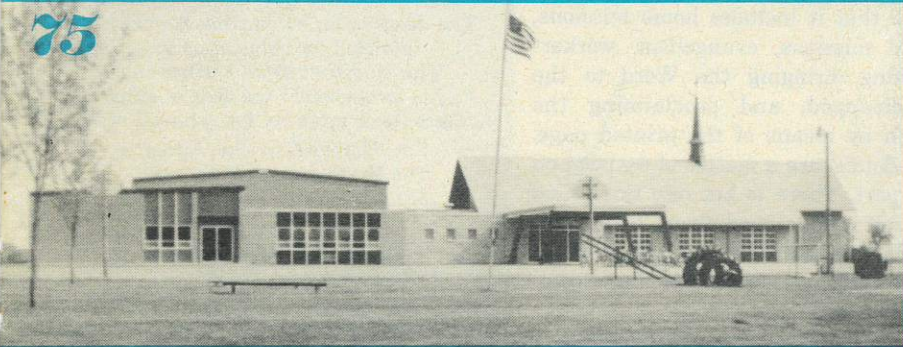
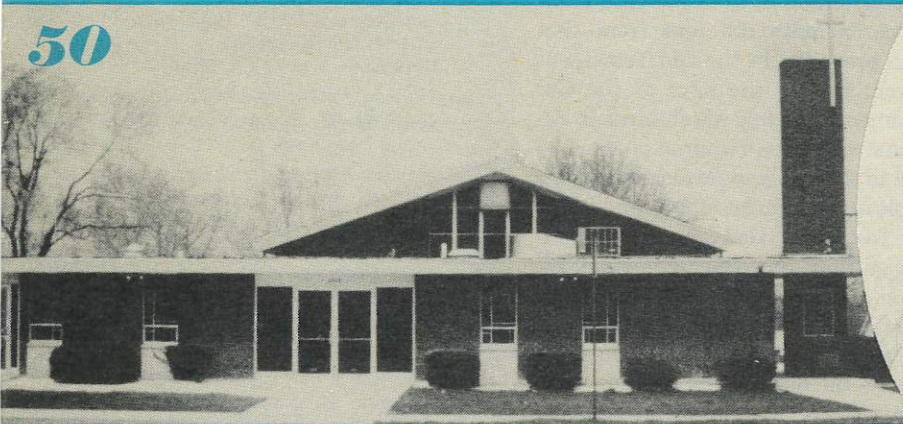


The Northwestern

August 5, 1979

Lutheran



In This Issue —

- Presidency in Perspective page 250
- World Mission Conference page 251
- DMLC Graduation page 253



*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*

Briefs by the Editor

The cover date of this issue falls midway through the convention of our Wisconsin Evangelical Lutheran Synod at Watertown, Wisconsin, August 1-8.

One of the first assignments faced by every convention among us is the election of a president, first and second vice-presidents, and a secretary. For the first time in 26 years the name of President Oscar J. Naumann will not appear on the nominating ballots. On June 19 the Lord called him to his heavenly home. We trust that the Lord who has been so gracious to us in the past will continue to provide our Synod with the leadership it needs. In addition to the officers of the Synod, the convention will also elect approximately 50 members of various elective boards and commissions. May our Lord bless us with faithful and capable workers!

In the special convention held last year, the voting members of the Synod decided to purchase the Campion property in Prairie du Chien as a campus for Martin Luther Preparatory School. Martin Luther Preparatory School is a continuation of Martin Luther Academy which until June of this year shared a campus with Dr. Martin Luther College in New Ulm, Minnesota. News about the anticipated enrollment at MLPS is very encouraging.

This year's convention faces a decision almost the opposite of last year's. The Commission on Higher Education is coming before the convention with the recommendation that Northwestern Lutheran Academy, Mobridge, South Dakota, be closed at the end of the 1979-80 school year. The Synod's Coordinating Council, however, is recommending that the school be closed immediately. This is by no

means an easy decision which faces the voting delegates.

Another issue before the Synod is the recommendation by the Board for Home Missions that a mass media ministry be established "centering on a radio ministry to assist congregations and the Synod to reach primarily the unchurched."

Perhaps by the time you read this, the convention will have spoken out on both issues. It may well be of concern to you how decisions of this kind are reached.

The situation in the New Testament Church is quite different from that which prevailed in the Old Testament Church. During the days of the Old Testament, God told his children in detail just what was required of them — down to the size and furnishings of the temple and the forms of worship. In the New Testament, God leaves such decisions entirely up to the judgment of his people. He has given them one basic command: "Go ye into all the world, and preach the gospel to every creature" — the methods he has left up to them.

In taking this command to heart, we know that it includes home missions, world missions, evangelism, worker-training, bringing the Word to the handicapped, and proclaiming the Truth by means of the printed page. The details are a matter of decision on our part. There is but one thing God himself is concerned about. In his own words, it is this: "Teaching them to observe all things whatsoever I have commanded you."

Let us pray that our delegates may always keep in mind the Lord's command and the Lord's concern. Then, we can be sure that their decisions will be God-pleasing indeed.

The Northwestern Lutheran

(ISSN 0029-3512)

Volume 66 Number 16
August 5, 1979

Official Publication
Wisconsin Evangelical Lutheran Synod
Published *biweekly* by
Northwestern Publishing House
Milwaukee, Wisconsin.
All BUSINESS CORRESPONDENCE
is to be directed to:
Northwestern Publishing House
3624 W. North Avenue
Milwaukee, Wisconsin 53208

Subscription rates, payable in advance:
One year, \$4.00 Three years, \$10.50
Five years, \$16.25

\$2.75 per subscription if 25 or more undressed copies are sent in a bundle to one address. Blanket subscription at \$3.25.
Second-class postage paid at Milwaukee, Wisconsin. POSTMASTER: Send address changes to The Northwestern Lutheran, 3624 W. North Ave., Milwaukee, WI 53208.

Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

The deadline for submitting materials intended for publication in **The Northwestern Lutheran** is five weeks before the date of issue.
Address items intended for publication to:
Rev. Harold E. Wicke, Editor
The Northwestern Lutheran
3512 W. North Avenue
Milwaukee, Wisconsin 53208

— THE EDITORIAL BOARD —
Rev. Harold E. Wicke, Editor
Prof. Walter W. Kleinke, Assistant Editor
Prof. Wilbert R. Gawrisch
Prof. Armin W. Schuetze

— CONTRIBUTING EDITORS —
C. Toppe R. Lauersdorf I. G. Frey
E. Fredrich T. Franzmann J. Gerlach
A. Panning J. Anderson

The Cover: 25 — 50 — 75 — 100 — The numbers are milestones in history. Our Savior's of Zion, Illinois, recently observed its 25th anniversary. Grace Lutheran of Flint, Michigan, had difficulty deciding on a date, but finally chose 1979 as the year of its 50th. On June 24th St. John's of Fox Lake, Wisconsin, celebrated its 75th. A congregation 122 years old, St. John-St. James of Reedsville, Wisconsin, in May of this year marked the 100th birthday of its church building by dedicating an addition. Read about all of these events in **Direct from the Districts**.

Editorials

Faith Is The Answer The "in" question of our age since the hippy era is "Who am I?" This plaintive question raises even more questions which have been the subject of earnest searching and speculation through the ages. Among these questions are: Where did I come from? Why am I here? Where am I going?

People are troubled. They want to know. They need to know. Without the answers, life has no meaning or purpose. People do not know what to do with their lives, and they can find no peace.

Human philosophy has provided some answers. But the answers vary, and they tend to conflict with one another. The whole subject has entailed a lot of wheel-spinning, and the endless search goes on.

Faith takes up where knowledge leaves off. There are a lot of things we don't know and cannot find out. This leaves a lot of room for faith.

Faith is what the Bible is about. It calls upon us to recognize our limitations, when it asks, "Who hath known the mind of the Lord, or who hath been his counselor?" It illustrates the gap between us and God in the words, "My thoughts are not your thoughts; neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Finally, it sets before us an appeal in which the desperate search finds a satisfactory conclusion: "Trust in the Lord with all thine heart, and lean not unto thine own understanding."

Faith is the answer, and those who turn to the God of Holy Scripture by faith finally emerge from the dark tunnel of ignorance and despair.

Immanuel Frey

Have Churches Asked For The Ruling?

A recent IRS revenue ruling (79-99) states that a substantial part of the contributions made to congregations maintaining parochial schools is no longer tax deductible. The "fair market value of (the) education" is to be subject to income tax henceforth.

Because many church members will be taking the rather generous standard deduction on the federal tax form rather than itemizing church contributions as deductions, the ruling may not affect most members of congregations with parochial schools. Yet we must be alarmed by what appears to be further encroachment on private education, and another wedge driven between the church and its vital educational function.

Just why the IRS is depriving parents of parochial children of this tax deduction at this time is not clear. But it is clear that this action destroys the intent of Section 170 of the Internal Revenue Code as previously worded. The general rule stated: "There shall be allowed as a deduction any charitable contribution (as defined in subsection (c)) payment of which is made within the taxable year." Subsection (c) stated: "For the purposes of this section, the term 'charitable contribution' means a contribution or gift to or for the use of . . . a corporation . . . created or organized in the United States, . . . organized and operated exclusively for religious, charitable, . . . or education purposes." Christian day schools certainly meet that definition. Why the change?

