

# *The Northwestern Lutheran*

February 4, 1979



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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. 1 Kings 8:57

# The Northwestern Lutheran

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## Briefs by the Editor

It's easy to visualize Christmas — there are the stable, the manger, the swaddling clothes. It's easy to visualize Lent — there are the cross, the nails, the crown of thorns. It's easy to visualize Easter — there are the prostrate guards, the open tomb, the women. But it's not so easy to visualize Epiphany, the season in which you and I are to take a close look at the Lord Jesus and learn to understand what the God-man means for us. But we must try, for Epiphany becomes more important as the world ages and as we age.

Christ once spoke to His disciples about our day and our age. They asked Him, "Tell us when this will happen, and what will be the sign of your coming, and of the end of the age?" At first we don't feel satisfied with Jesus' answer; but only until we ponder His words again. "Watch out that no one deceives you," He said. "For many will come in my name, claiming 'I am Christ,' and will deceive many." And isn't it true, they are all around us, these false Christs! From Jim Jones down to all the other cult leaders. One and all usurp the position Scripture gives only to Christ, as they call upon us to follow them.

That's why we need Epiphany. We need to know the real Christ, the Christ of Scripture, and beware of the false Christs. Their number will grow larger the longer the Lord "delays" His coming. And remember, if they don't say, "I am Christ," they do say, "This is Christian," and then proceed to pollute and dilute the words which Christ Himself spoke.

What's our defense? The sword of the Spirit, and in this case especially the Gospel texts for the Sundays after Epiphany. Christ in the Temple was concerned about His Father's Word; can the same be said for Jim Jones? You know the answer! Did Jim Jones change water into wine, or add poison to a sweet drink? Did he heal, or did he kill? Did he still a storm to save his own from death, or lead them into death? Did he sow the good seed, or did he sow weeds? Did glory shine from his clothes and face, or was his face shattered by a bullet? Read the Epiphany texts and you will have the right answers. There is only one Christ, and those who stray from His Word and His path cannot lead others to life eternal, to say nothing about gaining redemption for them.

With false Christs everywhere we look, our task has become more urgent than ever. That task is to spread the message of the true Christ and to live so that others may see the hand of the Lord in our lives.

The articles in this issue carry out that theme. The catechism in Luther's day and in ours — so that youth may learn to know the Lord. Languages for our pastors — so that they may dig into the Word as the Lord gave it. Missionaries in Japan and elsewhere — so that others may hear of the Savior. A stand against all moral erosion — so that Christ may be glorified and others be moved to walk in His steps.

That's the Epiphany assignment, and the center is Christ, God and man, Lord and Redeemer!

### THE 1979 SYNOD CONVENTION

God willing, the 1979 Synod convention will be held at Northwestern College, Watertown, from August 1 to August 8, 1979. In setting this date the Praesidium exercised its constitutional right which reads: "In case of necessity the Praesidium may change the appointed time and place of the next convention," *Bylaws* Section 2.01(h). To conduct the convention a week later would bring the closing sessions within 12 days of the school opening activities at Northwestern. Other convention details will appear later.  
Oscar J. Naumann, President

### PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 18-22, 1979. Prof. J. Gerlach will present a series of lectures on "A Review of Homiletical Theory." Prof. A. Panning will present a study entitled "A Portrait of Peter." A fee of \$15.00 is requested of each participant. The sessions will run from 9:00-11:45 a.m. daily. If you plan to attend, please send your registration to:  
Pastors' Institute  
Luther High School  
1501 Wilson St. P.O. Box 129  
Onalaska, Wisconsin 54650

### The Cover

Jerusalem Ev. Lutheran Church, one of WELS' Milwaukee inner-city churches, recently observed its 90th anniversary. Jerusalem's present church building was erected in 1893; a new front was added in 1956. The present school was built in 1953, replacing the 1889 building. Pastor of the congregation is Duane Erstad, and Michael George is principal of the school. See page 45.



## Editorials

**Child Abuse** A mother whose child had misbehaved in church took the child outside to administer a spanking. Some passerby witnessed the proceeding and reprimanded her for child abuse.

Now a proper spanking is not child abuse; else God Himself must be charged with it, since He authorized the rod to be used to correct a child. "Don't hesitate to discipline a child. A good spanking won't kill him. As a matter of fact, it may save his life" (Prov. 23:13 — GNB).

Unfortunately, many children receive much worse than legitimate slaps and spankings from their parents; they are physically mistreated, they are victims of brutality. Many children undergo genuine child abuse.

Rearing children is a trying experience. Cantankerous and whining children tax their parents' patience and self-control. If parents have no reserves of physical and emotional strength, they can lose control of themselves and bruise and batter their children into submission and quiet.

One wonders in how many homes such child abuse also occurs because mothers try to combine regular employment outside the home with household and family responsibilities. The strain of the job and the pressures of domestic duties can exhaust the reserves of patience and tolerance. Nerves snap and the child pays the price. The question then compels attention: Is the child paying for the extra income?

Carleton Toppe

**Freedom of Religion for Whom?** A number of years ago a nationwide controversy developed over the offering of prayers in public-school classrooms and assemblies. The controversy led to a U.S. Supreme Court ruling which quite effectively put a stop to this practice, although sporadic attempts have since been made to revive the practice. The Supreme Court cited the Constitution's prohibition against the establishment of religion by the civil government.

The 1978 Christmas season brought with it a related controversy, this time over the singing of religious songs and carols in Christmas programs in public schools. The American Civil Liberties Union jumped into the fray and instituted legal proceedings to ban the practice. Religious minded people were in turn moved to rise up in arms against what they conceived of as a move to "take Christ out of Christmas."

Our sympathies do not always lie with the activities of the American Civil Liberties Union. Among other things, it has thrown its considerable weight behind the "Gay Rights" movement. Nevertheless, it has been effective in upholding the principle of separation of church and state, a principle to which we give our wholehearted support.

Once the state favors or promotes a specific religion, we are in trouble. What would happen, for example, if the

State would decree the placement of a Buddha in each public-school classroom? What if courses in religion were introduced, taught by Mormons or Jehovah's Witnesses? How would this differ in principle from the forcing of Christianity upon atheists or deists?

One of God's greatest blessings to America is freedom of religion. Any "establishment of religion" by public authorities, be it Christian or non-Christian, can only have the effect of opening the door to religious suppression or outright persecution, with us as potential victims.

Immanuel Frey

**Parochial Education's Forgotten Child?** Anyone familiar with parochial education has heard the oft-repeated statement that Christian schools are better than public schools. In ethics, discipline, and spiritual understanding, we have reason to expect this. And because we love our Christian schools and the Gospel they teach, we ought to strive for such excellence.

Yet in eagerness to promote our educational system, I fear we sometimes go too far. We rush into academic comparison between parochial and public-school students. Parochial students score higher on standardized tests!

That's very fine. But let's remember two advantages church schools have over their tax-supported counterparts: 1. Parochial teachers usually work with children of dedicated and concerned parents. Their willingness to support Christian education demonstrates this. 2. Christian schools often get the "cream of the crop." Slow learners, the learning-disabled, and the hearing-impaired usually end up in public schools. Churches frequently lack the funds, manpower, and expertise required for special education. Consequently these students have at times been the forgotten children of Christian education.

This situation is changing, however. Our Synod — like other church bodies — has taken steps to integrate more learning-disabled children into the parochial system. The Wisconsin Synod's Special Ministries Board has held workshops for teachers, pastors, parents, and interested laypeople. The board has also labored to produce helpful materials.

One result of such efforts is that more of our schools are opening their doors (and pocketbooks) to special programs for special boys and girls.

If Lutheran schools enroll many of these children, test-score averages might drop. But that's not so important, is it? Sure, we want our schools to have a good academic standing. What matters more, though — the forgotten child will be remembered. Perhaps we'll even see the day when he is as much at home in a Lutheran school as in the public. May God grant this!

Roland Cap Ehlke





# Luther's Small Catechism

## A Catechism for the Home

When Martin Luther first published the *Small Catechism*, he did not have it printed in a book, but in chart form. To make the work useful, each placard contained only one chief part of Christian doctrine. The chart was made large enough to be hung for easy reference on the wall of a home. Clearly printed on the top of the chart was the directive: "As the head of the family should teach it in all simplicity to his household." The same heading still appears over each part of the Catechism in use today.

### The Family Circle

Evidently Luther had chosen this handy form to popularize the work. And the venture proved to be successful. Within a month all copies were sold. What originally had cost a few pennies could not even be purchased with a gold coin.

But the author's interest was not in sales as such. He wanted to get the Word of God into the homes. He felt the family circle was the most natural setting for Christian training. In this he took his cue from the Apostle Paul, who admonished parents to bring their children up "in the training and instruction of the Lord" (Eph. 6:4 NIV).

