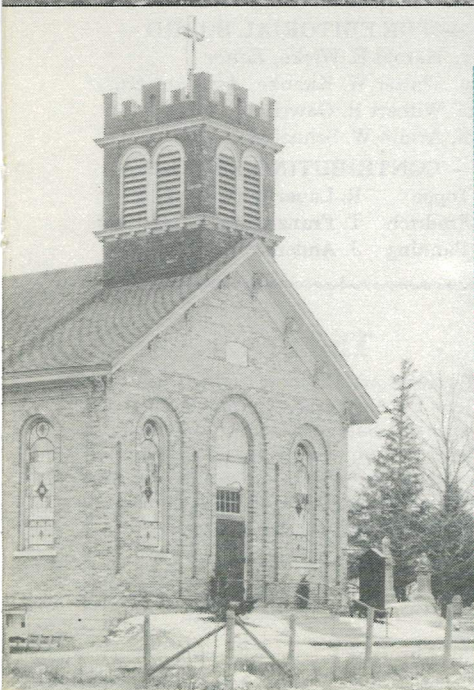


The Northwestern Lutheran

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April 2, 1978



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Briefs by the Editor

The American Bible Society recently issued a news release the contents of which I would like to share with the readers of *The Northwestern Lutheran*. Readers of this periodical will be interested in the facts offered in this news release because they are people who accept the holy Scripture as the inspired and inerrant Word of God, and are interested in sharing its message with the whole world.

By the end of 1977, at least one book of the Bible had been published in 1,631 of the world's languages and dialects. Though this number is only somewhat over half of the 3,000 known languages and dialects, yet these 1,631 languages represent the languages spoken by 98 per cent of the world's entire population.

The complete Bible is now available in 266 languages. Four languages were added for the first time in 1977.

Complete New Testaments have been published in 420 additional languages. In 1977 there were 23 languages in which the complete New Testament was published for the first time.

Portions of Scripture are published in 945 more languages. A portion of Scripture is defined by Bible societies as consisting of at least one book of the Scripture. Such portions of Scripture were published in 28 languages for the first time in 1977. Included were seven languages spoken in Papua-New Guinea and three in Indonesia. The Dhopadhola-speaking people, living in the borderland between Kenya and Uganda in Africa, also received their first book of the Bible in 1977. It was a translation of Paul's Letter to the Ephesians. On the Solomon Islands there is a small community of 4,000 people who speak Kahua. They received the Gospel of Mark in their own language.

The release continues: "Geographically, Africa has the largest number of languages (480) in which at least one book of the Bible has been published since the inventing of print-

ing. Asia has 421 such languages, while Latin America has 265, the Australia-South Pacific region 226, Europe 176, and North America 61. Esperanto and Volapuk, commonly called international languages, are also included in the total of 1,631 languages."

Bible translations are nothing new. Even before our Lord Jesus came on earth, the Old Testament, originally written in Hebrew, had already been translated into Greek. That translation is known as the Septuagint. The New Testament was originally written in Greek, but by about 150 A.D. both the Old and the New Testaments had been translated into Syriac. In the middle of the fourth century the Bible was translated into Latin. Gothic, a forerunner of the Germanic languages, became a language of the Bible by about 375 A.D. Of the various translations prepared since then, the members of our churches are acquainted best with the King James Version of 1611 and with Luther's translation into the German.

As a synod we are deeply interested in translations of God's Word, for we are doing work in Japanese, in Chinese, in the languages of Indonesia, in Spanish, and in a number of languages spoken in The Lutheran Church in Central Africa. In none of these cases have we ourselves as a church body produced our own translation. Rather, we have made use of the labors of love invested by other Christian men and women. In our day, as you may have guessed, it requires a tremendous investment of time and money to put out a new Bible translation.

The work of the Bible societies has put tools in our hands which we use to proclaim the saving Word of the Lord to people who otherwise would be cut off from the message of salvation. Since the Hebrew and the Greek, however, are the inspired texts, we shall always insist that our pastors be versed in these especially, so that when using a translation they may always be able to test it by referring to the original.

*The Lord our God be with us,
as he was with our fathers:
let him not leave us,
nor forsake us. 1 Kings 8:57*

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The Cover

Pictured are the new and old homes of
Salem Ev. Lutheran Church, Milwaukee,
Wisconsin. Salem is one of the founding
congregations of the Wisconsin Ev. Lutheran
Synod. Its pastor is the Rev. Winfred
Nommensen. For an account of the dedica-
tion, turn to page 104.

THE NORTHWESTERN LUTHERAN

Editorials

Self-serving Concern for the Church

One of the most powerful enemies of the Church — and one of the most easily recognized in a Christian congregation — is apathy on the part of the members. Ministers and lay leaders agonize over means and methods of stimulating greater interest and concern among members who contribute little to the church but numbers in the statistical report.

But Satan is resourceful, and he has been known to convert the high concern of church people into counterproductive self-service.

This happens, for example, when the founding members of a mission persist in assuming priority ownership of the church and exercising squatter's rights over its affairs. New members are welcome, but only insofar as they contribute financially, help fill the pews, and cooperate meekly in carrying out the ideas preconceived by those who have already set themselves up as leaders and/or owners of the church.

It can happen also in an established congregation, where the major thrust lies in building up the church as an institution. The pastor cannot lend his time and talents to aid in establishing a new mission in the region, and he is not permitted to serve in capacities necessary to carrying on the work of the kingdom of God at large. He is needed where he is to make his congregation grow and flourish. As for the offerings of the members, it is inconceivable that they should be dispensed far and wide when they can be used locally.

In both cases the interest in such churches has little to do with carrying out the Great Commission given by Christ to His Church on earth. Their interest, commendable as it may be in itself, is motivated by self-interest, and the activity devolving therefrom has degenerated into self-service.

Leadership is needed in the church. Financial stability and growth are desirable. However, the work of the church can only be frustrated when the purpose of these things is diverted into serving self rather than the Savior.

Immanuel Frey

Our Just Debts

A check for school tuition arrived a few weeks ago. It was a payment for education received at a Synodical school more than 30 years ago.

It was gratifying to receive the check; it brought much-needed income for the work of the Church at our Synodical schools. Each year the sum of the accounts in arrears at those schools amounts to thousands of dollars. (Our worker-training schools have hesitated to introduce the hard-line policies for payment of school fees that are in effect at state colleges, for example.) These unpaid obligations are money taken away from the schools that prepare

our future pastors and teachers. A debt paid, however, restores income for that work.

But gratifying, too, is the example that these Christians have set. Today, when the sense of obligation toward others is crumbling, it reminds us of our duty not to deprive others of what God means them to have. We have no right to keep for ourselves what belongs to another or to enrich ourselves at his expense. We have a duty to pay our just debts and obligations.

It is also an example to show that Christians recognize that God is in earnest about His forgiveness. God forgives the penitent sinner, but the penitent sinner is also one who will renounce the sin for which he seeks God's forgiveness. If we have wronged another, we will deplore that wrong. We will strive to right that wrong for which we need forgiveness. It is only the penitent sinner who strives to make good what he has neglected who has God's full and free forgiveness.

On the day of our Lord's appearing, when the book of our lives will be opened, it will be with joy that we hear His "Well done" for faithfulness in doing those things that were not to be left undone.

Carleton Toppe

Everything Gets Old "The Greatest" is Gone

screamed the headlines. Muhammad Ali, the wonder boy of boxing, had lost his world heavyweight boxing crown to the newly arrived Leon Spinks. A phenomenon of the sports world had been brought low.

In the hours before the match, Ali had spoken to *Time* correspondent James Wilde. "I've never felt better," Ali reportedly said. "I've never been in better shape." Because people know athletes are superior physically, when they see these men go downhill they see themselves. Everything gets old. Buildings crumble, and so do monuments of all kinds. Even the pyramids of Egypt are now crumbling. When we look at our bodies, we see change. We see our children and we see ourselves in them. It doesn't take the fall of an athlete to show people that they fall too.

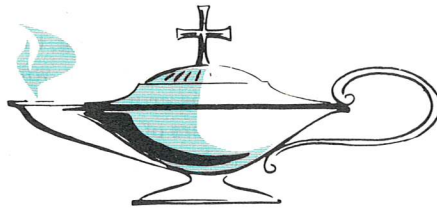
In editorializing on this event, Lance Morrow of *Time* stated: "Such a ritual transfer of the championship can touch deep, articulated feelings. If men dread death, they also look nervously behind them as they age to see what younger people are hurrying up to replace them, not only on the job but on the planet. The passing of champions can be cathartic; it is part of the large, primitive theatrics that sports perform."

The relentless march of death is indeed an often deep and unarticulated feeling. The cosmetic industry makes its livelihood on man's subtle and frequently subliminal desire to avoid its reality. We grow old, and everything we touch grows old with us. "Life goes on," we say; but what we mean is that it is drawing persistently to a close. Age does have the appearance of demise. When life is viewed as an end in itself and severed from the reality of eternity, it can be no other way. If there is no life after death, then life finally becomes a never-ending stream of defeats.

How glorious the empty tomb! How different is life when seen through the eyes of faith!

Ronald Heins

Studies in God's Word



From Peter

Prominent among the "General Epistles" of the New Testament are the two letters from the pen of the Apostle Peter. In many ways Peter is the best-known of Christ's disciples. We know from the Gospel accounts that he was among the very first disciples called, being brought to the Savior by Andrew, his brother. We know also that as one of the "inner circle" of disciples he was privileged with John and James to see our Savior in the greatness of His glory at the Transfiguration as well as in the depths of His suffering at Gethsemane. Peter on many occasions was the spokesman for the disciples, and though he was not their leader in any official capacity, yet it is noteworthy that in all four listings of the Twelve, his name invariably stands at the head of the list.

