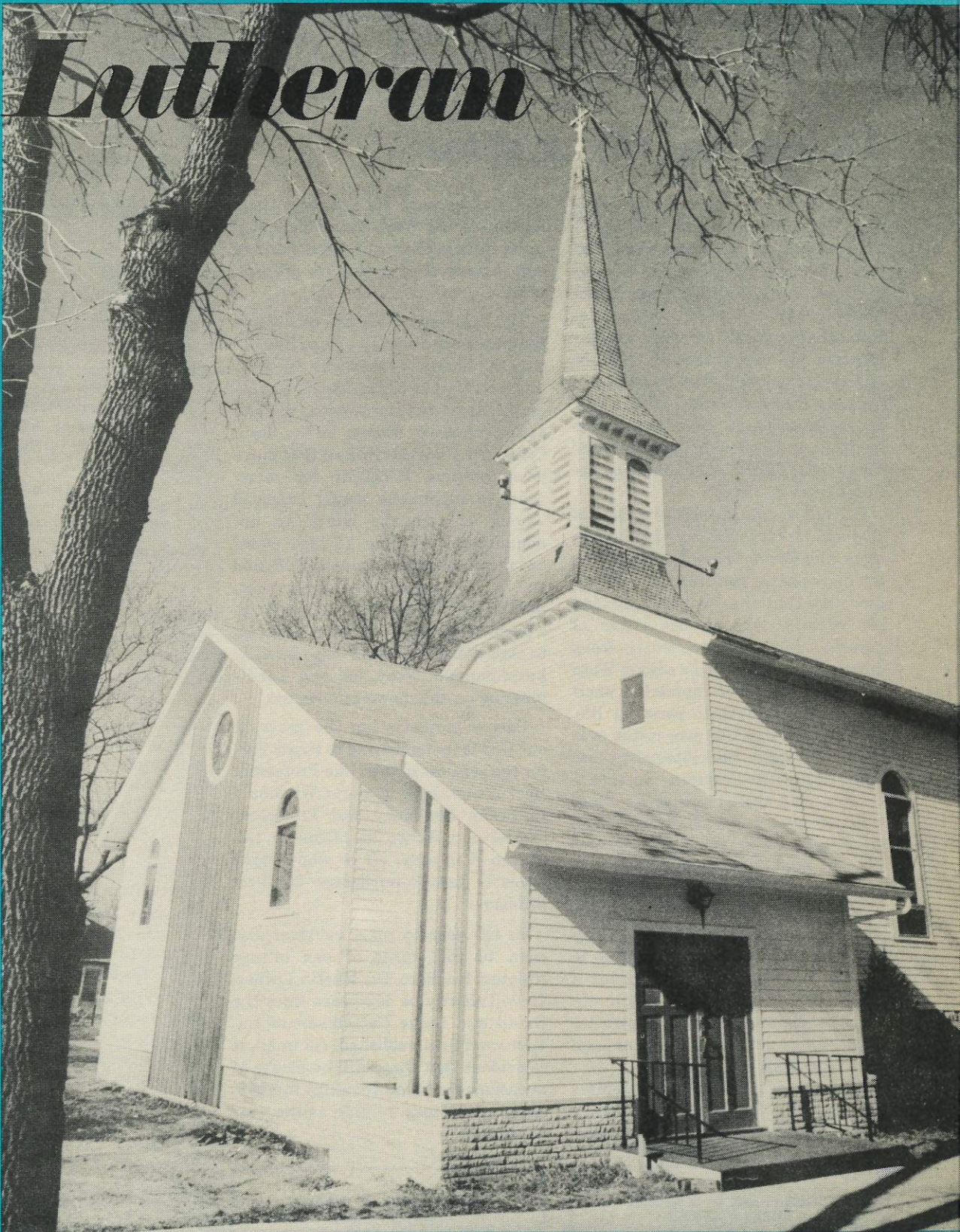


The Northwestern

January 7, 1979



Lutheran

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

Briefs by the Editor

May yours be a blessed and happy New Year! It can be that and will be that as long as you keep your heart focused on the salvation that is yours in Christ Jesus. With the Savior in our hearts and controlling our lives through His Spirit, not only will the spiritual joy experienced in 1978 be repeated, but it will grow by leaps and bounds. Therefore make 1979 a year dedicated to God's Word and Sacrament, for it is through them that God the Father, God the Son, and God the Spirit enter our lives!

I desire this for myself as a child of God and for myself in my work as editor of *The Northwestern Lutheran*. It is my daily prayer that the Lord may so guide my thinking, my planning, and my writing, that all the issues of volume 66 may constantly keep before the readers God's saving Word and apply it to their church life, their family life, and their personal life. May the Spirit of God ever watch over those who write the editorials, those who write the various Scripture studies, and those who apply these words at greater length to the special circumstances of our lives and our church! May all of us daily pray God to keep our Wisconsin Ev. Lutheran Synod, its congregations, its members and pastors and teachers, its professors and administrators faithful to the Lord's Word! The Lord meant it when He said: "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free."

God's grace has not ceased to bless our church. Not because Wisconsin Synod Christians are holy and per-

fect, but because He has kept them faithful to His Word. It is proclaimed in its fullness from our pulpits and in our classrooms. For this we are grateful.

The first issue of volume 66 reflects that. Concern about the Word fills not only the hearts of those who are writing for this periodical. Read, for example, about that large group of dedicated volunteer women in the Twin Cities area and elsewhere that have been working faithfully for many years to supply the seeing impaired among us with the Word. An announcement on page 15 also alerts our members that people in our Synod are becoming concerned about meeting the needs of the hearing impaired, a problem perhaps even more difficult to solve than that of the visually handicapped. Pray for the Lord's blessing on this new venture, too.

Part of appreciating the grace of our God is remembering to thank God for the services of men like Professors Becker and Gerlach at our Wisconsin Lutheran Seminary and Professors Toepel and Kuske at Michigan Lutheran Seminary, all of whom have recently passed milestones in their ministry.

In the year to come we shall also turn to the words of one of our greatest teachers, Dr. Martin Luther. In will shortly be 450 years since the Small and Large Catechisms of Luther were first published. All in all, it is evident that there will be plenty of occasions for being thankful in 1979. Let us keep that in mind as the year progresses!

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The Cover

A church addition and entryway were recently dedicated by the members of St. John's Ev. Lutheran Church, Frontenac, Minnesota. This was done in connection with the congregation's 110th anniversary. See page 13 for details.

Editorials

Not A Guide To Morality In some respects books of etiquette prescribe manners; in some respects they only reflect the manners that are already in vogue. Letitia Baldrige's revision of Amy Vanderbilt's *Book of Etiquette* does both, but it seems that its mirror is larger than Amy Vanderbilt's or Emily Post's were.

Such cultural changes as the woman's liberation movement, the decay of moral standards, the brash cult of the ego have altered social conduct and customs. Divorces are now so common and so many couples are living together in sin that a new handbook of etiquette seemed to be required. Letitia Baldrige's book mirrors these contemporary mores and manners.

How, for example, does one address a dinner invitation to two unmarrieds who are "shacking up" together? A recommendation: The names on two separate lines, in alphabetical order. If the couple is married, but the wife retains her maiden name (with an Ms.), the names are on the same line, with the man's preceding. (If this would seem to be confusing to those who are not sure of the rules of etiquette in these cases, one might remark that Ms. people have themselves to blame if they are mistakenly classified with such as are living together in sin.)

A mirror of contemporary manners it may be, but a guidebook for morality it isn't. For Christians, God's Word distinguishes clearly between sin and sanctification, and does not accord them equal rights. The shame of fornication and the honorableness of marriage do not deserve equal treatment. In fact, St. Paul says in I Corinthians 5 that there are times when would-be Christians who are living in fornication and sexual perversion (and other manifest sins) shouldn't be invited at all.

Carleton Toppe

Why Cults? Late last fall people all over the world were horrified by the mass suicide of some 900 men, women, and children who belonged to a religious cult which had taken up residence in the jungles of Guayana. People worldwide were also mystified and perplexed. Questions were put forward and subsequently treated in numerous articles written by a vast assortment of experts on human behavior. What gives rise to the multiplicity of religious cults which infest modern society? What moves people to join them? What accounts for the incredible control which the leaders of such cults exercise over the minds and lives of their followers?

A *Time* magazine article on Thanksgiving may have inadvertently supplied some insights into these questions when it made reference to the current mood of the American people in these days of prosperity. It declared: "Americans sense an uncertain and uncontrolled element in their lives." In support of this observation it quoted a North-

western University political scientist who said that among the people "there is a mood of apprehension and anxiety, a fear of the unknown."

Man is not self-generating. He is a creature. He did not get here by himself; and, contrary to what arrogant infidels profess to believe, man does not control his own destiny. The individual senses this whether he admits it or not. He knows instinctively that there is more than he sees, and deep within himself he is uneasy.

