

The Northwestern Lutheran

May 10, 1981



Salem Lutheran Landmark Church

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Comments by the Editor

"For Those Who Have It" — Americans have been doing a great deal of reflecting since an attempt was made on the life of the President. Just what will come of it, only time will tell. This much we know, no matter what actions are taken to curb crime and violence, none of them will ever succeed in getting rid of sin.

Without knowing, *Time* put its finger on the real sore spot. In enumerating the basic feelings brought out by the assassination attempt, it listed trust, patience, the absence of panic, a sense of national unity, sadness, anxiety, a sense of outrage and disgust. And then it mentioned faith.

"Faith in science," it said, "as the doctors were relied on to tell the country what its future looked like. . . Faith too in the press, remarkably; the same press that is excoriated as a matter of daily habit, still counted on in a real emergency to get the truth as best it can, as fast as it can — and to tell it." And sandwiched in between these two examples of "faith" this statement: "Faith in God, for those who have it."

"For those who have it" well describes the cancer infesting society. God is ignored by the great majority, or only thought of in hours of anxiety and terror. Man forgets that God is the Ruler of the universe and the affairs of men.

But have we perhaps forgotten or neglected this truth, too? How often did we pray for our president and for our government before that Monday, March 30th? And how often since?

Sectarian? — *Christian News* presently is devoting most of its pages to the upcoming LCMS presidential election. In a recent issue it quoted an LCMS clergyman who "serves Lutherans of all synods" as favoring the election of one particular candidate because "I believe that during his tenure LCMS would enter

into fellowship with WELS and ELS thus putting all sectarians under one umbrella. The rest of us could align with the mainstream of Lutheranism."

The dictionary defines a sect as "a schismatic religious body" or "a group of people forming a distinct unit within a larger group by virtue of certain refinements or distinctions of belief and practice." That's what the WELS and the ELS are according to the above cited clergyman.

We reject that characterization as totally false. Our doctrine is the doctrine of the Lutheran Confessions, which in turn is the doctrine of the Scriptures. If the "mainstream of Lutheranism," with which he identifies himself, plays loose with the Confessions and the Scriptures, that does not make those who remain loyal to them schismatics or sectarians.

It is wisdom to heed the words of the Lord to his disciples, "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and *teaching them to obey everything I have commanded you.*" Anything else elevates man's opinions above the Word of God, and that is folly.

275 vs 222 — The entire Holy Scriptures is presently available in 275 languages. Separate books or portions of the Holy Scriptures have been translated into 1,710 different languages. Runner-up in the number of translations is Lenin, whose works have appeared in 222 languages.

The ABC News Release, however, also states "that more than 80 million people representing 2000 languages and dialects still do not have at least one portion of Scripture available to them in their own languages." In other words, there is still work to be done. Let's get to them with the Word of God before communism gets to them with the works of Lenin!

*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

Salem Lutheran Landmark Church
was built in 1863 and declared a land-
mark church in 1977. Salem Congrega-
tion, organized in 1847, is known as the
birthplace of the Wisconsin Synod. The
Synod's constituting convention met
there in 1850. For more information turn
to page 151. — Photo by Ray Lemmer-
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THE NORTHWESTERN LUTHERAN

Editorials

To A Christian Mother The home still plays a vital role in the child's educational development. Study after study now documents the inescapable fact that inadequate parenting of small children handicaps them in school. The better the home environment, the greater the child's competence and achievement.

Even today, with family structure more fluid, it is the mother who is still the heartbeat of that home environment. Where she is at home interacting with her small child during its waking and learning hours, that child has a special educational advantage. "One good mother," said George Herbert, "is worth a hundred schoolmasters." If, in addition, she is a Christian mother, her child also has incalculable moral and spiritual advantages. "An ounce of mother," says the Spanish proverb, "is worth a pound of clergy." To that the pastor who has seen the consequences of a mother's neglect in the rearing of her children will say "Amen."

Christian mothers who know the crucial importance of what they can do for the intellectual, emotional, social, moral and spiritual development of their children will not yield those responsibilities unless there is urgent need. No other accomplishment in her life equals bringing up her children to become strong, capable Christian men and women.

If you have had a Christian mother who made you (not just your material advantages) her highest priority, call her and yourself blessed.

Carleton Toppe

Wrong End of The Telescope?? Old-timers in the church used to talk about the terrible thirties and early forties when there were no calls and workers stood idle in the marketplace. To those of us who came out of Synod's terminal schools in the fifties, sixties and seventies, those accounts were akin to childhood ghost stories told around campfires—scary but unlikely to be repeated in our "enlightened age." No, it's not happening today in our Synod, but . . .

Synodical leaders uniformly are long-faced as they contemplate the dismal prospect of cutting 1.9 million dollars out of the budget which means programs falling, retrenchment, and reduction of mission openings. Congregational treasurers are aging swiftly as they report deficits and overdrawn checkbooks in operating funds. Pastors and members all choke a little as they postpone progressive plans for the future. The gruesome twosome, inflation and economic downturn, had a baby and its name is FEAR. How many in our WELS constituency have unwittingly adopted this product of a spiritually illicit liaison?

Could it be that too many of us are looking through the wrong end of the telescope?

We hear that as of March 31, national unemployment figures revealed that 7.3% of our work force were "on the bricks." What this *should* mean for Christians is that 92.7% of our work force is doing just that — WORKING! Even in hard-hit automobile states, well over 80% *are still* gainfully employed. These two figures should be viewed positively and gratefully — especially by those of us who qualify!

Is it not time for the majority of the Christian employed to demonstrate our faith in a tangible way by INCREASING our grateful love gifts for God's service to make up for our less fortunate unemployed brothers and sisters who have little or less than normal?

Some may indeed misquote God by saying, "Cut ye first the kingdom . . . and all these *things* shall be available to us as before." Sinful flesh seems to grow stronger during economic stress. But for us it should mean that we fight the battle more fiercely and that in Christ we believe all the more in the *promise* of our God to those who "seek FIRST *his kingdom*" that all their necessities and needs shall be supplied!

Kurt F. Koeplin

Barber Peter's Book of Prayer Rogate Sunday, May 17, is a good time to recall a little and little-known writing of Luther containing very useful instruction on the subject of prayer. The 1535 writing, *A Simple Way to Pray*, was dedicated to "a good friend," Peter Beskendorf, Wittenberg's Master Barber.

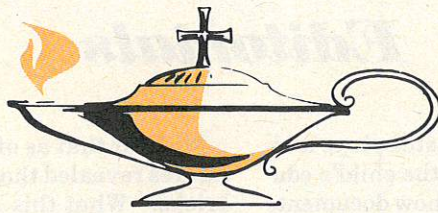
For some 20 years Peter shaved Luther and his colleagues. Once when Peter had Luther lathered in the chair, the barber asked the theologian how an ordinary man could best pray. Luther's reply came in the form of the brief book, *A Simple Way to Pray*.

The gist of Luther's advice is the use of the catechism. He illustrates how the Petitions can be recast to include the general and personal needs of the moment. Then Luther suggests that each of the Commandments be the subject of a fourfold meditation: instruction, thanksgiving, confession and petition. If there is still time, Luther says, the Creed should be treated in the same way.

Hardly had the book been published, when Barber Peter, very likely after too much drinking, stabbed his son-in-law who was bragging about being invulnerable. It seems Peter wanted to test the claim. The result was a fatal wound. Because Luther and others spoke for Peter, the court did not inflict the death penalty. Instead, Peter's property was confiscated and he was exiled from Wittenberg. At least there was one treasure he could take with him, a book that told him how to pray, also in time of trial.

Why not read *A Simple Way to Pray*? Your pastor may have a copy.

Edward C. Fredrich



Studies in God's Word

An Example of Faith

Read Genesis 50:1-21

"This is how you do it," said the coach as he stepped into the batter's box and hit a few pitches. "This is how you do it," said the mother as she blended the cake flour and the shortening. Much of what we learn in life comes from examples.

Even though Joseph was not Christ's direct ancestor, yet Genesis devotes a number of chapters to his life. Among the reasons for this inclusion is the valuable lesson we learn from his "Example of Faith."

Burying His Father

The 17 years which passed since Jacob's move to Egypt (47:28) must have been happy ones, but then came the inevitable and the aged patriarch died. Joseph, as God had promised (46:4), was present at his father's deathbed. Those of us who have lost a loved one can appreciate his grief as he wept and kissed his father farewell. We can also understand his loving concern as he prepared his father's remains for burial. First came the 40-day-long embalming process, then the solemn funeral procession back to Canaan. What an impressive cortege that was, numbering among the mourners the high and mighty of Egypt. When Canaan's shores were reached, Joseph and his brothers carried their father to the Cave of Machpelah where they buried him next to his father Isaac and his grandfather Abraham.

