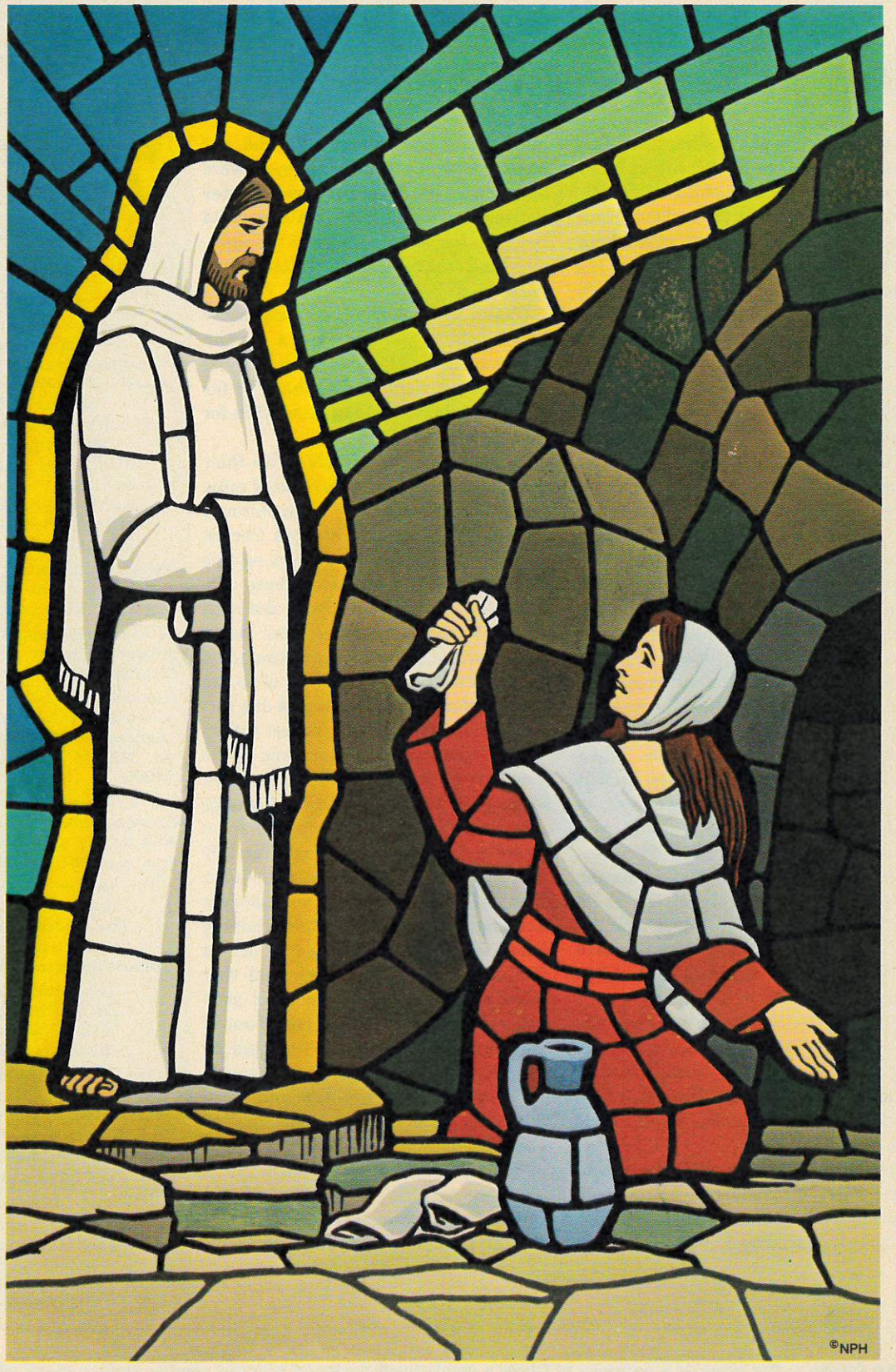


*The  
Northwestern Lutheran* April 15, 1979



©NPH

“WHO IS IT YOU ARE LOOKING FOR?”





## Briefs by the Editor

"Who is it you are looking for?" The question the risen Savior asked Mary Magdalene is an important one. If today you are looking for a dead Jesus you are looking for a Christ who did not keep His promises and fulfill His prophecy. Then, of course, you have no Savior, no solution to your sufferings, no antidote for the hour of your own death, and no consolation as you face eternity. Mary, as Jesus found her, was to be pitied. But He met her need. He alone could.

Long before, He had also met another need of hers when He drove seven devils out of her. From that time on, she as well as others had accompanied Him and His Apostles on many of their preaching journeys. It was an opportunity to hear His Word and to be strengthened in their faith in Him as the Son of God, the promised Messiah. Now, however, her faith had been shattered — shattered because she had forgotten the promise.

She wasn't the only one. When Christ had previously spoken to His Apostles about His suffering and dying and rising again, Peter had even rebuked Him. Though the Old Testament clearly foretold the suffering, death, and rising again of the Lord, those who walked and talked with the living Christ simply could not conceive of His dying and, after He died, of His rising.

Together with the other women, Mary Magdalene had come to embalm the dead body of Jesus, to do Him final honors. But believing Him dead was not honoring Him and His Word, for He was risen.

It was our Lord Himself who had to bring Mary Magdalene to the conviction that He was indeed risen. He did it by simply speaking her name — the

man whom she thought she did not know knew her! And her eyes were opened and joy filled her heart. Easter had dawned for Mary Magdalene. It did not take her long to seek out the disciples and share the marvelous news with them.

That's the last time we meet Mary Magdalene in Scripture — a woman whose heart is filled with the glory of Christ's resurrection. And that's by far the best eulogy that can be written for any person's life.

It isn't often that people write their own obituaries. A pastor friend of mine recently sent me a copy of an obituary written by one of his members. Permit me to share parts of it with you on this Easter Sunday. Addressing those who were present for his funeral, the man said: "Virtually everyone here today would probably agree that Jesus died for our sins. But all too many of us are prone to forget, or at least give due recognition to, some of His greatest suffering. He took upon His shoulders, as the vast part of that suffering, all the guilt of my sins, your sins, and of all people past and present. Think of that for a moment. . . . Now, my course is run. My end as a mortal human being is here. But I'm thankful to my blessed Lord for keeping me in the faith, strengthening that faith, and helping me to accept God's will. . . . It has been said that tears and various expressions of grief are natural when God has called one of us home. But are not happiness and joy even more appropriate? If you love me, try stopping the tears now and *smile* for what I have entered into, rather than cry for what I have left behind."

Mary Magdalene would have put it the same way. So can all of us who by faith see Him who says of Himself, "I am the resurrection and the life."

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

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**The Cover** — Our cover is a portrayal of Christ's empty tomb designed with the popular stained-glass effect by Mr. Harold Schmitz, Director of Art at Northwestern Publishing House. It is part of the NPH Sunday bulletin series and is coordinated with the theme of "Meditations" — *Heroes and Heroines of Faith*. The Easter week in "Meditations," April 15-21, focuses on the life and faith of Mary Magdalene, to whom Christ appeared on the day of His resurrection. — The illustration is copyrighted by Northwestern Publishing House in 1979.



# Editorials

**The Death Expert** In our country there are cemeteries that are called memorial gardens, where things grow and death is disguised; there are funeral parlors that are being renamed slumber rooms; "door guards" unobtrusively close the doors of hospital rooms so that patients do not see the corpses being wheeled down the corridor; morgue carts that trundle bodies from hospital rooms may be disguised to resemble unoccupied stretchers. The avoidance of death has almost become a cult.

The director of the Grief Center at Burnsville, Minnesota, appearing at a "Death and Dying Seminar," referred to these practices as reflecting a "death-denying, death-defying" society's attitude toward death and bereavement. He exposed a number of popular views of death as myths which people embrace in order to escape the sense of loss that death brings. One could approve of much of the practical psychology and common sense with which he deflated the many weird and unnatural ideas about death that are prevalent today.

But despite all his researched wisdom, he too was disguising death. Death is more than a natural, normal close of life; it is a fearful tragedy that catapults the unbelieving and the godless into eternal damnation. It is the bitter fruit of sin; it is the deadly poison that terminates the sinner's time of grace. Because he did not depict the death of the sinner as the king of terrors, he too misrepresented death.

But he also distorted it because he left out Easter. Death is not only a stark tragedy; it is also a blessed sleep that grants the child of God a calm and undisturbed repose that is unbroken by the last of woes. This is the death the pardoned sinner can face with confidence. A death expert who does not have the faith of Easter and does not know its joy has no final counsel to give to those who are on the brink of eternity.

Carleton Toppe

**No Doubt About It!** The death and the resurrection of the crucified Christ are among the best attested events in history. When Joseph of Arimathea requested the body of Jesus, Pilate inquired of the centurion whether Jesus really was dead. He was. The next day Pilate even authorized guards to make sure the disciples would not steal the body. There is no doubt about it — Jesus was dead.

The evidence for our Lord's resurrection is just as sure. Grave robbers would not be likely to leave the body-wrappings behind or fold the face-cloth neatly and put it aside. It was no robbery. Something else had happened. Christ had risen!

The risen Christ also showed Himself to His Apostles and to many others. Now, the Apostles were not gullible people. That's why Christ, when He appeared to them on Easter Sunday evening, said, "Behold, My hands and My feet, that it is I Myself. Handle Me and see, for a spirit hath not flesh and bones, as ye see Me have." And then He

proceeded to eat before them. Only then were they convinced.

But Thomas, who was absent, would not believe His fellow Apostles. A week later Jesus appeared to them again, walked up to Thomas, and said, "Reach hither thy finger and behold My hands; and reach hither thy hand and thrust it into My side, and be not faithless but believing." Even Thomas was convinced.

Almost 25 years after our Lord had risen from the dead, Paul wrote his First Letter to the Corinthians. Since some of them denied the resurrection, Paul reviewed the evidence. After enumerating many of our Lord's appearances, he made the Corinthians an offer: "After that He appeared to more than 500 of the brothers at the same time, most of whom are still living, though some have fallen asleep." "If you doubt my words," Paul, as it were, said to them, "go and question those who saw Him." Paul was not afraid to put Easter to the test.

Can we be sure? The 500 are all with their Lord, but the record is there for us to read. And so is the word of our Lord: "Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed."

H. Wicke

**The Natural and The Good** Popular opinion in our society seems to favor liberalized attitudes toward sexual activity. This is promoted to a degree by branding traditional morality contemptuously as "Victorian" or Medieval," thus poisoning the well, so to speak.

