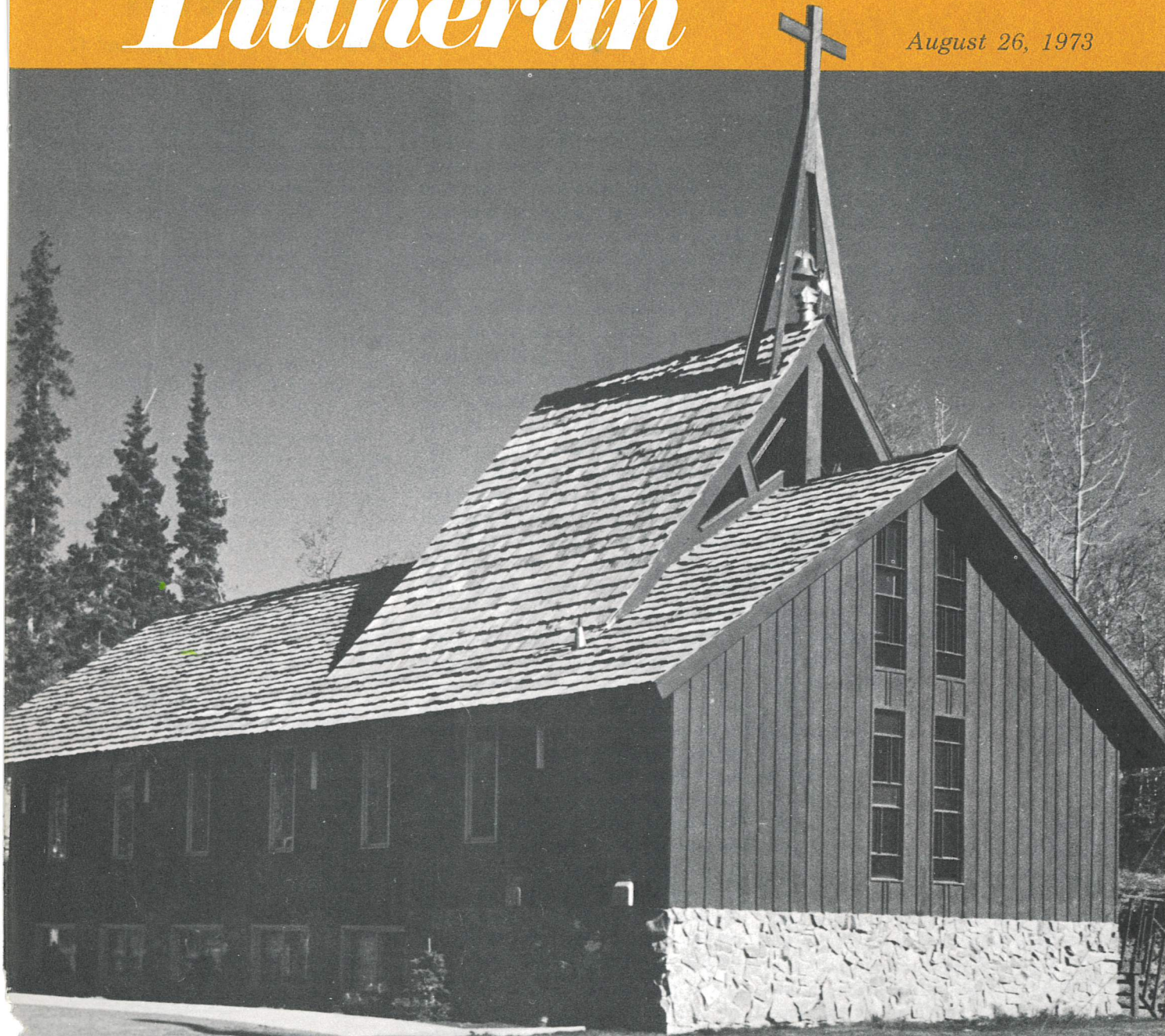


The Northwestern Lutheran

August 26, 1973



*FAITH LUTHERAN CHURCH
Anchorage, Alaska*

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Briefs by the Editor



Ready or not, schools will be opening in the next few weeks. Although many of the children in our congregations will, of necessity, attend public elementary and high schools, 26,500 will be attending 256 Christian day schools taught by 1,115 teachers, according to last year's figures. About 53,000 also attend Sunday school. When you add to that the nine Lutheran high schools operated by congregations of our Synod, and the nine new Christian day schools being opened in September, it is clear that there is a strong and consistent emphasis on Christian education in our midst. This is as it should be.

Christian schools, of course, need Christian teachers equipped to teach the Word to others. That's why the opening of our Synodical schools is always of interest. This issue again brings you the complete listing. We ask the Lord's blessing on both the instructors and the students at all our schools.

In this connection, a word of our Lord comes to mind, which is recorded in Matthew 22:37: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Both instructors and students are expected to exercise their minds, their reasoning powers. For the Christian instructor and student this means exercising his mental powers (all of them gifts of God!) as a service to God, a reflection in his thinking and studying of the love which God has shown him in Christ. It means subjecting his mental powers to the discipline of God's Word. If those who graduate as teachers and pastors from our Synodical schools do that, then we can fully trust them in our classrooms, in our pulpits, and wherever else they are called to serve. For then they will be servants of God.

God's will also has another side: "Thou shalt love thy neighbor as thyself." God's servants follow in the footsteps of their Lord. He came to minister, not to be ministered unto. This attitude lays all the talents God has given us at the feet of him who saved us and in the service of those who need the forgiveness of sins as much as we do.

This readiness to serve the Lord and the Lord's people comes out clearly in two articles in this issue in a special way. "Under Orders from God" tells of Mark Wendland's commissioning as missionary in Africa. The article shares with you the words of the pastor who preached for the occasion and who knew from experience what it means to serve the Lord and the Lord's people in Central Africa. It is worthy of your attention and the attention of our future pastors and teachers.

The article on Alaska opens for your inspection not only a mission frontier, but the heart of the man who serves there. He writes that he loves to fish and hunt, but his article proves that he actually is a fisher of men. Stationed about 1800 air miles away from the nearest WELS pastor, he does not look upon this as a hardship, since the Lord's chosen are also in Alaska. David Zietlow has now been a pastor for 15 years. The oldest of his children and six other young people from Alaska attend Martin Luther Academy in New Ulm.

And that brings us back to where we started from — Christian education. Only the story would not be complete if we did not share with you that it was a consecrated teacher, now a professor at Dr. Martin Luther College, who persuaded Pastor Zietlow to study for the ministry. He says: "He talked me into it." I'm sure our fellow believers in Alaska are not sorry.

*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

Faith Lutheran Congregation in Anchorage, Alaska, is going on six years old. Both a church and a parsonage were built recently. The pastor of the congregation is David D. Zietlow. More information about the Anchorage congregation and WELS mission work in Alaska is found on pages 268 and 269.

THE NORTHWESTERN LUTHERAN

Editorials

Making The Ungodly Less Ungodly

At a convention of the Synod some 20 years ago following his retirement as president of the Synod, former president John Brenner made a remark from the floor which survives in the memory. He stated, "It is not the business of the church to make the ungodly less ungodly." This statement may not have been original, but it is profound; and it does have at least negative value in determining the purpose of the church at a time when there is considerable confusion on this point.

Making the ungodly less ungodly does have value, both for the individual and for society in general. Helping drug addicts and alcoholics to return to a more responsible way of life, impressing upon criminals and delinquents that crime does not pay, pointing out the pitfalls of adultery and fornication — all are conducive to personal happiness and to a more pleasant social environment, and they are to be commended.

But making the ungodly less ungodly does not accomplish the purpose for which Christ came into the world. He explained His purpose when he declared, "The Son of Man is come to seek and to save that which was lost." He was not talking about renovating society but about redeeming mankind from sin through His suffering and death. Nicodemus and the rich young ruler were models of deportment and assets to society, but they were sinners still, and they were just as lost as the publican Zacchaeus and the adulterous woman at Jacob's well when they met Jesus.

The world could stand a lot of improvement, but above all it needs to be reconciled with God. And that is why Jesus Christ came into the world. And that is also why preaching the Gospel of reconciliation remains the purpose of His Church on earth.

Immanuel Frey

Reversing Time and Tide

Missouri Synod conservatives at New Orleans knew the lateness of the hour. They were determined not only to arrest the spread of liberalism in their synod but also to reverse the trend toward it. Their determination was apparent in their decisive election of a conservative president and vice presidents, and in their assuring themselves of a conservative majority on the board of control of the seminary at St. Louis. In strong resolutions they also affirmed their loyalty to their doctrinal heritage. They left no doubt about what they wanted, and they secured a synodical staff to carry out their purposes.

We who respected and loved Missouri for what she once was hope that those who are determined to restore their synod to confessional Lutheranism are aware of the magnitude of their task. Their whole system of higher education (not merely the seminary at St. Louis) is infected by secularism; academic achievement and prestige often take precedence over commitment to Scripture truth. Nearly an entire seminary is expected to make a 180° turn to confessional Lutheranism.

The strong and determined liberal bloc in the Missouri Synod is a large segment of their ministry. The younger half of their pastors have largely embraced the new theo-

logy; these are the clergymen who, in the next two decades, will at one time or other man most of the pulpits in the Missouri Synod. And the majority of the district presidents have not been furthering the effort to restore confessional theology to their synod.

By and large even conservative Missourians no longer subscribe to the Brief Statement principles of church fellowship. Synodical loyalty and solidarity continue to produce compromises in a variety of policies and practices.

Above all, the conservatives must realize that leaven permeates; it does not coagulate. Only God can reverse its natural course.

In their efforts to save their synod, conservatives must also be prepared to make painful sacrifices. The distastefulness of strong discipline must replace the former more palatable permissiveness; administrative "live and let live" has led only to theological decay. The prestige of scholarship and accreditation may have to yield to unglamorous devotion to orthodoxy. Those who return to historic Lutheranism will need to accept the stigma of isolationism, and to forfeit public approval. And they dare not flinch from the anguish of severing ties with members of their synodical household — to split their congregations and their synod if need be.

Much more than the action of a convention is required to restore the Missouri Synod to confessional integrity. It will take clear-sightedness, painful sacrifices, much toil and prayer, and complete reliance on the boundless help of God. That will be almost a theological miracle.

