



NOW
SING
WE,
NOW
REJOICE

Lutheran

The Northwestern

December 24, 1978

There Is A Cross In Christmas

There is a cross in
Christmas. We cel-
ebrate Christ's
birth, And ponder
on the reason For
His descent to
earth. . . . This tiny,

helpless Baby, Born humbly in a stall, Is One with God Almighty,
Creator, Lord of all. . . . Of winds and lands and waters, Of crea-
tures small and great, Of man, whom He created In His own holy
state. . . . His pure creation spurning, Man heeded Satan's voice;
And all men lost perfection Through Adam's fateful choice. . . .
Still God loved man so dearly, His Son He freely gave To rescue

His dear children
From sin's eternal
grave. . . . Christ
came to break sin's
shackles, Christ
came to set us free.
For us He left His
glory To die in infa-
my. . . . Now midst
the din and clatter
And hollow senti-
ment, That perme-
ates the season Of
this world's merri-
ment, God
whispers to His
children, "I give
you perfect peace;
a Home prepared in
heaven. And joys
that will not
cease." There
is a cross in Christ-
mas. May I this
truth impart, by
words and actions
showing An ever-
thankful heart!

Eleonore Cares

*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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Christmas 1978

Will Christmas 1978 be just another Christmas for you or will it be the greatest Christmas of your life? I hope and pray that it will be your greatest and best ever. I pray for such a Christmas for you whether you have seen five Christmases, 50 Christmases, or even twice that many. May nothing keep you from having your greatest Christmas ever!

What makes ours a great and a blessed Christmas is, of course,

God's Tidings of Great Joy for All People

These tidings bring us Our Promised Savior, God's Given Savior, and Our Shared Savior.

Our Promised Savior

These tidings of great joy are assured us by God's Gift of the Savior. When He had finished His entire creation, Behold, it was very good, just as God intended it to be and to remain. But the father of lies, Satan, was determined to destroy God's creation. He vowed to drag the crown of God's creation, mankind, made in the image of God, into sin, separation from God, and eternal death.



O. J. Naumann

But God's promise of the Seed of the woman, who would crush the serpent's head, foiled the devil's deadly scheme. Throughout the Old Testament centuries God continued to keep that promised Savior before His people through His prophets, His priests, and the carefully prescribed worship life of His people.

Some of the very words of Scripture that our children and grandchildren will say and sing this Christmas, for centuries caused God's people to rejoice and earnestly to await the Savior's coming. God's Word promising the Savior worked faith in their hearts. They had salvation by grace through faith in that promised Savior.

God's Given Savior

You and I are even more richly blessed than God's Old Testament people. We have not only God's faithful and true promises. We have the fulfillment of these promises. Christ the Savior came. He bore our sins. He washed us clean in His sacred blood. He made us His brothers and sisters, God's believing children, by sending the Holy Spirit into our hearts. His Holy Spirit teaches us all things that are necessary for forgiveness, life, and salvation.

Christ, the Savior, is born! That is the assurance most of us in our Synod have known from tender infancy. What comfort we find in that assurance! Now we can confess with the Apostle Paul that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord! That is what Christmas is all about.

Our Shared Savior

But Christmas dare not end there. If we were to keep the assurance of forgiveness of sins through our Savior to ourselves, over half of our joy would be lost. The Savior is ours to share with others. The good tidings of Christmas joy are meant for all people everywhere.

After the Bethlehem shepherds had seen and worshiped the Christchild, they made known abroad the saying which was told them concerning this Child. They told others the angel's message: "Unto you is born this day in the city of David a Savior, which is Christ the Lord." Surely, they reached dozens if not scores of people with the angel's message. May it be said of us, our children, and our grandchildren, too, that we return from our worship of the Christchild glorifying and praising God for all the things that we have heard and seen, as it was told unto us!

Today you and I are the heaven-sent messengers of God bringing good tidings of great joy to many people. You and I have that gift of God which dispels darkness and brings the light of truth and life to the world. Those whom we reach with our Christmas mission need no longer sit in darkness, doubt, and fear. No longer need men fear what tomorrow may bring. We can assure them that forgiveness of sins, life, and salvation, eternal peace in heaven are all theirs, the Christmas gift from their God and Savior.

How grateful we must be in our Wisconsin Evangelical Lutheran Synod at Christmas and throughout the year that our God has taught us the way to eternal life through Jesus Christ our Savior! What a royal mission He has entrusted to us to tell our fellowmen in America and in many other countries of the world that they, too, have been redeemed by Christ and that heaven is their home! What a privilege is ours to assure them that God would have all men to be saved and to come to the knowledge of the truth! Let us pray for those whom we have sent into a hostile world to tell people of their Savior. Let us beseech Him to give us even more such messengers of peace.

Oh, that the Lord would move each person who hears this message to send it on like a chain letter, for here is a chain letter that is perfectly legal! It is a chain letter that never asks but always gives. All who receive it are richer for having received and accepted it. All who share it and pass it on will cause the angels in heaven to rejoice over every soul that confesses: "Jesus, my Savior, is born!" May your Christmas joy cause you to confess with your heart, your lips, and your hands: "I cannot but speak the things which I have seen and heard!"

Oscar Naumann

Editorials

The Way It Was Five months later God sent the angel Gabriel to a town in Galilee called Nazareth, to a virgin engaged to a man by the name of Joseph, a descendant of David. The virgin's name was Mary. Coming into her home, the angel said, "Greetings, you blessed one. The Lord is with you."

Startled by what he said, she tried to figure out what such a greeting might mean. "Don't be afraid, Mary," the angel told her. "God is good to you. You see, you will conceive and have a son, and you will call Him Jesus. . . ." "How can this be?" Mary asked the angel. "I'm not living with a husband." "The Holy Spirit will come over you," the angel answered her, "and a power of the Most High God will overshadow you. And for that reason the Holy One to be born will be called the Son of God. . . ."

In those days Emperor Augustus ordered a census taken of the whole world. This was the first census, and it was taken while Quirinius was ruling Syria. Everybody went to register, each to his own town.

Joseph also went up from the town of Nazareth in Galilee to David's town, called Bethlehem, in Judea, because he was one of the descendants of David, to register with Mary, his bride, who was going to have a child.

And while they were there, the time came for her to have her child. She had her first Son, and she wrapped Him up and laid Him in a manger because there was no room for them in the inn.

There were shepherds not far away, living in the field and taking turns watching their flock during the night. Then the Lord's angel stood by them, and the Lord's glory shone around them. They were terrified. "Don't be afraid," the angel said to them. "I have good news for you. A great joy will come to all the people: the Savior, who is Christ the Lord, was born for you today in David's town. . . ."

Dr. Luke (AAT)

The Messiah's Job Description By the time the Messiah appeared on the scene after centuries of promise and anticipation, the people who anticipated His coming had devised a new job description for Him. At the time, the political situation was deplorable. National freedom had been drastically restricted. Economic conditions, except for Roman collaborators, were bad. The nation had long before lost its clout as a world power.

By the time of Christ's birth the nation no longer had much use for a Mediator to reconcile sinful people with the holy God. What it needed and wanted, according to its revised thinking, was a national deliverer.

Two thousand years later the players are different, but the scene is much the same. The Messiah, as people conceive of Him, has indeed been promoted — from one of national significance to one of global significance. His job description, however, remains as revised by the people of His time.

A social gospel, designed to improve the lot of humanity while living on this earth, has to a large extent in many churches replaced the Gospel of eternal salvation. National church conventions address themselves to political and social problems. World gatherings of ecclesiastical leaders sound much like the Congress in session.

The original job description for the Messiah is not lost in the files of antiquity. It is clearly preserved and publicized in the inspired Word handed down through the generations. It was summed up simply and beautifully in the words of the angel to Joseph: "Thou shalt call His name Jesus, for He shall save His people from their sins."

