



St. Mark's, Watertown, Wisconsin

The
Northwestern Lutheran

December 9, 1979



Briefs by the Editor

Welcome to the beginning of another church year! The work of the church will be the same and the message will be the same. This is necessary because the need is the same and people have not changed.

The message of Advent has a double thrust. It speaks of the first coming of Christ and of his second coming. It prepares us for celebrating Christmas and prepares us for standing in Christ's presence. Both are of the utmost importance for our Christian faith and hope.

Though Christmas is something that took place in the past, it is something that is ever present for children of God. It assures us that God himself became a man that he might take our place and pay the ransom which we could not pay. Christmas did not begin when Christ was born in Bethlehem, but it began in eternity. A passage that intrigues every believer is Revelation 8:13 in which Christ is described as the "Lamb slain from the foundation of the world." Long before Bethlehem and Calvary, God already had it in mind to bring his Son as the sacrifice for our sins. According to God's eternal plan of salvation we are included among the "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter 1:2). Our election includes the blood sacrifice which Jesus brought. It therefore also includes his birth at Bethlehem.

Advent leads us to rejoice in that by reminding us of the many promises God gave during Old Testament times, all of them pointing forward to Christ's coming. They cause us to recognize the love in God's heart for us corrupt sinners and identify who it is that is our Savior. When our hearts are filled with those Scripture passages, our eyes look with delight on that manger in Bethlehem, on that Child born of Mary, for he is indeed our Savior and Redeemer. He made us one with

God. He undid the tragedy of Eden. Advent is truly a season of joy and of hope.

It is a season of hope in still another way. Advent also focuses our eyes on one particular event in the future, the second coming of Jesus Christ in the clouds of heaven to judge the living and the dead.

For many, using the word hope in this connection is a misuse of the word. The very thought of Judgment Day is for them terrifying. It is indeed that for all who do not see in Christ their Savior and Redeemer. But for us, who through the Gospel have been brought to faith in Christ by the Holy Spirit, Judgment Day is the beginning of life eternal. It is the day when we shall sit down at the marriage supper of the Lamb and shall be treated as his beloved bride. Or to put it in Jesus' own words in Luke 12:37: "Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you that he shall gird himself and make them to sit down to meat and will come forth and serve them." The Advent message is designed to prepare you and me for that moment. By faith in Christ we are prepared to stand in the judgment and ready to sit at his table.

Here on earth we have a foretaste of that heavenly joy in our Advent and Christmas services. Also in the concerts presented at our area Lutheran high schools and our Synodical worker-training schools. Let me share the dates of the latter with you: December 2, Northwestern Preparatory School, 7:30 P.M.; December 9, Northwestern College, 7:30 P.M.; December 16, Wisconsin Lutheran Seminary, 3:00 and 7:30 P.M.; December 16 at 3:30 P.M. and December 19 at 2:00 P.M., Martin Luther Preparatory School; December 20, Dr. Martin Luther College, 8:00 P.M.; and December 21, Michigan Lutheran Seminary, 7:30 P.M. And then there are those in your own congregations, all of them opportunities to rejoice in the Lord!

*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*

The Northwestern Lutheran

(ISSN 0029-3512)

Volume 66

Number 25

December 9, 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 unaddressed 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:

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The Northwestern Lutheran

3512 W. North Avenue

Milwaukee, Wisconsin 53208

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The Cover

This Fall St. Mark's Congregation at Watertown, Wisconsin, celebrated the 125th anniversary of its founding. St. Mark's history is closely connected with the history of Northwestern College and with the early days of Wisconsin Lutheran Seminary. It also has more retired pastors as members than most other WELS congregations. Details of St. Mark's celebration are given on page 401.

THE NORTHWESTERN LUTHERAN

Editorials

The Changing Times Traditionally, the United States of America has been known as a Christian nation. The words "In God we trust" appear on our coinage. In colonial times government officials in such communities as Williamsburg were required to be members of a Christian church body, specifically the Church of England. Originally the so-called "mainline" churches were all Christian by profession and in doctrine, holding the Holy Scriptures to be the inspired Word of God and professing the trinity of God, the divinity of Jesus Christ, and salvation through his redemptive work. The divisive elements among these church bodies were deviations and differences in other areas. The chief enemy of the Church was false doctrine masquerading as Scriptural truth.

The religious complexion of the country is changing. Not only have many of the mainline churches softened with respect to their doctrines and their attitude toward Scripture, but the trend in the country is toward outright godlessness. "All religion is meaningless" is the viewpoint held by an increasing number of people. Edward Hanify, who is a Boston lawyer and a Roman Catholic, recently observed that Western civilization formerly was based on the premise that man is a creature of God and is responsible to God. This is changing, according to him. "The current ascendant philosophy," he says, "has an entirely different view of man: he is an autonomous (self-governing) being, with no external controls."

In our view, Hanify is right in his observation. More and more the position is being taken that what the Bible says is unimportant and irrelevant. The existence of a sovereign God of any kind is being openly questioned and denied. Man feels responsible only to himself and to the society in which he lives, and he wants to determine his own destiny.

The Church needs to be aware that views and philosophies are changing along with the times so that it knows who its enemies are.

Immanuel Frey

"We Have Come To Worship Him" As we once more prepare for the blessed and festive season of Christmas, we are impressed over and over again that this is a time for children. So many preparations for Christmas are done with the child in mind. The songs, hymns, lights, decorations, trees and gifts remind us that Christmas is a time for the young and the young at heart.

This is even more true in our churches. When we bring our children to learn more of Jesus, we are reminded of his words to his disciples, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these." In preparing to celebrate Jesus' birth and to bring the children to their Savior, most churches have a

special Christmas Eve Children's Service. For weeks, the pastors, teachers and children are involved in preparations to point to the infant Jesus as the fulfillment of God's promises to his children of all ages and to point to Jesus as the hope of the world for ages yet to come. On Christmas Eve the simple story of Jesus' birth in a stall behind an inn in Bethlehem is told simply and meaningfully by little children who belong to the kingdom of faith and who are too young to doubt.

However, we sometimes give the impression that we are putting on a giant spectacle in three acts with our little children as the chief actors and actresses on center stage. This idea is reinforced on Christmas Eve as an above-normal number of people come to church to hear their child recite his "piece." And how often do we not hear that we are busy preparing for the Christmas Eve Childrens' Program instead of the Christmas Eve Childrens' Service! Webster's unabridged dictionary defines *program* as a "list of events, pieces, performers, speakers, etc., at an entertainment ceremony or the like." Is that what we are trying to accomplish on Christmas Eve, to entertain parents and visitors with a childrens' spectacle?

Or do we really want to use Christmas Eve as a time when our children can share the good news of their Savior's birth with many for the strengthening of their faith? As parents, teachers, pastors and members of Christian congregations, let's be on guard so we don't permit the opportunity we have on Christmas Eve to serve God's people to turn into a spectacular effort to entertain and amuse. Rather, may we come to this special Christmas Eve Children's Service as the wise men came to Christ, namely, with the desire in our hearts and the words on our lips, "We have come to worship him."

Gary L. Pieper

No Picketing Against Scripture

Among the harmonies of joy and good will that Catholics voiced everywhere during

Pope John Paul's triumphal tour of the U.S. there were some discordant notes. Some of them were sounded when Catholic nuns and their sympathizers carried banners in Washington protesting the Pope's stand on the ordination of women. "Equal Rites for Women" . . . "Sexism Is a Sin, Repent!" . . . "Discrimination Based on Sex is Contrary to God's Intent" the banners proclaimed. Many American Catholics reject the Pope's position on the place of women in the church.

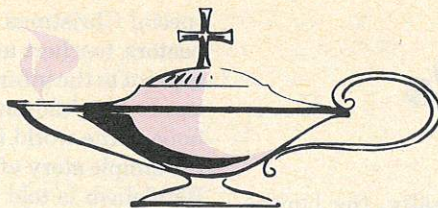
Although he did not elaborate on his reasons, the Pope appeared to found his position primarily on tradition rather than on specific statements in Scripture. *Time* states: "The ban on women appears for Roman Catholicism to be mainly a question of custom and discipline rather than doctrine."

Nuns who reminded the Pope of their "suffering" are not minded to accept a tradition they feel the Vatican could change as it has changed the hallowed language of the Mass, and the laws of fasting.

Women in the Wisconsin Ev. Lutheran Synod are not picketing the public appearances of the president of our Synod with placards and banners calling for the ordination of women. They are not protesting our "tradition," since our Synod's position on the role of women is not based on

(Continued on page 402)

Studies in God's Word



Jesus Christ The Restorer of the Penitent

(Jesus) saith unto him the third time, "Simon, son of Jonas, lovest thou me?" . . . And he said unto him, "Lord, thou knowest all things; thou knowest that I love thee." Jesus saith unto him, "Feed my sheep" (John 21:17).

In the closing chapter of his Gospel, John records for us what may well be Christ's last appearance to the disciples before his ascension. It is striking that this last appearance closes with the encouragement, "Follow me," which is exactly the directive with which their discipleship had begun.

To be sure, Christ made the initial approach to about half of his disciples at the time of his baptism at the Jordan River. At that time Andrew and Peter, James and John, Philip and Nathanael accepted his invitation (John 1:29-51). Their full-time training as theological students did not begin, however, until they returned to Galilee.

Training in Galilee

The circumstances of their call to full-time training are so similar to the closing event which John speaks of in our present *Study* that it might be instructive to compare the two. Jesus literally launched his Great Galilean Ministry when he entered Peter's boat and asked him to thrust out a little so that he might the better preach to the people who lined the shore. After the sermon Jesus told Peter, "Launch out into the deep, and let down your nets for a draught." Though Peter and his partners had toiled all night without success, yet in following Jesus' advice they now took so great a catch of fish that "their nets brake." To the disciples' awe at this display of divine pow-

er Jesus replied, "Fear not; from henceforth thou shalt catch men." Their response was immediate, for "when they had brought their ship to land, they forsook all and followed him" (Luke 5:1-11).

Denial in Jerusalem

Being privileged to follow their Master had made the next three years the most momentous of their lives. They had heard his teaching. They had seen his miracles. They had been permitted to try their wings in going out two by two on an evangelism tour. In all of this Peter emerged as the acknowledged leader of the Twelve. But for Peter this heady experience had come to an abrupt and disastrous end in the courtyard of the highpriest's house. With cursing and swearing Peter denied ever knowing this captive Jesus. Not once, but three times he denied his Lord.

