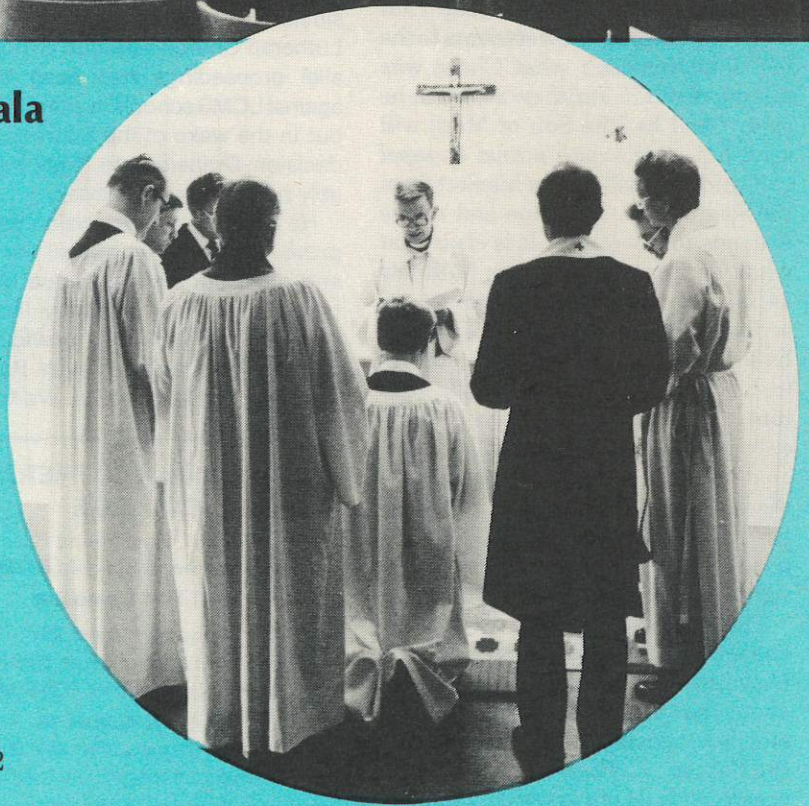


The August 16, 1981

Northwestern Lutheran



Two Days in Uppsala



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Preached” page 265



Comments by the Editor

Failed Prophecies — Newspapers have recently reported concerning a group of people who were so convinced that the “rapture” was around the corner that they sold most of their possessions and simply waited for the day their leader had prophesied they would be removed from this earth and taken to heaven. The first date proved false, and the leader set another. That also proved false. Though their leader now refuses to set another definite date, he still insists that the “rapture” will take place soon.

A closer study of the Holy Scripture and the words of our Lord Jesus should have alerted him to the fact that any teaching about a “rapture” is simply not Scriptural and that setting a date goes contrary to what our Lord himself stated.

Scripture does not teach the “rapture” of believers to heaven before the general judgment. Those who teach a “rapture” usually speak of it as happening secretly, noticed only when certain people are suddenly missing. That alone should alert Bible students to the fact that that isn’t what Christ was talking about in Matthew 24, when he said: “And he [the Son of Man] will send his angels *with a loud trumpet call*, and they will gather his elect from the four winds, from one end of the heavens to the other.” It is clear that what Christ is describing in Matthew 24 is part of the final judgment described in detail in Matthew 25, where he said: “When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left.”

Those tempted to listen when someone sets a date would be better off heeding what our Lord said: “No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. . . . Therefore keep watch, because you do not know on what day your Lord will come.” We know only this much: the day is nearer than when

our Lord first spoke those words.

It’s not a “rapture” we are preparing for, but the last judgment and our entrance into eternal life, for Christ said, “They [the unbelieving] will go away to eternal punishment, but the righteous to eternal life.”

Wider Benefits — Any decision by the U.S. Supreme Court is bound to have effects going beyond the particular case decided. So also its recent decision favoring our Synod’s Christian day school in Watertown, South Dakota.

As you perhaps recall, the court’s unanimous decision held that the school operated by St. Martin Lutheran Church would be exempt from paying federal unemployment compensation taxes. A key basis for the ruling, namely, that the school is “not separately incorporated” from the church, acknowledges that Christian day schools are integral parts of their congregations.

LCMS lawyer Philip Draheim reports that the above decision will also end similar cases involving schools of the Lutheran Church-Missouri Synod. Parallel proceedings had been brought against LCMS schools in some 30 states, but in the wake of the Supreme Court decision, Draheim said, “they will probably have the same answer.”

He added that the decision may also prove helpful for an appeal the LCMS and other church bodies are bringing before U.S. labor secretary Raymond Donovan to reverse the previous 1976 ruling by the then secretary Ray Marshall as a matter of policy. We hope so.

WISCONSIN LUTHERAN COLLEGE

8830 W. Bluemound Rd.
Milwaukee, Wisconsin 53226

1981 Fall Semester

Sunday, August 23

Freshman registration at 1:00 P.M.
Opening service at 7:00 P.M.

Monday, August 24

Sophomore Registration at 9:00 A.M.
Freshman orientation at 1:00 P.M.

Tuesday, August 25

Classes begin at 8:00 A.M.

*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

A young man, Åke Malander, was re-
cently examined and ordained in Upp-
sala, Sweden, as pastor in the Lutheran
Confessional Church. He is the second
graduate of the seminary program at Bib-
licum. Read about this happy event on
page 263.

Editorials

Vote Counts Interpreting vote counts at church conventions is not easy. Here the little and lonely minority with God's Word on its side is the winner over the big majority. Here no big or little majority can ever actually determine what is doctrinally or morally right. At best it can only affirm and at worst it can only reject a decision God has already declared in his Word.

Church-convention vote counts can, however, provide useful insights regarding the position a church body is taking over against God's Word and its teachings. Such is the case, we think, in this summer's convention of The Lutheran Church-Missouri Synod.

The major issue at that convention was continuing fellowship with The American Lutheran Church. The convention determined to declare an end to that fellowship because of manifest doctrinal disunity. We, who broke with the LCMS when and because that fellowship situation was in the process of preparation, will consider the break resolution a decided plus factor.

At the same time, the vote count will point to a serious cause for concern. The vote on the issue was 590 for to 494 against. There is large-scale disunity in the LCMS on this key issue. In this situation it will be no easy task to translate the words of the resolution into resolute action. The new LCMS president, Dr. Ralph A. Bohlmann, will need help from above and the prayers of all who are committed to the Bible truth that a prerequisite for church fellowship is unity in doctrine and a practice that reflects this unity.

Edward Fredrich

A Divided House Must First Be Set In Order The Lutheran Church-Missouri Synod, meeting in convention at St. Louis last month, voted 590-494 to sever pulpit and altar fellowship with The American Lutheran Church. LCMS and ALC pastors are no longer to exchange pulpits, and LCMS and ALC communicants are no longer to receive the Lord's Supper at each other's altars.

The need for this severance was obvious and compelling. Continued association with the ALC would have reduced Missouri's remaining confessionalism to nothing more than the hollow shell of ALC Lutheranism, which is deteriorating into ecumenical Lutheran humanism.

As a former sister synod, the Wisconsin Evangelical Lutheran Synod is gratified by the LCMS decision. We thank God for this return to a stronger confessional position by a church that once taught us what confessional Lutheranism was.

Are we now seeing the dawn of the restoration of the confessional fellowship we once enjoyed with the LCMS and with other confessional Lutheran churches overseas? Not yet. There were 494 delegates at the LCMS convention, 46 percent of the voters, who declared that fellowship with the confessionally eroded ALC should be continued. Forty-six percent of the LCMS voters stated by their vote that confessional integrity is of secondary importance; ecumenism comes first. They stated publicly that they were not all that much concerned about the inspiration, authority and inerrancy of Scripture.

The LCMS, as presently constituted, would be of a divided mind concerning the restoration of a confessional federation like the former Synodical Conference. A disturbing number of LCMS constituents, especially of its pastors, harbor confessional attitudes that would doom any proposed confessional alliance with the WELS at this time to a compromising association like the LCMS-ALC partnership that was just dissolved by the St. Louis convention.

The LCMS has taken a commendable confessional step in severing fellowship with the quasi-Lutheran ALC. It must now deliver the harder but more convincing proof of confessionalism — setting its divided house in order.

Carleton Toppe

Parent-Substitutes by Default Parents of children still living at home under parental influence might profit from the experience of a mother who, by her own admission, "blew it as a parent."

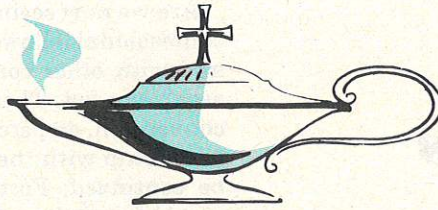
This mother, a writer and editor married to an attorney, blamed herself and her husband for the loss of their daughter to a religious cult. They were too busy and too success-oriented, she said, to give the proper attention to their daughter's spiritual needs. As a result the daughter became a "Moonie."

Not unlike many young people, the daughter, a university student, was idealistic. Like most people who become disillusioned with the materialistic values of society and the obsessive pursuit of worldly success, she began a search for God. She found an answer, albeit the wrong one, in the cult headed by Rev. Moon, adored by his adherents as the Messiah.

Human beings are created by God. They need God. In every civilization and culture they have sought God. If they don't find God, they create a god of their own. This accounts for the attraction of the heathen religions so prominent in Biblical times, and it likewise pinpoints the reason for the success of the notorious cult leaders of our own day.

Parents who do not want to face the prospect of having to try to de-program their children tomorrow should take steps to forestall that eventuality today. Scripture identifies the means: "Train up a child in the way he should go." If parents neglect to do this, someone like Rev. Moon might just step in and assume this responsibility by default.

