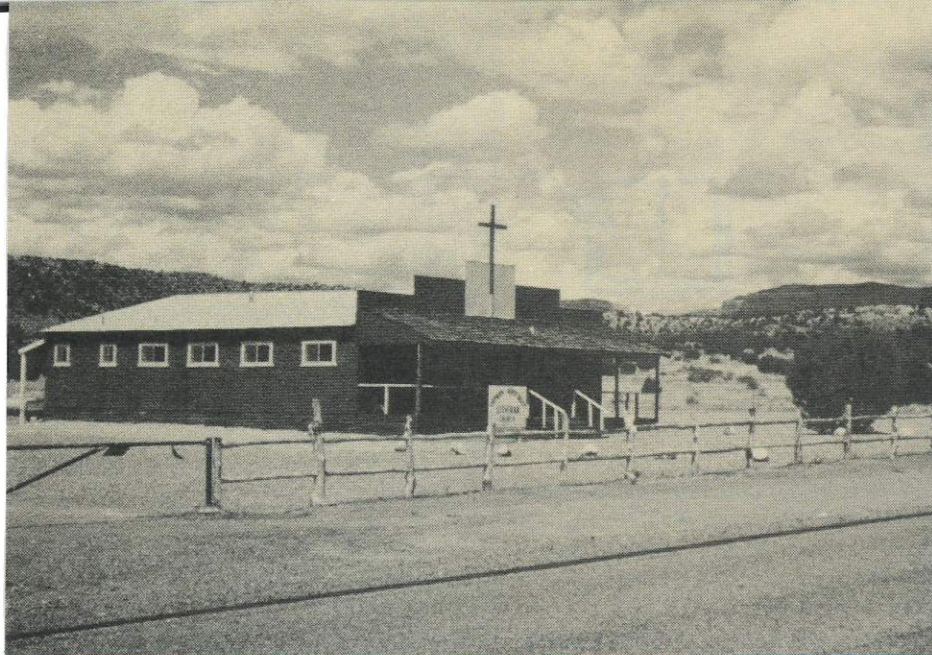
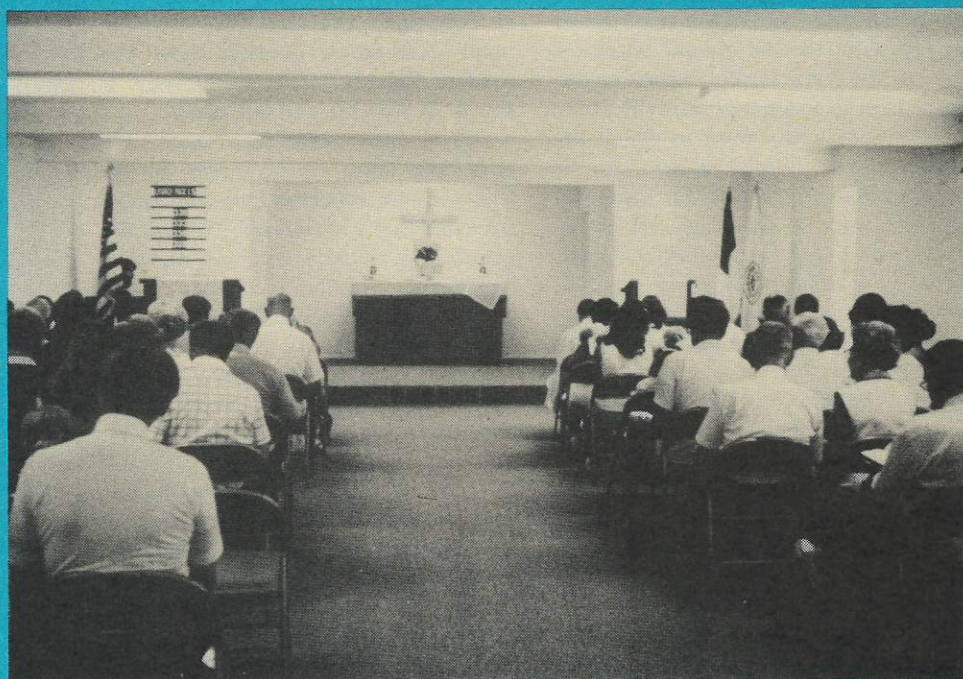


March 18, 1979



Shepherd of the Verde Valley Ev. Lutheran Church



The Northwestern Lutheran

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Briefs by the Editor

We are halfway through Lent. Perhaps the sermons you have heard have dealt with the persons involved in the Passion story. Or your pastors are discussing the various Lenten symbols. Or they are dealing with the Passion story in a doctrinal way, emphasizing, for example, the necessity of the Passion by means of the doctrine of Original Sin, or the blessings of the Passion by means of the doctrine of Justification, or the fruits of the Passion as displayed in the doctrine of Sanctification.

There are many ways in which the truths of our Lord's Passion can be brought home to us and, I'm sure, you will not want to miss the rest of the special midweek Lenten services, particularly not those of Holy Week culminating in the Maundy Thursday and Good Friday services and then the Hallelujahs of Easter.

Or are you getting tired and bored? The same old stories year after year, and you've heard them so often! If thoughts like these are suggesting themselves, then something is going wrong with your hearing and Satan is seeking to come between you and the Savior. So stop a moment halfway to Calvary and remind yourself that it's more than just a story, more than just history, more than just an account of interesting characters. You personally are walking that road to Calvary and your eternal salvation is involved. Also your peace of mind in this life.

Halfway down the road to Calvary, you and I must certainly be realizing that we are no better really than Peter, who though he confessed Christ as the Son of the living God, later said, "I know not the man." It's happened to us, too, hasn't it! And in which way are we better than James and John, the brothers whose ambition moved them to seek the places of honor when the Lord would come in His kingdom? Haven't we at times thought of our-

selves as better than others, even other Christians? Or what makes us better than Judas, whose love of money blinded his eyes to the truth? We know how tragic his life ended! But whether it's fear, or ambition, or love of money, or what it may be, our hearts are anything but innocent and our lives not holy in the eyes of Him who said, "Be ye holy, for I the Lord your God am holy!" And so our journey down the road to Calvary is an eye opener. It shows us our sins and our need.

But it dare never stop there! We must also learn God's answer to our predicament, otherwise we shall have travelled that road in vain. We find the answers at Calvary. Oh, yes, there is again the answer of God's wrath against sin, summarized in the cry of anguish from the lips of the Savior, "My God, my God, why hast Thou forsaken Me?" Those words show us the enormity of our sins — they nailed Him to the cross! But at the same time those words show us God's substitute for our sins, God's only begotten Son. Because He was the full and complete substitute for the sins of all, He could pray on the cross, "Father, forgive them." Those words also included us, for it wasn't only the soldiers who nailed Christ to that cross. But the greatest comfort is ours as we hear again His words, "Today shalt thou be with Me in paradise" and "It is finished!"

Only when we have seen all that and have taken it to heart have we come all the way. And then three days later the assurance is ours as He who was dead lives again. The Resurrected does not disavow His cross, but says to His own, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sin should be preached in His name among all nations." Yes, the Passion and the Resurrection are meant for you and for me!

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

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The Cover

Shepherd of the Verde Valley Ev. Lu-
theran Church last year dedicated its new
house of worship. Two years of volunteer
work went into redoing the Old Corral Bar
outside Sedona, Arizona, to ready it for
service in the Lord's kingdom. Read more
about it on page 90.

THE NORTHWESTERN LUTHERAN

Editorials

"Living Together" A young man who was brought up in the Christian faith had not been seen in church for several years. An inquiry elicited from his mother the information that he is now living with a woman who is not his wife. As she expressed it with considerable embarrassment, "He's living the modern way."

Modern the practice of "living together" is. Until very recently it was far less common. It was also frowned upon by society in general. There are even laws against the practice, known in legal terminology as cohabitation. These days unmarried couples who live together are quite open about it. They also defend it.

A common defense is to pass off marriage as "just a piece of paper." It is true that God does not require a piece of paper, but it is also true that the State does. It is furthermore a fact that marriage is much more than "just a piece of paper." Marriage is a lifelong union. It was instituted by God. It is regulated by God. It is a commitment on the part of the contracting parties to "keep thee only unto him/her so long as ye both shall live." It involves certain responsibilities and brings with it certain obligations.

These features, which belong to the essence of marriage, are lacking in the growing practice of living together outside the framework of marriage. The practice of "living together" as advocated by its own proponents is by its very nature casual, temporary, and irresponsible. Aside from the emotional aspects, it is very much like the casual, temporary, and irresponsible relationships undertaken by mindless and soulless animals.

If "living together" can be justified, then fornication, which the Law of God expressly prohibits, is indefinable; and the Ten Commandments can be reduced to nine. Then also marriage is reduced to a useless custom.

Quite a case can be made for "living together" by those who want to indulge in it, but Scriptural justification for it totals zero, while the social and personal problems it creates continue to multiply.

