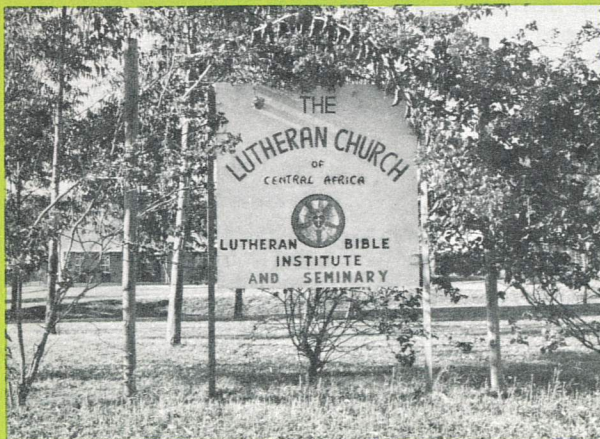


The Northwestern Lutheran

February 11, 1973



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Briefs by the Editor



The cover date is the Sunday on which the pastors in our churches speak on the Transfiguration of our Lord Jesus. That was the event shortly before the suffering and death of our Lord when Jesus took three of His disciples with Him into a high mountain and was transfigured before them. Matthew tells us that "His face did shine as the sun, and His raiment was white as the light."

We can understand why our Lord wanted Peter, James, and John to witness His glory just at that time. After all, they were about to see Him slapped, spit upon, scourged, and crucified. But why preach about the Transfiguration today?

The world with its allurements and a largely apostate church have a way of dulling our senses to what is important and why Christ is important. So we need a reminder. The Transfiguration provides just that. It assures us, through the accounts of the eyewitnesses, that He who hung on the cross, He who cried out, "My God, My God, why hast Thou forsaken Me?" is God in His own person. Human? Yes, for us! But at the same time God, whose sacrifice of Himself could and did atone for the sins of all men. We have also the testimony of the Father, who at the Transfiguration spoke from heaven, saying, "This is My beloved Son, in whom I am well pleased; hear ye Him." And — if you haven't given that a thought before — there is also the testimony of the Holy Spirit, for it is He who moved Matthew to write these words — and Mark, and Luke, and Peter.

The Transfiguration is also important for us in our work as God's children here on earth. Today, as so often before, the question is raised as to the real function of the Church. Well, at the transfiguration of our Lord the Church of both Testaments

was present, and it is clearly indicated what God wants the real emphasis of His Church to be. Moses and Elijah, prophets of the Old Testament, were present by God's special dispensation. What did they talk about? Was it about a great earthly kingdom which the Son of God would inaugurate, a millennium, a heaven on earth? Not at all! Luke tells us: They "spoke of His decease which He should accomplish at Jerusalem." That had been their theme while on earth; it continued to be their theme now that they were glorified.

Should our message as New Testament preachers be a different one? St. Mark gives us a clue. He writes: "And as they came down from the mountain, He (Christ) charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead." But after His resurrection? Then the theme of their message was to be the same as that of the Old Testament prophets. They were to tell all men that it was the very Son of God who became man and suffered and died, even experiencing the very torments of hell — for what else does it mean, to be forsaken by the Father! His purpose? That WE might share His glory when He comes to take us to Himself and to present us to His Father.

It is the good news of this Gospel message which we are to share with others — whether it is the African through our mission in Central Africa, or the aged and infirm retired at the Belle Plaine Home for the Aged, or our fellow citizens as we plant home missions throughout the United States, or the ill in body and soul through our institutional missions. May we also not forget to direct our families to Him who showed Himself in His glory and who will come again in glory!

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

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OUR COVER

Missionary O. Wraalstad presenting diplomas to the first three graduates of the Seminary of The Lutheran Church of Central Africa last June. During the next two years these men will be serving as vicars.

THE NORTHWESTERN LUTHERAN

Editorials

Equal Time for Genesis? In what appears to most scientists and educators to be an alarming step backward toward a William Jennings Bryan view of the origin of life, the California State Board of Education has adopted a resolution calling for changes in the science textbooks for the state's three million elementary- and junior-high-school pupils to eliminate "scientific dogmatism" in the teaching of evolution. The Board is requesting that science textbooks eliminate statements that present evolution as an unquestionable fact. For example, the statement that "life began in the seas" is to be changed to read, "Most scientists believe that life may have begun in the sea. Thus scientists can only speculate about the character of these early life forms."

Does this action guarantee that California elementary- and junior-high-school children will also learn the teaching that the world came into being by "design" or "creation"? Will they be in a position to make a fair choice between the theory of evolution and the Biblical doctrine of special creation? It is not likely.

Most of the teachers who will be handling the modified textbooks will have been evolution-trained and are evolution-minded. Even if most of these evolution-oriented teachers refrain from ridicule and from making skeptical comments, it will be very difficult for these teachers to present creationism without showing their bias.

Believers in evolution can be very emotional about their faith — after all, they do not have the assurance that genuine science supports them. Witness the response of the National Academy of Sciences and of 19 California scientists who have won Nobel prizes, when they learned what action the California School Board proposed. These reputedly logical and objective people became impassioned and vehement in defense of their theory.

A Mohammedan may be as fair in his description of Christianity, or a Jehovah's Witness in his representation of Lutheranism, as an evolutionist is likely to be in granting Genesis 1 equal rights, not to speak of preference, in the classroom.

Carleton Toppe

Modern Monkey Trials The famous "Monkey Trial" of the 1920's is a curious footnote in American history. A biology teacher by the name of John Scopes was indicted for teaching evolution to his students in violation of Tennessee statutes.

Two titans squared off in the courtroom over the case. The brilliant criminal lawyer Clarence Darrow argued for the defense, and the eloquent orator William Jennings Bryan for the prosecution. Darrow championed the case for evolution and Bryan the creation account of the Bible.

Bryan had the right cause, but somehow his courtroom performance as "defender of the faith" seemed pathetic.

Darrow's clever arguments for evolution were wrong, and yet it's hard to sympathize with militant Christians who try to force the faith upon people by political legislation.

Now California has its own "Monkey Trial." Core of the controversy is the Creation-and/or-Evolution approach of school textbooks. Brilliant men on both sides have joined battle in hearings before the State Board of Education.

But what does this well-meant maneuvering accomplish? It always looks as though God's Word needs human help, logic, argument, scientific "fact," and visible "proof" to support it. But this often amounts to trying to drive out Belial with Beelzebub.

Calmly our Lord set before us the root issue, and we should be content to keep it clear: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

John Parcher

Beware of Sacred Cows "Science Is A Sacred Cow" is the title of a book written by scientist Anthony Stander. The opening words of this interesting and amusing work indicate the author's reason for writing it: "When a white-robed scientist, momentarily looking away from his microscope or his cyclotron, makes some pronouncement for the general public, he may not be understood, but at least he is certain to be believed."

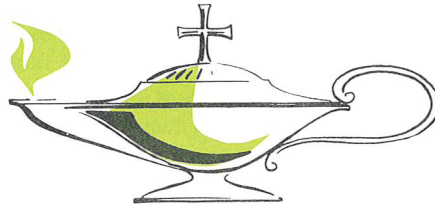
This tongue-in-cheek statement may be exaggerated, but not much. All pronouncements couched in scientific terms and issued in the name of "science" tend in the eyes of our science-oriented society to take on an aura of infallibility.

In a recent article a writer for Enterprise Science Service, Ray Cromley, warns against such holy awe. Commenting on a meeting of scientists, he observes, "The chief thing one learns at a science conference is to beware of science fads. What may be offered as gospel by prestigious scientists one year, may be rejected as heresy a few years later. This is true even in such a learned body as the American Association for the Advancement of Science." He goes on to cite examples of theories once beloved to many scientists, but consigned since to the scientific junkpile.

No intelligent person would attempt to debunk science as such. Its accomplishments speak for themselves. What is disturbing, however, is the modern tendency to receive unproven theories and extensions of incomplete laboratory experiments as profound truth. Not infrequently this practice leads to the rejection of the Word of the world's Creator.

The Apostle John warned Christians, "Beloved, believe not every spirit, but try the spirits whether they are of God." For the modern Christian this calls for some sanctified discrimination between scientific fact and human fancy, lest he abandon divine truth and wind up as the faithless dupe of a sacred cow.

Immanuel Frey



Studies in God's Word

The Kingdom of Heaven, a Priceless Possession

"Again the kingdom of heaven is like unto treasures hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it" (Matt. 13:44-46).