This ignorance coupled with desperation creates what amounts to a spiritual vacuum which must be filled. This vacuum can draw into the lives of otherwise well-fed and even well-educated people the most outrageous kinds of self-appointed Messiahs and gurus who claim for themselves high missions and unique revelations from the Deity.

This sort of thing cannot successfully be legislated out of existence. It can only be counteracted by the knowledge of the truth. That truth was clearly identified by our Lord when He promised: "If ye continue in My Word . . . ye shall know the truth, and the truth shall make you free." This is at once the complete answer to man's spiritual needs and a sure safeguard against religious crazies and weirdos.

Immanuel Frey

We Reflect And Ponder

I thought as I sat and listened to the clock as it ticked the old year away. The end of the old and the beginning of the new are always a good time to pause and reflect on that which is past and ponder that which is to come.

It had been a good year. "Our God, our Help in ages past" had again shown Himself to be our gracious and merciful Lord. He had guided us safely through the maze of the year now gone.

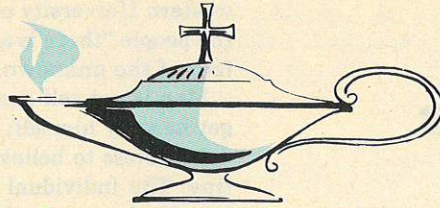
As we set forth long months ago, we could not possibly foresee what He had in store for us; but we knew it would be what is best for us, for "the Lord does all things well." We laid our plans and, for the most part, we were permitted to carry them out. If in His wisdom He thwarted some plan, we knew that it was His will that was being done. We watched as our children proceeded step by step along their unfolding pathways, thankful to God for His presence and strength. Steadily, surely, God directed us on life's way.

His blessings were abundant, as usual. We enjoyed good health; He saw us through minor illnesses, always leading us to safety. We had all that was necessary to support this body and life, and then some. Even when the Lord unexpectedly took "grandpa" to Himself, He made it clear to us through His Word that this, too, was indeed a blessing. He has told us: "What I do thou knowest not now; but thou shalt know hereafter" (John 13:7). He has also assured us: "Because I live, ye shall live also" (John 14:19). Yes, the victory and the joy of heaven is what God promises to all who believe in Jesus Christ, our only Lord and Savior.

"He hath made Him who knew no sin to be sin for us, so that we might be made the righteousness of God in Him" (II Cor. 5:21). Surely, the most important blessing was the continued assurance of the forgiveness of our sins. As we turned to Him in prayer and worship, He spoke to us by

(Continued on page 13)

Studies in God's Word



Facing The New Year With Confidence

These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us. And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him. If any man see his brother sin a sin which is not unto death, he shall ask and He shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin and there is a sin not unto death (I John 5:13-17).

"We live at the edge of mystery," said a physicist referring to the world's uncertain future because of the development of atomic weapons. His words might summarize the thoughts of many as they face a new year. What will 1979 bring? What joys or sorrows, what gains or losses?

For the believer, as for the unbeliever, the year ahead is cloaked in mystery. And yet, as John reminds us in his "Letter of Light, Life, and Love," *the Christian Can Face the New Year with Confidence.*

The Confidence Of Eternal Life

John wrote to give the Christians in Asia Minor a blessed confidence. He wanted them to "know that ye have eternal life." The believer's blessed relationship with God on earth and the fi-

nal, full reunion with Him in heaven are just too precious to be grounded on the guesswork of man's feelings or the gropings of man's thinkings. Eternal life is based on God's Son, the Savior, and is as sure as God's Word which declares Him. That men might know and trust this Jesus whose blood cleanses from all sin and thus have life in His name, was the purpose for which John wrote. Once more he repeats this supreme truth that his readers might have the confidence of eternal life.

What better assurance could we want! We have not been told what our Father will do to us or through us this year, but we have been told what we need to know. God's Word has told us that He is our Father and we are His children, that He loves and forgives us, that He walks with us on earth and waits for us in heaven. While the rest of the world has to say, "I think," or "I surmise," we can say with God-given faith, "I know." To say this better, we turn to His Holy Word. In that Word are God's golden promises of life eternal and God's glorious power to work faith in those promises. With life eternal assured us, the new year's edge of mystery is beautifully blunted.

The Confidence Of Answered Prayer

The assurance of eternal life leads naturally to the assurance that God hears and answers the prayers of His children. Some sneer at prayer, labeling it as empty form or futile exercise. Others use it only as a bleak cry of helplessness and hopelessness thrown out in a moment of despair to an unknown God. The Christian knows better. For him prayer is the voice of

Christian faith, the conviction that a loving Father has ears open to hear and hands open to answer the cries of His beloved children. In fact, He's more ready to hear than we are to ask, and to answer better than we dare ask for. John even says: "We know that we have the petitions that we desired of Him." Our Father grants those petitions at once, though the results of the granting may not be seen for a time.

What confidence to know that God answers when we ask! Of course, as His children we will want to ask "according to His will." We recognize the infinite wisdom of His will and seek to put our desires into tune with that will. Prayer then becomes more and more an asking from God, not what *we*, but what *He* wants. Into His loving hands the Christian places his life, trusting Him to lead where and how He knows best.

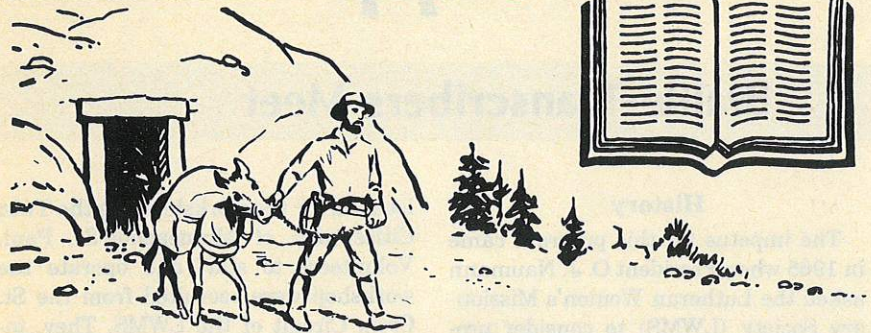
Nor does the Christian pray only for himself. His fellow believers need his prayers, too, especially when they have fallen into sin. "God, awaken him, forgive him, restore him" are fitting prayers for a believer's heart and lips, and in answer, God has restored spiritual life to many an erring brother. For one kind of sinner, though, John does not encourage praying, though he does not expressly forbid it either. That is for "the sin unto death." Apparently John refers to unbelievers such as he faced in Asia Minor who, though convinced of the truths of God's Word, yet with high hand and haughty heart rejected and even militated against those truths. Such sins are unto death, not because Christ's blood does not cover them, but because in hardened unbelief they reject the very offer of that blood by the Spirit.

There will be much cause for prayer in the New Year. The sins of our brethren and our own sins, too, will bring forth the frequent sigh, "Oh, God be merciful to me (them)." The needs of our country and community, our church and close ones, will bend the knee frequently in earnest plea to Him who invited: "Call upon Me in the day of trouble." Above all, the blessed assurance that He answers will bring us again and again to Him in prayer. Nothing can happen to us in the New Year for which God cannot give us the right answers when we ask. Happy New Year!

Richard E. Lauersdorf

Mining the Treasure of God's Word

Daniel 9-12



Today we complete the closing prophetic picture of the developing kingdom of Christ, or the Holy Christian Church, as Daniel received it from the Lord and recorded it in chapters 8-12. Before you begin, reread chapter 8 and glance over the discussion in the last lesson.

Then Go To Chapter 9

Note the date in verse 1a (539/8 B.C.), right after the fall of Babylon, and the reference to Jeremiah 25:11,12 and 29:10, making this the 67th year. Verses 3-19 record Daniel's prayer (v.3), one of the great prayers in Scripture. It is a prayer of repentance (vv.5,6,8b,9b,11a,14c,15b; underline verses 5 and 6 and hi-lite the first seven words), which ends with a plea for mercy and forgiveness (vv.16-19). Underline verse 16a to "mountain," verses 17-19, and hi-lite verse 17b from "cause" and verse 18c from "we do not," and "forgive" in verse 19a. Note how Daniel asks forgiveness because of God's *grace*, His undeserved love, in verse 18c. Verses 20-23 tell how Gabriel again appeared to give Daniel more information.

Verses 24-27 are probably a prophecy in Scripture more misused and abused by the sects than any other. Christian interpreters have given various explanations of these prophecies, but the following is one that does not contradict clear Scripture passages that speak about the last times.

The numbers in verses 24-27 indicate that this is what we call an "apocalyptic" prophecy, meaning that it is not to be interpreted in a literal

sense, but figuratively, for it involves two symbolic numbers — seven, which denotes completeness, and ten, which denotes totality, both "perfect" numbers.