Immanuel Frey

The Most Desired Trait In Clergy What do parishioners look for in a young minister? Would it be leadership? Should he be a "take-charge guy"? Many seminaries concentrate on training future pastors to be capable administrators. Would it be pulpit performance? Millions listen to and admire Billy Graham, Robert Schuller, and Rex Humbard. Would it be counseling skill? Again, many seminaries offer enough courses in this field to make semiprofessionals of their pastors-to-be.

The Search Institute, of Minneapolis, asked members of 47 denominations what they considered to be the most desirable trait in young ministers. It was "willingness to serve without acclaim." Next, lay people wanted their clergymen to have "personal integrity — the ability to

honor commitments by carrying out promises despite pressures to compromise."

It is not likely that the respondents in the Search Institute study made a scholarly and systematic study of Scripture before they rendered their opinions. More than likely they expressed their feelings and their experience as Christians as they evaluated their pastors. Yet the two traits they valued most highly in their clergy are also given top priority in Scripture. Paul put it this way in I Corinthians 4: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." Of acclaim he wrote: "It is a small thing that I should be judged of you [his members in Corinth] . . . he that judgeth me is the Lord." Acclaim can wait until Judgment Day: "Then shall every man have praise of God."

The correspondence between the evaluation by the Apostle and by church members today is striking. In view of the popular presentation of an effective ministry (the stirring preacher, the community leader, the sought-after counselor), the preference of the man and the woman in the pew for faithful service rendered without expectation of public acclaim was hardly expected. But it is gratifying to see that the Christian pastor's unassuming, selfless performance of the duties of his office is still recognized as the touchstone of his service.

Both ways it is good for young pastors (and for their older colleagues as well) to remember this. Then our congregations will be well served.

Carleton Toppe

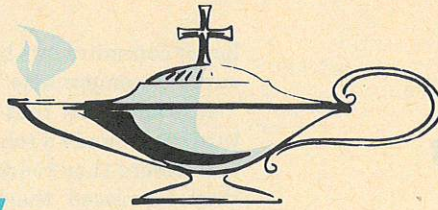
Call Off The Search! For more than a century scientists who accepted Darwin's theory of evolution have been searching for so-called "missing links" or transitional forms between various living creatures, like humans and apes, to provide positive proof that their long-standing paleontological view of the origin of life is correct.

However, their systematic, painstaking study of the fossil record proved fruitless; they failed to turn up any such missing links. Yet, in spite of that embarrassing problem, several generations of American public-school students have been brainwashed to believe Darwin's ideas, and his theory too often has been treated and taught as gospel truth.

Now along comes Niles Eldredge of the American Museum of Natural History in New York City, calling for an end to the search for the missing links. Before a meeting of science writers in Tennessee, Eldredge suggested that the gradualist or transformationalist view of evolution, which has been fashionable in scientific circles for so many years, should be scrapped. In its place Eldredge, a representative of younger scientists who have begun to have doubts and second thoughts about the theory they have been taught, offers what he calls the punctuated equilibrium theory of evolution. The main feature recommending this new theory is that it doesn't need the missing links. The idea in this case seems to be: if you can't find 'em, forget about 'em, and dream up something new.

(Continued on page 93)

Studies in God's Word



Jesus Christ The Light of the World

And as Jesus passed by, He saw a man which was blind from his birth. And His disciples asked Him, saying, "Master, who did sin, this man or his parents, that he was born blind?" Jesus answered, "Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him. I must work the works of Him that sent Me, while it is day; the night cometh, when no man can work. As long as I am in the world, I am the Light of the world" (John 9:1-5).

Light is absolutely essential for life. It is surely more than just a coincidence that God in preparing proper conditions for all of His creation first said, "Let there be light." And light remains essential. In a matter so simple as choosing or caring for a houseplant, a basic consideration has to be: will it get enough light where I intend to keep it? Any appreciable change in the world's light level would have disastrous global consequences. We need fear no such change, for God has implicitly promised us light, among other things, when He said that day and night, summer and winter, cold and heat, seedtime and harvest should not cease while the earth remains (Gen. 8:22).

So essential is light that it can even serve as imagery for teaching us how indispensable Christ our Savior is. This indispensability, which Jesus at times taught in doctrinal statements such as "No man cometh unto the Father but by Me," He illustrates for us today by saying, "I am the Light of the world."

A Work of Preservation

But Jesus doesn't just say He is the Light. He *proves* it. When in Jerusalem He came upon a poor unfortunate who had been born blind, his eyes totally impervious to light, Jesus anointed his eyes with clay and sent him to wash in the pool of Siloam. The blind man "went . . . and washed, and came seeing" (9:7). That this miracle was not merely a device to draw attention to Himself is clear from Jesus' remarks to His disciples. When they wondered, "Who did sin, this man or his parents?" Jesus answered, "Neither . . . but that the works of God should be made manifest in him" (9:2,3). Bringing light to this blind man was a "work of God," clear evidence that Jesus is the Son of God and Savior of the world.

A Work of Salvation

That revealing Himself as the Savior was the real point of the miracle becomes evident from Christ's further dealing with the healed man. John tells us: "When (Jesus) had found him, He said unto him, 'Dost thou believe on the Son of God?' He answered and said, 'Who is He, Lord, that I might believe on Him?' And Jesus said unto him, 'Thou hast both seen Him and it is He that talketh with thee.' And he said, 'Lord, I believe.' And he worshiped Him" (9:35-37).

A Continuing Work

Jesus personally sought out and healed the man not only of his physical but especially of his *spiritual* blindness. "As long as I am in the world," Christ says, "I am the Light of the world." Christ, of course, is no longer physically in the world, but He continues to be the Light of the world and to bring light through those whom He has

enlightened, His believers. Recall the dazzling brightness with which He confronted St. Paul on the road to Damascus and announced, "I have appeared unto thee for this purpose, to make thee a minister and a witness . . . (to) the Gentiles unto whom I now send thee, to open their eyes and to turn them from darkness to light . . . that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Me" (Acts 26:16-18).

An Urgent Work

From generation to generation that saving light has been passed on until by God's grace it has come also to us. Of us, too, it can be said: "Ye were sometimes darkness, but now are ye light in the Lord" (Eph. 5:8a). Receiving the light brings with it not only the priceless blessings of life and forgiveness, but it lays upon us also the earnest obligation of sharing that light with others. Christ Himself calls attention to the urgency of doing that task "while it is day," when He warns that "the night cometh, when no man can work" (9:4).

When daily so many signs of the end-time are being fulfilled; when we hear of war and rumors of war; when we observe false doctrine running rampant; when we see violence and immorality casting long shadows over our society, then we realize that the night cannot be far off. There is no time to lose! If we are to help those still groping in darkness, then we must act today. We must share our light.

But what does that mean in practical terms? It means busying ourselves with whatever needs to be done in our congregation. It means becoming serious about mission work and supporting it with our prayers and our offerings. It means giving our sons and daughters Christian education and urging them to work in the Lord's vineyard. But above all, it means letting everyone around us see that Christ, our Light, controls all that we think, and say, and do. That is what Christ speaks of when He says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Blessed is that servant, whom the Lord, when He comes, shall find so doing!

Armin J. Panning

1979 Subscriptions Completed

Rev. James P. Schaefer

After a process that takes almost four months to complete among the 1,100 congregations of the Synod, offering estimates (technically: budget subscriptions) for 1979 are now on record. Congregations of the Synod have indicated their intention, under God, to contribute to their common ministry about nine and one-half million dollars during 1979.

In adopting the budget for the second year of the biennium, the 1977 convention estimated that offerings from congregations during 1979 would increase by 8 per cent over 1978. The final figure was 7.3 per cent, slightly short of the projected 8 per cent. A shortfall of about \$70,000 does not seem all that bad considering that the estimate was proposed back in April 1977 (and approved in August 1977), and also considering that the total income estimate was \$9.5 million, an error of only .7 of one per cent, and considering that the Synod has no coercive powers over its congregations. Since many denominations — large and small — do not expect an increase in offerings of even half that much, we can consider ourselves richly blessed by God these days.

The \$70,000 (that's the .7 of one per cent) does not seem large (as money goes these days), but if we scale it to

our costs, it is quite a price. It represents the annual cost of three and one-half missionaries in their field of service. The \$70,000 would put five professors in our worker-training schools for one year. It represents the first-year costs of starting seven home missions. If we look at the \$70,000 in that way, it is a large sum.

For the next several years we will be in a budget crisis of sorts. For several reasons. We are still trying to absorb the cost of the 10 missionaries authorized by the 1977 convention. This year, if God be willing, all 10 will be deployed in their fields of service. That means that the full impact of the 10 will hit the budget for the first time — about a third of a million dollars. And that's for every year thereafter!

Another cost that will have to be assimilated in the budget will be the operating cost of the new Martin Luther Preparatory School on the recently purchased campus at Prairie du Chien. Martin Luther Academy, its predecessor, is being pushed off the campus it shares with Dr. Martin Luther College, New Ulm, Minnesota. In addition to the operating cost of the new school, another \$160,000 must be added to the budget to help amortize the cost of the \$2.8 million facility.

