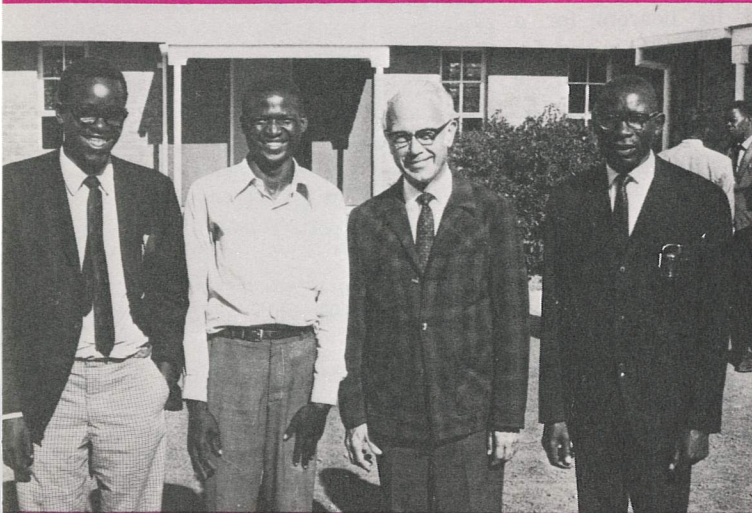
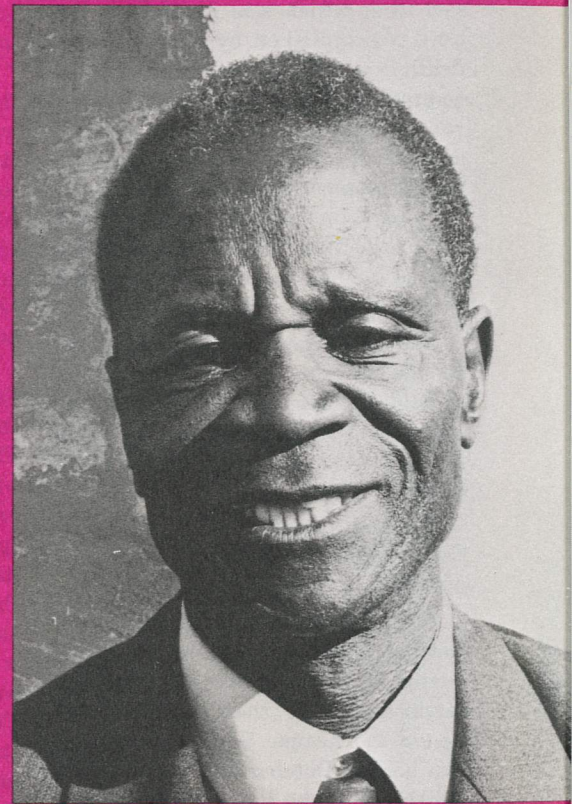


The Northwestern Lutheran

December 1, 1974



Our Brothers in Africa



In This Issue —

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- Kettle Moraine Lutheran High School p. 391



Briefs by the Editor

We are living between two Advents. Though the world, by and large, ignores this fact and smiles condescendingly at those who hold it, the Christian knows it as a fact — from the lips of Christ Himself. Of His first coming the Lord said, "The Son of man is come to seek and to save that which was lost." This the Lord accomplished by His suffering, death, and rising again, and still accomplishes by sending out His servants to proclaim His salvation to all men. Of His second coming He says, "I will come again, and receive you unto Myself, that where I am, there ye may be also." This is the ultimate goal of our life as individual children of God and as a church.

But what about the time between? In the Parable of the Pounds, the same Lord who gave Himself for us and who will come to receive us to Himself directs us to "occupy till I come."

This entire issue illustrates that, by God's grace, we are busy "occupying" ourselves in the Lord's work.

You will want to read about the Retreat which our civilian chaplain, Pastor E. C. Renz, organized for our servicemen and their families stationed in Europe. Since the Retreat was held in October and in Germany, the theme — the Reformation — was a natural. It's a good Advent theme, too, for the truths uncovered by Luther in the Reformation help us to prepare for the Lord's second coming and assure us that in the meantime we have a marvelous message, salvation without the deeds of the Law, to share with sinners who of themselves would never be able to appease God's holiness.

This issue also brings you the last of a series on "Sermons That Made Church History." Actually, every sermon makes church history, only its

effects do not appear in seminary courses on church history. Eternity, however, will show that each sermon either prepared its hearers for a Christian life here on earth and for the coming of Christ, or subverted the faith once delivered to the saints. At the final Advent, pastors — not only Lutheran pastors — will face a day of accounting.

Two articles in this issue concern themselves with Africa. The one, submitted by our Synod's Committee on Relief, tells of gifts given in our name to alleviate the hunger and thirst which a serious drought has brought to a large part of Africa. A heart that is ready to welcome the Savior is also ready to alleviate the physical needs of others.

The other article tells about the Ninth Synod Convention of the Lutheran Church in Central Africa. This was a historic convention at which our African brethren, pastors and laymen, assumed much of the responsibility of guiding this church in its proclamation of God's Gospel. Pray for the Church of Central Africa as it faces the task of preparing men, women, and children of that great continent for the coming of Christ. The Advent, after all, is not restricted to Europe and America. All nations will be gathered before the Lord.

Finally, this issue includes further information on our schools. Especially to be noted is the new Lutheran High School established this past year, Kettle Moraine Lutheran. All our schools elementary and secondary, have as their aim to prepare young people for Christian living here and now and to prepare the next generation for the supreme Advent event when Christ will come to judge the quick and the dead. May we always use our schools and churches to do both!

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

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OUR COVER

Twenty-five years ago our Synod sent two of its pastors to Africa to search for a mission territory where other Lutherans and other Christians were not yet active. By God's grace this resulted in the formation of the Lutheran Church of Central Africa. Its August convention placed great responsibilities into the hands of our African pastors and laymen. The account begins on page 389. A key to the cover pictures is found on page 387.

Editorials

Changeover? America is moving to the metric system, we are told, with its meters and liters, grams and centigrades. The idea is to simplify and standardize our method of weights and measures. Only the U.S., Tonga, Muscat, South Yemen, and a few other countries are not yet using the metric system.

Industries are changing over, and schoolchildren pick it up quickly and easily (no wonder, no fractions!). It's pretty hard to argue against the merits of the metric system, but a person like myself is reluctant to let go of the old, familiar system, weird as it is.

Given time, one can get used to driving 70 kilometers per hour, I guess, buying hamburger by the kilo instead of the pound, though who can imagine a sportscaster's saying, "The Packers have the ball on their own 18.288 meter line, first and 9.144 to go"?

One gets the same sort of feeling when the merits of a new Bible translation are discussed. A good one does make for easier reading, is more understandable, and helps a hundred times over in teaching the young and others who lack a lot of formal schooling. Yet we who have read and learned the old King James Version all our lives have come to love it, and are reluctant to part with it.

It would be unwise, and un-Lutheran, simply to decree a change for the sake of change or, on the other hand, to forbid the use of the new because it is new. Given time, God's people will find their way to the newer if it's better.

A good translation, one that is accurate and readable, will bring us the voice of the Good Shepherd, whether it be in Tonga, South Yemen, or twentieth-century English.

John Parcher

Always Trust The Teacher? *Time*, in its account of the Charleston, West Virginia, protest against the subject matter and language of public-school textbooks, was snide and condescending in its reference to members of "small, white fundamentalist congregations" who voiced the protest. The state's conservative Christian American Parents Association had objected to the introduction into Kanawha County public schools of erotic, unpatriotic, and irreligious literature for use as supplementary texts in high-school English classes. The book protest made news all over the country.

A Wisconsin public-high-school teacher wrote in general concerning parents who object to reading material selected by teachers, "For some strange reason teachers and librarians are not trusted or deemed competent to select the reading materials that will be used by the children in our public schools."

Some parents, in their concern for reverence, morality, and patriotism, go too far in their opposition to certain books, but that swing of the pendulum is hardly America's chief problem today. Rather, a greater problem lies in

the inability of many teachers to understand why Christian parents and citizens object to certain reading materials. That inability appears in the statement that only a "strange reason" could cause parents to object to public-school teachers' choices of books.

Should parents who believe God still has the right to expect their children to lead chaste and decent lives and to respect government as God's authority give unquestioning trust to teachers whose college education seldom supports such Christian morality or even good public morality and patriotism? May Christian parents not question the judgment of teachers who make class presentations and promote reading materials that tend to undermine morality? May they not protest when teachers treat important segments of morality as open questions?

Many public-school teachers believe in good standards of morality; many of them uphold and practice Christian morality. But there are also many who do not support such standards or may not even know what genuine morality is. It would be a strange reason indeed that would cause Christian parents to accept the moral judgment of teachers who are not competent to render such judgment.

Carleton Toppe

The Reality of Mortality

Death is one of the facts of life. To many it is the harshest fact of all, and being unwilling to face up to it, they resort to alternate techniques in order to cope with it.

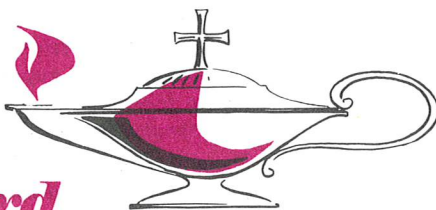
One of these techniques, widely favored in our society, is simple evasion. It is sort of adaptation of the unofficial advice handed out to new recruits by GI's: "If you can't move it, paint it." Accordingly, one never "dies." One "passes away" or one "expires." The dead have not died. They are "gone." Death is prettified by steeping it in sentiment and camouflaging it through the combined expertise of the modern mortician and the dreamy names given to landscaped graveyards — practices which were reduced to absurdity, you may recall, in Evelyn Waugh's famous book and subsequent motion picture, "The Loved One." The contemporary striving for youthfulness in appearance and attitude is a corollary.

One's attitude toward death has a very decided influence upon one's life, as Dr. Herman Feifel, clinical professor of psychology at the University of Southern California, recently pointed out. According to Dr. Feifel, "If people could accept their mortality, they would find it easier to define their values, priorities, and goals." As was the case with the Rich Fool of Luke 12, so evasion or simple dismissal of the fact of man's mortality today also leads to false values, disordered priorities, unworthy goals, and ultimate despair. It is also largely responsible for the immorality, the irresponsibility, and the ungodliness which are so pervasive in our times.

