

The Northwestern Lutheran

December 11, 1977



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Briefs by the Editor



This issue is again asking you to involve yourself in reading, rejoicing, and responding to the various articles and news items contained in it. You will find the Word of God expounded and the experiences of your fellow Christians recorded. As you respond to this instruction in the Word and to the examples of faith, you yourself will become a light shining in a dark world.

This issue, however, is also asking you to involve yourself in still another way. Seldom have there been as many calls for nominations published in one issue of *The Northwestern Lutheran* as in this one. On page 418 you will find requests for nominations to fill seven positions at Dr. Martin Luther College. Each one states: "Dr. Martin Luther College herewith requests the voting constituency of the Synod to nominate candidates for . . ."

The advisability of filling positions in this way has at times been seriously questioned. For one thing, there is always a time lag between the decision to ask for nominations and the publication of such requests in *The Northwestern Lutheran*, the official periodical of the Synod. After the requests have been published, the voting constituency of the Synod is given at least 20 days to respond. After this, the list of nominees is published and a reasonable period of time is granted for members of the Synod to react to the names nominated and to correspond with the respective calling bodies. Thus, two or three months may well pass before the board can proceed with calling. One can understand why the suggestion has been put forward that our Synod streamline its method of filling these vital positions on the faculties of our schools and on the staffs of our various commissions and boards.

Compelling reasons, however, have up to now persuaded the Synod to retain its time-honored system. The Synod and its various boards are deeply concerned about input from the grass-

roots, from the voting constituency of the Synod. For one thing, those who support the work of the Lord with their prayers and with their gifts should also have a say in choosing those who teach the Word in their stead. The present system also seeks to prevent "inbreeding" at our institutions and on our staffs. It would only be natural that if the present members of the staffs and faculties and boards were the only ones nominating, they would nominate those with whom they are acquainted. Naturally they would choose these names from among their colleagues and their friends. This could seriously restrict not only the number of those nominated, but also ignore many capable persons just because they are not known personally to those doing the nominating. It is also for this reason that none of our faculties or staffs have power to veto the names nominated. The final decision always lies with the calling body.

Unlike many other church bodies, our Synod in its calling procedure does not accept applications. We depend on the voting constituency of the Synod to fill the positions that have become vacant or have been newly created.

All of this has a fine Scriptural precedent in Acts 6. When the Apostles needed help in their work in the Early Church, they turned to the congregation and asked it to choose men to assist them. In this connection, we do well to heed the qualifications they laid down: "Choose seven men from among you who are known to be full of the Spirit and wisdom." That's just the kind we need!

Though the above procedure is a fine precedent, it is not a Scriptural law. The continuance of this method among us today may well depend on the response the voting constituency of the Synod gives to requests such as we find on page 418. Permit me to lay in on your conscience!

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

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Rev. Harold E. Wicke, Editor
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The Cover

Pictured are the pastor, teacher, and pupils of Living Word Lutheran School, Mission Viejo, California. This school is one of the 18 new Christian day schools that opened their doors to the Lord's children this fall. For more information on this school, see page 410.

THE NORTHWESTERN LUTHERAN

Editorials

The Business of the Church Most pastors are subjected, by telephone and by mail, to a continual barrage of appeals to lend the influence and the support of their churches to good causes conceived by groups dedicated to civic, social, and moral uplift. Some of the causes are misconceived, but many of them are praiseworthy.

It seems that there exists a good deal of confusion as to the purpose of the Christian Church on the part of some of those who seek to enlist for their well-meant endeavors the cooperation of the churches and their pastors. There are, for example, those who think that the function of the church is to be the conscience of the community. As such it is to speak out on social issues, lobby for certain types of legislation, and carry on a continuing crusade to clean up the world.

It should be borne in mind, however, that even if all crime could be stopped, prostitution, adultery, and homosexual activity eliminated, drunkards reformed, and drug addicts cured, the world would still be lost.

Sinners — and that includes the reputable citizens along with the denizens of Skid Row — are reconciled with God only through Jesus Christ. It is the business of the Church to proclaim the Word of Reconciliation. That is the assignment which the Lord of the Church has given to it. It is the only one He has given to it, and it is the only thing that will do any lasting good. The salvation of the sinner cannot be accomplished by making the sinner more moral or by improving the conditions under which he lives.

Civic righteousness is indeed beneficial to the world, and it is the duty of every citizen to promote it. But the Church, as the Church, has an eternal purpose; and it should not be confused with temporal benefits to society.

Immanuel Frey

The Price of Nondiscipline The TV commercial shows the happy housewife effortlessly whisking away the crayon scribbles on the walls or the mud the children have tracked in. Just use miracle cleanser. The child will observe that it can be careless or slovenly; no one will mind repairing the damage.

We childproof appliances, furniture, clothing, toys, cars, not only in the sensible interest of safety but also because society must live with undisciplined children. We pay a premium for many products because they must be capable of enduring abuse from such as have not been taught respect for either their own or another's property.

School budgets are burdened by the costs of vandalism

and careless use of school property. Abortion service is represented as a right the woman is entitled to. Who still insists that the transgressor ought to exercise self-control rather than to expect society to pay for the consequences of sexual indulgence?

The litter somebody else must pick up, the park restrooms the city budget must repair, the damaged merchandise for which the store must make good, the bills that credit card users don't pay, the hospital costs that the public must bear because millions abuse their health, the welfare payments that go to people who haven't learned to deny themselves anything — there is a staggering price to pay because people don't discipline themselves.

Our American way of life must bear a large share of the guilt. In shifting the penalty for irresponsibility from the individual transgressor to the general public, it is undermining the individual's sense of responsibility for exercising self-control.

Scripture repeatedly warns the child of God against indulging his fleshly appetites, for they war against his soul. But Christians are not expected to exercise discipline on themselves only; as citizens who seek the welfare of their nation, they should also urge it on their fellow citizens — as Paul once reasoned with Governor Felix concerning “righteousness, self-control, and the judgment to come” (NIV).

Carleton Toppe

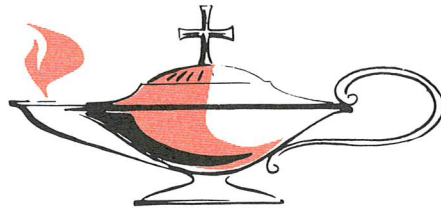
The Bible Isn't Literature If you liked prayer in the public schools, you'll love the “Bible as literature” courses that are becoming a fixture in the public-school curriculum.

Pastors have had to “deprogram” high-school students who learned that the Book of Job is a mythological legend which portrays a crudely developed and arbitrary god. College students have had their faith in Scripture's verbal inspiration undermined by “contradictions” in the Bible that were manufactured by zealous teaching assistants. History students have heard misrepresentations of the Reformation that leave them wondering why they're Lutheran. And Christian parents can't even understand the agnostic arguments their children parrot from the high-school's course in philosophy.

You may discover at your local high-school what I learned from a candid literature teacher in my community. This teacher covers most of the Bible in a one-semester high-school course. She contrasts the “early myths” of creation, Adam and Eve, and the Flood with other primitive literature. The “patriarchal legends” of Genesis and Exodus are another unit. Then there are the “Jonah legend” and the “stories” about Samson and Daniel. She did agree that David and Solomon were historical people; but I was almost relieved to hear that she only spends three weeks on the New Testament. When challenged, she was quick to give assurances that students were free to take a different position from hers because, after all, she was “in no position to promote any theology.”

(Continued on page 419)

Studies in God's Word



“Love's Pure Light”

Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in Him and in you, because the darkness is past and the true light now shineth. He

that saith he is in the light and hateth his brother is in darkness even until now. He that loveth his brother abideth in the light and there is none occasion of stumbling in him. But he that hateth his brother is in darkness and walketh in darkness and knoweth not whither he goeth because that darkness hath blinded his eyes (I John 2:7-11).

At Christmas time the world displays a great deal of what passes for love. On the streets people, moved by the season, smile at strangers. In the home men seek to make peace with estranged relatives. Phrases about peace among nations and good will toward all men fill the December air while in the corner, almost if not completely forgotten in the seasonal, superficial talk about love, lies the Christ Child, the only source of true love.

When John in his *Epistle of Light, Life, and Love* speaks about love, he knows where to point us, to the Lord Jesus, “Love's Pure Light.”

He Loved

When John urged the Christians in Asia Minor to love one another, he issued no new commandment. Perfect love for God and for our fellow-men has always been a part of God's pure Word and the summary of His holy Commandments. Already in Leviticus 19:18 Moses had commanded: “Thou shalt love thy neighbor as thyself.” And Jesus in Matthew 22:39 repeated that command.

Yet this was a new commandment for them, new because they saw that it

was “true in Him.” In Christ Jesus, God's Son come to earth, love was embodied and exemplified. His was a life that could properly and completely be described with the word “love.” For His disciples, men like impulsive Peter, treacherous Judas, hesitating Thomas, He had words and actions of love. For His countrymen, who rejected and reviled Him, He had words and actions of love. For all of us, who crowned Him with thorns and nailed Him to the tree, He has a loving prayer for forgiveness and a loving payment for sin. This Jesus could say: “A new commandment I give unto you that ye love one another as I have loved you” (John 13:34). From His perfect life comes the model we need for our life and from His powerful death comes the power to follow that model of love. Because of Him, the commandment to love can become true in us, too. As He leads us out of the darkness of unbelief into the light of faith, His love will be reflected more and more in our daily lives.

Christmas time brings talk about love between man and man, nation and nation. Such love, however, can be found only in God's perfect love for sinful man. At the manger-bed we see

“Love's Pure Light” in God's Son come to be the Savior. “He left His radiant throne on high, left realms of heavenly bliss and came to earth to bleed and die,” because of that love. Kneeling before His manger-bed and beneath His crimson cross, we have to ask in believing wonder, “Was ever love like this?”

We Love

John offers a simple test for those who claim fellowship with the God of love. He says that they are to love as God loves. He who fails this test of love offers a dismal picture. Though that man may have the light of God's Word and love shining all around him, he has not really seen it. Though he may have his name on some church's roster, he has never really left the darkness. Even though he may think his steps in life are sure and straight, he is only stumbling in the darkness. Blinded by his unbelief, he rushes headlong and unheeding toward the cliff below which lies the outer darkness of hell. He who nurses hatred toward a fellow man has no fellowship with the God of love. For him the Bethlehem star has shone in vain and “Love's Pure Light” in the Christmas manger remains unseen.