One of the rational arguments for lifting the restraints is that sex is natural. This is true, of course. The sex instinct was implanted by God. Otherwise the human race would long since have died out. One man, in arguing recently for greater emphasis on sex education in the schools, proceeds from this premise to the conclusion that "repressed sexuality is unnatural." Again, we would have to agree.

However, what many fail to take into account is that not everything that is natural is good. Selfishness is natural, too, but that does not make it right.

A primary truth taught in the Scriptures is that man has fallen and that his very nature is corrupt through sin. As a result, natural instincts implanted by God are misused and abused. This is true of the sex instinct. Therefore St. Paul, speaking of the natural instincts ("the flesh"), points out to the Galatians, "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

Scripture distinguishes between wholesome and unwholesome sexual activity. It brands the latter as fornication or adultery. One of the Ten Commandments is directed against it, as are numerous other passages of Scripture.

God regulates what He has created; and it is well to remember this in a decadent society, where specious arguments are employed to elevate man's will over God's.

Immanuel Frey





# EASTER - 1979



*"He is risen; He is not here.  
But go your way, tell His disciples and Peter."*

## What a Message to Hear!

"He is risen, He is not here!" What a wonderful greeting the angel addressed to the women that first Easter morning! They had come to carry out a very sad and heartrending service. What a change in plans and purposes!

It had been too late on Friday afternoon to prepare the body of Jesus of Nazareth properly for burial. When Joseph of Arimathea went to Pontius Pilate and asked permission to take the body of Jesus from the cross and to bury it, Pilate first checked with the centurion to make sure that the man from Galilee had already died. By the time he received that assurance and granted Joseph permission, sunset was approaching rapidly and with it the Sabbath day. No pious Israelite dared to touch a dead body on the Sabbath, lest he become unclean and unfit for the Sabbath worship. It was a hurried emergency burial that was performed on Good Friday.

That is why the women came at the rising of the sun on Sunday morning with the sweet spices they had bought in order to anoint the body of Jesus properly. It was with heavy hearts and in deep sorrow that they came.

But their sadness and gloom were soon dispelled. The angel from heaven announced the gloom-dispelling truth: "He is risen; He is not here." To assure them of the truth of his message the angel added: "Behold the place where they laid Him."

In Matthew's Gospel we learn that it was not only the angel that sent them to tell His disciples that He was risen from the dead. As they left the grave, Jesus Himself appeared to the women and bade them: "Be not afraid: go tell My brethren that they go into Galilee and there shall they see Me" And before the next night was over, He



*Oscar Mannam*

showed Himself to two disciples on the way to Emmaus and to the Eleven behind closed doors immediately after they had received the report of the two from Emmaus.

How their hearts must have rejoiced as He opened the Scripture to them and said, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold I send the promise of My Father upon you. But tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:46-49).

## What a Message to Tell!

Can we keep this Easter joy to ourselves? Christ has shown Himself alive

to you and me also by the power of His Holy Spirit through His holy Word and through His Sacraments. You and I can also sing:

*Jesus lives! The vict'ry's won!  
Death no longer can appal me;  
Jesus lives! Death's reign is done!  
From the grave Christ will recall me.  
Brighter scenes will then commence;  
This shall be my confidence.*

"Go your way, tell His disciples and Peter!" "Go tell My brethren!" What a joy to know and believe that our Savior lives! What a privilege to go and tell men, women, and children everywhere that Jesus, who died for them, is risen from the dead! Even the angels delighted to share in this glorious ministry and told the women who came to the sepulcher that Jesus was risen from the dead. They then, in turn, told the disciples. They and their successors have told us.

He died for all. He rose for all. He has earned forgiveness of sin, life, and salvation for all mankind! Nothing shall be able to separate us or them from the love of God, which is in Christ Jesus our Lord! (Rom. 8:39.)

What a message to hear! What a message to tell! It is the Word of eternal life, and every person on earth needs to hear it, yes, hear it from us to whom the Savior has already given the good news.

How blessed we are who can pass this heavenly message on to our children and grandchildren! What a position of honor we hold who are called by God to tell this life-giving message of our risen Savior to the rest of the world! Not only in our own Christian homes, not only in our own schools from kindergarten through college and seminary, but in all the world to men, women, and children of all ages everywhere!




The Lord has blessed our Synod most richly with His Word of Life. He has also blessed us beyond our fondest expectations with dedicated missionaries who are eager to go wherever we send them in His name to proclaim Christ's forgiveness, peace, and eternal life.

The world is full of troubled sinners like Peter who have denied their Lord. It has many worried disciples like Mary. Jesus has His elect throughout the world. And He has sent you and me to tell them that their Savior lives. Through our witness His Spirit of Power will bring many to faith in the world's only Savior!


Can there be a more important mission for us anywhere? Could there be on earth a lord whom we would rather serve with our voices and our mission offerings? Is there anywhere a more important mission to be accomplished? Does anyone on earth have a more precious message to pass on to his fellow man than the message the Savior has entrusted to you and me?

God grant us joy in being about His mission, telling the whole world: "He is risen; He is not here! But go your way, tell His disciples and Peter!"


O. J. Naumann



*Jesus lives! For me He died,  
Hence will I, to Jesus living,  
Pure in heart and act abide,  
Praise to Him and glory giving.  
Freely God doth aid dispense;  
This shall be my confidence.*



*Jesus lives! I know full well  
Naught from me His love shall sever;  
Life nor death nor powers of hell  
Part me now from Christ forever.  
God will be a sure Defense;  
This shall be my confidence.*



*Jesus lives! and now is death  
But the gate of life immortal;  
This shall calm my trembling breath  
When I pass its gloomy portal.  
Faith shall cry, as fails each sense,  
Jesus is my confidence!*

## TODAY HE COMMISSIONS US

### Recruitment Sunday April 29, 1979

The late comedian Jack Benny used to get a lot of laughs on his Sunday night radio show by posing as a dyed-in-the-wool tightwad. Any time he had to shell out some money, or when one of the other characters hit him for a "touch," Jack would shout in exasperation, "Manana!"

*Manana*, of course, is a Spanish word meaning "tomorrow." How often don't we say *manana* to ourselves when we face a tough job, an irksome duty, or a painful necessity — like making an appointment to go to the dentist. Worse, there are things we really *want* and *like* to do — worthwhile things — that we put off, just because right now we'd rather do something else — maybe sleep or watch the tube. So we procrastinate. "Not today — *manana*!"

There is a task, however, to which we as members of Christ's Church dare never say *manana*. That is the work our Lord Himself has assigned us, the commission to make disciples of all nations. This work brooks no delay. No time for procrastination here! *Today* He commissions us!

While Jesus walked on earth, He always showed a keen sense of the urgency of His work. He also impressed that urgency on His disciples, as in His words: "As long as it is day, we must do the work. . . ." And when His ministry was done, He could say to His Father in His great highpriestly prayer, "I have finished the work which Thou gavest Me to do" (John 17:4b). The Savior completed His assignment, and He did it *on time*. The result is infinite blessing for us: forgiveness of sins, victory over death, eternal life in heaven.

Now He commissions us to tell all mankind the good news that Jesus Christ, the Son of God and Savior of the world, has finished the work of salvation: "As My Father hath sent Me, even so send I you" (John 20:21). With such a commission and such a Master, how can we dillydally? The King's business requires haste. "As long as it is day, we must do the work. . . ." Night is coming. *Today* He commissions us!

But our life is short. The signs point to the end of all things. Time is running out. There's much to be done.

That is the reason why again this year we're observing a Synodwide Recruitment Sunday, April 29. The fact that we do so is not to give the impression that only pastors and teachers are commissioned to work for the Savior. On the contrary! *All* Christians are sent to work by Christ. All can help witness to Him by word of mouth, by prayer, by giving of time, talent, and treasure to promote the work.

But there is always a special need for full-time workers. "The harvest is great, the laborers are few." Isn't it tragic that two-thirds to three-fourths of the world is non-Christian! Isn't it frustrating to know that last year our Synod received 70 requests from population centers across the nation for pastors, but that we could honor only a small fraction of those requests! Isn't it alarming that the "fat" we have been living off in the large numbers of recent Seminary graduates may soon be used up! That the number of potential pastors and missionaries coming from Northwestern College in the next several years is smaller by 20-30 students than has been the case (this year only 42)! Isn't it distressing that the Lutheran high schools and Synodical prep schools at present offer little hope of remedying the impending shortage soon! Add to this the ever growing number of parochial and Lutheran high schools, all needing teachers, and we see why recruitment is so vital — TODAY!

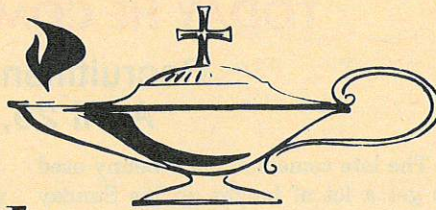
Part of the work Jesus commissioned us to do is to provide workers for Him when we are gone. The Apostles did. Jesus Himself did. So must we. Parents, congregations, pastors, and teachers need to encourage our young men and women, boys and girls, to consider the preaching and teaching ministry "as long as it is day. Night is coming, when no one can work."

The sunlight of our working day is still shining, but purple shadows have already fallen across many parts of the world. TODAY — not *manana* — is the time to work! TODAY He commissions us!

James A. Fricke



## Studies in God's Word



### Jesus Christ The Resurrection and The Life

Then said Martha unto Jesus, "Lord, if Thou hadst been here, my brother had not died. But I know that even now whatsoever Thou wilt ask of God, God will give it Thee." Jesus saith unto her, "Thy brother shall rise again." Martha saith unto Him, "I know that he shall rise again in the resurrection at the last day."

Jesus said unto her, "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?" She saith unto Him, "Yea, Lord, I believe that Thou art the Christ, the Son of God" (John 11:21-27).

Last time we heard Jesus, the Good Shepherd, invite the people of Jerusalem to follow Him. No doubt many did follow, but so bitter was the hostility of some that Jesus eventually was forced to declare, "Ye believe not, because ye are not of My sheep" (John 10:25). When they tried to stone Him, Jesus took leave of Jerusalem and went to Perea, the region lying "beyond," i.e., to the east of the Jordan River.

While Jesus was in Perea there came word from Mary and Martha stating that their brother Lazarus lay deathly ill in Bethany. Even after receiving this urgent message, Jesus "abode two days still in the same place where He was" (John 11:6). Only after Lazarus had died did Jesus return.