There is another way of coping with the fact of death. That way is ancient, but it is truthful, and it works every time. It is indicated in the second chapter of the Epistle

(Continued on page 387)

Studies in God's Word



The Christian and the Word of Truth

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness and receive with meekness the engrafted Word which is able to save your souls (James 1:19-21).

It happened while camping. Little Tom held his father's hand as they walked along the dark path to the washroom. Behind them the campfire's brightness dimmed; before them night's blackness deepened. Clutching his father's hand and looking at the brief beam of his father's flashlight, Tom said, "Daddy, the light shines such a little way." In response Dad squeezed Tom's hand, "Let's just keep walking and we'll find that the light keeps shining, all along the path."

With this First Sunday in Advent we place our feet on the path of another church year. Ahead stretch 52 Sundays of uncertain future, but each week along the path God's Word will shine for our feet. In that Word our Father has given us enough light to see step by step till we reach the full light of heaven. In his *Course on Concrete Christianity* James today would speak about "*The Christian and the Word of Truth.*"

The Word of Truth Warrants Attention

"Wherefore," or better, "know this," James begins, pointing back to God's great gift of new birth through the Word of truth. Of this Word of truth James now speaks. This Word is intended to draw man's soul and win man's will to God. Such a Word requires people who listen with swift

attention and then listen some more. Such attentive listeners, in turn, will be slow to speak. In their talk about the Word will be no careless comments, no "maybe" or "I think so," but careful speech based on a solid hearing of the Word. First the Christian listens to the Word; then he knows what to say from the Word.

Such attentive hearing also slows down wrath. When our pet sins are condemned, we may bristle in anger because we have not listened long or well enough to the Word. A hurried hearing of the Word can lead also to angry debates with others, generating more heat than light. We need to down and drown such anger so that the Word with its precious message of God's perfect righteousness in Christ will receive the attention it warrants.

Advent time is a good time for the reminder that the Word of truth warrants attention. In our hectic world the Word has much competition. The shrill, strident voices of the world rise above the still, small voice of the Gospel. The schedules of work and play punch holes in the Sunday church schedules and push aside the daily devotional times. It can and does happen, we admit with shameful hearts.

Advent time is also a good time for the reminder that God's Word warrants attention from all. It is not just newborn babes in the faith who need the Word. There simply is no graduate in God's school of study. Confirmation, whether last year or a quarter of a century ago, is no indication we have learned it all. None are too old, too wise, too high to be taught. All need the reminder to use another church year for growth in faith and knowledge of the Word of truth.

The Word of Truth Works Acceptance

"Receive with meekness the engrafted Word," James continues. The truths which his hearers had heard were to be transfused to their hearts and transplanted to their lives. This work the Spirit had begun in them when He had plowed up the stony soil, pulled out the weeds, and planted the Word in their hearts. Now through the Word He would continue His work so that their hearts like good ground might receive the Seed and carry it to harvest.

If God's Word is to be received, all the filthy dirt of sin and all residue of naughty wickedness must be removed. Constantly the Christian must work at scraping the wax of sinful nature from his ears so that he might receive the Word with meekness. Meekness is lowly-mindedness which accepts God's dealings at right and His Word as true. It does not pretend like so many today to know better than the Word. It does not slice out of the Word sections it doesn't care for or can't understand. In naked helplessness, meekness flies to God and follows His Word.

Such meek acceptance is worked in man by the Word of truth itself. It is "able to save your souls," James said. "It is the power of God unto salvation," Paul wrote in Romans 1:16. Through the Gospel's power God creates, continues, and keeps faith in His children. When all else has passed away, this Word will prove to be the Father's greatest gift to man.

Receiving God's Word of truth with meekness may seem like unexciting, undramatic business. "Another church year," we might say, "so what?" What excitement is there in reverently listening to the Word in the pew or regularly reading it in the home? Not much, until we have felt, by God's working, the power of the Word. That Book, that sermon, that Sacrament, then become His hand by which He leads us through the woods of this world. That Word of truth then becomes His flashlight by which He guides us step by step to the eternal light.

This church year, follow the Light. It works!

Richard E. Lauersdorf

WELS European Retreat

Zwingenberg, Germany

October 4-6, 1974

"It is good for us to be here."

That's what Peter said when Jesus was transfigured before him and James and John. The members of our Synod overseas expressed much the same thought as they gathered for the first WELS Religious Retreat in Zwingenberg, Germany, October 4-6, 1974. It was in all respects a blessed experience to gather for worship, study, and Christian fellowship.

Those who attended the Retreat came from Frankfurt, Mannheim, Kaiserslautern, Wurzburg, Wiesbaden, Datteln, Buch, Neu Ulm, Munich, Heilbrunn, as well as West Berlin, Shape, Belgium and Vicenza, Italy. A serviceman stationed in Berlin rode the "duty train" from Berlin to Frankfurt during the night and arrived in Zwingenberg on Friday noon. Another from Shape, Belgium, was able to fly via military flight to Frankfurt and returned home by train. A couple from Italy, with their infant son, drove 10 hours by car. To welcome them was truly a joy for your overseas Chaplain and his wife. Some of these guests had just recently arrived in Europe. Others because of scheduling problems had never before been able to attend a Communion service with their fellow Christians in Europe.

A total of 44 guests took part in the Retreat. Twelve who had previously registered were prevented from attending by last-minute duties on their bases, an experience common in the Military. A number of others also wrote expressing their disappointment at not being able to be present.

Gasthof Linde

All worship services and meetings were held in the large hall of the

Gasthof Linde in Zwingenberg. While the weather in Germany during the so-called "Golden October" was a bit inclement, that did not dampen the spirits of those who attended. When Americans live in another area of the globe, they always display a great togetherness. When there is also a oneness in Christ, the togetherness is even more meaningful. On Friday there were the usual introductions; on Sunday our people were busy exchanging addresses and telephone numbers.

As the guests entered the hall, they were greeted by a large banner with the words: "Ecclesia Europa — Welcome" ("The Church of Europe — Welcome"). Following the opening

devotion on Friday evening, the group viewed the filmstrip "You Know the Grace of Our Lord." Then all were given an opportunity to tell about their work in their own particular areas.

Reformation Theme

In the Saturday morning devotion, the Chaplain explained that "Ecclesia" refers to those "called" by God, who have listened to His voice addressed to them in the Gospel. This assembly of the "called" or "chosen" includes the whole body of Christians throughout the world. It includes all who worship and honor God and Christ in whatever place they may be.

The study essay presented during the Saturday morning session was entitled, "The History of the 95 Theses Before and After 1517." Originally presented by Dr. Elmer C. Kiessling at the 1967 Synod Convention in Saginaw, Michigan, the paper was read at Zwingenberg by Lt. Arthur Luedeke and Lt. William Mattfeld. Comments and questions made for lively participation. A copy of the 95 Theses, with the introductory letter by Luther, had been given to all guests the evening before. A listing of the important dates and events in Luther's life was also distributed.



Mrs. Renz welcoming some servicemen to the WELS Retreat

On Saturday afternoon the Retreat members took the opportunity to visit the famous Luther "Denkmal" (Monument) at Worms or other places of interest in the nearby Odenwald. The evening hours were spent in Christian fellowship, including group singing. Color slides by Chaplain and Mrs. Renz of their trips to Berlin via East Germany and the Lutherland included pictures of baptisms, services, and other events of special interest to our people presently living overseas.

The Sunday highlight was the Communion service. In his sermon, the Chaplain reminded the audience that Luther in the Reformation had emphasized three great spiritual principles. They are that man is saved "by Scripture alone," "by Grace alone," and "by Faith alone." Miss Lila Jane Werner, a teacher in the American School in Neu Ulm, served as organist for the service and devotions. Gifts of love for the Synod's Thank-Offering that morning totaled \$208.00! An interesting aside: Everyone attending the Retreat was ready more than an hour before the appointed time of service. Their participation was something to experience!

Reactions

Letters which your Chaplain and Mrs. Renz have received since the Retreat prove that it was spiritually enriching for all who participated. We would like to share some excerpts with you.

Maralynn and Dan Nass wrote: "The two of us have found the past three days here at the WELS Retreat at Zwingenberg, West Germany, to have been extremely rewarding, as well as truly enjoyable. The overall atmosphere . . . was one of sincerity, warmth, and spiritual satisfaction."

Ted and Rach from Italy felt the same. "Rach and I were very thankful for the chance to celebrate a Reformation like we did this year at the Retreat. Being in Germany made Luther and the Reformation seem so close. . . . We feel the people back home will envy us in that we've been able to participate in this Retreat."

Wayne Albers put it this way: "I only wish that other members of the

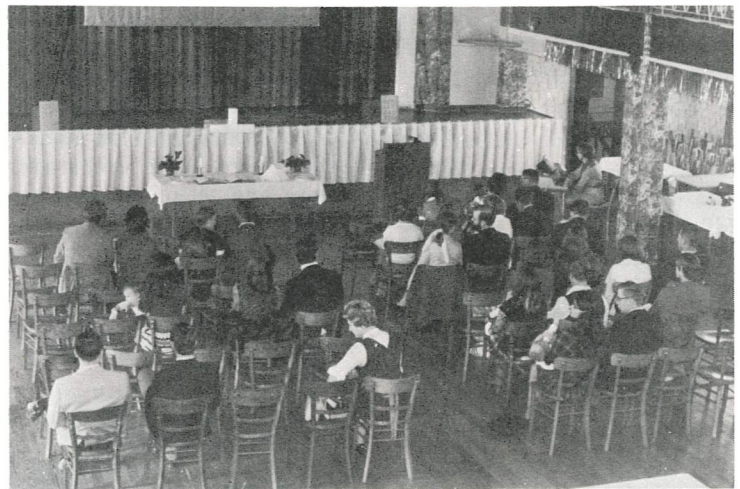


Above: Lt. Arthur Luedeke

Presenting Essay on 95 Theses



Right: Lt. William Mattfeld



Service of Holy Communion

WELS could also experience the things I have this past weekend. . . . One thing everyone had in common was that we were all longing to hear God's Word and partake of the Lord's Supper. . . . I pray to the Lord that the members of the WELS who were at this Retreat, including myself, can somehow transplant this zeal and feeling of fellowship in their home congregations when they return to them."

A letter from the Luedeques stated: "With everyone being stationed so far apart and some in other countries of Europe, it is seldom that scheduling and time will permit a function, such as the Retreat, to come off with the amount of participation we had. It was surely a blessing that we were al-

lowed to gather and share the warmth and closeness experienced when fellow Christians congregate to study and discuss Christ's teachings."