Inflation No Friend

And, of course, inflation is no friend of our budget. With inflation humming along at an eight per cent annual rate and no prospect of abating, that factor alone can almost push us to an eight per cent need in additional offerings annually. Our budget is quite sensitive to inflation. Almost everything in the budget — from the food we put on the table at our seven worker-training schools to utility costs on our mission fields — is strongly influenced by inflation.

So bleak was the prospect for funding the budget in 1979 that the Conference of Presidents — at the request of the Coordinating Council and the Board of Trustees — scheduled a special post-Easter offering this spring for the operating budget with a goal of \$300,000. Early in January, however, the presidents canceled the special offering because of an unexpected \$300,000 additional in offerings received at the end of the year.

The Board of Trustees concurred with the Conference of Presidents in its decision to cancel the special offering. But at the same time the Trustees urged that special attention be given to the 1980 budget subscriptions by congregations. The 1979 convention will be asked to encourage congregations to make a special effort to increase their offerings to the Synod. Very soon now — according to the Trustees — income must match program expenditures as required by the Synod's Bylaws. Which can make 1979 quite a year of decision among us!

1979 Budget Subscriptions

District	Subscription	Per Cent Increase over 1978	Communicants	Average Per Communicant
Arizona-California	\$ 520,133	15.1	12,497	\$41.62
Dakota-Montana	259,965	8.0	8,991	28.91
Michigan	1,378,318	6.3	40,194	34.29
Minnesota	1,485,854	8.3	46,850	31.72
Nebraska	291,629	8.6	9,197	31.71
Northern Wisconsin	1,582,426	7.8	61,271	25.83
Pacific Northwest	141,983	10.4	3,434	41.35
Southeastern Wisconsin	1,879,771	5.3	59,914	31.37
Western Wisconsin	1,780,763	5.5	59,882	29.74
South Atlantic	135,469	21.5	2,559	52.94
TOTALS	\$9,456,311	7.3	304,789	\$31.03

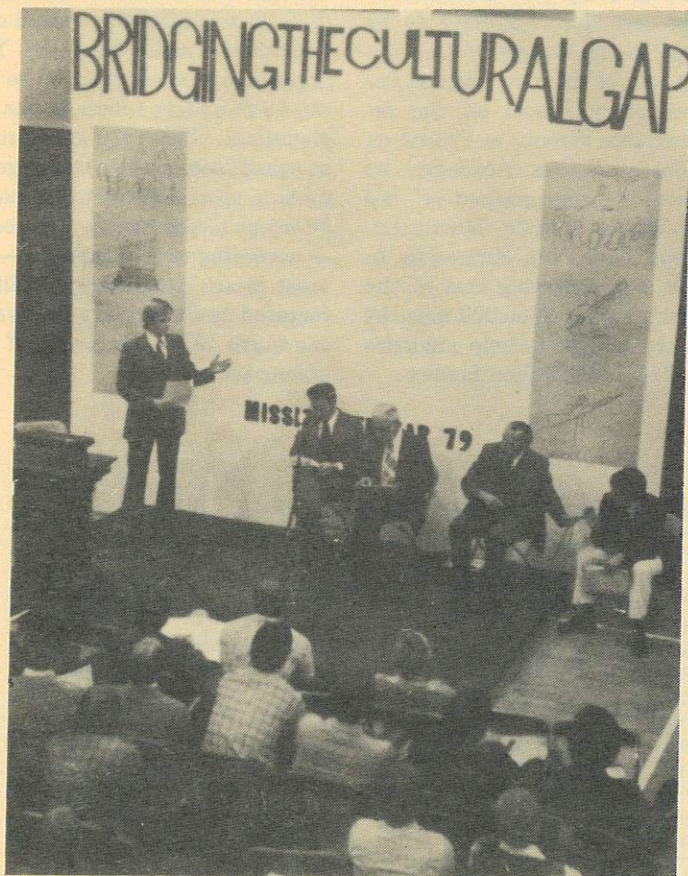
Mission Seminar — 1979

Doing mission work in a far-off country often seems adventuresome and exciting, yet the more of a down-to-earth picture one receives of the many things involved, the more one realizes the enormous obstacles that must be faced. How is it possible for us Americans to share the Good News of Christ with people who neither speak, act, nor live as we do, and whose environment makes a totally different impact on them than anything we are accustomed to? How can we bring the Gospel message across to people of a totally different culture?

This was the subject of discussion at our Wisconsin Lutheran Seminary on January 23-25, 1979, during the annual Mission Seminar. The words of the Apostle Paul, who faced similar obstacles in his mission work, were chosen as the theme of the seminar: "All Things to All Men" — *Bridging*

the Cultural Gap.

Mission Seminar 1979 had the special distinction of receiving direct input from most of our world missionaries. To get a true picture of the problems and joys that missionaries encounter, a four-page questionnaire was submitted to all of them. We wondered what it is like to live in a city like Hong Kong where people live under conditions 200 times more crowded than we do in the United States. Or in a country like India where the people must spend 65 per cent of their meager income on basic food supplies as compared with Americans who are estimated to spend only 18 per cent of their income on food. But chiefly we wished to know what the disadvantages or advantages are that are experienced in doing the Lord's work in a different culture. The informative answers received became the backbone for most of the seminar discussions.



Marc Schroeder addressing questions to Pastor K. Spevacek, Pastor Th. Sauer, Prof. E. Wendland, and Paul Wendland.

The Missionary Family

The first day of the seminar dealt with the problems and joys the missionary and his family experience as they move from an average American environment to one which is totally new and different. Among those especially mentioned by our expatriate missionaries are the long, hard road to be traveled in learning a new language, the casual indifference experienced in some nations, and the fact that in many places (Japan, for example) a pound of beef, or a round of golf, cost up to \$75 in American money.

One noticeable comment was that many of the things we in our home country would look upon as disadvantages were found by the missionaries actually to be advantageous. These included, for example, the absence of television, contributing to stronger family ties, and the slower pace of life, which promotes greater interest in people. It was observed that the materialistic society in which we live tends to crowd out the cultivation of the spiritual side of life.

The National and His Culture

The second day focused on the national and his culture, which, as it was observed, is inseparably related to his religion. Whether one faces the nominal Catholic in Latin America, the Shintoist in Japan, or the religiously superstitious African, a knowledge of their particular culture is beneficial in the work of sharing the Gospel message with them. Obstacles such as the national's fear of becoming an outcast in his society if he accepts the Gospel, and the danger of combining the national religion with the Word of God, must be met. One missionary put it this way: "A lack of knowledge of customs/religions often leads one to condemn what is not wrong, or to approve what is not right, and to engage unwittingly in various forms of inappropriate behavior."

The Gospel the Answer

So what is the big secret in bridging the cultural gap? Every day, in many different ways, it was emphasized that the Gospel message itself is the bridge. The Gospel transcends all cultures; it is for all men. It was also pointed out that instruction firmly grounded in God's Word is the best preparation for such



Siloah Handbell Choir

work. Thus the third day of the seminar took a close look at ways a missionary can work in partnership with the national in spreading the news of God's love. It became clear that a God-given "love for souls" is absolutely necessary in helping missionaries and their families to make the needed adjustments and in continuing to fill them with zeal to go wherever the Lord leads and to do whatever He asks.

Speakers

The answers to the questionnaires, however, were not the only input. It was quite a privilege to be able to hear Pastors Rolfe Westendorf, Stephen Valleskey, Richard Seeger, Kirby Spevacek, Prof. Ernst Wendland, and Pastor Norman Berg, executive secretary of the General Board for Home Missions, relate their experiences. On the evening of January 23 we were also treated to an inspiring slide presentation by Pastor Theodore Sauer, executive secretary of the Board for World Missions.

The Wednesday evening program, which had to be postponed until January 30 because of severe winter weather, reminded us that a cultural gap can even exist in a city like Milwaukee. Pastors Rolfe Westendorf and James Witt had prepared a very informative evening which involved St. Philip's Junior Choir, the Siloah Handbell Choir, and a panel discussion on some of the cultural obstacles met in

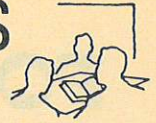
bringing the Gospel to the blacks in the inner city.

In the morning worship service, we had the privilege of hearing inspiring messages from Rev. Larry Ellenberger and Rev. Wayne Mueller. Two evening vesper services also were conducted during the seminar. Two hymns, especially written for the seminar by senior Richard Lehmann, were sung at the worship service. We add this quote from one of them: "The Word is all-inclusive and will relate to all. O Lord, use us, Your tools, to heed our mission call. Alleluia! Alleluia! Help us to heed our mission call."