The 13th chapter of Matthew lists a series of parables in which Christ pictures the kingdom of heaven to the multitudes who crowded around Him. After He had spoken the first four parables describing the founding and the extension of that kingdom, Matthew tells us: "Then Jesus sent the multitude away, and went into the house, and His disciples came unto Him, saying, 'Declare unto us the parable of the tares of the field'" (v.36). Christ's explanation gave them the glorious promise that members of the kingdom would "shine forth as the sun in the kingdom of their Father" (v.43). The immediate question on the lips of the disciples must have been: "How does one get into that kingdom?" Christ answers that question in two further parables.

Like Hidden Treasure

In one way, making the kingdom one's own is like finding buried treasure. The possibility of finding treasure was not so remote in ancient times. We must realize that there were very few places like banks or

safe-deposit boxes for the protection of money and valuables. Hence it became common practice for men of wealth to divide their possessions three ways. With one third they carried on their business. Another third they kept in jewels and precious metal to carry along if they should have to flee. The rest they buried in some safe place. If the owner died suddenly, the secret of his buried treasure might well die with him. Many years later, quite by accident, a workman digging a ditch or a hired man plowing a field might come upon the treasure-trove. Christ pictures graphically how such a person would react. He would quickly cover up the treasure, sell everything he had in order to raise the money to buy the field, and thus assure himself of the treasure.

The kingdom of heaven, Christ says, is something like that. God's rule of grace, while actually very close to men, often seems to remain hidden for many. They walk right past it, as countless men must have passed by the buried treasure, because they fail to see God's rule in the common, ordinary means through which He would bring it to them. God's means are, of course, the Means of Grace, His Word and Sacraments. They are the "field" in which the treasure lies hidden. A man may live in close proximity to them for years, until one day a phrase in the pastor's sermon, the casual reading of a Bible passage, a chance remark by a spouse or a friend, may uncover the marvelous power and grace and blessing that God's rule of grace offers.

Found by Grace

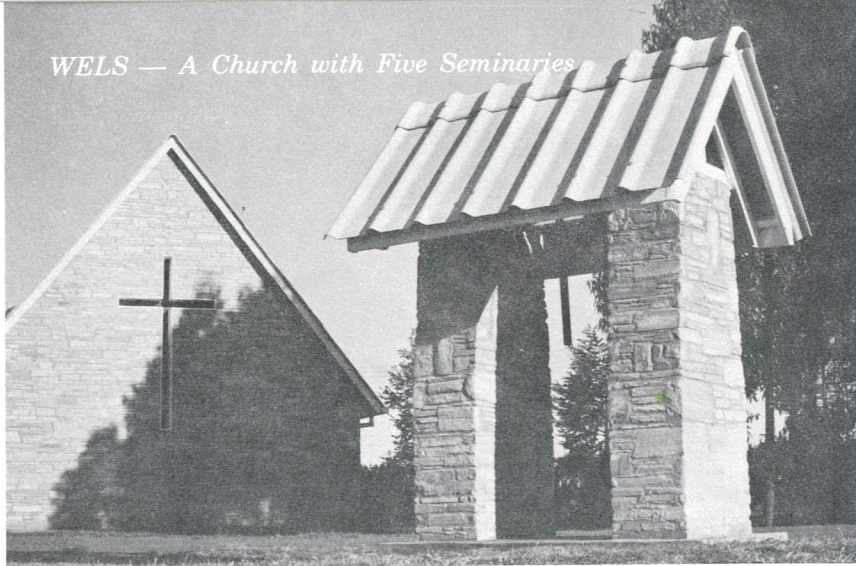
But note the point of the parable. The treasure is discovered without any effort on the finder's part. Man's *finding* is the counterpart to God's *giving*. Finding rules out all idea of merit. Just as God is the one who put the treasure into the field, so He is also the one who discloses it to men. It is purely a matter of grace, a gift to men not looking for God's gracious rule to come into their hearts.

But there will be those who object: "That may be the case with *most* men, but aren't there always *some* who are consciously striving after God's blessings?" Christ anticipates that objection with His next parable, that of the "merchant man seeking goodly pearls." Here was a dealer, constantly looking for quality pearls, but even he knew nothing about that "one pearl of great price." He too had to "find" it, no less than the hired man plowing in the field discovered the buried treasure. Again the reaction is the same: the merchant sold everything he had to obtain this surpassing jewel.

Accepted as a Gift

But what is this *selling* that Christ mentions twice? Scripture speaks of two kinds of selling. One is that of Isaiah 55:1, where men are urged to buy "without money and without price." The other is that exchange urged upon the disciples, telling them to dispose of all that would stand in the way of their possessing God's eternal treasure. In both cases the idea is the same. It is not a matter of giving fair value, but rather the action of a man who, having discovered God's free salvation in Christ, is willing, yes, even eager, to drop everything that might get in the way of retaining the "one thing needful." This was the reaction of St. Paul when he says, "I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ" (Phil. 3:8 NASB). As surely as we have found God's grace in Christ, so surely we too will want to make that our reaction.

Armin Panning



Seminary and Bible Institute Bell Tower

Lutheran Seminary at Lusaka, Africa

When three men, Mr. Salimo Hachibamba, Mr. Benford Kawiliza, and Mr. Lot Lubaba graduated from the Seminary of the Lutheran Church of Central Africa in June, 1972, a goal many years in the planning was one step nearer. The fact that the Lutheran Church of Central Africa must have its own African pastors was always acknowledged. The importance of reaching this goal became all the more urgent when both countries in which our WELS Board for World Missions is working, Zambia and Malawi, became independent of foreign rule. When feelings of nationalism run high, however, it is equally important not to lose sight of the goals which the Holy Scriptures set before us. A ministry which can stand on its own feet must have them firmly planted upon the Word of God.

The First Step

The establishment of a Bible Institute in 1964 was the first step in the training program leading up to an independent ministry. A Bible Institute trains workers for the Lord. But even after two years of intensive training in the basics of theology, its graduates can hardly be expected to work independently. The students at our Bible Institute learn much about the Bible. They study doctrine, church

history, evangelism, stewardship, how to teach, and how to preach. Much of their practical training is received on weekends, serving no less than 14 congregations in the greater Lusaka area in preaching and teaching assignments. The sermons and lessons, however, are prepared by others. Graduating from the Bible Institute as evangelists they work under the supervision of missionary-pastors. Even though the emphasis is upon mature men, preferably married men, men who have demonstrated faithful church membership so that they could be recommended as students by their congregations, it is simply not possible within two short years to prepare them for an independent pastorate. Some of the graduates, because of scholastic or linguistic difficulties, may never reach the point where they can be expected to write their own sermons or work without pastoral guidance. But they can still serve the Lord in bringing the Gospel to their people.

Among the evangelists graduating from the Bible Institute there are those, however, who demonstrate greater potential for doing independent work. Having proved themselves in the field for a period of two or more years, they are encouraged to enter the Seminary for three addi-

tional years of intensive training. Again the recommendations of supervising pastor and congregations served are vital.

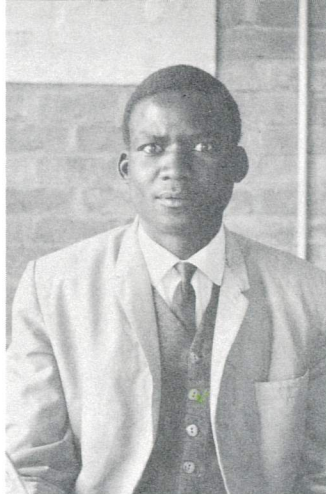
The Lutheran Seminary

The Lutheran Seminary, located near Lusaka on the same campus as the Bible Institute, offers the same general curriculum as our Lutheran Seminary at Mequon, Wisconsin. Adjustments are necessary, of course, to fit the African scene. Language study does not concentrate on Hebrew and Greek, although Greek has recently been introduced into our study program on an experimental basis. Needless to say, it doesn't go back as far as Xenophon's *Anabasis* or Homer's *Iliad*. Getting acquainted with the Greek alphabet alone is quite a chore. Our own language study program rather centers on the vernaculars used in the various working areas of the Lutheran Church of Central Africa. What word fits the concept of being "justified by faith" in Chewa? How does one say "natural man" in Tonga? What does one do about the expression "sanctified by the Holy Spirit" in Luvale? Both faculty and students must grapple for precise meanings.

Church History must take into account the planting of Christianity in Africa. Africa's traditional religion with its animistic beliefs and superstitions must be thoroughly explored, since these are still compelling forces in the lives of most Africans today. Africa's sects, proliferating into the thousands, must be examined. Pastoral theology must relate to African life. Often this means that classes are conducted more on the basis of mutual discussion rather than presenting fixed ways of doing things. The sermons which students learn to write and the lessons which they prepare must be simple and basic enough to carry the Gospel message to people who are often as yet illiterate, possibly hearing it for the first time. It's a real thrill, however, to experience the timelessness and universal effectiveness of God's inspired Word, which alone is able to make us wise unto salvation, and to note the zeal with which those of an entirely different culture learn to proclaim it and use it. The chapel services, conducted by the students every evening



1972-73 Bible Institute and Seminary Student Body



Vicar Salimo Hachibamba, first African addition to the school faculty.