What sinful people in their perverted judgment want is beside the point. With death, the Judgment, and eternity in prospect, the vital question is what they need. Fortunately the all-wise God has set up the Messiah's job description in response to that need.

Immanuel Frey

No Shattered Dreams The letter to Ann Landers from "Johnny's Mom and Dad" begged her to plead with the parents of young children: "If you have decided your youngster is old enough to be told there is no Santa Claus, no Easter Bunny, and no Tooth Fairy, will you please instruct the child NOT to tell his playmates."

Johnny's Mom and Dad were heartsick because some wise second-grader in Johnny's class had told Johnny there was no Santa Claus. Johnny was so disillusioned that he cried. Johnny's classmate had robbed him of his "dream-world joys."

It is hard to imagine these were Christian parents. How could Santa Claus be so important to them that they were heartbroken when their child's dream world was shattered?

It was not a dream world into which Mary's child was born. That world was as real as the rude manger that became His first crib. The guilt He came to bear, and the sorrow He came to banish were as real as sinful flesh and blood are real. That world was as real as the Son of God's bleeding and dying for it.

Nor are the joys that even the littlest child has found in the Babe of Bethlehem only dream-world joys, to be stripped away from it by a harsh world of reality. Those holy childhood joys in the little Lord Jesus are as real as the Word of the God of our salvation is real, and they abide as surely as that Word abides.

Years do not remove this joy, no matter that a mocking, heartless world is bent on destroying it. We know that this joy endures because each happy Christmas we share it with the children who sing the praises of their new-born King. Christian parents who have warmed their children's hearts with the true joy of Christmas need shed no tears for shattered Santa Claus fantasies.

Carleton Toppe

Christmas Removes Fear!

The Christmas story reveals a tragic truth about mankind. Time and again it shows us the hearts of "good" men and women distressed and filled with fear. But that should not strike us as remarkable. We ourselves, when we face the demands of God, are troubled, and rightly so. That's why we need the Christmas miracle, for through it God removes our fear. That's the purpose of Christmas.

Fear and Anxiety

When the fullness of the time had come, when God's hour began to strike, the angel Gabriel appeared to Zacharias, one of God's priests, at the right side of the altar of incense. But Zacharias did not welcome him. Instead, we read: "When Zacharias saw him, he was troubled, and fear fell upon him."

Six months later, when Gabriel went to Nazareth and entered the house of Mary, we read: "When she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be."

When we read that the angel of the Lord appeared to Joseph in a dream, we conclude from the angel's words that Joseph's heart was deeply troubled.

And then the shepherds! Luke writes: "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid."

Why this fear? We have a clue in the words of the angel to Zacharias: "I am Gabriel, that stand in the presence of God." Fear fills the hearts of men because God is holy and man is not holy. Before God we are conscious of our sins and of their dire results. God has not left that a matter of guess, but in Scripture has clearly shown the sinner that sin and damnation go together. The verdict is: "The soul that sinneth, it shall die." That hits us all, for "there is none that doeth good, no, not one." Not even the best of saints can escape that

judgment. All men are guilty. All have reason to fear. We cannot deny it.

God Through His Son Removes Our Fear

Take the angel's word for it: God wants to remove our fear. To Zacharias God's messenger said, "Fear not." To Mary of Nazareth he said, "Fear not, Mary." To Joseph in his dream he said, "Joseph, thou son of David, fear not to take unto thee Mary thy wife." To the shepherds, terrified by the glory of God, the angel's very first words are: "Fear not."

How come? Had Zacharias, Mary, Joseph, and the shepherds suddenly become holy? Had God's hatred for sin changed? Not at all! But God had brought the antidote for sin, the cure for sin, and had sent the angel to announce it. That antidote, that cure, is God's Son.

To Zacharias Gabriel announced: "Fear not, Zacharias: for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John." But how was that to remove Zacharias' fear? The angel continued: "And many of the children of Israel shall he (John) turn to the Lord their God. And he shall go before him (Christ) in the spirit and power of Elias . . . to make ready a people prepared for the Lord." The antidote for Zacharias' fear lay not in his son John, but in Jesus, whose forerunner John was.

Mary's perplexity found its answer in the Lord's promise transmitted through the angel: "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest." Jesus was the cure for Mary's sins and for the world's sins.

Joseph's fear was of another kind. He feared to take Mary as his wife because he had discovered that she was pregnant, and he drew the wrong con-

clusion. But the angel took his fear away. "Joseph, thou son of David," he said, "fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS, for he shall save his people from their sins." Then Joseph's heart found peace. With joy he took his place as the human guardian of the eternal Son of God.

All of us cherish the words spoken to the shepherds: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

Also Meant For Us

Be assured, the Lord was born for you, too. Not only did God's angel say so, but the Lord Himself said so. In His conversation with Nicodemus, our Lord stated: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Mark two words in this passage, the words "world" and "whosoever." That's where you may write your name; in fact, God reads it there.

Jesus is the only answer to our fears. Paul, writing to Timothy, tells us that God our Savior "will have all men to be saved, and to come unto the knowledge of the truth." In the same chapter Paul tells us how this is possible. He says: "Christ Jesus . . . gave himself a ransom for all."

That's why joy fills our hearts when we read in Luke: "The days were accomplished that she should be delivered, and she brought forth her first-born son, and wrapped him in swaddling clothes and laid him in a manger." From that moment on the Church of God has been privileged to believe the words of the Christmas angels: "Fear not!"

H. Wicke

With Debra Rose at WLC

As your editor was saying goodbye at the close of a pleasant interview with Miss Debra Ann Rose, freshman at Wisconsin Lutheran College in Milwaukee, the college receptionist asked him, "Did Debra tell you about her pets?" Naturally, I wanted to see them.

So Debra guided me through the circuitous halls of the building to her dormitory room. And there they were — Fiedler, Kermit, Arius, Charlemagne, Pandora, Pegasus, Antigone, Phontanius, Esmirelda, and Tibbits — 10 hermit crabs in a dry aquarium. Debbie knew them all by name — and by touch. Yes, by touch, for Debbie has been blind since she was 14 months.

You would scarcely know it! She gets

Paul. This workshop, as you know, is supported financially by the Lutheran Women's Missionary Society of our Synod.

Her pastor, the Rev. Douglas Weiser, writes that what is special about Debbie Rose is that she "refuses to live as though God had dealt her a poor hand in life." While at home in Aberdeen, she taught Sunday school at Trinity, taking the "special education" class for retarded children. She finished at the top of her high-school class, and gave an address at the commencement exercises. She sang in the church choir and helped direct the junior choir. Her pastor summarizes it this way: "She does not consider herself handicapped, but



Taking braille notes while roommate reads

around without difficulty. Her room is neat as a pin; beautiful pictures adorn the walls. She has a sense of humor. She sings in the school choir. She keeps up with her classes, taking courses that include Doctrine, composition, ancient history, and music theory. She's a joy to visit with.

Readers of *The Northwestern Lutheran* have met Debra before. Back in 1974, when she was confirmed at Trinity Lutheran Church in Aberdeen, South Dakota, an account of her confirmation appeared in *The Northwestern Lutheran*. To prepare for her confirmation, Debra had made use of a catechism brailled at the Workshop for the Visually Handicapped in North St.

views herself as a child of God through Christ, to be used by Him to the utmost of her many talents."

When asked how she came to choose Wisconsin Lutheran College, Debbie told me that she had read the article by Pat Harris in the January 25, 1976, issue of *The Northwestern Lutheran*. You see, she's a regular reader of its braille edition. A short stay at another college, one in which the student lifestyle was totally different from what she had come to desire as a Christian, also convinced her that her best choice would be Wisconsin Lutheran. She finds her classmates and her roommate most cooperative. They help her in every way possible, even read for her.

A braille book she appreciates particularly is Koehler's "A Summary of Christian Doctrine." When she was making plans to attend Wisconsin Lutheran College, the Workshop for the Visually Handicapped put this book into braille. That's how Debra acquired her own textbook for the course in Doctrine.