May it be possible that church members themselves have hastened the issuance of this new ruling? It has been against the law, for example, for parents of Lutheran high school children and students at synodical schools to pay tuition through their congregations in order to claim a tax deduction. Father John Hanley, superintendent of education for the Milwaukee Archdiocese, has ordered two parishes to stop the practice. Does the IRS know of other violations of the law in this regard? If so, and if the IRS is acting on these violations, churches with parochial schools may be paying a price because some churches and church members are breaking the law regarding tuition payments.

Carleton Toppe

To the Vacationer

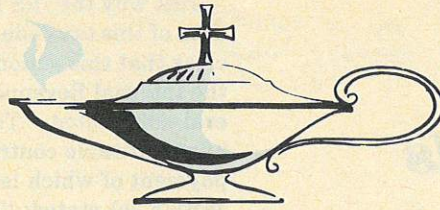
"Another year, another vacation, and now back to the rush of the daily grind." Many of you may be saying that at this time of the year. For many, life has become a rushing routine from which they find little or no escape. For still others, life is a total bore. Year after year God's abundant, robust life with its many and varied opportunities passes by almost unnoticed.

What is needed today is a time of refreshment that only God can give in this world which only God has made and "given to the children of men" (Psalm 115:16). Discover the world God made just for you. Scale a cliff! Climb a mountain! Or take an easy stroll on a trail in one of God's great and green forests. Take a panoramic view over a widespread and majestic valley. Or walk through a field and focus your attention on the intricacies of one of God's minute wild flowers, free gifts to all of us.

Paint a picture of what you see. Photograph it. Appreciate it and share it with your family. Look at what God's handiwork is and does. Let the gigantic boulder or mountain remind you of the earth's first six days and the omnipotent Creator. Or let the fine ornaments of one of God's delicate flowers remind you of the all-caring Savior. Do not belittle what God has made for you! Job stood in danger of doing just that. God reminded him that at creation "the morning stars sang together and all the sons of God shouted for joy" (Job 38:7). You, too, should receive God's world joyfully, gracefully, carefully, and thankfully!

Do you find yourself saying: "That would be nice some day, but I do not have time for that right now"? Now,

(continued on page 259)



Studies in God's Word

Abraham — Made Great By God

Read Genesis 14:1-24

How do you measure greatness? "Look at a man's worth," some would say. "What possessions does he have?" "Look at his office," others would answer. "What positions does he hold?" "Look at his influence," still others would reply. "How much power does he wield?"

In the kingdom greatness is measured by another yardstick. Humble faith, loving service, glory for God are the inches by which true greatness is measured. From *Abraham-Father of the Faithful* comes an example as we study "Abraham — Made Great by God."

Great in Valor

War was in the wind. For 12 years the city-states of Sodom, Gomorrah, Admah, Zeboiim and Zoar had paid tribute to Chedorlaomer, king of Elam in the East. In the 13th year these five cities, which lay in the fertile Jordan Valley and formed a vital link in the trade and military route from Persia to Egypt, rebelled. Chedorlaomer's reaction was to mount a punitive expedition, aided by the forces of three allied kings. With some smart soldiering he swept through the countryside north, east, south, and west of the rebel cities, conquering the tribes and cutting off all chance of attack on his rear. Then he turned his attention to the rebellious kings and in the battle which followed crushed their forces, conquered their cities, and carried off their people and goods. Unfortunately, Lot by this time had moved into Sodom and so was carried off along with the rest.

News of Lot's plight quickly reached Abraham. Common sense might have said, "Don't get involved! Just be glad you escaped." Memory of past dealings with selfish Lot might have hinted, "Why get involved! Maybe Lot will learn something." Instead, with compassion produced by love and a heroism powered by faith, he acts. Swiftly arming his most trusted servants, 318 in all, and aided by three confederates, he sets out after the army from the East. Skillfully dividing his own small force, he falls upon the enemy by night. The enemy is routed, and Lot and the others are rescued by a courageous Abraham. From a God whose promises Abraham had learned to trust and whose power he now tapped came courage in this time of danger.

In our modern godless and goal-less world the call for valor is sounded clearly. The forces of immorality and idolatry, of selfishness and shamelessness against which twentieth-century Christians must do battle are very fierce. Needed are believers like Abraham who know what to do in faith and where to turn for power. Needed for the battle is valor as God alone gives it through Word and sacrament.

Great in Praise

Traveling back in victory, Abraham is met by two kings. One of them, Melchizedek, particularly catches our attention. He knows and worships the "most high God" whom Abraham worshiped (v. 22). His name means "king of righteousness" and he serves as the "king of Salem," which means "peace."

From the other two references to him in Scripture (Psalm 110, Hebrews 7), we learn that he is an important type or picture of Christ, our eternal Priest and King, our immortal King of Righteousness and Prince of Peace, who brings rich blessings to us.

"Blessed be Abraham of the most high God, possessor of heaven and earth," Melchizedek said. Here was no formal greeting or fervent wish, but gospel fact. Abraham had been blessed and held close by the gracious God who had created heaven and earth. From that God's hands had come all that Abraham had, including the recent victory over the enemy. From that same gracious Lord would come all that Abraham would need in the future, as Melchizedek's blessing assured him.

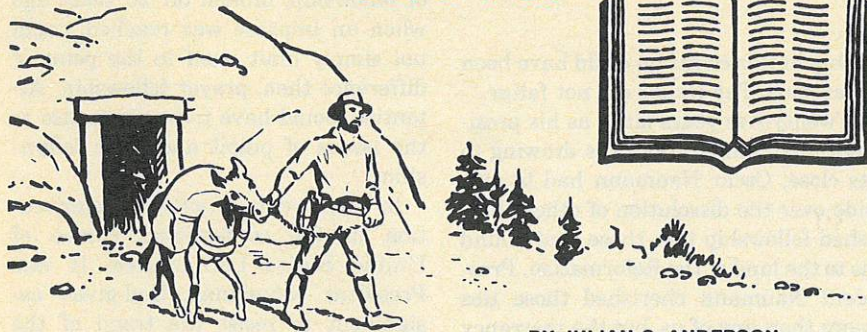
Abraham's response shows his greatness. He offers a tenth of all to Melchizedek as an act of worship and obedience to the true God whom Melchizedek served. There's no haughty flush of victory, no selfish claim for credit, just humble gratefulness, expressed visibly and freely, to the true God who in grace gives all. To the most high God all praise belonged.

Abraham's response to the second king, the king of Sodom, also shows a greatness born of faith. Though Abraham might have claimed all the booty for himself, as he showed by letting his servants nourish themselves from it and his allies help themselves to it, yet he didn't want so much as a string or sandal strap for himself. No king of Sodom was to claim credit for what God had done. All were to know that God had prospered Abraham so that all like Abraham might humbly look to and give all glory to that Lord. God's glory was the goal of Abraham's life because God's promises were the ground for his faith.

Do our daily lives reflect a like concern for God's glory? What does our conduct in our family circles, our contributions to our church, our conversation with our fellow-workers say about us and even more about the most high God whom we serve? We are heirs of him who possesses heaven and earth, children of the King, who in giving his Son has pledged to give us all things. The more his blessings flood our hearts, the more our lives will be filled with praise for him.

Richard E. Lauersdorf

Mining the Treasure of God's Word



BY JULIAN G. ANDERSON

Luke 1:26-56

Time to get the tools out again and go to work! But first glance quickly over the last lesson. Then turn to

Luke 1:26-38

and read verses 26-29. Note the time of this event, about five to six months after the announcement to Zechariah, since verse 26 refers back to verse 24, and also that this was the same angel (v. 19). Find Nazareth on your map. It was a small town lying on the main trade route from India to Egypt. The Greek word translated "virgin" (v. 27) indicates that Mary had not had sexual intercourse and also that she was a young girl from 13 to 15 years old, which was the marriageable age in those days. A key phrase here is "the house (family) of David" in verse 27 (hi-lite). The fact that we have here a young girl of David's family ties together the two great promises recorded in Genesis 3:15 and 2 Samuel 7:12-16, the one indicating that the coming Savior will be born of a woman, and the other that she will be a member of David's family. Thus we are now approaching the fulfillment of all the prophecies of the Old Testament dealing with its main theme, the coming of the Messiah.

The word translated "betrothed" (KJV), "pledged to be married" (NIV), has to do with a custom of the ancient Hebrews which is strange to us. Betrothal meant that a young man (probably 25-30) had indicated to the parents of some girl that he wanted to have that girl as his wife, and that the

parents had given their approval and the girl her consent to the marriage. And since the essence of marriage is the mutual consent of the two parties, this meant that when the betrothal "contract" was completed, the two were regarded as man and wife. There was no other marriage ceremony, but there was a dinner some months later (see Matthew 22:1-10), after the groom had built or bought a house and the necessary furniture and the bride had made or acquired the necessary pots, pans, linens, etc., needed to set up housekeeping. The dinner was what we would call a "housewarming," for the climax came when the bride and groom entered their new home. Until that time the bride continued to live with her parents. Thus we should say that Mary was "the promised wife of Joseph" at this time.