Carleton Toppe

Business As Usual

We've talked some about trying to inspire better attendance at our congregational meetings. But the fact is, without inventing a crisis to get folk's attention, our routine of church business is quite homely and unspectacular.

Can you imagine inviting a pleasure-mad, thrill-seeking crowd over to your house some Saturday night to sit around the kitchen table watching bread rise? Or gathering them together in the back yard to watch a tree grow? Yet, this is the way Jesus described the growth of God's Kingdom:

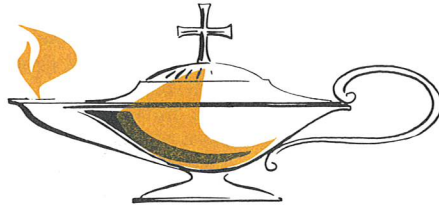
"It is like leaven, which a woman hid in three measures of meal, till the whole was leavened . . . It is like a grain of mustard seed, which a man took and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it."

Today's clergy who are so busy being "relevant" would probably yawn right in your face, and your activist friends would consider the agenda a fossilized relic from the Stone Age, if you told them: "No, our business has not changed in the last 2000 years. The harvest is still plentiful, the laborers are still few, and we're still trying to get the Word of God around."

Honest kingdom work may seem a bit hum-drum. But there is something else we should remember: It works! It gets the job done! Slowly, perhaps, but steadily, it grows inwardly within a man, like leaven, till the whole person is permeated through and through. The kingdom keeps growing, visibly and outwardly, and all kinds of birds still find lodging in her boughs.

The wonder is not that there are so few interested in the Lord's Word; the miracle always is that there are any at all.

John Parcher



Studies in God's Word

Charismatic Counsel to Corinthian Christians

Now concerning spiritual gifts, brethren, I would not have you ignorant . . .

But covet earnestly the best gifts. And yet I show you a more excellent way (I Cor. 12:1,31).

And now abideth faith, hope, charity, these three; but the greatest of these is charity (13:13).

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy . . .

Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues (14:1,39).

Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received and wherein ye stand . . .

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord (15:1,58).

Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity (16:13,14).

Why is there such an unusual interest in I Corinthians 14 today? The answer is that about 10 years ago American Protestantism began to be infiltrated by the Pentecostal Movement with its emphasis on tongues-speaking, an infiltration that has since become an invasion. This has put the spotlight on I Corinthians 14, which has much to say on the subject.

Since the Charismatic Renewal (as the movement at times is named) has spilled over into Lutheranism, we do

well to take another look at I Corinthians 14. Before we take up the chapter itself, however, we want to keep in mind the setting into which the Apostle by inspiration has put it.

Each Doing His Own Thing

Paul wrote his First Epistle to the Corinthians to correct many spiritual and moral problems that had developed after he had left Corinth. In the congregation at Corinth there were divisions (cliques), carnal-mindedness, wrong concepts of the ministry, incest, civil disputes, fornication, misconceptions about marriage, giving offense, women's insubordination, abuses of the Lord's Supper, ignorance of spiritual gifts, and denials of the resurrection of the body. These were symptoms of a spiritual immaturity that showed itself in self-centeredness, self-love, self-trust, and self-assertion. This must be kept in mind in our consideration of chapter 14.

In the first part of I Corinthians (chapters 1-11) Paul deals with false conceptions of the ministry, intellectual pride, social evils, and other disorders plaguing the Corinthian Christians. In the second part (chapters 12-15) he lays the doctrinal foundation on which he builds his advice.

Gifts of Grace

The general nature of spiritual gifts is dealt with in chapter 12. Paul uses two terms that are noteworthy. The term "spiritual gifts" (*pneumatika*) reveals that the gifts are basically spiritual in essence, not natural, and that they are given through and controlled by the Spirit of God. The word "gifts," preferably

"grace-gifts" (*charismata*), shows that they have their origin in God's grace. With these two terms Paul shows that a spiritual gift is an ability given to a Christian by the grace of God through the Holy Spirit and controlled by the Spirit. This is another point to bear in mind.

Paul counsels the Corinthians to "covet earnestly the best gifts." In chapter 12 he lists various gifts and gift-bearers, and it is significant, by the way, that he places "tongues" and "interpretation of tongues" at the bottom of the list.

After treating the matter of spiritual gifts in general, Paul shows the importance of Christian love ("charity") as the "more excellent way" in the believer's life at all times and therefore also when he is exercising a spiritual gift. Christian love dare never be lost sight of no matter what the Christian does.

Building on Rock

Paul's main emphasis in chapter 14 is that the exercise of spiritual gifts should edify — upbuild — the church. Therefore he counseled the Corinthians to prefer the gift of "prophecy" which served to instruct and strengthen all believers. "Tongues" did not always edify the assembly.

Paul crowns his counsel concerning charismatic gifts with a simple statement of the Gospel in chapter 15. He calls believers to be firmly grounded in something outside of themselves. The inclination of the Corinthian Christians was to emphasize personal experiences within themselves. This led them to abuse the exercise of spiritual gifts. Their great need was to fasten their attention on what God had done *for* them, rather than on what they thought God was doing *in* them.

Paul's advice stands for us too. Let us beware of the emphasis on personal decision, personal feeling, or personal experience. Let the emphasis remain on the Gospel, on "the work of the Lord," on "the (objective) faith"!

Paul E. Nitz

This is the Love of God

Worship

The Third Commandment is one which not only reveals what God expects of us, but which also reminds us of the glorious promise which He has made to His people.

Today, when God says to us: "Remember the Sabbath day to keep it holy," He is not issuing the command: "Go to church on Sundays." He is not saying that it is wrong to work on Sundays. The idea that He is saying such things is held by people who erroneously believe that everything that God said to His people Israel in the Old Testament concerning His Law He is still saying to us today.

It is true that God did expect Israel to worship Him on one specific day of the week, and that day was Saturday, the seventh day. The Lord also insisted that on that seventh day of the week His people were to rest from their labors. Working on the Sabbath day was sin. In Exodus 20:8-11 and Deuteronomy 5:15 we are informed about the reasons God had for these requirements. His people were to remember that the Lord, their God, is

the almighty Creator. They were to remember that He had delivered them from slavery in Egypt, giving them rest from all who had oppressed them, and reminding them of the eternal rest which lies ahead for all who trust in Him.

So how can we say, on the basis of Scripture, that we are no longer bound by these requirements of the Third Commandment? Our Lord Himself gives us the answer, through His Apostle Paul (Col. 2:16,17): "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days: which are a shadow of the things to come, but the body is of Christ." Here we can see the direct relationship between the Old Testament Sabbath and our Savior. The ceremonial regulations of the Old Testament Church, including the ceremonial requirements of the Third Commandment, were "a shadow of the things to come." They were reminders to the Israelites that the Savior was coming. He would give them rest from the burden of their sins.

And now that the Savior has come we no longer need the "shadow." No man is to judge us regarding the Old Testament ceremonial laws. Through Christ we have the spiritual rest which He has promised. So the only moral obligation that remains for us is: "Worship the Savior in faith and find rest in His Word."

This tells us, then, that "we should fear and love God that we do not despise preaching and His Word, but hold it sacred and gladly hear and learn it." The Scriptures, which contain no New Testament demands concerning specific worship days, or days on which one should do no work, do tell us that the moral requirements of the Third Commandment are still in effect. It is still sinful to despise God's Word. The Lord *does* want us to worship Him, to hear and learn His Word *gladly*.

Here, too, our loving God has our spiritual welfare at heart. His invitation, recorded in Matthew 11:28,29, stands forever: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." What a glorious promise! Trust in your Savior-God! Worship Him in true faith! He gives you rest eternal!

Philip R. Janke

Third and final part

The Family - - Its Adversaries

In the closing chapter of his Letter to the Ephesians, St. Paul by inspiration pointed Christians to both the solution and the problem confronting Christian families. He said, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:11,12). The strength of the home is the truth which God reveals, the faith which He gives, and

the power of His Spirit working through the Means of Grace. The enemy is Satan.

When we examine God's purposes for the family, there can be little doubt of the great gains to be achieved for Satan if the family is undermined or destroyed. The family is God's foundation-stone for order in society. Satan thrives on disarray. The family is God's incubator for the continuation and sustenance of life. Satan's goal is destruction. The family is the framework in which God would have children come to know

Him and His Son Jesus Christ. To know Christ is to defeat Satan. So let it be fully understood and appreciated who is at work in the undermining of the family, who is behind the efforts to find new alternatives. And always remember, Satan seeks not our good, but our loss and eternal destruction.

Agents At Work

Like every nation at war, Satan and his army employ agents to carry out disruptive activities in an all-out effort to reduce the ability of the opposition to defend itself.

One of the most far-reaching of all agents used by Satan is the philosophy of humanism. Humanism is the attempt by man to elevate man to the

center of life. Man, his life, his thoughts, his wishes are the most important. Humanism recognizes no absolutes, certainly not an almighty, perfect, and just God. The trouble is that when man considers himself God, then what man wants is what is right in man's eyes.

Out of this thinking has come what is called "situation ethics." When an individual determines in his own mind that in certain situations violations of the Sixth Commandment, for example, are permissible, having already set God aside, he simply proceeds. Out of this flows "the end justifies the means" thinking. Having dethroned God, man now becomes the determiner of life, which child shall live and which shall die. Man determines what is to be the acceptable form of man and woman relations. Man, man, man. The new freedoms so widely acclaimed, are in most cases only new slavery. Slavery to Satan. The end, disaster.

Whenever we set God and His will aside in our family, we are heading for trouble. No more than a car can serve well as a snowmobile, can a family function well when used for something for which it was not designed.

With man in the driver's seat, marriage and the home are conceived of as a flexible arrangement between a man and a woman. It is no wonder that divorce has become an acceptable action in our society. Using the acceptability gained, Satan has achieved great success. One in every three marriages in our nation will end in divorce, statistics state. The shipwreck made of human lives is incalculable. Children become the pawns and grow up never knowing how to live in marriage. For them the possibility is very high indeed that they too will end in the divorce courts.

