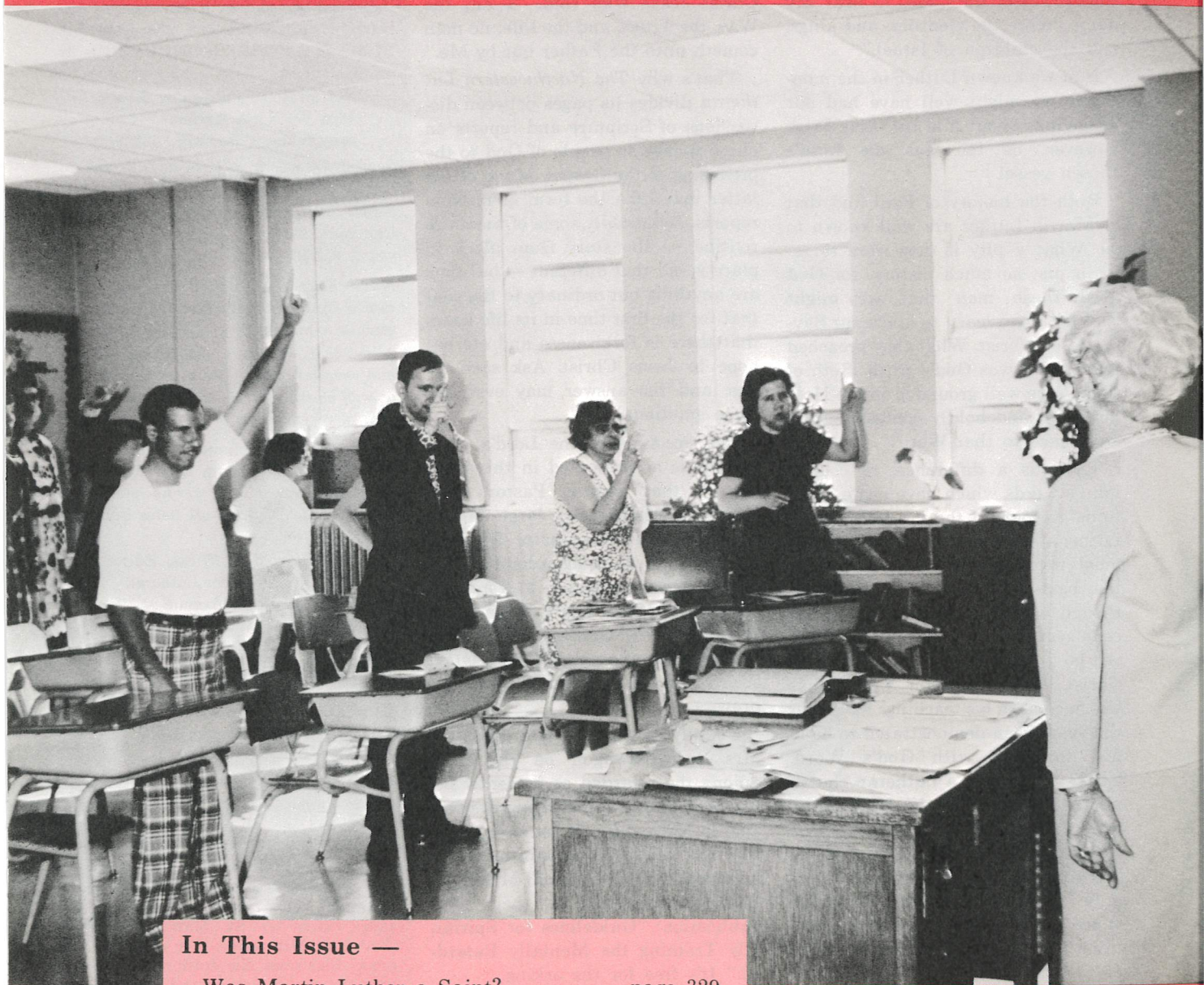


# *The Northwestern Lutheran*

October 20, 1974



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## Briefs by the Editor

After our Lord Jesus appeared to the Apostle Paul on the road to Damascus, He told Ananias who had his misgivings about Paul, "He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel."

Had we known Luther in the monastery we might well have had our misgivings about him too. Like Paul, however, he too was the Lord's chosen vessel.

Both the history of Paul and that of Martin Luther are well known to us. What a pity if they were to remain just so much history, for God used these men that we might through them learn to know our Savior Jesus Christ. What they preached and taught was God's truth. Both of them were well grounded in the Holy Scripture and boldly confessed their adherence to that Word.

There is a difference, of course. Paul's words which have come down to us are part of the inspired record. Luther's are not. Luther's words must therefore always be tested on the basis of Holy Writ. However, though we do not automatically accept every word written by Luther, yet he is nevertheless our father in Christ. The Lutheran Confessions which contain his teachings have over the years been demonstrated to be in full harmony with God's Word. That's why we as a Lutheran church pledge ourselves to the Holy Scripture and to the Lutheran Confessions, and do so without reservation. We find no tension between them, only full agreement. May our observance of the Festival of the Reformation at the end of this month confirm us in the truth which we confess. Only so do we properly honor Luther and Paul, and ourselves walk in the ways of God.

Being a Paul and a Luther — and today being a Lutheran — means

more than just preserving the truth. It also means sharing the truth, doing so in the knowledge that there is no other way to life eternal than Christ Jesus who said, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me."

That's why *The Northwestern Lutheran* divides its pages between discussions of Scripture and reports on our response as people of God to the preaching of the Gospel. Much of the latter may take the form of mission reports. Admittedly some of these are routine — the story from place to place is not that different — but they are anything but ordinary to the soul that for the first time in its life hears that there is forgiveness and eternal hope in Jesus Christ. Ask such an one, and the answer may even become emotional.

The accounts of the Lord's work among us as presented in this issue are of that nature. Pastor John Raabe, missionary at large of the Southeastern Wisconsin District, gives a heart-warming account of one of our newest ventures, a storefront church in Milwaukee's Inner City. It's new in our circles, perhaps even on the order of an experiment, but it surely deserves our support and our prayers.

Equally as thrilling is a report by Mrs. L. Stellwagon on the work among the retarded as presently being done at St. Marcus Congregation, also in Milwaukee. If your congregation has similar opportunities at its doorstep, write the special Ministries Board of our Synod for their latest publication: "Guidelines for Spiritually Training the Mentally Retarded." It's free for the asking.

The above two accounts only demonstrate two ways of many in which we may live the Reformation. It's good to celebrate it; it's just as important to live it.

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

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### OUR COVER

Pictured is a class of God's "special boys and girls" being taught the Good News of Jesus Christ at St. Marcus Lutheran Church in Milwaukee. The action of the group illustrates the truth that there is only one way to heaven and that Jesus is that way. The teacher is Mrs. L. Stellwagon. You may read more about this mission project on pages 332 and 333. This picture, as well as the one in the body of the article, is with the compliments of Mr. Alan M. Simpson.

THE NORTHWESTERN LUTHERAN



# Editorials

**Reformation Refought** "Our Lord and Master Jesus Christ, in saying 'Repent ye, etc.,' meant the whole life of the faithful to be an act of repentance." So reads the first of Luther's famous 95 Theses of 457 years ago.

Today people would probably be hard put to see what is so controversial about them. The 95 sentences were not elegant statements of unforgettable prose. Some of them were not even wholly accurate. And yet, wherever history is studied, the impact of those Theses must be measured.

Vaguely we may remember that Luther pounded them out on the anvil of anger. People had come to think that religion was something you do with money. Luther's Theses declared war upon the shameless huckstering of indulgences for financial gain, the blasphemous papal claim of freeing souls from purgatory for a price, the wheeling and dealing in God's name to pile up riches for Rome.

But Luther was not the first to detect and decry the greed of the church. Patriots in many lands were quick to champion the cause of financial freedom from the papacy. The real power of the Theses was the Scriptural emphasis on the salvation of the sinner.

This tone, sounded in the first Thesis, struck a responsive chord in believers' hearts. Before the externals of religion comes the safety of one soul. Before stewardship, membership, and fellowship comes discipleship.

This is the note Christ Jesus sounded, the Apostles and Luther after Him: "Repentance toward God and faith toward our Lord Jesus Christ." Among the many things the church is busy with today, the Reformation battle continues to keep sounding this note clearly and cleanly.

John Parcher

**A Word For Ephesians 6** A three-year series of Scripture readings for the Sundays and festivals of the church year has been proposed for Lutheran churches by the Inter-Lutheran Commission on Worship. It would replace the traditional one-year series of Gospel and Epistle readings. Our Synod is also considering the adoption of the proposed three-year series.

Many of the familiar New Testament Gospel and Epistle readings would be retained in the new three-year series. A number of them would be dropped, however. In some cases a different Gospel lesson would record the same incident (e.g., the raising of Jairus' daughter, or the man sick of the palsy). But some readings could not be replaced with parallel selections. We would no longer, for example, hear the Sermon on the Mount passage begin-

ning, "Beware of false prophets," or the stories of the 12-year-old Jesus in the Temple and of the feeding of the 4,000 or the Epistle reading concerning running in a race and only one receiving the prize.

But at this season of the year the omission of another Epistle lesson, Ephesians 6:10-17, would be a special loss. Now we are exhorted each year, on the 21st Sunday after Trinity, to "be strong in the Lord, and in the power of His might" and to "put on the whole armor of God"; to "take the helmet of salvation and the sword of the Spirit, which is the Word of God."

How fitting this exhortation is when Lutherans celebrate the Festival of Reformation! We thank God that Luther heeded this exhortation, which is read on a Sunday either shortly before or after the Festival of Reformation — this year on November 3rd.

