

# *The Northwestern Lutheran*

January 15, 1982



## Minnesota Valley Lutheran High *Dedication*

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## Comments by the Editor

**Who Is He?** — During the past weeks we have heard about a child born in Bethlehem who had to flee to Egypt to avoid being put to death by a wicked king. Later, we learn, he returned to Israel and lived in the back country of Galilee. He became a respected citizen in Nazareth and made his living by being a carpenter. Then for three years he went up and down the Holy Land preaching and teaching and gathering disciples. Popular for a while, he was later rejected, condemned, turned over to the Romans and crucified. A fascinating story, but can it really have anything to do with us?

To find out, it's important that you and I attend services not only on Christmas and then perhaps Easter, but also on all the Sundays in between. We call this in-between season Epiphany. As we listen to the sermons and the Gospel selections during this season, we begin to realize that this child born in Bethlehem is indeed someone special. He's not just a brilliant prophet who left an indelible mark on history — there are many of those — but he is God incarnate, the Creator of the universe become man, the Sustainer of all things even though he owned no property and depended on relatives and friends for food and lodging. He is also a man, but a man set apart from all other men in that he could successfully challenge those who knew him to point out even one sin or misdeed in his life. They could not, for he is holy and righteous. And it is the Epiphany season that demonstrates all these truths.

Knowing that will make all the difference in the world as we ponder his death. Death is the wages of sin, according to Scripture. And so was his death — but not the wages of sins he committed but of sins we committed. John the Baptist put it this way:

"Look, the Lamb of God, who takes away the sin of the world!" He, the eternal God, became our substitute. Thus were fulfilled the words Abraham once spoke to his son Isaac on the way to Moriah: "God himself will provide the lamb for the burnt offering." God did. He sent his Son to take our place.

Spend the Epiphany season and the Lenten season taking a close look at the Lamb of God so that your heart may rejoice as you see him rise from the dead. He is not just another man — he is the Savior! In him you and I have the assurance of life everlasting.

**Tragic Inconsistency** — One of the metropolitan newspapers in this area has been running an expose' on dog fighting. We agree: it's cruel to animals and degrading to humans. So we feel good that laws have been passed against it.

The tragedy of our time is that human beings don't have the same respect for human life, especially unborn human life. A baby, if it's still in the womb, is expendable if its birth would be inconvenient, embarrassing or economically infeasible. And the law permits it — with but few restrictions. That's tragic!

What's even more tragic is that those who recognize the tragic inconsistency in the law — concern for animals, but lack of concern for humans — are having a most difficult time trying to reverse this unrighteous ruling. In fact, it may never be reversed!

You and I, however, as concerned human beings and especially as Christians, can do something to mitigate this evil. We can support *Lutherans for Life*, an association of WELS members in Illinois and elsewhere. For information write to *Lutherans for Life*, P.O. Box 37, Libertyville, Illinois 60048.

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**The Cover** — You are invited to join in spirit the overflow crowd of 1,500 who attended the dedication of Minnesota Valley Lutheran High School on September 13, 1981. Read about it on page 25.

*May the Lord our God be with us  
as he was with our fathers;  
may he never leave  
or forsake us. 1 Kings 8:57*

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THE NORTHWESTERN LUTHERAN

## Editorials

**Christians Fear Satan** At the time of this writing, during the wind-down of the long football season, much attention centered on the efforts of the Alabama coach to gain the title of "winningest college football coach." That title had belonged for a long time to the legendary Amos A. Stagg.

Among the legends in his career is one on which this little writing centers. In his heyday at Chicago University in the early years of the century his teams were perennial conference champions, while Purdue was the perennial doormat. But each year on the Monday before the Chicago-Purdue game, the sport section of the newspaper would run a feature, inspired by the Chicago coach and titled, "Stagg Fears Purdue." Six days later the Sunday morning sport page would report another 60-6 victory for Chicago.

The old divinity student at Yale was always alert to the possibility of human error and consequently never underestimated the opponent in the gridiron wars. We do well to emulate him in the more important spiritual warfare that we will wage in the days and months ahead.

Satan was indeed overwhelmingly crushed in a previous contest, the contest on Calvary. We may sing with assurance, "One little word can fell him."

Here on this earth, however, in our human and sinful condition we do well to fear the foe. We do well to flee temptation. We do well to fortify ourselves for the fight. Christians always fear Satan but also always trust that Christ will supply another victory.

Edward Fredrich

**Needy, or Greedy?** The White House Conference on Aging attended by more than 2,000 delegates in early December, generally opposed any reduction of the level of benefits for the elderly, especially Social Security benefits.

In view of alarming national budget deficits, the question must be asked: "How needy are older Americans?" Everyone knows older Americans who are in real need. Their Social Security benefits barely suffice to keep them off the welfare rolls. At the same time, however, a Louis Harris poll concludes: "On every single issue tested, the elderly are perceived as being in much more desperate shape than they actually are." As reported in *Time*, "Some 48% say they have more income than they need; 66% own their own homes and most have paid off the

mortgage." Indeed, many of the elderly are in need, but the majority are not, not even by American standards, not to mention Christian standards which are keyed to 1 Timothy 6:8: "But if we have food and clothing, we will be content with that." If it were not for the elderly Social Security people, many a restaurant in our country would have to close, and many a travel agency would go begging for customers.

One of the besetting sins of the elderly is an anxious and undue concern for money and for earthly possessions. In view of this failing, even among Christians who, we could expect, would trust in the Lord who provides for them, another question should be asked: "How greedy are older Americans?"

If elderly Americans can provide themselves with comforts and luxuries that millions of their younger fellow countrymen cannot afford, do these older citizens have the right to insist that the level of their Social Security benefits must be maintained, even if the demands on the system strain the economy of the country? Should they not care what the burden on their country, on their children and grandchildren will be? Christians who are fairly well off under Social Security and other benefits for the elderly will not make such demands.

Carleton Toppe

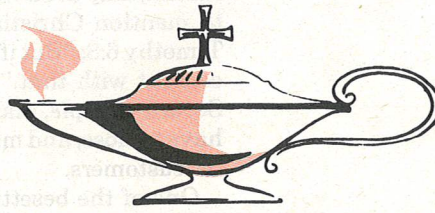
**Lifestyle** In contemporary American civilization there appears to be a heavy, even excessive, emphasis on "lifestyle." The term, as used today, can embrace a number of things, many of them innocent but all of them dangerous when concern for them becomes obsessive. It is even employed as a euphemism for traditionally prohibited practices such as homosexual relationships and what used to be called "living in sin."

In a thoughtful article, recently printed, King Features writer Kevin Phillips expressed fears for our civilization upon noting the abundance of newly-published books on gourmet foods and the increasing interest in wine and wine-making which has emerged as a phenomenon in this generation. He did not find fault with it, but he did wonder about its possible implications for the future of our civilization. He noted that "the level of interest in food and wine and so-called 'lifestyle' is going up at the same time as industrial productivity and military might has so clearly been moving down." He also drew a parallel between our civilization and that of the ancient Greeks when he mentioned that "the Greeks not only gave us the word 'epicurean' but they did so during the years when Hellenic civilization was on the decline."

If we didn't know better, we could take his article as an excerpt from a sermon on Luke 21:34, where our Lord warns his followers, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life."

Personal "lifestyle" can get in the way of Christian interest and Christian living as we learn from history and as we know from our own experience. It is an innocent-sounding term, but what it may be hiding is what we have to watch for.

Immanuel Frey



## Studies in God's Word

### A Majority of One

After a long time, in the third year, the word of the Lord came to Elijah: "Go and present yourself to Ahab, and I will send rain on the land." So Elijah went to present himself to Ahab . . . Ahab went to meet Elijah. When he saw Elijah, he said to him, "Is that you, you troubler of Israel?" "I have not made trouble for Israel," Elijah replied. "But you and your father's family have. You have abandoned the Lord's commands and have followed the Baals" (1 Kings 18:1,2,16,17,18).

"God and the Christian make a majority of one," a seminary professor once told us. God's presence and power tip the scales in our favor against any adversity or adversary. Because of this heavenly *Majority of One* we see "Elijah — A Prophet Powered by God."

#### Following A Divine Command

In previous studies we've learned how it went with Elijah during the drought. Miraculously God had fed him at the brook of Kerith and in the widow's house. Mercifully God had heard his prayer and restored the widow's son to life. Now it was in the third year since Elijah had come to Zarephath to the widow's house. In all 3½ years (James 5:17, Luke 4:25) had passed since that dramatic moment when he faced King Ahab to announce the judgment of no dew or rain.

How had it gone with Ahab during those long months? The king had not been sitting idly by. An "all points bulletin" had been issued and even neighboring countries had been searched (18:10), but no trace of Elijah could be

found. Queen Jezebel had turned her wrath toward the prophets of the Lord, slaying those she could find (18:13), but Elijah had slipped through her cruel grasp. Meanwhile the earth baked brown and became barren under the prolonged absence of dew and rain. Where once crops had grown, dust gathered while man and beast grew gaunt from hunger. "The famine was severe in Samaria" (18:2).

God had not forgotten his servant Elijah or wicked King Ahab. There's no hurrying the Lord, but when his hour strikes, he acts. "Go and present yourself to Ahab," he commanded his prophet. "I will send rain on the land," he promised. Can we even imagine what a mission this had to be for Elijah. More than ordinary courage was required to face a king who had been striving mightily to lay evil hands on God's prophet. But Elijah went. Though his heart had to be pounding for he was a man "just like us" (James 5:17), yet he went in obedience to God's command. "When I am afraid, I will trust in you," might have summed up his thoughts as he left the safety of the widow's house (Psalm 56:3). Trusting God's presence and power he went to face the king.

