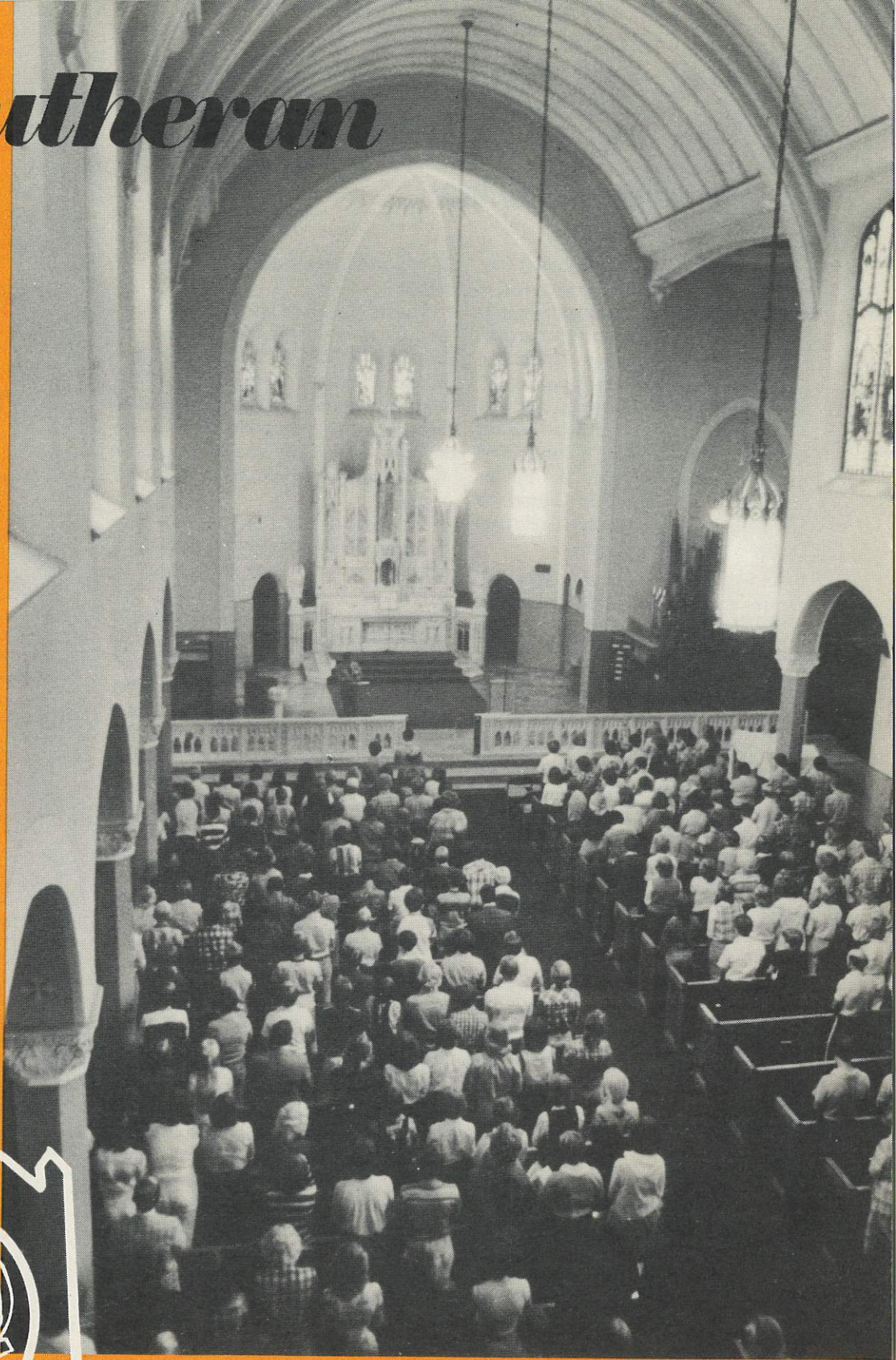


The Northwestern

Lutheran

November 25, 1979



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by the Editor

For the Christian, Thanksgiving Day comes at the right time of the year — shortly before the closing of one church year and before the opening of another. It gives the Christian the opportunity not only to review his financial situation, his family blessings and his health, but also his spiritual health, his membership in God's family and the priceless inheritance the Savior has earned for him. Only Christians have that privilege, for there is no true God except the Holy Trinity.

As we review the church year, our thanks are first directed to the heavenly Father. Advent reminds us that "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." The love of the Father for us is also evident in this that he prepared the way for his Son's coming and through the prophecies and promises of the Old Testament permits us to identify him beyond a doubt. He also assures us that this Savior is our present Advocate and that he will welcome us as his own on Judgment Day. To think of this on Thanksgiving Day is to celebrate the day correctly.

What the Father promised he carried out. The Son was born of the Virgin Mary. He suffered and died as a payment for our sins. He rose again to make us certain that the heavenly Father had accepted his payment. He ascended into heaven and is waiting to welcome us there.

A large part of the church year is devoted to preaching and teaching these saving facts — Christmas, Epiphany, Lent, Maundy Thursday, Good Friday, Easter and Ascension. The Son of God lived among us and made us his own. Again, there is nothing greater for which to thank God on Thanksgiving Day.

The work of our Lord Jesus Christ in laying down his life for us and thus cancelling our guilt is a work that is complete. It is a sacrifice that cannot and need not be repeated. It is valid for all time. The work of the Spirit of God, however, is a continuous, ongoing work.

It will not cease until the end of the world.

The Spirit's work is to take the Word and the Sacraments and use them to bring us to faith, to confirm us in our faith, and to keep us in the faith. Without the activity of the Spirit we would be lost, for we are unable to bring ourselves to faith. Only he can bring us to the saving faith and keep us in the same.

Though we could not share in the Savior's work, we do share in the Spirit's work after he has brought us to faith. That is a special honor that the Spirit of God bestows on believers. He gives them His Word and Sacraments and asks them to share this source of life everlasting with men everywhere, starting with their own family and going out to the ends of the world. We admit that sometimes the Holy Spirit has a difficult time persuading us that that is our real purpose in life. Then Thanksgiving Day also becomes a day to ask for forgiveness and for a larger measure of zeal for the Lord.

Seeing we are weak and sometimes reluctant, it is surprising and amazing what the Spirit can do. These issues of *The Northwestern Lutheran* concerning our new Christian day schools and area Lutheran high schools are evidence of the Spirit's power among us. So is the article by our new contributor, Prof. Ernst Wendland, as he writes about men and women of God who are ready to face difficulties and hardships for the Gospel's sake. But as we look past the difficulties, we also see the blessings — others brought to the saving faith in Jesus Christ and they on their part sharing that good news with still others.

These are thoughts that should fill our hearts as we observe Thanksgiving Day, close one church year and enter another. It is not a time to congratulate ourselves on our good fortune, but a time to look to the Lord God and speak a word of thanks. For us the words of Psalm 106, "Oh, give thanks unto the Lord, for he is good; for his mercy endureth forever," should be more than just a table prayer.

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

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The Cover

October 14th was a happy day for our Wisconsin Ev. Lutheran Synod as some 5,000 of its members gathered to take part in the dedication of Martin Luther Preparatory School at Prairie du Chien, Wisconsin. Pictured is one of the morning services. For details turn to page 379.

THE NORTHWESTERN LUTHERAN

Editorials

We Still Thank Our God Much of our thankfulness may be purely selfish. Things have gone well for most of us. The family circle remains unbroken. Another grandchild has been added. No wasting sickness has come into the home. Our tables display delicacies of which most of the world's inhabitants do not even dream. We have ample for all our daily needs, and enough left over for vacation trips, for dining out, for bowling, for games at the stadium, for evenings at the concert hall or the theater.

This is fairweather thankfulness. The sky is clear, the sun is warm, the wind is a favoring breeze; then the sailing is smooth. In this favored land of ours many an American has an easy thanksgiving.

For many, however, the record of the past has its bleaker side. There have been pain and losses and disappointments and bereavements and heartaches. The table is almost bare, the home desolate, the chair vacant, a fresh mound in the cemetery. There are those among us who see their comfortable days coming to an end. They must now look at happiness through other men's eyes. Days of adversity are the true test of gratitude.

How much easier it is to meet that test when our gratitude is founded in our Heavenly Father and in our Lord Jesus Christ! Such gratitude can triumph over conditions that are merely physical and external. Such gratitude is independent of circumstances. Whether the surface of life is sad or joyous, the child of God can sing, "Now thank we all our God."

Carleton Toppe

As Little Children When the disciples of Jesus asked, "Who is the greatest in the kingdom of heaven?" Jesus did a remarkable thing. "He called a little child unto him and set him in the midst of them." Then he said something equally remarkable: "Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

The quality which makes little children great, and which sets them apart from their elders, is humility. In early childhood they recognize their weakness and lack of knowledge. This makes them willing recipients of help and ready candidates for instruction.

