

The Northwestern Lutheran

January 8, 1978



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Briefs by the Editor

With this issue, *The Northwestern Lutheran* is entering the 65th year of its publication. The Wisconsin Ev. Lutheran Synod back in 1914 was also publishing a German periodical, *Ev.-Luth. Gemeinde-Blatt*. This has since ceased to exist.

The first issue of *The Northwestern Lutheran* opened with Psalm 23 and an introductory article by Pastor John Jenny, a member of the editorial committee. It also brought "God's New Year's Greeting," a number of other articles, and information on our Synodical schools. In addition, there was a short item on the Northwestern Publishing House, then situated at 263 Fourth St., Milwaukee.

Sixty-five years have brought quite a change. Only a handful of congregations still employ even some German today. The number of Synodical schools has doubled, and there are almost a dozen area Lutheran high schools. The publishing house and the Synod's offices long ago moved to North Avenue, and at present new locations are being sought for them.

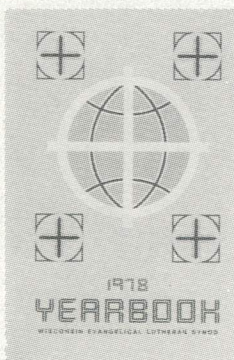
At the beginning of another year, however, we realize that there are some things that have not changed. God has not changed, nor has man's need. That's why our motto today remains the same one printed on the first page of the first issue of *The Northwestern Lutheran*: "The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us."

The words of this motto are much older than the periodical. They were originally spoken by King Solomon at the dedication of the Temple in Jerusalem. They were part of the blessing he pronounced on the people gathered for the occasion. We have appropriated them, for the Lord God by bringing us to faith in His Son has made us the heirs of ancient Israel's faith in the Messiah. He who gave us His Son as Savior will not refuse to hear our prayer!

May the year 1978 be for you and me another year of the Lord's grace and mercy, and may our life be a tribute to Him!

1978 YEARBOOK 1978

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of the
Wisconsin Ev. Lutheran Synod



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*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*

The Northwestern Lutheran

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The Cover

St. Matthew's in Janesville, Wisconsin, organized in 1942, recently observed its 35th anniversary. Its sanctuary is pictured on the front cover and an account of its anniversary project is given on page 11. Pastor of the congregation is the Rev. David Sievert.

Editorials

Love and Performance This is the season for the annual church report. To a degree these reports are looked upon as measuring the success of the church — or lack of it — in the year past.

The most obvious tools for measurement are the church's financial picture, the attendance, and the congregation's growth. These items generally draw the most attention, and these tend to be the areas upon which the most emphasis is placed. The church, accordingly, can take on the aspects of a hard-nosed business operation, statistics playing the predominant role in judging the degree of the church's success or failure.

While these reports with their statistics do serve a useful purpose, they cannot tell the whole story about the church as a composite or about the individual members who belong to it.

There is something which cannot be measured. That is love. Without it the church, regardless of its success, becomes "as sounding brass or a tinkling cymbal."

The reason is that God's Church has its origin in love. God Himself, His Word tells us, is love. The central message of His revelation to us, which sets forth at once the Church's purpose and the reason for its existence, is that "God so loved the world. . . ." Furthermore, His single requirement of us is love. "Love is the fulfilling of the Law."

To the degree that performance reflects our love it is a valid measuring stick. Even the most impressive performance, however, is not a substitute for love. At the same time, lest this be employed as an excuse for nonperformance, it must be remembered that love motivates performance. God not only loved the world. "God so loved the world that. . . ."

Immanuel Frey

Christians First First Lady Rosalynn Carter said that she was "proud to be a part of the National Women's Conference" held at Houston in November. She attended the convention with two former First Ladies, Betty Ford and Lady Bird Johnson, to lend her support to the E.R.A. and the women's rights movement. At the opening ceremonies they sat next to Bella Abzug, the presiding officer of the convention, "giving legitimacy" to the event.

The convention not only endorsed the E.R.A. and the equal rights movement in general; it also passed resolutions calling for "reproductive freedom," for federal aid for abortion ("killing the unborn in order to solve social problems"), and for approval of homosexual and lesbian perversions as expressions of equal rights. They called lesbian rights "sexual preference," as if homosexuality and God-approved sexual conduct were merely a matter of personal

choice rather than a choice between what is decent and what is damned. When the lesbian plank was adopted by a large majority, lesbians in the galleries roared their approval: "Thank you, sisters!" and few in the convention thought of Sodom and Gomorrah and bowed their heads in prayer.

The three First Ladies who posed on the stage with Bella Abzug identify themselves as Christians. Lady Bird Johnson and Betty Ford are, I believe, churchgoing people; Rosalynn Carter looks upon herself as a "born-again" Christian, and she is regular in her church attendance.

There was action taken by the Houston convention that was neither Christian nor moral. The spirit of Sodom and Gomorrah was responsible for some of the resolutions. And Christian people ought to say as much — clearly and unmistakably. Political and civic considerations prompted the three First Ladies to lend their presence and their support to the convention. But such considerations never take precedence over their first responsibility as Christians. Whether Christian First Ladies, or nameless Christian citizens, all owe their Lord and Savior nothing less than to renounce what is unholy and shameful in His eyes.

The National Women's Conference did things of which no Christian dare say that he or she was "proud to be a part of the National Women's Conference." We hope that Christian First Ladies will also say (clearly, for the nation to hear) that there were actions taken at Houston of which they are ashamed. Christian First Ladies should be Christian First.

Carleton Toppe

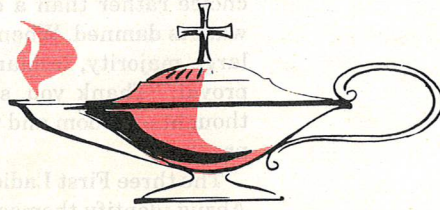
Invisible Disciples? How do the people around you recognize that you are a Christian? Probably they know it from the fact that you go to church on Sunday. They may know it from the Christian symbol that decorates your front door or your coat lapel. They may know it from your attitudes and actions, particularly in times of trouble. They may even know it from your personal confession of faith, especially if you happen to work in your congregation's evangelism program.

These are all good and desirable methods of demonstrating our faith. Yet Jesus designated another method by which the world should be able to recognize our Christianity. He said: "By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:35).

This is not a rare and isolated thought in Scripture. While the Bible says much about the love that we owe to all men, even our enemies, it also speaks frequently of the special love that Christians owe to each other, simply because they share the same faith. And from Jesus' words it is evident that our love for fellow Christians should not remain an abstract and theoretical ideal. If others are to know about that love, it must become visible through words and deeds of love.

Suppose all the people who know you well were interviewed. Suppose they were asked to explain why they thought of you as a Christian. If they did not recognize

(Continued on page 11)



Studies in God's Word

Inventory at Year's End

I write unto you, little children, because your sins are forgiven you for His name's sake. I write unto you, fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known Him that is from the beginning. I have written unto you, young men, because ye are strong

and the Word of God abideth in you and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world. And the world passeth away and the lust thereof, but he that doeth the will of God abideth forever.

I John 2:12-17

It's inventory time again. At year's end merchants check their stock and calculate their taxes. Also at year's end the common citizen, spurred on by newspaper summaries and television specials, takes stock of the months gone by and makes plans for the months ahead. Christians, too, find the changing of the calendar a good time for inventory. They can use John's words in his *Letter of Light, Life, and Love* to take "Inventory At Year's End."

Check Your Label

Those Christians in Asia Minor were dear to John. All of them, both the young and old in age and in faith, were his spiritual children. More important, they were very dear to God. The loving Father had forgiven their sins for His Son's sake. Because of His Son's atoning death on the cross, God had plunged their sins into the unmeasured depths of the sea and had labeled them as His "forgiven" children.