Earlier Jacob had told Joseph, "Behold I die, but God shall be with you

and bring you again unto the land of your fathers" (48:21). He also had commanded, "In my grave which I have digged for me in the land of Canaan, there shalt thou bury me." With these words Jacob showed his trust that men may come and go, but God's Word abides forever. God had promised the land of Canaan to his seed and the Savior from that seed and Jacob believed those promises. So did Joseph, as his conscientious burial of his father in the land of Canaan showed. Burial customs may differ today, but there is much we can learn from Joseph. From him we learn how to temper our grief with God's sure promises. For us there is the certainty that those who have fallen asleep in Jesus are already with him in the heavenly Canaan where they "sit down with Abraham and Isaac and Jacob in the kingdom of heaven" (Matthew 8:11). There is also the confidence that on the last day their bodies will be raised from the grave, be glorified, and share in that eternal home. Let that be our trust as we lay loved ones to rest!

Pardoning His Brothers

Scarcely was their father in the grave when a mean suspicion cast its menacing shadow over the brothers' minds. Would Joseph now, with their father's restraining hand removed, finally lash out at them for their earlier sins against him? Would he use the tremendous power he had now to get his pound of flesh? Hard as it is at times to forgive those who have wronged us, sometimes it is even harder for those who have done the wronging to trust the

forgiveness. So with Joseph's brothers. Though Joseph 17 years earlier had thrown his arms around them, kissed them, and told them not to grieve (45:15), yet their guilt made them suspicious.

Joseph's reaction showed his faith. His father Jacob was gone, but God remained and still ruled his heart. "Joseph wept," we are told, tears of disappointment because they doubted his sincerity, tears of pity because they feared needlessly, but also tears of joy because their words indicated genuine repentance. Then he spoke. "Fear not," he said, pardoning them from the heart (Matthew 18:35). "I will nourish you and your little ones," he continued, promising good to those who had hated him (Matthew 5:44).

Do we have trouble pardoning those who sin against us? Have we ever said of someone, "I'll forgive his sin, but I won't forget it"? Or do we state through clenched teeth, "Let him come to me if he wants forgiveness"? God does not ask the impossible of us when he asks us to forgive, for he first points us to his forgiveness. The more we kneel in faith before his Son on Calvary's cross and there realize how fully and freely God has forgiven us, the more we'll be ready to "heartily forgive and gladly do good to those who sin against us." Let that be our reaction as we deal with our brethren on earth!

Trusting His God

With faith's wisdom Joseph further allayed his brothers' fears by turning the attention from their sins to God's providence. See what God had done with their sins. "Ye thought evil against me," Joseph reminded them, "but God meant it unto good to bring to pass, as it is this day, to save much people alive." What golden unforgettable, oft-repeated words those were, words of faith in God's leading!

Isn't Joseph an example of faith for us? We know where life's highway leads — to that heavenly Canaan — but meanwhile in the famines and deserts of life, on the brightly lit as well as darkened streets of life's experiences, what a comfort it is to hear Joseph's reminder again and again, "God means it unto good!"

God give us the faith always to trust his leading!

Richard E. Lauersdorf

Mining the Treasure of God's Word

John 10:1-21



BY JULIAN G. ANDERSON

The Door and the Good Shepherd

Our last three lessons have been devoted to a study of the Tent Festival of A.D. 28, and today we come to the last incident in John's record of that festival. The scene was probably back in the Temple yard, where Jesus had been talking to the man who was born blind and the Pharisees (John 9:35-41). First, then, read

John 10:1-6

The fact that this section begins with no connective indicating any change of time or space also indicates that these words followed immediately after 9:41. The Hebrew words "Amen, Amen" were a little formula that Jesus used when he wanted to assure his hearers that what he was going to say was the truth, and that it was an important truth — "I'm telling you the truth when I say. . . ." In this case it introduces a little parable.

The sheep pen was a big corral with high walls to which all the local shepherds brought their sheep to keep them safe during the night, and it had only one "door," or gate. This gate was simply a narrow opening in the walls, and during the night the shepherds took turns sitting in this opening as the guard while the others slept. Thus the shepherd on guard was really the "door" or gate which blocked the opening. Any robber, therefore, would have to climb over the wall to get at the sheep (v. 1).

Early in the morning, before sunrise, each of the sleeping shepherds would arise and come to the door, and the guard would move aside, "opening"

the gate. Each shepherd would then call all of his sheep by name and take them out (vv. 2 and 3). Then he would lead them out to their pasture for the day, talking constantly to the sheep, who confidently followed the sound of their shepherd's voice, even though it was dark and they couldn't see the shepherd (v. 4). But, as Jesus said, the sheep could never be fooled by a stranger's voice (v. 5). Even though the story was familiar to the audience, note John's comment in verse 6. Then read

Verses 7-10

Verse 7 begins, "Then Jesus *continued . . .*," that is, he went on to explain what he was talking about (v. 7, underline and see note above). Those mentioned in verse 8a were men like the Pharisees and Sadducees whom the people regarded as their leaders, but notice how Jesus described them in verse 8a. Then follows his full explanation in verses 9 and 10 (underline 9a and 10b), emphasizing that he is the *only* way of salvation, since there was only *one gate*, the most important truth anyone can ever learn.

Next Read Verses 11-21

Underline verse 11 and notice how abruptly Jesus changes the picture here, from the door to the shepherd. But now he was on familiar ground to the Jews, for he was clearly identifying himself as the Shepherd of Psalm 23, which supported the claims he had just made a few hours before (see 8:24 and 58 and the notes there, April 12, 1981). Everyone knew that an oriental shep-

herd looked upon his sheep as his children and would lay down his own life to keep them safe. But note that in saying this Jesus was making a prophecy that would be fulfilled in six months' time. In verses 12 and 13 he was describing perfectly the actions of the Pharisees in their dealings with the man born blind (see 9:34).

Then Jesus returned to his parable and applied it to himself in verses 14 and 16 (compare vv. 3 and 4). But here he brought in again his relationship to his Father in verses 15a and 17a, calling attention to all his former claims as to his identity. And three times more he refers to the fact of his forthcoming death which would prove his love for his sheep beyond all doubts (vv. 15b, 17a and 18a).

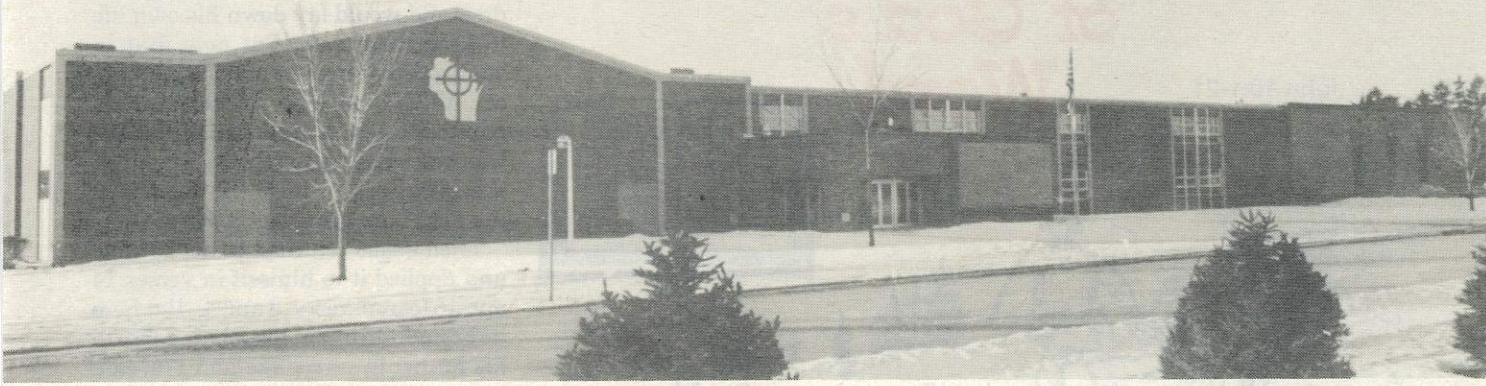
Then in verse 16 Jesus made perhaps his greatest prophecy, which includes every one of us. Read it carefully and underline the verse. Then hi-lite "one flock" and "one shepherd," and compare Ephesians 4:4-6 and Matthew 16:18b. What an enormous but lovely picture he was painting here, a picture which will not be completed until the day of our Lord's return!