On Easter evening, as the two Emmaus disciples hastened back to Jerusalem to break their good news to the other disciples, they were met with the counterstatement, "The Lord is risen indeed and hath appeared to Simon" (Luke 24:34). We have no details of this meeting with Peter. Undoubtedly Peter, remorseful and repentant, received the assurance of forgiveness from his Master. But his offense had been public. There remained the nagging question: Could Peter continue to serve in the *public* ministry of Christ's gospel?

Restoration in Galilee

Jesus answered that question affirmatively in a clear-cut and dramatic manner. Peter was restored under circumstances remarkably similar to those of his previous call. Again the

setting is at the Sea of Galilee. Again Peter and his partners are fishing. Once more they have toiled the night through without catching anything. At dawn a Stranger from the shore advises them, "Cast the net on the right side of the ship, and ye shall find," and at once they took so great a catch that "they were not able to draw it for the multitude of fish" (John 21:6).

It was in connection with this display of divine power that Jesus turned to Peter and three times asked him, "Simon, son of Jonas, lovest thou me?" As there had been three denials, so Peter is now permitted three times to assert his continuing love for the Savior. And each time he is formally charged by Jesus with feeding the flock of God.

Strength for Martyrdom

In fact, Peter is even given the assurance that he will not again deny his Lord. In prophetic language Jesus predicts, "When thou shalt be old thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not," which the Evangelist explains by saying, "This spake he, signifying by what death he should glorify God." And then John adds, "When (Jesus) had spoken this, he saith unto him, 'Follow me'" (John 21:18,19). Jesus' ministry to his disciples ends as it began, with the invitation, "Follow me."

Follow Me

And is that not the way in which he deals also with us? He comes to us in different ways and on different occasions, just as John in 21 portraits has shown us different angles, different lighting, different poses of one and the same Savior. He is now the Great Physician, or the Bread of Life, or the Light of the World. Again he is a King, a Servant, a loving Shepherd. Or he is our Great Intercessor, our Uplifted Savior, the Victor for us over death. To all of us, of every age and in every condition of life, he presents himself in most winsome and attractive pictures and thereby invites us to believe in him, to trust in him, to follow him. As we follow, let us ever draw strength from the gallery of pictures John has left us in his Gospel. In good days and bad, may they help us to say, "Jesus, lead thou on."

Armin J. Panning

Mining the Treasure of God's Word

Matthew 3:13-17
Mark 1:9-11
Luke 3:21-22
John 1:29-34



BY JULIAN G. ANDERSON

Jesus' Baptism

Today we begin our study of Jesus' public life as our Messiah, or anointed one. Everything up to this point was introductory and preparatory in nature, aside from the fact that even as a child Jesus was carrying on his perfect fulfillment of the Law for us. Now turn to

Matthew 3:13

This is the opening scene in the story of Jesus' public life. Note that he went from Nazareth (Mark 1:9) in Galilee to the Jordan River for the purpose of being baptized by John. See how Luke 3:21a connects this with the previous lesson. Now turn to

John 1:29-31

The scene shifts again to John at the Jordan River. The "day" John mentions in verse 29a would be three or four days after Jesus left Nazareth, since the distance was somewhere between 55 and 60 miles. Bear in mind that this is one of the greatest days in the history of the world, the day Jesus was revealed and introduced to the people of Israel as the Messiah or promised Savior. Now he is pictured coming to John (v. 29a) and, as he approaches, John points him out to the people and identifies him (v. 29b, underline and hi-lite "Lamb of God"). By using this title John is summarizing the whole message of the Old Testament, for the entire sacrificial system of the Temple, which centered in the lambs of morning and evening sacrifices, the Pass-over lambs, and the two goats of the

Day of Atonement (Leviticus 16), were types and symbols of the coming Savior spoken of so clearly in Isaiah 53. *This Lamb*, however, was not brought by the people, but was supplied by God to take away the sin of the whole world! In verse 30a John reminds the people that this was the man he had been talking about all along, and the rest of verse 30 is one of those puzzling, paradoxical statements the Jews loved so much, and which we have to think about carefully to see the great truth that lies beneath the simple words: "A man is *following* me who is really *ahead* of me, because he has always been *greater* than I." Then John sums up very clearly the entire purpose of his own life and work (v. 31). And now we shall go back to

Matthew 3:14-17

Matthew is the only one who records the conversation between Jesus and John prior to the baptism. Note John's protest in verse 14. The verb means that he tried to stop Jesus from being baptized, pointing out that he himself needed to be baptized by Jesus. Jesus' reply (v. 15) might be phrased: "Right now we must do it this way, so that everything will be done in the right way, according to the Scriptures." From this point on, Matthew, Mark and Luke correspond very closely. But note that none of them describe the actual baptism, although Matthew and Mark imply that Jesus and John were standing in the river. Matthew

and Mark both begin their description by stating that Jesus went up out of the water.

The first two Gospels then report that the heavens were torn open (Mark 1:10a), which may refer to a rift in a cloud formation overhead. Then follows the important part of the baptism, the descent of the Holy Spirit, who came down visibly in the form of a dove and sat upon Jesus' head or shoulder (underline). This was the real baptism, or anointing, in which God poured out his Spirit on Jesus to prepare him for his great work, and John's baptism which preceded was the earthly anointing which was a type and symbol of this. Then follows God's official announcement and seal of approval in all three accounts (underline). Note that this is the most important testimony to the deity of Christ ever produced; and this, of course, was the purpose of that announcement, namely, to make absolutely clear who Jesus is.

Now Turn to John 1:32-34

This is John's testimony regarding Jesus' baptism given to some of John's followers immediately after the baptism, after Jesus had left. Verse 32 may be translated, "Now I have seen the Spirit coming down from heaven like a dove, and it stayed right there on him," for John the Baptist was talking about a sight that had made a permanent impression on him. And the significance of all this is that these were the two signs that had been announced to him previously, signs by which he would recognize the coming Messiah (see v. 33). And therefore in verse 34 John gives his final and climactic testimony concerning Jesus: "I have seen this happen, and I have told the people that this man is God's Son." John thus became the second important supporting witness to Jesus' identity. This was an important principle in Jewish law (see Deuteronomy 19:15 and Matthew 18:16). Thus we can see why it was so important that Jesus should be introduced in just this way, by two unimpeachable witnesses. That Jesus should be revealed to the crowds at the Jordan River is not at all strange, for these were the people who were concerned about their salvation and interested in the coming Messiah.

God Bless Our New Schools!

This fall WELS congregations opened twenty new Christian day schools. Associations of congregations opened four new area Lutheran high schools. Learn about them in this issue and in the two previous issues.

Created By A Synod Resolution

Grace Lutheran, Prairie du Chien, Wisconsin

The majority of Christian day schools are started after a congregation puts its hopes into action through several years of careful planning and commitment. This is especially true of mission congregations. But what happens when the Synod by its actions drastically changes the circumstances of a preaching station and lends its verbal support to the establishment of a Christian day school? The answer is the history of Grace Ev. Lutheran Church and School, Prairie du Chien, Wisconsin.

Less than a year before the opening of Grace Lutheran School there was no Grace Ev. Lutheran Church in Prairie du Chien, only a preaching station serving 22 souls and a campus recently purchased by the Wisconsin Ev. Lutheran Synod. The Synod's resolutions to purchase that campus for Martin Luther Preparatory School included this, "That the Synod request the Mission Board of the Western Wisconsin District and the General Board for Home Missions to convert the exploratory group at Prairie du Chien into a mission congregation, with a school, taking advantage of the proposals submitted by the Commission on Higher Education regarding facilities."

As a direct result, the preaching station received mission status in the fall of 1978 and immediately began taking steps any fledgling mission takes for the preaching of the Word and administration of the Sacraments.

But what about this grade school? There were very few families in the congregation that needed such a facility. How do you make decisions for people who are not yet part of your congregation? How can you commit them to such an endeavor? Will there be enough financial support to open a school and still maintain basic mission responsibilities?

The mission congregation wasn't sure, but it did want to support the

Synod's request regarding a grade school. In January 1979 the congregation voted to request approval from the General Board for Home Missions to open a school. The request was deferred. Following a series of meetings in the local congregation and correspondence with the future members of the congregation — MLPS's faculty — a meeting involving the mission congregation, its future members, and representatives of the Western Wisconsin District Mission Board and of the General Board for Home Missions was held on May 13 in Prairie du Chien. May 14 the executive committee of the GBHM approved the opening of a day school in the fall of 1979, with the understanding that there would be no subsidy for the operation of the day school.

At that point Grace Congregation began to make the arrangements which other congregations usually plan far in advance. Mrs. Linda Travis accepted the call of the congregation to serve as teacher. Desks, books and other equipment were either received as donations or purchased with financial gifts from the MLA and DMLC student bodies and from sever-

al sister congregations and schools. The two classrooms on the MLPS campus, offered by the CHE, were put into readiness. The last month was a rush, but on August 28, 1979, Grace Lutheran School opened its doors to 17 students who came to sit at the feet of their Lord.

At the present time Mrs. Travis has 19 students, and there will be 21 at the beginning of 1980. That is 88% of the children in the congregation. All grades from 1 to 8 are represented, with the exception of grade 5. Several volunteers help as teacher's aides, and Pastor Sievert teaches the religion class in the upper grades.

Grace Ev. Lutheran Church wishes to express its thanks for the temporary use of the two classrooms on the MLPS campus. The rooms are situated in such a way that there is no interference with the operation of MLPS. The congregation is planning to obtain a facility of its own in the near future.

We thank the Lord for granting us the growth and the ability to support this endeavor. Even more, for the blessings of salvation which we are able to share with our children.

Pastor Clarke Sievert



Mrs. Travis and her pupils

At the Foot of the Mountains

St. Peter's, Fort Collins, Colorado

St. Peter Lutheran School, Fort Collins, Colorado, opened on September 4, 1979. To date, it is the fifth WELS Christian day school in Colorful Colorado.

Fort Collins is located near the foothills of the beautiful Colorado Rockies. Majestic Long's Peak and the peaks of Rocky Mountain National Park can be viewed from the windows of St. Peter Lutheran School. These mountains can be a distraction for the 15 students enrolled in grades 1-7, not to mention the teacher. But they are also a daily reminder of God's Word written in Isaiah 54:10: "Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed, says the Lord who has compassion on you."