Those Christians also wore another label. They "knew" God and His eternal Son. The word "know" involves more than a halfway acquaintance

such as we have of a neighbor down the block or a head knowledge such as we have of the multiplication tables. It implies an intimate connection which grows deeper and richer through experience. Through the promises of His Word and the pressures of their lives, their eyes had been focused and their hearts fastened on Him. They "knew" the Father as children in intimate fellowship with Him.

To the labels "forgiven" and "fellowship," John adds the word "fighting." With Jesus' strength they had overcome the wicked one. The old evil foe scurries for cover when believers swing the sword of the Spirit at him (Eph. 6:17). One little Word can fell him as Jesus demonstrated in the wilderness (Matt.4) and as believers have learned in battle. Conflict becomes conquest when the "Word of God abides in them."

What does an honest inventory of our past year disclose? More sins of thought, word, and deed than we care to admit. More times when we like prodigals left the fellowship of the Father's house than we care to remember. And more times when we fraternized

with instead of fought against the wicked one than we want to recall. Thank God that He has not cast us aside as we deserved. Thank God that He still calls us "redeemed, restored, forgiven through Jesus' precious blood," that He still welcomes us back with open arms into His fellowship, that He still picks us up and arms us with His Word for the battle against Satan. Yes, thank God and God alone that we still carry the labels "forgiven," "fellowship," and "fighting" with us into 1978.

Check Your Love

Those who carry God's labels still need John's warning: "Love not the world, neither the things that are in the world." With "world" John refers to all on earth that is opposed to Christ. He includes all those influences which come from sinful man and all those items which draw us away from God. Though we still have to live in a world held in Satan's sway, we are not to court its favors, covet its prizes, or be conformed to its values.

He who submerges himself in the world and swims in its pursuits has no love for God. Where the world crowds in with its selfish, slavish desires, its roving, greedy eyes, and its arrogant security in earthly goods, God is crowded out. These "lusts," attractive and appealing as they may be, come from the world and perish with the world. The time is coming when the world's sand castles will crumble and its tin crowns will crumple, but he who believes and follows God's Word will remain forever. Long after the world has disappeared, God's child will abide, sharing His Father's heaven eternally.

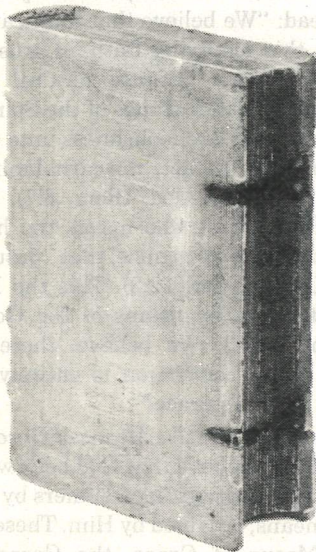
This past year did we flirt with the world while claiming love for God? The world is such an alluring temptress with its "here-and-now" trinkets! Almost without thinking, our fingers can become laced around the world's checkbooks, our lives limited to its standards, and our eyes lowered to its goals. As one year ends and another begins, we need John's reminder to take inventory and check our love. And we need our Father's help to say in 1978: "Take the world, but give me Jesus; all earth's joys are but in name. But His love abideth ever, through eternal years the same."

Richard E. Lauersdorf

400 Years of

The Formula of Concord

The Formula and Free Will



The Book of Concord

Both the first article of the *Formula of Concord* and the second article deal with the nature of man. The first article, *Of Original Sin*, deals with the spiritual state of man after the Fall into sin. The second article, *Of Free Will*, deals with man's spiritual ability after the Fall into sin.

The non-Christian view of man disagrees with what the *Formula* teaches. It pictures the human being as a person with inherent powers and abilities not only in matters pertaining to this life, but also in matters pertaining to man's relationship to God. Perhaps it does not insist that man meets God on equal footing, but it comes close. Such teaching exalts man and undermines the grace of God.

The Controversy Dealt With In the Formula

Since man's Old Adam is a proud and haughty creature, it is not surprising that man wants to salvage as much as possible of his own pride even over against God. The Scripture teaching that man is powerless to make any move whatever in coming to God and becoming His child has been compromised since the early days of the Christian Church. It was stated clearly again in the Reformation.

The *Augsburg Confession* in 1530 put it this way in Article XVIII: "*Of Free Will* they teach that man's will has some liberty to choose civil righteousness, and to work things subject to reason. But it has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness; since the natural man receiveth not the things of the Spirit of God, I Cor. 2,14; but this righteousness is wrought in the heart when the Holy Ghost is received through the Word. . . . For, although nature is able in a manner to do the outward work, — for it is able to keep the hands from theft and murder, — yet it cannot produce the inward motions, such as the fear of God, trust in God, chastity, patience, etc."

As years passed, a number of theologians, among them Melancthon, sought to salvage at least something of

the powers and abilities of the human being in spiritual matters. They added a third element as a cause of conversion. According to them, it was not only the Word of God and the Holy Ghost who brought about conversion, but also man's assenting will. They taught that when the Holy Spirit comes to man through the Word of Gospel, man can say yes or no. Thus it lies in man's spiritual strength to qualify himself for conversion. This is the false doctrine which the article *On Free Will* rejects.

Still A Problem

In the last third of the nineteenth century and in the first half of the twentieth, American Lutheranism was sharply divided on this point. It was one of the major differences between the synods that comprised the old Synodical Conference and the other Lutheran bodies outside the conference. The Synodical Conference took its stand with the *Formula of Concord*. With the dissolution of the Synodical Conference, this difference was compromised, ignored, and buried. But it is still with us.

A recent poll shows that a large number of clergy in Lutheran bodies disagree with the statement that man plays no part whatever in his own salvation or conversion. Other surveys have indicated that a majority of

(Continued on next page)

church members today, regardless of denominational affiliation, believe they must work their own way — at least in part — into heaven. But that is a religion of the Law and is a travesty of Christianity. It replaces the grace of God in Christ Jesus at least in part with man's own efforts. So the problem is still with us — in the pulpit and in the pew — and we need to take a close look at the teaching of the *Formula*.

The Formula

The *Formula* does not deny that even after the Fall into sin man is still a rational being, who can make decisions "in external things which pertain to this temporal life." It quotes Luther on Psalm 90 as saying: "In worldly and external affairs, which pertain to the livelihood and maintenance of the body, man is cunning, intelligent, and quite active." He can even "hear the Gospel, and to a certain extent meditate upon it, also, discourse concerning it." "Reason and free will are able to a certain extent to live an outwardly decent life."

The question which the *Formula* comes to grip with is this one: "What the intellect and will of the unregenerate man is able to do in his conversion and regeneration from his own powers remaining after the Fall: whether he is able, when the Word of God is offered us, to prepare himself for grace, accept the same, and assent thereto."

The Scripture answer given by the *Formula* reads thus: "In spiritual things, the understanding and reason of man are altogether blind, and by their own powers understand nothing, as it is written I Cor. 2,14: *The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them when he is examined concerning spiritual things.* . . . The regenerate will of man is not only turned away from God, but also has become an enemy of God, so that it only has an inclination and desire for that which is evil and contrary to God, as it is written Gen. 8,21: *The imagination of man's heart is evil from his youth.* Also Rom. 8,7: *The carnal mind is enmity against God; for it is not subject to the Law of God, neither, indeed, can be.* Yea, as little as a dead body can quicken itself to bodily, earthly life, so little can man, who by sin is spiritually dead, raise himself to spiri-

tual life, as it is written Eph. 2,5: *Even when we were dead in sins, He hath quickened us together with Christ; II Cor. 3,5: Not that we are sufficient as of ourselves, but that we are sufficient is of God.*"

The *Formula* therefore rejects statements like the following, which were current in those days and are taught today: "That man by his own powers, without the grace of the Holy Ghost, can turn himself to God, believe the Gospel, be obedient from the heart to God's Law, and thus merit the forgiveness of sins and eternal life." "That man can make a beginning of his conversion." "That if the Holy Ghost by the preaching of the Word has made a beginning, and therein offered His grace, then the will of man from its own natural powers can add something, . . . can help and cooperate, qualify and prepare itself for grace, and embrace and accept it, and believe the Gospel."