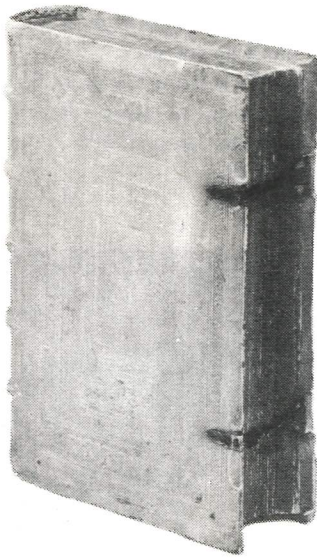
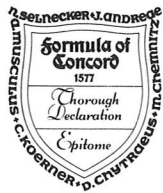
How different with the true believer for whom fellowship with God means love. Such an one abides in the light of God's Word where he sees the fullness of God's love for him and finds the strength to love in return. The light of that Word reveals and the power of God's love removes the rocks of anger and envy which threaten to bar the way, and the believer walks forward in Christian love without stumbling.

It's easier to talk about love than to show it, isn't it? Easier to preach love toward the heathen across the sea than toward the neighbor across the street. Easier to help those who help us and love those who love us. But to love that neighbor who has hurt us, that relative who has humiliated us, that needy person who will never help us back, that's another matter. That's a Christmas matter, something we can only attempt as God in His grace through Word and Sacrament brings us closer to His Son, “Love's Pure Light,” in that Christmas manger.

Only from Him who loved comes the power for us to love.

Richard E. Lauersdorf

400 Years of The Formula of Concord



The Book of Concord

The *Formula of Concord* opens with a discussion of original sin. The Scripture teaching about original sin, also called inherited sin, is a teaching that is resisted by our own heart, by the philosophies and guiding principles of men, and by many churches. Man simply does not want to admit that he is a sinner by nature. He is offended by the words of the Apostle Paul in Ephesians 2 that we are “by nature the children of wrath.” He rejects the truth that from conception and birth on he is under the condemnation of God.

Today's Spiritual Climate

Humanism insists that man is getting better and better and sees no need for a Savior. Science “falsely so called” claims that man evolved from the animal world and is no creation of God. The evil that is in him is simply natural.

Many churches misinterpret the Scripture teaching that “that which is

The Formula and Original Sin

born of the flesh is flesh” and consequently see no need for infant baptism. Others teach that man can of himself respond to God's call and can make a decision for Christ as well as against Him.

Still others, like Christian Science, deny the actuality of sin and come rather close to even denying the existence of matter and the reality of the body and its future resurrection.

Abortion, though now legal, sets aside the truth that the conception of a child and its growth in the womb are a creating act of God. Those who submit to abortion refuse to acknowledge what God's Word says about the spiritual condition and spiritual need of children, born or unborn, and set aside the clear command: “Thou shalt not kill.” They do not see their own action as an outgrowth of original sin, but as a “right.”

For ourselves we need to study the doctrine of original sin so that we may always recognize our utter helplessness, our need for a Savior who has done it all. Since we cannot by our own reason or strength believe in Jesus Christ our Lord nor come to Him, we need the grace of our God in holy Baptism and need constant contact with the faith-giving and faith-sustaining Word of the Gospel and the Sacrament of our Lord's body and blood. The doctrine of original sin and the consequent total helplessness of man in spiritual matters is basic to the rest of the teachings of Scripture.

The Formula and the Point in Controversy

The controversy in the days following the death of Luther and answered the first article of the *Formula* was not prompted by an evolutionary philosophy, as it would be today. It was prompted by humanism and by an

overreaction to humanism. Pelagian or Semi-Pelagian error had been rampant in the church long before Luther's day. It insisted that man could at least do something to cooperate in his own salvation, that man was not as bad and corrupt as Scripture would have us believe.

To counter that false doctrine, which not only laid a burden on man which no man could fulfill, but also robbed Jesus Christ of His glory as Redeemer and Savior, the theologian Matthias Flacius went too far. He identified original sin, the sinfulness we have inherited from our parents by birth, with the very substance of man's nature. What he failed to see, and what he would never admit, is that he thereby made God the Creator of sin and called into question the sinlessness and true humanity of Christ. In doing so, he also undermined the work of the Holy Spirit who brings us to Christ.

The Answer of the Formula

The *Formula* puts it in this way: “We believe, teach, and confess that there is a distinction between man's nature . . . and original sin, and that this distinction is as great as the distinction between a work of God and a work of the devil.” Not to make this distinction, the *Formula* continues, “conflicts with the chief articles of our Christian faith concerning creation, redemption, sanctification, and the resurrection of our body. . . .”

The *Formula* points out that “God created not only the body and soul of Adam and Eve before the Fall, but also our bodies and souls after the Fall.” For evidence it points to Job 10:8: “Thy hands have made me and fashioned me.”

That God should be the Creator of evil conflicts with His holiness. Since

(Turn to next page)

He is man's Creator even today, man's nature, His body and soul, cannot be identical with original sin.

The distinction is also supported by the clear Scripture doctrine that "the Son of God has assumed this human nature, however, without sin." If sin is part of the essence of man, then Christ cannot be sinless or the sinless Christ cannot be our Brother and Substitute.

The *Formula* takes this teaching from the Book of Hebrews. Among other passages, it cites this one: "He (Jesus) took not on Him the nature of angels, but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, yet without sin."

While on earth, our Lord also promised to raise our bodies on the last day. Sin, however, will be left behind as something which He has overcome and from which He has redeemed us. Yet our risen body will be a true human body. God has Job say: "I shall be compassed again with this my skin, and in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold."

Original Sin Is Utter Corruption

At the same time, the *Formula* also holds to the Scripture truth that "original sin is not a slight, but so deep a corruption of human nature that nothing healthy or uncorrupt has remained in man's body or soul, in his inner or outward powers, but as the Church sings: *Through Adam's fall is all corrupt, Nature and essence human.*"

In affirming this truth, the *Formula* upheld what Scripture teaches about the Holy Spirit. Man cannot cooperate with the Holy Spirit in bringing himself to faith, in making himself a child of God. In accord with this teaching, the *Formula* rejects the thought "that in man the human nature and essence are not entirely corrupt, but that man still has something good in him even in spiritual things, namely, capacity, skill, aptness, or ability in spiritual things to begin to work, or to help working for something good." The details of this point are taken up by the *Formula* in its second presentation, "Of Free Will."

It is clear that with such a burden lying on us, there is nothing that we can offer God. Facing the agony of Gethsemane, Christ prayed: "Father, if it be

possible, let this cup pass from Me." But there was no other way to save man. Man could achieve no part of it, to say nothing about all of it. Christ Jesus had to go forward to appear before Caiaphas, to stand before Pontius Pilate, and to be nailed to the cross, there to be forsaken by His Heavenly Father. He bore the world's sins; he bore our sins; He bore my sins — all of them. And His Spirit alone can bring us to faith.

Thus, original sin, the sin we have inherited from our parents, is not just a stain or spot or impediment. Though we have not committed it, it is a sin that condemns. In fact, it is the source of all other sins of thought, word, and deed.

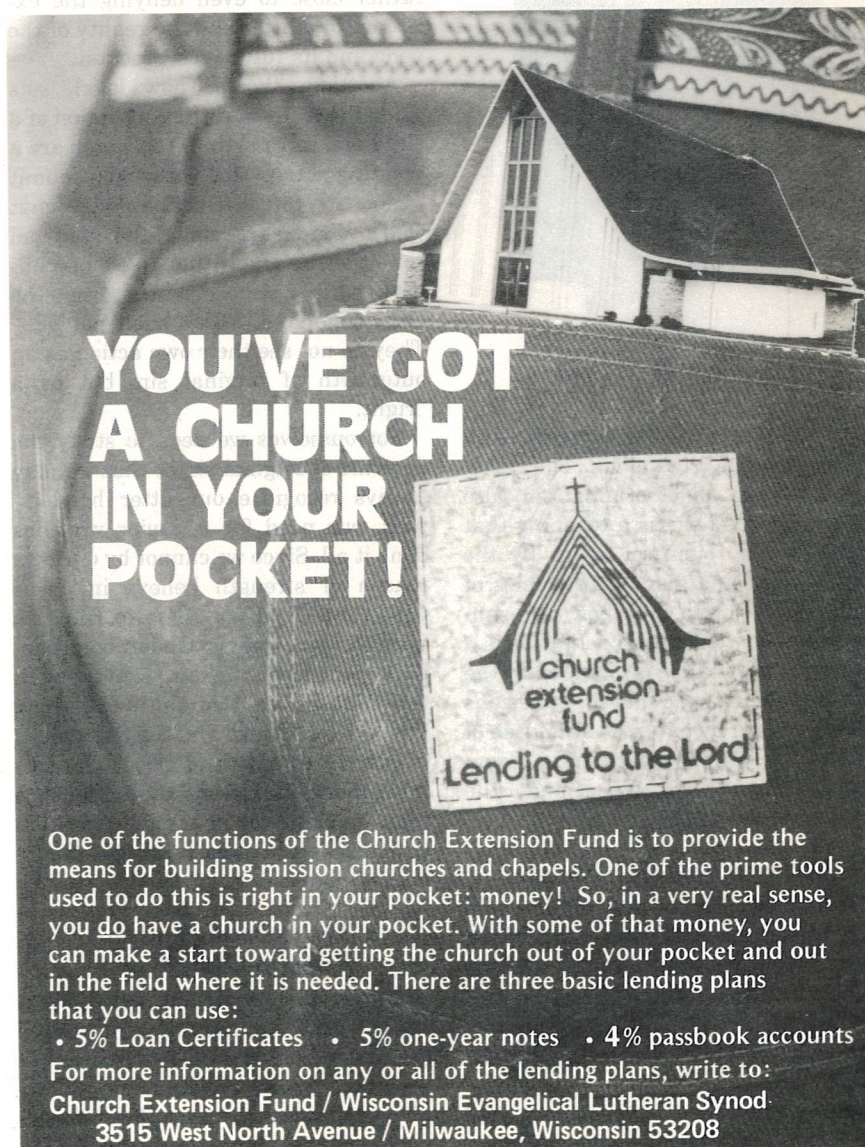
"By Nature"

You have undoubtedly often heard

your pastor in his sermons state that human beings are by nature sinful. Luther used that term too. This was misunderstood in his day by Flacius and can be misunderstood today. It does not mean that original sin and the human nature are identical. What it means is that we are sinners by birth, that is, from the moment of our conception, and would be lost forever if it were not for the Father who so loved us that He gave His own Son, the Son who so loved us that He gave His own life for us, and the Holy Spirit who so loved us that He brings us to faith and gives us what Christ has won for us.