Immanuel Frey



Studies in God's Word

Gospel Gems from The Revelation to John

I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. . . . He is dressed in a robe dipped in blood, and his name is the Word of God. The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty. On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS (Revelation 19:11-16).

In a previous vision John shared with us a glimpse of Christ's bride, the Church, beautifully attired in her wedding gown (19:6-8). There John not only brought us a preview of the joys that await the believer on the Last Day, but he was also directed to write: "Blessed are those who are invited to the wedding supper of the Lamb" (v. 9).

God's grace, of course, invites all men to the feast of salvation. He earnestly wants all to be saved. But what about those who reject his invitation? For them too Judgment Day will involve a "feast," but it will be a feast not to their liking. It will be the dread "supper of God" that John is shown. He tells us, "I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, 'Come, gather together for the great supper of God, so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of

all people, free and slave, small and great' " (vv. 17,18).

In language both graphic and gruesome we are informed that the unbeliever who by his rejection of Christ has allied himself with Satan and his henchmen will fall under the sharpest judgment of God. The miserable victims here described as carrion for the birds are those who have accepted the mark of the beast and his false prophet. Together leader and follower will fall in the final battle.

Speaking of that judgment as an already accomplished fact, John reports: "The two of them (beast and false prophet) were thrown alive into the fiery lake of burning sulphur. The rest of them were killed with the sword that came out of the mouth of the rider on the horse, and all the birds gorged themselves on their flesh" (vv. 20, 21). As much as we shrink from associating ourselves with Satan's henchmen and their fate, so strongly we find ourselves attracted to the "rider" on the horse. But who is he? *The Revelation* leaves us in no doubt.

His Names

John says, "I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True" (v. 11). Adjectives are applied to the rider that tell us important things about him. He is *faithful*, i.e., he keeps his word. He can be counted on to do what he says. And what he says is perfectly *true* and reliable.

"He is dressed in a robe dipped in blood, and his name is the Word of God" (v. 13). Recall that John opens his Gospel with the same term. "In the beginning was the *Word*, and the *Word*

was with God, and the *Word* was God" (John 1:1). Everything we know about God and his salvation has been brought to us through the Word, God's Son. Though it may not seem so at the present, Judgment Day will show that Christ, the Word, has all things under his control. Hence "on his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS."

His Equipment

On Palm Sunday Christ rode into Jerusalem on a lowly donkey — there to suffer and die, but at the final judgment he rides out on a magnificent white steed — to conquer and triumph over all his enemies. He is accompanied by the believers who have been washed and cleansed in his blood. We are told, "The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean" (v. 14).

But note that these armies are not a part of his "equipment" or a true military force. They do not accomplish victory for him. Rather, he who is the Word triumphs through his word. Hence "out of his mouth comes a sharp sword with which to strike down the nations" (v. 15).

His Work

At present the Savior still pleads with the unbelieving world to accept his grace and thus avert its doom. But the time is coming when he will withdraw that opportunity and "strike down the nations." John's vision looks ahead to that day. "He will rule them with an iron scepter" (v. 15). "With justice he judges and makes war" (v. 11). Or in yet another picture for that same activity: "He treads the winepress of the fury of the wrath of God Almighty" (v. 15b).

These are grim pictures, to be sure, but they are not intended to frighten. They are rather an earnest encouragement to stay close to him who himself is the Word and who through the Word, the gospel, invites us to accept the clean, white robes of his righteousness which give us access to the wedding supper of the Lamb. Thus in picture language the *Revelation* urges on us what the rest of Scripture also states: "Today, if you hear his voice, do not harden your hearts" (Hebrews 3:7).

Armin J. Panning

Mining the Treasure of God's Word

Matthew 10:16-33
Luke 12:1-12



BY JULIAN G. ANDERSON

An Eloquent Little Sermon to Us!

Our last lesson ended with Jesus' aggressive and pointed attack on the Pharisees for their spiritual blindness and unbelief. And our first work today is really a continuation of that last incident. Turn to

Luke 12:1-3

Luke clearly intended this blunt warning spoken to Jesus' followers as the sequel to 11:37-54, and we can imagine that Jesus was greatly stirred up after his set-to with the Pharisees. The "mean time" or "meanwhile" beginning verse 1 refers to the time Jesus spent in the Pharisee's house having breakfast (11:37). Note that a very large crowd had gathered outside the house, showing how eager the people of Judea were to see and hear Jesus. Most of the versions mistranslate and mislocate the word "first" (v. 1). It was really the first word of Jesus' speech, and should read, "First and most important, be on your guard. . . ."

Jesus had warned his followers against "the yeast of the Pharisees" before (Matthew 16:6), where he meant their teaching. But here he made it clear that he meant their hypocrisy (v. 1). A very good metaphor, since hypocrisy, like yeast, can spread insidiously and rapidly into every area of our life, and also spreads from one person to another. Remember that the Greek word "hypocrite" originally meant an actor who wore a mask, an excellent description of a hypocrite. Then notice

how forcefully Jesus set forth the *futility* of hypocrisy in verses 2 and 3. Every hypocrite will be unmasked, and everything he tries to hide will be revealed either in this life or certainly on Judgment Day. The hypocrite, therefore, has everything to lose and really nothing to gain. And it's still a timely warning to the "religious" people today! And now we'll switch to Matthew's fuller parallel account:

Matthew 10:16-25

Here Jesus was revealing something about his future plans, and his opening words are also a warning to his followers (v. 16, better translated, "I'm going to send you . . ."). Can you imagine sending a few sheep out to work in a pack of wolves? Underline, and think about this, for it describes our position in this world very graphically! In verse 17 Jesus foretells what has often happened to his followers in the last 1950 years. The "councils" and "courts" referred to the Roman courts; the "synagogues" were also used as meeting-houses for the local Jewish courts. Notice that Jesus is referring here to being hauled into court because of our Christian *faith* (v. 18a), and these trials will supply Jesus' followers with the opportunity to spread the Good News to many unbelievers (v. 18b). Note well Jesus' promise in verse 19 (underline), and the comfort he adds in verse 20, which all of his followers need.

Verses 21 to 23 speak eloquently and clearly of the trials and persecutions

facing Jesus' followers in the future, much of it coming from their own families (v. 21). But verse 22 states clearly the underlying enmity and animosity that must exist between all unbelievers (the "world" in John) and all believers. Note also the beautiful promise in verse 22b (underline and memorize this fine little nugget). Verse 23b is another of Jesus' puzzling statements, but it undoubtedly refers to his resurrection and ascension, when he began his triumphant reign in his glorious heavenly kingdom.

Verses 24 and 25 are also a warning to us that we can naturally expect to share the same treatment as Jesus received. The closing phrase of verse 25 might best be translated, ". . . how much more ready and eager will they be to say nasty things about the members of his family." In verse 25b Jesus is talking about the incident we studied on August 17, 1980, in Matthew 12:24.

Now Read Matthew 10:26-33

Notice how differently Matthew handles Jesus' statement about uncovering that which is hidden in verses 26 and 27 than Luke did in Luke 12:2,3 (above). Matthew applies this to our handling of the teaching Jesus has given us as we labor in his kingdom.

Verses 28 to 31 were spoken to give us the courage we need in our life in this sinful, wicked, hostile world (compare vv. 21 and 22 above). We must always remember that the *most* the devil and the world can take away from us are our material goods and our present life, neither of which we shall need or want in our new life in the new heavens and the new earth (see 1 Timothy 6:7 and Philippians 3:21). But we must fear *God*, our Creator and Judge (v. 28b). And verse 31 contains the wonderful reminder that we are of much more value *to God* than any of his other creatures. For the reason why, see Genesis 1:26.

Finally, verses 32 and 33 are Jesus' striking and powerful words of encouragement to us to work faithfully *for* him and remain always faithful *to* him in all the times and conditions of this life (underline and memorize, noting how he states it both positively and negatively, which thus become his final encouragement and warning to us).

In Your Own Back Yard

It began some 2,000 years ago when our Savior Jesus Christ commissioned the church to "Go . . . and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost."

Christ's followers continued the work already begun by their Lord, the work of preaching the gospel. The story of the Early Church in the Book of Acts is a story of mission activity. The Holy Spirit used the church to send the Apostle Paul and his helpers to work among the gentiles, preaching the message of salvation purchased and won for all men by Jesus' blood shed on the cross. He and his assistants usually began by preaching in the synagogues and then branching out into the community.

As members of the Wisconsin Synod, we continue the work begun by our Savior and his apostles. Our prayers and our offerings for missions support that work. Like the Early Church, we too are sending out missionaries to preach the saving Word of God.

But a missionary is not only a person who preaches the gospel overseas. Missionaries are also sent out here in the United States to preach God's saving Word in our own back yards. They usually begin their work in what is called "exploratory stations."



Members of Grace Lutheran

What Is An Exploratory Station?

An exploratory station is, first of all, people! Men, women and children. People who want to hear God's Word, who want to receive the sacraments. It's people you may even know.

Grace Ev. Lutheran Church of Charlotte, North Carolina, is such an exploratory station. Charlotte is one of the South's growing cities. Industry is moving in daily and along with it people, people who want and need to hear God's Word.

WELS services were begun in Charlotte in 1974, when neighboring pastors began serving people living in the area with Word and sacrament. Since 1977 these families were served regularly once a month. More recently, when Grace Lutheran was given exploratory status, services were conducted by a pastor every Sunday. On March 1, 1981, Grace received its own first resident pastor. The goal — to serve Grace Lutheran and its community with the Word of Truth. The prayer is that God would grant growth so that mission status can be given and a congregation organized — in your back yard.