The "you who are highly favored" was the equivalent of "beloved," or "my dear." Now read the angel's announcement (vv. 30-33) and the following conversation (vv. 34-38). "You have found favor with God" means "God loves you very much." Now underline the key verse, 31. Here Gabriel gives Mary the news that she is to be the mother of the Messiah. The name "Jesus" means "God saves" (hi-lite). "The Most High" was a Hebrew idiom for "the one true God." Note that the Messiah is identified here as God's Son (v. 32, hi-lite the phrase, and compare Isaiah 9:6a). Note also the reference to 2 Samuel 7:12-16 in verses 32 and 33. What Mary said in verse 34 was "I am not living with my

husband yet" (see betrothal above). Then note the angel's description of the miraculous conception, verse 35, and Mary's consent, verse 38. The last phrase here is a prayer, "I pray that everything happens to me just as you have said."

Now Go to 1:39-56

The phrase "with haste" in verse 39 (KJV), "hurried" (NIV), indicates Mary's excitement at the news. She could hardly wait until she got to Elisabeth's house, which was about 90 miles south, a journey taking four or five days by foot. Note that Mary's voice brings a response from Elisabeth's unborn child, and that Elisabeth is filled with the Holy Spirit (v. 41), so that she now speaks by divine inspiration about how favored indeed Mary was, and what blessings her child would bring (v. 42). Thus Elisabeth recognized at once that Mary's child would be the promised Messiah (v. 43). Note also the reference to Mary's faith in verse 45.

Mary's reply (vv. 46-55) was also a divinely-inspired song of praise to God in poetic form, and should be read in a modern version to get the full effect of the poetic lines. The theme is "How wonderful the Lord is!" (v. 46). Note that she also rejoiced in the fact that her child would be her Savior (v. 47, hi-lite "God my Savior"), and her charming humility in verses 46-55. She doesn't speak of herself as the dispenser of God's blessings, but as the recipient of those blessings. Her reference to the promise made to Abraham and our fathers (v. 55) points back to Genesis 12:1-3; 26:3,4; and 28:13-15. She thus reminds us that the promise of the Savior is indeed the central theme of the Scriptures, and the focal point of the faith and hopes of God's Old Testament people, for both Elisabeth and Mary were born and raised as Old Testament children of God. Verse 56 tells us that Mary stayed with her cousin Elisabeth until just before Elisabeth's child was born. Together they give us a picture of the happiest daughters of God the world has ever seen.

The emphasis in this section is that Jesus is the promised Savior, that he is God's own Son, but would be born of a woman as a true man, and that he would sit on David's throne as the eternal King of kings!

Presidency in Perspective

The Naumann Years — 1953-1978

Our appreciation for the gifts of the Lord to his church in the late President Naumann will be enhanced if we add to our recollection of the exemplary person, the devout and humble believer, some understanding of his major professional assignment, the long presidency and its important undertakings. That is the thrust of this tribute to President Naumann.

Obviously it is much too early to write the definitive evaluation of the presidential administration that terminated only weeks ago. Certain of its main aspects, however, already stand out clearly and unmistakably. They can concern us today, even as they will have to be taken into account when that final evaluation is written by another generation. The Naumann synodical presidency characterized itself for a quarter century as being

In Doctrinal Matters — Conservative.

President Naumann was elected to office in 1953, just when the struggle to maintain the Synodical Conference in its historic scriptural and confessional position was building to a climax. In 1953 and 1955 the conventions of the Wisconsin Synod centered its objections to deviations from that position in the charge of unionism, a unionism that was sundering the fellowship of the Conference. In 1954 the Synodical Conference devoted all the sessions of a double convention to a consideration of differences that had arisen in its midst.

In that troubled situation, amid thunder from the left and from the right, O. J. Naumann began his synodipresidency pleading for a continuance on old confessional pathways and for the relevancy of old biblical passages. The efforts to conserve were not easy and not entirely successful. The Synodical Conference ceased to exist. The Wisconsin Synod suffered losses. But the church body and the leader hewed to the line, the line for doctrine and practice the Scriptures lay out for us. Flawed and faulty lead-

ership in this situation could have been disastrous. The leader did not falter.

Twenty-five years later, as his presidential administration was drawing to its close, Oscar Naumann had to preside over the dissolution of other cherished fellowship ties, those that bound us to the land of the Reformation. President Naumann cherished those ties more than any of us, but the inerrancy of the Scriptures was at stake and that had to be conserved at any cost.

These are but single instances of a larger picture, 26 years of leadership devoted to the conservation of the scriptural position in doctrine and practice both within the church body and in interchurch relations. The effort will be appreciated all the more when viewed against the larger backdrop of Lutheranism in our land.

During the Naumann years United States Lutheranism has been suffering from a marked drift to the left. A Lutheran Church in America was formed that drew others into the lax position consistently held by the General Synod and the United Lutheran Church in America. A second American Lutheran Church came into being. In theory it was to occupy the middle ground but in fact it was soon standing with the Lutheran Church in America.

Meanwhile a wing of the Lutheran Church-Missouri Synod was moving that body in the same direction and

eventually separated itself when the move was not as fast and far as it desired. Where exactly the LCMS stands at present is not altogether clear to itself or to others. This much is obvious: a resumption of the discussion of fellowship, broken off 20 years ago when an impasse was reached, could not simply limit itself to the point of difference then, prayer fellowship. Attention would have to be given also to the issues of pulpit and altar fellowship.

In these years of general deterioration in the confessional stance of United States Lutheranism it was President Naumann's God-given assignment to resist the trend of the times and stand firm with his church body on the old scriptural and confessional basis. Friends and foes alike agree that the Wisconsin Synod can be aptly described as "most conservative" in doctrinal matters. President Naumann was an effective tool of the Spirit in keeping the faith for 26 difficult years.

In Church Work — Progressive

The Naumann years are not, however, marked by any inaction and standing pat when the day-to-day work of the church body is viewed. In all areas progress and growth are in evidence.

When the break with the LCMS had to be recognized, many friends and members of Wisconsin expressed the fear that the Synod would not be able to make a go of it alone. The fears have proved false. President Naumann's voice was among the loudest in bringing the reminder that true doctrine



**President Naumann addressing
the LC Convention in April**

treasured had to be true doctrine shared.

Expansion in overseas mission work was a goal of the Naumann administration. Beginning with a program limited in scope and vision, President Naumann could rejoice that the last convention over which he presided could vote to increase the overseas workers by 10.

In the homeland missions similar expansion took place. New states were entered year after year, often as a result of pleas that reached President Naumann and that he in turn placed before the mission agencies.

As a result of this spread, two new districts had to be created during the Naumann presidency, the first since 1920. This summer's convention will consider the proposal to establish a "Lone Star District."

Efforts in worker training had to keep pace. Graduating classes at terminal schools that were regarded as large in 1953 would in 1979 be classed as woefully inadequate. At all synodical schools facilities were enlarged and buildings sprouted.

In the parishes more and more elementary schools are opening their doors for the first time and are adding classrooms and teachers, this in an era of dwindling birth rate. Area high schools are springing up in surprising places.

More and more administrative services are being provided by more and more full-time workers. President Naumann himself in recent years must

often have looked back in wonder to the time when he reluctantly surrendered a pastorate to become a full-time president, wondering then how he would ever keep busy.

No one would want to argue that President Naumann alone is to be credited with all these progressive ventures. Other people were involved, not to mention the Holy Spirit. By the same token it would be folly to discount entirely the leadership provided. Foot-dragging at the top would have postponed or prevented many of the efforts. As it was, the tone at the top was one of enthusiasm and venture and balance. The results are manifest.

In All Efforts — Dedicated

Results, however, are not the whole story. Motives and method count even more in church work and in church presidencies. Mere growth in numbers, mere establishment of mission fields, mere orthodoxism in doctrine are not enough. "If I have not charity. . . ." How does the Naumann administration rate on this scale?

Even casual acquaintance revealed that President Naumann was a dedicated man, consumed by the desire to serve the Lord and to save souls. He carried self-effacement to a fault in the presidential office. He strove always to keep his own and his Synod's motives and methods pure.

Overseas missions were not to be opened just to set records or to keep busy. Souls were to be saved. Congregations were not to be planted in new

areas to feed on disgruntled members of other synods or to satisfy slogan goals. Those sincerely desiring the services of a confessional Lutheran church body deserved a hearing. These were Naumann policies and synodical policies.

What will be the summary evaluation of the Naumann presidential administration? It will rank high in Wisconsin Synod annals. Only one other administration of comparable length, that of Bading in the early part of the Synod's history, can claim to equal it in importance.

In his years from 1860 to 1864 and 1867 to 1889 Bading led Wisconsin into its confessional position and into fellowship with the Missouri Synod in the Synodical Conference. In his years from 1953 to 1979 President Naumann for the sake of the confessional position led Wisconsin out of the fellowship of the Synodical Conference and the Missouri Synod to stand nearly alone in maintaining the position the Conference held in better days. In the process he guided the Synod in demonstrating proper concern for both doctrine and life, for both faith and works.

It may well be that future Synod members will estimate the story of 1953 to 1979 as the most significant chapter in the history of the Wisconsin Synod. In that future those outside the church body with a heart for confessional Lutheranism will join us in a grateful tribute to the gift God gave the church in President Naumann.

E. C. Fredrich

World Mission Conference, 1979

Leland is one of Michigan's many resort towns, a quiet place to retreat from the hubbub of this busy world and rest awhile in tranquil surroundings which only God can provide. It also offers an ideal setting for a World Mission Conference, as our Synod's world missionaries and members of our Board for World Missions experienced for the second time in several years this June. When men who need to work closely together live thousands of miles apart, it is good not only to be able to meet together for five uninterrupted days in scheduled sessions, but also to carry on these discussions informally at meal-

times, recess periods and in unscheduled get-togethers until far into the night. As one missionary remarked: "I got to know my executive committee much better at Leland!"

