

The Northwestern Lutheran

December 23, 1979



Gloria in excelsis Deo!

*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*

The Northwestern Lutheran

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Christ is born! God's Gift of love!
Sent to us from heav'n above.

Happiness fills Christian hearts;
Happiness this Gift imparts.

Redeemed are all who will receive
This Infant-King, and will believe

In childlike faith that He was born
And was of all His glory shorn

So we may live with Him on high,
So we eternally won't die.

This makes our Christmas joy complete;
Fills us with hope as Christ we greet.

May Christians all this truth profess
What is to this world foolishness,

As joyfully they carols sing
Unto their newborn Savior-King.

Sincerely then, we ask in prayer
That God will keep you in His care.

God send you Christmas joy and cheer,
That will not wither with the year.

Recipient of God's goodwill,
May He your life with goodness fill;

Enrich it too, as you possess
A measure of Christ's righteousness;

Envelop you in arms of love,
And set your aims on joys above!

Thanks give to God and to His Son,
Who has for all salvation won.

In darkness though, still many grope
Without a ray of Christmas hope.

No calm their pounding hearts has stilled,
Or joy their anxious minds has filled.

God grant to searching souls His peace,
And from all fears send full release!

Sing, voices, sing, and chime, bells, chime!
Tell all God's love this Christmastime.

Eleonore Cares

The Cover — The Nativity wood carving pictured is part of the altar at St. John's Ev. Lutheran Church, 804 W. Vliet Street, Milwaukee, Wisconsin. The altar was imported from Germany and dedicated together with the present church building on July 13, 1890. St. John's Congregation was organized in 1848 and over the past 132 years has been served by six pastors: L. Dulitz (1847-56), W. Streissguth (1856-67), John Bading (1868-1907), John Brenner (1908-58), Alfred Schewe (1959-76), and Norman Engel since 1976. Both Pastors Bading and Brenner also served as presidents of our Synod. (Photo by Clif Koeller Photography.)

Did you ever see parents or grandparents who did not think that their newborn child or grandchild was something special, just a little bit different than other children? To the casual observer the child will look and act pretty much like any other baby. He won't see any difference.

At Christmas, however, we are permitted to celebrate the birth of a child that really was different. Not only was there a difference in his birth; there was also a difference in his life, a difference in his death and, what's more, he can make you and me different.

His Birth Was Different

Young parents often create some very original birth announcements to herald the arrival of their child. The birth of this Child was announced by an angel and confirmed by a whole chorus of angels. Actually, though, his impending birth had been foretold by the prophets long before it happened. In fact, his birth had already been announced to our first parents after their fall into sin.

This is not the only thing that made his birth different. Many had taken for granted that he would be born in a palace. Where else would you expect to find the newborn King of the Jews! His mother, however, wrapped him in swaddling clothes and laid him in a manger. Even children who might have qualified for Palestine's Poverty Program were born in less modest surroundings than this.

One of the many joys of parenthood is choosing a name for the new baby. In this case the parents didn't have a voice in the matter. God himself named the Child, gave him a name that would tell the world who he was and what he would do. "Call him Jesus," Gabriel had said to Joseph, "for he shall save his people from their sins."

This explains why he was born without a human father, why in this birth God set aside the natural process of reproduction. In a manner outside of the laws of nature God himself would be the father of this Child. In this way the Child would become the God-man, without the spot and taint of sin.

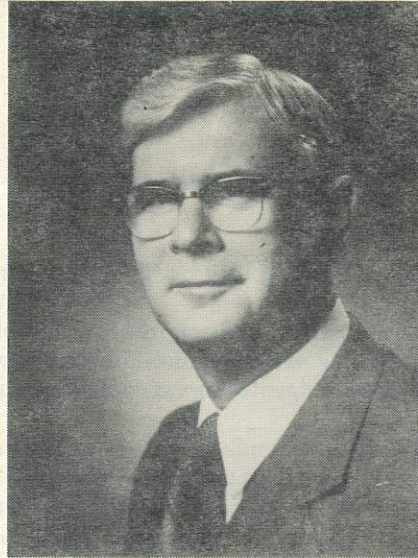
His Life Was Different

The Child grew and increased in wisdom and stature and in favor with God and man. His contemporaries violated every one of God's commandments, because they were conceived and born in sin. Jesus, however, kept every one of God's commandments perfectly, in thought, desire, word and deed. Even his enemies could not accuse him of a single transgression.

We can imagine someone living that kind of life to help himself, to further his own cause. But Jesus was not doing this for himself; he was doing it for us. He was keeping the Law which we could not keep because of sin. His was truly a different life.

His Death Was Different

People often hate a person who exposes them for what they really are, who is everything they would like to be but are not. Jesus was no exception. Because he helped,



Christmas Message from President Carl H. Mischke

gave, forgave, because he showed compassion, because he proclaimed a gospel of love, people hated him. He was the Light, their deeds were evil; and they loved the darkness more than the light. He told them the truth, and they finally put him to death on a cross.

But the real difference is that Jesus died because he wanted to die. He had become a human being so that he could die to redeem us. Because he died for us, the Father looked upon his death as though we had died. He accepted his death as full payment for our sin and guilt. Through his death we have peace with God.

He Makes Us Different

We can never thank God enough for having given us this Savior, for having created faith in our hearts to embrace him as our Savior. As we now grow and mature in our faith, by the power of the Holy Spirit, though the faithful use of his Word and Sacrament, he will also make us different, more and more like himself, less and less like the world that opposes him.

What will we let him do for us this Christmas? Will we be like the people of Bethlehem who wondered at the things that were told them concerning this child and let it go at that? Or will we be like Mary who kept these things and pondered them in her heart? Or like the shepherds, who were never quite the same again, but returned to what had once been an unglamorous task praising and glorifying God for all the things which they had seen and heard?

May this Christmas be different! As we gather in our churches to hear the old yet ever new story, may God's Spirit lead us to see more clearly than ever before both the enormity of our sin, which made Christmas necessary, as well as the surpassing grace of God which made Christmas a reality. Then with truly thankful hearts, not only in our personal lives, but also in cooperation with our brothers and sisters in the Wisconsin Evangelical Lutheran Synod we will be ready to move ahead with renewed zeal to spread the good word concerning this Child.

Editorials

The Validity of God's Law The Ten Commandments of God are not whims of God. They are designed for the welfare of the human race. The welfare of mankind in this world is closely related to the diligent observance of these commandments.

True as this is, one tends to gather the impression from modern attitudes that the chief obstacle to human happiness is these very commandments. It is held that in order to pursue happiness successfully and to get rid of destructive hang-ups, you must divest yourself of these ancient taboos.

The watchword today is freedom, and to many this means specifically freedom from God. This is what was dangled before the earth's first inhabitants as the essential ingredient for self-fulfillment. The human race has been striving for happiness in that way ever since. Throw off the shackles. Do what you want to do.

It didn't work with Adam and Eve, and it doesn't work today. An interesting news article reports a study of the modern fad of "living together." Many see this practice as the ultimate in human freedom and a landmark in human progress. The study, however, reports a general disillusionment among those who have practiced this form of violation of the Sixth Commandment. The article concludes with these remarks: "Young men and women today may have deceived themselves into thinking that they are free of the 'hang-ups' of the past. The price of such freedom may be worse hang-ups of their own." Living in sin may bear an attractive label (freedom, progress, enlightenment), but no one ever found happiness by violating the Law of God.

Bitter experience proves the validity of God's Law and points up the need for a Savior who did not "come to destroy the Law but to fulfill" it.

Immanuel Frey

Christmas and Cambodia The contrast between the news magazine's report that carried an appeal for aid to the starving, and the other appeal of the news magazine was stark, even absurd. The report told of two million Cambodians on the verge of death by starvation or disease. Many have been reduced to eating the leaves off trees, peeling the bark and boiling it. Malaria and bleeding dysentery are rampant, and the bubonic plague, the black death, is hovering over the dismal scene. "The Khmers are teetering on the brink of being extinguished as a race," said a Thailand diplomat. "They will perish unless something is done right now and very fast."

The agony of the refugees who stumble across the border into Thailand was "devastating" to Rosalynn Carter "as a wife, as a mother and as a human being." Farouk Abdel Nabi, an Egyptian with the World Food Program, said, "I can tell you after what I have seen I am willing to kill myself to get food for these people."