Kathleen and Dennis wrote that they enjoyed the "social evening with games and a slide lecture on Lutherland and some of Pastor Renz's flock spread out from Berlin to Cambridge, from Uppsala to Naples. This is an enormous area for one man to cover. My wife and I are one of the very fortunate ones, for, living in Kaiserslautern, we were the first to have a monthly service. . . . Receiving Holy Communion was the highlight of the weekend. . . . If I were here next year, I would make an attempt to attend another Retreat no matter where it would be."



"Do I have to sit up straight?" ask Terry Luedeke, Billy Mattfeld, Matt Schmitz, and Julie Ann Nolan (seen with her father, CW2 W. Nolan). All baptized by Chaplain Renz.



Just before heading home on Sunday, October 6, 1974.

Plans

A great deal of enthusiasm was shown for another WELS Retreat as soon as possible. The long Easter weekend in the spring of 1975 was chosen as a possible date. Tentative plans are to meet in the vicinity of Ulm, with the thought of visiting Augsburg and possibly studying a portion of the *Augsburg Confession* during the Retreat.

We are deeply grateful for the opportunity to gather at Zwingenburg and thank God for His many blessings upon our Spiritual Retreat. We also thank the members of WELS for making it possible.

Chaplain E. Renz



Friends after their first meeting (left to right): Wayne Albers from Berlin, Ted Schmitz from Vicenza, Italy, and Joel Mittelstaedt from Shape, Belgium.

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SERMONS THAT MADE CHURCH HISTORY



To Pike's Peak and Back

Eugene Carson Blake — 1960

One does not have to be "up on the latest" in church news to realize that there is division in the church of today. Division into various denominations is an offense to the Christian and displeasing to the Lord, to say nothing of the confusion it causes in our witness to the world. However, the responsibility and blame must be placed not on those who refuse the hand of fellowship to those church bodies which by their different doctrines "cause divisions and offenses contrary" to the Word of God, but upon those who cause such "divisions and offenses." Down through the years there have always been those who have felt that union does not require unity of doctrine. We ourselves live in an age in which the ecumenical movement is prominent. It came into prominence particularly during the sixties. One who especially insisted that doctrinal unity was not necessary for church union was Eugene Carson Blake.

Scaling the Summit

It was the day before the opening session of the Fifth General Assembly of the National Council of Churches, which was attended by 3,712 persons, including 531 voting representatives of the 34 NCC denominations. To cover this historic meeting the press sent 120 men and women representing newspapers and periodicals from all over America. The agenda planned for the meeting was a full one, but the real topic of debate and of greatest interest to the delegates was not on the agenda.

Sunday morning, December 4, 1960, Eugene Carson Blake, stated clerk of the United Presbyterian Church (chief executive officer) and former president of the National Council of Churches, climbed into the high pulpit of San Francisco's Grace

Cathedral (Episcopal) and preached a sermon which was to affect the church for years to come. This sermon dominated the discussions of the meetings of the NCC during the entire week.

What was a prominent Presbyterian doing in an Episcopal pulpit? Grace Cathedral was the church of the bishop of the diocese of California. When Blake climbed the high pulpit that morning, he did so at the request of the bishop, James A. Pike.

Thin Air at the Top

Blake used Romans 15:5-7 as his text. The essence of this Scripture is that we as Christians should "with one mind and with one mouth glorify God." Instead of presenting a sound exegesis of the text, Blake began his sermon by stating that this occasion demanded a sermon on unity in the church and immediately proceeded to propose a merger of the Protestant Episcopal Church, The United Presbyterian Church in the United States of America, The Methodist Church, United Church of Christ, and any other churches which found they could accept both the principles and plan which he then put forth.

The principles involved were that the new church would have to be both reformed and catholic in nature, that is, it would have to accept both the *sola scriptura* principle of the Reformation and the traditions of those churches classified as "High Church," involving even a matter such as the apostolic succession. Speaking on the government of the reunited church, Blake insisted that the government would have to be democratic. The reunited church was also to seek in a new way to recapture the lost sense of fellowship. One suggestion was that the clergy be addressed as "My brother" rather than

"Your grace." Blake also proposed that "the reunited church must find a way to include within its catholicity (and because of it) a wide diversity of theological formulation of the faith." In practical terms this meant that such a superchurch could adopt as its creeds confessions taken from the Lutheran Church as well as writings of the Methodist Church. Of major importance, in Blake's opinion, was that this new superchurch was to remain within the ecumenical movement, be a member of the various councils, and take the lead in uniting all denominations. The proposed merger of the four bodies mentioned was viewed as phase one in the eventual union of all churches. As his rationale for such a proposal, Blake stated that the church could no longer afford the luxury of historic divisions if it was to be effective in its witness to the world.

Reaction to the sermon was immediate. Bishop Pike followed the sermon with an overwhelming endorsement of the plan, and his support was so great in the days that followed that the plan became known as the "Blake-Pike" proposal. Other church leaders warmly welcomed discussions concerning the proposal, thus bringing about the formation of a committee called the Consultation on Church Union. The first meeting was held in 1962 and, by the second meeting in 1963, the Evangelical United Brethren Church and the Christian Churches (Disciples of Christ) had joined in the talks with the original four bodies mentioned in Blake's sermon.

The ecumenical movement was on its way and would dominate church history for at least a decade. There were a few voices — very few! — crying out that church union without doctrinal unity was not the answer. The air at the top was thin because of the lack of a sound exegesis of Romans 15:5-7 and because so-called "responsible" church leaders placed unity before faithfulness to the Word.

Descending

One can breathe thin air at the summit only a short time before one

must come down. The superchurchman Blake found this to be true also. What took place after six church bodies became involved in the Consultation on Church Union may be considered the descent.

While the second meeting of the COCU resulted in the representatives agreeing to petition their respective church bodies for permission to begin a six-way merger, the third meeting of the COCU met with snags which Blake termed "setbacks." The problem of trying to unite the High Church Episcopalians and the Low Church Disciples was a difficulty which many thought only the Methodists could bridge. However, the Methodists were not about to serve as such a bridge. The Methodists were convinced that they had a message to deliver to the world and were not about to lose their identity through mergers. Adding to this, the Episcopalians voted not to draft the six-way merger at this time. Ironically, though the Methodists did not wish to lose identity by merging with five other bodies, they were at that very moment establishing committees to formulate plans to merge with the Evangelical and Reformed Church.

Blake's plan had run into snags, but he never gave up hope. In fact, he continually reiterated the thoughts of his sermon. In 1966 Blake left the helm of the United Presbyterian Church to become head of the World Council of Churches. His plan to unite Protestants into a superchurch had attracted the interest of 10 denominations, with 25 million members. His own Presbyterian Church was in the forefront of the social crusade of the sixties. But even with all of this, the six-way merger did not come about.

The year 1972 marked completion of the descent. The Presbyterians rejected the church-union plan, which they had helped to write, and the merger was postponed indefinitely. That same year marked the retirement of Blake from the World Council of Churches. Some Presbyterians thought nothing more appropriate than to welcome their superchurchman home by electing him to a one-year term as Moderator (honorary head) of his church. When the votes were in, Blake came in last in a four-man contest.

The union which Eugene Carson Blake proposed in his historic sermon

was a union which is an affront to God. It is union that gives the appearance of oneness, but in reality neglects the Scripture truths. Such union is sin. It is a sin against the Church, for it leads Christians to believe one doctrine as good as another. It can only lead to indifference toward God's Word. Such union is a sin against the false teacher, for instead of correcting him it strengthens him in his error. Such a union is a sin against one's soul, for error has a habit of growing and spreading until its corruption takes over. The Scriptures abound with admonitions to agree on doctrine and not "to agree to disagree."

It is only the Lord of the Church who can preserve His Church and enlarge it through His Word. Therefore the Word says, "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; . . . and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things. . . ."

T. Olsen

A Parish Pastor's Perspective

Inflation — A Judgment and A Test

The leaders of our nation are struggling with inflation. For that matter, all of us are struggling with inflation. What does it mean? How shall we Christians view it?

Perhaps a look at Old Testament history will help. About 870 B.C., a three-and-a-half year drought hit Israel. The nation had been enjoying great prosperity and plenty. The people liked that. But then, the grasslands dried up. Crops failed. Cattle died. You can imagine what happened to prices!

That wasn't just some cruel stroke of fate. God had sent that drought. From the account of events in I Kings 16 and 17, we can see that God had in mind a double purpose. First,

it was a judgment on the ungodly in the land. King Ahab and his heathen wife, Jezebel, had led most of the people of Israel into idolatry. The religion which so infatuated them was Baal worship, a religion that idolized power, possessions, and sex. With what fervor and passion the people threw themselves into their worship!

A Judgment

God sent the drought as a judgment against that wickedness. One wonders what kind of explanations for the hard times Ahab's administration published. As prices climbed and the commodities of "the good life" grew more scarce, how did he

explain Baal's failure to provide for his following?

Things have not changed much since then. The modern-day worshipers of power, possessions, and sex are finding that inflation is cutting into the very heart of their religion. "Runaway inflation," some call it. But there is nothing "runaway" about it. It is happening under the watchful eye of the Lord, before whom nothing can be "runaway." He controls the rainfall and the frosts. He rules the oil supplies and the Arabs. When inflation, recession, or depression comes, it comes because God permits it to come. When He permits it to come, one of its purposes is to serve as a judgment to the ungodly. He hits them where it hurts them the most.

However, when God sends economic hard times as a judgment upon the ungodly, the ungodly are not the only

(Continued on next page)

ones to feel it; the faithful believers feel the pinch, too. But for believers it is not a judgment, but a loving test of faith.

A Test of Faith

There were still 7,000 believers in Israel during the three-and-a-half year drought. One of them was Elijah. Elijah's faith was tested. God said to him, "Trust me, Elijah. For the first year-and-a-half of the drought I will provide for you by sending birds to bring you meat and bread. For the last two years I will provide for you by means of a widow in Zarephath!" Birds? Zarephath, in Jezebel's country? The whole thing was a severe test for Elijah, but God fulfilled His promises.

Another of the believers of that day was the widow of Zarephath. The drought hit her so hard that she was getting ready to cook the last bit of food that she had. She and her son were going to eat it, and wait for

death. When Elijah came to her, he asked her to share that last little meal with him. Share her food? Her last little bit? It was a strong test of her faith, but she recognized Elijah as a man of God. She shared her food with him. By the hand of God, her pantry did not run dry until the end of the drought, and she gave Elijah free room and board all during that time.