Prominent in the Early Church

Peter, however, was prominent not only during the days of Christ's ministry on earth. He was also active in Jerusalem after Christ's ascension. He suggested calling a replacement for Judas (Acts 1:15f.). He preached the stirring Pentecost sermon that won 3,000 souls for the infant church (Acts 2:14f.). Together with John he performed the miracle on the lame man and incurred the authorities' wrath by his fearless and continued preaching of Christ crucified (Acts 3 and 4).

Peter was prominent also in the early mission outreach of the Church. "When the Apostles which were at Jerusalem heard that Samaria had received the Word of God," Luke tells us, "they sent unto them Peter and John.

... Then laid they their hands on them, and they received the Holy Ghost" (Acts 8:14,17). The Samaritans could claim at least distant kinship with the Jews, but even full Gentiles, like the Roman centurion Cornelius, were brought into the Church through Peter's ministry (Acts 10), and at the Apostolic Council in Jerusalem Peter struck an important blow for Christian liberty when he urged the Church not to "put a yoke upon the (Gentile) disciples" by requiring them to observe the Mosaic Law (Acts 15).

Scripture's record of Peter's activity now grows strangely sparse. Paul becomes the great missionary to the Gentiles; James heads the church in Jerusalem; and of Peter we hear virtually nothing more. It is only a casual remark by Paul (I Cor. 9:5) that allows us even to speculate on Peter's service as a traveling missionary. That silence is happily broken when we receive not one but two letters from the Apostle.

First Epistle

Peter addressed his First Epistle "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1:1). These five provinces in Asia Minor were territory that Paul had evangelized. Where Paul was at this time is difficult to determine. Perhaps his plans to evangelize Spain (Rom. 15:28) had materialized. That the letter was composed with Paul's approval seems plain from the fact that his faithful coworker Silas (Silvanus) served as Peter's penman in writing the letter (I Pet. 5:12).

These Asia Minor Christians were

"in heaviness through manifold temptations" (1:6). Though they were not suffering physical persecution, the Apostle acknowledges that they were being "reproached for the name of Christ" (4:14), that members of the community "speak evil of (them), . . . falsely accuse (their) good conversation in Christ" (3:16). In these trying circumstances Peter recalled for them (and for us) the "lively hope" of an inheritance "incorruptible, and undefiled, and that fadeth not away, reserved in heaven" (1:3,4). First Peter is preeminently an Epistle of hope.

Second Epistle

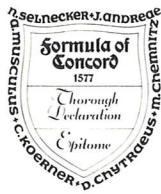
The Second Epistle bears some marked similarities to the First. It was written to the same Asia Minor Christians. The pressures brought to bear on them were relatively the same, though in this letter Peter speaks more of trials from scoffers in their midst than from the ungodly community around them. But in both cases the remedy is the same. Peter says: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: *that ye may be mindful of the words which were spoken before by the holy Prophets and of the commandments . . . of the Lord and Savior*" (3:1,2). It is the WORD that brings strength in evil days!

Peter did not concoct any homemade remedies for his readers. Even the exhilarating experience of seeing Christ transfigured on the Mount did not qualify Peter to offer his own opinions. It served rather, as he says, to make the prophetic word "more sure" (1:19). It ruled out all "private interpretation" and gave full sway to the Word spoken by "holy men of God . . . as they were moved by the Holy Ghost" (1:21).

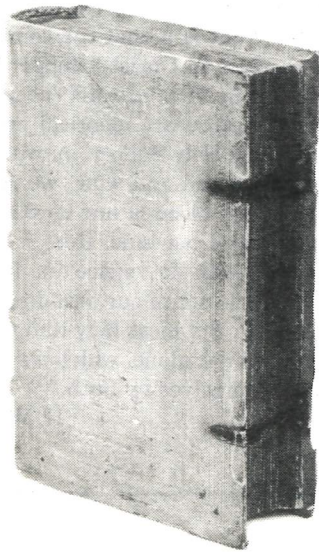
We too live in a setting where we feel pressure not only from the unbelieving world but also from "religious" leaders who scoff at believing in a verbally inspired Scripture as if that were a superstition from the Dark Ages. Against such attacks logic and reason will not prevail. They cannot sustain us. We need rather to take Peter's advice and rely on the *Word* "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts" (II Pet. 1:19).

Armin J. Panning

400 Years of The Formula of Concord



The Formula and The Lord's Supper



The Book of Concord

It is always a moment of great joy when you and I have an opportunity to partake of the Lord's Supper. In it our Lord gives us with the bread the body which He gave into death for us, and with the wine the blood which He shed for us. Even as His body and His blood were given and shed for the forgiveness of our sins, so in this sacrament He brings us the assurance of our pardon.

Plain and Simple Words

Though the words of our Lord are simple and plain, they have been tampered with throughout the history of the church. Lutherans, who accept the *Formula of Concord* as a true exposition of God's Word, take the words of our Lord at face value, neither adding nor subtracting.

That this is the only proper approach is emphasized by the *Formula* when it states: "Since our Lord and Savior Jesus Christ . . . knows very well what

and how He is to speak and . . . can powerfully effect and execute everything that He speaks and promises . . . , we are certainly in duty bound not to interpret and explain these words of the eternal, true, and almighty Son of God, our Lord, Creator, and Redeemer, Jesus Christ, differently as allegorical, figurative, tropical expressions, according as it seems agreeable to our reason, but with simple faith and due obedience to receive the words as they read, in their proper and plain sense."

To show how impossible a different understanding of the words of our Lord is, the *Formula* takes us to the Upper Room where Jesus instituted the Holy Supper. It states: "Now, all the circumstances of the institution of the Holy Supper testify that these words of our Lord and Savior Jesus Christ, which in themselves are simple, plain, clear, firm, and indubitable, cannot and must not be understood otherwise than in their usual, proper, and common signification (meaning). For since Christ gave this command [concerning eating His body, etc.] at the table and at supper, there is indeed no doubt that He speaks of real, natural bread and of natural wine, also of real eating and drinking, so that there can be no . . . change of meaning in the word *bread*, as though the body of Christ were a spiritual bread or a spiritual food of souls. Likewise, also Christ Himself takes care that there be . . . no change of meaning in the word *body*, and that He does not speak concerning a sign of His body, or concerning an emblem [a symbol] or figurative body, or concerning the virtue of His body and the benefits which He has earned by the sacri-

fice of His body for us, but of His true, essential body, which He delivered into death for us, and of His true, essential blood, which He shed for us on the tree of the cross for the remission of sins. . . . He (Christ) uses no allegorical, but entirely proper, simple, indubitable, and clear words; and in order that no misunderstanding can occur He explains them more clearly with the words: *Given for you, shed for you.*"

Against the Papists

Though the words of the *Formula of Concord* are directed chiefly against the false doctrines of the Sacramentarians, that is, against the doctrine of the Lord's Supper sponsored by the followers of Zwingli and Calvin, yet the *Formula* also takes note of the doctrines of the Roman Catholic Church concerning the Lord's Supper. Since the teachings of the Roman Church to this day corrupt the simple and plain words of Christ concerning His Supper, it is good to hear what the *Formula* has to say about them.

The *Formula* rejects "transubstantiation, when it is taught that the consecrated or blessed bread and wine in the Holy Supper lose entirely their substance and essence, and are changed into the substance of the body and blood of Christ in such a way that only the mere form of bread and wine is left. . . ." It also rejects the Roman teaching that "the body of Christ is present even apart from the administration of the Holy Supper, when the bread is enclosed in the pyx (box) or is carried about for display and adoration." It rejects as unscriptural that the mass is a sacrifice for the sins

of the living and the dead. The *Formula* also adds that it is "contrary to the public command and institution of Christ (that) only one form of the Sacrament is administered to the laity."

Even though the Roman Catholic Church today at times offers the Sacrament to its laity in both forms, there has been no real change in its principles. The above abuses are the essence of its doctrine to this very day.

Sacramentarians

As noted above, the Sacramentarians are the followers of Calvin and Zwingli. This includes most Protestants and Evangelicals today. The doctrine of the Sacramentarians robs the Sacrament of the Lord's Supper of all real substance, and actually makes of it no more than a simple memorial meal. Thus the Sacramentarians also rob themselves of the blessings the Lord Jesus placed into this Sacrament.

The issue is stated by the *Formula* in these words: "Whether in the Lord's Supper the true body and blood of our Lord Jesus Christ are truly and essentially present, are distributed with the bread and wine, and received with the mouth by all those who use this Sacrament, whether they be worthy or unworthy, godly or ungodly, believing or unbelieving; by the believing for consolation and life, by the unbelieving for judgment? The Sacramentarians say, No; we say, Yes."

In this connection the *Formula* warns that the teachings of the Sacramentarians must be examined very carefully and that the right questions must be asked, because there are both gross Sacramentarians and also subtle ones. That remains true to this day.

Gross Sacramentarians are those "who declare in plain, clear words as they believe in their hearts, that in the Holy Supper nothing but bread and wine is present, and distributed, and received with the mouth." The "subtle Sacramentarians, and the most injurious of all, (are those) who . . . pretend that they also believe a true presence of the true, essential, living body and blood of Christ in the Holy Supper, however that this occurs spiritually through faith."

