

The  
**Northwestern  
Lutheran**

JUNE 9, 1983

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## from this corner



The Wisconsin Evangelical Lutheran Synod will hold its biennial convention this summer in the first week of August. The convention is the major policy-setting instrument of the Synod, a union of 1160 congregations. By adopting a two-year program budget (July 1, 1983 to June 30, 1985) the convention authorizes a work program for these two fiscal years.

The convention will bring together about 400 voting and advisory delegates. You might like to let your eye wander over the three-page listing of these delegates in this issue of *The Northwestern Lutheran*. If you wonder why the names are appearing, the Synod Bylaws require that they must appear twice in this magazine before the convention. The voting delegates are selected in a variety of ways. They will represent you and in the democratic tradition cast your vote. The advisory delegates, who have no vote, represent the various boards, commissions, and committees which administer the Synod's work program between conventions.

This year the convention will meet at Dr. Martin Luther College in New Ulm, Minnesota. Holding conventions at our schools — DMLC alternating with Northwestern College/Preparatory School, and Martin Luther Preparatory School — saves us thousands upon thousands of dollars because the delegates are housed in the school's dormitories and eat in their dining halls. But even at that the convention cost is around \$110,000. Almost half of that is for travel expense. The rest is for food service and publications related to the workings of the convention. The exercise of democracy is never cheap, as they say in Washington.

The basic work of the convention — to review and approve — is first screened by "floor committees," that is, special committees appointed by the president and two vice presidents from delegates "on the floor." Committee appointments end when the convention adjourns.

Since the convention begins Monday morning and is scheduled to adjourn no later than Saturday noon, the convention cannot dillydally. Floor committees — 19 of them in 1981 — must review the reports of the program areas assigned to them and make their recommendation to the convention where the issues are debated and voted on. The book of reports to the 1981 convention numbered 250 pages.

In my next several columns I propose to discuss some of the important issues which will come before the convention.

*James P. Schaefer*

COVER — The late Dr. Francis Uplegger, pioneer missionary to the Apache Indian Mission.

*May the Lord our God be with us  
as he was with our fathers;  
may he never leave  
or forsake us. 1 Kings 8:57*

# The Northwestern Lutheran

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# More than a mystery

*The Lord bless you and keep you, the Lord make his face shine upon you and be gracious to you; the Lord turn his face toward you and give you peace (Numbers 6:24-26).*

"Operation Trinity" was the code name for the mystery deep in New Mexico's wasteland. On July 16, 1945 a brilliant flash, visible 250 miles away, lit up the sky, but authorities explained it away. Several weeks later, another brilliant flash of light appeared, this time over Hiroshima, Japan, and in the resulting death and destruction the mystery was revealed to an awestruck world. "Trinity" had been the code name for the testing of the first atom bomb.

How different is the Trinity we have come to know and adore. Certainly the Triune God is a mystery to us, but not a fearful one. For us who by his grace know him, he is much *more than a mystery.*

## Mysterious in his being

How great God is! Foolishly men have tried over the centuries to shrink God down to hip-pocket size or to cabin him within the walls of the mind. But the more they try, the more Paul's quote stands true, "Who has known the mind of the Lord? Or who has been his counselor?" (Romans 11:34.)

Just look at God's very being! "Hear, O Israel, the Lord our God, the Lord is one," Scripture plainly tells us (Deuteronomy 6:4), yet in a multitude of verses it also speaks of him being three persons, Father, Son, and Holy Ghost. So we have coined the word "Trinity" to try and describe the mystery of his being.

Before us we have the familiar words of the blessing which the Lord gave to be used on his people and the threefold use of the phrase "the Lord" draws our attention quickly to the mystery of the Trinity. God is one, yet this one God is three distinct, entire, equal, eternal persons. The more we examine it, the more mysterious it becomes.

The more we total it up on the calculators of the mind, the more impossible it appears. But the fact remains — Father, Son, and Holy Ghost are three persons, yet one God. God is Triune.

So what shall we do with this mystery? Probe it like some scientific puzzle waiting to be solved? Reject it with our "superior" intellect as so much fiction flowing out of primitive religions? Or look a bit deeper, not so much at his inscrutable being, but rather at what he offers us? When we do the latter, we quickly discover that God is much more than mysterious, he is

## Marvelous in his blessings

When we speak of God's blessings, we tend to think first of the nickles and dimes — the bread on the table and the butter to put on it; the anxious trip to the hospital and the happy return; the job we still hold and the children kept safe from harm. But why stop with nickles and dimes? He has tens and twenties for us, too. What happened when my sins chewed at my soul? When my faith flickered like some match in the wind? When my spot in life seemed far too hot? When my future seemed way too dark? Wasn't he there to keep me? Didn't he mean it when he told Aaron to use these words, "the Lord bless you and keep you"? The *preservation* of both body and soul, which I have enjoyed from his gracious hand, is certainly a marvelous blessing.

When a new mother gazes down at the little miracle asleep in her arms, or when that young man looks over at his young beautiful bride, what does the look spell? Love, of course. That's love shining on those faces and that's love God promises when his blessing says, "The Lord make his face shine upon you and be gracious unto you." Only here's a love far more deep and dear than any human could ever muster.

Is it love that we deserve? Or

should it rather be the flashing look of righteous anger and the snapping of eyes full of holy wrath? And yet punishment, well deserved, becomes pardon, freely given. All because of God the Son! Because God's Son fully bore the wrath of God over our sins, we can bask in the sunshine of God's love.

When the denials of a Peter and the betrayals of a Judas, the common sins and peculiar temptations of our own lives are there to blacken our soul and bring penitent tears to our hearts, we'll know what a blessing God's *pardon* can be.

One more blessing, equally marvelous, God has for us. He calls it peace. Does he mean no more arms race or noise of automatic weapons? No more bickering among relatives or tension between races? No more cold-blooded killings in the street or more sanitary murderings of those unborn in the womb?

No, though all this could come if all men had God's true peace in their hearts! When the Lord promises peace, he means the real thing, peace with him. He himself describes it as the peace "which transcends all understanding" (Philippians 4:7) because it is so tremendous. And we who have it in the form of his forgiveness for our sins, his guidance for our life, his heaven for our future, would quickly agree. Through word and sacrament God sends his Spirit to work faith in our hearts and to flood those hearts with his marvelous *peace.*

How great God is — not just when we look at his mysterious being, but especially when we look at his marvelous blessings! □



Pastor Lauersdorf is at St. John's Lutheran Church, Jefferson, Wisconsin.

## Changing times — Changing morality

Times are changing. This is to be expected. They have always been changing. And when we speak of change, we are speaking not only of changes which occur as the result of new discoveries and advances in technology but also of changes in the attitudes and values of society.

In recent years we have seen rather rapid changes in society's attitude toward such things as work, family life, children, marriage, divorce, sex, abortion, crime and punishment, organized religion, and a number of other factors affecting human life and human relations in this world.

A significant segment of the modern populace sees these changes as evidences of an evolutionary process in the history of mankind. Those who see them that way hail them as natural signs of progression from humankind's primordial beginnings.

This view — one which is becoming increasingly widespread in our day — needs re-assessment and possible revision as certain unpleasant developments intrude themselves upon the happy scene as envisioned in this theory. Growing dishonesty is one of those developments. The way American citizens report their income for tax purposes is a case in point.

Cheating on income tax reports has taken on frightening proportions. This was the subject of a feature article in at least one major news magazine earlier this year. "Tax evasion," the article said, "is becoming not just a sickness but an epidemic, no longer kept secret but widely admitted, even joked about and accepted."

The article pointed out that the income tax system worked well when it was first introduced in 1913. At that time "it worked virtually by itself. . . . Cheating on taxes was considered despicable, not much better than robbing the church poor box."

Today it is different. One survey revealed that one in every four citizens admitted cheating on taxes. Another study showed that more than half of the people surveyed believed that nearly all Americans would cheat if they felt they could get away with it.

Granted that some of the funds gathered through taxes are used for purposes of which the average citizen does not approve, the fact remains that taxes do pay for such necessary services as police and fire protection, national defense, streets and highways, water and sanitation systems, care of the destitute, public education, and other vital public needs. Without them civilized society could not function.