As with Elijah, so God never asks us to do something without also supplying the needed strength. If we are pastors or teachers facing some difficult situation in our work, remember Elijah. As God commanded, he went; as God powered, he trusted. With God he was a majority of one. If we are lay people for whom the way is difficult and the future dark, remember Elijah. He was no super hero, possessing special strength, one at whom to gaze wist-

fully and say, "If only I could be like him." Instead God was his strength, the God of Israel who is also our strength, the true God whose strength is made perfect in our weakness (2 Corinthians 12:9).

#### Facing A Derisive Complaint

"Is that you, you troubler of Israel?" the king greeted Elijah. Instead of repentance, there was derision. Instead of soul searching, there was guilt transferring. See how blind sin can be! Elijah had not caused, but only announced the judgment. Nor had there been delight in the announcement, only desire that judgment bring sinners to repentance. But in the eyes of a sinful world, God's saints are always wrong. Point the finger at sin, proclaim the wage of sin, preach the judgment to come, and popularity won't be your due. The Savior himself was accused of "stirring up the people" (Luke 23:5) and his apostles of "causing trouble all over the world" (Acts 17:6), so we can scarcely expect better treatment.

Elijah, however, didn't cower in fear or curry favor with fawning words. "I have not made trouble for Israel," he stated calmly. "You and your father's family have," he courageously pointed the finger. "You have abandoned the Lord's commands and followed the Baals," he correctly charged. Truth has nothing to fear. Truth it was then and truth it is now that the world's troubles come from forgetting and forsaking the Lord. Sin is the transgression of his law (1 John 3:4) and no individual or nation can reject the will of a loving, gracious God without courting disaster. How useless it is to expect God's blessings while refusing to put aside sin! How eternally necessary it is to have people like Elijah courageous enough in the Lord to say so!

Don't you wonder what Elijah would say to our twentieth century world? Are we ready to say it in his place as people concerned about souls and courageous in the Lord? And do we, in contrast, appreciate God's gifts to us as we might? Can we ever praise him enough for that love which sought us when "we were dead in transgressions and sins" and for that grace which saved us when we were "without hope and without God" (Ephesians 2:1,12)? Serving him boldly is part of that praise.

Richard E. Lauersdorf

# Mining the Treasure of God's Word

Matthew 19:3-12  
Mark 10:13-31



BY JULIAN G. ANDERSON

## Divorce, Children and Wealth

We'll continue our study of Jesus' work in Perea and Judea with two incidents found in Matthew and Mark which Luke omits, beginning with

### Matthew 19:3-12

Notice who it was who came to Jesus here (v. 3a), and that Matthew tells us that this was a "trick" question, hoping to get Jesus to say something they could use as proof that he was a false prophet (v. 3a), or something which would cause him to lose his popularity with the people. The conservative rabbis held the Scriptural view of divorce, while the liberal ones taught that a man could divorce his wife for any reason whatever, and this was the view and practice of the people.

In reply Jesus stated the Scriptural view of marriage as God planned it at creation (vv. 4-6). Their reference to Moses' decree in verse 7 refers to Deuteronomy 24:1, which the modern Jewish translation of the Torah renders as "he finds something obnoxious about her." This would certainly support the liberal view, and Jesus' reply makes it clear that this was some kind of temporary concession that Moses made because of the sinful practices of the people of Israel at that time (v. 8a). But in verses 8b and 9 Jesus made it plain that this was not God's original plan, and stated the one proper cause for divorce.

Verse 10 indicates that even Jesus' apostles shared the liberal view and felt that Jesus' view was too strict; and

Jesus' answer was that some men are not physically fit nor able to enter into marriage, and others may be unwilling to do so for religious or other reasons (vv. 11 and 12). When we read this section, we realize that the popular view of marriage and divorce hasn't changed one bit in the last 1950 years. Next let's go to

### Mark 10:13-16

None of the evangelists give us any indication where this incident took place, but its position in all of the first three Gospels makes it clear that it followed the incident above, which would suggest Perea or Judea. Verse 13a sets the stage (scene 1, compare Matthew 19:13), and the word used in Luke 18:15 means children who were still nursing, which could have been as old as three or four, but includes even the youngest children. Verse 13b in Mark 10 gives the next scene. The parents' actions were certainly understandable and commendable, and the disciples' action revealed a lack of love and understanding for the people as a whole. The uncommon word "indignant" means "angry," and this is the only time where Jesus was said to be angry, but it was righteous anger. We must note that the two verbs in Jesus' reply are imperatives — "you must let them come . . . you must not hinder them!" This is Jesus' will for all parents regarding their children, to bring them to him. Note then what Jesus did in Luke 18:16 (first phrase), and his

statement about such little children in verse 14b, which means that such little ones are the *real citizens* of the kingdom of heaven (compare Matthew 18:1-6). Observe also Jesus' words of warning to his apostles and disciples in verse 15, a very sobering thought for all of us as adults! We must not miss the significance of this verse for the practice of infant baptism. Next we go to

### Mark 10:17-31

Verse 17a tells us that Jesus left whatever town he had been in and resumed his journey towards Jerusalem, and Luke 18:18 tells us that the man who now came to Jesus was either an officer in one of the synagogues or a member of the Sanhedrin, probably the former. Matthew 19:20 adds that he was a young man. His question was the very same one that the scribe asked Jesus earlier in Luke 10:25-28 (see the lesson for July 5, 1981). It is a universal question, since all men and women in their natural state fall into the work-righteous assumption that we must earn our own salvation. But this man, unlike the scribe, seems to have been sincerely seeking to know the truth about the way of salvation. Both men, however, were unaware of the fact that their question included a basic contradiction, since we don't *do* anything to *inherit* something; but all man-made religions fall into the same error. In both cases Jesus' answer was the same (v. 19, compare Matthew 19:17b); and his purpose here was to show the man that it was *impossible* for any person to keep the law. And that is exactly what Jesus did in verse 21, after the man innocently expressed his opinion that he had done so (v. 20). The man's shocked surprise at Jesus' answer is shown vividly in verse 22, and the reason for his grief is given in the last phrase.

Jesus' comments to his apostles in verses 23-25 are most instructive and fitting for the people in America today (underline Jesus' words in vv. 23, 24b and 25). But however hard it is, it is *possible* for the Spirit of God to save even those who are obsessed with this awful love of money (v. 25, see also 1 Timothy 6:9,10). Then read carefully Jesus' closing promise to his apostles in verse 27-31, a very comforting passage for us.

## Nameless Faces

Until my wife and I attended the December 6 Christmas concert, it had been at least a dozen years since I had set foot in the old gym at my alma mater, Northwestern College. Today the building no longer even serves as a gymnasium but as the school's auditorium. Following the concert we walked to the lower level to see what changes the years had brought there. Naturally the lockers, barbells and wrestling mats were gone. Instead there were pianos and practice rooms. Everything had changed.

As if to sharpen the tinge of nostalgia, the walls were lined with several very old photographs of former Northwestern bands. One of them in particular caught our eye. It was a picture from 1907 or 1908. Some of the band members' names were listed; under the others there were question marks instead of names. Seventy years ago these young men were full of life and vitality and looked ahead to the challenge of their careers. But to modern onlookers they are only unknown, nameless faces.

Nameless faces. Yet each must have had a story to tell. Each lived a life with fears and problems and joys not so unlike ours. Each had the opportunity to learn of his Savior. One wonders how many stirring narratives and anecdotes haven't been lost or forgotten along with those names. As one decade quickly passes into another,

there is so much worth keeping and preserving. Our Synod's schools and congregations and missions do have stories to pass on to future generations.

The initial meeting of the WELS Historical Institute last October 28 was a demonstration that many people in the Synod are intensely concerned about these matters. The turnout of 75 was a cross section of WELS members, consisting of laypeople and pastors, students and teachers. As he addressed this group Seminary Prof. Edward Fredrich encouraged them to be "keepers of the flame." Besides those present at the meeting, many others have indicated by mail or personal contact that they, too, are interested in the new historical institute.

Included in the business of that first meeting was the election of five members to the institute's board of directors: Mr. A. Ray Ellsworth, Rev. Mark

Jeske, Prof. em. Arnold Lehmann, Mrs. Margaret Lehninger, Mr. Paul Unke. Five more have been appointed by the Synod's Conference of Presidents: Prof. Richard Balge, Rev. Roland C. Ehlke, Prof. Gerhard Franzmann, Rev. Winfred Nommensen, Prof. Darvin Raddatz. The Synod's archivist, Rev. William Schink em., and historian, Prof. Martin Westershaus, are advisors to the board.

Because interest is so widespread and because there is so much work to be done, the board of directors plans to call another general meeting in the near future. At that time a constitution will be presented for final approval by the institute.