That the latter also do not accept the words of Christ in the sense in which He spoke them becomes clear when we

ask: Does the communicant receive the body and blood of Christ with his mouth (that is, orally)? And does the unbeliever who partakes of the Sacrament receive the body and blood of Christ? To both of these questions Scripture answers, Yes; to both of them the Sacramentarians answer, No.

The *Formula* exposes their false doctrine in these words: "When they speak of the presence of the body and blood of Christ in the Supper, they do not mean that they are present upon earth, except with respect to faith, that is, that our faith, reminded and excited by the visible signs, just as by the Word preached, elevates itself and ascends above all heavens, and receives and enjoys the body of Christ, which is there in heaven present, yes, Christ Himself, together with all His benefits, in a manner true and essential, but nevertheless *spiritual only*. For they hold that as bread and wine are here upon earth and not in heaven, so that body of Christ is now in heaven and not upon earth, and consequently nothing else is received by the mouth in the Holy Supper than bread and wine."

Such teaching explains away the

precise words of Christ and limits His power to be present wherever He says. It also tears apart the person of Christ, who is true God and true man in one person. And it denies the clear teaching of Scripture that the unbelieving who receive the Supper "are guilty of the body and blood of the Lord."

The Sacramentarians by their teachings therefore empty the Lord's Supper of its real content and rob men of that which the Lord wishes to give them for their consolation and hope.

There are many other points which the *Formula* also touches on in this article, but the chief question will always remain: What is it that the communicant receives in Christ's Supper? The answer of the *Formula* and the answer of the Scripture are identical and are clear: In the Holy Supper, in, with, and under the bread and wine, we receive the body and blood of our Lord for the forgiveness of our sins. Here is something for faith to rejoice in, for our worthiness is not of our own doing, but "consists in the most holy and perfect merit of Christ alone, which we appropriate to ourselves by faith."

H. Wicke

Latest on Indonesia

With the acceptance by the Rev. Bruce E. Ahlers of the call to Indonesia, the Executive Committee for Southeast Asian Missions now has two-thirds of the mission team for Indonesia assembled. Bruce Ahlers was formerly pastor of Rock of Ages Lutheran Church, Kansas City, Missouri. He was recently married to Barbara Pilsner of Juneau, Wisconsin. The couple will be taking a number of courses to acquaint them with the customs and culture of Indonesia while they await word on their visa applications.

During this same waiting period, Missionary Howard Festerling has enrolled in a directed study program at the University of Wisconsin, Madison. In the morning he studies Indonesian, partly in a classroom situation, partly with a private tutor. In addition he has full access to the fine language laboratory of the University. The acid test of his studies comes in the evening when

he becomes teacher of Indonesian for his wife Judi and their three daughters.

A third call has been issued and is being considered.

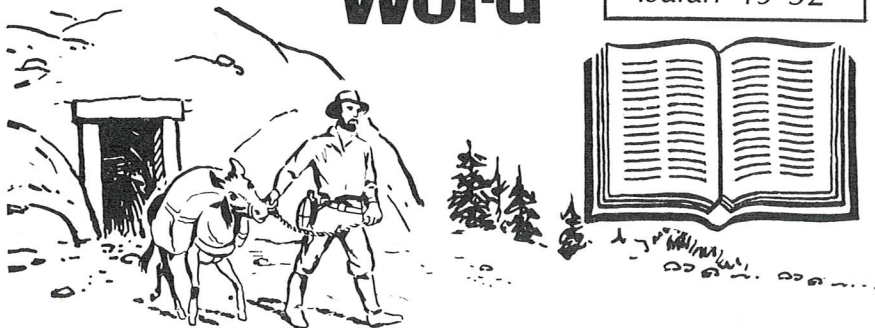
The Indonesian team has been fortunate to have the assistance of the Rev. John Chworowsky, whose call as Friendly Counselor to the Southeast Asian Missions regularly takes him to Indonesia. His assistance in supplying information about the country and its history, its entry and customs requirements, and the availability of such things as consumer goods, schools, and medical facilities have been invaluable.

It is hoped that the complete team might be on the way by as early as June 1. The acceptance of the third call and the speed with which the resident visas are granted remain the two largest variables affecting that departure date.

Kurt F. Koeplin

Mining the Treasure of God's Word

Isaiah 49-52



BY JULIAN G. ANDERSON

The next two lessons fit in well with the present season of the church year, since they deal with the sufferings of Christ, which was the subject of our meditations during the Passion season, and His subsequent exaltation, which is the theme of the Easter season. But before we begin, reread the introductory section of our last lesson, which covers the overall thoughts of the second half of the Book of Isaiah.

Today we'll do our digging in the second section of these 27 chapters, 49-57. Here Isaiah talks of Israel's deliverance from sin, death, and the devil, which will be effected by the promised Savior, which is the theme of the whole Old Testament. Here the Savior is called "the *Servant* of Jehovah," and we see Him walking the road that leads through deep humiliation and sufferings to the heights of exaltation and glory. These two thoughts form the contrast which recurs throughout the whole section. For the keynote of the section we go back to 40:2 — "her (Israel's) iniquity is pardoned."

Here we see the coming Savior in the fullness of His glory, not only as the great King (Gen. 49:10, Num. 24:17a), the Son of David (II Sam. 7:12-16), but as the great Prophet and Priest as well, who makes the perfect sacrifice, not only for Israel, but for all nations. Even the arrangement of this section is significant, for we are now in the center section of these 27 chapters, and we reach the climax in the center chapter (53), which would appear to be God's way of telling us that Christ is the cen-

ter of all the Scriptures and must also be the center of our faith and life, for His exaltation, set forth here, also includes the exaltation of the true Israel, His people, to our great worldwide calling. We'll begin with

Chapters 49-52:12

In the first prophecy (chapter 49) we meet the Savior as He introduces Himself to us in His capacity as the Prophet (spokesman) of Jehovah. As you read verses 1-13, underline verses 1-4 and hi-lite all the first-person pronouns (I, me, my). Then note that He introduces Himself as Jehovah's *servant* (verses 5a and 6a, hi-lite). His work is described in a general way in verse 6b, beginning "I will give thee . . ." (underline). The last clause, which speaks of God's salvation to the end of the earth, echoes the earlier prophecies in Genesis 3:15 and 12:3b. His work is also described more in detail in verses 5a (underline the six words following "servant"), 6a (underline the 14 words after "servant"), and 8b, beginning "to establish . . ." (underline). "The land of Sinim" (verse 12) is probably China, since *-im* is the Hebrew plural, and Tsin is the Chinese word for their land. Note that 49:13 (underline) echoes 40:1,2. Chapter 49:13-21 and 24-26 speak of the *Servant's* work for the nation of Israel, and verses 22 and 23 make it clear that His work will also benefit the Gentiles, or other nations. His sufferings and humiliation are spoken of in verses 4a and 7a, and His exaltation and glory in verses 4b and

7b. Note that in this section God (Jehovah) speaks of Himself as "the Holy One of Israel" (verse 7b), "the Mighty One of Jacob" (verse 26b), and as Israel's Savior and Redeemer (verse 26b, hi-lite all).

In the second prophecy (chapter 50), the *Servant* repeats the words His Father had given Him as He speaks to the nation of Israel and rebukes them because of their sins and unbelief. Underline verse 1b, which refers to their captivity. In verses 4-11, talking directly to the people, He speaks particularly of His sufferings and humiliation in verse 6 (underline), and expresses His faith in His Father in verses 7-9. Hi-lite "His *Servant*" in verse 10 and all the first-person pronouns in verses 4-9.

In the third prophecy (51:1-8) the *Servant* continues His message to the nation of Israel, pleading with them to return to their God (verses 1 and 2, underline 1b). Note the repeated echo of 40:1 and 2 in verse 3, and His continued plea to the people of Israel in verses 4-8. Hi-lite all the first-person pronouns in this prophecy also, and note the references to His exaltation and glory as the King of kings, the Lawgiver (verse 4b), and Judge (verse 5). Pay special attention to what He says about His *righteousness* and *salvation* in verses 5a, 6c, and 8b (underline all three and hi-lite "righteousness" and "salvation").

The fourth prophecy (51:9-52:12) is a threefold call to the nation of Israel to awaken out of its sleep of indifference (51:9 and 17, 52:1, hi-lite "awake, awake" in all three). Observe that in 51:9 Israel is spoken of as Jehovah's *arm*, a phrase that is food for thought. Chapter 51:9,10 also speaks of the exodus (Rahab is Egypt, and the dragon is the Pharaoh), which is a type of the return of the captives and the redemption of all men from their slavery to sin, death, and the devil (underline verse 11). Chapter 51:12-23 continues to speak of the captivity and the return of the captives; and 52:11,12 speaks of the new Jerusalem, which will be the home of all the redeemed, in her state of glory. Underline verse 3b, which talks of Christ's redemption through His blood, and verses 7 and 9b, and hi-lite the words "comfort" in 51:12 and 19, and 52:9, and "redeemed" in 52:3 and 9.

Salem Renewed

Everyone of the over 1,800 people who attended the dedication services of Salem Ev. Lutheran Church on Milwaukee's far northwest side was aware of the grace and blessing which the living God had bestowed on the members of this congregation. With the joy that fills hearts when a fond hope is realized, the members of Salem gathered on November 13, 1977, to express their gratitude to the Lord in special services of praise and thanksgiving as they dedicated their new church, classrooms, and offices to the glory of God and for use in extending His kingdom in this area.