Her studies, of course, aren't her only interests. There are extracurricular activities, too. She loves to entertain with her guitar, and she also plays piano, organ, clarinet, and recorder.

When asked about her plans for the future, she stated that she would like to specialize in courses in child development, and then work with children in day-care centers. In fact, this is something she has already been doing in past summers.

Debbie, whose parents live in Denver but who also has relatives in Jackson, Wisconsin, like the rest of us is looking forward to Christmas. Her greatest joy is the knowledge that Jesus Christ is her Savior. He who is the light of the world is also the light of her life.

After talking to her, I feel just as her pastor does. He wrote: "With God's blessing on Debbie's zeal, we can be sure that she will want to continue leading the spiritually blind to her Savior."

But she'll also have time for her 10 hermit crabs. You know, it's a task even to remember their names. No one meeting Debbie, however, could ever forget her!

H.W.



Entertaining

Looking at the Religious World

information and insight

Christian Schools, Tax Exemption, and the IRS

New procedural guidelines have been issued by the IRS for determining the tax exempt status of church schools and other private schools. Church schools will be required to prove to the satisfaction of the IRS that they meet government standards for determining non-discrimination, or the IRS will deny their tax exemption.

Without entering upon the question of whether church schools should or should not be exempted from taxation, the fact is that our government has granted our schools that privilege along with our churches. The objectionable thing about the new guidelines is the fact that they ignore a fundamental principle of civil law. In American jurisprudence a person is presumed innocent until proven guilty. The new guidelines proceed on the assumption that our schools are guilty of discrimination unless and until they prove to the IRS that they are innocent by reason of compliance with the IRS standards for nondiscrimination.

We are unalterably opposed to this proposed revenue procedure. Our Synod, therefore, took steps to present its position on this matter before the IRS in Washington in a public hearing in December and to inform our congressmen how we feel about the other abridgment of our constitutional right to be presumed innocent until we are proved guilty. The tendency on the part of appointed officials arbitrarily to legislate laws also infringes upon the responsibility of the elected representatives of the people.

Lutheran-Catholic Theologians Issue Statement on Papal Infallibility

"The ultimate trust of Christians is in Christ and the gospel, not in the doctrine of infallibility, whether of scripture, the church, or the pope." That misleading statement is the main

conclusion of a 9,000-word document on papal infallibility published after four and one-half years of dialog on the subject by representatives of the USA National Committee of the Lutheran World Federation and the US Bishops' Committee for Ecumenical Affairs.

Wire services and religious publications have cited the document and its conclusions as evidence that Lutherans and Catholics are drawing closer together. The document itself encourages such a conclusion. While it candidly acknowledges that differences on the infallibility issue remain unresolved, yet the document states that these differences "need not, of themselves, preclude a closer union than now exists between the two churches."

The basis for what the document terms a "convergence of views" is the attempt to relate Lutheran teaching about the indefectability of the church (i.e., the believer's trust that God will keep the communion of saints in the truth of the Gospel until Judgment Day) to Catholic teaching about the infallibility of the Roman Church and its head, the pope.

The problem with that attempt to suggest a similarity between the two teachings lies in the fact that Lutherans apply the term indefectability to the invisible "Holy Christian Church, the communion of saints," while Catholics apply the term infallibility to the visible church of Rome and to its papal seat.

The next topic for study in the dialog sessions will be the doctrine of justification. Participants in the sessions have never explained the reasons for proceeding to new topics when unresolved issues remain in the areas already discussed.

Perhaps the answer lies in the position of the Lutheran participants who advocate degrees of fellowship consistent with the degree of agreement that has already been achieved. A little dis-

agreement allows for more fellowship than a big disagreement. And apparently, according to them, the difference between indefectability and infallibility is only a little one.

Lutheran participants in the ongoing dialog bear the name Lutheran, but they do not represent genuine Lutheranism. They dilute it. If the Lutheran-Catholic gap is indeed closing, as a vice-president of the American Lutheran Church said recently in Milwaukee that it is, it's not because Rome is moving closer to Wittenberg.

Missouri Moderates Challenge Synod on Biblical Inerrancy

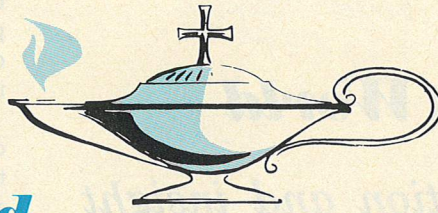
Biblical inerrancy "is a lie and a deceit of the devil that can be maintained only by a succession of illogical fallacies." That is the assertion of the Rev. Paul Bretscher, pastor of the Missouri Synod's Immanuel Lutheran Church at Valparaiso, Indiana. Dr. Bretscher made that charge in the keynote address at the annual assembly in October of Evangelical Lutherans in Mission. ELIM is an organization of Missouri Synod Lutherans who are in sympathy with the position of the former Concordia Seminary faculty members and LCMS pastors who left the Synod to establish the Association of Evangelical Lutheran Churches.

Bretscher's attack on inerrancy contained nothing new. Its significance lies in the fact that it was presented as a direct challenge to the Synod and its leaders who recently succeeded in getting their Synod to return to the Scriptural teaching on inerrancy.

Missouri's leaders have in recent years displayed a questionable preference for dealing with those who deviate from Scripture on the basis of the Synod's bylaws rather than on the basis of Scripture itself. Bretscher's challenge to the Synod ought to make clear whether or not the Synod has the inclination and the will to deal Scripturally rather than politically with pastors and people who blaspheme against God and His Word.

Missouri's time of testing is far from over. We still hope and pray that a good beginning will not end in failure because of irresoluteness and an unwillingness to return all the way to the orthodox Lutheran position Missouri once championed to the world.

Studies in God's Word



Remember Who That Baby Is

This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit and the water and the blood, and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life (I John 5:6-12).

There must have been other babies born that night in Bethlehem or at least in neighboring, metropolitan Jerusalem. Millions of times before and since, the pain of delivery and the cry of the newly-born have filled the world. Yet we remember this Baby's birth. Because the world does not recognize who He is, its remembrance of His birth rises no higher than cookie making and tree decorating. We know better! We've been told often enough and yet we listen as John in his "Letter of Light, Life, and Love" urges us to *Remember Who That Baby Is*.

There Can Be No Doubt About It

Among the Christians in Asia Minor there was doubt about who Christ Jesus was. The false teaching had arisen, promoted by Cerinthus, that Jesus was only the human son of Mary and Joseph, that a supernatural Christ came on Him at His baptism and left Him before His passion. This teaching reduces Jesus in the manger and on the cross to only a man and removes the cleansing power from His blood (1:7).

John's answer was clear and convincing. First John calls Him "Jesus Christ," Jesus, the Savior born of Mary, and Christ, the Anointed Son of God long promised. Next John points to the "water." At Christ's baptism in the Jordan River undisputed proofs of His deity were given. The Holy Ghost came down in the form of a dove and the Father said from heaven, "This is My beloved Son" (Matt. 3:17). Also Christ's baptism declared His willingness to fulfill all righteousness for sinful mankind (Matt. 3:15) and to make full satisfaction for all sin.

To the witness of the "water," John adds the witness of the "blood" of Christ's redemptive work. To Pilate who scourged Him, Jesus said, "My kingdom is not of this world." To the penitent thief who at first scoffed at Him, Jesus said, "Today thou shalt be with Me in paradise." To the centurion who stood beneath the cross, Jesus with the works and words of His passion gave sure proof of His divinity so that the centurion had to declare, "Truly this man was the Son of God" (Mark 15:39). There can be no doubt about it. The events of Calvary prove the deity and atoning work of Christ Jesus.

John proceeds to the chief witness, the "Spirit," who is the ultimate witness because He is "truth" and imparts only truth to man. He, who led the Disciples into the truth and inspired them to write about the truth, still works in men's hearts by the truth of the Gospel. Through the Word He carries out His appointed task of testifying that Jesus is God's true Son and the world's only Savior (John 15:26).