In verse 17b he makes another wonderful prophecy that would also be fulfilled six months later, repeating the information that he had already given to the apostles in Matthew 16:21 and 17:23. Note also that there he speaks of both his death and his resurrection as things which would be the results of his own choosing and his own power, and which would establish his identity beyond all doubt (vv. 17 and 18; underline v. 18 and see how emphatic Jesus was on this point). Then he closes by saying that he would do all this as the obedient *Son* of God. (v. 18c, compare his former remarks in John 5:30b; 7:18b; 8:28b,29, 42).

John closes this wonderful section by recording the reaction of the audience, where the expression "the Jews" seems to be used uncharacteristically of the crowds as a whole. The Pharisees, of course, repeated their usual blasphemies (v. 20), but many others saw things in their true light (v. 21).

We should remember that Jesus foretold his coming death and resurrection with a double purpose, to convince his enemies of their error and to assure his followers that his death had been planned in eternity.

Dedication at Manitowoc Lutheran High School



New additions at center and far right

Up In Christ." Special music was supplied by a brass ensemble, the MLHS Lancer Choir, and the Lakeshore Lutheran Chorale. About 1,000 persons attended the service and the open house that followed.

The \$600,000 remodeling and expansion project was approved by the federation delegates on February 15, 1980. Bids were accepted in May, and the faculty and student body began using the new facilities immediately after the Christmas break.

Included in the project are three new wings and an extensive remodeling of the entire school. A new lobby, with cloakroom and service facilities, was added to the north side of the existing building. An addition to the locker-



MLHS
Faculty

The members of the Manitowoc Lutheran High School Federation had the joy of dedicating the school's new facilities in a service of thanksgiving on February 1, 1981.

Pastor David Worgull, principal, served as liturgist, and Professor emeri-

tus Harold Klatt presided at the organ. The chairman of the federation, Pastor H. Kuschel, read the rite of dedication. The dedication message was delivered by Pastor George Boldt, first vice-president of the Synod. Using Colossians 2:6-8, he spoke on "A Time To Be Built

Recruitment in WELS

The Lord is answering our prayers. He has prospered the efforts of uncounted laymen, teachers and pastors to interest increasing numbers of our Synod's young people in studying for the ministry.

Last August Northwestern College enjoyed the highest enrollment of new students (88) since the early seventies. The immediate future looks promising, too. "In each of the next two years," says Prof. Gary Baumler, Northwestern's Director of Recruitment, "we anticipate a first-year enrollment equaling or surpassing that of this year." If we add to that a sizable contingent of students enrolling at the Seminary via the Bethany program, our Synod may soon have a pool of potential candi-

dates for the ministry as large as any in its history. Besides, Dr. Martin Luther College continues to register large enrollments, giving promise of a steady supply of teachers for our parochial schools in the years just ahead.

All this is welcome news — as welcome as rain in a drought. It eases a bit the grave concern many have felt in recent years about an imminent shortage of workers in the Synod's schools, congregations and mission fields.

Let us remember to thank the Lord for this blessing. Let us thank him for providing a growing band of people willing to become reapers in his harvest.

But will we properly turn to account these gifts the Lord is giving us? Will

we use them to strengthen our mission outreach in order to preach the gospel in all the world? Will we place them in classrooms so that they can teach our children to observe all the things the Savior has commanded?

The answer to these questions depends a good deal on the kind of faith, love and zeal with which we confront the troubled times we're living in. True, our country's shaky economy and the hardship it means for millions affects our brothers and sisters in Christ no less than others. It may reduce their power to support the Lord's work as they would like. And that in turn might lessen the ability of all of us to reap the fields white unto the harvest.

But as we pray "Thy Kingdom come," let us heed the words of the Lord spoken to his captive people Israel through the Prophet Jeremiah: "Seek the peace and prosperity of the

room area, providing improved facilities for boys' and girls' athletics on the first floor and a new choral music room on the second floor, was added to the southeast corner. A major three-story addition, including an office complex, classrooms, facilities for future practical arts courses, and an elevator, was added to the west wing. Remodeling provided improved science facilities, a large study hall, a library addition, an expanded faculty workroom and cafeteria kitchen facilities. The school grounds were improved by the rebuilding of the football field and the addition of parking areas.

The 19 member congregations of the MLHS Federation have underwritten the cost of the project through commitments ranging from three to seven years. A member-loan program has provided about \$300,000 at favorable rates of interest.

The chairman of the building committee was Mr. Oscar Dick of Manitowoc, and the finance committee was headed by Mr. Paul Kunz, also of Manitowoc.

It is the prayer of the MLHS Federation that these new facilities will serve a growing student body with an expanded curriculum. The current enrollment is 305. Manitowoc Lutheran High School is in its 25th year of service to the WELS families of the Manitowoc Conference.

city. . . . Pray to the Lord for it, because if it prospers, you too will prosper" (Jeremiah 29:7). We American Christians, of course, are not living in political captivity as was Israel. We enjoy freedom and the protection of a still benign government. All the more reason, then, to pray for its welfare. For, as our country experiences the blessings of peace and prosperity, so will we, God's people, be better able to do his work effectively.

All the same, in bad times as well as in prosperous times, the Lord's work must go on. And that work needs workers — many, many workers.

On Recruitment Sunday, May 3, we as a Synod turned our collective attention toward praying the Lord for more harvest hands. As he answers that prayer, let us dedicate ourselves to putting those hands to work.

James A. Fricke

Salem Lutheran Landmark Church



Of interest to members of the Wisconsin Ev. Lutheran Synod is the announcement that plans are presently being formulated for the preservation of the Salem Lutheran Landmark Church in Milwaukee, Wisconsin. The church occupies a historic site symbolic of the growth of the Wisconsin Synod. The church itself is one of the oldest church buildings in the Synod.

Concerned members of Salem Congregation recently organized a foundation under the name *Salem Lutheran Landmark Church, Inc.* The foundation's purpose is to build an endowment fund which will provide long-term preservation of the church building without placing an unbearable demand on the already inflating budget of the congregation.

An understanding of why they chose to take steps to maintain this building would be incomplete without recalling the events of earlier years. History notes that about 20 families formed the Salem Evangelical and Reformed Church in Granville Township, Milwaukee County, on December 25, 1847. Plans were immediately laid for the building of a church, and this was dedicated in June 1849. In the same year, feeling the need to spread the precious gospel of Christ, the members of Salem joined hands with other congregations to organize *Die erste deutsch-evange-*

lisch-lutherische Synode von Wisconsin.

The Synod's constituting convention met at Salem Church in 1850. Five pastors representing 18 congregations were present. Since the first official meeting of the Synod was held at Salem, a meeting in which the constitution was adopted and the Synod officially came into being, Salem became known as the *Birthplace of the Wisconsin Synod.*

As Salem Congregation experienced rapid and steady growth, it soon became evident that the congregation's original structure would not long be adequate. Steps therefore were taken to erect a second church building on a donated plot of land just across the street from the original structure. Dedication of this "new" church, built of yellow brick, took place on October 28, 1863. This church building, dating back to Civil War days, is the one now known as Salem Lutheran Landmark Church.

It was in this church building that Salem Congregation heard God's Word proclaimed from generation to generation, until the dedication of its latest church facilities in November 1977. During the 114 years the Landmark Church was in use, 1,973 children were born anew in holy baptism,

(Continued on page 157)

Bible History Commentary

When Philip observed the Ethiopian reading Isaiah, he asked him, "Do you understand what you are reading?" "How can I," he said, "unless someone explains it to me?" (Acts 8:30,31.) You may have had a similar problem when you read your Bible. In fact, every serious seeker of the Truth desiring a more complete understanding of what God's Word teaches will at times seek help. Such will welcome *Bible History Commentary: Old Testament* by Werner H. Franzmann.

The Background

When our Sunday-school course, *The Story of God's Love*, was being written, the Board for Parish Education (BPE) felt that the teachers needed more than a simple manual suggesting step-by-step procedures for teaching each lesson. Only too easily, the teacher is tempted to present the lesson simply as an isolated story which proclaims an interesting truth. This is especially true in teaching the Old Testament. Consequently, the BPE felt that an overview of each story, explaining the main events and emphasizing their importance in unfolding God's gracious plan of salvation, would be an invaluable aid in the presentation of the lessons.

When Pastor Werner Franzmann contemplated retirement, he offered his services to the Board for Parish Education. The board was pleased to accept his offer, because it knew that Pastor Franzmann has a deep appreciation of the Bible as the verbally inspired Word of God and also possesses extraordinary literary skills.

