engaged in doing the finishing work.

If you are vacationing in the Bozeman area, the congregation and its pastor, Rev. David Neumann, invite you to worship with them the Creator of those shiny mountains and the Redeemer of the people who enjoy them.

MICHIGAN

Reporter Edward Schaeewe

Prince of Peace Dedicates WEF Unit

On Sunday, March 29, 1981, Prince of Peace Lutheran Church, Reynoldsburg, Ohio, dedicated its WEF — worship, education, fellowship — facility. The 127 persons who attended — members, fellow Lutherans and guests — filled the 2,100-square-foot building to capacity.

Pastor Robert Hartman, the Mission Counselor for the Michigan District, was the guest speaker. Pastor Marc Schroeder of Prince of Peace was the liturgist. A 45-voice choir, comprised of singers from the four Columbus area congregations, led the worshipers in songs of praise and thanksgiving to God for his blessings.

The dedication was the culmination of over five years of effort and God's blessing. In the fall of 1975 Pastor Larry Prahl of Lamb of God Lutheran Church was assigned the additional responsibility of serving the East Columbus Lutheran Mission. The first service was held in a Columbus public school. Two years later, in September 1977, Pastor Schroeder was ordained and installed as the first full-time resident pastor. In June 1979 two acres of land at 6470 Centennial Drive, Reynoldsburg, Ohio 43068, were purchased for \$65,000 with the help of a CEF loan. Groundbreaking took place on October 26, 1980.

Currently the congregation has 41 communicants and an attendance of 56 per Sunday. We thank and praise God for our fellow Wisconsin Synod Lutherans who in a large measure made this building possible and who continue to support our ministry in Columbus, Ohio.

Mr. Kenneth Neuburger
Prince of Peace President

An Interstate Youth Retreat

In September 1980 the youth group at Resurrection Lutheran Church in Virginia Beach, Virginia, made plans for the next year's activities. They decided to change the usual format of the summer retreat by inviting youth from several sister congregations to attend. Plans were laid, and the Lord granted success.

On the weekend of June 16-28, 1981, youth and counselors from six churches in five states met at Chincoteague Island, situated along the northern edge of Virginia. Attending the camp-out were 36 youth and 14 counselors. They represented WELS churches from Pennsylvania, Maryland, Delaware, New Jersey and Virginia. Under beautifully sunny skies and blessed with pleasant temperatures, they studied the record of Creation, man's fall into sin, and God's promise of redemption, as contained in Genesis 1-3.

Saturday and Sunday were spent in part body-surfing and sun-tanning on the Atlantic beach of Assateague Island. Assateague Island is a national wildlife refuge. On Saturday personnel of the wildlife refuge conducted a night safari for the group, taking them by vehicle through areas of the island off

limits to the public. The Sunday morning worship service revolved around Romans 1:25. The offering was sent to the Synod's CEF.

It is a rare occasion when the youth of these widely scattered WELS churches have the opportunity to meet one another and to enjoy Christian fellowship. Equally as thrilling was the opportunity to enjoy and stand in awe of God's marvelous creation. The weekend's emphasis on God's record of Creation in Genesis clearly reminded both youth and counselors where they came from and where they were going. It also emphasized the utter bankruptcy of the evolutionary theory, particularly when pressed to answer the above questions. God be praised!

Pastor Joel Luetke

MINNESOTA
Reporter Del Begalka

Immanuel of St. Joseph, Missouri, Dedicates WEF Unit

Exploratory work in St. Joseph, Missouri, dates back to December 16, 1966, when a group of five families met for Bible study. The following year regular worship services were conducted in the meeting room of the Shangri-La Motel. On September 29, 1968, this small group began to conduct services in a rented Seventh-Day Adventist church. Services were conducted there until the congregation opened the doors to its new facility in January 1981.

The Wisconsin Synod gave approval in November 1979 to draw up plans for a worship-education-fellowship unit. On July 13, 1980, some 35 members and friends of Immanuel endured the 105-degree weather to break ground for this new facility. Construction began the following month. The congregation conducted its first service in the new building on January 11, 1981. The cost of the 2,100-square-foot WEF unit was just under \$100,000. The members of Immanuel generously donated their time, talents, and money to furnish and beautify the chapel.

The dedication service was held on February 15, 1981. One hundred and three people were in attendance for that service. The Rite of Dedication was read by Neil Varnum, the pastor

of the congregation. The guest speaker was the Rev. W. T. Niermier of Harrisonville, Missouri, who preached on 2 Corinthians 5:17-21. The theme of his sermon was "New Church — Old Book."



Immanuel, St. Joseph, Missouri

The members of Immanuel express their gratitude to the Wisconsin Synod for providing the building loan. But especially, they express their gratitude to the Lord for providing them with this wonderful new house of worship.