Yet men reject the truth. The Christmas specials on TV and in the printed media show a Jesus who is no more than a "sweet little baby asleep on the hay" or no more than a noble thinker and teacher. Seldom do we see or hear the well-attested sentence of the angel: "Unto you is born a Savior which is Christ the Lord." Thank God, in our churches and homes that truth rings out loud and clear this holy season!

Let Us Not Doubt It

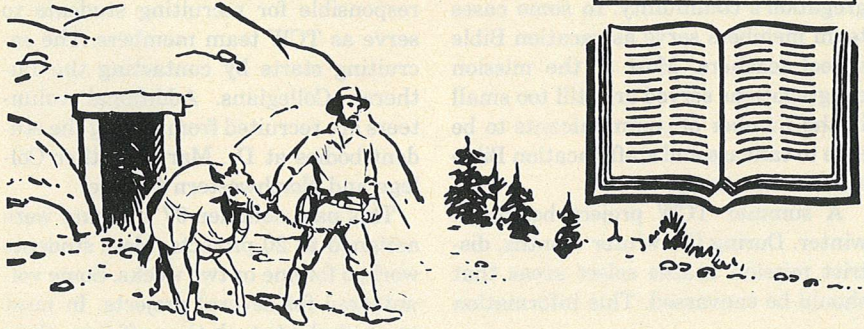
When men reject God's testimony about His Son, they make God into a liar. They tell God who sent His Son to save the world, "I don't believe You." Thereby they lose the hope of eternal life. Very simply John states: "God hath given to us eternal life and this life is in His Son." Just as simply he sums up: "He that hath not the Son of God hath not life."

How different with those who "believe on the Son of God"! To believe on Him means more than to know about Him. It means to accept Him completely, to trust all that He says and offers. It means to have as a bounty from God's gracious hand the life which begins now and reaches its perfection in heaven. "He that hath the Son hath life," John concludes, wrapping up in these few words the full thought of his Epistle.

Thank God for faith in His Son, the Savior! Kneeling before His manger bed this holy season, hearts of faith again have to shout, "We are rich for He was poor. Is not this a wonder! Therefore praise God evermore, here on earth and yonder." Looking ahead from His manger to His cross on Calvary and from His opened tomb to an opened heaven, hearts of faith have to sing, "See how God for us providing, *gave His Son and life abiding*. He our weary steps is guiding from earth's woes to heavenly joy."

Richard E. Lauersdorf

Mining the Treasure of God's Word



BY JULIAN G. ANDERSON

Today we return to Daniel for a brief look at a few of the events which brought the captivity to a close. Before you begin, reread the September 3 lesson and note particularly Daniel 1:21 and the hi-lited theme of the book in 4:17,25, and 32. Then turn to

Daniel 5

Note in the margin at verse 1 that the date for this chapter is 538 B.C., the 69th year of the captivity. Belshazzar (v. 1) was the crown prince and regent of his father Nabonidus (see last phrase of v. 7). Note the blasphemous use of the cups from the Temple in Jerusalem (vv. 2-4), the mysterious hand and writing on the wall (v. 5, underline), the failure of the wise men (*magi*) to interpret the writing (vv. 6-9), and the queen's report concerning Daniel (vv. 10-12, underline v. 11a and the last sentence in v. 12). Daniel's speech is the climax of the chapter (vv. 17-28). Verses 20-22 refer to 4:28-33. Underline verses 18, 21c — beginning "until," and 22; and hi-lite the theme of the book repeated in verse 21c. The inscribed words were Aramaic, the language of Syria. Underline verses 25-28 and hi-lite the words wherever they occur, and their meaning — "numbered, weighed, divided." The dramatic ending, namely, the sudden capture and fall of mighty Babylon, is related in verses 30 and 31, an event described at length by the Greek historian Herodotus. Note that this all

happened exactly as it was prophesied in Isaiah 13:17-19, 21:2, and Jeremiah 51:8-11 and 50:3, 9. Next go to

Daniel 6

This chapter relates a little about the organization and administration of the Median kingdom in Babylon immediately after the capture of the city, including Daniel's elevation to a high position (vv. 1-3, underline v. 3b). Then comes the plot (vv. 4-9). A peculiarity of Medo-Persian law was that a royal edict could not be changed (v. 8). Underline verses 5 and 7, beginning "who-soever," and 10, which records Daniel's reaction. The climax follows in verses 11-23 (underline vv. 16b, 22a, and the last phrase of 23). In the conclusion (vv. 24-28) underline verses 26 and 28. Cyrus was the great Persian king whose rise is foretold in Isaiah 44:28 and 45:1, one of the world's greatest men, and Darius was one of his generals, who ruled Babylon until Cyrus' arrival. This ends the historical section of Daniel.

Next, Chapter 7

This is a real nugget, one of the most remarkable prophetic sections in Scripture, and one greatly misused and abused by the sects. Related here are two dreams or visions (hi-lite both words in vv. 1 and 13) that Daniel had in 538 B.C. (v. 1). The first (vv. 2-12) is a vision of four great beasts (v. 3, hi-

lite), which represent the same four kingdoms that were prophesied in the great image Nebuchadnezzar saw in his dream (2:31-43. Read this again in the Sept. 3 lesson). The second vision (vv. 13-28) is a much expanded prophecy of the coming of Christ and the establishment of His eternal Kingdom of Glory. Underline verses 13, 14, 17, 18, 21, 22, and 27, and hi-lite "son of man" in verse 13, "an everlasting dominion" in verse 14, "until the Ancient of days come" in verse 22, and "an everlasting kingdom" in verse 27. Note that verses 14 and 27 refer back to the great prophecy in II Samuel 7:13-16. Note also the references to "the saints" in verses 18, 22, and 27 (hi-lite).

Then Chapter 8

Chapters 8-12 give a prophetic picture of the development of the kingdom of God, or the Holy Christian Church, beginning with the restored kingdom of Judah, until the Day of Judgment, still future. Chapter 8 records a vision Daniel received before the fall of Babylon (v. 1), prophesying one of the great crises in the later history of Judah or Israel, the desecration of the Temple in Jerusalem and cessation of the sacrifices by Antiochus Epiphanes, the king of Syria and Asia Minor in 168 B.C. (vv. 11 and 12, underline v. 11), and the great subsequent victory of the Israelites under Judas Maccabaeus in 165 B.C., marked by the cleansing of the Temple and restoration of the sacrifices on December 25, 165 B.C., which the Jews have celebrated ever after as the Festival of Lights or Rededication (John 10:22), today known as Hanukkah. What Daniel saw was a ram (vv. 3 and 4, hi-lite ram and two horns) and a he-goat (vv. 5-8, hi-lite he-goat, notable horn in v. 5 and four notable horns in v. 8). This part of the vision was explained to Daniel in verses 20 and 21 (underline and hi-lite ram, rough goat, and great horn). Alexander the Great was the first king of verse 21. Verse 22 pictures the breakup of his kingdom in 323 B.C. into four kingdoms, ruled by his four generals. Antiochus was descended from Seleucus, one of the four. He was the little horn of verse 9, the king of fierce countenance in verse 23. The 2,300 evenings and mornings (v. 14) would be 1,150 days, roughly 3½ years, the time between 168 and 165. To be continued.

Summer TCW

Those who were members of a TCW team this past summer are quite familiar with the TCW program. Those who are members of a mission congregation served by a TCW team are well aware of the TCW program.

The letters TCW stand for Travel-Canvass-Witness. The Travel-Canvass-Witness program involves the National Lutheran Collegians organization, volunteers from among our Lutheran college students, the General Board for Home Missions, and the Special Ministries Board.