Praying and planning for a school were a part of life at St. Peter Congregation since its organization in 1970. When the congregation received permission from the Board for Home Mis-



Steven Zellmer and his flock

sions to open its school, it immediately proceeded to call a teacher. The call was accepted by Mr. Steven Zellmer, who had been teaching at Calvary Lutheran School, Thiensville, Wisconsin.

A lovely location and an experienced teacher were not all of the blessings the Lord granted. A carpeted fellowship hall was turned into a lovely classroom, and an anonymous donation provided classroom equipment.

St. Peter Congregation rejoices that the Lord has given it the privilege of proclaiming his "covenant of peace" to a passing world and considers its school an opportunity to do that in keeping with the encouragement recorded earlier in the same chapter of Isaiah: "Lengthen your cords, strengthen your stakes."

Principal Steven W. Zellmer
Pastor Harold J. Hagedorn

Lord of Life, Friendsworth, Texas

Obstacles, But a Gracious Lord

The Lord who said, "Train up a child in the way he should go, and when he is old, he will not depart from it," also helped the members of Lord of Life at Friendswood, Texas, to overcome many obstacles in opening their own Christian day school in the fall of 1979.

From its very beginning in 1971, Lord of Life has always had an inter-

est in the establishment of a full-time program of Christian training. Attendance at one of the other WELS schools in the Houston area, however, was impractical because of distance and traffic problems.

By the spring of 1978, it was felt that the congregation had grown sufficiently to consider supporting its own school. After a series of home visitations in



Lord of Life's movable classroom

May and June, the congregation decided to open a school in the fall of 1979.

But where? The physical structure of the church was such that it could not provide an area suitable for school purposes. A request for a loan from the CEF was turned down because of inadequate funds. What now? The congregation solved the problem by purchasing a 24' x 30' movable classroom as temporary home for its school.

No school is complete without children and teachers. The Lord moved parents to enroll 18 students in grades K-8. The Lord also sent two teachers to guide these students in God's Word. Mrs. Suzanne Vecchio of the congregation teaches the kindergarten class, and Miss Judy Lohr, a 1979 DMLC graduate, teaches grades 1-8. Pastor Charles Learman assists in teaching catechism and Bible history in the upper grades.

The members of Lord of Life rejoice that God has made this school a reality. Remember it and all the schools of our WELS in your prayers!

Pastor Charles Learman

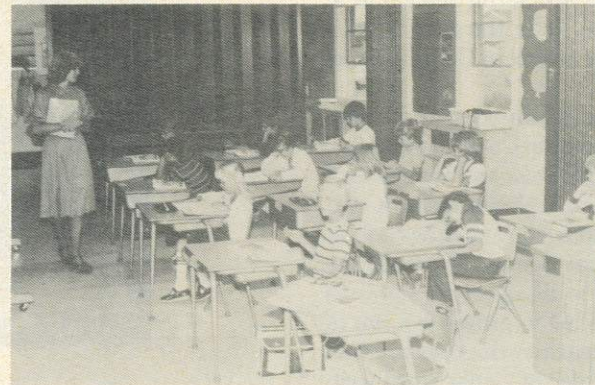
A Modest Proposal An Enterprising Proposal

St. Luke's, Little Chute, Wisconsin

When St. Luke's was organized in 1966, the Christian education of its children was part of its commitment. It immediately began meeting that commitment by paying half the tuition for member children attending neighboring WELS Christian day schools. At the age of 10, the congregation became self-supporting.

With the arrival of its third pastor, Rev. Lee Vaccarella, the Parish Board for Education scheduled a meeting with Mr. Don Zimmerman, executive secretary of the Synod's Board for Parish Education. Thirty-four persons attended this meeting. It was decided to have the new pastor bring the matter of Christian education to the attention of St. Luke's members in his every-member visits. In 1978 there were 12 children from the congregation enrolled in neighboring WELS schools, with the number promising to rise to 18 by the fall of 1979.

In the December 1978 voters' meeting a budget was proposed to the congregation entitled "A Modest Pro-



Miss Panning's classroom

posal/An Enterprising Proposal" — the one without a school, the other with a school. This was a difference between \$29,000 and \$47,000. What seemed impossible was adopted, and God has since richly blessed the undertaking.

St. Luke's opened in the fall of 1979, offering instruction for all eight grades. At present, however, there are students enrolled only in grades kin-

dergarten through five. The teacher is Miss Julia Panning, a 1979 DMLC graduate. Her days have been busy indeed. Assisting her are Pastor and Mrs. Vaccarella and a teacher aide from the congregation. The coming year will be spent in planning the future building needs of St. Luke's Church and School. We are confident that God will continue to bless us.

Pastor Lee Vaccarella

New Area High Schools

Nebraska Ev. Lutheran High School, Waco, Nebraska

A Thirty-year-old Dream Come True



Students and Faculty at Waco

On August 28, 1979, Nebraska Evangelical Lutheran High School opened its doors to 20 ninth- and tenth-graders.

Back in the forties the Nebraska District petitioned the Synod to open an academy for the youth of the district. This did not materialize, and in the seventies thoughts of an area Lutheran High School took hold. An association of individuals was formed in 1975, and educational facilities were purchased in Waco in 1977. Calls were accepted by Karl Blauert (administrator and social studies), Richard Everts (science and math), and Dean Dawson (English and typing). Pastor Paul Reede of Seward accepted a part-time call and teaches Latin and religion.

The students come from Nebraska, Iowa, Kansas and Oklahoma. Plans for a dormitory are being finalized. Until this is constructed, the pupils are living with WELS families in the York-Geneva area.

A complete four-track curriculum will be offered when grades eleven and twelve are added in 1980 and 1981. Fourteen of the students are taking piano lessons and a band has been organized. Already interscholastic flag football, volleyball and basketball games are being played. Plans call for including home economics and industrial arts in the curriculum when all grades are represented.

The support for Christian education on the secondary level in the Nebraska District is evidenced by the generous outpouring of gifts and offerings during the past few years. May the Lord continue to bless the efforts of all involved in the Nebraska District's Area Lutheran High School!

Karl Blauert, Administrator

On February 11, 1979, members of the Northland Lutheran High School Association, an association of individuals, met at Salem Lutheran Church, Wausau, Wisconsin, and voted to open a Lutheran high school in fall 1979 in the Merrill area. This decision was based upon information gathered during the survey and planning phases of an orderly program for beginning area Lutheran high schools, called "Planning for Lutheran High Schools." The information revealed that WELS congregations in the Wausau-Rhineland area would "associate" to support such a school and that sufficient students would attend. On April 1, 1979, the Northland Lutheran High School Association organized as an association of congregations.

Northland Lutheran High School opened to its first students on Tuesday, September 4, 1979. Twelve freshman and 12 sophomores are enrolled. In succeeding years the junior and senior classes will be added. Full potential has been estimated at 250-300 students.

The distinctly Christ-centered program of secondary education is carried

out by an administrator, John R. Schultz; a second full-time teacher, Mr. Delbert Draeger; and six part-time instructors, area pastors and a former Christian-day-school teacher. Additional full-time teachers will be added as the junior and senior classes are begun.

The new area high school has purchased relocatable buildings providing four classrooms and a library-media center. The location, Tenth and State in Merrill, is temporary. Land

will be purchased during the 1979-80 academic year, and the classrooms then moved to the permanent site.

The 24 young people in Northland's first student body are united by a common faith in Christ. That faith motivated them to become a part of this infant school, where they are being led by the Good Shepherd during their perilous teen-age years. Daily exposure to the influence of God's Word will strengthen their faith.

John R. Schultz, Administrator



Students in Media Center

West Lutheran High School,
Rockford, Minnesota

"We Believe in Christian Education"

"We believe in Christian education for our children" — a simple statement, but often difficult to transform into a reality! Yet, that simple statement was the driving force behind the establishment of a second Lutheran high school in the Twin Cities area. St. Croix Lutheran High School had, for some time, ably served the eastern area of the Twin Cities (St. Paul). It was felt, however, that an educational vacuum was left on the west side, in Minneapolis and its suburbs.

In April 1977, a small group of interested persons met and formed an association to remedy the situation. The job was soon seen to be more difficult than first suspected. In August the association therefore decided to follow the guidelines given in "Planning For Lutheran High Schools," a publication available from the Synod. The results of surveys greatly encouraged the association to continue its planning.



WLHS Faculty

Another source of needed help and guidance was the able assistance of Prof. Karl Peterson, the principal of Huron Valley Lutheran High School, Inkster, Michigan, who was secured as our consultant in January 1978. Periodic "Go-No Go" votes were taken in the congregations to make sure that we were not in over our heads. In the spring of 1979, when the final "Go-No Go" vote was taken, it was "Go." Everything was ready.

The first order of business was gathering a faculty. Mr. Adair Moldenhauer was called as principal and was installed on June 24, 1979. A second full-time instructor, Mrs. Sharon Gieske, was called to teach math and science. Serving as part-time instructors are Pastor Iver Johnson, Mrs. Jan Nelson, Mr. Leonard Rogness and Pastor Thomas Westendorf.

Of course, you can't have a school without a site. Many sites were considered. Finally it was decided to rent the educational facilities of Cross Lutheran Church, Rockford, Minnesota. Its seven classrooms offer a fine first location for West Lutheran High School.

The fulfillment of dreams that started back in 1977 came in September 1979, as 12 students enrolled in the 9th and 10th grades. The 11th and 12th grades will be added during the next two years.

Pastor Michael Mulinix

Off to a Good Start!



Students and Faculty at MVLHS

Minnesota Valley Lutheran High School opened its doors on August 27, 1979, to 45 young people so that they might receive a "Christ-centered education for a Christ-centered life."

The idea of an area Lutheran high school in the Minnesota Valley did not just spring up overnight. A study committee had been at work over two and a half years. However, upon the Synod's decision to move Martin Luther Academy from the Dr. Martin Luther College campus, the study committee was compelled to move more rapidly. On March 27, 1979, congregational delegates elected a 15-member board of directors. The three pastors, three

male teachers, and nine laymen of the board were empowered to call a faculty and begin operation of a school in September 1979 if at all possible.

Prof. Jerome Birkholz accepted the call as administrator and serves in the field of English. Michael Bode was called to teach in the areas of science and mathematics and to serve as athletic director. Prof. Victor Weyland accepted the call into the religion, history, and foreign language departments. Serving as part-time instructors are Rev. J. Schmidt, Mrs. E. Meyer, Robert Kramer, Steve Grosnske and Michael Pfeiffer.