Seventy weeks (sevens, v.24, hi-lite), denotes a long and complete period of time, namely, the time from 536 B.C., when Cyrus gave the command to rebuild Jerusalem, to the end of the world. Underline verses 24 and 25, and note the phrases "to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness," all of which give a beautiful picture of Jesus' work, which will reach its grand fulfillment at the end of the world.

The period is divided into two very unequal periods — 69 weeks (7 and 62, v.25) "unto the *Messiah*, the Prince" (v.25, hi-lite) and His death (v.26a, underline to "cut off" and hi-lite "the *Messiah*"), and then one remaining week (a complete period) to fill out the 70, which represents the time from 29 A.D. to the end (vv.26b and 27). This is true prophetic perspective, where that which is close looms larger and looks longer than that which is more distant. This last week is of much greater interest to us, since we are living in this period, which is also spoken of in the New Testament as the last day (John 7:37), the last days (II Tim. 3:1, Heb. 1:2), the last time (I Pet. 1:5), and the last times (I Pet. 1:20). All the prophecies in Matthew 24 refer to this period, including the destruction of Jerusalem in 70 A.D. (v.26b; Matt. 24:2) and the final passing away of heaven and earth (Luke 21:25f.).

Now, Chapters 10-12

The date here is 537 B.C. (v.1a. — Remember that Darius was a governor appointed by Cyrus). Chapters 10-11:39 are a long prophecy describing events in the near future, until 163 B.C., when Antiochus Epiphanes died (compare chap. 8); and 11:40-12:13 cover the distant events of the end-time. The theme of chapters 10 and 11 is found in 10:1b (NIV). It will be a "time of great conflict or war."

In chapter 10:4-9 Jesus appears to Daniel, as we see when we compare verses 5 and 6 with Revelation 1:14-16. The announced purpose of the prophecy is declared in verse 14a (underline).

Chapter 11:2-39 foretells the immediate events in the Near East, covering the history of Persia down to 480 B.C., when Xerxes, the fourth king (v.2c) was defeated by the Greeks, and then the history of the Greek empire under Alexander (v.3) and his four generals (v.4a; see chap. 8). From there on it treats only of the long struggle between the Ptolemaic kingdom in Egypt (the south) and the Seleucid kingdom in Syria (the north). Antiochus' desecration of the Temple is cited again in verse 31, and the victories of the Maccabees in verse 32b (underline both). Antiochus was a type of the Antichrist (v.31a; compare II Thess. 2:4).

Chapters 11:40-12:13 deal with the time of the end (hi-lite in 11:40). The king of the north undoubtedly is the Antichrist, foreshadowed by Antiochus Epiphanes. Note how similar the description of him is to II Thessalonians 2. The king of the south is Egypt (v.42) and may well represent Mohammedanism. Chapter 12 brings us to the end-time as detailed in the New Testament. Underline verses 1, 2, and 4b. Compare verse 1b with Matthew 24:21; verse 1c with Luke 21:28; the reference to the names written in the book with Philippians 4:3 and Revelation 3:5; verse 2a with John 5:28,29; and verse 3 with Matthew 13:43. In reply to the question, "how long?" in verse 6, Jesus (the "man" in vv.6 and 7) answers, "a time, times, and a half" (v.7a, hi-lite and see 7:25 and Rev. 12:14), meaning three periods of time. The time from the destruction of Jerusalem to the end is stated symbolically to be 1,335 days (v.12). And finally, Daniel and all believers are given a word of assurance in verse 13 (underline).



WELS and Its Visually Handicapped

Braille Transcribers Meet

For the first time since the beginning of the braille program for WELS members, the women most closely associated with that program were given the opportunity to meet in North St. Paul, Minnesota, on October 6-7, 1978. Braille transcribers came from Arizona, South Dakota, Ohio, Michigan, Wisconsin, and Minnesota; and other personnel and guests from Illinois, Wisconsin, and Minnesota. All came to learn — to learn to know each other — some to meet their instructor for the first time — to learn about their mutual concerns, and to learn what happens to braille copy after the transcribing is finished. And all came to rededicate their efforts to the glory of God and the aid of fellow Lutherans who have visual problems.

On Friday night an informal gathering was held at the Workshop for the Visually Handicapped. Here the women could see the thermoform machines that reproduce braille copies by use of heat and suction, the combo machine that punches pages and binds volumes, and the equipment used for producing cassettes. They became acquainted with the mailing system and other procedures for running the workshop and the need to maintain a library of materials.

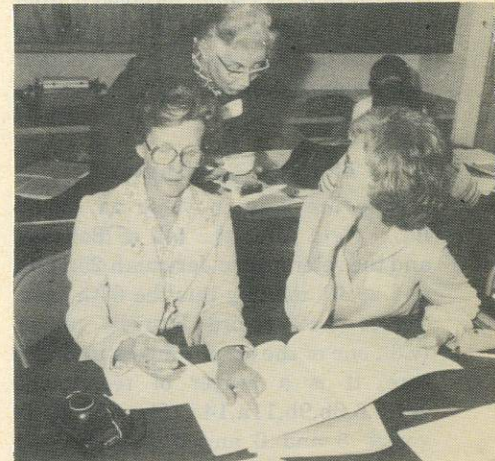
Saturday's meeting opened at Christ Lutheran Church, North St. Paul, with a service conducted by Pastor Donald Grummert. His message was based on Psalm 9:10, "Thou, Lord hast not forsaken them that seek Thee." He traced the history of the program and reminded us that as we "work together, pray together, rejoice together, the Lord's work is being done through the abilities He has given each of us — in whatever capacity we function, whatever labor we perform." Realizing that the Lord does not forsake His workers is indeed a motive for thanksgiving.

History

The impetus for this program came in 1965 when President O. J. Naumann asked the Lutheran Women's Missionary Society (LWMS) to consider producing spiritual materials for WELS blind. Under the direction of Mrs. Herbert Speckin, then LWMS national president, the work was begun. One certified brailist was found. She transcribed Luther's *Small Catechism*, and agreed to undertake the training of other transcribers by correspondence. Some of the women who started enthusiastically as students found that they were unable to give as much time to the training as is required. Eighteen lessons may not sound like much, but they are rarely completed in less than a year. Eventually three of the women who completed the course were designated as instructors. Today we have 18 WELS-certified transcribers, 17 of whom are also certified by the Library of Congress.

It soon became obvious that workshop of our own would be necessary if the project were to succeed. Chosen as

location for the workshop was the Twin Cities area of Minneapolis-St. Paul. Volunteers to staff and operate the workshop were recruited from the St. Croix Circuit of the LWMS. They, together with other congregations nearby, still continue to supply the willing hands for the production of materials.



Seated: Mrs. Calvin James and Mrs. Edward Collyard. Standing: Mrs. John Sullivan.



Decisions concerning the NWL — left to right: Mrs. Earl Reichel, Mrs. Harold Krantz, Mrs. Harold Brown, Mrs. Don Holzhueter — foreground: Mrs. Edward Collyard.

At the 1969 WELS convention, the delegates voted to establish a Special Ministries Board and placed the administration of the workshop under its jurisdiction. About a year later the Special Ministries Board created the Mission for the Visually Handicapped committee (MVH) to handle that responsibility. LWMS continues to be a cooperating agency and has pledged to staff the workshop and to promote and support its activities.

The Workshop Committee

The Workshop Committee, appointed by the LWMS, is comprised of the following five people. Mrs. Earl Fager of Lake Villa, Illinois, LWMS Representative, serves as chairman of the committee and is the link between the committee, the LWMS, and the MVH. Mrs. Alden Enstad (St. Paul Park, Minnesota), General Manager, oversees the entire workshop operations. Mrs. Edward Collyard (White Bear Lake, Minnesota), Braille Transcribing Manager, makes assignments and supervises the transcribers. Mrs. Harold Brown (Stillwater, Minnesota), Braille Production Manager, supervises the work of the volunteers who produce the materials at the workshop. Mrs. Robert Baumeister (Lake Elmo, Minnesota), Cassette Manager, supervises the production and distribution of materials for the cassette program. Pastor Donald Grummert (Minneapolis, Minnesota) is the Pastoral Advisor.

Over the years, the MVH Committee has expanded the program to include cassette recordings of *Meditations* and *The Northwestern Lutheran*, when it was learned that many of our visually handicapped, especially the elderly, do not read braille.

Two special guests attended the seminar. Mrs. Herbert Berg of New Ulm, Minnesota, national secretary of the LWMS, extended greetings and thanks from the LWMS Board. Mr. Clarence Saatkamp, MVH chairman, brought greetings and thanks from the Special Ministries Board and spoke of the varied activities of that board.

Mrs. Herbert Speckin, Wauwatosa, Wisconsin, who was unable to attend the meeting, had prepared a paper on administration and motivation which was read by Mrs. Fager. It provided inspiration and encouragement to those present.

Mrs. Earl Reichel, Madison, Wisconsin, does the large-print typing of the *LWMS Topics*. She displayed the large-print typewriter used for this purpose.