Meanwhile, the news magazine that carried these heartrending reports flaunted page after page of slick advertising to seduce its readers into buying shiny new automobiles and expensive liquors (30-pages-worth in one issue, not even counting the camera, stereo and tobacco advertising).

Farouk Abdel Nabi is an Egyptian, in all likelihood a Mohammedan. There is no Christmas in the Mohammedan calendar, and yet he was willing to give his life if only these starving Cambodians could live.

You and I have a certainty that no Mohammedan knows, that the Child of Bethlehem has saved us from a destiny more fearful than the physical horrors staring the Cambodians in the face. In the Son of Mary we have a joy that can sustain us even in our most trying hours of suffering and misery. What joy is ours that the Son of God came to us at Christmas and saved us from our misery!

But we blessed Christians spend freely for the shiny, glittering amenities of life that beguile our eye on every hand, while we 300,000 communicants in the Wisconsin Evangelical Lutheran Synod contributed an average of 28¢ apiece last year to our Synod's Committee on Relief for the alleviation of catastrophic human misery. It's Christmas! Shouldn't we let the wretched peoples of this world know it?

Carleton Toppe

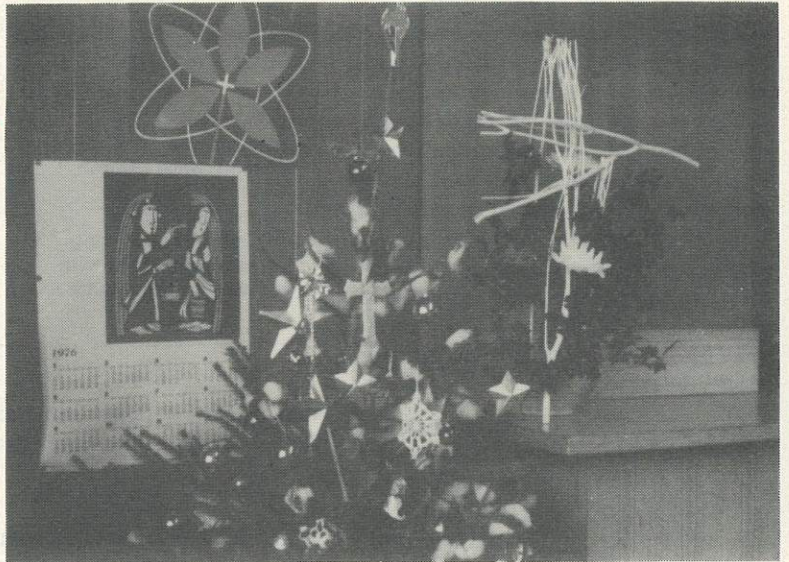
Christmas Is Heavenly Christmas is for us human beings, but it was invented in heaven. God's eternal plan for saving lost sinners had its birth in the heart of God. It was, however, carried out here on earth. And it will be celebrated eternally in the new heaven and the new earth. We will take part in that celebration because Christ became man and suffered and died for our sins.

Since Christmas is a heavenly creation, it is not at all surprising that God sent angels, heavenly beings, to announce it. But again, those to whom they were sent were such who needed Christmas. Though Zacharias and Elizabeth are spoken of as being righteous, they were sinners. Zacharias' actions prove that beyond a doubt. Mary, too, confesses that. In her Magnificat she says: "My spirit hath rejoiced in God my Savior." The very fact, however, that Gabriel who stands in the very presence of God was sent as God's messenger to Zacharias and Mary shows how extraordinary Christmas really is: an angel must leave the presence of God and appear to mortal beings! Why? Because the news is heavenly. The angel calls it "glad tidings." Even heaven rejoices.

Never did this become more evident than on the night when Jesus was born, for not just a single angel but a multitude of the heavenly host announced his birth. It is evident that Christmas is an event that united heaven and earth, God and those made in his image. God the Son became one of us. The heavenly host expressed its feelings in these words: "Glory to God in the highest, and on earth peace, good will toward men." Christmas is heavenly!

H. Wicke

With Our World Missionaries at Christmastime



"Christmas Tree" flower arrangement on altar
of Shimodate Lutheran Church

What is it like to live in a world mission field at Christmastime? Anticipating that our Northwestern Lutheran readers would be interested in receiving information of this kind, a letter was sent some time ago to missionaries serving in faraway places, soliciting their reactions to this question. (Our Taiwan and Indonesia fields could not be included at this time, since our missionaries there are spending a first Christmas in these fields.) Replies were prompt and are certainly well worth sharing.

Exotic Backgrounds

In *Japan* December 25 is "just another workday." *Puerto Rico*, on the other hand, finds much of its citizenry on this day recovering from "some of the most monumental hangovers imaginable." Downtown *Hong Kong* carries on "business as usual," hoping to cash in on the last-minute efforts of those who failed to do their Christmas shopping early. *Colombians* prefer to set aside the day as "an occasion for family get-togethers." Suburbanites in *Lusaka, Zambia*, brace themselves for the moment when a troop of African masqueraders will appear before their doors, being sure to acknowledge this appearance with a "Klismas handout" or suffer the consequences. *Antiguans* can't find a suitable Christmas tree on the entire island, but this matters less when one can spend much of the day at the beach and go for a swim. Only in

Apacheland can Wisconsin Synod missionaries think in terms of a "White Christmas." While these features have little to do with the true significance of Christmas for us as Christians, they do afford a glimpse of the varying exotic backgrounds which confront our missionaries and their families at Christmastime.

Varying Traditions

Local Christmas customs and traditions vary from place to place as well. In *Colombia* a creche decorates a corner of the home instead of a tree. From the night of December 7, when "the Blessed Virgin presumably flies over the city," festive lights are to be seen everywhere. *Puerto Ricans*, by way of contrast, begin their Christmas festivities on December 15 and continue their holiday season through January 6, known as Three Kings' Day (*El Dia de los Reyes*). Local tradition insists that the "real heroes of Christmas are the Three Kings who journeyed to the manger of the Christchild." Santa Claus is regarded as "a Yankee invention." The people of *Antigua*, remembering their British colonial background, wait for the historic figure of John Bull to appear in the streets on Boxing Day, December 26, meanwhile preparing boxes of Christmas leftovers to be distributed to the poor. Other countries, particularly those in *Africa*, have a strong bent toward ridding themselves of "all the vestiges of colonialism and imperialism" and are

even considering doing away with Christmas as a national holiday. Somehow the commercial benefits which accompany Christmas, however, are not discouraged. In the *Far East*, where over 90 percent of the people are non-Christian, Christmas with all its westernized trimmings is simply an excuse for encouraging more business. As a *Hong Kong* missionary observes: "It is interesting to observe how the spiritual aspects of Christmas are studiously avoided."

Nostalgic Overtones

Living in the midst of surroundings such as these, our missionaries and their families celebrate the Savior's birth. Understandably, nostalgic overtones creep into their replies. What do they miss most, humanly speaking? When asked this question directly, they offered a variety of reactions: Never hearing a cheery "Merry Christmas" among people in general . . . No Christmas concerts to attend, no churches thronged with worshipers . . . No snow to shovel (imagine that!) . . . Not being able to get together with relatives and friends, in some cases not even with one's own children . . . Not being able to purchase a Christmas tree that wasn't artificially made . . . The impact of belonging to a white minority and living in a strange culture, which strikes one at Christmas as at no other time of the year.

(Continued on next page)

Christian Fellowship

The very loneliness of spending a Christmas in strange surroundings, however, seems to heighten an appreciation for its true spiritual significance. Whether the congregation is large or small, whether the worshipers are yellow, red, black or white, whether the services are conducted in a gymnasium, a crowded home or chapel, a shack in a shantytown or a mud-block structure out in the bush, the experience of a true Christian fellowship is especially strongly felt.

Missionary Harold Johne, for example, writes: "After the Christmas Eve services we have a special fellowship gathering. Here in Tsuchiura each guest receives a cupcake with a candle on it. A highlight of the evening is when the candles are lit, and all lights except those on the cross above the altar and those on the tree are put out, and we all sing 'Silent Night.' The program varies. One year we gave each person a slip of paper and asked that each write about 'What Christmas Means to Me.' One person who was in a Christian church for the first time wrote: 'Before this evening I had no idea as to what Christmas was all about. Now I think I am beginning to understand.'"