Valedictory

There were moist eyes as over 700 worshipers inside and outside the old church building, built to seat only 225, joined in a valedictory in the building that had served the congregation as its house of worship for 114 years. Many of those present had been baptized, confirmed, and married before the altar. The sacred vessels and books were removed by members of the church council and carried to the new building where dedicatory rites were then performed by the Rev. Winfred Nommensen, pastor of the congregation.

Dedication

In the first service of the day Pastor George Boldt, president of the South-eastern Wisconsin District, exhorted the congregation, saying, "Today Let Us Join Moses in Singing unto the Lord." He based his words on Exodus 15:1,2. In the second morning service the congregation heard a son of the congregation, Pastor David Tiarks of Burnsville, Minnesota, remind the members that this new building was to aid in "Building For Forever." His text was Ephesians 2:19-22. In the afternoon the congregation gathered to hear Pastor Oscar Naumann, president of the Wisconsin Ev. Lutheran Synod, direct their attention to John 8:31,32: "Dedicated to the Preaching of God's Truth and Freedom."

Historical Landmark

After 130 years of existence, Salem Congregation, the historical birthplace of the Wisconsin Ev. Lutheran Synod, has now reached another milestone in its history. Faced with the blessing of a growing congregation — it numbers over 1,200 — worshipping four times weekly in a nave with inadequate seating room, and realizing that office and classroom space in the present school was insufficient, the congregation voted to build. After giving consideration to blending a new addition with the original stately building and taking into account the high cost of updating the original building to meet new building codes, the congregation decided to set aside the existing building as a historical monument [it has been declared a historical landmark by the City of Milwaukee] and weld the new church to the more contemporary existing school and gymnasium, which had been erected in 1968.

New Church and School Complex

The new complex was designed by Architect Gerald Vanselow, a member of the congregation, and the Planning Committee to be set into the side of a sloping site. The church itself has a nave with a seating capacity of 500. The narthex can accommodate an additional 100. The new church structure and the existing school are joined together by a new administration wing. A third entrance was provided for the existing six-classroom school to permit the two buildings to function separately as well as together. From the main lobby, traffic easily flows in one direction to the existing school and gym, in another direction to the office and administration unit, in another down a stair to the new lower-level classrooms, or in yet another direction to the narthex and nave of the church.

The lower level, which opens on a patio, has a southern exposure and provides a library, bookstore, multipur-

pose room, and three classrooms, as well as other needed facilities. Adjacent to the existing gymnasium and locker rooms is a new multi-purpose "hearth room," complete with fireplace, service counter, a rustic interior, and large, decorative skylites.

We thank the almighty and gracious God for making it possible for us to erect and dedicate this building to the glory of His name. We pray that the Lord of the Church will continue to call men out of darkness into His glorious light through the preaching and teaching of His holy Word in our church and school. May all who worship here praise the Lord for His steadfast love!

*All praise to God, who reigns above,
The God of all creation,
The God of wonders, power, and love,
The God of our salvation!*

Calls Accepted

World Mission Executive

The Rev. Theodore A. Sauer has accepted the call as executive secretary of the Board for World Missions. He succeeds the Rev. Edgar Hoenecke, who served in this post since 1959. He will be assuming his duties shortly after Easter.

From 1961 to 1965 and again from 1970 to 1976 Pastor Sauer served as missionary to Zambia. For nine of those years he was superintendent of the Lutheran Church of Central Africa. State-side he has served parishes in Livonia and Portage, Michigan, and in Oshkosh and Manitowoc, Wisconsin.

Seminary President

Prof. Armin W. Schuetze has accepted the call to succeed President Carl J. Lawrenz as president of the Wisconsin Lutheran Seminary, Mequon, Wisconsin.

A member of the Seminary faculty since 1958, Professor Schuetze has been teaching in the areas of Church History and Pastoral Theology.

Before coming to the Seminary, he served congregations in South Dakota and Wisconsin and taught in Michigan Lutheran Seminary and Northwestern Lutheran Academy.

WELS Missions — How They Grow and Mature

Magnolia trees with long, shiny leaves; the gentle sway of stately southern pine; grass with no protective cover of snow — and not requiring any. And it's the middle of January!

An unfamiliar scene to most members of the WELS, but not to the two dozen men meeting at Virginia Beach, Virginia, January 17-18, 1978, for the "winter" conference of the Colonial Mission District.

The host congregation, Resurrection Lutheran Church of Virginia Beach, shepherded by Pastor R. Hahm, draws its members from Norfolk, Portsmouth, Newport News, and Virginia Beach, cities known respectively as home for the Atlantic Fleet, shipbuilding, international air travel, and one of America's fastest growing residential areas.

Attention was keen as the pastors, many of whom are under 30, studied the stages of growth in the life of the mission congregation.

Planting the Seed

No mission was ever started on good intentions alone. It takes know-how. The kind, for example, put to use by Pastor John Guse of Lexington, South Carolina, in gathering a nucleus in Knoxville, Tennessee.

The procedure was as follows: Get the "go ahead" from the District Mission Board. Designate someone as your contact family. Obtain all available information on advertising rates for local TV, radio, daily and weekly newspapers. Gather the names of all WELS members living in the region. Arrange for an information meeting to be held in the home of an interested party. Serve coffee, coke, and cookies to relax people who have never met before. Begin the meeting with a devotion. Share eternal life, the most important teaching of God's Word. Present information on the WELS, its composition, history, growth, and future under God. Detail the steps in achieving mission status.

Sound easy? What if there is no contact person available? If no place can be found to hold the meeting? And advertising has its own complexities. For example, funds are wasted if the audience is improperly pinpointed. Ads must be carefully checked out with the editor. Or, as has happened, you might end up inviting people to attend the "Wisconsin Synagogue" or the "Wisconsin Senate"!

People involvement is essential in any successful mission opening. "One enthusiastic group made signs which

they put out on the roads a week ahead of the information meeting."

Putting Down Roots

By now the nucleus has, under God, moved from exploratory to mission status. The fledgling group is assigned a candidate as their first pastor. Members eagerly anticipate the day when the funeral parlor, motel, or classroom, used for services of worship, will be just a fading memory.



Pastor Otto Zeeb and Mr. Don Ruffer confer.

In cooperation with the Synod's General Board for Home Missions, the pastor together with his committeemen begin a vital, though often tedious, process known as "land acquisition."

Pastor Robert Balsa of Bear, Delaware, together with his congregation, are hard at work on land search. The difficulty of the procedure was highlighted for the conference participants as they examined an inch-thick three-ring binder, bursting with population projections, "long-term policy plan," urban-growth charts, land-ownership maps, existing churches, etc. The Home Mission Board requires such data for processing loan requests.

What is the ideal church site? Maximum exposure to the passing public; "no more than two turns off the freeway," as Mr. Don Ruffer, lay member of the Colonial Mission District is wont to put it; a minimum of two acres; properly zoned; within reasonable distance from new housing.



Considering plans for Abiding Word, Orleans, Canada. Rear: Pastor Walter Beckmann; left to right: Pastor David Priebe, Executive Secretary Norman Berg, Mr. Don Ruffer, and Pastor Carl Pagel.

Next: Reaching Out, Maturing

Looking at the Religious World

Shades of 1530

Last summer at the Lutheran World Federation Meeting in Dar es Salaam, Professor Schuette of the Vatican's Secretariat for Promoting Christian Unity created a mild sensation when his address touched on the possibility of Roman recognition of the basic Lutheran symbol, the *Augsburg Confession*. The *Augustana* was presented at the Diet of Augsburg in 1530 and was summarily rejected by the Roman party.

Professor Schuette's proposal has been widely discussed by ecumenically minded Romans and Lutherans, often with the undertone that Roman-Lutheran reunion was just around the corner. A more realistic view has recently been expressed in Stuttgart's *Evangelische Kommentare* by Roman theologian, Dr. Brandenburg.

Dr. Brandenburg stated frankly that it was not possible for the Roman Church "to seize boldly and appropriate to itself the best of the Reformation" and that it was not to be imagined that "non-Catholics would suddenly become post-conciliar Catholics."

One can wish that the Roman doctor's impossibility and unimaginableness become reality, but there is no basis for such wishing. The gulf between Rome and Lutherans, already apparent at Augsburg in 1530, remains. Ecumenical pipedreams cannot serve to close or bridge that gulf. Not even a formal recognition by the Vatican of the *Augsburg Confession* as a common statement of Christian doctrine will suffice. What is needed is a wholehearted acceptance and espousal of the Bible teachings of the *Augustana*.

Five Down — Many To Go

Four pastors and one congregation have been dropped from the membership rolls of the Lutheran Church-Missouri Synod in that body's Southern Illinois District. The reason is that in all five instances there was a refusal to

give up membership in the Association of Evangelical Lutheran Churches. Last summer's Missouri convention resolved to forbid such dual membership later than 30 days before the convention of the concerned LCMS district.

It is good to see that a beginning has been made in Missouri to clean the slate and clear the air. Much remains to be done. It is estimated that there are about 45 congregations involved in such dual membership. They belong to the Missouri Synod and to the break-away AELC. In addition, an undetermined number of pastors and teachers hold such dual membership, either in actual fact or by virtue of submerged commitments.

The way back is long. God speed the journey!

Twelve Bad Reasons

Gettysburg Seminary professor, Dr. Hale, logging more miles than it takes to get around the earth, has made an exhaustive effort to find the answer to the age-old question: Why do people not join a church? His interviews with non-churchgoers in six states lead him to classify them in 12 categories.