Compounding the already sad state of marriage breakdown is the increased ease with which couples can seek divorce. With the growing swell of "no fault" laws, individuals are able to end a marriage quickly before ever letting their tempers cool. Fifty-dollar do-it-yourself kits have even been suggested, and some insurance companies are contemplating offering

divorce insurance for the newly married, to cover the expenses of a divorce when and if it should occur. All these efforts and forces may also tempt the Christian to weaken his concept of marriage, to enter marriage without the full lifelong commitment to each other and to God. But God is in no way pleased with this. Jesus said in Matthew 19:9, "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery."

Interesting to note is a survey done by Harvard University sociologist Dr. Pitirim Sorokin. While two of every five marriages in his survey ended in divorce, among Christian families where the practice of Bible study and prayer was daily observed, there was only one divorce in every 1,015 marriages.

Another agent of Satan that works against the family is the teaching of evolution. This theory holds man to be nothing more than an advanced animal and frees him to behave as one when it comes to the use of his body. In this way, people are led to believe that sex is an end in itself rather than the expression of an even higher union under God.

Even more damaging is the concept supported by the evolutionary theory that man is basically good and, if given proper information, will make the right decision. No more clearly is this seen than in our modern approach to the problem of sex abuse. The theory is: provide children with the information and abuse will be reduced. But to take a sinful human being and provide him with sexual information apart from God's design for it, has tended only to heighten sinful desire, not suppress it.

Another adversary of the family is materialism, the emphasis on material gains. Under this strain, many homes have simply lost their parents. Fathers work day and night to supply their families with material and recreational needs. When they are home, they are "too tired" to be bothered. Mothers are increasingly joining the parade away from the home. The danger is obvious. Parenthood becomes neglected. God's design for family is forgotten. Children grow up

unequipped emotionally and spiritually to meet the challenge of life. Parents too busy with achieving success and gain, soon look to others to fulfill the needs of their families. Recreational directors are hired. Sports, musical, social, extracurricular programs are instituted. The hustle of these timetables often results in denying children the privilege of really knowing their parents. Parents become instead chauffeurs, bankers, and servants. When it happens as it did in our community that school was called off for one day to meet a special need, parents simply didn't know what to do with their children.irate telephone calls plagued the school all day. Now, parents are for children and children are for parents. It is time we sat down in our homes and asked ourselves just what kind of a home we have.

Serving to undermine the family, especially among the young today, is the idealizing of new life forms — group marriage, communal families, premarital experimentation. It is the "in" thing to spend a weekend at a commune. On many campuses the student is considered odd who does not indulge himself in a "personal relationship" or two during the course of college life. In the 1971 Gallup Poll, nearly two-thirds of the college students interviewed said they had had premarital sex relations. In the classroom, students who refuse to regard these practices as acceptable may at the worst face failure or at the least be ostracized. Parent after parent is having the revelation of their lives when their daughter or son brings home their roommate and finds the roommate to be a member of the opposite sex.

Is it any wonder though? Satan has used every medium of communication to erode the design of God. Television reeks day and night with the joys and excitements of family misuse. Newspapers and magazines run headlong over each other to come out with features on the "new" family. Records portray in vivid language the beauties and joys of godless acts. Movies, attended for the most part by the young, carry a long line of family-degrading fare.

The generation gap so loudly touted is nothing more than a parent gap,

a gap between parents and children arising out of a misuse and abuse of the family as God designed it. For all the praise the "new way" receives, it is nothing more than the old way of sinful self-indulgence. Even those who advocate it have to admit in weaker moments that it just isn't working. Sociologist Sherri Cavan stated, "I would like to say that the commune is potentially the best arrangement in which to raise children . . . but I have to admit dismally . . . it is one of the worst."

The Lord's Way

Our Lord designed the family to be the basic unit of society and the basic unit for Christian education. It is by design to be a relationship under God. The closer husband and wife are to their Lord, the closer they are to each other and their children. The reverse is also true. God's love is to be the focal point of the home —

God's love as expressed in Jesus Christ His Son. Only when families have experienced the love of Christ will they in turn be able to love each other to the fullest extent. Only when they have experienced the forgiveness which He offers, will they in turn be able to forgive each other. Only when they have been strengthened by Him, will they in turn be able to be strong. Only when the home is built on the Rock, Jesus Christ, will it be all that individuals ever wanted it to be, and more.

In this effort our churches should be the focal point of efforts to emphasize the importance which God attaches to the family. They should be the leaders in helping their families to realize the great purposes of God in their homes. When concerns for soul education take but a minor proportion of the time, efforts, and financial expenditures of a congregation, families are weakened. Only

with churches openly and constantly bringing the testimony of God to bear on the homes of their people will the battle for the home be won.

We dare not remain silent or passive under these attacks. The future is at stake. There is a God. There are absolutes. There is only one way in which the family grows richer and richer, God's way. A way centered on the love of Christ and Spirit-empowered walking in accord with His design! Our Lord in love has given us guidelines for the home, instructed us in His eternal purposes: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ" (Eph. 4:14,15).

Ronald K. Heins

NEW AUDIO-VISUAL AIDS

OLDER TEENS AND FAMILY LIVING (order by codes given below)

9 min. each CL. 33-1/3 RPM. Record and Printed Commentary

In these filmstrips teens discuss some of the problems they face with their parents and families in the older teen years. You may think some of their ideas are immature or naive, but honesty should encourage a discussion of their feelings. The purpose of the filmstrips is to provide that discussion. They do not supply answers to the problems. Your guidance as to what the Bible says on these subjects is an expected follow-up. Produced by Family Filmstrips (1973).

How Much Freedom? — FS-349-HMT

Teenagers share their ideas about ways to convince parents that they are ready for more freedom and independence.

Learning To Communicate — FS-350-LTC

Teenagers explore reasons for the communication gap between generations, admitting that they see life from a different perspective, but wanting to communicate with parents and understand them better.

Your Faith And Your Family — FS-351-YFF

What are the advantages of being brought up in a Christian home? How does the Christian faith help a teenager get along better with his family?

It's Good To Be Part Of A Family — FS-352-GPF

What teenagers think their parents owe them, what they think they owe their parents, what they can do to overcome the handicap of broken homes, and how the family helps them accept themselves as persons.

YOUNG TEENS AND FAMILY LIVING (order by codes given below)

10 min. each CL. 33-1/3 RPM. Record and Printed Commentary

In the early teens, young people begin to feel that many problems have to do with parents and families. These filmstrips explore some of these areas of concern. Your guidance about what the Bible says and how Christian faith is lived is a necessary follow-up to establish honest guidelines for young people.

Parents Can Be A Problem — FS-353-PCP

Young teens identify some of the problems they have with their families: identification, communication, overprotectiveness, mutual respect, working mothers, etc.

Becoming More Independent — FS-354-BMI

Representative teenagers discuss how to convince their parents they are growing up: showing parents you are dependable and responsible, helping with family chores, learning to handle and use money wisely, etc.

Learning To Live With Brothers And Sisters — FS-355-LBS

How teens feel about brothers and sisters, relationships with older and younger brothers and sisters, trying to develop communication and understanding.

Where Do I Fit In? — FS-356-WIF

The teen's role in the family, parents' responsibility to a teenager and his responsibility to parents, special problems of living in broken homes or in a family where there is a second marriage.

Order from:
Audio Visual Aids
3512 West North Ave.
Milwaukee, WI 53208

INVITATION

First Annual Meeting Wisconsin Lutheran Seminary Auxiliary

Women who are members of Wisconsin Synod congregations or of a congregation in fellowship with it are invited to the first annual Wisconsin Lutheran Seminary Auxiliary meeting, October 6, 1973, at the Seminary in Mequon, Wisconsin. The meeting will begin with a service at 10:00 a.m., with registration during the preceding hour. A noon luncheon will be served in the Seminary dining room. The main order of business at the meeting will be the election of the first regular officers according to the constitution adopted at a constituting meeting on May 6, 1973. An informative program about the Seminary and its work, and a tour of the buildings will complete the day's activities by about 4:00 p.m.

Reservations should be made by September 15, 1973. These together with the \$3.00 fee for registration and the luncheon are to be sent to the secretary of the planning committee:

Mrs. Charles Kirst
1811 N. 60th Street
Milwaukee, Wisconsin 53208

FALL PASTORS' INSTITUTE

The 1973 Pastors' Institute at Wisconsin Lutheran Seminary, Mequon, Wisconsin, will be held, God willing, on five Monday afternoons beginning October 1. Two lectures will be presented on each of the Mondays from 1:30 to 4:30 p.m. in the multipurpose room in the lower level of the library. The following are the topics and the lecturers:

"Luther the Preacher" — Dr. Elmer C. Kiessling.

"Contemporary Reformed Thinking Analyzed and Evaluated" — Prof. Edward C. Fredrich.

The registration fee is \$5.00. Registrations are to be sent to President Carl J. Lawrenz, 11831 N. Seminary Dr. 65W, Mequon, Wis. 53092.

A Letter from God's Man in Anchorage, Alaska



Sunday morning at Faith Lutheran Church.

Sunday school for all ages.



Dear Christian Friends,

Christian greetings from the Land of the Midnight Sun! Here in Anchorage, Alaska, the message of God's plan of salvation is being blessed as seldom before. People are turning to God's Word — people who had no church at all, people who had fallen away from church, people who had moved away from their home church in the lower Forty-nine, and people for whom Christ and His Word are an ever-growing thing.

Our mission here in Alaska is 5-1/2 years old. Since that first cold December day when we came, God has not stopped to continue to bless the growth of His Church here. We began by renting a Seventh Day Adventist Church in the center of the city. Then we went out to find some people who would come to the first service. We found 29. From that wonderful beginning we have made it a practice to stand in front of church, regardless of where our services are held, and greet each other, and especially any newcomers who may appear, to let them know that they are welcome. We want them and we need them, and they need us. One never seems to mind 20-degree-below-zero weather when one is talking to a new prospect, or even a visitor just dropping in.

It was difficult to persuade total strangers to come and worship in rented facilities. In this day when there are so many that are transients, so much that is unstable, even churches that are here today and gone tomorrow, it seems almost futile to invite people to our "church." They are very prone to take a "we'll wait and see if things pan out" attitude. But we always have God working on our side — never forget it! His promises assure us: "Lo, I am with you always." "All things work together for good to them that love God." We worshiped in the Seventh Day Adventist Church for 2-1/2 years while we acquired land, planned for

a church and parsonage, and finally built the parsonage and then the church. It was done in that order because that is the way the money became available. We would rather have had our chapel first, but it is much easier to borrow money on a rental home than on a chapel.

