

The Northwestern Lutheran

May 14, 1978



75
YEARS

**ZION EV. LUTHERAN CHURCH
GARRISON, NEBRASKA**

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Briefs by the Editor

This year May 14th is the anniversary of the day when the Holy Spirit of God came upon the disciples and empowered them to proclaim the Gospel of Jesus Christ to the many people of different languages and nationalities gathered in Jerusalem for the Passover. That was indeed a great miracle, and the hearers expressed their amazement as they said: "Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" The miracle however, was not an end to itself. Its aim was to proclaim the Gospel in the languages which these people could understand. It brought them face to face with Christ.

Only one of the sermons preached that day, the one by Peter, is recorded. He opened his address by pointing out that the miracle they were witnessing was a fulfillment of Joel's prophecy, and then demonstrated its purpose by preaching Jesus. His sermon culminated in the words: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

This is the first sermon Peter preached, but it is a model sermon. It expounded the Word of God, constantly drew on the Holy Scripture, and presented Jesus Christ as Savior. Such preaching is of the Holy Spirit.

Scripture nowhere promises another Pentecost similar to the first Pentecost, but it does advocate Scripture-based sermons exalting Jesus as Lord and Savior. Christ Himself on a number of occasions defined the aim and purpose of the Holy Spirit's work. In John 14:26 Jesus said: "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Again, in John 15:26: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which

proceedeth from the Father, He shall testify of Me." In the next chapter (John 16:13,14) we read: "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me, for He shall receive of Mine, and shall show it unto you." The Spirit's witness in the Church will always be a witness to Jesus Christ in the preaching of the Word and in the administration of the Sacraments.

We as a church are therefore deeply concerned about remaining loyal to the Holy Scripture, for the Scripture is the Word of the Holy Spirit. Paul in II Timothy states: "All Scripture is given by inspiration of God." If we remain loyal to the Scripture, Pentecost is alive in our hearts. How important that is becomes clear from the words with which Paul introduced the truth that the Scripture is God's inspired Word. He wrote to Timothy: "From a child thou has known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Faithfulness to the Scripture is also a mark of the Lutheran Confessions. The authors of the *Formula of Concord*, as well as the authors of all the other confessional writings, were deeply conscious of their responsibility to say no more than Scripture says and to say no less. And that is a mark of the presence of the Holy Spirit. To adapt the Word of God to our own way of thinking, to our own philosophy, is not the spirit of the Spirit of God. God's Spirit never approves of any attempt to sidestep the Word which He gave through Moses and the Prophets and through the Evangelists and the Apostles. In all of our preaching, teaching, and witnessing, may we ever follow the example of Peter on Pentecost and base all that we say and proclaim on Holy Scripture! Then we can be sure of the support and of the approval of God and the Holy Spirit.

*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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The Cover

Members of Zion Ev. Lutheran Church, rural Garrison, Nebraska, recently observed the 75th anniversary of their organization as a congregation. The congregation has been served by 11 pastors over the years. The Rev. Virgil Micheel is presently pastor of Zion and of St. Paul's in rural Gresham. (See page 156.)

Editorials

Guilt Feelings Frontal attacks on the Christian faith may help to confirm unbelievers in their unbelief, but they are not very effective in destroying the faith of Christians. Believers automatically resist attacks couched in flat denials of fundamental truth. Few people have lost their faith through being told, for example, that there is no God.

A much more effective way of destroying faith is to undermine it. One way of undermining it is to remove the need for it. The basic need for faith is created by guilt. Ergo, to undermine faith, remove the consciousness of guilt.

This seems to have become a major tactic in Satan's current campaign to mislead sinners. Often assuming the role of the competent professional, he counsels you that feelings of guilt are bad for you. They are destructive. The way to get yourself together and find inner peace is to get rid of those guilt feelings. It sounds logical, and this kind of advice is quite widely welcomed by the guilt-ridden, which includes, generally, the whole human race.

But hold it! Are we guilty or aren't we? And if we are, does the solution lie in pushing guilt from our minds by positive thinking? Isn't this an evasion of reality?

"They are all gone aside; they are all together become filthy; there is none that doeth good, no, not one." So say the Scriptures. But the Scriptures also say, "The Lord hath laid on Him the iniquity of us all." That is a solution tailored to the need, designed by God Himself, not by your friendly neighborhood psychiatrist, amateur or professional.

"Come unto Me, all ye that labor and are heavy laden; and I will give you rest." This is the positive invitation of our faith's Founder, addressed to the guilty. Unlike the Great Deceiver, He confronts the problem: guilt. He acknowledges its effect upon the guilty: guilt feelings. And He offers a realistic solution: peace in the assurance of forgiveness.

Immanuel Frey

Your Children's Minds For the sixth time that day the harried young mother has heard one of her children say, "But he hit me first." Each meal seems to end with spilled milk and with food smeared into the hair and all over the highchair. Her nerves are so jangled by the continual sniveling and squaling of her offspring that she feels she must stand in the middle of the room and scream; otherwise her head will burst.

She sighs, yes, she fumes, as she thinks of other mothers who drop their toddlers off at the baby-sitter's or at the day-care center and go off all day to an interesting and stimulating job that not only provides an attractive paycheck, but where they can escape from their children besides.