The Braille Program

Saturday afternoon was devoted to the braille program. Mrs. Don Holzhueter, South Haven, Michigan, transcriber and instructor, led the discussion on our program of instruction. The transcribers had the opportunity to compare notes, seek solutions to problems, and discuss ways to improve the program. Format is of the utmost importance to braille readers.

While most of our transcribing has been done in literary format, our first work in textbook braille was done this year. Books on Christian doctrine are being produced for Miss Debra Rose, a blind student at Wisconsin Lutheran College, the same student who was the first to be confirmed using the WELS-brailled catechism. Mrs. Joseph Price, Girard, Ohio, presented information on the textbook format and indicated how it varies from the literary format.

Proofreading

A highlight of the day was a demonstration of proofreading. Miss Edna Schmidt of Milwaukee, who is blind, is our proofreader. (Only blind persons can be certified as proofreaders.) While Mrs. Patrick Muckian, also of Milwaukee, reads the printed page, Miss Schmidt's fingers follow the lines of braille copy. Together they proofread all books brailled by our transcribers, and, on periodicals such as *The North-*

western Lutheran, they check one copy a year for each transcriber. Miss Schmidt is highly complimentary of the quality of work done by our transcribers, a quality which can best be explained by the motivation provided by love for their Lord.

This summer two of our transcribers, Mrs. Price and Mrs. Harold Krantz (Brown Deer, Wisconsin), were certified by the Library of Congress for music braille. Mrs. Krantz explained the intricacies of music braille format. It uses the same six dots of basic braille in almost limitless combinations.

At dinnertime we were joined by Mr. Ed Riege and his Seeing Eye dog. Mr. Riege, a member of Christ Church, is a living testimonial to the WELS braille program, having been one of the first to use it. Although today time compels him to rely on cassettes, he encouraged continuation of the braille as a vital program.

Thank You!

During the day tribute was paid to the volunteers who come to the workshop every week to produce and mail the copies which are sent to our visually handicapped. Many of the volunteers came to join us for the evening program.

The closing service was conducted by Pastor David Ponath of Christ Church, who also does the reading for the cassettes. He said, "We are doing more than producing a product. We are bringing the Word of Life, for through the *Word* man sees, whether his vision

(Continued on next page)



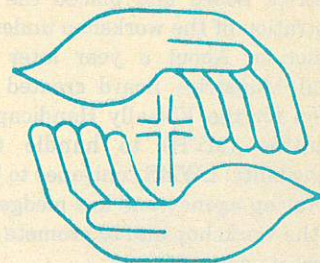
Mrs. Patrick Muckian and proofreader, Miss Edna Schmidt.

Braille Transcribers (cont.) is perfect or imperfect." His prayer asked "for strength, for patience, for zeal" when the women become discouraged or frustrated.

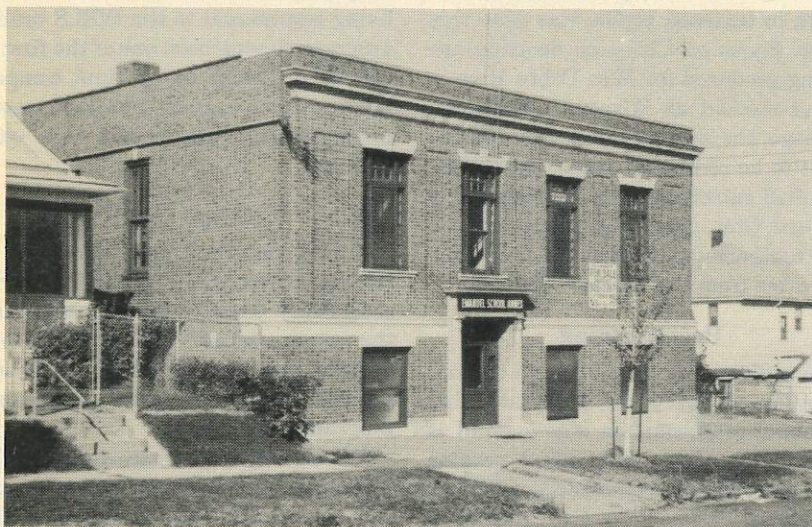
Who are these women? Our braille transcribers, too, are volunteers. They are women who have husbands and whose families range from elementary-school age to grown-up. They themselves range in age from the mid-thirties to over 65. They spend about 30-40

hours a month transcribing braille, with some estimates ranging from 20-200 hours, "depending on what I have to do." They are a cross section of WELS women, but they have a common purpose: to serve their God and show their love for Him by dedicating their talents and time to producing spiritual materials for the visually handicapped so that, through His grace, "the blind may see."

Lois Fager



Permanent Home for Workshop for Visually Handicapped



559 Humboldt Avenue, St. Paul

After years of being shuttled from one location to another, our Workshop for the Visually Handicapped has finally been moved to a permanent facility. The workshop, located in the Twin Cities area of Minnesota, has used borrowed rooms from churches, an old funeral home, and more recently, rented facilities. The latest move became a necessity when the owner of our rented space informed us that he was expanding his business and would no longer be able to let us use several rooms for our purposes.

After some anxious weeks of attempting to locate a suitable facility that we might rent, we were led to a building that Emanuel Lutheran Church had for sale. The building, originally built as a switching station for the telephone company, had recently been used by Emanuel Congregation as a school annex. Since the congregation

had just completed building a new school, the annex was no longer needed by the congregation.

The building is a two-story brick building, located on a paved lot at 559 Humboldt Avenue, St. Paul. It was well built and gives the impression of having many years of service left for our use. This does not mean there won't be some takeover costs. We know some repairs are called for and some modifications will need to be made to accommodate our equipment.

Funding

The Mission for the Visually Handicapped program is funded entirely through gifts. No budgetary funds are used to provide spiritual materials in braille, large-print, and on cassette tape. Gifts from the Lutheran Women's Missionary Society and its circuits, church organizations, day schools, Sun-

day schools, and individuals have been sufficient to fund the program. However, at this time we do face somewhat of a financial problem in that we needed to borrow money to enable us to purchase our new home. The purchase price was \$30,000. Obviously, Emanuel Lutheran Church was very generous in permitting us to purchase the property at such a reasonable price. In order for us to repay our debt we will need the continued support of many gifts of love. In fact, we pray that the Lord would move the hearts of many to remember this specialized ministry so that we might repay our loan quickly and so that the expansion of the program need not be delayed due to lack of funds.

If you would like to join in financially supporting this labor of love, send your gift to:

The Mission for the Visually
Handicapped
3512 W. North Avenue
Milwaukee, Wisconsin 53208

It is our hope that the Lord would richly bless the workshop's new home and the purpose for which it was purchased. If you have a relative or friend who could benefit from any of our free spiritual materials prepared especially for the visually handicapped, why not speak to your pastor. He has a catalog from our workshop at 559 Humboldt Avenue, St. Paul, Minnesota 55107. If for some reason or other he doesn't have a catalog which lists our free materials, you may ask for one by writing to the workshop at the address above.

Mr. Clarence Saatkamp,
Chairman
Mission for the Visually
Handicapped

Professors S. Becker and J. Gerlach Honored by Seminary



Prof. Siegbert W. Becker

Wisconsin Lutheran Seminary observed the anniversaries of two faculty members on November 12, 1978, in a special service at Calvary Ev. Lutheran Church, Thiensville, Wisconsin. The assembled congregation gave thanks to the Lord of the Church for Prof. Siegbert W. Becker's 40 years of service in the public ministry and for Prof. Joel C. Gerlach's 25 years as a public servant of the Lord.

The Reverend Robert J. Voss, executive secretary of the Wisconsin Ev. Lutheran Synod's Commission on Higher Education, preached the sermon. The liturgist was Pastor Howard Kaiser of Redeemer Ev. Lutheran Church, Cedarburg, Wisconsin, the congregation with which both celebrants are affiliated. The Seminary Male Chorus under the direction of Prof. Martin Albrecht provided special music for the occasion. Seminary student Bryan Gerlach, son of Prof. and Mrs. Gerlach, was the organist, assisted by trumpeter Greg Schulz, also a Seminary student.

"Anniversaries mark the rapid passage of time," Secretary Voss noted in his address, "but God's mercy and grace are endless." On the basis of Psalm 90:17 he directed his audience to offer "An Anniversary Prayer: Establish the Work of Our Hands" to the God of all grace. "Such a prayer," he pointed out, "expresses a confession of stained hands. Nevertheless, the prayer recognizes the consolation of cleansed hands. At the same time such



Prof. Joel C. Gerlach

a prayer gives evidence of the joy and satisfaction of serviceable hands."

A reception followed in Calvary's school gymnasium. Spokesmen for the Seminary Board of Control, for the faculty, and for both of the celebrants addressed the assembly and the guests of honor. The celebrants responded, thanking God for the privilege of serving Him in the public ministry.