Seminary students Raphael Mbulo, Benson Mavika, and Deverson Ntambo.

for their families, with their reverberating hymns and inspiring messages, tell us better than anything else that the unique and exacting tasks faced by a school of this kind are being effectively met.

Two Years as Vicars

One might expect that the Seminary graduate would be ready for permanent call and ordination. The many difficulties and temptations connected with the work of the Christian ministry in Africa, however, caution us to "lay hands suddenly on no man." One final phase of training and testing is required. Graduates serve an additional two years as vicars before the church is ready to recommend them as candidates for the holy ministry. During this final two-year period the men are weaned away from pastoral supervision. Greater responsibilities are placed upon them. They not only must learn to work independently, but must also learn to become supervisors of evangelists. Moreover, they carry on a continued study program on an extension basis. Their final oral and written examinations are not held until the two-year service as vicars is completed. Thus although we now have seminary graduates, we are still looking forward to the day when we can declare them apt and fit to carry out the full requirements of the African pastorate.

The Seminary Family

Our 40-acre campus, several miles outside busy Lusaka, offers ample space for the housing of married students and their families. With 18 students in residence this year our total "student family" numbers well over

50 people. The large area also provides students with a splendid opportunity to help with their support. Every student has his own garden plot, which can also be irrigated during the long dry season. Each day the wives are busy with household duties, taking care of their many children, working in the garden, and participating in a program of Bible study, literacy, sewing, singing, and health lessons. Regular classes for wives are conducted by the wives of our staff members. The babel of languages used is at times an interesting exercise in patience and ingenuity.

All maintenance and improvement of school property is done by students in a regulated work program. This includes cleaning, painting, fixing, mowing, landscaping, and planting and caring for the many shrubs and trees which have converted the original bush area into a veritable park. Africa is a good place to grow things. Pines, eucalyptus, and cedrella trees planted less than 10 years ago rise to a height of over 30 feet. Jacaranda, flamboyants, and cassia trees seasonally offer a shower of blue, red, and gold flowers. Bougainvillea and poinsettia shrubs flourish in brilliant colors.

Compensation for this work of caretaking is received by the students in their weekly rations of staple foods and in their annual allotment of books and school supplies. It's quite a sight each Monday seeing the wives with their baskets, waiting for their share of mealie-meal, rice, beans, meat, powdered milk, sugar, salt, and cooking oil. Support for this student program has been supplied by generous donations of organizations and

individuals throughout our Wisconsin Synod. We have always had enough for this, and so have our students and their families!

Translating

The more gifted students put in their work-hours by translating materials printed by the Lutheran Press, which is fortunately located on the same property. Supplying a church body with materials in four languages is no mean task, and we are happy that our students can be an important part of this undertaking. All this adds up to a very busy life.

Much of what we are doing was learned the hard way, to a great extent by trial and error. We recall our first Bible Institute year, when the method of screening applicants was still a bit unclear, and when we began the year with nine students and ended up with four. Developing study materials and workbooks for our unique situation has been an ongoing process and is by no means complete. The work-program idea has never



Faculty members O. E. Wraalstad, D. W. Fastenau, E. H. Wendland, and E. R. Wendland.



Student Daison Munyimani preaching at nearby compound.

been very popular among the students, and we are one of the very few schools in Central Africa to try it seriously. Complaints from students about being "too difficult" and threats about "quitting" are not infrequent. One learns to take this as a part of African life. Anyone who wants to quit is offered free transportation to the nearest bus or railway station. The principle still applies, that people don't appreciate what they get for nothing. This is no doubt true the world over.

Reviewing the past we can say that the work of training national workers in Central Africa has been excitingly different, at times frustrating, but always challenging. New and better ways of doing things constantly confront us. A recent development in theological education is the extension method, whereby the school promotes a training program for consecrated and gifted laymen. The idea of Theological Education by Extension (TEE) is to supply such people with programed study materials as well as opportunity for weekly personal consultation, so that they can study theology while continuing in their normal occupation. The plan offers possibilities for broadly extending the services of a school of theology, especially in Africa. This is just one of the possibilities which needs to be explored.

As we look back over the past years, we join the Psalmist in saying, "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3). We face the future knowing our Lord will not change.

Ernst H. Wendland

WELS' Institutional Missions - Rochester

Minnesota, the North Star State and well known as the land of the sky-blue waters and 10,000 lakes, is famous as a tourist attraction. But there is another attraction that brings thousands on a pilgrimage in search of health: the Mayo Clinic of Rochester, Minnesota, one of the world's great medical centers.

This famous clinic is staffed by 1,200 physicians and some 3,000 employees. In its long history almost three million patients have passed through its doors. In 1971 alone some 230,000 patients were treated. It has also been estimated that an average of three persons accompany each patient to Rochester.

Mayo Clinic patients requiring hospitalization are cared for in St. Mary's Hospital and Rochester Methodist Hospital. Both of these are staffed by the Clinic doctors. Olmsted Community Hospital and a large state mental hospital are other important parts of the city's medical facilities and bring the total number of beds to above 3,000. Several nursing care facilities in the city provide for the aged and long-term patients.

St. Mary's Hospital has 950 beds. It is one of the largest privately operated hospitals in the world. Last year there were 25,000 inpatient admissions plus 18,000 emergency room visits. Since 1955, more than 8,000 open-heart operations have been performed at St. Mary's.

Rochester Methodist Hospital has 600 beds in a new and modern structure designed to study and improve the efficiency of hospital function. Inpatient admission last year numbered 20,030. There were also 18,436 emergency-room visits. Seventy-two kidney transplants have been performed in this hospital during the last two years.

A Home Mission and World Mission Field

It is estimated that 85 per cent of the Mayo Clinic patients come from within a radius of 500 miles. The other 15 per cent come from all over the world. Among them are many German children who come here for open-heart surgery. Your chaplain makes good use of his German in the cardiac intensive-care unit.

Since Minnesota has the highest per capita population of Lutherans, it is not surprising to find that 24 per cent of all patients at St. Mary's are Lutherans. That means about 7,000 Lutherans per year at St. Mary's and about 4,000 at Rochester Methodist. The Rochester State Hospital had 2,000 admissions last year, of whom one-third were Lutherans.

Resurrection Furnished Chaplain and Transportation

Except for the year 1958-59 when Pastor W. F. Dorn served as full-time chaplain, Resurrection Lutheran Congregation in Rochester has permitted its pastors to serve as the Synod's official hospital chaplain in Rochester. As a unique mission project this congregation has from its beginning in 1957 advertised in the Clinic, the hospital, and hotel directories: "We furnish transportation to our services." Over the years many student nurses, patients and relatives have been called for and returned to their lodgings by members of the congregation who have volunteered to drive month after month.

Since January, 1971, Pastor Waldemar Hoyer has been the Synod's full-time chaplain in the Rochester area. He has just recently completed a year's training in Clinical Pastoral Education to qualify as a certified chaplain. Any pastor may

visit his own parishioners in the hospital but only certified chaplains are permitted membership in the Department of Pastoral Care. In this capacity they can conduct services and are called on to visit patients and relatives in emergency situations and to minister to some of the unchurched patients or the 17 per cent who claim no denomination. It is here, often through the request of relatives, that the chaplain finds countless opportunities to carry out the work of an institutional missionary and the apostolic admonition: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Modern Miracles of Medicine and Surgery

There are many who come to the Mayo Clinic as a last resort. That is why we often see here the sickest of the sick and patients with unheard of diseases. Many of these benefit from the modern miracles of medicine and surgery and radiation therapy which are 99 per cent effective in some types of cancer. Some patients, after suffering pain for many years, leave our hospitals free from pain and walking again with the help of arthroplasty — the new total hip and total knee prosthesis.