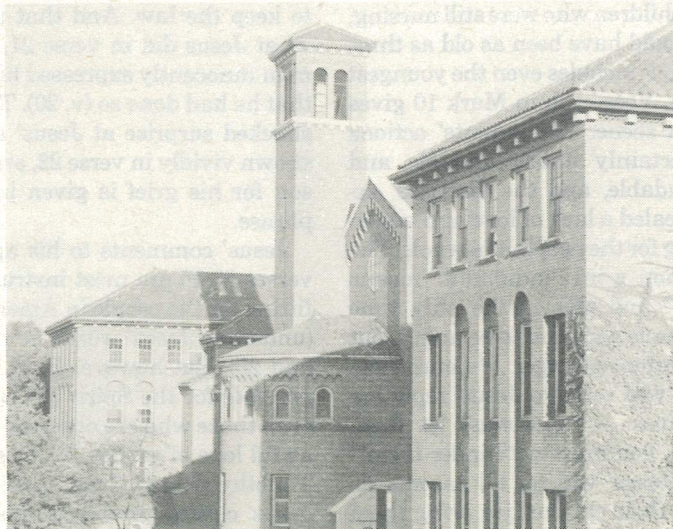
Meanwhile the board is working on items such as the incorporation of the institute, the establishment of membership dues, solicitation of archival-historical materials, and the publication of a historical journal. Watch *The Northwestern Lutheran* for more information.

What will the WELS Historical Institute have to offer? While we ought not expect that it will be able to furnish names for all the faces on old photographs, we can expect the institute to bring to life a lot of human interest stories from the past. We can also look to the institute for a better appreciation and understanding of the importance of schools like Northwestern. Above all, it will have an obligation to point to God's hand in the history of our church. The institute will perform its noblest service as it helps us realize that in God's historical records no one is overlooked or forgotten. To him there are no nameless faces.

Roland Cap Ehlke



Northwestern's oldest building, a place of memories!



The WELS Historical Institute's initial meeting was held at Wisconsin Lutheran College.



# This We Believe

## VI. The Means of Grace

### Part I

If you want the assurance that you are a child of God, that your sins are forgiven, that heaven is your eternal home, you need God's means of grace whereby he brings you that assurance. Realizing that, you can understand why it is so dangerous if these means of grace are tampered with, adulterated. Unfortunately, it is particularly in this area that error has crept into the outward church. The gospel has been turned into law, the law made a way to heaven, the Lord's Supper a sacrifice you bring, and baptism transformed into an act of obedience. When that happens, salvation depends either on being good, on doing good, or on receiving special, unpromised favors. Pity the person who depends on that! The law will condemn him.

If the church of God here on earth, then, is to be used by God as his tool in bringing people into his kingdom, it is important that the church teach correctly concerning his means of grace and use and employ them as he directs. This is the gist of Article VI in *This We Believe*. The article is entitled "The Means of Grace." It treats of the gospel in Word and sacrament. In this installment we shall treat particularly "the gospel in Word," reserving a discussion of baptism and the Lord's Supper for the next issue. Paragraph 1 reads:

1. We believe that God bestows all spiritual blessings upon sinners by special means, ordained by him. These are the means of grace, the gospel in Word and sacrament.

#### Spiritual Blessings

Mankind has many needs. We need food to fill our stomachs, clothes to keep us warm, homes to lodge us, medicine to mend our bodies. We also need the love and respect of others. But even if we have all of these in abundant measure, we still haven't that which is most important of all — peace with God. Despite all wealth we are poor indeed if we do not possess peace with God.

The reason lies in one word, the word "sinners." Sinners by nature are on the outs with God. What is more, sinners can do nothing to merit the favor of God. His Word condemns the sinner. "The soul who sins is the one who will die" (Ezekiel 18:4,20). And if you think that passage leaves you out, then read 1 Kings 8:46: "There is no one who does not sin." Sinners need the comfort of the gospel, the message we read in Romans 5:8: "While we were still sinners, Christ died for us." Christ alone is the source of all spiritual blessings, as Paul stated in the synagogue in Pisidian Antioch: "Through Jesus the forgiveness of sins is proclaimed to you. Through him everyone who believes is justified from everything you

could not be justified from by the law of Moses" (Acts 13:38,39). Where there is forgiveness of sins, there is life and salvation. These are the spiritual gifts the sinner needs. He cannot earn them; God gives them.

How does God do so? "Through special means, ordained by him." Man cannot devise means that will gain the favor of God. God alone can do that, and he has. "These [special means] are the means of grace, the gospel in Word and sacrament." We sometimes speak of three means of grace: gospel proclamation, baptism, and the Lord's Supper. We can also speak of one means of grace: the gospel in Word and sacrament. Paul in Ephesians 1:13 calls it "the gospel of your salvation."

#### God's Gospel Power

The gospel is God's power whereby he makes the sinner a child of his. That miracle is spoken of in paragraph 2:

2. We believe that through the gospel of Christ's atoning sacrifice for sinners the Holy Spirit works faith in the heart of man, whose heart by nature is enmity against God. Scripture teaches that "faith comes from hearing the message, and the message is heard through the word of Christ" (Romans 10:17). This spirit-wrought faith, or regeneration, brings about a renewal in man and makes of him an heir of eternal salvation.

The gospel is defined as the good news of "Christ's atoning sacrifice for sinners." This takes us out to Calvary and shows us Christ as our substitute. Because God punished all the sins of all in him, Christ could say to the repentant malefactor, "Today you will be with me in paradise" (Luke 23:43).

How did this man come to faith? During his life he had heard the words of the prophets, and now these words were being fulfilled in his presence through what was happening to Christ and through what Christ said. That was the power to convert him and to bring him to faith. The malefactor had no power within himself that brought him to faith; in fact, at first he too had ridiculed and mocked the Lord. It was the Holy Spirit using the gospel message that worked faith and trust in his heart. Paul summarizes it thus in Romans 10:17: "Faith comes from hearing the message, and the message is heard through the word of Christ."

The moment the gospel message creates faith and trust in Christ in our hearts, we are reborn. "Faith, or regeneration, brings about a renewal in man." No longer are we the servants of sin and Satan, but we fight against sin and Satan. When we fall, we flee back to our

(Continued on next page)

forgiving Lord. Faith also brings forth the fruits of faith enumerated in Galatians 5:22,23: "But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control." What a remarkable change! It makes for peace even in this life.

But God's gift of grace extends far beyond this life, and so *This We Believe* also calls attention to this Scripture truth: "This spirit-wrought faith, or regeneration, . . . makes of him [the person brought to faith] an heir of eternal salvation." What a wonderful thing to know as we approach death's portal! The Savior in whom we trust will be there to welcome us. This makes life on earth much more than just a rat race. And on judgment day also the body will be raised.

### Life's Mission

The gospel treasure is one others need just as much as we need it. What can we do about that? The answer is given in paragraph 5:

5. We believe that the Lord gave his Word and the sacraments to his disciples for a purpose. He commanded them, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19). It is by these means that he preserves and extends the holy Christian church throughout the world. We should therefore be diligent and faithful in the use of these divinely ordained means of grace in our own midst and in our mission efforts. These are the only means through which immortal souls are brought to faith and to salvation.

That's our purpose as individual Christians and as a church, our assignment as congregations and as a synod. We are diligently and faithfully to use the means of grace, establishing and supporting the preaching of the Word and the distribution of the sacraments in our own midst. That includes instructing and teaching the old and the young; it means seeking the erring and comforting those who need strengthening; it means confessing and praising; it means receiving and sharing. And, in addition to that, it means sharing that Word of grace with people everywhere.

If the early apostles and believers had not shared that gospel with others, we would not have it today. However, when we on our part do that, we cannot take the credit—we are just mouthpieces. "It is by these means that *he* [the Lord] preserves and extends the holy Christian church throughout the world. . . . These are the only means through which immortal souls are brought to faith and to salvation." The church's mission is not

social or political. If the church's preaching of the gospel does bear results of that kind, they are a by-product. The church's God-assigned duty is to proclaim the gospel to save men from eternal perdition and to involve them in bringing others that same gospel.

### Where to Look for the Gospel

Mormon's have the Book of Mormon. Seventh-Day Adventists look at Scripture through the eyes of Ellen White. Christian Scientists acknowledge Mary Baker Eddy as their authority. Cults usually follow the dictates of dynamic personalities. Then there are the Koran and the Buddhist writings. Judaism has the Old Testament, but in rejecting the New it has eliminated the proper understanding of the Old. In other words, the gospel is found solely and alone in the Christian Scriptures of the Old and New Testaments. Paragraph 6 states:

6. We reject any views that look for the revelation of the grace of God and salvation apart from the gospel as found in the Scriptures. We likewise reject the view that the law is a means of grace.

The law is God's Word; it is God's will. We dare not ignore it, but it doesn't save. It condemns the sinner even though it works for good order here on earth. It instructs the Christian how to honor God in his earthly life, but does not open the door of heaven because it has no antidote for sin. That is found alone in the gospel of Christ. And that gospel is found solely in the Scripture.

At first, during the lifetimes of the apostles, the gospel as revealed in the Old Testament and in the life and death and resurrection of Jesus Christ was proclaimed by word of mouth. Today we must look for it in the Scriptures, as Paul indicates in 2 Thessalonians 2:13-15: "But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth. He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ. So then, brothers, stand firm and hold to the teachings we passed on to you, whether by word of mouth or by letter." Paul is no longer among the living, but we do have his letters and the rest of the Scriptures. If we want to know the way of salvation, taste the grace of God, learn to know Christ, we must turn to the Scriptures. That will not be in vain.

(The next installment will treat of  
Baptism and the Lord's Supper.)