This exhortation is also fitting for the "evil day" we live in. If there is anything the church and the world need to hear today, it is the clear, strong confession of God's people. It is a time to contend earnestly for the faith. God's soldiers need to have their blood summoned up, their nerves steeled. As they remember their Reformation, Lutherans, above all, should hear Ephesians 6 read in their churches.

Carleton Toppe

**We Need To Know** Religious theories are a dime a dozen. They range from simplistic utterances about worshiping God at the butt end of a fishing pole to speculations so complex and abstruse that only those who are most gifted intellectually can comprehend them. But as theories, whether simplistic or complex, they share a basic defect. They lack authority.

In dealing with the age-old questions concerning man's origin, his purpose, his relationship with God, his destiny, theories will not serve the purpose. When the jailor of Philippi came trembling with fear at midnight and asked, "What must I do to be saved?" he was not seeking an opinion from his prisoners. He needed to know. When Martin Luther in the dark days of his life in the monastery sought salvation from his sins through self-imposed acts of penance, the last thing he needed was some new ideas from a human source. He needed an authoritative answer. And under the guidance of the Holy Spirit he found it in the Holy Scriptures, given by inspiration of God. "Sola Scriptura," as a result, became one of the by-words of the Reformation.

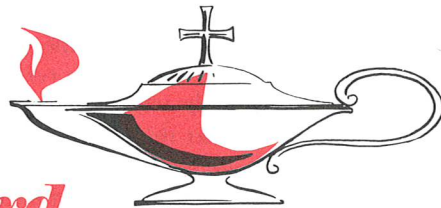
In religious matters there is a wide variety of human opinions to choose from — some of them emanating from very learned men, as well as from your neighborhood philosopher and the know-it-all in the barber shop. But in matters so vital as our relationship with God and our eternal destiny, human opinions won't do. We need to know.

By God's grace we *can* know. The truth is in the answer to the question, "What saith the Scripture?" This was the test of truth applied by Luther and his fellow believers. It is still valid.

Immanuel Frey



## Studies in God's Word



### The Christian and Trials (II)

"Let the brother of low degree rejoice in that he is exalted, but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him" (James 1:9-12).

An aged Christian once said, "Pastor, I try to live *this* day in the light of *that* day." He lived each day of life with the eternal day of heaven in sight. That's still good advice for Christians. And that's the advice James offers us in the verses above.

Last time in his Course on Concrete Christianity James showed us that under God's guidance trials can develop Christian patience and deepen Christian prayer. Now he goes on to something just as practical, to two of the most universal trials known to mankind — poverty and riches. James does not shame the poor or condemn the rich. He does, however, point out a common factor in their testing. In Christ, the eternal Treasure, both poor and rich alike have all they will ever need. In the treasury of His eternal Word both poor and rich alike have what it takes to:

#### Accept Happily The Conditions of This Day

The Early Church had many poor in earthly goods and low in earthly station. Their low degree could easily have become a trial for them when

contrasted with the wealth of the wicked. So James wrote to encourage them. He didn't give them the "rags to riches" story, guaranteeing rising incomes and rapidly changing conditions. That's not Christianity. Nor did He pity them, mixing his tears with theirs.

Rather he told them to "rejoice" for they would be "exalted." He was referring to what they had in Christ. In Christ each had the rank and rights of divine sonship. In Christ each was a spiritual prince with heavenly treasure. Forgiveness, life, and salvation in Christ brought a joy no earthly condition could cloud.

God also has always had some rich Christians, some Abrahams and Nicodemuses. The riches He has given them He has consistently used for His kingdom. But with those riches come trials. Will the Christian live with those riches or in them? Will he learn the lesson that money can be used as a passport to everywhere but heaven and as a provider of everything but happiness?

For such rich Christians James also had practical advice. They were to "rejoice" that they were "made low." Faith in Christ lifts the poor brother to a position in the kingdom where he is rich and can rejoice. Faith in Christ lowers the rich brother to an equally joyful position in the kingdom, one of humility. Before his Lord the rich brother confesses his sinful poverty and seeks the riches of salvation in Christ. Compared to those riches, his earthly treasures are mere desert flowers, sweet to the eye, but soon scorched by the sun.

Do we need this advice about the trials of poverty and riches? This graphic lesson of the fading flowers with their scorched sweetness? Yes, as long as we have our old sinful na-

ture still with us. Constantly Scripture must teach us that the real treasures are the heavenly. Constantly the Spirit must lead us to view Christ as our only Stay when every earthly prop gives way. Through the message of His cross the poor among us are rich and the rich poor. Because of the Gospel's power both can accept happily their conditions in this life while they:

#### Await Hopefully The Crown of That Day

"Blessed is the man that endureth temptation (testing)," James told his crossbearers, "for when he is tried, he shall receive the crown of life." The believer who holds up under trials has a blessedness, a happiness from his God that life's conditions cannot dent or dim.

Such a one also receives the crown of life. That crown is the essence of his life already here on earth. For the believer life is more than a wearing out of the weeks of the calendar and a putting in of his threescore and ten. His life has purpose and direction. He knows in whom, for whom, by whom he lives — Christ. Even more, he knows at the end of this life comes the royal and radiant crown of life in heaven. There at the Savior's side comes the full taste of the "pleasures for evermore."

The Lord Himself has promised this crown to them that love Him. On the cross Jesus fully prepared this crown. In His Word and Sacraments He freely offers it to us. We don't have to total up our life's doings or tally up our love's deeds to see if we can catch hold of that crown. It is freely offered in His Word and Sacraments. Nor do our trials bring us that crown. They serve to clear our eyesight to better focus on the crown and to draw us closer to the Word which offers it.

What a fitting conclusion to James' practical lesson on the Christian and trials. Through trials God chops and chips and chisels His children because He wants to woo them to His Word where He conditions them for His crown. Through that Word He would help us live *this* day in the light of *that* day.

Richard E. Lauersdorf



# Was Martin Luther a Saint?

Over the years many special festivals on the calendar of the church year have fallen into disuse. Most of our members today are completely unaware of the many special days that were once observed in Lutheran circles. The writer of this article cannot remember ever having celebrated some of them in the churches of which he was a member or the pastor. Days like those honoring the memory of St. Mary Magdalene, St. Bartholomew, SS. Simon and Jude, have never been a part of his religious life. Perhaps he is the poorer for it, but then also perhaps not.

There is one such special day, however, that he remembers as having been celebrated enthusiastically in the Lutheran Church — the Festival of the Reformation. Seeing we have relegated to oblivion some other special days commemorating saints of God, is it really proper to celebrate the Festival of the Reformation? Or is this making too much of the man Luther?

## The Church Year

The church year as we have it is a product of historical growth; it is not a matter that God has commanded. Certain parts of it are indeed very ancient. The celebration of Easter goes back to the days of the Apostles. Very early already Easter was preceded by a special period of preparation called Lent. Pentecost too may go back to the days of the Apostles. Ascension Day seems to have been observed since the end of the third century. So also Epiphany. And Christmas dates back to the middle of the fourth century. We celebrate all of these.

After the fifth century the number of festivals increased by leaps and bounds. Responsible was the increasing custom of venerating, praying to, the Virgin Mary, something Scripture does not countenance. Later, in the Middle Ages, this development was capped with an All Saints' Day and an All Souls' Day. On November 1, 1950, the Roman Church even de-

finied as revealed doctrine the unscriptural teaching that Mary was taken to heaven bodily after her death. This is celebrated on August 15. That's why we ask: Is the celebration of the Reformation Festival also just another saint's day which we do well to question?

## Martin Luther a Sinner

There is no question that Martin Luther was a sinner. He himself admitted it. In His Explanation of the



Lord's Prayer he taught us to pray: "For we daily sin much and indeed deserve nothing but punishment." He included himself.

In stating this, we are not trying to debunk Luther, but to face the facts as they are. I'm afraid Luther was more conscious of sin and more concerned about his personal sins than we are. That means that our conscience needs to be sensitized, needs to come face to face with God's Law. Luther did.

It is true, trained in the Roman Catholic morality of his day, Luther considered some things grievous sins which are not sins. Furthermore, he had learned to know Christ only as the Lawgiver. He was afraid of Christ, even though the Lord had also invited him in the familiar

words of the Gospel: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." In his pre-Lutheran period, Luther was to be pitied. But God let him experience this terror in order that he might see how important the comfort of the Gospel was for him and for us.

Luther, however, was not just a pseudo-sinner; he was a real sinner. His speech at times was anything but moderate. His attacks on others at times were vicious. His decisions in some intricate questions of casuistry at times were wrong. He had his moments of weakness and of doubt. Surely, there were mitigating circumstances; yet we know that Martin Luther was not a holy man. He was a sinner. Even his hymns bear this out, for he was speaking of himself, too, when he put Psalm 130 into verse in 1523 and then published it in 1524. In that hymn Luther pleads:

*From depths of woe I cry to Thee,  
Lord, hear me, I implore Thee.  
Bend down Thy gracious ear to me,  
My prayer let come before Thee.  
If Thou rememberest each misdeed,  
If each should have its rightful need,  
Who may abide Thy presence?*

## Martin Luther a Saint

It's clear Martin Luther was not a saint if a saint is defined as one who has lived a perfect life or has done sufficient good to atone for his failings. Nor did Martin Luther have a backlog of good works, more than he could possibly use himself, which he could place at someone else's disposal. In fact, in that sense there are no saints at all!