After the various Christmas services in Hong Kong on Christmas Eve, the missionaries and their families arrange to gather in one of the homes on Christmas Day for a worship service and a traditional Christmas feast, spending most of the day together. Missionary Kirschke writes: "Although the surroundings are different, the spirit is the same. The celebration of Christmas is a matter of the heart. And since at Christmas our hearts are filled with joy and hope because of the Savior's birth, we sing, we laugh, we eat, we enjoy each other's Christian fellowship. The strange surroundings don't seem to matter. There are distractions the world over. But Jesus is in our hearts."

Missionary Roger Sprain expresses similar thoughts in these words: "The true Biblical spirit of Christmas never changes for a Christian, and if in the congregations and in the homes we meditate in word and song upon its real significance, Christmas can be just as meaningful in Latin America as in the United States. For us perhaps

Josiah Karlinga, member of Martin Luther Church, Mwembezi, Zambia, comes to church on Christmas morning, his head bedecked with crimson-colored flame lilies.



this is all the more true because we have less of the tinsel and trimmings."

In Apacheland

In Apacheland the fellowship of people and workers is expressed in a unique way at East Fork, where special services are held in our Lutheran High School gymnasium. Miles away, young men of the congregation cut two large spruce trees and carry them in, sometimes through deep snow. The trees are erected in the gymnasium, and under one tree sacks of fruit, nuts and candy are placed for the children. Members also bring gifts and place them under this tree to be exchanged. The mission staff uses the other tree for its exchange of gifts. Nearly 600 people are in attendance at the Children's Christmas Eve Service. After the service these gifts are distributed, and with hundreds of gifts it takes some time to get them all to their rightful owners. Missionary H. E. Hartzell comments that this custom arose when the Indian wikipups had neither Christmas tree nor electricity. Although nowadays almost every family has a house with electric lights, the people still prefer this custom of bringing their gifts to a central place in an expression of Christmas fellowship.

Pastor Hartzell adds: "Should you observe our Christmas at first hand, it would seem much like yours in Wisconsin, except for the mountains that surround us and the vast, trackless miles of deep pine forests that reach on and on along the great rim of the Colorado Plateau, which marks the northern boundary of this reservation. And along with the snow, and stars, and the chill night, and the scent and sighing of the pines, there is that thrill of the birth of Jesus that overshadows and permeates all." Words quite ob-

viously written by one who has grown to love people, place, and purpose of the gospel!

In Lusaka, Zambia, we recall how the students and their families took charge of the annual Christmas program at our Bible Institute and Seminary. The highlight of this program was the *tableaux vivant* portraying Mary, Joseph, the Christchild, the Shepherds, Herod, and the Wise Men. As the various scenes were enacted it didn't seem incongruous at all that all the *dramatis personae* were black, that the Shepherds and the Wise Men praised the Christchild simultaneously, and that all the songs had a characteristic African beat. The important thing was the spontaneous joy expressed by all.



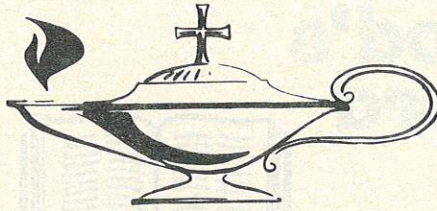
Shimodate Sunday School Christmas Service

The First Love

Missionaries, of course, have this added privilege. More often than not they are celebrating the Christmas event with people who at one time were unaware of its significance. They experience what this means to these people. As Missionary Johne writes: "After the festivities of Christmas Eve are over, our Japanese fellow Christians tend to linger. One senses that they

(Continued on page 421)

Studies in God's Word



Names of Wondrous Love

And his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace (Isaiah 9:6).

"What shall we name the baby?" expectant parents ask weeks ahead of time. Finally a name is chosen from the family heritage or passing fancy. Whether that name will fit is another question.

Years before the Christchild's birth in Bethlehem names were assigned to him. And they fit! Those names accurately described his person and work. Even more, they overwhelmingly revealed God's great love for sinners. In our verse Isaiah some 700 years before Bethlehem writes of Jesus' names and shows them to be *Names of Wondrous Love*.

Wonderful Counsellor

In Isaiah's day, too, a counsellor was one who stood at your side to offer good advice in all matters. Isn't this a good name for that Babe of Bethlehem? Wouldn't we even say that the Christ of Christmas is a Counsellor more wonderful than any other? He needs no teachers, but is Truth himself. He needs no counsellors, but is the Counsellor above all counsellors. His advice is never lacking and is always correct. To wayward ones he says, "Thy sins be forgiven thee." To weary ones he says, "Cast all your care upon me for I care for you." To worried ones he says, "Will not my heavenly Father

much more care for you?" To weeping ones he says, "Let not your heart be troubled, believe also in me."

This Jesus has experienced our wrestling against sin and Satan, our pains and death, even something we shall never know, the agonies of the damned in hell. That is why the name Wonderful Counsellor fits. He not only advises; he does. He did his work on the cross and now stands ready to help in every step of life as our loving Wonderful Counsellor.

The Mighty God

When we look at that Baby in the manger, we may fail to see in him the mighty God. That's God who is our Rock and our Fortress? Why, a rock could so easily crush him in his helplessness. That's God who is our Shield and our Defender? Why, he himself must be defended from harm and shielded from cold by a mother's arms. That's the Horn of our salvation, the mighty God who with his power would toss our enemies of sin and death into the air? Yes, indeed! That Baby is the mighty God who calms storms and heals men. Even more do we see his might when he shouts of sin's payment on the cross, "It is finished." Even more do we see his might when he leaves the grave empty and assures us, "Because I live, ye shall live also." Even more do we see his might when he arms his followers for their daily battle against Satan by giving them the "sword of the Spirit, which is the Word of God." That humble Baby is the mighty God, our loving Lord and Savior.

The Everlasting Father

What tenderness, love and comfort is in this name! To his followers the Baby of Bethlehem is like a father because of what he does. He does not stand aloof from his people, leaving them to shift for themselves. Instead, he does perfectly for them what an earthly father can only try to do for his children. An earthly father tries to provide what he thinks is best for his children; the Savior always provides what he knows is best. An earthly father tries to listen to his children and feel their problems; the Savior does listen, does understand, does solve our problems if we but let him. An earthly father must at last leave his children; our Christ is an everlasting Father. His loving guidance leads through this vale of tears, even through the valley of the shadow, to the home in heaven at his side.

The Prince of Peace

Isaiah's last name for the Christ-child is the best. "Prince of Peace" he called him. Isaiah speaks of greater peace than that which would result if nuclear bombs were no longer poised and the Russian bear were to sheath his claws. This heavenly Prince brings greater peace, the kind which results when the war between God and man, caused by sin, is over; the kind which floods the heart when man knows God is his dear Friend and not his dread Foe; the kind which comes when man knows heaven is his beautiful home and not hell his inevitable destination. Here's the peace of which the angels sang and which Christ came to bring. Here's the peace which passes all understanding and which enables us to live in our tense world, sustains us in the moments of sorrow and equips us to face eternity unafraid. That Christmas Baby is the Prince of eternal Peace who went via the manger to the cross.

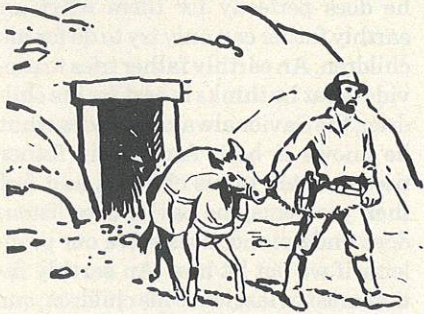
"Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace," Isaiah by the Holy Spirit named that Child years before his birth. All these names fit and all have one wondrous thing in common. They reveal overwhelmingly God's love for sinners.

That love is what Christmas is all about.

Richard E. Lauersdorf

Mining the Treasure of God's Word

Matthew 4:1-11
Mark 1:12,13
Luke 4:1-13



BY JULIAN G. ANDERSON

The Devil Tests Jesus

As you get your tools out for work, you should glance quickly over the last two lessons to set the background for today's operations. Bear in mind that Jesus' baptism was his official installation ceremony, at which he was introduced as the Messiah to the people of Israel and installed into his threefold office. Now read through

All Three Accounts Above

You will notice that Matthew's and Luke's accounts give many corresponding details, while Mark's is so short that we can't even call it a summary of the temptation, but just a simple statement that such a temptation took place. Bear in mind that the word "temptation" is an old English word which means a *test* or testing. You will also notice that Matthew and Luke differ regarding the order of the second and third tests, but this is of no real importance. The fact that the conversations between the devil and Jesus do not agree word for word is also of no real importance, since all through the Gospels the evangelists are each summarizing what was said and done. The doctrine of verbal inspiration does not mean that the Holy Spirit necessarily dictated to each writer the exact full words that were spoken on any occasion, but rather guided each one so that each reported correctly what was said or done. We note, too, that none of the accounts are contradictory.