H. Wicke

### CALL FOR NOMINATIONS

The Reverend James P. Schaefer has accepted the call to the editorship of *The Northwestern Lutheran*. To fill the vacancy thus created, the Conference of Presidents herewith requests nominations for the office of Stewardship Counselor. The Stewardship Counselor is the chief administrative officer of the stewardship office and supervises the deferred giving, parish stewardship service, and member loan programs. Under the direction of the Conference of Presidents he is responsible for implementing the Synod's pre-budget subscription system and for producing Scriptural, evangelical stewardship materials for use in the Synod. In every way consistent with his office he is to promote the cause of stewardship throughout the Synod. The counselor also serves as executive secretary of the Synod's Stewardship

Board. Nominees should be theologically trained, good administrators, writers with some talent, and have a strong background in congregational stewardship. Kindly submit all nominations to the Conference of Presidents by January 20, 1982, in care of the undersigned.

Prof. H. J. Vogel, Secretary  
11757N Seminary Drive 65W  
Mequon, Wisconsin 53092

### WISCONSIN LUTHERAN SEMINARY

#### SUMMER QUARTER IN ISRAEL '82

Wisconsin Lutheran Seminary is planning its third Summer Quarter in Israel for the summer of 1982. Approximate dates are July 25 to August

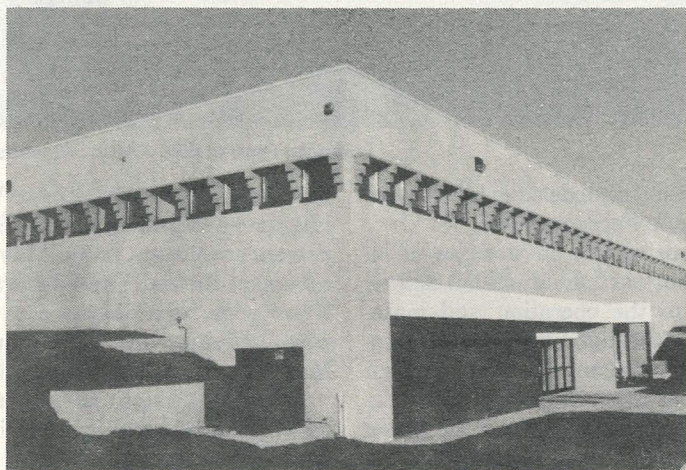
31. SQI '82 includes 20 days of field archaeology at Tel Gerisa and 15 days of travel in Jerusalem, Judea, Samaria, Galilee and the Jordan Valley. The program offers 7½ credits in biblical geography and archaeology to pastors and male teachers which may be used toward the earning of a M.S.T. or M.A.R. degree from Wisconsin Lutheran Seminary. Laypersons and women teachers may apply as noncredit participants to fill places in the group not claimed by pastors or male teachers. Any interested person may receive more information, including monthly informational bulletins, by submitting his or her name and address to:

Wisconsin Lutheran Seminary SQI '82  
c/o John C. Lawrenz, Coordinator  
2128 Court Street  
Saginaw, Michigan 48602



## Update on Three Area Lutheran High Schools

### Minnesota Valley Lutheran Dedicates "Home of Its Own"



Minnesota Valley Lutheran High School

Minnesota Valley Lutheran High School (MVL) began operations in the fall of 1979 with a student body of 45 and a faculty of three full-time teachers plus part-time help. It occupied temporary quarters in St. Paul's Lutheran School in New Ulm, Minnesota, for its first two years.

Faced with a rapidly growing enrollment, delegates from the 11 association congregations (now grown to 14) voted to begin construction of a new building on a 77-acre site located across the river and three miles east of New Ulm.

The beautiful sunshine and the warm temperatures of Sunday, September 13, 1981, were indeed symbolic of a most festive occasion for Minnesota Valley Lutheran High School — it was dedication Sunday!

MVL's first "home of its own" was ready for its purpose as a "House of God." One hundred twenty students were enrolled. Principal Jerome Birkholz plus six other full-time and three part-time teachers were anxious to begin the new school year.

More than 1,500 fellow Lutherans attended this special event. In every way the weather outside was reflected in the smiles of everyone inside.

Rev. Robert Voss, executive secretary of the WELS Commission on Higher Education, was the guest speaker. In his message he asked, "Is it

worth it?" His question referred to the extra efforts required to build and operate a Lutheran high school. In his sermon, he proceeded to answer that question with the many examples from God's Words which do indeed say, "Yes, it's worth it!" He closed his message by personalizing that question for his audience when he asked, "Is it worth it . . . to you?" Liturgist, Pastor R. Kuckhahn of Gibbon, Minnesota, followed with a prayer asking God's help in our continued support of MVL.

Mr. F. Blauert of New Ulm directed a mass children's choir. Mr. L. Raether of St. Peter directed a mass adult choir. Mr. J. Hermanson of the MVL faculty

directed the MVL student choral group and band. Mrs. G. Tjernagel of Manakato was the organist.

Following the dedication service, a group of AAL branches from association congregations served a lunch. Throughout the afternoon, individuals and groups toured the new facility including gymnasium, stage, locker-rooms, a library, lunchroom, administration offices, mechanical plant and seven classrooms, two of which are connected to a work and storage room and will be used for science classes and laboratory work.

The dedication offering amounted to almost \$27,000 plus another \$3,000 which was a freewill offering for the lunch and will become part of the branch projects to raise funds for gymnasium furnishings through a "matching funds" program from AAL.

For those in attendance, along with fellow association members throughout the 14 congregations, Dedication Sunday seemed almost too good to be true . . . not only because of the fine weather . . . not only because of the very encouraging turnout . . . not only because of the incredibly short period of time that elapsed since Minnesota Valley Lutheran High School was nothing more than a "dream" in its initial exploratory stages . . . but, most of all, because Dedication Sunday was our members saying, "Yes, it is worth it!"

Mr. Gene Rodewald  
Chairman of the Board  
MVLHS Association

### Manitowoc Lutheran Celebrates Twenty-five Years of Service

Twenty-five years of Christian secondary education through Manitowoc Lutheran High School were noted by members and friends of the high school in a special service of praise on Sunday afternoon, October 4, 1981. Guest preacher for the celebration was Prof. Roger Fleming of Wisconsin Lutheran College, Milwaukee. Professor Fleming, during his pastorate at Gibson and Two Creeks, played an active role in the founding of the high school.

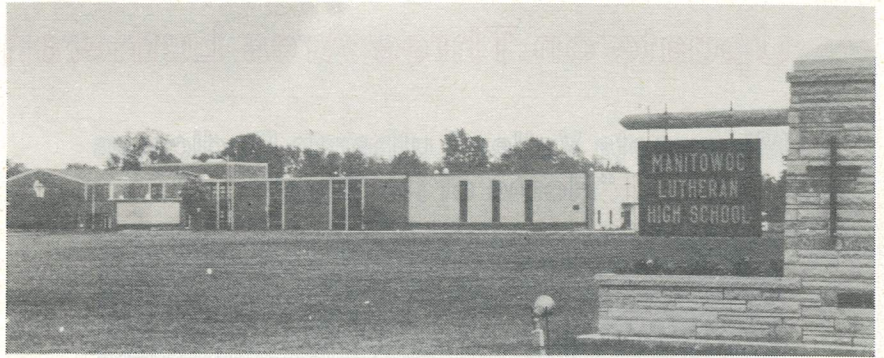
The sermon, based on Deuteronomy 8:11-18, urged the MLHS family and friends to "Remember the Lord!" Principal David Worgull of MLHS served as liturgist. Teacher emeritus Harold Klatt and MLHS graduate Mrs. Robert Wendt shared organ duties. The Lakeshore Lutheran Chorale and the MLHS Lancer Choir added special anthems. A fellowship hour followed, with opportunity for members of the

(Continued on next page)

various graduating classes to renew acquaintances. An anniversary thank-offering of over \$2,100 and special thankofferings gathered in the 20 congregations of the MLHS federation were designated for reduction of the school's operating debt.

The seeds which eventually sprouted and grew into Manitowoc Lutheran High School were first planted in 1950. On June 12 of that year the Manitowoc Delegate Conference decided to appoint a committee to study the possibility of establishing a Lutheran high school in the Manitowoc area. The first meeting of the Lutheran High School Survey Committee was held at First German in Manitowoc on February 11, 1951. Subsequent meetings resulted in the formation of the Manitowoc Lutheran High School Association, an association of individuals committed to the founding and support of an area Lutheran high school. The first meeting of the association took place in October 1952. During the next 3½ years the association solicited memberships and on May 13, 1956, approved a motion to begin a ninth grade in the rented quarters of the old Madison School building on 6th and State Streets in Manitowoc. On September 10 of that year MLHS opened its doors for the first time. An enrollment of 14 freshman students was taught by four area pastors who served as part-time instructors. Additional grades were added each year until a complete four-year program was offered in 1959. By that year the school's enrollment had already grown to 104.

In January 1957 Pastor Kenneth Seim accepted the association's call as the school's first full-time teacher and principal. He served until 1960, when he was succeeded by Pastor Loren Schaller. By that time, the full-time faculty had grown to six and efforts had begun to find a suitable permanent location. A parcel of land at Waldo Boulevard and Highway 141 in Manitowoc was purchased in April 1963. The original purchase has since been supplemented by gifts and purchases of several adjoining plots. In January 1966 ground was broken for a building on the property. The building was ready for occupancy early in 1967. That building served the school's needs until 1980, when a major renovation and addition project was undertaken. The



Lutheran High at Manitowoc, Wisconsin

enlarged and remodeled facilities were dedicated in February 1981.

