

The Northwestern Lutheran

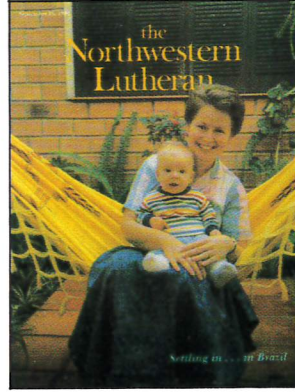
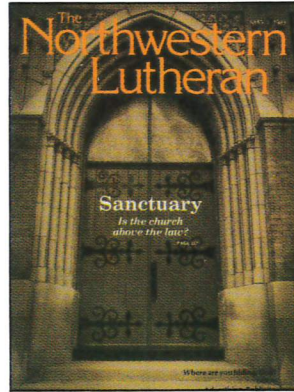
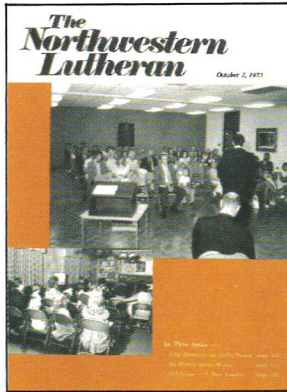
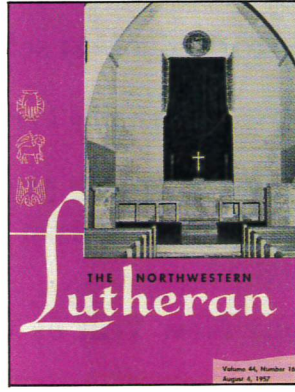
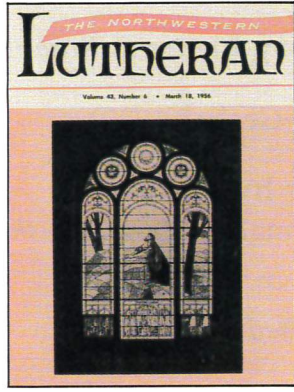
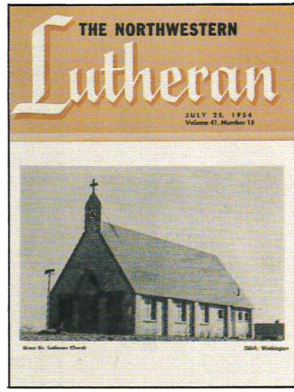
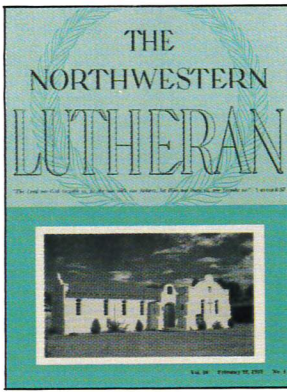
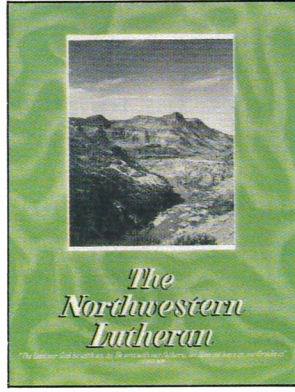
Milwaukee, Wis., January 7, 1984

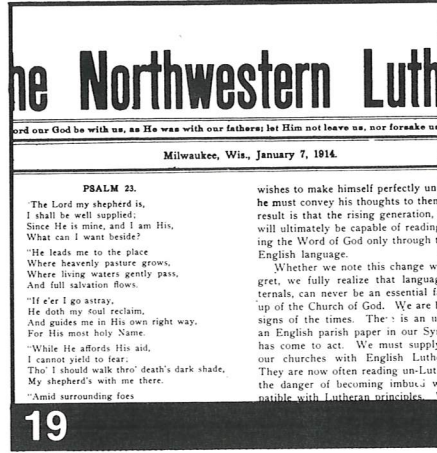
PSALM 23
 The Lord my shepherd is,
 I shall not want.
 In green pastures he doth lead me,
 And by still waters he doth feed me.
 My soul shall dwell in safety,
 Because he hath redeemed my soul.
 My soul shall dwell in safety,
 Because he hath redeemed my soul.
 My soul shall dwell in safety,
 Because he hath redeemed my soul.

INTRODUCTORY
 Pursuant to a resolution passed by the Evangelical Lutheran Joint Synod of Wisconsin, Minnesota, Michigan, and other States, at its historical convention held at Green Bay, Wis., August, 1953, The Northwestern Lutheran Synod is pleased to publish in the first issue of our English paper, "The Northwestern Lutheran," a long felt want within the confessional body. For years the desire has been expressed to have a paper which would be read by those of our pastors and congregations who are not familiar with the German language, and who are unable to read the German text of our papers. The Synodical body has responded to this desire by the publication of this paper, "The Northwestern Lutheran," which will be published in English and German.

the Northwestern Lutheran

75th Anniversary





Celebrating Seventy-Five Years

*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

the Northwestern Lutheran

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Editorial office

Rev. James P. Schaefer, Editor
The Northwestern Lutheran
2929 N. Mayfair Road
Milwaukee, Wisconsin 53222-4398
Phone 414/771-9357

Beverly Brushaber, Assistant Editor

Contributing editors

J. G. Anderson, R. D. Balge, T. B. Franzmann, I. G. Frey, J. C. Gerlach, R. H. Hochmuth, P. E. Kelm, R. E. Lauersdorf, V. H. Prange, C. Toppe.

District reporters

K. Pasch (Arizona), B. Ragner (California), G. Lemke (Dakota-Montana), E. Schaeewe (Michigan), R. Edwards (Minnesota), T. Bauer (Nebraska), D. Kehl (North Atlantic), J. Eggert (Northern Wisconsin), J. Oldfield (Pacific Northwest), F. Hemmrich (South Atlantic), C. Learman (South Central), R. Sievert (Southeastern Wisconsin), E. Stroh (Western Wisconsin).

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COVER: There have been changes in the design of the cover of the Northwestern Lutheran over the past seventy-five years. The style of the first issue (enlarged) was continued for twenty-one years.

Enough time next year

by Robert H. Hochmuth

The time is short (1 Corinthians 7:29).

“**W**here did the year go?” we puzzle. “My days are swifter than a weaver’s shuttle,” Job deplores.

Wanting to get the most out of a year, we easily develop momentum for crowding in the most. It’s not just the pace of the singles crowd. Seniors too are victimized by the “tyranny of what’s urgent” that prevents concentrating on what’s important.

For others there is the constant summons of responsibilities in family life, work and community. No wonder we meet so many frazzled and discontented people who protest that they never have enough time. Hairlines receding and wrinkles surfacing only spur the fear that life is hurrying by and we may not be getting out of it all there is to get.

Too short for what?

Ready for the quiz? Agree/Disagree: 1. I don’t have enough time for everything I would like to do. What’s your response? Now: 2. I don’t have enough time for everything my God wants me to do. That’s a different question! Dare we fault God?

When he lays responsibilities on his servants, he does not withhold what is necessary for carrying them out. The issue pivots on: Who sets the agenda? My Lord or my flesh? Does my life belong to me or to him, my Creator and my Redeemer?

This new year is not an entitlement for us to do with as we please; it is a loan from God for us to manage in the interest of sharing Jesus’ pardon and power with the rest of the world.

Should we employ arithmetic for allocating minutes? God provides 1440 each day. It has to be possible to scrounge a few from our demanding schedule to spend with him in Bible reading and in prayer. He lends us 8760 hours in a year; surely it is reasonable to devote one percent of them to participation in worship.

However, for people who have been made new in Christ, the apostle does not promote duty metered in minor fractions; the total new life involves whole-hearted gratitude and full-scale attention to opportunity.

The time for acting on God’s priorities is short, he

counsels. “The world in its present form is passing away.”

When the subject is the impermanence of life, the prophets drone “shadow,” “fading flower,” “creation in bondage to decay.” Because of rebellion against the Creator’s design, mankind merited a destiny of doom. Then a Savior God called time out in this marathon heading for destruction.

Time of God’s favor

His timing was precise. His intervention is never too late. When the time had fully come he sent his angels from the realms of glory announcing a Savior’s birth for a human race on whom his favor rests.

God the Son, walking in our sandals, carries out on schedule the plan for our redemption. When the determined hour had come, Jesus surrendered his will, clinging to the Father’s assurance: “In the time of my favor I will answer you.”

In harmony with all this, writing to the Romans, Paul specifies: “At just the right time Christ died for the ungodly,” and declares to the Corinthians: “Now is the time of God’s favor.”

January 1989 brings us closer to the completion of what God still intends to accomplish on this deteriorating planet; and he extends to us the privilege of finding satisfaction in this passing life by employing hours and days to herald his favor and bring others to pardon and eternal life with Jesus.

To have enough time in 1989 we need to give priority to those responsibilities that God rates vital with eternity in view. Not having time to spend on all our lesser pursuits need not unnerve us when we are gaining the lasting satisfaction that comes from investing time as servants of God. That means seeking to fulfill the responsibilities he makes uppermost for us in the family, on the job, in the community and his church.

Enough time cannot be achieved by augmenting the tally of days and hours; but the satisfaction factor can be increased as we utilize our limited time in diligent partnership with an eternal God. □



Robert Hochmuth is pastor of St. Andrew, Sacramento, California.

Your prospects for life in the new year

Young people think they are immortal. That is one of the rules for youth. Barring sickness or accident, they think they are going to live indefinitely. But they soon learn. Death is certain for everyone.