The article correctly concluded that tax cheating is a moral problem. How to cope with it is the question. How to cope with sagging morality in other areas is the larger question. Burgeoning crime, the crumbling of marriage as an institution, marital unfaithfulness, teenage sex, drug abuse, alcohol abuse — all constitute moral problems.

Society's standards of morality change. The restraints imposed by traditional morality diminish with the changes. Morally, society is set adrift.

But not Christians. They are possessed of an inner guidance supplied by God's Word. That Word, unlike the changing morals of a changing world, remains constant. Furthermore, it exerts an influence infinitely more effective than foolproof legislation, strict law enforcement, watchful parents, or the baleful eye of the IRS.

Immanuel G. Frey



Pastor Frey is at Zion, Phoenix, and is president of the Arizona-California District.

# letters

## Reader's Digest Bible

One very important point must be added to discussion of the Reader's Digest Condensed Bible (April 15, p. 120). That is the fact that it is only a condensed Revised Standard Version.

After reading the RSV through twice, I agree with the late Dr. William F. Beck of the Missouri Synod that the RSV has the same major flaws as the translation used by the Jehovah's Witnesses.

Although the RSV is precisely accurate 99 percent of the time, it is usually inaccurate whenever the subject is Messianic prophecy or the deity of Christ. There the theological prejudice of its liberal translators was allowed to overrule the clear meaning of the original texts.

The RSV probably belongs on a pastor's reference shelf. But with so many honest translations available, I haven't blown the dust off my copy in five years.

Roger Kovaciny  
Tappen, North Dakota

## Screen TV programs

I read with interest Pastor Frey's editorial comment on television (April 15, p. 116). As a Sunday-school teacher I hear the children talking about the television programs they have watched on Saturday night. I have to wonder at times where the parents are when these children are watching this questionable entertainment.

Maybe it is time for parents to start taking more of an active interest in their children's viewing habits. Talk to them about the programs they watch. And if it is something they really should not watch, direct their interests elsewhere.

Parents have to spend more time stressing Christian values. Our children are subjected to anti-Christian thoughts, ideas and actions everyday via television. They are taught that this behavior is an acceptable way of conducting their lives.

We have to remember our children are God's gift to us. And we are instructed to bring them up in the nurture and admonition of the Lord.

Joelitta Meeker  
Watertown, Wisconsin

## Thanks for editorial

I am writing in response to the editorial comment, "Raise your hand if you're sure" by Carleton Toppe (April 1, p. 100). Since I'm far away from home serving with the Marines in Okinawa, Japan, I do not have a church to attend. I have my Bible and prayerbook but haven't been to church or communion since December 1982. We don't miss the things we have until they're no longer available. So I especially appreciate receiving *Meditations* and *The Northwestern Lutheran* and knowing I have the Synod's support.

The editorial is fitting to me. Sometimes I wonder if I'll be saved. I have a weak faith but I am strengthening it through prayer and reading of the Bible. The quote, "Even if you don't always feel saved" touched me. No matter how bad I am the Lord has died for me also. I feel privileged to be called as one of his chosen lambs.

I believe and know now that my Redeemer lives and that in the last day I will stand in his courts and shall live forever with the Lord. I have the Holy Spirit to thank for that.

Thank you, Professor Toppe, for strengthening me by saying "If God says the believing sinner is saved, he is saved, whether he feels it or not." Thank you for that reassurance.

L/CPC Mark E. Emond  
Okinawa, Japan

## Keeping in touch

A particular word of appreciation for the excellent articles that encourage us to keep in touch with how the Good News is being spread in our name both near and far. If these things are not kept before us, not only are they out of sight, soon they are out of mind.

I am especially grateful for "Pray for us" (April 1, p. 103). The Lord made my heart yearn for a way to make our world missions more personally alive, and this was the answer God provided.

At home we can learn to encourage our fellow believers and those who don't know Jesus by sharing God's word at every opportunity. This article explains how to bring the world at large closer as well.

Focusing on one particular aspect of missions and one particular missionary family may seem selfish at first glance, but I have found it to be the only way to keep my world mission prayers faith-

ful. Curiously enough, it seems to extend the caring rather than narrow the mission vision. Trying to relate in general can seem overwhelming and the weak flesh is more likely to lose interest because of the difficulty of the task.

May God lead us all to be faithful in prayer and encouragement and action. We need to care as much as they need our prayers.

Lenore Stege  
Franksville, Wisconsin

## A good word for the president

In his column, From this corner, (March 15, p. 82) the editor wrote that Martin Luther would have liked to have people study the Bible for a year or more. And yet this is not to say that President Reagan would not like the same thing today.

Perhaps it makes the editor uncomfortable to speak of Luther and Reagan in the same breath. Quite frankly, it wouldn't unsettle me in the least. A close look at history will show that Martin Luther was politically active as he pressed for church reform.

At this point I am compelled to say that the editor's thinking, at best, must be as confusing to many of his readers as it is to me.

Perhaps the editor felt magnanimous in making the most of it by agreeing that it's a good year for "Year of the Bible." If God's Word does not solve all of our problems it is because sinful men will not accept it as a solution. And if it does solve our one big problem, sin, as the editor agrees, then we have solved all our problems as President Reagan stated.

All together now: "I will read my Bible this year because God through my government, and by countless other means, persuades me to do so."

H. W. Burgeson  
LaPine, Oregon

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Letters between 100 and 250 words are preferred. Letters are subject to editing. Open letters, letters written to persons and letters written to another publication will not be printed. Letters should be in response to an article in *The Northwestern Lutheran*. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Address your letters to LETTERS, *The Northwestern Lutheran*, 3512 W. North Ave., Milwaukee, Wisconsin 53208.

# The Anabaptists

All the confusion over so many churches appears to have a simple solution: outlaw all but one. Make it illegal to start new denominations. That in fact

was the law in western Europe at the onset of the Reformation. Luther, Zwingli and Calvin broke this law. So did the Elector of Saxony and the city councils of Zurich and Geneva. And it was broken in many other territories and towns as the Reformation spread.

Yet on a more limited basis the principle was still followed that in a given jurisdiction only one denomination was permitted. If Calvin's order of worship and

## Why so many churches? by VICTOR H. PRANGE

church practices were approved by the city council of Geneva, then all the citizens had to abide by this rule or get out of town. No rival church was permitted. In the opinion of the authorities to depart from the axiom — one ruler, one religion — was to invite chaos and the multiplication of churches.

Not everyone, however, was happy with this state of affairs. Luther had questioned the authority of the Roman pope and bishops. He had written that peasant was equal to lord in spiritual matters. Some translated Luther's teachings into social, economic and political terms. A few of Luther's early followers began to criticize him for not moving fast enough and for being too closely tied to the government authorities. One of the most prominent of these critics was Thomas Muentzer, a pastor turned revolutionary, who urged the peasants to take up the sword to forcibly reform church and state. A dreadful war, the Peasants' War, resulted with an estimated 100,000 persons slain. Muentzer was captured and beheaded.

Out of this tragic war emerged a religious movement termed by some modern historians "the radical Reformation." The word "radical" literally means: "going back to the root." Luther, Zwingli and Calvin were faulted for not going back to the root of New Testament Christianity, for retaining too much of traditional Roman Catholic doctrine and practice. The most visible symbol of this criticism was the rebaptism of adults who had been previously baptized as children. This led to the name most commonly used for the radical reformers in the 16th century: *anabaptists* (Greek for "rebaptizer").

The visible beginning of the Anabaptist movement was in Zurich where Ulrich Zwingli was head pastor. For several years prior to the first rebaptism some were questioning the purpose and value of infant baptism. Thomas Muentzer had written a booklet against what was called "false baptism." Conrad Grebel, a pastor in Zurich who performed the first reported rebaptism in that city, wrote a letter to Muentzer complimenting him for this book but warning him against using the sword to accomplish his purposes. Grebel faulted "the slothful scholars and doctors at Wittenberg" because "they preach a sinful sweet Christ." He calls infant baptism "a senseless, blasphemous abomination, contrary to all Scripture" and maintains that children are saved without faith. Luther is criticized for his "policy of caution" and accused of "false sparing of the weak." Grebel believes that the reform leaders in Zurich and Wittenberg "propose to become true papists and popes."