For this reason Luther advocated that every parent should examine the children in the main parts of the Catechism at least once a week. The less intelligent were to learn only from the first three charts. In this way the whole household would come to know at least the Ten Commandments, the Creed,

and the Lord's Prayer, together with the explanations of each.

Were these requirements too demanding? Luther felt not. He bluntly stated: "Hell is not more easily earned than by one's attitude toward one's own children. Neither may a more harmful work be done than that of neglecting children, permitting them to curse, swear, learn shameful words and songs, and living according to their own will. . . . For this reason it is necessary that every married person regard his child no less than as a precious, eternal treasure, which God has entrusted to him."

### Child's Play

Despite their great responsibility, Luther urged parents not to make instruction in God's truth distasteful by using adult methods for children. "If we wish to train children," Luther explained, "we must become children with them." Then he added with emphasis: "Would to God that such child's play were widely practised!" What did he mean?

To illustrate, the Reformer suggested that parents hang up two pockets as a teaching device, just as all Christian teaching is summed up for the heart in two parts. The two pockets represented FAITH and LOVE. The object of the exercise was to allow the children to put Bible passages into the correct pocket. To carry this out, each passage was placed into a pouch.

"FAITH's pocket may have two pouches. Into the one we put the part of

faith that believes that through the sin of Adam we are all corrupt, sinners, and under condemnation (Romans 5, Psalm 51). Into the other we put the part of faith which trusts that through Jesus Christ we are all redeemed from this corruption, sin, and condemnation (John 3)."

"LOVE's pocket may also have two pouches. Into the one put this piece, that we should serve and do good to everyone, even as Christ has done for us (Romans 13). Into the other put this piece, that we should gladly endure and suffer all kinds of evil."

Such play, Luther pointed out, helps youngsters to understand their life of faith and love. The child who learns the basic lesson in this way should be encouraged to bring home other Bible verses from a sermon and to repeat them at mealtime. These verses too should be placed into the pockets, just as pennies are put into a purse.

"Let faith's pocket be for the gold coins," Luther said, "and love's pocket for the silver. So the passage, *Behold the Lamb of God who takes away the sin of the world!* would be worth two gold coins in faith's pocket. And Galatians 4, *Through love be servants of one another*, would count as two silver groschen for love's pocket."

If someone objected that this game seemed too trivial, Luther countered by saying: "Let no one think himself too wise for such child's play." After all, "to train men, Christ had to become man himself." Likewise, we need to bend to children's ways and engage





their hearts and minds. In so doing, both parents and children will benefit.

### In All Simplicity

Luther's efforts to become a child to children in teaching the Catechism at home also led him to express God's truths in all simplicity. He achieved this by using concrete illustrations and pictures from life.

The *Large Catechism*, as a useful companion to its smaller version, excels in the use of examples. Who could miss the lesson of the Third Commandment in Luther's straightforward explanation! The commandment is violated, Luther says, "not only by those

who grossly abuse and desecrate the Sabbath, as those who . . . lie in taverns, and are dead drunk, like swine; but also by that other great crowd who listen to God's Word . . . only from habit, and at the end of the year know as little of it as at the beginning."

With equal vividness Luther describes our praying the petition, "Give us this day our daily bread." For those who merely think about the food on the table, Luther urges a wider vision: "You must enlarge your thoughts and extend them afar, not only to the oven or the flour-barrel, but to the distant field and the entire land, which bears and brings us daily bread and every

sort of sustenance."

Using this personal approach to unfold God's Word, Luther displays a warmth that can still be felt today. His down-to-earth expressions, drawn from nature and human nature, found their way into the household catechism. The easy explanation of the foundations of faith makes the *Small Catechism* an excellent teaching tool for parent and teacher. Like the Scriptures from which it is drawn, the Catechism is as childlike as it is profound, as simple as it is sublime. It is a treasure of our Reformation heritage.

Arnold J. Koelpin

## WELS and Luther's Small Catechism

When the Germans who organized the Wisconsin Ev. Lutheran Synod came to the United States, they brought with them their Bibles, their catechisms, and their hymnals. These catechisms did not simply confine themselves to the words Luther had written in 1529, but also contained expositions of Luther's words. The immigrants naturally brought along those expositions which had been in use in their particular churches. Consequently, many different expositions of Luther's Small Catechism were at first used in the congregations that formed our Wisconsin Synod. All of them were German, of course.

Luther's Small Catechism is not mentioned in the minutes of our Synod until June 8, 1857. On that day the Synod added the following amendment to its original constitution: "Every congregation that wishes to join our Synod thereby acknowledges and accepts the Symbolical Books of the Lutheran Church, among which the unaltered Augsburg Confession and Luther's Small Catechism must be especially mentioned, and accepts the last mentioned Small Catechism as the book of instruction for its youth." In 1862 a pastor of the Synod was severely taken to task for using a "Union" (Reformed/Lutheran) catechism in one of the congregations he was serving. However, the Synod was not as yet finan-

cially able to write and publish its own exposition.

When Wisconsin Lutheran Seminary opened its doors in Watertown, Wisconsin, in the fall of 1863, it used an exposition authored by Karl Heinrich Caspari (1815-61). He was pastor in Munich, Germany, and published his exposition of Luther's Small Catechism in 1856.

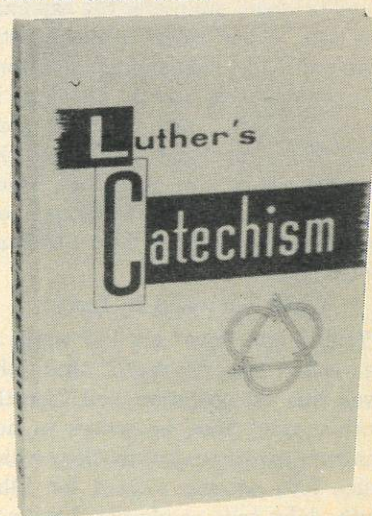
As the years passed, the congregations of the Synod came to feel the need for a uniform, simple explanation of Luther's Small Catechism to be used by all the congregations of the Synod. In the Synod meeting at Manitowoc in May 1880, the Winnebago Conference strongly advocated that the Synod publish an exposition based on the catechism that was written by the pastors of Kreuz Kirche (Cross Church), Dresden, Saxony, Germany, in 1688. The conference even submitted a revision it had already completed. This was placed into the hands of a committee, authorized to submit it to a general pastoral conference later that year. The revision was approved, printed, and so well received by the congregations that by 1882 a third edition already had to be printed.

The pressures of World War I and the gradual change of our congregations from German to English in the second decade of the present century made the writing of another exposition

a necessity. Author of this catechism was Pastor Carl F. W. Gausewitz, then of Grace Church, Milwaukee. It was printed by Northwestern Publishing House in 1917 in German, in English, and in a German-English edition. This catechism was used by our congregations for the next 39 years.

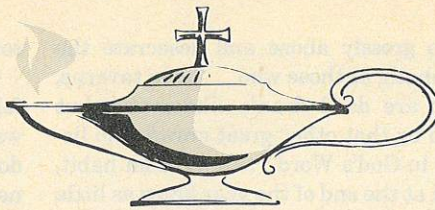
Our present explanation of Luther's Small Catechism was printed in 1956. After 23 years, the need for a revision is generally acknowledged and the Board for Parish Education has taken steps in that direction.

Though we may soon have a new exposition, the truths of the Catechism will not be changed. They are the truths of God's Word.





## *Studies in God's Word*



### **Concerned Advice For A Christian Congregation**

The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth. For the truth's sake, which dwelleth in us, and shall be with us forever. Grace be with you, mercy, and peace from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love. I rejoiced greatly that I found of thy children walking in truth as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment to thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after His commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk in it. For many deceivers are en-

tered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed, for he that biddeth him Godspeed is partaker of his evil deeds. Having many things to write unto you, I would not write with paper and ink, but I trust to come unto you and speak face to face that our joy may be full. The children of thy elect sister greet thee. Amen. (II John)

Before us is one of the smallest books in the New Testament. Though questions have been asked about who wrote it and to whom, we prefer the explanation that "elder" refers to the Apostle John and "elect lady and her children" to a congregation and its members in Asia (cf. *NWL*, April 16, 1978, page 116). More important for us are the concerns about love and truth which John voices in this small letter as he offers *Concerned Advice for a Christian Congregation*.

#### **Walk Forward In Love!**

"Truth" and "love" are key words in this letter. It is "in truth" that John loves this congregation and "for the truth's sake" that he writes to her. Contrary to ecumenical theology which urges love without regard for Bible truth, John tells us plainly that truth

and love belong together. Diminish the truth and you damage love because only the truth of God's Word can tell the why and the way for our love. God's truth tells us that we love because He loved and that our love shows in walking in His ways. We are to love in the truth and hold the truth in love.