It is evident that appeals to accept Christ, such as are made by the majority of radio and TV preachers today, demand something man cannot fulfill. It is alone the Holy Spirit who can bring man to faith and keep Him in the faith.

Means of Grace

Troubling the church in the days of the Reformation were also such who rejected the means and method the Holy Spirit uses to bring about the conversion of man. Today we are troubled in a similar way by the Charismatics, who expect of the Holy Spirit what Scripture has not promised.

In this connection, the *Formula* states: "Also, we reject and condemn the error of the Enthusiasts, who imagine that God without means, without the hearing of God's Word, without the use of the holy Sacraments, draws men to Himself, and enlightens, justifies, and saves them. (Enthusiasts we call those who expect the heavenly illumination of the Spirit without the preaching of God's Word.)" Such people, the *Formula* adds, "should in no way be tolerated in the Church of God."

WELS and the Formula

The Constitution of the Wisconsin Ev. Lutheran Synod states: "The Synod also accepts the Confessions of the Evangelical Lutheran Church embodied in the Book of Concord of 1580,

not insofar as, but because they are a correct presentation and exposition of the pure doctrine of the Word of God."

That these are not just so many words becomes evident when we turn to our *This We Believe*, which touches on these matters directly at a number of places. In *Article II: Creation, Man, and Sin* it states: "Being dead in sin (Eph. 2:1) man is unable to reconcile himself to God by his own efforts and deeds." Again: "We reject all views that see inherent goodness in man, that consider his natural bent only a weakness which is not sinful and that fail to recognize his total spiritual depravity (Rom. 3:9-18)."

In *Article IV: Justification by Faith* we read: "We believe that man cannot work this justifying faith, or trust, in his own heart, because 'natural man receiveth not the things of the Spirit of God; for they are foolishness unto him' (I Cor. 2:14). In fact, 'the carnal mind is enmity against God' (Rom. 8:7). It is the Holy Ghost who moves the heart trustingly to recognize that 'Jesus is the Lord' (I Cor. 12:3). This the Holy Spirit works by means of the Gospel (Rom. 10:17). We believe, therefore, that man's conversion is entirely the work of God's grace."

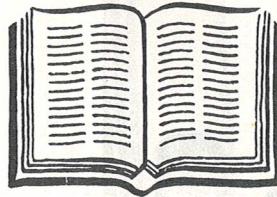
In *Article VI: The Means of Grace* we state: "We believe that God bestows all spiritual blessings upon sinners by special means, ordained by Him. These are the Means of Grace, the Gospel in Word and Sacrament. . . . We believe that through the Gospel of Christ's atoning sacrifice for sinners the Holy Spirit works faith in the heart of man, whose heart by nature is enmity against God. 'So then faith cometh by hearing, and hearing by the Word of God' (Rom. 10:17). This Spirit-wrought faith, or regeneration, brings about a renewal in man and makes of him an heir of eternal salvation."

In upholding the doctrine of the *Formula*, we are upholding the doctrine of the Scripture. How comforting that we can rest our conversion and salvation in the lap of God's grace! To depend on ourselves even in the least would be to give ourselves over to uncertainty, doubt, and eventually despair. We thank God the Father that He sent His Son to redeem us and sends His Holy Spirit through the Word to bring us to faith and to keep us in the faith.

H. Wicke

Mining the Treasure of God's Word

Isaiah 1-7



BY JULIAN G. ANDERSON

Before we begin work today, reread the last two lessons to get a clear picture of what was happening in the land of Judah during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, since Isaiah lived and worked during this period. Today we begin our study of his prophetic book.

Time will not permit us to make a detailed study of this remarkable book. Instead, we shall make a rather rapid historical overview of Isaiah's prophecies, noting how he fits into our historical study of the Old Testament, what information he gives us to broaden our understanding of Old Testament history, and what information he gave his people regarding the coming Savior, the theme of the Old Testament. We begin with

Chapters 1-6

These prophecies were delivered from about 747-741 B.C., mainly during the reign of Jotham. Chapter 1:1 gives the name of Isaiah's father. That's the only thing we know about him. Chapter 1:1 also informs us about the general subject of Isaiah's prophecies (hi-lite the phrase beginning "concerning"). Please remember that Jerusalem was the city of God, populated by God's people, the site of God's house; and as such it was a type and symbol of the holy Christian Church, the kingdom of heaven here on earth. Thus we shall find that many of Isaiah's prophecies deal with the Church, especially in chapters 40-66. The years during which Isaiah worked (1:1) were from

747 to 711 B.C. This means that Isaiah was a contemporary of Hosea, who worked in the northern kingdom of Israel at this same time. Thus Isaiah began his work just as Amos was finishing his. The messages of Isaiah and Amos are very similar in tone and content.

First let us read chapter 6, where Isaiah tells of his call to be a prophet. He gives a rather exact date in chapter 6:1 (about 747 B.C.) and says that the call came to him in a vision (verses 1-10, note "I saw" in verse 1). Mark what he says about himself in verse 5a, and about the people of Judah at this time in verse 5b (underline both). Then underline the angel's reply in verse 7b and the specific instructions God gave Isaiah in verses 9 and 10.

Next we must read chapters 1-5, where Isaiah describes conditions as they were about 750 B.C. Note especially 1:3-8 (underline 4b), 2:6-8, 5:18-23, and the parable in 5:1,2. Compare II Chronicles 27:2c for Ezra's description of the same time. The principal cause is given in Isaiah 3:12 and 14 (underline 12b). God's warning is sounded in 2:11-3:24 and 5:5-8 and 11-25 (underline 5:24,25); and the punishment would take the usual form of an invasion by an enemy nation. The invaders are pictured in 1:7 and 5:26-30, and the final results of this invasion are graphically pictured in 1:7,8; 3:25-4:1; 5:9,10; and 6:11,12. Read God's plea to His people in 1:10-19, and underline verses 16 and 18.

Here there was a ray of hope which was not given the people of the northern kingdom of Israel, namely, that a remnant of true believers would be saved and preserved, from which would spring a new Israel, purified from all their sins (1:9 and 25-27). Underline verse 26b, 4:2-6, and 2:2-4, which are also Messianic, in that the remnant from the captivity was a type and symbol of the remnant of true believers who accepted Jesus as the Messiah and formed the nucleus of the New Testament Church. Chapter 2:2-4 is also found verbatim in Micah 4:1-4. Probably both prophets, who were contemporary, were quoting some other earlier prophet, possibly Joel.

Next, Chapter 7

Chapters 7-12 are dated by the opening words in 7:1 as during the reign of Ahaz (about 741-725 B.C.), when things were at their worst (II Chron. 28). Chapters 7 to 9 contain three great prophecies of the Messiah.

You must note the historical background given in 7:1, and remember that Israel had already devastated Judah (II Chron. 28:5-8), and that Ahaz had appealed to the king of Assyria for help (verse 16). Now mark the reaction of Ahaz in verse 2b, and then read what God did in these circumstances (verse 3a), the message He sent to Ahaz (especially verses 4,7, and 8b) and the warning (verse 9b). From what God says next (verses 10-25), it is clear that Ahaz did *not* believe Him; and to make it easier for him to believe, God told him to ask for any kind of a sign, or miracle (verse 11). Note Ahaz' response in verse 12, and Isaiah's reply in verses 13 and 14 (underline verse 14, and put a star in the margin). God's special sign was thus going to be the virgin birth of the Messiah (Gen. 3:15), more clearly identified here as God's Son, since the name *Immanuel* means "God is with us." Here God was saying to Ahaz, "Here is the one who can help you." And then He warned Ahaz again that if he didn't accept His help, Israel and Syria would be destroyed (verse 16), the king of Assyria would be at the gates of Jerusalem (verse 17), and the fields of Judah would become a desert (verses 21-25). We'll have to stop here and take the remaining two prophecies concerning the Messiah next time.

