

The Northwestern Lutheran

December 20, 1981



BY POVERTY SURROUNDED!

*By poverty surrounded —
Our precious King and Lord!
By poverty surrounded —
Although by heav'n adored!
To show all earthly creatures
That He was born for them,
For beggars, kings, and paupers —
He chose to dwell with "men"!*

*By poverty surrounded,
DEAD souls! — in deep despair —
Lying in sin and anguish,
Heaped down with grief and care . . .
Hungry for "strength" to turn to —
To find a PEACE within . . .
To heal the guilty conscience
Shattered by crushing sin!*

*By poverty surrounded
Christ chose to dwell with us —
Creatures of sinful spirit,
Yet left us with a "trust":
"Go shout it from the rooftops!
Go tell it to all men —
That I came down to save them,
To free their souls from sin!*

*"The time is short . . . so TELL it!
Take all your gifts — and GO!
And never think that you will lack —
Your cup will overflow!
Go to My Word! — and READ it,
And let My Spirit fill
Each doubting nook within you —
My love, will give you skill!*

*"Go to the rich apartments,
To ghettos and to slums —
Climb prison walls of darkness,
And let them find the Sun!
Tell them, 'I PAID their bondage!'
(Your "proof" is in My Word),
With it they'll find their Savior,
Their Maker, and their Lord!"*

*Then let us do Christ's bidding
And with His Word pursue
The honored task He gave us,
And Satan's strength subdue!
To shattered lives, and byways!
To valleys dark with sin!
Let's TAKE His Word to sinners,
And bring His lost sheep in!*

*For Christ so clearly showed us,
Just where to find His sheep . . .
Just look at sly Zacchaeus —
Or Mary, at His feet!
Or at that sinful woman,
He came to, by the well . . .
He TOLD us! — "Go to SINNERS!
The 'sick' need to be well!"*

*Then let us trust and serve him,
And spread His Word, with LOVE —
And pray His Spirit fills us —
To do just what we ought!
Not minding whispered gossip,
When we walk down the road
With sinners, whom we cherish,
And ache! — to bring to God!*

*For, if we truly love Him,
We know, each life on earth
Is far, much more deserving
Than what our own is worth!
And yet, Christ stoops, and loves us!
And lifts us up, each day . . .
Plus, strengthens us, and guides us,
And calls us, when we stray!*

*Then lets us reap His BLESSINGS!
And gives us homes, and friends —
With money, food and clothing,
And treasures, without end!
And soon a New Year's coming,
In which we might see God . . .
The time is short! — let's DO it!
Let's WORK! — and SPREAD His WORD!*

*Blest Savior, guide our efforts,
Give us the strength and will
To love Your Word, and spread it —
So that Your Spirit fills
The hungry souls, it touches —
Then keep us safe with Thee,
Until we meet in glory,
In heav'n — ETERNALLY!*

Amen.

Home for Christmas!

Getting home for Christmas is pretty important. It's a tradition that we've all but immortalized. Songs have been written about it. Our hearts go out to those who for one reason or another can't make it home for Christmas or who no longer have a home to go to.

Because of the strong homeward pull of Christmas, telephone circuits are jammed during the holidays; planes, trains, and buses put on extra sections; fantastic totals of highway mileage are logged — all in order to get us home for Christmas.

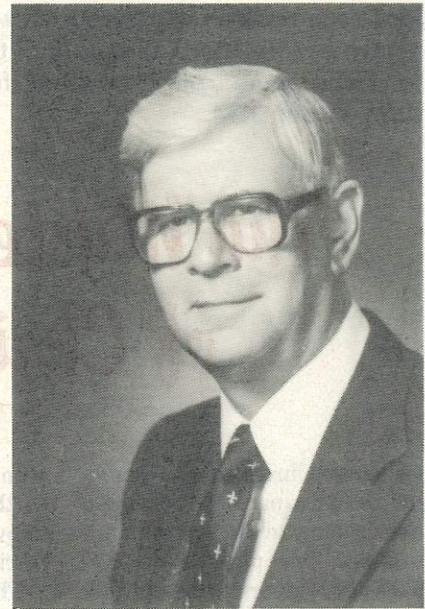
I sincerely hope that all of you will be home for Christmas, will be where you want to be with those whom you want to be with. But if this is not possible, and in many cases it won't be, it does not mean that your Christmas or theirs will be ruined. Being home for Christmas doesn't really depend on being with certain people in a certain place. Home is where Christ is. And when we have him, we're home for Christmas no matter where we are.

If geographic locations were that important, we'd almost have to go to Bethlehem to be home for Christmas. That's where it all became a reality many years ago. Few if any of us, however, will spend Christmas there. But that doesn't mean we're not home. For the Scripture says: "The Word is nigh thee" (Romans 10:8). And as near as we are to that precious Word, so near we are to Christ, so near we are to Christmas.

Has it ever struck you that Mary and Joseph weren't home either the night history was made in Bethlehem? Nazareth was home for them. There's no way that their schedule, what with Mary's condition, included a trip to Bethlehem. But Caesar Augustus said "Go." It was God's way of getting them to Bethlehem where the Savior was born in fulfillment of Old Testament prophecy. So they were gone from home the night the miracle of the ages took place. But they weren't the only ones. What about the shepherds? They didn't have the night off just because history was in the making. They too were away from home and family on this holy night.

But did any of these feel left out because of it? Quite the contrary! Of Mary we are told that she "kept all these things and pondered them in her heart." And the shepherds returned to their lonely, monotonous, dangerous task of herding sheep "glorifying and praising God for all the things that they had heard and seen."

Has it ever struck you that the miracle of Christmas wouldn't have been possible at all if the central figure,



President Carl H. Mischke

Jesus Christ, God's eternal Son, had insisted on staying home? The fact that we are able to enjoy Christmas with family and friends today is because the eternal God was willing to leave home, willing to leave his Father's home and the glory that was his from eternity. Willing to exchange it for the sounds and smells of a stable, for the company of weak and timid followers, for the hatred and scorn of a hostile world! Willing to come to earth to become our Brother, to take our place under the Law, to die our death, suffer our punishment, endure our hell!

There wouldn't be a Christmas at all if Jesus had not left home. And we don't begin to appreciate the miracle of Christmas until we remember that Jesus left his home because we were away from home, having left the Father's house because of sin. We were homeless. Sin had made us orphans. Jesus left his home so that we might have a home again, now and forever. Because Jesus left home we need never be homeless again.

And it's not a matter of geography. "Where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). As often as we gather with fellow believers to hear and study his Word, or whenever we read and meditate on that Word all by ourselves, we're home, home where we belong. Our Baptism is a daily reminder that we're members of God's family. Each time we, as penitent sinners, receive the Lord's Supper we're welcomed home again and are given a foretaste of the joy that is Christmas forever.

No matter where you are, you that are Christ's are home for Christmas, this year, next year, and throughout eternity.

Carl H. Mischke

The Word became flesh and lived for a while among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth. — John 1:14

The Mystery of Christmas

A week before Christmas the double sliding doors to the parlor in our home were mysteriously closed. Under no circumstances, our parents emphasized, were those doors to be opened. All our questions were brushed aside with the cryptic reply, "*Das Christkind kommt!*" The Christ Child was coming, but when? why? how?

Finally it was Christmas Eve. For weeks we had been preparing for the children's service. Now our hearts were pounding with excitement. Would we remember the words of the Christmas carols and recitations we had learned?

With only a minor hitch or two the service came to an end. The music was still ringing in our ears as we hurried home through the lightly falling snow. Coming into the house, we noticed it at once. The parlor doors were open! And there, in a blaze of light, stood a Christmas tree. How beautiful it was! The shining star at the top grazed the ceiling, the multicolored ornaments shimmered among the boughs, and on the floor around the tree lay piles of packages, a kaleidoscope of color in their Christmas wrappings.

Christmas customs change, and homes today no longer have a parlor. But the mystery of Christmas remains. It is a mystery far more profound than that of closed parlor doors, an enigma not only to children but to adults as well. It is the mystery of the Christ Child himself. It is the mystery of the Christmas Gospel: "The Word became flesh."

I. A Mystery beyond All Human Understanding

The *Word* — what a strange name for the Second Person in the Holy Trinity! And yet, how fitting it is, for he is the God-Revealer. "No one has ever

seen God, but God the only Son, who is at the Father's side, has made him known" (John 1:18). Only through Christ can man know God.

The Word, God's one and only Son, is co-eternal with the Father. "In the beginning was the Word" (John 1:1). When the heavens and the earth were created, he was there. When time began, he was with God, yes, he was God. With the Father and the Holy Ghost he is the Creator of all things, both visible and invisible. "Without him nothing was made that has been made" (John 1:3).

This eternal Word became flesh. O mystery of mysteries! God's only-begotten Son took on our human flesh and blood. The Creator became a creature. God became man. He assumed our human nature so that he is now both God and man.

"The Word *became* flesh." This does not mean that he is no longer God. In the Athanasian Creed we confess that God became man "not by conversion of the Godhead into flesh, but by taking of the manhood into God." Therefore he is "equal to the Father as touching his Godhead, and inferior to the Father as touching his manhood."