The TCW program is sponsored by the National Lutheran Collegians. It

serves mission congregations by providing teams of college students for work in mission congregations. The team members assist congregations by canvassing and witnessing in the congregation's community. In some cases team members serve as vacation Bible school teachers. Most of the mission congregations served are still too small in the number of communicants to be able to canvass and staff vacation Bible schools effectively.

A summer TCW project begins in winter. During the winter months, district mission boards select areas that should be canvassed. This information

is forwarded to the General Board for Home Missions. After requests have been reviewed and approved, these are forwarded to the Special Ministries Board. The Special Ministries Board is responsible for recruiting students to serve as TCW team members. The recruiting starts by contacting the Lutheran Collegians. Additional volunteers are recruited from among the student bodies at Dr. Martin Luther College and Northwestern College.

This past summer 97 students were assigned to 20 projects. Most students worked for one or two weeks. Some volunteered for several projects. In most cases students took time off from their summer jobs in order to serve their Lord as TCW volunteers.

Many human interest stories could be cited as evidence that students enjoy the experience of serving as TCW volunteers. But the real joy experienced is knowing that the Lord blesses their work. After ringing thousands of doorbells and inviting the unchurched to come and hear about the Savior, they have the assurance that the Lord will bless their labors. At the time of this writing, reports from mission congregations indicate that this summer's TCW projects uncovered hundreds of prospects for church membership. Many of these prospects have already enrolled in adult information classes. A number of children have been baptized and some have enrolled in Sunday schools and day schools as a result of the summer TCW projects. Certainly the Lord has been gracious in blessing the efforts of our college students!

This summer's program literally spanned the country from coast to coast. Projects were conducted in the states of New Jersey, Washington, Florida, Maryland, Colorado, Iowa, Minnesota, Missouri, Georgia, Pennsylvania, Montana, Alabama, and Connecticut. We are already receiving requests for TCW teams to serve during the Thanksgiving, Christmas, and Easter recesses. However, there is one minor problem that has developed. In fact, it's not so minor; it's a very real problem. The problem is that the *Canvass and Survey Fund* of the General Board for Home Missions has been de-

Where Our Summer Went

Each year new churches all over the country request summer evangelism help from the Lutheran Collegians "Travel-Canvass-Witness" (TCW) project. Three of us (Claudia Gutknecht, Ellen Welke, and I) drew Baltimore, Maryland, and two weeks of service for the Lord at Atonement Lutheran Church.

Our work focused on the church's vacation Bible school outreach; so week one meant getting out on the street to round up the children. Going door-to-door also provided opportunities to locate the unchurched

and ask people to consider their spiritual life. VBS preparation meetings got us into the Word we were to teach and acquainted us with some of the people who are "building" the church.

Some 35 children made the second week a busy one. In addition to the two daily Bible lessons there were crafts, singing, and recreation to organize. But the members of Atonement saw to it that we were never too busy to miss the sights of the city and new friends.

There were times when the lack of response to our canvassing was discouraging, but let me tell you what made it worthwhile. There were the request for a baby's baptism and the enrollment of two adults in the pastor's Bible information course. And there were the children's faces as they learned of Jesus. There were prospects gathered for the church's evangelism committee. And there were the children's voices as they sang about Jesus. There was the personal benefit of faith strengthened and mission awareness increased. There was the kindness of the church's members, evidence of the real bond of love we have in Christ within our fellowship. And there were the children's hearts as they prayed to Jesus.

Evelyn Passow
Winona State University



Ellen Welke (center) and Evelyn Passow making a TCW call

pleted. This fund is used to pay the student transportation costs to and from the mission congregation that is being served by a TCW team. The mission congregation provides food and lodging for team members while they are serving the congregation. In order for us to continue the TCW program and to continue meeting the requests for a growing program, we need the support of gifts of love to the *Canvass and Survey Fund*. The fund is a restricted fund. This means it is not a part of the Synodical budget. The fund relies upon gifts from individuals and congregational organizations. If you and/or your organization would like to assist in the TCW program, send your gift to:

The Canvass and Survey Fund
3512 W. North Ave.
Milwaukee, Wis. 53208

Alfons L. Woldt
Executive Secretary
Special Ministries Board

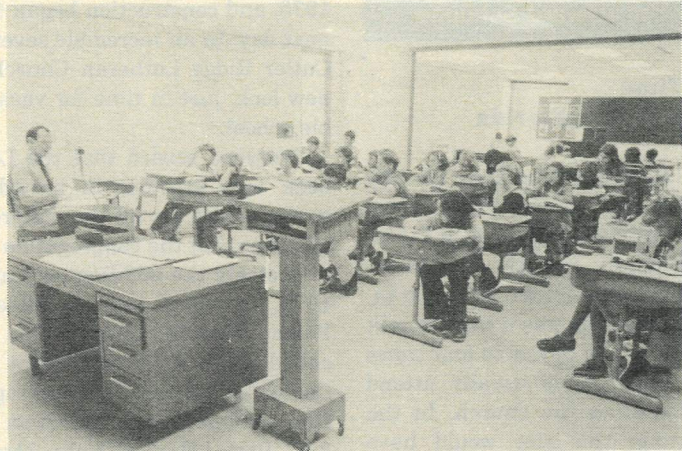


HANDOUT is a new publication of the WELS Student Services Committee, a branch of our Synod's Special Ministries Board. It began publication this fall and will be distributed to WELS students on secular campuses about four times a year. Above is a facsimile of its first issue. The article, "Where Our Summer Went," was taken from this issue.

The copy editor is Pastor Paul Kelm, 5310 Knightsbridge Rd., Madison, WI 53714.

103 Years — 5 Locations

Emanuel Lutheran School



Emanuel Lutheran School, St. Paul, Minnesota, was founded in 1873. Two years later, in 1875, having the eternal welfare of its children at heart, Emanuel Congregation opened a parochial school. Classes were conducted in the church basement, with the pastor serving as the teacher. When the congregation dedicated its second church in 1886, classes were again held in the basement of the new church. In the fall of 1913 the congregation decided to erect its first separate school building. It was completed and dedicated in the spring of 1914. The total cost of land and building was about \$20,000.

By 1957 the school enrollment had outgrown those facilities and the congregation purchased and remodeled the Riverview Telephone Building. Together with an annex, this building served the congregation until this spring.

Its third separate school building, at 115 Crusader Avenue, West St. Paul, is evidence that Emanuel Congregation fully agrees with its pastor, the Rev. Frederick A. Kogler. He put it this way in the dedication brochure: "We feel that one of the best agencies for training children today and in generations to come is the Christian day school." Responding to the motto, "Rise Up and Build," Emanuel began planning for its third school building back in 1970. Construction was started in 1977.

The new school is located on a six and two-thirds acre plot in West St.

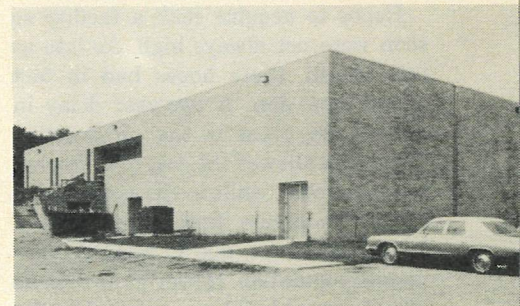
Paul, away from the church and across the street from St. Croix Lutheran High School. The location provides space for ample parking and for playground and athletic fields.

The school is a two-story facility. It contains seven classrooms, a multipurpose room, a media center, a faculty conference room, a number of offices, and a junior-high-size gymnasium. The exterior of the building, including stairways, is faced with brick. The total budget amounted to \$650,000.

The building was dedicated in a special service on September 24, 1978. Preaching for the occasion was the Rev. Robert Sievert, principal of St. Croix Lutheran High School. Using Nehemiah 2:19,20 as his text, he spoke on "Thanksgiving Amidst Scornful Laughter."

Principal of the school is Mr. Arden Wentzel. He heads a faculty of seven. The enrollment, kindergarten through eighth, is 160.

May our Lord bless Emanuel School at its fifth location!