There are anti-institutionalists objecting to what they call the church's preoccupation with its own self-maintenance.

There are the "boxed-in" who feel churches are too restrictive, and the "burned-out" who were once overactive members.

Closely related are the "cop-outs" who lack commitment and the "happy hedonists" who find enough fulfillment in momentary pleasures.

Most hostile to churches are the people in the "locked-out" category. They feel the churches don't want them.

There are "nomads" who never stay in one place long enough to join a church, and "pilgrims" who flit from church to church seeking perfection but never finding it.

"Publicans" claim the churches are

made up of hypocrites. The "scandalized" object to the many divisions in Christendom and insist they must first be removed before there be any thought of joining.

"True unbelievers," atheists or humanists or secularists, are not as numerous as one might suppose. There are more "uncertains," a catch-all category consisting of those who don't know why they have not joined a church.

It is hard to imagine why anyone would rather be in any of the above groups than in a church.

Model Mission Budget

The Seventh-Day Adventist Church is this year operating with a budget allocation of nearly \$115 million for its worldwide work program. This means the 500,000 communicant members will have to average about \$230 in their mission offerings for the year.

We would have to increase our offerings sixfold to match that figure.

Amish Transportation

The strange convictions of the Amish have a way of getting them into strange difficulties and of requiring even stranger solutions.

Prohibited by their religion from operating motor vehicles, Pennsylvania Amish and Mennonite groups have sought and secured permission to hire unlicensed taxi drivers to transport them.

A Public Utility Commission law judge in Harrisburg recently allowed the arrangement of "para-transit service operators" in seven Pennsylvania counties to serve "persons whose personal convictions prevent them from owning or operating motor vehicles."

The fine distinction between owning, operating, and using motor vehicles is hard to grasp, even harder when that involves special legal dispensations. All praise to the Amish for their zeal in living by their religious convictions — if only those convictions made a little more Biblical sense!

"Mighty Fortress" Game

The currently popular "simulation" or "strategy" games have a newcomer to the field, "A Mighty Fortress." Contestants can replay Reformation history in round after round down to the



"THE LATE GREAT PLANET EARTH"

At the price of movies today, a Christian might well question whether any of them could be a good investment of time and money. But one evening my wife and I decided to pay the price and invest the time. We went to see "The Late Great Planet Earth." It was a bad investment of both time and money.

Oh, there were no scenes that really shocked us. But theologically the picture was dismal. If we would not have had a good knowledge of Scripture, we would have left the theater scared to death and not knowing what to do about it. The movie didn't go as far as the book by the same name, but it certainly prepared the unwary to accept all of the book's aberrations and false doctrines. That is, unless you knew the

year 1555 on a map of Europe as the game board and with the papacy, the Ottoman Empire, England, France, the Hapsburgs, and the Lutherans competing against each other.

The game is long on the Reformation territorial and military background and can no doubt teach the player much in those areas. It is short on bringing into play the personalities of the Reformers and the doctrinal stands that divided them. The Lutherans in the game represent all Protestants, just as the term was on occasion loosely used back in Reformation days.

Don't buy the game unless you are willing to play long and hard. A simple game takes up to five hours of concentrated effort. An advanced variation, involving economic factors and Henry VIII's divorce, requires more of both. Our family has owned a simpler "strategy" game, "Gettysburg," for 15 years and has never yet finished a battle.

These cautions need not discourage buffs in Reformation history from trying "A Mighty Fortress." Their efforts might bring about an increase in knowledge.

Edward C. Fredrich

Scripture, for the Scripture teaches neither a rapture nor a millennium nor does it connect the events of modern Israel with the end of the world.

The opening scene cleverly sets the stage to persuade innocent viewers to accept all the suggestions later made in the movie. It opens with a false prophet being stoned to death and then contrasts him with the true Old Testament prophets, men of God like Isaiah and Jeremiah. After that Jesus is introduced, not as the Savior but as a prophet, prophesying the rebuilding of a third temple in Jerusalem some time in the future. This, of course, is a misinterpretation of Jesus' words in John 2. Asked to prove that He had authority to cleanse the temple, Jesus answered the temple authorities: "Destroy this temple, and in three days I will raise it up." John immediately adds: "But He spoke of the temple of His body. When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which Jesus had said."

The movie interprets this word of our Lord in such a way that viewers are led to believe that the end of the world, or perhaps the coming of a millennium, is closely related to the restoration of the nation of Israel and the rebuilding of a physical temple. However, to connect the prophecies of Scripture in a physical way with the creation of the modern nation of Israel and its recent seven-day war means to close one's eyes to the fact that the prophecies of the Old Testament were fulfilled in the Messiah, Jesus Christ, and in the church of the New Testament. It also ignores that the promises to physical Israel in the Old Testament were conditional promises. This fact is totally set aside not only by the movie but also by the book on which it is based. As well as by the millennial theology so rampant in Evangelical circles today.

The millennium taught by these churches simply does not stand the test of Scripture, for Scripture always connects the second coming of Christ with eternity, not with another thousand years here on earth. In Matthew 25 Jesus describes His second coming as a coming to judge. The results of that judgment are not temporary, but eternal, for He says: "And these shall go away into everlasting punishment but the righteous into life eternal." It is clear that Lindsay has not read the Scripture very carefully.

And then the dating! Lindsay and the movie apply the words of Christ, "This generation shall not pass away," to modern-day Israel. They strongly suggest that 1982 may be the year to watch. This, however, totally disagrees with Jesus' statements, when He says, "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only. . . . Watch therefore, for ye know not what hour your Lord doth come. . . . Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh."

Believing "The Late Great Planet Earth" — movie or book — can only undermine your readiness. What if our Lord were to come between 1978 and 1981? Would you be ready, or would you be taken totally by surprise? And would you be ready for the Judgment, or just waiting around for an earthly millennial kingdom? Neither the book nor the movie offers the reader or viewer any solid theology.

Being prepared for our Lord's coming takes more than analyzing the political events taking place today or trying to calculate the hour of His coming. The only right preparation is faith in the suffering and death and resurrection of our Lord, who once said, "Whosoever believeth in Him should not perish, but have everlasting life." That's not the message of this movie, but it is truth!

H. Wicke

Direct from the Districts

MINNESOTA

Reporter Del Begalka

Former Housemother, "Miss Inky," Dies

Affectionately known to her students as "Miss Inky," Ida Josephine Ingebritsen was the housemother for many women students who attended Dr. Martin Luther College, New Ulm, Minnesota, during the years from 1935 to 1961. She first served for years in Hillcrest Hall, now no longer standing, and then in West Hall when it was a residence for college and high-school women. During her years on the campus, she



Miss Ingebritsen

also gave piano lessons to many students.

Miss Ingebritsen was born on October 18, 1887, near Story City, Iowa. Upon graduation from Lutheran Normal School at Sioux Falls, South Dakota, she taught for many years in Christian day schools of the Norwegian Ev. Lutheran Synod. Among the schools she served were: Somber, Iowa; Princeton, Minnesota; West Koshkonong, Deerfield, Wisconsin; Parkland, Washington; Minneapolis, Minnesota; and Sauk Rapids, Minnesota. Her teaching services were frequently interrupted by the necessity of lending a helping hand to her brothers and sisters. Eight sisters and four brothers preceded her in death.

Upon her retirement in 1961, she and her sister Laura maintained a home in Minneapolis, where she was a member of King of Grace Ev. Lutheran Church of the Evangelical Lutheran

Synod. In September 1977, she became ill and was hospitalized. The final weeks of her life she spent as a resident at The Lutheran Home in Belle Plaine, Minnesota. The Lord called her home on December 19, 1977, at the age of 90 years, two months, and one day. After services in Minneapolis and Story City, her body was laid to rest in the Mamre Cemetery near Story City, where other family members are also buried. She is survived by many nephews and nieces and by women teachers, both retired and active, who gratefully remember her unselfish concern and friendship.

NEBRASKA

Reporter Richard Kuckhahn

Dedication at Westminster

On January 22, 1978, Shepherd of the Valley Ev. Lutheran Church, Westminster, Colorado, celebrated the completion of its second building program in as many years with the dedication of its new worship facilities to the glory of the Triune God. This mission in the northwest Denver area had dedicated its new parsonage on June 19, 1977.

The Rev. James P. Kuehl, pastor of the congregation, spoke in the morning service on Psalm 115:1: "Not unto Us, But unto Thy Name, O Lord, Give Glory!" The Rev. Gerald E. Free, president of the Nebraska District, spoke to 300 worshipers in the afternoon on Psalm

118: 19,20: "Why We May Call the Doors of Your Church 'The Gates of Righteousness.'" Pastor Free stated that only in God's Church can the sinner find the righteousness of God in Christ, that this righteousness of God in Christ is to be shared by God's people with those outside their church, and that the "gates of righteousness" must at all times remain shut to false doctrine and error. The children of the congregation formed a choir of praise, singing "Beautiful Savior." A fellowship meal followed.

Shepherd of the Valley was formally organized in June 1974 with 45 communicants and 76 souls. It presently numbers 121 communicants and 193 souls — an amazing evidence of God's grace.

The new building provides a 2,400-square-foot A-frame chapel and a 1,900-square-foot attached fellowship hall. Almost all of the painting, staining, varnishing, and landscaping was done by members under the direction of building committee members, Elmer Jungbluth, George Hulse, Len Brewster, and LeRoy Bacher. The cost of the total project was \$228,000.