Note that all three report that "Jesus was led" out into the desert by the Holy Spirit whom he had just received (opening verse in each). This pictures Jesus

in his state of humiliation. He had just been anointed as God's *servant*. Here we see that according to God's eternal plan the Savior first had to be tempted or tested by the devil as were Adam and Eve (Genesis 3:1-6). Jesus is here acting in his capacity as a *true man*, the second Adam (see 1 Corinthians 15:45). And the "desert" could have been any place in southern Judea, as soon as one got away from the Jordan River valley. God's purpose in all this is specifically stated in Matthew 4:1 and Luke 4:2, where "tempted" should be changed to "tested."

Observe how Jesus was prepared for the first test in Matthew 4:2 and Luke 4:2. Luke's account is fuller here. Compare this first test with Eve's test (Genesis 3:6a). Also note that the first two tests involve the fact of Jesus' *deity*. Why not *prove* it in a dramatic way?

Next, mark the fact that in all three tests Jesus replied with a *quotation* from the Scriptures, God's Word, introduced by the words "it is written" (underline or hi-lite). The way he used the Scriptures indicates that he felt that nothing more needed to be said (compare Ephesians 6:17b, noting what Paul calls the Scriptures here). From the effectiveness of Jesus' use of the Scriptures we should all learn something as to how to defend ourselves against the onslaughts of the devil.

We can also learn something here about the devil's methods and techniques. Note how cleverly he can quote the Scriptures (Matthew 4:6, Luke

4:10), or rather *mis-quote* them, to deceive his human victims. Compare Genesis 3:1 and 5. This is one of his most effective tricks. Compare here the Jehovah's Witnesses, Mormons, lodges, etc., in their use of the Scriptures.

Then observe how the first temptation appealed to the common human desire and hunger for food, the second one to the universal desire for publicity and fame and the approbation of others, and the third one to the common human appetite or greed for material things. In this regard see 1 John 2:16. The devil has never changed his tactics or his approach over all these centuries!

Today, then, we see Jesus clearly in his role as the second Adam (see Romans 5:12-19). In this respect notice that Luke places this account immediately following Jesus' genealogy, which traces his ancestry back to Adam (3:38). This whole scene is clearly the sequel to Genesis 3:1-6, only here the second Adam is victorious by his use of God's Word. This was indeed a dramatic, world-shaking struggle, for here we have the Prince of Light wrestling with the Prince of Darkness with *our eternal salvation* at stake!

The question has been asked, "Could Jesus have sinned?" The answer is "No," since Jesus was both God and man. Nevertheless, the temptations were real for him and involved a real struggle. We cannot fully explain the mystery that confronts us in this event in our Savior's life, but this much we know: it was his human nature that was being tested (see Hebrews 4:15, 2:18 and 5:8), a human nature that was like ours in every respect, except that he was born without original sin.

Notice also Luke's closing words in 4:13, especially the closing phrase, which indicates that the battle was not yet over. As we study the four Gospels we will notice that the devil returned to the attack on several different occasions. And he continues the battle even today, so far as we are concerned (see 1 Peter 5:8).

And finally we must never forget that this testing, with its victory over the devil, was the first great, decisive step in the great work, or task, which God had assigned to Jesus as our Savior and which resulted ultimately in our eternal salvation.

Evangelism Seminar

St. Joseph, Michigan

Using the terminology customary in our Wisconsin Synod, churches are either "mission" congregations or "established" congregations. "Established" congregations are those that can support themselves financially; generally speaking, this ability comes to a congregation with age. "Mission" churches are those which must rely on the generous gifts of our Synod's members to pay at least part of their costs: salaries for pastors and teachers, perhaps, or payments on land and for construction costs.

Though useful in discussing our Synod and its work, the above terminology can give a totally wrong picture. It is possible to get the mistaken impression that once a congregation has become financially independent from the Synod, it is no longer a mission church, that is, it is no longer a church with a mission. A congregation can, indeed, become entirely wrapped up in itself, in seeing to it that the calendar unfolds each year as it always has, assuring itself that all things will go on being done decently and in order, but losing, perhaps, the zeal of its youth when it was conscious of being a group of people called together by a common cause and for a common mission: to reach lost souls with the good news that the life and death of Jesus Christ brings us an eternal place with God.

Established and Mission

On October 14, 1979, Grace Lutheran Church in St. Joseph, Michigan, sponsored an area evangelism workshop for the WELS congregations of southwestern Michigan. Grace Lutheran is hardly a "mission" congregation according to the above terminology. It numbers 1,100 communicants and 1,475 souls. The days when it met in a rented room in the Berrien County Welfare Building, across the river in Benton Harbor, are now a distant memory in the minds of but a minority. Grace is an "established" congregation in every sense: two pastors, seven Christian-day-school teachers, full-time office personnel, and a calendar full of meetings and activities. Yet God has

also blessed Grace by putting it in the middle of one of the fastest growing areas in Michigan. It still has a mission.

Most of the area congregations that participated in the workshop were not "mission" congregations either. One among them this year celebrated its 115th birthday. Yet, all present noted that it is as true of churches as it is of people, "You're as young as you feel!" In all, 172 members of 15 area congregations attended the workshop, all convinced that God had a mission for them.

Sessions

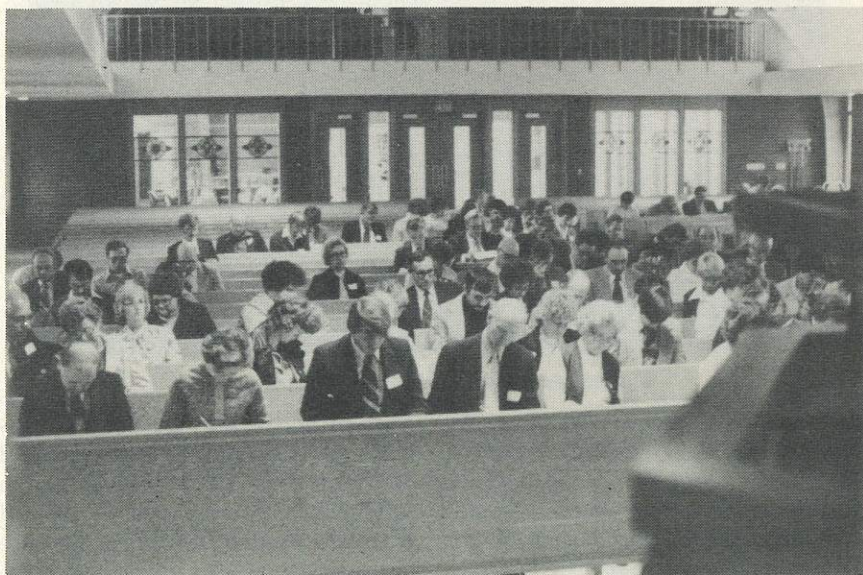
The two speakers for the workshop were Pastor Karl Plocher, chairman of the Michigan District Commission on Evangelism, and Pastor Robert Hartman, mission developer for the Michigan District. Pastor Hartman is specially called to serve new, young, "mission" congregations growing up in places such as Big Rapids and Imlay City, Michigan, Willoughby, Ohio, and Bethel Park, Pennsylvania. But both men are convinced that congregations never outgrow the mission of sharing the gospel of the Lord Jesus with "the heathen in their blindness," including the heathen living next door.

The workshop opened with a Bible study on John 4, receiving practical hints from Jesus' conversation with the woman at the well in Samaria as to how we can use the everyday opportunities that meet us in life to tell about the Savior. After the Bible study, the audience broke into discussion units to exchange ideas. The assembly then viewed the movie, "Talk About the Savior," and discussed how one could better express sin and grace in one's own words, building up a "working vocabulary" for personal evangelism.

Throughout it was apparent that Pastors Plocher and Hartman had not simply read a number of paperbacks about evangelism with their feet up on their desks. Their answers and suggestions showed that they had themselves walked the streets and rung doorbells.