A Day of Rejoicing at Grace in Mito, Japan



Baptized and confirmed (left to right): Mr. Mikio Obu, Miss Kunika Igarashi, Miss Ikuko Yamakawa, Kunio, Chikako, and Mrs. Noriko Nakajima — with Missionary Richard Poetter.

October 30, 1977, was a day of rejoicing in Grace Lutheran Evangelical Christian Church, Mito City, Ibaragi Ken, Japan. On that day six persons were added to the Church. Five were baptized and four were confirmed. Christ the Savior is the door through which they have entered into the kingdom of God. No longer will they live for themselves, but for Him who died and gave Himself for them. Solemn vows were spoken to suffer all, even death, rather than deny Father, Son, and Holy Spirit. God has answered our prayers in bringing these people to faith and He will also answer our prayers by keeping them in the true faith unto life everlasting.

Permit me to introduce these new brothers and sisters in Christ to you.

In the Lord's Fold

Perhaps you will remember Mr. Obu Mikio. He was mentioned in *The Northwestern Lutheran* in the issue of June 16, 1974. His picture is there, too. The article stated: "Mr. Obu is a former carpenter who fell from a tree and broke his back in 1958. He is paralyzed

in the legs. I have been trying to lead him to accept Christ as his Savior."

When Mr. Obu completed his instructions, he was not yet ready to receive Baptism. Living in a typical farm situation, he became very tense when I first broached the subject to him. We continued to minister to him with the Word and with deeds. In 1976 I broached the subject again. After that

he didn't show up for some time. Last Christmas (1976) I brought him some things the members wanted me to deliver to him. Feelings thawed. This October he was waiting for me with a big smile. He was ready. He wanted to be baptized. The Holy Spirit had overcome the many things which stood in the way. At the fellowship gathering after his baptism, he spoke of the great need Christ had filled in his life. The "Farmer Doll" he carved for me has taken on new meaning.

"After I Get Some Things Arranged"

Several years ago, after a joint worship service held in our Center in Tsuchiura City, a lady of our Hope Congregation came up to me and said, "Do you know that I have a sister living in Mito and that I have been trying to get her to go to your church? She needs to be saved yet, and here she is." Having been introduced, I spoke with her. She was a very shy, lovely lady. I remember her words: "After I get some things arranged. . . ."

It took a long time, and she had vanished from my mind. A year ago she came to church with her son and daughter and said, "As I have gotten the things arranged. . . ." Ever since, she has been a faithful churchgoer. She loves to study the Bible and wishes to



Grace fellowship for newly baptized and confirmed

The Church's Unsung Heroes

Finance Officers

Little Johnny was sitting in church. During the sermon he was thinking about the money in his pocket. He had two quarters, one for Jesus, one for himself. He couldn't figure out how his quarters got up to Jesus. Each week he saw his quarter go into the offering plate; he watched as the ushers carried the plates forward; and he noticed that the pastor always placed them on the same spot on the altar. But he never saw them again after that. "I wonder how my quarters got up to Jesus," he thought.

take a postconfirmation course. Her two children were baptized with her. As for the boy she said: "It will take another year for him to get things arranged, and then he will take confirmation instructions." I believe her. Her confirmation verse is Revelation 2:10: "Be thou faithful unto death, and I will give thee a crown of life." May that promise be fulfilled for Mrs. Noriko Nakajima and her two children, Kunio and Chikako. Her husband is now getting things arranged.

The two young ladies received into membership are Miss Ikuko Yamakawa and Miss Kuniko Igarashi. Miss Yamakawa is a very gifted high-school student, who has already been using her gifts for Christ. She participates in everything and wants to continue studying God's Word more deeply. Miss Igarashi comes from a Christian home and was baptized as an infant at Grace Congregation in Mito. She is now a university student. Her confirmation verse was: "Seek ye first the kingdom of God and His righteousness."

We ask you to join us in prayer for all of these new sheep and lambs of Jesus' flock. May the continued use of Word and Sacrament lead them to an ever deeper life of faith in Christ Jesus! He has those who are His also in Japan.

Missionary Richard Poetter

On the way home he asked, "Dad, how do my quarters get up to Jesus?" "Mmmmm . . .," answered Mr. Northrup absentmindedly, thinking about the car engine which seemed to be running a little rough. "Your son just asked you a question, Jim," said Mrs. Northrup, with a touch of humor in her voice.

"Sorry, son," said Jim, "what is your question?"

"How do my quarters get up to Jesus?" Johnny repeated. "I don't understand where they go after Pastor Anderson puts them on the altar."

"That's a good question, John," acknowledged Mr. Northrup. It was a better question than Johnny realized. Many adults never learn the answer to it. Jim Northrup realized it was important for his son to get a good answer. As a former elder and president of the congregation, he was concerned that Johnny grow up with clear concepts and wholesome attitudes regarding the workings of the Lord's Church. "I think we can answer your question this afternoon," he said.

After lunch Johnny and his dad went back to the church. On the way up the walk Johnny worried within himself, "I hope there's not another sermon." They entered a little room off the side of the sanctuary. Inside were a man and his wife, their two children, and several other people. On a table was a pile of bills, coins, and checks. Johnny had never seen so much money.

Meet Mr. Johanson!

"This is Mr. Johanson, our church's financial secretary, John. He and these helpers count all the offerings that people give for Jesus each Sunday. Your quarter," his father added, pointing to the table, "is on there."

Mr. Johanson showed Johnny the opened envelopes, the forms on which he posted all the individual offerings, and the quarterly statements that he

mailed to all the members regularly. He also showed Johnny the coin rolls, the banded stacks of bills, the bank deposit ticket, and the locking bag for the bank drop box. "If you wait around, Johnny," Mr. Johanson offered, "you and your dad can follow us to the bank. There you can drop the bag into the bank for me."

As Johnny dropped off to sleep that night, he could almost hear the "clunk" the bag made when it went into the bank.

Meet Mr. Schroeder!

The next afternoon after work, Mr. Northrup took Johnny to a house a few blocks away. At the door a friendly man, whom Johnny had seen at church many times, said, "So this is the young fellow who wants to know about Jesus' quarters. Well, come in!"

Mr. Schroeder, the church treasurer, showed Johnny the thick ledger book with the endless columns of figures. Johnny was impressed; columns of figures gave him trouble in his second-grade math class. Mr. Schroeder showed Johnny the big checkbook, too. He explained that the financial secretary gave him a report each week about the amount of the Sunday offering. Then he sat down and wrote checks, knowing that there was enough money in the bank to cover them. He wrote checks for the pastor's salary, the light bill, and the mission offering. He wrote checks for the payment on the church building, for the teachers' salaries, and for the Christmas tree. The ledger book showed that he had written checks for over \$100,000 that year!

"You see, Johnny," said Mr. Schroeder, "your quarters don't go all the way up to Jesus to heaven. They are all used right here, for doing Jesus' work. We are very careful with the quarters you give to Jesus, son. Jesus' work is too important to let any of them be wasted."

As Johnny and his dad walked home, he was thinking, "Mr. Johanson and Mr. Schroeder have important jobs to do for Jesus, and they have to work hard at them. Hardly anyone ever stops to notice their work, but would there ever be a mix-up if they didn't do it well! I'm glad Jesus has people like them who are willing to work hard to see to it that my quarters are used carefully to do Jesus' work!"

Direct from the Districts

ARIZONA

Reporter William Meier

Veteran Pastor Accepts Call

1/4764th of the Wisconsin Evangelical Lutheran Synod's souls gathered to praise their gracious God on November 6, 1977, at Kingman, Arizona. The occasion was the installation of the first resident pastor of Cross of Christ Ev. Lutheran Church.