Christ's human nature did not exist from eternity as his divine nature did. It came into being when he was conceived in the womb of his virgin mother. As the angel Gabriel had said, the Holy Ghost came upon Mary. The Power of the Highest, God's mighty Spirit, overshadowed her. The Child she bore is therefore the Son of God, begotten of the Father from eternity, and the Son of man, born of a woman.

What an inscrutable mystery this is! Just think, that helpless infant lying in a manger in Bethlehem is the mighty God, the Maker of heaven and earth!

This little Child is the One who sustains all things by the word of his power. In him, as Paul writes to the Colossians, "all the fullness of the Deity lives in bodily form" (2:9).

The angel of the Lord testified to the deity of Mary's Son when he told the startled shepherds, "He is Christ the Lord!" (Luke 2:11). The wise men from the East bowed down and worshiped him. Jesus' disciples, who lived with him day after day during the three years of his public ministry, recognized that he was God. They saw his glory, "the glory of the one and only Son, who came from the Father." John the Baptist confessed, "He who comes after me has surpassed me because he was before me" (John 1:15). Even the Roman centurion who stood at the foot of Jesus' cross had to admit, "Surely this man was the Son of God!" (Mark 15:39.)

"The Word became flesh" — what simple words these are, but what a deep, incomprehensible mystery lies in them! Can it really be that the infinite God lives in a finite human form? Man's reason says, "That's impossible!"

Some have argued that Jesus was not a true man. His body, they have said, was a phantom. He only seemed to have the form of a man. Others — and theirs is the common view — have held that he was not true God. He was only a man, an extraordinary man, to be sure, but only a man. Yet the clear and compelling meaning of what John writes, "The Word became flesh," obviously is: The Babe of Bethlehem is the God-Man. He is both true God and true man.

Who can understand this? Who can explain this? Quoting what may well be an ancient Christian hymn, Paul exclaims, "Beyond all question, the mystery of godliness is great. He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up into glory" (1 Timothy 3:16).

Thanks be to God, we don't need to understand the mystery of Christmas! "Just believe," Jesus admonished Jairus when his daughter died. "Just believe," he says to us, "just believe — as little children do."

Blinded by our sin, we would never have known that this Child is Christ the Lord if God had not revealed this

truth to us. But in his grace God made the mystery of Christmas known.

II. A Mystery Revealed for our Salvation

John points to the purpose of Christ's incarnation when he describes the Son who came from the Father as "full of grace and truth." In his person he is the very embodiment of God's grace and truth. In the incarnate Word God has revealed his grace and truth to men.

Grace and truth belong together. Grace is what truth is all about, and truth makes grace sure.

The truth is that God is gracious. In spite of our sin and guilt, God's only-begotten Son loved us so much that he came to be our Substitute and Savior. The Nicene Creed sums up the purpose of his coming in these words: "Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

For 33 years the Son of God, the eternal Word, lived on earth as a man among men. His mother cradled him in her arms, nursed and weaned him, taught him how to walk and talk. He ate, he drank, he slept, just as we do. He grew up like other boys. He learned a trade and was known as "the carpenter."

He could have come into this world in the form of a full-grown man, as Adam came from the hand of his Creator. Since he was God, he could have continually displayed the heavenly glory and majesty he let Peter, James, and John see on the Mount of Transfiguration.

But he humbled himself. He refrained from the full and continual use of his divine power and glory. Lowliness, humility, and poverty marked his entire life from his conception to his crucifixion. He became our Substitute and suffered the punishment for sin which we deserved.

"Today in the town of David a Savior has been born to you." The angel's message to the shepherds was meant for us also. Salvation is ours through faith in him, and in him alone.

Oh, what wisdom God reveals to us in the mystery of Christmas! In the words of Paul, "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him — but God has revealed it to

us by his Spirit" (1 Corinthians 2:9,10). To sinful man God's plan of salvation is not only inconceivable, it is foolishness. But all who by God's grace have come to see Christ as their Savior will join in Paul's doxology, "Oh, the depth of the riches of the wisdom and knowledge of God! To him be the glory forever!" (Romans 11:33,36.) The Christmas Gospel, the mystery of the Word made flesh, leads those who have accepted it in joyful faith to sing, "Glory to God!"

III. A Mystery Redounding to God's Glory

"Glory to God in the highest!" the angels sang at Jesus' birth. Having seen the child, the shepherds returned, "glorifying and praising God" (Luke 2:20). Aged Simeon took him in his arms and praised God. Anna gave thanks to God. Will we not also glorify and praise God as we again this Christmas kneel in spirit at the manger in Bethlehem?

Jesus' glory led his disciples to give him glory. "We have seen his glory," John declares. When Jesus performed his first miracle and turned water into wine, John reports, "He thus revealed his glory, and his disciples put their faith in him" (John 2:11). On the holy mountain three of them were eyewitnesses of his majesty. When he had completed the mission on which his heavenly Father had sent him, he was crowned with glory and honor. The time of his humiliation was over. Stephen saw that glory in his dying hour. Paul was blinded by it on the road to Damascus.

We have seen it only with the eyes of faith. But the time is coming when we shall not only see it but share in it. Then through all eternity we shall glorify God for having made known to us the glorious riches of the mystery, which, as Paul writes to the Colossians, "is Christ in you, the hope of glory" (1:27).

"The Word became flesh" — is the mystery of Christmas. It is a mystery not to be solved but to be believed. To all who receive it in humble faith it offers life and salvation. The trees we trim and the gifts we give are only poor symbols of these gifts of the Christ Child, who is himself the greatest Christmas gift of all. To God all praise and glory!

Wilbert R. Gawrisch

*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*

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The Cover

The cover is a copy of Northwestern Publishing House's Christmas bulletin for 1981. It is a posterization of Dore's masterful etching of the Nativity. (Copyright 1981 NPH.)

Editorials

First Christmas Card The first Christmas card to reach our home this year came from our church body's Northwestern Publishing House. It was an attractive card that featured the Old Testament message, "Unto us a Son is given," especially appropriate for the Advent waiting season with which its sending was coordinated.

The arrival of this harbinger card aroused mixed emotions. Generally, most of us cannot warm up to Christmas observances that predate Thanksgiving for obvious reasons. In this instance, however, there is empathy for this early and aggressive Christmas observance.

The early card tells us that the sender is "Publishing to Proclaim the Pure Gospel." An enterprise with this aim should be prompt and enterprising. That holds true under all circumstances. It holds especially true in this season and this time.

Since the first Christmas at Bethlehem there has been concern to "spread the Word concerning . . . this child." This was done then by word of shepherds' mouths. After 20 centuries such person-to-person, face-to-face passage of the good news of the Savior's birth is still worthy of emulation.

But times do change. Urban living and its privacy priorities, the wider use of other modes of communication and other developments suggest also the employment of the printed word in getting out the message of the Incarnate Word. Today's church body needs both the evangelistic individual and the enterprising publishing house.

This is our grateful response to the first Christmas card that came to our house.

Edward Fredrich

Christ Makes A Difference One of Murphy's Laws asserts that "if anything can go wrong, it will." Even optimists, disillusioned by repeated setbacks in life, will at times be inclined to agree that this wry observation is not far from the truth. Life in general falls far short of what we would like it to be. Not only can the realities of life be unpleasant, they can be downright tragic and disastrous. Accidents and catastrophes can and do turn joy into grief and blight our dreams for success and happiness in this world.

Experience in the real world can quickly bring one's head down out of the clouds. It has thrown many a

person into a chronic state of depression. It can also destroy faith. "I can't believe in a God who would allow such terrible things to happen" is not an uncommon reaction to the hard realities of life.

Unpleasantness is a fact of life, and the birth of Jesus Christ has not removed it from human experience. Things were tough before Christ came, and they are still tough now, as even Christians will agree.

Christians know also, however, that Christ did not come to change the world. He came to redeem it. And that makes a difference. It makes the present bearable and the future bright.

The casual observer can detect little if any difference in the human condition resulting from the life and work of Christ. It takes a Christian to see the difference.

Immanuel Frey

Anniversaries Are Good For Us We need to celebrate anniversaries; otherwise our appreciation of our blessings becomes

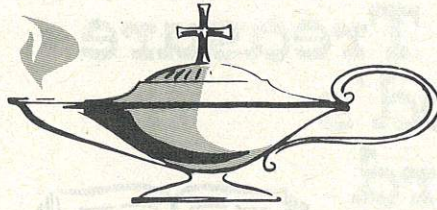
ordinary. We know our child is growing in wisdom and stature, but we need the cake and candles and the "Happy Birthday" each year to make us more aware of this fact. We know that we are married to our spouse, and we know the love and service and blessings that mark our marriage, but the yearly celebration of the anniversary sharpens and deepens our consciousness of those blessings. The congregation that observes its 100th anniversary, and the pastor or teacher who celebrates 40 years of service in the ministry are more appreciative of the divine blessings that have been their happy lot.

So too we need to celebrate the anniversary of our Savior's birth, although we know on any given day of the year that God sent his Son into this world to take on our flesh and blood and to become one of us. There is not a day of the year when the Christian does not know that the Jesus who was born at Bethlehem came into the world to redeem us from death and hell. Still we need to celebrate the anniversary of his birth to heighten our awareness of all that this great event has meant to us.