Finding Our WELS Men and Women

First and foremost your chaplain seeks to contact every Wisconsin Synod patient in our Rochester hospitals. Usually no visit can be made on patients when they are going through the Clinic for tests and appointments. But you can help your chaplain find you when you register as a patient in one of the hospitals. The computers in both St. Mary's and Methodist have a designation for Wisconsin Synod, but you must tell the admission's clerk to write WELS in your religious preference. This card is then placed into the file of your WELS chaplain. If you register as Protestant or Lutheran, it may take some time before he can find you, perhaps not until you identify yourself to another chaplain. Since there is a phone in every room, you or a relative can phone the Pastoral Care Office in ei-



Chaplain Waldemar Hoyer with Mr. Julius Lenz, an orderly in the Orthopedic Section at St. Mary's Hospital. Mr. Lenz with other members of Resurrection in Rochester has furnished transportation to divine services for patients, relatives, and nurses. Call Pastor Larry Cross, at 288-9473, for a ride to these services when at the Mayo Clinic or if you have a relative in the hospital.

ther hospital and ask for Chaplain Hoyer to call on you. Your pastor can also contact your chaplain by paging him at the hospital or calling him at his residence after 7:00 P.M. at (507) 288-7857 (Rochester). Then there is also the mail. In this way your full-time chaplain at Rochester can be your pastor while you are away from home. He can be with you and pray for you when you are semiconscious and close to death, and also support you with the Word and Sacrament before surgery and on your way to recovery. We look for you, the five to six per cent of the 12,000 Lutherans coming to our hospitals here annually. If you on your part try to contact us, too, we should readily find one another.

Each Visit a Royal Visit

In our institutional mission work we see Christ not only as the Great Physician, but also as the Patient, even as He said in His description of the final Judgment and His coming again to receive us into glory: "I was sick and ye visited Me. Forasmuch as ye did it unto the least of these My brethren, ye have done it unto Me." This means that in every visit we

make we see the King. These royal visits put a spring into our steps as we walk down the long corridors. And even when death comes to terminate all patient care and pastoral visits, even in this great medical center, we do not leave in defeat, but celebrate our Lord's victory over death as the personal victory of all those who die in the Lord. "Whether we live therefore, or die, we are the Lord's." Your hospital chaplain comes in the name of that Lord. May He bless our ministry in this concentrated and fruitful mission field of the hospitals! And may you assist us with your prayers and your support!

Waldemar R. Hoyer
Institutional Missionary

OFFER — COFFEE URN

St. Peter's Lutheran Ladies Aid of Balaton, Minnesota, has available a 50-cup aluminum coffee urn, in good working condition. Any congregation or organization interested is asked to write: Mrs. Orville Schrupp, 251 Third St., Balaton, Minnesota 56115.

ONALASKA PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 18-22, 1973. Two essays will be presented: The Pastor Administers His Office (Pastor C. Mischke) and Messianic Prophecies of the O.T. (Prof. H. Vogel). The sessions will run from 9:00 to 11:45 A.M. daily. A fee of \$10 will be requested of each participant. Dinner will be served promptly at 11:45 at a cost of \$1.25. If you plan to attend, we would appreciate your registration now for the sake of planning. Send your registration to: Pastors' Institute, Luther High School, Onalaska, Wisconsin 54650.

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Cape Coral, FL 33904

Widmann, Warren L.
7712 NE Klickitat
Portland, OR 97213

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Zimmermann, Roland F., as pastor of Bethlehem, Menomonee Falls, Wis., on Jan. 7, 1973, by J. Berger (S.E. Wis.).

Schwark, Melvin A., as pastor of Trinity, Lincoln, Minn., on Jan. 7, 1973, by F. P. Zimmerman (Minn.).

U.S. Lutheranism 1973

LCA, ALC, + LCMS

In the January 3, 1973, issue of *The Lutheran*, the magazine of the Lutheran Church in America, the leadoff paragraphs discuss "Key 73 — Coming Together for a Year of Evangelism." They state:

"Roman Catholics and Churches of God and Presbyterians and Pentecostals and Lutherans all have something in common this year besides their various versions of the Christian faith.

"They are among the more than 130 denominations and groups sponsoring Key 73.

"And Key 73 is the name given to a united evangelistic effort for this year that will be 'calling our continent to Christ.'

"The LCA has been a part of the planning from the start, under an executive council mandate ratified by the convention which gave top priority to evangelism in 1973. Both the American Lutheran Church and the Lutheran Church-Missouri Synod are also involved. In fact, the latter's former director of evangelism, Dr. Theodore Raedeke, is the head of the ecumenical project.

"Key 73 is an emphasis rather than a program, a means of attracting attention to the claims of the church rather than a formula for solving the problems of declining memberships. By design, each participating denomination or group is free to set about the evangelistic task in its own way."

So far *The Lutheran*.

A number of denominations will not be participating in Key 73, among them the Wisconsin Evangelical Lutheran Synod. We are not opposed to evangelistic outreach, but we are opposed to the unionism involved in Key 73. Despite their insistence that each denomination regulate its own effort, none of those participating will, however, deny that

Key 73 is a joint effort to promote the Gospel. And that's our concern! Which Gospel and which Christ is it going to be? Is it, for example, a Gospel that calls upon a nonexistent spiritual free will of man to make religious decisions? This must be settled first. In fact, there must be full agreement on all points, because we are not privileged to dispense with any part of the Word. It isn't ours to do with as we please. We therefore cannot approve of this ecumenical involvement by the three largest Lutheran bodies in the USA.

LCA + ALC

No one, of course, knows how long these three large Lutheran bodies will continue to exist in their present form. As far as the LCA and ALC are concerned, there is no real reason for remaining apart, since there are no real doctrinal differences. Both also practice pulpit and altar fellowship, some official and some unofficial, with many non-Lutherans. A merger between the two would not be out of place; in fact, talks aiming toward unity are being held in mid-February.

ALC

We regret to inform our readers that toward the close of 1972 the council of the American Lutheran Church felt itself compelled to declare its president, the Rev. Kent S. Knutson, "unable to serve at this time." He has been hospitalized in Rochester, Minnesota, since the end of October with an unusual disorder of the central nervous system, the cause of which is unknown and for which there is no specific treatment available at present. We express our sympathy.

Taking over his duties is the Rev. David Preus, pastor of University Lutheran Church of Hope, adjacent to the campus of the University of Minnesota. He is a cousin of the Rev. Jacob A. O. Preus, president of The Lutheran Church-Missouri Synod.

LC-MS

Time only will tell whether the two church bodies headed by these two cousins will remain in fellowship, a fellowship only a few years old. The Lutheran Church-Missouri Synod at its last convention asked the American Lutheran Church to rethink its decision to ordain women to the Lutheran ministry. As is well known, the American Lutheran Church refused to change its position. Thus we are led to ask: What now, Missouri?

The matter of its reaction to the ordination of women, however, is only one symptom of a much greater battle raging in the Missouri Synod. In 1973 the Missouri Synod definitely is a house divided against itself. Perhaps this becomes evident particularly in a place like Milwaukee which hosts the headquarters of two Missouri Synod Districts. Statements appearing in the public press as made by men like Pastor Karl L. Barth, president of the South Wisconsin District, and the Rev. John Baumgaertner, president of the English District of the Missouri Synod, prove these men in responsible positions to be at opposite ends of the spectrum theologically. The former supports the position of the Synod president, the latter does not. The battle in Missouri, in case you do not know, concerns the nature of the Holy Scripture. The Synodical president upholds the Biblical view espoused by the Missouri Synod for over a century. Concordia Seminary, St. Louis, espouses the higher-critical view, which rejects the verbal inerrancy of the Word.

As outsiders who once were brethren we can only hope and pray that the Biblical position will prevail. A compromise would be theologically fatal. We hope that love for the truth will move members of the Missouri Synod in reaching a decision rather than love for the organization. The Missouri convention in New Orleans may provide some of the answers. We shall be watching it closely.

WELS

In the meantime, our Wisconsin Synod also faces decisions. Presently the Doctrinal Commission is involved in discussions with the Lutheran Free Churches in Germany which

last year merged before certain objections which we had found it necessary to raise in the application of the doctrines of Scripture and Church Fellowship could be resolved. Outcome of these discussions, planned for the near future, will determine whether we can fellowship with the newly formed body, with two of whose three members we previously were in official fellowship relations. We pray that the Word of God will prevail.

At our own Synodical convention this coming August, representatives of our congregations will be asked to declare our Synod officially in fellowship with the Federation for Authentic Lutheranism. An account of its second annual convention appeared in the December 31, 1972, issue of *The Northwestern Lutheran*.

In the planning is also a joint meeting of representatives of FAL, of the Evangelical Lutheran Synod, and of our Synod to coordinate our efforts and methods in Spanish mission work. All three bodies are engaged in Spanish-language work.

Looking ahead, we pray that the Lord will continue to bless the work being done in our Synodical schools, on our home mission front, and in our world fields. Perhaps by the time our Synod meets in convention we may have the encouraging news that those called to serve in the new South American field will have accepted their assignments and will be busily engaged in the study of Spanish. But whatever the language, the Lord whom we serve is the same Lord. It is to Him that we turn, when we contemplate USA Lutheranism in 1973.