Later in life pride enters. They want to be independent, and they want to do their own thinking. They may begin to think of themselves as self-sufficient. They tend to become wise in their own eyes, and they are no longer such fit subjects for guidance and instruction, especially that provided by God's Word.

This tendency, if unchecked, is fatal to faith. The person who relies on his own reason is not going to rely on God's Word. He will believe what he thinks, not what God reveals. The revelations of God will be filtered through his own mind as to their validity, and he will substitute his own conclusions for much of what God has made known.

By contrast, a little child accepts things on faith. He believes what his parents tell him because he recognizes that their knowledge and wisdom are superior to his own. Without that childlike quality, the wisdom of God is lost on us.

Few of us may aspire to be greatest in the kingdom of heaven, but we do aspire to enter it. As to the way, we can learn a lot from little children. In fact, we must be like them in our relationship with God. Otherwise we will never make it.

Immanuel Frey

Humble Thanks Thankfulness filled the heart of ancient King Solomon when he viewed the completed temple and was privileged to dedicate it. Leading his people in prayer, he said, "Praise be to the Lord, the God of Israel, who with his own hand has fulfilled what he promised with his own mouth to my father David."

His dedicatory prayer, however, is surprising. He does not in so many words say thank-you. But deep, heartfelt thanks underlies all of his words. It is present when he says, "O Lord, God of Israel, there is no God like you in heaven above or on earth below." It underlies his humble statement, when he says, "The heavens, even the highest heaven, cannot contain you. How much less this temple I have built!"

Then there are the petitions, one after another: "Hear the supplication of your servant and of your people Israel when they pray toward this place. Hear from heaven, your dwelling place, and when you hear, forgive. . . . When a man wrongs his neighbor . . . when the heavens are shut up and there is no rain because your people have sinned against you . . . when famine or plague comes . . . when they sin against you . . . then from heaven, your dwelling place, hear their prayer and their plea." These petitions, too, are an expression of humble gratitude. There is not a single word about God owing Israel anything, even though David and Solomon and all the people had sacrificed greatly to erect this temple.

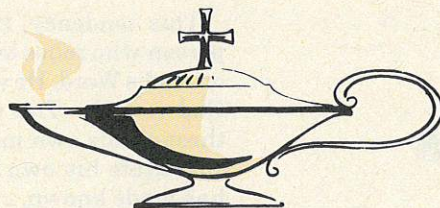
The school our Synod recently dedicated at Prairie du Chien has cost us money and time and effort, and will continue to do so. But the sermon and the prayers at the dedication, like those of Solomon, contained no word about God owing us anything. Rather, they were words of thanks and petitions asking God to fulfill his gracious promise to us so unworthy of his grace.

As long as Israel remained true to the Lord, the Lord answered their prayers on Mt. Zion. As long as we remain faithful to the Lord, he will bless this school by fulfilling its purpose. As a school dedicated to the training of workers in his kingdom, we know that it has his approval.

We join Solomon in praying: "May the Lord our God be with us as he was with our fathers; may he never leave or forsake us."

H. Wicke

Studies in God's Word



Jesus Christ The Victor over Death

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, "Peace be unto you" (John 20:19).

The cynic has observed that nothing is sure except death and taxes. Actually that statement is only half correct. We can imagine a society going on, perhaps in somewhat limited form, without levying taxes on itself. But it is utterly impossible to picture a society in which there is no death. Among sinful, fallen mankind death is inevitable. It is a part of our human condition.

In his public ministry Jesus reckoned with death as a factor in human existence. The Gospels record for us three instances where Christ encountered death face to face. We recall the mournful scene in the home of Jairus, whose 12-year-old daughter had succumbed to death. We know of the gloom that settled over the little village of Nain as the only son of a widow was carried out to a nearby graveyard. We know of the heartache inflicted on Mary and Martha when their brother Lazarus was taken from them in death.

The Opponent of Death

In each of these instances Christ intervened and won a signal victory over death. He restored these three to life. But even this show of strength had its limitations. Scripture doesn't give us any further biography of these three who were raised, but we know that they died again. Furthermore, Christ was

operating from a position of strength. He was the *living* God-man, intervening in the death of others. The real test of strength, however, would come when he himself endured death. Would he then be able to free himself from its shackles?

A Challenge to Death

It was therefore a challenge to death that Christ issued when he three times declared that he was going up to Jerusalem to die. In the final analysis Christ was not *betrayed* to his enemies but he *surrendered himself* to them. It really was not Pilate who put him to death, for Jesus clearly says, "Thou couldest have no power at all against me, *except it were given thee from above*" (John 10:11). It was not the nails, or thirst, or exhaustion that brought Jesus' end but his own deliberate choice, "Father, into thy hands I commend my spirit."

All of this was but the working out of what Jesus had spoken of much earlier when he said, "I lay down my life. . . . No man taketh it from me, but I lay it down, and I have power to take it again" (John 10:17,18). And "take it again" he did on Easter morning when he rose from the grave triumphant. Death could not hold him. Christ emerged the victor.

Victory for Us

But it was not just a personal victory, benefitting only himself. It was a victory for every sinner who through sin had become subject to death. As the writer to the Hebrews states, it was to break this stranglehold that Christ

became true man, for he tells us that Jesus "likewise took part of the same (flesh and blood), that through death he might destroy him that hath the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14,15).

To the disciples who through fear of death were "subject to bondage" as they huddled behind locked doors, Christ appeared on Easter evening, showed himself alive, and as the Victor over death declared, "Peace be unto you."

Peace through Forgiveness

It is a peace that he still shares with every one of his believers, subject as we all are to the grave, and oftentimes still very much afraid of it. But how does he bring us peace and freedom from the fear of death? How does the Victor over death share his victory with us? Through the forgiveness of sins brought in Word and Sacraments.

Freedom from Fear

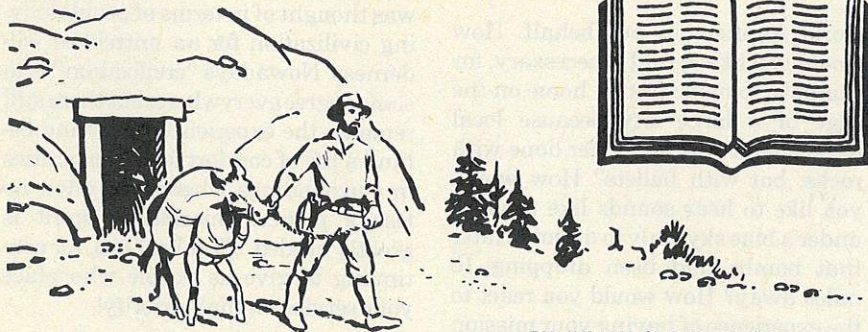
Let us never lose sight of the inseparable connection not only between sin and death, but even more important, between forgiveness of sin and freedom from the fear of death. If Christ had not conquered death, he could not be our savior from sin. "If Christ be not raised," St. Paul says, "your faith is vain; ye are yet in your sins." But he hastens to add, "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Corinthians 15:17,20). Christ is risen; our sins are forgiven. He is the firstfruits of them that slept; our own resurrection is sure to follow. Therein lies true peace, a peace that endures even as we contemplate our own death.

To be sure, we live every day with the realization that this may be our last on earth. But for the child of God, death holds no terrors. Death is a defeated foe. Because Christ lives, we shall live also. The grave that shuts us in shall but prove the gate to heaven. That sure hope gives us peace while we live and courage to die with the exultant cry, "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God which giveth us the victory through our Lord Jesus Christ!" (1 Corinthians 15:55,57.)

Armin J. Panning

Mining the Treasure of God's Word

Matthew 3:1-16
Luke 3:1-14
John 1:19-28



BY JULIAN G. ANDERSON

John the Baptist, Jesus' Forerunner

So far we have been reading the introduction to the story of Jesus the Messiah in the four Gospels. Today we shall look at the closing section and climax of that introduction as it appears in the "harmony" of the four evangelists. First, let's go to

Luke 3:1,2

Here Luke gives us the one definite date (v. 1a) on which our whole chronology depends, since it can be compared with Roman records. Tiberius began his reign in 12 A.D., and the 15th year (hi-lite) would begin in 26 A.D., which was also Pontius Pilate's first year as procurator of Judea.