#### An Expression of Faith

In Bethany Martha met Christ with the words, "Lord, if Thou hadst been here, my brother had not died" (v. 21). These were not words of reproach. They reflect rather a feeling that the anxious sisters must often have expressed in the final days of Lazarus' illness: If only Jesus were here! The depth and constancy of this woman's remarkable faith becomes evident when she continues, "But I know that

even now whatsoever Thou wilt ask of God, God will give it Thee" (v. 22).

Note what her faith assumes is possible. Jesus will receive *whatsoever* He asks of God. Martha must have known about the raising of Jairus' daughter and the young man of Nain. And even now in connection with Lazarus' illness Jesus had said, no doubt in the presence of the messenger who reported it to Martha, "This sickness is not unto death, but for the glory of God" (v. 4). In her term "whatsoever" Martha indicates that her faith dared to hope that Christ could raise her brother from death.

But even such faith, great as it was, could be strengthened. Martha had framed her statement about Jesus in a form that seems to view Him as an inferior asking a request or petition from a superior — as though Jesus needed to ask His Father in order for the request to be granted. Hence Jesus teaches Martha, and us also, an important truth when He says, "I am the resurrection and the life."

#### The Resurrection

When Jesus promised what Martha's faith could barely hope for, namely, that her brother would rise, she took

the long-range view and said, "I know that he will rise again in the resurrection at the last day" (v. 24). That, of course, was perfectly true. But Jesus encourages her to look to Him as the One who in Himself has power over death — not only in the future, but already here and now. The truth of that claim He established immediately by going to Lazarus' tomb and restoring him to life with the call, "Lazarus, come forth" (v. 43).

Because Christ is the resurrection, He can give the further assurance, "He that believeth in Me, though he were dead, yet shall he live." Christ who rose on Easter morn is become the "first-fruits of them that slept" (I Cor. 15:20). He is the first of an infinite number to follow, extending to our own time. Hence we can confidently lay our loved ones to rest, knowing that not just in the distant future, but already now, they are in the hand of Him who Himself rose from death and who now fairly calls Himself "the resurrection."

#### The Life

But Christ promises even more. His hand reaches out not only to those who have died, but also to the living. "Whosoever liveth and believeth in Me," Christ says, "shall never die" (v. 26). For the believer life here on earth, lived in the assurance of God's forgiveness and marked by love toward Him and service toward our neighbor, merges without interruption into the perfect bliss of an eternity with our Redeemer. The believer really *never* dies! He is never separated from his Lord. Death has lost its sting to the Lord of Life.

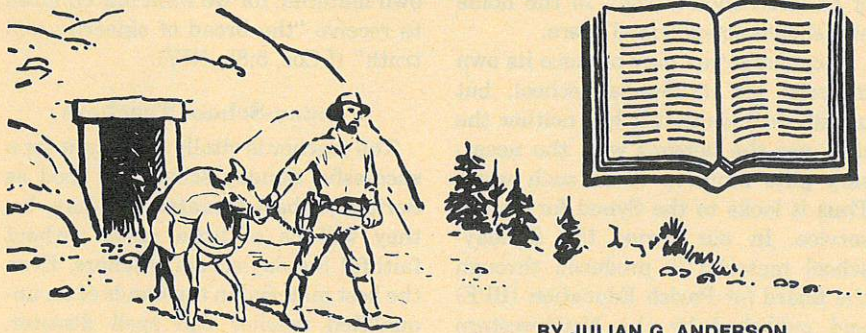
Of us, just as of Martha, our Lord now asks, "Believest thou this?" (v. 26). In this sacred season of Easter our risen and triumphant Savior gives us every reason to believe it. He lets us see the empty tomb. He shows Himself to us alive. He assures us, "I am the resurrection and the life." With Martha let us too say, "Yea, Lord, I believe that Thou art the Christ, the Son of God" (v. 27). With her let us accept the incomparable joy and peace of knowing that "whether we live . . . or die, we are the Lord's" (Rom. 14:8). Then we will have received what we pray for when we sing:

*Teach me to live that I may dread  
The grave as little as my bed.*

Armin J. Panning



# Mining the Treasure of God's Word



BY JULIAN G. ANDERSON

## Nehemiah 1-6

Before you begin your digging today it would be helpful to review quickly those parts of the previous lessons of January 21, March 4, and April 1 covering the Book of Ezra which tell of the returning remnant between 536 and 458 B.C. Then turn to

### Nehemiah 1-2

Hi-lite the date in chapter 1:1. This was in the reign of Artaxerxes (see Ezra 7:1 and the note in the last lesson at that point). The date is now 446 B.C. (note in margin). Locate Shushan on the map of Assyria. It was the ancient capital of Persia (see Dan. 8:2 and Esther 1:2). Underline also the closing sentence in chapter 1:11. A cupbearer was a king's personal bodyguard and often served as his adviser. Read verses 2 and 3, and underline Hanani's report in verse 3. Note Nehemiah's reaction in verse 4 (underline v. 4b). Next read his prayer in verses 5-11 (underline the closing sentence of v. 6) and mark his closing request (v. 11b, beginning "prosper").

Now read chapter 2:1-8. The king's question in verse 2 reflects his love and concern for Nehemiah, and Nehemiah's reply in verse 3 sets the stage for the rest of the book. Underline Nehemiah's request in verse 5b, which was granted in verse 6. Compare verses 7 and 8 with Ezra 7:21-23. Now read chapter 2:9-20, noting that there are no details of the journey, and that the king had sent a military escort (v. 9).

The adversaries are now introduced in verse 10. Observe that Nehemiah told no one what he had in mind (v. 12), and that he made his preliminary inspections and plans by night (vv. 12-16). His conversation with the local Jewish leaders is summed up in verses 17 and 18a (underline v. 17b), and their reply and reaction is given in verse 18b. Sanballat's and Tobiah's scornful comments are recorded in verse 19, and Nehemiah's courageous and faith-full reply in verse 20 (underline). Next read

### Chapters 3-6

Chapter 3 reveals Nehemiah's plan for the rebuilding of the walls and gates. All the citizens of Jerusalem were pressed into action in one grand simultaneous effort, being divided into 10 work groups, each of which was responsible for the rebuilding of one of the 10 gates and the walls on either side. It is also clear that each man worked on that gate and wall section which was adjacent to his own house, which assured careful work from everyone. Underline or hi-lite the names of the 10 gates in verses 1,3,6, 13,14,15,26,28,29, and 31. It is impossible to give the exact location of most of these gates, since the city walls were destroyed and moved several times.

Chapters 4:1-6:14 record the difficulties encountered in the work of rebuilding, most of them the result of the hatred and opposition of Sanballat the Samaritan and Tobiah the Ammonite.

At first it was only scornful words (4:1-3), which didn't bother Nehemiah and the Jews (vv. 4-6, underline v. 6, noting the enthusiasm of the people in the last phrase). Thus the first half of the wall went up easily.

But then Sanballat and Tobiah solicited the aid of the Arabs and Philistines (Ashdodites) and gathered an army to fight against Jerusalem (vv. 7 and 8, underline v. 8). But Nehemiah was ready. His first action, as usual, was prayer (v. 9a); and then he posted guards around the clock (vv. 9b and 13), and encouraged the rulers and people with good words (v. 14). From then on, half the men stood guard and the other half worked (vv. 16-23, underline v. 16).

Soon other troubles arose. The people who were living in the land surrounding Jerusalem had been fleeced and mistreated by the nobles, rulers, and priests (hi-lite 5:7a and 12b), who had forced the poor farmers to mortgage their farms and even their children to get money to buy food and pay their taxes (vv. 3-5), for it was a time of famine (v. 3b). Note Nehemiah's reaction (v. 6), and how firmly he acted to settle the problem (vv. 7-13), and to set a good example (vv. 14-19).

Next Sanballat and Tobiah tried to trick Nehemiah into coming out to meet with them, so that they could ambush and kill him (6:1 and 2), but Nehemiah saw through the plan and sent them a straightforward answer (v. 3, underline). Then they tried to frighten Nehemiah by threatening to send word to King Artaxerxes that Nehemiah was setting himself up as a king and planning to lead the Jews to revolt against the empire (vv. 5-7), but Nehemiah called their bluff in verse 8. Finally they bribed one of the residents of Jerusalem to try to frighten Nehemiah into locking himself up in the Temple, by telling him that there was a plot afoot to kill him (v. 10). Note Nehemiah's courage as he reflects on this (v. 11). Finally Nehemiah also saw through this plot (vv. 11-14). And so, despite all obstacles, Nehemiah finished the work of rebuilding the walls and gates of the city in the remarkable time of 52 days (v. 15, underline), a task which the people who returned had failed to carry out in 90 years' time — a striking example of what faith, prayer, courage, and hard work can do!



# The Synod and Your Sunday School

We usually don't associate the Synod with the Sunday school. When we hear of our fellowship referred to as the Synod, we think of the mission of the church. And rightly so. Even as a group of Christians gathers together around the Means of Grace, we as a group of Christian congregations have formed a Synod so that we can with one voice confess God's name and more effectively carry out His command: "Make disciples of all nations." Together we establish new congregations in this country and spread the Good News through our world mission fields. Together we train our future pastors, teachers, and missionaries.

There are other facets of the Synod's work and many services which the Synod performs for individual members and member congregations, not the least of which is a service for the Sunday school. But what does the Synod have to do with your Sunday school? More than you probably realize.

## Sunday-School Material

A Sunday school could be conducted without any published material. At one time in the world's history God's Word was passed on from one generation to the next orally. By that spoken Word sinners were brought to faith in Christ and kept in that faith. Not until God inspired Moses to write the first five books of the Bible was the divinely written record there for God's people to read. After God had inspired men to write the books of the Bible, He gave others, such as Luther and Tyndale, the gifts to translate the Scriptures into the language of the people. Today we have many translations of the Bible. A reliable translation might be the only printed material used in a Sunday school. The teacher might read from the Bible or tell the story in his own words. In that way the Gospel would be communicated to the children.

But we have found that there are certain advantages in using material written for our Sunday schools at the listening or reading level of the child. Such material can be effectively used in the class and can be taken home and used by parents to instruct their chil-

dren. After all, the Christian training of children should begin in the home and should be sustained there.

A congregation may produce its own material for its Sunday school, but usually it finds that it has neither the time nor the persons with the necessary gifts required to do such work. Thus it looks to the Synod for such a service. In our Synod the Sunday-school material is produced through the Board for Parish Education (BPE) and published by the Northwestern Publishing House. The BPE commissions writers to prepare the material. To date the BPE has produced two Sunday-school courses. Our present course, "The Story of God's Love," became available in 1967. A complete revision of this course has been begun and the first phase of the revision will be available in the near future.