As we celebrate the birthday of our Lord with songs and ceremonies, with homes adorned and fragrant, with feasting and with giving and receiving, our whole being is aroused to a deeper appreciation of the joy that is ours because Christ the Lord was born on Christmas day.

For refreshment and renewal of the joy and hope we have in the Child of Bethlehem, let us celebrate Christmas.

Carleton Toppe



Studies in God's Word

But You Promised!

Sometime later the brook dried up. . . . Then the word of the Lord came to him, "Go at once to Zarephath of Sidon and stay there. I have commanded a widow in that place to supply you with food." . . . She went away and did as Elijah had told her. So there was food every day for Elijah and for the woman and her family. For the jar of flour was not used up and the jug of oil did not run dry, in keeping with the word of the Lord spoken by Elijah (1 Kings 17:7,8,15,16).

"But you promised!" Have you ever used those accusing words? Sometimes people make promises with no intention of keeping them and end up hurting others and losing their trust. Sometimes people make promises with every intention of keeping them, but something happens to make it impossible.

Not so with our God! "But you promised!" are words which cannot be used of him. So we learn in our study of *"Elijah — The Prophet Powered By God."*

No Water in the Brook

"But you promised, Lord," Elijah might have thought as the water dried up in the brook. No rain in the land eventually meant no water in the brook and Elijah's hiding place in the ravine of Kerith became worthless. Certainly God could have kept the brook flowing miraculously, but Elijah would learn more from a dried-up brook. He would learn to trust, not the water in the brook, but the hand behind the water. He would learn that God never for-

sakes his own or forgets his promises.

From God's next words to Elijah came further lessons about the validity of divine promises and the value of trusting them. Did Elijah hear right? He was to leave the seclusion of the wilderness for Zarephath of Sidon? The name "Zarephath" perhaps didn't register, but you can be sure "Sidon" did. That was the home town of wicked Queen Jezebel (1 Kings 16:31) and the capital city of heathen Phoenicia. While all around desperate searching for Elijah was going on (1 Kings 18:10), he was to go to this city and there find refuge with some poor widow who was a gentile and who could hardly be expected to feed herself, much less a strange prophet! In Zarephath God had commanded for Elijah a provider almost stranger than those ravens in the wilderness. But God had promised, so Elijah obeyed. Once again he listened and obeyed, trusting God's promises.

Are there dried-up brooks in our lives? When health starts fading as age advances, when money starts shrinking as inflation increases, when hearts start hurting as loved ones leave, do we raise anxious eyes to heaven with the complaint mirrored in them, "But you promised"? God does not treat us as spoiled children to whom he gives everything we want, but as beloved children to whom he gives everything we need. Sometimes the need includes the calisthenics of trouble so that the muscles of faith might be toned and strengthened.

No End to the Flour

God was at work both in Kerith and at Zarephath. When Elijah reached

the city gates, there was a widow gathering firewood. At home her flour jar had just enough left for one more loaf and her oil jug just enough to butter that loaf. This she would prepare and then await sure starvation for her son and herself. Isn't it amazing how God's timetable is always right! The very day her food supply would be exhausted, God would provide for her and through her also for his prophet.

Which one's faith should we wonder at most — Elijah's calm confidence or the widow's childlike trust? Both came from the hand of God and both were rooted in the promises of God. "I have commanded a widow in that place to supply you with food," God promised Elijah, and Elijah believed him. "The Lord, the God of Israel, says, 'The jar of flour will not be used up and the jug of oil will not run dry,'" the widow was promised and she believed. What a tense moment that must have been when the widow after baking the loaf for Elijah went back to find a flour jar that wasn't empty and an oil jug that wasn't dry! Day after day, month after month, till the drought was over, there was flour and oil. God promised and he delivered. He never disappoints those who put their trust in him.

Isn't that daily miracle in the widow's house a good reminder that we have a God in heaven upon whom we can call in the day of trouble? When we scrape the bottom of the barrel in our little lives, when today's store seems to leave little for tomorrow's need, how comforting to know the promises of the living God of Israel! How comforting to know that he who commands us to pray, "Give us this day our daily bread," has also promised to hear us! Let the world clutch its little store timidly and frantically to its chest, crying out that it has nothing to share or spare. You and I know better. We know him who has promised to provide.

And if we forget, what better place to look than Bethlehem's crib and Calvary's cross. There the heavenly warmth of divine love reminds us, "He who did not spare his own Son, but gave him up for us all" will "along with him graciously give us all things."

God has promised and Christmas guarantees it. Never will the believer have to use those words, "But you promised."

Richard E. Lauersdorf

Mining the Treasure of God's Word

John 11:47-54
Luke 17:11-21



BY JULIAN G. ANDERSON

Jesus Avoids Further Conflict

We begin today's digging right where we left off last time, at

John 11:47-54

The action taken here was, of course, the direct result of Jesus' last miracle in verses 38-46. The Sanhedrin was the name of the Great Council of Israel. It was made up of 70 of the leading elder citizens of Israel, plus the Head Priest, who was the President (compare Numbers 11:16,17). The Sanhedrin was like our Congress and Supreme Court combined, and at this meeting it was meeting as the Supreme Court. Almost all of the members were either Pharisees or Sadducees (see Acts 23:6-8).

We can understand that both groups would think that this miracle had precipitated, or would precipitate, a crisis. Their discussion is briefly summarized in verses 47b and 48. The "everyone will believe in him" must be taken as an hyperbole, or purposeful exaggeration, since Jesus' followers never constituted even a majority in Israel. Verse 48b also reminds us that Israel was an occupied country at that time, a small part of the great Roman Empire, which allowed subject peoples a large measure of self-government under their own councils so long as they cooperated with the empire. But the first hint of sedition or revolution brought quick and drastic action by the emperor. The Sanhedrin members would have been arrested, killed or exiled, the people slaughtered, the city destroyed (which

happened in A.D. 70, 41 years later). And Galilee was always the hotbed of sedition and the home of the nationalistic patriots in Israel (see Acts 5:36,37). Remember also that one of Jesus' apostles, Simon, was a "Zealot" (Matthew 10:4, NIV) or "Patriot," a former member of the most radical revolutionary group in Israel. And the people of Israel as a whole were looking for a political Messiah. For these reasons the "Jews" (leaders) had good reason to suspect Jesus and to be fearful that his present popularity might mushroom into a full-fledged revolution if the crowds which would gather at the Passover festival, their great national holiday, should get stirred up by Jesus' presence there. It was a critical situation.

Finally, Caiaphas took the floor (v. 49). He was Annas' son-in-law and had been appointed Head Priest in A.D. 18. His speech is summarized in verses 49 and 50; and John adds his comment in verses 51 and 52, pointing out that Caiaphas was speaking as a prophet (God's spokesman) — quite unknowingly, of course — explaining God's whole plan of salvation for the world (underline from "he prophesied. . ."). This shows us how God can use even his worst enemies to carry out his purposes! The final verdict of the court is reported in verse 53, best translated "they made their plans to kill Jesus." This scene was one of the great climactic incidents in Jesus' life.

Jesus' reaction to this decision is recorded in verse 54. Ephraim was a small village four miles east of Bethel, in the Bethel wilderness, close to the Samaritan border. It was his first night's stop after leaving Bethany.

Now Read Luke 17:11-19

Jesus' location at this time (v. 11) suggests that his plan was to return to Samaria and continue his work there during this last interval, and also that he had probably spent a few days there, making his way north. The village where this incident took place is unnamed (v. 12a). On leprosy, see the discussion at Mark 1:40-45 in the lesson from May 11, 1980. The law required lepers to stay a safe distance away from everyone (v. 12b). The function of the priests is also explained in the May 11, 1980, lesson. Jesus' comments in verses 17 and 18 imply that some, but not all, of the other nine men were Jews. Again we see how Jesus emphasizes the importance of faith (v. 19, underline and hi-lite "faith"). Then note that this one Samaritan, a foreigner, stands as a condemning witness against the Sanhedrin! Now read

Luke 17:20,21

The presence of the Pharisees here (v. 20a) suggests that Jesus was now back in Perea, since they would never defile themselves by going into Samaria. So at least a week or 10 days must have passed since Jesus left Bethany (John 11:54), traveling around Samaria. The Pharisees' question in verse 20 was certainly of a political nature: "When are you going to set up your kingdom?" Jesus plainly denied any interest in a political or earthly kingdom in verses 20b and 21, and asserted that his kingdom is "within you" (hi-lite). This probably means "in your hearts," since his kingdom is a *spiritual* Kingdom, and has no necessary connection with any *place*. However, this phrase could also be translated "in your midst," and have the same sense, namely that his kingdom was in their midst right at that time in the form of his many followers, but they couldn't see it with their physical eyes, since they couldn't identify who were his followers and who weren't, and couldn't locate it in any particular place. We'll talk about Jesus' coming to set up his kingdom next time.



This We Believe

Article V. Good Works and Prayer

Part II: Prayer

Advent and Christmas call to mind some of the most heartfelt prayers ever spoken. We know of them because the Holy Spirit saw fit to have them recorded in the Scriptures. When the Virgin Mary, shortly after the angel Gabriel had informed her that she was to become the mother of the long-awaited Savior, went to visit her cousin Elizabeth in the hill country of Judah, Elizabeth met her with the words: "Blessed are you among women, and blessed is the child you will bear! . . . Blessed is she who has believed that what the Lord has said to her will be accomplished!" Mary's response was the marvelous prayer of praise and thanks which we call the Magnificat and which begins with the words, "My soul praises the Lord and my spirit rejoices in God my Savior." Your heart too will rejoice and thank God as you read the entire prayer in Luke 1:46-55.