Zwingli was no match for the critics of infant baptism. He conceded to them that infants are not able to believe. He based his defense of infant baptism on the Old Testament example of circumcision. He sees the main problem as one of creating division in the church rather than false doctrine. In a treatise on baptism he writes: "The root of the trouble is that the Anabaptists will not recognize any Christians except themselves or any church except their own."

In January 1525 Conrad Grebel rebaptized Georg Blaurock who in turn rebaptized the others assembled in the room. Quickly the practice spread into neighboring areas of Switzerland and southern Germany. There was a missionary fervor about these adherents of rebaptism fed by the growing disaster of the Peasants' War. To some extent here was a way of expressing opposition to the governing authorities, the opportunity for a peasant to show dissatisfaction with Luther and Zwingli.

It was not long before the long arm of the law stepped in to repress the spreading Anabaptist message. Laws were passed in the city of Zurich ordering imprisonment, banishment, or even death by drowning. Emperor Charles V issued a mandate against "this old sect of anabaptism, condemned and forbidden many centuries ago." He declared: "We therefore renew the previous imperial law . . . that . . . every anabaptist and rebaptized man and woman of the age of reason shall be condemned and brought from natural life into death by fire, sword and the like." To be rebaptized was a crime against the state.

The reaction of Luther to the Anabaptists is noteworthy. In contrast to Zwingli and Calvin, Luther urged toleration. In 1528 he published a booklet on the subject of rebaptism. He says: "It is not right, and I truly grieve,

# — the rebaptizers



"Bible, Bable, bubble!" scoffed Thomas Muentzer (left) in contempt for what he considered the Lutherans' excessive reliance on the Bible. He called Martin Luther "Dr. Easy Chair" and "Dr. Pussyfoot" because Luther refused to back him in the Peasants' Revolt of 1525.

that these miserable folk should be so lamentably murdered, burned, and tormented to death. We should allow everyone to believe what he wills. . . . Why then should we martyr these people also in this world, if their error be in faith alone and they are not guilty of rebellion or opposition to the government?" Luther urged punishment for those who rebelled against the state and spoke strongly, some would claim viciously, against anyone who carried on rebellious activities. But he did not favor making false teaching a crime against the government.

Rather Luther met the challenge of Anabaptism with theological weapons. Against the charge that the Lutherans were "neo-papists (who) teach the people to trust in water," Luther wrote in the *Small Catechism*: "Baptism is not simple water only, but it is water used by God's command and connected with God's Word." In a sermon on baptism he notes: "My faith does not make the baptism but rather receives the baptism . . . for baptism is not dependent upon my faith but upon God's Word."

With characteristic Luther language he charges that "the fanatics, the scoundrels, rip off God's Word" from the water. Luther warned every devout Christian to "avoid them at the peril of his soul's salvation" and accused the Anabaptists of teaching "doubt, not faith." He detects in these people the principle: "Whatever is of the pope is wrong." Luther did not judge doctrine or church practice by such a negative standard. In 1529 he published the *Small* and *Large Catechism* to properly instruct the people in the teachings of the Word of God.

Anabaptists denied the real presence of the body and blood of Christ in the Lord's Supper. They practiced

separation from (banned) all "so-called" Christians whose lives did not give evidence of faith. There was a strong emphasis on repentance and doing good works. The importance of an individual making a personal decision in religious questions was stressed. The local congregation rather than larger groupings of Christians was accented. They advocated a total separation of church and state.

**A**dditional denominations eventually emerged from the Anabaptist movement. The largest is the Baptist Church. The most representative of the early Anabaptists are the Mennonites and Amish. Many other church bodies have been influenced by Anabaptist thinking and teaching including the Jehovah's Witnesses. And some of the things for which the Anabaptists struggled, including freedom of religion, have been incorporated into our American way of life.

Conrad Grebel, from whose letter to Muentzer we quoted earlier, shows an attitude to the Bible which tended to be characteristic of Anabaptist thinking. He writes: "Whatever we are not taught by clear passage or examples must be regarded as forbidden." Since infant baptism is not specifically commanded in Scripture, then it is forbidden.

Grebel applied this rule to singing hymns in church. He claims that Paul only allows "singing in the heart" and therefore singing hymns is forbidden "just as if it were written: 'This do not; sing not.'" He urged Muentzer to discontinue the practice of singing hymns in church.

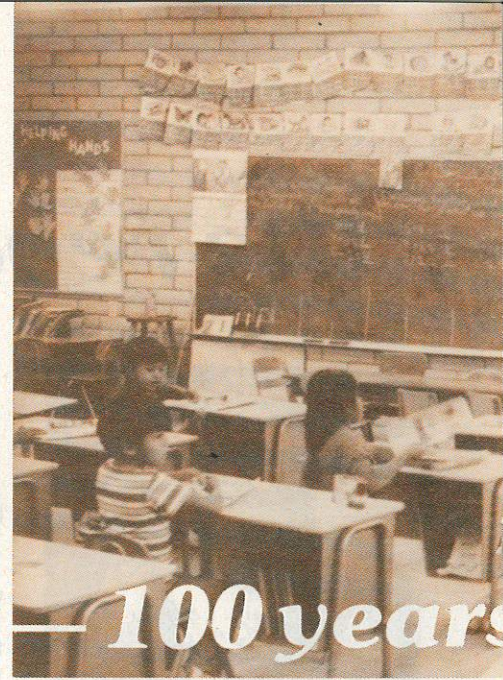
Very few followed Grebel in his thinking about church hymns (some Quakers did). Very soon an Anabaptist hymnal was produced. A hymn from the year 1527 describes Christ's servants in words which remind one of Luther's famous Reformation hymn:

*Christ's servants follow him to death,  
and give their body, life and breath  
on cross and rack and pyre.  
As gold is tried and purified  
they stand the test of fire.*

*Renouncing all, they choose the cross,  
and claiming it, count all as loss,  
E'en home and child and wife.  
Forsaking gain, forgetting pain,  
they enter into life. □*



Pastor Prange is at Peace, Janesville, Wisconsin. He is also chairman of the Stewardship Board of the Western Wisconsin District.



## Reaching out — 100 years

This year 1983 has seen our Synod launch a program of "Reaching Out to the World with the Word." Exactly 100 years ago, 1883, our Synod took steps for the first time in its 33-year history to reach out beyond midwestern U.S.A. In that year President Bading by synodical resolution appointed a committee of five men "to look over the existing mission societies . . . and lend our support."

When this committee reported that it could not find a mission society which it could recommend as soundly Lutheran, it was instructed "to look for young men" who could be "trained in our educational institutions . . . to devote themselves to the service of the mission among the heathen."

This resolution of 1883 led to the commissioning of three men ten years later — Pastors G. Adaschek, P. Mayerhoff and J. Plocher — to work among the Apache Indians in Arizona. In those days it was a bold venture to send these men there, more daring than sending people nowadays thousands of miles away to foreign countries.

The three who went to Arizona arrived only a few years after our government had forcibly come to terms with Apache Chief Geronimo. The countryside was wild, fraught with all sorts of dangers. On their newly established reservation the people were hostile. The Apache

language was extremely difficult to manage, never having been put into written form. In every phase it was pioneer work.

The past ninety years bear witness to many workers who have served in this Apache mission with faithfulness and distinction. One hesitates to single out individuals for fear of omitting names equally deserving of special mention. But how can one fail to recognize men like Edgar Guenther, Henry Rosin, Francis and Alfred Uplegger, men who each dedicated more than a half century of their ministry to this work.

Recently I had the privilege of seeing this mission for the first time. I had been to our Synod's much-younger missions in Japan, Colombia, Hong Kong, Cameroon, Nigeria, Zambia, Malawi and Mexico. But I had never seen the Indian reservations around San Carlos and White River. That's like a family member who knows all the nieces and nephews but not the grandparents. My visit was all too brief, but it has left some lasting impressions.