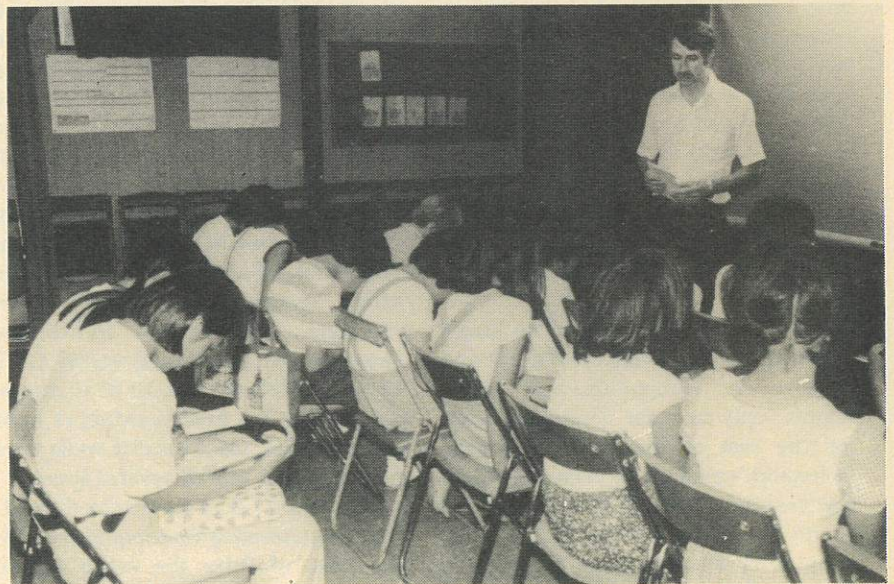
But why should we go to all the trouble and expense to prepare our own Sunday-school courses? Aren't there other companies which specialize in producing such materials? There are, and some of their courses are quite attractive. But a close examination of the doctrinal content most often reveals a lack of faithfulness to the Holy Scriptures. And the Bible warns, "A little yeast works through the whole batch of dough" (I Cor. 5:6b, NIV). Thus it is

most important that we produce our own material, for we want our children to receive "the bread of sincerity and truth" (I Cor. 5:8b, NIV).

## Sunday-School Teachers

The teacher is vitally important for a successful Sunday school. As good as Scriptural-based materials may be, they will be of little value without faithful Sunday-school teachers. Even the best material in the hands of an unqualified teacher can spell disaster. Most congregations choose their Sunday-school staff very carefully, seeking out those who are well grounded in the Scriptures, who show an aptitude for teaching, and who are conscientious in preparing their lessons.

For some, teaching comes naturally. Others struggle at it. But all can improve with some basic training. And here is where the Synod is able to serve. The BPE has produced six courses especially written for Sunday-school teachers. When a total of eight courses in the planned Sunday-school teacher's training program are completed, they will offer to our teachers a balance of doctrinal and practical instruction, reaching in scope from *Basic Doctrines of the Bible to How A Child Learns*. The better a teacher understands the Bible and the children he is teaching,



Sunday School is of great importance in the mission fields. Above, Missionary Kermit Habben is teaching a class in Tokyo, Japan.



the more effectively he will be able to communicate the Gospel to his class.

Teachers of these part-time agencies are also able to attend Sunday-school teacher conferences that are held in their areas. The Michigan District BPE conducted a Sunday-School Teachers' Institute last fall in seven locations. There were 321 teachers enrolled, demonstrating their desire to grow in their knowledge of God's Word and to improve their teaching skills.

### Sunday-School Outreach

The Sunday school can also become an effective mission arm of the church. A recent publication of the Child Evangelism Foundation claimed that 80 to 90 per cent of America's children are not receiving an ongoing program of religious education. Although some parents are reluctant to attend church themselves, they may consent to send their children to Sunday school. Once the children are attending regularly and taking home what they have learned, the parents may also become interested in God's Word and, by His grace, both children and parents are brought to faith in Christ.

The Sunday school is there to increase the Biblical knowledge and strengthen the faith of its children. That task, however, becomes most difficult when attendance is erratic. Unless a child attends regularly he will not reap the rich benefits which the Sunday school has to offer. Parents need constantly to be encouraged to bring their children to Sunday school each week.

Some years ago a number of our pastors asked if the BPE had any material to encourage regular attendance on the part of their members' children and to promote the Sunday school among the unchurched in their community. As a result, a Sunday-school promotional program entitled *Twigs and Branches* was developed. A leader's manual suggests various ways to reach the wayward and the unchurched with the Gospel through the Sunday school. Tracts, bulletin inserts, and a growing tree chart for each Sunday-school class encourage young and old alike to reach out to those who still walk in the darkness of sin and unbelief. One of our larger congregations reported a 100 per cent increase in Sunday-school attendance after it had used the program. The Lord will give the increase

when we faithfully teach and spread His Word.

Maintaining and promoting the Sunday school is work — for pastors, teachers, and parents. But it is a blessed work. Children have been redeemed by Christ. They are brought to faith through the Gospel and grow in that faith and knowledge through instruction in our Sunday schools. By joining hands within the Synod we can assist one another in making it an ever more effective educational agency.

The Synod and your Sunday school are not miles apart. Both have a common goal: "To prepare God's people for works of service, so that the body of Christ may be built up" (Eph. 4:12, NIV).

William E. Fischer

Note: All of the material mentioned in this article is available from the Northwestern Publishing House, 3624 West North Avenue, Milwaukee, WI 53208.

## Tribunal Rules Schools Not Subject to Unemployment Tax

Milwaukee, Wisconsin — An appeal tribunal ruled Friday, March 2, that St. Lucas Lutheran School and 114 other parochial elementary schools operated by congregations of the Wisconsin Evangelical Lutheran Synod in the state of Wisconsin were not subject to coverage and unemployment compensation.

The appeal tribunal reversed an earlier finding by a deputy of the Department of Industry, Labor, and Human Relations of the State of Wisconsin, that the schools were "covered under the Wisconsin Unemployment Compensation Law and liable for unemployment compensation costs effective January 1, 1978."

The initial finding by the department's deputy was based on a 1976 amendment to the Federal Unemployment Tax Act which deleted the exemption of services performed in the employ of a school which is not an institution of higher education. Secretary of Labor Marshall in a letter of April 18, 1978, interpreted this amendment to require coverage of parochial schools.

St. Lucas Lutheran School on behalf of the other schools appealed the decision. It argued that the school was an integral part of the church and that its teachers were ministers of religion with special religious training and education for teaching a curriculum which was permeated with religion and in an environment which was pervasively religious.

In his decision, the appeal tribunal noted that St. Lucas Lutheran School and the rest of the appellants "were fully integrated into church organizations. Schoolteachers, secretaries, custodial workers and bus drivers, were in the 'employ of a church.'"

The appeal tribunal pointed out that Congress in its reports accompanying the 1970 amendments to the Unemployment Tax Act intended to distinguish — in an expressly cited example — between an individual employed by a church and an individual employed by a separately incorporated college, although church-related. When the 1976 amendments extended coverage to elementary and secondary private schools, the 1970 distinction "was intended to remain as a guide to interpreting the legislation."

The Rev. Oscar J. Naumann, president of the 400,000 member Wisconsin Synod, said he was "gratified that the tribunal recognized that our church and schools are inseparable. The schools are an integral part of the educational program of the local congregation."

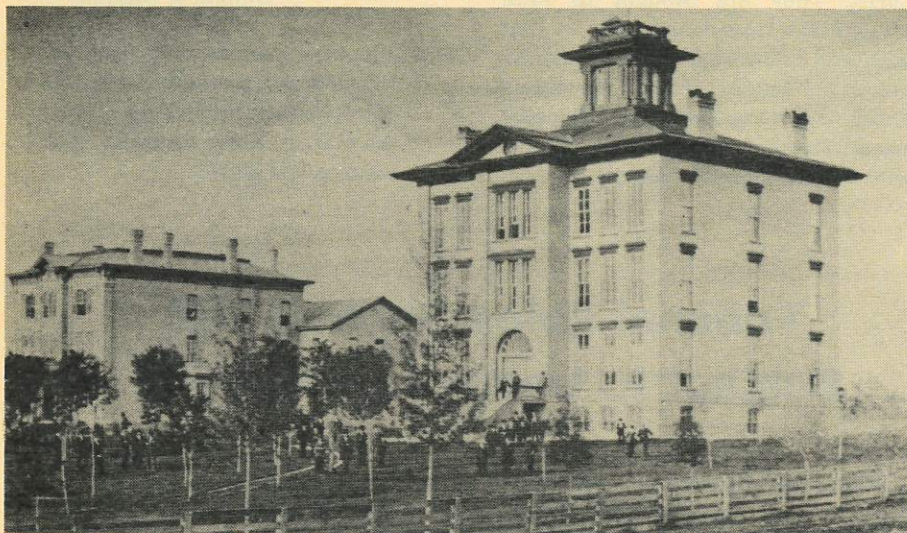
"Our schools are religious schools," President Naumann said, "not secular schools with a religious flavoring. We foster and maintain them to teach our children the faith of our fathers on the basis of the Word of God. We believe this freedom of education is guaranteed to us under the First Amendment."

James P. Schaefer



# NORTHWESTERN DAY

May 22, 1979



The 1875 dorm and the "Kaffeemuehle,"  
as seen from Western Avenue in the late 1870s

## Blessings of the Past and Present

A Service of Thanksgiving at 10:00 A.M. will give formal recognition to the blessings our God has provided and continues to provide to the church at large through this school and its graduates. An alumni chorus will permit a wide cross section of voices to join in praise.

As its special centennial project, the Alumni Society, spurred on by the Class of '74, determined to find a new home for the college bell. For many years it had sounded its call from the top of the 1905 dormitory. *Centennial Memoir* continues the bell's story. "When the dorm was about to be wrecked in 1973, the campus planning committee and the maintenance department made arrangements to remove the bell and install it on the top of Wittenberg Hall. . . . But a number of upper classmen, unaware of this arrangement and fearing that wreckers would destroy the bell, surreptitiously removed it from the roof of the old dorm and hid it. Today that bell hangs in an impressive tower in the space between Wartburg Hall and the Chapel-Arts Building. Designed by a 1959 graduate of the prep school, Thomas G. Bast, a Madison architect, the bell tow-

er is the centennial gift of the Alumni Society to the alma mater. The bell, originally presented to the college by the Ladies' Aid of St. Mark's in 1895, is now activated by an electric mechanism. . . . If ghosts of former days still haunt our college campus, they surely will be riding on the golden notes of the old bell whenever it rings." This Bell Tower, costing \$30,000, will be dedicated in an outdoor finale beginning at 7:00 P.M.