Nine months later the promised child was born in Bethlehem. Prayers of praise and rejoicing filled that night. The angel host praised God, saying, "glory to God in the highest, and on earth peace to men on whom his favor rests." The shepherds, leaving their flocks in God's care, went to see God's Son. Their lives were never the same again, for we read: "The shepherds returned, glorifying and praising God for all the things they had heard and seen."

We too have reason to rejoice and to praise, to glorify and to give thanks. We do that in prayer and in song and thereby follow the example of these New Testament children of God, who on their part followed the example of the Old Testament saints. Faith loves to speak to the Lord and has ample reason to do so. Petition will be a part of those prayers, for we still live in a wicked world and need our Lord's help and protection and his encouragement in doing his work. So it is not at all surprising that prayer too is spoken of in a booklet that is entitled *This We Believe*. The Bible itself has a great deal to say about prayer. Only 11 books out of the 66 do not mention prayer, and that in most cases because in them God himself is speaking directly to us through his prophets and apostles.

Perhaps what may puzzle us is that prayer is here spoken of in connection with "Good Works." In doing so, however, we are following the example of the *Augsburg Confession*. Article XX of the *Augsburg Confession* speaks "Of Good Works." It is followed by the article which takes up the matter of prayer, although from a very special angle, for Article XXI is entitled "Of the Worship of Saints." It warns against a great misuse of prayer in the church of that day, a misuse that has not been eliminated down to our day.

The connection between "Good Works" and "Prayer" is proper. Of "Good Works" we state: "We believe that faith in

Jesus Christ is a living force within the Christian that will invariably produce works which are pleasing to God." The connection between faith and prayer is identical, and we indicate that in these words: "We believe that also a life of prayer is a fruit of faith." Besides, good works and prayer also have this in common that they are both an activity of the believer: the believer does the good works and the believer speaks the prayers. Prayer is spoken of in paragraphs 5, 9 and 10 of Article V.

5. We believe that also a life of prayer is a fruit of faith. Confidently, through faith in their Savior, Christians address the heavenly Father in petition and praise, presenting their needs and giving thanks. Such prayers are a delight to our God, and he will grant our petitions according to his wisdom.

Even as a faith that does not produce good works is not a living faith, so a faith that does not move the believer to pray, that is, to speak with the Lord God, is not a living faith. Faith and prayer go together. Of himself and the believers our Lord Jesus Christ once said, "I am the Vine; you are the branches" (John 15:5). So, take a look at the Vine. Our Lord's life as recorded for us in the four Gospels was a life of prayer, personal prayer for himself and prayer for his own and for those who through them would come to know him. If, then, that is the way the Vine lived his earthly life, how can the branches do otherwise? In fact, he himself encourages us to pray and promises, "My Father will give you whatever you ask in my name" (John 16:23).

It is only because of our Savior that we can be confident that the heavenly Father will not reject our prayers. Being sinners, we could not come into his presence if it were not for the redemption that his Son has won for us. We are acceptable to the holy God only through Jesus Christ who covers our sins. Because of him we can come to the heavenly Father with joy and not with fear. Or, as we state in *This We Believe*, "Confidently, through faith in their Savior, Christians address the heavenly Father. . . ."

There is nothing that we may not bring to God's attention in Jesus' name — petitions for ourselves and for others — for our pastors, teachers and professors, for our children and grandchildren, for our missionaries and those with whom they share the gospel. The door is wide open. God also rejoices when we praise him and thank him for the pardon and peace he gives us in Christ and for the temporal gifts he supplies. For spiritual gifts we may pray unconditionally; for temporal blessings we pray conditionally. After all, God

(Continued on the next page)

knows best, and that's why we want him to make the decision. What is more, the privilege of prayer assures us that we are not alone; we have the Lord at our side. "Surely I will be with you always," Jesus said, "to the very end of the age" (Matthew 28:20).

In paragraph 9 *This We Believe* calls attention to two items that are a misuse and a misinterpretation of prayer, but found altogether too often in the outward church.

9. We reject any view that considers prayer a means of grace or that looks upon it as helpful simply because of its psychological effect upon the one who prays.

God has promised to hear our prayers and to grant our petitions according to his mercy and according to his full knowledge of all things. But prayer, since it is spoken by human beings, is not a pledge on God's part. God's own pledge is found in the means of grace, the gospel in Word and Sacrament. In the gospel God comes to us with the message of Christ and our redemption. It is not only a message, but a power — the power whereby God brings us to faith and strengthens us in the faith. Of the preaching of his Word he says in Romans 10:17: "Faith comes from hearing the message, and the message is heard through the word of Christ." Baptism is another such assurance of grace. By it we are washed clean of our sins and made God's children as we are baptized in the name of the Father and of the Son and of the Holy Ghost. In the Lord's Supper Jesus under the bread and wine gives us his body and blood and therewith the assurance of forgiveness and eternal life. In the means of grace God comes to us, but in prayer we come to God. To make prayer a means of grace is to elevate it to a position God has not given to it.

Here we must also add that prayer, though it is something we do, is not a "good work" in the sense that thereby we merit the grace of God. There are, in fact, no works whereby we can merit grace; grace is always God's gift, not something to be earned.

There are also those in the outward church who have degraded prayer to an activity that helps simply because of its psychological effect. A past president of the Disciples of Christ once put it bluntly: "I have too many questions about the life of prayer in a world of science, especially in a world so conscious of psychology, to give myself unreservedly to the kind of devotion which ante-dated our present sophistication." There is no doubt that the Christian finds joy, comfort and strength in praying, but this is not because of his activity in praying but because of Christ to whom he prays. In fact, prayers are acceptable to God only through his Son Jesus Christ. Of this we speak in paragraph 10.

10. We reject the view that all prayers are acceptable to God, and we hold the prayers of all who do not know Christ to be vain babblings addressed to false gods.

In taking this position we find ourselves at odds with ever so many who call themselves Christians, but who are willing to look upon the prayers spoken by members of non-Christian faiths, such as Buddhists, Mohammedans, Jews, Unitarians, etc., as acceptable to God. Such a position really denies that there is only one true God, the Triune God, Father, Son and Holy Ghost, and that all others are false

gods, gods who do not exist. Prayers addressed to such gods are neither heard nor answered by the true God; in fact, they are an abomination to him.

The Triune God can be approached only through faith in Christ, even as God the Son himself said, "I am the way and the truth and the life. No one comes to the Father except through me" (John 14:6). When we close our prayers "in Jesus' name" or by saying, "Through Jesus Christ our Lord," we are not just adding some pious words. It is only through Christ that we are acceptable to the heavenly Father, and only because of faith in Christ are our prayers heard. That makes Christmas, when God the Father in his mercy sent his only Son on earth to redeem us, a great incentive to pray in his name.

"This is what Scripture teaches about . . . prayer. This we believe, teach and confess."

H. Wicke



Mary's Prayer

Child, small child,
 Baby of my body,
 Joy of my travail,
 Oh, small child, sleep now, while you can.
 Rest secure now, my son, for your mind
 will long for rest in times to come.
 I would hold you and shield you forever
 if I could.
 I would protect your heart from any pain.
 But your pain will go beyond my conception.
 Your will, will go beyond mine.
 I, who am your mother, can never hold you
 as my son.
 You, who are my son, are the father of a
 larger family.
 Child, so small and peaceful now, you must become
 a man who will hold the pain of all the world.
 So, sweet child, sleep now.
 Rest now, while my hand can yet comfort you.

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Ruth A. Johnne

DIRECTOR OF CAPITAL FUND OFFERING NAMED

Milwaukee, Wis. — The Rev. Professor Daniel W. Malchow has been named as director of the \$10 million capital fund offering authorized by the 1981 convention of the Wisconsin Evangelical Lutheran Synod.

As director of the offering, Malchow, 54, will have the ultimate responsibility for both the interpretation and implementation of the effort among the 1,150 congregations of the 408,000-member synod.

He will be on a leave of absence from his present position on the faculty of Martin Luther Preparatory School at Prairie du Chien, Wis., from January 1, 1982, to August 30, 1983.

"We are pleased," said Synod President, Rev. Carl H. Mischke, "to have Professor Malchow serving as director of the offering. He has broad experience in synodical affairs, and besides his enthusiasm he will bring to the position communication and administrative skills so necessary for an effort of this kind."

Malchow began his ministry in a mission in Eugene, Oregon. In 1954 he accepted a call to teach history and German at Northwestern College, Watertown, Wis. From 1960 to 1968 he served St. John's Lutheran Church of Caledonia, Minn., and St. Lucas Lutheran Church of Milwaukee, Wis., at that time the largest Wisconsin Synod church in the Milwaukee metropolitan area.

In 1968 Malchow accepted a call to the presidency of Northwestern Lutheran Academy at Mobridge, S.D., one of four academies maintained by the Synod at that time for the education of its pastors and teachers.