The desire for self-preservation is a primary instinct. Most people want to stay alive as long as they possibly can. Hence, they take steps to prevent the possibility of dying.

That is the reason for the "fitness craze," aside from the fact that people would like to feel better. The prevention of "premature" death is a major factor in the emergence of fitness centers in recent years and an impelling reason for people to engage in such activities as jogging and aerobic dancing. It also accounts for the rise in the popularity of discussions on how much or how little is good for the health.

The proportions of calcium and of fiber in the diet have come in for a good deal of attention of late, and oat products have emerged as a hot food item which grocers have difficulty keeping on their shelves.

The current emphasis on diet has led one frustrated physician to write: "The gullible spartan who follows these reports will not drink any coffee since it has been linked to an increased risk of heart disease . . . will stay away from aluminum products that have been linked to Alzheimer's disease . . . even water, where minute quantities of arsenic are found." He also mentions a number of common fruits and vegetables since they "pose a great cancer risk due to the pesticides which are used in crop production."

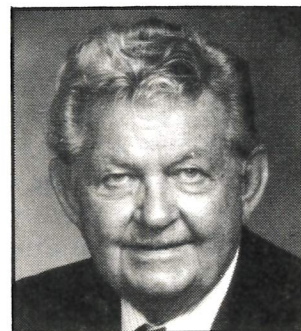
A guest was being interviewed on the Dick Cavett television show, a show which, incidentally, was not aired, when he fell dead of a heart attack. People were shocked to learn that the guest was a good-health advocate of organic foods and a farmer. Diet, in itself, does not assure one of immortality or even of long life.

Joining in with modern American emphasis on youth will not do it either. One writer was moved to say on the subject of turning forty, "Forsaking all your friends for more youthful companions, dressing as if you were back in college, having a face lift, and undertaking a marathon exercise program is no way of coping with a normal period of life."

The only way of escape from death is found in the words of Jesus, originally spoken to Martha, "Whoever lives and believes in me will never die" (John 11:26). Young people are not immortal, although they often act as though they were. Exercise and diet are powerless to make you immortal. You gain immortality through faith in the Son of God.

This is your prospect for overcoming death and living happily in the new year.

Immanuel G. Frey



*Immanuel Frey
is a retired pastor
living in
Phoenix, Arizona.*

End time life-styles

by James A. Aderman

Six months to live. If you knew that your life was quickly closing in on its final half year, how would that effect your life-style? Paul's letters to the Thessalonians address that scenario. The apostle urges us believers to live as though Jesus is returning soon, perhaps before the dawn of another day. Consequently, he also offers advice to us Christians who are living with one foot in glory about our end-time life-styles.

High moral standards

End-time life-styles require us believers to live far above the squalid immorality to which the world is degenerating now at its end. Jesus warned that in the waning days of the world there would be an "increase of wickedness" and that "the love of most will grow cold" (Matthew 24:12). Paul told Timothy, "There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good . . ." and the list goes on (2 Timothy 3:1-9).

Tremendous pressure is being applied to believers to mold them to the world's model of morality. But the apostle makes it plain: Christians' standards are never to fall. Believers dare not be satisfied even with living lives which are better than the average in the sin-crazed society of the last times. "It is God's will that you should be holy" (1 Thessalonians 4:3) he reminds us. That means, among other things, sexual purity (4:3-8); sincere and committed love for each other (4:9, 5:15); quiet living (4:11) and respect for spiritual leaders (5:12,13).

Loving firmness

Paul spends special space warning the Thessalonians about the impropriety of idleness. After touching on the sin of sloth in his first letter (4:11; 5:14), he commands in his second epistle that his readers "keep away from every brother who is idle and does not live according to the teaching you received from us" (3:6). We should note the reason for such avoidance: "Do not associate with him, in order that he may feel ashamed. Yet do not regard him as an enemy, but warn him as a brother" (3:14,15).

Christians living with one foot in glory are to take sin seriously enough to firmly, yet lovingly, testify to

erring brothers and sisters that their life-styles don't conform to God's will. The last times will call for a love tough enough to call sin sin and to hold fellow Christians accountable for their life-styles.

Keep sharing the gospel

In addition, it is clear throughout Thessalonians that the troubles and turmoil of the last times should not be an excuse for failing to "make disciples." The gospel message must continue to be spread. "Pray . . . that the message of the Lord may spread rapidly and be honored . . .," Paul pleads. Live as "sons of the light and sons of the day" (1 Thessalonians 5:5), he urges, "so that your daily life may win the respect of outsiders . . ." (1 Thessalonians 4:12).

Stay in the word

Maintaining such a life-style is a tall order to fill — especially in the licentious last days. That's why Paul points us to our only source of power: "Stand firm and hold to the teachings we passed on to you" (2 Thessalonians 2:15). It's through the Spirit-inhabited Scriptures that Christians are enabled to put "on faith and love as a breastplate, and the hope of salvation as a helmet" (1 Thessalonians 5:8). It's by God's word that we are equipped to "encourage one another and build each other up" (5:11). Here's special cause for us to evaluate the amount of quality time we spend each day in God's word, just we and the Lord, as well as with our families and with fellow Christians.

A final blessing

The apostle ends his letter to his friends in Thessalonica with an inspired promise for every Christian living with one foot in glory. It is an assurance that God will never fail us; more than that, that God will enable us to conquer. It's a fitting conclusion to this series as well. "Now may the Lord of peace himself give you peace at all times and in every way. The Lord be with all of you. The grace of our Lord Jesus Christ be with you all" (2 Thessalonians 3:16,18). □



James Aderman is pastor of Fairview, Milwaukee, Wisconsin.

For thine is the kingdom . . .

by Wayne A. Laitinen

Dear Father
in heaven,
How wonderfully the Son has laid out all of our needs in these requests. We can't help but notice the order of these petitions:

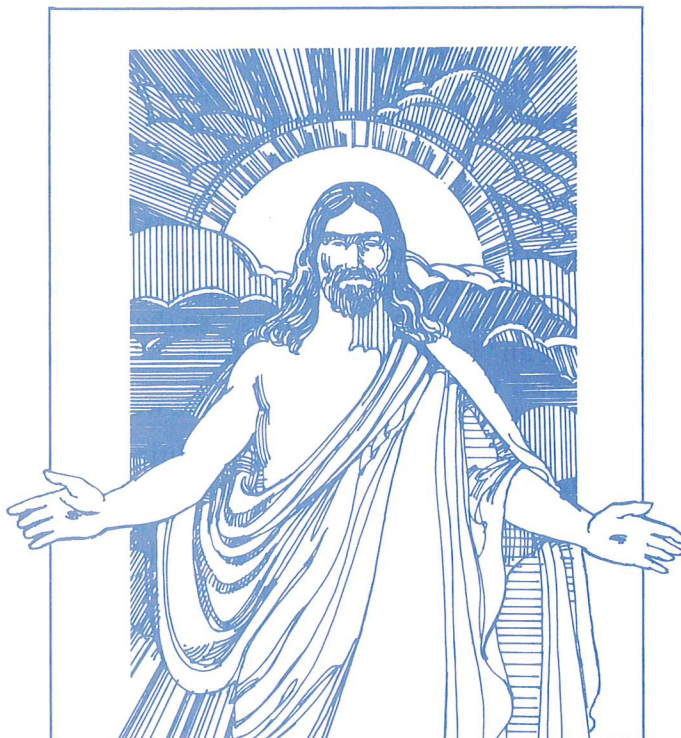
1. Your name be kept holy
2. Your kingdom come
3. Your will be done
4. Our daily bread
5. Our trespasses forgiven
6. Our temptations removed
7. Our evils terminated

In this model prayer we are taught to pray for your concerns before we mention our own. In our prayers we are to seek first your kingdom and your righteousness. It is only right that redeemed servants should seek their Master's will, promote his kingdom and extol his name before thinking of their own needs. What's more, if the first three petitions are accomplished, we have all we need . . . forever.

We are absolutely certain that you are both able and willing to give us what we need. That is why the ancient church added this doxology to Jesus' prayer:

"The kingdom is yours
The power is yours
And the glory is yours
Forever and ever!"

What a comfort this is. Now we are engaged in deadly combat behind enemy lines. The adversary and his earthly toadies arise from their trenches each day. They swarm upon us in waves. We become horrified when part of us reaches for a white handkerchief to wave at the oncoming hords.



But just about the time we are demoralized to the point of despair, we remember the kingdom and the power and the glory of Calvary. Christ has crushed the serpent's head. We may lose a personal battle now and again. But the victory is Christ's.

And because it is Christ's, it is ours too. Therefore, "we are hard-pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed."

In the midst of the smoke of battle a great unseen

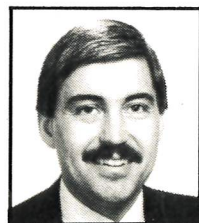
multitude from every nation, tribe, people and language joins the chorus:

"Salvation belongs to our God,
who sits on the throne,
and to the Lamb."

And all of the angelic hosts of heaven confidently raise their voices above the din of battle:

"Amen!
Praise and glory
and wisdom and thanks and honor
and power and strength
be to our God for ever and ever.
Amen!"

Lord, you have answered our prayers. For Christ's sake we are winners. That is enough for us. □



Wayne Laitinen is pastor of Arlington Avenue Lutheran, Toledo, Ohio.

Grandma's wisdom

by James R. Woodfin

The congregation knew her simply as "Grandma"; a gentle Christian woman, rich in spirit and full of years. She had walked long with the Lord and during the journey had gained a keen and practical insight into the workings of the kingdom and the way of the King.