We look forward to the day when original sin and its ravages will be taken from us as we rise to share the glories of life eternal.

H. Wicke



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Mining the Treasure of God's Word

II Chronicles 24-28



BY JULIAN G. ANDERSON

You will recall that we spent the last lesson studying the writings of the Prophet Joel, who worked during the last half of the reign of Joash (II Chron. 24:19). Because the books of the prophets are separated from the historical books and are grouped together in the Old Testament, it is often difficult for us to put them back into their correct chronological place in the narrative. Most of them are never mentioned in the historical books. The fact that Joel's little book appears as the second of the Minor Prophets, in what appears to be a chronological order, and that II Chronicles 24:18,19 seems to fit the situation described in Joel 1, would seem to make Joel the earliest of all the prophets (about 825-800 B.C.). He was followed shortly by the three prophets to the northern kingdom of Israel, Jonah, Amos and Hosea, who lived during the reign of Jeroboam II (787-747 B.C.). Of these, Hosea was the last.

You might want to make a little chart, putting these first four in their proper order (above), with the approximate dates and the names of the kings if these are mentioned in their writings. Then fill in the remaining prophets as we come to them. Then let's go to

II Chronicles 24:20-27

Notice that Zechariah, the son of the head priest Jehoiada, also served as a prophet along with Joel (verse 20) and observe what happened to him (verses

21 and 22). If our dating is correct Joel's messages would have been received in the same spirit, and he may have met the same fate (see Matt. 5:12, 23:30, Luke 6:23, 11:47 and 50, 13:34, Acts 7:52, Rom. 11:3). Verses 23-25 record God's punishment for their unbelief and wickedness and His punishment on Joash, who was not buried in the royal tombs, his place having been taken by Jehoiada (verse 16).

Now Turn to Chapter 25

This records the history of Amaziah, probably the oldest son of Joash (hi-lite his name in verse 1). Verses 1-13 tell of the early part of his reign, which is summed up by the chronicler in verse 2 (underline). Note the size of his army in verse 5, and his obedience to the prophet's orders in verses 6-10. Your Bible dictionary will tell you that Seir (verse 11) was a large mountain range in Edom, on the east side of a deep valley (called an "arabah") which ran from the Dead Sea to the Gulf of Aqabah (see map). Why his armies attacked the cities of northern Judah is somewhat of a mystery.

The Edomite campaign, however, had a most unfortunate result for Amaziah and his people (verse 14, underline the last half, beginning "he brought . . ."). Note God's reactions in verse 15 (underline down to "prophet"), and the prophet's message (verse 16b). As you read verses 17-24, note that the expression "look one another

in the face" is explained in verses 21 and 22, and that the result of this battle was another sign of God's displeasure. Amaziah's death is recorded in verses 25-28.

Next, Chapter 26

This is the record of the reign of Uzziah (hi-lite his name in verse 1). Mark the length of his reign (verse 3) and the chronicler's description in verse 4 (underline), and his comment in the last phrase of verse 5 (underline). The Zechariah named in verse 5 is not the author of the book in our Bible. Read verses 6-15 and note Ezra's explanations in verses 7 and 15c. At this time Judah regained some of the power it had enjoyed under David.

But like his father, Uzziah also fell into sin at the end of his life, as you will read in verses 16-23. His sin was the same as that of Saul (I Sam. 13:9), prompted by pride (verse 16a, underline the whole verse), and his punishment is recorded in verse 19b.

Now for Chapters 27 and 28

Chapter 27 gives the account of one of the good kings of Judah (hi-lite his name in verse 1), but his goodness was only a personal thing; he wasn't able to communicate it to his people or lead them in the right direction (verse 2, underline). His success is described in verses 3-6, with the chronicler's interpretation in verse 6, and his death in verses 8 and 9.

Chapter 28 gives the history of the worst of all the kings of Judah (hi-lite his name in verse 1). Note the description of his reign in verses 1b-4 (underline), which led to the greatest period of apostasy and idolatry in the whole history of Judah. God's actions are reported in verses 5-8 (underline verse 5a, down to "Syria," and the last sentence of the verse), and in verses 17-19 (underline down to "country" in verse 18a, and verse 19). This reminds us again of the period of the judges.

In his extremity Ahaz did a foolish thing (verses 16, 20, and 21), which was like the mouse inviting the cat into his house to help him. And then he continued in his wicked ways as described in verses 22-25 (underline verses 23a and 24, as well as Ezra's commentary in the last sentence of verse 23). His death is recorded in verses 26 and 27. Thus we close our lesson on a sad note.

Time recently devoted an entire issue to the aging in our population, emphasizing particularly the political pressure their increasing number will bring to bear on our nation's policies and decisions. Recent articles in most metropolitan newspapers have been providing the local statistics.

This situation also cannot help affect our own WELS churches. A church that is concerned about carrying out its God-appointed task of ministering to God's people will consider this a challenge. It will want to take all necessary steps to meet its responsibility to its senior citizens.

To assist our congregations in this area, which is somewhat new to most of them, the Special Ministries Board of our Synod has sponsored Conferences on Aging during the past three years. In 1975 the conference was held in Ann Arbor, Michigan, and in 1976 it was held in Belle Plaine, Minnesota. This year's conference, held on October 13-14, was hosted by the Wisconsin Lutheran Child and Family Service, Milwaukee, Wisconsin.

The meetings were held at the Milwaukee Inn and in the chapel of the Wisconsin Lutheran Child and Family Service. Devotions were led by Pastors Paul H. Hoenecke and Robert H. Michel. Acting as chairman was Mr. Tim Thiele of the WLCFS. The theme of the conference was "Focus on Responsibility."

Present for the sessions were representatives of the four agencies operating within our Synod. These, in addition to the Wisconsin Lutheran Child and Family Service, are: St. Michael's Lutheran Home for the Aged, Fountain City, Wisconsin; The Lutheran Home, Belle Plaine, Minnesota; and the Martin Luther Memorial Home, Inc., with branches in Holt, Saginaw, and South Lyon, Michigan. A number of other interested pastors and laymen also attended.

"Who Is Responsible For The Aged?"

Sessions on the first day included a number of reports and two longer presentations. The Rev. R. Schlicht reported for the Committee on Aging and Mr. Alfons Woldt reported for the Special Ministries Board. Pastor Winfred A. Koelpin presented an essay on "Who Is Responsible for the Aged?"

WELS and Its Aging

In touching on the shift in demographic balance, Pastor Koelpin pointed out that though Americans have always liked to think of themselves as youthful, statistics prove that our nation is getting older. By the year 2000, he reported, those 65 years and older will make up 35.2% of the population. Applying this to his hearers, he stated: "We too, in the church, have to take notice of the way the demographic imbalance changes the direction of our responsibilities." Widely scattered families, involuntary retirement, and escalating inflation, he added, do not alter the responsibilities. Noting that old age is one of the longest seasons in human life, he pointed out that Scripture describes long years as a gift of God. Of concern to the Christian, however, is the fact that in general less respect is being shown to the aging in today's society than in former years.

Government provisions for the protection of the aged, for their support, and for their involvement in society, the essayist stated, do not excuse the Christian from facing his responsibility. The aging remain the responsibility of the immediate family, of the local church, and of our Lutheran homes for the aged. The presence of the aging among us is an opportunity to show Christ-like love. In fact, the whole purpose of the church's work with the aged is that in their lives it may really be "sunrise at sunset."

"The Pastor's Responsibility in the Life of the Aged"

The second essay, entitled "The Pastor's Responsibility in the Life of the Aged," was delivered by Pastor Carl S. Leyrer.

He began by stating that the aging face needs in four basic categories: economic, social, physical/mental, and spiritual. If the aged are secure spiritually, he pointed out, they will be able to accept most other things. However, to think that religious faith increases

by mere age is a false assumption. It isn't only lack of transportation or the dimming of eyesight and hearing that become problems for the aging; fear of death, guilt concerning the past, doubt and despair also trouble them.

The pastor therefore has a real responsibility toward the aging members of his flock. He must not only be ready to involve them in congregational life in a useful way, but also seek to deepen their prayer life, visit them personally, send others to visit them, and provide worship opportunities for them.

Some of the ways in which Pastor Leyrer's congregation, St. Lucas of Milwaukee, has been trying to serve its elderly are detailed in an article published in *The Northwestern Lutheran* of May 1, 1977. It would be worthwhile to refer to that article.

Meeting the need of the aging through the congregation, Pastor Leyrer pointed out, does not rule out church-related agencies. When our aging pray as David did, "Cast me not off in old age," the Lord answers those prayers through human agents — our pastors, our members, our Lutheran homes.

"Responsibilities of Boards of Directors"

In preparing his essay on the above theme, Pastor James P. Schaefer interviewed by telephone all the administrators and the board chairmen of the homes for the aged connected with our Wisconsin Ev. Lutheran Synod.

His audience found the presentation intensely interesting, since most of them are deeply involved in the work of the homes, in supervising and directing their smooth operation, and in interpreting the institutions to their constituency. Pastor Schaefer summarized his paper by saying, "Board membership is more than an honor. It is a responsibility!"

The need for further conferences was recognized.

H. Wicke

18 New WELS Schools in 1977

Our Savior Lutheran School
Longmont, Colorado
Immanuel Lutheran School
Appleton, Wisconsin
Beautiful Savior Lutheran School
Cincinnati, Ohio
St. Peter Lutheran School
Schofield, Wisconsin
Christ the King Lutheran School
Palatine, Illinois
St. Mark's Lutheran School
Mankato, Minnesota
Our Savior Lutheran School
East Brunswick, New Jersey
St. Paul Lutheran School
East Troy, Wisconsin
Peace Lutheran School
Holiday, Florida

Star of Bethlehem Lutheran School
New Berlin, Wisconsin
Cross of Christ Lutheran School
Coon Rapids, Minnesota
Living Word Lutheran School
Mission Viejo, California
Good Shepherd Lutheran School
Sioux Falls, South Dakota
Peace Lutheran School
Santa Clara, California
First Lutheran School
Lake Geneva, Wisconsin
Christ Lutheran School
Zumbrota, Minnesota
Good Shepherd Lutheran School
Cedar Rapids, Iowa
Gloria Dei Lutheran School
Sierra Madre, California

"It Just Couldn't Be Stopped!"