"The Uniqueness of the World Missionary — the Man and His Work" was the conference theme chosen by our missionaries from Southeast Asia, who together with Executive Secretary T. A. Sauer arranged the agenda. Pastor L. J. Koeninger keyed the sessions in an opening service, basing his words on 2 Corinthians 3:4-7, in which he pointed to the unique ministry of a world missionary as resting primarily

in "Not the Man, but the Message." All present also found strength in the celebration of the Lord's Supper.

The Man

Essays presented during the first two days gave thought especially to the *man* who is to serve as a missionary, his *selection* and his *orientation*. What kind of man is ideally suited for missionary life? What gifts are required? What experience is helpful? What personality traits, both in himself as well as in his immediate family, fit into the unique crosscultural situations which

(Continued on next page)



Present from four continents

are so much a part of his life? How can these qualities be better determined as a part of the selection process of candidates who are to be called into missionary service? What kind of orientation program will help a man who has received and accepted a call into a world mission field? In what ways can a missionary and also his family be introduced into new lifestyles and assignments after arriving in the field itself, so that the transition from a stateside to a foreign ministry will be as smooth as possible?

Papers dealing with these questions were presented by K. Habben, T. Sauer, R. Sawall and J. Janosek, with R. Martens acting as a discussion leader for one of the topics. Significantly all presentations were by men with considerable experience in various world mission fields.

The Work

Days three and four centered upon the *work* of a missionary, its *principles* and its *problems*. Again the indigenous church principle was thoroughly reviewed on the basis of Scripture, together with the problems encountered in this regard. It was pointed out that our supporting role takes on a greater significance when establishing national churches which are confessionally sound, and with national leaders who are theologically trained to stand firm in the face of the many ill winds of religious pluralism. Encouraged by Pastor R. E. Lauersdorf to "sow sound seed" and to "cultivate the fruits of faith," the delegates frankly discussed the many difficulties involved in carrying

out these basic principles in foreign situations. They especially emphasized the need for continued planning and consultation with executive committees while developing a strategy to meet these difficulties. Also serving as essayists in this area were E. H. Wendland, R. Cox, R. Sprain and G. Schroeder.

The Wrap-Up

Each day had its own chairman. Serving in this capacity were the following: L. Koeninger, R. Zimmermann, F. Nitz, D. Meier and W. Meier. Each day also had its own committee, which met at the close of each day's sessions to formulate summary statements and recommendations. C. Krause, R. Zimmermann, W. Meier and F. Nitz chaired these committees and presented concluding thoughts for joint consideration on the final day, conclu-

sions which are to be conveyed to the Board for World Missions for future consideration.

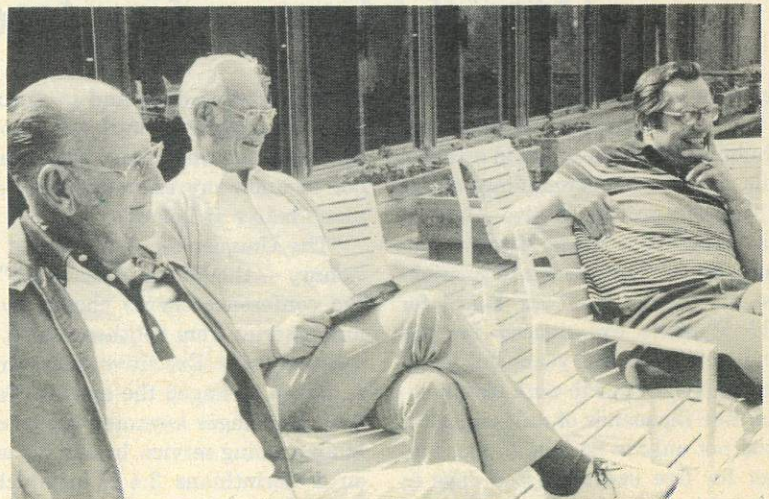
Committee recommendations at Leland related primarily to the board's underlying policies and procedures, which were adopted over a decade ago. Generally the delegates found these to be exceptionally well formulated. However, since mission situations because of changing world conditions are never static, these policies need to be constantly reevaluated and reapplied to varying circumstances. It is also helpful to remind ourselves of the principles and objectives for which we stand on the basis of God's Word, and to view all our policies and procedures in this light. In this respect the Leland Conference was invaluable.

The Future

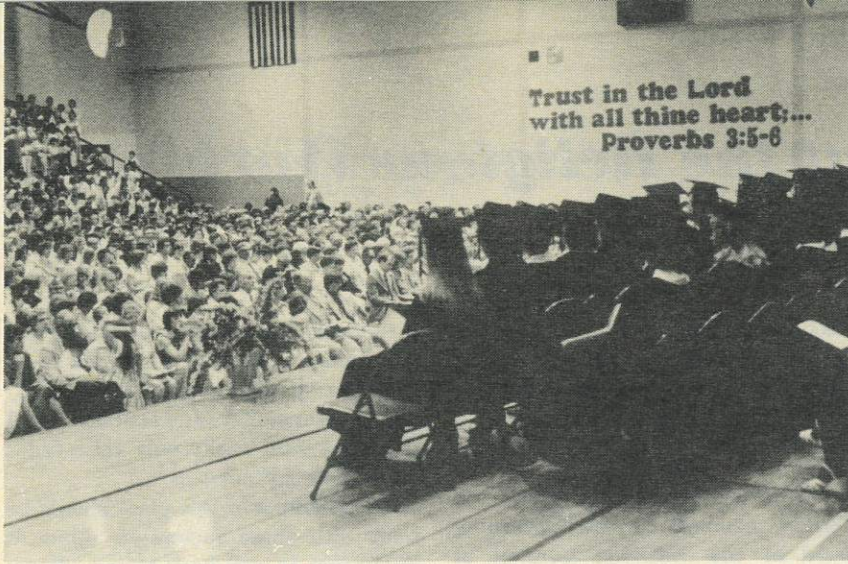
A special conference of this kind is financially possible only because anonymous friends of the WELS World Mission program by their gifts make it so. Plans for a future conference are contingent upon whether or not such generous support for nonbudgetary projects will continue.

Not easily forgotten by all who participated are words such as those spoken at the close of the sessions by Executive Secretary Sauer. They were based upon the Savior's encouragement to his 70 disciples as they returned to their Lord with a joyous report: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

E. H. Wendland



The Leland conference also offered relaxation



Graduation at DMLC

The final week of the 1978-79 school year at Dr. Martin Luther College, New Ulm, Minnesota, began with Call Night on Friday, June 1. More than 1,000 people filled the chapel and took part in the service. Dean Lloyd Huebner preached for the occasion, using Isaiah 44:21,22 as his text. During the service the Chapel Choir sang an original selection written by two members of the senior class — the words by Linda Hasbargen of Pasco, Washington, and the music by Rachel Gerlach of Mequon, Wisconsin. Immediately after the service President Conrad Frey read the

assignments received by the class of 1979 and by those who were re-assigned. The seniors together with their families and friends were then hosted by the faculty at a reception in the cafeteria. The annual faculty-graduate banquet followed on Sunday evening at the Orchid Inn in Sleepy Eye.

The day preceding graduation was marked by the annual meeting of the Alumni and Friends in the afternoon and by the June Night concert in the evening. A highlight of the concert was the singing of "This Song Is For You," written by senior Jim Wade. The song

was dedicated to Martin Luther Academy, a school which will be moved from the DMLC campus to its new location in Prairie du Chien, Wisconsin, during the summer of 1979.

The commencement service on Thursday, June 7, began at 10:00 A.M. with a procession of graduates and faculty. Dean Lloyd Huebner served as liturgist. The commencement address was delivered by Pastor Theodore Olsen, who had been class advisor until he accepted the call to Zion Ev. Lutheran Church, Gainesville, Florida, in 1978. He based his message on Genesis 15:1. The degree of Bachelor of Science in Education was presented by President Conrad Frey, assisted by Vice-President Arthur J. Schulz, to a class of 143. The class hymn, "Lord, We Come to You Today," directed by James Wade and written by him and Paul Snamiska, beautifully expressed the spirit of the graduating class. So does its class motto: "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5,6).

Thus another group of graduates has left the halls of DMLC to enter the various schools of our Wisconsin Synod. The Lord has demonstrated that he wants us to use them for he has led

(Continued on page 259)

With the Lord

Pastor Albert G. Eberhart 1905 - 1979

Albert George Eberhart, pastor emeritus, St. Paul, Minnesota, was called to his eternal rest on May 16, 1979, having reached the age of nearly 74 years and having labored in the public ministry in the Wisconsin Synod for over 41 years until his retirement in 1974. Funeral services were conducted at Mt. Olive Lutheran Church, St. Paul, on May 21, 1979. Pastor Perley Kurth of Glenwood, Minnesota, spoke on the basis of Psalm 27 addressing the theme: "Our Christian Confidence." Conducting the liturgy and committal was the pastor of Mt. Olive, Rev. D. W. Meier.