One day after church I felt a burning need for a sounding board and audience. Grandma would fill the bill on both counts. I sought her out. The subject at hand was the seeming artificiality and pointlessness of the liturgy.

"Words," I said, "words on paper, words in the air, sound without substance, meaningless recitation when it's *meaning* that we need!"

Grandma regarded me with a mixture of apprehension and pity.

I spurred my mount and plunged ahead. "After 'saying' the Lord's Prayer and 'reciting' the liturgy for so many years, the magic is gone. How long can you repeat something before it becomes so robotic that it doesn't even require mental participation? It's like giving the same 'spontaneous' speech for the 210th time."

Grandma nodded in what I took to be agreement. Thus heartened in my Quixotic quest, and fancying the windmill to be in great jeopardy, I drew my sword, set my lance and pressed the attack.

"I can't tell you how many times during these weekly ritualistic recitations I have drifted off into daydreams and thought about things totally unrelated to the words that were coming out of my mouth . . . and then awakened with a start as I realized the words had stopped, the recitation was over and I didn't even remember participating.

"What we need is something fresh," I said, "something that allows for honest expression of real feelings. New words, new melodies, understandable words. Maybe different words each week. Something to stay awake for."

Grandma waited to see if I was finished. I wasn't. I had come to annihilate, not wound!

"We parrot words," I said, parroting my earlier words. "We don't even listen to what we say and yet we expect God to."

I began to bog down. My horse was weary, my sword arm was growing heavy, the attack was falter-

ing. I tried for a dramatic and triumphant climax. It eluded me. After a few more defiant posturings, I simply limped to a halt. "Pseudo-sanctified pretense . . . archaic words . . . sound without substance. . . ."

Grandma was as patient and gracious as I was vehement and verbose. She waited until the last syllable of protest lay breathless on the floor at her feet. Then she drew wisdom from its scabbard and with a series of well-placed strokes, cut down both the weary warrior and the windmill.

"No, no, no, it isn't the liturgy or the words or the melodies or the formality that is at fault, it's *you* — and the others who think as you do. *Change* is not the answer. No matter what the words or style or format, *you* have the power to elevate them to worship or to reduce them to hollow rituals and empty words. It's your attitude, your realization, your concentration . . . your dedication that will make the difference.

"No matter how many times we repeat the Lord's Prayer or the words of the liturgy, it's fresh and new to me. Each word is a jewel offered to the Lord. Each golden opportunity to sing his praises is a precious privilege. It can only be meaningless repetition if you *cause* it to be.

"As to style and wording, I personally prefer what I consider the majestic beauty of the King James language. But I find no fault with those who prefer a more modern language and setting. You see, it's the *spirit*, not the letter that is important. Without a proper attitude concerning the liturgy — a sincere regard for it as a meaningful form of worship — no words or melody or format will mean anything. It is a very personal thing and *you* are the key person. It is very much like the man who complained that he didn't get anything out of church until it was pointed out that he never *would* until he put something into it. Think about it."

I stood there, unhorsed, with broken sword and shattered lance and thought about it. She was right. □



James Woodfin is head of Southern Cross Communications and a member of Redeemer, Huntsville, Alabama.

The story of a best seller

by Mentor E. Kujath

In the early 1950s the Board of Directors of Northwestern Publishing House originated the idea that the Wisconsin Synod should have its own daily devotional booklet. There were a number of reasons: WELS would not have to rely on others for devotional materials. Our own devotional booklet would enable us to meet the needs of our people. Our people would identify more closely with WELS. The resulting publication soon became the bellwether of NPH publishing and led the way to extensive expansion in Sunday bulletin covers, Sunday school courses and vacation Bible school materials.

The next step was to call a planning meeting in the summer of 1955. Sixteen to eighteen men from various areas of WELS as well as from the Evangelical Lutheran Synod were invited to Milwaukee. The NPH Board of Directors outlined its plan and sought opinions as to its feasibility and implementation. In general the assembly expressed its support. Only a few expressed doubt as to our ability to carry out the plan. One doubter said that we would not be able to find more than twelve, or at most eighteen men, in the synod capable of writing the kind of devotions desired.

Next the NPH Board of Directors asked five men to write sample devotions. Each man was to write one week's devotions, using texts of his own choosing. A committee of men whose judgment was trusted gave a critique of the sample writings. Evidently the purpose



of this was to gain a better picture of just what kind of devotions were desired in the planned booklet.

A giant step

In the spring of 1956 the NPH Board of Directors decided to call a full-time editor. Prior to that the editing had been done by pastors or professors whom NPH would ask to edit the manuscripts accepted for publication. For a number of years an instructor at Wisconsin Lutheran High School, Pastor Siegfried Fenske, had served as part-time editor. A few years later he was called as full-time associate editor. One of the main factors in the decision to call a full-time editor was the conviction that only in this way could the publishing of the planned devotional booklet succeed. In the letter accompanying the call the devotional booklet had highest priority.

Pastor Werner Franzmann began his duties as the first full-time editor at Northwestern Publishing House on August 1, 1956. He had many discussions with Pastor Fenske, members of the NPH Board of Directors, pastors and professors about the content and format of the devotional booklet. Some hard decisions had to be made quickly. Many advisors said

that the booklet should be of a size to carry in the coat pocket or handbag. Research showed a great deal of favor for a size and format that was different. In spite of warnings of courting disaster, the decision was for a booklet about the size of *Reader's Digest*, but with only ninety-six pages.

The first issue

By September 1956 the name for the devotional booklet had been chosen: *Meditations*, with the subtitle, *The Word and Prayer*, which is no longer used. The art department at NPH produced a dummy copy. The editor was busy enlisting writers, either contacting them personally or seeking names from members of the synod whose judgment he trusted. He then arranged for meetings with the prospective writers, several in Wisconsin, one in Michigan and two in Minnesota (one from WELS and one from ELS). He also briefed the authors as to the desired contents of the devotions and promised to send them outlines for the week of devotions each would write. It had been decided to choose texts long enough to provide material for seven days' devotions under a unifying theme. The writing would be no easy task given the limited space, the unaccustomed form and the task of bringing a spiritual message. The writers expressed a willingness to serve and the determination to do their best for *Meditations*.

Looking back Editor Franzmann admits to working on too tight a time schedule, and as one of those first writers I agree. There were less than two quarters of the manuscript for Volume 1 in hand when it was press time in 1957. There were also other complications. How many copies were to be in the first press run? There was no information to go on. There was only the feeling that there would be a fairly strong demand for the new devotional booklet. Today we would probably consider conducting a prepublication subscription campaign. How strong was the feeling? Finally a press run of 23,000 copies of *Meditations*, Volume 1, Number 1, was determined. This proved to be on the conservative side, for they soon sold out. The number of copies was increased by several thousand for each succeeding number. This was exciting! At first the subscriptions were exclusively individual ones. Then congregations began to order bundle and blanket subscriptions. Another growth factor was the number of subscribers outside of WELS.

Through the years

Now thirty some volumes and more than thirty

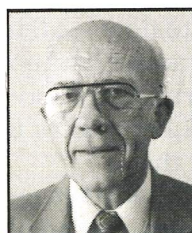
years later we marvel at the blessings of God on this ministry of the printed word. Between 500 and 600 pastors, professors and high school instructors have written for *Meditations*. Besides the first two editors, Werner Franzmann and Siegfried Fenske, the following in chronological order have served as editors: Harold Wicke, Lyle Albrecht, Mentor Kujath, John Trapp, Loren Schaller, Roland Cap Ehlke and G. Jerome Albrecht. Regular *Meditations* are now printed in 90,000 copies and large print *Meditations* in 2,000 copies. *Meditations* have been translated into Spanish and broadcast in Lima, Peru, South America. The daily broadcast of *Meditations* is presently sponsored by a congregation in Arizona.

This devotional booklet goes all over the world to men and women in the armed forces or living and working in foreign lands. Copies also fall into the hands of nationals in those countries, and at least once a month we receive a letter from another country where a citizen has found NPH's address in an old copy of *Meditations*. Students at non-WELS colleges receive *Meditations* courtesy of the Special Ministries Board. Ladies', men's and youth groups provide *Meditations* in hospitals, nursing homes and treatment centers. We are told over and over that this is the first reading material to disappear from the reading areas.

There have been a few changes in these thirty years. The style of type has been changed to improve readability. All the printing is now done by outside printers. The Scripture texts used are now in the NIV. A suggested additional Bible reading for every day has been added. All the manuscripts for Volume 32 which you have at hand are in, almost all for Volume 33 are also at NPH, and planning for Volume 34 is underway.