Dedication at Eden Prairie

Eager listeners shifted uncomfortably, eyeing the swirling black storm clouds, while they listened to Pastor C. Mischke, president of the Wisconsin Evangelical Lutheran Synod, preach the dedication sermon for Phase I of Christ Lutheran Church in Eden Prairie, Minnesota, on Sunday, June 14, 1981. Later the singing of "Tis Thine for Us, 'Tis Ours For Thee, Reared by Thy Kind Assisting Hand" (TLH 634:2) reminded all that the hand of God played an all-important part in everything that had been done to reach this point in time. Once again he watched over them. Even as the service finished, the storm and tornados which had passed directly over the church began their path of destruction in the Twin Cities area not three miles from where Christ Lutheran Church stands.

Besides the Service of Dedication, a Service of Praise and a Service of Thanksgiving were also held. Participating pastors included Pastor Mischke; Pastor M. Petermann, chairman of the Minnesota District Mission Board; Pastor Norman Berg, executive secretary of the General Board for Home Missions; Pastor Mark Liesener of Bloomington Lutheran Church, Bloomington, Minnesota; and Pastor W. Paul Brinkman of Christ Lutheran

Church of Eden Prairie. Total attendance at the services numbered over 450.

Dinner had been planned for outdoors at the new site, but the rainy weather caused the dinner to be moved to the Bloomington Lutheran School gymnasium. Entertainment was provided by the Lutheran Home Band from Belle Plaine, Minnesota, and Christ Lutheran Sunday School.

The highlight of what otherwise was a stormy June 14 was the actual dedication of Phase I of the new worship/education/fellowship (WEF) building. The structure, which covers an area of 2,100 square feet, is a multipurpose building. Built to serve all the needs of the congregation at present, its ultimate use will be that of a fellowship and Sunday-school building.

The congregation has come a long way since its beginnings with a few interested families in 1976. There are now 75 communicant members and 119 souls. Meeting places have included a public-school cafeteria, a health center, and a shopping-center community room. Now, the congregation has a permanent home in Eden Prairie.

As the large gathering of people dedicated this building to the Lord on that stormy afternoon, they were reminded in song that "Thy Glory never hence depart, Yet choose not, Lord, this house alone; Thy Kingdom come to every heart, In every bosom fix Thy Throne" (TLH 635:5). This was not just a building they were dedicating; they were also dedicating themselves anew to the worship and service of God.

Retires after 44 Years In the Preaching Ministry

After serving 44 years in the WELS public ministry, Perley R. Kurth retired on June 30, 1981. He and Mrs. Kurth are now at home in Hutchinson, Minnesota, their "home town."

Pastor Kurth received his ministerial education in the high-school department of Dr. Martin Luther College, New Ulm; at Concordia College, Saint Paul; and Concordia Seminary, Saint Louis, graduating in 1935.

After waiting for over a year for a call, he was asked to assist Pastor Wm. Schweppe of Osceola, Wisconsin, by conducting exploratory services at Saint Croix Falls, Wisconsin, beginning August 1, 1936. When Pastor

Schweppe accepted the call to serve as missionary in Nigeria, Africa, P. R. Kurth was called to succeed him as pastor at Trinity Lutheran Church, Osceola, Wisconsin, and Grace Lutheran Church at Nye, Wisconsin. He also continued to conduct services at Saint Croix Falls. He was ordained on May 2, 1937.

In September 1940 he followed a call to St. John's Lutheran Church at Hastings, Minnesota. In June 1948 he was called to Salem Lutheran Church, Stillwater, Minnesota, where he served until his "semi-retirement" as pastor at Calvary Lutheran at Glenwood, Minnesota, in July 1977.



Pastor P. Kurth

At four of his congregations Pastor Kurth was involved in building projects: a new church at Osceola, a new church at Hastings, a parsonage and new church at Stillwater, and an enlarged narthex and fellowship hall at Glenwood.

During his public ministry he also served as visiting elder of the Saint Croix conference and as second vice-president of the Minnesota District, plus a number of other district offices and committees. He was also a charter member of the Twin City Lutheran High School Association and a charter member of the Camp Croix Association, operators of Camp Croix near Shell Lake, Wisconsin.

Pastor and Mrs. Kurth (the former Gretchen Prieve of Hutchinson) have six children: Elizabeth, teacher at Hartford, Wisconsin; John, missionary in Malawi, Africa; David; Charles; Priscilla (Mrs. Daniel Boehm); and Timothy.

School Addition Dedicated at Salem Lutheran, Loretto, Minnesota

July 12, 1981, was a day of thanksgiving and praise at Salem Ev. Luther-

an Church, Loretto, Minnesota. On that day the congregation dedicated a multipurpose addition to its Christian day school. Selected as theme for the day were the words "Working Together — Building for Christ."