Yet Martin Luther was a saint — a saint in the sense in which Scripture uses the term. For example, Paul writing to the Corinthians says in his second letter: "Paul, an apostle of Jesus Christ, by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the *saints* which are in all Achaia." Another word for saints, one more easily understood, is *believers*. In that sense Luther was indeed a saint.

Luther's faith in Christ is nowhere confessed in such simplicity as in his Explanation of the Second Article of the Apostles' Creed. You remember

(Continued on page 331)



# WELS N. Palmer St. Storefront

**A Storefront Church** "Do you mean to tell me that we have a *storefront mission* in the Wisconsin Synod?" "Yes, we do, on Palmer Street in Milwaukee." This may be a "first" in the Lutheran Church. There are, of course, many storefront churches in the Inner Cities, but most of them are Baptist, Pentecostal, and the like. It is also true that there have been quite a few instances where Lutheran missions have made use of a store building to begin services, but this was only temporary and they soon moved to some new site. The Palmer Street Mission was begun as an *experiment*, seeking to gain unchurched people for Christ, to bring them the Gospel, and to attempt to serve as a "Halfway House," a feeder mission, for our established churches in the general area.

**The Inner-City Churches** Vast changes have occurred in the churches of the Inner Cities of our land during the past 25 years. Many once were large, flourishing congregations, with large enrollments in their Christian day schools. Then minority groups moved in, many members moved into the suburbs, homes deteriorated, and church membership decreased by 300 to 900 members. The congregations earnestly and prayerfully sought solutions to their problems. There were relocations, mergers, and long-overdue integration. Some Christian day schools were closed, some churches asked for Synod subsidy, and some congregations closed their doors because of dwindling membership. But neither all of them, nor the majority of them.

**Redeemed Souls** In assessing this difficult situation one dominant factor spoke loudly to all concerned. These homes are not vacant. There are more people living here than ever before, even though their skin may have a different hue. All of these are people redeemed by Jesus Christ on Calvary's hill. Therefore many of the churches determined to stay. By the grace of God much progress has been made. Those congregations especially which have Christian day schools have been able to gain many members from the minority groups. However, there still are many areas which are far removed from our integrated churches. For this reason the Inner City Council of Milwaukee, with the support of the Home Mission Board, has started a storefront mission and may in the future open others.

**3470 N. Palmer** Toward the end of 1973 four Seminary students, Tim Bauer, Tom Haar, Glen Thompson, and Randy Kuznicki, were asked to help with the establishment of this mission. Marc

Schroeder also assisted for several months. Pastor Rolfe Westendorf was the supervisor. A thorough canvass was made of the immediate area, a storefront was rented, and we were ready to present the Gospel to the unchurched. Sunday school was begun and worship services were inaugurated. In July the District Missionary was asked to take over this ministry. Many of the families who were contacted had come from the South, but left their religion behind. Hardly any of the children are baptized. Many adults have not attended church for 10 to 15 years. There are many broken homes. But it became apparent once again that in the souls of these people there was a deep thirst, often realized, sometimes not, for that "water" which alone can nourish the hearts of men.



WELS at 3470 N. Palmer

**Still Experimenting** Since this is a new endeavor, many new approaches must be tried. The storefront serves as a kind of clubhouse, where the people, especially the children, love to visit any time of the day. We have evening socials, with filmstrips, discussions, and lunch. The children are taken to picnics, rollerskating parties, and bowling. Constant changes are made in the order of services and the songs which they sing. On Sunday mornings the missionary picks up many of the children for Sunday school. We have now started evening services, confirmation class, and adult information classes; but foremost in our efforts is the *Evangelism* program, the presenting of the Gospel, and then the follow-up, and then more follow-up, and then still more.





Sunday-school pupils at Palmer Street.

**The Blessing Of The Lord** God's Word never fails. Some of the fruits we cannot see, others become apparent. Since the storefront mission opened, 22 children have been baptized. In the past two months 75 children have attended Sunday school at least once, with an average of about 25. More adults are attending our services regularly. Several ladies help the missionary during Sunday school. Two families are now sending children to one of our Christian day schools. Another family had planned to send three of theirs but at the last moment felt they could not afford to pay the tuition. Many comment, "I just did not know that heaven is a free gift of God. I had never heard this before."

**Let Them Speak** Mrs. E. and Mrs. W. with their children attend all services unless they are out of town. Ida M. said, "I can't tell you, Pastor, how much it means to me to join this mission." Willie B. had not been in church for years but now is coming more frequently. Morris M. had not been in a

church for 12 years and is coming to the mission. Cora B. said, "I want to become Lutheran." She had heard so much about the sound teachings of the Lutheran Church. Clarissa W. is taking instructions and hasn't missed a service since she started. When she was asked what she thought of the adult classes, she stated, "It is just beautiful." She had belonged to a Pentecostal group. Many of the children had never attended Sunday school and are hearing about Jesus for the first time. They love to sing, and this occupies a good portion of our Sunday school class. Some of the songs may sound strange in a Lutheran Church, such as, "If you're saved and you know it, clap your hands" (Stamp your feet, Shout Amen). . . . Or, "Noah had a floody, floody, and the ground was muddy, muddy. . . ." Or, "Kum Bah yah." But they also enjoy "Jesus loves me" and others.

**The Future** There is much work to be done. The results are not always what we long for. The work is slow, but you can't go wrong when you present the Gospel of Jesus Christ. Perhaps, just perhaps, a storefront church and more storefronts may be the answer, or one of the answers for our work in the Inner Cities.

John Raabe

**Third Annual  
INNER-CITY MISSION SEMINAR**

The General Board for Home Missions is sponsoring the third Inner-City Mission Seminar on November 7-9, 1974. The meetings will be held in the Synod Administration Building, Milwaukee, Wisconsin. Invited are all WELS Inner-City pastors, teachers, and lay representatives.

Theme of the seminar is "Communicating the Gospel Across Cultural Lines." Its objective is to encourage Inner-City congregations and workers in their proclamation of the Gospel by sharing practical suggestions to overcome problems caused by cultural diversity in their community.

**Was Luther  
A Saint? (Cont.)**

the words: "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; who has redeemed me a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent sufferings and death; that I should be His own, and live under Him in His kingdom, and serve Him

in everlasting righteousness, innocence, and blessedness; even as He is risen from death, lives and reigns to all eternity. This is most certainly true."

It is this faith which makes a person a saint — a sinner who has forgiveness through Christ and is moved by the Savior's love to live a God-pleasing life.

But that's not why we speak about Luther on Reformation Sunday. He is by no means the only one who is a saint in the Scripture sense of the term. In that sense each of us who by faith cling to Jesus are saints. Then why celebrate the Reformation?

Not because of Luther — he didn't even want the Lutheran Church to be named after him — but because God in His mercy and grace did something important for His people through Luther. God used Luther to rescue His Gospel message from oblivion, to place the Bible into our hands, to give His church back to God's people, so that you and I can now rejoice in the full and free forgiveness of sins through Christ and in the certainty that our names are written in the Book of Life.

That's why we celebrate. Luther, both sinner and saint, shows us how and why.



## Two Building Programs at Northwestern

While students and professors were sequestered in their classrooms during the opening weeks of school, across the way men were laying bricks for the new dormitory under construction on the Northwestern College and Northwestern Preparatory School campus. Brick by brick they laid the courses, and course by course they built up the walls. They worked steadily and methodically, continually checking with lines and levels. The completed wall was neat, clean, exact — a piece of work they could be proud of.

Within the classrooms a building process was also going on — one unit of knowledge was being laid alongside the other, courses were being added to courses, and the structure that we call an education was being completed. The process was not as visible or as comprehensible as brick laying, nor was it as easy to measure

progress and results, but the Holy Spirit knows how to fashion the education His emissaries need and will use in the ministry for which Northwestern Preparatory School and Northwestern College are preparing them. With this hope and confidence Northwestern has begun its 110th year.

School opening saw 271 college men and 175 Preparatory School students enrolled, the academy enrollment very nearly the same as last year, and the college enrollment down by 19, approximately the difference between the size of last spring's graduating class and that of the present senior class. New enrollees in the college were in the usual 85-90 range.

Temporary arrangements for dormitory housing continue. College freshmen are compressed into the first floor of East Hall, the Prep dormitory, and into North Hall, the

second floor of the Administration Building. Preparatory-school students are quartered on the two upper floors of East Hall. Wartburg Hall, including several lounges and a basement area, houses the college upperclassmen except for 10 who are rooming in faculty homes, and a few local residents and commuters.

At the opening service in the Music Auditorium on August 27, three new assistants to the deans in the dormitories were inducted into their office: Glen Thompson, senior vicar; Beck Goldbeck, middler vicar; and Timothy Gallert, 1974 graduate of Dr. Martin Luther College. Professors Jerome Kruse and Wayne Zuleger, recently called to the staff of Northwestern Preparatory School, were introduced to the audience. Their formal installation took place on September 22 in the college chapel.

Northwestern looks forward to a good year. A completed new dormitory and a new president for its Preparatory School will be special marks of God's grace in our Synod's 125th anniversary year.

C. Toppe

## The Good News is also meant for The Retarded

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The Special Ministries Board is pleased to present this account of the special ministry which St. Marcus Lutheran Church of Milwaukee is carrying on among the retarded. It hopes this article may prove an incentive for other congregations to take the same steps. Though this is not mission work which adds numbers to a congregation's statistics, it by the grace of God does gain new members for the Church of our Lord Jesus Christ. The Good News which is being taught is the power of God unto salvation. Abandoned by others, these handicapped people here find a Friend in Jesus Christ their Savior.