Budget Problems

It is thanks to your prayers and your mission offerings that such exploratory work can be done. But there is danger that as inflation chews away at our Synod's budget the work our Lord has called us to do in our own back yards will grind to a halt. Worst of all, that means that the work of sharing the gospel with people — people like you — will be curtailed.

Exploratory work is currently being conducted in places such as Barre, Vermont; Calgary, Alberta, Canada; and Merrill, Wisconsin. For a complete listing see *New WELS Churches* in this issue.

How long will work at these exploratory stations be continued? Relying on the Lord's promise, "Surely I will be with you always, to the very end of the age," we look with confidence to you, God's people, to help us share the Word of God through your prayers and through your offerings. Remember the people of Charlotte and of every mission station in your prayers and ask the Lord to open wide the door to the message of salvation.

What Is It Like Worshiping in a Mission?

From a former *Northwestern Lutheran* article we adapt the following to help you understand what it is like to worship in a mission.

Worshiping in a mission congregation is like stepping over beer bottles on your way to church in the morning.

It is like finding the rented hall where you worship littered with the remains of last night's party.

It is like worshiping in a machine shop with the machines pushed aside.

It is like carrying the altar cloth, candlesticks, wooden cross, hymn books and collection plate to church each Sunday.

It's like singing hymns to the accompaniment of a piano or a tape recorder.

It's like having Sunday-school class in a hallway.

It is like being part of a closely knit family of Christian brothers and sisters.

It is like bearing one another's burdens.

It is like having your choir sing for the very first time.

It is like canvassing and running an ad in the paper and no one shows up.

It is like inviting no one and the Lord sends two or three.

Everytime there is a baptism or a confirmation, it is an occasion of great rejoicing.

Every time a family moves away, it's like losing your right arm.

It is seeing with unmistakable clarity that the Lord is building his church through his gospel.

It's like rejoicing when the attendance first reaches 30, then 40.

It's like praising God each Sunday that we have his gospel to preach.

It is being indebted to our fellow Christians for supporting our pastor until we can do it ourselves.

It is like looking for land, finding some in a good area, and then learning that no one will lend you money to buy it.

It is like finding out that the Church Extension Fund has a multi-million-dollar backlog of requests, and insufficient funds to meet them.

It is like hoping and praying.
WE WOULDN'T TRADE IT FOR THE WORLD!

Pastor J. E. Guenther
Charlotte, North Carolina

A Parish Pastor's Perspective

The Schmidts were on their way home from church. Mr. Schmidt remarked, "I didn't see the Hardings today, did you?"

"No," his wife replied, "but I remember they said something about visiting out-of-town relatives this weekend. That's probably where they are."

"Probably," he mused. After a pause he said, "You know, I'm concerned about the Hardings. Remember, when they first joined our church two years ago, they couldn't get enough of what our church had to offer. Their former church had been so devoid of the Word of God. They were really grateful to be

here! They were like sponges soaking up the gospel, and they never missed church or Bible class, for any reason."

"I think I know what you are leading up to," she inserted. "Now they miss church every once in a while. And they haven't been in Bible class for over a year, I think."

He added, "Yes, and they have virtually stopped attending the meetings of the Voters and Women's Guild. A month or two ago I mentioned to Ed Harding that we missed them. He said, 'Oh, we hardly ever miss church, which is more important than Bible class. Besides, most of the leaders of the con-

"Taking Our Treasure for Granted"

gregation don't attend Bible class — that includes church council members, Women's Guild officers, and even some Christian-day-school teachers. Evidently Bible class is not that important. As for the business meetings — we are so busy with other things, and the church seems to run the same without us.' You know, hon, when Ed spoke that way, I just didn't know what to say. I guess I can handle such talk when it comes from people who don't know any better, people who have not matured very far in their Christian life. But I feel so frustrated

(Continued on next page)

Installation at Uppsala

In 1977 Biblicum, the Bible Research Institute in Uppsala, Sweden, instituted a seminary program to serve the Lutheran Confessional Church in Sweden. Readers of *The Northwestern Lutheran* may remember that about two years ago the first pastor trained under that program was ordained when Gunnar Edwardsson, who had previously almost completed his training for the ministry in the state church, became pastor of St. Mark Evangelical Lutheran Congregation in Ljungby.

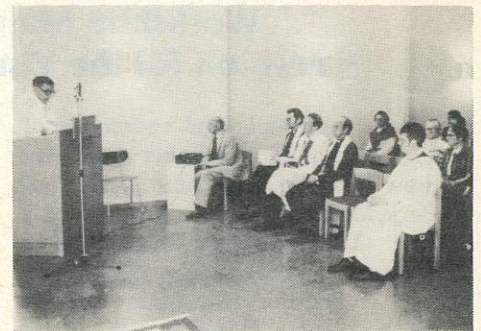
In connection with the seventh annual convention of the Confessional Church, the second graduate of the seminary program at Biblicum, Åke Malander, was ordained. Pastor Malander was a student at the University of Uppsala in the late sixties and early seventies. At that time he came under the influence of Dr. David Hedegard, who was at that time Biblicum's director, and Dr. Seth Erlandsson. When St. Matthew Congregation in Uppsala was founded in 1973, he and his wife, Siv, who was Dr. Erlandsson's secretary, were charter members.

When Dr. Erlandsson, who in addition to his work as director of Biblicum was serving as pastor of St. Matthew, was often forced by other duties to be absent from Uppsala, the congregation asked Mr. Malander to do some of

the preaching under Dr. Erlandsson's direction. He then enrolled in the seminary program to become qualified for the pastoral office.

The outstanding event at the seventh annual convention, according to President Per Jonsson, was the formal pastoral examination of Candidate Malander by the church board in the presence of the delegates and visitors to the convention. The examination was based on Hoenecke's *Dogmatik* and Walther's *Pastoral Theologie*. The regulations of the Confessional Church require such an examination after the training of a candidate is complete and prior to his ordination. President Jonsson wrote that Malander's answers to all questions were so detailed and clear that the examination was an edifying experience for all who were present.

After the successful completion of his examination on Saturday, May 30, Candidate Malander was called as assistant pastor of St. Matthew Congregation and ordained on Sunday, May 31. President Jonsson preached the ordination sermon on the basis of 2 Corinthians 1:24: "Not for that we have dominion over your faith, but are helpers of your joy, for by faith ye stand." A tape recording of the sermon is available to any members of the Wisconsin Synod who understand Swedish. Re-



The Ordination Sermon

quests for the sermon should be sent to Pastor Theodore Sauer, the executive secretary of the world mission board. After the sermon, the call from St. Matthew was read by Jukka Soederstroem, one of the Finnish members of the congregation, after which the ordination itself took place, with six of the pastors of the LBK assisting.

Pastor Malander supports his family by working as a security guard for the Stockholm airport at Arlanda. He and his wife have three children, Helena, Sofia, and Carolina.

Another item of interest from the convention, already reported previously, is the change in the name of the Lutheran Confessional Church. The phrase "in Sweden" has been dropped because the church now has two congregations in Norway and St. Matthew Congregation has several members who live in Finland.

Siegbert W. Becker

when I see people going backwards — especially people who have witnessed what happens in churches where everybody takes that attitude. Eventually such churches lose their treasure.”

A few days later, in their own home devotions, the Schmidts came to Hebrews 10:19-39. There they realized that what they saw happening in the lives of their friends has been happening ever since the very early days of the Christian church. The writer to the Hebrews saw people who were growing cool and indifferent toward the treasures which they had known in Christ's church. He begged them and pleaded with them to turn their lives around.

It was a very powerful appeal. In verses 19 to 25 the writer pointed out the wonderful opportunities Christians have to draw near to Christ. “Please,

don't pass up these opportunities,” was his appeal, “but gather together and encourage one another.”

In verses 26 to 31 the author of Hebrews called attention to the grave danger of treating Christ and his gospel with indifference. “It is a dreadful thing to fall into the hands of the living God,” he warned.

In verses 32 to 39 he reminded them of the strong, courageous stand which they had once taken. It was as if he were saying, “Be what you were when you were at your best. Live consistently with what you are. You are people who are righteous before God by faith.”

As the Schmidts finished the devotion they felt they could identify with the writer's efforts to reach the Hebrews. He piled up appeal after appeal, trying to arouse the Hebrews out of spiritual lethargy. It was just what

they wanted so badly for their friends, the Hardings.

They closed the devotion by praying: “O Lord, we are your unworthy servants. We are often tempted to take your Word and your love for granted. Surely, if it were not for your gracious keeping, we would have long since slipped away from the treasures you have bestowed upon us. We thank you for the message of Hebrews which you have brought us today. Lord, if it is your will, open the door for us, in some way, to share this message also with our dear friends, who seem to be drifting away from your precious Word. Use us as your instruments, and give us the fervor and the concern for souls that you gave to the writer of Hebrews. Amen.”

T. Franzmann

Workshop Manager Retires at Mission for the Visually Handicapped

Seventy friends and co-workers of Phyllis Enstad, a member of St. Andrew Ev. Lutheran Church, St. Paul Park, Minnesota, gathered on June 17, 1981, at the workshop in St. Paul to honor her on the occasion of her retirement from the program for the Mission for the Visually Handicapped.

Mrs. Enstad became involved in serving as a volunteer in 1968 when the Mission for the Visually Handicapped was established. Her first activities involved the reproduction of braille material. As the program expanded into the area of audio cassettes, she became chairman of the cassette department and was in charge of

the reproduction and distribution of cassettes.

About four years ago when the previous general manager, Mrs. Kogler, retired, Phyllis volunteered to take on this responsibility. She has been a dedicated volunteer for approximately 13 years, and has been a real inspiration to all who worked with her. We thank God for dedicated servants like Phyllis.