Still a Test

Economic hard times are still a test of faith for God's faithful believers. How do we react to these inflationary times? As we are tightening our belts, do we remember God's promise: "He who spared not His own Son, but delivered Him up for us all, will He not also with Him freely give us all things?" When the paycheck does not seem to stretch as far as it did a year ago, will we still feel like sharing generously to support our pastors, teachers, and mission-

aries around the globe? When the meat servings on the table are smaller and the treats for the kids are smaller, let us nevertheless say: "We cannot permit the work of Christ's kingdom to suffer!"

Remember Elijah and the widow. When we share of the little that we have, God expands it and makes it go farther than we thought it could. When we trust in His providence and grace, He will not let anything evil come upon us.

A Gentle Prod

Someone has said, "Man's extremity is God's opportunity." God is an opportunist. He uses economic hard times to test the mettle of His believers, to draw the bowstring of their faith taut, and to pluck up their courage and determination. In this way He gently prods us to get on with the work He has given us to do, the work that deals in treasures which inflation cannot touch.

Thomas B. Franzmann

Helping to Still Hunger and Thirst

The Committee on Relief of our Synod recently received the following letter from CARE:

We are pleased to enclose a report from CARE Niger regarding the use of the balance of the most generous contribution from the Wisconsin Evangelical Lutheran Synod. Along with our Country Director, we wish to express our deep appreciation for your thoughtful donation. Through such kind support, CARE is able to provide better lives and brighter futures for the less fortunate people of the world. Once again, we would like to thank the Wisconsin Evangelical Lutheran Synod for such generous support of CARE'S humanitarian endeavors.

Sincerely yours,
Franklin Irving, Director
Service Division

The enclosure reports as follows:

The American press and television has given quite a lot of coverage this past year to the disastrous drought which affected the Sahel Region of West Africa. Niger is one of the largest countries in the Sahel with a population of 4½ million. Most of this country is part of the Sahara and all of it is very dry. Even in years of good rainfall very little vegetation grows and food crops are meager. The drought of the last two years has been very

hard on the rural population here which depends upon rainfall for these crops and to grow sparse range grasses for livestock. Very little millet or sorghum, the traditional grain crops, has been produced. Thousands of people have found themselves in a destitute state with no food to eat or any way of producing it. Large numbers of these people have moved southward in hopes of finding food or to receive relief assistance.

At the request of the Government of Niger, CARE has brought over a million pounds of ready-to-eat food into Niger. This usually consists of high nutrition survival biscuits produced in the U.S. They are shipped in large metal containers to ensure freshness and protection on the journey to Niger. CARE provides these biscuits to families all over Niger who are identified as being in need of immediate food supplements. The biscuits are broken up and softened with water for infants and young children. Doctors working in the field report that these biscuits indeed have served an urgent need. As funds permit we are bringing more of this food into Niger to help these people. As regular grain and food assistance is organized, the dependence on biscuits is lessened for a family, and CARE'S assistance is directed towards new families. We have also provided drugs and medical supplies to rural dispensaries set up to help these families. Your donation was used to provide food and drugs to nomadic people in the Agadez

Lutheran Church of Central Africa

Early in the second week of August the delegates began arriving. One could recognize them as they walked, some singly, others in small groups, coming from the bus stop in Chelston Green. Neatly dressed, mature men they were, carrying their bedding and clothes in oversized cardboard hand luggage. For some of them it was the first major trip away from home. Others, pressing on more confidently, had made the trip before. A few of the delegates, especially those who came greater distances, had been able to find rides with the missionaries who served in their areas.

The occasion which was drawing them to Chelston, near Lusaka, Zambia, in Africa, was the Ninth Synod Convention of the *Lutheran Church of Central Africa*. Regular sessions were scheduled to be held in the chapel of the Lutheran Bible Institute and Seminary beginning Friday, August 16, 1974. Some had arrived early because of transportation problems, others to attend meetings of boards and committees on which they were serving. By the time the convention opened, 14 pastors, three vicars, and 28 called workers and evangelists had registered. With them

came 42 voting delegates and three nonvoting delegates. Five of the lay delegates had traveled over 600 miles from the congregations in Blantyre and Salima in Malawi. The names of the delegates, given as they registered, sounded as strange to our ears as the names of the places they represented: Chatwika, Kaumba, Mufutuli, Munashintule Keezwa, etc. Represented were 78 congregations and preaching stations.

By nightfall of August 15 the dormitories and the housing facilities provided for the married students were filled to capacity. Equally taxed was Mr. Banda, the cook. With the help of wives of the missionaries he was able to satisfy everyone with generous portions of rice or nshima served with a relish consisting of meat or vegetables with gravy.

The convention opened with a bilingual Communion service at 2:00 P.M. on Friday. The languages spo-

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area. Agadez is an oasis town where thousands of families have gathered to receive assistance. Temporary medical facilities have been established to administer the drugs and care for the persons.

Looking beyond the drought, which we all hope will end this year, CARE is helping farmers in 10 villages dig shallow wells for irrigating their gardens. With these wells and simple irrigation systems these people will be less dependent on rainfall for their food production. We are very encouraged to see how hard these villagers work to help themselves produce their own food. Your continued support of CARE enables us to carry out relief work such I have described and food production projects.

Very truly,
Jack Soldate
Country Director

In explanation of some of the projects mentioned in the above report we can inform our readers that the Committee on Relief has in the past year sent \$20,000 for relief assistance in West Africa. One grant of \$5,000 was used for the digging of 100 wells to augment the water supply for irrigation systems.

The financial response of our Synod's members to our relief program has been most gratifying during the past year. We solicit your continued support in response to the watchword of the Committee on Relief: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

Karl F. Krauss, Chairman

Editorials (Continued)

to the Hebrews: "Forasmuch then as the children are partakers of flesh and blood, He (Christ) also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

Among those who accept this divine truth there is no need to close the eyes to the reality of man's mortality nor to shore up the spirits by whistling in the dark.

Immanuel Frey

ANNOUNCEMENT

The 1975 volume of the *Wisconsin Lutheran Quarterly* will take note of the 125th anniversary of the Wisconsin Evangelical Lutheran Synod. Biographical sketches of former presidents, articles on the Synod's mission work, on the doctrine of the Church and the Ministry (exegetical, dogmatical, and historical), and translations of notable articles by leading theologians that appeared in the German *Quartalschrift* will be featured.

If you wish to receive these, be certain to renew your subscription. Possibly you know of friends, pastors, teachers, laymen, who would want to receive these articles of historical and doctrinal interest. The best way for anyone to be sure of receiving them is to subscribe to the *Wisconsin Lutheran Quarterly*. Orders for the *Wisconsin Lutheran Quarterly* are to be sent to the Northwestern Publishing House, 3624 West North Avenue, Milwaukee, Wisconsin 53208. The subscription price is \$4.00 per year, or \$10.00 for three years.

ken by the preachers and liturgists were Chitonga and Chinyanja. No matter what language was being used, the joy and comfort of the Sacrament remained the same: "Take, eat, . . . tengani, idyani, ili ndi thupi."

Historic Meeting

The Rev. Theodore A. Sauer, chairman of the *Lutheran Church of Central Africa* and Superintendent of the Lutheran Mission of the Wisconsin Ev. Lutheran Synod in Africa, called the meeting to order at 3:30 p.m. In his opening address he highlighted the special significance of the Ninth Synod Convention for the members of the *Lutheran Church of Central Africa*. The year 1974, he pointed out, marks the 25th anniversary of the exploratory trip made by Pastors E. Hoenecke and A. Wacker who first visited Lusaka, in what was then called Northern Rhodesia, on July 6, 1949. They found no Lutheran churches and very few Christian churches of any kind in Central Africa. They began to hope that the Lord would be able to use the Wisconsin Evangelical Lutheran Synod to build His kingdom there by permitting it to bring the Word of Life to the souls of dying men in Africa. The first missionaries, Pastors A. B. Habben and O. H. Drevlow, with Mr. Paul Ziegler, a lay worker, arrived four years later. The 20th anniversary of the first public worship service they conducted was observed by the members of Matero Lutheran Church, in a suburb of Lusaka, on January 27. The Matero Congregation, for which that first service was the beginning, is now the largest congregation of the LCCA, having 70 communicant members.

Chairman Sauer also indicated that 10 years had now passed since delegates from the growing number of congregations, gathering at the new Bible Institute in Chelston, met to make plans for organizing what then already was known as the *Lutheran Church of Central Africa*. The buildings of the Lutheran Bible Institute were dedicated the day before the convention began. That dedication in 1964 also marked the begin-



Newly elected officers and members of boards and committees

ning of the worker-training program. A class of eight students began its training that September. Over the past 10 years 42 students have graduated from the Lutheran Bible Institute; 31 of these are still serving the church. Five years ago the Seminary program was added and additional classrooms and a chapel were constructed. For the three former graduates of the Lutheran Bible Institute who enrolled at that time, 1974 is the year in which they, the first graduates of the Seminary, have completed the required two years of service as vicars and are being ordained into the holy ministry.

Chairman Sauer also outlined the items of business which would be placed before the Synod. The major portion of the sessions would be devoted to implementing the provisions of the newly ratified constitution of the *Lutheran Church of Central Africa* and organizing the church with a full complement of elected officers and boards.

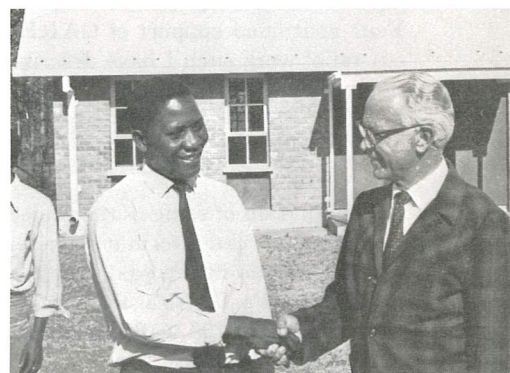
Elections

By Saturday evening the elections called for by the Constitution of the LCCA were completed. Mr. Salimo Hachibamba, one of the graduates of the Seminary class of 1972, was elected to serve as vice-chairman of the LCCA. He wept unabashedly as he realized the weight of the responsibility which was being laid upon him by his Lord and the confidence in

him which the members of the LCCA showed by their choice. Two of the graduates of the Seminary class of 1974 also were elected to office, Mr. Deverson Ntambo to serve as secretary and Mr. Benson Mavika as treasurer. According to the provisions of the Constitution, the superintendent of the Mission will remain chairman of the LCCA for the time being.