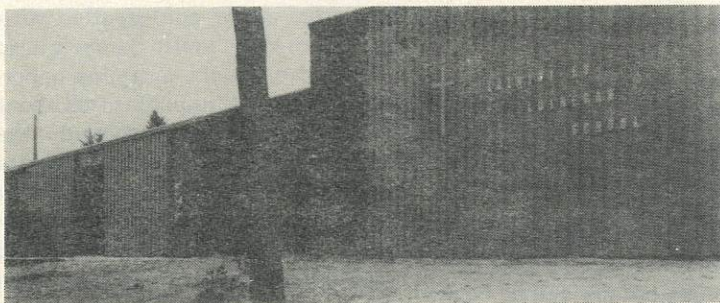
It is clear that the proper questions are not: "Do we or don't we wish to be witnesses for the Lord Jesus? Do we or don't we want to speak up for the Christian faith?" Jesus answered those questions the last time he spoke to his disciples while here on earth, when on a hill not far from Bethany he said to them, "You will be my witnesses." We become our Lord's witnesses the day we are baptized. It only remains for us to learn how to improve our witness for our Lord, how to put it into words. Toward that end, we pray that this workshop brought many answers.

Mark Braun



Participants in Evangelism Seminar

Trinity Lutheran Observes A Double Dedication



Trinity Lutheran School



Trinity Lutheran Parsonage

"This is the day which the Lord has made. Let us rejoice and be glad in it." For Trinity Ev. Lutheran Church, rural Marshfield, Wisconsin, that day was September 9, 1979, when the members gathered to dedicate a school/gymnasium and a parsonage.

Pastor James Babler of Salem Lutheran, Lowell, Wisconsin, preached in the morning service. He reminded the congregation, on the basis of Luke 2:49, that the construction of a parsonage for their pastor and family is indeed doing the "Father's business," for it is a clear statement to the community that the congregation is com-

mitted to doing the "full-time business of the Father." The split-level home with attached garage has 2,200 square feet of living area. Its cost was \$44,000.

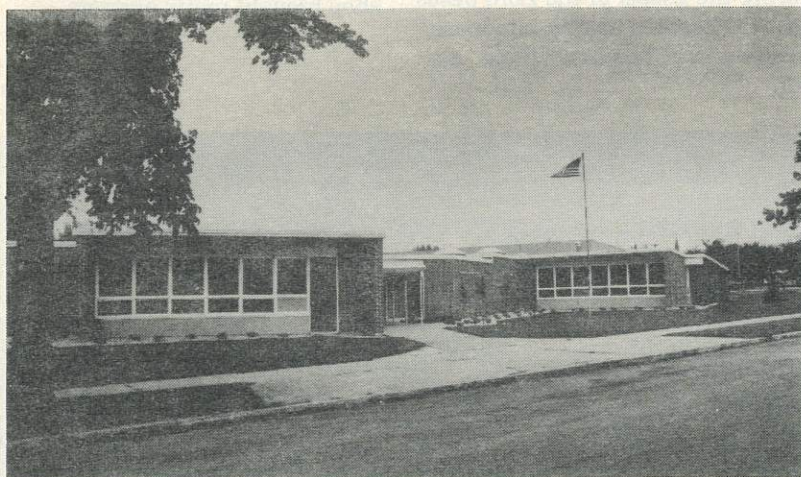
At 2:00 P.M. Trinity's church bells once more called together 355 worshippers for the dedication of the new school and gymnasium. The congregation entered the new building with the singing of "Now Thank We All Our God" and gathered for worship in the gymnasium.

Pastor Donald Buch, the resident pastor, read the rite of dedication. Pastor Gerhard Lambrecht of Wisconsin Lutheran High School, Milwaukee, Wis-

consin, who had served Trinity from 1967 to 1977, preached on Matthew 10:32, emphasizing the fact that Trinity's new school is "A Loud and Clear Confession of Christ."

Following the service, Prof. Paul Kuske, chairman of The Lutheran Association for Church Extension, expressed his congratulations to Trinity. In June 1978, when Trinity's efforts to find local financing failed, LACE agreed to arrange the major portion of the financing for the school and gymnasium. The Lord also provided an additional \$25,000 loan through the Synod's new "School Loan Fund."

A Real-Life Drama in WELS



St. Martin's School, Watertown, South Dakota

"Feed my lambs," John 21:15. Twenty-two years ago the members of St. Martin's and Bethlehem Congregations of Watertown, South Dakota, heard that plea of the Good Shepherd in a very personal way. Together they opened a Christian day school. Bethle-

hem called the first teacher. St. Martin's agreed to provide the salary and housing, Bethlehem the facilities. In 1957 classes were begun in the old Farmer's Market. The beginnings were inauspicious. These first plans were unworkable.

Was the Good Shepherd interested in this newly opened feeding station for his lambs, or not? A canvass of St. Martin's members revealed the answer. Yes, he was! He moved the hearts of St. Martin's members to erect a four-classroom facility with library, office, kitchen and lunchroom in 1960. Considerable indebtedness was incurred. Plans had been used which would accept expansion units. And St. Martin's accepted full responsibility for operating the school.

Quietly the Good Shepherd led his flock forward. He called teaching ministers to be his undershepherds. He convinced parents to send their lambs. St. Martin's assumed one-half of the tuition of children from sister congregations to encourage them to send their lambs also. At times he tested his flock. Time and again a classroom was without a teacher at the beginning of the school year. Some might have been tempted to ask, "What kind of shepherding is that?" Now we can see clearly that each time the Good Shepherd only wanted to strengthen his sheep

This fund was established in April 1978 and Trinity was the first congregation to apply for and receive a loan from that fund.

The school/gymnasium is a steel "Butler Building." The school is 90' x 70', and the attached gymnasium measures 70' x 50'. The 10,000-square-foot building includes four classrooms, two offices, a library, kitchen and gymnasium/fellowship hall. Total cost of the building is about \$215,000.

Trinity's Christian day school opened in 1975 with 22 students in grades 1-5 and was housed in the church basement. When the school children entered their new facilities this fall, the enrollment had reached 79 students in grades K-8. The teaching staff consists of Principal Ronald Schleef, Mrs. Ronald Schleef and Miss Dawn Brooks.

Time and again during the two years of planning, financing and construction the Lord made it clear to his followers at Trinity that he was guiding them. Dedication day was a day which rightly belonged to the Lord because he had brought it to pass for them.

Pastor Donald Buch

School Dedicated in Geneva, NE

Over 180 members and friends of Grace Lutheran Church, Geneva, Nebraska, gathered on Sunday, September 30, 1979, to dedicate their new school. The guest speaker, Rev. Chalmer Westhoff, em., Grace's pastor from 1970-77, urged the members on the basis of Psalm 111:10 to "Praise the Lord."

"When a small congregation," Pastor Westhoff stated, "erects a church, and then in less than three years builds a new school, the devil can easily lead that congregation to praise itself for the great things *it* has done. Now, what you have done here *is* truly great. But you must not only look at what you've done, but also *why* you've done it." He then went on to remind the congregation that the reason they had done things was because the Lord: 1) Gave them his Spirit that they might know him, and 2) Gave them his Spirit that they might do his will. And since it was the Lord who brought all this about, they should praise him and not themselves. The Rev. James Lillo, pastor of Grace, served as liturgist.



Grace Lutheran School

The new school, which is attached to the church by a connecting hallway, contains two full-sized classrooms, a library and the principal's office. The building is of steel-frame construction, with brick and wood siding matching the existing church. Since the members did much of the work themselves, the total cost of the project was kept under \$65,000.

Grace Lutheran School is in its 31st year of operation. It has an enrollment of 29 students and a staff of two full-time teachers. The principal is Mr. Charles Enter.

and show what a faithful Shepherd he really is.

Steadily the Good Shepherd provided the means to repay the indebtedness. Not a single payment lapsed for over a decade. This goodness encouraged the sheep to dare to go even farther into debt and in 1969 add a regulation size gymnasium. The members trusted the Good Shepherd.

The Good Shepherd had another lesson in trust to teach his sheep. He led them, head-on, up to a canyon wall. Would they ask him to lead them up and over? You see, the Good Shepherd had moved more and more parents from St. Martin's and sister congregations to send their lambs to be fed with his saving Word. There were more lambs than the feeder could accommodate.

Bleating was heard: "Drop the seventh and eighth grades. We don't want to go deeper into debt. We can't do any more." The Good Shepherd's ears were deaf to these panicky sheep. He moved the members of St. Martin's to erect a needed classroom in 1976 and pay for

it, in full, when it was complete. That year the Good Shepherd didn't even give our farmers a crop. They dried out completely, but the project was successful. What a Good Shepherd!