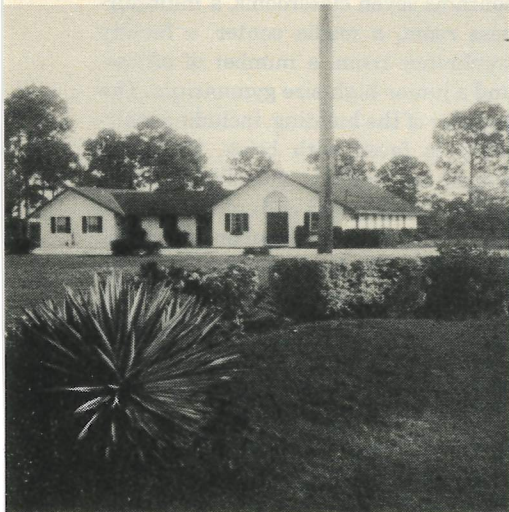


Direct from the Districts

SOUTH ATLANTIC
Reporter Edward Schuppe

Just in Time At Cutler Ridge, Florida

A very heartwarming time for any congregation is vacation Bible school time. This was especially true at Cutler Ridge Lutheran Church in Miami, Florida, this past summer. Vacation Bible school this year was a time to talk about Jesus as the Savior to four times as many children as usually attend Sunday school at the church. In the past a group this size would have caused Cutler Ridge Lutheran Church to split at the seams. This past summer, however, there was plenty of room for over 85 children who attended because Cutler Ridge Lutheran Church had just dedicated a new education addition.



New addition at left

Hopes to acquire such a facility so soon were not always high. As late as last March, these hopes had in fact grown very dim. A two-year delay in getting the plans to the construction phase had allowed the cost to skyrocket by 20 per cent, while in the same period the congregation had experienced a loss of members, due to Miami's very mobile population. However, as soon as permission to build was granted by the

Synod's General Board for Home Missions, ground was broken on May 15, 1978, and construction began the very next day. In an incredible seven weeks Cutler Ridge Lutheran Church had a new look, just in time for vacation Bible school.

Everyone sensed that the Lord had been very gracious in providing the space needed for all the children. And so it was that the congregation decided to dedicate the addition on August 13, 1978, the eve of vacation Bible school. Pastor Marvin Radtke, the newly-called South Atlantic District Mission Counselor, delivered the message, "The Glory of Our Savior," based on II Peter 3:18. Pastor Herbert Huhnerkoch, pastor of Cutler Ridge Lutheran Church, conducted the dedication ceremony. Members and many friends of the congregation, especially from Ocean Drive Lutheran Church in Pompano Beach, Florida, shared the hour of praise to the gracious Lord.

The new addition to the handsome Spanish-styled church adds 1,500 square feet to the existing 2,000-square-foot sanctuary. The addition was built on a cost-plus basis for \$42,000. The members of Cutler Ridge express sincere thanks to their brothers and sisters in the faith whose gifts to the Church Extension Fund made this addition possible.

NORTHERN WISCONSIN
Reporter Harlyn Kuschel

Teacher Elroy Schroeder Observes 25th

The members of St. Peter's Ev. Lutheran Church in Fond du Lac honored Teacher Elroy Schroeder on the 25th anniversary of his ministry in a worship service and reception on Sunday afternoon, September 24, 1978. Pastor Karl A. Gurgel conducted the service. Pastor Burton Stensburg of Schofield delivered the sermon, urging worshippers and teacher to give thanks for God's grace.

Mr. Elroy Schroeder was born in Dale, Wisconsin. He graduated from Bethany College, Mankato, Minnesota, in 1953, and has attended summer ses-

sions at Dr. Martin Luther College, New Ulm. Mr. Schroeder taught in Princeton and in St. Paul, Minnesota, before coming to St. Peter's. Mrs. Schroeder, the former Dorothy Henke, is also a member of St. Peter's faculty. The Schroeders have three daughters, Renee, Kim, and Lisa.

"Beauty for Ashes" at Peshtigo

Not a single person attending the two overflow services at Zion Lutheran Church on October 8, 1978, had lived through the fire that had destroyed their original church and the community in which they lived. In fact, there were only a few even related to the people that had escaped in the Peshtigo fire of October 8, 1871. But history has a way of profoundly affecting those who come after. So with Zion Congregation, as was pointed out by the guest speaker, Pastor Harold E. Wicke, a grandson of one of the early pastors who shepherded Zion after the disastrous fire.

The occasion on October 8, 1978, was the 110th anniversary of the founding of Zion Church. The congregation, organized in 1868 by missionary at large Pastor Carl Huebner, had taken official action in a voters' meeting on October 8, 1871, to join the Wisconsin Ev. Lutheran Synod — only to be wiped out in the next few hours. But God's people returned. Members of Zion who survived started all over again, and two years later the proceedings of the Synod record: "In Peshtigo we again have a fine church, with a stately spire, and a friendly roomy parsonage." Its facilities today are even better, and plans are in the offing to build a new church plant on a 20-acre plot purchased recently.

But the material blessings are not the most important. The fire, called the most destructive in the history of the nation, also brought spiritual blessings. On that night the members of Zion and the residents of the community came face to face with God's Law. At the first service conducted after the fire, one of the members of Zion said to visiting pastor T. Gensicke: "Pastor, it just couldn't continue in Peshtigo as it had; sin was taking over. What happened to us is something we deserved with our sins."

God, however, had not deserted the members of Zion. As the 1978 guest

preacher pointed out, God gave them "beauty for ashes" (Isa. 61:3), not in a temporal sense, but in a spiritual. He brought them to repentance and comforted them with the Gospel of forgiveness and life through Jesus' blood and righteousness.

"In a spiritual sense," said the guest preacher, "the Lutherans in Peshtigo had taken the ashes of their homes and their church and their community and had placed them upon their foreheads, repenting of their sins. And God graciously sent them His Word, and shared with them the Sacrament of forgiveness. And now, 107 years after the fire and 110 years after the congregation gathered for the first time, God is continuing to bestow His blessings, to give them beauty for ashes."

Zion Congregation today numbers 835 members. Its spiritual shepherd is Pastor Delton J. Tills. May our God continue to bless His people in Zion of Peshtigo!

WESTERN WISCONSIN Reporter Harold Sturm

Charter Member of Ladies Aid 100 Years Old

Sunday, September 10, 1978, was a special day for the only remaining charter member of Immanuel Ladies Aid of Globe, rural Neillsville, Wisconsin. On that day, Mrs. Martha Grap was privileged to celebrate her 100th birthday.

In her honor the Ladies Aid of Immanuel served a dinner in the afternoon. Many friends and relatives took advantage of this opportunity to wish her God's blessings.

Mrs. Grap still faithfully attends church and Ladies Aid meetings. We join her pastor, the Rev. Ralph O. Stuebs, in saying: "We thank God for the many years He has granted Mrs. Grap and pray that He will continue to bless her in the future."

Trinity, Rural Merrill, Celebrates

In 1868 some hardy German settlers met in a blacksmith shop in a forest of north-central Wisconsin. They were not there to have their horses shod or their wagons repaired. It was Sunday and the blacksmith shop of Ernst Mueling was where they met for worship. Their pastor had arrived on horseback



St. John's — Ixonia

the day before for his monthly visit. He would stay for a couple of days to baptize newborn babies, to marry couples, or to have funeral services. Then he would usually go on to serve another group of German Lutherans, who had immigrated to that region. But this was a special Sunday, for after the service the members were to organize a congregation. Under God's guidance the members approved the motion, and Trinity Ev. Lutheran Church of rural Merrill was born.

Despite such humble beginnings in a blacksmith shop, the congregation grew and, in the course of years, changed its house of worship three times. The members first built a log-cabin church, which was soon replaced by a white frame building. The second building stood until 1928, when the present brick building was constructed. Today this building, together with its 452 souls, stands as a monument to God's grace. Little did those early settlers realize that God would so bless their decision in 1868!