Next Turn to Matthew 3:1-6

Matthew begins this part of the story in a very indefinite way (v. 1a, first phrase), but Mark turns the spotlight on the central character at once (Mark 1:1, hi-lite). The general geographical location (Matthew 3:1b) is made more specific in Luke 3:3a and John 1:28. Matthew then summarizes John's whole message in verse 2 (underline and hilite "repent," and note that "at hand" means "here"). Repent is one of the great key words, and it means "change your mind," for we must all change our minds about ourselves (Romans 7:18), our own righteousness (Romans 3:10; Isaiah 64:6; Romans 3:9b and 23), our ability to please God (Romans 7:14-24), and about God himself (Romans 8:7; John 3:16; 1 John 4:9,10). Note that the first three evangelists

regard John as the fulfillment of Isaiah 40:3, but that Mark introduces his account with a quotation from Malachi 3:1, and that Luke adds Isaiah 40:5, because he wanted the Greeks to know that salvation from sin, death and the devil is for everyone (v. 6). Remember that "way" is the archaic English word for "road" or highway, and that a king's visit to any city was always preceded by a great road-repair program. On the real meaning of this, see Luke 1:17. John is described briefly by Matthew (3:4) and Mark (1:6), and both emphasize that he was received with great interest by the people of Jerusalem and Judea (v. 5; Mark 1:5a). Then they sum up the results of John's announcement (v. 6; Mark 1:5b).

Now Read Luke 3:7-14

This is an expanded summary of John's message (Matthew 3:7-10 is parallel). Matthew 3:7 tells us that the crowds included Pharisees and Sadducees (look up both in your Bible dictionary). Then notice what John the Baptist called them in Luke 3:7b. His reason is made clear in Luke 18:9 and Matthew 23:13-32. The kind of "fruit" John had in mind is described in Psalm 51:17, Leviticus 19:18b and Romans 13:10. See the examples in Luke 3:10-14. Notice also the warning John gave the Jews in verse 9. On verse 8b compare Jesus' later conversation with the Parisees in John 8:39-59, especially verses 39,44,54b and 55. For

the "publicans" see your Bible dictionary. The word translated "extort" (NIV) or "do violence" (KJV) means literally to shake down, and the word rendered "accuse falsely" was the Greek word for blackmail, to *threaten* to accuse someone of some crime.

Now John 1:19-28

First read Luke's little note in Luke 3:15a, telling us that the Jews were in a great state of excitement at that time, sensing that their long-awaited Messiah was about to arrive. This explains their series of questions in John 1:19-22. Remember that the word "Christ" is the Greek word for Messiah. Their second question concerned the interpretation of Malachi 3:1, that Elijah would personally return as the Messiah's forerunner (see Matthew 11:12-14). And their third question refers to Deuteronomy 18:15, which they apparently did not realize referred to Jesus himself. Their question in verse 25 no doubt refers to the Messianic prophecies of Ezekiel 36:25 and 37:23.

Now the other three evangelists enter the harmonic picture with John's answer (Matthew 3:11,12; Mark 1:7,8; Luke 3:16). All four evangelists show how John quickly bowed out of the picture with one short phrase (Matthew 3:11a), and then pointed out that his washing was only a typical and symbolic act, pointing to the spiritual washing the Messiah was to accomplish. Bear in mind that "baptize" meant simply to apply water, or wash, and that to speak of "baptizing" with the Holy Spirit meant that Jesus was going to *pour out* the Spirit upon them (compare Acts 2:1-4). And see how quickly John turned their thoughts away from himself and focused their attention on the one following him, who as he said "is much more powerful than I." John's great humility is seen in all four accounts where he said, "I am not good enough to untie His sandals," for you must know that this task was performed by the lowest slave in the household. The "fan" in Luke 3:17 and Matthew 3:12 was the threshing fan or fork, and this echoes the many Old Testament prophecies that the Messiah will act as the Judge on Judgment Day, which is clearly pictured in these two verses. Then Luke reminds us (v. 18) that this is only a very brief summary of what John had to say.

Pray the Lord of the Harvest!

Recently our Synod's Board for World Missions met in Milwaukee. Hearing the presentation of reports from the fields by members of executive committees was a heartwarming as well as a frustrating experience. These reports had to do with work in Latin America, Southeast Asia, Japan, Africa and Apacheland. In spite of growing unrest in the world, our mission undertakings continue to enjoy a steady growth. On Thanksgiving Day this year our people can again thank the Lord of the harvest for sending more laborers into his harvest.

A True Missionary Spirit

This giving of thanks should be anything but perfunctory as we think especially of those who are out there on

world frontiers in our behalf. How would you like to find it necessary, for example, to move from a home on the edge of a large city because local harassment was no longer done with rocks, but with bullets? How would you like to hear sounds like thunder under a blue sky, only to discover later that bombs had been dropping 10 miles away? How would you react to the experience of having your mission vehicles stolen one by one, with very little hope of replacement? How would you enjoy sleeping in a house situated on an eroding shoreline as the vibrations of waves pound with growing intensity each day? We here in the United States are shocked to hear that prices rose another percentage point or so over the past month. In other

parts of the world such a rise would not be considered worthy of comment.

Items such as the above turn up as incidental remarks among the reports received. As one hears them repeated, they become a growing concern. A century ago the pioneer missionary spirit was thought of in terms of people leaving civilization for an untrekked wilderness. Nowadays "civilization" is to some degree everywhere, but there still remains the experience of leaving behind a life of comfort for uncertainties in surroundings where very often no less a pioneer missionary spirit is greatly needed. Thanks, Lord, for continuing to give us people who place your service on high priority!

\$45 a Square Foot

In this connection one hears other reports which add to our concern. Chiba, Japan, is a case in point. In Japan converts are added to the Lord one by one. What happens when these precious gains move away to a new industrial area such as Chiba? Of course we follow them up, and fortunately we have had a Japanese pastor to send there, even though this means renting a small facility to serve as home and meeting place for \$400 per month. But the rent contract will soon expire, and there is no chance of renewing it. Land in this densely populated section of greater Tokyo sells for \$45 per square foot. Plans for setting up our own modest facility in this strategic location call for an expenditure of \$150,000. Japanese Christians have not only increased their contributions by 40 per cent this past year, but have pledged an additional \$25,000 toward this cost. Without establishing our work in Chiba permanently, many people moving to this area will be lost to us.

World Mission Bldg. Fund

Why not simply grant the Chiba project a loan through the World Mission Building Fund? Unfortunately the list of requests for loans confronting the Board for World Missions includes many "Chibas." To grant the Chiba request would nearly deplete on one project alone a fund which has been set up for *all* requests from all world mission fields.

(Continued on page 386)

WELCOME



We welcome Prof. Ernst H. Wendland as a contributor to the pages of *The Northwestern Lutheran*. Since last year Professor Wendland has been teaching homiletics and Old Testament at Wisconsin Lutheran Seminary in Mequon. However, most of us know him better as a missionary and a writer of three books on our WELS mission effort in Africa.

His first 20 years in the ministry Professor Wendland spent as parish pastor in Washington, Iowa; Janesville, Wisconsin; and Benton Harbor,

Michigan. Commissioned in 1962 for work in The Lutheran Church of Central Africa (Zambia and Malawi), he served as superintendent of that mission from 1964 to 1971, and as principal of the Lutheran Bible Institute and Seminary until 1975.

In his articles Professor Wendland will not only bring us information on new developments in WELS world mission fields, but will also speak out on the principles which must guide the church in its mission work and on the problems that Christian mission work faces in the present. The Christian Church, as you know, is not the only body doing mission work. In its work it faces growing activity on the part of Islam and other Asiatic religions, as well as by numerous cults. All this will come under the scrutiny of this veteran missionary who undoubtedly is unable to keep missions out of his classroom lectures.

"Pray the Lord of the Harvest" (in this issue) is the first of many articles Professor Wendland will be sending our way to enthuse our hearts for that work which our Lord has assigned to his people.

We welcome you, Professor Wendland.

No Higher Ambition

"I want to know Christ," Philippians 3:10 — no higher ambition. President Carl Mischke, preaching at the dedication of Martin Luther Preparatory School on October 14, 1979, reminded the administration, faculty, board and students that the worthy purpose of the newest worker-training school of the Wisconsin Synod was to meet this ambition. The choirs and instrumentalists of Wisconsin Lutheran Seminary, Northwestern College and Dr. Martin Luther College, the training schools into which our newest school will send students, were told that there is no higher ambition for them or for the worker-training program of our church than leading our future pastors and teachers to know the Christ whom they will share. No higher ambition, the president said to the 5,000 members of the Synod who had come from as far away as Alaska and California, could our Synod set for itself than to meet the need of men to know Christ.

The dedication day, a clear fall day on which the autumn colors reflected the praises of our Creator God, began with a note of thanks in the three morning services. Pastor Clarke Sievert of the newly established Grace mission congregation welcomed capacity crowds in the spacious chapel on campus and extolled the Scriptural virtues of true gratitude.

Hundreds of parents and friends then joined the students in the bright, pleasant surroundings of the remodeled dining hall, where they enjoyed a ham dinner served at a modest cost, and where the day before over 800 had gathered to celebrate the school's first homecoming.

The crowds were joined by hundreds more throughout the afternoon, who toured the campus with "Ohs" and "Ahs" as our people observed what great blessings the Lord has provided in the Prairie du Chien facilities purchased in August of 1978 at a cost of \$2.8 million and refurbished at an additional cost of about \$900,000.