Temporary facilities for MVLHS

were made available in St. Paul's Lutheran Elementary School in New Ulm. The enrollment of 16 sophomores and 29 freshmen and prospects of about the same number of new students next year when the junior class will be added suggest that this temporary arrangement can last at best only two years.

The 11 congregations that form the MVLHS Association have a communicant strength of 6,200. The congregations are Zion, Morgan; St. John's, Sleepy Eye; Zion, Winthrop; Immanuel, Gibbon; St. Mark's, Mankato; St. Paul's, North Mankato; Trinity, Nicollet; Zion, Brighton Township; Courtland Lutheran, Courtland; and St. John's and St. Paul's, New Ulm.

Evidence of "Our Growing Blessing," the first-phase program for site and building planning, was noted as early as the opening service and faculty installation held at St. John's, New Ulm, on Sunday, August 26. Attendance at the service filled the church to capacity, and the offering received that evening for classroom furnishings amounted to more than \$3,700.

It is the prayer of the students, faculty and members of the association that the Lord's rich blessing will continue upon this endeavor. We pray that in the years to come the students of MVLHS will become pillars in the area congregations as well as the voices of pastor and teacher missionaries carrying the message of salvation through Christ to all the world.

Principal J. Birkholz

A Team Ministry in Central Illinois

While spending long hours in the car together returning from a conference during a driving snowstorm last winter, three central Illinois pastors began discussing ideas for a "team ministry." The result was a number of projects on which the pastors and their congregations have been working together as a team ever since.

Among the projects are the following. A bulk-mailing permit, costwise somewhat prohibitive for a small congregation, was purchased by the three combined so that monthly letters could

be sent to over 300 prospects. A manual for new members, entitled "The Blessings of Church Membership," was written jointly and then published. A series of exchange lectures at three major university campuses was initiated. Weekly responsive general prayers and lessons are being printed for distribution in the three congregations.

The members of the congregations have also been enlisted in this team ministry. Over 1,500 homes in the Bloomington and Urbana areas have been canvassed by members from the

three congregations working together as a team. Future plans call for more "team" canvassing and follow-up work in Peoria, Decatur and Effingham in addition to the two areas where work has already been done. Under God's guidance and blessing the "team" approach is working well in central Illinois.

The pastors and congregations involved in this "team ministry" are: Pastor Mark J. Lenz of Bethlehem Lutheran Church, Urbana; Pastor Philip E. Krieger of Beautiful Savior Lutheran Church, Marquette Heights; and Pastor Philip L. Schupmann of St. Mark Lutheran Church, Bloomington. All three congregations are mission congregations.

The Sacrament of Baptism

To include a section on Baptism and the Lord's Supper in the catechism was an innovation in Luther's day. The medieval church included the Ten Commandments, the Creed, the Lord's Prayer, the Ave Maria and other prayers to saints. But it did not have a section on Baptism, "by which we are first received into the Christian Church," nor on the Lord's Supper, the other sacrament. Luther recognized that we cannot comfort ourselves with our Baptism unless we know something about it, nor rejoice in the blessings of the Holy Supper unless we know what Christ gives us there. So Luther in writing his catechisms eliminated the Ave Maria and the prayers to the saints, and added the sacraments and confession. We have reason to thank God for that innovation for it makes for a more understanding Christian life.

God Commanded Baptism

As always, Luther first directs our attention to the Word. In his Small Catechism he answers the question "What is Baptism?" thus: "Baptism is not simple water only, but it is the water comprehended in God's command and connected with God's Word." Immediately he asks: "Which is that Word of God?" and answers: "Christ, our Lord, says in the last chapter of Matthew: *Go ye into all the world and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*" In the Large Catechism he also quotes St. Mark, saying: "Likewise in St. Mark, the last chapter, v.16: *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*"

Reminding us of the importance of the Word, Luther states: "Here stand God's commandment and institution, lest we doubt that Baptism is divine, not devised nor invented by men. For as truly as I can say, No man has spun the Ten Commandments, the Creed and the Lord's Prayer out of his head, but they are revealed and given by God himself, so also I can boast that Baptism is no human trifle, but instituted by God himself, moreover, that it

is most solemnly and strictly commanded that we must be baptized or we cannot be saved, lest any one regard it as a trifling matter. . . ."

Luther considered it necessary to emphasize this fact "because the world is now so full of sects clamoring that Baptism is an external thing, and that external things are of no benefit." Luther would say the same today, observing what many denominations and sects teach about Baptism today, either omitting it or perverting it. "But," Luther adds, "what God institutes and commands cannot be a vain, but must be a most precious thing. . . ."

Performed in God's Name

We should cherish baptism, Luther says, not only because it is commanded by God, but especially because "it is performed in his name. For these are the words, *Go ye, baptize*; however, not in your name, but in the name of God. For *to be baptized in the name of God* is to be baptized not by men, but by God himself. Therefore, although it is performed by human hands, it is nevertheless truly God's own work."

God's Word Vital in the Sacrament

Not only has God in his Word commanded Baptism, he has also added his powerful Word to the Sacrament. That's Luther's answer to those who mockingly ask, "How is a handful of water to help the soul?" In the Small Catechism we read: "It is not the water indeed that does them, but the word of God which is in and with the water, and faith which trusts such word of God in the water. for without the word of God the water is simple water and no baptism. But with the word of God it is a baptism, that is a gracious water of life and a washing of regeneration in the Holy Ghost."

In the Large Catechism he defines Baptism thus: "It is not mere ordinary water, but water comprehended in God's Word and command, and sanctified thereby, so that it is nothing else than a divine water; not that the water in itself is nobler than other water, but that God's Word and command are added." In other words, and this Lu-

ther quotes from Augustine, "When the Word is joined to the element or natural substance, it becomes a Sacrament, that is, a holy and divine matter and sign."

Purpose of Baptism

Again Luther points to the Word saying, "And this also we cannot discern better than from the words of Christ above quoted: *He that believeth and is baptized shall be saved.* Therefore state it most simply thus, that the power, work, profit, fruit and end of Baptism is this, namely, to save. For no one is baptized in order that he may become a prince, but, as the words declare, that he be saved. But to be saved, we know, is nothing else than to be delivered from sin, death and the devil, and to enter into the kingdom of Christ, and to live with him forever."

Faith and Baptism

There were those in Luther's day (and in ours) who rejected baptism, stating that "faith alone saves, and that words and external things [including baptism] avail nothing." Luther reminded them that "faith must have something which it believes, that is, of which it takes hold, and upon which it stands and rests." Since God has instituted Baptism, Luther continued, what else is believing in it "than believing in God as in him who has given and planted his Word into this ordinance, and proposes to us this external thing wherein we may apprehend such a treasure?" In fact, faith makes Baptism our own precious possession, for we also read: "Since these blessings are here presented and promised in the words in and with the water, they cannot be received in any other way than by believing them with the heart."

Baptism is a source of strength throughout life. "When our sins and conscience oppress us, we strengthen ourselves and take comfort and say: Nevertheless I am baptized. But if I am baptized, it is promised me that I shall be saved and have eternal life, both in soul and body. For that is the reason why these two things are done in Baptism, namely, that the body, which can apprehend nothing but the water, is sprinkled, and, in addition, the word is spoken for the soul to apprehend."

(Continued on next page)

Baptism

(continued)

Infant Baptism

In his Small Catechism Luther answers the question about infant baptism indirectly, simply quoting Christ's saying, *Teach (make disciples of) all nations, baptizing them. . .*" In teaching about Baptism we point out that children are included in "all nations," and that faith is not just a mental process, but can be in the heart of a child even before it is able to think. There is the case of John the Baptist while still in his mother's womb.

Luther, in answering those who said children ought not be baptized because they can as yet not believe, simply points to the believers as the evidence "that such infant baptism is pleasing to God." He says: "That the baptism of infants is pleasing to Christ is sufficiently proved from his own work, namely that God sanctifies many of them who have been thus baptized, and has given them the Holy Ghost. . . . But if God did not accept the baptism of infants, he would not give the Holy Ghost nor any of his gifts to any of them; in short, during this long time unto this day no man upon earth could have been a Christian."

He concludes: "Thus you see that the objection of the sectarians is vain. For

(as we have said) even though infants did not believe, which, however, is not the case, yet their baptism as now shown would be valid, and no one should rebaptize them. . . . We bring the child in the conviction and hope that it believes, and we pray that God may grant it faith; but we do not baptize it upon that, but solely upon the command of God. Why so? Because we know that God does not lie. I and my neighbor and, in short, all men, may err and deceive, but the Word of God cannot err."

The Rite Itself

Luther speaks about that too. "Lastly, we must also know what Baptism signifies, and why God has ordained just such external sign and ceremony for the Sacrament by which we are first received into the Christian Church." The act of baptizing signifies "putting to death the old Adam, and after that the resurrection of the new man, both of which must take place in us all our lives, so that a truly Christian life is nothing else than a daily baptism, once begun and ever to be continued."

Luther and the early theologians also spoke of a third sacrament, the sacrament of repentance. This wording was dropped over the years because repentance is not connected with an outward element. However,

what the Large Catechism says about repentance and its connection with Baptism is something for Christians to take to heart.

"If you live in repentance," Luther wrote, "you walk in Baptism, which not only signifies a new life, but also produces, begins and exercises it. For therein are given grace, the Spirit, and power to suppress the old man, so that the new man may come forth and become strong. Therefore our Baptism abides forever and even though someone should fall from it and sin, nevertheless we always have access thereto, that we may again subdue the old man. But we need not again be sprinkled with water. . . . Repentance therefore, is nothing else than a return and approach to Baptism, that we repeat and practice what we began before, but abandoned."

In Closing

It will be well for us to keep in mind Luther's closing exhortation: "Thus it appears what a great, excellent thing Baptism is, which delivers us from the jaws of the devil and makes us God's own, suppresses and takes away sin, and then daily strengthens the new man; and is and remains ever efficacious until we pass from this estate of misery to eternal glory."

H. Wicke

NWC Installs Faculty Members

On September 9, 1979, the Northwestern College chapel provided the setting for the installation of two new faculty members, Professors Wayne Ten Broek and William Birsching.