Administrative Staff: Mrs. Lois Dahlke, Miss Kathryn Turnblon, Mrs. Arvin Ernst, and Pastor Robert Schlicht.

Lutheran Home for the Aged Belle Plaine, Minnesota

The Lutheran Home for the Aged, Belle Plaine, Minnesota, was founded in 1898 through the bequest of Sophia Boessling, and is thus one of the Synod's oldest institutions. With calendar year 1973 it begins not only a new year but a new era, as it is about to become an independent agency within our Wisconsin Synod. It will then take its place among the several other Homes operated by associations of Wisconsin Synod congregations.

New Era

It was in 1965 that the Synod in convention passed a resolution to transfer the Lutheran Home for the Aged to an association of Wisconsin Synod churches in Minnesota. The association was formed; articles of incorporation were drawn up. But the contemplated transfer was delayed until the building project then underway at the Home could be completed. During the interim, a host of legal and technical difficulties attendant upon the transfer of the Home to a private association were re-

solved. As this article is being readied for the press, the new era for the Home is about to begin.

New Facilities

The new accommodations, licensed only three days before last Christmas, represent over \$800,000 worth of construction, erected over a period of more than three years and involving the razing of the original 1898 structures. The new buildings offer the finest facilities anyone could desire. Spacious rooms, furniture in varying period designs, coordinated draperies, wall coverings, and carpeting all combine to present a setting which defies being labeled institutional. The rooms are provided with closed circuit TV, an independent sound system, and optional telephones. An audio-visual nurse-call guarantees complete care for the ill and the infirm. As the Home begins its 75th year of service to our Synod and its members it finds itself blessed with an up-to-date physical plant and well-qualified personnel.

EXPLORATORY SERVICES

CHEYENNE, WYOMING

Good Shepherd Ev. Lutheran Church, an exploratory mission congregation of the Colorado Mission District Mission Board, is now holding services in the Seventh Day Adventist Church, 719 Storey Blvd. at Marshall Rd., Cheyenne, Wyoming. Bible class: 6:00 p.m.; worship: 7:15 p.m., Sundays. Please send names of prospective members and Warren Air Force Base personnel to: Pastor Lawrence A. Retberg, 1304 Lemay Avenue, Fort Collins, Colo. 80521.

MEMPHIS, TENNESSEE

Exploratory services are now being held in Memphis at the RAMADA INN EAST, at the intersection of I-240 and Summer Avenue, on the east side of Memphis — 6:00 p.m. every Sunday. Sunday school and adult Bible class (study of Romans) each Sunday after the service. For a detailed map or information contact: Mr. Roger Prigge, 3354 Willow Wyck Dr., W., Memphis, TN 38118. Phone: 1-901-365-4596.

WILMINGTON, DELAWARE

Exploratory services are now being held in Wilmington, Delaware, at the Channin Elementary School, 2503 Naaman's Road. Worship services are held Sunday mornings at 8:00 A.M. Please send the names of people living in Delaware or southeastern Pennsylvania who may be interested to: Pastor Richard MacKain, 352 Sweetbriar Road, King of Prussia, PA 19406.

COMING TO LOUISIANA?

If you plan to move or to visit the central Louisiana area, plan to worship with us! Exploratory services are being held at the Rapids Bank and Trust Co. Building, (highway 71, 165, 167) MacArthur Drive and Jackson Street, Alexandria, Louisiana. Divine worship 10:00 a.m., Sunday school and Bible class at 9:00 a.m.

If you know of anyone moving into the Alexandria, Pineville, Shreveport area, please notify: Pastor A. L. Schmeling, 2203 Magnolia Lane, Alexandria, Louisiana 71301 (phone 448-1147).

LEXINGTON, KENTUCKY

All persons interested in the possibility of WELS services in the Lexington area are asked to contact the following:

Mr. and Mrs. Felix Wright
129 Lana Lane
Winchester, Ky. 40391



A typical room for residents



Chaplain W. F. Vattthauer conducting devotions.

"The One Thing Needful"

Not everything will be new in the "Old Home." The new era will be characterized by the same loving care that has become traditional at Belle Plaine, total care involving the complete individual. Added to superb physical care, and receiving major emphasis, is spiritual care. The chapel in our Home, for example, is larger than entire nursing-care wings in some other homes. Unlike private chapels in some hospitals, our chapel is truly a worship center. Worship and Communion services are conducted weekly, and morning and evening devotions daily. Three pastors serve the Home on a regular basis. They are Pastor Robert Schlicht of Trinity Congregation, Belle Plaine, administrator; Pastor W. F. Vattthauer, chaplain and also assistant at Trinity; and Pastor Verne Voss of St.

Paul's at Jordan, assistant chaplain. The Home continues to be built around its chapel. The old adage, "the soul of care is the care of the soul," continues to apply. There is no greater source of reassurance in any time of life, and particularly in the eventide of life, than that which comes from the Word of God. Even though the Home offers a fine program of recreational, diversional, and therapeutic activities, "the one thing needful" is still of prime importance.

Rooms Available

At the moment the new structure has many beds available. The previous waiting list was understandably dissipated during the long construction period. Prompt acceptance of applications is therefore possible at this time. Naturally, residents are necessary. Our people who elect the

Home for the Aged as their retirement home not only find their own needs met, but also help the Home to continue to offer its services.

That, of course, brings into focus a factor that we hope will never change, namely, the kindness and generosity that has prompted so many to remember the Home with gifts and bequests through the years. We cherish the hope that, especially in the rather challenging first days of its new era, the friends of the Home will continue to respond to this mission of concern for our aging fellow redeemed. May the Lord's abundant blessings always rest upon the Home and its benefactors as they seek to follow the Lord's injunction: "Thou shalt rise up before the hoary head and honor the face of the old man. I am the Lord!"

R. W. Schlicht

CHAMPAIGN-URBANA, ILLINOIS

Exploratory services are now being held in the Champaign-Urbana, Illinois, area on Sunday evenings at 7:00 in Room 102 of the Americana Nursing Center, 600 N. Coler St., Urbana. Names of people in this area, as well as those of airmen at Chanute AFB (Rantoul) and of students at the University of Illinois should be sent to Pastor David N. Rutschow, 122 State St., N. Pekin, Illinois 61554, phone (309) 382-2670.

FREMONT-HAWYARD-NEWARK- UNION CITY, CALIFORNIA

Home mission activity is about to be undertaken in southern Alameda county. Names of referrals with pertinent information from friends or relatives should be directed to the California Mission Board, WELS c/o Pastor R. Hochmuth, 3451 Eden Drive, Santa Clara, CA 95051.

GAINESVILLE, FLORIDA

Exploratory Services are now being held in Gainesville, Florida, at 1204 NW 10th Avenue (the Seventh-Day Adventist Church). A Worship service is held each Sunday evening at 7:00. Sunday school and Adult Bible Class meet at 6:00 p.m. Anyone knowing of prospective members, interested persons, or university students in the Gainesville area is asked to send their names and addresses to: Pastor John F. Vogt, 1707 El Prado Road, No. 5, Jacksonville, Florida 32216.

TEXAS RIO GRANDE VALLEY

WELS exploratory services are conducted by the Texas-New Mexico District Mission Board in Weslaco, Texas, using the facilities of the First Presbyterian Church, 7th & Iowa. Bible class, 6:30; Worship, 7:30 p.m. Winter visitors in

the Brownsville, Harlingen, Weslaco, Donna, Mission, and McAllen areas are encouraged to make this exploratory mission their church home away from home. Write or call: Rev. W. R. Gabb, 17125 Red Oak Dr., Houston, Tx., 77090, (713) 444-8965, or, in the Valley, Mr. Buddy Hovda, Box 123, Progreso, Tx., 78579, (512) 565-2851.

DUBUQUE, IOWA

Exploratory services are now being conducted in the Dubuque, Iowa, area. Services are held every Sunday morning at 11:00 a.m. in the Dubuque YM-YWCA Community Building at the corner of Doge and Booth Sts.

Please send the names of people who have moved into the tri-state area near Dubuque to: Pastor Paul R. Zittlow, Box 256, Elizabeth, Ill. 61028.

The Millennium —

Is it Christian?