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In 1969, when some mentally retarded residents of the National Convalescent Home at N. 4th St. and W. Reservoir, Milwaukee, Wisconsin, made repeated appearances at the nearby St. Marcus Lutheran Church to worship with its members, parish-

ioners were moved by the Spirit to share the message of God's love with them at a very elementary level. And so it was that four Christian women, members of the St. Marcus Women's Service Guild, encouraged by their fellow Christians, decided to register

in a Course of Study being offered by staff members of the United Association of Retarded Citizens (UARC). Upon completion of their course in methodologies, they embarked upon the program of sharing the Gospel of Jesus Christ with all "boys and girls" who were physically and mentally capable of grasping the nuggets of God's great love to all mankind. The first enrollees ranged in age from teen-agers to 60-year-olds. Instructional periods usually lasted for one hour. After the instruction for the day had been completed, they were transported by the teachers to the St. Marcus Lutheran Church to participate in the regular worship service.

In 1972 the National Convalescent Home was closed and the "children" were moved to Jackson Center, a new home at N. 7th St. and W. Reservoir. Sunday sessions continue to be conducted at St. Marcus Lutheran School for these disadvantaged people during nine months of the school year. The Jackson Center administrators, being cognizant of the tremen-



# Looking at the Religious World

## information and insight

### Denominational Geography

A map ranking Christian denominations by counties, produced by Glenway Research Center and available through the National Council of Churches, creates in its viewer some vivid and surprising impressions worthy of comment. The map is based on 1971 statistics.

The mapping technique involves giving each of the eight major denominations a color and then solidly coloring each county in which a denomination has over 50 per cent of the church membership. If only 25-49 per cent of church membership is achieved by one or more denominations, the color of the most popular denomination in the county is used in diagonal striping. If no church has 25 per cent of the membership in a county, that county is left blank.

One of the first striking features is the scarcity of white counties. There

are some, 19 in Indiana but none in Wisconsin. However, for a country as pluralistic in religion as ours, it is surprising that certain denominations dominate certain areas. The Baptist pink, for example, overruns the southeast, except for the Roman blue tips of Florida and Louisiana.

The Episcopal purple, the Presbyterian yellow, and the United Church of Christ (Congregational and Reformed) aqua are conspicuous by their almost total absence. They once dominated the area of the original thirteen colonies; now there is only one predominantly Presbyterian county there and none that is predominantly Episcopal.

Apart from three solidly blue or Roman New England states, only one other state is solidly of one color, that is Mormon Utah.

The Lutheran orange is highly visible in the north central area. Minne-

sota and North Dakota have more orange than all other colors put together. Wisconsin has 24 orange counties but Missouri only one. South of Missouri there are only five orange counties, four in Texas and one in South Carolina.

### Story Behind the News

Several months ago the religious press featured the story of Max Lynch, a mathematics teacher in the laboratory school at Indiana State University dismissed from his post for reading the Bible in his classroom. The case was described as an example of the dire results of the 1963 Supreme Court ruling on prayer and Bible reading in schools. Lynch was cast by the press in the role of the innocent victim and patient martyr. Now the May-June *Reformed Journal* informs us that this slant isn't necessarily so.

Already in 1966 Lynch, a self-educated Baptist preacher, was drawing official attention from school authorities for trying to impose his religious views on students in the state school. By 1970 a threatened ouster

(Continued on next page)

dous impact the teaching of Religion makes upon the lives of people, have arranged for the transportation of the "children" to our school. One aide from Jackson Center remains with them at all times and assumes the position of their physical and emotional needs supervisor.

The spacious, modern, conventional classroom facilities at St. Mar-



Give us, O God, our daily bread.

cus include desks, chalkboards, audio-visual aids, ample space for skits and group participation. In this self-contained classroom situation the "children" assemble in one large group, regardless of their chronological or mental age. One teaching aid was omitted intentionally, in order to accentuate it, and that is the *piano*. To hear our "children" sing songs is a heart-warming experience for those who are privileged to be hearers and observers. Their voices and melodies, although strident and out of tune, are sweet melodies to the Lord. After each teaching period, the entire class joins the congregation in corporate worship, occupying a special place in the rear section of the nave of the church where their physical and emotional needs may be tended to without disturbing other worshipers. During the course of the year, they too have offered their songs of praise from a prominent position in the church.

A 24 to 28 enrollment figure has remained constant throughout the

years. The chronological ages vary now from teen-agers to those in the mid-thirties. The present teaching staff consists of five consecrated workers. Having experienced the joy of teaching these "children of God," they are urging all interested in this blessed work to investigate its possibilities in their own congregation and then utilize the parish's facilities or even a residence for the teaching of religion to these handicapped citizens.

Fellow Lutherans! Statistics show that God in His wisdom and love allows some children to be born with, or to acquire through sickness, emotional and learning deficiencies. But, He has not given them a deficient soul! It, above all, must be nourished. With what? With the Word! Do not pass them by and so let the opportunity in your parish go unheeded. God has need of you and them. Now is the time!



was averted when Lynch promised the school head that he would refrain from classroom Bible reading. However, last fall Lynch informed school authorities that God had given him a message to resume his former practices. Five-minute classroom Bible readings were resumed, parents protested, the faculty dismissal hearing committee acted, and in February, 1974, Lynch was dismissed. The committee report states, "Lynch denied his students both their right to be taught mathematics and their right not to be taught religion."

We are all for Bible reading and Christian indoctrination in their proper place. That place is not the classroom of a public school. We agree with the *Reformed Journal's* summary, "The Lynch affair has actually served graphically to underscore the wisdom of the court's actions."

#### Birth of a Church

Previous issues of this periodical have called our attention to the efforts of confessional Lutherans in Sweden to disentangle themselves from the Lutheran State Church there, because that has fallen into grievous errors. We all will rejoice to hear that a very definite step in that direction has recently been taken.

On September 6-8, 1974, at Uppsala 68 bold confessors formed themselves into the Lutheran Confessional Church in Sweden. At present only three small congregations are involved. Included in the 68 are isolated and scattered believers who as yet have no faithful congregation in their vicinity. They and those in the new fellowship with them need and want our prayers. May the Lord bless what they have undertaken in His name!

#### Missouri Seminaries

Since much of the struggle within The Lutheran Church-Missouri Synod has revolved around the St. Louis seminaries, our readers may be interested in the enrollment figures of that synod's three theological schools.

"Seminex," or "Concordia Seminary in Exile," has reported an enrollment of 403. Springfield has about 380 students. The St. Louis Concordia Seminary, at the time of this writing, expected 190 students.

It may well be that the figures for new students and first-year classes give a better indication of the theological climate in Missouri. Springfield reports 113 first-year students. "Seminex" has 70 in its first-year class and the St. Louis Concordia anticipates 68 new students.

#### For Pastors' Wives Only

This summer at Jakarta the Indonesian Christian Church in Central Java gathered together 50 wives of clergymen for a three-day conference on the theme: How Pastor's Wives Should Act. Participants summarized their discussions and findings in five guidelines. A pastor's wife, they state, should always:

1. Be friendly, kindhearted, and not easily offended;
2. Dress neatly and fashionably but not extravagantly;
3. Be allowed to work, if necessary, provided that her work conforms with the position of her husband;
4. Avoid being involved in too many organizations because, like other wives, she is mainly responsible to her family; she should also help her husband in his pastoral duties;
5. Be able to keep a secret.

This information is included in this column as *Information*. The writer prefers to withhold any additional *Insight*.

#### Clergy Income

A National Council of Churches report indicates that the average cash income of Protestant ministers in our country is \$7,703. Housing and utilities allowances bring the figure to \$10,348. Adding common fringe benefits, the average clergy income reaches \$11,435. This is about half the income of an attorney or accountant.

The denomination with the highest average clergy income is the Christian Reformed Church with \$12,250. Next comes the Episcopal Church. All three larger Lutheran bodies rank in the top seven.

Women ministers on the average are paid nearly \$4,000 less than male ministers.

Pension plans are provided for 67 per cent of the ministers, insurance coverage of one type or other for 55 per cent. Only 15 per cent are com-

pensated for social security tax paid as "self-employed persons."

Almost half the clergy involved in the survey report that their spouse is also working. This is twice the number reported 10 years ago and is slightly above the national average.

#### Ecumenism Without Christ

In Ann Arbor an Episcopal and a Jewish congregation are working on plans for joint ownership of the church building originally owned by the Episcopalians but shared by both groups in recent years. If the joint ownership deal is accomplished, it will be the first such instance in our country's history, although long-term rental arrangements have been in force in such places as Charlotte and Washington.

As a result of a four-year dialog between representatives of the three branches of Judaism and of the three Lutheran bodies in the Lutheran Council in the USA, a volume titled *Speaking of God Today: Jews and Lutherans in Conversation* has been issued. It is to serve as the basis for future discussions between the two faiths at the congregational and parish levels.

There is, of course, always room for efforts to minimize racial tensions and the baneful effects of anti-Semitism. A sharing of worship facilities by Christians and Jews may well be an economical arrangement that will work smoothly because of the built-in schedule diversity. However, such matters ought never blot out or blur the very real differences between the religion centered on Christ and His grace and a religion that rejects Christ as the Son of God and Savior of sinners.

In this light one may well have reservations about the value of joint adult education classes at Ann Arbor or joint weekend retreats, as recommended by the dialog volume. Is the cause of Christ furthered when the dialog spokesman urges Lutheran and Jewish communities to seek "realistic social goals toward which both groups can work together"? Is clear Christian testimony being given when a priest advocates "sharing our lives with another religious community — a people who want the very best things I want, but who see the way to that in a different light"?