A former colleague at Northwestern Lutheran Academy in Mobridge, Pastor Paul Wilde of Salem Lutheran Church in Escanaba, Michigan, preached the installation sermon. His theme was "The Glory of Serving God," based on Exodus 34:29-35. In his remarks Pastor Wilde assured the new professors that they would be serving the glory of God even when in the workaday world of the classroom they, like Moses, were unaware of reflecting that glory.

The rite of installation was per-



Birsching and Ten Broek

formed by the vice-chairman of the Northwestern College Board of Regents, Pastor Karl Gurgel of St. Peter's Church in Fond du Lac.

Ten Broek replaces the late Prof. Orville Schlenner in the college Latin department, and Birsching assumes the

position of Director of Music in place of Dr. Arnold O. Lehmann, who retired at the end of the last school year.

Ten Broek comes to Northwestern College after 25 years at Northwestern Lutheran Academy in Mobridge, South Dakota. During his first 11 years there he served principally as the Academy's first full-time dean. Later he also taught Latin, religion and ancient history. Before his call to the Academy, he served as missionary in the Cavalier area of North Dakota and as pastor of congregations in Rapid City, Florence, and Henry, South Dakota.

Married to the former Mildred Meyer of Milwaukee, Professor Ten Broek has a family of five children.

St. Mark's Observes Its 125th

St. Mark's Ev. Lutheran Church, well known to many Wisconsin Synod pastors as a church home away from home, observed 125 years of "Hearing Him Gladly" on five Sundays from September 23 to October 21, 1979. They were five Sundays of great weather, tremendous music, inspiring sermons and a host of enthusiastic worshippers. Average attendance per Sunday was 1,700, and the Confirmation Reunion Sunday brought former confirmands back to Watertown, Wisconsin, from 10 states, including Florida, Arizona, California, North Carolina, Georgia and Oregon.

Festival Services

Prof. Ernst H. Wendland of Wisconsin Lutheran Seminary, who was baptized and confirmed at St. Mark's, opened the celebration on September 23 with a mission sermon on "No Need To Be Ashamed" (Romans 1:16,17). Pastor Kurt J. Eggert, son of Pastor William Eggert who served St. Mark's from 1928 to 1953, spoke on September 30. Using Psalm 78:3-7 as his text, he emphasized Christian education: "Let Children Hear the Mighty Deeds

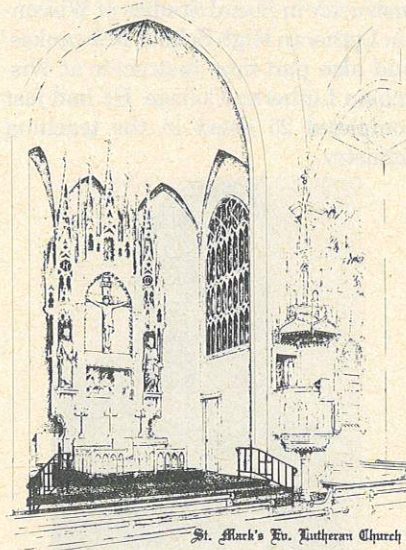
Like Ten Broek, Birsching also comes to Northwestern College by way of the Academy in Moberg, where for 20 years he occupied a position similar to the one he has now undertaken, Director of Music. A 1954 graduate of Dr. Martin Luther College, Birsching became principal and teacher at Bethany Lutheran School, Menasha, Wisconsin, in the fall of that same year. From there he accepted the call to the Academy in 1959. In his undergraduate years (1951-52) he was an emergency teacher at St. Paul's Lutheran School, Ixonia, Wisconsin.

His wife is the former Helen Groth of Milwaukee. The couple has four children.

May the glory of God indeed shine through these brothers in all their labors at Northwestern to the advancement of his kingdom and the everlasting glory of his Name!

James A. Fricke

Which God Performed of Old." On October 7, Pastor Harold E. Wicke, pastor at St. Mark's from 1958 to 1969, preached on "A Covenant Unbroken" (Psalm 103:17,18). The occasion was the reunion of the confirmands. Synod



President Carl H. Mischke was the guest speaker for the Jubilee Sunday, October 14. He spoke on "The World's Greatest Love Story" (John 3:16a). Heritage Sunday, October 21, brought Prof. James A. Fricke back to St. Mark's pulpit to speak on 2 Timothy 3:14,15: "Our Great Heritage — The Word of God." Professor Fricke was pastor of St. Mark's from 1956 to 1962. One of the services on October 21 was conducted in the German.

History

Of interest is the way the local newspaper, *The Watertown Daily Times*, capsulized St. Mark's early history. We quote: "When St. Mark's history began in 1854, Watertown already boasted a population of over 8,000, second in the state only to Milwaukee. The Octagon House was under construction, while the Milwaukee Railroad was due to reach Watertown the following year. One of the city's six aldermen, Henry Bertram, became a charter member of St. Mark's, and its first president."

Among names well known in the history of our Synod are those of for-

mer pastors at St. Mark's: Johannes Bading, Adolph Hoenecke, Johannes Brockmann, Julius Klingmann, William Eggert and Gerhard Redlin. Presently serving the congregation as pastors are Henry E. Paustian and Myron R. Kell.

In 1979 the congregation numbers over 2,000 communicants and 2,600 souls. More than 330 children attend its Christian day school. Both the congregation and the school rank among the five largest in the Wisconsin Evangelical Lutheran Synod.

Christian Education

The congregation has supported Christian education from the very beginning. It had its own teacher as early as 1855. Its present school building, erected in two stages in 1957 and 1974, houses 14 classrooms, a number of offices, a book store, a cafeteria and a gymnasium. It is staffed by 12 teachers, with Mr. Quentin Albrecht serving as principal.

As an expression of gratitude upon its 125th anniversary, St. Mark's decided on a complete renovation of its 55-year-old pipe organ, with the addition of 14 new ranks of pipes at a cost of \$75,000. In its determination to serve the people of God in the community even more effectively, St. Mark's recently also voted to add a semi-retired pastor to its pastoral staff.

Over the years St. Mark's has been following the example of the multitude in Mark 12:37 and "Hearing Him Gladly." As mentioned previously, St. Mark's has served many students at Northwestern Preparatory School and Northwestern College as a church home away from home. The members of St. Mark's have always looked upon this as a decided privilege.

May our Lord continue to add his blessings upon St. Mark's worship and work as he continues to add years to its history!

SERVICE FOR THE DEAF

On the 2nd and 4th Sundays
of the month
the regular 10:30 A.M.
service will be signed at

Redemption Lutheran Church
5641 N. 68th Street
Milwaukee, Wisconsin 53218

With the Lord

Dr. Paul W. Peters
1888 - 1979

In aeternum regnabit Christus in sanctis suis. Hoc Deus dixit. Hoc Deus promisit, Et si parum est, hoc Deus etiam iuravit. "Forever Christ will rule in his saints. This God has said. This God has promised. And if that is not enough, this God has also sworn." These words Dr. Paul William Peters wrote as he contemplated his own death. They are words of conviction and faith which we do well to make our own.

Dr. Peters, professor at Wisconsin Lutheran Seminary from 1939 to 1966, was born on May 15, 1888, in West Bend, Wisconsin. He was the son of William and Emmy Peters. He graduated from Northwestern College in 1909 and from Wisconsin Lutheran Seminary in 1912.

Dr. Peters served congregations in Allegan and Detroit, Michigan, before being called to Northwestern College, his alma mater. His work as theological professor began when he followed the call of the Ev. Lutheran Free Church Seminary, then located at Zehlendorf, Germany. After spending 14 years there, he returned to the United States as professor at Wisconsin Lutheran Seminary. After his retirement in 1966, he lived in Phoenix, Arizona, and, since 1969, in Edmonton, Alberta, Canada.

On February 3, 1917, Dr. Peters was joined in marriage with Helen Doeschler in Berlin, Germany. She preceded him in death on April 6, 1976. Four children were born to their union, the two sons dying in infancy. Dr. Peters is survived by two daughters, Christiana E. Press and Barbara L. Klaszus; also 10 grandchildren, and a brother.

Dr. Peters departed this life on September 3, 1979, reaching the age of 91 years. Funeral services were held on September 6 at St. Peter's Lutheran Church, St. Albert, Alberta, with Pastor R. M. Beyer officiating. A longtime colleague and friend, Prof. Carl Lawrenz, preached the funeral sermon. His text was Job 19:25-27, a favorite of Dr. Peters. "After my skin has been de-

stroyed, yet in my flesh I will see God; I myself will see him with my own eyes — I, and not another."

Pastor R. M. Beyer

Teacher Reuben A. Kramer
1932 - 1979

On Saturday evening, September 15, 1979, Reuben Kramer was called to his eternal rest at the age of 47 years, having lost his battle against cancer. At the time of his death, Mr. Kramer was instructor in Social Studies at Wisconsin Lutheran High School, Milwaukee, and also part-time instructor at Wisconsin Lutheran College. He had just completed 25 years in the teaching ministry.



Reuben Kramer

His pastor, Rev. Wilbert Krueger, spoke words of comfort to the family at a private committal service on Tuesday morning. That evening, in a memorial service attended by faculty members, students, relatives and friends, he spoke on John 5:22-29, reminding those present to "Look at Your Life in the Light of the Last Great Day." Rev. Wayne Borgwardt, administrator at the high school, also addressed the gathering. On the following morning another memorial service was held at Wisconsin Lutheran High School for the 1,000 students and the entire faculty. Principal Robert Krause spoke on Christ's words in Gethsemane, "Let this cup pass from me; nevertheless not my will, but thine be done."

Reuben A. Kramer was born in Sibley County, Minnesota, on March 24, 1932. In 1954 he graduated from Dr. Martin Luther College, New Ulm, Minnesota. His first assignment was to New Salem Lutheran School in Sebawaing, Michigan. Two years later he

accepted the call as teacher and principal at St. John's Ev. Lutheran, Lannon, Wisconsin, where he remained a member until his death. In the fall of 1965 he accepted the call to teach at Wisconsin Lutheran High School.

Besides his wife, the former Eunice Pape, he leaves to mourn two sons, Randall and Robert, both students at Dr. Martin Luther College, and two daughters, Renee and Roni.

The undersigned concluded the memorial service at Wisconsin Lutheran High School with a brief address on Jesus' words, "Where I am, there shall my servant also be." We all await a joyful reunion in heaven.