Professor Becker

Professor Becker was born near St. Paul, Minnesota, on October 28, 1914. He is a graduate of Concordia College, St. Paul, and of Concordia Seminary, St. Louis, 1938. Graduate study at the University of Minnesota led to the granting of the M.S. degree in Greek and Latin. After further study at the University of Chicago and at Northern Baptist Theological Seminary of Chicago, he earned the Th.D. degree at the latter institution in 1957.

He served pastorates at Fort Dodge, Ireton, and Sac City, Iowa, 1938 to 1947. From 1947 to 1963 he taught at Concordia Teachers College, River Forest, Illinois. In 1963 he became a member of the Wisconsin Ev. Lutheran Synod for confessional reasons, and accepted a call to Wisconsin Lutheran College, Milwaukee. In 1969 he accepted a call to Wisconsin Lutheran Seminary, where he teaches New Testament and systematic theology.

He serves the Board for World Missions of the Wisconsin Evangelical

Lutheran Synod as liaison between the Synod and the Confessional Lutheran Church in Sweden. He is also a member of the Synod's Commission on Inter-Church Relations and of the Revision Committee of *An American Translation*. He is the author of *The Scriptures — Inspired of God, Wizards That Peep, and Skriften och Saligheten*.

In 1939 he married Helen Bertram. The Beckers have five children: David, an assistant attorney general of the State of Wisconsin; Rebecca Erhardt, an attorney in Madison; Mark and Michael, who operate a computer business in Milwaukee; and James, an instructor in religion at Wisconsin Lutheran High School, Milwaukee.

Professor Gerlach

Professor Gerlach was born in Arlington, Minnesota, on November 27, 1928. He is a graduate of Martin Luther Academy, Northwestern College, and Wisconsin Lutheran Seminary, 1953. He served congregations at Tucson and at Douglas, Arizona, and at Garden Grove, California, 1953 to 1970. In 1970 he accepted a call to Wisconsin Lutheran Seminary, where he teaches systematic theology and homiletics.

He has served as first vice-president of the Arizona-California District, as vice-chairman of the Board of Parish Education of the Wisconsin Evangelical Lutheran Synod, and as a contributing editor of *The Northwestern Lutheran*.

In 1953 he married Lillian Bode. The Gerlachs have four children: Bryan, a student at Wisconsin Lutheran Seminary; Bruce, United States Marine Corps; Rachel, a student at Dr. Martin Luther College; and Sharon, a student at Kettle Moraine Lutheran High School, Jackson, Wisconsin.



John F. Boehringer Commissioned As Seventh WELS Missionary to Japan



John, Patrina, and Luke John

On Sunday, October 15, 1978, the members of Shepherd of the Valley Lutheran Church, Fresno, California, together with many friends from area congregations, assembled in the golden evening hours for a very special occasion. This gathering of like-minded believers in Christ Jesus marked the commissioning service of Rev. John F. Boehringer as our Synod's seventh expatriate missionary for our Japan mission field.

The preacher for the service was

Pastor David Valleskey of San Jose. He encouraged all assembled and especially his colleague, Pastor Boehringer, with the words of II Corinthians 5:18-21. He emphasized the truth that like those first Apostles of our Lord Jesus, so we today also are ambassadors for Christ. We preach a worldwide reconciliation of God and man in Christ and, therefore, are called into a worldwide ministry.

During the rite of commissioning, Missionary John Boehringer was as-

sured by Mr. Clarence Krause, chairman of the Japan Mission Executive Committee, of the continued help and support of the mother church. The Rev. Ronald Freier, secretary of the Japan committee, served as liturgist and the undersigned read the rite of commissioning. Brethren in the public ministry from a wide radius joined to lay their hands of blessing upon their brother and coworker in Christ.

After the service, the entire congregation enjoyed a very pleasant moment of Christian fellowship, together with the culinary delights so graciously offered by the ladies of Shepherd of the Valley Church.

The following Tuesday, October 17, Missionary John Boehringer, accompanied by his wife, Patrina, and his infant son, Luke John, left for his new calling in the Land of the Rising Sun. May the Risen Son of God and Man, our blessed Savior Jesus Christ, guide them, protect them, and graciously prosper all their efforts and endeavors to proclaim His saving name! May we in the mother church remember in our prayers and expressions of love the John Boehringers and all others who preach the Gospel of Jesus in our place as ambassadors for Christ!

Pastor Luther Weindorf

Toward the Goal of an Indigenous Church in Japan

An Indigenous Church — What Is It?

In mission circles we usually think of the word "indigenous" as meaning "independent" or "self-sustaining."

The Holy Christian Church, the one body of believers in Christ is, of course, not indigenous in this sense. The Holy Christian Church relies upon her Lord and Savior for her very existence. By the power of His Holy Spirit He has brought her into being. He keeps her, protects her, blesses her, causes her to prosper. She lives by His grace alone.

Some church bodies, however, such as our Wisconsin Evangelical Lutheran Synod, become indigenous in the sense that they do not rely upon other church bodies for pastors, or for leadership, or

for financial support. It is our hope that the Lord shall use us to establish such national indigenous churches in the foreign countries where we are doing mission work. Some things are happening which strongly indicate that the Lord is, in some respects at least, leading our Japanese Christians toward becoming such an indigenous church.

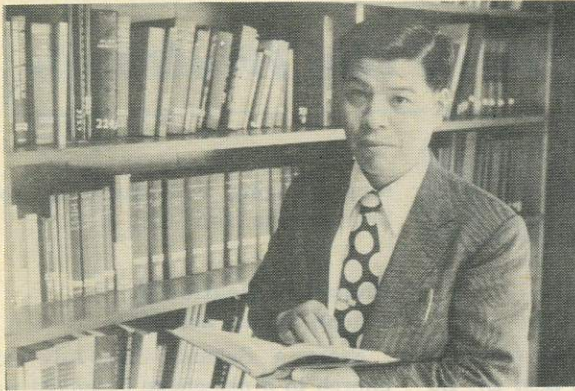
It Is A Little Like Having Grandchildren

If a church is to be considered "indigenous," it must have its own national pastors rather than foreign missionaries. National pastors must shepherd its congregations and carry on evangelism. This is what our seminary program in Japan is all about. At present

we have three Japanese graduates of our seminary serving as pastors.

So far I have been privileged to see one seminary student through from beginning to end of the five-year course. About a year after his graduation, he phoned me one evening to tell me some good news. He had completed the instruction of his first adult convert and would baptize him the next Sunday. Several months later I learned that he had baptized three more adult converts. The Lord is obviously bringing converts into the fold through this Japanese pastor more rapidly than He has through me. As the number of national pastors increases, the rate at which new converts are brought into the fold will probably increase accordingly. This matter of seeing the seminary students that you teach, become pastors, and then bring in converts, feels a little bit like having grandchildren. Their converts seem to come in more quickly than your own.

(Continued on next page)



Pastor Oshino



Pastor Yoshida (facing) teaching Mr. Akagami

This is one of the ways that the Lord appears to be leading our Japanese Christians toward becoming an indigenous church.

The Final Step

When we think of a church being indigenous in the sense that it has its own national pastors, there is one final, necessary step. The indigenous church must have its own national seminary instructors capable of teaching its future pastors.

It appears that the Lord has already led our church in Japan a long way toward this final step. At present we have three Japanese nationals teaching part time in our seminary program. I believe that it is very significant that in one instance at least, a Japanese national has, through personal scholarship, become far better qualified to teach his specific seminary courses than any of our expatriate missionaries.

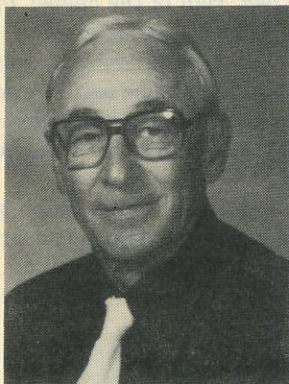
In this way again the Lord appears to

be leading our Japanese Christians toward becoming an indigenous church.

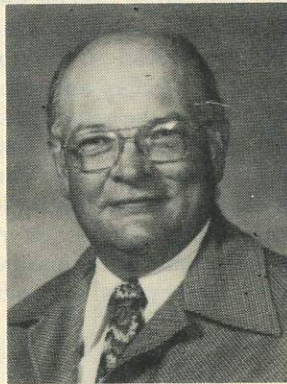
The number of Christians belonging to our church in Japan is admittedly not overwhelming. The Lord has, however, in His wisdom, apparently chosen to endow many of these few with a rich measure of the spiritual gifts necessary for the development of an indigenous church. Won't you join us in thanking Him for leading our Japanese fellow believers toward this goal!

Harold R. Johne

Toepel and Kuske Anniversaries Observed at MLS



Prof. Martin Toepel



Prof. Paul Kuske

Two Michigan Lutheran Seminary professors were honored at a service of thanksgiving for their years of service to the Lord and His Church on November 19, 1978. Honored at the event were Prof. Martin Toepel, who was celebrating his 40th anniversary in the public ministry, and Prof. Paul Kuske,

who was celebrating his 25th anniversary. The evening service was held at St. Paul's Lutheran Church, Saginaw, Michigan.