The Mission for the Visually Handicapped Workshop will continue under the capable leadership of four such volunteers. They are: Beverly Collyard, manager of the braille department; Ruth Wedl, the new workshop manager; Bernice Krech, manager of

braille production; and Gen Baumeister, manager of the cassette department. We wish to thank the Lutheran Women's Missionary Society for providing the workshop with these and many other volunteers.



Left to right: Collyard, Wedl, Krech, Baumeister

Anyone who desires to receive spiritual materials prepared especially for those whose vision is impaired may do so by requesting them through one of our WELS pastors.

We thank God for the men and women who generously support this mission. Their support has made it unnecessary to request funds from the Synodical budget.

If you have any questions with regard to the workshop, if you need materials, or if you would like to visit the workshop, write to:

Mission for the
Visually Handicapped Workshop
559 Humboldt Avenue
St. Paul, Minnesota 55107



Mrs. Enstad receives plaque from Chairman C. Saatkamp

"The Sermon That Wasn't Preached"

I had three reasons for attending her funeral. First, her husband was a man I had known and respected for many years. Second, the funeral would be conducted in a Missionary Baptist Church, and I might benefit from observing some black funeral customs. Finally, the black congregation had taken over a church building that had for many years housed Wisconsin Synod worship services. It would be interesting to see what had happened to one of our churches after the Baptists had used it for a number of years.

I was immediately impressed by the condition of the premises. The church was clean and freshly painted. The old Lutheran altar was gone. In its place was a choir loft. In front of the loft was the pulpit and below that a small altar. An electronic organ stood to one side. Some of the old Lutheran symbols still adorned the stained glass windows, but other than that, there was little to reveal that this building had once been a Wisconsin Synod Lutheran church.

The funeral service was a solemn and dignified affair. Evidently the lady had been a highly respected member of her church, community and profession. Representatives of different organizations spoke of her dedication in glowing terms. The choir and two soloists sang in her honor. Finally the pastor got up to speak. He was feeling the loss as deeply as any member of the family, for the lady had been a tireless

worker for her church, even in troubled times. The service went on for an hour and fifteen minutes. . . .

Not once was there a reference to the atoning sacrifice that paid for this lady's sins and made her eligible for heaven. . . .

Not once was there any mention of that glorious victory that took place on Easter morning, the victory that conquered her death and assured her of everlasting life. . . .

And this service was being conducted on the Thursday after Easter!

I left that church with a dull and empty feeling in my heart. Where was the gospel comfort that these mourners needed to hear? Why was no word spoken in praise of the Savior whose love motivates his followers to faithful Christian service? And then my thoughts wandered back to my own inner-city church and its annual struggle for survival. Would mourners some day also receive such shallow comfort in this house of prayer, where the gospel is now being preached in all its strength and richness? God forbid!

The sermon that wasn't preached at that funeral was powerful motivation for Lutheran Christians who are working to keep their inner-city congregations alive. It has always been some comfort to think that other Christian churches take over in the inner-city after our Lutheran churches leave. That comfort was shattered by the sermon

that wasn't preached. For no Lutheran Christian wants to leave precious souls with nothing more than the comfort that was offered at that funeral service.

And that includes the Lutheran Christians that make up the Wisconsin Evangelical Lutheran Synod. Our General Board for Home Missions has a special committee that regularly looks into the affairs of our inner-city congregations. We have recognized a fertile mission field in these neighborhoods. We have seen that many of our inner-city congregations are in danger of losing their struggle to survive on their own. We have provided assistance to strengthen the outreach of these congregations, through personal evangelism, through the Christian day school, and through the vacation Bible school. And we have seen real blessings upon these efforts.

Our Synod has determined that these inner-city congregations shall not die, as long as they offer potential for reaching their communities with the gospel of God's grace in Jesus Christ.

It is not really fair to judge a church on the basis of one funeral service. But that one service made it very clear why God lets WELS churches live in the inner city. May God give us all the determination to see to it that these churches do not die!

R. F. Westendorf

Synod Installs New Computer System

On or about September 1 the Synod's fiscal office will make dramatic improvements in its data-processing capability. Two aged Burroughs electronic posting machines will be replaced by a Wang VS computer system (as it is known in the trade) together with a word-processing system. Eventually all financial, personnel (pastors and teachers), and congregational records will be entered in the new system. Personnel and congregational records are presently maintained manually.

The purchase of the computer and word-processing system was made

possible by a grant of \$112,000 from the Aid Association for Lutherans, one of the largest grants ever received from the AAL by an operating agency of the Synod.

Norris Koopmann, who will become the computer manager on September 1, said that the computerization of the Synod's operations is advantageous in a number of ways. "We will be able to operate the office," he pointed out, "without the addition of clerical help for at least two more years."

"It will also upgrade our efficiency," he said. "Reports will be more timely, and we will be able to undertake finan-

cial studies which would take weeks to do manually. I am sure it will improve our cash management."

In addition to serving as computer manager, Mr. Koopmann will continue to serve as budget director for the Coordinating Council for the remainder of the fiscal year. September 1 also marks the end of his tenure as controller of the Synod.

The data-processing system of the fiscal office has been under study for over a year. Three members of the Board of Trustees were especially instrumental in the introduction of the new system and served on the board's computer committee. Serving on the committee were Marc L. Frey, director

(Continued on page 268)

Looking at the Religious World

information and insight

Computer Helps Produce NIV Concordance

Alexander Cruden, compiler of Cruden's Concordance of the King James Version of the Bible, spent a lifetime on his project. Edgar Goodrick accomplished the same thing for the New International Version just three years after the publication of the NIV.

The NIV Complete Concordance like the NIV itself is a publication of Zondervan Publishing House, Grand Rapids, Michigan. The first printing of 50,000 copies is already exhausted and a second printing is underway.

Compilation of the concordance involved a unique combination of biblical scholarship and modern technology. Zondervan employed Goodrick, a teacher at Multnomah School of the Bible in Oregon, and a team of computer analysts from the Oregon office of Control Data Corporation. Control Data's Cyber/175 computer scanned the 5.4 million pieces of information on the original NIV production tape to prepare the concordance for the printer in record time.

Bible readers who use the NIV will find the new concordance to be a useful tool in their study of the Bible.

Two Ministers Unfrocked for Opposition to Marxist Aid

The United Methodist Church has dismissed two clergymen for influencing their congregations not to participate in mission offerings earmarked for Marxist causes. Bishop James Alt of the Western Pennsylvania Conference of the UMC notified the two pastors, both in their thirties, of their dismissal from the clergy roster of the denomination.

The two pastors, Alex Ufema and John Finkbeiner, objected to offerings for the World Council of Churches' Program to Combat Racism which supports African terrorist groups and for an organization which promotes the Cuban government of Fidel Castro.

Both pastors have identified themselves with the cause of the conserva-

tive Good News movement in the UMC. The Good News movement is an organized effort to revive historic, fundamental Methodism to the denomination.

Convention Roundup

Presbyterians Conservative Presbyterians took steps this summer to unite their three church bodies. The churches involved are the Presbyterian Church in America (PCA), the Reformed Presbyterian Church, Evangelical Synod (RPCES) and the Orthodox Presbyterian Church (OPC).

In effect the RPCES and the OPC will merge into rather than with the PCA in 1981. The PCA had issued a formal invitation to both bodies to join the PCA and to "effect and perfect one church among us." The merger still hinges upon ratification by the PCA's presbyteries of the action taken by the General Assembly delegates, and ratification of certain constitutional requirements by the RPCES and the OPC. The merger would increase the communicant membership of the PCA by 34,000 communicants.

The PCA met in General Assembly at Dr. D. James Kennedy's renowned Coral Ridge Presbyterian Church in Ft. Lauderdale, Florida.

Southern Baptists Controversial president of the Southern Baptist Convention, the Rev. Bailey E. Smith, was reelected to a second term as president of the USA's largest Protestant denomination. Dr. Smith defeated Dr. Abner McCall, chancellor of Baylor University, by a 60 percent majority.

Dr. McCall's candidacy was supported by a faction of SBC members who oppose Dr. Smith's support of the inerrancy of the Bible. The McCall faction has openly opposed Smith's "fundamentalist" efforts to enforce doctrinal uniformity in the SBC's seminaries and other institutions.

After Smith's election, the expected stormy convention did not materialize. No controversial resolutions were in-

roduced. Smith and McCall found kind words for each other. Smith said he didn't think the word inerrant should be used "as an axe" against his opponents, and he added that he had no agenda for attacking anyone. (That sounded vaguely reminiscent of the words of a newly elected Missouri Synod president back in 1969.)

It remains to be seen whether the minority in the SBC which rejects the inerrancy of the Bible will be able to swing the balance of power in their favor. Voting for a conservative president is not an assured solution to the problem facing the SBC. Heresy not repudiated ultimately triumphs.

Reformed Church in America

At Hamilton, Ontario, the church of Norman Vincent Peale and Robert Schuller voted final approval to an amendment to its Book of Church Order allowing for the ordination of women as ministers in the RCA.

The action of the convention ended eight years of controversy on the subject of women's ordination. Prior to the convention, the church's classes (districts) had approved the amendment by a slim majority.

Some classes had been ordaining women for years in violation of the RCA's constitution. Church officials refused to discipline those who ignored the constitutional ban on women pastors.

As a sop to pastors and members intent on upholding scriptural principles, the delegates voted to allow "freedom of conscience for those who decline, because of personal conviction, to participate in such ordinations."

First error cries for the right to be heard. Then it demands equal rights. Finally it silences the voice of opposition and prevails. The RCA was never known for sound biblical theology. It proved that again at Hamilton. It deserves its reputation as a liberal church in which the Bible is not an absolute authority.