Mission Seminar 1979 will certainly benefit those whom the Lord will someday call to preach the Gospel to people of a different culture. But what about the rest of us? What benefit can we reap from such a seminar? By being more aware of the specific problems our missionaries face and the joys they experience, we will be moved to pray for them more fervently that God may help them with the problems they face, and also praise God for the progress He grants His Word in the hearts of men. But no matter where we find ourselves, all of us will inevitably run into "cultural" obstacles in preaching the Gospel of our Savior and King. We pray that God may always fill us with the spirit of Paul who declared: "I have become ALL THINGS TO ALL MEN, so that by all possible means I might save some" (I Cor. 9:22b-NIV).

David Kehl

LEADERS ARE . . .



The Michigan District Stewardship Board held its 1979 Church Officers Seminar at Salem Lutheran School, Owosso, Michigan, on Saturday, February 3. This biennial seminar is intended to help church officers in the congregations of the Michigan District recognize their talents and gain more knowledge for the faithful performance of their respective duties. Five laymen from the Michigan District spoke on the theme "Leaders Are . . ." The seminar, attended by 255 participants, opened with Pastor Karl Vertz, Peace, Livonia, Michigan, giving a theme-setting devotion based on I Corinthians 15:58: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

In the morning sessions, the officers, divided into five groups, heard three of the five topics; the other two were presented in the afternoon. As the speakers rotated through the groups, all officers had the opportunity to consider how "Leaders Are . . .":

"*Clockwatchers* — The Stewardship of Time," was presented by Mr. Glenn Gibson, Memorial, Williamston, Michigan. "*Communicators*" was the theme of Mr. Paul Meyer, Gloria Dei, Grand Blanc, Michigan. "*Planners*" was spoken on by Mr. Ray Vasold, Bethany, Saginaw, Michigan. "*Motivators*" was the topic presented by Mr. James Rupp, Good Shepherd, Midland, Michigan. "*Supervisors*," the final topic, was under the direction of Mr. Earl Engel, Mt. Olive, Detroit, Michigan. The MDSB members served as moderators.

After a delicious noon meal prepared by the ladies of Salem, Pastor Duane Tomhave gave an often humorous yet pointed and thought-provoking talk on leadership.

It is the hope of the MDSB that, with God's blessing, the topics presented and the ideas exchanged at this seminar may help our church officers be the leaders they were elected to be. The next seminar will be held in February 1981, God-willing.

G. C. Schroer

POCO A POCO - Little By Little

One of the sayings in Mexico's version of *Poor Richard's Almanac* is "Poco a poco cava el agua la roca," or "Little by little the water wears away the rock." So it is with our work in the kingdom of God, especially in world missions. Just as it takes a long time

for dripping water to wear a rock, so it also takes time, God's time, for His Church to grow both outwardly and inwardly.

An illustration of this is the story of Christ the Redeemer Congregation in Cd. Juarez, Mexico. WELS mission

work began in this city of approximately 650,000 people in 1967, under the direction of Pastor Ernest Zimdars. Since that time, growth has been slow but steady. This past year saw Christ the Redeemer reach several unheralded milestones, or firsts.

The first "first" was the adult confirmation of Sr. Claudio Noriega Trespalacios, a local bank manager. What makes this so memorable is that Sr. Noriega is the first confirmed adult male in the congregation. A second "first" is that Sr. Noriega has also accepted a position of leadership in the congregation, becoming its first president. He has taken his responsibility seriously and has already addressed the congregation on several occasions. Speaking to the children of the vacation Bible school, he encouraged them from a layman's point of view to continue to attend Sunday school and church faithfully in order to hear more about their Savior Jesus Christ.

The third "first" is that Christ the Redeemer Congregation has also voluntarily assumed a part of the financial support of their pastor this year. This is a giant step forward for any mission congregation.

The final and fourth "first" for the members of Christ the Redeemer was the organization of a Young People's Society. This group of teen-agers meets twice monthly at church to study the Bible. Pastor R. Eggert, the Friendly Counselor for Mexico, has already presented a lecture to them on Dr. Martin Luther. There are from 12 to 16 members present at each meeting, a gratifying turnout for so small a congregation. This Mexican version of our Y.P.S. has set as its goals the bringing of neighborhood children to church and Sunday school, and helping to improve the church's facilities.

We thank God for the way He has blessed this congregation, little by little, since 1967, and especially for the four "firsts" of the past year. We also ask for your prayers that He will continue to bless them in years to come, little by little, *poco a poco*.

Missioner Gary L. Pieper

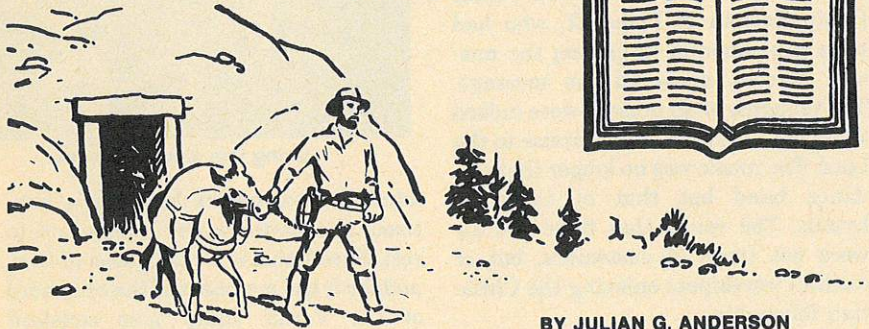


Young People's Society at Cd. Juarez, Mexico. — Front Row: Leticia Guillén, Doranely Guillén (secretary), Cipriana Piña, María Ester Pina, Javier Piña, Alma Hernandez, and Patricia Hernandez — with Pastor Vicente Guillén A. in front. — Back Row: Armida Flores, Rosalba Flores, Olga Guillén, Anselmo Luna (president), Marta Hernández, and Vicente Ortega (treasurer).



Left to right: Sr. Claudio Noriega Trespalacios; María M. de Noriega; Anselmo Luna holding newly baptized daughter of Sr. Sra. Noriega, Mirna Leticia Noriega; and Olga Guillén. Sr. Luna and Srta. Guillén served as witnesses.

Mining the Treasure of God's Word



BY JULIAN G. ANDERSON

Esther 6-10

Time for all the miners to get out their tools and go back to work! To warm up reread Esther 1-5, keeping in mind that every event reported here was brought to pass by God's providence, and noting the key verse, 4:14c. Today we shall see how God's continuing providence averted the crisis and saved His people, beginning with

Chapters 6-7

At this point the unraveling, or solution, of the crisis begins. But before you proceed read again 2:21-23. Then read 6:1-3, which brings that earlier passage into focus. Note that by God's providence Haman was in the king's courtyard the next morning. He had come to make arrangements with the king for Mordecai's hanging (v. 4, underline). In verses 5 and 6 King Xerxes seeks Haman's advice without mentioning Mordecai (underline his question in v. 6a). In verse 6b we see Haman gloating in expectation. His reply follows in verses 7-9. Then come the king's orders (v. 10, underline), which struck Haman like a haymaker to the jaw. Verses 11 and 12 describe Haman's dreadful humiliation. Note that his wife and advisers utter a most ominous and frightening prophecy in verse 13b (underline). In verse 14 Haman is summoned to the palace to attend Esther's next banquet (see 5:8b).

Chapter 7 describes the sudden and total downfall of prime minister Haman. The banquet begins (v. 1) and the king reiterates his promise to Queen

Esther (v. 2), whereupon she makes her request as she unveils the murderous plot against the Jews (underline vv. 3 and 4a to "perish"). In verses 5 and 6a Esther identifies Haman as the enemy of her people (underline). Verses 6b and 7 picture Haman's terror and the king's anger; and in verse 8 the unfortunate Haman's plea to Esther is interpreted by the king as an attempt to rape the queen. Thus in verse 8d Haman is led away with his head covered, a Persian custom with criminals about to be executed. They were considered no longer fit to look upon the rays of the sun, their chief god. Next, one of the king's servants relates to the king the grizzly story of Haman's gallows for Mordecai, and very fittingly the king orders Haman executed on his own gallows in his own courtyard (v. 9), which is carried out in verse 10 (underline). This resolves the second crisis. The truth prevails; Mordecai is honored, and Haman, the enemy of God's people, is destroyed. It may be no accident that the numerical value of the name Haman is 666, which is the number of the Antichrist in Revelation 13:18. Now we go to

Chapters 8-10

In chapters 8 and 9 the drama reaches its climax, and God's people are both saved and avenged. As chapter 8 opens, Haman's family is given to Esther as her slaves, and she reveals her identity as a Jewess (v. 1c, underline). Mordecai is then made the new prime minister

(v. 2, underline). Next Esther moves to save her people (8:3-6). Underline her moving speech in verses 5 and 6. Fittingly, Mordecai is instructed to prepare the new edict (v. 8), which he does in verses 9-14 (underline the terms in vv. 11 and 12), and note that the day fixed for their revenge on their enemies is the day set by Haman for their destruction (3:13, hi-lite the date in both places). The honor heaped on Mordecai is described in verse 15, and the joy of the Jews in verses 16 and 17 (underline v. 16). Note how this threatened crisis worked out for the good of God's people and God's glory by a host of conversions to the Jewish faith all over the empire.