In order to operate its school system more efficiently and economically the Synod in 1979 merged Northwestern Lutheran Academy and Martin Luther Academy located on the campus of Dr. Martin Luther College, New Ulm, Minn. The merged school was named Martin Luther Preparatory School and was located on a 108-acre campus purchased

in Prairie du Chien, formerly Campion High School. Malchow joined the faculty of the merged school.

The \$10 million offering will be used for the Synod's immediate capital needs. The convention directed that \$5 million of the offering be used for capital needs at the Synod's three academies, two colleges, and seminary. Another \$4 million will be used by the Church Extension Fund for the purchase of land and erection of chapels at mission churches in the United States. The remaining \$1 million will be used for overseas church construction at eleven of the Synod's sister mission churches.

The Wisconsin Synod has organized congregations in 48 states and three provinces of Canada with sister mission churches in Zambia, Malawi, United Republic of Cameroon, Nigeria, Puerto Rico, Mexico, Colombia, Japan, Taiwan, Hong Kong, Indonesia and India.

James P. Schaefer

World Mission Needs

At the October meeting of the Synod's Board for World Missions certain items were reported from the various fields which deserve wider attention.

Latin America

A volunteer program to serve our Spanish-speaking missions at home and abroad is being developed, whereby interested lay people, both men and women, are encouraged to use their talents in various ways to help serve our Latin American work. The Wisconsin Lutheran College in Milwaukee is involved through offering courses in the Spanish language, Spanish culture, mission methods and basic Christian doctrine pertaining to evangelism. Further information is available through Pastor Harold Essmann, 365 E. Madison Street, Waterloo, Wisconsin 53594.

Japan

A synod-wide celebration of this field's 25th anniversary is scheduled for September 12, 1982. Included in the

planning is a voluntary thankoffering for the Japan Church Extension Fund. A new filmstrip entitled, "Praising His Grace," showing the work in their field, is being prepared for distribution in early 1982. Those interested may contact the Audio Visual Aids Department, Northwestern Publishing House, 3624 North Avenue, Milwaukee, Wisconsin 53208, after January 1, 1982.

Cameroon

On a recent visit to this field it was noted that the motorcycle used by Pastor Bruno Njume, president of the Evangelical Lutheran Church of the Cameroon, was beyond repair. He requested help in obtaining a replacement. President Njume makes regular visits to congregations in three widely separated areas of this country. In charge of Cameroon work is the Central Africa Committee, chaired by Pastor David Kock, 19 West Frederick Street, Rhinelander, Wisconsin 54501.

Apaches

Although the Synod's resolution to cut the budget by 1.9 million dollars threatened the closing of a Christian day school in our Apache mission, the program is being carried on for at least another year. It is hoped that through an improvement in the Synod's financial position this program will not have to be discontinued. In the meantime the members of Cibecue are reported by committee chairman Frederic H. Nitz to be making "every effort to support the work to a greater degree than heretofore." On the other hand, the budget cut has resulted in the decision to close Valley Lutheran, a congregation providing special services to the Apaches in Phoenix.

Medical Mission, Central Africa

The Medical Mission Committee for the Central African field is looking for applicants to fill the need for nurses. The Committee also reports that "the financial status for the medical program is very worrisome at the present time." An incident which shows the relation between medical and spiritual

(Continued on page 414)

Direct from the Districts

WESTERN WISCONSIN

Reporter Harold Sturm

Forty Years in the Lord's Service

On September 27, 1981, English Lutheran Congregation of Viroqua, Wisconsin, observed the 40th anniversary of Pastor Edwin Breiling. The morning service was conducted by Pastor Eugene Kitzerow of Woodland, Wisconsin, a brother-in-law and a former student of Pastor Breiling. A reception and dinner followed the service.

Pastor Breiling was born on April 16, 1916, in Kenosha, Wisconsin. He graduated from Wisconsin Lutheran Seminary in 1941 and was assigned the call to serve as tutor at Northwestern College, Watertown, Wisconsin. Since then he has faithfully served the following congregations: Grace, Geneva, Nebraska (1942-46); Friedens, Randolph, Wisconsin, (1946-56); Our Savior, Two Rivers, Wisconsin, (1956-60); Good Shepherd, West Bend, Wisconsin, (1960-71), and English Lutheran, Viroqua, Wisconsin, since 1971. From 1971 to 1980 he also served First Portland, Cashton, Wisconsin, a joint parish with his congregation at Viroqua until 1980. During his pastorate at Our Savior in Two Rivers he also taught classes part time in the beginning years of Manitowoc Lutheran High School.

On May 23, 1942, he was joined in marriage to Irmgard Pape. Their marriage was blessed with three daughters, Naomi Hardman, Karen Shilling, and Janet.

As a tribute to Pastor Breiling's 40 years of faithful service a commemorative plaque was presented to him after the service by the chairman of the congregation, a reminder that his labor has not been in vain in the Lord, nor will be in the remaining years allotted to him.

E. Kitzerow

St. Matthew's Observes 25th of Christian Day School

On Sunday, September 20, 1981, St. Matthew's Congregation of Winona, Minnesota, brought to a conclusion its year-long celebration of the 25 years of

God's grace to its Christian day school. In the services Pastor Harold Essmann, Waterloo, Wisconsin, a vicar at the time of the building of the school, addressed the congregation on "Committed to Utilizing Our Time of Grace to the Greater Glory of God," 2 Peter 3:18. Rev. A. L. Mennicke, liturgist for the day, has been pastor at St. Matthew's throughout the 25 years of the school's history. Organist was Mrs. Richard Burmeister, a former teacher. Children from the school and the Junior and Senior Choirs joined their voices in singing "Jesus, Shepherd of the Sheep."

St. Matthew's began its celebrations on September 28, 1980, with a special service recognizing God's grace in 25 years of service in the teaching ministry by Mr. Howard Dorn, teacher at St. Matthew's. On Sunday, January 25, 1981, the congregation gave thought to "Utilizing Our Facilities to the Greater Glory of God." A talent night was held to show how the many organizations of the congregation have opportunity to use the facility. "Worker-Training to the Greater Glory of God" was the theme for the third anniversary service on April 26, 1981. Representatives of Northwestern College and Martin Luther Preparatory School helped emphasize the blessings the congregation receives through its called messengers and the need to encourage young peo-

ple to prepare for service in the Lord's kingdom.

In the afternoon of the final day, Sunday, September 20, 1981, a sit-down dinner was served to over 240 people. In the program that followed, former principals and students addressed the assembly. The anniversary committee that helped plan the year's activities included two men who had been on the original building committee.

St. Matthew's School presently has 214 children enrolled. They are taught by a staff of nine teachers. Two teachers are provided by sister congregations, Goodview Trinity of Goodview and First Lutheran of Minnesota City. The staff includes Mrs. Don Kiekbusch, Susan Brummund, Mary Marquart, Dan Neubauer, Mrs. William Marzinske, Howard Dorn, Mrs. Gerald Kiekbusch, Mrs. Jerold Hagedorn and Steven Thiesfeldt, principal.

The Prenzlows' Fifty-fifth

Pastor and Mrs. Elmer E. Prenzlow of 204 S. 4th Street, Cornell, Wisconsin, were honored on the occasion of the 55th anniversary of Pastor Prenzlow's ordination and of their 55th wedding anniversary. An open house hosted by their children was held on Sunday, October 11, 1981, at St. John's Ev. Lutheran Church, Cornell, and served by the ladies of the congregation. Pastor Loren Fritz began the afternoon celebration with a brief spiritual introduction and prayer. During the course of the afternoon, over 200 friends, former parishioners and community residents



Front row: Rev. A. L. Mennicke, Mary Marquart, Susan Brummund; second row: Howard Dorn, Mrs. Gerald Kiekbusch, Mrs. Don Kiekbusch; third row: Rev. John Nolte, Dan Neubauer, Rev. M. L. Birkholz; fourth row: Mrs. William Marzinske, Mrs. Jerold Hagedorn, Steven Thiesfeldt

came to greet the couple.

Pastor Prenzlów graduated from the Wisconsin Ev. Lutheran Seminary in Wauwatosa in 1926 and was subsequently ordained at his home church, St. John's Ev. Lutheran, Woodland, in early summer of that year. Later that



Pastor and Mrs. E. Prenzlów

summer Pastor and Mrs. Prenzlów (Alvina nee Henning) were married by the bride's father, the late Rev. J. F. Henning, Sr., at St. John's Ev. Lutheran Church, Eagleton, Wisconsin (rural Bloomer).

The Prenzlows' first parish was in rural Stanton, Nebraska. In the spring of 1930 Pastor Prenzlów accepted the call to serve the tri-parish of St. Peter (Birch Creek), Trinity (Keystone) and St. John's (Cornell) in northwestern Wisconsin. He served these parishes faithfully up to the time of his retirement about five years ago. Mrs. Prenzlów still serves as organist for the Trinity-Keystone parish, a talent she utilized from early youth for her father's ministry and uninterruptedly throughout her husband's entire ministry.

Their children, present for this special day, are Gwen Stallkamp and the Rev. Elmer J. C. Prenzlów, Jr. There are also three grandsons.