This young congregation joins many others in thanking fellow members throughout the Wisconsin Synod for the Church Extension Fund offerings given to the Lord of the Church. These funds made their first new church-home a reality.



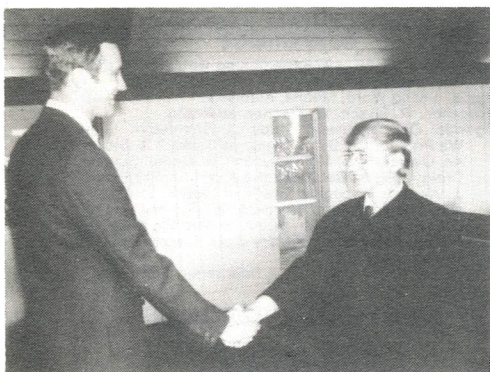
Shepherd of the Valley Ev. Lutheran Church

SOUTH ATLANTIC

Sarasota Congregation Installs First Pastor

*Lord, here our pastor we present
The shepherd You prepared and sent
To guard and care for us, Your fold,
And preach the Word to souls untold.*

This was the opening verse of a hymn specially written for the installation of the pastor of Ascension Church in Sarasota, Florida. As the hymn was special, so was this installation. Ascension Ev. Lutheran Church was installing its first resident pastor.



**Congregation President J. Schultz
welcomes Pastor Huebner**

In that special service of praise over 110 worshipers thanked God for the gift of Pastor John P. Huebner to Ascension. The worshipers heard liturgist Rev. James Vogt read the Lord's encouragement from Joshua 1 and Matthew 28. The Rev. R. Wiechmann then reminded Ascension's new pastor that "Yours is a Glorious Ministry," basing his words on Peter's recollection of our Savior's transfiguration (II Pet. 1:16-21). The Rev. J. Aderman installed Pastor Huebner. The worship service was held at Peace Ev. Lutheran Church in Bradenton, Ascension's nearest neighbor, since Ascension has no worship facilities of its own.

This day had been long prayed for by our fellow Christians in Sarasota. More than two years ago Pastor Vogt of Peace Ev. Lutheran Church, Bradenton, met with a handful of his members who lived in neighboring Sarasota to organize a new congregation there. He served that nucleus until July 1976 when Pastor J. Aderman of Trinity in

Englewood was asked to begin serving the mission.

In May 1977 Ascension was granted "mission status" and in November the congregation was given the right to call a resident pastor and to begin searching for a church site.

If you are vacationing in the Sarasota area, the members of Ascension cordially invite you to worship with them. They are worshipping in the Hawkins Funeral Home, 135 Lime Street, at 10:00 A.M.

WESTERN WISCONSIN

Reporter Harold Sturm

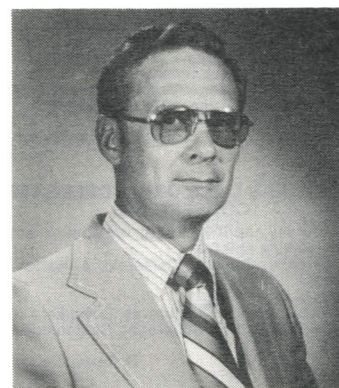
Lakeside LHS Principal Observes 25 Years in the Teaching Ministry

A service of thanks to God was held in connection with the day's chapel service at Lakeside Lutheran High School, Lake Mills, Wisconsin, on January 31, 1978. For 25 years God gave Principal Philip Strohm to Christian schools as teacher and administrator.

The student body heard Pastor Donald Bitter address them with the words of Ephesians 4:11-16. All were encouraged to thank God for Christian schools, Christian teachers, and Christian students. Appreciative of God's blessings, the student body made a contribution to an already sizable Philip Strohm Scholarship Fund (used to assist students in their study at Lakeside). The students also feted the prin-

incipal at a reception at the end of the school day.

Mr. Strohm served God at Racine Lutheran High for nine years and came to Lakeside Lutheran in 1961. He has been serving as principal since 1971.



Principal P. Strohm

The inscription on the school's cornerstone became the prayer for the day: "Oh, God, preserve to our Lutheran Church the Christian School, for upon it — humanly speaking — depends the future of our Church" (C.F.W. Walther).

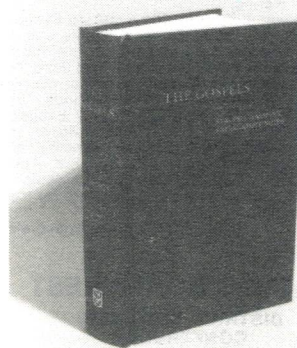
WINONA AREA CAMPING

The Winona Area Councilmen's Conference is sponsoring two one-week camping sessions for the youth of area WELS congregations.

The Teen Camp (12 years old and up) will run from June 25 to July 1, 1978, at a cost of \$35.00 per camper. The Youth Camp (ages 8-11) will be held from July 2 to July 8, at a cost of \$30.00 per camper.

Congregations interested may want to contact Mr. Gerald Kastens for a slide presentation on the camp. His address is 418 S. Baker, Winona, Minnesota 55987.

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CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

TEXAS PASTORAL CONFERENCE

Date: April 4-5, 1978.
Place: Abiding Savior, Weslaco, Texas.
Preacher: M. Krueger; J. Radloff, alternate.
Agenda: A Pastor Being a Good Steward of the Limited Material Resources: Given to Him for His Temporal Well-being; R. Sawall; Antichrists and the Antichrist and Their Influence on our Church Today; T. Haar; Exegesis of I Corinthians 12:1-11 (and v. 31a); C. Learman; Prayer, Its Uses and Abuses; J. Kilcrease II; Practical Preaching: Meeting the Needs of the 1978 Congregation; C. W. Leyrer.

C. W. Leyrer, Secretary

NORTHERN CALIFORNIA DELEGATE CONFERENCE

Date: Saturday, April 8, 1978; registration at 8:30 a.m., service at 9:00.
Place: Bethany, Concord, California; A. Keibel, host pastor.
Preacher: J. Boehringer.
Agenda: Laymen and Pastors as Coworkers in the Lord's Vineyard; P. Rupprecht; Conference Business.

D. Tews, Secretary

ARIZONA PASTORAL CONFERENCE

Date: April 11-12, 1978.
Place: Resurrection, Phoenix, Arizona; W. Bein, host pastor.
Preacher: J. Zurling.
Agenda: Exegesis of the *Song of Solomon*; D. Heuser; Exegesis of Romans 6:3-11; P. Fetzer; The Tribulation; W. Vogt; Role of Women in the Church; D. Gray; Sermon Study; P. Behn; Alternate Paper: A. Guenther.

D. E. Gray, Secretary

MICHIGAN

NORTHERN PASTORAL CONFERENCE

Date: April 3, 1978; 9:00 a.m. Communion service.
Place: Trinity, Lincoln, Michigan; L. Pingel, host pastor.
Preacher: M. Schwark; D. Schwartz, alternate.
Agenda: Regular Reports; Exegesis of Luke 11:5-13; E. Schultz; Study of the *Augsburg Confession & Apology*, Article XVII; R. Hennig.

J. Seifert, Secretary

SOUTHEAST PASTORAL CONFERENCE

Date: April 3-4, 1978, 10:00 a.m.; Communion service on Monday at 7:30 p.m.
Place: Trinity, Morenci, Michigan; E. Fredrich III, host pastor.
Agenda: Exegesis on Hebrews 2:11-18; E. Herman; Isagogical Presentation on Daniel 4; L. Hallauer; The Retired Pastor and His Golden Years; A. Maaske; Practical Problems Involving Unscriptural Divorces and Their Church Membership; G. Lenz.
Note: Excuses are to be sent to the host pastor.

D. Schulz, Secretary

COLONIAL PASTORAL CONFERENCE

Date: April 18-19, 1978.
Place: Peace Lutheran Church, King of Prussia, Pennsylvania; D. Schaller, host pastor.
Preacher: P. Schweppe; R. Balza, alternate.
Agenda: Article 10 of the *Augsburg Confession*, "The Lord's Supper"; D. Schaller; The State of the Soul after Death; K. Arndt; Exegesis of Hebrews 8:6-13, with special emphasis on the word "Covenantant"; K. Kappel.

D. Scherbarth, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Place: St. John's Ev. Lutheran Church, Redwood Falls, Minnesota; E. O. Schulz, host pastor.
Date: April 4-5, 1978; opening session at 9:30 a.m.; Communion service at 7:30 p.m.
Preacher: C. Reiter; J. Zeitler, alternate.
Agenda: The *Formula of Concord* for Ministry of the Twentieth Century; T. Hartwig; Modern Archeological Finds That Correct Bible Commentaries; I. Johnson; Exegesis of I Timothy 4; R. Schumann; Ministry and The Youth; W. Ziebell; Questions of Casuistry; Business and Reports.
Note: Registration forms will be sent with information about housing and meals; the circuit pastors will serve as the Excuse Committee.

W. J. Henrich, Secretary

NEBRASKA

DISTRICT PASTORAL CONFERENCE

Place: Holy Cross, Oklahoma City, Oklahoma; S. Domson, host pastor.
Date: Monday, April 3, 1978, 1:00 p.m. through Wednesday, April 5, 1978, at 12:00 noon.
Service: April 3, 1978, at 7:30 p.m.
Preacher: P. Soukop; T. Kretzmann, alternate.
Agenda: The Occult; Dr. S. Becker; Open Topic; Dr. S. Erlandsson; Conference Business.
Note: Please announce to host pastor for lodging and meals.