Chapter 9 opens on the fateful day (hi-lite date), and describes how the Jews avenged themselves on their enemies (vv. 1-16). Underline verses 2 and 3, beginning "no man," and verse 5, and note the assistance given by all the Persian government officials because of Mordecai's great prestige and popularity (vv. 3 and 4). Hi-lite the total number of casualties at the end of verse 16. Verses 17 and 18 then tell how the Jews in the capital city of Shushan celebrated the next two days with great feasting and gladness. Verses 19-32 relate how Mordecai and Esther wrote to the Jews all over the empire, telling them to observe these two days each year as a memorial celebration and thanksgiving to God for their signal deliverance. This festival is still celebrated by the Jews today during February or March, and is called Purim (hi-lite in v. 26, and underline v. 26a). Verse 24 explains how the festival received its name, from Pur, which means the "lot" (hi-lite and underline from "had cast Pur . . ."). This religious festival is observed by exchanging gifts (v. 19b) and reading the Book of Esther aloud in the synagogues.

Chapter 10 closes the drama by telling how Mordecai's other great deeds as prime minister were recorded in the Persian chronicles, their official historical records (underline v. 3). To us it may seem that during these last five chapters an undue emphasis is placed on Mordecai, but on reading the drama in one sitting there is no doubt that Esther holds the spotlight as the true heroine. She was truly one of the great women of God, possessed of great courage and a great and obedient faith.

From Rock Music to *Christian Hymns*

Swinging doors, guns on the hip, and a honky-tonk piano. That's the Hollywood version of a typical Western saloon. The Old Corral Bar south of Sedona, Arizona, didn't have swinging doors, but it was a tough Western bar. Yet on September 17, 1978, it was dedicated to the service of God and as the house of worship of Shepherd of the Verde Valley Ev. Lutheran Church. It was quite a change for the building, and there was quite a bit of work that led up to it.

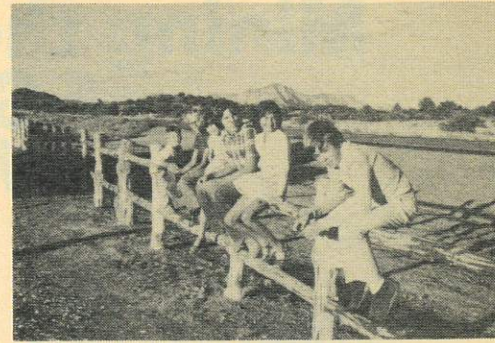
A total of two years of volunteer work was involved to transform a vandalized and ransacked building into a beautiful and devotional house of worship. Everything had to be reworked — the floor, the roof, the siding on the walls. Just a string of light bulbs hung from the exposed roof beams when the first resident pastor of Shepherd of the Verde Valley, John W. Zarling, was ordained and installed there on July 11, 1976. For the next two years, while the congregation labored to complete its building task, the building was used for worship services despite unusual difficulties.

Just put yourselves in our place for a moment! The closest member lived eight miles away. The only source of power was a generator the congregation had purchased. No water and no phone. The building itself stood in the middle of the Verde Valley, with the closest house over two miles away. Yet in two years, a dividing wall separating the worship and Sunday-school areas was added, ceiling and lights installed, carpeting laid, and an organ purchased.

Problems during worship services were many. Oftentimes the generator quit and cut out the organ during the middle of a hymn. Or more simply, the generator would not start at all, so no light, no organ, no heat — and it gets cold in northern Arizona during the winter! Members often worshiped completely bundled up, and on one Christmas day even worshiped out in the parking lot. Homes of members were used when problems were prolonged. Yet both work and worship continued, and finally the work was completed.

Some 130 people assembled for the September service of dedication. Pastor Philip Koelpin of Flagstaff, who had been instrumental in getting the mission started, delivered the message. The thoughts of all present were indeed those of thankfulness and praise to the Lord. The music was no longer that of a dance band but that of Christian hymns. The voices that filled the air were not those of customers, but of faithful worshipers enjoying the Christian fellowship.

Shepherd of the Verde Valley has indeed been blessed with a unique building and location. Western in style from the pine-rail fence in front to the facade on the roof. A view of the Sedona-Oak Creek red rock country to the north and the Mingus Mountain Range to the south. Unusual blessings indeed, but nowhere near as important and wonderful as the fact that there the uniqueness ends. As far as the teaching from the pulpit is concerned and the practice in the homes of the members, you could be in any Wisconsin Synod congregation. The Gospel has been preached and the Sacraments



Using the pine-rail fence

administered, babies have been baptized, and brothers and sisters laid to rest. Surely this is a real House of God, and for it the members of the Shepherd of the Verde Valley give constant thanks.

It is also an example of how your CEF money works and of how the GBHM and the district mission boards must exercise flexibility and patience. It is living evidence of the generosity of neighboring congregations and the hard work of congregational members. Visit Shepherd of the Verde Valley Ev. Lutheran Church sometime. It's right on US 89A, just eight miles south of Sedona. A lizard may scurry across the porch rail and a prairie swallow fly out from the rafters, but you'll receive a warm welcome and hear of your Jesus.

John W. Zarling

Teacher Emil Leitzke 1906 - 1979

Emil H. Leitzke was born on May 23, 1906, in Hustisford, Wisconsin, to Herman Leitzke and his wife Helena, nee Kinkel. Mr. Leitzke attended Bethany Christian Day School at Hustisford, Northwestern Preparatory School at Watertown, and Doctor Martin Luther College in New Ulm. He taught at St. Peter's Lutheran Day School at Weyauwega as an emergency teacher before completing his final year at DMLC, graduating in 1928. On May 9, 1930, he was joined in marriage with Geraldine Zinn of Two Rivers, Wisconsin.

All 47 years of his teaching ministry were spent at St. John's Lutheran Day School, Two Rivers. Forty-three of them he served as principal. After stepping down from the principalship in 1971, he continued to teach part time until his retirement in 1975. Besides faithfully serving St. John's and its

children, he served as a school visitor and, for a number of years, as the chairman of the Board of Control of the Manitowoc Lutheran High School Association.

Mr. Leitzke enjoyed excellent health until this past August. Deteriorating health caused him to be hospitalized and to submit to surgery on Saturday morning, January 6, 1979. That same afternoon the Lord took him to Himself. Mr. Leitzke had reached an age of 72 years. At the funeral service on Tuesday, January 9, Pastor Edward Stelter used the words of Simeon, Luke 2:29,30, to comfort the mourners as he directed them to the truth, "Blessed is he that dies having seen the salvation of Christ."

Left to await a blessed reunion in heaven are his wife, Geraldine, two children, Glenn and Kathleen (Mrs. Norman Pantzloff), two sisters, and six grandchildren.

E. Stelter

Looking at the Religious World

E. C. Fredrich

information and insight

Long-Range Structure Study

A Committee on Lutheran Unity, functioning for the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran Churches, has revealed an ambitious plan to restructure their portion of Lutheranism. A four-year process is envisioned.

For the first, criteria for evaluating organizational structures will be developed and various options in structuring will be studied. In 1980, conventions of the church bodies will receive these materials and will be asked to transmit them to congregations for study and reaction. In the 1981 conventions, congregational delegates would express their structure preferences. The Committee on Unity would then compile and evaluate the preferences so that the 1982 general conventions of the church bodies could determine what type of structure they favored.

Six million Lutherans in 11,000 congregations could be affected by this development. It may happen that the similarity of the three church bodies in theological stance will lead to closer ties in structure. For us that might be an advantage. It would make for easier identification of those who take that stance and for a sharper delimitation between them and others.

Reformation/Reconciliation Sunday

The publication *Lutheran Forum* and the Roman Graymoor Ecumenical Institute recently joined in launching formally a yearlong effort to "heal the breach of the 16th century." The words in quotation marks mean the Reformation.

Reformation Sunday, October 28, 1979, is to set off a wide variety of study, worship, and fellowship activities for Lutherans and Roman Catholics with a special emphasis on the 450th anniversary of the Augsburg

Confession on June 25. The conclusion will come the next year on "Reformation/Reconciliation Sunday . . . the beginning of a new covenanted relationship between Roman Catholic and Lutheran parishes according to their particular circumstances and reflecting what is deemed ecumenically possible at that time."

Information has been sent to the heads of 170 Roman dioceses and 87 Lutheran districts and synods. By mid-January some 40 Roman bishops and 50 Lutheran district or synod heads had endorsed the undertaking.

We like the reaction of two Roman bishops. One requested a copy of the Augsburg Confession. The other was remarkably frank in underscoring the Roman difficulty. He questioned the "advisability of associating a program with the observance of the Lutheran Confessio Augustana. . . . Can we mark observance of a document that challenged clerical celibacy, private masses, confession, religious consecration, etc.? In a word, I fear misinterpretation, if indeed not a measure of scandal."