But the highlight of the day was the Word and worship in the dedicatory service at 4:00. In addition to President

Mischke, the participants were Pastor Kurt Eggert, chairman of the Commission on Higher Education, Pastor Edmund Schulz, chairman of the MLPS Board of Control, and officials who passed the key to the school's administrator, President Oscar Siegler.

The thousands in Prairie du Chien were joined in spirit by their fellow-Christians throughout the Synod as they in their home churches spoke the litany of thanksgiving and gathered the dedicatory thankoffering, designated for the remodeling costs.

After the special service, guests continued to tour the campus and were provided a chicken basket-lunch before they went their homeward ways.

It was a day to be remembered, a day of thanksgiving, a day that met our noble ambition "to know Christ."

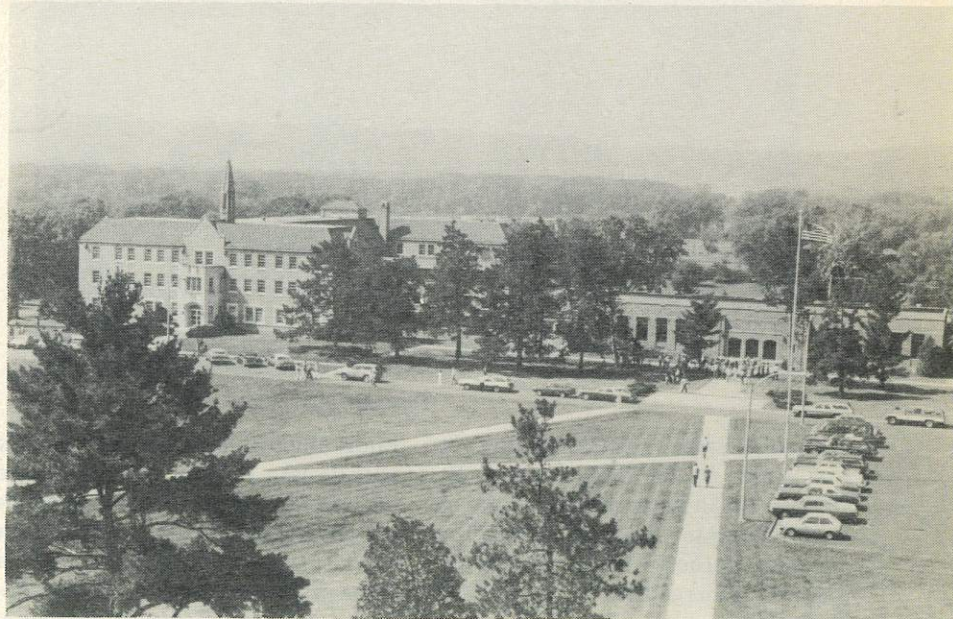
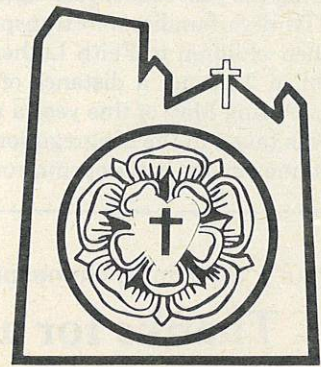
Other days to remember preceded the day of dedication. September 4, 1979, was the first registration day. How many would come for the beginning of the 79-80 school year at MLPS? They came in numbers greater than anyone had predicted: 362 students from 26 different states and Canada, from all corners of the country, including Delaware, Florida, Washington and California. A little over half the

student body comes from two states, Wisconsin (77 students) and Minnesota (119 students).

The first opening service, on September 5, was held in the beautiful chapel on campus. In that service Pastor E. Schulz gave the address and officiated in the ordination and installation of new faculty members.

The Lord has provided a beautiful campus in Prairie du Chien to accommodate up to 600 students. May He always use the school and its teachers to prepare many young people who will effectively and faithfully spread his Word from our pulpits and in our classrooms — that more men may know Christ!

Robert J. Voss



Registration day at Martin Luther Preparatory School

God Bless Our New Schools!

This fall WELS congregations opened twenty new Christian day schools. Associations of congregations opened four new area Lutheran high schools. Learn about them in this issue and the next.

Unexpected and Wonderful!

Holy Trinity, Kent, Washington

Amazing, unexpected and wonderful! These three words best express the feelings of Holy Trinity Lutheran Church in Kent, Washington, when they give thought to the new school which opened in their midst in September 1979. As late as May 31 of this year, the thought of starting a school in fall was not really something in the plans. But sometimes God works swiftly.

During the past school year eight of Holy Trinity's families were transporting their children to Faith Lutheran School in Tacoma, a distance of 25 miles. During May of this year a survey was taken in the congregation to determine interest in the opening of its

own Christian day school. The response was overwhelming.

On June 10 the congregation's voters decided to open a school in fall, and on June 24 they called Mr. John Rittierodt as principal and teacher of the upper grades and Mrs. Mark Bartsch as teacher of the lower grades. Mrs. John Rittierodt has since volunteered to teach the kindergarten.

The school opened its doors the day after Labor Day. The classrooms are housed in the church basement. There are 32 children in grades kindergarten through eighth.

We here at Holy Trinity cry out, "To God be all the glory!"

Pastor John E. Henning



Pupils and Teachers at Holy Trinity, Kent, WA

St. Paul's, St. James, Minnesota

Thanks for a School Reopened



Teacher Ralph Miller and Grades 1-5

It was on April 1, 1979, that the voters of St. Paul's Congregation, St. James, Minnesota, voted to reopen their Christian day school in fall. The final vote authorized opening with preschool, kindergarten, and grades 1 through 5.

The congregation had previously

maintained a Christian day school for many years, but due to a set of rather unfortunate circumstances, the school closed its doors in 1969. Opening a new school was a real struggle because unpleasant memories still haunted many of the members. However, the joining of many young families persuaded the

congregation of the need for a Christian-day-school education for the children. The first months of operation have been very exciting and encouraging. The budget for the first year of operation has been estimated at \$20,000.

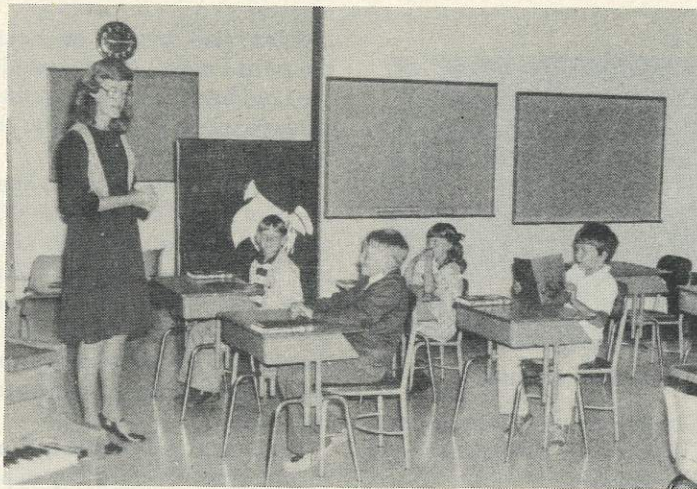
Classes are housed in the educational building which the congregation erected and fully furnished in 1978. The decision will be weighed each year whether to add another grade or not.

Mr. Ralph Miller of Cochrane, Wisconsin, accepted St. Paul's call and now serves as principal and teacher of grades 1 through 5. Two ladies from the congregation have been called to teach the remaining classes: Mrs. W. J. Loeschen to teach kindergarten and Mrs. Ted Hedberg to teach preschool. We thank God for the dedicated staff he has given us.

Though our beginnings are small, the positive "vibrations" are growing.

Pastor Carl R. Henkel

Numbers Don't Always Count



Miss Wondrash and her Five

Thoughts about a parochial school at Immanuel in the Soo go back 25 years to 1945 when a building fund was started primarily to build a school. Attempts to begin a school in the middle fifties failed for a number of reasons, among them the need for property sufficiently large to include a site for a school. In the middle sixties a decision was made to relocate. A new church with a classroom wing was erected on a four-acre parcel of land in a good residential neighborhood in

1968. When the old property was sold in 1973, a new parsonage was added next to the church. The sizable indebtedness was paid by late 1978.

After a survey of the membership in 1978 indicated substantial support for a school, the congregation began calling for an experienced teacher early in 1979. When it was unsuccessful, it applied for a June DMLC graduate. Miss Vicki Wondrash of Green Bay was assigned to us, and the school opened on September 4, 1979.

At present we have two children in first grade and three children in third grade. We intend to add a grade each year until all eight grades are served. When serious planning for the school began five years ago, the congregation had 70 children on the elementary grade level. Serious economic setbacks in the area in intervening years resulted in the number of grade-school-age children being reduced to 24. Of these only five were in grades 1-3. Four of these began school on September 4, plus one child of a mission-prospect family. Despite this reduction in numbers, the congregation voted to go ahead with this new venture in order to provide the best means available for teaching our children the precious truths of God's Word. We do, however, hope that our school will grow in both number of students and of teachers. At the present we have over 40 children of preschool age among our members.