For the future

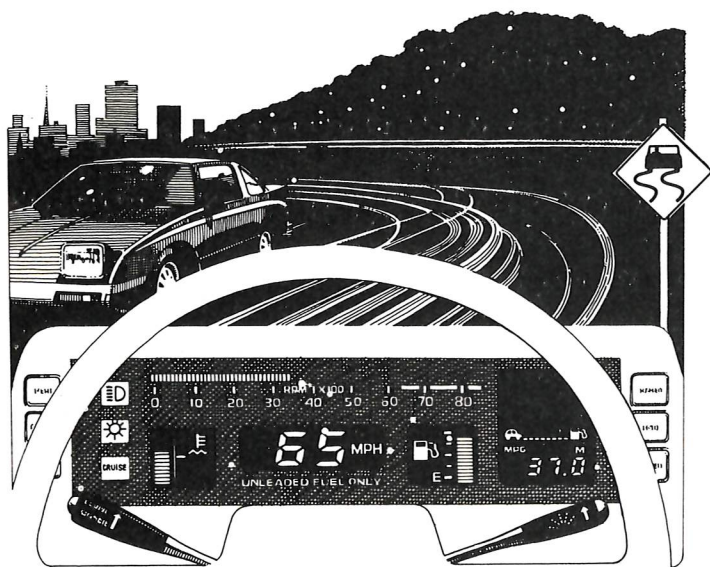
We pray that *Meditations* will continue to grow in favor with God and mankind. It is our aim to provide the best possible devotional booklet for family and private reading. *Meditations* will adhere to the teachings of the inspired, inerrant Holy Scriptures and the doctrines of the Lutheran Confessions. We ask you to share *Meditations* with your relatives, neighbors and friends. Help us reach the 100,000 copies goal. Let the history of *Meditations* always be his story. □



Pastor Mentor Kujath is editor-in-chief at Northwestern Publishing House, Milwaukee, Wisconsin.

Highway signs

by Vernon Gerlach



I like the game of highway signs. Maybe I play it a bit differently than you. “Rest Stop Ahead.” What a joy that conjures up! Heaven just ahead. Beulah land. A rest for my weary soul.

“Merging Traffic.” A kind of forced ecumenism. Let’s all get on the same road and travel along together. But that’s not for me. Give me the road that only a few travel, the one that leads to the narrow gate.

“Slow.” Life is fast and furious. Why? Where are we going? I wonder why the only time the word fast is used in the Bible (KJV) is in Ezra’s reference to the rapid progress on the rebuilding of the temple. But there is a goodly number of references to slow — all in the sense of being slow to anger. Great advice, and not only for those occasions when we’re irritated by heavy traffic. Best of all — our heavenly Father is slow to anger. Let’s thank and praise him for that.

“Dead End.” Just follow the road that’s marked out in Scripture. All others take us to places that aren’t

good for us, places that ultimately result in death. And let’s not explore the dead ends out of idle curiosity. It’s awfully hard to get out of some dead ends.

“Pedestrian Crossing.” What a relief it is for us walkers to find an occasional lane that is relatively safe. But that’s nothing compared to the safety that God gives us. Even when we walk through the valley of the shadow of death, we’ve nothing to fear, because he has marked out for us so plainly a safe crossing.

“Hill.” Will we make it? Does the old jalopy still have enough in it to get us to the top? But that’s no worry when we encounter life’s hills. We don’t even have to downshift because the heavenly Father who makes the rough places plain also makes our yoke easy and our burden light.

“No Parking.” There are some places we just can’t afford to visit. God has posted some of the alluring pleasures of this world with his “Don’t park here!”

“Construction Zone.” Wonderful! Things are improving; they’ll be better next time we pass this way. But there are no construction zones in heaven. The building of the mansions in the Father’s house is finished. They’re ready, waiting for you and me to move in.

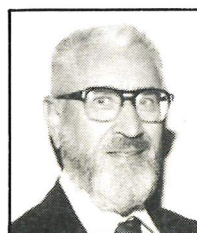
“Dangerous When Flooded.” I live in desert country so I frequently encounter that sign. Floods can be deadly. But the Bible tells us of a flood that saves. It even tells us of a good kind of drowning — the kind that destroys the old Adam and lets the new man appear daily. Every sinner plunged beneath the flood drawn from Immanuel’s veins knows that right well.

“Set Wheel Against Curb,” say the signs on the hilly streets of San Francisco. Failure to do that may result in the car doing some things it shouldn’t! And without the law of God to curb our flesh, we’d do many things we shouldn’t. So we pray to God to set our otherwise wayward wheels against the curb he has built.

Caution, Stop, Slippery When Wet, Deer Crossing, No Littering and all the others — you can find all kinds of heavenly messages in these earthly signs.

My favorite is the one seen frequently in Grand Canyon National Park — that *grand* canyon that is surely one of the texts explained by the marvelous commentary that we know as Luther’s explanation of the First Article. The signs say, “Interesting Viewpoint Ahead.”

Think about that one! □



Dr. Vernon Gerlach teaches in the school of education at Arizona State University, Tempe and is a member of Emmanuel, Tempe.

The pipe organ and electronic

When I wrote recently regarding the seminary pipe organ, I expected some response. I did not anticipate universal disapproval. These responses compel me to speak out on this issue one more time.

In his letter Mr. Becker asserts that a pipe organ sounds different from an electronic. That is definitely true — about *some* electronic organs. However, blind "A-B" comparisons between the newest and best of pipe and electronic organs, done on the best of organists and musicians, have consistently resulted in 50 percent scores — no better than random guessing or tossing of coins.

Mr. Ziebell's letter contains "professional facts," on the basis of which he concludes that a pipe organ is a good investment. The conclusion would not have been so clear if he had provided all the facts. Not mentioned is the cost of maintenance of a pipe organ versus that of an electronic. Also not mentioned is the fact that the difference in price between the two, if invested at passbook savings rates, would generate enough interest to replace the electronic organ every 20 years, if such replacement is necessary, as Mr. Ziebell would have the reader believe.

Ms. Prange asserts that corporate worship is the most important function of a Christian congregation. Again, I agree that the joy of worship with one's fellow believers is one of the greatest joys, and privileges, that God has given us. As we worship, however, let us not lose sight of our Savior's commission to "Go and make disciples of all nations."

*Dana Rabenberg
Aurora, Colorado*

Correction in article

This letter is to voice a correction more than an opinion. Unfortunately, no one took credit for the article, "Marvin M. Schwan Library dedicated" (October 15) so I am in a position where I am not sure whom I should correct.

This article has caused me to doubt

the whereabouts of my father during my own high school years. During my freshman and sophomore years, 1973-1975, I saw little of my father who often was absent from the supper table and sneaked in late at night. He told my mother and his children that he was working. My father was a moonlighter in a sense. Besides being principal of Wisconsin Lutheran High School, I was told (by whom I thought was a credible source) that he was also the president of Wisconsin Lutheran College.

According to the article I have reason to doubt the word of my father. Would you please verify your statement that Dr. Greenfield is "the college's first and only president"? I would be interested in knowing the truth concerning my father, the Rev. Robert P. Krause.

*Daniel E. Krause
Brooklyn, New York*

(The writer's "credible source" was correct. Pastor Robert P. Krause, at that time principal of Wisconsin Lutheran High School, also served from 1973-1975 as part-time president of Wisconsin Lutheran College. Dr. Gary Greenfield was the first full-time president of the college.)

The Hymnal Committee

It was disappointing to read in the October 15 issue of the Northwestern Lutheran that our Hymnal Committee is proposing to follow the lead of the more liberal Lutheran synods in rewording our hymns to pacify elements of the women's liberation movement.

Unlike the movement for racial equality, there is no Christian basis for the present day feminist movement. This secular movement has been busy in many denominations, undermining not only the concepts of the fatherhood of God, the manhood of our Lord and Savior, the qualifications of pastors and elders and the sanctity of the life of the unborn, but other biblical principles as well, including husband as head of the household, feminine modesty, the role of the mother in the rearing of children

and parental authority. A conscience grounded in biblical teaching will not be "offended" by the traditional wording of hymns written by dedicated Christian authors in past generations.

I pray that our theologians will investigate this concern and guide the Hymnal Committee in their confessional responsibilities.

*Robert J. Spry
Tipp City, Ohio*

A new mission in Milwaukee

I read the cover story of October 1. I cannot understand synod's evangelism of this area — especially Milwaukee, Wisconsin.

We live in the Salt Lake City, Utah area — Mormon country — where the synod should be especially involved in evangelism.

If there ever is a mission field to be taken seriously, it's here and it can be done. Where does the synod look for mission work? Why has this area been overlooked for missionaries?

*Linda C. Owen
Bountiful, Utah*

A grateful patient

I am writing this letter hoping that together we can save people's lives.

I am a 25-year-old heart transplant patient. February 7, 1988 my prayers were answered when a donor was found. The family of this 20-year-old girl really must have loved her to let a part of her live on in me! I was given the chance to raise my five-year-old son and I am very grateful for that.

Heart transplants have slowed down since donors are not available. Please find it in your hearts to sign a donor card and give others the chance and hope for life as I have been given.

*Kay Anderson
Jefferson, Wisconsin*

Letters between 100 and 250 words are preferred. In the interest of conciseness, letters are subject to editing. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Letters cannot be acknowledged, nor can all letters be used. Address your letters to LETTERS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222-4398.

Master hymn list

Treasures in a Lutheran hymnal

Listing six

It was the Hymn Committee's decision from the very beginning that the hymn list was to draw on the best Christian hymns from all ages, from many nations, from many different Christian church bodies and their unique contributions to church music and from many different musical styles. In the hymn lists that you've been seeing, you will find hymns based on ancient Gregorian chants, metrical psalms from Geneva, England and Scotland, English anthems, rugged Welsh hymns, Appalachian tunes, folk songs, gospel songs, contemporary hymns and even some spirituals.

And yet, in spite of all this diversity, the "core" of the new hymn section will remain the same as that of *The Lutheran Hymnal*: the Lutheran "chorales." This little article will talk about understanding and appreciating the "Lutheran treasures" in the old and new Lutheran hymnals.

The chorales

The word "chorale" has various meanings, but when you speak of congregational song it refers to the great body of hymns produced in German Lutheranism from the time of the Reformation until the age of Pietism, roughly 1517-1675.