To "truth" and "love" John adds the thought of obedience. Love without obedience is frothy sentiment; obedience without love is fearful slavery. Genuine love seeks to express itself toward God and man in the way God Himself has provided, by walking after His commandments. This was no new way invented by John, but one commanded and followed by Jesus Himself (John 13:34,35; 14:15). John rejoiced greatly that some of the members of the congregation were walking in truth

and love. He wrote to encourage all of them to walk forward in love.

In a day when modern theology stresses love at the expense of truth and man's own course of action to the exclusion of God's commandments, it's important for congregations to read and heed John's concerned advice.

#### **Stand Still In Truth!**

Just as Christ sent ambassadors into the world to preach the truth, so Satan has commissioned emissaries to spread his lies. The congregation in Asia faced such deceivers who already were displaying the spirit of the coming Antichrist (II Thess. 2) in their denying and dethroning of Christ. Their principal heresy was the denial "that Jesus Christ is come in the flesh." Like Cerinthus in John's *First Epistle*, they taught that Jesus was only the physical son of Joseph and Mary and not the eternal Son of God, whose blood pays for all sin. John described them as ones who "transgress (run ahead) and abide not in the doctrine of Christ." With their own speculations they ran ahead and left behind Christ's teachings with the tragic result that they lost God. For He can be found only in Christ, the living Word, and in His written Word.

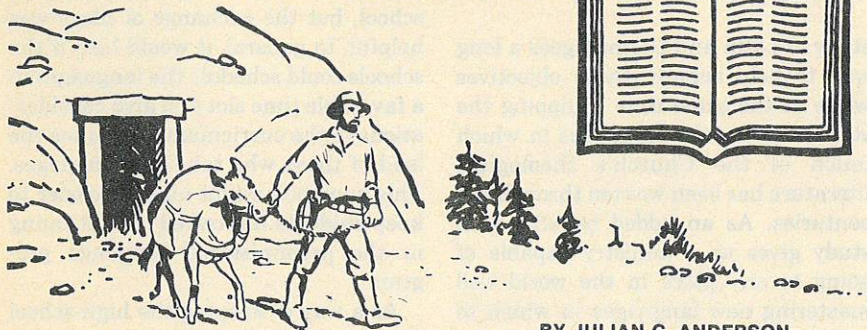
Against such dangerous deceivers those Christians needed to be on guard. Subtle error could ruin the work which true teachers like John had wrought in that congregation and could even rob those Christians of the crown of life in heaven. To welcome such false teachers into one's home or even to wish them well in their work would be as senseless as opening one's arms to a carrier of an infectious disease. John gave such uncompromising advice because of loving concern for God's Word, Christ's glory, and men's souls. In these vital areas love dare not lapse into sentimental softness or weak indifference.

In a day when modern theology stresses the need for new thinking and scoffs at Christians who cling to the old doctrines of God's Word, it's important for congregations to read and heed John's concerned advice. It's important to know that true progress consists, not in going beyond, but in growing in the truths of God's Word; that true love consists, not in fellowshiping with, but in avoiding those who teach contrary to that Word of God.

Richard E. Lauersdorf



# Mining the Treasure of God's Word



BY JULIAN G. ANDERSON

## Zechariah 1-5

Our last lesson covered the return of the faithful remnant to their promised land (Ezra 1 and 2), and the problems they faced when they began to rebuild the Temple and the city of Jerusalem (Ezra 3 and 4). Then we read the prophecies of Haggai, whom God raised up in 520 B.C. to arouse the people to continue the rebuilding. Ezra 5:1 makes it clear, however, that God raised up two prophets at this time, Haggai and Zechariah. Now reread the closing promise in Haggai 2:19b, noting that this marks a turning point in God's dealings with His people. It also sounds the theme for the prophecies God gave to Zechariah, Haggai's co-worker. Then turn to

### Zechariah 1

Compare the date God called Zechariah (1:1, hi-lite) with the date Haggai was called (Hag. 1:1). Note that Zechariah, like Ezra, was a priest, (compare the reference to Iddo in v. 1 with Neh. 12:4). Verses 2-6 record the first message, summarized in verses 2 and 3 (underline) — learn the lesson of the captivity and repent! Chapters 1:7-6:15 record the second message, which was given in a series of seven visions in one night (1:8).

Verses 7-17 record the first vision of the four horsemen (v. 8). The last phrase speaks of just three horses, a red, a speckled, and a white. Verse 10 identifies the riders as angels (God's messengers) whom God has sent out to scout out the earth. Their report is giv-

en in verse 11b (underline the last nine words, referring to all the nations). Then the angel who was talking to Zechariah asks the leading question (v. 12b, underline, noting the reference to the captivity). Note that God's answer is described in verse 13 as "good words, comfortable words" (hi-lite). Then the angel reports to Zechariah God's answer, which is to become his message to the people of Judah (vv. 14b-16a, underline). This is the theme of all the following visions. This theme is amplified with a specific prophecy regarding God's Temple in verse 16b, and another regarding the coming prosperity of Judah in verse 17.

The second vision (vv. 18-21) was a very brief one. Zechariah saw four horns (v. 18, hi-lite), which are identified in verse 19b. Remember that a horn was a symbol of power, and therefore also a symbol of a kingdom. The four kingdoms may well be the same ones mentioned in Daniel 2:31-44 and 7:2-28. The four carpenters, or smiths (v. 20, hi-lite), represent God's agencies of judgment which would destroy these four alien kingdoms (vv. 20,21), echoing the theme, especially 1:15.

### The Chapters 2-5

Chapter 2 records the third vision of a man with a measuring line (v. 1, hi-lite), who was going to measure Jerusalem (v. 2). But an angel delivers a message to him (vv. 4b and 5, underline) describing the future greatness and prosperity of Jerusalem, which will

be beyond measuring, picturing the kingdom of Christ. The thoughts of verse 5 appear later in Revelation 22:3-5. Verses 6-10 echo the theme of 1:14-16, and verse 10 speaks of the coming of Christ (underline). Verses 11-13 amplify and expand verse 10, all being Messianic.

Chapter 3 gives the fourth vision, picturing Joshua the high priest (v. 1, hi-lite) being re clothed (vv. 3-5. Underline the instructions in v. 4, noting Joshua's description in v. 3a). This vision gives a beautiful picture of the Christian Church, and each believer in the Church being clothed with Christ's perfect righteousness after his or her sins are removed by the blood of Christ. In verses 6 and 7 God renews His covenant of Exodus 19:5,6 with all the believers, typified by Joshua. The last phrase of verse 8 speaks clearly of the coming of Jesus the Messiah (underline and compare Isa. 11:1; 53:2; and Jer. 33:15), and the closing phrase of verse 9 speaks clearly of Jesus' death and its blessed results (underline and compare Heb. 9:28 and I Pet. 3:18).

Chapter 4 describes the fifth vision of a golden lampstand with seven lamps (not a candlestick! v. 2, hi-lite), and two olive trees (v. 3, hi-lite), picturing the whole Christian Church (seven, the whole number). This vision was repeated to John in Revelation 1:12-20. The two olive trees represent Joshua and Zerubbabel (v. 14, underline), both of whom typify Christ as King and Priest, who supplies His Church with life, symbolized by the oil. Verses 9 and 10 again speak of the completion of the Temple (underline v. 10 and compare Hag. 2:3-9).

Chapter 5 records the sixth vision. First, Zechariah sees a gigantic roll or book (v. 2, hi-lite) flying through the air, 30 feet by 15 feet! It is identified as "the curse" (v. 3, hi-lite) which will fall upon all sinners (vv. 3 and 4). Verses 5-11 then picture the removal of all sinners from the land, as a woman, identified as wickedness, is placed in an ephah (bushelbasket) and hauled off to Babylon (Shinar), which in Scripture is a picture of the kingdom of Satan and the Antichrist (compare Rev. 14:8, 16:10, 17:5, 18:2-11). This is thus a picture of the final judgment. And like the old Saturday matinees, we'll have to wait till the next lesson to finish this fascinating series.



# Speaking of Languages

## Recruitment Conference at Northwestern

It was billed as a recruitment conference at Northwestern College, and over 40 participants came from as far away as Arizona and Washington. They were representatives of our area Lutheran high schools, of the Commission on Higher Education, and of the Northwestern College and Preparatory School faculties. Most of the participants, however, were not recruitment personnel; they were language teachers and high-school principals. Yes, the interest was recruitment for the pastoral ministry, but the subject was the language requirements and how they affect recruitment for that ministry in an area Lutheran high school.

This conference gave the participants the opportunity to share mutual concerns, identify problem areas and explore possible solutions, clarify policies and procedures, correct misunderstandings or misinformation, and in general look for the best way to support the Synod's program for the pastoral ministry. The major points under discussion were "Northwestern College's language requirements," "conducting a preministerial language program at an area Lutheran high school," and "language teachers as recruiters for the pastoral ministry."