In the morning service Rev. Robert Kant, vacancy pastor during the construction of the building, spoke on Isaiah 66:1,2, answering the question, "Where Is God?" In the afternoon service of dedication Prof. Edward Lindemann, dean of students at Northwestern College, who served the congregation from 1968 to 1974, spoke on Psalm 78:1-7, answering the question: "Why Are the Members of Salem So Concerned about Christian Day School Education?" The assembly then gathered at the entrance to the new addition where Rev. Walter Davidson, pastor of Salem, laid the cornerstone and read the rite of dedication. Also participating in the ceremony was Rev. W. P. Haar, who served Salem from 1930 to 1968.

The 11,520-square-foot addition provides two classrooms, a kitchen, storage and a gymnasium which can serve as an auditorium. The structure was built for \$288,694 plus some \$100,000 worth of donated labor and materials. Mr. Ron Vollrath served as building committee chairman and Mr. Jerome Goerges as construction supervisor. Mr. Reinhart Zoldahn, who is now with the Lord, willed his entire estate to Salem. This gift eased the burden of financing the project and enabled many fine finishing touches.

The congregation extends its humble gratitude and praise to the Triune God and has dedicated the structure to his glory for the purpose of working together to gather souls for Christ. Sincere thanks also to the many volunteers who aided in so many ways in completing the project!

NEBRASKA

Reporter Timothy Bauer

Pastor Donald Laude Observes 25th Anniversary

On July 19, 1981, the members of Messiah Ev. Lutheran Church in Wichita, Kansas, held a special thanksgiving service in celebration of Pastor Donald Laude's 25 years in the holy

ministry. Pastor David Worgull of Manitowoc, Wisconsin, delivered the sermon.

Pastor Donald Duane Laude was born to Arnold and Anna Laude of Oshkosh, Wisconsin, on April 7, 1931. In preparing for the ministry, he attended Winnebago Lutheran Academy, Fond du Lac, Wisconsin, and then enrolled in the teacher-training program at Concordia College, Milwaukee. In 1951 he transferred to Concordia Theological Seminary, Springfield, Illinois, and served a year of vicarage at St. John's Lutheran Church in West Bend, Wisconsin. In the spring of 1956 he graduated from Wisconsin Lutheran Seminary in Mequon.

His first call was to the dual parish of Grace Lutheran in Burke and Peace Lutheran in Carlock, South Dakota, where he was ordained and installed in July 1956. In 1960 he accepted the call to Trinity Lutheran of Coleman, Wisconsin, and in 1964 to Trinity Lutheran in Jenera, Ohio. Since 1978, Pastor Laude has served Messiah Lutheran of Wichita and Trinity Lutheran of Halstead, Kansas. He has also served as visiting elder and circuit pastor for the past five years.



Pastor D. Laude

In 1951 Pastor Laude married Phyllis Blaske of Oshkosh. They have been blessed with seven children — Brian, Brad, Brent and Barbara, all at home; Bruce (deceased); Mrs. Jeffrey (Becky) Hoffman; and Mrs. Gary (Bonnie) Snook; also one grandchild.

Although Pastor Laude continues to be interested in music and in his workshop, the activities in his two mission congregations occupy most of his time. The members of Messiah have recently undertaken a canvass of northwest Wichita. It is to these prospective members, as well as the 100 members of his two congregations, that Pastor Laude continues to bring the saving gospel of Christ.

LUTHER HIGH SCHOOL Onalaska, Wisconsin

Luther High School at Onalaska, Wisconsin, is in the process of planning its 25th anniversary celebration set for June 6, 1982. The celebration will be held in the La Crosse Civic Center and will include an anniversary service. The theme selected for the celebration, "*In Touch With Time and Eternity*," is based on Hebrews 13:8, "Jesus Christ, the same yesterday and today and forever."

Plans for the celebration include the printing of an anniversary booklet and various projects involving the alumni and the 24 congregations that are members of the Luther High Association.

Luther High invites you to set aside the date and to celebrate the happy occasion in La Crosse, Wisconsin, on June 6, 1982.

This We Believe (continued)

Therefore, We Reject

5. We reject the theories of evolution as an explanation of the origin of the universe and man, and all attempts to interpret the scriptural account of Creation so as to harmonize it with such theories.
6. We reject interpretations that reduce the first chapters of Genesis to a narration of myths or parables or poetic accounts that are not factual history.
7. We reject all views that see inherent goodness in man, that consider his natural bent only a weakness which is not sinful, and that fail to recognize his total spiritual depravity (Rom. 3:9-18).

The church which would be faithful to God must be ready to warn against every proud voice and humanistic sentiment which ignore or oppose the doctrines of creation, of man and of sin. Those who stand ready to defend every word and syllable of Scripture are unfortunately in the minority. In many churches — even many Lutheran churches — the dangers of evolutionary thought have ceased to be an issue. Nonchalantly their preachers and teachers speak of theistic evolution as a fact and treat the creation account in Scripture as a mere myth.