What is it that makes these German hymns great and timeless? They are *objective*, that is, they tell the great stories of what God has done for us rather than centering on the subjective feelings of the singer. They are *vigorous* and rhythmic, making for satisfying singing. They are harmonically *interesting* and complex, which keeps them from getting tiresome after centuries of use. Most importantly, they are *doctrinal*; singing these Scripture-based hymns builds your faith and knowledge.

They do have some weak points, however. Since their texts are all of necessity translations, they are at the mercy of the skill of the translator. It is a fiendishly difficult task to make Luther talk in good English poetry, just as Luther found it difficult to make "Moses talk good German." Weak translations have made some of our chorale treasures seem strange and archaic.

Another problem is that some of the old melodies were based on the complex system of "modes," rather than the simpler "major" and "minor" scales that our American ears are used to (for example, TLH 104 or the second tune of TLH 251). Still another is that the hymns usually have a longer meter (8 lines or more) and tend not to

have the choruses or refrains that promote instant familiarity. Also, when a hymn is printed with 12 stanzas, the singers can't be blamed for feeling intimidated.

Martin Luther

If the heart of our new hymnal will be our chorales, the heart of this heart will be the hymns of Martin Luther. It pleased God to gift this man extravagantly to fit him for the heroic task of the Reformation. God made him a world-class preacher, Scripture scholar, translator, organizer and writer. On top of this Luther touched off a revolution in church music with his work in Christian poetry and music.

The worship life of the church in which Luther grew up gave the clergy and choirs all the action and made the people passive spectators. It was Luther's conviction that the people should sing too, and in their own language. He wrote about three dozen hymns and songs in all, of which our new hymnal will have about two dozen. He gathered or wrote hymns to serve as metrical substitutes for the five great hymns of the liturgy: the Kyrie (TLH 6), the Gloria in Excelsis (TLH 237 and 238), the Creed (TLH 251), the Sanctus (TLH 249), and the Agnus Dei (TLH 146 and 147).

Luther wanted to make the catechism come alive as well. He wrote or translated hymns to reinforce the chief parts of the catechism: the Ten Commandments (TLH 287), the Creed (TLH 251), the Lord's Prayer (TLH 458), Confession (TLH 329) and Holy Communion (TLH 311 and 313). Our new hymnal will make available also Luther's wonderful baptism hymn, "To Jordan Came the Christ, Our Lord."

Notable are the hymns Luther wrote which are based on the psalms, for example, TLH 329, 260, 262, 267, or 500. These are not just rhymed psalms, but they interpret the psalmist's words in the light of the New Testament. Luther's work and encouragement touched off a great outpouring of congregational song. Among the gifted poets and musicians influenced by Luther were Paul Eber, Nikolaus Decius, Lazarus Spengler, Paul Speratus, Justus Jonas and Nikolaus Herman.

In the age of the early reformers the congregational singing was unaccompanied (seriously — it can be done!). Singing was led by the choir (in unison) or a *cantor*. In 1586 a Lutheran musician named Lukas Osiander published "Fifty Spiritual Songs and Psalms," which broke with the Renaissance practice of putting the melody line in the tenor part in choir music. Osiander dared to give the sopranos the melody! This development encouraged the practice of having the organ accompany the congregational singing. The end of the century saw the publication of a number of major Lutheran hymnals, which have preserved for us some of our favorite hymns.

Next to Luther himself the greatest hymn writer of the

Lutheran church was Paul Gerhardt, a Lutheran pastor in Berlin. All of Lutheranism during the 1600s was devastated by the Thirty Years' War and by constant conflict with the inroads of Calvinism. These struggles made Gerhardt's life painful and frustrating. And yet it was Gerhardt's special gift from God to write hymns that blended beautifully the story of salvation with heartfelt devotion and personal response. For most of us it just wouldn't be Lent without his "A Lamb Goes Uncomplaining Forth" or "O Sacred Head, Now Wounded."

Alas, the strong trend in Christianity toward Pietism caused the flow of great hymns to slow to a trickle. Pietism viewed doctrine with distaste, choosing instead to emphasize personal feelings. Hymn singing in the churches was slowed way down in order to seem more pious and serious. Even worse was the rationalism in the churches in the next century which despised the old chorales and their clear statements of the Christian faith.

Lutheran hymnody today

In our century, Lutherans have slowly but steadily been waking up to the greatness and joys of singing the chorales. Hymns are being written once again in their sturdy and vigorous style. Perhaps the outstanding writer of our times is the former WELS professor Martin Franzmann. The proposed hymn list has six of his fine hymns (e.g. the *Sampler's* "Thy Strong Word").

Occasionally people will write to the project and ask for "singable" hymns. Actually, all of the chorales are singable. Obviously people sing best what they know. Here are a few tips for getting unknown "treasures" into the repertoire of your congregation:

- 1) The pastor gets the word out a week in advance so that the choirs and school children can practice the hymn a couple times;
- 2) Have a "cantor" as in days of old with a strong voice who can lead singing;
- 3) Explain a little of the beauty and uniqueness and story behind the chorale (one of the most-liked features of the *Sampler* turned out to be the little explanatory paragraphs in the margins);
- 4) Use a few verses each Sunday for the whole liturgical season;
- 5) Practice a little with the congregation before or after church;
- 6) Alternate verses with the choir.
- 7) Don't be afraid!

— Mark A. Jeske

NOTE: Readers should be aware that there are a number of hymns from *The Lutheran Hymnal* which have been retained but *relocated* to a different topical heading. Often the reason for doing this is to encourage more frequent use. For example, "Our God, Our Help in Ages Past" is an excellent hymn but tends to be forgotten because it is "buried" in the NEW YEAR section. Beginning with this issue relocated hymns are identified.

The hymns proposed other than those found in *The Lutheran Hymnal* are coded by abbreviations. We invite your comments on the chosen hymns. Please address all comments and questions to WELS Hymnal Project, Kurt J. Eggert, Director, Northwestern Publishing House, P.O. Box 26975, Milwaukee, WI 53226-0975.

(Mark Jeske is pastor of St. Marcus, Milwaukee, Wisconsin and a member of the Hymn Committee.)

Invitation

Come unto Me, Ye Weary
 Delay Not, Delay Not, O Sinner, Draw Near
 I Heard the Voice of Jesus Say
 Jesus Calls Us; O'er the Tumult
 O Kingly Love, That Faithfully (LW)
 Today Thy Mercy Calls Us

Redeemer

All Hail the Power of Jesus' Name
 All Praise Be Yours; for You, O King Divine (WB)
 Amid the World's Bleak Wilderness (LW)
 At the Name of Jesus (LW)
 Beautiful Savior
 Christ Be My Leader (LW)
 Crown Him with Many Crowns
 Give Me Jesus (MISC)
 Hail, Thou Once Despised Jesus
 How Sweet the Name of Jesus Sounds

I Lay My Sins on Jesus
 In the Cross of Christ I Glory
 In You Is Gladness (LW)
 Jesus! and Shall It Ever Be
 Jesus, Lover of My Soul
 Jesus, My Great High Priest
 Jesus, Priceless Treasure
 Lamb of God, We Fall Before Thee
 Lord Jesus Christ, My Savior Blest
 Lord, Enthroned in Heavenly Splendor (LW)
 Love Divine, All Love Excelling
 My Heart is Longing (LBW)
 My Shepherd Will Supply My Need (TH, 1982)
 O Jesu So Meek, O Jesu So Mild (SBH)
 O Savior, Precious Savior
 Oh, for a Thousand Tongues to Sing
 Oh, Love, How Deep (LW)
 Praise the One Who Breaks the Darkness (MAN)
 The King of Love My Shepherd Is

The Lord's My Shepherd, I'll Not Want
Thou Art the Way; to Thee Alone

Justification

All Mankind Fell in Adam's Fall
Amazing Grace, How Sweet the Sound (LW)
Blessed Are the Sons of God
Blest Is the Man, Forever Blest
By Grace I'm Saved, Grace Free and Boundless
Chief of Sinners Though I Be
Dear Christians, One and All, Rejoice
Drawn to the Cross, Which Thou Hast Blest
God Loved the World So that He Gave
I Sought the Lord (W III)
If Thy Beloved Son, O God
In Adam We Have All Been One (LW)
Jesus, Thy Blood and Righteousness
Just as I Am, Without One Plea
Lord, 'Tis Not That I did Choose Thee
Lord, We Confess Our Numerous Faults
My Hope is Built on Nothing Less
Now I Have Found the Firm Foundation
Redeemed, Restored, Forgiven
Rock of Ages, Cleft for Me
Salvation unto Us Has Come
Seek Where Ye May to Find a Way
Thy Works, Not Mine, O Christ
To God Be the Glory (NNBH)

Faith

Faith is a Living Power from Heaven (TLHY)
I Know My Faith is Founded

My Faith Looks Up to Thee
Oh, for a Faith That Will Not Shrink
This Is the Threefold Truth (MISC)

Key to abbreviations

LBW — *Lutheran Book of Worship*
LW — *Lutheran Worship*
MAN — *Manuscripts*
MISC — *Miscellaneous sources*
NNBH — *The New National Baptist Hymnal*
SBH — *Service Book and Hymnal*
TH, 1982 — *The Hymnal, 1982*
TLHY — *The Lutheran Hymnary*
WB — *The Worshipbook*
W III — *Worship III*

Relocated hymns

The following have also been retained on our list but have been relocated to different sections of the hymnal:

Chief of Sinners, Though I Be	My God, My Father, Make Me Strong
Come, Let Us Join Our Cheerful Songs	O God, Forsake Me Not
Come, Follow Me, the Savior Spake	O God, Thou Faithful God
From Eternity, O God	Oh, For a Faith That Will Not Shrink
From God Shall Naught Divide Me	Oh, That the Lord Would Guide My Ways
How Can I Thank Thee, Lord	One Thing's Needful
How Lovely Shines the Morning Star	Praise to Thee and Adoration
I Walk in Danger All the Way	Renew Me, O Eternal Light
Jesus Christ, My Pride and Glory	Savior, Thy Dying Love
Jesus, I My Cross have Taken	Soul, What Return Has God, Thy Savior
Jesus, Lead Thou On	Take My Life and Let It Be
Jesus, Thy Boundless Love to Me	The Man is Ever Blest
Let Us ever Walk with Jesus	Thee Will I Love, My Strength
May We Thy Precepts, Lord, Fulfill	Through Jesus' Blood and Merit
My Faith Looks Up to Thee	

IN THE NEWS

Church officials meet in St. Louis

The theology and practice of church fellowship was the main topic when officials from the Wisconsin Synod, the Lutheran Church—Missouri Synod and the Evangelical Lutheran Synod met in St. Louis November 10-11 to discuss their differences. Representing the Wisconsin Synod were President Carl Mischke, First Vice-President Richard Lauersdorf and Prof. Wilbert Gawrisch, chairman of the Commission on Inter-Church Relations.