People from Arizona used to tell us in Africa that life on the Apache Indian reservations was similar to what we were experiencing. It's easy to see how that could be true — except that parts of Arizona seem even more remote and desolate. Globe, where the sainted Missionary Gustav Harders once wrote his moving novels about Indian life, is situated on

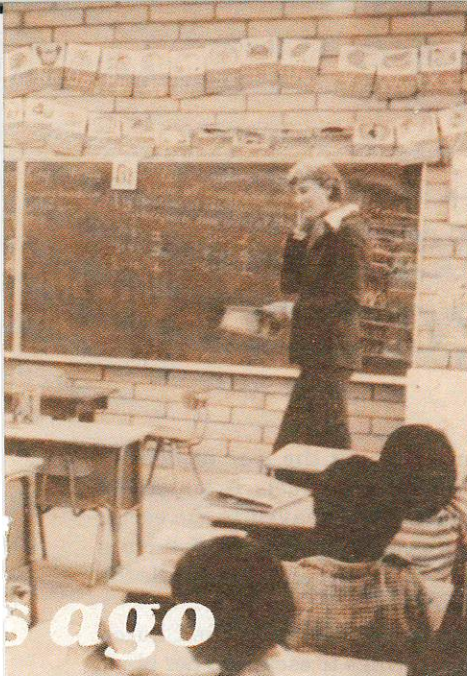
the edge of the reservations. Globe is no longer a place where cowboys look for water holes and little dogies but a modern town with a suburban sprawl.

After passing through this modern town one enters a rugged, largely undeveloped reservation area the size of Connecticut. The hills are covered with mesquite, creosote and paloverde bushes. In the distance snow-topped mountains rise to a height of over ten thousand feet.

The Salt River Canyon, which separates the Fort Apache Reservation from the San Carlos Reservation, resembles a miniature Grand Canyon. The barren landscape is impressive. One can imagine that serving in this mission can be as isolated an experience as anywhere in the world. There is a significant difference. One can get to metropolitan areas like Phoenix in a few hours by car, while it takes several days of jet travel to reach the United States from Mwembazi, Zambia or Sukabumi, Indonesia.

I was privileged to visit with two of our Synod's representatives in Apacheland on this trip — the oldest as well as the youngest in terms of service. Missionary Alfred Uplegger still lives in the old stone parsonage next to the San Carlos Lutheran Church. This 90-year-old veteran of the cross has spent more than 63 years bringing the gospel to the Apaches. He is still alert, recalling





s ago

by Ernst H. Wendland

experiences of a half century ago as though they had happened but yesterday. He told how Pastor Raymond Zimmermann approached him nearly 50 years ago and said, "Al, you have to sell the Indian Mission!" Al Uplegger has been doing this ever since. Nearly every current issue of *The Apache Lutheran*, the mission's monthly periodical, contains an excerpt from his memoirs.

I also got to see the newest member of the Apache Mission staff, Missionary Eric Hartzell, who happens to be a former fellow-missionary from Africa. Hartzell is now on the mission station near Whiteriver, where the East Fork Lutheran High School and the Lutheran Nursery are located. The work at East Fork consumes him as did his work in Mwembeshi. He is hard at work learning the difficult Apache language. To him the two stations, ten thousand miles apart, have many similarities — except that several inches of snow fell the night I spent in Whiteriver.

When our Synod made plans to reach out 100 years ago, it had its critics. Some accused the "mission brethren" of "undue enthusiasm mixed with dogmatism, with a streak of pietism." Others voiced their disapproval of sending men with "inadequate training under a general slipshod management." Still others dreaded to think about "the added cost to the synodical budget."

In the face of all these criticisms

(Top, left to right)  
 • Peridot chapel built in 1902. • Peridot school classroom, with teacher, Jane Maasz.  
 • Apache children eating lunch at Peridot, with teacher, Mrs. Josephine Palmer. (Right) • The late Pastor E. Edgar Guenther, pioneer missionary to the Apache Indians, with a convert.



and many difficulties the Lord's blessing has prevailed. Pastor Alfred Uplegger alone baptized well over 1000 Apaches. Since World War II many other denominations are now roaming the reservation seeking converts. In spite of this intense activity among the 17,000 reservation Apache Indians, our congregations continue to grow. Statistics for 1982 show a baptized membership in our congregations of 2900. This membership contributed \$127,631 during the same year to support the preach-

ing of the gospel at home and in the world.

Reaching out to the world today with the gospel also has its critics. Some remarks sound like an echo out of the past. The Lord's blessings, however, will again prevail. Let's pray to him that our Synod's 1983 effort will not be merely a slogan, but that it will truly serve the purpose for which it has been named. □

*Professor Wendland teaches homiletics and Old Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.*

# The seventh trumpet — the first three Antagonists

chapters eleven to thirteen

The Seventh trumpet, like the seventh seal, introduces a new series of visions, which we can call the Seven Antagonists; and this whole series is the Third Woe (see 9:12 and 11:14). This series also makes it absolutely clear that these four series of visions in chapters 6-16 are *not* describing events arranged chronologically in four successive periods of time. Instead, as we have seen, each series gives a different picture of our world during "the last days" between Jesus' two comings.

## A STUDY IN THE BOOK OF REVELATION

by Julian G. Anderson

*Slide 1* (11:15-18) The seventh trumpet sounds, ushering in loud voices in *heaven*, announcing that Christ is ruling supreme in the universe. Then the Church (24 elders) echoes this thought and points to the next great event on God's calendar — the final Judgment.

### God's covenant box

*Slide 2* (11:19) God's Temple in heaven is *opened*, revealing God's Covenant Box, a most reassuring thought for us. Then we see and hear lightning, rumblings, thunder, an earthquake and a great hailstorm, all signs of God's awesome power and majesty. This is the third such scene (see 4:5 and 8:5), with each successive one *adding* another sign, signifying that God will reveal his power and majesty more *fully* this time.

*Slide 3* (12:1-2) This heavenly sign is a picture of the *Church* in all its heavenly splendor, identified by the number *12*. The fact that she is pregnant, about to give birth to the Child promised in Genesis 3:15 takes us all the way back to the Old Testament Church.

*Slide 4* (12:3-4) The second sign is the Church's main adversary, the *devil*, pictured as a huge red *dragon*, a frightful sight, red suggesting a *murderous* creature. His seven heads symbolize complete intelligence, and his ten horns symbolize great power (see 5:6), and the *seven* crowns suggest that he *rules* over a wide dominion, having brought a great number (1/3) of the heavenly creatures to the earth. Here he stands ready to destroy the promised Savior as soon as he is born.

*Slide 5* (v. 5) The Child is born, and then quickly he is snatched up to God in heaven (the ascension), foiling Satan's plans.

*Slide 6* (v. 6) The woman (Church) flees into the desert, where God will protect her 1,260 days (3½ years), the entire time of the period of "the last days" (11:3).

### War in heaven

*Slide 7* (vv. 7-12) This is a flashback, going back to

eternity before creation, picturing the *war* in heaven between God's angels and Satan's angels, in which Satan is defeated and thrown out of heaven to the earth. This is followed by a loud voice in heaven, announcing the fact that Christ is now ruling the universe, while the devil vents his fury on the people of the earth.

*Slide 8* (vv. 13-14) The devil now attacks the Church (woman), but God gives her wings to escape to her place of safety in the desert, where he will keep her safe throughout the gospel age (3½ years).

*Slide 9* (12:15-13:1a) The dragon (Satan) now makes another great effort to destroy the Church, but fails again. Then he turns his attacks on the individual members of the Church, which would include all the persecutions and martyrdoms over the whole gospel period. This is the central thought of this series — the *war* between the Church and the devil.

### The beast from the sea

*Slide 10* (13:1b-10) The third antagonist now appears as a beast coming out of the sea, his form suggesting something wild and dangerous. And the description identifies this antagonist as the *antichristian power* in the world. The ten horns and seven heads identify it as something connected with Satan (12:3), and verse 2b tells us that we are dealing here with the *devil's* power and authority. The bear's feet and lion's mouth picture this power as strong, dangerous and destructive. And his blasphemous *names* (v. 1) indicate his antagonism to Christ (*antichristian*), and that this power will assume *many* forms.