Edward C. Fredrich



Pastor Keith C. Kruck shares the joy  
of his congregation with us

## *Redemption's Dedication*

Sunday, May 4, 1974, will be a day long remembered by the 375 families of Redemption Congregation, North 68th Street, Milwaukee, Wisconsin. On that day they were granted the rare blessing of being able to move into a new house of God after 22 years in a thirdhand, World War I army chapel. It truly was a "day which the Lord hath made!"

After a brief valedictory service in the old church, the church council carried the Bible, service books, and sacred vessels to the new church. They were followed by the congregation.

At both Communion services that morning, Pastor George Boldt, president of the Southeastern Wisconsin District, spoke on "Redemption's Dedication to God's Word!" In the evening, a special service of praise was held, at which the Rev. William Fischer delivered the sermon on "Redemption's Dedication to God's Glory!" Pastor Fischer organized Redemption Congregation and served it for its first 15 years. The Lutheran Chorale, directed by Pastor Kurt Egbert, presented various musical selections at this service. This was fol-

You will  
always be  
welcome  
at  
Redemption  
Ev. Lutheran  
Church



lowed by a reception in the new fellowship hall. In all, over 1,300 people were present for the dedication services.

On the following Sunday, May 12, Synod President O. J. Naumann preached on "Redemption's Dedication to God's Mission." And on Sunday, May 19, Prof. W. Gawrisch of Wisconsin Lutheran Seminary, Mequon, spoke on "Redemption's Dedication to God's Youth!"

The new building, containing 10,000 square feet, is attached to the Christian day school, constructed in 1957. The nave seats 335 in a semi-

circle arrangement so that no one is seated more than 50 feet from the free-standing altar, behind which stands the pulpit. The window behind the pulpit is of smoked glass, in the form of a descending dove. Hanging above the pulpit and in front of the window is a carved figure of the ascending Christ, superimposed on a wood-beam cross. Three hundred hours of handwork by the church treasurer produced this labor of love.

There is seating for 25 in the balcony, with ample room for the newly enlarged 20-rank pipe organ which is to be installed later. The narthex has space for another 50 worshippers.

The first floor includes a new kindergarten room for the school, a nursery, two offices, and two wardrobe areas. The downstairs provides a large fellowship hall, which can be divided into Sunday-school areas.

Redemption Congregation presently numbers 1,100 souls, of whom 775 are communicants. There are five teachers in its Christian day school. Mr. Dale Stelter is principal and Keith C. Kruck is pastor.

In dedicating this new building, we have also dedicated ourselves anew, in both body and soul, to the glory of our great God, to the proclamation of His saving Word, to the building of His kingdom, and to the serving of His people. We pray that He will always lead us to hear His saving Word with grateful hearts and to spread it everywhere we can.



Redemption at worship.



# Grace Notes

Lutherans recognize that it was pure GRACE that brought about the Reformation in the sixteenth century. The church of that day deserved God's judgment, not a new measure of the Gospel. But God is a God of GRACE.

The early pastors of our Synod in their hearts accepted the message of the Reformation. Some of them, however, in their zeal for the souls of men did not put this conviction into practice. They did not take the confessional stand we have learned to cherish as an answer to our Lord's question, "But whom say ye that I am?"

By the GRACE of God this came to a head very early in our Synod's history, and the God of GRACE so led matters that the Gospel prevailed. Prominent in this connection is the name of Pastor Johannes Bading. At his installation in Calumet in 1854, Bading, despite President Muehlhaeuser's wishes to the contrary, insisted that he be pledged to the Lutheran Confessions. In his installation sermon, he then preached on the importance of these Confessions. With his elevation to the presidency of the Synod in 1860, the Synod was on its way from simple-hearted Lutheranism to confessional Lutheranism.

This was an act of God's GRACE, for the Confessions of the Lutheran Church as contained in the Book of Concord agree totally with the Scriptures. That the principles of the Reformation live among us to this day is likewise an act of God's GRACE. We have not merited it.



## Direct from the Districts

### Arizona-California

#### Apache Interpreter Dies

A quiet and blissful rest from all physical pain and labor awaited Calvin Kindelay on July 2, 1974, as he entered into the sleep of Christian death to await the glorious day of resurrection. He reached an age of 49 years and 16 days.

Mr. Kindelay was born on June 16, 1925, the son of William Kindelay and his wife, Ella. As a youth, he attended Bylas Lutheran Church and School. During World War II he saw action in the Pacific theater.

From 1948 to 1953, and again from 1957 to 1960, a total of eight years, Mr. Kindelay served God and God's people as an interpreter. His work included translating the sermons as the pastor preached them in the services and doing the same on many camp calls. Without interpreters our pastors could not have preached the Word in Apacheland in earlier days. Calvin's interpreting was always simple, clear, and to the point. During his first five years as interpreter, he also taught the beginner children at Bylas Lutheran Mission School.

When the need for a full-time interpreter ceased, Mr. Kindelay became a game warden. Thus he looked after another part of God's creation to see to it that it was not misused.

In his later years, Calvin served his God and Savior by leading and guiding the Bylas Congregation. He served at various times as president, vice-president, and elder.

Mr. Kindelay is survived by his wife, the former Thelma Victor, their six children, a foster child, two grandchildren, one brother, and two sisters.

(Taken from *The Apache Lutheran*.)

### Northern Wisconsin

#### 25 Years in Christian Education

Mr. Kenneth P. Kolander, minister of education at Mt. Olive Lutheran Church, Appleton, Wisconsin, was recently honored by the congregation at

a special anniversary program in recognition of his 25th year in Christian education.



Pictured above, and present at the observance, are left to right: Pastor Richard K. Pankow of Mt. Olive; Mr. A. F. Fehlauer, executive secretary of the Synod's Board for Parish Education; Mr. and Mrs. Kolander; and Mr. Larry L. Kath, chairman of Mt. Olive's Board of Education and coordinator of the event.

Held in the Mt. Olive School gym, the program began with a service of praise and thanks to God. This was followed by an informal tribute of music and spoken messages from friends and associates and a potluck supper.

Mr. Kolander is a native of Waterloo, Wisconsin, where his father taught at St. John's School. A 1949 graduate of Dr. Martin Luther College, New Ulm, Minnesota, Mr. Kolander taught at St. Jacobi Lutheran School, Milwaukee, from 1949 to 1969. In that year he accepted the call to Mt. Olive Lutheran Church.

Under his guidance, Mt. Olive started a Christian day school in 1970. It has grown from 90 students and four teachers to 252 pupils and a staff of nine.

Mr. Kolander is married to the former Arline Lunow. They are parents of one daughter and three sons.

### Western Wisconsin

#### 25 Years in Teaching Ministry

On Sunday evening, August 18, 1974, St. John's Congregation of Jef-



person, Wisconsin, observed the 25 years Teacher Orville Degner spent in their midst, the last nine as principal. Mr. Degner is a 1949 graduate of Dr. Martin Luther College, New Ulm, Minnesota.

Prof. D. Sellnow of Northwestern College, Watertown, Wisconsin, a classmate of Mr. Degner's at NWC Prep, preached the anniversary sermon. Using II Corinthians 5:14-15 as his text, he spoke on "The Constraining Love of Christ."

Mr. Degner was born at Ixonia, Wisconsin, on March 24, 1926. In 1951 he married the former Eldonna Timm. Of their six children, one is a freshman at DMLC, three are students at Lakeside Lutheran High, and two attend the grade school where their father is principal and teacher of the eighth grade.

May the Lord continue to bless St. John's School, its principal, and his family!

#### St. John's of Pardeeville Honors 50-year Organist

On Sunday, August 25, 1974, St. John's Lutheran of Pardeeville held a service of recognition and thanks in honor of their organist, Mrs. Mildred Peterson. It was back in 1924, on January 8 to be precise, that she was first appointed organist at St. John's. She has served faithfully for the past 50 years.



Mr. Gutzman, president of St. John's, Mrs. M. Peterson, Pastor R. Uhlhorn.

An open house in the church parlors, immediately after the service, gave the members and guests an opportunity to greet Mrs. Peterson.

#### Grace Lutheran of Wausau Celebrates 90 Years

Grace Congregation of rural Wausau in two services on Sunday, September 8, 1974, observed 90 years of ministering the Gospel in the Taegerville area of Town Maine.

Preaching were Pastor Marcus Liesener of Milwaukee, who served the congregation from 1939 to 1946, and Pastor Harold Sturm of Altura, Minnesota, a son of the congregation. The jubilee offering was designated for the Synod's 125th Anniversary Thankoffering.

Grace Church was founded in 1884 under the pastorate of William Bergholz. The first resident pastor was Herman Kilian. Continuing through three generations of its history are names like Kufahl, Strehlow, Krueger, Neumann, Christian, Luedtke, Prechel, Grueneberg, Dinnis, Utecht,

Duwe, Bahr, Kilian, Zastrow, and Hackbarth.

In spite of a general decline in rural population throughout the country, the parish membership count has remained fairly constant. Grace Congregation has a baptized membership of 210. Revealing, however, is the fact that 154 infants were baptized during the first 10 years of its existence and only 27 during the last 10 years.

Among former pastors of Grace Lutheran are Pastors Himmler, Glaesar, Rien, Meyer, Liesener, Zaremba, Kionka, and pastor emeritus, the Rev. Adolph Schuman. Pastor of the congregation today is the Rev. W. W. Gieschen.

A delightful item of the festivities was the display of numerous portraits and pictures of the past, as well as records and documents associated with the congregation's history.