At the meeting, LCMS and WELS-ELS representatives pre-

sented their respective understanding of the history leading up to the breakup of the synodical conference, of which all three were members. That happened in the early 1960s, after the WELS and ELS suspended fellowship with the Missouri Synod primarily over LCMS fellowship practices.

Most of the meeting was given to discussion of the LCMS and WELS-ELS doctrinal positions on fellowship.

At the conclusion of the two-day meeting, the three presidents agreed to consult with each other

on developments in their church bodies, including the possibility of future talks among the three synods.

DISTRICT NEWS SCHEDULE

January 1: Arizona-California, Dakota-Montana, Michigan
January 15: Minnesota, Nebraska, North Atlantic
February 1: Northern Wisconsin, Pacific Northwest, South Atlantic
February 15: South Central, Southeastern Wisconsin, Western Wisconsin

If your district does not appear, it is because no news items were reported by your district reporter.

Seminary auxiliary 16th annual meeting

The annual meeting of the Wisconsin Lutheran Seminary Auxiliary was held Saturday, October 1, with 371 persons from Wisconsin, Illinois, Minnesota and Florida registered.

The seminary chorus, under the direction of Prof. James Tiefel, opened the morning worship service. Pastor Jeffrey Berg was liturgist. Pastor Walter Moll emphasized in his message that it is God's mercy that moves us into action for Christ. No matter what our gifts and talents, we will serve with joy and dedication because of what Christ has done for us.

President Armin Panning of the seminary welcomed the auxiliary members and thanked them not only for the projects they had contributed to the seminary but also for their prayers on behalf of the seminary.



President Helen Timmerman (right) turning over the gavel to the new president, Anne Huebner.

Auxiliary president Helen Timmerman opened the business meeting with a warm welcome. The following officers were elected: Ruth Berg, second vice-president; Diane Kratz, recording secretary; Virgene Buttrick, representative-at-large, publicity; Doris Eggers, representative-at-large, projects; and Pastor Ken Kolberg, pastoral advisor.

A laser computer printer, graphics card for the IBM computer, Hebrew and Greek computer software, microphone mix console and four five-gallon hot and cold beverage servers were selected as projects for the seminary for the coming year.

At the conclusion of the after-

noon business session, first vice-president Anne Huebner assumed her office as the new president.

Prof. Ernst Wendland and Prof. Harold Johne of the seminary and Missionary Leroy Dux of Central Africa were the afternoon speakers. The speakers related some of their own experiences in world missions and talked about the seminary's role in preparing future missionaries.

WITH THE LORD

Martin A. Braun 1904-1988

Pastor Martin A. Braun was born April 19, 1904 in Neenah, Wis. He died November 26 in Milwaukee, Wis.

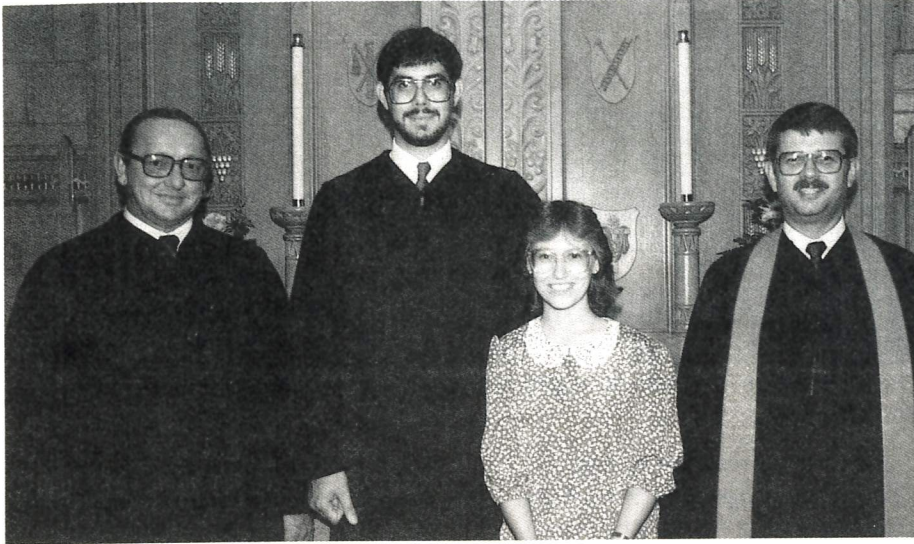
A 1930 graduate of Concordia Theological Seminary in Springfield, Ill., he served congregations in Herrick, McNeely and Colome, S. Dak., and Cleveland, Wis., before accepting a call to St. John (Clinton Ave.), Milwaukee where he served until his retirement in 1975. He then served a new mission in Altoona, Penn., until manpower could be granted.

In 1932 he married Cecelia Boltz. He is survived by his wife; daughter, Jacquelyn (Hypolite) Rosewicz; and three grandchildren.

Funeral services were held November 29 at St. John, Milwaukee, Wis.



Peace Lutheran School at Bradenton, Florida celebrates a mission day each fall. This year the children celebrated Apache Mission Day and dressed appropriately. The mission area is studied in detail with filmstrips and displays. The school lunch serves native dishes. "It keeps mission work in front of our people," said Pastor James F. Pope of Peace. James Boehm is principal of the 35-pupil school.



Left to right: Pastor Edward Werner, Missionary Daniel and Lisa Sargent, Pastor Roy Rose.

To Africa with love

The sanctuary of St. Paul, Green Bay, Wis., was filled to capacity. It

was October 30 and the worshipers had gathered to witness the commissioning of Missionary Daniel J. Sargent who was being sent to Africa with love. The chancel banner set the tone. It featured the world superimposed upon the

cross and the words: Love Leaves No Choice — Go Tell.

Everything about the service: the liturgy led by Pastor Roy Rose, the anthems offered by the choirs, the sermon preached by Pastor Edward Werner, echoed the fact that Missionary Sargent and his wife, Lisa, were being sent to Africa with love. The love of a gracious God, of a grateful church and of a caring congregation were all very much in evidence, as was the love of families and friends.

Missionary Sargent is the son of Gerald and Judy Sargent of Green Bay. His bride is the daughter of Carole and the late Elroy Siebert of Reedsville. The Sargents arrived in Africa on November 20 where initially he will assist with supervising the work that is being carried on in the Eastern Province of Zambia.

— Daniel Westendorf

Persons, places, etc.

Chaplain Joel Jaeger from Germany reports two adult and one youth confirmation at the Reformation Retreat. "By the Easter Retreat," he added, "I will have at least three adult and six youth confirmations." Presently he has four confirmation classes started. . . . "It's a very first," said **President Armin Panning of Wisconsin Lutheran Seminary**: three sets of three brothers on campus. They are Timothy, Paul and Philip Henning, sons of Pastor and Mrs. Thomas Henning of New Ulm; Kevin, Stephen and Michael Raddatz, sons of Prof. and Mrs. Darvin Raddatz of New Ulm; and Eric, Ethan and John Steinbrenner, sons of Mr. and Mrs. William Steinbrenner of Fond du Lac. . . . At a recent meeting of the **Wisconsin Lutheran Institutional Ministry Conference** a third chaplain was authorized. Calling will begin in January and it is hoped that the third chaplain will be active by early spring. . . . The editorial office of the **Northwestern Lutheran** is looking for back issues of the magazine from 1914-1935 and from 1976-1980. . . . **Harley Bergmeyer of De Witt, Nebraska** has been appointed to the synod's Commission on Communication and Financial Support and **Pastor Herbert Prah**, Eau Claire, Wisconsin has been appointed to the Support Committee. . . . **Ernst H. Wendland**, retired professor at Wisconsin Lutheran Seminary, has been asked to teach at the Lusaka, Zambia seminary for the remainder of the school year. . . . At its recent meeting the **Board for Home Missions** authorized two new mission openings, located at Saskatoon, Saskatchewan, Canada and Olathe, Kansas, a suburb of Kansas City.