Joel C. Gerlach

Direct from the Districts

MINNESOTA
Reporter Del Begalka

53 Years An Organist

On Sunday, June 14, 1981, the members of Zion Ev. Lutheran Church, Eitzen, Minnesota, celebrated the 53rd anniversary of Mrs. Arthur Burmester's service to the congregation as organist.

At the special service of thanksgiving at 2:00 P.M. the choir sang several special numbers and the pastor of the congregation, Rev. W. F. Vathauer, on the basis of Romans 16:1-4 spoke on the theme: "Woman Occupies An Important Place in the Christian Church." The congregation also presented Mrs. Burmester with a plaque expressing appreciation for her years of service. A reception followed in the church parlors.

Mrs. Burmester, the former Bertha Stegen, began playing the organ for Zion Lutheran in 1918. After she married Mr. Arthur Burmester, in 1928, she did not play regularly until she again assumed regular organ duties in 1938. Since that time she has played at least every other Sunday and for funerals and midweek services. She retired on April 5.

Even though it was at times inconvenient, Mrs. Burmester faithfully fulfilled her commitment to the Lord and his service at Zion Ev. Lutheran

Church, Eitzen, Minnesota. For her, leading the congregation in song for so many years was a labor of love.

NEBRASKA
Reporter Timothy Bauer

Miss Laverna Everts Retires After 33 Years of Teaching

On Sunday, May 31, 1981, Miss Laverna Everts of Norfolk, Nebraska, was honored with a farewell dinner at St. Paul's Lutheran School. Miss Everts has retired from teaching after 33 years in the parochial-school system of the Wisconsin Ev. Lutheran Synod, the last 21 of which were spent at St. Paul's. Miss Everts also taught in the rural public schools of Fillmore County, Nebraska, prior to becoming a parochial-school teacher. Miss Everts is retiring to Geneva, Nebraska.

Approximately 250 people attended the farewell dinner. A program of speakers, singing, skits, and a presentation of gifts and a retirement plaque followed. Relatives, friends, and former co-workers were present from Nebraska, South Dakota, Minnesota and Wisconsin.

The members of St. Paul's are truly grateful to the Lord for Miss Everts' 33 years in the teaching ministry, particularly the 21 years she labored in their midst. May our gracious and loving God, who alone enables us to serve,

now use Miss Everts in other ways in his kingdom and bless her in her retirement!

New House of Worship Dedicated in Hastings, Nebraska

Pentecost Sunday, June 7, 1981, was an occasion of great joy and thanksgiving for the members of Redeemer Ev. Lutheran Church, Hastings, Nebraska. On that day the congregation was privileged to dedicate its new house of worship to the glory of God. Groundbreaking services were held on Pentecost Sunday, May 25, 1980, and the laying of the cornerstone took place on Sunday, January 25, 1981.

Rev. Jerome Enderle of Christ Ev. Lutheran Church, Grand Island, Nebraska, conducted the morning service of thanksgiving. Basing his message on 1 Corinthians 1:26-31, Pastor Enderle directed the congregation to "Give glory to the Lord."

Rev. Gerald Free, president of the Nebraska District and pastor of Good Shepherd Ev. Lutheran Church in Omaha, preached for the afternoon service. His dedication message, "Why we may call the Door of the Church the Gate of Righteousness," was based on Psalm 118:18-20.

Redeemer Congregation's new house of worship, which measures 40 by 80, has a seating capacity of 180 and a full basement. The exterior is of brick veneer. The beautiful stained-glass window of its former church was placed in the chancel area as the background for the altar. This stained-glass window was featured on the cover of the June 12, 1955, issue of *The North-*



Mrs. Bertha Burmester



Redeemer at Hastings, Nebraska

western Lutheran, where it was described as "a rare piece of work, both in regard to the glass used and the workmanship."

The members of Redeemer Ev. Lutheran Church are truly grateful to the Lord for his grace in making their new house of worship possible.

NORTHERN WISCONSIN

Reporter Harlyn Kuschel

Miss Magdalene Pabst Honored On 25th Anniversary In Teaching Ministry

Redeemer Lutheran, Fond du Lac, Wisconsin, on May 28, 1981, recognized 25 years of service to the Lord by one of its teachers, Miss Magdalene Pabst. Miss Pabst graduated from Dr. Martin Luther College in 1956. Since that time she has served her Lord in classrooms in Belle Plaine, Minnesota; Neenah, Fort Atkinson, Milwaukee (Siloah), and Trinity of Watertown, Wisconsin. She has been serving at Redeemer of Fond du Lac for the past three years.

The congregation commemorated this milestone of service with a special reception following the Ascension Day - graduation service. The children and parents of the school presented Miss Pabst with an appropriate plaque, together with many individual tokens of appreciation.

The prayer of the students, co-workers and friends of Miss Pabst is that the Lord would continue to bless the labors of this dedicated servant of his lambs in the classrooms of our Synod.

Computer

(Continued)

of product marketing for Hallmark Cards of Kansas City, Missouri; Mel A. Kock, senior vice-president and general manager of Saunders Leasing System, Inc., and vice-president and general manager of Truck Central, Inc., both of Birmingham, Alabama; and Wayne Traub, director of financial operations of Lee Stamping Co. of Addison, Michigan.

The changeover to the new computer system will be done in a number of stages. The first stage will computerize the member loan program (*Building His House* and *Kingdom Loans* pro-



Serving the Lord as Custodian from 1932 to 1981

SOUTHEASTERN WISCONSIN

Reporter Robert Kleist

"Tante Josie" Is 90!

St Matthew's Lutheran Church of Iron Ridge, Wisconsin, on May 3, 1981, observed the 90th birthday of a lady whom all have affectionately known as "Tante Josie" — Aunt Josie. For 49 years — since 1932 — she has served the congregation as its custodian. The event was marked by a special prayer in the Sunday service and a potluck dinner attended by the members and many relatives.

Mrs. Josie Toepel was born on May 7, 1891. She has lived her entire life in Iron Ridge. What kept her there? Her family, yes, but also her church. To this day nothing gives her more joy than to get over to St. Matthew's by

6:30 A.M. on Communion Sunday to prepare the altar for the service which begins at 9:00. To serve her Lord is her joy.

In addressing the dinner group, her nephew, Pastor H. Wicke, called attention to the remarkable parallel between her life and that of the prophetess Anna in Luke 2. Anna, as you recall, after seven years of marriage was a widow until she was 84. Her place at 84 was the temple where she worshiped night and day, fasting and praying. Aunt Josie was married in 1920. Her husband, Arno Toepel, passed away in 1926. One of her two sons died in 1940, her daughter-in-law a year ago. Yet there is joy in her heart. Like Anna of old, Aunt Josie gives thanks to her Lord.

Her pastor, Rev. P. Birner, the members of St. Matthew's, and her family wish her the Lord's eternal blessings!

grams) and the general accounting of the fiscal office. The second stage will computerize the personnel records. This will provide a single data base for the Board for Parish Education, the Conference of Presidents, the health insurance and pension plans. The third stage will computerize congregational records, the records now carried in the annual *Statistical Report*. The Board of Trustees has instructed that all software (computer programs) must be paid for out of nonbudgetary funds.

Serving as a consultant to the computer committee was Gene Williams, president of Dataplan, Inc., of Elm Grove. Mr. Williams is a member of North Trinity, one of our Milwaukee churches. He will continue as consult-

ant during the early phases of the operation.

Rev. James P. Schaefer, Chairman
Division of
Administration & Services

WORKSHOP FOR TEACHERS OF THE MENTALLY RETARDED

The Western Wisconsin District Special Ministries Board invites teachers and prospective teachers of the mentally retarded to a workshop at Eastside Lutheran Church, 2310 Independence Lane, Madison, Saturday, September 19, 1981, from 10:00 a.m. to 3:00 p.m. Sunday-school teachers, parents, and other concerned Christians from congregations within or outside the district are welcome. Presentations: "Starting and Conducting a Special Sunday-school Class" (Mrs. Carol Voss); "Working with the Parents of the Retarded" (Mr. John Juern); "How I Teach My Class" (several experienced teachers); open forum. Registration (\$3 fee, including cost of lunch) begins at 9:30 a.m.

Paul E. Eickmann
Western Wisconsin DSMB

1981 Teacher Assignments

The Committee on the Assignment of Calls met at Dr. Martin Luther College on May 13-14, and assigned 114 graduates of the college to their first calls in parish elementary schools and area Lutheran high schools of the Wisconsin Evangelical Lutheran Synod. The committee met again on July 14 at the Administration Building in Milwaukee and assigned another 19 candidates. Listed below are these assignments as well as the names of those from last year whose calls have

been made permanent. Another five women teacher candidates are expected to be assigned in connection with the Synodical convention in Prairie du Chien.

We wish all of them God's blessing as they begin their duties in our Christian classrooms. May they always be conscious of the fact that the children and young people whom they teach are children of God! It is indeed a privilege to serve God in the persons of his redeemed.