## Hopes for the Future

The Centennial Committee hopes to involve both Synod high-school and grade-school students in Northwestern Day. A children's choir, grades five through eight, will participate in the morning service. Two contests are designed to hold before the youth of our Synod the purpose of Northwestern — the training of future workers in the Lord's vineyard. An essay contest on the subject, "What My (a) Pastor Means to Me," and an art contest on a church worker/Northwestern theme will give a forum of expression to our youth and may awaken in the hearts of some the realization that serving the Lord full time is an option worth investigating more fully.

The College Recruitment Committee

is inviting prospective students to be guests on campus for the festivities. What a unique way to be caught up in the spirit of the school!

If you are an old friend of Northwestern, you know where you will be on May 22. If you have not yet come to know Northwestern on intimate terms, can you imagine a better opportunity!

The Northwestern Alumni Society Centennial Celebration, called Northwestern Day, is designed to enrich memories of the past, recall blessings of the past and present, and awaken hopes for the future. The campus of the alma mater is preparing to welcome back alumni, former students, and friends for the festivities on May 22, 1979.

## Memories of the Past

Dr. Elmer C. Kiessling, professor emeritus of Northwestern, consented to write a history of the Alumni Society. His labor of love, *Centennial Memoir*, traces the origins. "In the spring of 1879 two Milwaukee alumni, Dr. John Bading, '72, and Prof. Eugene Notz, '73, sent out invitations to all Northwestern graduates to gather at Watertown on June 25 for the purpose of forming a Northwestern University Alumni Association. . . . Not a single one of the older alumni, except the two mentioned, appeared on the designated day. But ten recent graduates did come. That made twelve in all — not a bad attendance when one considers that the college had been in existence for only fourteen years, that only seven classes had issued from its portals and that the total number of graduates at that time was 28, not counting the nine of 1879. If nearly half of all members were to appear at one of the annual Alumni Society meetings today, the roll call would register some 700 present, instead of the usual number, which varies from about 70 to a few over 100."

The most ambitious project undertaken by the alumni over the years did not arise from the Society itself, but from a satellite organization, the Northwestern Club. Organized in 1907 by members of the society living in the Milwaukee area, the Northwestern Club resolved at its annual meeting in 1909 to take the initiative in building a gymnasium at Northwestern. Dr. Kiessling reports: "The first important step in the project was to approach the



'monied men' for contributions. Many of these were former students of the academy at Northwestern in the years when its enrollment sometimes exceeded that of the college. Having become well-to-do in business or the professions, they were in a position to contribute generously to the project. A situation like this will hardly occur again, since nearly all Northwestern graduates now enter the preaching or teaching ministry — two professions that have not been notable for producing 'monied men.'"

The resolve became reality when the gymnasium, costing over \$30,000, was dedicated on October 20, 1912. That building, now refurbished as the Music Auditorium, continues to play a vital role in the operation of Northwestern and will accommodate the continuous showing of the 1979 Northwestern Filmstrip and 1949 Movie on the day of celebration.

Graduates, young and old, will be able to envision the campus of their day. Models of the 1879 and 1929 campus are being constructed by student committees. Former buildings (including the old pump!) will be located with signs near their entrance.

#### Calendar

### NORTHWESTERN DAY

May 22, 1979

10:00 A.M.

Service of Thanksgiving  
in Gymnasium

11:00 A.M. — 1:30 P.M.

Lunch

12:00 Noon

Continuous showing of  
1979 Northwestern Filmstrip  
and 1949 Movie  
in Auditorium

3:00 P.M.

Alumni Society  
Annual Meeting  
in Gymnasium

4:00 — 6:30 P.M.

Outdoor Bratwurst and  
Chicken Barbecue

7:00 P.M.

Outdoor Concert and  
Bell Tower Dedication

## Direct from the Districts

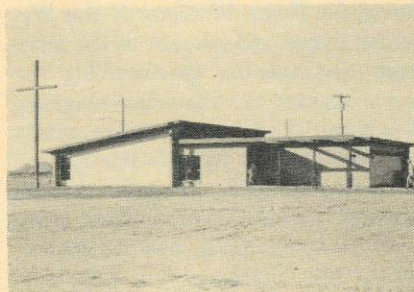
### ARIZONA

Reporter William Meier

#### Paradise Valley Lutheran Dedicates at Phoenix

On February 4, 1979, a warm winter day, 231 people gathered at Paradise Valley Ev. Lutheran Church, Phoenix, Arizona, to dedicate a new worship-fellowship facility hall to the glory and honor of God and the use of His people.

Using I Peter 2:3 as his text, Pastor Hugh Reaume, chairman of the Arizona-California District Mission Board, informed the congregation about "The Real Beauty of the Church." The real beauty, he told the worshipers, does not consist in a building made of wood, stone, and glass, but is found in the congregation's faithfulness to God and to their fellowmen.



Paradise Valley Lutheran

The worship-fellowship hall contains an area of 3,191 square feet and is designed in such a way that, when the need arises, it can easily be expanded to 7,000 square feet. It is built on a three-acre parcel of land, where it is hoped a parsonage and school may also be built sometime in the future. The new facility was built at a cost of \$158,000. The congregation wishes to thank all those who have given of their means that we may have. Truly, without your help and the Lord blessing your CEF gifts and prayers, there would be no new church building in Paradise Valley. It is our prayer that through it many may come to know Jesus Christ as their Lord and Savior.

The congregation was founded in 1975 and has a present membership of 50 communicants (67 souls). The new

building is located in the fast-growing northeast corner of the city of Phoenix. If you are ever in the area, be sure to stop and see what God has done for us.

Pastor Paul C. Fetzner

### MICHIGAN

Reporter Edward Schaeve

#### Church Dedicated at Girard, Ohio

"The Lord is my Shepherd, I shall not want." For many people in the economically depressed area of Youngstown-Girard, Ohio, these words are just pious sounding wishes. Many living in this area are as yet unaware that real new life has come to the Girard-Youngstown area. For the news of the Gospel of Christ and Him crucified is now being loudly proclaimed from Good Shepherd Ev. Lutheran Church, which was dedicated to the glory of God on December 10, 1978.

In 1973, when the mission was organized, the members of the congregation worshiped in a public chapel located in a large shopping mall. Despite restricted hours and access, the congregation grew in size from 28 communicants to its present size of 47 communicants and 61 souls.

In 1974, Pastor Glen A. Schaumberg, the mission's founding pastor, ordained and installed Reed A. Haakenson as the congregation's first resident pastor. In 1976, four acres of land were purchased, and in 1977, the parsonage was built. Groundbreaking services for the new church were held on Palm Sunday, March 19, 1978.

The new church, covering an area of 3,700 square feet, has a sanctuary seating 120 people and a fellowship hall for Sunday-school classes. Its total cost was \$174,000. Many hundreds of man-hours were put in by the members of the congregation in painting the walls, staining the woodwork, and refinishing the laminated arches.

On dedication day, the morning service was conducted by Pastor Haakenson. Using Psalm 90:17, he asked:



"What Does Good Shepherd Still Need?" The words of the Psalmist revealed that Good Shepherd needs the continuing beauty of the Lord's grace for sinful hearts and the continuing blessing of the Lord's grace upon the work of their hands.

Pastor Glen S. Schaumberg was the afternoon guest speaker. At this service, 107 visitors and members of the congregation heard the Gospel message in John 10:14-18 concerning "Dedication and the Good Shepherd." The dedication of Christ, our Good Shepherd, in giving His life as a ransom for our sins and in preserving us from harm and danger, alone can motivate the members of Good Shepherd's to dedicate their lives to Christ in sincere love and living faith.



**Good Shepherd Church**

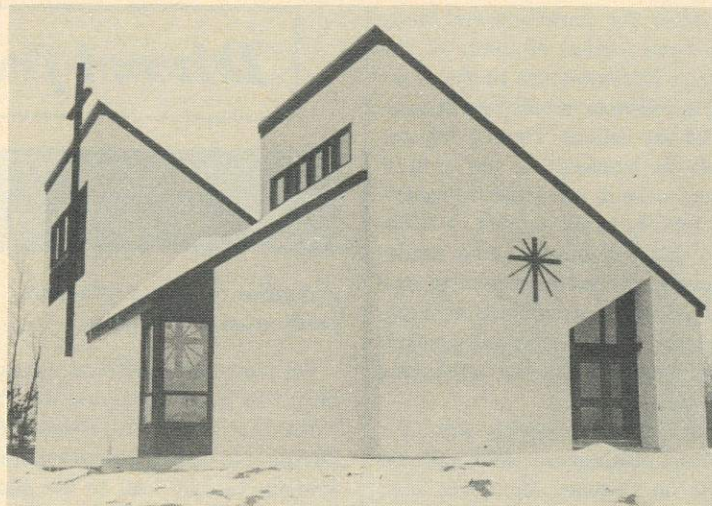
Good Shepherd Congregation is truly grateful to the members of the Wisconsin Synod who through their gifts of love to the CEF have provided this much needed church building.

"The Lord is my Shepherd, I shall not want." That is the Gospel joy the members of Good Shepherd have come to know and possess. It is also the same Gospel joy that Good Shepherd Congregation will continue to proclaim publicly so that others may learn to know it and possess it.

Reed A. Haakenson

### **Abiding Word Dedicates Chapel in Orleans, Ontario**

No one plans to dedicate a church in the middle of a snowstorm. But in the midst of a Super Storm on Super Sunday 300 of God's faithful people turned out for a Super event which had nothing to do with the weather or football in Miami. Abiding Word Evangelical Lutheran Church was dedicated to the glory of God in three special services on Super Sunday, January 21, 1979, when 30 centimeters of blowing snow buried Eastern Ontario.



**New chapel of Abiding Word Congregation**

In the morning dedicatory service Pastor Thomas C. Pfothenauer of the 104-year-old "mother" congregation, St. Paul's, Ottawa, encouraged the new congregation to remain true to its name and "Abide in the Word" as the Saviour enjoins in John 8:31,32.

The Reverend Norman W. Berg, executive secretary of the General Board for Home Missions of the Wisconsin Synod and speaker in the afternoon and evening thanksgiving services, directed the Canadian congregation, familiar with living under royalty, to "Welcome the King to His House." He reminded the congregation that the humble, peaceful, glorious King of the Church, Jesus Christ, was not only entering this building, but desires to enter our hearts.