MINNESOTA

Reporter Del Begalka

St. Paul's of Alexandria Celebrates Being Self-supporting

On October 11, 1981, the members of St. Paul's Ev. Lutheran Church, Alexandria, Minnesota, in two special worship services celebrated the new self-supporting status which had been granted to the congregation. The theme for the occasion was based on the words of the Apostle Paul in Philipians 3:14: "We Can Do All Things Through Christ."

In the morning service Rev. Dale Schaffer, the pastor of St. Paul's, urged the congregation both to look upon its history as a proof that all things are possible through Christ and, viewing the future life and work of the congregation with its many challenges, to know that all things will be made possible, again through Christ. In the afternoon service Rev. Martin Schwartz, a member of the Minnesota District Mission Board, spoke of the ongoing mission work of the Christian congregation, basing his message on 2 Timothy 1:12 and using as his theme the word, "I Know I have Believed!"

October 13, 1968, was the date of the first service in Alexandria as seven families gathered in a bowling alley basement to worship the Lord. Today St. Paul's numbers 173 souls and worships in a modern facility built in 1972, which, incidentally, it has nearly outgrown. The Lord's mighty hand and strong arm bring about visible results.

The members of St. Paul's, as they thank the Lord for his blessings, also thank their fellow WELS members through whom the Lord supported the early mission efforts in Alexandria and made possible the worship facility they now have. May the Lord continue to give similar evidence of his power and his love in many other localities throughout this country and throughout the world!

NORTHERN WISCONSIN

Reporter Harlyn Kuschel

Double Anniversary at Bethany, Manitowoc

Bethany Ev. Lutheran Congregation, Manitowoc, Wisconsin, celebrated the 25th anniversary of its church building and the 10th anniversary of its Christian day school on Sunday, September 30, 1981, with two special services and a fellowship dinner. President Lloyd Huebner of Dr. Martin Luther College preached the festival sermon. Prof. Jerome Kieselhorst of Kettle Moraine Lutheran High School presided at the organ. The parents of both are members at Bethany.

Bethany Lutheran Congregation was organized on January 1, 1944, as a daughter of First German of Manitowoc. Sixty-one communicant members, transferred from First German,

formed the nucleus of the new congregation. The late Rev. Armin Roeckle, who had been serving as assistant pastor at First German, was called as Bethany's first pastor. Bethany was organized without synodical funds and was self-sustaining from its beginning. Pastor Roeckle continued to serve the congregation until his death in 1967.

Within five years after its founding the congregation outgrew its first chapel. To meet immediate and future needs, the congregation purchased a 10-acre site for \$13,000. It retained 20 lots as the site of the future church and school. A house on the property was remodeled to serve as a parsonage.

In 1956 a church-parish hall and two classrooms were built and dedicated. In 1971 the school was enlarged, and in the fall of that year Bethany Christian Day School opened with grades K-3. Grades 4 to 8 were added the following year. Two additional classrooms and a multipurpose room were dedicated in September 1974. During both of its school projects the congregation was blessed with the spiritual leadership of Pastor Robert Sawall, who served the congregation from 1967 to 1975.

Bethany Church and School have been blessed with constant growth. This fall a faculty of five teaches some 100 children. Mr. Fred Uttech is the principal. In 30 years the congregation's membership has grown from the original 61 to 995 communicants and 1,261 baptized souls. Pastor Larry Ellenberger has served Bethany since 1975. In a portion of his anniversary message, Pastor Ellenberger stated, "It is with thankful hearts that we today and each day remember God's gracious blessings upon our church and school. We continue to pray the Lord's blessing, as we week to week share the gospel of Jesus Christ, the one and only Savior of the world, with both young and old, and as we feed the sheep and lambs of God's flock with his wholesome, saving Word."

30 Years A Congregation

"God's Loving Care for His Children" was the sermon theme used by Pastor D. E. Hallemeyer of Green Lake on Sunday, October 18, 1981, to direct the thoughts of the members of Bethel Congregation of Menasha, Wisconsin,

to God-pleasing gratitude and praise on the 30th anniversary observance of their congregation's founding. The text was Psalm 96. Pastor Hallemeyer, then pastor in Appleton, served Bethel when the congregation was organized. A potluck fellowship dinner and a slide presentation of Bethel's early history concluded the day's anniversary activities.

Bethel Congregation of Menasha came into existence on April 15, 1951, when a group of 94 communicants and 134 souls chose, for conscience' sake, to remain with the Wisconsin Synod after their former congregation, Trinity of Menasha, resolved to affiliate with another synod. Initially services were conducted by Pastor Hallemeyer in rented buildings. On September 28, 1951, the congregation officially organized. Pastor Arnold Tiefel became the congregation's first resident pastor.

On February 10, 1952, ground was broken for the congregation's church. Finances were obtained through the Synod's Church Extension Fund. By June of 1952 the congregation was worshipping in its own facility. In the fall of 1954 two classrooms were completed and a Christian day school was opened. Additions to the school were constructed in 1959 and 1968. The present parsonage was built in 1957.

Three pastors have served Bethel during the three decades of its history. A. Tiefel (1951-65), D. Worgull (1965-75), and Pastor Donald Nimmer, who has served since 1975. Bethel's anniversary prayer is that all of its members will always be willing to show the proper gratitude to the Lord for his abundant blessings, and that the Lord would continue to bless the congregation in the years to come!

World Mission Needs (Continued)

programs in this field was reported, involving the saving of a baby's life at Mwembezi. The child's family was of the Muslim faith. The care and concern demonstrated by our nurses has influenced the entire family to turn to the Christian faith. In charge of the medical program is Dr. Jerome Brooks, 3211 Nobb Hill Drive, Racine, Wisconsin 53405. Also giving invaluable assistance to organizing the support of our Synod's women is Mrs. Herbert Speckin, 2369 North 103rd Street, Wauwatosa, Wisconsin 53226.

E. H. Wendland

CALL FOR NOMINATION DR. MARTIN LUTHER COLLEGE PHYSICAL SCIENCE

With the concurrence of the Commission on Higher Education, the Board of Control of Dr. Martin Luther College herewith requests the voting members of the Synod to nominate candidates qualified in the area of Physical Science to fill a vacancy which will be created when Prof. Ralph Swantz retires at the end of the present academic year.

Those nominated should have an aptitude for teaching on the college level and an interest in academic pursuits. Specifically, the call involves the teaching of Physics and Chemistry.

All nominations, supported by adequate data, should be in the hands of the secretary of the board of control no later than January 9, 1982.

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

NOMINATIONS FOR PRESIDENT MARTIN LUTHER PREPARATORY SCHOOL

The following have been nominated for the position of president of Martin Luther Preparatory School, Prairie du Chien, Wisconsin.

| | |
|----------------------------|----------------------|
| Prof. Richard Balge | Mequon, WI |
| Prof. Gary Baumier | Watertown, WI |
| Pastor Walter Beckmann | Annapondale, VA |
| Pastor Donald Bitter | Fort Atkinson, WI |
| Prof. Wayne Borgwardt | Waukesha, WI |
| Prof. Daniel Deuschlander | Milwaukee, WI |
| Prof. Paul Eickmann | Watertown, WI |
| Pastor Douglas Engelbrecht | Neenah, WI |
| Pastor Thomas Franzmann | Fair Oaks, CA |
| Pastor Gerald Free | Omaha, NE |
| Prof. William Gabb | Watertown, WI |
| Pastor Kenneth Gast | Tomah, WI |
| Pastor Karl Gurgel | Lake Mills, WI |
| Pastor John Guse | Lexington, SC |
| Prof. Ronald Hahm | Watertown, WI |
| Pastor Ronald Heins | Wauwatosa, WI |
| Pastor Warren Henrich | Delano, MN |
| Prof. Paul Kelm | Wauwatosa, WI |
| Pastor Roger Kobleske | Pompano Beach, FL |
| Prof. Arnold Koelpin | New Ulm, MN |
| Pastor Paul Kolander | Montello, WI |
| Pastor Keith Kruck | Clearwater, FL |
| Prof. Paul Kuske | Saginaw, MI |
| Pastor Richard Lauersdorf | Jefferson, WI |
| Pastor Mark Liesener | Bloomington, MN |
| Prof. Edward Lindemann | Watertown, WI |
| Pastor Lyle Luchterhand | Appleton, WI |
| Prof. Daniel Maichow | Prairie du Chien, WI |
| Pastor William Meier | Phoenix, AZ |
| Pastor Robert Mueller | Owosso, MI |
| Pastor Theodore Olsen | Gainsville, FL |
| Pastor Carl Pagel | Hortonville, WI |
| Pastor Karl Peterson | Ann Arbor, MI |
| Pastor Robert Pless | Princeton, WI |
| Prof. Jerald Plitzuweit | Watertown, WI |
| Pastor Herbert Prah | Eau Claire, WI |
| Prof. Darvin Raddatz | New Ulm, MN |
| Pastor Roger Sachs | La Crosse, WI |
| Pastor Robert Sawall | Lubbock, TX |
| Prof. Harold Schewe | Prairie du Chien, WI |
| Prof. James Schneider | Prairie du Chien, WI |
| Pastor Joel Schroeder | Madison, TN |
| Pastor Keith Schroeder | Bay City, MI |
| Pastor Kent Schroeder | Oconomowoc, WI |
| Pastor Edmund Schulz | Hutchinson, MN |
| Pastor Wayne Schultz | Rapid City, SD |
| Prof. Robert Sievert | West St. Paul, MN |
| Pastor Alan Siggelkow | Milwaukee, WI |
| Pastor Burton Stensberg | Schofield, WI |
| Pastor Frederick Toppe | Kimberly, WI |
| Pastor David Voss | Santa Clara, CA |
| Pastor Robert Voss | Brookfield, WI |
| Pastor James Westendorf | Brookfield, WI |
| Pastor Warren Widman | Portland, OR |
| Prof. David Worgull | Manitowoc, WI |
| Pastor Roland Zimmermann | Menomonee Falls, WI |

All correspondence concerning the above nominees should be in the hands of the undersigned no later than January 20, 1982.