Men Assigned

Bakjian, Thomas M. — Watertown, WI
To: St. Bartholomew — Kawkawlin, MI

Berger, Joel — Milwaukee, WI
To: St. John — Baraboo, WI

Covach, David M. — Plymouth, MI
To: Grace — Alma, MI

Davis, Jeffrey P. — Merrill, WI
To: Northland LHS — Merrill, WI

Degner, David — Jefferson, WI
To: St. Paul — Stevensville, MI

Groening, Steven — Columbus, WI
To: Our Redeemer — Yelm, WA

Grosinske, Steven C. — Baraboo, WI
To: Immanuel Eng. Middle Sch. — Hong Kong

Hagen, David A. — Manitowoc, WI
To: Salem — Ann Arbor, MI

Hahn, James R. — McKinney, TX
To: Northwestern Preparatory School — Watertown, WI

Hampton, Brian E. — Rubicon, WI
To: Pilgrim — Minneapolis, MN

Heyer, Kurt A. — Ft. Wayne, IN
To: St. Peter's — Plymouth, MI

Hoffmann, Randy W. — S. Milwaukee, WI
To: Zion — Clatonia, NE

Jaeger, Gene A. — Green Bay, WI
To: Nebraska Lutheran High School — Waco, NE

Kaiser, Paul H. — Milwaukee, WI
To: First — Lake Geneva, WI

Kaniess, James P. — Appleton, WI
To: Immanuel-Trinity — Campbellsport, WI

Kanter, John H. — Hales Corners, WI
To: Bethany — Concord, CA

Klukas, Larry W. — Balaton, MN
To: Winnebago Lutheran Academy — Fond du Lac, WI

Koepfel, Rendell A. — Watertown, WI
To: Mt. Calvary — Redding, CA

Kolander, John D. — Appleton, WI
To: Samuel School of Christ — Marshall, MN

Kuehl, Daniel J. — Hartford, WI
To: Zion — Toledo, OH

Kurbis, Jeffrey D. — Benton Harbor, MI
To: East Fork LHS — East Fork, AZ

Lange, John F. — Watertown, WI
To: Abiding Word — Houston, TX

Leyrer, Philip M. — Lake Mills, WI
To: Lakeside Lutheran High School — Lake Mills, WI

Manthe, Matthew D. — Pemberton, MN
To: Martin Luther Preparatory School — Prairie du Chien, WI

Miller, Jeffrey E. — Oshkosh, WI
To: Gethsemane — Milwaukee, WI

Moll, Philip R. — Oshkosh, WI
To: St. Paul — Moline, IL

Neujahr, David J. — Appleton, WI
To: St. Martin — Watertown, SD

Pahl, Randall L. — Brillion, WI
To: East Fork LHS — East Fork, AZ

Paustian, David E. — Watertown, WI
To: Bethany — Saginaw, MI

Pfeifer, Gene R. — Ft. Atkinson, WI
To: St. Matthew — Niles, IL

Pfeifer, Michael J. — Helenville, WI
To: St. Matthew — Appleton, WI

Popp, David — Appleton, WI
To: New Salem — Sebewaing, MI

Proeber, Kevin A. — Cudahy, WI
To: Beautiful Savior — Grove City, OH

Ray, John A. — Carlsbad, CA
To: Bloomington Lutheran — Bloomington, MN

Ristow, Randy M. — Goodrich, MI
To: St. John — Fairfax, MN

Root, Brian K. — Pontiac, MI
To: Mt. Olive — Appleton, WI

Schultz, Mark A. — Durand, MI
To: Grace — Eau Claire, MI

Steinbach, Paul — Tucson, AZ
To: Evergreen LHS — DuPont, WA

Stellick, Douglas L. — Monroe, MI
To: Salem — Lowell, WI

Ulrich, Tim P. — Burnsville, MN
To: St. Paul — Green Bay, WI

Voeltz, Edwin E. — Reedsville, WI
To: Salem — Owosso, MI

Waedekin, Robert J. — Milwaukee, WI
To: St. John — Red Wing, MN

Wege, David C. — Colgate, WI
To: Christ — Grand Island, NE

Welke, Joel A. — Watertown, WI
To: Grace — Muskegon, MI

Wilde, Michael A. — Milwaukee, WI
To: San Pablo (Spanish) — Tucson, AZ

Zeamer, Randall R. — DePere, WI
To: St. Luke's — Kenosha, WI

Women Assigned

Abraham, Pamela L. — Hazel, SD
To: Samuel School of Christ — Marshall, MN

Arndt, Paula J. — Combined Locks, WI
To: Redeemer — Ann Arbor, MI

Bauer, Karen K. — Zealand, ND
To: Immanuel — Medford, WI

Becker, Barbara J. — Flint, MI
To: St. Paul — No. Hollywood, CA

Beckmann, Deborah J. — Annandale, VI
To: MLPS — Prairie du Chien, WI

Bethke, Ruth J. — Loretto, MN
To: Living Word — Mission Viejo, CA

Boeder, Julie — Wilton, WI
To: Mt. Olive, Overland Park, KS

Brostrom, Sharon — Nodine, MN
To: Lakewood — Tacoma, WA

Campbell, Jill — Waukegan, IL
To: Michigan Lutheran Seminary — Saginaw, MI

Capek, Donna R. — Campbellsport, WI
To: Trinity — Neenah, WI

Carmichael, Lisa J. — Dakota, MN
To: Emanuel-Redeemer — Yale, MI

Dahlke, Karen K. — Montello, WI
To: Lola Park — Detroit, MI

Dietz, Carol E. — Buena Park, CA
To: Immanuel — Kewaunee, WI

Dorn, Wendy S. — Winona, MN
To: St. Peter — Plymouth, MI

Douglas, Jill L. — Neenah, WI
To: Lakewood — Tacoma, WA

Duehlmeyer, Linda R. — Hayfield, MN
To: Peace — Bradenton, FL

Felsing, Catherine — Saginaw, MI
To: Peace — Otsego, MI

Fickau, Sharon L. — Hartland, WI
To: Christ — Sutherlin, OR

Freier, Rachel J. — St. Joseph, MI
To: St. Paul — Columbus, OH

Fritz, Janice — Waukesha, WI
To: Calvary — Dallas, TX

Gehl, Elizabeth — New Ulm, MN
To: St. Paul — Appleton, WI

Geiger, Cynthia — Marathon City, WI
To: Grace — Oshkosh, WI

Geisert, Elizabeth A. — Ogallala, NE
To: Beautiful Savior — Milwaukee, WI

Giese, Nancy E. — Pompano Beach, FL
To: Bethel — Menasha, WI

Gorz, Susan K. — Algoma, WI
To: Beautiful Savior — Carlsbad, CA

Grambow, Helene J. — Melvin, MI
To: Nazomi School — Tuschiura, Japan

Grosse, Amanda L. — Morton Grove, IL
To: Faith — River Falls, WI

Hadler, Tamara — Bylas, AZ
To: Peace — Otsego, MI

Hartman, Stacie — Pigeon, MI
To: First — Elkhorn, WI

Hass, Brenda R. — Genoa, WI
To: Immanuel — Sault Ste. Marie, MI

Headrick, Kellie L. — Saginaw, MI
To: Ascension — Escondido, CA

Henke, Rebecca J. — Montello, WI
To: Christ — Eagle River, WI

Hohenstein, Ann E. — Lake City, MN
To: St. John — Wood Lake, MN

Jaeckel, Marie E. — Ft. Atkinson, WI
To: Christ Our Redeemer — Bend, OR

Jaeckel, Tamara J. — Ft. Atkinson, WI
To: Pilgrim — Minneapolis, MN

Kaesmeyer, Rachel A. — Saginaw, MI
To: Shoreland LHS — Somers, WI

Kamin, Beth — Niles, IL
To: St. Paul — Platteville, WI

Koltz, Kristin K. — Beaver Dam, WI
To: St. Paul — Arlington, MN

Kulhmann, Kathy J. — Hokah, MN
To: St. Paul — Green Bay, WI

Landry, Laurie J. — South Haven, MI
To: St. John — Two Rivers, WI

Leitzke, Debra K. — Manitowoc, WI
To: Epiphany — Racine, WI

Lewis, Debra L. — Lewiston, MN
To: St. Paul — Appleton, WI

Lohmiller, Beth L. — Henry, SD
To: MLPS — Prairie du Chien, WI

Luedtke, Luann E. — Jefferson, WI
To: Grace — Durand, MI

Luetke, Rachel A. — New Ulm, MN
To: Zion — Stetsonville, WI

Lutze, Joni L. — Manitowoc, WI
To: Bethany — Ft. Atkinson, WI

Maertz, Laurel M. — Marshall, MN
To: Salem — Stillwater, MN

Malchow, Helen M. — Prairie du Chien, WI
To: St. Paul — Wonec, WI

Malchow, Louise A. — Prairie du Chien, WI
To: Ocean Drive — Pompano Beach, FL

Manthe, Susan E. — Benton Harbor, MI
To: St. Paul — Round Lake, IL

Martin, Becky C. — Midland, MI
To: Parkland — Tacoma, WA

Martin, Darci I. — Mequon, WI
To: Zion — Egg Harbor, WI

Mickett, Deborah L. — Seattle, WA
To: Gloria Dei-Bethesda — Milwaukee, WI

(Continued on next page)

Most, Cynthia J. — Prescott, WI
 To: St. Paul — Norfolk, NE
 Nass, Jill A. — Watertown, WI
 To: St. Paul's — Stevensville, MI
 Nell, Sandra K. — Green Bay, WI
 To: Garden Homes — Milwaukee, WI
 Oechler, Marie R. — Kenosha, WI
 To: St. Mark — Green Bay, WI
 Ozburn, Judith A. — Milwaukee, WI
 To: Abiding Word — Houston, TX
 Pingel, Edith — Lansing, MI
 To: Our Savior — Bylas, AZ
 Press, Anne L. — Pigeon, MI
 To: Immanuel — Manitowoc, WI
 Punke, Lana — Brookfield, WI
 To: Beautiful Savior — Fort Wayne, IN
 Reiter, Connie B. — Willmar, MN
 To: St. Paul — Arlington, MN
 Rhoades, Giselle D. — Ft. Lupton, CO
 To: Trinity — Jenera, OH
 Richgruber, Rhonda M. — Rhinelander, WI
 To: Michigan LHS — St. Joseph, MI
 Ross, Cynthia — Winona, MN
 To: Salem (N. 107th St) — Milwaukee, WI