Recognizing the advantages of involving not just individuals but congregations in the operation and maintenance of the high school, the association in 1968 began efforts to become a federation. When in 1969 thirteen original congregations formed the Manitowoc Lutheran High School Federation, the control of the school was formally transferred to the federation. Twenty congregations now belong to the federation.

Forty-eight teachers have served MLHS on a full-time basis in its 20 years of existence. Part-time assistance has also been rendered as necessary by area pastors and teachers. The current faculty numbers 20, including Mr. Elwood Lutze, who was the third teacher called by the association and

has served since 1958. Pastor Worgull has served as principal since 1975. The present enrollment is 305. May the anniversary theme, "Grow In Grace and Knowledge," ever characterize the purpose, activities and achievements of Manitowoc Lutheran High School!

A special 30-page anniversary booklet was published for the occasion. The booklet contains pictures of former and present faculty members; the order of service for the anniversary celebration; a comprehensive history of the school; and a listing of all the graduates by class. Former faculty members and students and friends of MLHS may have a copy of the booklet gratis by sending name, address and postage to the Manitowoc Lutheran High School office at 4045 Lancer Circle, Manitowoc, Wisconsin. 54220.

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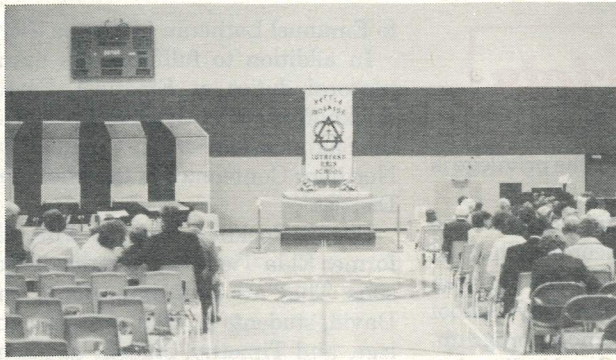
## Kettle Moraine Lutheran Dedicated Addition in May 1981

On May 3, 1981, Kettle Moraine Lutheran High School, Jackson, Wisconsin, was privileged to dedicate its new addition to the glory of the Triune God. This addition represents the second phase of the master plan adopted by the high-school federation. In its brief history, the Lord's timetable included the blessing of an initial enrollment in 1974 of 35 students in a rented facility. In September 1977 joyful Christians gathered to dedicate the first permanent building for KML. By this time, the enrollment had grown to 183 students. Joy was also marked by some disappointment that a complete school building could not be built initially. Yet, according to his timetable, our gracious and all-wise God has now permitted us to build even more than we

had originally hoped to build.

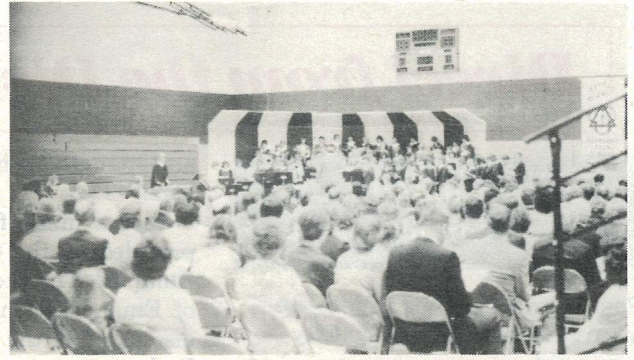
Many joyful Christians crowded the new gymnasium-classroom addition (3½ years later) to give thanks to the Lord for his abundant blessings. Prof. Paul Nitz of Wisconsin Lutheran Seminary delivered the dedicatory sermon. Pastor James Behling of the KML staff served as liturgist, and Pastor Daniel Deutschlander conducted the rite of dedication. Mr. Jerome Kieselhorst directed the KML concert choir and served as organist. The brass choir was under the direction of Mr. Craig Kitzrow. Principal James Fenske addressed the assembly at the close of the service.

The 28,255-square-foot addition includes a large (100 x 100) gymnasium with shower rooms and weight room.



**Assembling for the Dedication**

The gymnasium affords two full basketball courts and also two volleyball courts. The new bleachers allow 950 people to be seated to watch the KML Chargers play home games. Due to cost, a permanent stage had to be omitted from the master plan and a portable stage purchased in its place. Completely carpeted and tiered music facilities are found on the second level of the new building. A large room also allows for future classes in industrial



**KML Students Praise the Lord**

arts. Space for up to four additional classrooms was also built adjacent to the gym. The interior of this area will be finished at a later time, as the needs of the school dictate. An elevator was installed to give access to the second level.

The approximate cost of the new structure was \$900,000. Over \$490,000 was received through member loans.

On August 24, 1981, 244 students began a new school year of Christ-cen-

tered education in the new facility.

KML is located on 48 acres of land just southeast of Jackson, Wisconsin. The faculty numbers 14 full-time instructors, one part-time, and three para-professionals for monitoring study halls.

To our gracious and merciful God be all glory and thanksgiving!

J. N. Kieselhorst

## Where is your church?

COLUMBUS, Ohio — "Where is your church?" is a question asked by almost every person you contact when you are doing exploratory mission work. It is a logical question. These people have probably never heard of the Wisconsin Synod before, although they are somewhat familiar with the Lutheran Church. When you are a new church in an area, people want to know where your building is. They don't remember seeing it before. They may want to drive by your church building and get some idea of what kind of a group you are before they make any kind of commitment.

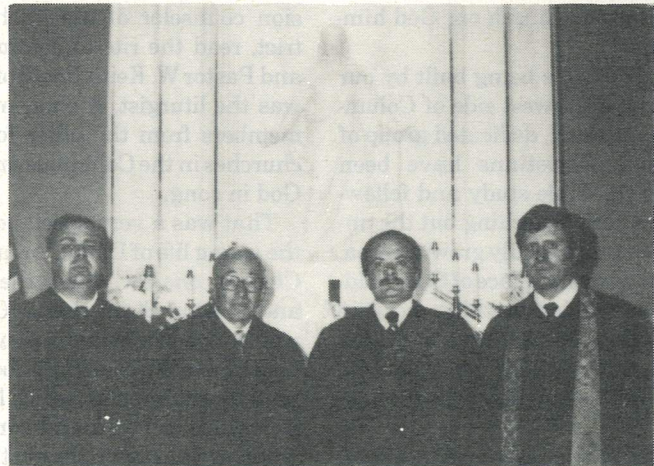
While the question is a logical one, it can also be a very exasperating one to answer. In the Wisconsin Synod, if you are an exploratory mission, you don't have a church building of your own; you don't even have land where you hope to build a church someday. When you tell people this at their door, you often see the response in their eyes. They turn away, no longer interested in a supposedly "fly-by-night" operation that doesn't even have a church or land.

But that is not fair, is it? We are not a "fly-by-night" church — we've been around for over 130 years. We also have the most important message of all time to share with others — the salvation of all people through Jesus Christ, crucified and risen. And we do have a church!

That's right, *we do* have a church. It

is not made of wood or brick, but people. People are what really make up a church anyway. People who acknowledge their sinfulness before God and despair of ever attaining heaven through their own good works. People who cling to their Savior, Jesus Christ, through faith, trusting in him for the forgiveness of their sins and for life eternal. People who join together to hear and learn of God's Word each week. People who are actively concerned about sharing the Good News

(Continued on the next page)



**R. Hartman, M. Toepel, R. Starr, K. Roehl**

## Direct from the Districts

### MICHIGAN

Reporter Edward Schaeve

#### Pastor and Teacher Celebrate Anniversaries at Tawas City

The 25th anniversary in the preaching ministry of Pastor James F. Rockhoff and the 32nd anniversary in the teaching ministry of Mr. Robert Kock were observed by Emanuel Ev. Lutheran Church, Tawas City, Michigan, on Sunday, October 25, 1981.

Guest liturgist and preacher for the occasion was Pastor David Kock of Rhinelander, Wisconsin. Pastor Kock is chairman of the Synod's Executive Committee for the Lutheran Church of Central Africa and the brother of Teacher Robert Kock. Basing his sermon on 2 Corinthians 5:18-20, Pastor Kock emphasized that no one, neither pastor, teacher nor congregation, should ever take "the business of the Christian ministry for granted. In serving God, all opportunity, blessings,

and strength are his . . . the privilege is ours."

Special music for the services was provided by the Concordia Choir of Emanuel. The choir and the children of Emanuel's Christian Day School also sang for the afternoon program. Both groups were under the direction of Mr. Kock.

Pastor James Rockhoff was born on November 8, 1930, at Two Rivers, Wisconsin, the son of the late Mr. and Mrs. Harold Rockhoff. He received his training for the pastoral ministry at Northwestern in Watertown and at the Wisconsin Lutheran Seminary in Mequon. His vicar year was served as emergency teacher and pastoral assistant at Immanuel Lutheran, Medford, Wisconsin.

After completing his seminary training in 1956, he served for three years as tutor at Michigan Lutheran Seminary, Saginaw, Michigan. His first parish was Grace Ev. Lutheran Church, Geneva, Nebraska, where he served from 1959 to 1964. He then accepted the call

to Emanuel Lutheran in Tawas City.

In addition to fulfilling his many pastoral duties at Emanuel, Pastor Rockhoff is currently circuit pastor of the Saginaw-Tawas City Circuit of the Northern Conference of the Michigan District.

Pastor Rockhoff and his wife, the former Elda Tietz, are parents of four sons. They are Jonathan, Roger and David, students at Northwestern College, and Timothy, student at Michigan Lutheran Seminary.