Large Lutheran Congregation Behind The Iron Curtain

In the Soviet Republic of Kazakhstan, some 2,000 miles east of Moscow, there is a Lutheran congregation large enough to rank second in membership if it belonged to our Wisconsin Synod. There are 2,800 members in this congregation at Karaganda. So reports Dr. Hansen, a Danish pastor and official of the Lutheran World Federation, after a recent visit to this remote area.

The German Lutherans at Karaganda were dispersed there in the 1930s and little has been heard about them since. Dr. Hansen says that services are regularly held on Sunday mornings, Sunday evenings, Wednesdays, and Saturdays at Karaganda. The growing congregation had 500 baptisms in 1977 and 87 confirmations.

Lutheran Infant Communion

A faculty member at the Lutheran Seminary at Gettysburg, Dr. Eric Gritsch, no longer is permitted to preside at celebrations of communion because he insists on communing infants. So ordered the head of the Lutheran Church in America school, Dr. Stuempfle, upholding the decision of last summer's LCA convention specifically precluding such infant communion.

Dr. Gritsch insists that "the sudden termination of the well-established practice of infant communion at this seminary 'excommunicates' infants, who, because they are infants, cannot defend themselves in this situation."

A colleague of Dr. Gritsch, Robert Jenson, had earlier announced his refusal to preside at communion celebrations because of the ban on infant communion. He said he had presided when some infants were baptized and first communed and refused now to carry out what he called "their excommunication."

It is obviously a careless use of language to apply the word *excommunicate* in this situation. The crux of the matter is the Scriptural injunction that the communicant "examine himself, and so let him eat of that bread, and drink of that cup." The Gritsch argument in the second paragraph is to be corrected by changing *defend* to *examine*. Then the argument falls.

Bible Believers And Bible Readers

Just slightly over half of all Lutherans believe that the Bible is completely true, says a recent Christian Bible Society poll. Another fourth accepts the Bible as the inspired Word of God but thinks it may contain factual errors.

About the same time, a survey of 2,500 Lutheran worshipers in 13 congregations in four states revealed that almost half seldom or never did any personal Bible reading. Only a fourth claimed to read the Bible once or twice a week.

The half of all Lutherans that are true Bible believers are to be commended. May their number increase! But that there should be so many who regard the Bible as God's Word and so few among them who read the Bible is not at all commendable. One must wonder how this is possible.

IF John had ever dreamed . . .



what having NO WILL would mean . . .

We were not that old, or that rich, so we put off making a Will. Then when he passed on suddenly, I found out what being without a Will meant.

- State laws gave me only a fraction of the assets we had owned fully before his passing.
- The state appointed an administrator to liquidate our estate. The children and I had very little to say about what was done.
- There were unnecessary taxes on our property because we lacked the tax shelters built into a Will. Even a simple Will could have saved so much.
- Intestacy (being without a Will) requires outright distribution of property. This often means house, land and furniture *must* be sold in order to divide the estate equally between several children.
- John loved his church. We had always planned a bequest. But that's impossible without a Will.

FIND OUT HOW EASY IT IS TO MAKE A WILL . . .

We'll send you a FREE information packet. Write or phone for it today!

Estate Planning Dept.
Wisconsin Evangelical Lutheran Synod
3512 West North Ave.
Milwaukee, Wisconsin 53208
Phone number: 414-445-4030

clip out and mail

Estate Planning Dept.
Wisconsin Evangelical Lutheran Synod
3512 West North Ave.
Milwaukee, Wisc. 53208

Dear Friends: Please send me the FREE information on the advantages of making a Will.

Name _____

Address _____

City _____ State _____ Zip _____

John Left No Will!

Apparently he had thought that since he possessed little except life insurance, of which I was the sole beneficiary, that took care of the situation. If only he had known how much it left to be taken care of! Yet in thinking a Will unimportant for a moderate estate, my husband was not unusual. More than half of all American property owners die intestate (without Wills).

When I discovered the amazing amount of red tape involved with even a small estate in Wisconsin, I almost ran to a lawyer to get help with a Will of my own after his estate was settled.

Change the name, change the location, the story remains the same. Time after time families suffer the jarring consequences of dealing with the realities that accompany death. To the uninitiated in grief this may seem like a small matter, but to those who have experienced it, the added pain is real and remembered.

If the solution to most of these problems lies in the writing of a Will, why then do so many neglect to complete this relatively simple task, thereby sparing their loved ones? After nearly five years and hundreds of interviews, I must confess that we don't have "the" answer. Rather, these years of experience with the members of the Wisconsin Synod have indicated that people have a variety of reasons or excuses for avoiding the subject. We would like to share some of them with you. Perhaps as you go through our list you will find your reason, perhaps you have another reason that we have not yet heard.

PROCRASTINATION. Like getting a haircut, or going to the dentist, writing a Will is easily put off to another time. We know it is something that should be done, but not today. Yet which of us knows the precise day and hour that our Lord will call us from this world unto Himself? Unlike planning for many other things, we cannot wait until it is needed to plan for the disposition of our property because when the need is there, the opportunity is not.

I REALLY DON'T HAVE MUCH TO

LEAVE. Much or little, that which we have accumulated is our responsibility. The Christian does not just leave his God-given gifts behind. He arranges for their orderly disposition. And, the "red tape" of the law is not necessarily based on the size of the estate.

I'M A WOMAN, WHY DO I NEED A WILL? Most women assume that their husbands will take care of these "business" matters. Yet most women have property of their own today, and who is to "take care of it" after the husband is gone? For the single woman or the widow, the reasons are every bit as compelling as for a man.

IT'S TOO EXPENSIVE. The man who will not hesitate to rush to the service station at the slightest noise from his beloved automobile is the same man least willing to spend what is necessary to assure a minimum amount of trouble for his family at his death. Actually the cost of preparing an average Will is quite modest, especially when weighed against the potential cost to the estate if there is no Will.

FEAR OF ANGERING SOMEONE. Odd as it may seem, many people are afraid that if they make a definitive disposition of their property someone will consider them unfair and be angry with them, albeit in absentia. So they leave the matter to strangers, apparently assuming that then the disgruntled person will be angry with the stranger rather than with the deceased. The system gets the blame and the estate owner escapes the wrath of family and other heirs.

Did you find your reason? Or is your reason the one that we feel is the PRIMARY reason that people avoid writing their Wills? Estate owners, we have found, avoid even this basic tool of estate planning not because they are callous, or indifferent, or insensitive, or unloving, or casual stewards but because they DO NOT KNOW HOW TO GO ABOUT IT. If this is the category into which you really, honestly fall, try

this. Set down on paper a preamble to your Will similar to that of a Christian in Texas. . . .

"In the name of God the Father, God the Son, and God the Holy Spirit. To Him be praise, honor, and glory forever! Amen.

Being thoroughly convinced by the teaching of Holy Scripture that all material blessings are gifts of God, to whom some day I will be required to account for my stewardship;

And being further convinced by Holy Scripture that the God who multiplied the loaves and the fishes is the same God today and can bless and multiply that which I leave to my heirs;

I hereby want to make this my Last Will and Testament one that is pleasing to God and which will, in a small measure, give tangible evidence of my love and gratitude toward my Savior to whom I owe everything, even my very life."

Do this, and the reasons all disappear and the rest comes easily and naturally.

Mr. Arthur Schaefer

Call Off the Search (Continued)

It's obvious that Eldredge and his colleagues never seriously considered turning to God's record of origins in Genesis for truth when Darwin's hypothesis was shot full of holes due to the missing "missing links." Instead they have tried to patch up that worn-out, discredited idea, and if the "punctuated equilibrium" patch doesn't do the job, they'll go back to the drawing board to devise something else.

It's a classic case of learned men not seeing the forest because the trees, their own proud pet theories, stand in the way. We Christians support responsible scientific study. But evolutionists blinded by their bias against the inspired, inerrant Bible are not truly scientific; rather they fit St. Paul's description: "Professing themselves to be wise, they became fools" (Rom. 1:22).

Reuel J. Schulz

Shepherd of the Lakes Church Dedicated at Fairmont, Minnesota

A 3,000-mile ribbon of highway, called Interstate 90, stretches from Boston to Seattle. On Saturday, September 23, 1978, a six-foot-wide swatch of I-90 was painted gold and a golden spike was driven into the concrete. Patterned after the fashion of celebrating the first completed transcontinental railroad line at Promontory, Utah, 109 years earlier, it marked the completion of the final leg of I-90. While Federal and State officials dined on barbecued spareribs at the site of the golden spike, members of Shepherd of the Lakes Evangelical Lutheran Church, in the agricultural and industrial community of Fairmont, Minnesota, some 20 miles away, were eagerly awaiting the closing date for the purchase of their first worship structure.