Schneiderei, Reniece — Brewster, NE
 To: Zion — Sanborn, MN
 Schroeder, Rebecca R. — New Ulm, MN
 To: Holy Trinity — Kent, WA
 Schultz, Debra A. — Montello, WI
 To: Christ — Zumbrota, MN
 Schultz, Natalie M. — Wausau, WI
 To: Shepherd of the Valley —
 Westminister, CO
 Schulz, Cindy L. — Oshkosh, WI
 To: Immanuel-Trinity — Campbellsport, WI
 Schulz, Cynthia J. — Akaska, SD
 To: St. John — Sleepy Eye, MN
 Smith, Rebecca A. — Milwaukee, WI
 To: Grace — Portland, OR
 Sorenson, Julie A. — Climax, MN
 To: Mt. Olive — Mankato, MN
 Tessin, Sandra K. — St. Charles, MI
 To: Lord and Savior — Crystal Lake, IL
 Tessmer, Karna — Rogers, MN
 To: St. Stephen — Beaver Dam, WI
 Thierfelder, Ruth M. — W. Palm Beach, FL
 To: Emanuel — New London, WI

Toll, Sheila A. — Fond du Lac, WI
 To: Martin Luther Consolidated —
 Detroit, MI
 Tonder, Suzanne M. — Bremerton, WA
 To: St. Paul's — New Ulm, MN
 Turany, Rachel — Phoenix, AZ
 To: Luther High — Onalaska, WI
 Ungemach, Margaret A. — Kenosha, WI
 To: Good Shepherd — Downers Grove, IL
 Vetter, Susan K. — Eau Claire, WI
 To: St. Paul — Norfolk, NE
 Ware, Danette L. — Milwaukee, WI
 To: Trinity — Brillion, WI
 Wastrack, Donna — Green Lake, WI
 To: Zion — Rhinelander, WI
 Whitby, Laurie — Oak Creek, WI
 To: Mt. Calvary — Redding, CA
 Wood, Kristin L. — Kenosha, WI
 To: Gloria Dei — Belmont, CA
 Zietlow, Debra — Milwaukee, WI
 To: Trinity — Nicollet, MN
 Zink, Susan L. — Hales Corners, WI
 To: Zion — Columbus, WI

With the Lord

Pastor Philip R. Janke 1925-1981

While participating as a member of his congregation's choir in a choral festival at Manitowoc Lutheran High School on May 3, 1981, Pastor Philip Janke of the MLHS faculty suffered a severe heart attack. After several weeks of hospitalization, first at Manitowoc and then in Milwaukee, he appeared to be making progress toward recovery. But the Lord, in his infinite wisdom, had other plans. On May 25 the brother was stricken again and entered eternal life at the age of 56 years, 2 months, and 13 days.

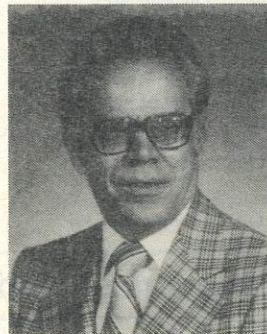
Funeral services were held on May 29 at Immanuel Church in Manitowoc, where Pastor Janke was a member. Principal David Worgull of Manitowoc Lutheran High School read the liturgy and the committal service. Pastor Glenn Unke of Immanuel comforted the mourners with the Lord's message in Ephesians 2:8,9: "God In His Wondrous Grace," pointing out that in life he saves us and in death he claims us.

Philip R. Janke was born at New Ulm, Minnesota, on March 12, 1925, the son of Prof. and Mrs. Richard Janke. The departed pursued his studies for the holy ministry at Martin Luther Academy, Northwestern College, and Wisconsin Lutheran Seminary, graduating in 1950.

Pastor Janke's first assignment was to congregations in Zeeland and Hague, North Dakota, where he served from 1950 to 1954, when he accepted a

call to Johnson, Minnesota. In 1960 he answered the Lord's call to organize and serve as the first resident pastor of Bethlehem Congregation, Menomonee Falls, Wisconsin. He remained at Bethlehem until 1972, when he accepted a call to serve as instructor in the religion department at Manitowoc Lutheran High School, a calling in which he served faithfully until his death.

Pastor Janke served the church at large as contributing editor to *Meditations* and *The Northwestern Lutheran*. During the summer of 1979 he served as vacancy pastor at First German Congregation in Manitowoc. In 1975 the MLHS federation was privileged to observe the 25th anniversary of his ordination.



P. R. Janke

On July 15, 1950, Pastor Janke was united in marriage with Naomi Gerlach. She survives him as do their five children: Richard, Steven, Mrs. Carl (Beth) Nolte, Mrs. Paul (Jane) Seeger, and Mrs. Keith (Mary) Wakeman. Also surviving are seven grandchildren; a brother, Pastor Martin Janke; and the mother-in-law, Mrs. Adeline Gerlach.

*For all the saints, who from their
labors rest,*

*Who Thee by faith before the
world confessed,
Thy name, O Jesus, be forever
blessed! Alleluia!*

Pastor Reinhard F. Bittorf 1900-1981

Pastor Reinhard F. Bittorf was born January 29, 1900, in Egg Harbor (Jacksonport), Wisconsin, the son of a farmer, John Reinhard Bittorf. He received his formal training for the ministry at Northwestern College and the Wauwatosa Seminary, graduating in 1929. He served five pastorates: Mc-Neeley and Winner, South Dakota; Hoskins and Beatrice, Nebraska; and Monroe, Wisconsin. At Beatrice he opened a mission and was also instrumental in starting several missions in Omaha, Nebraska. In 1976 he retired and moved to Balaton, Minnesota, to live with his son, Herald.

On June 30, 1929, Pastor Bittorf married Martha Kuske. Their marriage was blessed with three sons and one daughter. A son Victor died in 1968 while serving as pastor of Christ Our Redeemer Church in Denver, Colorado, and Mrs. Bittorf preceded her husband in death in 1971. Surviving are a daughter, Mrs. Walter (Ruth) Bock of Appleton, Wisconsin, a Christian day-school teacher; and two sons: Reinhard, pastor of Holy Trinity, New Hope, Minnesota, and Herald, pastor of St. John's and St. Matthew's, Stillwater, Minnesota.

On Monday, June 1, 1981, the Lord in his mercy took Pastor Bittorf from this life to life everlasting at 81 years of age. A favorite Scripture passage, Hebrews 12:2, "Let us run with patience

(Continued on next page)

the race that is set before us looking unto Jesus, the author and finisher of our faith," was used by Pastor Roger Woller of Zion Lutheran, East Farmington, Wisconsin, as basis for his message of comfort and hope. Pastor Walter Oelhafen served as liturgist and joined Pastor Donald Grummert in expressing words of comfort to the bereaved. Interment was at Zion Lutheran Cemetery, East Farmington.

AVAILABLE

St. Marcus Ev. Lutheran Church has available, free of charge to any WELS mission congregation, altar paraments (8½ feet long and 31½ inches wide) in green, white, purple, red and black, with the corresponding pulpit and lectern falls. Also available are six candle joiners, five wax savers, and a number of usher packet badges. Those interested should contact Pastor Mark A. Jeske, 3931 N. 67th Street, Milwaukee, Wisconsin 53216; phone: 414/527-3090 or 414/562-3163.

WANTED

A young and growing mission in Medford, Oregon, Saved By Grace, is eager to acquire worship paraphernalia such as altar cloths, church flag, etc. Will pay postage and put them to use. Contact Pastor Edward Zell, 916 Murphy Rd., Medford, Oregon 97501; phone: 503/772-8808.

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Bender, Keith F.
101 Zion St., Box 367
Morgan, Minnesota 56266

Ibisch, Paul A.
17810 Joseph Campau
Detroit, Michigan 48212

Kilcrease, Jack D. II
550 Idylwood Dr. SE
Salem, Oregon 97302

Kraklow, Gary G.
13112 NE 28th Street
Vancouver, Washington 98662

Langebarthels, James L.
805 W. Chestnut
Morenci, Michigan 49256

Nitz, Daniel M.
1303 1st Ave. SW
Grand Rapids, Minnesota 55744
Phone: 218/326-9345

Schmidt, Prof. James A.
7526 Carnelian Lane
Eden Prairie, Minnesota 55344
Phone: 612/934-6683

Schmidt, Prof. John H.
124 S. Concord Avenue
Watertown, Wisconsin 53094
Phone: 414/261-8152

Schmitzer, Alois III
119 E. Monroe
Bangor, Michigan 49013

Warnke, William E.
1527 W. Palo Alto
Fresno, California 93711
Phone: 209/229-5213

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	Kenai
Arizona	Deer Valley (Northwest Phoenix)
California	Rancho Cucamonga*
Florida	Coral Springs* Daytona Beach* Keystone Heights Lehigh Acres* Melbourne Warner/Robbins/Perry*
Georgia	Warner/Robbins/Perry*
Illinois	Sandwich/Plano*
Kansas	Topeka
Michigan	Perry
Missouri	Jefferson County*
Montana	Helena Miles City*
New York	Rochester*
North Carolina	Charlotte* Hendersonville
Ohio	Englewood
Oklahoma	Bartlesville*
Oregon	Medford* Pendleton*
Texas	Fredricksburg* Killen/Ft. Hood* Tyler*
Vermont	Barre*
Virginia	Manassas*
Wisconsin	Chippewa Falls* Cottage Grove* Merrill Port Washington
Wyoming	Casper
Alberta	Calgary*
Ontario	Toronto*

*Denotes exploratory services.