Our school has created a great deal of interest in our congregation among people in the area where two Catholic school systems were shut down in the past 10 years during the parochial fight in Michigan. We are convinced that our school will serve both to strengthen our own membership and prove an attraction to others whom we have been unable to reach in other ways.

Pastor R. Frohmader

A Generous Gift

First Lutheran, Green Bay, Wisconsin

On Tuesday, September 4, 1979, First Ev. Lutheran Church, Green Bay, Wisconsin, formally opened its Christian elementary school with a service of worship and thanks.

First Lutheran, founded in 1863, had previously had such a school, but its doors had closed in 1910, so that it had been 69 years since the congregation had offered its children this opportunity for Christian training.

Since 1966 First Lutheran has had a Christian Education Building. It was in 1963 that Otto Kaap, a well-known restaurateur and a member of the congregation, offered to contribute funds toward an educational wing to be added to the church, saying that it was his wish that sometime in the near future

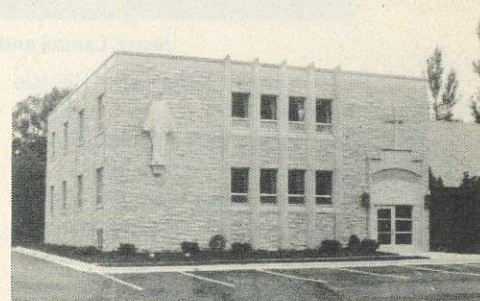
the church would again establish a Christian day school. The congregation accepted his generous offer and erected a beautiful four-room education building with gymnasium. The building, decorated on the exterior with a 12-foot Christus statue, was dedicated in 1966. E. H. Krueger was pastor of First Lutheran at that time.

The opening of the school under Pastor Tom Liesener now culminates the hopes of the congregation and of Mr. and Mrs. Otto Kaap. However, the Kaaps did not live to see the fulfillment of their wishes.

The school opened with an enrollment of 35 in kindergarten and grades one through eight, and with an experienced faculty of three. The teachers are

Kenneth G. Richmond, principal, Carol Benacker Richmond and Eunice Schulz Menk. May God's blessing rest upon the school and its faculty!

Pastor Thomas Liesener



Educational Building

A Little Boy Prayed

Faith Lutheran, River Falls, Wisconsin

A little boy prayed, "Thank you! Thank you so much, Jesus, for our new school!" Faith Ev. Lutheran School had become a reality, and the fervent prayers of believers — such as this little boy — played no small part in that. The dedication service was held on August 19, 1979.

It was no accident that that little boy said a prayer of thanks, for he had often prayed for a Christian day school. From the very beginning when it was organized in 1971, Faith Congregation had expressed concern about the education of its children. Even before the nucleus was granted "mission status," Sunday school and catechism class had become an important part of their worship life.

God blessed Faith Lutheran with its own worship and educational facility in 1975. In the January 1977 voters'



An Answer to Prayer

meeting, the recommendation to open a school in the fall of 1979 carried by a two-thirds majority.

"God bless Mommy and Daddy, and please, Jesus, help us so that we have enough money to start the school." Some doubted that an interest-subsidized congregation of 120 communicants could finance a school. But the

little boy had brought his concerns to the right Person. A poll revealed that the Lord had indeed moved the hearts of his people in River Falls to shoulder that responsibility.

The Lord also provided the teachers. The pastor's wife, Cheryl Ziemer, accepted the call to teach kindergarten, and the Assignment Committee sent Miss Susan Roland to teach grades 1-5. The school opened on August 22, 1979, with an enrollment of 16 full-time students and one attending part time.

Many grateful people at Faith Lutheran joined the little boy in praying, "Thank you! Thank you, Jesus, for our new school."

Miss Susan Roland
Pastor Carl W. Ziemer

Still Dreaming!

Grace Lutheran, Seattle, Washington



Jesus' Lambs and Jesus' Shepherds

Grace Lutheran Church in Seattle has long been involved in Christian education. In the past, its children attended Salem Lutheran School in Edmonds, Washington, but the desire was always present to have its own school.

Two incidents helped make that dream a reality. The first — in 1978 — was that the Lemmerman family be-

came a member of Grace Congregation. Mrs. Lemmerman had previously been a Christian-day-school teacher. The other — in 1979 — was the availability of a piece of property with a building that could easily be adapted for school use. This served as a catalyst and generated genuine enthusiasm in the congregation, even though a septic problem subsequently

made it unwise to purchase the property. However, the decision was made in April 1979 to begin an eight-grade, two-teacher school in the fall.

Mr. John Staab was called to be principal and teacher of the upper grades. Mrs. Constance Lemmerman accepted the call to teach grades 1-3. And Mrs. Cathleen Staab agreed to teach kindergarten.

The Lord provided facilities when the congregation was enabled to rent an eight-year-old, public-school building which had been closed a few years earlier. Only minor painting and clean-up work needed to be done. Desks and equipment were acquired, and the school was ready to welcome students on September 4. Opening day saw 27 students enrolled in Grace School.

But this is not the end of our dreams. Future plans include the acquisition of property in the Bothel, Washington, area, north and east of the church, and ultimately even the founding of a daughter congregation. Surely, Grace Lutheran has great cause for rejoicing.

Pastor Daniel Sabrowsky

A New School at 91



God's Children at Oakley

God gave Abraham and Sarah a son when she was 91. God gave Christ Ev. Lutheran Church of Oakley, Michigan, a Christian day school in the 91st year of its existence.

Laughter was mixed with unbelief when Abraham and Sarah were told by the angel how God would bless them. And at first, the idea of a little country church giving birth to a day school also seemed laughable. But God encouraged his people in Oakley with the promise, "Train up a child in the way he should go and when he is old he will not depart from it."

Upon the urging of the pastor, the congregation created a feasibility committee on October 9, 1977. In December of that year, the committee proposed the renovation of the parish hall at a cost of \$5,000. But since this facility was already used quite heavily, it was thought wiser to investigate other possibilities. In a January 1978 meeting the voters also decided to let the record show that Christ Congregation was in favor of opening a Christian day school at the earliest possible opportunity.

Since its buildings are old, the con-

gregation next investigated the erection of an entirely new church-hall-school complex. When the estimates hit the \$500,000 figure, the congregation decided this was prohibitive for its 200-plus communicant members. In January 1979, it was then decided to purchase a new modular building. The decision was carried out, and the new building was placed on the congregation's ten-acre site next to a four-acre park which is complete with playground equipment.

God continued to bless the congregation. Michael D. Brobeck, a teacher with seven years of experience, accepted the call to Oakley. Mrs. Nancy Kettler volunteered to teach the eight kindergarten pupils. The Lord also moved the hearts of the members to give substantial donations, so that when school opened on September 5, 1979, the building and its furnishings were almost completely paid for.

Dedication of the new school took place on September 9, 1979. The 27 children enrolled almost fill the 24 x 36 building to capacity. All grades, including kindergarten, are represented except grades 6 and 8.

At the age of 91, it is a special kind of joy to rejoice in this "new child"!

Pastor Steven E. Persons

Concern for the Truth

Shepherd of the Valley, Fresno, California

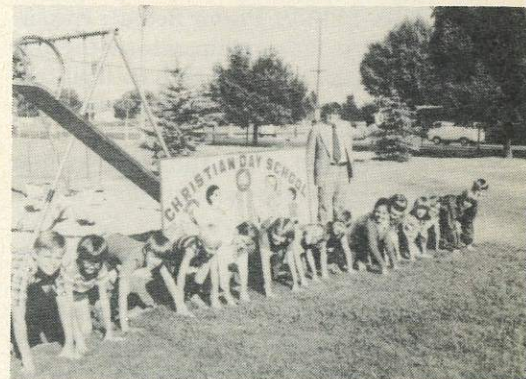
Ten years ago — a time of campus riots and racial tension in the United States, and a time of growing liberalism in the churches — a group of concerned Lutherans in Fresno, under the guidance of Missionary Hugo Warnke, organized Shepherd of the Valley Ev. Lutheran Church. The former ALC facility which the congregation purchased also included an educational unit.

Situated in Fresno County, the nation's leading agricultural county, the founders of Shepherd of the Valley never lost sight of the Good Shepherd's command to "Feed my lambs." At the annual meeting in December 1978, the congregation took a number of giant steps in that direction. It decided to

eliminate the interest subsidy it had been receiving from the Synod and then voted to open a Christian day school in September 1979.

In the spring of 1979 it placed a request for a DMLC graduate with the district president. Mr. Ronald Zimmer of Appleton, Wisconsin, was assigned to Shepherd of the Valley. The school opened its doors on September 11, 1979, with an enrollment of 14 pupils in grades 1-7. Pastor of the congregation is Rev. William Warnke, son of the founding pastor.