Cross of Christ — Coon Rapids, Minnesota

The lambs of Christ have always made up a large proportion of Cross of Christ Congregation. Talk about a Christian day school, therefore, began practically with the congregation's organization in 1963. Even though finances and the lack of facilities hampered the congregation, interest in this mission to the children never died out. In 1974 a survey of the congregation encouraged the Education Committee to propose starting a school in the fall of 1975. But once again finances and the lack of facilities did not permit the opening of a school at that time.

It soon became apparent, however, that larger educational facilities were needed not only for a day school. On an average Sunday morning 150 children, teen-agers, and adults were packed into the chancel, the parsonage, and a mobile home for Sunday school and Bible class. Despite a substantial debt owed to the Church Extension Fund, the congregation in the spring of 1975 decided to build an educational unit. Ground was broken on June 13, 1976. Then a formal proposal to begin a day school in the fall of 1977 carried without a dissenting vote in the congrega-

tion's October 1976 voters' meeting. The new building was dedicated on January 9, 1977. It provides 3,200 square feet of carpeted classroom space, divided by movable partitions.

The teaching personnel consists of Mrs. Patricia (John) Buenger, teaching kindergarten, and Miss June Frank (now Mrs. Paul Naumann) teaching the eight grades. Teacher aides have

been recruited from the congregation.

The new school opened its doors on September 6, 1977, with 22 children enrolled in grades 1-8 and 10 enrolled in kindergarten. One family donated a station wagon to transport children who could not be bussed by the local school district. "The school just couldn't be stopped," says Pastor John Zeitler.



The teachers and their 32 treasures

"Except the Lord Build the House . . ."

Living Word — Mission Viejo, California

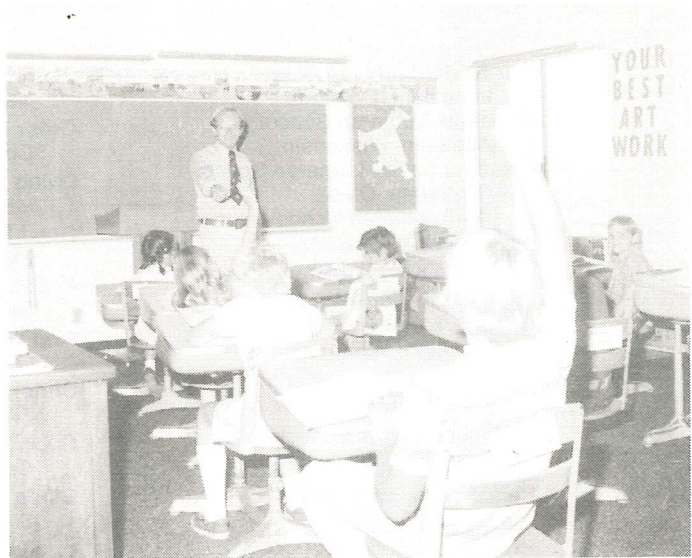
When Living Word Lutheran Church was organized in Mission Viejo, California, in February 1973, it numbered 17 communicants, met in a rented classroom, and faced a mission field of nearly one million people. Even then its members were filled with an intense desire to establish their own Christian day school. The task seemed overpowering, but the congregation faced it with the conviction that "when the Lord permits us to open a Christian day school, the Lord will also remove the roadblocks."

The Lord did continue to build at Mission Viejo. He gathered more hearers around His Word, provided a church site, and on November 14, 1976, permitted His people to dedicate a new church and fellowship hall.

In the January 1977 voters' meeting, the Christian Education Committee presented resolutions which called for the opening of a Christian day school in the fall of 1977 and the immediate calling of a teacher-principal. God moved

the hearts of the members to approve of these resolutions.

In March 1977 Mr. Mark Rubbert accepted the congregation's call. On September 9 the school opened in the fellowship hall with a student body of 12,



"What's the answer?"

representing grades kindergarten through eighth. The Lord had heard the prayers of His people and blessed the labors of their hands. Pastor of the congregation is the Rev. Allen R. Beyersdorf.

"At the Grand Age of 103"

St. Paul's — East Troy, Wisconsin

At the grand age of 103 years, St. Paul's Ev. Lutheran Church of East Troy, Wisconsin, stepped confidently into the arena of full-time Christian ed-

ucation. For some five years, children from the congregation had been attending the school of a sister congregation 12 miles away. When the enroll-

ment from St. Paul's reached 15, the time had come for St. Paul's to open its own school. Intent on providing quality and growing slowly, the voters approved the calling of one teacher and the opening of grades one to three.

It was in 1962 that St. Paul's began relocating its plant from downtown East Troy to four acres on the north-east edge of the village. A fellowship hall/Sunday school was built that year. A church and office unit followed in 1970, and a parsonage in 1972.

A classroom in the Sunday-school building has now been outfitted for the beginning of the Christian day school. New lighting and all necessary equipment were provided. Called as teacher was Miss Carol Tietz, a 1977 graduate of DMLC. Twelve precious little ones are enrolled in her classes. Pastor of the congregation is David Witte.



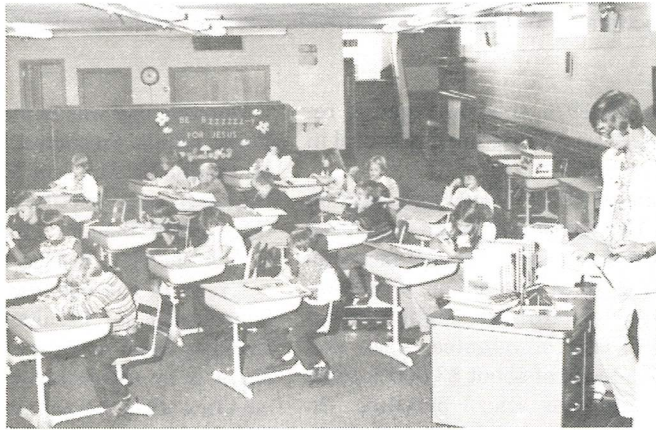
Twelve in grades 1-3

"To Everything There Is A Season"

St. Mark's — Mankato, Minnesota

In the case of St. Mark's, it was no sudden burst of sanctification that gave birth to its Christian day school. Rather, it was a matter of growth and maturity. Now in its 36th year, St. Mark's spent its first 14 years in rented facilities. After the church was built in 1955, there followed the years in which

the mortgage was paid off and additional property was purchased. Concern for the youth, however, always loomed large at St. Mark's. It, for example, took a leading role in the development of the Lutheran Collegians. When efforts to establish a joint school with other congregations in the Man-



Busy
for
Jesus!

kato area proved unsuccessful, St. Mark's was left to chart its own course.

It was on January 13, 1977, during one of the coldest weeks in the history of Minnesota, that St. Mark's voted to establish a Christian day school and to proceed to call a teacher.

During the spring and summer, space for a classroom was readied in the church basement. To comply with state codes, doors had to be changed, steps redone, sprinkler and fire alarm systems installed. Friends from Anchorage, Alaska, supplied carpeting for the school. A recent visitor remarked, "You don't realize you're in a church basement when one is in your classroom. You have everything you need for a school." The classroom occupies about half of the basement, thus leaving room for expansion.

Opening day was September 6, 1977. Fifteen out of the 25 children eligible in St. Mark's are enrolled in the school. The total enrollment is 19. The school began with grades 1-6 and plans to add grades 7-8 next year. Teacher and principal is Mr. Edward Becker, a 1977 graduate of Dr. Martin Luther College. Pastor of the congregation is the Rev. Martin C. Birkholz.

"Meeting Another Challenge!"

First Lutheran — Lake Geneva, Wisconsin

When First Ev. Lutheran Church of Lake Geneva, Wisconsin, paid its church mortgage in July 1977, it promptly proceeded to meet the next challenge the Lord had placed before it, that of opening its own Christian day school. The Lord has blessed the congregation with 10 pupils in grades one through three and 13 pupils in grades fourth through eighth.

When the congregation built its church in 1962, the overall plan was to build the type of building that could easily be expanded to house a Christian day school in the future. In August of this year, the church's fellowship hall was remodeled into two full-sized classrooms. Everything was ready for the school's opening on September 6, 1977.

It was in the fall of 1976 that a survey of the congregation, under the leadership of Pastor Richard Weber, revealed a substantial interest among the members for starting their own school. The matter was brought to a

vote and acted upon favorably at a special voters' meeting in April 1977. The decision was to begin in the fall of 1977.

Teaching the upper grades and serving as principal is Mr. Greg Thiesfeldt, a 1977 DMLC graduate. His wife Lisa,

also a 1977 DMLC graduate, is teacher of the lower grades.

The blessings of a gracious God have been constantly in evidence since the beginning of the school's operation. May the gracious Lord continue to shower this school with His blessings!



Mr. and Mrs. Greg Thiesfeldt and their eager 23

"As Soon As Possible!"

St. Peter's —
Schofield, Wisconsin

On November 16, 1975, St. Peter Congregation, Schofield, Wisconsin, appointed a committee to study the matter of a Christian day school. Subsequently, the committee recommended that St. Peter Congregation "start its own Christian day school as soon as possible."

Little did anyone realize how soon this would be possible, for even then the Lord was preparing a building for St. Peter's School. It was a solidly-built, one-story, white frame building located one-half block from the church. Built originally as an office building, later remodeled into a three-classroom annex to the Schofield Public School, it was used in late years for special education classes and as an administrative office for the school district. Having outgrown it, the school system offered it for sale by sealed bids. St. Peter Congregation was the successful bidder at \$53,111. On the following Sunday, No-

ember 14, 1976, the congregation resolved to start a Christian day school in the fall of 1977.

In March of 1977, the congregation called Mr. and Mrs. Gerald Lanphear of Milwaukee to serve as teachers and decided to offer classes for all grades, kindergarten through eighth. Hundreds of hours of volunteer labor and an expenditure of about \$3,000 readied the building for school purposes. On May 14, 1977, the building was dedicated as part of the congregation's 75th anniversary celebration.



Pastor,
children,
and
teachers

Opening day was September 6, 1977. Forty pupils presented themselves to be taught by Mr. and Mrs. Lanphear. Assisting on a part-time basis is Mrs. Gary Steffenhagen. Pastor of St. Peter's is the Rev. Burton E. Stensberg.

"News of the opening of St. Peter's School was not heralded on the CBS Evening News and very little was said about it by the local news media, but we know that the angels in heaven rejoiced with us," states Mr. Lanphear in the school's newsletter, "The Informer."

"Decided During A Pastoral Vacancy"

Peace — Santa Clara, California



Ready
to go!