Pastor Eberhart, son of Edward Eberhart and his wife Minnie nee Thomas, was born in Brownsville Township, Leroy, Wisconsin, on June 15, 1905. Upon the death of his father, young Albert determined to enter the ministry and enrolled at Northwestern College, Watertown, Wisconsin. The Lord permitted him to achieve his wish of entering the holy ministry upon his graduation from the Wisconsin Lutheran Seminary, Thiensville, Wisconsin, in 1932.

Pastor Eberhart faithfully served in the Lord's kingdom at the following places: Martin-Batesland, 1933-37, Faith-Dupree, 1937-39, Sturgis-Rapid City, 1939-43, all in South Dakota; El-lensburg-So. Cle Elum, Washington, 1943-47; Warrens, Knapp, Danwang, Wisconsin, 1947-48; Grace, South St. Paul, Minnesota, 1948-59; Twin City Lutheran Chaplaincy, 1959-63, and Mt. Olive, St. Paul, Minnesota, 1963-74.

Upon his retirement in July 1974, he continued to assist with the pastoral work at Mt. Olive.

Pastor Eberhart married Carola Peltz in 1933. She preceded him in death in November 1956. In 1961, he was united in marriage to Ruth Rosenwinkel. She was a faithful helpmeet to him in his work and in his retirement.

While visiting in California, he was stricken with a severe heart attack on April 18 and confined to a hospital in Fullerton. The Lord received him into his eternal glory at the age of 73 years, 11 months and 1 day.

Surviving him are his wife; his children: Paul Eberhart, Rachel Beining, Carol Hegenmeier, Sandra Proetz and Lois Eberhart. He is also survived by 10 grandchildren, and a host of friends and former members.

"Blessed are the dead which die in the Lord from henceforth."

Looking at the Religious World

information and insight

As Others See Our Schools

A report of a HEW division, the National Institute of Education, with the title, "Declining Enrollment: The Challenge of the Coming Decade," has been sent us by Doctor Martin Luther College's academic dean, Arthur Schulz. The report has a section, "The Schools of the Wisconsin Evangelical Lutheran Synod," which contains these interesting observations:

The schools affiliated with the most doctrinally-conservative segment of American Lutheranism, the Wisconsin Evangelical Lutheran Synod, have enjoyed modest but virtually uninterrupted growth for the past quarter-century. . . .

Wisconsin Synod schools tend to be small, very traditional in approach (strict discipline, a no-nonsense approach to the "essentials"), and located in rural or semi-rural areas. . . .

Synod leaders insist that there is no sign, in contrast to other religious groups, of doubt among church members as a whole about the value of these schools.

Each day begins with religious instruction. Attempts are made to relate all subjects to the Bible. Moral absolutes are strongly emphasized. When a child is disciplined, an effort is made to spell out specifically the commandment that has been violated. . . .

Non-Lutheran patrons were expected to support the school's philosophy and practices, and generally were required to attend informational sessions in which the pastor explained the position of the church and its school. . . .

Among the possible explanations for the steady growth of this group of schools are the expansion of the Synod itself, the policy of avoiding tuition charges (at least to members of supporting churches), a firm conservative doctrinal stance which in ef-

fect imposes an essential "safeguarding" role on the schools, and the extensive contributed services of underpaid teachers and administrators. . . .

Grassroots Ecumenism

When members of the Governing Board of the National Council of Churches recently discussed a study paper, "Foundations for Ecumenical Commitment," one participant, T. C. Carlstrom of the Lutheran Church in America, called attention to a new and dangerous direction the ecumenical effort is taking these days.

He made the point that real ecumenical movement is taking place on the local level in small interdenominational groupings. As examples he mentioned the charismatic movement and Bible Study Fellowship. There are many such organized and unorganized endeavors to bring people together across denominational lines at work in our communities.

The ecumenical fever for grand mergers into a superchurch may have cooled somewhat in recent years but a grassroots variety is taking its place. If enough zeal for ecumenism can be engendered there, then, it is thought, the top will take care of itself.

Record Roman Regression

The yearly statistics compiled by the National Council of Churches indicate that 1978 was a bad year for U.S. Roman Catholicism. It suffered "its sharpest membership downturn in this century." Not too much, however, should be read into this one statistical item.

There has been only one other such membership loss in this century, the 1969 drop of only 1,149. The 1978 loss of 234,141 may seem staggering by comparison.

That loss, however, represents a mere fraction of one percent when the total Roman membership is taken into consideration. Rome still can claim well over one-third of the church membership in our country.

Actually one archdiocese, that of Detroit, alone accounted for much more than the reported loss. It counted 404,068 fewer members and explained that the huge total really only reflected a "rolls clearing" process.

The headline of this piece should be read with these factors in mind. It might just as well have stated, "Rome Retains Rank." Don't write off the power of the Antichrist just yet or ever.

Lawsuits Threaten United Methodists

In March a California state appeals court ruled that the United Methodist Church can be sued, arguing that "a religious organization should not be relieved of its lawful obligations arising out of secular activities." Overturned was a previous ruling that the UMC is a "spiritual confederation," not subject to suit under California law.

Involved is the fate of Pacific Homes, a network of 14 retirement-care facilities related to the denomination's Pacific and Southwest Conference. Pacific Homes went bankrupt in 1977, and 160 residents have filed a \$266 million class action suit in which they seek to include the whole denomination.

Key findings of the appeals court stated that the denomination, "in fulfilling its commitment to society has elected to involve itself in worldly activities by participating in many socially valuable projects. It has enjoyed the benefits, both economic and spiritual, of those projects. It has even on occasion filed suit for the protection of its interest. It must now, as part of its involvement in society, be amenable to suit."

Obviously this decision will be appealed to the California Supreme Court and beyond, if necessary. The final outcome could have far-reaching results on church policies and politics. Meanwhile all churches are on notice to examine carefully their involvement in "worldly activities" and "socially valuable projects."

Edward C. Fredrich

Direct from the Districts

MICHIGAN

Reporter Edward Schaeve

50 Years and Counting

Trying to settle on a date to celebrate the 50th anniversary of the founding of Grace Lutheran Church, Flint, Michigan, initially seemed difficult. The problem lay not so much in the fact that this parish did have a beginning, but which beginning. Were we to celebrate the construction of the group's initial church building or the organization of the congregation?

Back in 1926 Dudley H. Rhoda, then instructor at Michigan Lutheran Seminary, did some work in the west portion of Flint. Both Pastor B. Westendorf of Emanuel in Flint and he felt that this growing area should have a WELS congregation. Due to the difficulty of obtaining rented quarters in which to hold worship services, Rhoda, now called as missionary, petitioned the mission board of the Synod to lend this as yet unorganized group the sum of \$10,000 to erect a worship structure. Later, on March 10, 1929, 14 men signed the first constitution of Grace English Lutheran Church. The Word "English" was dropped from the name when it was no longer needed.

Even though the first building dated back to 1928, the anniversary committee felt that it wanted to celebrate the birthday of the committed Christians that organized Grace Lutheran rather than the construction of the first unit. On May 20, 1979, a special service was conducted with Pastor Venus Winter sharing John 3:16 with many of his former members and others who gathered to share in the "soul food" and later in the catered meal. Pastor Richard Stadler, the only son of the congregation in the preaching ministry, served as master of ceremonies for the afternoon program, "The Way We Were."

Five pastors have served this group since its inception. Following Pastor Rhoda's acceptance of a professorship at Northwestern College in 1939, Pastor Winter accepted Grace's call. He re-

mained until 1947, when he left to serve as the Synod's first Spanish-speaking missionary in Tucson, Arizona. Rev. Robert Holtz served the group until 1963, when Pastor Edward Zacharias assumed the pastorate. In 1969 Pastor Walter Oelhafen, Jr., became pastor of the congregation.

God has richly blessed this congregation both inwardly and outwardly. During the anniversary year, two major projects absorbed their interest. The first was "An Anniversary Analysis," a spiritual visit in the pastor's office. During this 45-minute appointment, a five-point brochure was discussed. About 93 percent of the 363 communicants were able to take part. The second project had to do with the acquisition of padded pews, lights, and carpeting for the nave.

Grace Lutheran Church has counted on God's blessings for the past 50 years, and we continue counting on his forgiveness through his Son for the years to come!

Fifth Michigan-Ohio LWMS Super Rally

The fifth Michigan-Ohio Super Rally was held at St. Paul's Ev. Lutheran Church, Hopkins, Michigan, on Wednesday, May 9, 1979. Hosting the rally was the Southwestern Michigan Circuit.

Pastor Daniel Westendorf of St. Paul's welcomed the ladies and addressed them on Exodus 3:10-14. He mentioned that even as Moses' work involved teamwork with God and with Aaron, so it took teamwork for St. Paul's to host a super rally. Such teamwork is also a mark of the Lutheran Women's Missionary Society, he stated. Its motto, "United To Serve," implies teamwork with one another and especially with God.

Roll call showed the following circuits represented: Alpha, 27; Flint, 2; Mid-Michigan, 4; Southwestern Michigan, 57; and 17 guests, for a total of 107. Also present was the national president, Mrs. Ralph Schmidt, Sr. The forenoon session was devoted to a business meeting.

Lunch was followed by a devotion led

by Pastor Gerhardt Kionka. Speaking on Ephesians 2:8-10, he stated that in this passage Paul pictures "the before and the after" of those who have been brought to faith by the grace of God.