That day came on October 2, 1978. A solid month of clean-up followed as members erected massive scaffolding inside the church structure so that all the woodwork, including the beam at the very peak of the roof line, could be dusted, scrubbed and oiled, and all the walls could be painted. All this in preparation for dedication Sunday, November 12.

On that Sunday afternoon about 190 friends and members of Shepherd of the Lakes braved the announced travelers' advisory and gathered to rejoice in God's goodness which granted this house of worship. Pastor Eugene

Roecker, Shepherd of the Lakes' supply pastor, who earlier had been asked to lead the worship, directed the worshipers' attention to Psalm 84:1-4, under the theme: *Another Dwelling Place for the Lord*. He reminded the worshipers how necessary it is, how lovely it is, and how blessed those are who dwell in it.

The church site and 47-year-old church building, a Midwestern Gothic structure of red tile and brick construction, were purchased from another church body for \$47,500. The church alone has an insured value in excess of \$140,000. The nave has a seating capacity of 150, plus room for an additional 30 in the balcony.

Mission work in Fairmont began in the fall of 1976 with a preliminary survey conducted by the Rev. Robert Kant, secretary of the Minnesota District Mission Board, and the Rev. Eugene Roecker. Exploratory services began the first Sunday in March, 1977. Mission status was granted on April 25, 1978. The members of Shepherd of the Lakes extend their thanks to WELS for the \$29,500 CEF loan which made possible the purchase and dedication of this church. The members of St. John's, Darfur, and St. Matthew's, Butterfield, who have graciously shared their pastor with the members of Shepherd of the Lakes for the past two years, also merit the congregation's heartfelt thanks.



Shepherd of the Lakes Church

Midyear Graduation DMLC

On Thursday, January 25, 1979, a special midyear graduation service was held at 7:00 P.M. in the chapel of Dr. Martin Luther College, New Ulm, Minnesota. Vice-President Lloyd Huebner conducted the liturgy for the service. The College Chorale, directed by Prof. Roger Hermanson, sang the anthem, "Commit Thy Way Unto the Lord." President Conrad Frey preached on the theme, "So You Want To Be Great!" based on Mark 10:32-45. The degrees were conferred by Vice-President Arthur Schulz.

The following DMLC students completed their programs in midyear and received their Bachelor of Science in Education degrees: Donna M. Borchardt, Jefferson; Kim R. Fischbach, Beaver Dam (in absentia); Kenneth C. Rupnow, Oconomowoc; Robert Sawall, Manitowoc — all from Wisconsin — and Richard L. Schwartz, New Ulm,

Minnesota. A degree was also granted in absentia to Mrs. Cynthia K. Siewert of Reedsville, Wisconsin. Mr. Armin J. Schwartz of New Ulm, Minnesota, was recommended for Synodical teacher certification.

The following teaching assignments were also made at midyear: Donna M. Borchardt to St. Paul's, Wisconsin Rapids, Wisconsin; Kenneth C. Rupnow to Martin Luther Academy, New Ulm, Minnesota; Robert L. Sawall to Bethany, Manitowoc, Wisconsin; and Richard L. Schwartz to St. Paul's, Tomah, Wisconsin. The assignments for Mr. Rupnow, Mr. Sawall, and Mr. Schwartz are for the remainder of the 1978-79 school year, after which they will be re-assigned.

Following the service a reception was held for the graduates, relatives, and friends in the cafeteria of Luther Memorial Union.

NORTHWESTERN DAY

INVITATION TO PAROCHIAL SCHOOLS

Parochial schools of the Synod are invited to participate in an art and essay contest as part of the Northwestern Day festivities on May 22, 1979, at Northwestern College and Preparatory School. The day will observe the 100th anniversary of the Northwestern College Alumni Society.

The top five essays and art projects on each level will be displayed on Northwestern Day. First-place prize in each category will qualify the prizewinner's school to designate tuition credit for any student of its choice who enrolls at NWC or NPS (to study for the ministry.)

Schools interested in participating should get in touch, through their principals, with Prof. James Fricke immediately for further particulars. Write to:

Prof. James Fricke
1300 Western Ave.
Watertown, Wisconsin 53094

NOMINATIONS - MARTIN LUTHER ACADEMY

The following have been nominated by the voting members of the Synod for the position of piano instructor at Martin Luther Academy, New Ulm, Minnesota.

Sarah Aaberg	Tacoma, WA
Jane Annexstad	New Ulm, MN
Diane Karrow	Ft. Collins, CO
Doris Kitzerow	Woodland, WI
Mary Prange	Milwaukee, WI
Mrs. Dennis Riebe	Prairie du Chien, WI
Donna Schroeder	Menomonee Falls, WI
Alma Schwenzen	Watertown, WI
Hertha Sievert	Watertown, WI
Christine Sonsalla	West Salem, WI
Patricia Spencer	Gainesville, FL
Sharon Wolter	Eagle River, WI

Correspondence concerning these nominees must be in the hands of the secretary no later than Saturday, April 7, 1979.

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

NOMINATIONS - NORTHWESTERN COLLEGE

The following names have been placed in nomination by the voting constituency of the Synod for the field of music to replace Prof. Arnold Lehmann who will retire at the close of the current school year:

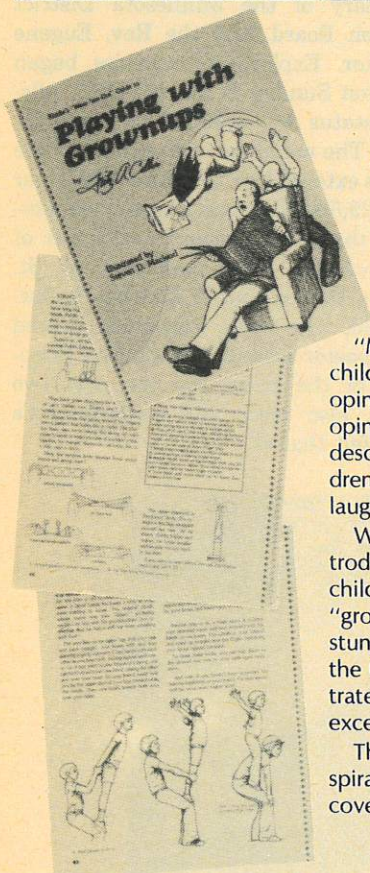
Prof. David Adickes	Onalaska, WI
Prof. Bruce Backer	New Ulm, MN
Mr. Robert Bame	Benton Harbor, MI
Prof. Fred Bartel	New Ulm, MN
Prof. William Birsching	Mobridge, SD
Mr. William Craig	Big Bend, WI
Rev. Karl Eggert	Milwaukee, WI
Prof. James Engel	New Ulm, MN
Dr. Harry Gudmundson	Ann Arbor, MI
Rev. Carl Henkel	St. James, MN
Prof. Roger Hermanson	New Ulm, MN
Mr. Jerome Kieselhorst	Jackson, WI
Dr. Marvin Koch	Morton Grove, IL
Rev. Harlyn Kuschel	Reedsville, WI
Rev. Phillip Lehmann	Toledo, OH
Prof. Charles Luedtke	New Ulm, MN
Prof. Waldemar Nolte	New Ulm, MN
Prof. Ronald Pape	St. Joseph, MI
Mr. David Reul	Oconomowoc, WI
Prof. Otto Schenk	New Ulm, MN
Prof. Francis Schubkegel	New Ulm, MN
Prof. Ronald Shilling	New Ulm, MN
Rev. William Stuebs	Campbellsport, WI
Rev. James Tiefel	Saginaw, MI
Prof. Franklin Zabell	Watertown, WI

Correspondence concerning the above nominees must be in the hands of the secretary no later than April 23, 1979.

W. A. Schumann, Secretary
612 So. 5 St.
Watertown, Wisc. 53094

DMLC RECORDINGS

Disc recordings of the 1978 Concert Tour of the Dr. Martin Luther College Choir are available for \$5.00, plus 50 cents mailing and handling charge. Records may be obtained from Prof. James Engel, Dr. Martin Luther College, College Heights, New Ulm, Minnesota 56073.



A gift for the family at Easter

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By Fritz A. Callies

Illustrated by Steven D. MacLeod

"Martin Luther once said, 'To attract and instruct children, we must become children with them.' Developing trust and understanding is as important as developing muscles and motor skills. That's why this book describes lots of challenging tricks grownups and children can try together. Play together, learn together, laugh together, and let love grow!"

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NEW WELS CHURCHES

TIME AND PLACE

SKIING IN MICHIGAN'S U.P.?

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

SHENANDOAH, IOWA

Peace Ev. Lutheran Church of Shenandoah, Iowa 51601, recently moved into its own church building. The address is 411 Church Street. Worship service is at 8:00 a.m. and Sunday school at 9:15 a.m. The church phone is 712/246-2806. If no answer, call 712/386-2141. Peace Congregation, located in the southwestern corner of Iowa, is shepherded by Pastor Galen W. Sommer of St. Joseph, Missouri. He may be contacted by calling 816/233-2988.