The Christian Church belongs to the unchanging Christ. He wants his unchanging Word to be shared with a changing world. Shepherd of the Valley seeks to do this through its church



Get Set! Go!

and through its school. May Christ continually strengthen us to meet our responsibilities!

Mr. Gerald Ledermann
Stewardship Chairman

Direct from the Districts

NEBRASKA

Reporter Timothy Bauer

Dedication at Greeley

On May 27, 1979, Shepherd of the Hills Ev. Lutheran Church, Greeley, Colorado, dedicated its new church building. Rev. Dennis Lemke, brother of the pastor, of the congregation, spoke in the morning service on John 12:20-26, leading those present to see that "Real Life Is In Christ." The guest



Shepherd of the Hills Church

speaker at the 4:00 P.M. dedication service was Rev. Larry Retberg, missionary at Medellin, Colombia, South America. He began exploratory services in Greeley in 1974 and served the congregation during the first year of its existence. Basing his message on Matthew 16:13-19, Pastor Retberg encouraged the 174 worshipers to see the first disciples as a model both for their confession of faith and for their use of the keys of the kingdom.

Shepherd of the Hills held its first worship service in July 1974 and was granted mission status in May 1975. In January 1977 the congregation purchased 2.4 acres of land in the northwest section of Greeley. On August 27, 1979, a new parsonage was dedicated. The congregation began with 15 communicants and 24 souls, and by the grace of God it presently numbers 59 communicants and 70 souls.

The new building, begun in 1978, measures 40 x 76 and has 3,100 square feet. It doubles as a worship area and a fellowship area. The new church is

heated with solar heat, one of only three solar-heated churches in the Synod.

The entire project was supervised by the building committee, consisting of Mr. Allen Walso, Mr. Fred Coffey, Mr. Gerald Coffey and Mr. Don Rohweder. Total cost of the project, including the parking lot and landscaping, will come to \$167,000.

The members of Shepherd of the Hills are grateful to Almighty God, who moved members of the Wisconsin Synod to give freely of their gifts to the Church Extension Fund, thereby making this beautiful new house of worship a reality.

SOUTHEASTERN WISCONSIN

Reporter Robert Kleist

Congregation Celebrates Pastor Harvey Witte's 25th

On August 12, 1979, Apostles of Christ Lutheran Church, Wauwatosa, Wisconsin, observed the 25th anniversary of Pastor Harvey A. Witte in the preaching ministry. Pastor Warren Steffenhagen preached for the anniversary and Pastor Marvin Otterstatter

served as liturgist. The service was followed by a congregational dinner and a "This Is Your Life" program.



Pastor H. Witte

Pastor Witte was born on August 2, 1927, in Boon Lake Township, Renville County, Minnesota. In 1943 he enrolled in Martin Luther Academy, New Ulm, Minnesota, and in 1947 at Northwestern College, Watertown, Wisconsin. He graduated from Wisconsin Lutheran Seminary, Mequon, Wisconsin, in 1954.

On June 26, 1954, he was united in marriage with Georgene Spiering. They are the parents of one son and three daughters.

In August of that year he was installed as pastor of a tri-parish, Mt. Calvary of Estelline, St. John's of Dempster, and St. Paul's of Argo

Record Enrollment at DMLC

For the second consecutive year Dr. Martin Luther College, New Ulm, Minnesota, opened with the largest freshmen enrollment and the largest student body in the school's history. Freshmen number 257. When registration was completed, the student roster included 850 names.

The opening service was held on Sunday, September 9, 1979, at 7:30 P.M. Speaker for the service was Pastor Oliver Lindholm. His text was 1 Samuel 3:9 and his theme, "Listen to the Lord." President Conrad Frey served as liturgist.

During the service the chairman of the DMLC Board of Control, Pastor Edgar Knief of St. Paul, Minnesota, inducted the following new faculty members: Dr. Elaine Bartel, Education; Mrs. Grace Bases, Education (for the present school year); Mr. Kurt Hey-

er, Music (for the present school year); Mr. Roger Klockziem, Education; and Mr. Philip Mischke, assistant to the Dean of Students and teaching history.

In a year when 20 new schools have been opened and an additional school has been added to the Christian day school roster of the WELS, it is with grateful hearts that we acknowledge the large enrollment at DMLC. The Lord's grace is evident in the steady growth of the school. In 1975 there were 660 students on the DMLC campus; this year there are 850.

That they are needed is clear! In the 1970s 115 schools out of the present 360 were added to the WELS day school system. Also in the 1970s 11 area Lutheran high schools out of a total of 18 were opened.

D. C. Brick

Township, South Dakota. In 1960 he became pastor of Apostles' Congregation in Milwaukee and in 1967 of Apostles of Christ, when Apostles' Congregation merged with Divine Savior Lutheran Church in Wauwatosa.

He has also served as a member of the board of Wisconsin Lutheran College.

We wish him the Lord's continued blessings!

Good Shepherd's Dedicated in Downer's Grove, Illinois

The Lord of the Church said that when a woman is in labor, she has pain and anguish. But when her child is born these things are quickly forgotten and replaced with joy.

Much the same thing is true of building programs, and Good Shepherd Congregation of Downer's Grove, Illinois, found that to be the case. The building of their first worship-education-fellowship unit took more than two years, and inflation resulted in a number of cost escalations.

But frustration and anguish were far from the minds of those who gathered at Good Shepherd on August 19, 1979, to dedicate the facility that had been so long in building. What was on their minds was joy and thanks to God for how much he had made happen in a relatively short period of time.

In August 1975 Good Shepherd Congregation did not even exist. Four years later it is a congregation of just over 200 souls and 160 communicants.

It was November of 1975 when a group of concerned conservative LCMS people attended a WELS exploratory service conducted by Elmer Mahnke, pastor of Hope Congrega-

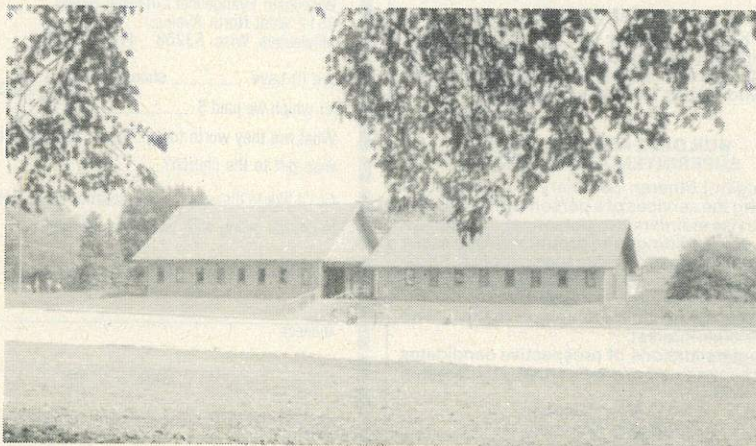
tion, West Chicago. As attendance grew, the group's exploratory status was soon changed to mission status. A three-acre site was purchased in Downer's Grove, only a few minutes from I-55 and the Tri-state and East-West Tollways.

By early 1977 plans were drawn up for a facility to meet the congregation's rapidly increasing worship, education and fellowship needs. Plans called for an I-shaped building totaling 4,624 sq. ft. The building's nave seats 175, with the narthex accommodating the overflow. A hallway off the other side of the narthex opens into a 45 x 36-foot room that serves as a Sunday school, meeting, and fellowship area. This is also where the congregation conducts its Christian day school, which opened in September.

The congregations's pastor, D. N. Rutschow, preached for the morning Dedication Service. District President George Boldt addressed nearly 200 members and friends of Good Shepherd in the afternoon festival service.

It was CEF money that was largely responsible for funding the construction of this facility, along with a very spacious bilevel parsonage that was completed in March of this year. The members of Good Shepherd Congregation would like to take this opportunity to thank you for your participation in their building program. You have helped us forget the frustrations and anguish of construction. You have given us joy in our new and beautiful buildings that will better enable us to reach out to the sheep and lambs of our community who are not yet in the fold of our Good Shepherd. Thank you!

Pastor D. N. Rutschow



Good Shepherd's Worship-Education-Fellowship Units

WESTERN WISCONSIN

Reporter Harold Sturm

Mrs. Frieda Westerhaus Dies

Mrs. Frieda Westerhaus, widow of the late Prof. Gustav Westerhaus who taught at Northwestern College, died on September 15, 1979, one day after her 74th birthday.

Mrs. Westerhaus was born on September 14, 1905, the daughter of Mr. and Mrs. Frank Meyer. Her mother having died three days after her birth, she was taken into the family of Mr. and Mrs. Otto Bruss and adopted by them. She married Professor Westerhaus on June 24, 1925. Professor Westerhaus died in 1971.

Like her husband, Mrs. Westerhaus was a faithful member of St. Mark's Congregation, Watertown, Wisconsin, and gave evidence of her faith by a deep love for God's house and God's Word. Because of deteriorating health, she spent the final years of her life in a rest home in Watertown. She has now been delivered from all misery, and her body awaits the glorious resurrection.