W. T. Krueger

No Picketing

(continued)

tradition. Neither congregational custom nor synodical constitution may determine the ordination of women; neither society nor consensus may establish this doctrine! The WELS must base, and does base, its position solely on Scripture. The Apostle Paul declares to Timothy that women are not to teach or have authority over men in the church. That is the doctrine of Scripture.

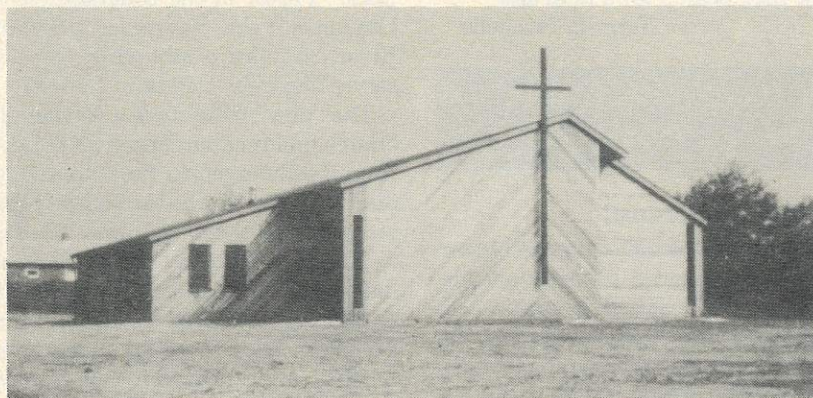
A Christian woman may at times chafe under the "yoke" that membership in a church body imposes when that church clings to this unpopular position concerning the ordination of women. But when God speaks, a Christian woman becomes a Mary who sits at Jesus' feet. She will accept what is called "discrimination" when it is God who distinguishes between the roles of men and women in the church. Because she knows what Scripture says, she will put up with the snide remarks of her "liberated" neighbors who are members of churches that have opened the pastoral ministry to women. But she can also feel sorry for her Catholic friends who feel that they are bound by tradition rather than by God's Word.

As long as respect and reverence for the Word of God, and obedience to that Word, are alive in our church, our Christian women will not picket over women's rights in our churches. As long as "Thus saith the Lord" takes precedence over "This is what I think," they will not carry banners proclaiming "Pulpit Power to the Women."

Carleton Toppe

Our First Church in the First State

St. John's in Christiana



Our church in Delaware

Do you know which state was the first in line in forming the United States of America? It was the tiny State of Delaware, whose claim to be "The First State" is based on the fact that its representatives were the first to ratify the United States Constitution in 1787.

Today there is another "first" for Delaware and for our Synod. Today Delaware has its first WELS congregation — St. John's Evangelical Lutheran. St. John's was begun in July 1973 as a new mission in the Wilmington, Delaware, area. It was served until 1975 by its founding pastor, Rev. Richard MacKain, who was at that time resident pastor at Peace, King of Prussia, Pennsylvania.

In 1975 St. John's received its first resident pastor, Robert O. Balza, and services were moved to a public-school building in Bear, Delaware, near a newly purchased parsonage.

Blessed by our Lord with a steady growth, St. John's in 1977 was permitted to purchase 1.8 acres of land in the little historic village of Christiana, Delaware, 10 miles southwest of Wilmington. Construction of its first worship facility was begun in the fall of 1978.

July 22, 1979, St. John's members joyfully dedicated their new church building. Pastor MacKain returned to Delaware to address the congregation

at the morning service of dedication, and Pastor Walter Beckmann, chairman of the Colonial Mission District Mission Board, addressed 108 worshipers at the afternoon service of praise and thanksgiving.

St. John's new church building is of a low-profile design for energy efficiency, economically built with 2 x 6 studded walls. Included in its 3,100 square feet are narthex, mother's room, kitchen, pastor's study, sacristy, storage room and a large dual-purpose worship-fellowship area. Simple design and decor in shades of gold and brown give the church a warm atmosphere.

The current membership of St. John's is 74 souls and 62 communicants. Perhaps this congregation is unique in that on any Sunday one might notice in the church parking lot license plates from four different States — Delaware, Maryland, Pennsylvania and New Jersey. This is reassurance to us all that when God's Word is proclaimed without compromise, it will be loved, appreciated and believed by many, as God has promised.

We, the members of St. John's, your first church in the First State, are thankful to God for your prayers and support through CEF loans and mission subsidy which enable us to continue to proclaim the Gospel of salvation in Christ to all in the Wilmington, Delaware, area.

Direct from the Districts

CALIFORNIA

Reporter James Humann

Manfred Lenz 40 Years in the Preaching Ministry

"Tasks and Rewards of Our New Testament Ministry" was the theme of the sermon on 2 Timothy 4:1-8, preached by Pastor S. Kugler on the occasion of Pastor Manfred J. Lenz's 40th anniversary in the preaching ministry. The service on September 16, 1979, was held at Shepherd of the Hills Lutheran Church, La Mesa, California. Pastor Jon M. Mahnke served as liturgist.

After graduating from Wisconsin Lutheran Seminary, Mequon, Wisconsin, Pastor Lenz was ordained on September 3, 1939, and installed as pastor of a struggling mission in Monticello, Minnesota. Four and a half years later he accepted a call to a church in southern Minnesota, and then in 1948 to Delano, Minnesota, where he founded a Christian day school and guided the congregation through several building programs. In 1973 he was called to the mission in Thousand Oaks, California, and in 1975 to Shepherd of the Hills in La Mesa.

In Minnesota he served as an officer of the district for 30 years, first as se-

cretary, then a vice-president, and finally for 18 years as president. For a number of years he also held the position of second vice-president in the Synod.

On October 19, 1941, he was married to Jonette M. Quill. They have two sons: Mark, pastor in Urbana, Illinois, and Gregory, pastor in Ann Arbor, Michigan. They also have six grandchildren. May our Lord continue to bestow his bounteous grace on this brother!

First Anniversary at Chula Vista

On September 9, 1979, Risen Savior Lutheran Church of Chula Vista, California, observed the first anniversary of its first worship service. Risen Savior is our Synod's southernmost mission congregation in America's most populous state.

Chula Vista is a city of over 100,000 inhabitants directly south of San Diego. Because there was a committed WELS nucleus of 12 communicants in Chula Vista and because Chula Vista and its surrounding communities are experiencing phenomenal growth, the California Mission Board felt that the fall of 1978 was a good time to begin exploratory services in the area.



Pastor's View at Chula Vista

In May of 1978, a seminary graduate, Terry B. Nuckolls, was called to serve the exploratory mission of Chula Vista as well as Alpine Lutheran Church, our Synod's mission church in the mountain community of Alpine, California, 30 miles northeast of Chula Vista. On September 10, 1978, the group of Christians which later adopted the name Risen Savior held its first service in a rented classroom of Southwestern Community College.

The Lord has been gracious to Risen Savior Congregation. There has been a steady increase in Sunday attendance and in communicant membership. In May 1979 the General Board for Home Missions granted Risen Savior mission status and land-search authority. Thus the members of Risen Savior had many blessings to be mindful of on their first anniversary, as 38 people gathered in the same college classroom which was first used 52 Sundays before. The sermon was based on Jude 20 and 21: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

The members of Risen Savior Lutheran Church thank you, the other members of the Wisconsin Synod, for your financial support and request the support of your prayers. Please pray

that pastor and congregation will continue to grow in their zeal to reach others and that the Lord of the Church bless their search for a land site!

Terry B. Nuckolls

DAKOTA-MONTANA
Reporter Thomas Schmidt

A Joyful Holocaust!

The word holocaust normally conveys an impression of terror and destruction. In the right setting, however, that word can also convey joy. St. Paul's Ev. Lutheran Church in Valley City, North Dakota, was the right setting, where on August 26, 1979, the congregation burned the mortgage on its parsonage seven years ahead of schedule.

There was joy as the congregation opened the service with "The Church's One Foundation Is Jesus Christ Her Lord." There was joy as God's Word was proclaimed by the guest speaker, Rev. W. H. Russow of Faith, South Dakota. There was joy when Martin Thoreson, chairman of the congregation, and Walt Reumler, the last remaining charter member of the congregation, performed the rite of mortgage burning.



St. Paul's Parsonage

As the members of St. Paul's thank God, they are also grateful to the many members of the WELS who made this joyful holocaust possible by their gifts and loans to the Church Extension Fund.

MICHIGAN
Reporter Edward Schaeve

WELS in Gaylord

The members of Our Savior Ev. Lutheran Church in Gaylord, Michigan, dedicated their "new" building on July 29, 1979. Pastor Herbert C. Kuske, chairman of the Michigan District Mis-

sion Board, preached the dedication message, asking the members to "Rejoice and Be Glad in This Day of the Lord." Pastor of the congregation is Dayton A. Fritz. He resides in Indian River, 30 miles north, where he also serves Hope Ev. Lutheran Church.

The "new" building is a 43-year-old church building purchased for \$62,000 from the Evangelical Free Church on June 4, 1979. Our Savior began holding services there on June 17. The building's basement has a kitchen, duplicating room and five classrooms. A nursery is located in the balcony. The main floor, in addition to a large narthex and classroom, has a nave that seats 120 persons. The nave and chancel area are finished in knotty pine. Most of the furnishings were donated by neighboring congregations and by members of Our Savior.



Our Savior's "New" Church

Our Savior's history began on December 1, 1974, with four families, a total of 13 people. They became a mission in November 1975 and organized as a congregation on December 12. Presently, the congregation numbers 28 baptized and 17 communicant members. Before purchasing this church, they held worship services and Sunday school in the music room of Gaylord High School.

**Peace at Otsego
Dedicates New Facility**

On Sunday, September 16, 1979, a beautiful autumn day, Peace Ev. Lutheran Congregation of Otsego, Michigan, gathered to dedicate its newly completed church building "To The Glory Of God." These words are inscribed on the cornerstone.

The rite of dedication was read in the morning service, in which Pastor Jeff Hopf addressed the congregation on 1 Kings 6:11-14, words which God addressed originally to Solomon as he

was erecting the Temple. In the afternoon service Pastor Waldemar Zarling, president of the Michigan District, spoke to the congregation on Ecclesiastes 5:1.

Construction of the 7,500-square-foot church, located on South Wilmot Street, Otsego, Michigan, began in mid-May 1979. It includes a nave with a seating capacity of 300 persons, a large narthex, seven Sunday-school classrooms, a kitchen and the pastor's study. The project carried a \$233,000 price tag, most of which was funded through the Lutheran Association for Church Extension. Most of the furnishings, including the altar, pulpit and wall cross, were donated by members of the congregation. The 12-acre site for the church was purchased by the congregation in 1977. In the past five years the size of the congregation has doubled, and plans are being discussed for the establishment of a Christian day school in the near future.