Radio, TV, newspapers, magazines, comic strips and textbooks — all bombard their hearers and readers with evolutionary thought. The toll has been a heavy one.

Reluctant to speak of man as a creation of God and as being responsible to God, many churchmen are likewise prone to beating around the bush when it comes to sin and the consequences of sin. They classify Genesis chapter three, with the fall into sin and the first gospel message, as no more than myth. Without a doubt the breakdown in morals in society, the popularity of the cults, and the appeal of the charismatics can be attributed directly to the failure of the majority of churches to come to grips with the doctrine of sin. What is worse is that when sin is denied there is no need of grace. The result, however, is eternal damnation. Therefore the firm admonitions at the end of the second chapter in *This We Believe* are warranted and necessary.

In keeping with what we believe, teach and confess about creation, man and sin, we reject the theory of evolution, any attempt to harmonize Scripture and evolution, and anything which diminishes the Genesis account in any way. We also reject anything and everything that sees inherent goodness in man and fails to recognize man's total depravity. Only so can we appreciate the grace of God in Christ Jesus, the subject of chapter III in *This We Believe*.

Pastor Leroy A. Dobberstein

Editorial (continued)

Paul and Luther remind us that we are always and at the same time both justified saint and constant sinner. The Christian idealist begins each day with the idealism that pledges, "This is going to be the better day." The Christian realist closes each day with the plea, "God, be merciful to me a sinner."
Edward Fredrich

WELS Rally (continued)

long. The journalism and photography workshops worked on the rally newspaper. And youth in the youth

officers' workshop learned how to be more effective leaders in their local youth groups.

Another aspect of the rally was recreation. Monday evening the youth traveled to the University of Michigan Football Stadium where various mixer activities helped them unwind. Tuesday afternoon the ralliers headed for Kensington Beach for an afternoon of swimming and a barbecue supper complete with corn-on-the-cob and watermelon. On Wednesday afternoon everyone traveled to Greenfield Village for a glimpse of America at the turn of the century. A square dance and recreational games on campus rounded out the week's activities.

The climax of the rally came Thursday evening when the ralliers assembled for the closing worship service. The feeling was very much in evidence

by this time that the ralliers themselves had formed a kind of family during the days at the rally. This feeling was accentuated by the reception of the Lord's body and blood, the very basis for our being part of God's family. After Communion, the ralliers accompanied by the choir, band and organ closed the rally with the rally theme song, "God of Our Family."

After three-and-one-half days of intense worship, learning, service, and fun and fellowship, 400 tired youth and 100 exhausted adults went their separate ways. However, each left knowing that he/she was not alone, but a vital member of God's family as well as of a human family. And for a short time they were members of a very unique family, the 8th Annual WELS International Youth Rally.

Pastor David A. Kriehn

ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

(Ordained and Installed)

Pastors:

Adomelt, James A., as pastor of St. Peter's, Elmwood, Wisconsin, on July 26, 1981, by M. Toepel (WW).
Busse, Carl J., as pastor of Grace, Kenai, Alaska, on July 19, 1981, by G. Frey (PNW).
Eggert, Jan C., as assistant pastor of St. Paul's, Appleton, Wisconsin, on July 12, 1981, by L. Ellenberger (NW).
Gunn, Dean A., as pastor of Lincoln Heights Lutheran, Des Moines, Iowa, on July 26, 1981, by O. Cullen (Minn.).
Jahn, Curtis A., as pastor of Redeemer, Cedarburg, Wisconsin, on July 19, 1981, by R. Uttech (SEW).
Kneser, Thomas W., as pastor of Grace, Indianapolis, Indiana, on July 5, 1981, by K. Molkentin (SEW).
Krause, James H., as pastor of Messiah, Shiocton, Wisconsin, on July 12, 1981, by R. Krause (NW).
Neujahr, Lee A., as pastor of Zion, Mission, South Dakota, on August 9, 1981, by G. Free (Nebr.).
Neumann, Roger L., as pastor of Grace, Oskaloosa, and of Grace, Newton, Iowa, on July 26, 1981, by H. Sturm (Minn.).

Paustlan, John H., as pastor of Triune God, Ramsey, New Jersey, on July 19, 1981, by J. Tauscher (Mich.).

Pope, James F., as associate pastor of St. Matthew's, Milwaukee, Wisconsin, on July 26, 1981, by R. Pope (SEW).

Schnick, Thomas H., as pastor of Faith and of St. Paul's, Marquette, Michigan, on July 12, 1981, by P. Kuckhahn (NW).

Schroeder, Mark G., as pastor of Faith, Fond du Lac, Wisconsin, on July 19, 1981, by W. Stuebs (NW).