St. Paul's Church of Ottawa began its "mothering" of a mission in 1972, when it purchased eight acres of land in the eastern suburb of Orleans for a possible future mission congregation. A nucleus of members from St. Paul's helped establish the new mission in September 1974. At that time the group, under the pastorate of Seminary graduate David E. Priebe, began worshipping at the local French high school.

After considerable delay because of subdividing regulations, St. Paul's Church in October 1977 gave the new mission a gift of two acres for its church site. The remaining acreage was sold to a residential developer. The proceeds of this sale are dedicated by St. Paul's Church toward the purchase of a church site for another new mission in the western suburbs of Ottawa — Divine Word Ev. Lutheran Church.

A. Lindke is pastor of Divine Word Congregation.

Abiding Word's new chapel is modern in design to blend in with the new housing developments in the area, yet traditional enough within to preserve an appealing worship setting. Your attention is instinctively drawn to the altar over which a coloured window containing a massive cross and extending rays presides.

Abiding Word's 85-soul congregation would not have been able to dedicate their \$150,000 chapel without the God-blessed prayers, CEF loan, and gifts of our fellow Lutheran Christians in the Wisconsin Ev. Lutheran Synod. Also to be mentioned are the many hours of volunteer labour put in by the members of the congregation to keep costs within reason in this inflationary era.

It wasn't planned to have our Super Sunday occur in the middle of a whirling snowstorm. The storm reminded us, however, that in a sinful world there will be disappointments and unforeseen problems. But as members and friends again braved the wind and deep drifting snow after the day's services, all were warmed by the comforting "Abiding Word" of Isaiah, "Though your sins be as scarlet, they shall be as white as snow."

Pastor David E. Priebe

### **APPOINTMENTS**

Pastor Victor Thierfelder has been appointed to the South Atlantic District Mission Board to replace Pastor Larry Zwieg, who has accepted a call as Associate Executive Secretary of the GBHM.

The South Atlantic District Mission Board has reorganized and chosen Pastor John Guse as its chairman.

Raymond L. Wiechmann, President  
South Atlantic District



# DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

## SUMMER SCHOOL CALENDAR 1979

June 17	—	3:00 — 5:00 p.m.	Registration
		7:00 — 9:00 p.m.	Opening Service
June 18	—	8:00 a.m.	First Classes
		10:15 a.m.	Holiday Break
July 4	—	Wednesday	Second Term Begins for ASPCM
July 5	—	Thursday	Graduation and Closing Service
July 20	—	10:00 a.m.	

### SUMMER CLASS SCHEDULE

7:50 — 9:35		10:15 — 12:00	
Rel.	1S History of Israel — Lange	Rel.	21S New Testament Epistles — Raddatz
Rel.	50S Christian Doctrine II — Raddatz	Rel.	75S Lutheran Confessions — Koelpin
Edu.	410S Principles of Christian Education — Isch	Edu.	52S Teaching Religion — Isch
Eng.	91S Religious Perspectives in Modern Drama — Buss	Math	50S Fundamentals of Cont. Mathematics — Yotter
Mus.	20S Perception of Music — Schenk	Sci.	28S Physical Geography — Meihack
Mus.	75S Lutheran Worship — Backer	SSt.	50S 20th Century America — Levorson
SSt.	20S Europe in Modern Times — Boerneke		

### ADVANCED STUDY PROGRAM

First Term: June 18 — July 3

7:50 — 9:35		10:15 — 12:00	
Rel.	528 Galatians — Koelpin	Rel.	540 Opening the Scriptures — Boerneke
Ed.	553 Religious Motifs in Children's Literature — Jacobson	Mus.	577 Psalms for Use in School & Private Study — Backer
SSt.	556 Archaeology and Bible History — Staff		

Second Term: July 6 — July 20

7:50 — 9:35		10:15 — 12:00	
Rel.	526 I Corinthians — Koelpin	SSt.	580 The Ecumenical Age — Boerneke
Edu.	552 Counseling in Christian Education — Arras	Mus.	553 Chorale-Based Compositions for Organ-Hymn Intonations — Engel

### WORKSHOPS — ON CAMPUS

June 18 — 29	Workshop for Kindergarten Teachers (Teaching Language Arts Skills) — B. Haar and J. Averbeck
June 18 — 29	Teaching Children With Learning Disabilities — G. Barnes
July 18 — 29	AV Materials in Communicating the Gospel — G. Fischer (also ASP)
July 2 — 6	Prep. and Utilization of Science Materials for Upper Grades — Staff
July 2 — 6	Building Instructional Program in School Music — Meyer
July 9 — 13	Instructional Materials for Math in the Intermediate Grades — J. Micheel
July 9 — 20	Workshop in School Administration (Supervision and Improvement) — L. Plath
July 9 — 20	Diagnosis and Remediation of Reading Difficulties — H. Wessel

### WORKSHOP — OFF CAMPUS Appleton, Wisconsin

July 23 — 27	Edu. 98S Supervision of Student Teachers — H. Wessel
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#### Address Requests for Additional Information to:

Director of Special Services  
Dr. Martin Luther College  
New Ulm, MN 56073

### 15TH ANNUAL NATIONAL LUTHERAN COLLEGIAN CONVENTION

Date: April 20-22, 1979; registration at 9:00 a.m. on April 20.  
Place: Plankinton House Hotel, Milwaukee, Wisconsin.

### STOVE AVAILABLE

Any WELS congregation interested in receiving a Vulcan 6-burner gas stove, with oven and 24-inch x 24-inch top grill, is asked to contact Mr. Howard W. Rindt, chairman of St. Paul's Ev. Lutheran Church, 3059 No. 73rd Street, Milwaukee, Wisconsin, by calling 414/873-0130.

### CALL FOR NOMINATIONS NORTHWESTERN COLLEGE

With the concurrence of the Commission on Higher Education, the Board of Control of Northwestern College, Watertown, Wisconsin, requests the voting constituency of the Synod to nominate candidates for the field of classics to replace Prof. Orville L. Schlenner, who has retired for reasons of health. The nominees should be qualified to teach Latin courses on the college level and to teach beginning Greek.

The names of nominees, with as much accompanying information as possible, should be in the hands of the board secretary no later than April 20, 1979.

Pastor Walter A. Schumann, Secretary  
612 South 5th Street  
Watertown, Wisconsin 53094

### MILWAUKEE FEDERATION OF WELS CHURCHES

#### CHILDREN'S SUMMER CAMP AT WILLERUP

Two one-week camp sessions for WELS boys and girls ages 8 through 12 years will again be sponsored by the Milwaukee Federation. The dates are July 29 to August 4 and August 5 to August 11 (from 2:00 p.m. on Sunday to 11:00 a.m. on Saturday). The cost is \$45.00 per week per child (less if parents serve on the camp staff).

We need volunteers to staff the camp: pastors, teachers, nurses, lifeguards, handicraft instructors, and counselors are needed.  
For camper and/or staff application forms please contact the Camp Managers.

Mr. & Mrs. Melvin Koss  
7117 W. Thurston Avenue  
Milwaukee, WI 53218  
Phone (414) 461-3190

### ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

#### Pastors:

#### Ordained:

Tollefson, Dale R., at Redeemer, Huntsville, Alabama, on July 11, 1976, by L. Zwiig (SA).

#### Installed:

Fredrich, Edwin C., Jr., as pastor of Trinity, Mequon, Wisconsin, on February 18, 1979, by D. Kuske (SEW).

Krueger, Mark C., as missionary to Zambia, Central Africa, at Holy Word Ev. Lutheran Church, Austin, Texas, on February 25, 1979, by A. L. Mennicke (A-C).

Pommeranz, Norman E., as pastor of Mt. Calvary, Tampa, Florida, on March 11, 1979, by R. Wiechmann (SA).

Tomhave, Duane K., as pastor of Reformation, Genesee Depot, Wisconsin, on March 11, 1979, by J. Ibsch (SEW).

### ADDRESSES

(Submitted through the District Presidents)

#### Pastors:

Fredrich, Edwin C., Jr.  
10003 N. Cedarburg Rd. 46W  
Mequon, WI 53092

Gurgel, Karl A.  
962 Mequon Avenue  
Fond du Lac, WI 54935  
Phone: 414/921-1618

Kleist, Dennis A.  
2180 Leisure Lane  
Ft. Myers, FL 33907

Krueger, Mark C.  
P.O. Box CH-218  
Lusaka, Zambia, Africa

Kuschel, Kieth B.  
44 Rocky Ridge Drive  
Trumbull, CT 06611  
Phone: 203/378-1270

Moldenhauer, Glenn L.  
1601 Denton Street  
La Crosse, WI 54601

Pommeranz, Norman E.  
2828 West Kirby Street  
Tampa, FL 33614

Tomhave, Duane K.  
178 Pembroke Way  
Wales, WI 53183

#### Teachers:

Schumacher, Paul W.  
944 Grove Street  
Menasha, WI 54952



## CONFERENCE PAPERS

Four new conference papers are now available: No. 44: Heaven and Hell: S. Becker, \$1.00; No. 45: A Study of the Covenants of the Bible: J. Schmidt, \$0.48; No. 46: Encouraging Christian Education in the Home: S. Degner, \$0.54; No. 47: Moralizing and the Pastoral Ministry: The Proper Use of Law and Gospel in the Pastoral Ministry: S. R. Kruger, \$0.72.

The following previously listed conference papers are still available in limited quantities: 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 a 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; No. 41: How Much Shall I Give? L. Retberg, \$0.18; No. 42: Foundations of Worship: B. Backer, \$0.25; No. 43: Redeeming the Time: An Essay on the Pastor's Stewardship of Time: V. Glaeske, \$0.30.

Anyone desiring may be placed on the permanent mailing list to receive each paper as it is printed. Billing will be periodically. Those on the permanent mailing list who have moved since the fall of 1977 are asked to submit their new address promptly.

M. L. Women's Circle  
10151 Sappington Rd.  
St. Louis County, MO 63128

## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### TEXAS PASTORAL CONFERENCE

**Date:** April 24-25, 1979.  
**Place:** Our Savior's, San Antonio, Texas.  
**Preacher:** T. Valleskey; R. Plath, alternate.  
**Agenda:** Visual Aids and the Talk About the Savior Program: C. Leyrer; An Exegesis of I Corinthians 12:12-27 with the Emphasis on the Concept of the Body of Christ: G. Durfley; The Education, Training and Effective Use of Our Elders: J. Radloff; What is the Responsibility, Limitations and Extent of the Call? R. Neumann; Explore: Can We Accept As Having a Valid Baptism One Who Comes to Us from the Church of Christ (Campbellite)? D. Stuppy.