Speaker for the day was Mrs. Theodore Sauer. Using slides on the mission in Africa, she brought a first-hand report on the life of the missionary, stressing the joys and the heartaches, the work and the pleasure, the dangers and the beauty. Following a suggestion made by her, the super rally decided to send \$180.40 to the nurses' station in Malawi, Africa.

The closing devotion was led by Pastor Wayne Meier on Acts 2:47, pointing out that the church has always been on the march since the beginning and that, when errors crept in, God has always provided reformers.

The meeting closed with the Lord's Prayer and the benediction. Designated as the next hosts were the Alpha Circuit and, tentatively, St. John's of Westland, Michigan.

Pat Packard, Secretary

1978 Remembered at St. Paul's For Two Special Days

St. Paul's Ev. Lutheran Church, Remus, Michigan, observed the 30th anniversary of the ordination of its pastor, Rev. Edwin C. Schmelzer, on August 27. Guest speaker for the occasion was Rev. Howard Henke, a classmate. The words he addressed to the celebrant were based on Philippians 4:6,7. The proper way for a minister to celebrate an anniversary, he stated, is to thank God for everything, to ask God for everything, and to trust God for everything. In addition to serving St. Paul's Congregation, Pastor Schmelzer also serves Redeemer of Big Rapids and Zion of Mt. Pleasant, Michigan.

Another special day for St. Paul's of Remus dawned on October 15, the day the congregation was privileged to dedicate a new parsonage. Guest speaker Robert Mueller, first vice-president of the Michigan District, spoke on "Inviting the Lord into Your House." Using the words of Genesis 18:1-8, he noted that such invitation means opening your hearts to the Lord and results in blessings from his heart to yours.

The new parsonage is a one-story

(Continued on next page)

dwelling with full basement and attached two-car garage. Much of the construction work was done by the members of the congregation.

Mission Honors New Members

The WELS mission in Washington, Michigan, honored new members at a fellowship dinner on Palm Sunday, April 8, 1979. The day had been designated Membership Sunday by the congregation.

Cross of Glory is a mission of the Wisconsin Synod on the outer fringe of the northeast Detroit suburban area. The mission was started in 1974.

On Palm Sunday 22 new members, including the eight adult confirmands of the day, were recognized at the fellowship dinner that followed the service.

While church growth may not be the first concern of a mission congregation (faithfulness in the use of Word and Sacrament having that honored place in every orthodox Christian congregation), a mission is a mission only when it is doing its mission, which is to reach out with the gospel and bring in souls.

New members are worth a celebration.

Pastor of the congregation is the Reverend Stephen P. Valleskey.



New members at
Cross of Glory

MINNESOTA
Reporter Del Begalka

Groundbreaking at Emmanuel, Hudson

On Sunday, April 22, 1979, the members of Emmanuel Lutheran Church of Hudson, Wisconsin, gathered to break ground for a 3,700-square-foot chapel-fellowship unit. The Lord smiled down

with beautiful, warm sunshine as the first shovels of dirt were turned over for his house of worship in Hudson. The building will be a modified version of one of the Synod's prototypes and is designed for easy future expansion. The chapel will seat 170. A parsonage is also being constructed on the congregation's three-acre site.

Emmanuel was organized in December 1975 and presently numbers 62 communicants and 95 souls. Services are presently being conducted in the local Elk's Hall. Emmanuel Lutheran is grateful to the Lord for his blessings and to its fellow WELS members for their prayers and gifts/loans to the CEF!

Mrs. R. R. Schroeder Called to Rest

Frieda Schroeder, the widow of Pastor Rudolph Schroeder, was called to her eternal rest on May 27, 1979, following a brief illness. Her funeral was conducted at St. John's Ev. Lutheran Church, Lake Benton, Minnesota, on May 30, 1979, by Pastor Paul W. Alliet. The sermon text, John 14:1-3, was chosen by Mrs. Schroeder herself. Burial took place in Austin, Minnesota, the committal being read by Pastor Matthew Majovski.

Mrs. Schroeder was born on February 21, 1903, at Shiocton, Wisconsin. On July 19, 1923, she was united in marriage with Pastor R. F. Schroeder. She joined her husband in serving the Lord's people in Haynes, North Haynes and North Hettinger, North Dakota; Austin, Minnesota; Tyler and Island Lake Twp, Minnesota; and Osceola and Nye, Wisconsin. Pastor Schroeder died in 1967. Thereafter she made her home in Lake Benton, Minnesota.

Mrs. Schroeder is survived by three daughters, one son, 13 grandchildren, and one great-granddaughter.

NEBRASKA
Reporter Timothy Bauer

62 Years in the Choir

"I will sing praise to thy name, O thou most High," Psalm 9:2.

These words of the Psalmist reminded the members of St. Paul's Lutheran choir, Norfolk, Nebraska, of the spirit and attitude of Mrs. Emil Raasch, as

they honored her at their annual dinner.

Mrs. Raasch has been a member of the church's choir since September 1917 — 62 years of faithful singing. She also sang in a quartet for 30 years. Other members of the quartet were Teacher C. Fuhrman, Teacher F. Eggers and Mrs. Ernest C. Raasch. In addition, she has served as assistant organist.

We give thanks to the Lord for allowing her to have this privilege!



Mr. and Mrs. Emil Raasch

NORTHERN WISCONSIN
Reporter Harlyn Kuschel

Double Celebration at St. John-St. James

Sunday, May 6, 1979, marked a double celebration at St. John-St. James in Reedsville, Wisconsin, as its members observed the 100th anniversary of their present church building and dedicated a new \$145,000 addition. The day's activities included morning services of dedication, an open house in the afternoon, and an evening service of thanksgiving. The local pastor, Rev. Harlyn Kuschel, conducted the morning service. District President C. Voss of Green Bay spoke in the evening service on the Savior's gracious approach to the door of human hearts. A preservice organ concert in the evening featured Mr. Milton Detjen of Manitowoc, who had played at the dedication of the present organ 35 years ago. Some 1,000 took part in the day's various activities.

St. John-St. James Congregation was founded in 1857 as St. James Congregation, under the direction of pioneer

pastor C. F. Goldammer of Manitowoc. The congregation erected its first church in 1859 near the site of the present building. A merger with another group of German Lutherans created the present St. John-St. James Congregation in 1861.

The present church building, dedicated in 1879, took approximately three years to build. Bricks for the building were hauled by the members in horse-drawn wagons from Manitowoc. The modern observer is amazed at the engineering skills of those German farmers of a century ago. With no modern equipment and no concrete block they erected a stately brick church with an impressive tower and a seating capacity of 400. The large roof-beams were raised and the tower constructed in stages with the use of horse-drawn block and tackle. Cost of the building was about \$10,000. Amazingly few physical changes have been required to keep the church serviceable for the past 100 years.

A bequest of \$4,300, designated by the congregation's voters for a "Special Building Fund," provided the impetus which resulted in the present 40 x 50 addition. The addition provides entrances on the east and west sides of the church, a large cloakroom-fellowship area, pastor's office, expanded mothers' room, and ushers' area on the lower level, plus a small office, meeting room, and two large storage areas on the upper level. The addition was designed to match the Gothic architecture of the existing church. A stained-glass window, moved from the old church, has become the central feature of the addition.

The congregation prays that the Lord will now inspire it also to use these additional facilities to carry out the Lord's commission to proclaim the gospel in their own community and to assist in its proclamation throughout the world.

Organ Dedication at Immanuel, Waupaca

A new 10-rank pipe organ was dedicated on Sunday, June 10, 1979, at Immanuel Ev. Lutheran Church, Waupaca, Wisconsin, culminating plans that went back to 1976.

The congregation signed a contract with the Wicks Organ Company, Highland, Illinois, on August 8, 1978. The

instrument was delivered nine months later, on May 10, 1979. Installation and final voicing was completed on June 8.

The 593 organ pipes are on a free-standing platform in the rear of the church, 12 feet above the floor. Oak casework, finished to match the existing woodwork, surrounds the pipes. Fifty-three pipes are visible, the tallest of which is a full 18 feet.

The organ console has two 61-note manual keyboards and a 32-note pedal keyboard. There are five general pistons and duplicate toe pistons which, with a selector switch, allow for 15 general settings.



A Portion of the 593 pipes

A recital, featuring Prof. James Engel of Dr. Martin Luther College, was held on Sunday, July 22. Organists for the dedication services were Mrs. Edward Coe, Mrs. James Diener and Mrs. Jim Johanknecht.

SOUTHEASTERN WISCONSIN

Reporter Robert Kleist

Our Savior's of Zion Observes Silver Anniversary

June 10, 1979, was the day when about 300 worshipers gathered at Our Savior's, Zion, Illinois, to observe the 25th anniversary of its organization. Two former pastors spoke in the anniversary service.

The Reverend Carl S. Leyrer of Milwaukee based his message on the first portion of the congregation's chosen anniversary text, "Sing praises to the Lord, which dwelleth in Zion" (Psalm 9:11a). In speaking on the theme, "Gratitude to Him," Pastor Leyrer reviewed the details of our Savior's organization on June 13, 1954, in the old

Zion Theater and enumerated the blessings God has bestowed upon the congregation since its founding.