Three Pastors Ordained

All the newly elected officers and members of the boards and committees were installed in a special service in the Seminary chapel on Sunday morning, August 18. At this ser-

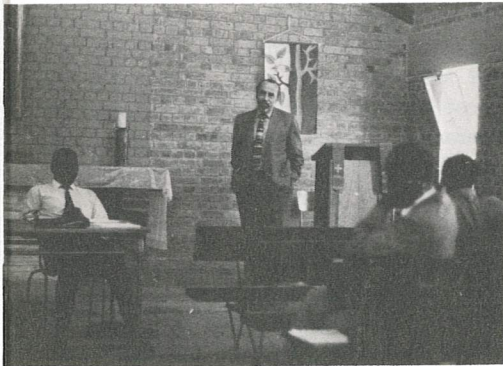


Chairman Th. Sauer congratulates the Rev. Lot Lubaba after his ordination.

vice two of the three Seminary graduates who were completing the terms of their vicarship in 1974 and had received calls into the service of the church were ordained. The Rev. Lot Lubaba had accepted a call extended

to him by the Board for Missions to serve as supervising pastor and missionary in the Southern Province of Zambia, and the Rev. Salimo Hachibamba, the newly elected vice-chairman of the LCCA, had accepted a call to serve as instructor at the Lutheran Bible Institute and Seminary. The third member of the class, the Rev. Benford Kawiliza, had been ordained as pastor of Matero Lutheran Church on July 14, 1974. Pastor Kawiliza thus became the first pastor to be ordained within the *Lutheran Church of Central Africa*.

The Rev. E. H. Wendland, principal of the Lutheran Bible Institute and Seminary, preached the sermon for the special service. He chose as his text Proverbs 30:24-28 and spoke on the theme: "The wisdom of those



Principal E. H. Wendland of the Bible Institute and Seminary reports on the forthcoming school year.

with a little strength." Choirs from the nearby Mutendele, Matero and Venter congregations graced the service with the singing of hymns in Chinyanja and Swahili.

Essays

Two papers were read to the delegates during the convention. The essay delivered by Missionary R. G. Cox was titled *History of the LCCA*. Pastor Cox, who has just returned to Africa, had served for 10 years in Zambia and Malawi before accepting a call to the United States in 1971. His paper was a fitting reminder of the many significant milestones which had been reached by the LCCA. Pastor Cox, whose service in the mission reaches back the farthest of all the missionaries in the field at the present, drew from his personal

recollections in presenting the history of the church as he knew and lived it. A second essay, delivered by the Rev. Benford Kawiliza, was titled *The Doctrine of Holy Baptism*.

After the official closing of the Convention, the newly elected members of the boards and committees met in order to become acquainted with the scope of their responsibilities and, in some cases, to make decisions of import to the ongoing work. This meeting was followed by a meeting of the Synodical Council, comprised of the chairman, his Advisory Council, and the chairmen and secretaries of the Board of Trustees, the Committee on Finances and Stewardship, the Board for Missions, the Board of Control of the Lutheran Bible Institute and Seminary, the Committee on Education, the Committee on Publications and the Committee on Doctrinal Matters.

Twenty years is not a long time in the history of a church body. The first years of life, however, are the most significant ones. It was obvious to all who attended the Ninth Synod Convention that the Lord was blessing the young Synod. Equally apparent must have been the growing responsibilities which the Lord of His Church was laying upon the LCCA and its members. May the Lord grant that the LCCA, through the ministry of the Word entrusted to it, will invite and guide many others to follow in its steps — steps that lead to the Savior and to eternal life!

Charles E. Found

Cover Pictures

Upper photo — Officers of the Lutheran Church of Central Africa are Vicar Benson Mavika, treasurer, the Rev. Salimo Hachibamba, vice-chairman, the Rev. Theodore A. Sauer, chairman, and Vicar Deverson Ntamba, secretary.

Lower photo — Three delegates discuss the problems and program of the LCCA during a morning break.

The portrait — Pictured is veteran Evangelist S. Bimbe who serves Kamamba St. Peter's Congregation and Martin Luther Congregation in the Sala, Mwembezhi area.

THE MATINS IN SONG

Recording of the 1974 tour concert of the Seminary Male Chorus. Price \$3.50, postpaid. Order from: Prof. Martin Albrecht, 11820 N. Luther Lane 65W, Mequon, Wisconsin 53092.

Grace Notes

Pastors and teachers are gifts of God's GRACE. So are the schools that train them.

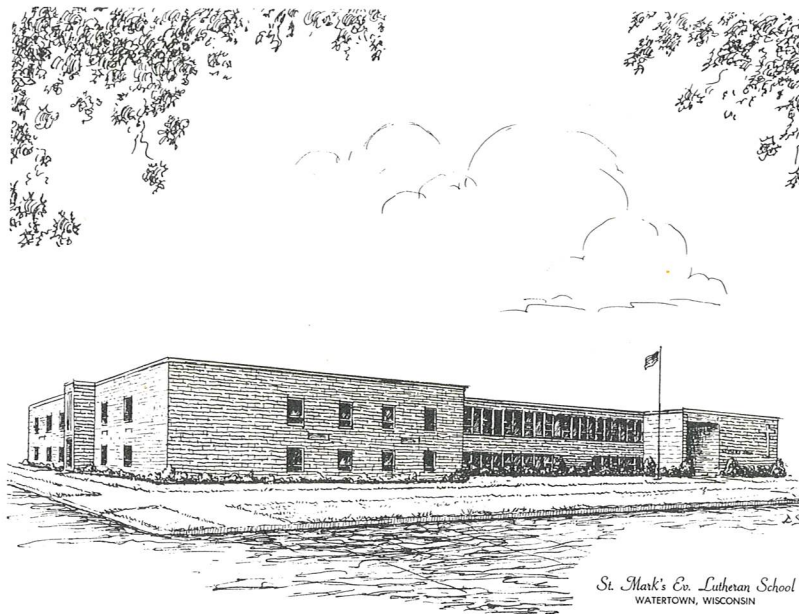
The Wisconsin Synod was not always blessed with schools of the prophets. The need for such schools was felt from the very first.

President Johannes Bading in 1862 made this matter a subject of special attention in his presidential report to the Synodical convention. Never before, he said, had the officers of the Synod experienced the scarcity of pastors as much as in the previous year. Established congregations had been without pastors for months upon months. All the president could do was to encourage them to hope that the Lord would eventually answer their needs. New congregations, wishing to join the Synod, he reported, asked for pastors, but there were none to offer. "Where will that end," he asked, unless we give more earnest attention to the founding of our own Seminary and proceed to lay our hand to the task with the courage that faith grants?"

In the years that followed, God in His GRACE answered President Bading's plea. In 1863 the Seminary was opened in rented quarters in Watertown, to be reestablished in Wauwatosa in 1878. Northwestern College, then called Northwestern University, began operations in 1865. In 1884 Dr. Martin Luther College, New Ulm, Minnesota, was founded by the then Minnesota Synod.

God, in His GRACE, has used these and our other schools ever since to provide us with pastors and teachers well-grounded in His truth. Oh, give thanks unto the Lord, for He is good!





St. Mark's Ev. Lutheran School
WATERTOWN, WISCONSIN

St. Mark's, Watertown, Wisconsin, Erects School Addition

Feeding Jesus' lambs at St. Mark's of Watertown, Wisconsin, began already in 1854, when its first pastor gathered the children of the congregation about him in his home to tell them of the Savior. A full-time teacher was called the next year, and the first school facility was erected in 1864, with an addition 10 years later, or just 100 years ago.

These first facilities were replaced in 1914, with a larger structure added in 1957. Now the 1914 school has been replaced by a new building attached to the 1957 structure. The new building provides 15,000 square feet of floor space, and houses 10 classrooms, a library-bookstore, a teachers' lounge, church office, pastors' counseling room, and ample storage space. Total cost of the project was \$348,000, which included the razing of the 1914 school and the resurfacing of the playground. Members of the congregation spent about 1,500 hours painting the classrooms, installing bulletin and chalk boards, and landscaping the grounds. The architectural firm engaged for this project was that of Durrant, Deininger, Dommer, Kramer and Gordon of Watertown.

The new building was dedicated on October 6, 1974, with Pastor Carl

Mischke, president of the Western Wisconsin District, preaching the sermon. A special service of song and praise, attended by 1,200 persons, was held on the afternoon of October 13. This was followed by an open house at the school.

St. Mark's presently has an enrollment of 460, with a full-time faculty of 14 in addition to part-time help. The principal of the school is Mr. Quentin Albrecht.

For about 40 years the school has been conducted jointly with Trinity Congregation of Watertown. This year 95 of the pupils are members of Trinity and St. Luke's. When St. Mark's planned to erect the new building, Trinity Congregation considered the time propitious to erect its own facility. This will be ready some time in January. Three of the present faculty members are called by Trinity.

We rejoice with Trinity and pray God to bless the efforts of both congregations in feeding His lambs. We especially ask Him to continue to use our school to strengthen the stakes and lengthen the cords of His church, so that generations to come may still praise His name and proclaim His grace.

Pastor Henry E. Paustian

Back in February, 1973, on a cold, wintry night, 13 Christians met in the parsonage of Our Savior's Lutheran Church, Grafton, Wisconsin, to discuss the feasibility of establishing a new area Lutheran high school. If any one of them had predicted that Kettle Moraine Lutheran High School would be operational within 18 months, he probably would not have been believed. By the grace of God and through the work of these dedicated Christians, that is just exactly what happened. September 3, 1974, marked the first day of classes at KMLHS.

Obstacles

Numerous obstacles confronted these Christians as they worked to establish this venture of faith. They had no site, no facilities, no teachers, no books, no curriculum, no students, and no federation. But the Holy Ghost led these Christians to form a federation, to seek out supporters, to establish a curriculum, to lease a building, and to call the necessary faculty.

While much of the organizational work had been accomplished by the summer of 1974, numerous calls for faculty had been declined, no facilities were as yet available, nor had a curriculum been finalized. This bothered these Christians as they held their first parent-student orientation meeting on July 7, 1974. However, the tremendous faith of the parents and students that there would be a high school operating by September was demonstrated when no questions voicing these fears were asked.