Peace Ev. Lutheran Congregation was founded in 1950 as a daughter congregation of St. John's Lutheran Church of Allegan, Michigan. In 1957 members constructed a church building on M-89. This is now being offered for sale. In mid-April 1974 the congregation installed its first resident pastor.

This is the third time Peace Congregation has engaged in a building project, and the cooperation of men, women and children who brought their saws, hammers and paint brushes to assist in the building was a joy to behold. Their many hours of donated labor kept the cost to a minimum.

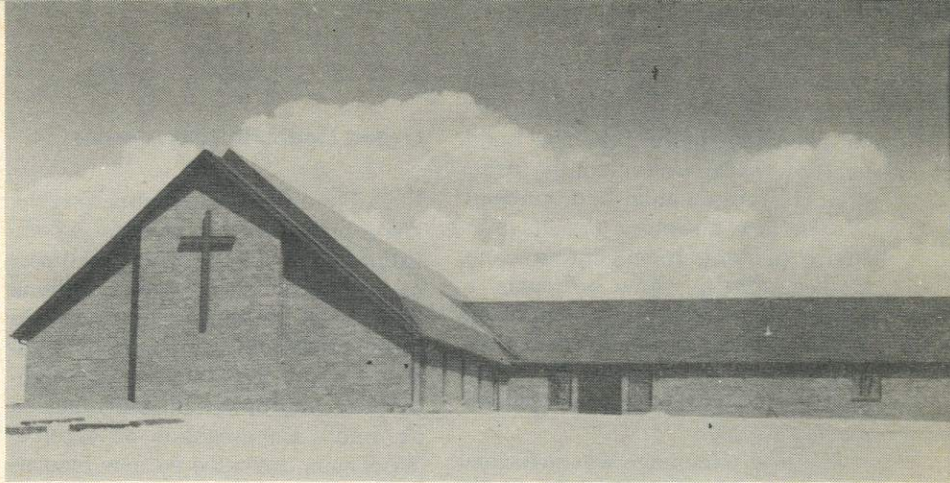
May the day on which we dedicated this new building ever remind us to rededicate ourselves to the Lord and the appointed task of serving all people in God's world with the gospel of Jesus Christ!

Gerald Eckert
Peace Ev. Lutheran Historian

NEBRASKA
Reporter Timothy Bauer

Solar-heated Church in Winner, South Dakota

On September 9, 1979, exactly one year after groundbreaking, the members of Trinity Lutheran in Winner, South Dakota, dedicated their new house of worship to the glory of God.



Trinity Church at Winner is solar heated

Rev. William Leerssen of Billings, Montana, shepherd of Trinity from 1966-77, preached for the morning dedication service. Using Colossians 1:18, he encouraged the members to "Keep Christ Preeminent in Your New House of Worship" Over 500 members and friends of Trinity were in attendance. Over 300 hearty souls attended the afternoon service at 4:00 P.M., even though the temperature reached a blistering 105 degrees. The guest speaker for the afternoon service was Rev. Dennis Schmidt of Elkton, South Dakota, a son of the congregation. He used Psalm 100 to remind the members of "Reasons for Thanksgiving on Dedication Day." The Pastor of the congregation, Norris Baumann, served as liturgist.

The new brick-faced structure gives the congregation approximately 8,300 square feet of usable space. The entire structure is built above ground. The nave provides seating for 280, and the balcony has room for 50. The fellowship hall immediately behind the nave serves as an overflow area for more than 200. The educational wing has spacious areas for classes and meetings, and also features a large kitchen.

A unique feature of the new facility is its heating system. Solar heat is expected to supply 60-70% of its heating needs. Two solar units, connected to 75 solar panels on the roof, will draw on heat from the sun. The church can be heated directly, or heat can be stored in two storage bins, which contain 125,000 pounds of rock. Three zoned propane units provide back-up heating and air-conditioning. The solar heating system was installed at a cost of \$21,000.

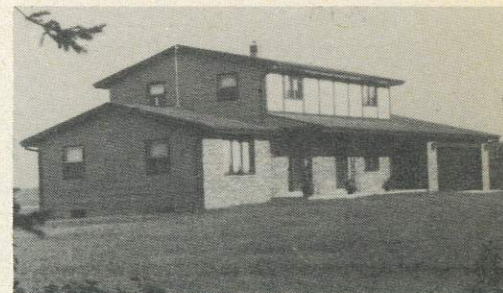
The new building was constructed at a total project cost of \$340,000. This, however, does not reflect the consider-

able time and talents members devoted in doing finishing work and landscaping. Trinity Lutheran Congregation is thankful for its new home and a shining sun which will help keep it warm through many cold South Dakota winters. But it is ever so much more grateful for the comforting rays of God's Son, shining through his precious Word and Sacraments. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake" (Psalm 115:1).

NORTHERN WISCONSIN
Reporter Harlyn Kuschel

New Parsonage in Millersville

It pleased the Lord to place a new parsonage into "old" Millersville and deed it to St. Paul's Ev. Lutheran Church of Howard's Grove, Route 1, Sheboygan Falls, Wisconsin. The name Millersville is no longer in use, but it is still remembered by many.



Parsonage at Howard's Grove

A report presented to the congregation in April 1978, noting that it would take over \$20,000 to renovate the congregation's century-old parsonage, quickly convinced the voters that it would be an act of good stewardship to build a new parsonage, rather than to repair the old one. An early sale of the

old parsonage pressed the new building into service several months earlier than the congregation had anticipated. The new, two-story parsonage includes a living room, dining room, kitchen, dinette, three bedrooms, a sewing room and a family room. There is also a two-car garage. Contributions of labor and funds enabled the congregation to build this spacious parsonage for \$75,000.

The new parsonage was dedicated on August 26, 1979. Open house followed the service of dedication. The first residents of the new home are Pastor and Mrs. Henry Juroff.

Groundbreaking at Plymouth, Wisconsin

August 19, 1979, was a special day for Good Shepherd Lutheran Church, our WELS mission in Plymouth, Wisconsin, as the members broke ground for their first worship and education facility. The new church site is a quarter of a mile west of Plymouth. The members and their pastor, the Rev. James Rath, see the new building as an added tool in their outreach with the gospel of Jesus Christ.

The 2,020-square-foot facility will be one of the new "D"-size initial units, a multipurpose building to serve the congregation's worship, education and fellowship needs in its early years. Mr. Harold Peckham, architectural director for the Wisconsin Synod, designed the project, which is planned as a prototype for similar units in other mission congregations.



Groundbreaking

Organ Dedication at Algoma

Scripture selections emphasizing the use of instruments in worship, a dedication sermon by the director of music at our Seminary, and organ selections from Bach to Manz played by two music professors from Dr. Martin Luther College were among the highlights of a day of worship and praise as St. Paul's Congregation of Algoma, Wisconsin, dedicated its new pipe organ on Sunday, September 23, 1979.

In the service of dedication Prof. Martin Albrecht exhorted the congregation to "Make a Joyful Noise to the Rock of Our Salvation," using as his text Psalm 81:1-4. Guest organists for the service and the evening recital were Professors Edward Meyer and James Engel. Approximately 1,100 attended the day's events. Rev. L. A. Dobberstein is pastor of St. Paul's.

The new pipe organ replaces a 23-year-old electronic organ. It was custom-designed for St. Paul's by Prof. E. Meyer and the Schantz Organ Company. It contains 19 ranks and 1,055 pipes. Because of several unique design features, the organ will be featured in an upcoming issue of "The American Organist."

Installation of the new organ necessitated remodeling the church's balcony. Walls were moved, new risers built, new wiring and lights installed. The result is space not only for the organ but also for the choir.

The dedication of this new worship instrument is the culmination of several years of planning and work. The actual installation took about a month.



St. Paul's new organ

SEMINARY SONG SERVICE

The Christmas Song Service of Wisconsin Lutheran Seminary will be held in Calvary Ev. Lutheran Church, Thiensville, Wisconsin, on Sunday, December 16, 1979, at 3:00 p.m. and 7:00 p.m.

Prof. M. Albrecht

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for

December 10-11, 1979

Business to be acted on is to be submitted to the Executive Secretary of the Board, with copies to be furnished the Chairman of the Board, no later than ten days prior to the meeting date.

Richard K. Pankow, Secretary
Board of Trustees

CALL FOR NOMINATIONS — DMLC

Having acceded to the request of Prof. Arthur Glende to be relieved of his call to permit retirement at the close of the current academic year, the board of control of Dr. Martin Luther College, New Ulm, Minnesota, with the concurrence of the Commission on Higher Education herewith requests the voting constituency of the Synod to nominate candidates to fill the impending vacancy.

Those nominated should be qualified to serve in the Education Division of the college, specifically to supervise student teachers in the off-campus program and in the alternating quarters to teach professional education courses on campus.

Nominees should have a background of successful teaching experience together with the ability to relate to student teachers and to maintain effective relationships with the teachers, principals and pastors of cooperating congregations.

Nominations should include complete information regarding the candidates and must be in the hands of the secretary by December 31, 1979.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Avenue South
Minneapolis, MN 55409

**ORDINATIONS AND
INSTALLATIONS**
(Authorized by the District Presidents)
Ordained and Installed

Pastor:

Hefli, Roy W., as pastor of New Mission, Toronto, Canada, on October 7, 1979, by T. Pfothenauer (Mich.).
Kehl, David A., as tutor at Northwestern College, Watertown, Wisconsin, on September 16, 1979, by W. Schumann (WW).
Kipfmiller, David A., as tutor at Northwestern College, Watertown, Wisconsin, on September 16, 1979, by W. Schumann (WW).

Installed

Pastors:

Jungkuntz, Frederick H., as pastor assistant at St. John's, Howell Ave., Oak Creek, Wisconsin, on July 29, 1979, by R. Drews (SEW).
deRuiter, Richard A., as pastor of Zion, St. Louis, Michigan, on October 14, 1979, by J. deRuiter (Mich.).
Siggelkow, Alan H., as pastor of Gethsemane, Milwaukee, Wisconsin, on September 16, 1979, by W. Gawrisch (SEW).
Trapp, Thomas H., as pastor of Wisconsin Lutheran Chapel and Student Center, Madison, Wisconsin, on October 7, 1979, by J. Naumann (WW).