Funeral services were conducted on September 18 at St. Mark's. Pastor Henry Paustian officiated and used the words of Jeremiah 29:11 as text for the occasion.

Survivors include one daughter, Mrs. Jeanette Wichmann of Watertown; three sons: Prof. Martin Westerhaus of Wisconsin Lutheran Seminary, Paul of Watertown, and Theodore of Big Bend; 14 grandchildren, two great-grandchildren and one sister.

"Oh, how blest are ye whose toils are ended, Who through death have unto God ascended!"

H. Paustian

MINNESOTA

Reporter Del Begalka

St. Peter's of Darwin Celebrates 90 Years

On Sunday, July 15, 1979, the members of St. Peter's Lutheran Church, Ellsworth Twp., Darwin, Minnesota, celebrated the 90th anniversary of the founding of their congregation. Prof. Armin Schuetze, president of Wisconsin Ev. Lutheran Seminary, Mequon, Wisconsin, son of Rev. Martin Schuetze who served the congregation from 1913

to 1945, preached at the anniversary service. Using Mark 13:31 as his text, he spoke on "Thank God for 90 Years of His Unchanging Word."

St. Peter's Congregation was organized on January 13, 1889. The following pastors have served the congregation: Christian Albrecht and Fred Koehler from 1889 to 1895 from neighboring congregations near Hutchinson, Minnesota; G. E. Fritzke, 1895-99; H. J. Albrecht, 1899-1906; Theo. Thurow, 1906-12; Martin Schuetze, 1913-45; Karl Plocher, 1945-47; Henry Gieschen, 1947-50; Max Kunde, 1950-58; Theo. Bauer, 1958-74; and W. J. Oelhafen, since 1974.

May the Lord bless this congregation in the future and continue to give them consecrated and able workers!

Morton Church Observes its Ninetieth

Two services on Sunday, August 19, 1979, marked the 90th anniversary of Zion Ev. Lutheran Church, Morton, Minnesota. The congregations's pastor, Rev. Gale Maas, spoke in the morning service on the words of Psalm 48. Rev. LeRoy Lothert of Courtland, Minnesota, a son of the congregation, spoke in the afternoon and used the words of Psalm 27 as his text.

Zion's history goes back to the early 1880's when Lutherans in the area were served in their own homes by traveling missionaries. The first step in organizing a congregation took place in Beaver Falls, Minnesota, in 1882. Repeated attempts to erect a church

there, however, failed. So on February 18, 1889, the members met in the Morton Town Hall and reorganized as Zion Ev. Lutheran Church. The first church was dedicated in December 1889, and then replaced in 1939. The present baptized membership of Zion Church is about 275.

Pray the Lord (continued)

So there it is. Special appeals, as one board member reminds us, are considered "disorderly procedure." That the constituency of our Synod should know what confronts us in this effort to reach out into all the world with the Gospel, as another member states, is "simply a matter of letting our people know the facts." This report consists of unembellished facts. Our people have a right to know the frustrations as well as the blessings connected with world mission work.

And so while we continue to thank the Lord for his undeserved blessings of the harvest, let's continue to ask him to give us all a greater zeal so that we may also have the necessary tools to gather in this harvest.

Ernst H. Wendland

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for December 10-11, 1979

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, no later than ten days prior to the meeting date. Richard K. Pankow, Secretary Board of Trustees

HANDBELL FESTIVAL

A handbell festival is being planned at Siloah Lutheran Church, Milwaukee, Wisconsin, for April 19-20, 1980. All WELS and ELS handbell choirs are invited to participate.

For information write: Pastor R. F. Westerdorf, 3721 N. 21st Street, Milwaukee, Wisconsin 53206.

SUMMER QUARTER IN ISRAEL '80 Wisconsin Lutheran Seminary

Wisconsin Lutheran Seminary is conducting its second Summer Quarter in Israel during the summer of 1980. Approximate dates are July 22 to August 29. Graduate credit in Biblical geography and archaeology (7½ credits) are offered to pastors, men teachers and Seminary students of the WELS-ELS fellowship. A limited number of non-credit participants, including the wives of enrolled students, may apply. The program includes approximately 20 days of field archaeology at Tel Michal and 15 days of travel to Biblical sites throughout the Holy Land. A limited number of scholarships are available to applicants. The 1980 staff includes Profs. J. Jeske, A. Panning, E. Wendland, J. Gerlach, R. Balge and J. Lawrenz. Interested parties should write as soon as possible to:

Dr. John C. Lawrenz, coordinator
WLS-SQI '80
2711 Hardin Street
Saginaw, Michigan 48602

NWC CHRISTMAS CONCERT

Northwestern College; Watertown, Wisconsin, will present its annual Christmas concert in the Music-Auditorium on Sunday, December 9, 1979, at 7:30 p.m.

Wm. Birsching

APPOINTMENT

Rev. Keith Schroeder has been appointed to the Michigan District Board for Parish Education, filling the unexpired term of Pastor John Graf, who moved to another district.

W. J. Zarleng

BUILDING AND GROUNDS SUPERINTENDENT WANTED

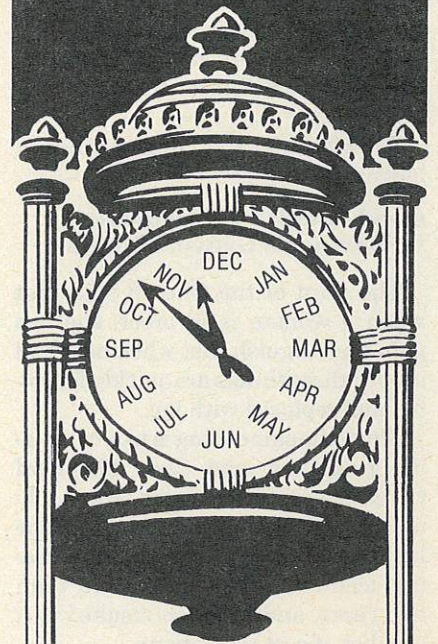
Michigan Lutheran Seminary is interested in engaging the services of a person with the ability to supervise maintenance personnel, to maintain the school's buildings and grounds, and to assist in the purchasing of maintenance supplies. Some knowledge of electrical, plumbing, roofing, carpentry and boiler work is needed.

An application blank will be sent to those who express their interest.

Recommendations of prospective candidates who are interested are welcomed. If interested please write:

Mr. Steven Dallman
Business Manager
Michigan Lutheran Seminary
2128 Court St.
Saginaw, Michigan 48602

HAVE YOUR PLANS EXPIRED?



Probably not. Estate plans do not expire, at least not in the same way that driver's licenses do. But, every time the Congress is in session, some tax laws expire. The circumstances that prompted you to make your plans the way you did are likely to change and the only way to "renew" them is to review your plans at the proper time and that means before Dec. 31st!

Frequently the effectiveness of changes is dependent on the timing of the change. Review now. Allow time to make changes. Don't let your benefits "expire".

CONFIDENTIAL • CLIP AND MAIL

Stewardship Department
Wisconsin Evangelical Lutheran Synod
3512 West North Avenue
Milwaukee, Wisc. 53208 414 445-4030

We (I) have _____ shares of _____ (name of securities)
for which we paid \$ _____ in 19 _____

What are they worth today? Would they be a tax-wise gift to the church?

I'd like to discuss my tax situation as it relates to church giving with an estate counsellor.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

PHONE _____

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to:

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

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

Alaska	.....	Sitka
Arizona	.....	Deer Valley*
		Sierra Vista
Arkansas	.....	Little Rock
California	.....	Chula Vista
		Placer County
		Santa Clarita
		Santa Maria
Connecticut	.....	Trumbull
Florida	.....	Keystone Heights*
		Leesburg
		Zephyrhills
Georgia	.....	Augusta
Illinois	.....	Wheeling*
Indiana	.....	Muncie*
		Warsaw*
Iowa	.....	Clinton
Kansas	.....	Salina
		Topeka
Louisiana	.....	Baton Rouge*
Michigan	.....	Big Rapids
		Imlay City
		Mt. Pleasant
		Perry
Minnesota	.....	Fairmont
		Plymouth/Maple Grove
Montana	.....	Helena*
Nebraska	.....	Fremont
		O'Neill
		York/Waco*
New Mexico	.....	Gallup*
New York	.....	Rochester*
North Carolina	.....	Asheville*
North Dakota	.....	Jamestown
Ohio	.....	Cambridge*
		N.W. Dayton*
		Strongsville
Oklahoma	.....	E. Oklahoma City*
Oregon	.....	Gresham*
		Medford*
Pennsylvania	.....	Harrisburg
South Carolina	.....	Greenville*
South Dakota	.....	Hot Springs
Texas	.....	E. El Paso*
		Midland/Odessa*
		Wichita Falls
West Virginia	.....	Beckley
		Charleston*
Wisconsin	.....	Cottage Grove*
		Galesville
		Genese/Wales
		Holmen
		Plymouth
		Port Washington*
		Prairie du Chien
		Rice Lake
Wyoming	.....	Casper*
British Columbia	.....	Vancouver*
Ontario	.....	W. Ottawa
		Toronto*

*Denotes exploratory services.