On October 15, 1978, the present members of Trinity Ev. Lutheran Church met to thank God for His mercy, celebrating the joint anniversaries of the 110th year of their organization and the 50th year of the construction of their present church building. In addition, this past summer the congregation had authorized a major face-lift on the church interior.

The congregation and its pastor, the Rev. Ralph L. Jones, wish publicly to thank the former pastors for helping them commemorate the day. They are Pastor Louis A. Winter, who is retired and living in Oshkosh, Wisconsin; Pastor W. E. Schulz of Ascension Lutheran in Moorhead, Minnesota; and Pastor Harold Hoepfner of Christ Lutheran in West Salem, Wisconsin.

St. John's of Ixonia Observes Centennial

The setting of our small country church ideally describes what St. John's stands for. Right next to the church is a crooked busy little highway which might very well picture the rather confused, impersonal, and "too busy" world in which we live. But that highway just passes by.

What remains is a herd of cows peacefully grazing nearby, and a cornfield quietly reaching for the heavens. That's what St. John's signifies to its members. It is a place of rest. A place where we hear of the eternal rest through Jesus' sacrifice. A place where our God speaks to us in time of trouble and joy. A place for us to come together and be silent and know that He is God.

On September 17, 1978, we joined for worship at 10:00 as usual, but we had a very special purpose in mind. This was the Sunday we had set aside to thank God for 100 years of blessings. One hundred years ago a small group of people gathered in a school to organize a Lutheran congregation, and that same year they constructed our present church building.

In our centennial service Prof. Lloyd Huebner from DMLC brought us an inspiring message from Psalm 119:80: "Let My Heart Be Sound In Thy Statutes." Professor Huebner had served St. John's as a vacancy pastor from 1963-1967, while he was an instructor at Lakeside Lutheran High School. After the service the Ladies Aid had their usual fine meal. No one went away hungry. After a lot of reminiscing and looking at old confirmation pictures, we gathered again in the church to worship at 2:30. At this service Pastor David Tetzlaff, who had served St.

John's from 1958-1960, spoke on "The Prayer Of Our Centennial Observance," based on Psalm 26:8. Many stayed after the afternoon service for coffee and fellowship.

The outward appearance of our 100-year-old church building has changed through the years. Thirty years after the church was built, in 1908, the steeple was added and by 1925 a chancel was also added. In 1946 Cathedral Poalescent glass was put in the windows. In 1970 our fellowship and Sunday-school wing was attached. To celebrate the centennial, the congregation redecorated the interior of the church, and had the exterior sand-blasted.

Outwardly these and many other changes have occurred, but on our centennial we are thankful that the message and purpose of St. John's has not changed. We still hear the clear, certain voice of God, and not the deceptive, doubting words of men. This was well expressed by the banner given us by St. Mark's of Sugar Island. It said: "God's Word Is Our Great Heritage." We know that the thanks for past and future blessings does not belong to any man. The inscription on our bell, which can often be heard ringing across the quiet countryside, says it all: SOLE DEO GLORIA. "All Glory Belongs To God."

Pastor Lance Hoff

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Laabs, David W.
Box 1991
Sitka, AK 99835
Spevacek, Kirby
3534 S. 24th St.
Milwaukee, WI 53221

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Fromm, Elwood C., commissioned as missionary for Japan at Atonement Lutheran Church, Milwaukee, Wisconsin, on July 9, 1978, by R. Freier (SEW).
Schuetz, Armin W., as president of Wisconsin Lutheran Seminary, Mequon, Wisconsin, in a service at Calvary Lutheran Church, Thiensville, Wisconsin, on September 17, 1978, by H. Bergholz (SEW).
Spevacek, Kirby, as pastor of Centennial, Milwaukee, Wisconsin, on October 1, 1978, by E. Huebner (SEW).
Wendland, Ernst H., as professor of homiletics and New Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin, in a service at Calvary Lutheran Church, Thiensville, Wisconsin, on September 17, 1978, by H. Bergholz (SEW).

Teachers:

Earl, Johnathan, as teacher and principal at Centennial, Milwaukee, Wisconsin, on September 10, 1978, by E. Huebner (SEW).
Tatge, Gilbert W., as teacher at Zebaoth, Milwaukee, Wisconsin, on July 9, 1978, by A. Koepsell (SEW).

SYNODICAL CERTIFICATION COURSES

Dr. Martin Luther College has arranged to offer an extension course, *Christian Doctrine*, at Wisconsin Lutheran High School, Milwaukee, Wisconsin, beginning Saturday morning, January 27, and meeting regularly on Saturday mornings from 9:00 a.m. to 11:45 a.m. until May 26, 1979. Pastor Harold Wicke, editor of *The Northwestern Lutheran*, has consented to teach the course.

Dr. Martin Luther College has also arranged to offer an extension course in *Genesis* at Fox Valley Lutheran High School, Appleton, Wisconsin, beginning Saturday morning, January 27, and meeting regularly on Saturday mornings from 9:00 a.m. to 11:45 a.m. until May 26, 1979. Prof. Ronald Gorske of Fox Valley Lutheran High School has consented to teach the course.

All enrollees taking either course for Synodical Certification must have been accepted into the program before registration.

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

CALENDAR OF CONFERENCES

NORTHERN WISCONSIN

RHINELANDER PASTOR-TEACHER CONFERENCE

Date: January 19, 1979; Communion service at 9:00 a.m. CST.
Place: St. Mark's, Stambaugh, Michigan; T. H. Trapp, host pastor.
Preacher: M. Koepsell; C. Siegler, alternate.
Agenda: Is Heaven a Condition or a Place? M. Koepsell; The PTL Club: James Buege.
C. J. Siegler, Secretary

SOUTH ATLANTIC

DISTRICT TEACHERS' CONFERENCE

Date: January 26, 1979; 9:00 a.m.
Place: Bay Pines Lutheran School, Seminole, Florida.
Devotions: J. Campbell, M. Boehme, and R. Sievert.
Agenda: Promoting Christian Living Among Our Students: Pastor William Fischer; Business Meeting and Reports.
L. Gieschen, Secretary

LUTHERAN COLLEGIANS CHRISTMAS EVANGELISM SEMINAR "SPREAD, OH, SPREAD, THOU MIGHTY WORD"

Date: December 26, 1978, 4:00 p.m., to December 29, 1:00 p.m.
Place: Wisconsin Lutheran College, Milwaukee, Wisconsin
Fee: \$25.00 (meals and lodging)
Note: All college-age youth are invited. For further information please feel free to write or call: Miss Lesley Frey, Missions Committee Chairman, 8054 N. 124th St., Milwaukee, Wisconsin 53224; phone: 414/354-7935.

NOMINATIONS — DMLC

The following have been nominated by the members of the Synod as candidates for the position of Supervisor of Student Teachers in the Elementary Grades at Dr. Martin Luther College:

Marilyn Baer	Tacoma, WA
Elaine Bartel	Milwaukee, WI
Carol Bauer	Oakfield, WI
Jill Buehner	Madison, WI
Lynne Carter	Appleton, WI
Susan Haar	Baltimore, MD
Faith Haferman	Omaha, NE
Marilyn Knospe	Goodhue, MN
Ruth Levorson	Appleton, WI
Elsa Manthey	Manitowoc, WI
Jean Martinsen	Manitowoc, WI
Irma Paap	New Ulm, MN
Brenda Pankow	Red Wing, MN
Ruth Peikert	Milwaukee, WI
Louise Riek	Austin, TX
Sandra Roebke	Lomira, WI
Mary Rusert	St. Louis Park, MN
Venita Schrupp	Saginaw, MI
Lynn Thumme	Saginaw, MI
Ruth Unke	Pompano Beach, FL
Judith Zimmerman	Waukegan, IL

Correspondence concerning these nominations must be in the hands of the secretary no later than January 3, 1979.