Schwanke, Glenn L., as pastor of Holy Scripture, Fort Wayne, Indiana, on June 19, 1981, by H. Bartels (SEW).

Installed

Pastors:

Bender, Keith F., as pastor of Zion, Morgan, Minnesota, on July 26, 1981, by T. Henning (Minn.).
Cooper, Larry L., as pastor of Emanuel, Flint, Michigan, on June 7, 1981, by E. Schultz (Minn.).
Jordan, Robert W., as pastor of St. Paul's, Moline, Illinois, on August 2, 1981, by S. Weirich (WW).
Kipmiller, David A., as associate pastor of Eastside Lutheran, Madison, Wisconsin, on July 19, 1981, by P. Soukup (WW).
Lindloff, Thomas D., as pastor of St. Mark's, Sutton, Nebraska, by G. Eckert, and of First Lutheran, Aurora, Nebraska, by J. Enderle, on July 26, 1981 (Nebr.).

Pagel, David F., as pastor of St. Matthew's, Appleton, Wisconsin, on July 12, 1981, by J. Suhr (NW).

Zimdars, Ernest H., as pastor of Christ Lutheran, Lodi, California, on July 26, 1981, by T. Franzmann (Ariz.-Calif.).

Teachers:

Glock, Ronald, as teacher at St. Paul's, Lake Mills, Wisconsin, on July 10, 1981, by K. Gurgel (WW).
Hagen, David A., as teacher at Salem, Ann Arbor, Michigan, on July 26, 1981, by L. Hallauer (Mich.).
Janke, Richard P., as teacher at Immanuel Lutheran, Willmar, Minnesota, on July 19, 1981, by C. Reiter (Minn.).
Lange, John F., as principal and teacher at Abiding Word, Houston, Texas, on July 26, 1981, by R. Plath (Ariz.-Calif.).
Moll, Phillip, as teacher at St. Paul's, Moline, Illinois, on July 19, 1981, by S. Weirich (WW).
Rebers, Daniel D., as principal and teacher at St. John's, Manitowoc, Wisconsin, on July 19, 1981, by K. Haberkorn (NW).
Runke, Harold W., as principal and teacher at St. John's, Wrightstown, Wisconsin, on August 2, 1981, by C. Klein (NW).
Thiesfeldt, Gregory D., as principal and teacher at Faith, Fond du Lac, Wisconsin, on July 19, 1981, by W. Stuebs (NW).
Wege, David C., as principal and teacher at Christ Lutheran, Grand Island, Nebraska, on July 12, 1981, by J. Enderle (Nebr.).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Adomelt, James A.
312 Woodworth St.
Elmwood, Wisconsin 54740
Bender, Keith F.
101 Zion St. Box 367
Morgan, Minnesota 56266
Busse, Carl J.
P.O. Box 1683
Kenai, Alaska 99611
Cooper, Larry L.
3171 Brentfield Drive
Flushing, Michigan 48433
Phone: 313/732-9159
Eggert, Jan C.
1231 W. Lorain St.
Appleton, Wisconsin 54911
Gieschen, Waldemar W.
509 West Lake Street
Lake Mills, Wisconsin 53551
Gunn, Dean A.
1223 SW Watrous Avenue
Des Moines, Iowa 50315
Phone: 515/244-4822
Jahn, Curtis A.
607 N. Wauwatosa Road
Cedarburg, Wisconsin 53012
Jordan, Robert W.
163 19th Avenue
Moline, Illinois 61265

Kipmiller, David A.
3801 Portage Ave. #4
Madison, Wisconsin 53704
Kneser, Thomas W.
75 S. Manhattan
Indianapolis, Indiana 46241
Krause, James H.
R. 1 Box 28B
Shiocton, Wisconsin 54170
Lange, William
1712 N. Payne Street
New Ulm, Minnesota 56073
Lindloff, Thomas D.
1313 "P" Street
Aurora, Nebraska 68818
Phone: 402/694-2032
Neujahr, Lee A.
P.O. Box 307
Mission, South Dakota 57555
Phone: Home: 605/856-4943
Office: 605/856-4495
Neumann, Roger L.
1714 9th Ave. East
Oskaloosa, Iowa 52577
Pagel, David F.
123 S. Mason
Appleton, Wisconsin 54911
Paustlan, John H.
218 Crescent Ave.
Ramsey, New Jersey 07446

Pope, James F.
4750 N. 90th Street
Milwaukee, Wisconsin 53225
Schewe, Prof. Harold A.
124 Bandon Circle
Prairie du Chien, Wisconsin 53821
Phone: 608/326-2694
Schnick, Thomas H.
400 Radisson Dr.
Marquette, Michigan 49855
Schroeder, Loyal
District Mission Developer
25 Ninth Street SE
Minot, North Dakota 58701
Schroeder, Mark G.
472 E. Merrill Ave.
Fond du Lac, Wisconsin 54935
Phone: Home: 414/922-0255
Office: 414/922-3530
Schwanke, Glenn L.
9303 Mariners Ridge Drive
Fort Wayne, Indiana 46819