Teachers:

DeFrain, Richard, as teacher at St. Lucas, Milwaukee, Wisconsin, on July 22, 1979, by J. Phillips (SEW).
Ebeling, Glen, as teacher at Calvary, Thiensville, Wisconsin, on August 26, 1979, by L. Lindloff (SEW).
Glende, Phillip, as teacher at St. Paul's, Columbus, Ohio, on August 26, 1979, by K. Roehl (Mich.).
Grunewald, James, as teacher at St. John's, Libertyville, Illinois, on September 9, 1979, by O. Cullen (SEW).
Huebner, Robert, as teacher at St. Marcus, Milwaukee, Wisconsin, on August 12, 1979, by R. Seeger (SEW).
Kastens, Gerald, as teacher at St. Paul's, Lake Mills, Wisconsin, on July 15, 1979, by K. Gurgel (WW).
Meinel, Fredrick, as teacher and principal at St. John's, Libertyville, Illinois, on September 9, 1979, by O. Cullen (SEW).
Purrington, Cecil, as teacher at Good Shepherd, West Bend, Wisconsin, on August 26, 1979, by L. Pautz (SEW).
Schmoldt, Clifford, as teacher at St. Paul's, Round Lake, Illinois, on September 16, 1979, by M. Lopahs (SEW).
Schwartz, Melvin C., as teacher and principal at Faith, Antioch, Illinois, on July 1, 1979, by D. Gruen (SEW).
Schwartz, Richard, as teacher at Zabaoth, Milwaukee, Wisconsin, on August 26, 1979, by A. Koepsell (SEW).
Thurrow, John, as teacher at St. John's, Watertown, Wisconsin, on September 16, 1979, by E. Kauffeld (WW).
Wiendorf, Thomas C., as teacher at St. John's, Baraboo, Wisconsin, on September 2, 1979, by E. Toepel (WW).

AUDIO-VISUAL AIDS

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A WRITER'S WORKSHOP

A workshop intended to improve motivational writing skills, especially in the area of slide lectures and filmstrips, is being sponsored by the Audio-Visual Aids Committee on January 12, 1980, from 9:00 a.m. to 4:00 p.m., at Wisconsin Lutheran College, Milwaukee, Wisconsin. The fee will be \$25. For further information write to: Rev. R. F. Westendorf, Chairman, Audio Visual-Aids Committee, 3721 N. 21st Street, Milwaukee, Wisconsin 53206.

ADDRESSES

(Submitted through the District Presidents)

Pastors:

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Mississauga, Ontario
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Northwestern College
Watertown, WI 53094

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Kastens, Gerald
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Meinel, Fredrick
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Libertyville, IL 60048
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Watertown, WI 53094
Wiendorf, Thomas C.
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Baraboo, WI 53913



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Note: Old subscription prices good till December 31. See page 358.

**DMLC ANNOUNCES
BRITISH ISLES STUDY-TOUR PROGRAM**

As part of the 1980 summer session, Dr. Martin Luther College is offering a British Literature and Culture Travel-Study Program sponsored by the English division. This six-week tour will provide for travel and study in England, Scotland, Wales and Ireland, and briefly, if literary connections permit, on the continent. The program is open to anyone eligible to enroll in the college or its summer session. Professors Martin Schroeder and Morton Schroeder will guide participants in exploring significant aspects of British literature and culture, including natural areas and specific places, such as cathedrals, museums and theaters. Participants may earn six semester hours of credit or may audit the program. The tour will begin mid-June and end late July. The current estimated cost for transportation, food and lodging is \$1650.

All who may be interested in this tour, also those who have already expressed interest, should write for additional information and applications to:
DIRECTOR OF SPECIAL SERVICES
Dr. Martin Luther College
Box 417
New Ulm, MN 56073

ADMINISTRATOR SOUGHT

The Martin Luther Memorial Home Association of Michigan has plans to expand its services to include more of our WELS members. Any members of our Synod who would be interested in receiving information and application forms for the position of administrator in one of our Homes is asked to contact the Rev. Robert P. Mueller, Chairman, Board of Directors MLMH, 1845 Woodland, Owosso, Michigan 48867.

WANTED

The mission congregation in Hudson, Wisconsin, is looking for a suitable used organ for its new church. Please contact Emmanuel Lutheran Church, c/o Pastor Dale Schlieve, Rt. 3, Box 424, Hudson, WI 54016, Tel. (715) 386-9851.

NWC CHRISTMAS CONCERT

Northwestern College; Watertown, Wisconsin, will present its annual Christmas concert in the Music-Auditorium on Sunday, December 9, 1979, at 7:30 p.m.

Wm. Birsching

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
Arizona	Deer Valley*
	Sierra Vista
Arkansas	Little Rock
California	Chula Vista
	Placer County
	Santa Clarita
	Santa Maria
Connecticut	Trumbull
Florida	Keystone Heights*
	Leesburg
	Zephyrhills
Georgia	Augusta
Illinois	Wheeling*
Indiana	Muncie*
	Warsaw*
Iowa	Clinton
Kansas	Salina
	Topeka
Louisiana	Baton Rouge*
Michigan	Big Rapids
	Imlay City
	Mt. Pleasant
	Perry
Minnesota	Fairmont
	Plymouth/Maple Grove
Montana	Helena*
Nebraska	Fremont
	O'Neill
	York/Waco*
New Mexico	Gallup*
New York	Rochester*
North Carolina	Asheville*
North Dakota	Jamestown
Ohio	Cambridge*
	N.W. Dayton*
	Strongsville
Oklahoma	E. Oklahoma City*
Oregon	Gresham*
	Medford*
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
	Port Washington*
	Prairie du Chien
	Rice Lake
Wyoming	Casper*
British Columbia	Vancouver*
Ontario	W. Ottawa
	Toronto*

*Denotes exploratory services.

TIME AND PLACE

YOU ALL COME!

When you are in the Mountain State of West Virginia, you are invited to worship in Beckley at Good Shepherd at the Rural Acres Garden Club, 512 Rural Acres Drive, on Sunday morning at 9:30. Or if you are in the Charleston area, come to Shepherd of the Valley which worships at the Tyler Mountain Firehouse, 5380 Tyler Mountain Road, in Cross Lanes at 3:30 on Sunday afternoon. For more information, contact Pastor Robert L. Hoepner, Box 601, Beckley, West Virginia 25801; phone: 304/252-5820.

HELENA, MONTANA

Reporting a change in place and a change in time for WELS exploratory services in Helena, Montana. Sunday school is at 8:30 a.m. Sundays, and worship service at 9:30 a.m., both at the American Legion Post No. 2 at the corner of Custer and Villard Avenues. Adult Bible class is at 8:30 a.m. at the District Missionary's residence, 965 Motsiff Road, Helena, MT 59601.

Loyal Schroeder is the District Missionary serving this exploratory group. His telephone number is 406/443-6326.

GETTING AWAY FROM THE COLD?

If you will be visiting or moving to Florida this winter, we have mission services in Bayonet Point and Zephyrhills. At Bayonet Point services are held at 10:30 a.m. at the Gateway Executive Center on State Road 52, just east of Highway 19, Suite 202A. Sunday school is at 9:00 a.m. In Zephyrhills the services are at 8:15 a.m. in the Zephyrhills Community Center on 5th Ave., or State Road 54. For more information, please contact Pastor Gary F. Schult, 7212 Gunstock Lane, New Port Richey, Florida 33553; phone: 813/863-3957.

EXPLORATORY

CALGARY, ALBERTA, CANADA

Preliminary survey work is being held in the Calgary, Alberta, area. Informational meetings are being held on the second and fourth Sundays of the month. Please submit names to Pastor R. M. Beyer, 55 Stanley Drive, St. Albert, Alberta, Canada T8N 0J6; phone 403/458-5119.

CASPER, WYOMING

WELS exploratory services are being conducted in Casper, Wyoming, on Sundays at 7 p.m. at 1130 Donegal. Please contact or send the names and addresses of all who should be contacted to Pastor Philip Schwerin, 4750 Mountain Road, Cheyenne, Wyoming 82001; phone: 307/635-2257.

DEER VALLEY, PHOENIX, ARIZONA

Exploratory services are being held at Deer Valley Junior High School, 27th Avenue and Deer Valley Rd., on the northwest side of Phoenix, the Deer Valley area. Sunday services begin at 9:00 a.m., Sunday school and Bible class at 10:15 a.m. Please send names and information to Pastor John Berg, 1954 W. Topeka Dr., Phoenix, Arizona 85027, or call 602/863-1923.

NORTHWEST ROCHESTER, NY

WELS exploratory services are being held at the YMCA in the northwest Rochester suburb of the Town of Greece, NY, on Long Pond Road (3 miles north of Ridge Road or Hwy 104). Weekly Sunday worship is at 3:00 p.m., with Sunday school and Bible class at 4:15 p.m. Please send the names of any interested people living in the northwest area of Rochester, New York, to Pastor K. A. Kappel, 4276 Gemini Path, Liverpool, New York 13088, or call 315/652-7951

PORT WASHINGTON, WISCONSIN

Exploratory services are being held every Sunday at 10:30 a.m. in the Knights of Columbus Hall, 107 E. Washington St., Port Washington, Wisconsin (with the exception of the fifth Sunday in the month: Dec. 30/79 and March 30/80). Please send names and information to Pastor Adolph C. Buenger, 1114 Crestview Drive, Port Washington, Wisconsin 53074; phone: 414/284-4037.

TORONTO, CANADA

Exploratory services are being held on Sundays in Mississauga at the Mississauga Valley Community Center just off Central Parkway. Services are at 9:30 a.m. and Bible class and Sunday school at 10:30 a.m. Please submit names of WELS people and other interested parties in the Toronto area to Pastor Roy W. Hefli, #72 — 525 Meadows Blvd., Mississauga, Ontario, Canada L4Z 1H2; or phone 416/275-6110.

NAMES WANTED

PAYSON, ARIZONA

Services are being conducted every Sunday at Rock of Ages Lutheran Church, Payson, Arizona, in the basement of Bud's Plumbing Establishment at 709 Hwy 260. The time is 11:00 a.m. The services are conducted on two Sundays by Rev. Victor C. Schultz and Rev. David V. Schultz. The other two Sundays offer taped services. We welcome newcomers and visitors.

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