Pastor Franzmann's 40 years of ministry began and ended in the parish. In the intervening years, he taught at Michigan Lutheran Seminary and was the first full-time literary editor of the Northwestern Publishing House. There he planned, initiated, and edited *Meditations*, while at the same time serving as editor of *The Northwestern Lutheran*. The Lord has now granted him the grace and the strength in his retirement to prepare a number of parish

education publications, among them the long-awaited commentary.

The Plan

Since in teaching the truths of Scripture, a great deal of a teacher's time is spent teaching the Bible story, a Bible commentary properly explaining those stories is an invaluable aid. In order to cover all the historical accounts that the children in the elementary grades learn, the author used the *Bible History for Christian Schools* as a guide for his remarks. The *Bible History Commentary: Old Testament*, then, is not a chapter by chapter narrative on the entire Old Testament, but rather expounds its major historical sections.

The Book

The book is divided into seven major sections: The Undivided Human Race; the Patriarchs of the Chosen Race; Moses the Lawgiver and Mediator; Joshua and the Judges; The Kingdom of David; the Divided Kingdom; and The Exile and Return. The major chapter headings are usually designated in such a way that both the Christian-day-school teacher and the Sunday-school teacher can easily find the Bible story they are looking for.

Pastor Franzmann has not been skimpy in his comments. And yet his unique style makes his book easy reading for those who are seeking an in-depth understanding of Holy Writ.

The Scriptures under discussion are identified but not written out in full. As a result, the book should be used with the Bible to gain the greatest benefit from it.

The most valuable contribution this commentary offers every student of the Bible is its emphasis on the gospel message. God's gracious promises of a Savior are always kept before the reader's eyes. For example, when God renewed his promise to Abraham in Genesis 15, we find this statement:

Now we hear one of the greatest statements in the whole Old Testament: "Abram believed the Lord, and he credited it to him as righteousness" (15:6). We rightly call it



Pastor Werner Franzmann

great because here we have the heart of saving truth, the one way of salvation in the Old Testament and in the New: justification by faith, by grace, through Christ. Yes, through Christ, for the statement that Abram "believed the Lord" does not mean only that he believed that God exists, or that he is a holy God, or that he is favorably disposed toward the sinner for some vague reason. Abram's faith was no different from your faith and mine in the New Testament. He believed in the Savior who would be one of his own descendants. And we believe in the Savior who has come as "the son of Abraham" (Matthew 1:1).

Have you ever read your Bible, wanted an answer to a question, and looked for it in a commentary in vain because the author ignored the subject? Pastor Franzmann anticipated questions that the serious Bible student might have and has answered them. He even raised questions which the Scriptures do not answer. In describing the animals that entered the ark according to God's direction, he states:

Two questions come to us. First, when did this distinction between clean and unclean animals arise? Answer: We do not know. It is evident that the distinction existed and was being observed in Noah's day. He knew what God meant. We know too that the distinction later became a part of God's ceremonial law to Israel (Leviticus 11).

Another question has to do with the purpose of taking seven of each kind of clean animals and birds. Here again we have no information. It is possible that some were intended for a meat supply on the ark. The seventh one of each clean species could well have been set aside for Noah's thankoffering, for he took "some of

all the clean animals and clean birds" (Genesis 8:20).

The 616-page book contains appendices on biblical chronology, the blood sacrifices, the Hebrew calendar (illustrated), and diagrams of weights and measures. The author also developed an easy-to-read pronouncing vocabulary. In addition, there is an index of Scripture references and an index of names and places.

Twelve maps especially prepared for the book are positioned near the narratives they help to explain. And five full-color Old Testament maps are in the back of the book for handy reference.

The Beneficiaries

We have stated above that this book was written especially for the Christian teacher. There is no doubt that those who teach the Scriptures to children week after week will benefit most from it and that this blessing will be shared by the children in their classes. But so will the faithful pastor who takes seriously the training and guiding of teachers in the church's part-time agencies, its Sunday schools and vacation Bible schools.

In addition to the called workers in the church, other members of the congregation will find reading this com-

mentary, together with the Bible, most edifying. Students preparing themselves for the teaching and preaching ministry will want to become acquainted with it early in their studies.

Because of this commentary's faithfulness to the holy Scriptures and its emphasis on the gospel message, every reader of *Bible History Commentary: Old Testament* will benefit deeply.

William E. Fischer

Note: *Bible History Commentary: Old Testament* may be ordered from Northwestern Publishing House, 3624 West North Avenue, Milwaukee, Wisconsin 53208. Its cost is \$15.95.

World Mission Work — At Home

When we think of the world mission outreach of our Wisconsin Synod, most of us picture it as the sending of a missionary, or missionary team, to a foreign land — a work which requires great effort and entails great expense because of the difficulty of transplanting the missionary into the foreign field. Sometimes the same Lord who opens doors to us overseas also opens world mission doors much closer home.

Several years ago, as the number of refugees from Indochina began to tax the ability and willingness of Thailand to offer even temporary shelter, Lutheran congregations were urged to sponsor families who wished to emigrate to the United States. Many WELS congregations responded in love, and numerous Vietnamese and Laotian families found new homes in America. And still there was a great need with the number of would-be emigrants far surpassing available sponsors.

Moved by that continuing need, a group of families at Grace Lutheran Church, one of our WELS congregations in La Crosse, Wisconsin, organized an "Inasmuch Committee" and established an "Inasmuch Fund," hoping thereby to be able to sponsor a refugee family. Their efforts were rewarded and their prayers answered when Grace sponsored the Lor Vang family — the first of many Hmong families to come to the La Crosse area. (The Hmongs are a Laotian tribe driven from their homes because of their

opposition to communism and alliance with the Americans.) Since then, the Vangs have been frequent visitors at Grace, and their children have been brought for holy baptism. Joining the Vangs at worship often were other Hmong friends who had settled in the area, most of them sponsored by other churches.

This past fall, Carol Kuecker, a member of Grace who is teaching English to Hmong children in the La Crosse public-school system, relayed a request from the Hmong community. They asked that they be able to meet at Grace, both to strengthen community ties and to learn the basics of the Christian faith. The congregation willingly offered its building and whatever instruction would be possible, given the language barrier.

The first meeting was held in December 1980. About 40 members of the Hmong community, some from as far away as Sparta, gathered at Grace. And all — from toddlers to grandparents — were told the Christmas story through an audio-visual presentation. Since then, the group has been meeting at Grace Church on the first Sunday afternoon of each month, and each such meeting has included further instruction on the person and work of the Savior. The group, especially the young people in their teens and twenties, has shown keen interest. They ask many questions, and translate the answers into Hmong as best as they can.

At the latest meeting, the "Inasmuch Committee" presented copies of *The Children's Bible* (an excellent book offered at reasonable cost by Golden Books of Racine) to as many Hmong families as wanted them. No sooner were the Bibles handed out than the young people paged eagerly through them, with many comments and still more questions.

(Continued on Page 158)



Pastor Schroeder and Hmong children



Hmong families

Skeels Heads Member Loans

On March 1, 1981, Charles D. Skeels assumed his duties as director of member loans, a position authorized by the Conference of Presidents as part of its responsibility for funding the Synod's financial operations.

Skeels, 37, replaces Arthur W. Schaefer, the Synod's deferred giving counselor, who had been serving as acting director for the past year. Increased activity in estate planning compelled Schaefer to resign as acting director.

Skeels was a founding member of Good Shepherd Lutheran Church of Downers Grove, Illinois, and still holds membership there. In 1967 he graduated from the University of Wisconsin-Madison with a degree in business administration. His entire business exper-

ience has been in banking where he last served as department head in the O'Hare International Bank of Chicago.

As director of member loans he is responsible for promoting and coordinating member loan programs for the Synod's capital needs — the Church Extension Fund and the Educational Institution Building Fund, for example. He is also responsible for a designated loan program for specific member loans to young, nonsubsidized congregations for capital needs.

Skeels is active in his home church, presently serving as its treasurer and as a member of the stewardship committee. He is a member of the stewardship board of the Southeastern Wisconsin District and was selected by his circuit



Charles D. Skeels

pastor to serve as his associate chairman in the fall 1979 visitation of circuit congregations.

Skeels is married to the former Julie Gibson of Neenah, Wisconsin. The Skeels have two children, Kellie, 11, and Heather, 9, both attending Good Shepherd Lutheran School.

Rev. James P. Schaefer

Not for just a year!