On Sunday, July 11, 1976, Peace Lutheran of Santa Clara, California, resolved to establish its own Christian day school in the fall of 1977. At the time the congregation was in the midst of a pastoral vacancy that lasted 18 months. But Pastor H. Hochmuth had sown the seed. Shortly after the congregation dedicated its chapel in 1963, a

classroom area was added, large enough to be divided into two rooms. After extended discussions, the congregation at that time decided to join hands with Apostles Congregation in establishing and maintaining a school. For years some 12 children were transported almost 20 miles one way over busy city streets to Apostles School.

State regulations making it compulsory to hire a bus driver became a contributing factor in the congregation's decision to open its own school.

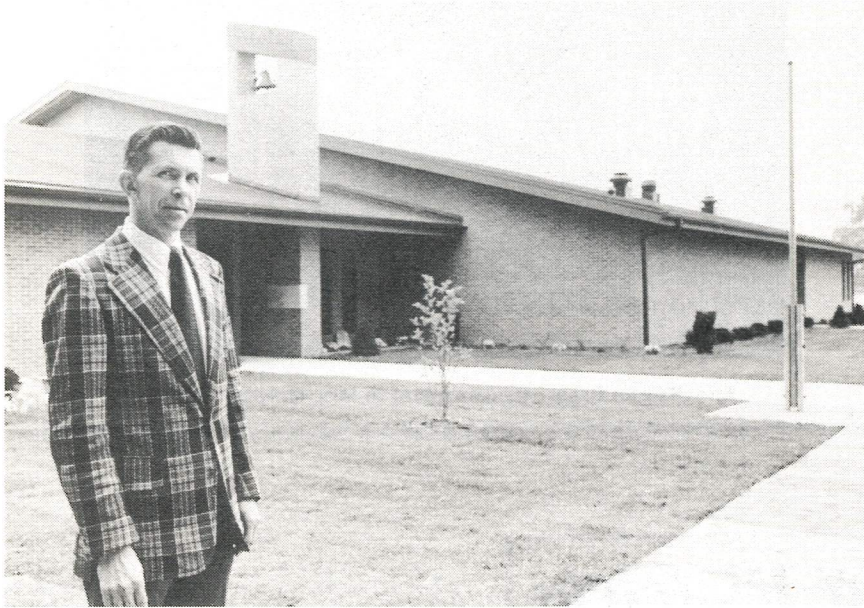
In August 1976, Rev. David E. Voss was installed as pastor, and plans for the school progressed rapidly. Mr. Peter B. Bauer, then teaching at the East Fork Mission School in Arizona, accepted the call to Santa Clara. Twenty-three of the Lord's lambs are enrolled in Peace Lutheran School, which opened on September 6, 1977. Mr. Bauer has the help of three women of Peace Congregation in instructing these children. All eight grades are represented except the sixth.

Santa Clara, a suburban city of about 90,000, is situated along the San Francisco Bay about 40 miles southeast of San Francisco. Interest in the school has been very encouraging and it should prove to be a real mission arm in the congregation's outreach.

To Be Continued

New Building for School 110 Years Old

Ann Arbor News Photo



Principal Theodore Berg and new school

The year 1977 was a banner year for Salem Lutheran Congregation of Ann Arbor, Michigan, not only because a new school building was dedicated, the third in the congregation's history, but also because it was the 110th anniversary of its Christian day school's existence.

Pastor Stephen Lingman established Salem Lutheran School in 1867. The

first school building was erected that same year. A second day school was opened in 1893 in the southern portion of the congregation's geographical area. Both schools were operated until 1910, when the second school was discontinued. In 1917, on the occasion of the school's 50th anniversary, a new school building was erected on the location where the first one stood.

After 60 years of service, this second building was due for major repairs. The lower classroom was too small, and the multipurpose room on the second floor was inadequate for congregational activities. Plans were therefore made to erect a new building.

This third building contains two large classrooms, a smaller room for small gatherings and instructions, a library and workroom, a room for the Pioneers, an office, a large kitchen, a junior-sized gymnasium, and a mechanical room. It is located immediately south of the former school building.

Pastor Ronald Kaiser of Appleton, Wisconsin, preached for the school's dedication. He had taught Salem's children for nine years before entering the parish ministry. Pastor Waldemar Zarling, president of the Michigan District, included the school's anniversary in his message in the afternoon service. Liturgists were James Renz, a student attending Wisconsin Lutheran Seminary, and the Rev. L. Hallauer, pastor of the congregation. The organists were Salem's two teachers, Principal Theodore Berg and Miss Lyle Lindloff.

We lift our hearts in thanksgiving to the Lord for enabling us to support our school in the face of rising costs. We ask His blessing upon our school and dedicate ourselves anew to the task our forefathers so wisely began, imparting to our children the sense of Christian values so essential for life in this troubled world. We pray that they may be brought safely through life to a blessed hereafter.

Mrs. Richard Buerger
Publicity Chairman

Seminary Auxiliary Meets

The Wisconsin Lutheran Seminary Auxiliary held its fifth annual meeting on Saturday, October 1, 1977. The 363 registrants for the day represented four synodical districts and eleven conferences.

The Seminary Male Chorus, directed by student Mark Bitter, opened the worship service. Pastor David Tetzlaff served as liturgist and Pastor Wayne Mueller delivered the sermon. His sermon was based on the theme, "Why Are You Still Alive?" and utilized I Peter 3:15 as the text. Pastor Mueller demonstrated how God has given us

grace to grow and to share His grace with others.

Auxiliary president, Mrs. Russell Braatz, called the business meeting to order. She reminded the participants of the goals and purposes of the Auxiliary. President Lawrenz of the Seminary welcomed the ladies and reported a new school year enrollment of 244 including 59 vicars. He encouraged members of the Auxiliary to thank God for the blessing of good health which God has permitted faculty members and students to enjoy. Following President Lawrenz's words of welcome, Mrs.

Braatz introduced all of the faculty members and their wives.

The election results were as follows: Mrs. Ted Zuberbier, second vice president; Mrs. Arnold Nommenson, corresponding secretary; Mrs. Reginald Pope, treasurer; Mrs. Richard Buerger and Mrs. John Schroeder, representatives at large. Professor Joel Gerlach was appointed faculty representative.

The projects committee reported that the day's offering made possible the completion of the gym equipment project. That project, with a goal of
(Continued on next page)

\$3,000, was started in 1975. In addition, \$150 was added to the 1974 carpeting fund, which now totals \$1254.48. The offering for the day totaled \$925.25. Members voted to make their next project an automatic copier at a cost of \$1,500. Gifts for the project may be sent to Mrs. Reginald Pope, 1600 West Mequon Rd., Mequon, Wisconsin 53092.

The former vice president, Mrs. Gordon Snyder, assumed her office as the new president. Prof. Gerald Hoenecke then introduced Prof. Heinrich Vogel, who spoke on "Call Day and What It Entails." Students Kenneth Jahnke, Peter Kassulke, and Dennis Kleist spoke on "The Vicar's Call," "The Permanent Call," and "Our Call" respectively. The presentations were interesting and informative.



Mrs. Russel Braatz passes gavel to Mrs. Gordon Snyder

Direct from the Districts

Nebraska

Richard Kuckhahn, Reporter

A New Building at Aurora

This Christmas a new house of worship will echo for the first time the joyous strains of "Unto you is born . . . a Savior" for members of First Ev. Lutheran Church, Aurora, Nebraska. The new structure was dedicated to the glory of God on September 4, 1977. Pastor

James A. Plitzuweit, vacancy pastor during most of the construction, addressed the congregation on the basis of I Kings 9: 1-3, "The Lord has answered your prayers for His house."

In the afternoon service, Pastor Milton F. Weishahn based his address on Mark 8:1-9, using as his theme: "Possessing What You Have Gained." Pastor Weishahn helped organize the congregation in 1947 and was its first resident pastor.

Many hours of donated labor on the part of members kept the cost of the building to about \$85,000. The church is fully carpeted and furnished with padded pews. It seats 180. Not wishing to part with the stained glass windows which graced the old church, the members had them incorporated into the new chancel area. The chancel furniture, built by a former member, were refinished and also moved into the new building.

The building is air conditioned and provides a pastor's study and a full basement with kitchen. The exterior is brick. The design incorporates a low roofline to keep energy costs down.

The building was designed by members of the building committee: Mr. Walter Wendt, chairman, Mr. Lloyd Bowers, and Mr. Leonard Troester.

First Lutheran, Aurora, numbers 120 souls, 95 communicants, and is a joint parish with St. Mark's Lutheran, Sutton, Nebraska. Their shepherd is Pastor Daniel Nitz.

As this beautiful building welcomes the Lord's worshippers Sunday after Sunday, they have reason to say, "O give thanks unto the Lord, for He is good, for His mercy endureth forever."



First Lutheran, Aurora, Nebraska

Northern Wisconsin

Harlyn Kuschel, Reporter

St. Matthew's at Pound Celebrates Its 100th

On October 9, 1977, St. Matthew's Ev. Lutheran Church, Pound, Wisconsin, observed the 100th anniversary of its organization. Pastor M. Janke, Fond du Lac, Wisconsin, first vice-president of the Northern Wisconsin District, preached the morning message, "A Time to Celebrate," basing it on Psalm 100. Pastor E. Stelter, Two Rivers, a former pastor, spoke on Proverbs 22:28: "Remove Not the Ancient Landmark."

The congregation was organized as the "Sankt Matthaeus Gemeinde" in 1877 by Christians at Beaver Creek Settlement. Services were first held in private homes and later in a school building. Incorporation was effected in 1885, and in 1886 the congregation joined the Wisconsin Synod.

Though the resolution to build was made in 1891, it was not until 1899 that the first church was erected. Its dimensions were 30 ft. wide, 50 ft. long,

and 18 ft. high.

During almost all of its history St. Matthew's has shared pastors with other congregations. From 1881 to 1918, it was one parish with St. John's of Grover. From 1918 until 1958, it was a joint parish with Trinity of Coleman. Since the installation of Pastor E. Stelter at Crivitz on April 13, 1958, St. Matthew's has been served from Grace, Crivitz.

On February 9, 1975, St. Matthew's 75-year-old church building was completely destroyed by fire. Groundbreaking for the present church was held on August 3, 1975. The first service in the new building was conducted on February 8, 1976, one day less than a year after the original church was destroyed. Dedication was held on April 25, 1976.

The following pastors have served the congregation during its 100 years: Adolph Toepel, Pastor Hilliman, Anton Pieper, Christ Gevers, Martin Kionka, C. Kleinlein, William Wojahn, William Fuhlbrigge, Louis Pingel, Edward Stelter, Eugene Kitzerow, and since 1969 Pastor William W. Basler.