By the time we moved into our chapel, attendance had climbed to a steady 45. Now, with the chapel, in a similar period of time we have reached a regular attendance of 115, with attendances of 130 to 140 not uncommon. Because the chapel seats only 100, we have held two church services every Sunday morning for the last eight months.

Meanwhile, since we are the only church of our Synod in Alaska, we serve distant points throughout the state such as Homer, Cordova, Soldatna, and Fairbanks. We use taped services, we hold church in trailer houses, living rooms, funeral parlors, and vacant stores; but the message remains the same. "Come and hear with us Christ's way of salvation." We are hoping to start a new mission church in Fairbanks soon. Because of the great distances involved, round trips of 500 to 800 miles, we are unable to serve all of these places regularly. At present we are concentrating on Fairbanks. It is a larger population center, it needs God's Word, and we have a nucleus of Christians already there. This summer, with the help of a student vicar from our Seminary, Keith

Kuschel of North Fond du Lac, Wisconsin, we will hold services in Fairbanks every Sunday. In the fall, if Fairbanks looks like a favorable site for a permanent mission, we will apply for mission status and a full-time pastor. And then the renting of a building, the seeking of land, the planning and the building will start all over again.

The people that live here in Alaska, for the most part, are quite young and energetic. Most come to Alaska to make money; others are lured by a spirit of adventure and the love of the outdoors; and some come because Alaska perhaps is the last place in the United States where one can still do a little "frontiering." Some even come because they want to make a new start and leave behind the mistakes they had made at some other place. There are also quite a few that are serving in the military. Whatever their reasons, more and more people are coming to Alaska.

The people in Alaska come from every state in the Union. But there are also native-born people with whom we are working. For the most part these are Indian, but some, especially those farther north, do have Eskimo blood. Like minority races in most places, they are a repressed people, poor for the most part. But God and His Word can change things and bring even these to the realization that Christ is their Savior too.

In closing, we ask your prayers and continued support of the mission program here in Alaska. This church is not my church. I'm no different from the pastor whom you have, or even yourself; but by the will of God, I, after having studied for the ministry, have been called and sent here to Alaska. Come to think of it, the church here is not really even the Synod's church. You know whose church this is? It is *your* church! So remember this church and all the other new churches we are starting in your prayers and with your support. Never think that it makes no difference whether you pray for your missions and support them, or not. Believe me, I know that it does!

**Yours in Christ,
David Zietlow**

ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

Ordained and Installed

Pastors:

- Baerbock, Ronald E.**, as pastor of Star of Bethlehem, New Berlin, Wisconsin, by Prof. W. Gawrisch, on July 15, 1973 (S. E. Wis.).
- Degner, Steven C.**, as pastor of Martin Luther Church, Santa Barbara, California, by I. Frey, on July 8, 1973 (Ariz.-Calif.).
- Enderle, Jerome L.**, as pastor of Redeemer, Council Bluffs, Iowa, by H. Muenkel, on July 15, 1973 (Nebr.).
- Engel, Michael L.**, as pastor of Zion (Brighton Twp.) and Courtland Lutheran, Courtland, Minnesota, by A. Engel, on July 15, 1973 (Minn.).
- Fleming, Dean H.**, as pastor of St. John's, Pelican Lake, and of Grace, Monico, Wisconsin, by R. Fleming, on July 15, 1973 (N. Wis.).
- Found, Charles D.**, as pastor of Grace Lutheran at Pueblo and of Our Savior Lutheran at Monte Vista, Colorado, by E. Ahlsweide, on July 15, 1973 (Nebr.).
- Fredrich, Edward C. III**, as pastor of Trinity, Morenci, Michigan, by Prof. E. Fredrich, on July 15, 1973 (Mich.).
- Haeuser, David E.**, as pastor of San Juan Lutheran, El Paso, Texas, by H. Essmann, on June 17, 1973 (Ariz.-Calif.).
- Hahn, Ronald E.**, as pastor of Resurrection, Virginia Beach, Virginia, by J. Guse, on July 22, 1973 (Mich.).
- Hannemann, Mark E.**, as pastor of Beautiful Savior, Corvallis, Oregon, by W. Bernhardt, on July 15, 1973 (PNW).
- Heise, Donald E.**, as pastor of Redeemer, Scottville, Michigan, by D. Krause, on July 15, 1973 (Mich.).
- Kiecker, David J.** as pastor of Mt. Olive, Las Vegas, Nevada, by I. Frey, on July 1, 1973 (Ariz.-Calif.).
- Klump, Carlton W.**, as pastor of Mt. Calvary, Tampa, Florida, by J. Anderson, on July 15, 1973 (Mich.).
- Koeninger, Philip J.**, as pastor of Crown of Life, New Orleans, and of Trinity, Abita Springs, Louisiana, by L. Koeninger, on July 15, 1973 (Mich.).
- Koepsell, Arthur G.**, as pastor of Zebaoth, Milwaukee, Wisconsin, by W. Koepsell, on July 15, 1973 (S. E. Wis.).
- Naumann, James W.**, as pastor of St. Mark's, Sterling Heights, Michigan, by O. J. Naumann, on July 15, 1973 (Mich.).
- Pagel, David F.**, as pastor of Triune God Lutheran Church, Ramsey (Bergen County), New Jersey, on July 8, 1973, by G. Baumber (Mich.).
- Raabe, Richard G., Jr.**, as pastor of Bethlehem, Campaign-Urbana, Illinois, by D. Rutschow, on July 15, 1973 (W. Wis.).
- Schmidt, Dennis W.**, as pastor of Trinity, Elkton, South Dakota, by W. Leerssen, and of Immanuel, Ward, South Dakota, by R. H. Roth, on July 8, 1973 (Dak.-Mont.).
- Schwerin, Philip J.**, as pastor of Good Shepherd, Cheyenne, Wyoming, on July 8, 1973, by A. Schwerin (Nebr.).
- Seifert, John C.**, as pastor of Good Shepherd, Midland, Michigan, by J. Kurth, on July 15, 1973 (Mich.).
- Waage, David W.**, as associate pastor of Pilgrim Church, Minneapolis, Minnesota, on July 8, 1973, by Keith Schroeder (Minn.).
- Wiederich, Larry L.**, as pastor of Redeemer, Hettinger, of Zion, Reeder, North Dakota, and of Christ, Bison, South Dakota, by D. Krenke, on July 15, 1973 (Dak.-Mont.).
- Wiley, Quincy**, as pastor of Apache Lutheran Missions at Canyon Day and Cedar Creek, Arizona, by R. Zimmermann, on July 8, 1973 (Ariz.-Calif.).
- Ziemer, Carl W., Jr.**, as pastor of Faith, River Falls, Wisconsin, on July 8, 1973, by D. Seager (Minn.).

Installed

Pastors:

- Henrich, Warren J.**, as pastor of Mt. Olive, Delano, Minnesota, by W. Neumann, on July 15, 1973 (Minn.).

Teachers:

- Giese, Richard**, as teacher in Christ Lutheran School, Big Bend, Wisconsin, by E. Kitzerow, on July 15, 1973 (S. E. Wis.).
- Steffenhagen, Gerald**, as teacher in St. John's, Wood Lake, Minnesota, by N. Gieschen, on July 15, 1973 (Minn.).
- Wehrauch, Carl**, as teacher in St. John's, Lomira, Wisconsin, by N. Retzlaff, on July 15, 1973 (S. E. Wis.).



Building their church.

Two Centennials in Northern Wisconsin

Emanuel Lutheran of Town Forestville

Emanuel Evangelical Lutheran Church of Forestville, Wisconsin, was privileged to celebrate its centennial on June 17, 1973. It was God's grace that led German immigrants from Pomerania to establish a Lutheran congregation in the southern part of Door County, near Forestville. It is a token of His continuing love that the congregation has now reached its centennial.

The early history of the congregation is both interesting and frustrating. Though the congregation is at least 100 years old, the exact date of its founding may never be established. Its history goes all the way back to 1862, when Lutheran families from Ahnapee (now Algoma), Wisconsin, asked the Wisconsin Synod to serve them with the Word and the Sacraments. Pastor John Brockmann, who had just finished his theological training in Germany and come to the United States, was sent to serve them. In December, 1862, St. Paul's Ev. Lutheran Church was organized at Algoma. St. Paul's consisted of Lutheran families from Algoma proper and from the areas north and west. Because these scattered families had to travel long distances, the congregation was soon divided into

three separate groups. These three groups eventually became three congregations: St. Paul's of Algoma, St. John's of Rankin, and Emanuel's of Town Forestville. Since the first-known recorded minutes of Emanuel's Congregation are dated June 2, 1873, and already mention the existence of church officers, the congregation must have been organized sometime before that date.

In 1908 Emanuel's relocated about four miles west of its original site in Kolberg. Not until 1909, with the arrival of Pastor E. Hinnenthal, did the members of Emanuel's have a pastor of their own. He continued to serve them until his death in 1951. A Christian day school, taught by Pastor Hinnenthal, was maintained until 1931. Since 1951 Emanuel's has been served by a number of pastors. Presently their pastor is the Rev. Andrew Martens.

Two services of thanksgiving and rededication were held on June 17. Former pastors, William Zell and Robert Ehlers, preached for the services. The Rev. G. Zimmermann, also a former pastor, and the Rev. Leo Gruendeman, a son of the congregation, conducted the liturgical portions of the services. Mrs. Otto Wiese played the organ. She has done so for over half of the congregation's history.

Supported by the grace of God, the members of Emanuel's enter their second century with the prayer that the love of God remain fixed in their hearts!

Pastor A. Martens

St. John's Lutheran of Town Gibson

Nearly 800 members and friends of St. John's Ev. Lutheran Church, Town of Gibson, Route 1, Mishicot, Wisconsin, joined in services of praise and thanksgiving on June 24, 1973. The occasion was the centennial of the founding of the St. John's Congregation. Three sons of the congregation addressed the worshipers in the jubilee services. Pastor Daniel Pautz of Tempe, Arizona, exhorted the congregation to "Give Thanks Unto God For 100 Years of Blessings" in the morning service. He based his message on Genesis 32:10. In the afternoon service Pastor Alvin Kienetz of Neenah, Wisconsin, spoke on Deuteronomy 32:7. His theme was "All Praise to God for His Blessings." The words of Matthew 16:13-18 were used by Pastor Larry Pautz of West Bend, Wisconsin, in addressing the congregation in the evening service. He pointed out that the Church founded on the Lord Jesus Christ is "The Rock Bottom Church" and as such shall never be overcome.