#### Augusta M. Koch 1895 - 1974

Those of us who were her pupils or relatives attending her funeral learned that Miss Koch had remained our teacher to the very end. Speaking to us through the words of Paul she had chosen as the text for her funeral sermon, II Timothy 4:6-8, she reminded us that the crown of victory was not only hers through Christ Jesus, but would be given "unto all them also that love His appearing." There is no question, we were deeply touched by her action.

Born on August 19, 1895, in Randolph, Wisconsin, Augusta Mathilda Koch was the daughter of Pastor Frederick Koch and his wife, Wilhelmine, nee Damler. She was both baptized and confirmed by her father. In 1912 she graduated from the old Milwaukee Lutheran High School.

Miss Koch taught in the school system of our Wisconsin Synod for a total of 48 years, all of them in Wisconsin. Her teaching ministry included one year each at Shirley and Theresa, three years in Caledonia, one year in Colby, 23 years at St. Peter's in Fond du Lac, one year in Eldorado, one at Mt. Lebanon in Milwaukee, and 18 years in Morrison.

After resigning in May of 1969, Miss Koch moved to Beaver Dam, Wisconsin. She died on Friday, September 6, 1974. God granted her an age of 79 years and 17 days.

Survivors include her brother, Dr. Henry Koch of Manitowoc, Wisconsin, a sister, Mrs. Frieda Rusch of Beaver Dam, with whom she had made her home, and a number of nieces and nephews.



Miss Augusta Koch.

The funeral service was conducted at St. Stephen's Lutheran Church, Beaver Dam, on September 9. Pastor Elton H. Huebner officiated. Her mortal remains were laid to rest in Pioneer Rest Cemetery at Two Rivers, Wisconsin, with her nephew, Pastor Henry Koch of Cleveland, Wisconsin, reading the committal.

With all faithfulness she directed us to the Lord who is faithful.



**NEW EDITOR IN CHIEF  
NW PUBLISHING HOUSE**

Pastor Mentor E. Kujath began his work as Editor in Chief of Northwestern Publishing House on August 5, 1974, with the installation service being held on Sunday, September 22, at 7:00 p.m. in Gloria Dei-Bethesda Lutheran Church, Milwaukee, where he and his family are members. He replaced Pastor Harold E. Wicke, now full-time editor of *The Northwestern Lutheran*.

The new editor was born in Minnesota and graduated from Martin Luther Academy, Northwestern College, and Wisconsin Lutheran Seminary. He entered the parish ministry in 1946 and served for 18 years in Brodhead, Janesville, and South Milwaukee, Wisconsin.

In 1963 he accepted the call as Associate Director of Public Relations at the Lutheran Children's Friend Society, Wauwatosa, Wisconsin. When the new Wisconsin Synod

agency, Wisconsin Lutheran Child and Family Service, was organized in Milwaukee in 1966, he became the Director of Public Relations.

Pastor and Mrs. Kujath, the former Margaret Kaercher of Watertown, Wisconsin, have four children: Christine, Mrs. Lawrence Urbanek of Milwaukee; Timothy, a senior at Northwestern College; Rebecca, a sophomore at the University of Wisconsin, La Crosse; and Beth, in the fifth grade at Gloria Dei-Bethesda Lutheran School.

Pastor Kujath has been chairman of Audio-Visual Aids Committee since 1970, and previously from 1957-63. He is serving his second term as Secretary of the Southeastern Wisconsin District. And now as editor in chief he has also accepted the appointment to the Commission on Christian Literature.

Walter R. Bunge, Manager  
Northwestern Publishing House  
3624 West North Avenue  
Milwaukee, Wisconsin 53028

**MINNESOTA**

**NEW ULM PASTORAL CONFERENCE**

**Date:** November 6, 1974; 9:30 a.m.  
**Place:** St. Paul's, New Ulm, Minnesota.  
**Preacher:** B. Backer (L. Wurster, alternate).  
**Agenda:** I Corinthians 5; R. Buss; Article IX of Formula of Concord; L. Wurster; Survey of the New Lectionary; D. Tiarks.  
L. Meyer, Secretary

**NORTHERN WISCONSIN**

**LAKE SUPERIOR PASTORAL CONFERENCE**

**Date:** October 22-23, 1974, opening Communion service at 9:30 a.m. Eastern time.  
**Place:** St. Paul's, Gladstone, Michigan.  
**Preacher:** E. Lindquist.  
**Agenda:** Genesis 45; J. Hering; Properly Dividing the Law and the Gospel in Our Preaching; R. Frohmader; A Study of the Word "Love" in John 21:15ff; P. Kante; James 5; J. Kingsbury; Augsburg Confession, Art. IV, Of Justification; A. Klessig; Is the Historical-Critical Method of Interpreting the Scriptures in Agreement with the Scriptures?; W. Steffenhagen.  
G. Gartman, Secretary

**SOUTHEASTERN WISCONSIN**

**EV. LUTHERAN SUNDAY-SCHOOL TEACHERS' INSTITUTE**

**Date:** Sunday, November 10, 1974; 2:00 p.m.  
**Place:** Jordan Ev. Lutheran Church, 1642 South 77th Street, West Allis, Wisconsin.  
**Agenda:** "Science and the Bible, vs. Evolution"; Pastor Luther Spaude, science teacher at Wisconsin Lutheran High School.  
**Note:** The Executive Board of the Institute would like to invite nonmembers congregations to attend.  
M. L. Jodat, Secretary

**SOUTHERN PASTORAL CONFERENCE**

**Date:** November 12, 1974; 9:00 Communion service.  
**Place:** St. John's, Hwy. 41 and Oakwood Rd., Oak Creek, Wisconsin (K. Molkentin, host pastor).  
**Preacher:** R. Michel (K. Molkentin, alternate).  
**Agenda:** Exegesis of Romans 3; R. Pope; (Exegesis of Romans 4; K. Schroeder, alternative); Christian Liberty as Exercised by the Individual Christian; R. Gosdeck (discussion); (Investment for Retirement: Investment Counsellor, alternate); (Isagogical Treatment of Christ's High-Priestly Prayer: F. Schulz, 2nd alternate).  
K. E. Schroeder, Secretary

**WESTERN WISCONSIN**

**CENTRAL PASTORAL CONFERENCE**

**Date:** October 22, 1974; 9:00 a.m.  
**Place:** St. Luke's, Watertown, Wisconsin.  
**Preacher:** R. Lauersdorf (H. Fritze, alternate).  
**Agenda:** Exegesis of I Corinthians 2; C. Toppe; Is There Merit in the Proposed 3-year Calendar and Lectionary?; R. Uhlhorn.  
R. Ehler, Secretary

**REFORMATION SERVICE**

The Central Conference of the Western Wisconsin District will hold its annual Reformation Service at Lakeside Lutheran High School, Lake Mills, Wisconsin, on Sunday, November 3, 1974, at 2:30 p.m.

**WISCONSIN STATE TEACHERS' CONFERENCE  
WISCONSIN LUTHERAN HIGH SCHOOL  
Milwaukee, Wisconsin**

**Thursday, November 7, 1974**  
9:00 Opening Service: H. Wicke  
10:15 Announcements and Elections  
10:30 Practical Applications of the Teacher's Call: J. Gerlach  
11:45 Noon Hour and Displays  
1:30 Devotion  
1:40 Board for Parish Education Report  
2:10 Reports for DMLC and NWC  
2:30 Move to Sectionals  
2:45 Sectionals

**Friday, November 8, 1974**  
9:00 Devotion  
9:15 Business Meeting  
10:00 Move to Sectionals  
10:15 Sectionals  
11:30 Noon  
1:00 Sectionals  
2:15 Return to Auditorium  
2:30 Unfinished Business and Closing Service  
K. Blauert, Secretary  
Program Committee

**CALENDAR OF CONFERENCES**

**ARIZONA-CALIFORNIA**

**DISTRICT PASTORAL CONFERENCE**

**Date:** October 29-31, 1974.  
**Place:** Emmaus Lutheran, 3841 W. Sweetwater Ave., Phoenix, Arizona.  
**Agenda:** Pre-Marital Counseling: W. Meier; The Smalcald Articles: J. Gaertner; Exegesis of Psalm 2: F. Bivens; A Minister's Stewardship of His Time: M. Hallemeyer; Exegesis of Romans 5:10-21: W. Vogt.  
L. Lange, Secretary

**ARIZONA-CALIFORNIA LUTHERAN TEACHERS' CONFERENCE  
First Ev. Lutheran Church  
Prescott, Arizona**

**Thursday, November 7, 1974**  
8:15 Registration  
9:00 Opening Service  
9:30 Preliminary Business  
10:15 "The Teacher as a Student": S. Krueger  
12:00 Noon Break  
1:15 Devotion  
1:30 "Modern Math: How to Approach It": M. Brodbeck and S. Heinz  
2:45 District President's Report  
District Board of Education Report  
School Visitors Report  
3:30 Displays

**Friday, November 8, 1974**  
9:00 Devotion  
9:15 Adoption of minutes  
9:30 "How to Challenge the Gifted Child": G. Krug and faculty of Reformation  
10:45 "The Working of the Holy Ghost": Dr. S. Becker  
12:15 Noon Break  
1:15 Devotion  
1:30 "The Use of Law and Gospel in Motivation for Christian Living": Dr. S. Becker  
3:00 Unfinished Business  
3:30 Closing Service  
Werner Lemke, Chairman

**DAKOTA-MONTANA**

**EASTERN PASTORAL CONFERENCE**

**Date:** November 5-6, 1974, beginning at 10 a.m.; Communion service at 7:30 p.m.  
**Place:** Ascension Lutheran, Moorhead, Minnesota; W. Schulz, host pastor.  
**Preacher:** G. Bunde (T. Zarling, alternate).