The staggering amount of promotional activity that has been employed to spread the message that 1981 is the "Year of the Disabled" has been successful in establishing a very high level of "awareness" for disabled people throughout the world. Since this year has been specifically set aside to highlight concerns for the disabled, countless individuals, agencies and firms are seeking to make some kind of contribution to discharge their obligation to people with special needs. For many, the disabled will hold the spotlight of their concern only for a while and will fade into the background as soon as another year — and another cause — captures the focus of the media.

In contrast to the passing concern some people have for them, the needs of the disabled are continual, not for just a year. Similarly those who genuinely wish to serve people with special needs must have a continuing concern, the kind of concern the members of our Synod have displayed in their support of special ministries. Since the turn of the century their love for the Savior has shown itself in their construction of facilities and formation of agencies specifically targeted to serve the handicapped. Special ministries

during this special year are reflective of services that span many years of help for the infirm aging, the distraught and depressed, the visually and hearing handicapped, the institutionalized and the mentally retarded. Through the Synod's Special Ministries Board pertinent publications, audio-visual presentations, experienced resource people and depth of expertise in many fields have continually grown to become meaningful sources of assistance to countless people with special needs.

Today, by means of exciting new programs that bring tape cassettes to the blind, long-distance telephone communication to the hearing impaired, new accommodations and closer contact for the mentally retarded, modern programs for the aging and infirm, and even sign language classes for those who may serve in special fields, the members of our Synod are showing a concern for the disabled that obviously, and appropriately, continues not for just a year but from year to year over many years.

Within the local congregations there is also a greater awareness of special needs. New churches are being built "barrier free" to allow for easy access

by the handicapped. Existing structures are being modified so that the handicapped can take part in congregational activities without difficulty. The design of worship and educational facilities today takes the special needs of the hearing impaired into consideration and provides low ambient noise levels from furnaces and air handling equipment in a good sound environment with high quality sound reinforcement and even a place for a signer to relay the spoken word. Concern for the disabled has shown itself in the local congregations in the provision of services at times of the day most desirable in meeting special needs and by using transportation easily available through the efforts of volunteers. Often the skills of people who are themselves somewhat handicapped are put to a most gratifying use in filling the needs of persons who are handicapped in another way.

Thus it becomes readily possible for God's children to find joy in lightening each other's burdens by sharing them, not for just an especially designated year, but without concern for time, because the Lord's command to serve "even the least of his brethren" knows no time limit.

R. W. Schlicht, Board Member
Special Ministries Board
3512 W. North Avenue
Milwaukee, WI 53208

Looking at the Religious World

information and insight

Lutheran Pastor Performs Licenseless Marriages

Robert Johnson, pastor of Grace Lutheran Church, an LCA church in Culver City, California, has performed more than a dozen marriage ceremonies in the past year for couples without a license. The ceremony, according to Johnson, makes "their unions valid in the eyes of the church, but nonexistent in the eyes of the state." Johnson explained his practice as "my way of publicizing the injustice of a legal system that economically penalizes people who are married."

Johnson is critical of a tax system which charges married couples who file a joint return hundreds of dollars more than single people with the same total income who live together and file separate returns. He is equally critical of tax laws which cause a retired woman who remarries to lose her Social Security benefits, or to lose her "head of household" status along with the penalties she is assessed if she sells property she owns. The tax laws encourage people to flaunt other laws of the state, Johnson insists.

Bishop Stanley Olson, head of the Pacific Southwest Synod of the LCA, has expressed approval of Johnson's practice. Both men have received protests from church members who contend that the church should not condone civil disobedience.

Pastor Johnson has a point. The tax laws ought to be changed. But two wrongs do not add up to a right. To try to right wrongs by taking matters into our own hands is no less reprehensible than the wrongs one seeks to correct. The objective is honorable. The means are objectionable.

Lutheran Scholar Flubs Opportunity to Witness in *The New Yorker*

The New Yorker does not often tip its hat to clergymen or to scholars of the church. Recently it did (February 2, 1981, p. 28f.). *The Talk of the Town*

column spotlighted Jaroslav Pelikan, Sterling Professor of History at Yale. Pelikan is the author of the monumental five-volume (three volumes published to date) *The Christian Tradition: A History of the Development of Doctrine*. Pelikan once taught at Concordia Seminary in St. Louis and served as an editor for the English edition of Luther's Works.

The New Yorker's profile of Pelikan probes primarily into the background of his consuming interest in history. Pelikan credits his early training in Missouri Synod Lutheran schools for developing his scholarly talents and interest.

Noting his Slavic background, Pelikan's interviewer asked if he would comment on the Polish situation "with the Pope guiding the workers in one way or another." Pelikan laughed. "To have the visible head of Western Christendom a Slav — wow!" he said. "Remember Stalin asking how many battalions the Pope had? Now the Russians know. What would Kosygin . . . or Breshnev or any of those guys give to go into an East European country and have a million people spontaneously turn out to cheer? It must blow their minds."

The one chance Pelikan had to say something vital to *New Yorker* readers he flubbed. He was asked how he would define Christianity today. He responded, "How would I describe Christianity today? That the particular in the person of Jesus is the universal — that what stands at the center of his message is at the center of the universe. The only way to the universal is through the particular, and you can't stop at the particular, because you know it to be the way of access to the universal. I love my wife for what she is, but the love by which I love her and by which she loves me is the love that, as Dante says at the end of the *Comedy*, moves the sun and all the stars and is the heart of God. You can't have just a general kind of love that refuses to get itself dirty with individuals.

There's got to be a particularity. I think that for a Christian that particularity is the life, death, and resurrection of Jesus, but it's not Jesusolatry; it's a window, and you look through it, not at it. That's why it's clear glass, not stained glass."

And Jesus said, "What did you just say?" How many non-Christians, do you suppose, gained an insight into the Christian gospel from that testimony? Ask a question about the Pope and you get an intelligible answer. Ask a question about man's ultimate concern and you get gobbledegook.

New Coalition to Wage War On TV Programming

A Coalition for Better Television has been formed for the purpose of reducing "the violent, sexual and profane content of TV programs." The coalition plans to announce the names of sponsors on July 1 against whom the organization will conduct a one-year boycott of products. Advertisers will be selected who sponsor programs which violate the coalition's concept of decency.

Donald Wildmon, who heads the new coalition, reports that more than 200 groups have joined in the effort. The board of directors includes Phyllis Schlafly of the Eagle Forum, Judy Brown of the American Life Lobby, Beverly LaHaye of Concerned Women for America, Dr. Ron Godwin of Moral Majority, and others.

Two networks, ABC and CBS, reacted immediately to plans for a boycott of advertisers. A CBS spokesman said, "We have no quarrel with anyone or any group urging that any TV program be watched for any reason. However, we are concerned with economic boycott efforts that are directed either at changing program content or removing certain programs from the air. No matter how well-intentioned, no matter how artfully crafted the rationale, such efforts amount to censorship."

Wildmon responded, "Censorship is a cop-out by the networks. They use that term because they can't think up anything else to say. Censorship is an official act by an official body of government. Advertisers are free to spend their money where they wish. Networks are free to show what they wish. Why can't consumers be free to buy what products they wish?"

Wildmon contends that writing to networks is of little value. Informing sponsors that the writer no longer intends to buy the sponsor's products applies pressure where it will produce results.

The coalition also plans to identify sponsors of quality programs and to urge consumers to choose their products instead of competitors' products.

We wish the coalition well. If its efforts help reduce the amount of smut and contamination infiltrating society via TV, the whole nation will profit.

Amish Exemption

District Judge Jon Ringelberg of Gladwin County, Michigan, has exempted Amish citizens from a regulation which requires the display of orange reflecting triangles on the rear of slow moving vehicles.

Amish residents objected to the requirement contending that use of the triangle on their horse-drawn buggies denies their faith in God's protective care. Ringelberg ruled that the law vio-

lated their constitutional rights. According to the judge, the state's prosecutor had not demonstrated that horse-drawn vehicles without the triangles were a hazard to public safety.

We might have suggested that the triangles be regarded as a symbol of the Trinity and a reminder of God's care for his people. But the Amish are not enthusiastic about symbols either.

We disagree with Amish theology, but we admire Amish pluck. Christianity's witness to the world would get a better hearing if all Christians were as staunch in their convictions as the Amish are.

Campus Pastors Denied Travel Funds for Conference

The Board for Missions of the Lutheran Church-Missouri Synod has refused to provide travel costs to enable campus pastors to attend a national staff conference in August. One reason for the refusal is the fact that this year's conference is scheduled to in-

clude Roman Catholic campus pastors.