In speaking of the present language requirements at Northwestern College, no one present seemed to challenge the value of those requirements for our future pastors. Just about every one was aware, however, that some pastors and some pastoral prospects will claim: "I have no use for this language (i.e., Latin, German)."

### NWC Language Objectives

Such disclaimers deserve at least a restatement of some objectives and goals of the program. Two of the main objectives at NWC are to provide the preseminary student with an ability to approach Scripture and understand it through its original languages and, further, to produce students who are well-rounded in their education. The

study of Latin and German goes a long way to help achieve those objectives while at the same time equipping the student to use the languages in which much of the Church's theological literature has been written through the centuries. As an added benefit, such study gives us a ministry capable of going to any place in the world and mastering new languages in which to preach the Gospel.

It was noted that we are adversely affected by the failure of secular education to stress language study, including learning the grammar of the English language. It was pointed out, however, that some educators and others lament that change. Several participants observed that a "back-to-basics" approach is returning to education, an important turnabout if we are to maintain our program.

### Eager to Cooperate

The area high schools are eager to help. The primary problem areas they encounter are adequate staffing, sufficient student interest, and a balanced student work load. No simple solution offered itself for every Lutheran high school, but the exchange of ideas was helpful. In general, it would help if the schools could schedule the languages in a favorable time slot and give considerations in the curriculum to balance the load of those who take the languages. This approach might make it easier to keep students interested in continuing in the preministerial language program.

As a way of keeping the high-school programs current with the college's needs, Northwestern Preparatory School has made its materials available to schools setting up new programs or revising the old.

In noting the unique character of each of the area schools, it became evident that NWC could help also by adjusting its program, where feasible, to accommodate the average area-high-school student who (without all the language requirements) is led to study for

### ① Art. IV. De Iustificatione.

1] Item docent, quod homines non possint iustificari coram Deo propriis viribus, meritis aut operibus, sed gratis iustificentur propter 2] Christum per fidem, quum credunt se in gratiam recipi et peccata remitti propter Christum, qui sua morte pro nostris peccatis 3] satisfecit. Hanc fidem imputat Deus pro iustitia coram ipso, Rom. 3 et 4.

- ① Latin — Augsburg Confession, Article IV
- ② German — John 14:1-6
- ③ Greek — Luke 2:1-2
- ④ Hebrew — Isaiah 9:6

② 1. Und er sprach zu seinen Jüngern: \*Euer Herz erschreke nicht! Glaubet ihr an Gott, so glaubet ihr auch an mich.

und euch \*zu mir nehmen, auf daß ihr seid, wo ich bin. \*R. 12, 20; 17, 24.

2. Zu meines Vaters Hause \*sind viel Wohnungen. Wenn's nicht so wäre, so wolft' ich zu euch sagen, ich gehe hin, euch die Stätte zu bereiten. \*2 Kor 5, 1.

4. Und wo ich hingehc, daß wisset ihr, und den Weg wisset ihr auch.

5. Spricht zu ihm Thomas: Herr, wie wissen nicht, wo du hingehst; und wie können wir den Weg wissen?

3. Und ob ich hinginge, euch die Stätte zu bereiten, will ich doch wiederkommen

6. Jesus spricht zu ihm: \*Ich bin der Weg und die Wahrheit und das Leben; niemand kommt zum Vater denn durch mich.

③ 2 'Εγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. ὁ 2 αὕτη ἀπογραφή πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηναίου.<sup>a</sup>

④ בֵּי-יָדַי וּבִי-יָדְךָ  
בֵּן נִסְתַּלְּנוּ וְתָתִי הַמִּשְׁרָה עַל-שִׁכְמִי וַיִּקְרָא שְׁמוֹ פְּלָא  
וַיֵּץ אֵל גְּבוּר אֲבִי-יָד יִשְׂרָאֵל שְׁלֹם:



the pastoral ministry. In that connection, the participants acknowledged that the college has already been exercising a degree of flexibility, while still keeping its high standards.

### Motivation

It seemed that, although language studies can be difficult and students may tend to shy away from them, the problem is not so much one of curriculum, but of motivation. This thought repeated itself and led quite naturally into the discussion of the actual recruitment implications for those present. It went without saying that nothing can supplant the Gospel motivation through application of God's Word at home, at church, and at the school. But it was important to say what things we could do further to help direct that interest, once aroused, to the actual program.

Some noteworthy suggestions were given:

1. Direct more NWC recruitment efforts to the parochial grade schools.
2. Include in the freshman orientation an explanation of the NWC curriculum and its purpose.
3. Use a contact pastor in some areas to represent NWC at the area high school.
4. Explore how NWC might use a summer-school program to help students who are deficient in language or other requirements.
5. Supply a newsletter to the Ministers' Clubs that some high schools sponsor.
6. Conduct retreats for prospective students.

The college administration and recruitment offices promised to give careful consideration to these and other helpful suggestions.

The language teachers, on the other hand, were reminded that they have a unique opportunity for recruiting future pastors because of the unique emphasis on languages in the pastor-training program. The teacher who can instill a positive attitude toward language studies and a desire to serve the Lord will do an invaluable service for the Church.

Gary P. Baumler  
Recruitment Officer, NWC

## 75 Years of Marriage and 120 Years of Foreign Service



Rear: Missionaries Poetter, John, and Fromm  
Front: Mrs. Poetter, Mrs. John, and Mrs. Fromm

A special Thanksgiving and triple 25th wedding anniversary commemoration was observed at Aganai (Atonement) Ev. Lutheran Church in Tokyo, Japan, on November 20, 1978. On that date, our missionaries, their families, and the English-speaking members of Atonement joined in a special service of thanksgiving and commemoration of the 25th wedding anniversaries of Missionary and Mrs. R. Poetter, Missionary and Mrs. H. John, and Missionary and Mrs. E. Fromm.

Missionary K. D. Habben, pastor of Atonement, conducted the worship service. As his text he used the words of Psalm 119:106: "I have sworn, and I will perform it, that I will keep Thy righteous judgments." Pastor Habben reminded all present that "all festivities, dear friends, would be empty show, if they did not include a solemn resolution for the future. Let us then consider together with you, your pledge to God and why you should joyfully reaffirm that pledge on this day of thanksgiving and celebration. Like the Psalmist, you, too, have experienced the goodness of God's abundant grace. With the Psalmist, you will want to reaffirm today, 'I have sworn, and I will perform it, that I will keep Thy righteous judgments.'"

After the service, there was a Thanksgiving dinner and a social gathering to celebrate the triple anniversaries. Everyone enjoyed turkey and dressing, traditional American fare for Thanksgiving, but rare in Japan. During this time, a rare and unusual gift was given to the celebrants in the hope that they would be able to return to their homes and celebrate their anniversaries once more, quietly. The celebrants were very surprised to unwrap two frozen steaks for each couple.

Missionary and Mrs. Poetter were married on October 26, 1953. Missionary Poetter is pastor of Grace Ev. Lutheran Church in Mito, a city approximately 75 miles north of Tokyo. Pastor Poetter has been serving in Japan for the past 27 years and during many of these years has been the Field Superintendent of our mission in Japan.

Missionary and Mrs. John marked their 25th anniversary on October 16. The Johnes have been serving as our representatives in Japan for the last nine years. During these years, Missionary John has been in charge of the Japanese Seminary in Tsuchiura, a city 50 miles northeast of Tokyo.

Missionary and Mrs. Fromm were married 25 years ago on November 22.

(Continued on page 42)



# A Parish Pastor's Perspective

## Moral Erosion

Erosion — a picturesque word. We've all seen its effects because it's all around us. Gullies on construction sites, retaining walls along shorelines, washed out roads — all show the signs of erosion.

But except for the grey-haired farmer who has seen his bread-and-butter topsoil blown away or the landowner who has watched helplessly while valuable shoreline property slips under the waves, who really cares!

A recent article in *U.S. News and World Report* expressed concern about the erosion of our nation's shorelines. Not counting Alaska and Hawaii, there are about 36,000 miles of shoreline in the United States. Of that, 42 per cent, or over 15,000 miles, is being eaten away by erosion. Some 87 per cent of the North Atlantic Coast is affected, 86 per cent of the California Coast, 81 per cent of the lower Mississippi shore, 34 per cent of the Great Lakes shoreline. It's a slow process in most cases, but the losses are tremendous, adding up to billions of dollars. Yet, who really cares that much!

Erosion is a fact of life, but it awakens little concern.

The same word — erosion — was used by Dr. Billy Graham in a recent article in *Christianity Today*. He used it in the phrase "moral erosion." He himself admitted: "Our permissive society has affected me: I watch things on television today I would not have tolerated in my life 20 years ago." It took 20 years, but it happened!

Like the relentless swells of the sea, so Satan sends his allurements upon the Christian. Like the invisible wind picking up a farmer's field, particle by particle, so Satan picks and chips at the Christian. But who really notices!