Pastor Rockhoff



Teacher Kock

Mr. Robert Kock, the son of Pastor and Mrs. Theophil Kock, was born in 1928 in Hastings, Minnesota.

Mr. Kock prepared himself for the teaching ministry at Martin Luther Academy and Dr. Martin Luther College, New Ulm, Minnesota. Before graduating from college in 1950, he served as an emergency Christian-day-school teacher for one year. He also attended the Wisconsin State University at Whitewater, receiving a Bachelor of Education degree in 1965.

Teacher Kock has served as a principal and teacher in various Christian day schools in Minnesota, Wisconsin, Ohio and, since 1977, has been the principal of Emanuel School at Tawas City, where he has taught grades five through eight. He is the congregation's organist and choir director and has used these talents throughout his 32

#### Where Is Your Church? (Continued)

of God's love, our Savior's complete sacrifice for sin, and the comfort of the Holy Spirit, with all people. That is what really makes up a church and that is more impressive than the grandest cathedral ever built by man, because this is the church our God himself builds.

Such a church is being built by our Lord on the northwest side of Columbus, Ohio. A small, dedicated group of your fellow Christians have been gathering for Bible study and fellowship, have been searching out the unchurched in their rapidly growing area, and are now, by the grace of God, holding regular Sunday morning worship services. They do not have a church building yet, but they are a church, worshipping in a nursery-school building.

On Sunday evening, September 27, 1981, the members of Dublin Area Lutheran Church had the privilege of taking part in the commissioning service

of their first pastor, Richard D. Starr. The service was held at St. Paul's Ev. Lutheran Church of Columbus, Ohio. Rev. Martin R. Toepel, president emeritus of Michigan Lutheran Seminary, Pastor Starr's alma mater, preached the sermon, based on 1 Corinthians 4:1,2. His theme was: "Ministers of Christ." Rev. Robert C. Hartman, mission counselor of the Michigan District, read the rite of commissioning, and Pastor W. Keith Roehl of St. Paul's was the liturgist. A choir made up of members from the other four WELS churches in the Columbus area praised God in song.

That was a very special evening in the young life of Dublin Area Lutheran Church, one for which the members and Pastor Starr thank God. They would also like to thank you, the members of the Wisconsin Synod, for your prayers and support, which have made it possible to begin and carry out the work of the Lord on the northwest side of Columbus, Ohio, where blood-bought souls still need to hear the saving gospel of Christ.

years in the teaching ministry.

Mr. Kock married Eunice Habermann in 1953. The Lord blessed their marriage with five children: Kathleen Michelson, Judy, Charlene VanDeusen, James, and Doris. The Kocks have one grandchild.

May our Lord continue to bless Emanuel's pastor and its principal!

## MINNESOTA

Reporter Del Begalka

### Mrs. Helen Spaude Dies at 87

On October 21, 1981, the Lord called from this life to himself in heaven the soul of Mrs. Helen Spaude, the widow of Dr. Paul Spaude. Family and friends gathered for the funeral on Saturday, October 24, at St. Paul's Ev. Lutheran Church, New Ulm, Minnesota. One of her pastors, the Rev. T. Henning, brought the comfort of God's Word from one of her favorite texts, Isaiah 41:10: "So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand." Her mortal remains were laid to rest in St. Paul's cemetery.

Mrs. Paul Spaude was born Helen Bade, the daughter of Henry Bade and his wife, the former Maria Sprengeler, on April 9, 1894, on a farm near Gibbon, Minnesota. On July 9, 1920, she entered the holy estate of matrimony with Pastor Paul Spaude. The Lord blessed this union with eight children, four sons and four daughters.

After their marriage the couple lived in various parsonages: first for two years in Mason City, Iowa; then for 24 years in Lake Benton, for six years at Woodbury, for six years at Ridgely Township, rural Fairfax, and finally for nine years at Norton Township, near Rollingstone, all in Minnesota. In 1966 the Spaudes retired to New Ulm where Pastor Spaude passed away on September 16, 1969. The Lord granted her the joy of seeing her children and even many of her grandchildren serve the Lord in the public ministry of our Synod.

She fell asleep in her Lord at the age of 87 years, six months and 12 days and is survived by her four sons, all instructors in schools of higher learning in our Synod: Prof. Luther Spaude, Prof. Milton Spaude, Prof. Jerome

Spaude and Prof. Cyril Spaude; and, four daughters: Lillian (Mrs. Merle) Werner, Virginia (Mrs. Bruce) Backer, Victoria (Mrs. Marvin) Ulrich, who teaches at Good Shepherd Lutheran School, Burnsville, Minnesota, and Marie Spaude, who teaches at St. John's Lutheran School, Westland, Michigan; by 32 grandchildren and seven great-grandchildren and one sister.

## SOUTH ATLANTIC

Reporter Edward Schuppe

### Rejoicing at Clearwater

More than a year later, Christ The Lord Congregation still rejoices to remember the dedication of its first building, a W/E/F unit, to the glory of the Lord in a special afternoon service on Sunday, October 26, 1980. Some 160 persons were present from all over central Florida. The late Pastor Harold Warnke delivered the sermon on Colossians 3:16, "We Dedicate This Church To Serve God's Word." The rite of dedication was conducted by the resident pastor, Keith C. Kruck. Extra seating in the 2,200-square-foot structure was provided in the breezeway between the main hall and the smaller section containing offices and storage. The main hall has the chapel area, plus a kitchen and nursery room.

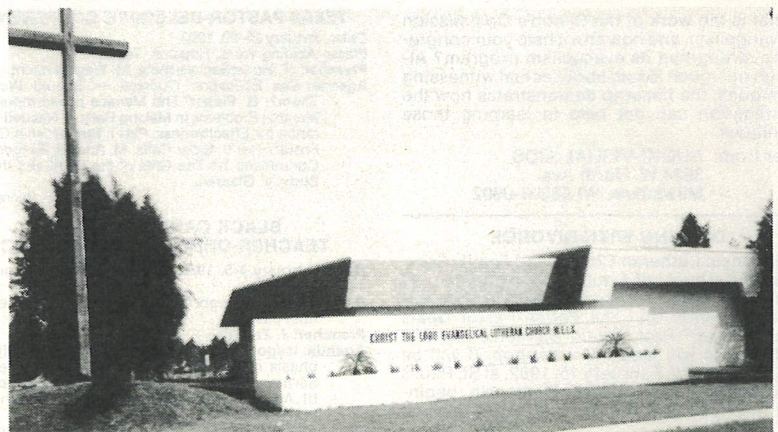
After beginning with 24 people in February 1976 and worshiping in a funeral home and two motels for four and one-half years, the congregation of 84 communicants — 124 souls — was finally blessed with its own building for Christian worship, education, and fellowship. The congregation began as a branch of Bay Pines Congregation, Seminole. Bay Pines' pastor,

Raymond Wiechmann, and its vicars, plus Pastor John Meyer of Holiday's Peace Congregation, helped organize the group. The present pastor, Keith C. Kruck, was installed in February 1977. After 18 months of searching for land and seven offers to purchase different parcels, the congregation finally obtained three acres through two families in the congregation, the Smiechs and the Nelsons who formed a partnership so that a 20-acre cedar tree plantation could be bought, using the Synod's purchase of three of the acres as a down payment. "S+N Development" then went about developing the remaining 17 acres into a subdivision.

The congregation served as its own builder, with members supervising construction, installing the electricity and the dry wall as well as doing all the painting.

The 40-foot outdoor cross and the chancel cross and furniture were made from rough-cut planks of southern locust wood. Messrs. Jackson and Smiech transported 10 logs of the wood from North Carolina themselves for that purpose.

We shall thank God every time we remember the partnership in the gospel which he provided our young congregation through the neighboring pastors and congregations, the members of the South Atlantic District, and the entire fellowship of the Synod, through whose generous help we were able to reach this blessed milestone in our congregation's short history. God willing, we hope some day also to build a sanctuary, parsonage, and school on our property. Until then we shall continue to trust in Christ our Lord to supply us with the means to witness to our community that he truly is the living Savior of all people for all times.



**Wisconsin Lutheran Seminary  
MISSION SEMINAR**

Wednesday, January 27, 1982  
7:30-12:30 a.m. and  
7:30-9:00 p.m.  
Thursday, January 28, 1982  
7:30-12:30 a.m.

**PARTNERS IN  
PROCLAIMING  
THE PROMISE**

- I. Motivating the Congregation
- II. Reaching Out in the Inner City
- III. Starting Daughter Congregations
- IV. Keeping Our Young and Institutionalized Partners

Evening Session:

**MOSLEM-CHRISTIAN  
RELATIONS**

Seminar booklets may be ordered at cost  
prior to January 10, 1982, through:

James Nelson  
Publicity Chairman  
6717 W. Wartburg Circle  
Mequon, Wisconsin 53092

**APPOINTMENTS**

Mr. John Gatzlaff to the District Stewardship Committee as representative of the Winona Circuit.  
Mr. John Schultz to the District Board for Parish Education as high-school representative to replace Mr. James Raabe.  
Pastor Herbert Prah! as chairman of the District Board for Parish Education to replace Mr. James Raabe.  
Mr. Al Brockelman to the District Mission Board to replace Mr. Marshall Gruening.  
D. F. Bitter, President  
Western Wisconsin District

**OFFER TO PASTORS**

If you are planning to vacation in historic Virginia during the summer of '82, or might consider such a vacation, our home is available from June 14 to 29. Resurrection Lutheran in Virginia Beach will need a guest preacher on June 20 and 27. If you are interested, contact Pastor Joel Luetke, 3229 Sandra Lane, Virginia Beach, Virginia 23464; phone: 804/424-3547.