An unseen harvest was being prepared, however, in spite of the drought. Secretly the Good Shepherd had moved several of the members to leave sizable estates to St. Martin's Congregation. Alas! The sheep were bewildered and astounded at the material blessings which had unexpectedly become theirs. How could they best use these blessings? There were suggestions galore, and as many disagreements. Money was even taken from the dead to pay current operating expenses as weekly contributions were reduced. Yes, the old Adam is unashamed to stoop that low.

In his own good time and way the Good Shepherd provided a meeting of minds. He moved the members of St. Martin's to agree to employ these blessings: 1. To retire the former indebtedness; 2. To provide needed facilities to add a ninth grade and thus, after 22

years, to complete our K-9 Christian education program; 3. To construct a parsonage for the youth minister and principal; and 4. To gather an offering to pay all bills and provide an operating cushion.

These blessings were celebrated as Pastor Donald Meier proclaimed the Word in three joy-filled services of thanksgiving and dedication at St. Martin's of Watertown, South Dakota, on October 28, 1979.

There are those within St. Martin's and the neighboring, sister congregations, who do not believe that this completes the education program which the Good Shepherd contemplates for us. They believe that he has more blessings in mind, namely, more grades in his 'Lamb feeder,' grades 10, 11 and 12. This will not only give our boys and girls a wonderful Christian education, but offer our teachers opportunities to inspire them to go on to become future workers in his kingdom. This could be a joint venture with our sister congregations.

Good Shepherd, lead on!

Looking at the Religious World

information and insight

Kentucky Supreme Court Sides With Christian Schools

The Kentucky Association of Christian Schools has won an important case against the Kentucky State Board of Education. The case filed in 1977 involved the state board's refusal to accredit 20 of the association's schools. The schools had refused to use state-approved textbooks and had rejected state certification of teachers in Christian schools.

Last November the State Supreme Court declared in its decision that Kentucky's constitution does not permit the state to force nonpublic schools to meet the same requirements for accreditation and for teacher certification as is required in public schools.

The Kentucky ruling follows on the heels of a similar action by the North Carolina state legislature last summer. Two bills passed by the legislature removed private schools from the jurisdiction of the North Carolina State Board of Education. Christian schools must administer competency tests, but the schools may use any standardized testing program of their choice. Schools are also exempt from hiring teachers certified by the state, and they are not required to teach certain subjects prescribed by the state board.

We hope these recent decisions will mark the beginning of the end of similar hassles other state boards have been giving Christian schools. While we have no schools of our own in Kentucky or North Carolina which will benefit from favorable decisions in those states, perhaps in time their actions will indirectly benefit our schools in states where government agencies have caused similar concerns.

"Abortion's Brighter Side"?

The editorial opinion column in *Moody Monthly*, family magazine published by the Moody Bible Institute in Chicago, recently commented on

"abortion's widening death trail." Citing statistics from the Population Crisis Committee and from the *Chicago Tribune*, the editorialist, Wayne Christianson, noted that 25 percent of pregnancies around the world are now terminated by abortion. Estimates of the annual total range from 40 to 55 million.

The *Chicago Tribune* article noted that in Japan and the Soviet Union "more than half of all pregnancies end in abortion." Moody's editorialist suggested that abortion's ready acceptance all over the world may be a prelude to the practice of infanticide, a practice prevalent in Europe as late as the thirteenth century.

After noting that abortion practice today is an indication that "civilization is slipping backward," Christianson suggested that "sorry as it is, the situation takes on a different cast in the light of the Christian understanding that aborted babies' souls, as beneficiaries of the finished work of Christ, are assured a place in heaven." That, he suggests, is "abortion's brighter side, the assurance that God is taking millions to himself who would have been lost had they been born and lived without encountering the gospel."

That is sheer fantasy. There is not a single shred of evidence in the Bible for such a notion. The truth is that abortions of convenience constitute a grisly crime which has no bright side.

We sincerely hope that no one contemplating an abortion or who has already aborted a pregnancy ever gets to read what Christianson says. How easily they could salve their consciences with the false and unbiblical thought that they had really done their aborted children a favor by making heaven a certainty for them by not allowing them to be born.

Terrorists Receive Second Helping of WCC Funds

The World Council of Churches created a furor in 1978 with an \$85,000

grant from the program to Combat Racism to the Zimbabwe Patriotic Front. The Patriotic Front is a Rhodesian political group which has employed terrorism in its efforts to overthrow the biracial government of Abel Muzorewa. Several WCC member churches dropped out of the Council in protest against the 1978 grant to the Patriotic Front.

In October the WCC Executive Committee added fuel to the fire by approving a second PCR grant to the Patriotic Front. This time the WCC earmarked the funds in order to avoid the charge that Christians' gifts intended for humanitarian purposes were in fact enabling guerillas to procure weapons to carry on a program of terror.

WCC officials designated the funds for "supportive and administrative costs for the guerilla groupings' delegation at the constitutional conference in London, . . . convened to bring a settlement to troubled Zimbabwe." WCC critics will probably be quick to point out that the costs of all three delegations at the London conference were picked up by the host government in England.

At least one member church, the Presbyterian Church in Australia, has had enough. It followed the suit of those member churches which quit the Council in protest against the first grant. At this point in time, the salt the WCC has rubbed into the wounds of some of its member churches has not caused enough irritation to provoke any further protest action by its members.

Global Christian Gains and Losses

The Center for the Study of World Evangelization in Nairobi, Kenya, has issued a report on trends in church growth and decline around the world. The Center's survey reveals large losses in the number of Christians in the Western world together with phenomenal growth in membership in churches in the Third World.

Direct from the Districts

Dr. David Barrett, director of the Center's research program, reports that in Europe in the past year, 1.8 million adults professing Christianity abandoned the faith to become agnostics, atheists or adherents of non-Christian religions or cults. The decline in North America was 950,000. The totals are net figures, i.e., total losses subtracted after the number of gains were added.

During the same period, churches in Africa gained six million new members, 16,000 per day. In South Asia an estimated eight million previously unevangelized persons were contacted in 1978.

Barrett's report prodded a Concordia Seminary professor in St. Louis to evaluate the performance of his own church body, the Lutheran Church-Missouri Synod. He discovered that baptized membership in his denomination declined by 119,000 between 1971 and 1978. Even more significant, 1,628 congregations in the Synod recorded no adult baptism or confirmation in 1977, and 695 congregations recorded only one adult gained. Those two statistics include 38 percent of all LCMS congregations. Those figures indicate that it requires 52 members to gain one new member each year. That, the professor concludes, is a matter of serious concern.

This writer has no similar statistics for the WELS. The annual report of your congregation may enable you to make some similar calculations. They will probably indicate that there is still a critical need for us to take our Lord more seriously when he bids us to "make disciples of all nations."

Joel C. Gerlach

Correction

In the August 19, 1979, issue, page 270, *Looking at the Religious World* reported that officials at the Mountain Home AFB court-martialed Airman Steve Ristau for refusing an order to stop reading the Bible while standing sentry duty. To set the record straight, we report that later information indicates that Airman Ristau was not court-martialed, but that the AFB commander "determined that administrative separation of Airman Ristau is more appropriate."

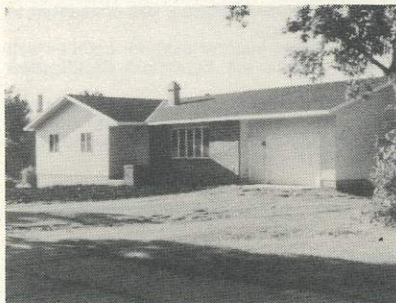
MINNESOTA

Reporter Del Begalka

New Parsonage at Echo

In a service on August 5, 1979, Peace Ev. Lutheran Church, Echo, Minnesota, dedicated its new parsonage. Guest speaker was Carl R. Henkel of St. James, Minnesota, former pastor of Peace Lutheran.

In his message, based on Galatians 6:6, Pastor Henkel reminded members and friends that Peace Congregation has had God's Word faithfully proclaimed in its midst throughout its entire history. As a result of a steady nourishment in the truths of Holy Writ, the members gratefully provided the new parsonage in accordance with the Apostle Paul's directive, "Let him that is taught in the Word communicate (share) unto him that teacheth in all good things."