The beginnings of St. John's Congregation can be traced back to the year 1870. It was during that year that German settlers in the Town Gibson area asked the Rev. C. Jaeger, pastor in Two Rivers, to provide



Emanuel Ev. Lutheran Church, Forestville.



St. John's Ev. Lutheran Church, Gibson.

them regularly with the Gospel in Word and Sacraments. For several years worship services were held in private homes. As the number of interested families grew, it was decided to organize a congregation. Formal organization took place on January 4, 1873. The congregation then incorporated under the name, "Evangelical Lutheran St. John Church of the Town of Gibson," and immediately affiliated with the Wisconsin Evangelical Lutheran Synod. At the same meeting two acres of land were purchased as a building site for \$20. In a second congregational meeting held on June 16, 1873, a resolution was passed to build a church building. Construction began immediately and by late fall the congregation dedicated its first church.

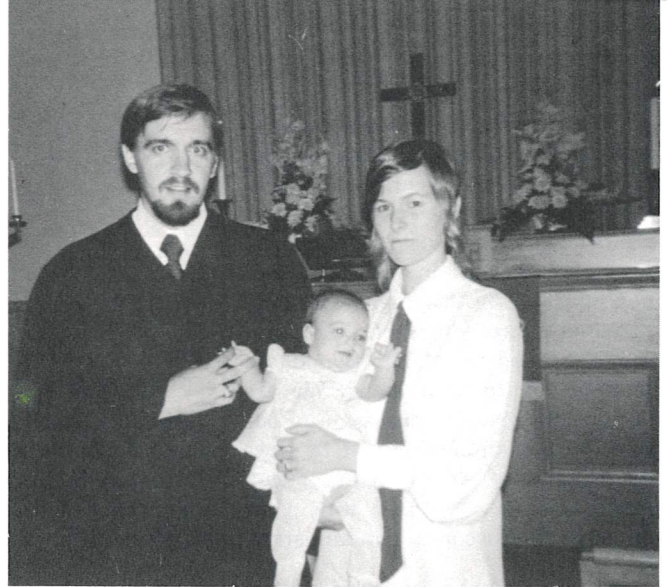
Within 18 years the original church building became too small to hold the growing congregation. A second church was constructed and dedicated in 1891. This white frame church served the congregation until 1955 when the present church was dedicated.

The congregation provides Christian education for its children in a Christian day school opened in 1951. Grades one through eight are taught in classrooms in the church basement. Mr. and Mrs. Kenneth Marohl are the teachers. A special anniversary offering totaling nearly \$1,700 was received on Centennial Sunday to start a school building fund.

During its first century the sole purpose of St. John's Evangelical Lutheran Church has been to proclaim the Gospel in Word and Sacraments. Approximately 6,500 worship services were conducted in the three church buildings during the past century. Well-kept records show that from 1873 to 1973 there were 974 baptisms; 772 confirmations; 198 marriages; and 285 funerals. At present the membership of St. John's is 299, of whom 103 are children.

Former pastors of St. John's still living include Otto Gruendemann, Walter Kleinke, Henry Pussehl, John Mattek, Kenneth Seim, Ralph Unke, Roger Fleming, and Gerhard Geiger. The present pastor is the Rev. Percy J. Damrow.

Percy J. Damrow



Missionary and Mrs. Mark Wendland and Rebekah.

"Under Orders from God"

On July 1, 1973, Pastor Mark T. Wendland, son of the Rev. and Mrs. E. H. Wendland, Africa, was commissioned as missionary to Africa at Good Shepherd Lutheran Church, West Allis, Wisconsin. The pastor of the church, the Rev. R. G. Cox, former missionary in Africa, preached the sermon. Speaking on II Timothy 4:5, he told Missionary Wendland, "You're under Orders from God."

In speaking to the missionary he said, "Nine years ago you left Africa. You left as a youth, and now you're returning as a married man. You left as a student, you're returning as a missionary to proclaim the Gospel. Some of the friends with whom you associated years ago may already be or may become members of congregations which you may supervise. Some of the people who knew you as a boy will now recognize you as a shepherd of souls and address you as 'Mbusa watha' — our pastor. The girl whom you met in Africa now returns with you as your wife."

He continued, "There have been a lot of changes, not only in your life but in Africa as well." But, he reminded the missionary and the audience, "There are some things that have not changed — some things which you had better not ever try to change. God is faithful, He changes not! Almost 2000 years ago our changeless, everlasting God placed

the Apostle Paul under orders to declare the Savior's name to the Gentiles. It was through His servant Paul that God also placed Timothy under orders to preach the Word. No matter how much we or the nations may change, neither God nor His Word changes."

In speaking of the work of an evangelist Pastor Cox said, "It will be WORK! Your ministry may often be frustrating and very difficult. Especially during those times remember that your orders are to operate with the Gospel. That's the tool which is 'the power of God unto salvation.' The message of salvation is the God-given weapon which you have been trained to use. For 27 years, since the time of your baptism, God has been preparing you to be an evangelist so that He could place you under orders to go to Africa. Don't let your flesh, the world, or Satan ever trick you into thinking that there is another way to bring men to the saving knowledge of Jesus Christ."

Speaking on the words, "Fulfill your ministry," he said, "In rendering this service you have a twofold responsibility. You are to serve the people to whom you are sent. As far as souls are concerned, you will be color-blind — for no matter to whom you minister, no matter what race you serve, they all are precious to God because He justified them through the redemption of Christ.

"You also have a responsibility to your fellow believers here on the home front. Eleven years ago I was in Africa and welcomed you and your family when you arrived. Tonight I send you to work in my stead. But not only I. On this night all those gathered here, in fact, the over 386,000 members of our Synod are sending you in their stead. We are obeying the great Commission of our Lord by commissioning you to serve the peoples of Africa in our stead. And so, in a very real way, your ministry also becomes our ministry."

In conclusion, he reminded the audience, "There are several things we can do to help. Remember the missionary, his family, and all our workers in your prayers. And remember that mission work takes money — a lot of it. When you have no more money to give, then continue to pray. Pray that God would keep Missionary Wendland safe. Pray that the Word which He declares may be the upbuilding of Christ's kingdom."

The rite of commissioning was read by Pastor A. L. Mennicke, chairman of the Executive Committee for Central Africa. He was assisted by Pastors Cox, Robert Zink, Paul Hanke, Edgar Hoenecke and Lyle Lindloff, as well as by the missionary's father, the Rev. E. H. Wendland. A reception followed, with refreshments served by the women of Good Shepherd Church.

Mark Wendland received two years of schooling at Northwestern Prep, two years at Gilbert Kennie School in Africa, and took his college years at Northwestern. He then entered Wisconsin Lutheran Seminary at Mequon, vicaring at St. Paul's Ev. Lutheran Church, Hales Corners, Wisconsin. For the past year he had been pastor of Divine Charity Congregation in Pittsburgh, Pennsylvania.

In 1972 he married Miss Valerie Lawson, whom he met in Africa. The Wendlands have one child, Rebekah Marie, born in March of this year.

After a brief stay in Lusaka, they will take up residence and serve at Mwembezhi "under orders from God."

A. L. Mennicke

Direct from the Districts

Dakota-Montana

Peace Lutheran at Clark 50 Years Old

Sunday, April 29, 1973, was a day of rejoicing for the members of Peace Lutheran at Clark, South Dakota, as they thanked the Lord for His blessings received during the past 50 years.

Members of sister congregations participated in the morning worship service, at which the Rev. R. Zink of Hales Corners, Wisconsin, a former pastor of the congregation, delivered the anniversary message on the theme: "All Things Are Yours."

On Palm Sunday, stained-glass windows were dedicated to the glory of God. The windows, constructed in Fairmont, Minnesota, were designed by the pastor of the congregation, the Rev. Gerhold Lemke. Twenty-seven symbols illustrate the precious gift of peace with God through justification by faith (Rom. 5:1).

St. Paul's at Hazelton Also Observes Its 50th

On June 10, 1973, St. Paul's of Hazelton, North Dakota, was privileged to express its thanks to God for 50 years of blessings. More than 500, including many former members, attended the two jubilee services. The pastor of the congregation is Nathan Engel.

Two of the former pastors were invited to be guest speakers. Pastor Edmund Schulz of Redwood Falls, who



St. Paul's Lutheran, Hazelton, ND

served St. Paul's from 1955 to 1962, was the morning speaker. He used John 17:14 to urge the members to recognize the blessing of God's Word and the obligations which this gift imposes. In the afternoon, Pastor Hans Schultz of Chesaning, Michigan (1935-1940), spoke on I Kings 8:56, and exhorted all to find their joy in God's unfailing faithfulness. Junior and senior choirs sang at the services.

The church was redecorated for the anniversary, and a pair of Communion candles was presented by a guest who had come from Ulm, Germany, for the occasion.

St. Paul's was organized in May, 1923, and became self-supporting in 1946. During the past 50 years St. Paul's has dedicated two houses of worship and two parsonages.

Minnesota

Anniversary and Farewell

On Sunday, May 20, 1973, many relatives and friends of the Gerhard Bauer family gathered at Bloomington Lutheran Church, Bloomington, Minnesota, to give thanks and praise to God. The occasion was the observance of Mr. Bauer's 25th anniversary in the teaching ministry and of Mr. and Mrs. Bauer's 25th wedding anniversary. It was also a farewell to the Bauer family after serving Bloomington Lutheran Church and School for 12 years. Mr. Bauer will assume a professorship of education at Dr. Martin Luther College, New Ulm, at the beginning of the 1973-74 school year.

The over-300 worshipers at the afternoon service were addressed by the pastor of the congregation, D. Begalka, on the basis of I Thessalonians 3:9. He emphasized the many blessings the Lord has granted His Church through the Bauer family for the past 25 years of their marriage. The service was a complete surprise for both Mr. and Mrs. Bauer.

Speakers at the program following the service were Pastor E. A. Knief,

visiting elder of the St. Croix Conference, and President Conrad Frey of Dr. Martin Luther College. The Bauer family was presented with a color television set as a gift from the congregation.