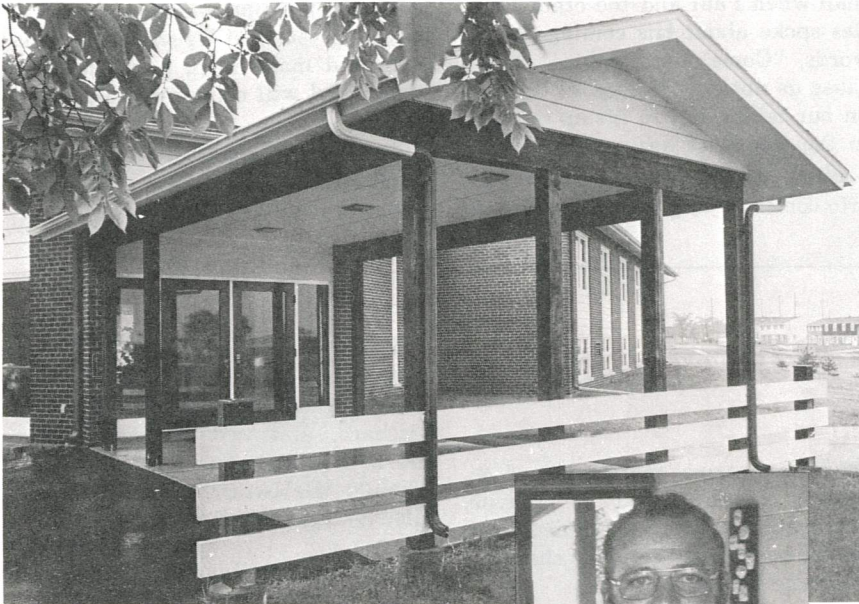
Facilities Rented

The Lord by His gracious guidance dispelled all these fears shortly. An educational facility was leased from the ALC congregation in Jackson, Wisconsin. Curriculum design was completed with the guidance of Prof. David Kuske of the Wisconsin Lutheran Seminary, who had previously headed Luther High School at Onalaska, Wisconsin. And the last major hurdle was cleared when the Lord blessed us with Mr. James Fenske as principal and the full-time assistance of Teacher Carl Natzke. Mr. Fenske

Introducing
**Kettle Moraine Lutheran
 High School**

Jackson, Wisconsin

KMLHS Facilities



waukee, Winnebago Lutheran Academy in Fond du Lac, and Manitowoc Lutheran High School. It serves 24 congregations with approximately 6,500 members. These congregations, for the most part, are members of the Dodge-Washington County and Metro-North Conferences. Plans are now being formulated to obtain a permanent site and to establish permanent facilities. First chairman of the federation was Pastor Herbert Winterstein. When he accepted a call as missionary to Japan, he was succeeded by Mr. Richard Tharman of West Bend.

The school's opening service, attended by more than 200 persons, was held on Sunday evening, September 8, 1974, at David's Star Church, rural Jackson, Wisconsin. Preacher for the occasion was Pastor Robert Voss, executive secretary of the Commission on Higher Education. The present faculty, with the exception of Principal Fenske, was installed at this service by Pastor C. Weigel, assisted by Pastors P. Anderson, L. Pautz, J. Sullivan, P. Sullivan, and R. Voss. The service was followed by an open house at the school.

We ask God graciously to honor and bless this Venture of Faith.

Mr. Richard Tharman

began his duties as of November 1. Part-time teachers rounding out the faculty are: Pastor Dale Arndt, Pastor Paul Pankow, Mrs. Larry Pautz, and Mr. James Becker.

Thirty-five students, almost equally divided between the ninth and tenth grades, now attend classes at KMLHS. The curriculum offered them has been designed to enable graduates to lead fruitful, God-pleasing lives, to prepare for the church's ministry, or to enter any institution of higher learning. A grade will be added each year, until KMLHS becomes a four-year high school in 1976. Projections indicate that the enrollment could reach 100 to 125 for the next school year.

Kettle Moraine Lutheran High at Jackson, Washington County, Wisconsin, is strategically situated in a triangle created by three other Lutheran High Schools, namely, Wisconsin Lutheran High School in Mil-



Principal James Fenske



Faculty members (left to right); Pastor D. Arndt, Mrs. Larry Pautz, Mr. Carl Natzke, Mr. James Becker, and Pastor P. Pankow.

Advent Overtones

"Come, Lord Jesus, be Thou our guest, and let these gifts to us be blessed."

You recognize the prayer, don't you? Many of us have spoken it before meals all our lives. Having eaten three meals a day, some of us may have spoken this prayer more than 60,000 times during our lifetime. What's more, the Lord has bountifully answered the prayer. Very few of us have ever gone hungry.

Have we also recognized the Advent overtones of this prayer? We are asking our Lord to come to our table, to be present at our meal. People who by faith feel comfortable about ask-

ing the Lord to be present at their table are surely people who are also aware that the word "come" is one that is applied to our Lord Jesus in still another sense. He is called "The Coming One."

When and where will He come? On the last day. In the clouds of heaven. Just what the date is, is something the Lord has not revealed. Intentionally so, for He wants all men to be prepared at all times. Though we do not know the day and hour, we do know that the day is much nearer than when Paul and the other Apostles spoke about His coming. So the words, "Come, Lord Jesus," should cause us not only to look at the food on our tables, but to lift up our eyes to the clouds of heaven.

What will happen on that day? "He comes to judge the quick and the

dead." The dead will arise; no one will be missing. We, too, will be there.

This need not frighten us, for our sins have been covered by the blood of the Lamb — the very Person who comes as Judge. In fact, even as we have spoken that familiar prayer at our daily meals, so — humanly speaking — we are looking forward to the greatest and most joyous feast we have ever attended. Listen as the Lord says, "Blessed are those servants, whom the Lord when He cometh shall find watching. Verily, I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them."

Have you thought of these Advent overtones when you have prayed this table prayer? It's not too late yet!

Direct from the Districts

Michigan

Pastor G. L. Press' 50th Anniversary

At a special service on May 19, 1974, members and friends of St. John's Ev. Lutheran Church of Westland, Michigan, joined in giving thanks to the Lord for granting Gerhard L. Press the privilege of observing his 50th anniversary in the Holy Ministry. The guest speaker was Pastor Kenneth W. Vertz of Owosso, Michigan. At a reception following the service a grateful congregation also gave expression to its appreciation for Pastor Press' 32 years of service as pastor of St. John's.

Pastor Press was born in Bonduel, Wisconsin, on September 4, 1899. A year and a half later his parents moved to Winside, Nebraska, where he spent his childhood days. His training for the holy ministry was received in our Wisconsin Synod schools.

After graduation from the Seminary in June, 1923, Pastor Press was called to serve a triple parish, with congregations in Burke, Carlock, and Herrick, South Dakota. Later he served congregations in Sioux City, Iowa, and in Detroit, Michigan. In

1941 he became the pastor of St. John's, then located in Wayne, Michigan. After 50 years of dedicated service he resigned from his charge in Westland in 1973.



Pastor G. L. Press

In addition to serving as a parish pastor, Pastor Press also gave of his time and talents as a member of the Michigan District Mission Board, president of the Michigan District, first vice-president of the Synod, and a member of the Synod's Doctrinal Commission.

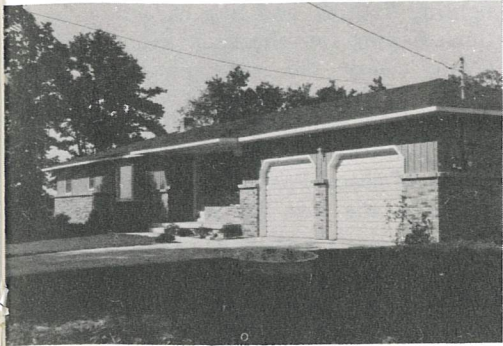
Pastor Press and his wife, Helen, were married in 1924. Their marriage was blessed with two sons, Philip and Richard, and two daughters, Mrs. Bert (Pauline) Toensing and Mrs. Donald (Barbara) Stobb. There are also 17 grandchildren.

Parsonage Dedicated at Hopkins

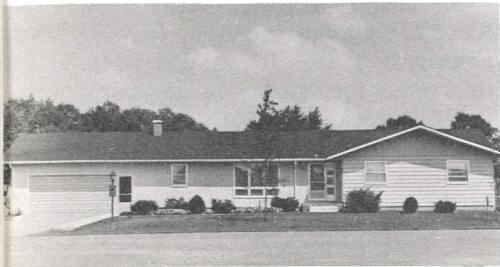
St. Paul's of Hopkins, Michigan, dedicated a new parsonage on August 11, 1974. The pastor, Daniel Westendorf, addressed the congregation on the theme "Through Wisdom Is an House Builded and by Understanding It is Established" (Prov. 24:3).

The \$36,000 building offers 1,625 square feet of floor space on the main level, divided into three bedrooms, a dinette area, kitchen, living room, and study. The upper level contains a family room, a fourth bedroom, storage, and opens on a walk-out basement. The exterior is of brick and aluminum siding.

In October, 1964, St. Paul's was privileged to enter on its second century of Gospel preaching in the Hopkins area. Just prior to that observance it had dedicated a new house of worship. Now, at 110, the congregation also has a new parsonage. It prays that these facilities will be so used by God that through them the congregation may continue to serve future generations with the Gospel.



Parsonage at Hopkins, Michigan



Otsego, Michigan, parsonage

Parsonage Dedicated at Otsego

On Sunday, September 15, 1974, the members of Peace Ev. Lutheran Church of Otsego, Michigan, assembled on the lawn of their new parsonage to dedicate it to the glory of God. Proclaiming the Word from the patio deck, the Rev. Daniel Westendorf of Hopkins, the Rev. Dale Zwiég of Kalamazoo, and the Rev. Hopf, pastor of Peace, served as the dedicatory speakers.

When the Lord began to bless Peace Congregation with continuing growth, especially among the youth, it became evident that Peace should be served independently of its mother congregation, St. John's of Allegan. Furthermore, the need for additional educational facilities to accommodate an increasing Sunday-school enrollment became pressing.

Thus plans were made to erect a parsonage for a resident pastor and to use the basement for additional Sunday-school rooms. A member of the congregation designed the 30-x-86-foot single-story ranch-style home. There is a double garage and a pastor's study with a private entrance. The large basement provides the necessary space for educational and social activities.