Mr. Paul Fritze, Secretary
7900 Minnetonka Boulevard
St. Louis Park, MN 55426

DEALING WITH DIVORCE

Wisconsin Lutheran Child & Family Service, at the request of a number of pastors in the Tomah and Western Wisconsin area, is scheduling a workshop on "The Parish Pastor Deals With Divorce." Prof. Armin Schuetze and Mr. Fred Matzke will lead the workshop. It will be held on Tuesday, February 16, 1982, at St. Paul's Lutheran Church in Tomah, Wisconsin, beginning promptly at 9:30 a.m. and ending by 4:00 p.m.

NEW WELS CHURCHES

Names Requested

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

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

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

| | |
|----------------|-----------------------|
| Alaska | Kenai |
| California | Rancho Cucamonga |
| Florida | Coral Springs* |
| | Daytona Beach* |
| | Lehigh Acres* |
| Georgia | Warner/Robbins/Perry* |
| Michigan | Novi |
| Missouri | St. Charles County* |
| | Springfield* |
| Montana | Miles City* |
| New York | Rochester* |
| North Carolina | Charlotte* |
| Oregon | Medford |
| | Pendleton* |
| Texas | Fredricksburg* |
| | Killeen/Ft. Hood* |
| | Lewisville* |
| | Tyler* |
| Vermont | Barre |
| Virginia | Manassas |
| Wisconsin | Chippewa Falls* |
| | Merrill |
| Wyoming | Casper* |
| Alberta | Calgary* |
| Ontario | Toronto* |

*Denotes exploratory services.

EXPLORATORY

ST. CHARLES, MISSOURI

WELS members in the St. Charles County, Missouri area are now worshipping at 7:30 p.m. Sundays at Darato's Restaurant, located just south of I-70 on Salt Lick Rd. (exit at Hwy. 79). Sunday school and Bible class begin at 6:30 p.m. Contact Pastor Peter Berg if you know of anyone who might be interested: 13880 Old Jamestown Rd., Florissant, Missouri 63033; phone 314/355-2882 or 314/355-0928.

CALGARY, ALBERTA, CANADA

St. Paul Lutheran Mission is the WELS exploratory mission for the Calgary area. Services are held at the Pineridge Community Centre, 6024 Rundelhorn Dr. N.E. The time of service is 10:00 a.m. with Sunday school and Bible study at 11:00 a.m. Please send names of WELS people and any other interested parties in the Calgary area to Pastor William D. Heiges, 3407 38 St. N.E., Calgary, Alberta, Canada T1Y 4J7; or call 403/285-1880.

MISSISSAUGA, ONTARIO, CANADA

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

LEWISVILLE, TEXAS

The WELS has begun exploratory work in the Lewisville, Texas, area. This exploratory will serve the surrounding communities of Denton, The Colony, Flowermound, Lake Dallas, Coppel and Carrollton, Texas.

Services are being held at 8:30 a.m. Sundays at Kinder-Care behind Lakeland School at the corner of Fox and Edmunds in Lewisville. Sunday school follows at 9:45 a.m.

Please send names of WELS people in the area to Pastor G. L. Pieper, 738 Lakeside Dr., Duncanville, Texas 75116; phone: 214/298-9036; or call Mr. Gary Moss, 214/221-3955, in Lewisville or Mr. Dale Foster, 214/370-4616, in The Colony.

NAMES WANTED

CAMDEN, CHERRY HILL, TRENTON, N.J.

Names of interested persons living in south-central and southwestern New Jersey, including Camden, Trenton, Cherry Hill, Fort Dix, and all surrounding areas, are being gathered with a view toward beginning exploratory work in that area. Please forward names and addresses of all WELS and ELS members as well as names of all other interested persons living in this area to Pastor Robert O. Balza, 5 Rawlings Drive, Bear, Delaware 19701; phone: 302/834-5495.

TIME AND PLACE

MIDDLE GEORGIA

Sola Gratia, the WELS exploratory mission in Perry/Warner Robbins, Georgia, worships at the Perry Presbyterian Youth Center, located on the corner of Sunset and Macon Road (Hwy 41) in Perry. Bible class and Sunday school are at 9:30 a.m. and worship follows at 10:30 a.m. To obtain or forward information, contact Pastor Joel Leyrer, 1105 Kenwood Drive, Perry, Georgia 31069; phone: 912/987-4402.

MOVING OR VACATIONING?

Rock of Ages Ev. Lutheran Church, 300 S. Goodnow Rd., Payson, Arizona, a small, new, self-supporting congregation, invites visitors or prospective members to the Alpine-like atmosphere of Arizona's mountains about 100 miles north of Phoenix. Sunday school is at 8:45, adult Bible class at 9:00, and worship at 10:00 a.m. Rock of Ages is served pro tem by Pastor Delton J. Tills.

COLLOQUY

In a colloquy held on November 3, 1981, Leonard G. Bernthal, formerly a pastor of the Church of the Lutheran Confession, was found to be in confessional agreement with the Wisconsin Evangelical Lutheran Synod. He is eligible for a call in the preaching ministry of our Synod.
First Vice-President George W. Boldt
Professor Armin W. Schuetze
District President Wayne I. Schulz

COMMUNION WARE AVAILABLE

A Revell-ware, silver-toned aluminum bread plate and cover, as well as a cover, base, and two trays for individual communion glasses are available to any WELS congregation for the cost of shipping. Contact Mr. Donald Tews, 12085 Albert Way, Reno, Nevada 89506, phone: 702/972-8546, or Pastor D. Palmquist, phone: 702/825-3292.

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Ruege, John A., as pastor of Our Savior, Bismarck, North Dakota, on November 1, 1981, by D. Hayes (Dak.-Mont.).

Spaude, Alvin, as pastor of Christ Lutheran, Richmond, Wisconsin, on November 1, 1981, by M. Schwanke (WW).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Ruege, John A.
1609 North 18th Street
Bismarck, North Dakota 58501
Phone: 701/255-1039

Spaude, Alvin
Rt. 2 Box 74-A
Delavan, Wisconsin 53115

Wilsmann, Thomas L.
4471 W. Water Street
Port Huron, Michigan 48060

Financial Report

Wisconsin Ev. Lutheran Synod

PREBUDGET SUBSCRIPTION PERFORMANCE

January 8, 1981 thru October 31, 1981

| | Subscription Amount for 1981 | 10/12 of Annual Subscription | Subscription and Pension Offerings | Per Cent of Subscription |
|------------------------------|------------------------------|------------------------------|------------------------------------|--------------------------|
| Arizona-California | \$ 753,501 | \$ 627,918 | \$ 576,977 | 91.9 |
| Dakota-Montana | 334,551 | 278,793 | 218,315 | 78.3 |
| Michigan | 1,773,777 | 1,478,147 | 1,254,313 | 84.9 |
| Minnesota | 1,934,877 | 1,612,397 | 1,425,429 | 88.4 |
| Nebraska | 410,583 | 342,152 | 318,113 | 93.0 |
| Northern Wisconsin | 1,954,604 | 1,628,837 | 1,376,316 | 84.5 |
| Pacific Northwest | 187,921 | 156,601 | 143,597 | 91.7 |
| Southeastern Wisconsin | 2,412,965 | 2,010,804 | 1,714,264 | 85.2 |
| Western Wisconsin | 2,283,714 | 1,903,095 | 1,588,761 | 83.5 |
| South Atlantic | 186,949 | 155,791 | 150,158 | 96.4 |
| Total — 1981 | \$12,233,442 | \$10,194,535 | \$8,766,243 | 86.0 |
| Total — 1980 | \$10,969,543 | \$9,141,286 | \$8,138,339 | 89.0 |