**Cross of Christ Church
Kingman, Arizona**

Cross of Christ is a "long-distance" daughter of Resurrection Church, Phoenix, some 180 miles distant. Services were begun there in 1970 in a public school and were held twice a month. The congregation was received into membership in the Wisconsin Evangelical Lutheran Synod in 1973. The same year this little flock also purchased land and erected a modest chapel. Services continued to be conducted by Pastor William O. Bein twice a month on Sunday evenings.

After seven years, Cross of Christ gathered with friends to install Pastor Paul A. Behn. Pastor David Gray, circuit pastor for the Black Canyon Conference, preached the sermon. Assisting Pastor Bein in the installation were veteran pastors, Alfred Uplegger and Henry Rosin. Pastors Paul Fetzer and David Gray joined them in rejoicing with the congregation.

Numbering only 27 communicant members, this congregation and its



Installation of Pastor Paul Behn at Cross of Christ (left to right): Pastors H. Rosin, A. Uplegger, P. Behn, W. Bein, D. Gray, and P. Fetzer.

newly installed pastor will be manning the outpost in the northwest corner of Arizona. Although Pastor Behn is a veteran of many years of service, yet, in faithfulness to his Lord, he has taken it upon himself to continue the Lord's work. God's Name be praised!

NORTHERN WISCONSIN

Reporter Harlyn Kuschel

Trinity at Kaukauna Now 100

The year 1977 marked the the centennial of Trinity Ev. Lutheran Congregation, Kaukauna, Wisconsin. The actual date was April 15, but the congregation chose to extend the observance through the entire year. Trinity's celebration of 100 years of grace revolved around five services of praise: "God's Grace Received through Our Church," "God's Grace through Our Christian Day School," "God's Grace through Our Synod," "God's Grace through Fox Valley Lutheran High School," and "God's Grace through Instruction in His Word." Among the guest speakers were Pastors Ronald Gosdeck, David Gosdeck, and Kurtis Mau, all sons of the congregation; Pastor Frederick Mueller, former principal of Trinity's grade school; and the Rev. William Fischer, Executive Secretary of Part-time Education for our Synod.

During its 100 years Trinity has had only three resident pastors: William

Hinnenthal (1885-1917), Paul Oehlert (1919-65), and John Mattek, who has served since March 1965. In its century of grace the congregation has built two houses of worship and constructed two schools. The Christian day school was founded in 1885, its current building erected in 1923, additions and modernization completed in 1957. Mr. Robert Moldenhauer is principal. Trinity Congregation also is a member of the Fox Valley Lutheran High School Association.

God has blessed Trinity with growth, both numerically and spiritually, in the past 100 years. Its membership has increased from 22 charter members to 1,080 souls. May the Lord's grace continue to be present with Trinity and its members!

Pastor Joel Ph. Sauer in Ministry Twenty-five Years

Pastor Joel Ph. Sauer and members and friends of Immanuel Congregation, Kewaunee, heard Pastor David Wor-gull tell his classmate, "By the Grace of God I Am What I Am," on the occasion of his 25th anniversary on November 6, 1977. Pastor Andrew Martens, circuit pastor, conducted the service.

Pastor Sauer was born in Kenosha, Wisconsin. He attended both high school and college at Northwestern before enrolling in Wisconsin Lutheran Seminary. On July 27, 1952, he was ordained and installed as pastor of Our

Savior, Bylas, Arizona, one of our congregations on the Apache Indian Reservation. Later Pastor Sauer served as pastor of Immanuel, Campbellsport, Wisconsin, and of St. John's, Route 2, Peshtigo, Wisconsin. After serving as dean of students at Michigan Lutheran Seminary, Saginaw, Michigan, he accepted the call to Immanuel at Kewaunee. He is presently chairman of the Northern Wisconsin District Mission Board.

Mrs. Sauer, the former Marie Raathe, is a graduate of New Ulm and currently teaching kindergarten at Immanuel. The Sauers have nine children: Philip, in the Air Force; Stephen, at Northwestern College; Faith, at Dr. Martin Luther College; and Mara, Elise, Ann, John, Beth, and Joel, at home.

Double Anniversary at St. John's, Route 2, Peshtigo

The 85th anniversary of their church building and the 10th of their school were observed by the members of St. John's Congregation (Town Grover) on October 16, 1977. The Rev. William Fischer of the Synod's Board for Parish Education preached in the morning service. Choosing Psalm 78:1-7 as his text, he spoke on "The Lord's Plan For Building His Church." Pastor Joel Sauer of Kewaunee, a former pastor of St. John's, addressed the worshipers in the afternoon service as "Living Stones Built Into A Spiritual House" (I Pet. 2:4-6).

St. John's first church was erected in 1876. In 1890 St. John's replaced the first structure with the present building at a cost of \$5,000. To achieve this, each member brought one cord of stone, two loads of sand, and made an initial downpayment of \$30. The church was dedicated in November 1892. A unique feature is that the church is literally "Built on a rock," that is, on an underlying shelf of bedrock. Stained-glass windows were added in the 1940s and an addition to enclose the stairway and vestibule was built in 1947.

In 1966 St. John's voters authorized the erection of an educational building. It was dedicated the following year. For the past 10 years this building has helped the congregation meet its obligation of bringing up its children in the nurture and admonition of the Lord.

Rededication at Grace, Oshkosh

Grace Ev. Lutheran Church of Oshkosh recently completed a two-stage church improvement project.

In 1976 the congregation completed redecorating and renovating the interior of the church. At the rededication service in December of that year, Pastor James Babler, a son of the congregation, preached the sermon.

In 1977 the congregation completely repaired and rebuilt its pipe organ. The rededication took place on October 16. An organ recital was presented on the evening of the same day by Miss Judith Kresnicka, music instructor at Dr. Martin Luther College.

The members of Grace pray that their renovated worship facilities will aid them in praising God ever more joyfully!

WESTERN WISCONSIN

Reporter Harold Sturm

Organ Dedication Marks 35th Anniversary

On October 9, 1977, in the 35th year of its existence, St. Matthew's of Janesville, Wisconsin, dedicated a pipe organ to the service and glory of God.

The project began in 1974 with the purchase of a used two-manual Estey tubular-pneumatic pipe organ from the First Baptist Church in Janesville. The auction price was \$175. The organ had 12 ranks, 670 individual pipes. Before installation it was rebuilt and enlarged, the work being done by Mr. Lawrence J. Morowsky, Christian day-school teacher and organist at St. John's, Jefferson. The addition of four new stops (366 pipes) has brought the organ more in line with present-day standards of organ construction and design. Six or seven more stops will be added later.

Organist for the morning dedicatory service was Mr. Morowsky. Mrs. Bethel Zabell of the music department at Northwestern College, Watertown, Wisconsin, presided at the console in the special afternoon service of praise.

St. Matthew's is deeply conscious of God's blessings throughout the past 35 years. Beginning with 10 communicants and 15 souls in 1942, the congregation has grown to 430 communicants and 600 souls. Its Christian day school, which began with 28 students sitting at the feet of Jesus, now has an enrollment of 100. The services, which were once conducted in a remodeled house and later in the school basement, are now held in a beautiful sanctuary which keeps the words of the Lord Jesus ever before the worshipers, reminding them that He is the Way, the Truth, and the Life. But the real blessing that the members of the congregation have received is that they, like the man who once sat at the seat of custom and after whom the congregation is named, have heard the Gospel invitation of Jesus Christ which in 1977 says as it did so long ago, "Follow Me!"

Pastor David Sievert

Editorials (Continued)

your Christianity from the love you show to fellow Christians, you would still be an "invisible disciple" according to John 13:35.

It's very hard to know how such a test would turn out if your neighbors or mine were interviewed in this way. But it's not hard to know that we and our congregations would be much better off if we worked harder at making our discipleship visible.