D. Stuppy, Secretary

### DAKOTA-MONTANA

#### DISTRICT PASTORAL CONFERENCE

**Date:** April 24-25, 1979.  
**Place:** Northwestern Lutheran Academy, Moberge, South Dakota.  
**Opening:** Communion service, April 24, 10:00 a.m., CST, Zion Ev. Lutheran Church.  
**Preacher:** W. Rouse; H. Schewe, alternate.  
**Agenda:** Leviticus, emphasizing the Priesthood and Sacrifices as "Patterns of Things in the Heavens": R. Gurgel; II Peter: T. Yahr; II Timothy 1, with Practical Application for the Ministry: J. Engel; Canonicity of the Bible in Roman Catholicism and Protestantism: R. Kovaciny; Introductions, Conclusions, Applications — as to Methods, Lengths, and Effectiveness: W. I. Schulz; When Does a Pastor's Anger Become Sin in Dealing with his Members; and Is There Such a Thing as Righteous Wrath for the Pastor? A. P. C. Kell.  
**Note:** Pastors and teachers are reminded to bring their personal copies of E. Gieschen's essay: "What does the Formula of Concord say to us about Unionism, Ecumenism, and Fanaticism (Pentecostalism)?"

J. Engel, Secretary

## MICHIGAN

### OHIO PASTORAL CONFERENCE

**Date:** April 23-24, 1979; 10:00 a.m.  
**Place:** St. Timothy's, Maumee, Ohio; R. Semro, host pastor.  
**Preacher:** M. Zehms.  
**Agenda:** Exegesis of Malachi 1: 1. Bartz; Doctrine of Baptism: P. Sullivan; Making Our Lutheran Liturgy Live: R. Hoepner.

P. Lehmann, Secretary

### SOUTHEASTERN PASTORAL CONFERENCE

**Date:** April 23-24, 1979; 9:30 a.m.  
**Place:** Redeemer Lutheran, Ann Arbor, Michigan; D. Kriehn, host pastor.  
**Preacher:** M. Porinsky; C. Holub, alternate.  
**Note:** Please excuse to host pastor.

J. Naumann, Secretary

### SOUTHWESTERN PASTORAL CONFERENCE

**Date:** April 24, 1979; 9:00 a.m. Communion Service.  
**Place:** Grace, Eau Claire, Michigan; P. Bell, host pastor.  
**Preacher:** E. Zehms; W. Balza, alternate.  
**Agenda:** Exegesis of Revelation 20: D. Valleau; What the Confessions Say About Free Will: W. Balza; Wedding Customs in Our Time: Pro and Con: H. Kuske; Conference Business and Casuality.

R. Raabe, Secretary

### COLONIAL PASTORS' CONFERENCE

**Date:** April 24-25, 1979.  
**Place:** St. Paul's Lutheran, Nashua, New Hampshire; D. Clark, host pastor.  
**Preacher:** K. Kappel; K. Arndt, alternate.  
**Agenda:** Exegesis of James 1:2-8: D. Scherbarth; Fund Raising Schemes in Relation to a Congregation's Stewardship Program: J. Tauscher; Isagogical Study of I and II Timothy and Titus: D. Clark.

K. Arndt, Secretary

## MINNESOTA

### DISTRICT PASTORAL CONFERENCE

**Date:** April 24-25, 1979; opening session on Tuesday at 10:00 a.m. and Communion service at 7:30 p.m.  
**Place:** St. John's, St. Paul, Minnesota; M. Petermann, host pastor.  
**Preacher:** J. Zeitler; C. Ziemer, alternate.  
**Agenda:** The Doctrine of Hell: R. Hellmann; Principles and Pulpit Practice of Proper Homiletics: C. Bolle; Exegesis of I Timothy 5: P. Schlenner; The Pastor's Role in Handling Sexual Perversion: D. Gosdeck; Committee Reports and routine Business.  
**Note:** Registration forms will be sent to all conference members; the circuit pastors will serve as the Excuse Committee.

W. Henrich, Secretary

## NEBRASKA

### DISTRICT PASTORAL CONFERENCE

**Place:** Mt. Olive Lutheran Church, Overland Park, Kansas; P. Soukup, pastor.  
**Date:** April 24-26, 1979.  
**Service:** Tuesday, April 24, at 7:30 p.m.  
**Agenda:** Exegesis of Jude 8-13: R. Wahl; *Formula of Concord*: Its Historical Development and Blessings Then and Now: L. Wiederich; Practical Guidelines for Premarital Counseling: P. Knickelbein; When Is a Sacrament a Sacrament? P. Albrecht.  
**Note:** Please Announce to the Host Pastor.

K. Bode, Secretary

## PACIFIC NORTHWEST

### SPRING PASTORAL CONFERENCE

**Date:** April 24-26, 1979.  
**Place:** Grace Lutheran Church, Zillah, Washington.  
**Agenda:** Homiletical Study of Philippians 4:10-13: S. Korth; Exegetical Study of II Timothy 4:1-5: T. Spiegelberg; Guidelines in Performing and Conducting Marriages: R. Mehlberg; Review of the Orders of Worship in the new LCA-ALC Hymnal: E. Carlson; Evangelism: I Should-I Can-I Will: P. Lemke.

J. Oldfield, Secretary

## NORTHERN WISCONSIN

### LAKE SUPERIOR SPRING PASTOR-TEACHER CONFERENCE

**Date:** April 23-24, 1979; Communion service at 9:30 a.m. (Central Standard Time).  
**Place:** St. Mark's, Wallace, Michigan; J. Kingsbury, host pastor.  
**Preacher:** P. Kuckhahn; K. Kuenzel, alternate.  
**Agenda:** Isagogical Study of Amos: J. Kingsbury; Alternatives to the Sermon as the Form for the Message in the Worship Service: J. Hering; Psy-

chological Use of the Word: A. Klessig; Excorde Prayer: M. Hannemann; Exegesis of I Peter 1: W. Steffenhagen; Our Reply to Members Who Question Us About the Millennium: D. Tills; *Augsburg Confession*, Article 13: E. Lindquist; Alternatives to the Forms of Liturgy: F. Mueller; Reports; Questions of Casuality; Conference Business.  
**Note:** Please excuse to host pastor and contact him for your quarters.

A. Klessig, Secretary

## MANITOWOC PASTORAL CONFERENCE

**Date:** April 23, 1979; 9:00 a.m. Communion service.  
**Place:** St. John's, Maribel, Wisconsin; A. Engel, host pastor.  
**Preacher:** R. Warnke; D. Worgull, alternate.  
**Agenda:** Exegesis of Isaiah 9: K. Haberkorn; Sermon Study: V. Dobberstein; *Formula of Concord*, Article IV: V. Dobberstein; Articles V and VI: C. Rosenow. P. J. Damrow, Secretary

## WINNEBAGO PASTOR-TEACHER CONFERENCE

**Date:** April 23, 1979; 9:00 a.m. Communion service.  
**Place:** Martin Luther Church, Oshkosh, Wisconsin; D. Habeck, host pastor.  
**Preacher:** R. Capek; R. Diener, alternate.  
**Agenda:** Evangelism — Sharing the Gospel with Others: E. Krause; The Role of Pastor and Teacher in Preparing for Confirmation: M. Putz.

S. Stern, Secretary

## FOX RIVER VALLEY PASTOR-TEACHER CONFERENCE

**Date:** April 30, 1979.  
**Place:** Fox Valley Lutheran High School, Appleton, Wisconsin.  
**Service:** Mt. Olive Lutheran Church at 9:00 a.m.  
**Preacher:** J. Schewe.  
**Agenda:** Practical Implementation for Recruitment of Full-time Workers in the Church; Methods of Promoting the Christian Day School in the Congregation; Review of "Hide Or Seek"; Report on Workshop on Helping the First-year Teacher.

R. Ash, Secretary

## RHINELANDER PASTORAL CONFERENCE

**Date:** April 30, 1979; 9:00 a.m. Communion service.  
**Place:** St. Paul Lutheran, Tipler, Wisconsin; T. Trapp, host pastor.  
**Preacher:** C. Siegler; D. Sternberg, alternate.  
**Agenda:** Exegesis of Mark 2: W. Hoepner; Are Charismatic Gifts of the Apostolic Age Still Present? D. Kock.

C. Siegler, Secretary

## SOUTHEASTERN WISCONSIN

### DODGE-WASHINGTON PASTORAL CONFERENCE

**Date:** April 24, 1979; Communion service at 9:00 a.m.  
**Place:** Peace Lutheran Church, Hartford, Wisconsin; D. Kuehl and J. Castillo, host pastors.  
**Preacher:** D. Kannenberg; P. Kanie, alternate.  
**Agenda:** Exegesis of II Timothy 1 (Continued); J. Castillo; The Moral Implications of Artificial Insemination: E. Schewe; *Formula of Concord*, Article X, of Church Rites: D. Kuehl.

J. Castillo, Secretary

## CHICAGO PASTORAL CONFERENCE

**Date:** May 8, 1979; 9:00 a.m. (C.D.T.).  
**Place:** St. John's Ev. Luth. Church, Highway 176 & Garfield, Libertyville, IL 60048; R. Voss and O. Cullen, host pastors.  
**Preacher:** O. Cullen, OT text; alternate, J. Gaertner, N.T. text.  
**Agenda:** Exegesis of James 5: V. Vogel; alternate, Joel 1: D. Bode; What Is Desertion, What Is Adultery? D. Dolan; alternate, The Presentation of the Lutheran Confessions on the Doctrine of the Church: A. Wolfram.