What will it be like before the end of the world? This is how it has been described:

At the close of this present age there will come a happy period, the days of the Messiah. Ransomed Israel will be miraculously gathered from the ends of the earth and brought back to their own land. The dead, too, will be raised. All resistance to God will be concentrated in a great war which will bring dreadful suffering to Israel. Three times the enemy will storm the Holy City, but each time the assault will be repelled. At last the enemy will be completely destroyed. Jerusalem will then become the dwelling place of Israel, and all nations will resort to it. The new temple which the Messiah will rear will be more glorious than ever. The land will spontaneously produce the finest crops; every tree will become a fruit-bearer. All sickness and disease, and all that can hurt, will cease. Life will be greatly prolonged. Jerusalem will, as the residence of the Messiah, become the capital of the world, and Israel will take the place of the world powers. When the nations, who have hitherto given tribute to the Messiah, later rebel against Him, He will utterly destroy them by the breath of His mouth. Then the final judgment will commence.

So far the summary.

Who wrote that? Does the above sound as though it were a quotation from Hal Lindsey's book, *The Late Great Planet Earth*? He does say many of the same things; but the above is actually an abbreviated summary of what the ancient rabbis were teaching already before the days of Jesus Christ. So these thoughts are not Christian at all. They are an expression of Jewish hopes and specula-

tions in the time of oppression. But they are an accurate picture of what Israel expected its Messiah to accomplish.

Christ in Action

Compare the above with what Jesus said in the Gospels about His kingdom, the end of the world, and His coming again, and you can see why the people of His day were disappointed in Him. He wasn't what their teachers had led them to expect with their fantastic misinterpretations of the Scripture.

Jesus, as we know, spoke of no earthly kingdom, but of His coming again, of the final judgment, and of eternity. He warned those who opposed Him: "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself, and hath given Him authority to execute judgment also because He is the Son of Man" (John 5:26,27). To the high priest and the members of the Sanhedrin who condemned Him, He said: "Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven" (Matt. 26:64). That, not a millennium, was the future they faced.

That the Lord's disciples, as they grew up, were also exposed to these ideas is evident from the Gospels. You recall that Peter didn't want to hear about any suffering and dying on the part of Jesus. The Lord had to remind him and the others: "For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works" (Matt. 16:27). The final echo came shortly before Jesus' ascension, when the disciples asked: "Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts 1:6.) After Pentecost the Holy Spirit

cleansed their teaching of all such false hopes.

A Carry-over

False hopes have a way of not dying out very fast. Thus it's not surprising that some of the early teachers in the Church, after the days of the Apostles, fell for these rabbinical teachings again. After all, everyone would like to have heaven on earth. However, when the Church later formulated its confessions of faith, all such non-Biblical teachings were rigorously excluded.

The Creeds

The earliest form of the *Apostles' Creed* dates back to about 150 A.D. It received its final form in the fifth century. There isn't the faintest whisper about a millennium in this creed. It states straightforwardly: "From thence He shall come to judge the quick and the dead." Christ's Second Coming coincides with the final judgment.

The *Nicene Creed* of 325 A.D. says about our Lord that "He shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end." And: "I look for the resurrection of the dead, and the life of the world to come." Again, no millennium!

The *Athanasian Creed* echoes the words of Jesus Himself as found in Matthew 25. After confessing the doctrines of the Trinity, the divinity of Christ, and the redemption through Christ, it states: "He (Christ) sitteth on the right hand of the Father, God Almighty; from whence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give an account of their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire." No room for a millennium!

The Augsburg Confession

Many years later the Lutheran Church in Article XVII of the *Augsburg Confession* took the same stand. We quote: "Also they teach that at the Consummation of the World Christ will appear for judgment, and

will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, but ungodly and the devils He will condemn to be tormented without end. . . . They condemn also others, who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed."

The Confessions of the Lutheran Church want nothing to do with any such opinions, or any variations of them. They recognize that such opinions are not Christian — not taught by Christ.

Of course, the Creeds are not the final authority, and lest anyone suggest that we are setting the Creeds above Scripture, we shall turn to the Scripture in the next article and first of all ask: What kind of a kingdom did our Lord come to establish? Is it in existence now, or is it dated sometime in the future? In other words, was Christ a millennialist? The answer, of course, is No. But, I'm sure, you will want to see the evidence.

*Direct From
• The Districts*

Northern Wisconsin

School Cornerstone Laid

Members of Peace Ev. Lutheran Church, Green Lake, Wisconsin, laid the cornerstone for their new school building on December 3, 1972, following a service observing the 19th anniversary of the dedication of their church. The cornerstone was laid in place by Mr. Carlton Ferch and Mr. Arnold Alvin, co-contractors and members of the congregation.

The new school, which will replace a 45-year-old building, will contain three classrooms, an office for the teachers, a library-conference room, and a Junior-high-school-size gymnasium. With members doing as much of the work as possible, the estimated cost is \$100,000.

The principal of the school and teacher of grades 5-8 is Mr. James Haferman. The lower grades are taught by Miss Grace Luetke. Present enrollment is 46. The Rev. D. Halle-meyer is the pastor.

Looking at the Religious World

Information and Insight

COLU Meets

COCU, the grand scheme for Protestant union in our country may be floundering as a result of last year's Presbyterian withdrawal, but the more modest COLU, Consultation on Lutheran Unity, is beginning serious business with a Feb. 15-16 meeting in Chicago. Four representatives from each of the three large Lutheran bodies, the Lutheran Church in America, the American Lutheran Church, and The Lutheran Church-Missouri Synod, are assembling for the first of four 1973 two-day consultations authorized by their church bodies "to explore ways to give further evidence of their oneness through understanding, activity and structure."

An organizational meeting was held Dec. 13, 1972, at which the committee's task was defined, its COLU name selected, and its meeting schedule determined.

Both the LCA and the ALC at their conventions last fall made their participation in the consultation official. The Missouri Synod participants have a status seemingly less clearly defined, something more than that of visitors or guests but something less than that of full partners. Whatever the precise status is, COLU will hardly make the task of so-called conservatives in Missouri any easier at New Orleans and points beyond.

Right On, Judge!

At a Senate Dining Room luncheon meeting of a Lutheran Church-Missouri Synod pastoral conference Justice William H. Rehnquist, a member of the Lutheran Church in America, voiced his "devout hope" that the Lutheran Church would avoid the mistake made by so many contemporary institutions of tending to be "diverted to any number of worthwhile things that really are not their primary vocation."

"The primary mission of the church," Justice Rehnquist told the

Washington meeting of Missouri pastors, "is the salvation of souls. And to the extent the church goes beyond that — and the relationship between what it does, and that primary mission becomes more and more attenuated — the church runs the risk of becoming a river that's a mile wide, but only a yard deep."

In the course of his address Mr. Rehnquist remarked that his was perhaps an outdated notion about the church. He also was willing to acknowledge that his audience undoubtedly knew a lot more about Lutheranism than he did.

Justice Rehnquist is unfortunately right in his verdict when he describes as "outdated" the view that the church's business is the Gospel of salvation and not social action, at least as far as contemporary theology is concerned. He is wrong in his verdict that others know more about Lutheranism than he does, at least as far as understanding the church's purpose and mission is concerned. On that point he is right as rain.

Apocrypha Readings

Should there be a place in Lutheran worship services for readings from the Apocrypha as alternates for the Old Testament lessons? The Apocrypha is a series of books not generally included in Protestant Bibles, although Luther supplied them in his Bible as an insert between the Old and New Testaments as books not on a par with Holy Scriptures but useful and good to read. The question arose at a recent meeting of the Inter-Lutheran Commission on Worship (ILCW) with representation from The Lutheran Church-Missouri Synod, and the Lutheran Church of Canada.

The ILCW subcommittee on liturgical texts that was suggesting lessons for a new lectionary for Lutherans in North America recommended eight Apocrypha readings as alternates for the Old Testament lessons because "they supported the Gospel

text for the day." The subcommittee seems to have been following closely Roman patterns of lessons.

When the full Commission met, however, it voted to eliminate the recommended Apocrypha lessons from the official lectionary. Instead, it resolved that the disputed lessons be "recorded in the minutes and made available to those who wish to use them."

The ILCW action of spurning the proposed Apocrypha readings is commendable, even though one might wish it had been more complete. There are problems enough today in maintaining the proper place the Bible should have in worship and life. Why run the risk of increasing them?

United Reformed Church

After almost a half century of endeavor and planning the United Reformed Church came into being in Great Britain late last year through the merger of the Presbyterian Church of England with 60,000 members and the Congregational Church in England and Wales with 175,000 members. This is the first successful transconfessional union in British church history.

The major differences between the merging churches lay in the area of church government. The Presbyterians hold to a session-presbytery-synod system while the Congregationalists stress the independence of the local congregation. Years of cooperation in church work made compromises possible.

Until 1977 the new church will be officially called "the United Reformed Church (Congregational-Presbyterian) in England and Wales" in an effort to avoid confusion. After the General Assembly in May, 1977, the parenthetical designation will be dropped.