St. Matthew's numbers 150 baptized persons, of whom 115 are communicants.



Pacific Northwest

Errol Carlson, Reporter

Pastors, Teachers, and Spouses Meet at Ocean

The old Oregon landmark, Seaside Hotel, situated at the end of the Lewis and Clark Trail, was the site of an interesting change for the Pacific Northwest Fall Conferences this year when pastors and teachers of the District decided to combine their respective meeting days at the resort city on the north Oregon coast.

The weather was pleasant and encouraged many newcomers to the Pacific Northwest who had not seen the ocean before to wander along the surf between sessions, marveling at the power and mystery of the blue Pacific and the beauty of God's creation.

Besides the usual business meeting, a Learning Disabilities Seminar was conducted by Mr. Fred Matzke of the Wisconsin Lutheran Child and Family

Service of Milwaukee, Wisconsin, and Mr. John Harstad of Tacoma, Washington, under the auspices of the Special Ministries Board of the Synod. They were introduced by Mr. LeDell Plath from Milwaukee, Wisconsin, staff member of the Synod's Board for Parish Education.

This was the first time that the entire working force of the Pacific Northwest District, including wives and husbands, had gathered at one time — some 80 strong — from almost 40 WELS and ELS congregations in Washington, Oregon, Idaho, Alaska, and British Columbia.

The fellowship of coworkers and mutual encouragement were but two of the side benefits and blessings of meeting by the sea.

Southeastern Wisconsin

Robert Kleist, Reporter

Pastor R. Stiemke and Parkside Congregation Both Celebrate 40th

On Sunday, October 23, 1977, Parkside Ev. Lutheran Church, Milwaukee, Wisconsin, observed the 40th anniversary of its organization and the 40th anniversary of the ordination of its pastor, the Rev. Richard C. Stiemke. Preacher for the afternoon service was Pastor Harold E. Wicke, a classmate of Pastor Stiemke. Liturgist was Pastor Gordon J. Snyder.

A native of Watertown, Wisconsin, Pastor Stiemke is a graduate of Northwestern College and of Wisconsin Lutheran Seminary. His first parish, which he served from 1937 to 1945, was at Mission, White River, and Wood, South Dakota, located on the Rosebud Indian Reservation. This was followed by two years in La Crosse. In August 1947 he accepted the call to Parkside.

Pastor Stiemke was instrumental in opening Bethany Lutheran Convalescent Home, which he served for 10 years as administrator and chaplain. He then was instrumental in opening Wisconsin Lutheran Convalescent Home, which later became Wisconsin Lutheran Child and Family Service. He also served this group as chaplain for 10 years. While at Parkside, Pastor Stiemke organized the first Sunday school for the mentally retarded in the Wisconsin Synod in this area. He has served as conference visitor and on the boards of local church-related charities.

Pastor Stiemke is married to the former Grace L. Steffen. They have two children, Philip and Barbara (Mrs. Alan Haefler), and five grandchildren.

Parkside Congregation was organized in 1938 by 19 families then belonging to St. Matthew's. At that time the members purchased a former Congregational church and are still worshipping in this building. During the 10 years before Pastor Stiemke became their spiritual shepherd, they were served by Pastors Gilbert Thiele (1938-44) and Victor Schultz.

(See next page)

Parkside (continued)

Parkside's history and its future are well summarized in the following words from the anniversary bulletin: "All of history is 'His story,' and in the history of a congregation, in all its functions, its worship, its preaching of the Word, its administration of the Sacraments, its fellowship, its vows, its admonition to the erring, its ministry of comfort to the sick and bereaved, the loving hand of God is always in evidence. We may be imperfect tools, but God uses us for His purpose and sanctifies our imperfections."

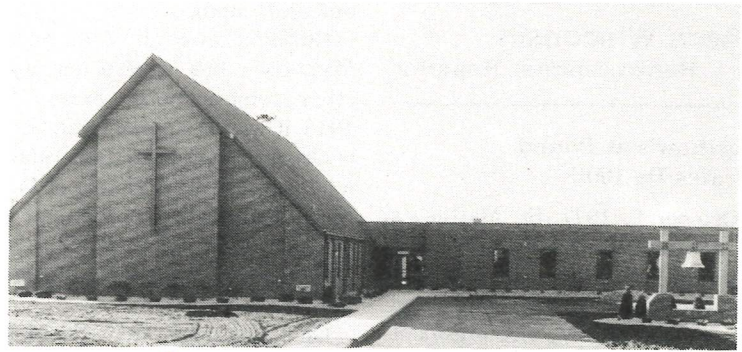
Western Wisconsin

Victor Prange, Reporter

New Facilities at St. John's, Pardeeville

With special services in both the morning and afternoon on October 9, 1977, St. John's Evangelical Lutheran Church of Pardeeville, Wisconsin, was privileged to dedicate its new house of worship and education-fellowship facilities to the glory of the Triune God.

In both morning services Pastor Gerhardt Cares of Columbus, Wisconsin, circuit pastor of the Beaver Dam Cir-



St. John's, Pardeeville

cuit, used Psalm 106:1 to encourage the members of St. John's to look upon this new building as the most important building on earth, since that is where they will hear God's precious and saving Word. In the afternoon service Pastor Nathan Engel of New London, Wisconsin, preached on John 17:14, emphasizing the same truths. Some 1,275 worshipers attended the three services.

The new church together with its attached educational-fellowship unit covers almost 17,000 square feet, all on ground level. The nave and balcony seat 350 people. The congregation moved the organ and the stained glass windows from its old church to the new building. The education-fellowship unit supplies an assembly room that will seat over 200. Also located in this area

are 10 individual classrooms for Sunday school and smaller meetings.

With the dedication of this new building, St. John's has completed the rebuilding of its facilities which was begun in 1972 when the congregation erected a new parsonage. The congregation, now 82 years old, numbers 640 communicants and 830 souls. The Rev. Ronald Uhlhorn is the pastor.

May the Lord our God ever be glorified in St. John's new house of worship!

R. Uhlhorn

RADIO BROADCAST TAPES

The Milwaukee Federation of WELS Churches offers tapes for two radio programs to such who have radio time available on a local radio station. The programs are "Music For The Master" (15 minutes) and "The Message From The Master" (40 minutes). For details write to: Rev. Roger Ph. Drews, 6700 S. Howell Avenue, Oak Creek, Wisconsin 53154

With the Lord

Pastor Eldor A. Toepel 1915 - 1977

Eldor A. Toepel was born in Mayville, Wisconsin, on January 19, 1915, the son of Mr. Arthur Toepel and his wife, Theodora nee Koepsell. After attending Christian day school, he enrolled in Northwestern, Watertown, Wisconsin, and then in the Wisconsin Lutheran Seminary, Mequon. On May 15, 1941, he was ordained into the holy ministry.

On June 22, 1941, he was united in marriage with Anita Weihert of Watertown. God blessed them with four children: a son, Eldor John, who preceded his father in death, and three daughters, Mrs. Laurie (Craig) Scherbarth, Mrs. Dorothy (Dennis) Henning, and

Mrs. Helen (Dan) Hartsman.

During his 36 years in the ministry, Pastor Toepel served five parishes, all



E. A. Toepel

of them in Wisconsin. Before coming to Jerusalem Congregation, he was pastor at St. Markus in Town Lebanon, a Tri-Parish in Monroe, St. John's Lutheran in Ridgeville, and Bethany Lutheran in

Ft. Atkinson. On November 24, 1957, he was installed in Jerusalem Congregation. He served there until his retirement because of illness early this year.

Pastor Toepel served the church at large as secretary of the Synod's Conference of Presidents for 12 years and on the board of the Lutheran Institutional Ministry for 14 years.

On Wednesday, November 2, 1977, Pastor Toepel entered everlasting life, at an age of 62 years. He is survived by his wife, three daughters, six grandchildren, four sisters, one brother, and a grateful congregation and coworkers.

The funeral service was conducted at Jerusalem Church on Monday, November 7. Prof. A. Schuetze served as liturgist. The sermon on II Timothy 1:12 was preached by Dr. Ulrik Larsen. Officiating at the interment in Graceland Cemetery was Pastor Alfred Walther.

"Blessed are the dead which die in the Lord!"

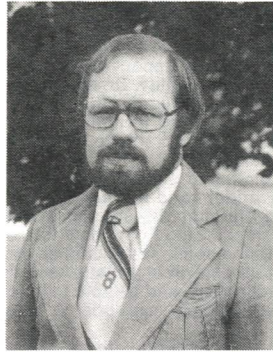
Northwestern Prep Installs Robert Bock

Reminding Prof. Robert Bock that God's grace had guided his life to the present and had caused him to receive and accept the call to Northwestern Preparatory School, the preacher, Pastor Wayne Mueller of Trinity Congregation, Waukesha, Wisconsin, urged him to "be strong in the grace that is in Christ Jesus" (II Tim. 2:1,2). In keeping with the Apostle's words, Pastor Mueller further urged Professor Bock to commit the Gospel to his charges by teaching and example so that they in turn may one day "be able to teach others also."

Professor Bock's installation took place in the Northwestern chapel on Sunday evening, September 11, 1977. Besides Pastor Mueller, Pastor R. Siegler, chairman of the Northwestern Board, was on hand to conduct the rite of installation. Under the direction of Prof. F. Zabell, the Northwestern Prep Singers sang Lindh's "If Thou But Suffer God to Guide Thee" and the "Apostolic Benediction" in the musical setting of the late Prof. Emil Backer.

Bock teaches chemistry and physics in the preparatory school and will also coach prep JV basketball.

The son of Mr. and Mrs. George



Prof. R. Bock

Bock, the new professor is a native of Owosso, Michigan. He was baptized and confirmed at Salem Ev. Lutheran Church in that city and received his elementary education at Salem Christian Day School.

During the summer after his confirmation, Bock moved with his parents to Michigan Center, where he attended the public high school for two years. He finished his high-school education at Michigan Lutheran Seminary, Saginaw. He began his teacher-training at the former Wisconsin Lutheran College, Milwaukee, and completed his college work at Dr. Martin Luther College, New Ulm. He has done graduate work

at Chicago State University and Prairie State College.

From 1972 through last spring, Professor Bock taught in the parochial school of Trinity Lutheran Church, Crete, Illinois. His first teaching assignment was as instructor at Northwestern Lutheran Academy, Mobridge, South Dakota, from 1970-72.

Professor Bock is married to the former Marilyn Hapke of Libertyville, Illinois. Mrs. Bock is a 1973 graduate of Dr. Martin Luther College and has taught in Lutheran parochial schools in Minnesota and Illinois. The couple has one child, Jonathan, born in July of this year.