The Reverend Norman Barenz of Hartland, Wisconsin, used the second portion of the congregation's chosen anniversary text, "Declare among the people his doings" (Psalm 9:11b), to speak on "Growth for Him." In elaborating on this theme, Pastor Barenz stressed that for growth at Our Savior's its membership must have a firm conviction in the Lord and his Word and a willingness to serve him. Another former pastor, the Reverend John Braun, served as liturgist.

A son of the congregation, Pastor David Dolan, served as master of ceremonies for an afternoon silver anniversary program. Speakers reviewed the highlights of the congregation's history in its conception (1953-54), its infancy (1954-61), childhood (1961-69) and adolescence (1969-79). Speakers included Pastor Friedel Schulz, who was instrumental in opening a Lutheran mission in Zion; Mrs. Margaret Jaster Kohlsted, the first teacher at Our Savior's Lutheran Day School; Mrs. Katherine Sinkus Horn of Beatrice, Nebraska, a daughter of the congregation; and Pastor John Dolan, a son of the congregation.

At its silver anniversary Our Savior's numbers 281 communicants and 403 souls. Our Savior's is located at 1800 23rd Street, Zion. Its pastor is the Reverend Vaughn Vogel. The Christian-day-school faculty includes Principal John Stark and Teachers Hartley Dus and Deb Adascheck.

WESTERN WISCONSIN

Reporter Harold Sturm

Fox Lake Observes 75th

St. John's Ev. Lutheran Church, Fox Lake, Wisconsin, celebrated its 75th anniversary on June 24, 1979. Pastor F. Mutterer, pastor from 1961-1976, was the festival speaker.

The congregation was organized on January 4, 1904, by Pastor Moebus of Friedens Lutheran Church, Randolph. For a number of years prior to this, pastors from other area Wisconsin Synod churches held services but they were

(Continued on page 259)

Why Women Need Wills

Women often underestimate their need for a will. Each woman should study the use of her possessions and her responsibility in the final disposition of whatever part of this wealth she possesses.

Death necessitates the distribution of one's possessions. If you "die intestate," that is, without a will, the state will distribute all of your property "by formula." Whether the formula would satisfy you or meet any needs is by that time no longer the question — you have lost your chance to determine who will be your proxy in distributing your possessions and to whom they shall belong.

The Single Woman

Every adult is single, married, or widowed. A single woman frequently has no legal dependents. If she dies intestate, the formula used by the state will give her possessions to near relatives with nothing designated for her church, charities, or any institutions which have been her interests.

The Married Woman

A married woman may not feel the need of a will. She should! She may feel safe in the knowledge that her husband has a will, but his will cannot provide for what is known as "mutual disaster."

A Mutual Disaster

In these days of high speeds, a fatal accident may befall both a husband and his wife, and there will not be an opportunity to make a will or name an alternate executor. For example, suppose a husband has a will leaving the bulk of his property to his wife, and his wife has no will of her own. In an accident, the man is killed instantly. His wife dies without regaining consciousness. When the husband dies, the property is willed to her, but she dies intestate, and the property has to be distributed by formula. It would have been much better if each person had made a will that would have provided

for mutual disaster, and disposed of their property according to their common desires, including providing for the care of children.

The Widow

When a woman with a family is widowed, she usually has to have her will revised. If the children are small, the will can do much in many states to determine their care and custody when the mother is gone. A lawyer's advice at this point is highly necessary.

A woman widowed in later life also must have her will revised. In most instances, she will receive a larger inheritance than would have been the case when she and her husband were starting out together. She should seek financial advice immediately on how to care for her resources.

When the Children Are Grown

In revising her will, a widow has a real opportunity to bequeath more for the work of God's kingdom. When the children are grown and on their own, they usually do not need to inherit all the estate.

Bequests to the Church

Sometimes a woman who is active in church work needs to be reminded that her giving can be perpetuated beyond her lifetime. As a worker in her church, she has supported various church activities on a local and churchwide basis. These general church interests can continue to be served through a properly drawn will.

The Stewardship of Giving

A woman making her will should study the best way to distribute her estate to make it count. To insure the carrying out of her wishes, she should consult a lawyer, to make the provisions of her will legal. A woman writing a will of her own can and should take advantage of her opportunity to render a good account of her stewardship to God, the Giver of all.

DOES A WOMAN NEED A WILL?



**Find out NOW
before it makes
someone unhappy.**

Marie Knudsen, single, wants to leave half her property to her church and half to a favorite nephew. Without a Will her wishes will be totally frustrated. Dying intestate (without a Will), her church will receive nothing and, under her state's laws, a wealthy, married sister will receive what's left of her estate after taxes.

Married women are no less vulnerable to cold, impersonal state laws. Dying without a Will means the state distributes your assets. You lose the tax shelters of careful Estate Planning. Often the house and furniture, your precious china and silver must be sold by law, whether your children like it or not. But this need not happen! Find out **today** how to make a will. We have a FREE introductory Packet.

CLIP AND MAIL

Stewardship Department
Wisconsin Evangelical Lutheran Synod
3512 West North Avenue 414 445-4030
Milwaukee, Wisc. 53208

Please send me the Free information on why and how to make a Will.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

SYNODICAL SCHOOL OPENINGS

Wisconsin Lutheran Seminary Mequon, Wisconsin

Monday, September 10: Dormitory opens
Tuesday, September 11: Opening service at
10:00 a.m.

Northwestern College Watertown, Wisconsin

Monday, August 27: Orientation for new stu-
dents
Tuesday, August 28: Opening service at 1:30

Northwestern Preparatory School Watertown, Wisconsin

Monday, August 27: Orientation for new stu-
dents at 10:00 a.m.
Tuesday, August 28: Opening service at 1:30

Dr. Martin Luther College New Ulm, Minnesota

Friday, September 7: Freshman registration in
Luther Memorial Union, 9:00 to 11:00 a.m.
and 1:30 to 4:00 p.m. — Faculty welcome
buffet for all new students and their par-
ents in gymnasium, 6:00 p.m.

Saturday, September 8: Sophomore registra-
tion, 8:30 to 11:00 a.m. — Junior registra-
tion, 2:00 to 4:00 p.m.

Sunday, September 9: Senior registration,
2:00 to 3:30 p.m. — Opening service in
Chapel-Auditorium at 7:30 p.m.

Michigan Lutheran Seminary Saginaw, Michigan

Sunday, August 26: Registration of students
Monday, August 27: Registration of students
— Opening service at 1:30 p.m.

Northwestern Lutheran Academy Mobridge, South Dakota

Friday, August 24: Registration — Opening
service at 1:30 p.m. — Contingent upon
decision at the Synod convention, August
1-8, 1979

Martin Luther Preparatory School Prairie du Chien, Wisconsin

Tuesday, September 4: Registration for all stu-
dents, 8:00 to 11:30 a.m. and 1:30 to 4:00
p.m. — Orientation for all new students on
Tuesday evening

Wednesday, September 5: Opening service at
8:30 a.m. — Classes begin at 9:30 a.m.

FALL PASTORS' INSTITUTE

The 1979 Pastors' Institute at Wisconsin Lu-
theran Seminary will be held, God willing, on five
Monday afternoons beginning October 1. The
time is from 1:30 to 4:30 p.m. The place is the
multipurpose room in the lower level of the
Seminary library. The topics will be:

An Evaluation of Walther's Theses of 1852
and 1866, Prof. Carl Lawrenz.

The Shaping of Lutheranism in America in
This Century, Prof. Edward Fredrich.

The registration fee is \$7.50. Registrations
are to be sent to President Armin W. Schuetze,
11831 N. Seminary Dr. 65W, Mequon, WI
53092.

Pastor Paul A. Manthey, Secretary
Wisconsin Lutheran Seminary
Board of Control

INSTALLATIONS

(Authorized through the District Presidents)

Pastors:

Berger, Frederick K., as pastor of Redeemer, Council
Bluffs, Iowa, on June 24, 1979, by G. Free (Nebr.).
Hilliard, Thomas H., as instructor at Luther High
School, Onalaska, Wisconsin, on April 10, 1979,
by J. Liggett (WW).

Teachers:

Korth, Richard, as minister of education at Zion, Ar-
lington, Wisconsin, on June 24, 1979, by H. Sturm
(WW).

Moldenhauer, Adair, as administrator and principal of
West Twin Cities Lutheran High School, at Salem
Lutheran, Loretto, Minnesota, on June 24, 1979,
by N. Gieschen (Minn.).

To the Vacationer (continued)

whose fault is that? And whose fault is
it if you discover yourself stuck in a sit-
ting and sulking position? There is an
urgency about eating your daily bread
in the sweat of your brow and in doing
the work of the Lord while it is still day.
But there is also time for an exhilarat-
ing rest in the beauties of God's crea-
tion viewed from the perspective of his
mighty Word: "O Lord, how manifold
are thy works! In wisdom thou hast
made them all: the earth is full of thy
riches" (Psalm 104:24).

Wayne I. Schulz

DMLC (continued)

more than 70 congregations to open
new Christian day schools in the past
five years and has persuaded 20 more
to begin operating this fall. We are also
grateful that the Lord has supplied
willing young people to prepare for
work in his kingdom. May we always
consider it a privilege to support the
work of his kingdom in the area of
Christian education on the home base
and in our home and world mission
fields!