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended 31 October 1981 with comparative figures for 1980

| | Twelve months ended 31 October | | Increase or (Decrease) | |
|---|--------------------------------|----------------|------------------------|----------|
| | 1981 | 1980 | Amount | Per Cent |
| Income: | | | | |
| Prebudget Subscription Offerings | \$11,683,304 | \$10,271,512 | \$1,411,792 | 13.7 |
| Pension Plan Contributions | 73,509 | 68,965 | 4,544 | 6.6 |
| Gifts and Memorials | 1,466,935 | 550,034 | 916,901 | — |
| Bequests and Deferred Giving | 384,677 | 461,594 | (76,917) | (16.7) |
| Earnings from Fox Trust | 93,552 | 81,491 | 12,061 | 14.8 |
| Other Income | 5,868 | (121) | 5,989 | — |
| Transfers from Other Funds | 91,170 | 41,775 | 49,395 | — |
| Total Income | \$13,799,015 | \$11,475,250 | \$2,323,765 | 20.3 |
| Expenditures: | | | | |
| Worker-Training | \$ 4,473,360 | \$ 4,393,494 | \$ 79,866 | 1.8 |
| Home Missions | 2,304,543 | 2,244,361 | 60,182 | 2.7 |
| World Missions | 2,075,682 | 1,907,823 | 167,859 | 8.8 |
| Benevolences | 1,255,021 | 1,158,885 | 96,136 | 8.3 |
| Administration and Services | 1,391,714 | 1,283,996 | 107,718 | 8.4 |
| Total Operations | \$11,500,320 | \$10,988,559 | \$ 511,761 | 4.7 |
| CEF — Interest Subsidy | 924,036 | 823,945 | 100,091 | 12.1 |
| Appropriations — Bldg. Funds | 664,000 | 684,029 | (20,029) | (2.9) |
| Total Expenditures | \$13,088,356 | \$12,496,533 | \$ 591,823 | 4.7 |
| Twelve Months Increase/(Decrease) | \$ 710,659 | (\$ 1,021,283) | | |
| Fund Balance — Beg. of Period | (\$ 1,810,260) | (\$ 788,977) | | |
| Fund Balance — End of Period | (\$ 1,099,601) | (\$ 1,810,260) | | |

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

For the Month of

December
January
February

Cutoff Date

(See Below)
January 29
February 26

December Offerings will be credited through 15 January 1982 if they are deposited in the Lock Box on or prior to that date. These offerings should be clearly identified as 'December Offerings' on the remittance form. If no designation is shown on the remittance form received during this period then the offerings will be credited as January 1982 receipts.

Norbert M. Manthe
3512 W. North Avenue
Milwaukee, WI 53208

WANTED LUTHERAN LITURGY/AGENDA

Sola Gratia, the WELS exploratory mission in middle Georgia, would like to acquire a Lutheran Liturgy and Agenda. We will gladly pay the cost of shipping. Contact: Pastor Joel Leyrer, 1105 Kenwood Drive, Perry, Georgia 31069; phone: 912/987-4402.

KJV BIBLES AVAILABLE

St. Jacobi Lutheran Church of Glenham, South Dakota, has 24 King James version Bibles available free to any congregation that can make use of them. They are in excellent condition. For more information, contact Pastor Mark Lindner, 620 W. 9th St., Mobridge, South Dakota 57601; phone: 605/845-3704

The Northwestern Lutheran

OFFICIAL MAGAZINE OF THE
WISCONSIN EV. LUTHERAN SYNOD

APPOINTMENT

The Rev. Gerhardt Kionka has been appointed to the Michigan District Board of Support to fill the term of the Rev. Roland Welch, who retired from the ministry.

W. J. Zarling, President

CONFERENCE PAPERS

New conference papers available: No. 56: Textual Criticism: An Introductory Survey: J. Naumann, \$0.30; No. 57: The Menace of Islam: Its Theology and Practice: D. Schmeling, \$0.72; No. 58: Integrating the New Members: J. Huebner, \$0.60

The following previously listed conference papers are still available in limited quantities: No. 45: A Study of the Covenants of the Bible: J. Schmidt, \$0.48; No. 46: Encouraging Christian Education in the Home: S. Degner, \$0.54; No. 47: Moralizing and the Pastoral Ministry: The Proper Use of the Law and the Gospel in the Pastoral Ministry: S. R. Krueger, \$0.48; No. 48: Dealing With the Neglector of the Word and Sacraments: J. M. Mahnke, \$0.36; No. 49: Francis Schaeffer: How Far From Lutheranism? J. W. Zarling, \$0.48; No. 50: The Word Fitly Spoken: C. F. Bolle, \$0.66; No. 51: Man and Woman in God's World: W. Gawrisch, \$0.66; No. 52: Proselytizing: W. Fischer, \$0.36; No. 53: Martin Luther and Catechetical Instruction at Wittenberg: M. F. Bartling, \$0.72; No. 54: The Moral and Scriptural Principles Concerning Test-Tube Babies: J. W. Gawrisch, \$0.90; No. 55: What About Fasting? J. B. Schroeder, \$0.48

Anyone desiring may be placed on the permanent mailing list to receive each paper as it is printed. **Those on the permanent mailing list who have moved since the fall of 1980 are asked to submit their new address promptly.**

Martin Luther Women's Circle
10151 Sappington Road
St. Louis County, Missouri 63128

ELECTRONIC ORGAN

St. Luke's of Little Chute, Wisconsin, is offering a Wurlitzer Electric Organ free of charge to any WELS mission congregation. For information call 414/788-4408.

POSITION OPPORTUNITY

Since Mr. Walter Bunge, General Manager of the Northwestern Publishing House, has informed the NPH Board of Directors that he will retire in the near future, the Board is now accepting applications for the position. The publishing house, operated by the Synod to handle its publishing needs, is located in Milwaukee, Wisconsin. It employs approximately 70 people in editorial, art, composing, press, bindery, mailing, shipping and marketing departments. There is also the general office and a retail store. Applicants should be members of the Wisconsin Ev. Lutheran Synod. They should have a college education or its equivalent, have majored in business administration, and be familiar with cost controls and marketing procedures, as well as retail and manufacturing practices.

If you are interested in this position, please submit your resume no later than January 31, 1982 to:

Pastor Gordon J. Snyder, Chairman
Northwestern Publishing House
Board of Directors
1661 South 57th Street
West Allis, Wisconsin 53214

AUDIO VISUAL AIDS

CHRISTMAS AT MWEMBEZHI (FS — 84 — CAM)

1981 C&M 12 min. color

The joy and beauty of Christmas, as experienced by our Christian brothers and sisters in Africa. Pastor Theodore Sauer and his wife Althea have captured the spirit of Christmas as they experienced it during their ten years in Africa, and in this filmstrip they share that experience with the viewer. A very special mission filmstrip that will be useful all through the year.

HELPERS OF MERCY (S — 17 — HPM)

1981 C&M 17 min. color

These slides tell the story of the medical mission work in Africa, supported largely by ladies' groups in the Wisconsin Synod. Usually these slides are ordered from contact ladies in your area. They are offered through Audio-Visual Aids especially for schools and Sunday schools who do not otherwise have access to these slides.

WISCONSIN LUTHERAN SEMINARY AUXILIARY (S — 18 — SMA)

1981 C&M 10 min. color

The Seminary Auxiliary is one of the newer organizations in the Synod. Ladies from Wisconsin and other states have united to promote the work of our Seminary. These slides tell their story.

HANDLING FAMILY RELATIONSHIPS (FS — 387 — HFR)

1981 C&M 9 min. color

Problems can and do arise when people live together as a family. This filmstrip describes some of the problems and offers some solutions. The message is aimed primarily at teenagers, but their parents can also learn from it. This is intended to provoke discussion which should supply some of the Scriptural insights that are lacking in the filmstrip.

GREEK ORTHODOXY (FS — 388 — GO)

1981 R&M 12 min. color

The history, doctrines, culture and traditions of Greek Orthodoxy are presented in this colorful filmstrip. A good opportunity to show how Greek Orthodoxy differs from Roman Catholicism and from Lutheranism.

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

CHAPLAIN D. L. TOLLEFSON

HOME ADDRESS

8524 Neunkirchen a. Br.
Goldwitzerstrasse 31
West Germany
Telephone 09134-5716

CHAPLAIN E. C. RENZ

HOME ADDRESS

6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany
Telephone: 06135-3249
MAILING ADDRESS
398-12-3568
USMCA-MZ
Box 322
APO NY 09185

THE CHILDREN'S HYMNAL

St. Paul's Ev. Lutheran Sunday School, of Livonia, Michigan, is in need of used copies of "THE CHILDREN'S HYMNAL" (C.P.H., green). Any number from 5 to 50 would be appreciated. We are willing to pay the cost of shipping. Contact: Mr. D. E. Maaske, 14603 Ellen Dr., Livonia, Michigan 48154.

1982 YEARBOOK

Official Directory of the Wisconsin Evangelical Lutheran Synod

A handy 6 x 9-inch 164-page directory, with a spiral binding, for every WELS family! The Yearbook contains a complete listing of the name, address and telephone number of WELS pastors, professors, missionaries and teachers; the name, location and time of service of WELS churches; a listing of WELS seminary, colleges, academies, area high schools, elementary schools and charitable agencies; a listing of WELS mission workers, campus pastors and military contact pastors; a listing of all officers, boards, commissions and committees of the WELS and its ten districts. Includes a directory of the pastors, teachers, churches and schools of the *Evangelical Lutheran Synod*; and a directory of the *Lutheran Confessional Church* in Sweden.

29N1420 \$4.25 net price

PLEASE SEND ME _____ COPY(s) of the 1982 Yearbook (29N1420). Enclosed is a check or money order for \$4.25 plus 10% of the total dollar amount — \$1.25 minimum — for transportation and handling. (Wisconsin residents add 4% state sales tax.)

AMOUNT ENCLOSED \$ _____

NAME (print) _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

PUBLISHING HOUSE
Northwestern 
3624 W. NORTH AVENUE
MILWAUKEE, WI 53208-0902
PHONE (414) 442-1810