The wounded head (v. 3) pictures some series of events when this antichristian power was severely wounded, as for example, the great activity and advances made by the Church during the apostolic period, or the Reformation period. But the wound was only temporary, and soon the *whole world* is pictured as admiring and following after this power in the world, worshiping the devil and the antichristian power. Its activities consist in saying false and destructive things about God and the Church, and it will continue this throughout the gospel age (vv. 5-6). Also its authority is pictured as extending over every nation in the world (v. 7).

Thus Jesus pictures his antagonists as powerful and successful, and his Church as an embattled minority. And so he closes with a warning that the believers can expect to be mistreated and killed (v. 10); and that what is needed is patient endurance and faith!□

*Julian G. Anderson is a retired pastor and seminary professor living in Naples, Florida.*

# from the WELS

## *New translation of Luther's prayer booklet*

by James P. Schaefer

As part of the 500th anniversary celebration of Luther's birth, Northwestern Publishing House has published Luther's booklet on prayer, *A Simple Way to Pray*, in a new translation by C. J. Trapp, professor emeritus at Dr. Martin Luther College, New Ulm, Minnesota.

Luther had written the pamphlet in 1535 for Peter Beskendorf, Wittenberg's master barber. For some 20 years Peter shaved Luther and his colleagues. Once when Peter had Luther lathered in the chair, the barber asked the theologian how an ordinary man could best pray. Luther's reply came in the form of this booklet.



Trapp

Hardly had the booklet been published when Barber Peter, very likely from too much drinking, stabbed his son-in-law, a mercenary soldier, who was bragging about being invulnerable. The result was a fatal wound. Because of the intercession of Luther and others Peter was exiled instead of being executed.

"At least there was one treasure he could take with him," commented Prof. Fredrich in a Northwestern Lutheran editorial, "a book that told him how to pray, also in the time of trial."

The Fredrich editorial appeared in *The Northwestern Lutheran* of

May 10, 1981 and sparked the publication of the booklet.

In the foreword Prof. Trapp points out that the translations available are part of larger editions and this gem could easily be overlooked. "Since we are commemorating the 500th anniversary of Luther's birth, Northwestern Publishing House thought this booklet should be put into the hands of as many people as possible and thus given the prominence it deserves."

The contents of the booklet are vintage Luther, coldly contemptuous of the self-righteous claims of the old Adam, leaning solely on the grace and will of God. It's a booklet to keep by the bedside for a prayer or two or three before retiring, commending all things to the providence of God.

The form is a series of prayer meditations on the Lord's Prayer, the Ten Commandments, and the

### End notes

**Corrie ten Boom**, noted evangelical author and speaker, whose family hid Jews at their home in Holland during World War II, died in April at her home in Placentia, California, on her 91st birthday. Ten Boom's book *The Hiding Place* sold more than seven million copies and was made into a popular movie in 1975.

**Rev. Winfred B. Schaller**, 60, first editor of the *Lutheran Spokesman*, official publication of the Church of the Lutheran Confession, died in early March after a lingering illness. A 1947 graduate of Wisconsin Lutheran Seminary, he became editor of the publication in 1958 and resigned the post in 1970. In 1975 he began serving Trinity of Indio, California, a congregation of the Missouri Synod. Ill-health forced him to retire from Trinity in June of 1982. □

Creed. For \$1.65 plus postage the 32-page booklet is a bargain. You will hardly get more Luther for less.

Prof. Fredrich, noting that the booklet was published because of his editorial, observed that the editorial "was the most productive editorial he had ever written." You'll agree. Order from the publishing house — today. Luther never spoke better English. □



Wisconsin Evangelical Lutheran Synod CONVENTION

The forty-seventh biennial convention of the Wisconsin Evangelical Lutheran Synod will be held, God willing, August 1-6, 1983 at Dr. Martin Luther College, New Ulm, Minnesota. The convention is scheduled to adjourn no later than Saturday noon.

The opening communion service at St. Paul Lutheran Church will begin at 9:00 a.m. on Monday, August 1. Professor Erwin R. Scharf, Chairman of the Luther Anniversary Committee, will preach the sermon. The closing service will be held on Friday, August 5, at 7:30 p.m. The Rev. Carl W. Voss, president of the Northern Wisconsin District, will preach the sermon. In the event the convention adjourns earlier, the closing service will be held immediately following adjournment.

The opening session of the convention will be held immediately following the opening service in the college auditorium. Delegates are asked to arrive early enough to register in the lobby of the auditorium either on Sunday or before the beginning of the opening session.

The convention theme is "IN HIS WORD — MADE FREE." Dr. S. W. Becker will deliver an essay on Luther's two propositions concerning the freedom and bondage of the spirit: "A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all."

Housing for the delegates will be provided in the school dormitories, and meals will be served in the school cafeteria. Meal tickets will also be available to visitors at nominal rates. Each delegate will receive a letter by June 1, certifying him as a delegate to the convention and informing him whether he is to serve on a floor committee. Detailed instructions regarding travel and housing will be mailed by the college to each delegate later in June.

Mail sent to delegates during the convention should be addressed in care of Dr. Martin Luther College, College Heights, New Ulm, Minnesota 56073. Delegates may be reached by telephone by calling 507/354-8221.

David Worgull, Secretary  
Wisconsin Evangelical Lutheran Synod

**LIST OF DELEGATES TO THE 47TH BIENNIAL CONVENTION OF THE  
WISCONSIN EVANGELICAL LUTHERAN SYNOD**

**New Ulm, Minnesota, August 1-6, 1983**

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Rev. Ronald F. Freier, Chairman,  
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Lutheran Evangelical Christian Church  
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Convention Essayist  
Prof. Erwin R. Scharf,  
Convention Preacher  
Rev. Carl W. Voss,  
Convention Preacher

**Voting Delegates**

**ARIZONA-CALIFORNIA DISTRICT**

**Conference**

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Black Canyon  
Gadsden  
California-South  
California-North  
Texas

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James Bersema  
George Green  
James E. Strand  
Rev. Manfred Lenz  
Dean MacDonald  
Daniel Dinnel  
Dean Baerman  
Raymond Schumacher  
David Schweppe  
Marvin L. Adams

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Gethsemane, Cibecue, AZ  
St. Peter, Globe, AZ  
Pilgrim, Mesa, AZ  
Grace, Warren, AZ  
Alpine, Alpine, CA  
St. Paul, Riverside, CA  
Reformation, San Diego, CA  
St. Paul, Honolulu, HI  
Gloria Dei, Belmont, CA  
Lord of Life, Friendswood, TX  
Immanuel, Fort Worth, TX

**Pastors**

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Raymond Zimmermann  
William Meier  
David Redlin  
Rupert Eggert  
Allen Beyersdorf  
William Godfrey  
Steven Degner  
Robert Hochmuth  
Ernest Zimdars  
Robert Neumann  
Walter Diehl

**Teachers**

Willis Hadler  
Peter Bauer  
Joel Mischke  
Jack Minch  
John F. Schultz  
James Sievert  
Daniel Schmeling

**DAKOTA-MONTANA DISTRICT**

**Conference**

Alberta-Montana  
Eastern  
Western

**Lay Delegates**

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Martin Lohmiller  
Harvey Noble  
Wallace Redlin  
Niel Vollmer  
Robert Eckelberg  
Ervin Preszler

**Congregations**

St. Peter, St. Albert, Alberta, Can.  
St. Paul, Henry, SD  
Immanuel, Ward, SD  
St. John, Summit-11SW, SD  
Trinity, Sturgis, SD  
Redeemer, Hettinger, ND  
Hope, Spearfish, SD