**Agenda:** Homiletical Study of Psalm 8: R. Roth; Isagogical Study of the Book of Revelation: D. Schmidt; The Doctrine of Eschatology in the Lutheran Confessions: P. Stuebs; What Constitutes Malicious Desertion? D. Hayes; Exegesis of I Timothy 6: D. Shook; The 8th Commandment in Luther's Large Catechism: G. Bunde; A Scrutiny and Evaluation of the New Lutheran Lectionary.  
G. C. Bunde, Secretary

**MICHIGAN**

**OHIO CONFERENCE**

**Place:** Beautiful Savior, Cincinnati, Ohio.  
**Date:** October 21-22, 1974.  
**Preacher:** J. Brug.  
**Agenda:** Exegesis of Romans 11:17-32; D. Erstad; The Influence of Eastern Religious Thought in America: F. Kneuppel.  
K. Grunewald, Secretary

**COLONIAL PASTORAL CONFERENCE**

**Date:** October 22-23, 1974; 9:00 a.m. Communion service.  
**Place:** Grace Lutheran Church, Falls Church, Virginia (W. Beckmann, host pastor).  
**Preacher:** W. Beckmann.  
**Agenda:** Exegesis of II Thessalonians, chapter 2: T. Pfothenhauer; Augsburg Confession, Art. II: C. Pagel; Guidelines in Marriage and Divorce Counseling: O. Zeeb.  
D. Pagel, Secretary

**DISTRICT SUNDAY-SCHOOL TEACHERS' INSTITUTE**

**Date:** October 26, 1974; 9:15 a.m. registration.  
**Place:** Emanuel Lutheran Church, N. Capitol and Kilborn, Lansing, Michigan.  
**Agenda:** 10:00 Opening devotion: Pastor R. Mueller.  
10:30 Study of the Doctrine of Justification: Pastor F. Toppe.  
11:45 Lunch (bring your own sack lunch; beverage will be provided).  
12:45 Practical Teaching Aids for the Sunday-School Teacher: I. Paap, DMLC student-teacher supervisor.  
2:10 Psychology of the Student: Teacher D. Zimmerman.  
3:20 Interesting Insights in the Holy Land: A visual Trip to the Holy Land: Prof. H. Kaesmeyer.

**Note:** Registration fee is \$4.00 per person; register through your pastor. For more information contact: Pastor John M. Graf, Rt. 1, Sturgis, MI 49091.



## NAMES REQUESTED

### BLOOMINGTON-NORMAL, ILLINOIS

St. Mark Ev. Lutheran Church has changed its time of Sunday worship to 9:00 a.m. with Bible class and Sunday school following at 10:15 a.m. St. Mark is presently worshipping at "The Guest House," located at Emerson and Linden Streets. Please send names of any WELS members or prospects in the Twin-City area and/or of any WELS students attending Illinois State University or Wesleyan University to Pastor Steven Staude, 1011 Sheryl Lane, Normal, Illinois, 61761. Transportation to church is provided.

## EXPLORATORY SERVICES

### MIDDLETON, WISCONSIN

Exploratory services are being held in Middleton, Wisconsin, on Sundays at 8:30 a.m. and Sunday school at 9:30 a.m. at the Affiliated Bank of Middleton, 6300 University Avenue, Middleton. For information contact: Pastor Loren Fritz, R. 1, Box 220B, Prairie du Sac, Wisconsin 53578, or Mr. and Mrs. Robert Schmidt, 1611 Dohse Ct., Middleton, Wisconsin 53562, phone 836-8770.

### 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.

## TIME AND PLACE

### CHAMPAIGN-URBANA, ILLINOIS

Bethlehem Ev. Lutheran Church of Champaign-Urbana, Illinois, is now conducting services in its own house of worship at 312 W. Elm Street, Urbana. Bible class and Sunday school meet at 9:30 a.m., and the worship service is scheduled for 10:30 a.m. Pastor Richard Raabe, Jr.

### SCOTTSBLUFF, NEBRASKA

Hope Ev. Lutheran Church, Scottsbluff, Nebraska, is now conducting its Sunday worship at 7:00 p.m., with Sunday school at 6:15 p.m. The place of worship is the Spanish 7th Day Adventist Church at 19th Street and 11th Avenue. For more information contact Pastor Louis Sievert, Box 606, Batesland, South Dakota 57716 (Phone 605-288-1999).

## NORTH ST. LOUIS COUNTY, MISSOURI

Redeemer Ev. Lutheran Church, the WELS mission in North St. Louis County, is conducting Sunday services at 9:00 a.m. at the Trio Restaurant, 7900 N. Lindbergh Blvd, Hazelwood, Missouri. Please send addresses of interested families in the St. Charles and Hazelwood, Missouri areas to Pastor Peter Berg, 1830 St. Catherine St., Florissant, Mo. 63033 (Phone: 314-837-7489).

### LOUISVILLE, KENTUCKY

Hope Evangelical Lutheran Church, our mission in Louisville, Kentucky, conducts worship services at the Jefferson City Farm Bureau Ins. Building, located at 730 Locust Lane. The services begin at 10 a.m. (C.S.T.). For more information, or to submit the names of prospects, write: Pastor James Castillo, 7020 Leisure Ln., Apt. A-11, Louisville, Kentucky 40229.

### BEMIDJI, MINNESOTA

St. Mark's Ev. Lutheran Church, a WELS mission, is now worshipping at a permanent facility, 824 America Ave. (the former 7th Day Adventist Church) in Bemidji, Minnesota. The time of service is 9:00 a.m., with Sunday school at 10:00 a.m. As of Nov. 1 and through March 31, the time of service will be 9:30 a.m., with Sunday school at 10:30 a.m. For more information contact: Pastor Lee Vaccarella, 1209 Bemidji Ave., Bemidji, Minnesota 56601 (Ph. 218-751-6334).

### HOUGHTON, MICHIGAN

Worship services for students of Michigan Technological University and area residents are being held every Sunday at 7:00 p.m. with Sunday school and Bible class at 6:00 p.m. Services are held at the Christian Science Church, 209 W. Montezuma, Houghton, Michigan. Names of WELS families or of interested persons in Houghton, Hancock, Calumet, Laurium, and L'Anse should be sent to: Pastor Paul E. Kante, Box 607, Stambaugh, Michigan 49964.

## ARIZONA SUN CITY-YOUNGTOWN-PEORIA

To those moving to or wintering in the Sun City, Youngtown, Peoria, Arizona area: Please be informed that we have a Wisconsin Synod church in Sun City to which you are cordially invited. It is located in Phase I, on the southern side of Sun City. Services are held at 10:00 a.m. from October through April and at 9:00 a.m. from May through September. Bible classes on Wednesday evenings at 7:30. Please contact Pastor V. C. Schultz, Our Savior Ev. Lutheran Church, 9825 103rd Avenue, Sun City, Arizona 85351; phone (602) 977-2872.

## ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

### Ordained and Installed

#### Pastors:

**Frey, Thomas E.**, ordained and installed at St. Peter Lutheran, Monticello, Minnesota, on July 14, 1974, by M. L. Schwartz (Minn.).

**Pasbrig, Robert W.**, ordained and installed at St. James Lutheran, Evanston, Illinois, on July 21, 1974, by G. Boldt (SEW).

### Installed

#### Pastors:

**Christman, Robert**, installed at St. Paul Lutheran, Green Bay, Wisconsin, on September 8, 1974, by A. Voigt (N. Wis.).

**Morris, Wallace E.**, installed as pastor of Christ Our Savior, Angleton, Texas, on September 8, 1974, by R. Van Norstrand (Ariz.-Calif.).

**Scharf, Ralph E.**, installed at Good Shepherd's, West Allis, Wisconsin, on September 15, 1974, by H. Wickel (SEW).

**Schneider, James A.**, installed as professor and Dean of Students at Martio Luther Academy, New Ulm, Minnesota, on September 4, 1974, by E. Schulz (Minn.).

**Zehms, Matthew D.**, installed as professor at Michigan Lutheran Seminary, Saginaw, Michigan, on August 26, 1974, by E. Kasischke (Mich.).

#### Teachers:

**Bauer, Peter P.**, installed at East Fork Mission, East Fork, Arizona, on September 1, 1974, by H. E. Hartzell (Ariz.-Calif.).

**Behm, Duane**, installed at Mt. Olive, Appleton, Wisconsin, on September 8, 1974, by R. Pankow (N. Wis.).

**Fritze, Paul**, installed at Timothy Lutheran, St. Louis Park, Minnesota, on August 25, 1974, by M. Hanke (Minn.).

**Hartman, Warren**, installed as professor at Michigan Lutheran Seminary, Saginaw, Michigan, on August 26, 1974, by E. Kasischke (Mich.).

**Jeske, Kenneth W.**, installed as Minister of Education and Music at St. Peter Ev. Lutheran, St. Peter, Minnesota, on September 8, 1974, by P. Hanke (Minn.).

**Johnson, David M.**, installed at St. Matthew's, Spokane, Washington, on September 8, 1974, by J. Henning (PNW).

**Lenke, Dennis R.**, installed at Grace Lutheran, Glendale, Arizona, on September 3, 1974, by R. H. Zimmermann (Ariz.-Calif.).

**Manthe, Raymond C.**, installed at King of Kings, Garden Grove, California, on September 1, 1974, by M. Nitz (Ariz.-Calif.).