Preaching for the service was a colleague of the two men, Prof. Jerome Spaude. Expounding on Christ's parable of the two men that built houses,

the one on a foundation of rock, the other on a foundation of sand, Prof. Spaude used the theme, "Thank God for Faithful Builders of the Church." The theme was particularly appropriate since both of the honored men have spent the greater share of their ministries as teachers at Michigan Lutheran Seminary, one of the worker-training schools of our Synod.

The liturgist for the service was Prof. John Lawrenz, president of MLS. Mrs. Wendy Malone of the MLS music faculty was the organist. The MLS concert choir, under the direction of Prof. Harold Hosbach, provided choral music for the service.

Following the service a reception for the two men and their families was held in the MLS student union. A light luncheon was provided by the Seminary Ladies' Guild.

Professor Toepel

Prof. Martin Toepel was born in Arizona, where his father was a pastor at the Apache Indian Mission. He grew up in Wisconsin and graduated from both

(Continued on page 12)

MLS Anniversaries (cont.)

Northwestern College and Wisconsin Lutheran Seminary.

Professor Toepel's first years in the ministry were spent as an instructor at Winnebago Lutheran Academy, Fond du Lac, Wisconsin. From 1941 to 1945 he was the pastor of Trinity Lutheran Church, Elkton, Michigan. In 1945, Professor Toepel was called to Michigan Lutheran Seminary.

In his 34 years at Seminary, Professor Toepel has taught a variety of subjects, coached, served as the school's dean of students from 1950 to 1956, and served as the school's administrator from 1966 to June 1978. He is presently teaching Latin and German.

Professor Toepel and his wife, the former Mabel Krause, have five children: Sandra (Mrs. David Heyn), Moorpark, California; Prof. David Toepel, Saginaw, Michigan; Marla (Mrs. Royal Uhlenbrauch), Appleton, Wisconsin; Marcia (Mrs. David Fuhrhop), Midland, Michigan; and Rev. Mark Toepel, Woodbury, Minnesota.

Professor Kuske

Prof. Paul Kuske, also the son of a Lutheran pastor, was born in Canby, Minnesota. He graduated from Northwestern College and Wisconsin Lutheran Seminary.

Ordained in 1953, Professor Kuske served as an instructor at Northwestern College. He was called in 1955 to serve a mission congregation in Maumee, Ohio. In 1960 he came to Michigan Lutheran Seminary as the dean of students, a post he held until 1970. Since 1970 he has served as a full-time classroom teacher of Latin and religion, as well as a varsity football coach.

Professor Kuske is married to the former Lois Fischer. They have six children: Deborah, a student at Dr. Martin Luther College; John, a student at Northwestern College; Kathy; Peter; Timothy; and Rachel.



Direct from the Districts

DAKOTA-MONTANA
Reporter Thomas Schmidt

songs, singing with grace in your hearts to the Lord" (Col. 3:16).

Bells Sound in Zeeland, North Dakota

A \$3,850 carillon system was dedicated to God's honor at Zion Ev. Lutheran Church in Zeeland, North Dakota, on June 4, 1978. At the special dedication service, the president of the Dakota-Montana District, the Rev. Arthur P. C. Kell, served as guest speaker, using Numbers 10:1,2 as his text. The pastor of the congregation, the Rev. Robert Weimer, served as liturgist. The monies used to purchase the carillon system were given in loving memory of Mr. and Mrs. Wade Zick, long-time members of Zion Congregation. Mr. Zick had been choir director from 1942 until the time of his death in 1976. His wife, until she died, was a regular member of the choir.

You might find it interesting to know a few things about the carillon system. It can be used in the following ways: an authentic swinging bell sound can be heard at the beginning of each service, a continuous tolling bourdon bell can be used at funeral services, and a three-bell peal can be used for wedding services. In addition, carillon music can be played for special seasons of the church year and before and after services. And finally, the system is able to toll a bell every hour on the hour indicating the time of the day. The new carillon system is a reminder to "let the Word of Christ dwell in you richly, teaching and admonishing one another in Psalms and hymns and spiritual

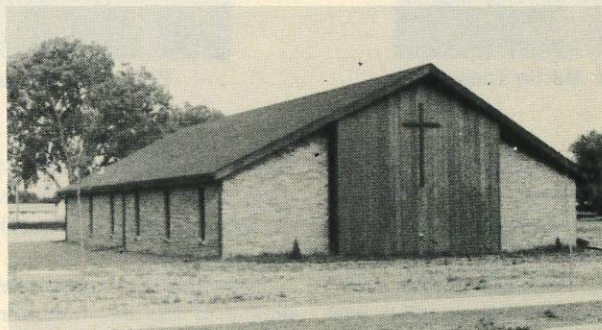
Chapel Dedication in Huron, South Dakota

From a Seventh-Day Adventist church to a parsonage basement to a new church building! So reads, in part, the six-year history of Faith Congregation in Huron, South Dakota. Members of Faith Ev. Lutheran Congregation thus had special reason to rejoice as they dedicated their new church building to the glory of God on June 11, 1978.

The Rev. Gilbert Bunde, living 45 miles to the northeast in Willow Lake, began exploratory services in Huron in late summer 1972. From early 1973 to mid-1974, Pastor John Engel, district missionary at the time, served the congregation. The Rev. Larry Nast was called then and is the present pastor. In the fall of 1976 a parsonage was built on a 2½-acre plot. In July 1977 the congregation decided to conduct services in the parsonage-basement. In February 1978 they began to use their new church building.

The building contains about 3,100 square feet. Half of the chapel, for the present, is being used as chancel, nave, pastor's study, and working sacristy. The other half is being used as a fellowship area allowing for overflow. The present seating capacity of the nave is about 100.

Members of the congregation gladly donated many an item and many an hour in landscaping, cleaning, and doing outside concrete work. That's as



Chapel at Faith, Huron, South Dakota

much as this house of worship means to this small congregation! They also consider themselves privileged to join hands with the group of Christians called the Wisconsin Ev. Lutheran Synod who, by their love offerings to the Church Extension Fund, have provided a loan of \$180,000 for the land, parsonage, and chapel in Huron, South Dakota.

St. Paul in Roscoe, SD, Doubles!

Doubles don't only happen in baseball games. They also occur in congregations like St. Paul Ev. Lutheran Church of Roscoe, South Dakota. On Sunday, September 17, 1978, St. Paul's was privileged to observe a double anniversary, the 50th of the church building and the 85th of the organization of the congregation.

In the morning service, Pastor Martin Janke of Fond du Lac, Wisconsin, served as guest speaker. He had served St. Paul's from 1958 to 1965. He based his message on Hebrews 13:8, using as his theme: "Our Anniversary Assurance," an assurance that rests in the never-changing Jesus Christ. Pastor George Boldt of Morton Grove, Illinois, served as liturgist.

In an 8:00 o'clock evening service Pastor Boldt served as guest speaker. He had served St. Paul's from 1951 to 1955. Using Psalm 116:12-19 as his text, he preached on the theme: "Our Anniversary Question: What Shall I Render Unto the Lord?" and directed the worshipers to consider the blessings of God, their position under God, and their vows to God. Pastor M. Janke served as liturgist in this service. Prof. Wm. Birsching of Northwestern Lutheran Academy, Mobridge, served as guest organist for both services.

The following pastors have served St. Paul's during the past 85 years. Prior to 1900, Pastors Prey, Kies, Helmreich, and Wm. Meyer; and then Pastors J. C. A. Gehm (1900-04), O. Keller (1904-07), A. C. Bartz (1907-11, first resident pastor), Kerber (1911-12), Ernst Birkholz (1912-17), F. Manteufel (1917-21), J. P. Scherf (1921-39), Herbert Lau (1939-51), George Boldt (1951-55), Waldemar Schuetze (1955-58), Martin Janke (1958-65), L. Pingel (1965-68), and Gerhard Geiger since 1968.

May the Lord in His grace continue His "double" blessings upon St. Paul's in the future as He has in the past!

Leather Work on Mission Festival Sunday

Scrape, swish, went the leather soles from door to door in Sioux Falls, South Dakota, a city of 100,000 people, as 20 pairs of feet moved with a desire to serve Him who saved them. In a matter of two hours, these members of St. Paul Ev. Lutheran Church canvassed 755 homes and uncovered 62 prospects. "Can we go, too?" previous confirmands begged. "Fastest two hours I've spent in a long time," said many.