**Pastors**

Roy Beyer  
William Allwardt  
David Linn  
Loyal Schroeder  
Paul Heiderich

**Teachers**

Alan Draeger

**MICHIGAN DISTRICT**

Circuit	Lay Delegates	Congregations	Pastors	Teachers
No. 1	Warren Kramp	Good Shepherd, Benton Harbor, MI	Patrick Bell	Max Schram
No. 2	James F. Foley	St. Paul, South Haven, MI	Arthur Clement	Michael Brodbeck
No. 3	Edward Thurow	Redeemer, Scottville, MI	Frederick Adrian	Ronald Sosinski
No. 4	Duane Reid	St. John, Gladwin, MI	James Bourman	Alan Treder
No. 5	Marcus V. Ruediger	Hope, St. Charles, MI	Steven Persons	Stan Cole
No. 6	Thomas Schindler	St. Bartholomew, Kawkawlin, MI	Forrest Bivens	Edward Barthel
No. 7	Robert Adrian Sr.	Holy Redeemer, Port Huron, MI	Lloyd Lemke	Marc Meihack
No. 8	Kenneth Prost	Hope, Swartz Creek, MI	David Krueger	William Zeiger
No. 9	Alfred Dann Hansen	Shepherd of the Hills, Lansing, MI	Daniel Gieschen	Ronald Pape
No. 10	Arnold Heyer	St. Paul, Monroe, MI	Herbert Winterstein	
No. 11	Dave Keller	Immanuel, South Lyon, MI	Karl Vertz	
No. 12	George Miesel	Zion, Warren, MI	Robert Ehlers	
No. 13	William Rausch	Grace, Kenton, OH	Robert Gurgel	
No. 14	Andrew Schut	Prince of Peace, Reynoldsburg, OH	Larry Prah	
No. 15	Dale Anderson	Grace, Falls Church, VA	Robert Hoepner	
No. 16	Matthew Jacob	Triune God, Ramsey, NJ	David Scherbarth	
No. 17	Larry Michaud	Our Shepherd, Poltimore, Quebec, Can.	Paul Scheweppe	
No. 18			Karl Peterson	

**MINNESOTA DISTRICT**

Conference	Lay Delegates	Congregations	Pastors	Teachers
Crow River	Bruce Buttenhoff	St. John, Hancock, MN	Thomas Frey	David Nack
Mankato	Donald Kurth	Grace, Hutchinson, MN	Harold Schwertfeger	Donald Koch
	Bertram Braun	Trinity, Smiths Mill, MN	Martin Birkholz	Kurt Schmidt
New Ulm	Arthur Glende	St. Paul, New Ulm, MN	Thomas Kutz	Steven Rutschow
Red Wing	Clarence Vonderohe	First, La Crescent, MN	Jon Rupprecht	Winfred Vatthauer
	Edwin Schrimpf	St. John, Goodhue, MN	Richard Buss	Arden Wentzel
	Oscar Patzer	Resurrection, Rochester, MN	Marvin Doelger	Adair Moldenhauer
Redwood Falls	Harvey Raddatz	St. John, Redwood Falls, MN	Herbert Muenkel	David Ross
	Milford Paxton	Christ, Marshall, MN	Dale Arndt	Gerhard Bauer
St. Croix	Gerald Dorst	Faith, River Falls, WI	Oscar Lemke	Gary Dallmann
	Dale Herold	Beautiful Savior, Eagan, MN	Robert Schumann	John Miehann
	Robert Heidenreich	Emmanuel, Hudson, WI	Carroll Sengbusch	Harold Yotter
	Donald C. F. Strehlo	Christ, Cambridge, MN	Donald Grummert	
	David Sauer	Christ, Eden Prairie, MN	Donald Meier	
Southern	Richard Venter	Grace, Oskaloosa, IA	David Koepflin	
At Large	Edward Weeding	Trinity, Johnson, MN	Donald Hochmuth	
	Donavon Hellickson	Zion, Sanborn, MN	Gary Kirschke	

**NEBRASKA DISTRICT**

Conference	Lay Delegates	Congregations	Pastors	Teachers
Central	Charles Emert	Redeemer, Council Bluffs, IA	Paul Albrecht	Robert Adrian
Colorado	Frank Page	Christ Our Redeemer, Denver, CO	Charles Fould	Richard Brei
	Mark Steiner	Good Shepherd, Cheyenne, WY	James Kuehl	Keith Lauber
Mid-America	Karl Smith	Gethsemane, Kansas City, MO	Douglas Bode	
Rosebud	Richard Zeisler	St. John, Naper, NE	Derrick Kolterjahn	
	Paul Bader	Zion, Valentine, NE		
Southern	William Bauer, Sr.	Grace, Geneva, NE	Jerome Enderle	
	Keith Schleusener	Grace, Seward, NE	Larry Wiederich	

**NORTHERN WISCONSIN DISTRICT**

Conference	Lay Delegates	Congregations	Pastors	Teachers
Fox River Valley	George Anderson	Mt. Calvary, Kimberly, WI	Ronald Ash	Eugene Strusz
	Edward Kaphingst	Trinity, Kaukauna, WI	Lyle Luchterhand	Jerry Gronholz
	Paul Pagel	St. Luke, Little Chute, WI	Andrew Martens	Paul Wendland
	Wilbur Rath	St. Paul, Hortonville-5NE, WI	Frederick Toppe	James Blitz
	Edwin Schroeder	Immanuel, Appleton-8W, WI	Ralph Waack	Howard Heup
	Orville Schopf	St. Peter, Sturgeon Bay, WI		Thomas Buege
	Ernest Haack	St. Paul, Algoma, WI		Myron Hilger
	Darrell Doberpuhl	Divine Savior, Shawano, WI	Johannes Hering	Willard Lueders
Lake Superior	Harry A. Beach	St. John, Florence, WI	Philip Kuckhahn	Jerald Radichfel
	Alphonse J. Filteau	Salem, Escanaba, MI	Richard Warnke	Gordon Pape
Manitowoc	Harold J. Wolf	Trinity, Brillion, WI	Richard Warnke	Thomas Schroer
	Harry Larzelere	St. Peter, Mishicot, WI	Terry Deters	William Radue
	Elmer Vogt	St. John, Manitowoc-5SW, WI	Verlyn Dobberstein	Robert Boeck
	Paul L. Streubel	Grace, Manitowoc, WI		Merlyn Kruse
Rhineland	Glenn Erdmann	St. John, Pelican Lake, WI	Dean Fleming	Steven Gauger
Winnebago	Albert Delzer	Faith, Fond du Lac, WI	Allen Capek	Steven Carlovsky
	Arnold Baganz	St. Paul, Mt. Calvary, WI	Marvin Putz	
	Alfred Zellmer	St. Peter, Winchester-4W, WI	Robert Diener	
	Dallas E. Arndt	Bethel, Menasha, WI	Steven Stern	
	Gerald Mathe	Faith, Oshkosh, WI		
	Clifford Gelhar	Peace, Wautoma, WI	Richard Poetter	
	Norbert Guenther	St. Paul, Marquette, WI	David Haberkorn	
	Delbert Kutz	St. John, Princeton, WI		

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Conference	Lay Delegates	Congregations	Pastors	Teachers
	Gary Gray	Calvary, Bellevue, WA	Gerald G. Ditter	John Staab
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	Rev. T. R. Adascheck	Grace, Yakima, WA	Daniel Sabrowsky	

**SOUTH ATLANTIC DISTRICT**

Conference	Lay Delegates	Congregations	Pastors	Teachers
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	Reinhold McGhghy	Zion, Gainesville, FL	Douglas Hartley	
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## SOUTHEASTERN WISCONSIN DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
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Dodge-Washington	Carol Ehlers Paul Pamperin	St. Mark, Brown Deer, WI David's Star, Jackson-5SE, WI	Ernst Wendland Theodore Sauer	Gerald Mallmann Paul Ruedege Richard Scharf
Metro North	Allen Heckendorf Howard Kaschner Chris Doriot Paul Wangsnest Gene Williams Emanuel Arndt Tommie Hall	Risen Savior, Milwaukee, WI Calvary, Milwaukee, WI North Trinity, Milwaukee, WI St. James, Milwaukee, WI St. Marcus, Milwaukee, WI Siloah, Milwaukee, WI	Henry Grigsby John Jeske Ethan Kahrs Kenneth Lenz	Paul Ruedege Floyd Schwecke Michael Wiechmann Richard D. Sievert Robert Wiegman Steven Zanto
Metro South	Davie Roberson Carl W. Klitzke Harry Rutter Ray Rouse William Garrison Wallis Oppitz Walter Berndt Tom Hensiak Rudolph Pede	Messiah, Milwaukee, WI Mt. Calvary, Waukesha, WI St. John (Vliet St.), Milwaukee, WI Nathanael, Milwaukee, WI Reformation, Genesee Depot, WI Resurrection, Milwaukee, WI St. Andrew, Milwaukee, WI St. Jacobi, Greenfield, WI	Loren Schaller Kirby Spevacek Gerald Lange Elton Huebner John Martin Paul Kelm	Harold Fuhrmann Ned Goede Douglas Klitzke Daniel Gensens Cary Haakenson Bruce Heckmann
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Conference	Lay Delegates	Congregations	Pastors	Teachers
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Wisillowa				