As is usually the case with church unions and mergers, so in this instance some new disunity was created. Two Channel Islands Presbyterian congregations refused to merge and have cast their lot with the Church of Scotland. Only about three-fourths of the Congregational churches actually voted for the union. Of the others, some have since indicated their intention of joining the U.R.C., but others have grouped themselves into a Congregational Federation.

Book Poll

The publication of the Evangelical Foundation, *Eternity*, recently reported the results of its 14th annual book poll which called on 96 reviewers and writers to "determine the most significant new book for *Eternity* readers." Dean M. Kelley's *Why Conservative Churches Are Growing* won by two votes over Leon Morris's *Commentary on the Gospel of John*. In third place was Thomas A. Harris's *I'm O.K. — You're O.K.*

Some sort of prolificacy award should go to Francis A. Schaeffer, who led the 1969 poll with *The God Who Is There*. In the 1972 poll he took seventh, eighth and fourteenth places with *He Is There and He Is Not Silent*, *True Spirituality*, and *Genesis in Space and Time*.

Hitting New Highs

A 303-foot tower has been installed on the new Coral Ridge Presbyterian Church. It is believed to be the tallest church tower in the United States.

The Coral Ridge Presbyterian Church, where James Kennedy ministers to 2,500 members, has been employing under the pastor's guidance a widely acclaimed "explosive" witness system and gained the title of the fastest growing Presbyterian congregation in our land.

E. C. Fredrich

YEARBOOK 1973

The Official Directory of the Wisconsin Ev. Lutheran Synod

The WELS Yearbook contains a complete listing of all officials, boards and committees of the Synod and the Districts; the name, address and telephone number of all pastors, professors and teachers; the name, address and time of service of all congregations; a complete listing of all colleges, academies, area high schools, day schools, and charitable institutions; a directory of the pastors, teachers and colleges of the Evangelical Lutheran Synod.

Available from Northwestern
Publishing House
Price: \$1.25 Handling: \$.25

You and Your Synod

A revised and expanded edition of *You and Your Synod* has been prepared under the auspices of the Board for Parish Education and published by the Northwestern Publishing House. This edition updates the history and activities of our Synod. It is divided into the following units: The Beginnings of our Synod, Growth of our Synod, Organization and Function of our Synod, Home Missions of our Synod, and World Missions of our Synod. The first units gave a brief history of our Synod. The units that follow describe the organization and activities of the Synod. Those units have been completely rewritten and new illustrations and pictures have been added.

The previous edition of *You and Your Synod* was used extensively as a textbook in the upper grades of our Christian day schools, and this edition will again find an appropriate and useful place in the school's curriculum. We believe, however, that organizations in our congregations, such as youth groups, ladies' aids, and men's clubs, will find this book a good source for discussions on our Synod and its work. Families of our Synod should consider acquiring this book for themselves. They will find it very informative. This new volume which so vividly describes our work in Christ's kingdom and the gracious blessings of our Lord and Savior should find wide distribution among the members of our Synod. It would make an excellent gift for anyone interested in our Synod's work.

No. 7N34 \$4.00

GOSPEL GEMS FROM ISAIAH

No prophet of God painted a clearer word-picture of our Savior and His work than Isaiah. In this Bible class course Prof. Paul Eickmann presents some of his familiar prophecies, giving both a brief historical setting and a concise explanation. Divided into 8 lessons.

No. 7N52 \$.80

Available from Northwestern
Publishing House

In the Hour of Trial

The Faith Which Refreshes

Travelling east on Highway 66 in California some years ago, having passed through mile after mile of arid desert, we were approaching the city of Needles, Needles, California, is often mentioned in weather reports, because more than once during the summer months it is literally "the hottest spot in the nation." This day felt just that hot and dry. What was surprising to us travellers from "out east," however, was the strip of green vegetation which we could see far in the distance. It seemed out of place in the desert. We were unable to explain what caused trees to choose that area in which to flourish. And then we realized that we were near the Colorado River. Despite the lack of rain, the trees and bushes along the river received the moisture they needed by sending their roots down into the damp earth near the riverbank. They grew as palms grow in an oasis. They didn't mind the drought and hot winds around them. They had what they needed.

You're wondering what prompted this episode from a travelogue. It's a passage in the book of the Prophet Jeremiah which speaks of just such a "strip of green" in an otherwise arid world, and shows us how to apply this pleasurable phenomenon to our own lives, in a spiritual way, in a manner which is truly comforting in times which may be made oppressive by the heat of afflictions and trials. Listen!

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not

see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit" (Jeremiah 17:7,8). What a beautiful description of a child of God — especially of one who is being buffeted by the hot winds of affliction! Most of us know of sorely wounded soldiers of the cross — of believers burdened by pain or sorrow, disease or disability or loss — of whom wondering acquaintances exclaim, "What keeps him going?" "How can he be so cheerful?" "What does she have that she can smile with all of her problems?" . . . Don't you feel sorry for people who can't answer those questions? Can you answer them?

As a Christian, of course you can. Perhaps you are even one of those concerning whom such question are being raised. You have the answer! You are one whose roots go deep — right down into the refreshing waters of God's Word. Blessed are you, because you trust in the Lord! Your Hope is the Lord! Your leaf is green! That's why you can continue to bear the beautiful fruits of the faith which your gracious God has given you. That's why you can "keep going." The reason for your continuing cheerfulness is that you have the Water of Life to refresh you. Keep on drinking of that Source of life! Then your faith will continue to flourish, and your joy will be full eternally.

May God keep us all alive, through the drought of this sinful world, into the joys of everlasting bliss!

Philip R. Janke

TIME AND PLACE OF SERVICES

RUSSELL, KANSAS

Faith Lutheran Church, WELS mission in Russell, Kansas, has moved its place of worship to the American Legion Building, 4th and Main, Russell, KS. Worship at 8:00 a.m. and S.S. at 9:00 a.m. Sundays. Travelers on Interstate 70 are most welcome. Serving this mission and western Kansas is Pastor Charles Flunker, 607 Main, Stockton, Kansas, phone (913) 425-4821.

SOUTH BEND-MISHAWAKA-ELKHART, INDIANA

Peace Ev. Lutheran Church, our South Bend area mission, has made the following changes in its Sunday schedule: Sunday worship at 9:00 a.m., Sunday school at 10:00 a.m. Services are held in the Mishawaka YMCA, 426 Lincoln Way E. All inquiries and information about prospective members should be sent to: Pastor T. Liesener, 3724 S. Carroll, South Bend, Ind. 46614, Tel: (219) 291-2672.

TORRANCE, CALIFORNIA

Zion Ev. Lutheran Church is now holding its worship services at The Halverson & Leavell Chapel (mortuary), 1223 Cravens at Torrance Blvd., Torrance, California. The time of service is 8:30 a.m., with Sunday school and Bible class following at 9:45. H. Curtis Lyon, pastor.

PALISADE, MINNESOTA

WELS services are now being conducted at Mt. Olive Lutheran Church at Palisade, Minnesota, every Sunday evening at 7:30. Mt. Olive was formerly a LC-MS congregation. This congregation serves the area of Palisade, Aitkin, McGregor, and surrounding Minnesota communities. Anyone knowing of prospective members or interested persons in this area, please send all pertinent information to: Pastor Jeff Hopf, 802 Maple Grove Road, Duluth, Minnesota 55811.

ELIZABETH, ILLINOIS

The time of service at Faith Ev. Lutheran Church, Elizabeth, Illinois, has been changed to 9:00 A.M., with Sunday school at 10:00 A.M. — Pastor Paul R. Zittlow.

ALBANY-SCHENECTADY-TROY NEW YORK

The new mission serving the Albany-Schenectady-Troy, New York, area is now holding services each Sunday at 4:30 p.m. at the Schenectady Women's Club, 56 Washington Ave., in Schenectady. Sunday school and Bible class meet at 3:15. Please send the names and addresses of people who might be interested in this mission to Pastor Paul Kelm, 618 East New Lenox Road, Pittsfield, Mass. 01201.

MIAMI, FLORIDA

If you are planning to vacation or winter in Florida and will be near Miami, we of Cutler Ridge Ev. Lutheran Church invite you to come and worship with us. Our Sunday morning Bible class is at 9:15 and regular morning worship starts at 10:30. If you would like directions to find the church write: Pastor Ronald Litke, 9630 Montego Bay, Miami, FL 33157.

TRAVELING THROUGH MISSOURI? MARTIN LUTHER EV. LUTHERAN CHURCH

Located at 10151 Sappington Road at I-244, St. Louis County, MO (three miles south of highway 66). Served by Pastor Roger R. Zehms of 5142 Red Cedar Ct., St. Louis, MO 63128, phone (314) 843-4177

Sunday School — 9:15 a.m.
Worship Service — 10:30 a.m.