K. Bode, Secretary

NORTHERN WISCONSIN

MANITOWOC PASTORAL CONFERENCE

Date: April 3, 1978; 9:00 a.m. Communion service.
Place: Calvary Lutheran, Sheboygan, Wisconsin; V. Dobbstein, host pastor.
Preacher: M. Scheele; A. Schultz, alternate.
Agenda: Exegesis of Isaiah 2; K. Edenhauer; Practical Hints on Making Our Catechism Classes More Effective; P. Janke; *Formula of Concord*, Art. I & II; H. Krause.

P. J. Damrow, Secretary

WINNEBAGO CONFERENCE

Date: April 3, 1978; 9:00 a.m. Communion service.
Place: St. Lucas, Kewaskum, Wisconsin; P. Hoencke, host pastor.
Preacher: A. Aichele; G. J. Albrecht, alternate.
Agenda: The Slow Learner and Religious Training; L. Winter; How Can We Make Better Use of Our Area High Schools? J. Schibbelhut.

S. Stern, Secretary

FOX RIVER VALLEY PASTOR-TEACHER CONFERENCE

Date: April 10, 1978; 9:00 a.m. Communion service at St. Paul's Lutheran, Appleton, Wisconsin.
Place of Sessions: Fox Valley Lutheran High School, Appleton, Wisconsin.
Preacher: F. Toppe.
Agenda: Forenoon: Choice of the following essays: "The Occult"; M. Wiechmann; "Dancing in the Church"; J. Schewe; "Methods of Birth Control in the Light of Scripture"; W. Borgwardt; Afternoon: Business Meeting; "The Youth Ministry"; P. Kelm.

R. Ash, Secretary

RHINELANDER PASTORAL CONFERENCE

Date: April 10, 1978; 9:00 a.m. Communion service.
Place: Grace, Monico, Wisconsin; D. Fleming, host pastor.
Preacher: D. Kock; E. Kock, alternate.
Agenda: Exegesis of Mark 1; D. Fleming; Election; P. Johnston.

C. J. Siegler, Secretary

LAKE SUPERIOR PASTOR-TEACHER CONFERENCE

Date: April 10-11, 1978; 9:30 a.m. Communion service.
Place: Zion Ev. Lutheran Church, Peshtigo, Wisconsin; D. Tills, host pastor.
Preacher: J. Hering.
Agenda: Hosea; A. Klessig; *The Augsburg Confession*, Article XI; W. Tabor; Burial Customs and Practices; J. Kingsbury; Proving the Errors of the Jehovah Witnesses from their New World Bible Translation; L. Weindorf; Coping With the Incurable Kid, the Kid that Doesn't Care; M. Hinds; *This We Believe*, Article II; W. Steffenhagen; Exegesis of Galatians 5; J. Hering; A Historical Survey of the Finnish Lutheran Churches in America; Dr. J. Michael Skaates; Homeletical Study; K. Kuenzel; the WELS and Social Action; J. E. Lindquist.
Note: Please send excuses and requests for lodging to host pastor.

A. Klessig, Secretary

PACIFIC NORTHWEST

DISTRICT TEACHERS CONFERENCE

Date: April 7, 1978.
Place: Grace Lutheran, 7610 N.E. Fremont, Portland, Oregon.
Agenda:
9:00 Devotion: W. Widmann
9:15 Physical Education: W. Lemke
11:00 Business Meeting
1:00 Devotion: G. Ditter
1:15 Spelling: H. Cook
2:45 School Newspaper: J. Rittierodt
4:00 Devotion: D. Bruemmer

J. Enstad, Secretary

SPRING PASTORAL CONFERENCE

Date: April 11-13, 1978.
Place: Trinity, Omak, Washington; P. Lemke, host pastor.
Preacher: E. Kahrs; E. Carlson, alternate; Devotions by T. Spiegelberg, E. Carlson, G. Ferch, W. Warnke, and T. Adascheck.
Agenda: Exegetical Study of I Peter 3:15-22; R. Mehlberg; Homiletical Study of Hebrews 4:4-16; D. Zietlow; Transcendental Meditation; J. Henning; The History of the *Formula of Concord*; T. Adascheck; The ERA and Its Implications for Our People; W. Widman; Can We Change the Mind of God Through Prayer? G. Ditter. Alternate Papers: Can We Always Accept As Valid Baptisms Performed by Non-Lutheran Churches? P. Lemke; Galatians; M. Teske; *The Shepherd Under Christ*; L. Lambert.

N. Meier, Secretary

SOUTH ATLANTIC

FLORIDA PASTORAL CONFERENCE

Date: April 10-11, 1978, beginning at 10:00 a.m.; Communion service on Monday evening at 7:00.
Place: Redeemer Lutheran, Merritt Island, Florida.
Preacher: D. Lemke; R. MacKain, alternate.
Agenda: Exegesis of James 2:14-26; L. Zwiag; Position of Women in the Church; K. Kruck; Continued Reading of Joh. P. Koehler's *Gesetzlich Wesen Unter Uns*; R. MacKain.

D. Lemke, Secretary

SOUTH CENTRAL PASTORAL CONFERENCE

Date: April 24-26, 1978, beginning with a 6:30 p.m. Communion service.
Place: Living Word, Mobile, Alabama.
Preacher: R. Busch; W. Fischer, alternate.
Agenda: Old Testament Study; J. Schroeder; Shall We Pray for the Gift of Tongues Today? S. Stone; An Overview of Millennialism; J. Guse; Sermon Critique; False Doctrines of the Antichrist Produced; J. Werner; Isagogical Study of Hosea; D. Tollefson; *The Formula of Concord*; W. Fischer; Prayer Fellowship; R. Bartelt; Whom Should We Bury? F. Adrian; Seminar for Military Work; District Special Ministries Board.

J. Schroeder, Secretary

WESTERN WISCONSIN

WISILLOWA PASTORAL CONFERENCE

Date: April 10-11, 1978, noon to noon.
Place: Mt. Olive Lutheran, Monroe, Wisconsin.
Preacher: D. Sternhagen.
Agenda: A Critical Evaluation of the Charismatic Movement; J. Wille; Exegesis of I Timothy 6; P. Krieger; The Occult; Dr. S. Becker.

J. Kuttil, Secretary

CENTRAL PASTORAL-TEACHER CONFERENCE

Date: April 24, 1978; 9:00 a.m.
Place: St. John's, Pardeeville, Wisconsin.
Agenda: Luther and Christian Education; Dr. E. Kiessling; Lack of Discipline — A Form of Child Abuse; G. Gentz.
Note: Please excuse to the host pastor.

P. Ziemer, Secretary

SOUTHWESTERN CONFERENCE

Date: April 25, 1978; 9:00 a.m.
Place: St. Paul's, Cataract, Wisconsin.
Preacher: H. Hoepfner; H. Klug, alternate.
Agenda: Exegesis of I Thessalonians 3; M. Herrman; Common Mistakes in Sermon Preparation and Delivery; J. Gerlach; The Old Testament Sacrifices and How They Pointed to Christ; F. Werner; The Role of the Pastor's Wife; O. Heier.

R. Kloehn, Secretary

CENTENNIAL CHRISTIAN DAY SCHOOL

St. Paul Ev. Lutheran Church, Tomah, Wisconsin, will observe the centennial of its Christian day school on June 4, 1978. Services are scheduled for 8:30 and 10:30 A.M. Guest speaker for the occasion will be Pastor E. Schaewe of Mt. Calvary, La Crosse, Wisconsin. Graduates, former teachers, and friends are cordially invited to be present for the occasion.

DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

SUMMER SCHOOL CALENDAR 1978

June 18	—	3:00 — 5:00 p.m.	Registration
		7:00 — 9:00 p.m.	Registration
July 3	—	Monday	Holiday Break
July 5	—	3:00 — 4:00 p.m.	Second Term Registration for ASPCM
July 8	—	Saturday	Classes until Noon
July 21	—	10:15 a.m.	Graduation and Closing Service

SUMMER CLASS SCHEDULE

7:50 — 9:35		10:15 — 12:00	
Rel. 2S	New Testament History — Scharf	Rel. 1S	History of Israel — Olsen
Rel. 20S	Christian Doctrine I — Olsen	Rel. 75S	Lutheran Confessional Writings — Scharf
Ed. 52S	Teaching Religion — Isch	Ed. 20S	Psych. of Human Growth and Development — Fischer
Math. 50S	Fundamentals of Cont. Math — Yotter	Ed. 51S	Teaching Reading — Wessel
Mus. 75S	Lutheran Worship — Backer	Ed. 410S	Principles of Christian Education — Isch
SSt. 21S	American Scene to 1877 — Levenson	Eng. 56S	20th Cent. American Novel — Levenson
SSt. 61S	Reformation Era — Boerneke	Mus. 20S	Perception of Music — Engel

STUDY TOURS

British Literature and Culture — June 13 — July 24 — 6 credits
European Civilization and Culture — end June — mid August — 6 credits

ADVANCED STUDY PROGRAM

First Term: June 19 — June 30

7:50 — 9:35		10:15 — 12:00	
Rel. 565	Portraits of Preaching the Gospel — Raddatz	Rel. 519	Hosea to Malachi — Boerneke
Ed. 584	Lutheran Education Today and Tomorrow — Barnes	Mus. 584	Liturgical Choir School: Intros, Gradual, Allelujahs, Hymn of the Week — Backer

Second Term: July 6 — July 21

7:50 — 9:35		10:15 — 12:00	
Rel. 571	Theology of Missions — Raddatz	Mus. 534	Chorale-Based Composition for the Organ: Hymn Introductions — Meyer
		Ed. 591	Ethics of Christian Teachers — Frey

WORKSHOPS — ON CAMPUS

June 19 — 30	Workshop in Physical Education: Upper Grades — Dallmann
June 19 — 30	Workshop in Learning Disabilities — Barnes and E. Manthey
July 4 — 8	Instructional Materials for Math in Primary Grades — Micheel
July 4 — 8	The Elementary Band Program — R. Bauer
July 4 — 8	Workshop for Teachers in New Schools: Multigrade Classrooms — L. Plath
July 10 — 14	The Lay Organist — Schubkegel
July 10 — 21	Crafts in the Elementary School — Averbeck
July 10 — 21	Workshop in Physical Education: Intermediate Grades — Dallmann

WORKSHOP — OFF CAMPUS Northwestern College, Watertown, WI

July 24 — 28	Workshop for Supervising Teachers — Wessel
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Address Requests for Additional Information to:

Director of Special Services
Dr. Martin Luther College
New Ulm, MN 56073

LUTHERAN SCIENCE INSTITUTE FAMILY CAMPING TOUR

The Lutheran Science Institute (LSI) is planning a family camping tour in the State of Ohio beginning July 24, 1978, and ending August 4. Guides will be Mr. and Mrs. Gerald Mallmann.