EXPLORATORY

MISSISSAUGA, ONTARIO, CANADA

The WELS exploratory group in the Toronto, Canada, area, which has taken the name Divine Peace, is holding services at 10:30 a.m., Bible class and Sunday school at 9:30 a.m. We meet at 4340 Old Creditview Road in Mississauga, Ontario. Please submit names of WELS people and other interested parties in the Toronto area to Pastor R. W. Hefti, 4340 Old Creditview Road, R.R. 6, Mississauga, Ontario L5M 2B5, or call 416/826-0968.

TIME AND PLACE

MEDFORD, OREGON

Saved By Grace Lutheran Mission of the WELS has a new location in Medford, Oregon. Services are now held at 2320 Siskiyou Blvd.,

near the Rougue Valley Hospital. Adult class and Sunday school are at 9:30 a.m. followed by worship services at 10:30 a.m. To obtain or forward information contact Pastor Edward Zell, 916 Murphy Rd., Medford, Oregon 97501; phone: 503/772-8808.

MANASSAS, VIRGINIA

WELS members in the Manassas, Virginia, area are now worshipping at 9:30 a.m. Sundays at Seton School, which is located at the corner of Quarry Rd. and Maple St. in the city of Manassas. This is just one block off Highway 28.

Those visiting the area or moving into it are invited to contact Pastor Paul Ziemer for more directions or information by calling 703/368-5345. The parsonage address is 8938 Rolling Rd., Manassas, Virginia 22110.

HARRISBURG, PENNSYLVANIA

Ascension Ev. Lutheran Church, the WELS mission in Harrisburg, Pennsylvania, is now worshipping at Capitol Travel Lodge, 4646 Jonestown Road, East shore, on Hwy. 22, one block east of Colonial Park Plaza. Service is held at 9:00 a.m. Please submit names of WELS members or prospects to Pastor Daniel Luetke, 6231 Warren Ave., Harrisburg, Pennsylvania 17112; phone: 717/652-8285.

ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Ordained and Installed

Ibisch, Paul A., as pastor of Zoar Lutheran, Detroit, Michigan, by A. Ristow, and of Ascension Lutheran, Roseville (Detroit), Michigan, by J. Henderson, on June 28, 1981 (Mich.).

Kraklow, Gary G., as pastor of Peace Lutheran, Vancouver, Washington, on June 28, 1981, by G. Frey (PNW).

Langebarthels, James L., as pastor of Trinity Lutheran, Morenci, Michigan, on June 28, 1981, by D. Anderson (Mich.).

Schmitzer, Alois III, as pastor of Trinity Lutheran, Bangor, Michigan, on July 12, 1981, by G. Kionka (Mich.).

Installed

Kilcrease, Jack D. II, as pastor of Immanuel Lutheran, Salem, Oregon, on June 21, 1981, by W. Widmann (PNW).

NAMES REQUESTED

MADISON, WISCONSIN, COLLEGES

WELS has a beautiful student center and worship facility for fellowship and spiritual growth in Madison, Wisconsin. Wisconsin Lutheran Chapel and Student Center is located on 220 West Gilman Street, Madison, Wisconsin 53703. Please send the names, addresses and phone numbers of those who plan to attend Madison's schools of higher learning (UW, MATC, etc.) to Pastor Thomas Trapp at the above address, or call 608/221-0852 or 608/257-1969.

CHAIRS

Twenty-eight (28) kindergarten-sized wooden chairs are available free of charge to any WELS school for moving them. Contact: Jordan Lutheran Church, 2599 S. 89th Street, West Allis, Wisconsin 53227; phone: 414/541-5139.

NINTH ANNUAL MEETING

WISCONSIN LUTHERAN SEMINARY AUXILIARY

All women of WELS congregations are cordially invited to the ninth annual WLSA meeting to be held on October 3, 1981, at Wisconsin Lutheran Seminary, Mequon, Wisconsin. Registration and a coffee hour will begin at 9:00. The meeting will begin with a worship service at 10:00. A noon dinner will be served in the Seminary dining room.

Included in the day's agenda will be reports on the work of the auxiliary during the past year. The ladies will also vote on the projects proposed for the coming year. There will be guest speakers. Tours of the buildings will be available. The day's activities will conclude at 4:00.

Reservations should be made by September 21, 1981.

Fill in the form below, and send it along with the fee of \$5.75 (includes dinner) to the WLSA corresponding secretary, Mrs. Phyllis Henrich, W132 S6680 Fennimore Lane, Hales Corners, WI 53130. Make checks payable to the Wisconsin Seminary Auxiliary.

Name _____

Address _____

Telephone _____ Church _____

Church Address _____

Pastoral Conference _____

Enclosed is my check for \$ _____

Controller's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

January 31, 1981, 1981 thru June 30, 1981

	Subscription Amount for 1981	6/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 753,501	\$ 376,751	\$ 348,536	92.5
Dakota-Montana	334,551	167,276	128,730	77.0
Michigan	1,773,777	886,889	726,408	81.9
Minnesota	1,934,877	967,439	850,733	87.9
Nebraska	410,583	205,292	178,839	87.1
Northern Wisconsin	1,954,604	977,302	821,276	84.0
Pacific Northwest	187,921	93,961	82,574	87.9
Southeastern Wisconsin	2,412,965	1,206,483	1,018,797	84.4
Western Wisconsin	2,283,714	1,141,857	967,478	84.7
South Atlantic	186,949	93,475	83,659	89.5
Total — 1981	\$12,233,442	\$6,116,725	\$5,207,030	85.1
Total — 1979	\$10,969,543	\$5,484,772	\$4,754,064	86.7

CURRENT BUDGETARY FUND Statement of Income and Expenditures

Twelve months ended June 30, 1981 with comparative figures for 1980

	Twelve months ended June 30			
	1981	1980	Increase or (Decrease) Amount	Per Cent
Income:				
Prebudget Subscription Offerings	\$11,512,499	\$10,042,588	\$1,469,911	14.6
Pension Plan Contributions	72,716	70,018	2,698	3.9
Gifts and Memorials	1,355,635	427,436	928,199	—
Bequests and Deferred Giving	581,566	321,764	259,802	80.7
Earnings from Fox Trust	87,443	78,598	8,845	11.3
Other Income	1,036	2,795	(1,759)	(62.9)
Transfers from Other Funds	88,959	44,194	44,765	—
Total Income	\$13,699,854	\$10,987,393	\$2,712,461	24.7
Expenditures:				
Worker-Training	\$ 4,507,592	\$ 4,199,599	\$ 307,993	7.3
Home Missions	2,282,153	2,218,196	63,957	2.9
World Missions	2,107,763	1,867,708	240,055	12.9
Benevolences	1,239,755	1,140,199	99,556	8.7
Administration and Services	1,347,126	1,233,550	113,576	9.2
Total Operations	\$11,484,389	\$10,659,252	\$825,137	7.7
CEF — Interest Subsidy	896,200	809,450	86,750	10.7
Appropriations — Bldg. Funds	700,645	675,645	25,000	3.7
Total Expenditures	\$13,081,234	\$12,144,347	\$ 936,887	7.7
Operating Gain/(Loss)	\$ 618,620	\$(1,156,954)	\$1,775,574	

Norris Koopmann, 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
August	August 31
September	Sept. 30
October	Oct. 30

SUNDAY SCHOOL COURSE DISPLAYS

Displays have been prepared for the new nursery and kindergarten Sunday-school materials. In addition to the displays, sample teachers' guides, pupils' leaflet packets and project booklets are available to those conducting Sunday-school teachers' conferences and institutes. To receive these materials, please write to Pastor William Fischer, 3614 W. North Ave., Milwaukee, Wisconsin 53208. When making your request, please be sure to give the date when the material will be needed and the place to which it is to be sent.

AUDIO-VISUAL AIDS

Because of technical difficulties, the Audio-Visual Aids Committee has withdrawn the cassettes on "Inspiration and Inerrancy" by Dr. Siebert Becker. We sincerely regret any inconvenience or disappointment caused by the premature listing of these tapes.

Rev. R. F. Westendorf, Chairman
Audio-Visual Aids Committee

PROFILE — A MISSION GROWS (FS-83-PMG) 1981 C & M 16 min. color

This filmstrip is a sequel to the earlier production entitled "Beginnings." The first filmstrip tells how a new mission is organized. The second tells how the new mission grows. Three areas of activity are emphasized. There is the Christian fellowship that draws the young congregation together. There is the Christian stewardship that develops the congregation's resources. And there is the informal and organized evangelism that reaches out to the community. Therefore this filmstrip not only describes the growth of a new mission, but also challenges established congregations to employ similar methods in achieving the goals that our Lord has set before us. This filmstrip should be viewed by every Wisconsin Synod congregation!

ORDER FROM: AUDIO VISUAL AIDS
3624 W. North Ave.
Milwaukee, WI 53208

MEDITATIONS ON CASSETTE

Do you know of someone who would appreciate having devotions recorded on cassette? Perhaps you know of someone who doesn't feel comfortable reading devotions to his family, or who is often in his car where a tape deck would make recorded devotions convenient. Perhaps you are thinking of a person who is very tired at the end of the day, or who is always in a hurry and would prefer listening to a devotion. Do you know a teacher who would appreciate recorded devotions as a classroom variation? Perhaps there is a shut-in or someone unchurched who might especially benefit from receiving recorded devotions. If you have such a use for recorded devotions, the Audio-Visual Aids Committee can help you.

MEDITATIONS is a daily devotional publication of Northwestern Publishing House. Although recorded MEDITATIONS have been available to the visually handicapped, they have not been available to other interested individuals or organizations. The Audio-Visual Aids committee, with the cooperation of the Special Ministries Board and the Northwestern Publishing House Board of Control, has arranged to make recorded MEDITATIONS available on a rental basis to any person or organization which wishes to subscribe.

For further information please contact:
AUDIO-VISUAL AIDS
Northwestern Publishing House
3624 W. North Ave.
Milwaukee, WI 53208