In preparing for the day, the congregation's three-man Christian education committee spread the word by mouth and by phone, telling what canvassing was all about. People were enlisted, and mission festival Sunday provided the ideal atmosphere to "Go!" Pastor Thomas Zarling from Brookings, the district's evangelism chairman, was invited to give a motivational talk during the potluck dinner before the canvass. He spoke of a Christian as Christ's witness with 1. NO CHOICE but to witness since He said, "Ye are"; 2. with NO NEED TO FEAR since He promised, "I am with you"; 3. with NO NEED TO DEFEND YOURSELF since He is the Way, the Truth, and the Life. Pastor of the congregation is Thomas R. Schmidt.

May others also be encouraged to do "leather work"!

MINNESOTA Reporter Del Begalka

Dedication and Anniversary at St. John's, Frontenac, Minnesota

Some 430 people gathered in two festive services at St. John's Ev. Lutheran Church, Frontenac, Minnesota, to observe the 110th anniversary of the congregation and to dedicate the new church addition and entryway. The services were conducted by Pastor P. Otto on November 20, 1977.

Pastor Gerhard Horn spoke at the morning dedication service. He based his words on the story of Zacchaeus in Luke 19. Placing special emphasis on the words of the ninth verse, "Today salvation has come to this house," Pastor Horn asked his listeners: "When will this remodeled building be a true house of God?" The "Rambassadors," a choir of Martin Luther Academy stu-

dents, rendered hymns of praise at the service and also entertained at the dinner that followed.

The 2:30 service praised the Lord for 111 years of His grace to St. John's. Pastor Marvin Doelger of Caledonia, Minnesota, was the guest speaker. Basing his message on Revelation 3:11, he exhorted the congregation to "Hold that fast which thou hast." The undersigned served as liturgist for both services.

The anniversary project consisted of a complete remodeling of the existing basement area, new carpeting upstairs, and the addition of a 30 x 25 entryway and basement area. The balcony and auditorium area were also enlarged, increasing the seating capacity of the church by approximately 50. The remodeling of the old basement area was done entirely by volunteers. The original church was built in 1872.

It is our fervent prayer that our new entry may always serve as a door through which all may come and find God's gifts of love: the Word preached in truth and purity and the Sacraments administered according to our Lord's command and institution!

P. Otto

Reflect and Ponder (continued)

His Word and touched us in His Sacrament ever building our faith in Him. Repeatedly He reminded us: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

So now, as we look into the future, uncharted from our point of view, we have the confidence that He who is "our Help in ages past" is also "our Hope for years to come." He has given us such assurance in His promise: "Lo, I am with you always, even unto the end of the world" (Matt. 28:20).

We don't know what the future holds in store for us. That the Lord has wisely withheld from us. But we do know something about Him who will lead us and guide us. He "will keep him in perfect peace, whose mind is stayed on" Him, Isaiah wrote. He "will preserve me unto His heavenly kingdom," Paul assured Timothy.

Gordon J. Snyder

**Prof. R. W. Mohrhardt
1909 - 1978**

Robert W. Mohrhardt was born on March 13, 1909, in Grand Rapids, Michigan, to John C. and Louise M. Mohrhardt. He graduated from Concordia Theological Seminary, Springfield, Illinois, on June 6, 1932. A student of foreign languages, he was fluent in 13 tongues. On June 18, 1936, he was joined in marriage with Olga Hensch.



Prof. R. W. Mohrhardt

Pastor Mohrhardt's first charge was a three-congregation parish at Blendon, Robinson, and Agnew, Michigan. During this time he was also instrumental in organizing a mission congregation in Belding, Michigan.

Upon receiving his degree from Calvin College, Grand Rapids, he was called to teach religion and foreign languages at Luther North High School in Chicago. Later he was called to Luther South High School in Chicago. While instructor there, he also served regularly in a number of congregations. During this time he also pursued his language studies at Loyola University, Chicago, from which he received his M.A. degree.

When the doctrinal controversy came to a head between the Lutheran Church-Missouri Synod and the Wisconsin Ev. Lutheran Synod, Pastor Mohrhardt felt constrained, on the basis of his knowledge of the Scriptures, to join the Wisconsin Synod. In 1963 he was called to Wisconsin Lutheran High School in Milwaukee. He served there as an instructor in religion and foreign languages from the summer of 1963 until July 1972, when he was compelled to retire because of ill health. Pastor Mohrhardt organized the Spanish program at WLHS.

In January 1977, the Mohrhardts moved to Tucson, Arizona, where he

passed away in his sleep on September 28, 1978. The funeral service was conducted by Pastor Richard Paustian on Sunday, October 1, 1978. He comforted the family with the words of Revelation 14:13: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Left to await a blessed reunion in heaven are his wife Olga; six children, John, Paul, Mary Triano, Ruth, Sara Kujus, and Michael; also four grandchildren.

ADDRESSES

(Submitted through the District Presidents)

Pastors:

- Brug, Prof. John F.**
219 Hollywood
New Ulm, MN 56073
- Dobberstein, Arthur H.**
1416 South 10th Street
Watertown, WI 53094
- Hoppe, Maurice L.**
1507 E. Longview Drive
Appleton, WI 54911
- Krug, Clayton E.**
Route 2 Box 117D
West Newton, PA 15089
- Lange, Prof. Lyle W.**
19 Waldheim
New Ulm, MN 56073
- Lemke, Dennis R.**
Route 3 Box 273
Norfolk, NE 68701
- Mattak, Floyd W.**
2945 E. Northfield Church Rd.
Ann Arbor, MI 48105
Phone: 313/663-1669
- Pautz, Daniel D.**
717 W. Manhattan Ave.
Tempe, AZ 85282
- Pinchoff, Edward D.**
305 N. Main
Jenera, OH 45841
- Szep, Ronald C.**
Route 1
Forestville, WI 54213
- Schwartz, David C.**
123 Commercial Street
Chesaning, MI 48616

Teacher:

- Campbell, John**
11336 — 62nd Avenue North
Seminole, FL 33542

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

- Brug, John F.**, as professor of religion at Dr. Martin Luther College, New Ulm, Minnesota, on November 17, 1978, by E. Knief (Minn.).
- Hoppe, Maurice L.**, as associate pastor of Mt. Olive, Appleton, Wisconsin, on December 10, 1978, by R. Pankow (NW).
- Krug, Clayton E.**, as pastor of Faith Lutheran, West Newton, Pennsylvania, on November 19, 1978, by H. Bartels (Mich.).
- Kurth, John H.**, commissioned as missionary to Blantyre, Malawi, Africa, at Bethel Church, Bay City, Michigan, on November 5, 1978, by D. Kock (Mich.).
- Lange, Lyle W.**, as professor of religion at Dr. Martin Luther College, New Ulm, Minnesota, on November 17, 1978, by E. Knief (Minn.).
- Pinchoff, Edward D.**, as pastor of Trinity, Jenera, Ohio, on September 17, 1978, by K. Fuhlbrigge (Mich.).
- Szep, Ronald C.**, as pastor of St. Peter's Kewaunee, Wisconsin, by H. Krause, and as pastor of Emanuel, Forestville, Wisconsin, by A. Schabow, on November 19, 1978 (NW).
- Schulz, Thomas A.**, as pastor of Bethlehem, Benson, Arizona (additional charge), on November 12, 1978, by R. Paustian (Ariz.-Calif.).
- Schwartz, David C.**, as pastor of Zion, Chesaning, Michigan, on October 8, 1978, by R. Mueller (Mich.).

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.



1979 YEARBOOK 1979

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CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

CALIFORNIA PASTORAL CONFERENCE

Date: January 29-30, 1979; opening Communion service at 10 a.m.

Place: Christ the King Lutheran Church, La Habra, California.

Preacher: H. John.

Agenda: Exegesis of Hebrews 4:3-13: P. Huebner; Preacher, How Do You Study Your Text? D. Kiecker; An Evaluation of the Major New Testament Greek Texts: W. Godfrey; Dealing With the Persistent Neglector of Word and Sacrament in the Congregation: J. Mahnke; The Antinomistic Controversy with Application to our Present Times: A. Keibel.

F. Bivens

GADDEN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: February 5-6, 1979.

Place: Redeemer Lutheran, Tucson, Arizona; S. Krueger, host pastor.

Preacher: G. Swanson; C. Found, alternate.

Agenda: Workshop on Appropriate Church Music: Redeemer Faculty, D. Just; *Formula of Concord*, Art. III: D. Haeuser; Exegesis of I Peter 3:1-12: S. Krueger; Isagogical Treatise on Micah: A. Eckert; Exegesis of I Peter 3:13-22: O. Wraalstad; Isagogical Treatise on Hosea: D. Halvarson. Alternates: Exegesis of I Peter 4:1-11: G. Pieper; Isagogical Treatise on Zechariah: R. Paustian; *Formula of Concord*, Art. IV: M. Hallemeier.

D. Redlin, Secretary

MICHIGAN

SOUTHWESTERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: January 15, 1979; 9:00 a.m. Communion service.

Place: St. Paul's, Stevensville, Michigan; H. Kuske and J. Korthals, host pastors.

Preacher: D. Westendorf; W. Zarling, alternate.