Erosion in nature takes place at the borderline, where land meets water, where soil meets air. So also moral erosion usually takes place at the border-

line — at the borderline between right and wrong. Satan's favorite place to work seems to be at the points where sincere Christians are in honest disagreement about the moral stance they should take.

Let's consider a few examples. First, dress. It is not necessary to go back many years to see how much Christians have "loosened up" regarding what is proper cover for the naked body. Even at the Lord's Table this erosion is sometimes evident.

Second, places of entertainment. Not too many years ago nightclubs featuring dancing and gambling were considered improper places for Christians to be, even when they were not participating in the dancing or gambling. Now respected leaders in the church go to such places, and few voices are raised in objection. Christians sponsor social dances at their parties and weddings, and take their chances on the temptations that often accompany them.

Third, alcoholic beverages. Evangelical Christians have always known that a moderate use of strong drink is not wrong, yet for many years they issued frequent and strong warnings against its abuse. Now the reddish eyes and tell-tale loud laughter which indicate that the borderline of abuse has been crossed, or at least tested, are not uncommon occurrences at Christian gatherings.

Fourth, language. Maybe the old adage that certain language is "not proper in the presence of a lady" was chauvinistic. The real issue is whether or not the language is proper in the presence of *Christ*. Yet it is not uncommon to hear suggestive and vulgar talk among Christians.

Very often a concerned Christian who wishes to glorify God by warning against such erosion is branded as "legalistic." After all, it's hard to find

specific Bible passages that condemn each item. It's often a matter of judgment as to where the line of immorality is actually being crossed. But when is the best time to start warning? When we are right on top of the line and it's too late to turn back?

We don't do that in matters of doctrine; neither should we in matters of practice. We, by God's grace, have been blessed with sound doctrine, perhaps more sound now than in years gone by. Can the same be said of our practice? Sound doctrine is not the ONLY measure of a people of God.

The very love of Christ which so powerfully compels us to sound the warning at the first hint of false doctrine, no matter what unpopularity it brings upon ourselves, should also move us to warn about the erosion we find at the borderlines of morality!

T. Franzmann

## Our Japanese Missionaries (continued)

The Fromms just returned to Japan this past July after having spent the last three years in America. Missionary Fromm served for many years in Hokkaido, the northern-most island in Japan. Missionary Fromm is currently pastor of our mission in Hitachi, a city 100 miles north of Tokyo.

God has richly blessed our missions in Japan by sending His Word through these dedicated missionaries and their families. The service of these missionaries and their faithful wives adds up to a grand total of a 120 years of foreign mission service and 75 years of marriage. That is something to really give thanks for and it ought to remind each of us that even today, there are, by God's grace, still heroes and heroines of faith. May they be our examples and the heroes we don't forget to tell our children about!

Let us, above all, remember our missionaries and their families in our prayers! God bless you, the Poetters, Johnes, and Fromms!



# Looking at the Religious World

information and insight

## Acute Shortage of Priests Troubles Catholics in the US

A continuing decline in the number of parish priests in the US is causing concern among Catholic leaders. The acute shortage may force the church's hierarchy to reconsider the centuries-old practice of priestly celibacy — this in spite of a pronouncement in November by Pope John Paul to the contrary.

Recent statistics underscore the problem facing the country's Catholics. The number of priests in training has declined dramatically from 50,000 to fewer than 8,000 in the past two decades. Auxiliary Bishop P. Francis Murphy of Baltimore attributes the decline chiefly to Rome's celibacy rule. "We must rethink some fundamental issues about the nature of the priesthood," Murphy insists.

During the same period, the number of nuns in the Catholic Church declined from a high of 180,000 to 135,000. The number of missionaries serving Catholic missions overseas declined from 7,010 to 6,601 in just two years. What a pity to face such a problem because of a celibacy practice which has no basis in God's Word!

Those figures ought to make us doubly grateful for the continuing high enrollments in our worker-training schools. A good way to express that gratitude is in a redoubled effort to encourage even more of our young people to consider a career in full-time church work.

J. Gerlach

## The Ethics of Test-Tube Babies

The success of Drs. Robert Edwards and Patrick Steptoe in fertilizing a human ovum in a test tube and subsequently implanting it in the womb of Mrs. John Brown has made medical history. It has also produced a variety of comments on the ethics and morality of the experiment.

Two Lutheran ethicists, Drs. Franklin Sherman and William Lazareth, both LCA theologians, have given their

approval to the procedure. Sherman said, "I don't see anything problematic about it." Lazareth agreed. "The exceptional employment of external fertilization techniques is ethically defensible," he said, "if and when medically and legally well regulated by society." He added that "human beings do not actually create life whether inside or outside of test tubes. Ultimately God remains the sole creator of the egg and the sperm and the sovereign author of the miracle of life."

Their endorsement of test-tube babies, however, does not answer all of the perplexing ethical questions in connection with the practice. For example, if multiple eggs are taken from a mother and fertilized in the process, and only one is implanted in her womb, what conclusion should one draw regarding the rest of the fertilized eggs which are subsequently discarded? Does conception occur when the egg is fertilized or only when the fertilized egg has been successfully implanted in the womb?

Perhaps before we approve or disapprove of test-tube babies, we ought to take a second look at the ethical implications of the whole procedure in the light of God's Fifth Commandment.

J. Gerlach

## When Lutherans and Methodists Dialog

When an ongoing discussion of theological issues involving Lutherans and Methodists recently reached the issue of the significance of mutual recognition of baptism, a sharp difference of opinion surfaced. A representative of the Lutheran Church-Missouri Synod, the Prof. Jerrold Eickmann, held that such Lutheran recognition of the Methodist baptism did not imply that Methodists could be communicants at Lutheran altars. Other dialog participants disagreed.

Quite correctly and in accord with the historic Lutheran confessional position, Eickmann insisted that only

baptized Christians who also accepted the teaching of the Book of Concord could be admitted to the Lord's Supper in his church. Accused by a Methodist of adding a 28th book to the New Testament, Eickmann replied that the Book of Concord, the Lutheran confessional standard since 1580, did in fact set forth the very truth proclaimed in Scripture.

It is understandable that Methodists would object to such a position. One of their dialogers, the Rev. Arthur Landwehr, put it this way: "I will not accept that. . . . We are Christian brothers as a result of our baptism and yet you would deny me access to the Lord's table."

What is strange and sad is to see other Lutherans agreeing with the Methodists and repudiating the correct Lutheran stance. Professor Tiede of the Twin Cities' LCA-ALC seminaries, for example, voiced the opinion that the burden of proof should be on those who suggest there is something to prevent much closer worship and witness by Methodists and Lutherans. As though the Scriptures had not already accepted that burden in its clear fellowship doctrines.

Several comments are in place. For one thing, as far as confessional Lutherans are concerned, dialogs sponsored by the Lutheran Council in the U.S.A. and the Ecumenical and Inter-religious Concerns Division of the United Methodist Board of Global Ministries are not everything they are cracked up to be. A counterproductive effect is produced when Lutherans are seen to be joining forces with Methodists in undermining what Lutherans have stood for and should stand for. The result is simply confusion worse confounded.

For another, the firm stand of a LCMS representative in a fellowship issue involving the altar deserves commendation. That stand, it is to be hoped, will once again be enlarged to embrace the whole of spiritual fellowship, whether that be of the pulpit or altar or prayer variety.

E. Fredrich



# — Refugees —

## A Continuing Need!



**Executive Secretary A. Woldt of WELS' Special Ministries Board greets Poul Hartling of Denmark, a United Nations High Commissioner for Refugees — Courtesy LC News Photo Service.**

The response has been gratifying. Many churches in our Synod have expressed interest in sponsoring the resettlement of refugee families from Southeast Asia. President O. J. Naumann's last appeal resulted in congregations from all over the United States asking for material on sponsorship. Because of the fact

that many congregations dealt directly with the Lutheran Immigration and Refugee Service in New York, we are not able to give the exact number of congregations which actually accepted the joy of sponsorship and received families. However, we know that our Synod's congregations have proportionately kept

pace and have even surpassed other Lutheran church bodies.

But the need for sponsorship still continues. Hundreds of thousands of refugees are awaiting resettlement. These people demand our attention. Reacting to the ever increasing pressure of Communist authoritarianism, these refugees risk their lives and those of their loved ones to escape. They leave their homelands in small unseaworthy boats. Their supplies are inadequate. They face storms at sea, the depredations of pirates, and at best a grudging reception upon their arrival in a country of asylum. In these countries — Thailand, Vietnam, Malaysia — they are kept in camps which offer minimal humane conditions in which to exist.

A number of our congregations throughout the country have responded to this need and have taken the opportunity of reaching out to these refugees in Christian love. These congregations have also seen the fruit of their labors as the refugees have responded not only to the offer of physical assistance but also to the offer of Christian teaching and training for their spiritual lives.