May Prof. Bock continue to grow "strong in the grace that is in Christ Jesus"! May his teaching and example inspire numberless students to "teach others also" the glorious Gospel of our Savior!

James A. Fricke



1978 YEARBOOK 1978

The Official Directory
of the
Wisconsin Ev. Lutheran Synod

Every WELS family will want this handy book. The Yearbook contains a complete listing of all officers, boards, commissions, and committees of the Wisconsin Synod and its ten Districts; as well as the name, address, and phone number of WELS pastors, professors, teachers, and missionaries; the name, location, and time(s) of service(s) of WELS churches; a listing of WELS seminary, colleges, academies, area high schools, elementary schools, and charitable institutions; a roster of WELS mission workers, campus pastors, and military contact pastors. Also included is a directory of the pastors, teachers, congregations, and schools of the Evangelical Lutheran Synod. In addition there is the directory of the officers, pastors, and congregations of the Lutheran Confessional Church in Sweden.

No. 29N1416 Spiralbound \$2.50 net price
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Mr. Herbert Schaefer Dies NPH Business Manager 25 Years

Mr. Herbert R. Schaefer, born in Kenosha, Wisconsin, on April 3, 1905, died in Milwaukee on October 30, 1977. He is survived by two brothers and a number of nieces and nephews.

Funeral services for Mr. Schaefer were conducted in Atonement Lutheran Church, where he had been an active member since 1938. Pastor Kurt Eggert conducted the service, preaching on II Timothy 1:12. Burial followed in Kenosha.

Mr. Schaefer was well-known to the members of the Synod as business manager of the Northwestern Publishing House, a position he held from 1946 to 1971. Having earned his Master's, Mr. Schaefer brought a great deal of business acumen to his work at the publishing house and used it faithfully.

When Mr. Schaefer took over the work at NPH in 1946, it was still located at 935 N. Fourth Street. The next year the City of Milwaukee informed the Board of Control that it was purchasing the entire block where the publishing house was then located. Mr. Schaefer supervised the move which brought the Northwestern Publishing House to its present location on North Avenue.

In his 25 years of dedicated service, Mr. Schaefer made the publishing house an efficient arm in the work of our Church. He always looked upon his position as a call to serve his Lord with all the talents and abilities the Lord had given him.

We shall cherish his memory with thanksgiving.

DMLC CALLS FOR NOMINATIONS

EDUCATION

With the concurrence of the Commission on Higher Education, Dr. Martin Luther College herewith requests the voting constituency of the Synod to nominate candidates for the impending vacancy in the field of education to be caused by the retirement of Prof. Raymond Brei at the conclusion of the current academic year.

Nominees should be qualified to serve as Coordinator of Professional Experiences at the local St. Paul's Lutheran School and as a classroom teacher in the upper grades. Included with this call is also some local supervision of student teachers and personal involvement in student observation-participation and related programs conducted by the college.

Names of nominees with as much pertinent accompanying data as possible should be in the hands of the board's secretary no later than January 2, 1978.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Ave. S.
Minneapolis, Minnesota 55409

EDUCATION

With the concurrence of the Commission on Higher Education, Dr. Martin Luther College herewith requests the voting constituency of the Synod to nominate women candidates for the field of education to replace Mrs. Adelia Sievert who will be retiring at the conclusion of this academic year.

Nominees should be qualified to teach in the primary grades at the local St. Paul's Lutheran School, capable of some local supervision of student teachers, and willing to be personally involved in student observation-participation and related programs conducted by the college.

Names of nominees with as much pertinent accompanying data as possible should be in the hands of the board's secretary no later than January 2, 1978.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Ave. S.
Minneapolis, Minnesota 55409

RELIGION

With the concurrence of the Commission on Higher Education, Dr. Martin Luther College requests the voting constituency of the Synod to nominate candidates for the field of religion to replace Prof. Roland Hoenecke who will be retiring at the close of the current academic year.

Nominees should be particularly qualified to teach courses in the Old Testament and in Christian doctrine.

The names of nominees with as much pertinent accompanying data as possible should be in the hands of the board's secretary no later than January 2, 1978.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Ave. S.
Minneapolis, Minnesota 55409

ENGLISH

With the concurrence of the Commission on Higher Education and with the necessary budgetary allocations approved by the Coordinating Council and the Board of Trustees, Dr. Martin Luther College herewith requests the voting constituency of the Synod to nominate candidates for the area of English. This call constitutes an early replacement for Prof. C. J. Trapp who has elected to serve with a reduced teaching load next year.

Nominees should be qualified to teach English composition and to teach introductory courses in poetry and drama.

The names of nominees with as much pertinent accompanying data as possible should be in the hands of the board's secretary no later than January 2, 1978.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Ave. S.
Minneapolis, Minnesota 55409

MUSIC

With concurrence of the Commission on Higher Education, particularly since there is minimal budgetary impact and because it provides teaching stability, Dr. Martin Luther College herewith requests the voting constituency of the Synod to nominate candidates for a music professorship to replace a current instructorship.

Men nominated should by training and experience understand the needs of congregations and Christian day schools in church music and should also know how to meet these needs. Hence nominees should be qualified to teach future church organists, have the ability to conduct choirs, and be able to teach school music, specifically methods in music education.

Names of nominees with as much accompanying pertinent data as possible should be in the hands of the board's secretary no later than January 2, 1978.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Ave. S.
Minneapolis, Minnesota 55409

MUSIC

With concurrence of the Commission on Higher Education, again particularly since there is minimal budgetary impact and because it provides teaching stability, Dr. Martin Luther College herewith requests the voting constituency of the Synod to nominate candidates for a music professorship to replace another current instructorship.

Men nominated should possess experience in music at the congregational and Christian day-school level. They should have the ability to teach future church organists and the ability to teach music theory.

The names of nominees with as much accompanying pertinent data as possible should be in the hands of the board's secretary no later than January 2, 1978.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Ave. S.
Minneapolis, Minnesota 55409

SCIENCE

Because of increasing enrollments and because of minimal budgetary impact since it replaces an instructorship, Dr. Martin Luther College with the concurrence of the Commission on Higher Education requests the voting constituency of the Synod to nominate candidates for a professorship in science.

Nominees should be qualified, or possess the potential for the interest in becoming qualified, to teach biological science and related fields.

Names of nominees with as much accompanying pertinent data as possible should be in the hands of the board's secretary no later than January 2, 1978.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Ave. S.
Minneapolis, Minnesota 55409

SYNODICAL CERTIFICATION

Dr. Martin Luther College has arranged to offer an extension course, **Lutheran Confessional Writings**, at Wisconsin Lutheran High School, Milwaukee, Wisconsin, beginning Saturday morning, January 28, 1978, and meeting regularly on Saturday mornings from 9:00 a.m. to 11:45 a.m. until May 20. Prof. Armin Schuetze of Wisconsin Lutheran Seminary has consented to teach the course.

All enrollees must have earned a minimum of nine semester hours of credit required for Synodical Certification.

If you are interested, please contact the Director of Special Services, Dr. Martin Luther College, New Ulm, Minnesota 56073; phone 507/354-8221 Ext. 231.

SKIING IRON RIVER, MI?

If you are skiing in the Iron River, Michigan area (Brule Mountain) or just getting to "snow" the Upper Peninsula this winter, the members of St. Mark's Ev. Lutheran Church, 4th & Adams, Stambaugh, Michigan, invite you to join them in Sunday worship at 9:00 a.m. The pastor of this mission congregation is Thomas H. Trapp, 421 4th Street, Stambaugh, Michigan 49964; phone: 906/265-3665.

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.

Alabama	Montgomery
Alaska	Sitka/Ketchikan*
Arizona	Chandler
	Sierra Vista*
	Little Rock
Arkansas	Modesto
California	Placer County
	Santa Maria*
	Trumbull*
Connecticut	Fl. Walton Beach*
Florida	Lakeland*
	Sarasota
	Zephyrhills*
Georgia	Lawrenceville
Idaho	Pocatello
Illinois	Belleville
	Downers Grove
	Ettingham*
	Salina*
Kansas	Muncie*
Indiana	Clinton
Iowa	Big Rapids*
Michigan	Imlay City
	Fairmont*
Minnesota	Grand Rapids
	Northfield*
	Plymouth/Maple Grove*
Missouri	Joplin*
	S.E. Kansas City
Montana	Helena*
	Missoula*
Nebraska	Fremont*
	O'Neill*
Ohio	Ashland
	S.W. Cleveland*
	Dayton
	Lima
Pennsylvania	Harrisburg
Tennessee	Knoxville
Texas	Abilene*
	Midland/Odessa*
	Wichita Falls*
Washington	Moses Lake*
West Virginia	Beckley*
Wisconsin	Antigo
	Galesville
	Genesee/Wales*
	Holmen
	Plymouth
	Prairie du Chien*
	Rice Lake*
British Columbia	Vancouver*

*Denotes exploratory services.

EXPLORATORY

PLYMOUTH/MAPLE GROVE, MINNESOTA

Worship services are being held Sundays at the American Legion Hall at the junction of Hwys. 55 and 101 (Hamel), at 9:00 a.m. Sunday school is at 10:00 a.m. Names of interested persons may be sent to the Rev. A. Lemke, 7595 Minnewashta Pkwy., Excelsior, Minnesota 55331; phone: 612/474-4966.

Names

FERGUS FALLS/BATTLE LAKE, MN

Please forward the names of WELS and ELS people living in the Fergus Falls and Battle Lake, Minnesota, areas to Pastor Gary A. Griep, 715 Scandia Street, Alexandria, Minnesota 56308.

TIME AND PLACE

SOUTHERN CONNECTICUT

Exploratory services in southwestern Connecticut are now being held in the Community Room of the Bank of Trumbull, 955 White Plains Rd., Trumbull, Connecticut (one mile north of Exit 50 on the Merritt Pkwy.). Services are at 5:30 p.m. every Sunday. Send referrals to Mr. David Mathwig, 408 Old Field Rd., Fairfield, Connecticut 06430 (203/225-2728); or to Pastor Paul Scheweppe, 519 Brooklyn Blvd., Brightwaters, New York 11718 (516/665-6659).

SANTA MARIA, CALIFORNIA

Star of Bethlehem Lutheran Church, which formerly met in San Luis Obispo, California, is now meeting in Santa Maria, California, at the Orcutt Recreation Center, 725 Foster Road. Sunday school and adult Bible class meet at 9:30 a.m. and the worship service is scheduled for 10:30 a.m. Serving the congregation is District Missionary Hugo M. Warnke.