Michigan District

Memorial of Williamston, served by Pastor David Voss, celebrated its 40th anniversary October 30 with a festival service, dinner and program. Pastor Daniel Schwartz of Chesaning was guest preacher. Board of Stewardship chairman, Lee Hoppe, organized the program which reviewed important events in the congregation's history. Leora Vogt was recognized as the oldest living charter member. . . . **Calvary of Eaton Rapids**, served by Pastor Philip Krieger, celebrated its 25th anniversary November 6. The first resident pastor of the congregation, Daniel Falck of Tomah, Wis., was guest preacher. The anniversary thanksgiving project is a display sign to be located in front of the church. . . . Twenty-five years ago Emanuel of Greenwood Township and Redeemer of Yale united to form one congregation, **Emanuel Redeemer of Yale**. The 25th anniversary of this event was celebrated

November 6. Former pastors, Professor Darvin Raddatz of Dr. Martin Luther College, New Ulm, Minn., and Pastor Harold Hempel of Minneapolis preached the sermons in the two special services. . . . On November 13 **St. Mark of Sterling Heights** celebrated its 25th anniversary with a special service and dinner. Pastor Robert Ehlers serves the congregation. . . . **Good Shepherd of Beckley, WV** (Pastor Kenneth Frey) celebrated its 10th anniversary September 11. . . . The 25th anniversary of **Peace of Our Savior at New Carlisle, OH** was celebrated September 24 and 25. . . . **Immanuel of Findley** (Pastor James Mattek) began a year of celebrating its 50th anniversary on October 16. . . . **New Salem of Sebawaing**, served by Pastor Jonathan Stern, celebrated its 135th anniversary on October 23. . . . **Hope of Portland**, served by Pastor Larry Mose, dedicated its new parsonage on November 13. . . . A new parsonage at **Zoar, Detroit**, where Paul Ibisch is the pastor, was dedicated September 18. . . . The district officers appointed **Mr. Kurt Heyer** to the District Worship Committee and **Pastor Richard Krause** to the District Nominating Committee.

— Edward Schaeewe

NOTICES

The deadline for submitting items is five weeks before the date of issue

MISSION SEMINAR 1989 WISCONSIN LUTHERAN SEMINARY

Dates: February 1, 7:30 a.m. & 12:30 p.m. Sessions I and II
February 1, 7:30 p.m. Session III
February 2, 7:30 a.m. & 12:30 p.m. Sessions IV and V

Theme: "Prepare the Way for the Lord"
I. Preparing the Missionary
II. Preparing the Indigenous Church
III. Preparing the Family
IV. Preparing America
V. Preparing New Fields

The student body invites everyone to attend any session, especially the Wednesday evening session which is geared for the laity. To reserve a seat, please inform the undersigned which sessions you will attend.

Seminar booklets may be ordered at the cost of \$3.00 each (if picked up at the seminar) or \$3.75 (if mailed). Send payment before January 15 to Stephen Raddatz, Mission Seminar secretary, 6717 W. Wartburg Circle, 117N, Mequon, WI 53092.

NORTHWESTERN PREPARATORY SCHOOL Nominations for the Presidency

The following nominations have been submitted for consideration by the Board of Control of Northwestern Preparatory School as it calls a successor to President William Zell who is retiring from his office as of June 30, 1989.

Teaching duties included in the call will be determined by common consent of the man called and the Northwestern Board of Control.

Prof. Gary P. Bauml	Watertown, WI
Rev. Allen R. Beyersdorf	El Toro, CA
Rev. Kermit W. Biedenbender	Benton Harbor, MI
Prof. Mark R. Bitter	Watertown, WI
Rev. Forrest L. Bivens	Saginaw, MI
Mr. Silas Born	Madison, WI
Prof. John M. Brenner	Saginaw, MI
Rev. Larry E. Cross	Rochester, MN
Rev. Steven C. Degner	Tucson, AZ
Prof. Daniel M. Deutschlander	Watertown, WI
Prof. Steven W. Ehlke	Watertown, WI
Rev. Douglas J. Engelbrecht	Neenah, WI
Rev. William R. Gabb	Watertown, WI
Rev. Kenneth A. Gast	Tomah, WI
Rev. Ronald C. Gorske	Appleton, WI
Rev. Ronald K. Heins	Wauwatosa, WI
Rev. James R. Huebner	Wauwatosa, WI
Rev. Gregory L. Jackson	Powell, OH
Rev. Mark A. Jeske	Milwaukee, WI
Prof. James F. Korthals	Watertown, WI
Prof. David P. Kuske	Mequon, WI
Prof. Robert H. Krueger	Prairie du Chien, WI
Prof. Lyle W. Lange	New Ulm, MN
Prof. Mark J. Lenz	New Ulm, MN
Rev. John R. Mittelstaedt	Largo, MD
Rev. John V. Moldenhauer	New Ulm, MN
Rev. Robert W. Pasbrig	Crete, IL
Rev. Karl S. Peterson	Manitowoc, WI
Mr. Kenric F. Peterson	Tustin, CA
Rev. James A. Plitzuweit	Appleton, WI
Rev. Herbert H. Prah	Eau Claire, WI
Rev. David N. Rutschow	Downers Grove, IL
Rev. Joel B. Schroeder	Overland Park, KS
Rev. Mark G. Schroeder	Maitland, FL
Rev. Jonathan E. Schultz	Boulder, CO
Rev. Roger W. Schultz	West Bend, WI
Rev. David Sievert	Janesville, WI
Rev. Robert A. Sievert	Milwaukee, WI
Rev. Alan H. Siggelkow	Milwaukee, WI
Rev. Paul O. Wendland	Hopkins, MI
Rev. Daniel D. Westendorf	Hartford, WI
Rev. Rolfe F. Westendorf	Milwaukee, WI
Rev. Walter W. Westphal	Malawi, Africa
Rev. Mark G. Zarling	Fort Atkinson, WI

This call will be issued on January 18, 1989. All correspondence regarding any of these candidates should be in the hands of the undersigned no later than January 11.

Rev. Harold Sturm, Secretary
Northwestern Board of Control
W6910 Cty. Hy. K
Arlington, WI 53911

CHANGES IN MINISTRY

PASTORS:

Frey, Theodore F., from Holy Cross, Standish, Mich., to retirement.
Grant, Cary P., from Faith, Mt. Pleasant, Mich., to St. John, Battle Creek, Mich.
Hartmann, William H., from Blantyre, Malawi, Africa to St. Luke, Kenosha, Wis.
Henning, Walter L., from St. Paul, Belleville, Mich., to retirement.
Pleper, Gary L., from St. Mark, Duncanville, Tex., to Emanuel, Flint, Mich.
Schulz, Dale R., from Grace, Oshkosh, Wis., to St. John, Christiana, Dela.
Weinrich, Stanley R., from King of Kings, Scottsbluff, Nebr., to Trinity South, Mequon, Wis.

ADDRESSES

PASTORS:

Muetzel, Ronald M., 3433 Fairway, Bay City, MI 48706; 517/684-9264.
Scheibe, Richard A., 367 Church St., Remus, MI 49340; 517/967-3411.
Schoemann, Randal W., Rt. 3, Linda Lane, Plymouth, WI 53073; 414/893-0207.

TEACHERS:

Hartzell, Jonathan L., 1208 S. 7th Ave., Yakima, WA 98902; 509/452-4179.

CALL FOR NOMINATIONS Northwestern Publishing House

In view of the announced retirement plans of Editor-in-Chief Mentor Kujath, the Board of Directors of the Northwestern Publishing House requests members of the Wisconsin Evangelical Lutheran Synod to nominate candidates for the position of Editor-in-Chief. The candidate should be a member of the WELS or in fellowship with it, be a seminary graduate experienced in the pastoral ministry and show mature theological judgment. The candidate should have some journalism and computer education or experience, or be willing to obtain this education. He should demonstrate administrative abilities and supervisory skills, be competent in English literature, composition and grammar and be able to write clear, contemporary English. This position requires someone who is tactful, courteous, dependable and ethical in his professional conduct.

Nominations including all pertinent information should be received by the undersigned no later than January 15, 1989.

Elwood Lutze, Secretary
NPH Board of Directors
718 E. Linden Avenue
Manitowoc, WI 54220

COLLOQUY

Pastor Mark D. Ochsankel, formerly a member of the Lutheran Church—Missouri Synod while serving in Pittsburg, PA, has requested a colloquy for the purpose of entering the pastoral ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence relative to this request should be addressed to the undersigned.

Robert P. Mueller, President
Michigan District — WELS
330 N. Washington St.
Owosso, MI 48867

OWLS TOUR

The OWLS (Organization of WELS Lutheran Seniors) has rescheduled its tour "Discovering WELS in the Great Southwest" for April 11-28 (18 days) from \$841. Pickup points will be designated. Reservations are requested by February 21. Contact: Mr. Reuben A. Feld, W4262 Emerald Dr., Watertown, WI 53094; 414/699-3780.

MIMEO

Available for cost of shipping: AB Dick 545 electric mimeo and supplies. Pastor Conrad Prell, 608/489-2189.

ORGANS

Two electronic organs (one standard size, one suit case size) are available for cost of shipping. Contact Pastor Jonathan Balge in Ashland Ohio: 419/289-0753.

PARAMENTS

A set of paraments is available to any congregation. Contact St. Matthew Lutheran, 818 W. Wisconsin Ave., Oconomowoc, WI 53066.

LWMS TOPICS BOOKLET

The Lutheran Women's Missionary Society is celebrating its 25th anniversary. The *Topics* booklet for this special year has been entitled, "United in Jesus for 25 Years." Some articles are reprinted from early *Topics* booklets and others are updated reports of the work being done in those same areas at the present time.