What can you do for these refugees? Discuss the situation in your congregations. Get a group of people interested. Then write the undersigned for further information. The address is 6800 North 76th Street, P.O. Box 23221, Milwaukee, Wisconsin 53223.

James C. Berger

## *Direct from the Districts*

**MICHIGAN**  
Reporter Jack DeRuiter

### **New Salem Observes Its 125th**

On Sunday, August 13, 1978, the members of New Salem of Sebewaing, Michigan, dedicated their new church entrance to the glory of God. Members of the congregation had done most of the work themselves. Pastor Gerhard Struck brought the festival message. Using Genesis 28:16-22 as his text, he called attention to "The High Privilege of Having a House of God."

The 125th anniversary was observed

by the congregation on October 15, 1978. The anniversary theme was "Our God, Our Help in Ages Past, Our Hope for Years to Come." Pastor Walter Voss, a former pastor, addressed a large group of worshipers in a German service on John 8:31: "Bleibet an meiner Rede!" In another service the resident pastor, P. Huebner, using Revelation 3:3, called attention to "The Lord's Timely Advice to a Congregation on its 125th Anniversary." In the afternoon service, District President W. Zaring reminded the hearers of the significance of the meaning of the name "Salem." Using Philippians 4:4-7

as his text, he directed the members to "The Peace of God which Passeth All Understanding."

New Salem is the northernmost Lutheran congregation founded by pioneer missionary Fred Schmidt of Salem Lutheran Church, Scio (Ann Arbor), Michigan.

Christian education has been a part of New Salem's ministry since 1868, when the pastors began teaching school in addition to carrying out their pastoral duties. Former pastors of the congregation, Carl Binhammer and Gustav Schmelzer, rendered long and faithful service in the classroom. With the exception of a few years in the late sixties and early seventies, the congregation has always maintained a Christian day school. The first man teacher was Mr. F. W. Vogelpohl and the first woman teacher was Miss Erna Hinze.



Presently Mr. Martin Roehler is serving as principal and is teaching grades 5-8 in the 1886 school building. Miss Kathy Fillner is teaching grades 1-4 in the 1958 classroom attached to the old school.

To God be all the glory!

**SOUTH ATLANTIC**  
Reporter Edward Schuppe

### Spiritual Warmth at Mobile

December 10, 1978, was a cold day for Mobile, Alabama — way down in the low 40s by afternoon. And yet, 55 staunch souls braved the cold north wind and came to an afternoon service at Living Word Evangelical Lutheran Church. Purpose of the special service was the dedication of a new chapel and an open house at the new parsonage. Both of these had been completed in October.

Pastor Frederick S. Adrian, pastor of Living Word, led the congregation through the chapel's open doors at 4:00 P.M., while the worshipers sang, "Open Now Thy Gates of Beauty." Pastor James E. Werner of New Orleans directed the congregation's attention to the words of Isaiah 2:3: "Many people will come and say, 'Come, let us go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us His ways, so that we may walk in His paths.' The Law will go out from Zion, the Word of the Lord from Jerusalem." His sermon theme was: "This is God's Gas Station." Pastor Werner compared the new edifice to a gas station, a place where people bring their

cars to be refueled and repaired, and where they can also obtain maps and directions for their journeys. This, he stated, is the purpose of Living Word Ev. Lutheran Church in Mobile. It is the Lord's place where He through His servants refuels the souls of the members, repairs the broken spirits, and gives directions for this life and for the life to come. The job, however, does not concern only the members. These same services are also to be offered free of charge to all people in the community.

After the service, the ladies of the congregation prepared a light buffet of sandwiches and cookies in the grand and elegant style of the South. The worshipers then had an opportunity to inspect the chapel and parsonage.

The new chapel at Mobile contains about 1,800 square feet. It is part of an experiment the South Atlantic District Mission Board is trying out. Using the smaller "D" size chapel, a mission is enabled to build a serviceable facility for less money — \$80,000 as compared with \$150,000. As long as the congregation is small, the new facility will serve very well as a worship/Sunday-school/fellowship area. When the congregation becomes large enough to build an "A" size chapel, the present building can be used as a two-room Christian day school. This will encourage congregations to begin planning for a Christian day school from the very beginning. It is also hoped that thus more chapels can be built for more missions with the money presently available.

Yes, it was a cold day in Mobile on December 10. But the warmth and en-

thusiasm the congregation expressed in thanking God for His gift of a chapel and parsonage warmed the area more than any heating system could ever have done!

**SOUTHEASTERN WISCONSIN**  
Reporter Robert Kleist

### Jerusalem Celebrates 90th

On October 8, 1978, Jerusalem Congregation of Milwaukee celebrated its 90th anniversary. Many guests and former members swelled the attendance for this joyous occasion to 389. A son of the congregation, Pastor Charles Clary of Sussex, directed the thoughts of the worshipers to I Thessalonians 1:1-5. His message was: "We thank God always for you all." Both children's and adult choirs joined in the celebration, and Mr. Leonard Engel, a former principal of the school, presided at the organ.

A catered dinner followed at noon, attended by some 260. The number had to be limited because of the size of the parish hall. A former member provided after-dinner entertainment, showing slides of the last two construction projects undertaken by the congregation. A former dispatcher for the Milwaukee police department served as emcee and kept the crowd in stitches with humorous incidents from the past. All those in attendance enjoyed this unusual opportunity for fellowship.

Jerusalem Congregation was founded in 1888, by 28 people. The first building was completed in 1889, and served as both a church and a school until 1893, when the present church was built. The school was used until 1953, when the "new" school took its place. In its first year the school had 74 pupils. Today there are close to 60 enrolled.

There have been many changes since "the good old days" when membership far exceeded 1,000 and the neighborhood was equally prosperous. Yet the present membership of 330 communicants is committed to proclaiming the good news of the Savior as the Lord presents the opportunities. Jerusalem has had a long and richly blessed history, and looks forward with confidence in the Savior who has already given it such a great occasion for rejoicing

Duane Erstad, Pastor



Living Word Parsonage and Church at Mobile

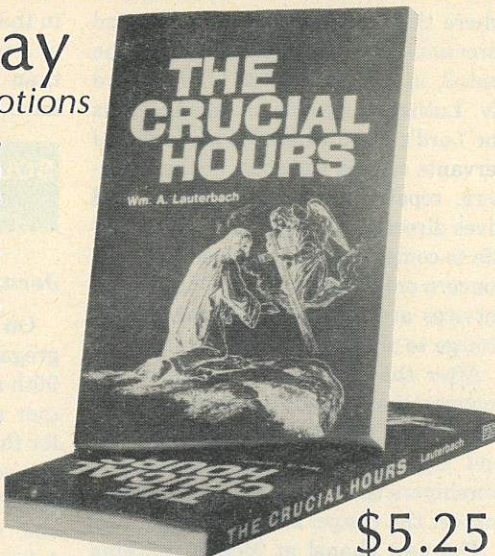


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### INSTALLATIONS

(Authorized by the District Presidents)

#### Pastors:

- Boehringer, John F.**, commissioned as missionary to Japan at Shepherd of the Valley Lutheran Church, Fresno, California, on October 15, 1978, by L. Weindorf (Ariz.-Calif.).
- Schaewe, Edward A.**, as pastor of Emanuel-Redeemer, Yale, Michigan, on December 17, 1978, by W. Valleskey (Mich.).

#### Teachers:

- Fenske, Victor L.**, as instructor at the Arizona Academy, Phoenix, Arizona, on August 25, 1978, by W. Meier (Ariz.-Calif.).
- Fink, Robert, L.**, as instructor at Huron Valley Lutheran High School, Ann Arbor, Michigan, on August 27, 1978, by W. Koelpin (Mich.).
- Gosdeck, Donald**, as teacher at St. Stephen's, Adrian, Michigan, on August 27, 1978, by D. Gieschen (Mich.).
- Just, Dale**, as principal and teacher at Redeemer, Tucson, Arizona, on September 10, 1978, by S. Krueger (Ariz.-Calif.).
- Plath, Lauris O.**, as instructor at Fox Valley Lutheran High School, Appleton, Wisconsin, on December 17, 1978, by J. Brandt (NW).

### LUTHERAN SCIENCE INSTITUTE FAMILY CAMPING TOUR

The Lutheran Science Institute (LSI) is planning a family camping tour on the East Coast near Virginia Beach, Virginia. Registration will take place at Resurrection Lutheran Church, 5724 Providence Rd., Virginia Beach, Virginia, on Monday, July 23, 1979. The tour will close on August 3. The base camp will be nearby. Beachcombing, sightseeing, fossil hunting, visiting the nation's best collections, touring navy ships, hiking, and swimming are all part of this tour. Each family is responsible for its own transportation, camping and food costs. Where possible group rates will be applied for.