## AUDIOVISUAL AIDS

### THIRTY CRITICAL PROBLEMS FACING TODAY'S FAMILIES SERIES

This set of cassette tapes is a sequel to the *Focus on the Family Series* offered earlier by our library. Dr. James Dobson offers advice to families from a Christian point of view. Since his theology is not always correct, some caution is required in using these tapes. However, with the proper caution, these tapes can be a valuable aid to the families in our congregations. The titles are as follows:

- (C-37-MIC) Marriage in Chaos; Straight Talk to Husbands and Wives; Divorce
  - (C-38-TWM) The Working Mother
  - (C-39-WVS) A Wife's View of Submission; A Husband's View of Submission
  - (C-40-MMC) Men in Mid-Life Crisis; Job Dissatisfaction Depression; Women and the Draft
  - (C-41-MNP) Menopause; Anxieties About Aging; Sexual Problems in Our Generation
  - (C-42-NML) The Need for Masculine Leadership; Frustrations of Being Single
  - (C-43-LSC) Low Self-Esteem in Children; Letters from Kids
  - (C-44-CCS) Confusion in Children's Sex-Role Identity
  - (C-45-CSP) Child Sexploitation; Government Intervention in the Family; Anger Between Parent and Child; Rock Music in Christian Homes
  - (C-46-SCW) School Can Wait; Violence in the School; The Hyperactive Child
  - (C-47-PIP) Parents in Pain; Guilt in Parenthood; Irrational Fears; Frustrations of Parenthood
- Order from: Northwestern Publishing House  
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Milwaukee, WI 53208-0902

## ROTC ADVANCE TRAINING CAMP Fort Lewis, Washington

Members of the WELS who will be involved in summer training at Fort Lewis, Washington are advised of the availability of worship services conducted by St. Paul's, Tacoma, at Evergreen Lutheran High School in DuPont, which is adjacent to North Fort Lewis where the ROTC members will be quartered. The time of services at DuPont is 9:00 a.m. The pastor is George Frey, phone 206/759-3848.

## FALL PASTORS' INSTITUTE

The 1983 Pastors' Institute will be held at Wisconsin Lutheran Seminary on a series of Monday afternoons beginning September 26. Sessions will be held from 1:30 to 4:30 and will consist of two lecture series: The Making of a Reformer by Prof. emeritus Erwin Scharf and Selected Psalms by Prof. Wilbert Gawrisch. Registration fee is \$7.50 and should be sent to Pres. Armin W. Schuetz, 11831N Seminary Dr. 65W Mequon, Wisconsin 53092.

## PASTORS' INSTITUTE

The second Pastor's Institute will be held on June 14 and 15 at Northland Lutheran High School in Merrill, Wisconsin. The topic for the first day is: Managing Time and Stress Pressures in the Ministry by Pastor James Berger and Fred Matzke. The topic for the second day is: Cults Most Apt to Trouble our People by Prof. Richard Balge. Please make your reservations by phone: Pastor Neil Hansen, 715/359-4433.

## ORGAN FOR SALE

Ten-rank Haase pipe organ, 1962. Complete and in working condition. Contact: Philip Otto, music director, St. Bartholomew Lutheran Church, 2471 Fraser Rd., Kawkawlin, Michigan 48631; 517/686-3890.

## INSTALLATIONS

(Authorized by District President)

### Pastors:

- Halverson, Dennis L., as pastor of Grace, Glendale, Arizona on April 17, 1983, by I. Frey (AC).
- Iles, Charles Sr., as pastor of Peace, Cape Girardeau, Missouri on March 27, 1983, by R. Zehms (MN).

## ADDRESSES

(Submitted through the District President)

### Pastors:

- Festerling, Howard C., Jr. Bukit, Hijaw II-4, Pondok Indah, Jakarta, Selatan, Indonesia.
- Gray, David E., 12035 N. 49th Avenue, Glendale, AZ 85304; 602/938-4245.
- Halverson, Dennis L., 5542 W. Palmyra Avenue, Glendale, AZ 85301; 602/937-7635.
- Iles, Charles Sr., 2441 Jean Ann Drive, Cape Girardeau, MO 63701; 314/334-0808.

## PEWS — COMMUNION RAIL

Our Shepherd of Crown Point, Indiana is offering for cost of shipping 18 wooden pews, 12 feet long, and a communion rail 79 inches wide by 32 inches high with green padded cushion. Contact Pastor Donald L. Thompson, 1525 West 93rd Avenue, Crown Point, Indiana 46307; 219/663-5853.

## LIGHT FIXTURES

Six red sanctuary or fellowship area light fixtures, each with two bulbs mounted in four vertical tubes. Commonly used in churches recently built by Synod. Free for cost of shipping. Contact Pastor Wayne Vogt, Shepherd Lutheran, 3905 Gen. Bradley NE, Albuquerque, New Mexico 87111; 505/296-7008.

## EXPLORATORY SERVICES

are being held in the following places to determine the potential for establishing a WELS mission in the area. Services are held on Sundays unless otherwise noted.

**RED DEER, ALBERTA** — Fairview United Church, corner Taylor Dr. and Kerrywood Dr., Red Deer. 3:00 p.m.; Bible class/SS 4:00 p.m. Pastor John J. Sullivan, 5514 55th St., Wetaskiwin, Alberta, Canada T9A 1A7; phone 403/352-5726. In Red Deer contact Robert Thrun; phone 403/342-0442.

**POWAY, CALIFORNIA** — Christ our Redeemer, Midland elementary school, 13910 Midland Road, 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor John Baumann, 12324 Witt Road, Poway, California 92064; phone 619/748-5355.

**BOISE, IDAHO** — Amity elementary school, Amity Road between Five Mile and Maple Grove Roads. 9:00 a.m.; Bible class/SS 8:30 a.m. Pastor Mark J. Cares, 534 W. Iowa Avenue, Nampa, Idaho 83651; phone 208/467-2573.

**BRYAN/COLLEGE STATION, TEXAS** — Beautiful Savior, South Knoll elementary school, Langford and SW Parkway, College Station. 7:00 p.m.; SS 6:15; Bible class 8:00. Pastor Loren Fritz, 1202 Pine Drive, Killeen, Texas 76543; phone 817/526-8125.

## CHANGE OF TIME OR PLACE OF WORSHIP

has occurred in the following exploratory areas or mission congregations.

**KEARNEY, NEBRASKA** — Good Shepherd, Banquet Room of Chef's Oven Restaurant, Tel-Star Motor Inn, 1010 Third Ave., Kearney. 7:30 p.m.; Bible class/SS 6:30 p.m. Pastor Jerome L. Enderle, 1300 N. Grand Island Ave., Grand Island, Nebraska 68801; phone 308/382-1988

**FORT WORTH (SOUTHWEST), TEXAS** — Abiding Faith, Seventh Day Adventist facilities (north wing), 7051 S. McCart. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Ed Lehmann, 5008 Lincoln Oaks Drive N. #501, Fort Worth, Texas 76132; phone 817/294-9303.

**SUGAR LAND, TEXAS** — Redeeming Grace, 722 F. M. 1092, Stafford. 11:00 a.m.; Bible class/SS 9:45 a.m. Pastor Mark S. Barenz, 1807 Trinity Station, Sugar Land, Texas 77478; phone 713/980-4632.

## NAMES WANTED

Survey work preliminary to conducting exploratory services is being done in the following places. If you know of people in these areas interested in WELS services, contact pastors noted.