FOR YOUR LADIES GROUP

A set of 40 slides with written commentary on the Wisconsin Lutheran Seminary Auxiliary is available, free of charge, for presentation to your congregation. Please contact Mrs. Norbert Netz, 1318 W. Fiesta Lane, Mequon, Wisconsin 53092. Telephone: 414/241-4176. WLSA Publicity Committee

EVANGELISM TRACT

A new Evangelism tract, "CONGRATULATIONS — You are a wealthy person," is available from: The Evangelism Bookshop, 3624 W. North Ave., Milwaukee, Wisconsin 53208. The tract is priced at \$2.35 for 100, \$1.60 for 50, and \$0.90 for a dozen. Enclose check with order. R. Hoepner, Bookshop Manager.

THE LUTHERAN FESTIVAL CHORUS

The Lutheran Festival Chorus of the Chicago area will present two Christmas concerts on Sunday, December 11. There will be a concert at 3:00 p.m. at St. Paul's, Grant Park, Illinois, and at 7:30 p.m. at Jerusalem, Morton Grove, Illinois.

The Lutheran Festival Chorus is comprised of 30 mixed voices from WELS and ELS churches in the Chicago area. It rehearses two Sunday afternoons per month at St. Andrew's in Chicago. Members of our churches, 18 years and older, are invited to attend our rehearsals. For information contact: Mr. David A. Barth, director, 752 Chaucer Way, Buffalo Grove, Illinois 60090, phone 312/634-1233.

The Bible Isn't Literature (continued)

It is more than frightening to discover that the Bible-destroying principles and assumptions taught in liberal seminaries are now the basis from which our Bible is presented in public education. It is easier to deal with atheists who openly sneer at our Bible than with warmhearted and well-educated teachers who speak glowingly about the literary value and historical significance of a Bible they've reduced to popular legend.

One method of confronting this subtle assault on Scripture is a loud mes-

sage to the school board: "We don't interpret the Constitution in our church; don't you interpret the Bible in your classrooms."

An essential antidote is a program of youth ministry that prepares our young people for challenges to their faith, answers the arguments of unbelief, and equips them to give positive witness for truth.

The best answer is our Lutheran high schools. Thank God for this Christian alternative!

Paul Kelm

CONFERENCE PAPERS

New: No. 41: How Much Shall I Give? L. Retberg, \$0.18; No. 42: Foundation of Worship: B. Backer, \$0.25; No. 43: Redeeming the Time — An Essay on the Pastor's Stewardship of Time: V. Glaeske, \$0.30.

Still available in limited quantities: No. 18: The Treatment of Elders and Prospective Elders in the Church: R. Rose, \$0.22; No. 22: The Fifth Commandment: M. Janke, \$0.30; No. 23: Amazing Grace — 125 Years of It: J. Jeske, \$0.22; No. 24: A Review of What Scripture Says About Repentance Both in the Old and New Testament: J. Raabe, \$0.24; No. 28: The Lord's Word Concerning the Last Things: W. Gawrisch, \$0.42; No. 29: Pitfalls of the Modern Evangelistic Movements: D. Raddatz, \$0.29; No. 30: Revelation 20 — An Exegesis: K. Plocher, \$0.22; No. 31: Promoting Practical Evangelism Among Our Church Members: R. Roth, \$0.15; No. 32: The Formula of Concord: A Survey of Its History: H. Koch, \$0.15; No. 33: How to Keep Our Young People Moral in the Age of the New Morality: J. Stellick, \$0.15; No. 34: Exegesis of I Timothy 2 with Emphasis on Women in the Church: T. Henning, \$0.24; No. 35: A Definitive Study of Proselytizing: C. Lawrence, \$0.24; No. 36: What Degree of Doctrinal Agreement is Necessary for Membership in the WELS? E. Frey, \$0.15; No. 37: Guidelines in Divorce Counseling with Special Emphasis on "What is Malicious Desertion?": E. A. Breiling, \$0.23; No. 38: Luther as Father and Teacher: A. Koelpin, \$0.25; No. 39: Adventism: Its History and Doctrine: J. Aderman, \$0.22; No. 40: Transcendental Meditation: L. A. Schroeder, \$0.28.

Place your orders with: Martin Luther Women's Circle, 10151 Sappington Road, St. Louis County, Missouri 63128. If you have your name placed on the permanent mailing list, you will receive each paper when it is printed and be billed once a year or when your amount reaches \$1.00 or more.

LUTHERAN COLLEGIANS CHRISTMAS EVANGELISM SEMINAR "DARE TO SHARE"

Date: December 27, 1977, 4:00 p.m., to December 30, 1:00 p.m.

Place: Dr. Martin Luther College, New Ulm, Minnesota.

Fee: \$20.00 (meals and lodging).

Note: All college-age youth are invited. For further information please feel free to write or call: Miss Ella Vogt, Box 897 DMLC, New Ulm, Minnesota 56073; phone: 507/359-9968.

INSTALLATIONS

(Authorized by the District Presidents)

Teachers:

Hafermann, James, as teacher and principal at Grace, Eau Claire, Michigan, on August 21, 1977, by H. Peter (Mich.).

Holman, James R., as teacher at St. Paul's, Rapid City, South Dakota, on August 28, 1977, by W. Schulz (Dak.-Mont.).

APPOINTMENTS

Pastor Robert Sawall has been appointed to the office of circuit pastor of the Texas Conference of the Arizona-California District.

Pastor James Radloff has been appointed as a member of the Board of Support of the Arizona-California District.

Pastor Thomas Haar has been appointed Northwestern Lutheran reporter for the Texas Mission District.

I. G. Frey, President
Arizona-California District

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Jaeger, Joel W.
2304 Avenue B
Scottsbluff, NE 69361
Staudt, Steven O.
144 N. Center Ave.
Jefferson, WI 53549

Teachers:

Hafermann, James
15 Porter
Eau Claire, MI 49111
Phone: 616/461-3591
Holman, James R.
Keystone Route, Box 4
Rapid City, SD 57701
Phone: 605/343-1508
Jacobs, David M.
316 Monticello Drive
Altamonte Springs, FL 32701

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Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Ten months ended October 31, 1977

	Subscription Amount for 1977	¹⁰ / ₁₂ of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 407,124	\$ 339,270	\$ 321,839	94.9
Dakota-Montana	227,147	189,289	188,845	99.8
Michigan	1,206,145	1,005,121	902,239	89.8
Minnesota	1,293,291	1,077,742	1,041,014	96.6
Nebraska	242,910	202,425	204,239	100.9
Northern Wisconsin	1,385,482	1,154,568	1,055,373	91.4
Pacific Northwest	116,740	97,283	95,365	98.0
Southeastern Wisconsin	1,685,132	1,404,277	1,246,311	88.8
Western Wisconsin	1,592,486	1,327,072	1,193,759	90.0
South Atlantic	90,875	75,729	77,727	102.6
Total — 1977	\$8,247,332	\$6,872,776	\$6,326,711	92.1
Total — 1976	\$7,511,540	\$6,259,617	\$5,954,032	95.1

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended October 31, 1977 with comparative figures for 1976

Twelve months ended October 31

	1977	1976	Increase or Decrease*	
			Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$8,114,375	\$7,418,123	\$696,252	9.4
Pension Plan Contributions	74,509	79,367	4,858*	6.1*
Gifts and Memorials	171,884	106,019	65,865	62.1
Bequests	140,764	120,057	20,707	17.2
Earnings from Fox Estate	62,225	43,104	19,121	44.4
Other Income	10,455	12,439	1,984*	15.9*
Transfers from Other Funds	124,997	83,113	41,884	50.4
Total Income	\$8,699,209	\$7,862,222	\$836,987	10.6
Expenditures				
Worker-Training — Expenses	\$5,081,523	\$4,635,344	\$446,179	9.6
Worker-Training — Income	2,179,244	1,989,122	190,122	9.6
Worker-Training — Net	\$2,902,279	\$2,646,222	\$256,057	9.7
Home Missions	1,644,364	1,523,144	121,220	8.0
World Missions	1,361,221	1,272,314	88,907	7.0
Benevolences	1,010,821	954,427	56,394	5.9
Administration and Services	756,319	716,458	39,861	5.6
Total Operations	\$7,675,004	\$7,112,565	\$562,439	7.9
Appropriations — Building Funds	211,661	200,000	11,661	5.8
Appropriations — CEF Program	624,502	550,296	74,206	13.5
Total Expenditures	\$8,511,167	\$7,862,861	\$648,306	8.2
Operating Gain/Deficit*	\$ 188,042	\$ 639*		

Norris Koopmann, Treasurer & Controller
 Ronald H. Meier, Assistant Treasurer
 3512 West North Avenue
 Milwaukee, Wisconsin 53208

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

For the month of	Cutoff Date:
December	January 6
January	February 7
February	March 7
March	April 7

CHAPLAIN E. C. RENZ
HOME ADDRESS
 6501 Gau-Bischofsheim
 Bahnhofstrasse 92
 West Germany
 Telephone: 06135-3249
MAILING ADDRESS
 398-12-3568
 Gen. Del.
 APO NY 09185

CHAPLAIN C. E. KRUG
HOME ADDRESS
 8524 Neunkirchen a. Br.
 Goldwitzerstrasse 31
 West Germany
 Telephone: 09134-5716
MAILING ADDRESS
 392-10-5816
 Gen. Del.
 APO NY 09066

NOTICE
 The next regular plenary session of the Board of Trustees is scheduled for December 12-13, 1977.

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.

Norval W. Kock, Secretary
 Board of Trustees

WISCONSIN LUTHERAN SEMINARY CHRISTMAS SONG SERVICES

The chorus of the Wisconsin Lutheran Seminary, Mequon, Wisconsin, will present two Christmas song services on Sunday, December 18, 1977. They are scheduled for 3:00 and 7:30 p.m. at Calvary Lutheran Church, Thiensville, Wisconsin.

Prof. M. Albrecht
 Director of Music

CHOIR RECORD "Christmas at Wisconsin Lutheran Seminary"

A stereo recording, disc or cassette, of selections sung in the 1975 and 1976 Christmas Song Services at the Seminary is available at the price of \$4.50, postpaid. Order from:

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

REQUEST FOR CHURCH BENCHES

A WELS congregation in Texas is seeking used church benches. Any congregation having used pews, approximately 14 feet long, and willing to give them to a mission congregation is asked to write to: Immanuel Lutheran Church, 7321 Lola Drive, Fort Worth, Texas 76118.