Teachers:

Bowe, Keith R.
1817 E. Grand Ave. #55
Escondido, California 92027
Phone: 714/746-5996
Glock, Ronald
155 Washington
Lake Mills, Wisconsin 53551

Hagen, David A.
2221 Strieter Rd.
Ann Arbor, Michigan 48103
Janke, Richard P.
829 Pleasant View Dr.
Willmar, Minnesota 56201
Lange, John F.
17100 Rolling Creek, Apt. 130
Houston, Texas 77090
Phone: 713/444-7656
Moll, Phillip
161 18th Avenue
Moline, Illinois 61265
Rebers, Daniel D.
7613 English Lake Road
Manitowoc, Wisconsin 54220
Phone: 414/758-2327
Runke, Harold W.
429 Turner Street
Wrightstown, Wisconsin 54180
Thiesfeldt, Gregory D.
355 Amory Street
Fond du Lac, Wisconsin 54935
Phone: 414/923-6290
Wege, David C.
2656 Carleton Ave. Apt. 7
Grand Island, Nebraska 68801
Phone: 308/381-8634

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

WESTERN PASTOR-DELEGATE CONFERENCE

Date: September 15, 1981; 10:00 a.m. (central time) Communion service.
Place: St. Jacobi, Glenham, South Dakota.
Agenda: Reports of Synod Convention Delegates.
 Wm. Russow, Secretary

MICHIGAN

SOUTHEASTERN MICHIGAN PASTOR-DELEGATE CONFERENCE

Date: September 21-22, 1981, 9:30 a.m.; Communion service on Monday evening at 7:30.
Place: Cross of Glory, Washington, Michigan; S. Valleskey, host pastor.
Preacher: G. Richmond.
Agenda: WELS Convention Report by Voting Delegates; Study of Temperaments and Their Role in the Preaching Ministry; D. Clark; Isagogical Presentation of Haggai; E. Schaeve.
 C. Holub, Secretary

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: September 15, 1981; 9:00 a.m. Communion service.
Place: Mount Olive Lutheran, Shakopee, Minnesota; R. Pudell, host pastor.
Preacher: M. Toepel; H. Hempel, alternate.
Agenda: What OT Believers Would Know About the Messiah; A. Jannush; A Presentation of Synodical Finances; F. Tabbert.
 M. Mulinix, Secretary

NEW ULM PASTOR-DELEGATE CONFERENCE

Date: September 20, 1981, at 2:30 p.m.
Place: St. Paul's Lutheran Church, New Ulm, Minnesota.
Agenda: Reports on 1981 Synod Convention.
Note: Please send excuses to the circuit pastor.
 R. Vomhof, Secretary

REDWOOD FALLS PASTORAL CONFERENCE

Date: September 29, 1981; 9:00 a.m.
Place: St. John's, Renville, Minnesota.
Preacher: R. Schwerin; alternate, B. Terrell.
Agenda: Exegesis of Genesis 9:18-29; M. Zarlring; *Formula of Concord*, Article X; B. Terrell; To What Extent Does Our Communion Practice Reflect Reformed and Pietistic Influences? M. Schwark; Self-Communion; P. Alliet.
 R. Hellmann, Secretary

NEBRASKA

MID-AMERICA PASTORAL CONFERENCE

Date: September 29 (noon)-30, 1981; Communion service at 7:30 p.m. on the 29th.
Place: Gethsemane Lutheran, SE Kansas City, Missouri; E. C. Stroh, host pastor.
Preacher: J. Strackbein.
Agenda: Exegesis of 1 Timothy 2:12-14 and Genesis 1:27 and 2:18,22; J. Schneider; Examining the Experience of the Process of Dying in the Cases of Those Who Have Survived; C. Iles, Sr.; Exegesis of James 2:14-26; E. Stroh.
Note: Please excuse to the host pastor.
 E. C. Stroh, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: September 15, 1981; 9:00 a.m. Communion service.
Place: St. Paul's Lutheran, Greenleaf, Wisconsin; W. Gaulke, host pastor.
Preacher: L. Nast; J. Diener, alternate.
Agenda: Exegesis of 1 John 5; R. Szep (alternate: Exegesis of 2 John; D. Vilhauer); Why Pastors Are Leaving the Ministry; J. Sauer; Homosexuality; J. Plitzuweit.
Note: Please excuse to the host pastor.
 J. Suhr, Secretary