Order your copy through your congregation's LWMS reporter or directly from the LWMS Central Office, 8420 W. Beloit Rd., West Allis, WI 53227. Cost is \$1.00 per copy.

CONFERENCES

Nebraska District, Central Conference, January 26-27 at Trinity, Hoskins. Agenda: Large Catechism—Lord's Prayer; The Address (Schwartz) Isagogical Study of Colossians 4 (Kimbrough); A Void in Churches: Ministering to Teenagers (Panel, Trinity); Social Gospel: Some Real Dangers (Winkel).

Northern Wisconsin District, Rhinelander Pastor/Teacher Conference, January 20 at Trinity, Wabeno. Agenda: The Teacher's Responsibility to Church and School (Miller); Fellowship and Fraternal Insurance (Sternberg).

FREEDOM

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NOTICE FOR CONGREGATION TREASURERS

The cutoff date for Prebudget Subscription (PBS) receipts in the synod's post office lock box is the last business day of each month. *December 1988* lock box offerings will be credited as 1988 receipts through *January 10, 1989* as long as they are received in the lock box on or before that date and are clearly labeled as 'December' offerings on the Form 220.

Norbert M. Manthe
Controller

CIVILIAN CHAPLAINS

Rev. Joel Jaeger Home Address Libellenweg 8 6500 Mainz-Bretzenheim Federal Republic of Germany Phone 011-49-6131-362013	Rev. Lee Neujahr Home Address Hans - Sachs Str 18 8502 Zirndorf Federal Republic of Germany Phone 011-49-911-608824
Mailing Address Same as above	Mailing Address 98th General Hospital PO Box 391 APO NY 09105

Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/771-9357, USA.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

COTTONWOOD, ARIZONA — Peace, 1450 E. Fir St., Cottonwood. 8:45 a.m.; SS/Bible class, 10:00 a.m. Pastor Gary Haag, 295 View Dr., Sedona, AZ 86336; 602/282-4423.

FT. MYERS/CAPE CORAL, FLORIDA — Abiding Love, 3205 S. Chiquita Blvd., Cape Coral. 9:30 a.m.; SS/Bible class, 10:45 a.m. Pastor Thomas Smith, 1507 SW 32nd Terrace, Cape Coral, FL 33914; 813/945-2122, 945-2194 (home).

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Evangelical Lutheran 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
2929 N. Mayfair Rd., Milwaukee, WI 53222-4398

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

- Arizona Gilbert*
Prescott Valley*/
Chino Valley
- California Bakersfield*
- Colorado Colorado Springs (East)*
- Florida Miami (Hispanic)*
Tallahassee*
- Illinois Buffalo Grove
Cherry Valley*
Lindenhurst/Gurnee*
Streamwood*
- Indiana LaFayette*
- Michigan Cadillac*
Houghton/Hancock*
Petoskey*
- Minnesota Maple Grove*
Shoreview*
- Nevada Las Vegas*
- New Mexico Las Cruces*
Roswell*
- New York Brooklyn (Park Slope)*
Manhattan*
- Oklahoma Owasso*
- Pennsylvania Bucks County*
- Texas Abilene*
Atascocita*
Loudon County*
- Virginia Everett
- Washington Olympia*
Spokane Valley*
Woodinville/Bothell*
Appleton (Southeast)*
Green Bay (Southwest)*
Madison (Hispanic)*
Waunakee
- Wisconsin Wisconsin Rapids*
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- Ontario, Canada (Northwest Toronto)*
Markham
(Northeast Toronto)*
Pembroke*

*Denotes exploratory services.

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ATTACH LABEL HERE

January 1 begins the 75th anniversary year of the Northwestern Lutheran. The first issue was dated January 7, 1914. Its appearance created no great stir in the literary world. The *Lutheran Witness*, English magazine of the Missouri Synod, noted in its January 29, 1914 issue that "the Joint Synod of Wisconsin, Minnesota, Michigan and Other States is now publishing a biweekly English church paper under the editorship of the Rev. John Jenny of Milwaukee." Jenny was pastor of St. Jacobi from 1894 to 1931.

Joining Jenny on the editorial committee were Pastor John Brenner of St. John, Milwaukee, who would be elected president of the synod in 1933; Pastor H. K. Moussa of St. John, Jefferson, Wis.; and Pastor F. Graeber of Apostles, Milwaukee. For the next 20 years this quadrumvirate edited the magazine. Because of the untimely death of Moussa in 1928, Pastor August Zich of St. Paul, Green Bay, was appointed to the editorial committee.

The masthead announced that the magazine was "edited by a committee" and instructed contributors to mail their manuscripts and other items for publication to one of the committee members, an arrangement which continued until 1939. The designated committee member did everything an editor does: edit and write copy, take the copy to the printer, proof the galleys and approve the layout. But with typical WELS winsome modesty the committee member was spared the embarrassment of lugging around the pretentious title of "editor."

In the lead article of the first issue, Jenny staked out the territory assigned to the new magazine. "The Northwestern Lutheran," he wrote, "endeavors to bring to the Lutheran home articles both instructive and edifying, and to keep our people in touch with the current events in the religious world."

If the launching of the new magazine created no great stir in the literary world, neither did it in the Wisconsin Synod. At its 25th anniversary Jenny explains why. "At the time," he wrote, "there were but few churches in the synod in which services were conducted in the English language. German was still prevailing in all our services and church work: German preaching, German singing, German catechetical instructions and all business transactions in our congregational meetings were carried on in German." Our official history, Koehler's *History of the Wisconsin Synod*, contains only one indexed reference to the new magazine consisting of a partial five-word sentence: "In 1913 The Northwestern Lutheran [appeared]." Even the date was wrong!

World War I was to hasten change. With its antagonism to the German language and culture the war accelerated the transition to English in our congregations, even as second and third generation German families turned to English as their language of choice.

Such were the beginnings of the Northwestern Lutheran. Throughout this year we will be returning to these 75 years as to our roots. Through the 75 years the petition of King Solomon at the dedication of the first temple has been carried by the magazine on its masthead: "The Lord our God be with us, as he was with our fathers; let him not leave us, nor forsake us." It remains ours.

God has richly fulfilled that petition with us, and we are grateful to him. At the beginning of a new year it is a good time for all of us to remind ourselves of that prayer. With that plea on our lips and in our hearts we can step boldly into the new year, fully persuaded that God will not cast aside the fervent supplication of his household.





by Mildred O. Meyer

Snow was falling softly on this last evening of the year. As I stood at a window enjoying the silvery shimmer of the street lights, my thoughts turned to a long-ago time. How quickly the years have passed.

The coming of a new year always seemed of special significance. When I was a child the tantalizing aroma of freshly-baked coffee cake spread through the house. This tradition, adopted from Mother's own childhood, created a cozy feeling of well-being.

Ours was a large family, eight children. A bath and shampoo schedule was set up early on the day preceding the new year. When Father returned home from work at six the bathroom was his domain.

As our family ate the last evening meal of the year, a sense of anticipation seemed to surround us. Why? I did not know, but I felt it.

The thermometer might have slipped to zero or even below. That was not unusual for our area of Minnesota. Quite undaunted we donned coats, mittens, boots and mufflers. Living only a few blocks from church, we would walk. A star-studded sky, the crunch of snow beneath our feet, steaming breaths, the jingle of sleigh bells . . . it all comes back on a wave of nostalgia. After the service friends gathered round. There was news to exchange, the wishing of a happy, healthy new year ahead.

Home once more, the younger children are put to bed. The older, joined by a few friends, are determined to see the New Year arrive. They will play games, enjoy a lunch. Shortly before the midnight hour the

group will again don outdoor garb and hasten to the church where on the stroke of midnight, midst shouts of laughter, they will ring the bell welcoming in the new year. It was a simpler era. We created much of our own entertainment, laughed more heartily, moved a bit slower.

My clock chimes. Back to the present. It is time to leave for the Sylvester evening service. So we called it in my youth with no knowledge of the origin of the name. In fact we gave it no thought at all. Youth was carefree and accepting.

I drive my auto to church usually, but on this particular evening I decide to walk the seven blocks. The temperature is kind. The falling snow creates a fairyland world. Here and there I see the glimmer of Christmas tree lights peering through windows. It is a beautiful, peaceful world. The few pedestrians I meet are enjoying winter's charm. Their greetings are sincere, spoken softly as though not to disturb the calm.

I arrive at church quite early. Only a scattering of the congregation occupy the pews. This is a quiet time for meditation. Even before opening my hymnal I know we will begin the service by singing "Across the Sky the Shades of Night." We always do on New Year's Eve. It is well-chosen. I begin to read the hymn. How meaningful! Words very special to me: "Thy love entreating," "Crowning us with Thy blessing," "To dear ones gone before us safe home in paradise." My reading of the hymn seldom goes beyond that. The flood of memories is overwhelming. My dearly loved husband, the retired pastor who helped make the transition to a new home less painful, Andy, youthful and full of life, his soul now in heaven. The list could go on and on except the church is filling with people. The bells ring, the service begins.

Homeward bound I ponder the sermon. With compassion I think of those who dread a new year, who fear the unknown, the uncharted path ahead. Because of God's grace I feel none of that. I am well along in years. My days are numbered. I may not see another new year. But this I know: The same God who has so graciously blessed me until now will not leave me nor forsake me. Comfort unfathomable!

Before I retire for the night I scan the calendar on which I have noted briefly the outstanding event for each day of the year. Blessing upon blessing! Truly. God is good. □



Mildred Meyer is a member of St. John, Jefferson, Wisconsin.