Agenda: Ways to Promote Missions in the Church and School: R. Freier; The Pioneer Program: I. Bolenbaugh; Memorization: D. Lemke; Conference Business.

R. Raabe, Secretary

SOUTHEASTERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: January 15-16, 1979; 9:30 a.m. Communion service.

Place: Huron Valley Lutheran High School, Inkster, Michigan; K. Peterson, host pastor.

Preacher: P. Schmeling.

Note: Please excuse to the host pastor.

J. Naumann, Secretary

COLONIAL PASTORAL CONFERENCE

Date: Jan. 23-24, 1979.

Place: Gethsemane, Raleigh, North Carolina; P. Schmieg, host pastor.

Preacher: W. Beckmann; R. Balza, alternate.

Agenda: Cross, Punishment, Chastisement: the Wages of Sin Is: P. Schmieg; Slide Lecture on the Holy Land: R. Balza; An Isagogical Treatment of I-II Timothy and Titus: D. Clark.

D. Scherbarth, Secretary

MINNESOTA

MANKATO PASTORAL CONFERENCE

Date: February 6, 1979; 9:00 a.m. Communion service.

Place: Emmanuel, Owatonna, Minnesota; W. Wagner, host pastor.

Preacher: F. Fallen; alternate, P. Hanke.

Agenda: Exegesis of I Corinthians 2:13ff: W. Wagner; I Corinthians 3: J. Bradtke; Can Sacred Music Be Treated Purely As Musical Literature? R. Polzin; Casuistry.

Note: Please excuse full or part-time to the host pastor.

W. Wagner, Secretary

ST. CROIX PASTORAL CONFERENCE

Date: February 13, 1979; Communion service at 9:00 a.m.

Place: Faith Lutheran, River Falls, Wisconsin; C. Ziemer, host pastor.

Preacher: E. Noffsinger; S. Lawrenz, alternate.

Agenda: Exegesis of Isaiah 53: D. Gosdeck; A Fairer View of the Pharisees — an Examination of the Pharisees According to the New Testament, Josephus, and Rabbinic Sources: R. Stadler.

J. May, Secretary

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

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: February 13, 1979.

Place: Mt. Calvary, Kimberly, Wisconsin; F. Toppe, host pastor.

Preacher: F. Heidemann; alternate, J. Schewe.

Agenda: The Role of Women in the Church: Panel Discussion (Divorce and Remarriage: R. Unke); I John 1: C. Voss (I John 2: R. Christman); Psalm 14: T. Meier (Psalm 15: P. Kassulke).

R. Ash, 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

SOUTHEASTERN WISCONSIN

CHICAGO PASTORAL CONFERENCE

Date: January 9, 1978; 9:00 a.m. CST.

Place: Zion Church, 1610 S. Main St., Crete, Illinois; R. Fasbrig, host pastor.

Preacher: M. Lopahs, N.T. text; alternate, O. Cullen, O.T. text.

Agenda: Exegesis of James 4: K. Gawrisch; alternate: Exegesis of James 5: V. Vogel; Public Versus Christian Schools: G. Boldt; alternate: What is Desertion? What is Adultery? D. Dolan.

R. Pasbrig, Secretary

METRO-NORTH PASTORAL CONFERENCE

Date: January 15, 1979; Communion service at 9:00 a.m.

Place: Garden Homes, Milwaukee, Wisconsin; E. Pankow, host pastor.

Preacher: C. Otto; alternate, E. Pankow.

Agenda: Assigned essays and other reports.

J. Braun, Secretary

METRO-SOUTH PASTORAL CONFERENCE

Date: January 15, 1979.

Place: St. Paul's Lutheran, Hales Corners, Wisconsin; R. Zink, host pastor.

Preacher: G. Snyder; alternate, L. Spaude.

Agenda: Exegesis of Mark 8:34-9:1: L. Albrecht; The Pastor's Stewardship of Time, Planning the Day: R. Heins; A Tracing of Synergism from the Days of Melancthon to the Modern Day: W. Mueller.

Note: Please excuse to the host pastor.

J. Phillips, Secretary

DODGE-WASHINGTON PASTOR-TEACHER CONFERENCE

Date: January 26, 1979; 9:00 a.m. Communion service.

Place: Crown of Life, Hubertus, Wisconsin; P. Pankow, host pastor.

Agenda: The Basis for a Properly Balanced Relationship Between Pastor and Teacher: R. Retzlaff and C. Weihrauch; Making Memory-work Work: D. Wilde.

Note: Please excuse to the host pastor.

P. Hill, Secretary

WESTERN WISCONSIN

DISTRICT MISSIONARIES CONFERENCE

Date: January 15-16, 1979; 10:30 a.m. Communion service on Monday.

Place: Wisconsin Lutheran Chapel, 220 W. Gilman Street, Madison, Wisconsin.

Preacher: L. Fritz.

Agenda: Seminar on "Christian Education in the Mission Congregation," Mission Board Meeting, Reports, Questions of Casuistry.

Note: Send excuses to A. Laper.

D. Stiernhagen, M. Dietz
Program Committee

CENTRAL PASTORAL CONFERENCE

Date: February 19, 1979; 9:00 a.m.

Place: Northwestern College, Watertown, Wisconsin.

Preacher: G. Haag; alternate, L. Fritz.

Agenda: Continuation of the Exegesis of I Corinthians 9: W. A. Schuman; The Role of Women in the Church: Prof. C. Lawrenz.

Note: Please excuse to the undersigned.

P. Ziemer, Secretary

SEMINAR ON HEARING IMPAIRMENT

A Seminar on Hearing Impairment will be held at Northwestern College, Chapel-Arts Building, Watertown, Wisconsin, at 9:00 a.m. — 3:00 p.m., February 10, 1979.

The seminar will attempt to create an awareness of the difficulties encountered by those whose hearing is impaired, especially when attempts are made to learn and study the Word of God and to join fellow Christians in worship. The seminar will offer suggestions for pastors and teachers who are attempting to develop programs for the spiritual training of fellow Christians, both young and old, whose hearing is impaired.

All pastors, teachers, Sunday-school staff, and parents are invited and encouraged to attend.

For further details contact the seminar coordinator: Mr. Quentin Albrecht, 904 S. 6th St., Watertown, Wisconsin 53094; phone (414) 261-2375.

WELS Committee on Hearing Impairment
Mr. William Hughes,
Chairman

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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*
	Leesburg*
	Melbourne*
	Sarasota
	Zephyrhills*
Georgia	Augusta*
	Lawrenceville
Idaho	Pocatello
Illinois	Belleville
	Decatur*
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Kansas	Salina
Michigan	Bedford Twp.*
	Big Rapids
	Imlay City
	Mt. Pleasant*
Minnesota	Fairmont
	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
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	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

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).

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.

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.

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.

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.

SKIING IRON RIVER, MI*

If you are skiing in the Iron River, Michigan, area (Brule Mountain) or just getting to "snow" the Upper Peninsula this winter, the members of St. Mark's Ev. Lutheran Church, 4th & Adams, Stambaugh, Michigan, invite you to join them in Sunday worship at 9:00 a.m. The pastor of this mission congregation is Thomas H. Trapp, 421 4th Street, Stambaugh, Michigan 49964; phone: 906/265-3665.

WISCONSIN LUTHERAN SEMINARY MISSION SEMINAR

Date: January 23-25, 1979.

Theme: "All Things to All Men — Bridging the Cultural Gap."

1. The Missionary and Culture
2. The National and Culture
3. Working in Partnership

David A. Kehl
M.S. Publ. Mgr.

DEVELOPMENT DIRECTOR

Prof. Gerhard H. Lambrecht, previously professor of religion, recently accepted the call as Development Director at Wisconsin Lutheran High School, Milwaukee, Wisconsin.

George W. Boldt, President
Southeastern Wisconsin District

PIPE ORGAN

A 13-rank, electro-pneumatic pipe organ will become available in the summer of 1979. Inquiries should be made before March 15, 1979. Also available: Schulmerich ChimeAtron Electronic chimes. Inquire: St. John's Ev. Lutheran Church, c/o Mr. James Schierenbeck, 4001 S. 68th Street, Milwaukee, Wisconsin 53220; phone: 414/541-5881.

CALL FOR NOMINATIONS — DMLC

Because of Miss Victoria Schuetz's decision to retire at the conclusion of the current academic year, a vacancy will occur on the Dr. Martin Luther College teaching staff. As a result, there will also be changes of assignment within the Education Division. Therefore, with the concurrence of the Commission on Higher Education the board of control petitions the voting constituency of the Synod to nominate male candidates for a professorship in the field of education to fill the impending vacancy.

Nominees should be qualified to work in the student-teaching program either in St. Paul's Lutheran School locally as supervisor/teacher in the intermediate-upper grades or in the off-campus student-teaching program which includes the teaching of college courses.

Nominations accompanied by as much information as possible should be in the hands of the secretary no later than January 27, 1979.

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