MANITOWOC PASTORAL CONFERENCE

Date: September 21, 1981; 9:00 a.m. Communion service.
Place: Our Savior Lutheran Church, Two Rivers, Wisconsin.
Preacher: L. Ellenberger; K. Haag, alternate.
Agenda: Exegesis of 2 Peter 1; A. Schultz; Is Termination of Extraordinary Life Support Systems Euthanasia?; G. Unke; Practical Helps for Marriage Counseling; Mr. Fred Matzke of WLCFS.
 P. J. Damrow, Secretary

WESTERN WISCONSIN

MISSISSIPPI RIVER VALLEY PASTORAL CONFERENCE

Date: September 15, 1981; 9:00 a.m. Communion service.
Place: St. John's, Lewiston, Minnesota; D. Fischer, host pastor.
Preacher: D. Eckert; N. Schroeder, alternate.
Agenda: Exegesis of Titus 1; P. Werner; *Formula of Concord*, Article X; J. Mumm; The History of the Changing Role of Women in the Lutheran Church since the Reformation; E. Fredrich; Conference Reports; Casuistry.
 E. Klumb, 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 names of people who may be interested in a Wisconsin Synod mission, to:

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

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alaska	Kenai
Arizona	Deer Valley (Northwest Phoenix)
California	Rancho Cucamonga*
Florida	Coral Springs* Daytona Beach* Keystone Heights Lehigh Acres* Melbourne Warner/Robbins/Perry*
Georgia	Sandwich/Plano*
Illinois	Topeka
Kansas	Novi
Michigan	Perry Jefferson County*
Missouri	Helena Miles City*
Montana	Rochester*
New York	Charlotte*
North Carolina	Hendersonville Englewood Bartlesville*
Ohio	Medford*
Oklahoma	Pendleton*
Oregon	Fredricksburg* Killeen/Ft. Hood* Tyler*
Texas	Barre*
Vermont	Manassas*
Virginia	Chippewa Falls* Cottage Grove* Merrill* Port Washington
Wisconsin	Casper Calgary*
Wyoming	Toronto*
Alberta	
Ontario	

*Denotes exploratory services.

TIME AND PLACE

MANASSAS, VIRGINIA

WELS members in the Manassas, Virginia, area are now worshipping at 9:30 a.m. Sundays at Seton School, which is located at the corner of Quarry Rd. and Maple St. in the city of Manassas. This is just one block off Highway 28.

Those visiting the area or moving into it are invited to contact Pastor Paul Ziemer for more directions or information by calling 703/368-5345. The parsonage address is 8938 Rolling Rd., Manassas, Virginia 22110.

TRUMBULL, CT

Christ Redeemer Lutheran Church, Trumbull, Connecticut, has changed its worship location from 20 Hickory St. to 1460 Huntington Turnpike

(lower level). Worship is scheduled for 9:30 and Bible study for 10:30 a.m. Pastor Kieth B. Kuschel, 44 Rocky Ridge Dr., Trumbull, CT 06611; phone: 203/378-1270.

EXPLORATORY

MEDFORD, OREGON

Saved By Grace Lutheran Mission of the WELS has a new location in Medford, Oregon. Services are now held at 2320 Siskiyou Blvd., near the Rogue Valley Hospital. Adult class and Sunday school are at 9:30 a.m. followed by worship services at 10:30 a.m. To obtain or forward information contact Pastor Edward Zell, 916 Murphy Rd., Medford, Oregon 97501; phone: 503/772-8808.

NAMES WANTED

ROANOKE, VIRGINIA

Pastor Joel Luetke of Virginia Beach, Virginia, visits members of his church on a monthly basis in Roanoke, Virginia, to bring them Word and Sacrament. If you know of anyone of our fellowship who would benefit from such contact, please get in touch with Pastor Luetke by calling 804/424-3547 or writing to 3229 Sandra Lane, Virginia Beach, Virginia 23464.

The Northwestern Lutheran SUBSCRIBER SERVICE

NEW SUBSCRIPTION RENEWAL
 For new subscription print name and address below. Allow 4 weeks for delivery of first copy. For subscription *renewal* include current mailing label to insure prompt and proper extension.

Subscription Rates (payable in advance)
 1 yr. \$5.00 3 yr. \$13.00 5 yr. \$18.00
 Save by subscribing for 3 or 5 years.
 Please write for foreign rates.

CHANGE OF ADDRESS
 Allow 6 weeks for change. Attach current mailing label and enter your new address below.

QUESTION OR COMPLAINT
 Include your mailing label when writing to us about your subscription.

Mail to: THE NORTHWESTERN LUTHERAN
 c/o Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, WI 53208
 Phone (414) 442-1810

Make check or money order payable to Northwestern Publishing House.

Name (please print) _____ Zip _____
 Address _____ State _____
 City _____

ATTACH LABEL HERE

If mailing label is not available, print OLD address in this space.