LCMS campus pastors have participated in an annual joint conference since 1969 with campus pastors of other Lutheran synods. Rev. Edward Schmidt, the synod's campus ministry executive, informed the 85 LCMS campus pastors that the synod "is reluctant to sponsor an activity it cannot wholeheartedly support." Schmidt described this year's joint gathering as "a departure from the basic objectives of the staff conference and its own expectations for the conference."

A number of campus pastors have arranged to participate in the conference without the support of the Board for Missions. They expect to pay their own way.

The action of the Board for Missions appears to be a tightening up of practices in the LCMS, an action consistent with recent public statements calling for a termination of fellowship with the American Lutheran Church.

Joel C. Gerlach

Direct from the Districts

MICHIGAN

Reporter Edward Schaeve

Sunday-School Teachers Honored at Bangor

As the first step in marking its 25th anniversary this year, Trinity Lutheran of Bangor, Michigan, chose to give well-deserved recognition to those who have faithfully served in its Sunday school. With the assistance of the local AAL Branch, a special recognition night was held on Sunday, March 1. Former teachers were invited to an evening dinner at which both they and the present staff were presented with certificates of appreciation and gifts of remembrance.

During the past 25 years, at least 22 teachers have served on the Trinity Sunday-school staff, all of them women. Given special recognition were five women whose years of service total 125 years. They were: Mrs. Hannah Rutz, now confined to a nursing home, who served for 45 years in three congregations; Misses Goldie and Gloria Pic-



Sunday School teachers Elsa Boreham, Gloria and Goldie Picchiottino, and Carolyn Grant

chiottino, 25 years each; Mrs. Elsa Boreham, 20 years; and Mrs. Carolyn Grant, 10 years.

An anthem of thanksgiving was sung by the children of Trinity Christian Day School, directed by Teacher Juliana Wood. A special highlight was a film showing a similar gathering in 1970 at which Mrs. Rutz had been honored for completing 40 years of teaching. The evening closed with a prayer by the master of ceremonies, Pastor Roy H. Rose, asking the Lord to continue to provide teachers in the future as faithful as those of the past.

NORTHERN WISCONSIN

Reporter Harlyn Kuschel

MLHS Loses Board Member

On January 31, one day before the Manitowoc Lutheran High School family dedicated the new facility which he had helped plan, Mr. Donald Wilsmann, secretary of the MLHS Board of Control and of the Federation, was suddenly called to his eternal rest at an age of 56 years, six months and two days. Mr. Wilsmann was one of the founders of Manitowoc Lutheran High School and also a charter member of Our Savior Lutheran Congregation at Two Rivers Wisconsin. For many years Mr. Wilsmann served as Sunday-school teacher and as choir director at Our Savior's. At the time of his death, he was a member of the congregation's church council.

Donald A. F. Wilsmann was born July 29, 1924, in Two Rivers. On June 25, 1950, he was united in marriage with Loretta Krenz. All of their five children are involved in the work of the church. Son Thomas is pastor at Port Huron, Michigan, and James is teacher at Hustisford, Wisconsin. Daughter Carol is the wife of Pastor Michael Mul-

inix of Brooklyn Park, Minnesota; Karen is instructor at Manitowoc Lutheran High School; and Kathy is a student at Dr. Martin Luther College.

Funeral services were conducted at Our Savior's on February 3, with Pastor Harmon Krause officiating. In a report to the MLHS Federation on February 15, its chairman acknowledged Mr. Wilsmann's services in these words: "We are grateful for the manner in which the Lord saw fit to use this humble, dedicated child of his in extraordinary service to his kingdom. And there could certainly be no more fitting memorial to Don Wilsmann's memory than for all of us to rededicate ourselves to the faithful use of the talents the Lord has entrusted to us. May the Lord help us all to do just that!"

Grace Lutheran of Manitowoc Observes 40th of Founding

Grace Ev. Lutheran Church of Manitowoc recently completed the observance of the 40th anniversary of the congregation's founding. Anniversary observances began in May 1980 with a service of thanksgiving at which Dr. Henry A. Koch was the guest preacher. In September a service was held commemorating the founding of the congregation. Pastor Max N. Hermann was the guest preacher. Pastor Theodore A. Sauer preached for the mission festival in October, and Pastor Waldemar W. Gieschen preached for a special Christian Education Sunday in November. All of the guest pastors were former pastors at Grace. A fellowship dinner was held in connection with each of the special services to give the members opportunity to visit with their former pastors.

Grace Ev. Lutheran Congregation was founded in September 1940, when 13 men signed the resolution which brought the congregation into being. Dr. Koch was called to become the first resident pastor. He came to Grace from Concordia Collegiate Institute in Bronxville, New York, and served the congregation from 1940 to 1947. During Dr. Koch's pastorate the present church was built with a loan obtained from First German Congregation of Manitowoc. Grace became self-supporting in 1946.

Pastor W. W. Gieschen served the congregation from 1947 to 1959. During this time the congregation's com-

municant membership grew to 200. A parsonage was built in 1953. Plans to remodel the church were carried out during the pastorate of Max N. Herrmann. The congregation observed its 25th anniversary during the pastorate of Rev. Theodore Sauer. Pastor Keith Haag, the present pastor of Grace, has served the congregation since 1970. At the close of its 40th year, Grace numbers 430 baptized members and 340 communicants. May the Lord continue to shower his blessings on Grace Congregation!

SOUTHEASTERN WISCONSIN

Reporter Robert Kleist

Mrs. Ida Fuerstenau at Rest

The wife of Mr. G. A. Fuerstenau was called to her eternal rest on February 8, 1981. She was born Ida Conradt on April 12, 1909, in Kenosha, Wisconsin.

She attended Doctor Martin Luther College in New Ulm, Minnesota, in preparation for the teaching ministry. She attended from the fall of 1927 to the spring of 1929, the complete course required of teachers at that time.

Her first call was to Trinity Lutheran School, Kaukauna, Wisconsin, where she served until 1931. She then taught at St. Paul's Lutheran School, Cudahy, Wisconsin, until 1933.

That year she married Mr. G. A. Fuerstenau and took up residence in Montello, Wisconsin, while her husband taught at St. John's Lutheran School.

In 1945 she resumed her teaching career in Kenosha, Wisconsin, at St. Luke's Lutheran School and served there until 1951. The next year she taught at Bethany Lutheran School, and then from 1954 to 1963 she served her Lord at Friedens Lutheran School, the congregation where she had been baptized.

A long-time sufferer from Parkinson's disease, she served as a source of courage and inspiration for many.

Ida Fuerstenau's survivors include her husband; a son, Ronald; five grandchildren; a brother and a sister.

The funeral service was conducted at Bethany Lutheran Church by Pastor John Martin.

"Well done, good and faithful servant!"

Salem Church (Continued)

1,740 Christians renewed their baptismal vows in confirmation, 611 marriage knots were tied with the Lord's blessings, and 699 persons were given a Christian burial. We rejoice and glory, not in anything that we or our fathers before us have accomplished, but in the many mercies God has bestowed upon his people in this his temple.

Not only historical and sentimental reasons, however, make the preservation of Salem Lutheran Landmark Church important, but future usage as well.

It will be kept as a chapel for weddings, funerals, and special services, with any member of the Synod permitted to make use of it for those purposes. Since Salem is the birthplace of the Synod, memorabilia from the history of the Wisconsin Synod will be displayed in the building. These displays, depicting the work of our Synod at home and abroad, will be exhibited year round. Some of these displays, first used at synodical conventions, will be updated after each such convention. Four such displays are presently housed in the building. Thus the Landmark Church is a place where members of the Synod can delve into the history of the Synod and also view the work the Synod is presently doing. The church is open to the general public. This past year over 500 persons toured the building.

It is interesting to note that the Milwaukee Landmark Commission recommended that Salem Church be a part of the West Granville Historic District. In 1977 the common council of the city of Milwaukee designated it as a Milwaukee landmark. Such designation, however, does not provide funds for the building's preservation.

The members of the foundation are attempting to establish an endowment fund of \$80,000. Interested members of the Synod are invited to contribute to this project. Your contribution may be sent to the Salem Lutheran Landmark Church, Inc., 6814 North 107th Street, Milwaukee, Wisconsin 53224. The monies will be used solely to maintain and preserve this historic building. The corporation functions as a not-for-profit, nonstock corporation. We pray for your fervent consideration and bountiful charity.

Missions (Continued)

Exactly where the program is headed none of us at Grace are certain. But we are thankful that God is giving us the opportunity to reach out with the Good News to many who have not yet heard it. If by opening our church to the Hmong some of them are led to embrace the Savior, whatever effort it will have taken on our part will have been well worth it. And, compared to the huge effort and expense it would take to send a mission team overseas, it will have been as nothing.