50th Anniversary and Retirement

After having served 50 years in the Christian ministry of our Synod, Pastor Erich W. Penk of Redeemer Lutheran Church, St. Croix Falls, Wisconsin, and St. John's Lutheran Church at Centuria, Wisconsin, retired at the end of June.

His congregations took note of his long service and his retirement at a special service conducted at Redeemer Lutheran on Sunday, June 24, 1973. Pastor P. R. Kurth of Stillwater, Wisconsin, delivered the sermon. An informal social hour was held after the service.

Other congregations in the St. Croix Conference, served by Pastor Penk since 1928, include St. Paul's, Prescott, Wisconsin; St. John's, Baytown, and St. Matthew's, rural Stillwater.

Anniversaries at Stillwater

Salem Congregation at Stillwater, Minnesota, observed the 10th anniversary of the dedication of its present church and education building on Sunday, May 20, 1973. A son of the congregation, Pastor David Ponath of Christ Lutheran Church, North St. Paul, was the guest preacher.

On Sunday, June 10, Salem Congregation also celebrated the 25th anniversary of The Rev. Perley Kurth as pastor of the congregation. The celebration included a noon fellowship dinner.

Nebraska District

Parsonage Dedication

Members of Zion Ev. Lutheran Church, Bonesteel, South Dakota, and of St. Paul Ev. Lutheran Church, Naper, Nebraska, were privileged to dedicate a new parsonage at Naper on Sunday, June 24, 1973. Two hundred members and friends attended the special dedication service in which Pastor Gerald E. Free, Nebraska District president and a former pastor at Zion, was the guest speaker.

Using I Chronicles 17:27 as his text, he showed why a Christian congregation should prayerfully dedicate its new parsonage to the glory of God.

At the open house which followed, all had opportunity to tour the new structure. It is a four-bedroom ranch-style home with enclosed breezeway and attached garage. Labor furnished by the parishioners kept the cost of this 1680 square-foot home down to \$23,000.

Members of the parish and their pastor, the Rev. David Meyer, and his family are grateful to the Lord for permitting them to erect this very serviceable home.

Special Service at Pueblo

July 15, 1973, was a milestone in the history of Grace Ev. Lutheran Church, Pueblo, Colorado, together with its parish sister, Our Savior Ev. Lutheran Church of Monte Vista. On this date these congregations declared themselves self-supporting, and the members of Grace Congregation burned the mortgage to their property. It was an event they, together with their former minister, the late Pastor E. C. Kuehl, had long prayed and worked for. Pastor Kuehl passed away on April 6 of this year.

Also on July 15, the congregations welcomed their new pastor, Candidate Charles D. Found. The vacancy pastor, the Rev. E. Ahlswede, performed the rite of ordination and the sermon was preached by Pastor Curtis Lyons of Torrance, California.

NLA NOMINATIONS

The following have been nominated to the eighth professorship of Northwestern Lutheran Academy, Moberge, South Dakota. The professor will be called to teach English and Religion.

Pastor G. Jerome Albrecht	Pastor Roger Kobleske
Prof. H. Paul Bauer	Pastor Herbert Kruschel
Pastor William Bernhardt	Pastor Gerald Lange
Pastor Martin Bradtke	Pastor Larry Pautz
Pastor Charles Flunker	Pastor Karl Peterson
Pastor Curtis Franzmann	Pastor David Plocher
Pastor William Gabb	Pastor Ralph Scharf
Pastor Ralph A. Goede	Pastor Harold A. Schewe
Pastor John M. Graf	Pastor Lynn Schroeder
Pastor Karl R. Gurgel	Pastor Wayne Schulz
Pastor Max N. Herrmann	Pastor Richard Stadler
Pastor Paul Kelm	Pastor Luther Weindorf

Pastor Arno Wolfram

The Board of Control plans to issue the Call early in the coming school year. Any correspondence concerning the above candidates should be in the hands of the Board Chairman by mid-September.

NLA Board of Control
Pastor David Krenke, Chairman
620 W. Ninth St.,
Moberge, South Dakota 57601

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Date: September 18, 1973; 9:00 a.m. Communion service.

Place: St. John's, Lewiston, Minn.

Preacher: J. Parcher (L. Schalow, alternate).

Agenda: Lodges or Societies that are Acceptable: E. Klumb; Ministering to the Whole Man: H. Sturm; Exegesis of James II: N. Kuske.
G. W. Sommer, Secretary

PACIFIC NORTHWEST DISTRICT

Appointments: Mr. David Voll to the District Mission Board, replacing Mr. Elmer Begalka, who resigned; Mr. James Rolloff to the District Board of Education, replacing Dr. Alfred Schoennauer, who moved to Australia.

Visiting Elders elected at the 1973 Delegate Conference are: Pastor Elden Bode, Eastern Washington; Pastor Luther Weindorf, Western Washington and Alaska; Pastor Warren Widmann, Oregon.

President George Frey

Use the services of the WELS Foundation, Inc., in making your will. Write:

The WELS Foundation, Inc.
3512 W. North Ave.,
Milwaukee, Wis. 53208

CHANGES OF ADDRESS

(Submitted through
District Presidents)

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Greendale, WI 53129

Woldt, Alfons L.
3378 N. 51st Blvd.
Milwaukee, WI 53216
Office Phone: (414) 442-8600
Residence: (414) 442-2428

NOMINATIONS

DEAN — NORTHWESTERN COLLEGE

The following have been nominated by members of the Synod for the office of dean at Northwestern College, Watertown, Wisconsin. Correspondence concerning the nominees should be in the hands of the secretary no later than September 10, 1973.

Pastor Ralph Baur, Edmonds, WA
Pastor Donald Bitter, Fort Atkinson, WI
Pastor Milton Burk, Yucaipa, CA
Pastor Arthur Clement, El Paso, TX
Pastor Daniel Deutschlander, St. Albert, Alberta, Canada
Pastor Leroy Dobberstein, New Ulm, MN
Pastor Ronald Ehler, Madison, WI
Pastor Gerald Free, Omaha, NE
Pastor Ronald Freier, St. Joseph, MI
Prof. James Fricke, Watertown, WI
Pastor Kenneth Gast, Tomah, WI
Pastor Ralph Goede, Lake City, MN
Pastor Robert Hartman, Lake Mills, WI
Prof. Lloyd Huebner, New Ulm, MN
Pastor Martin Janke, Fond du Lac, WI
Pastor Eugene Kitzerow, Big Bend, WI
Pastor Paul Kolander, Montello, WI
Prof. Paul Kuske, Saginaw, MI
Pastor Edward Lindemann, Loretto, MN
Prof. Daniel Malchow, Mobridge, SD
Pastor William Meier, Phoenix, AZ
Pastor Robert Michel, Burlington, WI
Prof. Richard Mueller, Watertown, WI
Pastor Robert Mueller, Livonia, MI
Pastor John Murphy, Mukwonago, WI
Pastor Frederic Nitz, New Ulm, MN
Pastor Winfred Nommensen, Milwaukee, WI
Pastor Larry Pautz, West Bend, WI
Pastor Victor Prange, Janesville, WI
Pastor Keith Roehl, Grove City, OH
Pastor George Rothe, Brown Deer, WI
Pastor Harold Sauer, Saginaw, MI
Pastor Edward Schaeve, Bangor, MI
Pastor Erhardt Schultz, Durand, MI
Pastor Reuel Schulz, West Allis, WI
Pastor Melvin Schwark, Lake City, MN
Pastor David Seager, Prescott, WI
Pastor Alan Siggelkow, Fort Wayne, IN
Pastor William Staab, Oakdale, MN
Pastor Edward Stelter, Two Rivers, WI
Pastor David Tetzlaff, South Haven, MI
Pastor Carl Voss, Green Bay, WI
Rev. Robert Voss, Brookfield, WI
Pastor Frederick Werner, La Crosse, WI
Pastor Daniel Westendorf, Hopkins, MI
Pastor James Westendorf, St. Charles, MI
Pastor David Worgull, Menasha, WI
W. A. Schumann, Secretary
612 So. 5 St.,
Watertown, WI 53094

ENGLISH — NORTHWESTERN PREP

The following have been nominated for the vacant professorship in English at Northwestern Preparatory School, Watertown, Wisconsin. Correspondence concerning the nominees should be in the hands of the secretary no later than September 10, 1973.

Pastor G. Jerome Albrecht, Neenah, WI
Mr. Gerald Berger, Milwaukee, WI
Prof. Jerome Birkholz, Saginaw, MI
Prof. Wayne Borgwardt, Appleton, WI
Pastor John Braun, Zion, IL
Pastor Milton Burk, Yucaipa, CA
Pastor Daniel Buske, Lansing, MI
Pastor Robert Christman, Oshkosh, WI
Pastor Thomas Franzmann, Citrus Heights, CA
Pastor John Gaertner, Prescott, AZ
Pastor Keoth Haag, Manitowoc, WI
Mr. Bruce Heckmann, Nicollet, MN
Pastor Iver Johnson, West St. Paul, MN
Prof. Harris Kaesmeyer, Saginaw, MI
Pastor Paul Kelm, Pittsfield, MA
Mr. Arlen Koestler, Greenfield, WI
Pastor Donald Kolander, Grand Blanc, MI
Pastor Herbert Kruschel, Menomonee Falls, WI
Prof. David Kuske, Onalaska, WI
Pastor William Meier, Phoenix, AZ
Pastor Donald Nimmer, Appleton, WI
Pastor Larry Pautz, West Bend, WI
Pastor Karl Peterson, Birmingham, AL
Prof. Jackson Petrie, Fond du Lac, WI
Pastor Victor Prange, Janesville, WI
Mr. James Raabe, Wonewoc, WI
Pastor Kent Schroeder, Antioch, IL
Pastor Paul Seiltz, Jackson, MI
Pastor Richard Stadler, Hendersonville, TN
Mr. Norman Tech, Kawkaui, MI
Pastor Arnold Tiefel, Kewaunee, WI
Pastor Duane Tomhave, Saginaw, MI
Pastor Cleone Weigand, Fountain City, WI
Pastor Rolfe Westendorf, Milwaukee, WI
Dr. David Williams, Ann Arbor, MI
Pastor Herbert Winterstein, Grafton, WI
Prof. Wayne Zulger, Minneapolis, MN
W. A. Schumann, Secretary
612 So. 5 St.,
Watertown, WI 53094

DEAN — NORTHWESTERN PREPARATORY

Members of the Synod have nominated the following men for the deanship at Northwestern Preparatory School, Watertown, Wisconsin. Correspondence concerning the nominees should be in the hands of the secretary no later than September 10, 1973.