Rolf Westendorf

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Tochigi Ken 320

Pastor Roger W. Falk

Telephone: (0286) 53-6353

Please call for time of services in your area.

With the Lord

Prof. Walter A. Schumann 1892 - 1977

Professor emeritus Walter A. Schumann died at Watertown, Wisconsin, on November 14, 1977, at the age of 85 years, 4 months, and 27 days. His body was laid to rest in the Lutheran Cemetery in Watertown on November 17 in the firm confidence that the words of the hymn sung at the funeral service would be fulfilled in him: "But by faith I now discern that from death I shall awaken, with my Savior to abide in His glory, at His side."

Professor Schumann was born in Watertown on June 17, 1892, the son of Mr. and Mrs. August Schumann. He attended Northwestern Preparatory School and College and graduated from the Theological Seminary, then at Wauwatosa, Wisconsin. He was ordained into the ministry of the Wisconsin Ev. Lutheran Synod in 1916.

On January 1, 1919, he was united in marriage with Irma Schultz of North Fond du Lac, Wisconsin. She preceded him in death in 1975.

Most of Professor Schumann's years in the active ministry were associated with Northwestern College. After his graduation from Northwestern in 1912 he remained for a year as an instructor, and after his graduation from the Seminary he returned as a tutor. From 1917 to 1921 he was pastor at St. Paul's, North Fond du Lac, and then for two years at St. John's in Markesan, Wisconsin. In 1924 he returned to Northwestern as professor and remained until 1939. From 1939 to 1946 he served First Ev. Lutheran Church of La Crosse, Wisconsin, as pastor. In 1946 he was again called to Northwestern where he continued to teach until his retirement in 1967.

The funeral service was conducted at Trinity Lutheran Church, Watertown, on November 17. Pastor Henry Paustian served as liturgist and Prof. James Fricke of Northwestern College delivered the sermon. Using Psalm 126 as his text, he applied it to Professor Schumann's sowing the Word not only in the hearts of the many people in the congregations he served, but through

his work at Northwestern also in the hearts of those who themselves are now sowers of the Word.

Survivors include one daughter, Mrs. Gena Barenz, wife of Pastor Norman Barenz of Zion Lutheran Church, Hartland, Wisconsin; and two sons: Pastor Walter Schumann of Trinity Lutheran Church, Watertown, Wisconsin, and Pastor Robert Schumann of Shepherd of the Hills Lutheran Church, Duluth, Minnesota. Also surviving are 15 grandchildren and four great-grandchildren.

"Jesus lives! The vict'ry's won!"

Henry E. Paustian

Pastor Arnold C. Meyer 1909 - 1977

Pastor Arnold Meyer faithfully served his Lord in the Gospel ministry for 47 years — 32 years as teacher and 15 years as pastor. On Sunday afternoon, November 20, 1977, the Lord suddenly called His servant to his eter-



Arnold C. Meyer

nal rest at the age of 68 years. He had conducted the service and the Bible class that morning. The funeral service was held on November 23, 1977, at St. John's Lutheran Church, Town Grover, Peshtigo, Wisconsin, where the departed was pastor. The undersigned conducted the service.

Pastor Meyer was born on September 19, 1909, at New Ulm, Minnesota, the son of the late Prof. Joh. P. Meyer and his wife Lydia nee Reinke. He attended Christian day schools in New Ulm, Minnesota, and in Oconomowoc and Wauwatosa, Wisconsin. After attend-

ing the Lutheran High School in Milwaukee, he continued his studies at Dr. Martin Luther College, New Ulm, Minnesota, graduating in 1930. He served as teacher in the following Christian day schools: Woodlawn, West Allis, Wisconsin, 1930-40; St. Stephen's and St. Peter's, Milwaukee, Wisconsin, 1940-53; and Trinity, Brillion, Wisconsin, 1953-62.

Having privately prepared himself for the preaching ministry, he was colloquized at Wisconsin Lutheran Seminary, Mequon, on May 25, 1962. His first pastoral call brought him to St. John's Lutheran Church, Town Center, Appleton, Wisconsin. In May, 1971, he accepted a call to St. John's, Town Grover, Peshtigo, Wisconsin, where he served until his death.

In addition to meeting his duties as teacher and pastor, he served as secretary of the Wisconsin State Teachers' Conference, president of the Winnebago Teachers' Conference, school visitor in that conference, and as president of the Fox Valley Lutheran High School Association. From 1934-53 he was a member of the Synod's Sunday School Committee, assisting in the preparation of Sunday-school materials. More recently he served on the District Board for Parish Education and as circuit pastor of the southern area of the Lake Superior Conference and member of the District Stewardship Board.

On August 20, 1934, Pastor Meyer married Mildred Albrecht. She survives him together with four children: Arnold of Milwaukee; Pastor Joh. P. of Holiday, Florida; Mark of Watertown, Wisconsin; and Mrs. Mildred Woller of Osceola, Wisconsin. Also surviving are a brother, Pastor Henry Meyer, and a sister, Lydia, both of Milwaukee, and 11 grandchildren.

His mortal remains await the glorious day of resurrection in St. John's Lutheran Cemetery, Town Grover.

Waldemar F. Zink

Teacher Eldor Kopitzke 1912 - 1977

Teacher Eldor Kopitzke was stricken while presiding at the organ for the Thanksgiving Day services at Trinity Congregation, Brillion, Wisconsin, on November 25, 1977. Funeral services were conducted at Trinity on Novem-

ber 28 by Pastor Terry Deters. The words of comfort for the service were chosen from Matthew 25:34, "The Eternal Blessedness of a Child of God."



Eldor W. Kopitzke

Eldor William Henry Kopitzke was born on February 4, 1912, in the Town of Manawa, Wisconsin, the son of the late Fred and Mathilda (Zabel) Kopitzke. He prepared for the teaching

ministry at Dr. Martin Luther College, New Ulm, Minnesota, graduating in 1932. He then served as teacher at St. Peter's, Collins; St. John's, Maribel; St. Matthew's, Appleton; and for 24 years at Trinity, Brillion — all in the Northern Wisconsin District. During all these years he also served as church organist and choir director.

On August 11, 1940, he was married to Mildred Zutz at St. Peter's, Collins. Mrs. Kopitzke preceded her husband in death by just three months, on August 15, 1977.

Mr. Kopitzke is survived by two sons, Conrad of Brillion and Paul of London, England; a daughter, Mrs. John (Suzanne) Manthe of Brillion; four grandchildren; two brothers; and one sister. His time of grace numbered 65 years, 9 months, and 21 days.

The memory and example of Mr. Kopitzke's quiet diligence and his love for the lambs of Jesus will ever be cherished by those who were privileged to be his students and coworkers!

DMLC Announces Two Study-Tour Programs in Europe

As part of the 1978 summer session, DMLC is offering a choice of two study-tour programs in Europe.

One of these, **British Literature and Culture Travel-Study Program**, is being offered by the English Division. This 6-7 week tour will provide for travel and study in England, Scotland, Wales, and Ireland, and briefly, if literary connections permit, on the Continent. The program is open to anyone eligible to enroll in the college or its summer session. Professors Martin Schroeder and Morton Schroeder will guide participants in exploring significant aspects of British literature and culture, including natural areas and specific places, such as cathedrals, museums, and theaters. Participants may earn six semester hours of credit or may audit the program. The tour will begin mid-June and end late-July. The maximum estimated cost for transportation, food, and lodging is \$1495.

The other tour, **European Civilization and Culture**, is scheduled for 7 weeks, from the last week in June to the middle of August. It will in-

clude Greece, Austria, the Lutherlands in East Germany, Belgium and Holland, England, Switzerland, and West Germany. As on previous tours, the group will settle at one place from 4-8 days to become familiar with the immediate and surrounding locality. Professors Theo. Hartwig and Arnold Koelpin, the tour guides, will present on-the-spot lectures at historical places and preparatory lectures for visiting specific areas. This study tour is open to anyone eligible to enroll in the college or its summer session. Six semester hours of credit can be earned. The cost of the tour, which includes transportation, food, and lodging, is estimated at between \$1750 and \$1850.