When the Rev. Jeff Hopf accepted the call to be the first resident pastor of Peace, almost 95 per cent of the

125 adult members of the congregation became involved in the rush job of completing the entire project in time for his arrival in April of this year. The fully-carpeted and well-decorated parsonage, located across the parking lot from the church, is truly a labor of love carried out by the entire congregation.

Minnesota

Zion, Courtland, Attains 75

On June 30, 1974, Zion Lutheran Church, rural Courtland, met to praise God for blessing it with His Word for three-quarters of a century. An assembly of about 400 heard Prof. D. Brick of DMLC preach on II Samuel 12. Prof. R. Shilling, also of DMLC, presented a recital on the new organ dedicated on the same occasion. Guests included three former pastors and persons from as far away as Illinois, Wisconsin, South Dakota, and Washington.

It was the prayer of the worshipers that they might be able to gather again in 1999 to offer God humble thanks for watching over them and caring for the congregation for 100 years. They asked that in the meantime, the Gospel might continue to be preached in its truth and purity and that everything among them might always be done to the glory of God.

Northern Wisconsin

Cornerstone Laying at Morrison

Members of Zion Ev. Lutheran Church, Morrison, Wisconsin, gathered on the morning of August 4, 1974, to lay the cornerstone for the new addition to their Christian day school. The addition will include a gymnasium, kitchen, and locker rooms. Zion's pastor is the Rev. W. O. Loescher.

School Addition at Brillion

About 800 worshipers attended the two morning services and the evening service at Trinity Lutheran in Brillion on the occasion of the dedication of its new school addition. The guest speaker in the morning service was Pastor N. Kock, visitor of the conference, and the evening speaker was Prof. Philip Janke of Manitowoc Lutheran High School. The dedication

rite was read at the main door of the new addition between the two morning services. A two-hour secular program was presented by the children of the day school in the afternoon.

The new addition, the fourth in the history of the school, replaces the old structures of 1924 and 1943. Remaining is a three-room addition built in 1961.

The new building consists of four classrooms, a library, a multipurpose room, a principal's office, and other storage areas. Of fireproof construction, its exterior is of prestressed concrete panels imbedded with Brillion aggregate stone. The cost was about \$260,000. Equipment in the amount of \$16,000 was donated by individual members.

The 162 children enrolled in kindergarten through eighth grade are taught by seven full-time teachers. Mr. James Tank is principal of the school.

Pastor A. Stuebs writes, "May this newly dedicated school ever remain a place where 'God's Word and Luther's doctrine Pure shall now and evermore endure.'"

Southeastern Wisconsin

Parsonage Dedicated at Burlington

The second step in a complete relocation program of St. John's physical plant was fulfilled when on Sunday, June 16, 1974, members and friends of the congregation gathered for a special dedication service of a new parsonage. Previously, under the pastorate of the Rev. H. Wiedmann, land had been purchased in a growing section of Burlington, and a new school erected and dedicated.

The new parsonage replaces, on almost a room-for-room basis, the home in the downtown area which had served the congregation and its pastors since 1887. Working with a professional designer, the building committee held as its goal the erection of a building which would serve a unique twofold purpose — to house the public office and study of the pastor and to serve as the private home of the family.

The home is two-story and traditional in design. The first floor contains the pastor's office-study, with

its own outside entrance, living room, dining room, family room and kitchen. There are four bedrooms on the second floor.

Of additional interest is the fact that just one week after the dedication of the parsonage, St. John's Congregation elected a church building committee to begin plans for a new house of worship. It is the prayer of the congregation that this relocation program will serve not the pride of man, but the glory of God. Pastor of St. John's is the Rev. R. Michel.



Burlington, Wisconsin, parsonage

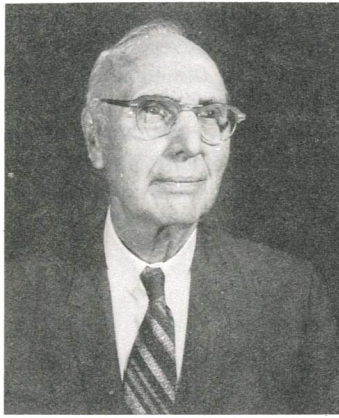
The Rev. E. Jaster 50 Years in Ministry

On Sunday, June 9, 1974, at a special service at 3:00 P.M., the English Evangelical Lutheran Church of the Epiphany, Racine, Wisconsin, celebrated the 50th anniversary of the ordination of the Rev. Edwin Jaster.

The Reverend Jaster received his B.A. degree from Northwestern College in 1921 and graduated from the Theological Seminary in Wauwatosa, Wisconsin, in 1924. In 1926 he was united in matrimony with Miss Agnes Mueller of Kenosha, Wisconsin.

His first charge was at Bristol, Wisconsin, where he conducted services in English and German for eight years. From 1933 to 1966 he served Epiphany Congregation as full-time pastor and has continued to serve in a more limited capacity since.

The jubilarian is past chairman of the Southern Pastoral Conference and has served as executive secretary of the WELS Foundation since its creation in 1965.



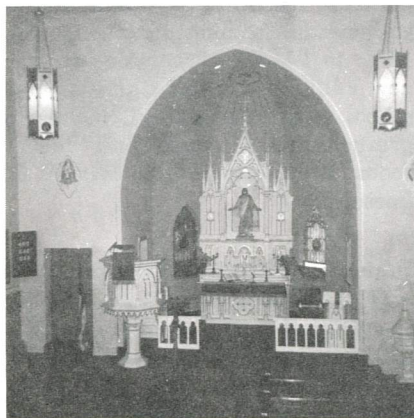
The Rev. Edwin Jaster

Preacher for the anniversary service was the Rev. Herbert Wackerfuss. He based his message on Hebrews 13:7. In a reception following the service, the Rev. Herman Cares, a classmate, addressed the jubilarian. The Southeastern Wisconsin District was represented by its president, Pastor George Boldt.

Pastor Thomas Kraus

Church Renovation: Town Herman

On July 21, 1974, Trinity Ev. Lutheran Congregation, Town Herman, Dodge County, Wisconsin, gave thanks to the Lord for its renovated church. Preacher for the occasion was the Rev. Erwin C. Schewe, visiting elder of the Dodge-Washington Conference. Using Haggai 2:1-9, Pastor Schewe set forth the blessings which God bestows in His house.



Trinity of Town Herman

In addition to having the interior redecorated, the congregation also installed a new Communion rail, new

lighting fixtures, and new carpeting, thus making the church a thing of beauty. May the new man-made beauty of Trinity's house of worship always be a reminder of the greater beauty only God bestows, the blessed Gospel of peace! Pastor of the congregation is the Rev. H. W. Schwertfeger.

Zum Kripplein Christi Ev. Lutheran Church Celebrates Two Anniversaries

On Sunday, August 18, 1974, Zum Kripplein Christi Lutheran Congregation, Rt. 1, Iron Ridge, Wisconsin, celebrated the 125th anniversary of its organization and the 110th of its present house of worship. It was a joyous occasion for the present membership and for many former members and friends. A tent helped in accommodating the people.

The Rev. Herman Cares, a neighboring pastor for many years, preached in the German-English service in the morning and a former pastor, Prof. Martin Westerhaus, addressed the worshipers in the afternoon service. An anniversary dinner was served to about 300.

May the joy and encouragement received on this Anniversary Sunday live long in the hearts of all who were able to attend!

Western Wisconsin

75 Years of Gospel Preaching

On Sunday, September 29, 1974, Immanuel Lutheran of Globe, rural Neillsville, Wisconsin, celebrated its 75th anniversary. Services were held at 9:30 A.M. and 2:00 P.M. About 440 were present for the services in which the pastor, the Rev. R. O. Stuebs, preached the Word. The ladies of the congregation served a fellowship meal at noon.

A new entry was also dedicated to the service of God's people in the morning service.

In its early years Immanuel was served by pastors from St. John's of Neillsville. In 1916 the congregation became self-supporting and called its first resident pastor. In 1967 it again became a dual parish with St. John's of Christie. Immanuel Lutheran today numbers 199 communicants, 272 souls.

Pastor Martin J. Wehausen 1893 - 1974

Martin John Anton Wehausen was born on March 27, 1893, in Town Liberty, Manitowoc County, Wisconsin. His parents were Ernest and Christine Wehausen. He was baptized on April 30, 1893, in Trinity Ev. Lutheran Church of Town Liberty, where he was also confirmed on March 24, 1907.

Pastor Wehausen was prepared for the ministry at Northwestern College, Watertown, Wisconsin, and at the Theological Seminary of our Synod, then located at Wauwatosa, Wisconsin. On July 7, 1918, he was ordained at Brillion, Wisconsin.

On July 13, 1918, Pastor Wehausen was joined in holy wedlock with Ella Koske. Not being blessed with children of their own, the Wehausens adopted two, Arnold Platt and Ruth Yvonne. Arnold preceded his father in death in October, 1972. Mrs. Wehausen died in 1956.

Upon graduation from the Seminary, Pastor Wehausen was assigned to the Apache Indian Mission at East Fork, Arizona. While there, he together with his wife was instrumental in founding the Orphanage, today known as the East Fork Lutheran Nursery. The first baby in the Orphanage was Arnold Platt, whom the Wehausens later adopted.

In 1923 Pastor Wehausen accepted a call to Trinity Congregation, Johnson, Minnesota. Last August he was privileged to preach at the 50th anniversary of Trinity Lutheran Day School, a school he had been instrumental in helping to found. In 1936 he moved to Morton, Minnesota, and in 1948 to Le Seur, Minnesota. Then in 1966 he returned to his first love, work among the Apache Indians, when he accepted the call to the Valley Lutheran Mission in Phoenix. Valley Lutheran Mission is a congregation serving the Apaches who are living in or near Phoenix.

In the wider work of the church, our brother served for many years as a member of the Minnesota District Mission Board, part of the time as its chairman. He was also chaplain and board member of the Lutheran Home

for the Aged at Belle Plaine, Minnesota, and institutional missionary at the state hospital, located in St. Peter, Minnesota.



Pastor M. J. Wehausen

Martin Wehausen was in the active ministry for over 56 years. He departed this life on Saturday, October 12, 1974, at an age of 81 years, 6 months, and 15 days, God granting him his long-time wish of being permitted to die, as he put it, "with his boots on." There remain to mourn his passing the members of his congregation, his colleagues in the ministry, a daughter, Mrs. David Pomerence, six grandchildren, 2 great grandchildren, a brother, and three sisters.