**Rhode, Steven J.**, installed at Trinity, Neenah, Wisconsin, on September 1, 1974, by G. Schaefer (N. Wis.).

**Roth, Jay**, installed at Peace, Hartford, Wisconsin, on September 8, 1974, by D. H. Kuehl (SEW).

**Schleef, Ronald E.**, installed at Nozomi Lutheran School, Tsuchiura City, Japan, on August 30, 1974, by J. H. John (W. Wis.).

**Spurgin, Alan**, installed at Good Shepherd's, West Allis, Wisconsin, on September 15, 1974, by R. Scharf (SEW).

**Thiesfeldt, Steven**, installed at St. Paul Lutheran, Tomah, Wisconsin, on September 1, 1974, by O. Heier (W. Wis.).

**Toepel, David M.**, installed as instructor at Winnebago Lutheran Academy, Fond du Lac, Wisconsin, on September 3, 1974, by G. Meyer (N. Wis.).

**Vater, John R.**, installed at St. Mark's, Watertown, Wisconsin, on August 25, 1974, by H. Paustian (W. Wis.).

### NOTICE

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

October 28 & 29, 1974.

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

Carl S. Leyrer, Secretary  
Board of Trustees

## CHANGES OF ADDRESS

(Submitted through District Presidents)

#### Pastors:

**Bode, Elden M.**

5209 W. 5th Ave.

Kennewick, WA 99336

**Christman, Robert**

1020 Chicago St.

Green Bay, WI 54301

**Flunker, Charles**

Box 334 (for mail)

Calle 1 C 24 Vista Mar (home)

Guayama, Puerto Rico 00654

Phone: (809) 864-1576

**Frey, Thomas E.**

210 New St., Box 67

Monticello, MN 55362

Phone: (612) 295-5315

**Hoffman, Wilmer G.**

3857 N. 62nd St.

Milwaukee, WI 53216

Phone: (414) 464-5657

**Meier, Donald W.**

1441 Albany Ave.

St. Paul, MN 55108

Phone: (612) 644-1758

Office: (612) 645-2575

**Morris, Wallace E.**

100 Bayou Woods Dr.

Angleton, TX 77515

**Pasbrig, Robert W.**

1108 Darrow Ave.

Evanston, IL 60202

Phone: (312) 864-5230

**Scharf, Ralph E.**

1215 S. 100th St.

West Allis, WI 53214

**Schneider, James A.**

205 Hollywood Ave.

New Ulm, Minn. 56073

**Zehms, Prof. Matthew D.**

138 Trier St.

Saginaw, MI 48602

**Ziemer, Carl W.**

Rt. 4 Box 10

River Falls, WI 54022

#### Teachers:

**Bauer, Peter P.**

East Fork Mission

East Fork, AZ 85941

**Behm, Duane**

2717 N. Owaissa

Appleton, WI 54911

Phone: (414) 733-4055

**Boehme, Mark**

11380 78th Ave. N.

Mainole, FL 33542

Phone: (813) 393-9765

**Fritze, Paul**

9718 10th Ave. N.

Plymouth, MN 55441

**Hartman, Prof. Warren**

1417 Bay St.

Saginaw, MI 48602

**Jeske, Kenneth W.**

416 W. Broadway

St. Peter, MN 56082

**Lenke, Dennis R.**

7154 N. 55th Dr.

Glendale, AZ 85301

Phone: (602) 939-3175

**Rhode, Steven J.**

244 Fourth St.

Neenah, WI 54956

**Roth, Jay**

32 High St.

Hartford, WI 53027

**Runke, Harold**

Box 46

Nicollet, MN 56074

**Spurgin, Alan M.**

1304 S. 101st. St.

West Allis, WI 53214

Phone: (414) 475-1240

**Thiesfeldt, Steven**

541 McLean Ave.

Tomah, WI 54660

**Vater, John R.**

608 Cady St.

Watertown, WI 53094

### CHAPLAIN E. C. RENZ

#### HOME ADDRESS

6501 Gau-Bischofsheim

Bahnhofstrasse 92

West Germany

Telephone: 06135-3249

#### MAILING ADDRESS

398-12-3568

Box R

APO NY 09185



# Treasurer's Report

## PREBUDGET SUBSCRIPTION PERFORMANCE

Eight months ended August 31, 1974

	Subscription Amount for 1974	8/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California .....	\$ 284,176	\$ 189,451	\$ 189,744	100.2
Dakota-Montana .....	198,690	132,460	116,330	87.8
Michigan .....	1,013,283	675,522	606,982	89.9
Minnesota .....	1,050,611	700,407	686,896	98.1
Nebraska .....	204,415	136,277	130,932	96.1
Northern Wisconsin .....	1,140,109	760,073	699,550	92.0
Pacific Northwest .....	75,950	50,633	48,655	96.1
Southeastern Wisconsin .....	1,374,223	916,148	840,610	91.8
Western Wisconsin .....	1,320,560	880,373	796,263	90.4
South Atlantic .....	52,870	35,247	33,515	95.1
Total — 1974 .....	\$6,714,887	\$4,476,591	\$4,149,477	92.7
Total — 1973 .....	\$6,416,873	\$4,277,915	\$4,080,453	95.4

## CURRENT BUDGETARY FUND

### Statement of Income and Expenditures

Twelve months ended August 31, 1974 with comparative figures for 1973

	Twelve months ended August 31			
	1974	1973	Amount	Per Cent
<b>Increase or Decrease*</b>				
<b>Income</b>				
Prebudget Subscription Offerings .....	\$6,809,599	\$6,325,292	\$484,307	7.7
Pension Plan Contributions .....	91,033	94,841	3,808*	4.0*
Gifts, Memorials and Bequests .....	81,667	56,750	24,917	43.9
Earnings from Fox Estate .....	88,530	62,558	25,972	41.5
Income from NWPH .....	—	—	—	—
Other Income .....	11,555	2,463	9,092	—
Transfers from Other Funds .....	81,448	17,309	64,139	—
Total Income .....	\$7,163,832	\$6,559,213	\$604,619	9.2
<b>Expenditures</b>				
Worker-Training — Expense .....	\$3,935,586	\$3,484,275	\$451,311	13.0
Worker-Training — Income .....	1,622,112	1,469,732	152,380	10.4
Worker-Training — Net .....	\$2,313,474	\$2,014,543	\$298,931	14.8
Home Missions .....	1,271,000	1,057,906	213,094	20.1
World Missions .....	1,172,858	979,828	193,030	19.7
Benevolences .....	821,675	812,575	9,100	1.1
Administration and Services .....	514,974	503,078	11,896	2.4
Total Operations .....	\$6,093,981	\$5,367,930	\$726,051	13.5
Appropriations — Building Funds .....	216,160	246,199	30,039*	12.2*
Appropriations — CEF Program .....	804,726	788,972	15,754	2.0
Total Expenditures .....	\$7,114,867	\$6,403,101	\$711,766	11.1
Operating Gain .....	\$ 48,965	\$ 156,112		

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

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

For the Month of:	Cutoff Date
October	November 7
November	December 6
December	January 7
January	February 7

### HYMNS FOR THE 125th ANNIVERSARY SERVICE

The Commission on Worship has been asked to produce a suitable hymn (text and/or tune) and an anthem for the 125th Anniversary Service to be held in all of the WELS churches on Pentecost Sunday, May 18, 1975. We therefore ask our members who may be able to produce a hymn text and/or tune, or a suitable choir selection for this occasion, to submit such to the undersigned before December 1, 1974.

Prof. Martin Albrecht  
11820 N Luther Lane 65W  
Mequon, Wisconsin 53092

### BEMIDJI STATE COLLEGE STUDENTS

Attention Bemidji State College students! You are cordially invited to worship with St. Mark's Congregation, Bemidji, Minnesota, at 824 America Ave. (the former 7th Day Adventist Church). The time of service is 9:00 a.m., with Sunday school at 10:00 a.m. As of Nov. 1 and through March 31 the time of service will be 9:30 a.m., with Sunday school at 10:30 a.m. If transportation is needed or more information desired, contact Pastor Lee Vaccarella, 1209 Bemidji Ave., Bemidji, Minnesota 56601 (Ph. 218-751-6334).

### OFFER

Apostles of Christ Ev. Lutheran Church, Wauwatosa, Wisconsin, has available the following chancel equipment: altar, pulpit, lectern, and baptismal font, plus paraments in green, white, and violet. These items are available to any WELS mission congregation free of charge, except for transportation. If interested, write or phone: Pastor H. A. Witte, 11118 W. Wisconsin Avenue, Wauwatosa, Wisconsin 53226; phone: (414) 774-6469.

### APPOINTMENT

Pastor Kenneth Strack has been appointed as the Visiting Elder for the Southern Circuit, Southeastern Conference, Michigan District.  
W. J. Zaring, President  
Michigan District

### APPOINTMENTS

Pastor Kenneth Gawrisch and Pastor Ronald Kaiser have been appointed to the Northern Wisconsin District Constitution and Legislation Committee, with Pastor Kaiser serving as chairman.

Mr. Oscar Barthels, Two Rivers, Wisconsin, has been appointed as lay representative of the Manitowoc Conference to the Northern Wisconsin District Stewardship Board, replacing Mr. Robert Christman who has moved to a different conference. Mr. Herbert Hauch, Oconto Falls, Wisconsin, has been appointed as the lay representative of the Lake Superior Conference to the Stewardship Board, filling the vacancy caused by the death of Mr. Paul Baumler.

Pastor Clarence Koepsell has been appointed as District Director of Public Information.

Carl W. Voss, President  
Northern Wisconsin District