All who may be interested in one or the other of these tours — also those who have already expressed interest — should write for additional information and applications to

DIRECTOR OF SPECIAL SERVICES
Dr. Martin Luther College
Box 417
New Ulm, Minnesota 56073

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

- Bell, Patrick C.**, as pastor of Grace, Eau Claire, Michigan, on December 4, 1977, by H. Peter (Mich.).
Gabb, William R., as dean at Northwestern Preparatory School, Watertown, Wisconsin, on November 27, 1977, by K. Gurgel (WW).
Hartmann, Robert C., commissioned as Mission Counselor for the Michigan District at Jackson, Michigan, on November 27, 1977, by H. Kuske (Mich.).
Johnson, Gail B., as pastor of Mt. Calvary, Estelline, South Dakota, on November 27, 1977, by D. Linn, and as pastor of St. John's, Dempster, South Dakota, on November 27, 1977, by D. Shook (Dak.-Mont.).
Staudte, Steven O., as assistant pastor at St. John's, Jefferson, Wisconsin, on November 27, 1977, by R. Lauersdorf (WW).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

- Bell, Patrick C.**
Box 264
Eau Claire, MI 49111
Gabb, Prof. William R.
126 S. Concord Ave.
Watertown, WI 53094
Hartmann, Robert C.
34243 LaMoyné
Livonia, MI 48154
Johnson, Gail B.
Box 252
Estelline, SD 57234
Petrie, Prof. Jackson R.
888 Meadow Lane
Fond du Lac, WI 54935
Staudte, Steven O.
144 North Center St.
Jefferson, WI 53549
Warnke, Hugo M.
1820 South Thornburg, Apt. 1
Santa Maria, CA 93454

NOMINATIONS WISCONSIN LUTHERAN SEMINARY

The following men have been nominated for the office of president of Wisconsin Lutheran Seminary to succeed Prof. Carl J. Lawrenz who has asked to be relieved of his administrative duties at the close of the 1977-78 school year.

| | |
|-----------------------------|-------------------|
| Prof. Richard Balge | Mequon, WI |
| Dr. Siegbert Becker | Mequon, WI |
| Pastor Donald Bitter | Fort Atkinson, WI |
| Pastor Daniel Deutschlander | Evanston, IL |
| Prof. Paul Eichmann | Watertown, WI |
| Prof. Wilbert Gawrisch | Mequon, WI |
| Prof. Joel Gerlach | Mequon, WI |
| Pastor Martin Janke | Fond du Lac, WI |
| Prof. John Jeske | Mequon, WI |
| Pastor Iver C. Johnson | West St. Paul, MN |
| Prof. Arnold Koelpin | New Ulm, MN |
| Pastor Mentor Kujath | Milwaukee, WI |
| Prof. David Kuske | Mequon, WI |
| Pastor Richard Lauersdorf | Jefferson, WI |
| Pastor Carl Mischke | Juneau, WI |
| Pastor Robert Mueller | Owosso, MI |
| Prof. Paul Nitz | Mequon, WI |
| Prof. Armin Panning | Mequon, WI |
| Pastor James Schaefer | Milwaukee, WI |
| Prof. Armin Schuetze | Mequon, WI |
| Prof. Oscar Siegler | New Ulm, MN |
| Pastor Robert Voss | Brookfield, WI |
| Prof. Martin Westerhaus | Mequon, WI |
| Pastor Harold Wickie | West Allis, WI |
| Prof. William Zell | Watertown, WI |

The Wisconsin Lutheran Seminary Board of Control will meet on Monday, January 23, 1978, at 10:00 a.m. to call a man from the above list. Correspondence concerning the nominees should be in the hands of the secretary no later than January 21, 1978.

WLS Board of Control
Pastor Paul A. Manthey, Secretary
8419 W. Melvina Street
Milwaukee, Wisconsin 53222

CANDIDATES FOR SECRETARY OF HOME MISSIONS

The pastors listed below have been nominated for the second full-time executive position for the General Board for Home Missions (GBHM) authorized by the 1977 Synod Convention, (Cf. Resolution No. 3, Committee 9A).

| | |
|-------------------|---------------------|
| Robert Baer | Westland, MI |
| Ralph Baur | Edmonds, WA |
| Walter Beckmann | Annandale, VA |
| Douglas Bode | Denver, CO |
| Daniel Gieschen | Adrian, MI |
| Robert Hochmuth | Sacramento, CA |
| Howard Kaiser | Cedarburg, WI |
| Paul Kolander | Montello, WI |
| Herbert Kuske | Stevensville, MI |
| Donald Laude | Jenera, OH |
| Jon M. Mahnke | Carlsbad, CA |
| John Mattek | Kaukauna, WI |
| Robert Michel | Milwaukee, WI |
| Marcus Nitz | Garden Grove, CA |
| Henry Paustian | Watertown, WI |
| Martin Petermann | St. Paul, MN |
| Wayne Schulz | Rapid City, SD |
| Richard Stadler | West St. Paul, MN |
| Duane Tomhave | Saginaw, MI |
| Warren Widmann | Portland, OR |
| Waldemar Zarling | Benton Harbor, MI |
| Roland Zimmermann | Menomonee Falls, WI |
| Larry Zwieg | Merritt Island, FL |

For a clear understanding of the position we note that to avoid confusion and to describe the function of this position more accurately as outlined by the Synod resolution, namely, to share in all duties and responsibilities of the Executive Secretary of the GBHM, the GBHM has resolved to use the title Associate Executive Secretary for this position.

Your written comments relative to the qualifications of the candidates for this position are earnestly solicited. Comments shall be received by the undersigned by January 25, 1977:

Rev. Howard Kaiser, GBHM Sec.
607 N. Wauwatosa Road
Cedarburg, WI 53012

NOTICE

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

January 16-17, 1978.

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

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* |
| Arkansas | Little Rock |
| California | Modesto |
| | Placer County |
| | Santa Maria* |
| Connecticut | Trumbull* |
| Florida | Ft. Walton Beach* |
| | Lakeland* |
| | Sarasota |
| | Zephyrhills* |
| Georgia | Lawrenceville |
| Idaho | Pocatello |
| Illinois | Belleville |
| | Downers Grove |
| | Ettingham* |
| Kansas | Salina* |
| Indiana | Muncie* |
| Iowa | Clinton |
| Michigan | Big Rapids* |
| | Imlay City |
| Minnesota | Fairmont* |
| | Grand Rapids |
| | Northfield* |
| | Plymouth/Maple Grove* |
| Missouri | Joplin* |
| | S.E. Kansas City |
| Montana | Helena* |
| Nebraska | Missoula* |
| | 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.

TIME AND PLACE

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.

SKIING IRON RIVER, MI?

If you are skiing in the Iron River, Michigan area (Brule Mountain) or just getting to "snow" in 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.

CHANDLER, ARIZONA

Calvary Lutheran Church is conducting Sunday worship services at 9:15 a.m. with Sunday school and Bible class at 10:20 a.m. at the Galveston Elementary School, 661 E. Galveston, Chandler, Arizona. WELS winter-vacationers or persons moving to the Chandler/S.Mesa/S.

Tempe area of the Phoenix valley may contact Pastor Daniel Garbow, 1201 W. Tulsa, Chandler, Arizona, 85224, or call 602/963-9397 for more information.

COMING TO ARKANSAS THIS WINTER?

If so, you are invited to worship at King of Kings Lutheran Church, Little Rock, Arkansas. We worship at Cantrell Place, located on Highway 10 (Cantrell Road) and Biscayne Blvd., at 10:00 a.m. Sunday school and Bible class begin at 11:00 a.m. Names and prospects should be sent to: Pastor A. L. Schmeling, 5907 Chaucer Lane, Little Rock, Arkansas 72209; phone 501/565-3600.