**AUDIO-VISUAL AIDS**

**JUDAISM (FS-389-JUD)**  
1981 R & M 12 min. color

This filmstrip shows the current traditions and practices of Judaism. Although there is little reference to doctrine, or to the doctrinal differences within Judaism, the filmstrip shows how modern Jews preserve the customs of Old Testament times. Well suited for use in grade schools.

**SHARING THE SAVIOR (FS-85-ST5)**  
1981 C & M 8 min. color

What is the work of the Synod's Commission on Evangelism, and how can it help your congregation strengthen its evangelism program? Although not much is said about actual witnessing techniques, the filmstrip demonstrates how the congregation can get help in learning those techniques.

Order from: AUDIO-VISUAL AIDS  
3624 W. North Ave.  
Milwaukee, WI 53208-0902

**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.

**NOMINATIONS  
MICHIGAN LUTHERAN SEMINARY  
LANGUAGES DIVISION**

The following have been nominated for a professorship in the Languages Division at Michigan Lutheran Seminary, Saginaw, Michigan. The call is for a teacher in English with an aptitude for assisting the school in its program of the recruitment and retention of students.

Pastor Dean Anderson	Riga, MI
Pastor David Bode	Tacomah, WA
Teacher Philip Boileau	Thiensville, WI
Teacher Leon Brands	Detroit, MI
Teacher Ron Brutlag	Livonia, MI
Pastor Donald Buch	Marshfield, WI
Teacher Owen Dorn	Hales Corners, WI
Teacher James Duehlmeier	Port Edwards, WI
Teacher Keith Heinze	La Crescent, MN
Pastor Robert Hellmann	Olivia, MN
Pastor Thomas Heyn	Willoughby, OH
Teacher Thomas Hunter	Hustisford, WI
Teacher Clarence Jenkins	Inver Grove Hts, MN
Teacher Kenneth Kremer	Milwaukee, WI
Teacher Gary Krug	San Diego, CA
Pastor Daniel Koelpin	Cincinnati, OH
Teacher Daniel Kunz	La Crosse, WI
Teacher David Lauber	Fond du Lac, WI
Pastor Wayne Meier	Grainger, IN
Teacher Joel Mischke	Phoenix, AZ
Pastor James Phillips	Milwaukee, WI
Teacher Daniel Schmeling	Dallas, TX
Pastor Neal Schroeder	La Crosse, WI
Pastor David Schultz	Mesa, AZ
Teacher Dennis Schultz	Montello, WI
Teacher Ronald Sosinski	Saginaw, MI
Pastor Richard Starr	Columbus, OH
Pastor Warren Widmann	Portland, OR
Teacher Paul Wichmann	New Ulm, MN

All correspondence concerning these candidates must be in the hands of the secretary by January 30, 1982.

Pastor Lynn Schroeder, Secretary  
MLS Board of Control  
5105 McCarty Road  
Saginaw, MI 48603

**NINTH INTERNATIONAL  
YOUTH RALLY**

The ninth WELS International Youth Rally will be held on July 6-9, 1982, at the University of Wisconsin, Stevens Point Campus. The theme for this year's rally is: FOR THE TIME OF YOUR LIFE. Detailed information will be mailed to the congregations of the Synod by early February 1982.

**CALENDAR OF CONFERENCES**

**ARIZONA-CALIFORNIA**

**CALIFORNIA PASTORAL CONFERENCE**

**Date:** January 25-26, 1982; 10:00 a.m. Communion service.  
**Place:** St. Andrew's, Sacramento, California; R. Hochmuth, host pastor.  
**Preacher:** J. Mahnke.  
**Agenda:** The Mystical Union, Its Meaning and Its Comfort: R. Koester; History of WELS in California: R. Hochmuth and A. Keibel; Growing Lovelessness in Home and Family: M. Nitz; Exegesis of Hebrews 5:11-6:12: J. McWaters.  
**Note:** Missionary Conference follows on Tuesday evening and Wednesday morning. — All excuses are to be sent to the undersigned.  
T. B. Nuckolls, Secretary

**TEXAS PASTOR-DELEGATE CONFERENCE**

**Date:** January 28-29, 1982.  
**Place:** Abiding Word, Houston, Texas.  
**Preacher:** T. Horneber, alternate, M. Wagenknecht.  
**Agenda:** Sex Education Courses — Should We Have Them?: G. Pieper; The Menace of Mormonism: B. Manthe; Problems in Making Calls — Needed Preparation for Effectiveness: Part I: Stewardship Calls: F. Foster; Part II: Elder Calls: M. Adams; Exegesis of 1 Corinthians 12: The Gifts of the Spirit and the One Body: V. Glaeske.  
D. Stuppy, Secretary

**BLACK CANYON PASTOR-TEACHER-DELEGATE CONFERENCE**

**Date:** February 4-5, 1982; 10:00 a.m. Communion service.  
**Place:** Salem Lutheran, Scottsdale, Arizona; H. Reaume, host pastor.  
**Preacher:** J. Zarling.  
**Agenda:** Isagogical Study of the Book of Acts with Emphasis on Paul's Mission Methods: H. Reaume; Sermon Study: K. Mahnke; *Sinclair's Articles*, Part III, Articles 1-4: D. Garbow; Exegesis of Ephesians 5:31-6:4: D. Fastenau.  
J. W. Zarling, Secretary

**MICHIGAN**

**SOUTHWESTERN MICHIGAN  
PASTOR-TEACHER-DELEGATE  
CONFERENCE**

**Date:** January 18, 1982; 9:00 a.m. Communion service.  
**Place:** St. Paul's, Sodus, Michigan; H. Peter, host pastor.  
**Preacher:** G. Hieb; J. Hopf, alternate.  
**Agenda:** Paper by Joel Prange entitled, "Shall We Sing a New Song Unto the Lord?"; read and discussed by panel of A. Schmitzer, P. Bell, and B. Balza; Individualized Instruction: Is It Feasible?: K. Kasten, J. Koepsell, reporters and moderators; An Introduction to Computers and Their Possible Uses in Our Churches and Schools: D. Langer; Conference Business and Reports.  
D. J. Valteau, Secretary

**OHIO PASTOR-TEACHER-DELEGATE  
CONFERENCE**

**Date:** January 18-19, 1982; 10:00 a.m. Communion service.  
**Place:** St. Paul's Lutheran Church, 322 Stewart Avenue, Columbus, Ohio; W. Keith Roehl, host pastor.  
**Preacher:** D. Koelpin; J. Rimmer, alternate.  
**Chaplain:** J. Wille; K. Fuhlbrugge, alternate.  
**Agenda:** The Holy Ghost Gathers and Preserves the Church: K. Jahnke; The Effects of TV on the Ministry of Pastors and Teachers: A. Goodger and panel; Amos 1 and 2: L. Prah!; Acts 2:R. Gureg.  
**Note:** Please excuse to the host pastor or secretary.  
R. L. Hoepner, Secretary

**NORTHERN PASTOR-TEACHER  
CONFERENCE**

**Date:** February 8, 1982; 9:00 a.m. Communion service.  
**Place:** Emmanuel, Tawas City, Michigan.  
**Preacher:** L. Wiedmann; R. Zindler, alternate.  
**Agenda:** Conference and District Reports; The Parental Role in Christian Education — Where Are We?": J. Tiefel.  
J. C. Seifert, Secretary

**NORTHERN PASTORAL CONFERENCE**

**Date:** February 9, 1982.  
**Place:** Emmanuel, Tawas City, Michigan.  
**Agenda:** Exegesis of Galatians 4:21-5:1: G. Stawicki; *Augsburg Confession*, Article 28: L. Lemke; Exegetical and Homiletical Study for the First Sunday in Lent, Luke 4:1-13: R. Bitter.  
**Note:** Please send excuses to the host pastor.  
J. C. Seifert, Secretary

**MINNESOTA**

**MANKATO PASTORAL CONFERENCE**

**Date:** February 2, 1982; 9:00 a.m. Communion service.  
**Place:** Friedens, New Prague, Minnesota; A. Ruddat, host pastor.  
**Preacher:** A. Ruddat; R. Schlicht, alternate.  
**Agenda:** Isagogical Study of Numbers: O. Lindholm; A Study of the Mormon Religion: F. Fallen; Questions of Casuistry; Conference Business.  
**Note:** Please excuse to the host pastor.  
W. E. Wagner, Secretary

**RED WING PASTORAL CONFERENCE**

**Date:** February 9, 1982; 9:00 a.m. Communion service.  
**Place:** Cross Ev. Lutheran Church, 310 First Ave., Charles City, Iowa; R. Kuznicki, host pastor.  
**Preacher:** T. Kuske; alternate, A. Kienetz.  
**Agenda:** Exegesis of Zechariah 13: M. Sattler; Women in the Church: A. Kienetz; The LCA — Observations Over the Past Number of Years: W. F. Vatthauer.  
**Note:** Please excuse to the host pastor.  
R. Kuznicki, Secretary