At the service in Phoenix on Tuesday afternoon, October 15, 1974, District President I. G. Frey preached on I Peter 1:24,25. Pastor Wm. O. Bein, visiting elder, and Pastor R. H. Zimmermann, field secretary for the Apache Missions, also took part in the service.

On Thursday, October 17, 1974, another service was conducted at St. Mark's Church, Watertown, Wisconsin, with Pastor H. E. Paustian officiating. President of the Synod, Pastor O. J. Naumann, comforted the family and friends with the words of II Timothy 1:12, "I know whom I have believed."

The Lord whom our brother proclaimed for so many years has now taken his soul to the home above. His body rests in the Lutheran Cemetery in Watertown, awaiting a joyful resurrection.

REQUEST FOR USED ORGAN

Faith Lutheran Church, our mission at River Falls, Wisconsin, is in need of an organ for its new chapel. The chapel will seat 200 and will have a high roof. If you have, or know of the whereabouts of, a serviceable organ please contact the Rev. Carl Ziemer, Rt. 4, Box 10, Apallo Rd., River Falls, Wisconsin 54022. Telephone: (715) 425-6598.

CALENDAR OF CONFERENCES

MINNESOTA

REDWOOD FALLS PASTORAL CONFERENCE

Date: December 3, 1974; 9:00 a.m. Communion service.
Place: Immanuel Lutheran, Gibbon, Minnesota.
Preacher: P. Werner (R. Vomhof, alternate).
Agenda: Exegesis of I Timothy 4:1-16: R. Vomhof; A Study of the First Article of Luther's Large Catechism: P. Werner; A Review of the New Lectionary, with emphasis on the first series: R. Hellmann; How to Keep Our Young People Moral in the Age of New Morality: N. Gieschen; Conference business.
L. A. Hohenstein, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON CONFERENCE

Date: December 3, 1974; 9 a.m. Communion service.
Place: St. Matthew's Ev. Lutheran Church, Iron Ridge, Wisconsin.
Preacher: D. Kuehl (H. Lemke, alternate).
Agenda: Exegesis of I Timothy 2: G. Kern; Study of Lectionary, Series A: P. Pankow; Review "The Late Great Planet Earth": H. Schwertfeger.
P. Pankow, Secretary

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Date: December 3, 1974; 9:30 a.m.
Place: St. Paul's, Tomah, Wisconsin.
Preacher: W. Paustian (R. Siegler, alternate).
Agenda: Guidelines for Receiving Lutherans: H. Wicke; Ephesians 5: G. E. Neumann; Liturgy Study, as Recommended by the Committee of Our Synod: H. Winkel; Relating the Sermon to the Needs of the Modern Hearer: E. Toepel.
T. Kuske, Secretary

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Borgwardt, Prof. Wayne M., installed as principal of the Fox Valley Lutheran High School, Appleton, Wisconsin, on August 30, 1974, by J. Schroeder (NW).

Franzmann, Prof. Curtis W., installed at Michigan Lutheran High School, St. Joseph, Michigan, on October 6, 1974, by K. Biedenbender (Mich.).

Teachers:

Boehm, Prof. Stephen, installed as chairman of the Educational Material Center at Fox Valley Lutheran High School, Appleton, Wisconsin, on August 30, 1974, by J. Schroeder (NW).

CHANGES OF ADDRESS

(Submitted through the District Presidents)

Pastors:

Borgwardt, Prof. Wayne M.
620 W. Seneca Dr.
Appleton, WI 54911

Falk, Missionary Roger W.
4-9-56 Minami Sawa
Higashi-Kurume Shi
Tokyo 180-03 Japan

Meier, Norbert R.
106 Dunbar
Fairbanks, AK 99701

Teachers:

Scheitel, Jerome A.
5368 N. 34th St.
Milwaukee, WI 53209
Phone: (414) 461-0195

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.

Alabama	Mobile*
Alaska	Fairbanks*
Arizona	Paradise Valley
California	Fremont
	Mission Viejo
	Sacramento
	Sierra Madre
Colorado	Arvada/Westminster
	Colorado Springs
	Greeley*
Delaware	Wilmington
Florida	Beverly Hills
	Engelwood*
	Gainesville
Idaho	Boise/Nampa
Illinois	Bloomington/Normal
	Champaign-Urbana
	Crystal Lake
	Schaumburg*
	Springfield*
	West Chicago*
Iowa	Dubuque*
	Shenandoah*
Louisiana	Alexandria
Michigan	Holland
	Indian River
	North Pontiac
	Romeo*
	Taylor Twp.
Minnesota	Bemidji
	Eagan Twp.*
	Forest Lake
	Owatonna*
Missouri	Columbia*
	N. St. Louis County
	St. Charles County*
	St. Joseph
Nebraska	Scottsbluff*
New York	Long Island*
	Rochester*
	Schenectady
North Carolina	Raleigh
Ohio	Wooster*
	Youngston (Niles)
Pennsylvania	Altoona*
	Lehigh Valley*
Rhode Island	Providence
South Dakota	Huron
	Mitchell*
Tennessee	Memphis
Texas	Beaumont*
	Corpus Christi*
	Lubbock*
	San Angelo*
	Temple
Washington	Weslaco
	Spokane Valley*
	Vancouver
Wisconsin	Ashwabenon*
	Middleton*
	Prairie du Chien*
	Suamico
Wyoming	Cheyenne
Alberta	Edmonton*
Ontario	Orleans
	(Ottawa)

*Denotes exploratory services.

(New Missions in cities already having a WELS church are not listed.)

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

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

EXPLORATORY SERVICES

LONG ISLAND, NEW YORK

Exploratory services are being conducted in the Brooklyn-Queens-Long Island, New York area, on Sundays at 3:00 p.m. (Sunday school and Bible class at 4:00 p.m.) at the Pickwick Motor Inn, conference room C, Long Island Expressway, exit 48, Plainview, New York. Please send addresses of interested families to: Pastor David Pagel, 218 E. Crescent Avenue, Ramsey, NJ 07446; phone (201) 825-3816.

EDMONTON, ALBERTA, CANADA

Exploratory services are being conducted in the art room of Grace Martin Elementary School, 8210 36 Avenue, Edmonton. Services begin at 10:00 a.m., followed by Sunday school at 11:00 a.m. For further information please contact District Missionary John M. Engel, F5 Garden Grove Village, 106 Street and 38 Avenue, Edmonton, Alberta, Canada; phone: (403) 425-6909.

TIME AND PLACE

BEMIDJI, MINNESOTA

St. Mark's Ev. Lutheran Church, a WELS mission, is worshipping at 824 America Ave. (former 7th Day Adventist Church) in Bemidji. Sunday school and adult information class begin at 9:00 a.m. and the Sunday service at 10:15 a.m. For more information contact: Pastor Lee Vaccarella, 1209 Bemidji Ave., Bemidji, MN 56601.

CHARLESTON, SOUTH CAROLINA

Weekly worship services are being held in the Charleston area at 11:00 a.m. Sundays, except for the second Sunday of the month, when the service is held at 4:00 p.m. The services are held at the home of Mr. and Mrs. Tom Laich, 2133 Parsonage Lane, Charleston, South Carolina 29407. Phone: (803) 766-0137. Please forward all names and request for information to the above.

NORTHWEST TUCSON, ARIZONA

A new WELS mission has been started in Northwest Tucson. Services are being conducted at Cross Jr. High School on Chapala between Ina Rd. and Magee Rd. two blocks west of Paseo Del Norte (directly behind Harrelson Elementary School). Sunday worship is at 11 a.m., with Sunday school and Bible class at 9:45 a.m. For further information contact: Pastor Alan Eckert, 8700 N. Oracle No. 108, Tucson, Arizona 85704; phone: (602) 297-5710.

PARADISE VALLEY, ARIZONA

The Wisconsin Synod Lutheran Mission in the Paradise Valley area of Phoenix is conducting services at Greenway Elementary School, 3003 E. Greenway Road, Phoenix. Sunday school is at 10 a.m. and worship at 11:15 a.m. For more information, contact: Pastor Hugh Reaume, 6701 E Osborn Road, Scottsdale, Arizona, 85251, Phone: (602) 947-6012 or 945-6798.

WEST PALM BEACH, FLORIDA

Redemption Ev. Lutheran Church of West Palm Beach, Florida, is now holding services in its parsonage-chapel, located at 970 Pike Road, West Palm Beach, Fla. 33411. Sunday school is at 9:00 a.m., worship service at 10:00 a.m., and adult Bible class at 11:15 a.m. Please send names of prospects in this area to Pastor David A Krueger at the above address or call (305) 684-0691.

EAST TEXAS SERVICES

St. Mark Lutheran Church of Duncanville and Calvary Lutheran Church of Dallas serve the East Texas area (Tyler, Longview, Quitman, and Mt. Pleasant) at the First Presbyterian Church in Gladewater at 4:30 p.m. two Sundays a month. For information call Gladewater 1-214-845-2929 or write to: J. C. Johns, R. 2, Box 121A, Gladewater, Tx 75647.

NAMES REQUESTED

CHARLOTTE, NORTH CAROLINA

Please send names of any WELS members or prospects in the Charlotte, N.C., area to Pastor Paul Schmieg, 720 Currituck Dr., Raleigh, North Carolina 27609.

INTERNATIONAL FALLS, MINNESOTA

The Minnesota District Mission Board requests the names of WELS members and prospective members in the International Falls area. Please send names to: Pastor Lee Vaccarella, 1209 Bemidji Ave., Bemidji, MN 56601.

COMMUNION RAIL AVAILABLE

Available to any congregation which can use it, a portable, one-piece, curved Communion rail and kneeler. Capacity six persons. Stained light oak. Offered by Grace Lutheran Church, Pastor A. Aichele, 7090 Deer Drive, Pickett, Wisconsin. Either write or phone (414) 589-2781.

REQUEST FOR COLLOQUY

Pastor Harry Bartels of Glenshaw (Pittsburgh), Pa., formerly a pastor of The Lutheran Church-Missouri Synod, has requested a colloquy with a view to entering the preaching ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence relative to the request may be addressed to the undersigned.

President W. J. Zarlring
Michigan District

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for

December 16 & 17, 1974.

Business to be acted on is to be submitted to the Executive Secretary of the Board with the copies to be furnished the Chairman of the Board.

Carl S. Leyrer, Secretary
Board of Trustees