LEHIGH VALLEY, PENNSYLVANIA

Emmanuel Ev. Lutheran Church, Lehigh Valley, Pennsylvania, has changed worship facilities and is now holding services at Shepherd Hills Country Club, 1/4 mile south of HWY 222 on Krock's Road. Service time is 10:30 a.m. with Sunday school and Bible class at 9:30 a.m. Names of prospective members should be sent to Pastor Dennis J. Valleau, 231 Eagle Street, Wescosville, Pennsylvania 18106; phone 215/395-0925.

VACATIONS IN THE NORTHEAST

If you are taking a winter vacation in the northeast (Vermont, New Hampshire, or Maine), worship at your WELS mission, St. Paul Ev. Lutheran, Nashua, New Hampshire, 9:30 a.m., or in our preaching station in Barre, Vermont. When in the area, call Rev. David Clark, 1/603/889-3027, for more information.

EXPLORATORY

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 Schweppe, 519 Brooklyn Blvd., Brightwaters, New York 11718 (516/665-6659).

EFFINGHAM, ILLINOIS

Sunday worship services are being held at the Travelodge Motel at the junction of Interstate 57 and Fayette Avenue at 1:30 p.m. The area served covers south/central Illinois. For more information contact Pastor Mark Lenz, 2102 East Vermont, Urbana, Illinois 61801, phone: 217/344-5584.

MUNCIE, INDIANA

Exploratory services are being held each Sunday evening at 6:30 in Muncie, Indiana. Services are being held in the Kitselman Conference Center at University Ave. and Brentwood Lane. Please send names to Pastor Randall Rathje, 7315 E. 75th Street, Indianapolis, Indiana 46256; phone: 317/849-9692.

Names

ASHEVILLE, NORTH CAROLINA

Please forward the names of WELS and ELS people living in the Asheville and Hendersonville, North Carolina, area to Pastor John Guse, 1639 Jessamine Road, Lexington, South Carolina 29072; phone: 803/356-0471.

SANTA CLARITA VALLEY, CALIFORNIA SAUGUS, NEWHALL, CANYON COUNTRY, VALENCIA

A survey is being made of the above field to determine the number and whereabouts of prospects for initiation of exploratory services in the hope of establishing a new mission con-

gregation. References should be sent to Pastor Robert Neumann, 13135 Ottoman St., Arleta, California 91331.

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

COORDINATOR OF RADIO RESEARCH

The 1977 convention instructed the General Board for Home Missions to make a feasibility study of radio as a mass communication medium of Gospel outreach. To implement the resolution, the GBHM appointed a special subcommittee, the Radio Research Committee. The Radio Research Committee is soliciting nominations and applications for the position of Coordinator of the Radio Research project. The appointment will be for one year. It is desirable that the person — either lay or clergy — have some experience with the electronic media. His specific task is to research and develop pilot radio programs. The person should be of mature judgment and a member of a WELS church. Applicants should submit a resume' including age, educational background, vocational experience, and salary requirement. Please send applications or nominations to Pastor Roger P. Drews, 6700 S. Howell Avenue, Oak Creek, Wisconsin 53154. Deadline for nominations and applications is January 25, 1978.

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Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Eleven months ended November 30, 1977

| | Subscription Amount for 1977 | 1 ¹ / ₂ of Annual Subscription | Subscription and Pension Offerings | Per Cent of Subscription |
|------------------------------|------------------------------|--|------------------------------------|--------------------------|
| Arizona-California | \$ 407,124 | \$ 373,197 | \$ 354,380 | 95.0 |
| Dakota-Montana | 227,147 | 208,218 | 225,162 | 108.1 |
| Michigan | 1,206,145 | 1,105,633 | 1,030,209 | 93.2 |
| Minnesota | 1,293,291 | 1,185,517 | 1,167,218 | 98.5 |
| Nebraska | 242,910 | 222,667 | 231,932 | 104.2 |
| Northern Wisconsin | 1,385,482 | 1,270,025 | 1,189,582 | 93.7 |
| Pacific Northwest | 116,740 | 107,012 | 108,421 | 101.3 |
| Southeastern Wisconsin | 1,685,132 | 1,544,704 | 1,424,358 | 92.2 |
| Western Wisconsin | 1,592,486 | 1,459,779 | 1,356,999 | 93.0 |
| South Atlantic | 90,875 | 83,302 | 86,693 | 104.1 |
| Total — 1977 | \$8,247,332 | \$7,560,054 | \$7,174,954 | 94.9 |
| Total — 1976 | \$7,511,540 | \$6,885,578 | \$6,735,999 | 97.8 |

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended November 30, 1977 with comparative figures for 1976
 Twelve months ended November 30, 1977

| | 1977 | 1976 | Increase or Decrease* | |
|--|-------------|-------------|-----------------------|----------|
| | | | Amount | Per Cent |
| Income | | | | |
| Prebudget Subscription Offerings | \$8,180,982 | \$7,725,109 | \$455,873 | 5.9 |
| Pension Plan Contributions | 74,178 | 78,992 | 4,814* | 6.1* |
| Gifts and Memorials | 184,078 | 98,791 | 85,287 | 86.3 |
| Bequests | 140,764 | 120,057 | 20,707 | 17.2 |
| Earnings from Fox Estate | 63,994 | 46,639 | 17,355 | 37.2 |
| Other Income | 8,965 | 15,674 | 6,709* | 42.8* |
| Transfers from Other Funds | 117,300 | 92,009 | 25,291 | 27.5 |
| Total Income | \$8,770,261 | \$8,177,271 | 592,990 | 7.3 |
| Expenditures | | | | |
| Worker Training — Expenses | \$5,208,354 | \$4,653,227 | \$555,127 | 11.9 |
| Worker Training — Income | 2,201,700 | 2,001,053 | 200,647 | 10.0 |
| Worker Training — Net | \$3,006,654 | \$2,652,174 | \$354,480 | 13.4 |
| Home Missions | 1,659,474 | 1,530,141 | 129,333 | 8.5 |
| World Missions | 1,367,168 | 1,292,920 | 74,248 | 5.7 |
| Benevolences | 1,017,753 | 958,766 | 58,987 | 6.2 |
| Administration and Services | 772,546 | 720,811 | 51,735 | 7.2 |
| Total Operations | \$7,823,595 | \$7,154,812 | \$668,783 | 9.3 |
| Appropriations — Building Funds | 214,579 | 200,000 | 14,579 | 7.3 |
| Appropriations — CEF Program | 633,070 | 549,843 | 83,227 | 15.1 |
| Total Expenditures | \$8,671,244 | \$7,904,655 | \$766,589 | 9.7 |
| Operating Gain | \$ 99,017 | \$ 272,616 | | |

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: |
|------------------|--------------|
| January | February 7 |
| February | March 7 |
| March | April 7 |
| April | May 5 |

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

KOEHLER VOLUMES WANTED

Whoever has J. P. Koehler's *Kirchengeschichte* or his *Geschichte der Wisconsin Synode* and is willing to give them for use in Germany, kindly send the same to Prof. Arnold J. Koelpin, Dr. Martin Luther College, New Ulm, Minnesota 56073. Thank you.

COMMITTEE ON GRANTS

Persons wishing to communicate their views to the committee on "The Scriptural Principles Involving the Expediency of Requesting and Receiving Grants, Gifts, and Matching Funds by WELS for the Lord's Work from Organizations not of the Church" may send such communications to: Committee on Grants, c/o Pastor H. Wicke, 3512 West North Avenue, Milwaukee, Wisconsin 53208. All communications must be in no later than January 31, 1978.

Mr. John Bauer, Secretary

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.

SYNOCDICAL 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.