Pastor Neal Schroeder

INDEX AVAILABLE

The index for Volume 67 (1980) 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.

MINNESOTA DISTRICT INSTITUTIONAL MINISTRIES MINI-SEMINARS

June 6, 1981: 1:30-4:30 P.M.

Dr. Martin Luther College
New Ulm, Minnesota

June 7, 1981: 1:30-4:30 P.M.

Bloomington Lutheran Church
88th and Nicollet
Bloomington, Minnesota

Agenda:

Presentation of
GUIDELINES FOR WELS
INSTITUTIONAL MINISTRIES
Alfons Woldt

WISCONSIN LUTHERAN COLLEGE

Commencement Services

May 17, 1981
2:00 P.M.

College Chapel

8830 W. Bluemound Road
Milwaukee, Wisconsin

REQUEST FOR COLLOQUY

Pastor Edward Marcotte of Waverly, Illinois, a pastor of The Lutheran Church-Missouri Synod, has requested a colloquy with a view to entering the preaching ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence relative to the request may be addressed to the undersigned.

President D. F. Bitter
Western Wisconsin District

CLOSING EXERCISES AT THE SYNODICAL SCHOOLS

Wisconsin Lutheran Seminary Mequon, Wisconsin

Closing Concert — May 28 at 7:30 P.M.
Calvary, Thiensville
Graduation Service — May 29 at 10:00 A.M.

Northwestern College Watertown, Wisconsin

Alumni Meeting — May 19 at 3:00 P.M.
Alumni Luncheon — May 19 at 5:00 P.M.
Closing Concert — May 19 at 7:30 P.M.
Graduation Exercises — May 20 at 10:00 A.M.

Dr. Martin Luther College New Ulm, Minnesota

Commencement Concert — May 15 at 8:00 P.M.
Graduation Exercises — May 16 at 10:00 A.M.

Northwestern Preparatory School Watertown, Wisconsin

Closing Concert — May 19 at 7:30 P.M.
Graduation Exercises — May 20 at 1:30 P.M.

Martin Luther Preparatory School Prairie du Chien, Wisconsin

Commencement Concert — May 21 at 7:00 P.M.
Graduation Exercises — May 22 at 10:00 P.M.

Michigan Lutheran Seminary Saginaw, Michigan

Commencement Concert — May 22 at 7:30 P.M.
Graduation Exercises — May 23 at 10:30 A.M.

AUDIO VISUAL AIDS

INSPIRATION AND INNERRANCY 1980 C Dr. Becker

A series of lectures given by Dr. Siegbert Becker to an adult enrichment class at Wisconsin Lutheran College.

1. Inspiration in the Old Testament
2. Inspiration in the New Testament
3. Objections raised against Verbal Inspiration
4. How can we be sure that we have the Bible God wants us to have?
5. Innerrancy — Does the Bible contradict itself?
6. Innerrancy — Does the Bible contain errors?

WHOSE WORLD? (FS-385-WW) 1981 C & M 23 min. color

This filmstrip presents some of the scientific arguments favoring a recent creation of the universe. It takes the form of a debate between a creationist and an evolutionist. The evolutionist, of course, loses. The concluding frames visualize the words of the hymn, "This Is My Father's World." Since the arguments for creation and against evolution are rather brief, the one presenting this filmstrip will have an opportunity to expand on the issues.

PLANNING YOUR CHRISTIAN WEDDING SERVICE (FS-386-PWS) 1981 C & M 9 min. color

This filmstrip stresses that the church wedding is a Christian worship service. Therefore great care must be exercised in selecting appropriate forms and music. This filmstrip was prepared by Concordia Publishing House as a part of a pre-marital instruction package. However, it is also suitable for teens or parents who may some day plan a wedding. Some innovations, briefly suggested, may not be appropriate in our churches.

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

THE FORTY-SIXTH BIENNIAL CONVENTION OF THE WISCONSIN EV. LUTHERAN SYNOD

The Forty-sixth Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held, God willing, August 3-8, 1981, at Martin Luther Preparatory School, Prairie du Chien, Wisconsin.

The opening service with Holy Communion will be held on Monday, August 3, at 9:00 a.m. in the chapel on the campus. The Rev. Waldemar J. Zarling, president of the Michigan District, will preach the sermon. The closing service will be held on Friday, August 6, at 7:30 p.m. The Rev. James P. Schaefer, Stewardship Counselor of the Synod, will preach the sermon.

The opening session of the convention will be held immediately following the opening service in the school gymnasium. Delegates are asked to arrive early enough so that they will have time to register before the beginning of the opening session. Registration will be made in the lobby of the gymnasium.

The theme of the convention is "STRENGTHEN THE STAKES." The Rev. Victor Prange will present three Bible studies relating to the convention theme.

Housing for the delegates will be provided in the dormitories of the school. Detailed instructions regarding travel and housing will be mailed to each delegate.

Meals will be served to all bona fide delegates in the school cafeteria. Meal tickets will also be available to visitors at nominal rates.

Mail sent to delegates during the convention should be addressed in care of Martin Luther Preparatory School, Prairie du Chien, Wisconsin 53821. Delegates can be reached by telephone by calling 1-(608)-326-8480.

SOUTHEASTERN WISCONSIN

METRO-SOUTH PASTORAL CONFERENCE

Date: May 18, 1981; 9:00 a.m. Communion service.
Place: Fairview Lutheran, 137 N. 66th Street, Milwaukee, Wisconsin; D. Kolander, host pastor.

Preacher: R. Zink; J. Aderman, alternate.
Agenda: Exegesis of Mark 11:12-26; R. Ehke (Exegesis of Mark 11:27-12:12; N. Engel, alternate); Consideration of Resolution on CHE Position Paper; *Augsburg Confession*, Article XII; D. Kolander (The Mormons); W. Borgwardt, alternate.

Note: Excuse to the host pastor. M. Bitter, Secretary

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Fager, Lloyd A., as pastor of Immanuel, Elgin, North Dakota, and of Trinity, Carson, North Dakota, on March 15, 1981, by T. Yahr (Dak.-Mont.).
Gleschen, Norbert A., as pastor of St. John's, Fremont, Wisconsin, on April 5, 1981, by J. F. Brandt (NW).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Fager, Lloyd A.
P.O. Box 366
Elgin, North Dakota 58533
Phone: 701/584-2897
Gleschen, Norbert A.
Route 2
Fremont, Wisconsin 54940
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127 Munson Drive
Beckley, West Virginia 25801
Manthey, Marcus P.
1454 Lillian Lane
Melbourne, Florida 32935
Roecker, Eugene A.
Rt 1, Box 162
La Crescent, Minnesota 55947
Phone: 507/895-2398
Schroeder, Loyal
2305 Blaine Lane
Helena, Montana 59601
Schulz, Thomas A.
1023 Plaza Tropaz
Sierra Vista, Arizona 85635
Phone: 602/458-5897
Westphal, Walther W.
P.O. Box 30067
Lilongwe 3,
Malawi, Africa

NEW WELS CHURCHES

Names Requested

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

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

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

Alaska	Kenai
Arizona	Deer Valley
California	Rancho Cucamonga*
Florida	Coral Springs*
	Daytona Beach*
	Keystone Heights
	Lehigh Acres*
	Melbourne
Georgia	Warner/Robbins/Perry*
Illinois	Sandwich/Plano*
Kansas	Topeka
Michigan	Novi
	Perry
Missouri	Jefferson County*
Montana	Helena
	Miles City*
New York	Rochester*
North Carolina	Charlotte*
	Hendersonville
Ohio	Englewood
Oklahoma	Bartlesville*
Oregon	Medford*
	Pendleton*
Texas	Fredricksburg*
	Killeen/Ft. Hood*
	Tyler*
Vermont	Barre*
Virginia	Manassas*
Wisconsin	Chippewa Falls*
	Cottage Grove*
	Merrill*
	Port Washington
Wyoming	Casper
Alberta	Calgary*
Ontario	Toronto*

*Denotes exploratory services.

EXPLORATORY

BARTLESVILLE, OKLAHOMA

WELS exploratory services are now being held each Sunday evening in Bartlesville, Oklahoma, in the Cherokee Room of the Holiday Inn on US 75. Sunday school and Bible class are conducted at 6:00 p.m. with the worship service at 7:00 p.m. For more information please call Mr. Paul Hahn, phone 918/333-9780; or Pastor Charles Iles, Sr. phone 918/664-4964. The names of WELS or other interested individuals living in northeastern Oklahoma or southeastern Kansas should be sent to Pastor Charles Iles, Sr., 12425 East 31st St., Tulsa, Oklahoma 74145.