Peace Parsonage

The spacious, four-bedroom, rambler-type home was constructed at the cost of \$69,000. It has 2,800 square feet of living space and is furnished with central air conditioning. Since the exterior consists of vinyl-coated siding, the home is virtually maintenance free.

Peace Lutheran was organized in 1896. Pastor of the congregation is Richard Schwerin.

100th Anniversary at Crawford Lake

On Sunday, August 12, 1979, the pastor and members of Trinity Lutheran Church of Crawford Lake (rural Buffalo), Minnesota, celebrated the 100th anniversary of the founding of the congregation. The occasion was observed with two special services.

At the morning service, Pastor Alvin Schulz, who served the congregation from 1956 to 1963, used the words of Genesis 28:17 to assure the congregation, "Surely, the Lord is in this place!" Another former pastor, Rev. Marvin Hanke, who served Trinity from 1948 to 1955, addressed the congregation in the afternoon service on Psalm 100, "Truly, a Day of Holy Joy." Liturgist at both services was the resident pastor, Rev. Thomas Westendorf.

Trinity Congregation is among the earlier congregations in Minnesota. Many nearby congregations such as Delano, Rockford, Buffalo and the two near Litchfield, credit their founding to the early pastors at Trinity.

To God alone be all glory and praise!



Trinity Church, Crawford Lake

Christmas With Our Missionaries (continued)

wish to stay with their fellow believers as long as possible before returning to their several homes where Christmas is unknown."

Lord, we pray, help our missionaries to make this Good News known to many more throughout the world!

We appreciate letters of reply received from the following missionaries: Harold Johnne, Japan; Gary Kirschke, Hong Kong; Roger Sprain, Colombia; Paul Hartman, Puerto Rico; David Beckman, Antigua; and H. E. Hartzell, Arizona.

E. H. Wendland

CALENDAR OF CONFERENCES

SOUTH ATLANTIC

DISTRICT PASTOR-TEACHER CONFERENCE

Date: January 23, 1980: Missionary Conference
January 24, 1980: Pastor-Teacher Conference
January 25, 1980: Teacher Conference
Place: Our Savior Lutheran Church, Jacksonville, Florida.
Note: Excuses are to be made to the host pastor.
J. Campell, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTOR-TEACHER CONFERENCE

Date: Friday, January 18, 1980; 9:00 a.m. Communion service.
Place: Trinity Lutheran, Wabeno, Wisconsin; P. Johnston, host pastor.
Preacher: E. Ahlswede, D. Fleming, alternate.
Agenda: Practical Application of Christian Discipline in the Classroom: T. Rodenbeck; Involvement of the Called Worker in the Congregation and the Community: D. Sternberg.
C. J. Siegler, Secretary

SOUTHEASTERN WISCONSIN

CHICAGO PASTORAL CONFERENCE

Date: January 14-15, 1980.
Place: Resurrection Lutheran, Aurora, Illinois; M. Bode, host pastor.
Preacher: R. Mueller; W. Meier, alternate.
Agenda: Exegesis of Joel 2: H. Schwertfeger (alternate), Joel 3: D. Deutschlander; A Review of *The Role of Man and Woman According to the Holy Scripture*: R. Rathje; The WLCFS: R. Michael (alternate), The Threat of the Charismatic Movement to Christianity: D. Thompson.
Note: Conference dues and Lutheran Educator subscriptions will be collected; bring along 1979 BoRaM; please excuse to the host pastor.
R. W. Pasbrig, Secretary

A WRITER'S WORKSHOP

A workshop intended to improve motivational writing skills, especially in the area of slide lectures and filmstrips, is being sponsored by the Audio-Visual Aids Committee on January 12, 1980, from 9:00 a.m. to 4:00 p.m., at Wisconsin Lutheran College, Milwaukee, Wisconsin. The fee will be \$25. For further information write to: Rev. R. F. Westendorf, Chairman, Audio Visual-Aids Committee, 3721 N. 21st Street, Milwaukee, Wisconsin 53206.

Rupprechts Again Available

By popular demand, a reprint of F. Rupprecht's *Bible History References* is again being made. Over the years this fine commentary on the Holy Scriptures has proved to be of tremendous value to pastors, teachers and laymen, and copies are eagerly sought.

Copies of the two-volume set will be available after February 1, 1980, and are being offered now at a special prepublication price. All paid orders received by February 1, 1980, will receive the following special price consideration: 1-4 sets, \$18.95 each; 5-9 sets, \$17.95 each; 10 or more sets, \$16.95 each. All prices include shipping and handling.

Please address all inquiries, orders and payments to: Rupprecht Project, The Lutheran Home, 611 West Main Street, Belle Plaine, Minnesota 56011; Phone: 612/873-2215.

WANTED

The mission congregation in Hudson, Wisconsin, is looking for a suitable used organ for its new church. Please contact Emmanuel Lutheran Church, c/o Pastor Dale Schlieve, Rt. 3, Box 424, Hudson, WI 54016, Tel. (715) 386-9851.

SYNOCDICAL CERTIFICATION

Dr. Martin Luther College has arranged to offer extension course, Rel. 1E *Old Testament History* at St. Croix Lutheran High School, West St. Paul, Minnesota 55118, beginning Saturday, January 26, 1980, and meeting every Saturday morning from 9:00 a.m. to 11:45 a.m. except for Holy Week. With this plan the last session would be held on Saturday, May 17. Pastor Roderick Luebchow of St. Croix has consented to teach the course.

Dr. Martin Luther College has also arranged to offer *Christian Doctrine II* as an extension course at Wisconsin Lutheran High School, Milwaukee, Wisconsin, beginning Saturday, January 26, 1980, until May 17, 1980, with the exception of Holy Week. Classes will run from 9:00 a.m. to 11:45 a.m. Pastor Harold Wicke, editor of *The Northwestern Lutheran*, has consented to teach the course.

These courses may be taken for audit as well as credit toward the Synodical Certification requirements.

If you are interested, please contact Professor George Heckmann, Dr. Martin Luther College, New Ulm, Minnesota 56073; phone 507/354-8221, Ext. 231.

INSTALLATIONS

(Submitted through the District Presidents)

Pastors:

Werner, Paul J., as pastor of Christ Lutheran, Cochrane, Wisconsin, and Dr. Mueller Lutheran, Buffalo City, Wisconsin, on November 4, 1979, by F. Mutterer (WW).
Zeidler, John C., as associate pastor of St. Peter's, Fond du Lac, Wisconsin, on November 4, 1979, by K. Gurgel (NW).

Teachers:

Krause, Allen, as principal and teacher at Grace, Oshkosh, Wisconsin, on August 26, 1979, by C. Koepsell (NW).
Leitzke, Mark, as teacher at Trinity, Marinette, Wisconsin, on August 19, 1979, by F. Mueller (NW).
Morser, Mark, as teacher at Trinity, Kaukauna, Wisconsin, on August 26, 1979, by A. Martens (NW).
Nell, David, as principal and teacher at Redeemer, Fond du Lac, Wisconsin, on July 15, 1979, by M. Putz (NW).
Westphal, Riley as teacher at St. Peter's, Collins, Wisconsin, on September 2, 1979, by K. Edenhauser (NW).
Wilms, Randall, as teacher at Bethlehem, Hortonville, Wisconsin, on August 26, 1979, by C. Pagel (NW).
Zarnstorff, Thomas, as teacher at Faith, Anchorage, Alaska, on September 9, 1979, by D. Zietlow (PNW).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Werner, Paul J.
215 S. Main St., PO Box 12
Cochrane, WI 54622
Zeidler, John C.
52 E. First St.
Fond du Lac, WI 54935
Phone: 414/921-8075

Teachers:

Carroll, James
2325 South 9th Street
Manitowoc, WI 54220
Krause, Allen
1902 Olive St.
Oshkosh, WI 54901
Leitzke, Mark
1417 1/2 Elizabeth
Marinette, WI 54143
Morser, Mark
301 W. 6th Street
Kaukauna, WI 54130
Nell, David
485 Forest Avenue
Fond du Lac, WI 54935
Westphal, Riley
Collins, WI 54207
Wilms, Randall
158 1/2 E. Main, Box 36
Hortonville, WI 54944
Zarnstorff, Thomas
2521 Lake Otis Parkway
Anchorage, AK 99504



Periodical Subscription Rates

The Northwestern Lutheran

One year, \$5.00 Three years, \$13.00

Five years, \$18.00

\$3.25 per subscription in bundles of

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\$3.75 per blanket subscription

Wisconsin Lutheran Quarterly

One year, \$7.00 Three years, \$15.00

The Junior Northwestern

One year, \$3.00 Three years, \$7.50

Five years, \$11.00

New rates effective January 1, 1980.