**NORTHERN WISCONSIN**

**FOX RIVER VALLEY  
PASTORAL CONFERENCE**

**Date:** January 26, 1982; 9:00 a.m. Communion service.  
**Place:** Friedens, 405 E. State St., Bonduel, Wisconsin; P. Geiger, host pastor.  
**Preacher:** J. Diener; C. Klein, alternate.  
**Agenda:** Exegesis of 2 John: D. Vilhauer; Encouraging Bible Classes in Our Congregations: R. Siirila; Cooperation with the Holy Spirit, Not In Conversion But After: P. Geiger.  
**Note:** Send excuses to the host pastor.  
J. Suhr, Secretary

**SOUTHEASTERN WISCONSIN**

**METRO-NORTH CONFERENCE**

**Date:** January 18, 1982.  
**Place:** St. John Lutheran Church, 3909 W. Clinton Ave., Milwaukee, Wisconsin; D. Seager, host pastor.  
**Preacher:** E. Wendland; J. Westendorf, alternate.  
**Agenda:** Exegesis of 2 Thessalonians 3:1-15: M. Haefner; Mormonism: K. Koepelin.  
**Note:** Please excuse to the host pastor or conference secretary.  
D. Rosenow, Secretary

# Financial Report

## Wisconsin Ev. Lutheran Synod

### PREBUDGET SUBSCRIPTION PERFORMANCE

January 8, 1981 thru November 30, 1981

	Subscription Amount for 1981	11/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California .....	\$ 753,501	\$ 690,709	\$ 629,600	91.2
Dakota-Montana .....	334,551	306,672	256,579	83.7
Michigan .....	1,773,777	1,625,962	1,397,615	86.0
Minnesota .....	1,934,877	1,773,637	1,581,615	89.2
Nebraska .....	410,583	376,368	354,514	94.2
Northern Wisconsin .....	1,954,604	1,791,720	1,500,544	83.7
Pacific Northwest .....	187,921	172,261	159,522	92.6
Southeastern Wisconsin .....	2,412,965	2,211,885	1,869,559	84.5
Western Wisconsin .....	2,283,714	2,093,404	1,743,454	83.3
South Atlantic .....	186,949	171,370	163,738	95.5
Total — 1981 .....	\$12,233,442	\$11,213,988	\$9,656,504	86.1
Total — 1980 .....	\$10,969,543	\$10,055,414	\$8,999,094	89.4

### CURRENT BUDGETARY FUND

#### Statement of Receipts and Disbursements

Twelve months ended 30 November 1981 with comparative figures for 1980

Twelve months ended 30 November

			Increase or (Decrease)	
	1981	1980	Amount	Per Cent
<b>Receipts:</b>				
Prebudget Subscription Offerings .....	\$11,716,815	\$10,206,043	\$1,510,772	14.8
Pension Plan Contributions .....	71,053	70,636	417	0.6
Gifts and Memorials .....	1,479,319	560,424	918,895	—
Bequests and Deferred Giving .....	384,677	461,594	(76,917)	(16.6)
Other Income .....	97,419	75,689	21,730	28.7
Transfers from Other Funds .....	91,170	41,775	49,395	—
Total Income .....	\$13,840,453	\$11,416,161	\$2,424,292	21.2
<b>Disbursements:</b>				
Worker-Training .....	\$ 4,446,029	\$ 4,400,220	\$ 65,809	1.5
Home Missions .....	2,312,885	2,249,223	63,662	2.8
World Missions .....	2,073,172	1,955,480	117,692	6.0
Benevolences .....	1,257,786	1,166,729	91,057	7.8
Administration and Services .....	1,372,915	1,292,437	80,478	6.2
Total Operations .....	\$11,482,787	\$11,064,089	\$ 418,698	3.8
CEF — Interest Subsidy .....	929,834	827,535	102,299	12.3
Appropriations — Bldg. Funds .....	654,750	686,106	(31,356)	(15.8)
Total Disbursements .....	\$13,067,371	\$12,577,730	\$ 489,641	3.9
Twelve Months Increase/(Decrease) .....	\$ 773,082	(\$ 1,161,569)		
Fund Balance — Beg. of Period .....	(\$ 2,064,719)	(\$ 903,150)		
Fund Balance — End of Period .....	(\$ 1,291,637)	(\$ 2,064,719)		

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

For the Month of	Cutoff Date
January	January 29
February	February 26
March	March 31

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

**CHAPLAIN R. A. FROELICH**  
HOME ADDRESS  
Effenspitze #7  
6700 MZ Ebersheim 41  
West Germany

**CHAPLAIN D. L. TOLLEFSON**  
HOME ADDRESS  
8524 Neunkirchen a. Br.  
Goldwitzerstrasse 31  
West Germany  
Telephone 09134-5716

### INSTALLATIONS

(Authorized by the District Presidents)

#### Pastors:

**Mau, Kurtis L.**, as pastor of Good Shepherd, Beaver Dam, Wisconsin, on November 22, 1981, by W. Goers (WW).  
**Sternhagen, David D.**, as missionary to Lusaka, Zambia, Africa, at St. John Lutheran, Florence, Wisconsin, on October 18, 1981, by D. Kock (WW).  
**Werner, James E.**, as associate pastor at St. Mark's, Watertown, Wisconsin, on November 29, 1981, by M. Kell (WW).

### ADDRESSES

(Submitted through the District Presidents)

#### Pastors:

**Mau, Kurtis L.**  
609 Denning Ave.  
Beaver Dam, Wisconsin 53916  
**Meier, Edward P.**  
8504 Bayou Way  
Louisville, Kentucky 40222  
Phone: 502/423-1211  
**Radunzel, Steven J.**  
602 Kiwanis Cr. #3  
Freeport, Illinois 61032  
**Sternhagen, David D.**  
P.O. Box 33142  
Lusaka, Zambia, Africa  
**Werner, James E.**  
313 S. Monroe St.  
Watertown, Wisconsin 53094  
Phone: 414/262-9150

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# The Northwestern Lutheran

OFFICIAL MAGAZINE OF THE  
WISCONSIN EV. LUTHERAN SYNOD

## HYMNALS NEEDED

St. Paul Ev. Lutheran Church of Amherst, New Hampshire, is in need of hymnals for its worship services. We will be happy to pay postage and handling if you have any which are not in use. Please send them to: St. Paul Ev. Lutheran Church, Craftsman Lane, Rt. 1, Amherst, New Hampshire 03031.

# 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.)

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## NEW WELS CHURCHES

### Names Requested

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

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

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

Alaska	Kenai
Arkansas	Russellville*
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*
North Dakota	Minot*
Ohio	Dublin/Worthington*
Oregon	Medford
	Pendleton*
Texas	Killeen/Ft. Hood*
	Lewisville*
	Tyler*
Vermont	Barre
Virginia	Manassas
Wisconsin	Chippewa Falls*
	Merrill
Wyoming	Casper
	Gillette*
Alberta	Calgary*
Ontario	Toronto*

\*Denotes exploratory services.

## 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.

### OREGON, WISCONSIN

Faith Evangelical Lutheran Church, a mission congregation of the ELS, is now worshipping in its new church building at 143 Washington Street. The worship service is at 9:00 with Sunday school and Bible class at 10:15. Faith is served by Pastor Craig A. Ferkenstad, 4706 Hoover Street, Oregon, Wisconsin 53575; phone 608/835-5540.

## EXPLORATORY

### MISSISSAUGA, ONTARIO, CANADA

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

### LEWISVILLE, TEXAS

The WELS has begun exploratory work in the Lewisville, Texas, area. This exploratory work 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 Foster, 214/221-3955, in Lewisville or Mr. Dale Foster, 214/370-4616, in The Colony.

### KILLEEN/FORT HOOD/ COPPERAS COVE, TEXAS

The Wisconsin Synod Lutheran Mission in the Killeen area now has a resident pastor and is worshipping on Sunday mornings at 9:30 at the Harper Talasek Chapel, 506 N. 38th, Killeen, Texas. Sunday school and Bible class are at 10:30 a.m. For additional information please contact Pastor Loren Fritz, 1202 Pine Drive, Killeen, Texas 76541; phone 817/526-8125.

## NAMES WANTED

### RED DEER, ALBERTA CANADA

Please send names and addresses of WELS and ELS members living in, or moving to, Red Deer, Alberta, Canada, and the surrounding area to Pastor John J. Sullivan, 5514 55th Street, Westskiwin, Alberta T9A 1A7, Canada.

### PORTLAND, MAINE

Survey work is currently being conducted in the Portland, Maine, area with the intention of beginning exploratory work in that area soon. Please forward names and addresses of all interested WELS and ELS members, and anyone else who might be interested, to Pastor Richard H. Schleicher, Naticook Road, Merrimack, New Hampshire 03054; phone 603/889-3027.

### VBS SERIES

Over the past two years Emanuel Lutheran of St. Paul, Minnesota, has used two original VBS series entitled, "God's Got A Plan" and "Following God's Plan." This coming summer we would like to use another original series. We are offering free of charge to any interested party, a copy of either one of our series in exchange for a copy of yours. All requests should be made before April 1, 1981 and sent to:

Pastor Timothy Kujath  
c/o Emanuel Lutheran Church  
580 Humboldt Avenue  
St. Paul, MN 55107

### INDEX AVAILABLE

The index for Volume 68 (1981) of *The Northwestern Lutheran* is available free of charge to all who request a copy. For your copy write to the editor of *The Northwestern Lutheran*, 3512 West North Avenue, Milwaukee, Wisconsin 53208. Those who have requested copies in former years will automatically receive a copy as soon as it is off the press. Laymen whose address has changed should notify the editor immediately.