Delmar C. Brick

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Berger, Frederick K.
304 S. 25th St.
Council Bluffs, IA 51501
Phone: 712/328-0157
Denninger, Prof. John M.
207 Jackson St.
Prairie du Chien, WI 53821
Hilliard, Thomas H.
307 1/2 6th Ave. N.
Onalaska, WI 54650
Jaster, Prof. Herbert A.
1114 E. Iowa St.
Prairie du Chien, WI 53821
Schaeffer, Jean-Louis
12, rue de Haguenau
France — 67360 WOERTH
Schlewe, Dale W.
Route 1 Box 357B
Hudson, WI 54016
Schneider, Prof. James A.
128 Althea Circle
Prairie du Chien, WI 53821
Schroeder, Loyal
965 Mottsiff Road
Helena, MT 59601
Siegler, Prof. Oscar J.
132 Althea Circle
Prairie du Chien, WI 53821

Teachers:

Buege, James L.
10666 Old Highway 70 W
Minocqua, WI 54548
Collyard, Larry S.
628 London St.
Menasha, WI 54952
Korth, Richard
Route 1 Box 35
Arlington, WI 53911
Moldenhauer, Prof. Adair
1700 Weston Lane
Wayzata, MN 55391
Moldenhauer, Prof. Kermit A.
312 S. Dousman
Prairie du Chien, WI 53821

Fox Lake (continued)

interrupted from time to time for
various reasons. Services began to be
held more regularly when Pastor John
Meyer, serving St. Stephen's in Beaver
Dam, started them again in about
1903. In advanced age, Prof. John
Meyer was present and participated in
the dedication of the present church in
1964.

Twice before 1973 efforts were made
to begin a Christian day school but
each time it remained open for only
about 6 years. In 1973 a Christian day
school was begun again. Today it has
an enrollment of 72 and is staffed by
teachers Donna Verch, Mrs. Earl
Manske and James Petermann, prin-
cipal. The present pastor of St. John's
is Pastor L. W. Meyer.

ST. MARK'S, WATERTOWN

As a part of its 125th anniversary celebration,
St. Mark's Ev. Lutheran Church, Watertown,
Wisconsin, invites all former confirmands
and members to a "Reunion Sunday" on Oc-
tober 7, 1979. The day will begin with festi-
val services at 7:30, 9:00, and 10:45 in the
forenoon. There will be an open house, a
noon lunch, and a sacred concert at 2:00
P.M.

Pastors H. Paustian and M. Kell

AUDIO-VISUAL AIDS

Michigan Lutheran Seminary (FS-74-MLS)

1979 T & Cassette 10 min. color

"All the Beautiful Young Lives" is a filmstrip
describing our academy in Saginaw, Michi-
gan. It points out that preparation for the
preaching and teaching ministry includes
Christian fellowship and fun. Although filmed
on the Michigan Lutheran Seminary campus,
the filmstrip could be used to represent stu-
dent life at other academies as well. Order
from Audio-Visual Aids or directly from Michi-
gan Lutheran Seminary.

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

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

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	.....	Sitka/Ketchikan*
Arizona	.....	Deer Valley*
		Sierra Vista
Arkansas	.....	Little Rock
California	.....	Chula Vista
		Placer County
		Santa Clarita
		Santa Maria
Connecticut	.....	Trumbull
Florida	.....	Ft. Walton Beach*
		Leesburg
		Melbourne*
		Zephyrhills
Georgia	.....	Augusta
Illinois	.....	Decatur*
		Effingham*
		Wheeling*
Indiana	.....	Muncie*
		Warsaw*
Iowa	.....	Clinton
Kansas	.....	Salina
		Topeka*
Louisiana	.....	Baton Rouge*
Michigan	.....	Big Rapids
		Imlay City
		Mt. Pleasant
		Perry/Laingsburg*
Minnesota	.....	Fairmont
		Fergus Falls*
		Northfield*
		Plymouth/Maple Grove
Missouri	.....	Joplin*
Montana	.....	Helena*
Nebraska	.....	Fremont
		O'Neill
New Mexico	.....	Gallup*
North Carolina	.....	Asheville*
North Dakota	.....	Jamestown
Ohio	.....	N.W. Dayton
		Strongsville
Oklahoma	.....	E. Oklahoma City*
Pennsylvania	.....	Harrisburg
South Carolina	.....	Greenville*
South Dakota	.....	Hot Springs
Texas	.....	E. El Paso*
		Midland/Odessa*
		Wichita Falls
West Virginia	.....	Beckley
		Charleston*
Wisconsin	.....	Cottage Grove*
		Galesville
		Genesee/Wales
		Holmen
		Plymouth
		Prairie du Chien
		Rice Lake
British Columbia	.....	Vancouver*
Ontario	.....	W. Ottawa
		Toronto*

*Denotes exploratory services.

TIME AND PLACE

ALEXANDRIA/FERGUS FALLS, MINNESOTA

If you are visiting Alexandria or Fergus Falls, Minnesota, this summer, note the following changes. During the summer months St. Paul's Ev. Lutheran Church, Alexandria, will conduct its Sunday service at 9:00 a.m. Exploratory services in Fergus Falls will begin at 11:30 a.m.

ONTARIO, CANADA

Divine Word Lutheran Church, the WELS mission in Nepean, Ontario, Canada, has moved its place of worship to Larkin House, Larkin Drive, Barrhaven (Nepean), Ontario, Canada. Time of service remains 10:30 EST. Pastor of the congregation is Rev. A. L. Lindke.

BRUCE CROSSING, MICHIGAN

The time of Sunday services at Bethany Ev. Lutheran Church, Bruce Crossing, Michigan, has been changed to 9:00 a.m.; this will be in effect for the entire year. David Sternberg is the pastor.

WORSHIP IN LOG CABIN

The Wisconsin Synod's only log-cabin church, St. Paul's of Tipler, Wisconsin, invites you to join in worship any Sunday at 11:00 a.m. St. Paul's is located one block south of Hwy 70 on Dream Lake Road, behind Big Howie's Store & Cafe in downtown Tipler. For more information contact Pastor T. Trapp, 421 4th Street, Stambaugh, Michigan 49964; phone: 906/265-3665.

EXPLORATORY

TORONTO, CANADA

WELS exploratory services are now being conducted in the greater Toronto, Ontario, area. Pastor Thomas C. Pfothenauer of Ottawa is coordinating pastoral assistance for these services. Please send the names of WELS members and other interested parties in the area to Pastor Pfothenauer at 1279 Evans Blvd., Ottawa, Ontario, Canada K1H 7T8.

TOPEKA, KANSAS

Because of the fine growth which only the Lord could give, exploratory services have moved to a larger auditorium at the YWCA at 225 W. 12th St., Topeka, Kansas. Divine worship is at 3:00 p.m. and Sunday school at 4:00 p.m. Please submit names of WELS people and other interested parties in the Topeka, Lawrence, Manhattan area to Pastor Paul S. Soukup, 9530 Perry Lane, Overland Park, Kansas 66212; phone: 913/888-6293, or to Pastor John Schneidervin, 5211 W. 76th St., Prairie Village, Kansas 66208, phone 913/381-7510.

CALENDAR OF CONFERENCES

MINNESOTA

REDWING DELEGATE CONFERENCE

Date: August 21, 1979; 9:00 a.m.
Place: Immanuel, La Crescent (South Ridge), Minnesota; J. Ruppel, host pastor.
Preacher: A. Frenz; M. Doelger, alternate.
Agenda: Review of the Synod Convention; The Proper Handling of a Call; M. Doelger.
R. Kuznicki, Secretary

ST. CROIX PASTORAL CONFERENCE

Date: September 11, 1979; 9:00 a.m. Communion service.
Place: Faith Lutheran, Prior Lake, Minnesota; C. Degner, host pastor.
Preacher: W. Hartmann; M. Mulinix, alternate.
Agenda: Seminar on Time-Management; Gordon Baird Associates, St. Paul; Dues and Lutheran Educator subscriptions.
J. May, Secretary

SOUTH ATLANTIC TEACHERS' CONFERENCE

Date: August 14-15, 1979; 8:30 a.m.
Place: Peace Lutheran, Holiday, Florida.
Agenda: Practical Application of the Seventh Commandment to the Lives of Our Pupils; R. Warning; Confidentiality as Practiced by the Christian Day School Teacher; P. Jacobs; A Discussion of a Portion of *The Proper Distinction Between Law and Gospel* (Dr. C. F. Walther); D. Needham; My Favorite (offering everyone an opportunity to share an idea on a designated topic); Reports; Business Meeting.
L. Gieschen, Secretary

FOURTH ANNUAL YOUTH COUNSELORS' WORKSHOP

The Fourth Annual Youth Counselors' Workshop for pastors and lay counselors, sponsored by the Synod's Board for Parish Education, will be held September 28-30, 1979, at Camp St. Croix, Hudson, Wisconsin. The cost is \$40 per person (lodging for two nights and five meals). For registrations, write to: Pastor Richard Stadler, Committee on Youth Ministry, 460 W. Annapolis, W. St. Paul, MN 55118.

WISCONSIN LUTHERAN COLLEGE

8830 West Bluemound Road
Milwaukee, Wisconsin 53226

Opening Dates

- August 26 — Resident halls open.
- August 27 — Registration, 9:00 a.m.-4:00 p.m.
- August 27 — Opening service and installation of Prof. Luther Spaude, 7:00 p.m.
- August 28 — Classes begin.

N155380 0 0 1 03/80
 METZGER MARTIN
 10530 N CIRCLE RD 7E
 MEQUON WI 53092