Mr. Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Avenue South
Minneapolis, Minnesota 55409

WANTED: PROFESSIONAL ARTIST

Northwestern Publishing House has need of an artist for full-time work. Must be good at figure work, facial expressions, and creative, interpretive renditions in both full color and line drawings.

The artist should be familiar with the Bible and Christian doctrine in order to properly interpret the Gospel message in graphic form for use in churches and schools. The work is very interesting and satisfying.

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1979 YEARBOOK 1979

The Official Directory of the Wisconsin Ev. Lutheran Synod

A handy 6 x 9 inch directory for every WELS family! The *Yearbook* contains a complete listing of all officers, boards, commissions, and committees of WELS and its ten districts; the name, address, and telephone number of WELS pastors, professors, missionaries, and teachers; the name, location, and time(s) of service(s) of WELS churches; a listing of WELS seminary, colleges, academies, area high schools, elementary schools, and charitable institutions; a listing of WELS mission workers, campus pastors, and military contact pastors. Includes a directory of the pastors, teachers, churches, and schools of the *Evangelical Lutheran Synod*; and a directory of the *Lutheran Confessional Church in Sweden*.

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NEW WELS CHURCHES

Names Requested

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

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

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

Alabama	Montgomery
Alaska	Sitka/Ketchikan*
Arizona	Chandler
	Sierra Vista
Arkansas	Little Rock
California	Modesto
	Placer County
	Santa Clarita
	Santa Maria
	S. San Diego*
Connecticut	Trumbull
Florida	Ft. Walton Beach*
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	Mt. Pleasant*
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	Fergus Falls*
	Grand Rapids
	Northfield*
	Plymouth/Maple Grove
Missouri	Joplin*
	S. E. Kansas City
Montana	Helena*
	Missoula
Nebraska	Fremont*
	O'Neill
New Mexico	Gallup*
North Carolina	Asheville*
North Dakota	Jamestown
Ohio	Ashland
	Dayton
	Lima
	Strongsville
Pennsylvania	Harrisburg
South Dakota	Hot Springs*
Tennessee	Knoxville
Texas	Abilene*
	Kerrville*
	Midland/Odessa*
	Wichita Falls*
Washington	Moses Lake*
West Virginia	Beckley*
Wisconsin	Antigo
	Galesville
	Genesee/Wales
	Holmen
	Plymouth
	Prairie du Chien
	Rice Lake*
British Columbia	Vancouver*
Ontario	W. Ottawa
	Toronto*

*Denotes exploratory services.

EXPLORATORY

ASHEVILLE, NORTH CAROLINA

Exploratory work is being done in the Asheville, North Carolina, area. Please submit names of WELS people or interested parties living in the Asheville-Hendersonville area to Pastor Scott Stone, 8631 Peppertree Lane, Knoxville, Tennessee 37919; phone: 615/693-7494.

AUGUSTA, GEORGIA MARTINEZ-EVANS

Exploratory services will begin in January in the Augusta, Georgia, area. Please send names of WELS people and other interested parties to Pastor John Guse, 1639 Jessamine Road, Lexington, South Carolina 29072, or phone 803/356-0471.

TIME AND PLACE

LOUISIANA

If you are planning a trip to the South and will be traveling through central Louisiana, plan to worship in Alexandria. Services are held at 10:00 a.m., with Sunday school and Bible study at 9:00 a.m. King of Kings Lutheran Church is located just off Highway 28 at 396 Windermere Blvd. For information, or to send names of prospects moving into the Alexandria-Pineville area, contact: Pastor Timothy Bauer, 396 Windermere Blvd., Alexandria, Louisiana 71301; phone: 318/448-1147.

SOUTHWEST CLEVELAND, OHIO

Our Savior Ev. Lutheran Church, a new WELS mission serving southwest Cleveland, is now worshipping at Center Junior High School, 13200 Pearl Road, Strongsville, Ohio. Sunday services are at 8:45 a.m., and Sunday school and Bible class follow at 9:45 a.m. For information, please contact Pastor David F. Schultz, 18552 Royalton Road, Apt. 301, Strongsville, Ohio 44136; phone: 216/238-1190.

ASHLAND, OHIO

Ashland and neighboring communities are served by Our Savior Ev. Lutheran Church of Ashland. Services are being held at the Peter Pan Playhouse day-care center, 228 Maple Street, Ashland, Ohio. Sunday school and Bible class begin at 10:00 a.m., with worship services following at 11:00 a.m. For information, please contact Pastor David F. Schultz, 18552 Royalton Road, Apt. 301, Strongsville, Ohio 44136; phone 216/238-1190.

WILD AND WONDERFUL WEST VIRGINIA

There are now two places to worship in the Mountain State of West Virginia. In Beckley, worship is held at the Rural Acres Garden Club at 10:00 a.m. Sundays. In Charleston, worship is held at the Morris Harvey College Chapel at 7:00 p.m. Sundays. For more information call Pastor Robert L. Hoepner, 304/252-5820 in Beckley, 304/343-9636 in Charleston.

EFFINGHAM, ILLINOIS

Services in Effingham, Illinois, are now being conducted at the Free United Methodist Church building, 611 Shelby Avenue, at 2:00 p.m. Sundays. Sunday school and Bible class are at 3:00 p.m. For further information please contact Pastor Mark Lenz, 2102 E. Vermont, Urbana, Illinois 61801 (217/344-5584).

CHAPLAIN E. C. RENZ HOME ADDRESS

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Telephone: 06135-3249
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West Germany
Telephone: 09134-5716
MAILING ADDRESS
398 16 7549
Gen. Del.
APO NY 09066

CALL FOR NOMINATIONS MARTIN LUTHER ACADEMY

The Board of Control of Martin Luther Academy, New Ulm, Minnesota, with the concurrence of the Commission on Higher Education herewith requests the voting constituency of the Synod to nominate one list of candidates to fill two vacancies which were created by the acceptance of a call by Prof. Lloyd Hahnke and the resignation and retirement of Prof. Raymond Duehlmeier because of eye problems.

The candidates should be qualified to teach in two or more of the following areas: German, Latin, Religion, and English.

Names of the nominees, with as much pertinent accompanying data as possible, should be in the hands of the secretary no later than Wednesday, January 3, 1979.

Mr. Paul Fritze, Secretary
7820 Minnetonka Blvd.
St. Louis Park, Minn. 55426

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May all our readers join us and God's angels in singing the praises of Christ in the words of that unknown poet of 1300 A.D. who wrote:

Now sing we, now rejoice,
 Now raise to heav'n our voice;
 He from whom joy streameth
 Poor in a manger lies;
 Not so brightly beameth
 The sun in yonder skies.
 Thou my Savior art!
 Thou my Savior art!

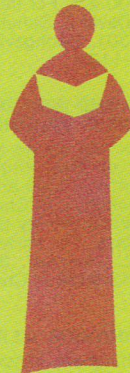
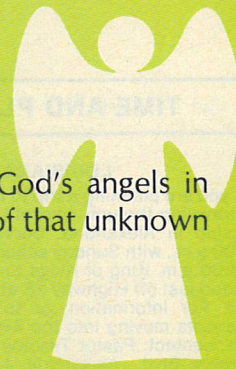
Come from on high to me;
 I cannot rise to Thee.
 Cheer my wearied spirit,
 O pure and holy Child;
 Through Thy grace and merit,
 Blest Jesus, Lord most mild,
 Draw me unto Thee!
 Draw me unto Thee!

Now through His Son doth shine
 The Father's grace divine.
 Death o'er us has reign-ed
 Through sin and vanity;
 He for us obtain-ed
 Eternal joy on high.
 May we praise Him there!
 May we praise Him there!

Oh, where shall joy be found?
 Where but on heav'nly ground?
 Where the angels singing
 With all His saints unite,
 Sweetest praises bringing
 In heav'nly joy and light.
 Oh, that we were there!
 Oh, that we were there!

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