Applications can be obtained from the Lutheran Science Institute at 4821 19th Ave., Kenosha, Wisconsin 53140. The cost for WELS members is \$35 per family, or \$3.50 per day for each day in attendance. Non-WELS families are charged \$60, or \$6.00 per day per family. Registration requires a deposit of \$10.00. Membership in the tour will be restricted to the first fifty (50) persons that register with a deposit.

Tour guides will be Mr. and Mrs. John Weiss and Mr. and Mrs. Gerald Mallmann. Families from all over the USA have taken part in these tours, and more teenagers are joining the group each time.

### ADDRESSES

(Submitted through the District Presidents)

#### Pastors:

- Korth, Steven L.**  
252 Seymour River Pl.  
Canada V7H 1W6
- Lambert, Theodore D.**  
8059 Chico Way N.W.  
Bremerton, WA 98310
- Schaewe, Edward A.**  
11091 Yale Rd.  
Yale, MI 48097  
Phone: 313/387-2509  
Office: 313/387-3155

#### APPOINTMENTS

Pastor Daniel Luetke as circuit pastor of the Southern Circuit in the Colonial Conference to fill the term of Pastor David Pagel, who moved to another district.

Pastor Paul Schmiege as member of the Mission Board of the Colonial Mission District to fill the term of Pastor Carl Pagel.

Pastor Karl Fuhbrigge as circuit pastor in the Ohio Conference to fill the term of Pastor Donald Laude, who moved to another district.

Pastor James Naumann as circuit pastor in the Southeastern Conference to fill the term of Pastor Harold Hempel, who moved to another district.

Mr. Charles Buege as member of the Michigan District Special Ministries Board to fill the term of Teacher Joel Mischke, who moved to another district.

Pastor Walter Oelhafen as member of the Michigan District Mission Board to fill the term of Pastor Harold Hempel.

Pastor Karl Plocher as chairman of the District Commission on Evangelism to replace Pastor Wilmer Valleskey, who retired from the office after many years of service.

W. J. Zarling, President  
Michigan District

Pastor Thomas A. Liesener, Green Bay, Wisconsin, has been appointed by the Northern Wisconsin District praesidium to serve as circuit pastor for the Central Circuit of the Fox River Valley Conference and as a member of the District Stewardship Board; he replaces Pastor Kieth Kuschel who has accepted the call to Trumbull, Connecticut.

Pastor Lyle L. Luchterhand, Appleton, Wisconsin, has been appointed to the Northern Wisconsin District Commission on Evangelism, replacing Pastor Kieth Kuschel.

Carl W. Voss, President  
Northern Wisconsin

### 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



1979 YEARBOOK 1979

### The Official Directory of the

### Wisconsin Ev. Lutheran Synod

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## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### GADSDEN 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

### BLACK CANYON DELEGATE CONFERENCE

**Date:** February 6-7, 1979; 10:00 a.m. Communion service.  
**Place:** Good Shepherd Lutheran, Phoenix, Arizona; I. G. Frey, host pastor.  
**Preacher:** A. Reaume.  
**Agenda:** Francis A. Schaeffer — How Far From Lutheranism; J. Zarling; An Isagogical Study of I and II Peter; D. Gray; Confirmation Class — Its Increasing Problems, and How To Deal With Them; D. Pautz.  
P. Koelpin, Secretary

### DAKOTA-MONTANA

#### WESTERN PASTORAL CONFERENCE

**Date:** February 20, 1979; 10:00 a.m. (Central Time).  
**Place:** Zion Lutheran, Mobridge, South Dakota.  
**Agenda:** *Apology of the Augsburg Confession*: Articles XIV, XV, and XVI: D. Weiser.  
D. Weiser, Secretary

### MICHIGAN

#### NORTHERN PASTOR-TEACHER CONFERENCE

**Date:** February 19-20, 1979; 9:00 a.m. Communion service.  
**Place:** St. John's, Pigeon, Michigan; P. Press, host pastor.  
**Preacher:** J. Seelow; J. Seifert, alternate.  
**Agenda:** Conference Reports; Exegesis of I Corinthians 14: D. Schwartz; The Road to Confirmation: R. Mueller; *Augsburg Confession*, Article XVIII: P. Huebner; Essay on the *Formula of Concord*: Prof. A. Schuetze.  
**Note:** Teachers will attend on Monday only.  
J. Seifert, 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 2:1-13ff: W. Wagner; I Corinthians 3: J. Bradtko; 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

### REDWOOD FALLS PASTORAL CONFERENCE

**Date:** Feb. 20, 1979; 9:00 a.m.  
**Place:** Bethany Lutheran Church, Granite Falls, Minnesota; P. Werner, host pastor.  
**Preacher:** O. Engel; R. Hellmann, alternate.  
**Agenda:** Exegesis of I Corinthians 1:1-31: O. Lemke; *Formula of Concord*, Art. IV: P. Alliet; Reading of V. Prange's paper, "Portrait of a Pastor in 1978: How to Cope."  
R. Hellmann, Secretary

### CROW RIVER PASTORAL CONFERENCE

**Date:** February 20, 1979; 10:00 a.m. Communion service.  
**Place:** St. Paul Ev. Lutheran Church, Litchfield, Minnesota; G. Birkholz, host pastor.  
**Agenda:** Articles VII and VIII, Epitome, *Formula of Concord*: Christ's Presence in the Lord's Supper: P. Naumann; Exegesis of II Timothy 3:1-9: D. Miller.  
**Note:** Please excuse to the host pastor.  
J. Moldenhauer, Secretary

### NEW ULM PASTORAL CONFERENCE

**Date:** February 20, 1979; 9:30 a.m. — Communion service at 11:00 a.m.  
**Place:** St. John's Church, New Ulm, Minnesota.  
**Preacher:** L. Lange; R. Kuckhahn, alternate.  
**Agenda:** Exegesis of I Corinthians 13: J. Schneider; The Large Catechism: A. Koelpin.  
**Note:** Please send excuses to the circuit pastor or secretary.  
J. Schmidt, Secretary

### NEBRASKA

#### COLORADO DELEGATE CONFERENCE

**Date:** February 5-6, 1979.  
**Place:** Grace Lutheran, Pueblo, Colorado; C. D. Found, host pastor.  
**Preacher:** T. Kretzmann; H. Hagedorn, alternate.  
**Agenda:** The Resurrection of Jesus Christ, Truth and Application: N. Mielke; The Devotional Life of Our Children from Home through Church: L. Prah; Symbolism in the Christian Church and Its Practical Application: E. Krueger; Reports and Conference Business.  
**Note:** Please send requests for lodging to the host pastor.  
M. Cares, Secretary

### WINNEBAGO LUTHERAN TEACHERS' CONFERENCE

**Date:** February 8-9, 1979; 9:00 a.m.  
**Place:** St. Paul Lutheran, Green Bay, Wisconsin.  
**Agenda:** The Doctrine of Confession and Its Application to the Individual Lives of Teachers and Pupils: Dr. S. Becker; Sectionals, Workshops, and Mini-Discussions.  
M. Oppitz, Chairman

### 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

### WINNEBAGO PASTORAL CONFERENCE

**Date:** February 19, 1979; 9:00 a.m. Communion service.  
**Place:** Mt. Zion Lutheran, Ripon, Wisconsin; E. Semenske, host pastor.  
**Preacher:** J. Brandt; A. Capek, alternate.  
**Agenda:** Exegesis of James 1: D. Nimmer; *Shepherd Under Christ*, chapter 4: D. Hallemeier; *Smalcald Articles*, Part III, Articles 5-15: D. Haback.  
S. Stern, Secretary

### SOUTHEASTERN WISCONSIN

#### METROPOLITAN MILWAUKEE LUTHERAN TEACHERS' CONFERENCE

**Date:** February 15-16, 1979.  
**Place:** Salem Lutheran School, 6844 N. 107th St., Milwaukee, Wisconsin 53224; Pastor W. Nommensen and Principal G. E. Berger.  
**Thursday, February 15, 1979**  
8:15 Fellowship  
9:00 Opening service  
9:25 Business meeting  
10:15 The Grade-Schooler Evangelist: Pastor W. Mueller  
1:00 Assigned Sectionals and Workshops  
3:00 Special preregistered sectional  
**Friday, February 16, 1979**  
8:15 Fellowship  
9:00 Opening devotion  
9:30 Assigned sectionals and workshops  
1:00 Assigned sectionals and workshops  
3:00 Closing  
D. Hackmann, Chairman

### LAKE LUTHERAN TEACHERS' CONFERENCE

**Date:** February 22-23, 1979.  
**Place:** Zion Lutheran Church, 1610 S. Main Street, Crete, Illinois 60417.  
**Agenda:** A Christian Child: In the World, but not of the World: Pastor R. Zink; Extracurricular Activities in Language Arts: K. Kramer; Kodaly for the Lutheran School: C. Nolte; Individualized Social Studies Activities: R. Brutlag; Working with the Disabled

Child in the Classroom: J. Juern, Wisconsin Lutheran Child and Family Service.  
V. Weyenberg, Secretary

### WESTERN WISCONSIN

#### 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

### SOUTHWESTERN PASTORAL CONFERENCE

**Date:** February 20, 1979.  
**Place:** St. Luke's, New Lisbon, Wisconsin.  
**Preacher:** D. Miller; G. Moldenhauer, alternate.  
**Agenda:** Exegesis of II Thessalonians 1: H. Klug; The Joy of the Parish Ministry: K. Gast; The Second Use of the Law for the Christian: G. Moldenhauer; Article VII of the *Formula of Concord* with emphasis on the point of "Judgment": H. Winkel.  
R. W. Kloehn, Secretary

### NOMINATIONS FOR MLA

The following have been nominated by the voting members of the Synod for the two positions in the areas of Latin, German, Religion, and English at Martin Luther Academy, New Ulm, Minnesota.