Pastor Paul Albrecht, Renton WA
Pastor Ralph Bauer, Edmonds, WA
Pastor David Fischer, Lewiston, MN
Pastor Charles Flunker, Stockton, KS
Pastor Gerald Free, Omaha, NE
Pastor Iver Johnson, West St. Paul, MN
Pastor William Gabb, Houston, TX
Pastor Kenneth Gast, Tomah, WI
Pastor Paul Kelm, Pittsfield, MA
Pastor Paul Kolander, Montello, WI
Prof. Paul Kuske, Saginaw, MI
Pastor William Leerssen, Winner, SD
Pastor Edward Lindemann, Loretto, MN
Pastor Jon Mahnke, Carlsbad, CA
Pastor William Meier, Phoenix, AZ
Prof. Richard Mueller, Watertown, WI
Pastor Wayne Mueller, Crete, IL
Pastor Winfred Nommensen, Milwaukee, WI
Pastor Paul Pankow, Bellevue, WA
Pastor Richard Pankow, Crete, IL
Pastor Larry Pautz, West Bend, WI
Pastor Edward Pinchoff, Ann Arbor, MI
Pastor Victor Prange, Janesville, WI
Pastor Hugh Reaume, Scottsdale, AZ
Pastor Keith Roehl, Grove City, OH
Pastor George Rothe, Brown Deer, WI
Pastor Harold Schewe, Portland, OR
Pastor Martin Schulz, Moorehead, MN
Pastor Melvin Schwark, Lake City, MN
Pastor Alan Siggelkow, Fort Wayne, IN
Pastor William Staab, Oakdale, MI
Pastor Carl Voss, Green Bay, WI
Pastor Richard Wiechmann, Milwaukee, WI
W. A. Schumann, Secretary
612 So. 5 St.,
Watertown, WI 53094

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

EASTERN DELEGATE CONFERENCE

Date: September 18, 1973; 9:00 a.m. Communion service.
Place: St. Martin Ev. Lutheran Church, Watertown, South Dakota.
Agenda: Reports on Synod Convention.
M. W. Schulz, Secretary

WESTERN DELEGATE CONFERENCE

Date: September 18, 1973; 10 a.m. (CDT) Communion service.
Place: Zion Ev. Lutheran Church, Mobridge, South Dakota.
Preacher: R. Kloehn (T. Schmidt, alternate).
Agenda: Reports by the delegates to the August Synod Convention.
R. W. Kloehn, Secretary

MICHIGAN

NORTHERN PASTOR-DELEGATE CONFERENCE

Date: September 17-18, 1973; 9:00 a.m.
Place: Zion, Chesaning, Michigan.
Preacher: P. Kuske (O. Maasch, alternate).
Agenda: Reports by Synod delegates; Exegesis of Hosea: N. Pommeranz; A Study of Article 1 of the Augsburg Confession and the Apology; H. Birner; Abortion: L. Prah: Responsibility of the Congregation to its Kingdom Workers: O. Maasch.
E. C. Schmelzer, Secretary.

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: September 11, 1973; 9:00 a.m. Communion service.
Place: Immanuel, Woodville, Wisconsin (W. Kirchner, host pastor).
Agenda: Exegesis of I John 3:1-24: D. Ponath.
D. Buch, Secretary

MANKATO PASTOR-DELEGATE CONFERENCE

Date: September 17, 1973, at 8 p.m.
Place: Trinity, Smiths Mill, Minnesota (R. Luebchow, host pastor).
Agenda: Conference delegates report on the 1973 Synodical Convention of the Wisconsin Synod.
R. Luebchow, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTORAL CONFERENCE

Date: September 10, 1973; 9:00 a.m. Communion service.
Place: Zion, Rhinelander, WI (D. Kock, host pastor).
Preacher: F. Bergfeld (W. Hoepner, alternate).
Agenda: Exegesis of Ephesians 6:1-9: M. Radtke; Baptism of the Spirit: D. Kock; (alternate paper: Exegesis of Ephesians 6:10ff: C. Siegler).
C. J. Siegler, Secretary

LAKE SUPERIOR SUNDAY SCHOOL TEACHERS' CONVENTION

The 44th annual Lake Superior Sunday School Teachers' Convention will be held at St. John's Lutheran Church, Grover, Rt. 2, Peshtigo, Wisconsin, on September 16, 1973, at 2:30 p.m. CDT. The host pastor is Pastor Arnold Meyer.
Mrs. Raymond Thorsen, Secretary

WINNEBAGO CONFERENCE

Date: September 17, 1973; 9 a.m. Communion service.
Place: St. John's Ev. Lutheran Church, Markesan, Wisconsin (Steven Stern, host pastor).
Preacher: L. Pankow (J. Petrie, alternate).
Agenda: II Thess. 1: R. Maurice; Catechism Questions 23-26: N. Mielke.
P. Kolander, Secretary

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: September 18, 1973; 9:00 a.m. Communion service.
Place: St. John's, RR, Kaukauna, Wisconsin (A. Hertler, host pastor).
Preacher: H. Warnke (M. Schroeder, alternate).
Agenda: James 5: H. Pussehl (I Peter 2: F. Brandt); Psalm 2: E. Krueger (Psalm 3: C. Voss); Preaching on the Gospel for the Sunday after Christmas: J. Schroeder (New Year's Day: R. Ehlike); Pastoral Involvement in Community Affairs: R. Werner (Dealing with "Deadwood" Members: T. Baganz); Casuistry: R. Muetzel, Secretary

DISTRICT MISSIONARY CONFERENCE

Date: September 24, 1973, 12 noon to 12 noon of September 25, 1973.
Place: Campus House, Oshkosh Wisconsin; host: R. Christman, 1721 Ohio, Oshkosh, WI 54901.
Communion Service: Sept. 24, 7:30 p.m.; G. Unke, preacher (A. Voigt, alternate).
Agenda: Mission Work in the Old Testament, R. Ehlike; Evangelism-WELS and Kennedy's Program Compared, G. Gartman; Are some Cases of Mental Illness Possibly Demonic Possession as it is Described in Scripture? L. Winter.
C. J. Siegler, Secretary

SOUTHEASTERN WISCONSIN

CHICAGO-SOUTHERN JOINT PASTORAL CONFERENCE

Date: September 11, 1973; 9:00 a.m. Communion service.
Place: Trinity, Crete, Illinois.
Preacher: R. Stadler (A. Valerio, alternate).
Agenda: I Peter 4: N. Paul (I Peter 5: L. Nolte); "Christian Conscience And Governmental Authority": T. Kraus.
A. H. Siggelkow, Secretary pro. tem

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Date: September 25, 1973; 9:00 a.m.
Place: St. John's, Rock Springs, Wisconsin.
Preacher: T. Kuske (G. Moldenhauer, alternate).
Agenda: Ephesians 1: O. Heier; The Bond of Christian Love in the Early Church: D. Kuske; The Christian Family and What Can Be Done to Renew It: J. Schneider; Commandments 9 and 10: R. Siegler.

NEW W.E.L.S. CHURCHES

Names Requested

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

Arizona	Litchfield Park*
	Paradise Valley*
California	Alameda County*
	Arcadia*
	Mission Viejo
	Novato (Marin County)*
Colorado	Colorado Springs*
Delaware	Wilmington*
Florida	Gainesville*
	West Palm Beach
	Winterhaven*
Idaho	Boise*
Illinois	Champaign-Urbana*
	Jacksonville
	Rockford
	Springfield*
	South Bend
Indiana	Dubuque*
Iowa	Alexandria*
Louisiana	Grand Blanc
Michigan	Holland*
	Indian River
	Marquette
	Midland
	Taylor Twp.
Minnesota	Bemidji*
	Forest Lake
Missouri	Columbia*
	St. Joseph*
Montana	Bozeman
New Jersey	Bergen County
New York	Albany/Schenectady
North Carolina	Cherry Point*
	Raleigh*
Ohio	Youngstown*
Oregon	Bend
Rhode Island	Providence
South Carolina	Columbia
South Dakota	Huron*
Tennessee	Memphis*
Texas	Clear Lake City
	Corpus Christi*
	Weslaco*
Washington	Spokane Valley (East)*
Wisconsin	Hubertus
	River Falls
	Suamico*
Wyoming	Cheyenne*

* 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
10729 Worden, Detroit, Mich. 48224

EXPLORATORY SERVICES

SPRINGFIELD, ILLINOIS

Exploratory services are now being held at 10:45 every Sunday in Springfield, Illinois, at the Carl Sandburg Elementary School, located at 2051 W. Wabash Ave. (just west of the junction of Rts. 4 & 54 on Springfield's southwest side). Please send all pertinent information regarding prospective members to: Pastor Allen Zahn, 1180 N. Diamond No. 3, Jacksonville, Illinois 62650; Tel. (217) 245-5919.

LOUISVILLE, KENTUCKY

Sunday services at Louisville, Kentucky, are being conducted at 10:00 a.m. at the Jefferson County Farm Bureau Insurance Building, 701 Locust Lane. For information contact: Pastor John Raabe, 1080 Alfred Street, Brookfield, WI 53005 (Phone: 414-782-5852). In Louisville call (502) 944-1314.

CAMP GIRARDEAU, MISSOURI

Worship services are being held each Sunday evening at 7:30, with Sunday school and Bible class at 6:30. The place of worship is 421A Broadway, Cape Girardeau. Please send names to: Pastor Roger Zehms, 5142 Red Cedar Ct., St. Louis, Missouri 63128.

SCOTTSBLUFF-GERING, NEBRASKA

Exploratory services are now being held in the Scottsbluff-Gering, Nebraska area. Worship services are being held Sundays at the Hiram Scott College, Skinner Hall, at 7:00 p.m. Please send names of prospects to: Pastor Louis Sievert, Box 606, Batesland, So. Dak. 57716

COLUMBIA, MISSOURI

WELS exploratory services are being conducted at the Holiday Inn East, junction of I-70 and Providence Rd., Columbia, Missouri. Worship services are at 8:30 a.m. and Sunday school at 9:30 a.m. Please send names of prospects to: Pastor LeRoy H. Lothert, 2816 Leeway Dr., Apt. 2, Columbia, MO 65201 (Phone: 314-474-2168).