Order from

Northwestern Publishing House

3624 W. North Avenue

Milwaukee, Wisconsin 53208

Note: Old subscription prices good till December 31. See page 358.

AUDIO-VISUAL AIDS

ROCKS REVEAL NOAH'S FLOOD (FS-377-RNF)
1979 T & Cassette 28 min. color

A Biblical interpretation of the sedimentary rocks. Instead of being deposited over millions of years, they were laid down in a matter of days through the great flood of Noah's time. The Creation Filmstrip Center which produced the filmstrip accepts the Bible record as fact. However, the interpretation of the geological evidence is properly recognized as theory for the sake of scientific honesty. The filmstrip also answers questions about the capacity of the ark and the source of the water. The script is written on an adult level. If the filmstrip is shown to grade-school groups, the teacher should prepare commentary suitable for the children's level of understanding.

ADMINISTRATOR SOUGHT

The Martin Luther Memorial Home Association of Michigan has plans to expand its services to include more of our WELS members. Any members of our Synod who would be interested in receiving information and application forms for the position of administrator in one of our Homes is asked to contact the Rev. Robert P. Mueller, Chairman, Board of Directors MLMH, 1845 Woodland, Owosso, Michigan 48867.

NEW WELS CHURCHES

Names Requested

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

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

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

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

*Denotes exploratory services.

EXPLORATORY

PORT WASHINGTON, WISCONSIN

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

NORTHWEST ROCHESTER, NY

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

DEER VALLEY, PHOENIX, ARIZONA

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

CASPER, WYOMING

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

TORONTO, CANADA

Exploratory services are being held on Sundays in Mississauga at the Mississauga Valley Community Center just off Central Parkway. Services are at 9:30 a.m. and Bible class and Sunday school at 10:30 a.m. Please submit names of WELS people and other interested parties in the Toronto area to Pastor Roy W. Hefti, #72 — 525 Meadows Blvd., Mississauga, Ontario, Canada L4Z 1H2; or phone 416/275-6110.

TIME AND PLACE

HELENA, MONTANA

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

YOU ALL COME!

When you are in the Mountain State of West Virginia, you are invited to worship in Beckley at Good Shepherd at the Rural Acres Garden Club, 512 Rural Acres Drive, on Sunday morning at 9:30. Or if you are in the Charleston area, come to Shepherd of the Valley which worships at the Tyler Mountain Firehouse, 5380 Tyler Mountain Road, in Cross Lanes at 3:30 on Sunday afternoon. For more information, contact Pastor Robert L. Hoepner, Box 601, Beckley, West Virginia 25801; phone: 304/252-5820.

SUN CITY, ARIZONA

WELS members who vacation in the Sun City, Arizona, area are herewith reminded that there is a WELS congregation in Sun City. The congregation is Our Savior Ev. Lutheran Church, located at 9825 North 103rd Ave. For information and directions visitors may call Pastor Frederic H. Nitz, phone: 602/977-2872. Worship services during the winter months are held at 10:00 a.m. Country Meadows, Peoria, Sun City West and Youngtown are just a few miles from Our Savior Church.

NAMES WANTED

PAYSON, ARIZONA

Services are being conducted every Sunday at Rock of Ages Lutheran Church, Payson, Arizona, in the basement of Bud's Plumbing Establishment at 709 Hwy 260. The time is 11:00 a.m. The services are conducted on two Sundays by Rev. Victor C. Schultz and Rev. David V. Schultz. The other two Sundays offer taped services. We welcome newcomers and visitors.

CALGARY, ALBERTA, CANADA

Preliminary survey work is being held in the Calgary, Alberta, area. Informational meetings are being held on the second and fourth Sundays of the month. Please submit names to Pastor R. M. Beyer, 55 Stanley Drive, St. Albert, Alberta, Canada T8N 0J6; phone 403/458-5119.

CALL FOR NOMINATIONS — DMLC

Having acceded to the request of Prof. Arthur Glende to be relieved of his call to permit retirement at the close of the current academic year, the board of control of Dr. Martin Luther College, New Ulm, Minnesota, with the concurrence of the Commission on Higher Education herewith requests the voting constituency of the Synod to nominate candidates to fill the impending vacancy.

Those nominated should be qualified to serve in the Education Division of the college, specifically to supervise student teachers in the off-campus program and in the alternating quarters to teach professional education courses on campus.

Nominees should have a background of successful teaching experience together with the ability to relate to student teachers and to maintain effective relationships with the teachers, principals and pastors of cooperating congregations.

Nominations should include complete information regarding the candidates and must be in the hands of the secretary by December 31, 1979.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Avenue South
Minneapolis, MN 55409

WANTED

Divine Savior, a mission congregation of the WELS, located in Belleville, Illinois, is in need of the following items: church pews, Communion ware, piano or organ, altar furniture. Write: Pastor Richard Kogler at 308 Todd Lane, Belleville, Illinois 62221; or call collect 618/277-8446.

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Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Ten months ended October 31, 1979

	Subscription Amount for 1979	10/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 520,133	\$ 433,444	\$ 419,405	96.8
Dakota-Montana	259,965	216,638	217,728	100.5
Michigan	1,378,318	1,148,598	1,091,691	95.0
Minnesota	1,485,854	1,238,212	1,231,689	99.5
Nebraska	291,629	243,024	269,669	111.0
Northern Wisconsin	1,582,176	1,318,480	1,230,764	93.3
Pacific Northwest	141,983	118,319	118,598	100.2
Southeastern Wisconsin	1,879,771	1,566,476	1,481,496	94.6
Western Wisconsin	1,780,763	1,483,969	1,423,763	95.9
South Atlantic	135,469	112,891	103,046	91.3
Total — 1979	<u>\$9,456,061</u>	<u>\$7,880,051</u>	<u>\$7,587,849</u>	<u>96.3</u>
Total — 1978	<u>\$8,810,655</u>	<u>\$7,342,210</u>	<u>\$7,087,222</u>	<u>96.5</u>

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended October 31, 1979 with comparative figures for 1978

Twelve months ended October 31, 1979

	Increase or (Decrease)			
	1979	1978	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$ 9,569,288	\$8,909,057	\$ 660,231	7.4
Pension Plan Contributions	81,853	71,676	10,177	14.2
Gifts and Memorials	201,305	249,820	(48,515)	(19.4)
Bequests	211,309	19,214	192,095	—
Earnings from Fox Estate	66,222	66,658	(436)	(.7)
Other Income	8,552	22,521	(13,969)	(62.0)
Transfers from Other Funds	74,366	121,577	(47,211)	(38.8)
Total Income	<u>\$10,212,895</u>	<u>\$9,460,523</u>	<u>\$ 752,372</u>	<u>8.0</u>
Expenditures:				
Worker-Training	\$ 3,787,329	\$3,259,740	\$ 527,589	16.2
Home Missions	2,080,093	1,896,981	183,112	9.7
World Missions	1,981,809	1,569,704	412,105	26.3
Benevolences	1,106,371	1,065,500	40,871	3.8
Administration and Services	1,037,434	878,183	159,251	18.1
Total Operations	<u>\$ 9,993,036</u>	<u>\$8,670,108</u>	<u>\$1,322,928</u>	<u>15.3</u>
CEF — Interest Subsidy	793,486	732,441	61,045	8.3
Appropriations — Bldg. Funds	371,888	230,000	141,888	61.7
Total Expenditures	<u>\$11,158,410</u>	<u>\$9,632,549</u>	<u>\$1,525,861</u>	<u>15.8</u>
Operating Gain/(Loss)	<u>\$ (945,515)</u>	<u>\$ (172,026)</u>		

Norris Koopmann, Treasurer & Controller
 Norbert M. Manthe, Assistant Controller
 3512 W. North Avenue
 Milwaukee, WI 53208

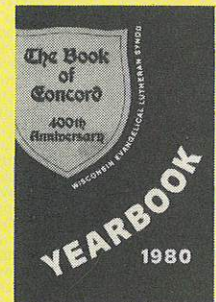
Note: Future cutoff dates of PBS receipts in the Synod's Post Office Lock Box are as follows:

For the Month of	Cutoff Date
December	January 7
January	January 31
February	February 29

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YEARBOOK — 1980

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