Name (please print) _____ Zip _____
 Address _____ State _____
 City _____

Controller's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

January 8, 1981 thru July 31, 1981

	Subscription Amount for 1981	7/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 753,501	\$ 439,542	\$ 411,999	93.7
Dakota-Montana	334,551	195,155	154,275	79.1
Michigan	1,773,777	1,034,703	852,337	82.4
Minnesota	1,934,877	1,128,678	1,011,360	89.6
Nebraska	410,583	239,507	213,482	89.1
Northern Wisconsin	1,954,604	1,140,186	982,615	86.2
Pacific Northwest	187,921	109,621	99,027	90.3
Southeastern Wisconsin	2,412,965	1,407,563	1,177,691	83.7
Western Wisconsin	2,283,714	1,332,167	1,142,266	85.7
South Atlantic	186,949	109,053	101,596	93.2
Total — 1981	\$12,233,442	\$7,136,175	\$6,146,648	86.1
Total — 1979	\$10,969,543	\$6,398,900	\$5,648,086	88.3

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended July 31, 1981 with comparative figures for 1980

Twelve months ended July 31

	1981	1980	Increase or (Decrease)	
			Amount	Per Cent
Income:				
Prebudget Subscription Offerings	\$11,550,370	\$10,246,909	\$1,303,461	12.7
Pension Plan Contributions	74,240	71,665	2,575	3.6
Gifts and Memorials	1,456,287	497,651	958,636	—
Bequests	581,566	321,764	259,802	80.7
Earnings from Fox Trust	88,013	79,623	8,390	10.5
Other Income	821	3,006	(2,185)	—
Transfers from Other Funds	88,959	43,781	45,178	—
Total Income	\$13,840,256	\$11,264,399	\$2,575,857	22.9
Expenditures:				
Worker-Training	\$ 4,389,742	\$ 4,282,505	\$ 107,237	2.5
Home Missions	2,305,796	2,229,746	76,050	3.4
World Missions	2,132,379	1,920,600	211,779	11.0
Benevolences	1,246,906	1,142,476	104,430	9.1
Administration and Services	1,349,519	1,247,477	102,042	8.2
Total Operations	\$11,424,342	\$10,822,804	\$ 601,538	5.6
CEF — Interest Subsidy	900,970	813,225	87,745	10.8
Appropriations — Bldg. Funds	691,750	677,798	13,952	2.1
Total Expenditures	\$13,017,062	\$12,313,827	\$ 703,235	5.7
Operating Gain/(Loss)	\$ 823,194	(\$ 1,049,428)		

Norris Koopmann, Controller
Norbert M. Manthe, Assistant Controller
3512 W. North Avenue
Milwaukee, WI 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
September	September 30
October	October 30
November	November 30

APPOINTMENT

Pastor Orville Maasch has been appointed to the Michigan District Commission on Evangelism to fill the term of Mr. Hans Johannson who resigned because of other duties to which he was called.
President W. J. Zarlring

HELP WANTED

Evergreen Lutheran High School, an area Lutheran high school with boarding facilities located in DuPont, Washington, is looking for a maintenance man who will be able to live with the supervisor in the school's Boys' Dormitory. Specific responsibilities include janitorial and maintenance duties, alternate bus driving, occasional "dorm sitting" and other mutually agreeable duties. Room and board will be provided. Salary is commensurate with experience and skills. Address inquiries to Mr. Wayne Baxmann, Principal, Evergreen Lutheran High School, P.O. Box 300, DuPont, Washington 98327; phone: 206/964-5153.

WANTED NEW/USED/WORN HYMNALS

Grace Ev. Lutheran Church, a WELS mission in Charlotte, North Carolina, is in need of hymnals. If any congregation should have surplus hymnals — old, new, or worn — that it would like to donate to a mission, Grace Lutheran would be happy to receive them. Grace Lutheran is willing to pay the shipping charges. Please contact Pastor Jon Guenther by phoning 704/536-1753. Your assistance is appreciated.

SIGNBOARD

A used lighted outdoor church signboard with standards is available free for the cost of transportation. Please contact Rev. James Gorseger, Route 2, Box 238, Appleton, Wisconsin 54911; phone 414/757-5502.

CHOIR ROBES

Twenty royal-blue choir robes with white stoles available to any congregation for the cost of shipping. Offered by St. John's Lutheran Church, 135 S. Old Baltimore Pike, Christiana, Delaware 19702. Contact R. Balza at 302/834-5495.

CHAPLAIN E. C. RENZ

HOME ADDRESS

6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany

Telephone: 06135-3249

MAILING ADDRESS

398-12-3568
USMCA-MZ
Box 322
APO NY 09185

CHAPLAIN D. L. TOLLEFSON

HOME ADDRESS

8524 Neunkirchen a. Br.
Goldwitzerstrasse 31
West Germany
Telephone 09134-5716