Applications can be obtained from the Lutheran Science Institute at 4821 19th Avenue, Kenosha, Wisconsin 53140. Costs for WELS members are \$30.00 per family or \$3.00 per day for each day in attendance. Registration requires a \$10 deposit, which is not returnable after June 1, 1978.

There will be three base camps during the tour. Opportunities will be provided for hikes and fossil hunting. Teen-agers are especially invited. The tour will offer fellowship and education with adventure and fun — among Christians.

DEDICATION WISCONSIN LUTHERAN COLLEGE

Members of the Wisconsin Ev. Lutheran Synod are invited to attend a special dedication service to be conducted on Sunday, April 16, 1978, at 3:00 P.M. in the chapel of Wisconsin Lutheran College. The college is located at 8830 West Bluemound Road, Milwaukee, Wisconsin. Visitors will have an opportunity to take a guided tour of the new campus.

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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.

Alabama	Montgomery
Alaska	Sitka/Ketchikan*
Arizona	Chandler
	Sierra Vista*
Arkansas	Little Rock
California	Modesto
	Placer County
	Santa Maria*
Connecticut	Trumbull*
Florida	Ft. Walton Beach*
	Lakeland*
	Sarasota
	Zephyrhills*
Georgia	Lawrenceville
Idaho	Pocatello
Illinois	Belleville
	Downers Grove
	Eltingham*
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Michigan	Big Rapids*
	Imlay City
Minnesota	Fairmont*
	Grand Rapids
	Northfield*
	Plymouth/Maple Grove*
Missouri	Joplin*
	S.E. Kansas City
Montana	Helena*
	Missoula*
Nebraska	Fremont*
	O'Neill*
Ohio	Ashland
	S.W. Cleveland*
	Dayton
	Lima
Pennsylvania	Harrisburg
Tennessee	Knoxville
Texas	Abilene*
	Midland/Odessa*
	Wichita Falls*
Washington	Moses Lake*
West Virginia	Beckley*
Wisconsin	Antigo
	Galesville
	Genesee/Wales*
	Holmen
	Plymouth
	Prairie du Chien*
	Rice Lake*
British Columbia	Vancouver*

*Denotes exploratory services.

EXPLORATORY

HELENA, MONTANA

WELS exploratory services are being conducted in the Community Center of Leisure Village, 2901 Herrin Road, Helena, Montana, every Sunday at 5:00 p.m. Sunday school is scheduled for 4:00 p.m. Send names to or make contact in person with Mr. Carl Schwertfeger, 108 Ridgewood Lane, Helena, or Pastor John Engel, 808 Sacajawea Drive, Great Falls, Montana.

SANTA CLARITA VALLEY, CALIFORNIA

Exploratory services are being conducted at the Courtney Club, 26525 Golden Valley Road, Saugus, California, at 8:30 a.m. References should be directed to Pastor Richard Yecke, 42520 N. 21 Street West, Lancaster, California 93534. This field comprises the communities of Saugus, Newhall, Valencia, and Canyon Country.

JOPLIN, MISSOURI

Exploratory services are being conducted in Karen's Studio, 1910 Ohio Street, Joplin, Missouri 64801. Sunday school and Bible class begin at 3:30 p.m. and the worship service at 4:30 p.m. For information call 417/781-8759 or 816/884-5252; or write to Pastor W. T. Niermeier, P.O. Box 56, Harrisonville, Missouri 64701.

FT. WALTON BEACH, FLORIDA FLORIDA PANHANDLE

Worship services are conducted each Sunday at 4:00 p.m. (Sunday school at 3:00 p.m.) at the Kinder Care Center, North Street, off Race Track Road, Ft. Walton Beach, Florida. This is the Eglin Airforce Base area. Names and information may be forwarded to Mr. Gerry Fisher, 8 Moroni Lane, Ft. Walton Beach, Florida 32548 (904/242;4054) or to Pastor Frederick S. Adrian, 91 Freeway Dr., Mobile, Alabama 36619 (205/661-1971)

TIME AND PLACE

COMING TO ARKANSAS?

If so, please note our new place of worship. King of Kings Ev. Lutheran Church, Little Rock, is now worshipping at the Holiday Inn (South), located at Interstate 30, exit 65th Street. We worship every Sunday at 10:00 a.m., with Sunday school and adult class at 11:00 a.m. Names of prospects should be sent to: Pastor A. L. Schmeling, 5907 Chaucer Lane, Little Rock, Arkansas 72209; phone: 501/565-3600.

Visiting the Smokies? Stop at Knoxville, Tennessee

KNOXVILLE, TENNESSEE

Shepherd of the Hills Ev. Lutheran now holds worship services each Sunday at the Tennessee Motor Inn, 6200 Papermill Road, Knoxville, Tennessee. Worship is at 10:30 a.m. Sunday school and adult Bible study at 9:00 a.m. For information contact Pastor Scott Stone, 8540 Dresden, Knoxville, Tennessee 37919 (615/693-7494).

LAWRENCEVILLE, GEORGIA NORTHEAST ATLANTA

Sola Fide Ev. Lutheran now holds worship services each Sunday at the Kinder Care Center, Langley Road, off Hywy 29, Lawrenceville, Georgia. Worship is at 10:30 a.m. Sunday school and adult Bible study at 9:00 a.m. For information contact Pastor Larry Zahn, 3157 A. Ferrite Loop, Lawrenceville, Georgia 30245 or call 404/962-1894.

NAMES

TORONTO, CANADA

Residents of Toronto and environs, who are interested in exploring the possibility of organizing a WELS mission in that area, are asked to contact Pastor Tom Pfothauer, 1279 Evans Blvd., Ottawa, Canada, K1H 7T8.

NEW YORK CITY

Sunday worship services are being held in Manhattan at 675 West End Avenue, Apartment No. 6A. The apartment is located between 92nd and 93rd Streets and is conveniently situated three blocks south of the 96th Street IRT Broadway-7th Avenue Subway stop. For time of service please contact locally Mr. John Bills (212) 865-4844 or send names to Pastor David Pagel, 218 E. Crescent Avenue, Ramsey, New Jersey 07446; phone (201) 825-3816.

THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet April 26 and 27, 1978, in the Synod Administration Building, 3512 W. North Avenue, Milwaukee, Wisconsin 53208. The first session is to begin at 9:00 a.m. The meeting was set a week earlier to avoid a conflict with Ascension Day, May 4.

All reports that are to be included in the *Report to the Ten Districts* for their conventions this summer should be ready for distribution to all members of the council at this April meeting.

Preliminary meetings of various boards, committees, and commissions are being called by their respective chairmen or secretaries.

Oscar J. Naumann, President

APPOINTMENT

After consultation with the vice-presidents of our Synod, I have appointed Pastor Alan H. Siggelkow of Fort Wayne, Indiana, a member of the Board of Control of Northwestern College. Pastor Siggelkow is to fill the vacancy caused by the death of Pastor Jonathan Mahnke. The term runs to August 1983.

NOTICE

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

April 24-25, 1978.

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

Norval W. Kock, Secretary
Board of Trustees

NOTICE OF FELLOWSHIP

National Ev. Lutheran Church, Calumet, Michigan, an independent congregation, has declared itself in fellowship with our Synod and has requested the Synod's services. The Rev. Mark E. Hannemann has accepted the call to serve as its pastor. He will also have charge of the campus ministry at Houghton, Michigan.

Carl W. Voss, President
Northern Wisconsin District

CALL FOR NOMINATIONS WISCONSIN LUTHERAN SEMINARY

The Wisconsin Lutheran Seminary Board of Control requests from the voting constituency of the Synod nominations for a professor at Wisconsin Lutheran Seminary. This is being done to fill the vacancy which will exist at the close of the 1977-78 school year when Prof. Gerald Hoenecke's announced retirement goes into effect. The man called will be asked to teach Homiletics and Old Testament. Nominations, accompanied with pertinent information, should be in the hands of the secretary no later than April 26, 1978.

WLS Board of Control
Pastor Paul A. Manthey, Secretary
8419 W. Melvina Street
Milwaukee, Wisconsin 53222