**RICHMOND, VIRGINIA** — Pastor Paul Ziemer, 4013 Greenville, Dr., Haymarket, Virginia 22069; phone 703/754-2935.

**ROANOKE, VIRGINIA** — Pastor Joel T. Luetke, 3229 Sandra Lane, Virginia Beach, Virginia 23464; phone 804/424-3547 or 804/420-9652.

## FAMILY CAMPING IN SOUTHEASTERN MICHIGAN

Camp Killarney, Onsted, Michigan, owned and operated by an association of WELS churches, has 30 fully-developed campsites nestled in the scenic Irish Hills on a chain of five lakes. It is available for overnight or weeklong stays from Memorial Day through Labor Day. It is within a half-hour drive from the Jackson exit off I-94. Follow 50 east to Springville Hwy, north to Chisholm Road and left on Chisholm to the camp. For more information contact Mr. Rick Teske, 517/467-4511.

## FOCUS QUESTIONNAIRE

Those who have received *Focus on Worship*, a publication of the Commission on Worship, with its questionnaire should return the questionnaire if you have not already done so. The Commission is still extremely interested in your response to the questionnaire even though the deadline was "by return mail" (or March 31).

## WELS INTERNATIONAL YOUTH RALLY

There will be no WELS International Youth Rally in 1983. A host group could not be found. However, a group in the Milwaukee area is in the process of organizing a rally for 1984.

International Youth rallies are best planned and carried out when a host group begins planning more than a year in advance. If you as a congregation or a group of congregations are interested in hosting a WELS International Youth rally in the future, contact one of the members of the WELS Committee on Youth Ministry's "Rally Search Committee." They are Pastor David Kriehn, 1406 Hewett Drive, Ann Arbor, Michigan, 48103 313/761-6362 or Prof. Allen Zahn, 613 South Twelfth, Watertown, Wisconsin 53094, 414/261-0301. The Committee will assist in planning an International Youth rally.

## VACATION OFFER

Use of parsonage for two or three weeks, July 18 to August 8 for conducting Sunday services. Contact Pastor Wayne Vogt, 3905 Gen. Bradley NE, Albuquerque, New Mexico 87111; 505/296-7008.

## NEW WELS CHURCHES

### Names Requested

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

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

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

Alaska .....	Kenai South Anchorage*
Arizona .....	Apache Junction*
Arkansas .....	Russellville*
California .....	Poway* Rancho Cucamonga
Colorado .....	N. E. Denver* S. Denver*
Florida .....	Coral Springs Daytona Beach* S. Orlando* Lehigh Acres N Atlanta* Warner/Robbins/Perry
Georgia .....	Boise*
Idaho .....	Baton Rouge*
Louisiana .....	Portland*
Maine .....	Novi
Michigan .....	Traverse City*
Mississippi .....	Columbus*
Missouri .....	St. Charles County* Springfield*
Nebraska .....	Kearney*
New York .....	Poughkeepsie* Rochester Springville Charlotte Dublin/Worthington* S. E. Cincinnati*
North Carolina .....	Medford
Ohio .....	Milbank*
Oregon .....	Allen/Plano*
South Dakota .....	Arlington* Killeen Lewisville S. W. Ft. Worth* Sugarland/Stafford/ Missouri City* Tyler*
Texas .....	Manassas Moses Lake*
Vermont .....	Antigo* Chippewa Falls Merrill New Richmond*
Virginia .....	Casper Gillette
Washington .....	Calgary Red Deer*
Wisconsin .....	Toronto
Wyoming .....	
Alberta .....	
Ontario .....	

\*Denotes exploratory services.

## CALENDAR OF CONFERENCES

**Dakota-Montana District**, Alberta-Montana Delegate Conference, June 21-22 at Apostles, Billings, MT Agenda: Book of Reports and Memorials.

**Michigan District**, Pastor-Teacher Conference, June 14-15 at Michigan Lutheran Seminary, Saginaw. Agenda: What is the Sacrament of Holy Communion?; The Blessings of Holy Communion; The Worthy Reception of Holy Communion.

**Minnesota District**, Crow River Delegate Conference, June 21 at Trinity, Johnson. Agenda: Book of Reports and Memorials.

**Minnesota District**, New Ulm Pastor-Teacher-Delegate Conference, June 15 at St. John, Sleepy Eye. Agenda: Book of Reports and Memorials.

**Minnesota District**, Red Wing Conference, June 21 at St. John's, Frontenac. Agenda: Book of Reports and Memorials.

**Minnesota District**, St. Croix Pastor-Teacher-Delegate Conference, June 21, Bloomington Lutheran, Bloomington. Agenda: Book of Reports and Memorials.

## A TEXAS VACATION

Free use of the parsonage and some travel assistance to any WELS pastor and family for conducting the worship services on June 26 and July 3 at Holy Word Lutheran Church, Austin, Texas, and at new southside mission in Austin. Many things to see and do. For more information call Pastor James J. Radloff 512/836-4264.

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# Twenty-five years of song

by James P. Schaefer

**S**inging to packed churches — in the afternoon at Grace and in the evening at Atonement — the seventy-member Lutheran Chorale of Milwaukee celebrated its twenty-fifth anniversary on April 17.

During the twenty-five years the Lutheran Chorale has had only one conductor, Pastor Kurt J. Eggert, who is presently serving as associate pastor of Atonement, Milwaukee.

The Lutheran Chorale got its start in 1957, according to the 25th anniversary program, when Professor Fred A. Bartel of Dr. Martin Luther College — then teaching at Garden Homes Lutheran School in Milwaukee — gathered a group of singers for the installation service of Pastor Werner Franzmann as editor of the *Northwestern Lutheran*.

"The group," the program continues, "composed largely of day school teachers, found the experience so rewarding that they decided to continue meeting on a regular basis. Pastor Kurt Eggert, at that time pastor of Gethsemane Lutheran Church of Milwaukee, was asked to serve as director."

The anniversary concert featured a hymn concertato on "O God of God, O Light of Light" specially written for the Chorale's anniversary concert by the noted Lutheran composer, Carl Schalk of Concordia Teachers' College, River Forest, Illinois.

Also featured were two composi-

tions from the contest sponsored by the Lutheran Chorale for WELS composers. The first composition was "O Lamb of God" with text and music by Carl F. Bolle, pastor emeritus of St. James, West St. Paul, Minnesota. The second composition was a chorale concertato on the hymn "Jesus Christ, My Sure Defense" by David Hosbach, a student at Dr. Martin Luther College, New Ulm, Minnesota.

Accompanying the Chorale was a brass and string ensemble. Hildgarde Fischer and Lynn Kozlowski who have accompanied the Chorale during its 25-year history were featured organists during the intermissions.

The Chorale's president, Cal Kozlowski, spoke at the end of the concert. "During the 25 years," he said, "we have reached over 40,000 people in 155 concerts. We reach thousands more each year when we appear twice on local television. Music of the Chorale is regularly featured on *Music for the Master*, a 15-minute musical program over an FM station in Milwaukee."

In a typical season, Kozlowski said, "the Chorale draws its membership from about 40 WELS congregations of the Milwaukee area. As near as I can calculate, we have about 400 alumni throughout the United States, many of whom have been instrumental in forming inter-congregational singing groups in other parts of the country."

He paid tribute to the director, Pastor Eggert, whom he characterized as a "diligent, thoughtful and constant defender of good church music" over the 25 years.



Director Eggert

Eggert's musical background includes study at the Wisconsin Conservatory of Music, two years as instructor of music at Wisconsin Lutheran Seminary and director of its male chorus. From 1966 to 1970 he was professor of music at Wisconsin Lutheran College which merged with Dr. Martin Luther College in 1970. In 1970 Eggert went to Atonement as associate pastor.

Eggert also serves as director of *Lutheran Guideposts*, a semi-monthly Sunday morning TV program which will celebrate its 25th anniversary on the air next fall. He is chairman of the Commission on Higher Education since 1971, and serves on the Synod's Commission on Worship for which he edits *Focus on Worship*, a semi-annual periodical for pastors and church musicians to stimulate good worship practices.