EXPLORATORY

NORTHWEST ROCHESTER, NY

WELS exploratory services are being held at the YMCA in the northwest Rochester suburb of the Town of Greece, NY, on Long Pond Road (3 miles north of Ridge Road or Hwy 104). Weekly Sunday worship is at 3:00 p.m., with Sunday school and Bible class at 4:15 p.m. Please send the names of any interested people living in the northwest area of Rochester, New York, to Pastor K. A. Kappel, 4276 Gemini Path, Liverpool, New York 13088, or call 315/652-7951

DEER VALLEY, PHOENIX, ARIZONA

Exploratory services are being held at Deer Valley Junior High School, 27th Avenue and Deer Valley Rd., on the northwest side of Phoenix, the Deer Valley area. Sunday services begin at 9:00 a.m., Sunday school and Bible class at 10:15 a.m. Please send names and information to Pastor John Berg, 1954 W. Topeka Dr., Phoenix, Arizona 85027, or call 602/863-1923.

PORT WASHINGTON, WISCONSIN

Exploratory services are being held every Sunday at 10:30 a.m. in the Knights of Columbus Hall, 107 E. Washington St., Port Washington, Wisconsin (with the exception of the fifth Sunday in the month: Dec. 30/79 and March 30/80). Please send names and information to Pastor Adolph C. Buenger, 1114 Crestview Drive, Port Washington, Wisconsin 53074; phone: 414/284-4037.

CASPER, WYOMING

WELS exploratory services are being conducted in Casper, Wyoming, on Sundays at 7 p.m. at 1130 Donegal. Please contact or send the names and addresses of all who should be contacted to Pastor Philip Schwerin, 4750 Mountain Road, Cheyenne, Wyoming 82001; phone: 307/635-2257.

TIME AND PLACE

HELENA, MONTANA

Reporting a change in place and a change in time for WELS exploratory services in Helena, Montana. Sunday school is at 8:30 a.m. Sundays, and worship service at 9:30 a.m., both at the American Legion Post No. 2 at the corner of Custer and Villard Avenues. Adult Bible class is at 8:30 a.m. at the District Missionary's residence, 965 Mottsiif Road, Helena, MT 59601. Loyal Schroeder is the District Missionary serving this exploratory group. His telephone number is 406/443-6326.

GETTING AWAY FROM THE COLD?

If you will be visiting or moving to Florida this winter, we have mission services in Bayonet Point and Zephyrhills. At Bayonet Point services are held at 10:30 a.m. at the Gateway Executive Center on State Road 52, just east of Highway 19, Suite 202A. Sunday school is at 9:00 a.m. In Zephyrhills the services are at 8:15 a.m. in the Zephyrhills Community Center on 5th Ave., or State Road 54. For more information, please contact Pastor Gary F. Schult, 7212 Gunstock Lane, New Port Richey, Florida 33553; phone: 813/863-3957.

CALENDAR OF CONFERENCES

MINNESOTA

REDWOOD FALLS PASTORAL CONFERENCE

Date: November 27, 1979.
Place: Christ Lutheran, Marshall, Minnesota.
Preacher: O. Lemke; G. Maas, alternate.
Agenda: Reformed Theology in American Lutheranism; J. Stellick; *Formula of Concord*, Art. VI: P. Schlenner; Genesis 8:15-9:7: P. Werner; Review of Catechism Exposition: D. Miller.
R. Hellmann, Secretary

MANKATO PASTORAL CONFERENCE

Date: December 4, 1979; 9:00 a.m. Communion service.
Place: St. Peter Lutheran, St. Peter, Minnesota.
Preacher: L. Holz; alternate, T. Kutz.
Agenda: Exegesis of 1 Corinthians 3:16ff.: T. Kutz; 1 Corinthians 4: F. Fallen; The Charismatic Movement; O. Lindholm; Conference Business; Questions of Casuistry.
Note: Please excuse full or part-time to the host pastor, O. H. Lindholm.
W. E. Wagner, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: December 4, 1979; Communion service at 9:00 a.m.
Place: St. John's Lutheran, Lomira, Wisconsin; N. Retzlaff, host pastor.
Preacher: E. Kitzewer; T. Knickelbein, alternate.
Agenda: Exegesis of 2 Timothy 2:1-13 (cont.): F. Gilbert; Exegesis of 2 Timothy 2:14-26: T. Horneber; The Moral Implications of Artificial Insemination (cont.): E. Schewe; The Role of the Pastor's Wife: L. Pautz; *Formula of Concord*, Article XI, Of God's Eternal Foreknowledge and Election: P. Pankow.
J. Castillo, Secretary

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Date: December 4, 1979; 9:30 a.m.
Place: St. Jacob's, Norwalk, Wisconsin.
Preacher: H. Marcus Schwartz; alternate: E. Toepel.
Agenda: Exegesis of 1 Timothy 1: C. Nommensen; The Pastor's Role in Keeping Balance in Kingdom Work: L. Wendland; When May a Pastor Retire with a Good Conscience? E. Breiling; How Do We Approach Those Who are Unmarried and Living Together? D. Falck.
R. W. Kloehn, Secretary

AUDIO-VISUAL AIDS

ROOM FOR A STRANGER (F-111-RS)
1979 22 min. color

This film depicts the Indo-Chinese refugee resettlement program. A Lutheran congregation surveys the need, makes the decision to participate and carries out the project of sponsoring a refugee family for resettlement. An introduction by Mr. A. Woldt, executive secretary of the WELS Special Ministries Board, offers an encouragement to our WELS congregations. Because it was produced by the Lutheran Immigration and Refugee Service, the film is to be viewed with some discretion.

COMMUNION WARE

Ascension Mission Congregation, Plymouth, Minnesota, is looking for a chalice and a ciborium. If your congregation has an old one which it is not using, please contact Pastor Jon Stern, 1803 Hwy. 101 N. No. 217, Plymouth, Minnesota 55447; phone: 612/475-0879.

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Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Nine months ended September 30, 1979

	Subscription Amount for 1979	9/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 520,133	\$ 390,100	\$ 377,425	96.8
Dakota-Montana	259,965	194,974	185,284	95.0
Michigan	1,378,318	1,033,738	938,193	90.8
Minnesota	1,485,854	1,114,391	1,078,991	96.8
Nebraska	291,629	218,722	215,059	98.3
Northern Wisconsin	1,582,176	1,186,632	1,056,741	89.1
Pacific Northwest	141,983	106,487	97,738	91.8
Southeastern Wisconsin	1,879,771	1,409,828	1,299,686	92.2
Western Wisconsin	1,780,763	1,335,572	1,212,135	90.8
South Atlantic	135,469	101,602	89,741	88.3
Total — 1979	\$9,456,061	\$7,092,046	\$6,550,993	92.4
Total — 1978	\$8,810,655	\$6,607,991	\$6,306,090	95.4

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended September 30, 1979 with comparative figures for 1978

Twelve months ended September 30, 1979

			Increase or (Decrease)	
	1979	1978	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$ 9,317,294	\$8,819,689	\$ 497,605	5.6
Pension Plan Contributions	78,122	73,134	4,988	6.8
Gifts and Memorials	198,457	228,277	(29,820)	(13.1)
Bequests	211,509	19,014	192,495	—
Earnings from Fox Estate	65,923	67,060	(1,137)	(1.7)
Other Income	11,155	23,077	(11,922)	(51.7)
Transfers from Other Funds	84,752	119,271	(34,519)	(28.9)
Total Income	\$ 9,967,212	\$9,349,522	\$ 617,690	6.6
Expenditures:				
Worker-Training	\$ 3,691,505	\$3,181,465	\$ 510,040	16.0
Home Missions	2,047,805	1,876,941	170,864	9.1
World Missions	1,971,373	1,570,301	401,072	25.5
Benevolences	1,101,166	1,060,730	40,436	3.8
Administration and Services	1,053,937	856,175	197,762	23.1
Total Operations	\$ 9,865,786	\$8,545,612	\$1,320,174	15.4
CEF — Interest Subsidy	791,529	718,348	73,181	10.2
Appropriations — Bldg Funds	333,918	237,500	96,418	40.6
Total Expenditures	\$10,991,233	\$9,501,460	\$1,489,773	15.7
Operating Gain/(Loss)	\$ (1,024,021)	\$ (151,938)		

Norris Koopmann, Treasurer & Controller
 Norbert M. Manthe, Assistant Controller
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 Milwaukee, WI 53208

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

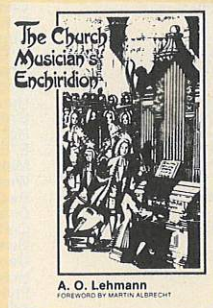
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December	January 7

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