R. W. Pasbrig, Secretary

## SOUTH ATLANTIC

### SOUTH CENTRAL PASTORAL CONFERENCE

**Date:** April 23-25, 1979; 7:30 p.m. Communion service.  
**Place:** Service at Rock of Ages Ev. Lutheran Church, Madison, Tennessee; sessions at the Rowday Inn.  
**Preacher:** J. Guse; J. Schroeder, alternate.  
**Agenda:** Old Testament Sermon Study and Outline: N. Seeger; Twentieth Century Superstitions: S. Stone; Sermon Critique: J. Werner; The Holy Spirit in the Old Testament: D. Tollefson; Proselytizing:



W. Fischer; Isagogical Study of Amos: R. Busch; Formula of Concord, Article III: L. Zahn; Reports: Questions of Casuistry; Conference Business. J. Schroeder, Secretary

**FLORIDA PASTORAL CONFERENCE**

**Date:** April 23-24, 1979.  
**Place:** Cutler Ridge Lutheran Church, Miami, Florida; H. Huhnerkoch, host pastor.  
**Preacher:** T. Olson, M. Radtke, alternate.  
**Agenda:** Exegesis of James 4; J. Baumgart; Defining Body, Soul, and Spirit; H. Huhnerkoch; Isagogical Study of Habakkuk; G. Schull.  
 H. Huhnerkoch, Secretary

**WESTERN WISCONSIN**

**SOUTHWESTERN AND MISSISSIPPI VALLEY JOINT CONFERENCE**

**Date:** April 24, 1979; 9:00 a.m.  
**Place:** First Lutheran Church, La Crosse, Wisconsin; F. Miller and R. Sachs, host pastors.  
**Preacher:** F. Werner.  
**Agenda:** Cooperation in External: D. Falck; History of Luther's Catechism: J. Nolte; The Use of the Catechism in Christian Education: L. Wendland.  
**Note:** Please excuse to the host pastors.  
 M. Birkholz, Secretary

**WISILLOWA PASTORAL CONFERENCE**

**Date:** April 30 - May 1, 1979.  
**Place:** Faith Lutheran, Lancaster, Wisconsin.  
**Preacher:** M. Dietz.  
**Agenda:** Exegesis of II Timothy 2: P. Schupmann; A Scriptural Defense Against Various Teachings of the Millennium: J. Kutil; The Pastor's Stewardship of Time: W. Schneider; 1978 W.L.S. Summer Archaeological Study in Israel: Prof. C. Lawrenz.  
 J. Kutil, Secretary

**DISTRICT TEACHERS' CONFERENCE**

**Date:** April 26-27, 1979; 9:00 a.m. opening service.  
**Place:** St. Paul's, Onalaska, Wisconsin; J. Mumm, host pastor.  
**Agenda:** Doctrine of Fellowship: J. Mumm; Tapping Our Educational Resources: J. Kastens; BPE Report; Sectionals; Workshops: 1: Your Leadership Beyond Grade School, 2: Science: The Hands-on Approach, 3. Effective PTA Meetings, 4. Choir Music and Directing, 5. Kindergarten and Primary Art Ideas.  
 D. Menges

**SERVICE FOR THE DEAF**

Bethlehem Lutheran Church  
 1206 Ontario Street  
 Oshkosh, Wisconsin 54901  
 Third Sunday of Month  
 10:30 A.M.  
 September through May

**NEW WELS CHURCHES**

**TIME AND PLACE**

**SHENANDOAH, IOWA**

Peace Ev. Lutheran Church of Shenandoah, Iowa 51601, recently moved into its own church building. The address is 411 Church Street. Worship service is at 8:00 a.m. and Sunday school at 9:15 a.m. The church phone is 712/246-2806. If no answer, call 712/386-2141. Peace Congregation, located in the southwestern corner of Iowa, is shepherded by Pastor Galen W. Sommer of St. Joseph, Missouri. He may be contacted by calling 816/233-2988.

**ST. PETERSBURG, FLORIDA?**

Faith Evangelical Lutheran Church, located at 2601 49th Street North, St. Petersburg, Florida, has changed its time of services. Bible class and Sunday school begin at 8:30 a.m. The worship service begins at 9:30 a.m. John Baumgart is the pastor.

**COLUMBUS, OHIO**

Prince of Peace Lutheran Mission of Columbus, Ohio, is now meeting at the Reynoldsburg Seventh Day Adventist Church, 8544 E. Main Street, Reynoldsburg, Ohio. The time of service is 9:30 a.m. For more information call or write Pastor Marc Schroeder, 6890 Woodview Ct. N., A, Reynoldsburg, Ohio 43068; phone: 614/868-8573.

**SANTA CLARITA VALLEY AREA SAUGUS-NEWHALL-CANYON COUNTRY-VALENCIA**

A new mission of the Wisconsin Lutheran Synod is serving our members in the booming and rapidly expanding Santa Clarita Valley just over the pass north of the San Fernando Valley. We meet each Sunday morning, with worship at 8:30, and Sunday school at 9:30, at the Courtney Club, 26525 Golden Valley Road (Hope Way exit on Soledad Canyon Rd), Saugus, California. Our doors stand open to welcome all, especially fellow WELS and ELS members. For more information please contact Pastor Luther Weindorf, 13339 Raven St., Sylmar, CA 91342, phone 213/367-4147, or the chairman of Calvary Lutheran Church, Mr. Gary Mitzner, 805/252-6498.

**WARM, WHITE SANDY BEACHES**

Our Wisconsin Synod now has a mission church in the cultural center of the South. It is Ascension Ev. Lutheran Church at Sarasota, Florida. If you are planning a spring trip to this city of beauty, culture, and French Riviera climate, plan also to worship with your fellow saints at the Hawkin's Funeral Home, 135 N. Lime Ave. Sunday school is at 9:00 a.m. Worship is at 10:00 a.m. The pastor is John P. Huebner, 2514 Bucida Dr., Sarasota, Florida 33582; phone: 813/371-2978.

**EXPLORATORY**

**DAYTON, OHIO**

WELS exploratory services in northwest Dayton (Englewood area), Ohio, are being conducted at the Government Center at 8:45 a.m. Sundays, with Sunday school following the service. For information call 513/849-9374 or 513/836-7819, or write to Pastor F. C. Kneuppel, 1025 Cliffside Drive, New Carlisle, Ohio 45344.

**NAMES WANTED**

**SOUTH CAROLINA GREENVILLE, ANDERSON, MAULDIN, SIMPSONVILLE**

The South Atlantic Mission Board is exploring the possibility of beginning a WELS mission congregation in the Greenville, South Carolina, area. Please send the names of all WELS members and other interested parties to Pastor Larry Zahn, 3157 A Ferrite Loop, Lawrenceville, Georgia 30245; phone: 404/962-1894.

**GEORGIA MARIETTA, ROSWELL, SMYRNA, NORTHWEST ATLANTA**

The South Atlantic Mission Board is seeking the names of WELS members and other interested parties living in northwest Atlanta and areas beyond who may be interested in beginning a third WELS mission in greater Atlanta. Please submit the names to Pastor Larry Zahn, 3157 A Ferrite Loop, Lawrenceville, Georgia 30245; phone: 404/962-1894.

**THE SYNODICAL COUNCIL**

God willing, the Synodical Council will meet on May 2 and 3, 1979, in the Plankinton House Motor Inn, 609 N. Plankinton Avenue, Milwaukee, WI 53203. The first session is to begin at 9 a.m. C.D.T. There is free parking for the hotel guests in the parking ramp, and use of the conference room is also free when our men are guests at the Motor Inn. Our chapel in the administration building had to be converted into offices and smaller conference rooms.

All reports that are to be included in the *Book of Reports and Memorials* for our 1979 convention should be ready for distribution to all members of the council at this meeting. Those preparing reports are asked to make 125 copies.

Our constitution stipulates that any memorials that are addressed to the Synod's convention "shall be presented in writing to the President not later than the May meeting of the Synodical Council" if they are to appear in the *Book of Reports and Memorials*.

The preliminary meetings of various boards, committees, and commissions should be called by their respective officers.

Oscar J. Naumann, President

**NOTICE**

The next regular plenary session of the Board of Trustees is scheduled for April 30-May 1, 1979

Business to be acted on is to be submitted to the Executive Secretary of the Board, with copies to be furnished the Chairman of the Board, no later than ten days prior to the meeting date.

Norval W. Kock, Secretary  
 Board of Trustees

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# Treasurer's Report

## PREBUDGET SUBSCRIPTION PERFORMANCE

Two months ended February 28, 1979

	Subscription Amount for 1979	<sup>2</sup> / <sub>12</sub> of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California .....	\$ 520,133	\$ 86,689	\$ 70,307	81.1
Dakota-Montana .....	259,965	43,327	28,233	65.2
Michigan .....	1,378,318	229,720	174,762	76.1
Minnesota .....	1,485,854	247,642	219,567	88.7
Nebraska .....	291,629	48,605	42,653	87.8
Northern Wisconsin .....	1,582,426	263,738	208,836	79.2
Pacific Northwest .....	141,983	23,664	17,460	73.8
Southeastern Wisconsin .....	1,879,771	313,295	249,631	79.7
Western Wisconsin .....	1,780,763	296,794	243,649	82.1
South Atlantic .....	135,469	22,578	17,709	78.4
Total — 1979 .....	\$9,456,311	\$1,576,052	\$1,272,807	80.0
Total — 1978 .....	\$8,811,125	\$1,468,521	\$1,448,955	98.7

## CURRENT BUDGETARY FUND

### Statement of Income and Expenditures

Twelve months ended February 28, 1979 with comparative figures for 1978

Twelve months ended February 28

			Increase or Decrease*	
	1979	1978	Amount	Per Cent
<b>Income</b>				
Prebudget Subscription Offerings ..	\$8,900,533	\$8,445,255	\$ 455,278	5.4
Pension Plan Contributions .....	73,832	72,650	1,182	1.6
Gifts and Memorials .....	243,241	225,366	17,875	7.9
Bequests .....	153,000	100,626	52,374	52.0
Earnings from Fox Estate .....	68,374	63,738	4,636	7.3
Other Income .....	23,217	16,451	6,766	41.1
Transfers from Other Funds .....	127,005	125,699	1,306	1.0
Total Income .....	\$9,589,202	\$9,049,785	\$ 539,417	6.0
<b>Expenditures:</b>				
Worker-Training — Expenses .....	\$ 5,883,726	\$5,315,788	\$ 567,938	10.7
Worker-Training — Income .....	2,422,424	2,254,974	167,450	7.4
Worker-Training — Net .....	\$ 3,461,302	\$3,060,814	\$ 400,488	13.1
Home Missions .....	1,978,428	1,715,685	262,743	15.3
World Missions .....	1,758,738	1,424,370	334,368	23.5
Benevolences .....	1,076,966	1,034,789	42,177	4.1
Administration and Services .....	915,630	800,022	115,608	14.5
Total Operations .....	\$ 9,191,064	\$8,035,680	\$1,155,384	14.4
CEF — Interest Subsidy .....	759,433	657,808	101,625	15.4
Appropriations — Bldg. Funds .....	212,500	235,831	23,331*	9.9*
Total Expenditures .....	\$10,162,997	\$8,929,319	\$1,233,678	13.8
Operating Gain/Loss** .....	\$ 573,795**	\$ 120,466		—

Norris Koopman, Treasurer & Controller  
 Norbert M. Manthe, Assistant Controller  
 3512 W. 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:
April	May 7
May	June 7
June	July 6
July	August 7

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