TIME AND PLACE

BEMIDJI, WALKER, CASS LAKE, MINNESOTA

The WELS mission in Bemidji, Minnesota, worships each Sunday evening at 7:00 at the Carpenters Union Hall, 609 2nd St. South, in the Nymor section of Bemidji. Vacationers in the above areas are most welcome. Please send names of prospects to Pastor Roy Rose, 813 Quince St., Brainerd, Minnesota 56401.

WEST PALM BEACH, FLORIDA

Redemption Ev. Lutheran Church, the WELS mission in the West Palm Beach, Florida, area, is now meeting in the Mizell-Faville-Zern Funeral Chapel, 4101 Parker Avenue, West Palm Beach, Florida. Worship services are held on Sunday mornings at 8:30 during July and August, and thereafter at 10:00 a.m., with Sunday school and Bible class following at 11:00. Please send names of prospects to Pastor David A. Krueger, 2630 Conroy Drive, Lake Park, Florida 33403. Phone (305) 842-7425

NEW ORLEANS, LOUISIANA

Crown of Life Lutheran Church now conducts services in its just-completed chapel-parsonage at Weaver Rd. and Rockton Circle (I-10 Read Rd exit north 2 blks to Rockton). Family worship at 10:30 A.M. Send contact information to Pastor D. Weiser, 9781 Rockton Circle W., New Orleans, LA 70127. (504) 242-3442.

COLORADO SPRINGS, COLORADO

Sola Gratia Ev. Lutheran Church, WELS mission in Colorado Springs, Colorado, will be holding worship services at 10:30 a.m. at the Gateway Presbyterian Church, 731 Castle Rd. Visitors to the Colorado Springs area are most welcome. For more information call Pastor Eugene Ahlswede (303) 576-5814.

FREMONT (SO. ALAMEDA CO.) CALIFORNIA

Hope Evangelical Lutheran Church is now holding morning services in Fremont, California, at the Alice Miller Building, 37371 Fremont Blvd. (corner of Fremont and Peralta). Bible class/Sunday school is at 9:15 a.m. and morning service at 10:30 a.m. The contact pastor is the Rev. Robert Hochmuth of Santa Clara. He is assisted by Vicar Brian Terrell, who at present is living in Fremont: 4875 Mowry Ave. No. 200, Fremont, CA 94538. Please send names and addresses of interested persons, or persons to be contacted, to either of the above.

MEMPHIS, TENNESSEE

(New Location)

The Memphis Mission is now meeting in the Parkway Village Athletic Club, 5111 Bryndale Ave., Memphis, just off Knight-Arnold Road. A map with directions to the place of worship can be secured from Mr. Roger Prigge, 3354 Willow Wyck Dr. W, Memphis, TN. 38118, or by calling 365-4596.

CHEYENNE, WYOMING

(New Location)

Good Shepherd Ev. Lutheran Church, a mission congregation, is presently holding services in the Frontier Hotel, 1901 Central Ave., Cheyenne, Wyoming. Bible class and Sunday school: 9:15 a.m.; worship services: 10:30 a.m. Please send contact information to Pastor Philip Schwerin, 2523 Chestnut De., Cheyenne, Wyo., 82001 (307-635-2257).

REQUEST FOR NAMES

Please send names and addresses of WELS students attending Central Michigan University in Mt. Pleasant, Michigan, and Alma College in Alma, Michigan, to the Rev. A. L. Harstad, 725 2nd Ave., Alma, Mich. 48801.

SYNODICAL SCHOOL OPENINGS

Wisconsin Lutheran Seminary Mequon, Wisconsin

Monday, September 10: Dormitory opens.
Tuesday, September 11: Opening service at 10:00 a.m.

Northwestern College and Northwestern Preparatory School Watertown, Wisconsin

Monday, August 27: Orientation of new students.
Tuesday, August 28: Opening exercises at 2:00 p.m. in the music auditorium.

Dr. Martin Luther College New Ulm, Minnesota

Saturday, September 8: Freshman registration, 1:00-4:30 p.m. — Welcome luncheon for all new students and their parents in Luther Memorial Gymnasium, 6:00 p.m.
Sunday, September 9: Sophomore registration, 2:00-4:00 p.m.
Monday, September 10: Junior registration, 9:30-11:30 a.m. — Senior registration, 2:00-4:00 p.m. — Opening service in Chapel-Auditorium, 7:30 p.m.

Michigan Lutheran Seminary Saginaw, Michigan

Sunday, August 26: Registration of new students, 1:00-5:00 p.m. — Testing of new students, 7:00-9:00 p.m. — Registration of returning students, 7:00-9:00 p.m.
Monday, August 27: Registration of returning students, 9:00-11:00 a.m. — Testing of new students, 8:00-11:30 a.m. and 7:00-8:30 p.m. — Opening service at 1:30 p.m.

Northwestern Lutheran Academy Mobridge, South Dakota

Wednesday, August 22: Dormitories open.
Thursday, August 23: Registration, 1:00-4:00 p.m. and 7:00-9:00 p.m.
Friday, August 24: Registration, 9:00-12:00 a.m. and 3:00-5:00 p.m. — Opening service, 1:30 p.m.

Martin Luther Academy New Ulm, Minnesota

Tuesday, September 4: Registration of all students.
Wednesday, September 5: Opening service at 8:30 a.m.

Treasurer's Report

1973 PREBUDGET SUBSCRIPTION PERFORMANCE

Six months ended June 30, 1973

	Subscription Amount for 1973	6/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 254,122	\$ 127,061	\$ 132,401	104.2
Dakota-Montana	191,770	95,885	94,379	98.4
Michigan	994,460	497,230	494,958	99.5
Minnesota	992,412	496,206	505,548	101.9
Nebraska	186,352	93,176	91,262	97.9
Northern Wisconsin	1,108,983	554,492	535,014	96.5
Pacific Northwest	69,325	34,662	32,875	94.8
Southeastern Wisconsin	1,353,982	676,991	665,748	98.3
Western Wisconsin	1,265,467	632,734	633,271	100.1
Total — 1973	\$6,416,873(A)	\$3,208,437	\$3,185,456	99.3
Total — 1972	\$5,890,965(A)	\$2,945,483	\$2,840,379	96.4

Note (A) — The subscription amount for 1973 has been increased \$1,650.00 to include all revisions received by the Stewardship Department as of June 30, 1973.

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended June 30, 1973 with comparative figures for 1972

	Twelve months ended June 30		Increase or Decrease*	
	1973	1972	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$6,219,575	\$5,664,819	\$554,756	9.8
Pension Plan Contributions	95,124	100,325	5,201*	5.2*
Gifts, Memorials and Bequests	59,340	53,297	6,043	11.3
Earnings from Fox Estate	51,119	—	51,119	—
Distribution of Trust Fund Income	—	—	—	—
Income from NWP	—	6,562	6,562*	—
Other Income	2,498	204	2,294	—
Transfers from Other Funds	12,907	—	12,907	—
Total Income	\$6,440,563	\$5,825,207	\$615,356	10.6
Expenditures				
Worker-Training — Expenses	\$3,487,227	\$3,275,258	\$211,969	6.5
Worker-Training — Income	1,465,535	1,418,416	47,119	3.3
Worker-Training — Net	2,021,692	1,856,842	164,850	8.9
Home Missions	1,287,175	1,155,990	131,185	11.3
World Missions	954,490	887,690	66,800	7.5
Benevolences	815,650	769,387	46,263	6.0
Administration and Services	428,272	417,145	11,127	2.7
Total Operations	\$5,507,279	\$5,087,054	\$420,225	8.3
Appropriations	782,000	803,000	21,000*	2.6*
Total Expenditures	\$6,289,279	\$5,890,054	\$399,225	6.8
Operating Gain	\$ 151,284	—	—	—
Operating Deficit**	—	64,847**	—	—

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

CALL FOR NOMINATIONS DEAN OF STUDENTS — MLA

Professor Milton Burk, Dean of Students at Martin Luther Academy, has accepted a call extended to him by Prince of Peace Lutheran Church, Yucaipa, California. The Board of Control of Martin Luther Academy, New Ulm, Minnesota, therefore requests the members of the Synod to submit names of pastors in nomination for the office of Dean of Students. His responsibilities will be to serve as dean and spiritual adviser to all Academy students and such classroom assignment as will be mutually agreeable.

Nominations and all pertinent information should be in the hands of the undersigned by September 17, 1973.

Paul Fritze, Secretary
Box 46
Nicollet, Minnesota 56074

U. W. STEVENS POINT

Attention students attending U. W. Stevens Point! You are cordially invited to worship with Divine Word Congregation and to join Lutheran Collegians. Services are still being held in the Whiting Town Hall at 10:15 a.m. If you need transportation, please call 344-8185. Pastor R. Kobleske.

Nominations — Dean of Women

The following have been nominated for the office of Dean of Women at Dr. Martin Luther College, New Ulm, Minnesota:

Esther Bartelt, Lake Mills, WI
Carol Dobrunz, Menomonie, WI
Marianne G. Docktor, Rosholt, WI
Beverlee Haar, Hales Corners, WI
Ruth Huebner, Menasha, WI
Elsa Klein, Seminole, FL
Elizabeth Kurth, Plymouth, MI
Marion Makowski, Marathon, WI
Marietta Meyer, Manitowoc, WI
Celeste Schultz, Wyoming, MI
Ruth Westendorf, Brookfield, WI

Anyone having pertinent information regarding these nominees which will be of benefit to the Board of Control is requested to submit it by September 10, 1973. A rereading of the position description as contained in the Call for Nominations in previous issues of The Northwestern Lutheran may offer some guidelines in submitting information.

All correspondence should be addressed as follows:

Secretary-DMLC Board of Control
Box 417
New Ulm, MN 56073

CHAPLAIN E. C. RENZ

Residence:
6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany
Telephone: 06135-3249

MAILING ADDRESS:

c/o Sgt. Gary L. Hull 036-24-8148
HHC 1/509th (ABN-MECH) Inf.
APO NY 09185