PEACE LUTHERAN CHURCH

Located at 607 East Madison St. Ownesville, MO (20 miles north of highway 66 at the Cuba, Mo., exit). Served by Pastor J. B. Erhart of 304 Crest Ave., Kirkwood, Mo. 63122.

Sunday School — 9:30 a.m.
Worship Service — 10:00 a.m.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

WESTERN WINTER PASTORAL CONFERENCE

Date: Feb. 27, 1973.
Time: 10:30 a.m. (C.S.T.) Communion service (Zion Ev. Lutheran Church).
Place: Northwestern Lutheran Academy, Moberg, S. Dak.
Agenda: The Apology of the Augsburg Confession, Conclusion of Article III (pp. 201-227), D. Shook; Study of "Whom Shall I Choose as Sponsors for My Child?" and "The Order of Holy Baptism"

D. Hayes, Secretary

MICHIGAN

NORTHERN PASTOR-TEACHER CONFERENCE

Date: Feb. 26-27, 1973; 9:00 a.m.
Place: Emanuel Lutheran, Flint, Michigan.
Preacher: J. Kurth (D. Kolander, alternate).
Agenda: Exegesis of Matthew 6, C. Palenske; Is a Revision of the Small Catechism Now in Use Necessary? A. Harstad; Scriptural Principles with Respect to the Church's Mission and Christian Welfare Work, A. Schuetze; Conference discussion of proposed memorial to Synod concerning stewardship principles and practices.

E. C. Schmelzer, Secretary

MINNESOTA

REDWOOD FALLS PASTORAL CONFERENCE

Date: Feb. 27, 1973; 9:00 a.m. Communion service.
Place: St. John's, Redwood Falls, Minn. (E. O. Schulz, host pastor).
Preacher: L. Hohenstein (A. Jannusch, alternate).
Agenda: Exegesis of Gen. 4:9-15, E. Carmichael; 9th and 10th Commandments of Luther's Large Catechism, J. Bradtke; "Evangelism or Proselytizing?" P. Kuske; Conference business.
Note: Please send all excuses to the host pastor.

A. Jannusch, Secretary

NEW ULM PASTORAL CONFERENCE

Date: Feb. 28, 1973; 9:30 a.m.
Place: St. John's, New Ulm, Minn. (F. Nitz, host pastor).
Preacher: J. Braun (H. Bittorf, alternate).
Agenda: Exegesis of I Cor. 4, A. Koelpin; Malicious Desertion, O. Siegler; Over-programmed in Evangelism, Stewardship, etc.?, D. Raddatz.

L. Meyer, Secretary pro tem

CROW RIVER VALLEY PASTORAL CONFERENCE

Date: Feb. 28, 1973; 10:00 a.m. Communion service.
Place: Immanuel, Willmar, Minn. (D. Koeplin, host pastor).
Agenda: "Evangelical Practice in the Ministry," M. J. Lenz.

K. Mau, Secretary

NEBRASKA

COLORADO MISSION DISTRICT 32nd Annual Delegate Conference

Date: Feb. 20-21, 1973; opening devotions at 10:00 a.m.
Place: Grace Ev. Lutheran, Pueblo, Colorado; E. C. Kuehl, host pastor.
Communion Service: Tuesday, Feb. 20, 7:30 p.m. Preacher: D. L. Bode (R. V. Ash, alternate).
Agenda: Elections; Reports; Romans 12-13, G. Ditter; The Jews — Once God's Chosen People, E. C. Kuehl; Speaking in Tongues and Faith Healing, L. G. Ellenberger.

G. Ditter, Secretary

ROSEBUD DELEGATE CONFERENCE

Date: Feb. 20-21, 1973; 10:00 a.m. Communion service.
Place: Trinity Ev. Lutheran, Winner, South Dakota (W. Leerssen, host pastor).
Preacher: R. Tischer (D. Meyer, alternate).
Agenda: Church Discipline: Doctrine and Practice in Our Midst, Mr. N. Larson; Does Membership in the American Legion, V.F.W., J.C.'s, etc., Involve Practicing Unionism? L. Sievert; What Is The Relationship Between Life and Soul in Man? R. Tischer (alternating paper).
Note: Those desiring lodging should announce as soon as possible to the host pastor.

D. Meyer, Secretary

CENTRAL DELEGATE CONFERENCE

Date: Feb. 26-27, 1973; 9:00 a.m.
Place: Immanuel, Hadar, Nebraska; R. Schlieve, host pastor.
Preacher: R. Roth (A. Domson, alternate).
Agenda: Art Work in the Church, J. Magnusen; Is Homosexuality a Sin or a Sickness, W. A. Wietzke; Articles XXV and XXVI of the Augsburg Confession, W. Helmreich; Exegesis and Isagogics of II John, R. Kuckkahn; The Home in the Educational Commission of the Church, M. Pfeil.
Note: Please announce your intentions concerning meals and lodging to the host pastor.

J. Humann, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: Feb. 20, 1973; 9:00 a.m. Communion service.
Place: St. John's Lutheran, Valmy (Sturgeon Bay), Wisconsin; R. Werner, host pastor.
Preacher: W. Borgwardt (R. Unke, alternate).
Agenda: James 5, H. Pussehl (I Peters 2, F. Brandt); Malachi, O. Henning (Psalm 1, A. Martens); Preaching on the Gospel for Christmas Day, A. Dobberstein (Sunday after Christmas, J. Schroeder); Pastoral Involvement in Community Affairs, R. Werner (Pastoral Care of Members in Areas without WELS Churches, T. Baganz); Cases of Casuistry.

R. Muetzel, Secretary

LAKE SUPERIOR PASTORAL CONFERENCE

Date: Feb. 20-21, 1973.
Place: Carbondale-Daggett, Michigan.
Preacher: A. A. Gentz.

G. E. Gartman, Secretary

MANITOWOC PASTORAL CONFERENCE

Date: Feb. 26, 1973; 9:00 a.m. Communion service.
Place: St. John - St. Peter Lutheran Church, Cleveland, Wis.
Preacher: G. Unke (A. Stuebs, alternate).
Agenda: Exegesis of Isaiah 60, H. Juroff; Sermon Study, K. Edenhauser; "Buying and Selling in the Church," W. Loescher; "How to Deal with Delinquent Members," W. Geiger.

Percy J. Damrow, Secretary

WINNEBAGO CONFERENCE

Date: Feb. 26, 1973; 9:00 a.m. Communion service.
Place: Immanuel, Oshkosh, Wisconsin.
Preacher: N. Mielke (W. Moll).
Agenda: Birth Control and Abortion, J. Brandt; Isaiah 7, R. Christman.

P. Kolander, Secretary

SOUTHEASTERN WISCONSIN

MILWAUKEE METROPOLITAN LUTHERAN TEACHERS' CONFERENCE

Date: Feb. 15-16, 1973.
Place: Atonement Lutheran School, 4224 W. Ruby Ave., Milwaukee, WI.
Agenda: Thursday, Feb. 15
9:00 Opening Service
9:25 Business Meeting
10:30 "Evangelism in the Classroom," Pastor

R. Seeger, St. Marcus Lutheran Church, and discussion.
1:15 Assigned Workshops
Friday, Feb. 16
9:00 Opening Service
9:30 Assigned Workshops
1:15 Assigned Workshops
3:00 Closing

Ruth E. Arndt, Secretary

LAKE LUTHERAN TEACHERS' CONFERENCE

Date: Feb. 22-23, 1973.
Place: Trinity Lutheran Church and School (Pastor W. D. Mueller), 448 Cass Street, Crete, Illinois.
Speaker: Prof. J. Gerlach: "Confirmation and First Communion Trends in the Lutheran Church."
Workshops: Social Studies: A. Glende and E. Fredrich; Science: G. Mallmann; Art: F. Biedenbender; Kindergarten.
Mrs. R. Schulrud, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: Feb. 26, 1973; 9:00 a.m. (please note: a Monday meeting).
Place: Northwestern College, Watertown.
Preacher: R. Ehlert (E. Schoemann, alternate).
Agenda: Translation and Exegesis of Isaiah 54:11-17, H. Krause; Discussion of the Report: "The Charismatic Movement and Lutheran Theology."

R. Ehlert, Secretary

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for February 19-20, 1973. Business to be acted upon is to be submitted to the Executive Secretary of the Board with copies to be furnished the chairman of the Board at least 10 days before the scheduled meeting.

Carl S. Leyrer, Secretary
Board of Trustees