EXPLORATORY

AUGUSTA, GEORGIA MARTINEZ-EVANS

Exploratory services are being held in the Augusta, Georgia, area. Please send names of WELS people and other interested parties to Pastor John Guse, 1639 Jessamine Road, Lexington, South Carolina 29072, or phone 803/356-0471.

FERGUS FALLS, MINNESOTA

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

LUTHERAN SCIENCE INSTITUTE FAMILY CAMPING TOUR

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

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

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

THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet on May 2 and 3, 1979, in the Plankinton House Motor Inn, 609 N. Plankinton Avenue, Milwaukee, WI 53203. The first session is to begin at 9 a.m. C.D.T. There is free parking for the hotel guests in the parking ramp, and use of the conference room is also free when our men are guests at the Motor Inn. Our chapel in the administration building had to be converted into offices and smaller conference rooms.

All reports that are to be included in the *Book of Reports and Memorials* for our 1979 convention should be ready for distribution to all members of the council at this meeting. Those preparing reports are asked to make 125 copies.

Our constitution stipulates that any memorials that are addressed to the Synod's convention "shall be presented in writing to the President not later than the May meeting of the Synodical Council" if they are to appear in the *Book of Reports and Memorials*.

The preliminary meetings of various boards, committees, and commissions should be called by their respective officers.

Oscar J. Naumann, President

SILVER ANNIVERSARY

Our Savior's Ev. Lutheran Church, Zion, Illinois, will be observing the 25th year of its organization on June 10, 1979. Our Savior's extends an invitation to all former members and their families to attend this special event. The anniversary festivities will include a 10:00 a.m. Anniversary Worship Service, a 12:30 p.m. Anniversary Dinner, and a 2:30 p.m. Anniversary Program. Those who plan to attend, may contact John Herbek by phone (312-872-8370) or mail (3005 Gabriel Ave., Zion, Illinois 60099) before May 15.

INDEX AVAILABLE

The index for Volume 65 (1978) 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.

APPOINTMENTS

Pastor Edward Schaeve has been appointed as District Reporter for The Northwestern Lutheran to take the place of Pastor Jack de Ruitter, who asked to be relieved for health reasons.

Pastor James Rockoff has been appointed as Circuit Pastor in the Northern Conference, Michigan District, to fill the term of Pastor Duane Tomhave, who accepted a call to Genesee Depot, Wisconsin.

W. J. Zarling, President
Michigan District

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Henning, John E., as pastor of Holy Trinity, Kent, Washington, on February 11, 1979, by G. Frey (PNW).

Sievert, Louis J., as pastor of Grace Ev. Lutheran, Sioux City, Iowa, on January 28, 1979, by G. Free (Nebraska).

Wenzel, Kenneth L., as pastor of St. John's, Peshtigo, Wisconsin, on February 11, 1979, by L. Wenzel (NW).

Teachers:

Adrian, Robert, as teacher at St. Paul's, Norfolk, Nebraska, on January 21, 1979, by M. Weishahn (Nebraska).

Blauert, Karl, as administrator of the Nebraska Lutheran High School, Waco, Nebraska, in a service at Grace Church, Geneva, Nebraska, on February 4, 1979, by P. Zarling (Nebraska).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Bartels, Harry K.
4829 Spring Valley Drive
Allison Park, PA 15101

Gosdeck, Ronald H.
2114 — 23rd Street
Kenosha, WI 53140

Henning, John E.
2009 South 260th St.
Kent, WA 98031

Scheele, Martin J.
2515 River Hills Road
Two Rivers, WI 54241

Schwartz, H. Marcus
208 Washington Ave.
Baraboo, WI 53913
Phone: 608/356-8146

Sievert, Louis J.
1105 S. Cornelia St.
Sioux City, IA 51106
Phone: 712/276-6939

Warnke, William E.
2704 E. Dakota
Fresno, CA 93726
Phone: 209/227-7533

Wenzel, Kenneth L.
R. 2 Box 213
Peshtigo, WI 54157

Teachers:

Adrian, Robert
1000 Georgia Ave.
Norfolk, NE 68701
Phone: 402/371-8132

Blauert, Karl
Box 125
Waco, NE 68460
Phone: 402/728-7005

Zahn, Kenneth
615 N. Fourth St.
Sturgis, MI 49091

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Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

One month ended January 31, 1979

	Subscription Amount for 1979	1/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 520,133	\$ 43,344	\$ 39,540	91.2
Dakota-Montana	259,965	21,664	12,689	58.6
Michigan	1,378,318	114,860	95,554	83.2
Minnesota	1,485,854	123,821	135,556	109.5
Nebraska	291,629	24,302	29,288	120.5
Northern Wisconsin	1,582,426	131,869	137,758	104.5
Pacific Northwest	141,983	11,832	8,972	75.8
Southeastern Wisconsin	1,879,771	156,648	147,526	94.2
Western Wisconsin	1,780,763	148,397	162,004	109.2
South Atlantic	135,469	11,289	6,996	62.0
Total — 1979	\$9,456,311	\$788,026	\$775,883	98.5
Total — 1978	\$8,810,525	\$734,210	\$841,661	114.6

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended January 31, 1979 with comparative figures for 1978

Twelve months ended January 31

			Increase or Decrease*	
	1979	1978	Amount	Per Cent
Income				
Prebudget Subscription Offerings ..	\$9,010,639	\$8,358,491	\$ 652,148	7.8
Pension Plan Contributions	74,097	72,972	1,125	1.5
Gifts and Memorials	206,689	249,550	42,861*	17.2*
Bequests	123,565	105,941	17,624	16.6
Earnings from Fox Estate	67,215	64,501	2,714	4.2
Other Income	24,274	8,041	16,233	201.9
Transfers from Other Funds	140,482	114,991	25,491	22.2
Total Income	\$9,646,961	\$8,974,487	\$672,474	7.5
Expenditures				
Worker-Training — Expenses	\$ 5,802,241	\$5,299,628	\$ 502,613	9.5
Worker-Training — Income	2,376,594	2,233,196	143,398	6.4
Worker-Training — Net	\$ 3,425,647	\$3,066,432	\$ 359,215	11.7
Home Missions	1,956,074	1,690,387	265,687	15.7
World Missions	1,707,531	1,381,282	326,249	23.6
Benevolences	1,074,279	1,028,250	46,029	4.5
Administration and Services	901,827	828,105	73,722	8.9
Total Operations	\$ 9,065,358	\$7,994,456	\$1,070,902	13.4
CEF — Interest Subsidy	757,596	647,552	110,044	17.0
Appropriations — Building Funds ..	220,000	226,663	6,663*	2.9*
Total Expenditures	\$10,042,954	\$8,868,671	\$1,174,283	13.2
Operating Gain/Loss**	\$ 395,993**	\$ 105,816		

Norris Koopmann, Treasurer & Controller
 Norbert M. Manthe, Assistant Controller
 3512 West North Avenue
 Milwaukee, Wisconsin 53208

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

For the month of	Cutoff Date:
March	April 6
April	May 7
May	June 7
June	July 6

CHAPLAIN E. C. RENZ
 HOME ADDRESS
 6501 Gau-Bischofsheim
 Bahnhofstrasse 92
 West Germany
 Telephone: 06135-3249
MAILING ADDRESS
 398-12-3568
 Gen. Del.
 APO NY 09185

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 8524 Neunkirchen a. Br.
 Goldwitzerstrasse 31
 West Germany
 Telephone: 09134-5716
MAILING ADDRESS
 398 16 7549
 Gen. Del.
 APO NY 09066

NEED FOR HOUSEMOTHER

Dr. Martin Luther College is in need of a housemother for Centennial Hall, a dormitory for 130 college women, beginning with the 1979-80 school year. Characteristics essential for this position include a mature Christian woman possessing a sincere love for the Lord and His Church, a desire to serve Him day in and day out, a love and understanding for young people of college-age preparing for the teaching ministry, a readiness to assist the residents of the dormitory in their day to day routines, and the ability to work with fellow staff members in promoting the best interests of the school and the kingdom of God at large. Personal inquiries are invited as well as the submission of names of qualified individuals. Address all communications to Dean Lloyd Huebner, Vice President for Student Affairs, Dr. Martin Luther College, New Ulm, Minnesota 56073.

CALENDAR OF CONFERENCES

SOUTHEASTERN WISCONSIN METRO-NORTH PASTORAL CONFERENCE

Date: March 19, 1979; 9:00 a.m. Communion service.
Place: Jerusalem Lutheran Church, 3012 N. Holten, Milwaukee, Wisconsin; D. Erstad, host pastor.
Preacher: E. Pankow; A. Panning, alternate.
Agenda: Exegesis of James 1:22-27; W. Krueger; The Institutional Pastor; R. Kleist; An Isagogical Review of Malachi; F. Zimmerman.
Note: Please excuse to the host pastor or the conference secretary.

J. Witt, Secretary