Teacher Quentin Albrecht	Watertown, WI
Teacher John Bauer	Palos Heights, IL
Pastor Kermit Biedenbender	Benton Harbor, MI
Prof. Arlyn Bohl	Watertown, WI
Teacher Marcus Buch	Crete, IL
Pastor Milton Burk	Westminster, CA
Pastor Errol Carlson	Salem, OR
Pastor Larry Cross	Rochester, MN
Pastor Percy Damrow	Mishicot, WI
Pastor Steven Degner	Santa Barbara, CA
Pastor Daniel Deutschlander	Evanston, IL
Teacher Owen Dorn	Hales Corners, WI
Teacher Daniel Feuerstahler	Menomonie, WI
Pastor William Godfrey	La Habra, CA
Pastor David Gosdeck	Stillwater, MN
Pastor Ronald Gosdeck	Kenosha, WI
Teacher Herbert Grams	Wauwatosa, WI
Pastor Kermit Habben	Tokyo, Japan
Teacher Bruce Heckmann	West Allis, WI
Teacher Donald Helwig	Two Rivers, WI
Pastor Max Herrmann	Mauston, WI
Pastor Martin Janke	Fond du Lac, WI
Prof. Harris Kaesmeyer	Saginaw, WI
Pastor Paul Kelm	Madison, WI
Teacher Daniel Kirk	Lake Mills, WI
Pastor Henry Koch	Cleveland, WI
Pastor Norval Kock	Manitowoc, WI
Teacher Robert Kock	Tawas City, MI
Pastor Robert H. Krueger	Mandan, ND
Pastor Harlyn Kuschel	Reedsville, WI
Teacher David Lauber	Fond du Lac, WI
Teacher Keith Lauber	Kenosha, WI
Pastor Lloyd Lemke	North Branch, MI
Pastor Roderick Luebchow	St. Paul, MN
Prof. Daniel Malchow	Mobridge, SD
Teacher Adair Moldenhauer	Wayzata, MN
Pastor John Moldenhauer	Johnson, MN
Teacher Earl Monday	Wauwatosa, WI
Teacher Carl Natzke	Menomonie Falls, WI
Teacher Frederick Nell	Westland, MI
Pastor Daniel Pautz	Tempe, AZ
Teacher Kurt Petermann	Appleton, WI
Teacher LeDell Plath	Milwaukee, WI
Teacher Duane Polack	Milwaukee, WI
Pastor Philip Press	Pigeon, MI
Teacher Paul Ruege	Brookfield, WI
Pastor Roger Sachs	La Crosse, SD
Prof. Harold Schewe	Mobridge, SD
Pastor James Schmidt	Morgan, TN
Pastor Joel Schroeder	Madison, WI
Pastor Neal Schroeder	Monroe, MI
Teacher Dennis Schultz	Montello, WI
Teacher Ferdinand Schultz	Juneau, WI
Pastor Ronald Semrow	Maumee, OH
Pastor Louis Sievert	Denver, CO
Prof. Wayne TenBroeck	Mobridge, SD
Pastor Melvin Teske	Yakima, WA
Prof. James Thrans	Watertown, WI
Teacher George Traucht	Green Bay, WI
Pastor Robert J. Voss	Brookfield, WI
Pastor Douglas Weiser	Aberdeen, SD
Pastor Daniel Westendorf	Hopkins, MI
Pastor Walter Westphal	Longmont, CO
Prof. Victor Wayland	Mobridge, SD
Prof. Paul Wilde	Mobridge, SD
Teacher Richard Winter	Manitowoc, WI
Pastor Arno Wolfgramm	Chicago, IL
Pastor Paul Ziemer	Brodhead, WI
Teacher Paul Zimmermann	Lake City, MN

Correspondence concerning these nominations must be in the hands of the secretary no later than Saturday, February 24, 1979.

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



## 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	Belleview
	Decatur*
	Downers Grove
	Effingham*
	Wheeling*
Indiana	Muncie*
Iowa	Clinton
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
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
	Genesee/Wales
	Holmen
	Plymouth
	Prairie du Chien
	Rice Lake*
British Columbia	Vancouver*
Ontario	W. Ottawa
	Toronto*

\*Denotes exploratory services.

## TIME AND PLACE

### SKIING IN MICHIGAN'S U.P.?

The snow has arrived in abundance, and this means skiing. If you plan to take advantage of the downhill skiing in the Porcupine Mountains, or the cross-country skiing in the Bond Falls (Paulding, MI) area, you are invited to attend worship services at Bethany Ev. Lutheran Church, located on Hwy 28 West in Bruce Crossing, Michigan. During the winter months, the Sunday services are held at 9:00 a.m. (EST). For further information, please contact Pastor David H. Sternberg, Box 36, Bruce Crossing, Michigan; phone: 906/827-3529.

### DIX HILLS, NEW YORK

Grace of God Ev. Lutheran Church of Long Island is now meeting in its new parsonage at 45 Talisman Dr., Dix Hills, New York 11746 (one block north of I-495 at exit 51). Services are at 9:30 a.m. on Sundays, followed by Sunday school and Bible study. For more information, contact Pastor Paul Schewpe at the above address.

### COMING TO ARKANSAS?

If so, please note our new place of worship. King of Kings Ev. Lutheran Church, Little Rock, Arkansas, is now worshipping at Shiloh Seventh Day Adventist Church, 2400 S. Maple St. We worship every Sunday at 10:00 a.m., with Sunday school and Bible class at 11:00 a.m. Names and prospects should be sent to Rev. John Gawrisch, 5907 Chaucer Lane, Little Rock, Arkansas 72209; phone: (501) 565-3600.

### 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.

### 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.

### HOUGHTON, MICHIGAN

University Lutheran Chapel of Houghton, Michigan, is now conducting services in its new chapel at the intersection of Mill Road and Woodmar Drive in Houghton. Sunday school is at 6:00 p.m., and the worship service at 7:00 p.m. For further information, please phone Pastor Mark Hannemann at 906/337-1450.

### 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).

## EXPLORATORY

### FERGUS FALLS, MINNESOTA

A mission-minded group of WELS members is conducting exploratory services in Fergus Falls, Minnesota. Time of service is 12:30 p.m. at the Fergus Falls Community College. Submit names of WELS people to Pastor Gary A. Griep, 715 Scandia Street, Alexandria, Minnesota 56308, or call 612/763-5259.

### NOTICE

The next regular plenary session of the Board of Trustees is scheduled for February 19-20, 1979.

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

Norval W. Kock, Secretary  
Board of Trustees

### NPH STORE HOURS FOR WEDNESDAY - FEBRUARY 28, 1979

Due to physical inventory, the store will close at 12:00 Noon on Wednesday, February 28, 1979.

### CALL FOR NOMINATIONS — NWC

With the concurrence of the Commission on Higher Education, the Board of Control of Northwestern College, Watertown, Wisconsin, requests the voting constituency of the Synod to nominate candidates for the field of music to replace Prof. Arnold O. Lehmann who will be retiring at the close of the current school year.

The nominees should be qualified to teach specified music courses in the college, and to be in charge of and to direct its musical organizations, with emphasis on choral work. The nominees should have received training at one of our Synodical colleges (and Seminary). Parish experience as a pastor or teacher is also desirable.

The names of nominees with as much accompanying information as possible should be in the hands of the board secretary no later than February 6, 1979.

Rev. W. A. Schumann, Secretary  
612 South Fifth Street  
Watertown, Wisconsin 53094

### CALL FOR NOMINATIONS — MLA

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 a list of women candidates for full-time piano instructor as a replacement for Mrs. Carolyn Kramer who will not be transferring to Prairie du Chien due to family obligations in New Ulm.

The candidate should be capable of teaching piano to high-school students.

The names of the nominees with as much pertinent accompanying data as possible should be in the hands of the secretary no later than Monday, February 12, 1979.

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