CHIPPEWA FALLS, WISCONSIN

WELS exploratory services are being held in Chippewa Falls, Wisconsin. The services are held at the Seventh Day Adventist Church, 650 Woodward Avenue. The time of service is 9 a.m. with Sunday school following the service. Please send names of any interested people to Pastor Larry Koester, Rte. 3, Box 113, Bloomer, Wisconsin 54724, phone 715/288-6523; or Charles Bartel, 321 West Grand Avenue, Chippewa Falls, Wisconsin 54729, phone: 715/723-2922.

TIME AND PLACE

ELGIN, ILLINOIS

St. Andrew Ev. Lutheran Church (WELS) of Elgin, Illinois, is now worshipping in Hillcrest School at 80 N. Airlite (across from St. Joseph's Hospital) in Elgin. The time of service is 9:30 a.m., Sunday School and Adult Class at 10:45 (summers one-half hour earlier). For more information write or call Pastor Peter B. Prange, 818 Deborah Avenue, Elgin, IL 60120 (phone: 312-695-1911). Areas served include Dundee-Carpenterville, Streamwood, Bartlett Hanover Park, and St. Charles.

NEED FOR HOUSEMOTHER Dr. Martin Luther College

Dr. Martin Luther College is in need of a housemother for Centennial Hall, a dormitory for 130 college women, beginning with the 1981-1982 school year. Characteristics essential for this position include a mature Christian nature 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; the willingness and ability to deal with adults in their twenties in one to one situations; 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 T. F. Zarling, Dr. Martin Luther College, New Ulm, MN 56073.

NEED FOR HOUSEMOTHER

East Fork Lutheran High School is in need of a housemother for about 25 high-school girls for the 1981-82 school year. Characteristics essential for this position include mature Christian nature, a desire to serve the Lord, an ability to work with young people, and a love and understanding for teenage girls. Personal inquiries are invited as well as submission of names of qualified individuals. Send all communications to Reginald C. Riesop, Box 128, East Fork, Arizona 85943.

NEED FOR BOYS DORM ADVISOR

East Fork Lutheran High School is in need of a boys' dormitory advisor for about 20 boys beginning with the 1981-82 school year. Characteristics essential for the position include a mature Christian nature, a desire to serve the Lord, an ability to work with young people, and a love and understanding for teenage boys. Personal inquiries are invited as well as submission of names of qualified individuals. Send all communications to Reginald C. Riesop, Box 128, East Fork, Arizona 85943.

CALL FOR NOMINATIONS NORTHWESTERN PREPARATORY SCHOOL

The members of the Synod are invited to place in nomination the names of men qualified to assume the professorship vacated at Northwestern Preparatory School by Prof. J. Kruse's acceptance of the call to Northwestern College. Qualifications include the ability to serve as athletic director; to coach basketball and track and assist in football; to teach physical education classes; and to instruct in the field of mathematics as needed. Letters of nomination should be in the hands of the undersigned no later than May 24, 1981.

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

OFFER

Free to any Wisconsin Synod church or school that needs it: Rex Rotary M-4 Mimeograph Machine. Good condition; needs cleaning. Takes 4-hole stencils and paste ink. Contact Pastor Mark Porinsky, Dexter, Michigan, phone 313/426-8442.

NEEDED

Rock of Ages Ev. Lutheran Church of Payson, Arizona, is in need of altar and pulpit paraments. Should any congregation have paraments to donate or sell at a nominal price, please write to Pastor Delton J. Tills, 300 South Goodnow Road, Payson, Arizona 85541

NEEDED

Sola Gratia Ev. Church, a WELS mission recently organized in the Perry-Warner Robins, Georgia, area, is in need of hymnals, communion ware, and altar furnishings and furniture. Anyone interested in donating such articles is asked to write to Mr. H. Voeltner, 820 Forrest Hill Road, Perry, Georgia 31069. The congregation presently is worshipping in a Methodist Church at 5:30 p.m. every Sunday, but expects to be meeting in its own facilities by July.

REQUEST

Does your church have a free-standing statue of Christ which your congregation no longer uses? Grace Ev. Lutheran Church of Prairie du Chien, Wisconsin, could make very good use of such a statue that would fit into a 26" wide x 16" deep altar niche, with a maximum height of 56". We would be happy to take care of the transportation. Please contact Pastor Clarke Sievert, 1005 E. Broadway, Prairie du Chien, Wisconsin 53821; phone: 608/326-4202.

CHAPLAIN E. C. RENZ

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

CHAPLAIN C. A. SCHLEI

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

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Controller's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

January 8, 1981 thru March 31, 1981

	Subscription Amount for 1980	3/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 753,501	\$ 188,375	\$ 147,083	78.1
Dakota-Montana	334,551	83,638	53,178	63.6
Michigan	1,773,777	443,444	279,340	63.0
Minnesota	1,934,877	483,719	348,411	72.0
Nebraska	410,583	102,646	71,158	69.3
Northern Wisconsin	1,954,604	488,651	291,653	59.7
Pacific Northwest	187,921	46,980	30,033	63.9
Southeastern Wisconsin	2,412,965	603,241	374,849	62.1
Western Wisconsin	2,283,714	570,929	359,604	63.0
South Atlantic	186,949	46,737	35,944	76.9
Total — 1981	\$12,233,442	\$3,058,360	\$1,991,253	65.1
Total — 1979	\$10,969,543	\$2,742,386	\$2,058,622	75.1

CURRENT BUDGETARY FUND

Statement of Income and Expenditures
Twelve months ended March 31, 1981 with comparative figures for 1980

Twelve months ended March 31

			Increase or (Decrease)	
	1981	1980	Amount	Per Cent
Income:				
Prebudget Subscription Offerings	\$10,986,622	\$ 9,748,160	\$1,238,462	12.7
Pension Plan Contributions	72,347	74,311	(1,964)	(2.6)
Gifts and Memorials	613,369	187,964	425,405	—
Bequests	329,500	311,030	18,470	5.9
Earnings from Fox Trust	79,844	75,659	4,185	5.5
Other Income	2,107	1,763	344	19.5
Transfers from Other Funds	41,429	25,286	16,143	63.8
Total Income	\$12,125,218	\$10,424,173	\$1,701,045	16.3
Expenditures:				
Worker-Training	\$ 4,585,456	\$ 4,007,017	\$ 578,439	14.5
Home Missions	2,265,415	2,173,737	91,678	4.2
World Missions	2,056,840	1,893,397	163,443	8.6
Benevolences	1,208,140	1,127,474	80,666	7.2
Administration and Services	1,350,076	1,132,139	217,937	19.3
Total Operations	\$11,465,927	\$10,333,764	\$1,132,163	11.0
CEF — Interest Subsidy	851,211	799,945	51,266	6.4
Appropriations — Bldg. Funds	694,414	561,736	132,678	23.6
Total Expenditures	\$13,011,552	\$11,695,445	\$1,316,107	11.3
Operating Gain/(Loss)	\$ (886,334)	\$ (1,271,272)		

Norris Koopmann, Controller
Norbert M. Manthe, Assistant Controller
3512 W. North Avenue
Milwaukee, WI 53208

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

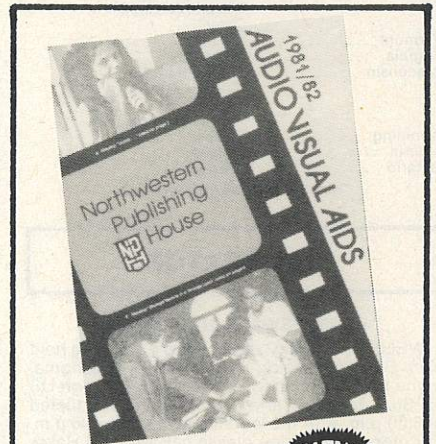
For the Month of	Cutoff Date
May	May 29
June	June 30
July	July 31

PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 15 and 16, 1981. Prof. Paul Nitz will present a series of lectures on "The Use of the Old Testament in the New" and Prof. Armin Schuetze will present a series of lectures on "The Significance of the Reformation for Our Ministry Today." A fee of \$15.00 is requested of each participant. The sessions will run from 9-12, 1-3, and 6-9 on June 15 and 9-12 and 1-4 on June 16.

AVAILABLE: PARAMENTS

One set of white paraments (96-inch altar frontlet) is available to any WELS congregation or mission for the cost of shipping. Contact Pastor Frederick Casmer, P.O. Box 457, Beaverton, Michigan 48612; phone: 517/535-4148.



NEW!

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