And yet the young Christian mother feels that her first responsibility is to her tykes and toddlers, even if the family must skimp and scrape on a lower income. She remembers the exhortation of the Apostle calling on the young women to be devoted to their children, and to be "keepers at home." She knows that she has her Lord's approval if she makes the care and training of her children a primary responsibility.

Let her also remember that "godliness is profitable unto all things, having promise of the life that now is" God's way also pays off in this life. The mother who does not take a full-time job but stays at home and rears her children can increase their I.Q. Under the heading, "A Mother's job can hurt I.Q. of child," columnist Joan Beck wrote, "Evidence continues to pile up that the role a mother plays in the life of her child during the first three years of life has a crucial, lasting effect on his intelligence. And the components of this relationship include critical elements that cannot easily be supplied by mother substitutes or day-care centers The quality of early home life is much more closely related to mental test scores later on than other factors like socio-economic status."

Income, or professional standing, or upper-class housing do not do as much for the child's mental ability as the mother does when she gives her child stimulating things to do and stays nearby "to keep feeding him appropriate words almost continually." Mothering that is keyed to her young child's immediate interests and "is carefully matched to his responses and level of development" nurtures the kind of mental growth (as much as 20 or 30 points' worth on an I.Q. test) that custodial care by a baby-sitter or a typical day-care center can never provide. And in later years it is too late to make real changes in the child's mental ability.

Perhaps on Mother's Day frazzled young mothers can also take some comfort from the knowledge that their devotion to their children will also bring tangible rewards in this life. More and more we are finding out that those who follow the Bible's precepts reap rewards they had not even anticipated.

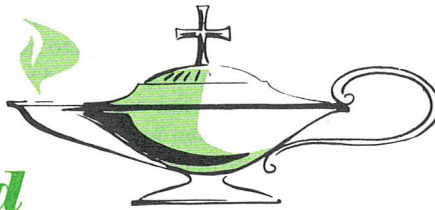
Carleton Toppe

"Say, Dad" "Say, Dad, did you attend Sunday school when you were a little boy?" "Yes, son, regularly." "Well, I bet it won't do me any good either." Few words, much said. This comment overheard recently should give every home pause for thought. Our homes need thought — careful, prayerful thought.

Teaching children to do one thing when our lives espouse another is a one-way street to confusion for the child and frustration for the parent. The Lord asks us to train up our children in the way they should go. In a world of visual media, the power of example possesses greater power than ever before. In an era of openness and "freedom" for individual action, the danger of disparity between what the child is taught and shown grows. Parents who teach "trust in the Lord" but constantly fuss and stew, who teach the Bible is God's Word but are never seen reading it, who make a Christian education important, but place the making of money and recreation before worship

(Continued on page 158)

Studies in God's Word



“Little Children, It Is The Last Time”

Little children, it is the last time and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not of us. But ye have an unction from the Holy One and ye know all things. I have not written unto you because ye know not the truth, but because ye know it and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the

Son, the same hath not the Father; but he that acknowledgeth the Son hath the Father also. Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father. And this is the promise that He hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things and is truth and is no lie, and even as it hath taught you, ye shall abide in Him (I John 2:18-27).

The hands on the grandfather clock pointed to noon and the chimes began to ring. Little Tom stopped to listen and then, as he liked to do, counted along. This time, though, something went wrong and the clock chimed on. “13-14-15,” he counted and then ran to shout excitedly, “Mom, it’s later than it’s ever been before.”

In his “Letter of Light, Life, and Love” John advances the same thought. As a spiritual father concerned about his children in the faith, he writes, “*Little Children, It Is The Last Time.*”

Sobering

John writes about the “last time,” not with an eye on the clock, predicting the time of Christ’s return, but rather pointing out that it is indeed coming closer. As a sign, he points to the coming of “antichrist.” This term is found only in John (2:18, 2:22, 4:3, II John 7). A careful reading shows he uses it two ways. When he writes of “antichrist”

who “shall come,” he uses the singular and refers to the antichrist of whom Paul wrote so plainly in Second Thessalonians. That antichrist is the Roman papacy which “as God sitteth in the temple of God” (II Thess. 2:4). The coming of this great antichrist John predicts here. When he writes of the “many antichrists” who “even now are,” he refers to something else, to false teachers whose doctrines differ from the eternal truths of the Word. Such antichrists were already at work among John’s beloved Christians in Asia Minor.

One of these was Cerinthus, who claimed that Jesus was only Mary’s and Joseph’s son and that Christ was a supernatural power given to Jesus at His baptism and then leaving Him at His suffering. Such a teaching denied the deity of Jesus Christ and took the cleansing power out of His blood. To deny that Jesus is the Christ, true God from all eternity and also true man

born of the Virgin Mary, is the supreme lie. Such a lie robs one also of the Father, for it is only through the Son that man can know and approach the Father (Matt. 11:27; John 12:44,45; John 14:6-9). To deny Jesus is to end up a spiritual orphan, a fatherless child, regardless how much one prattles about and prays to the Father.

Since John’s day the papal antichrist at Rome has been established and the other antichrists have increased in number and influence. Some of them knock at our door with Bibles under their arms and then proceed to knock at Jesus’ divinity with their words. Others are found in churches where a diminished and dethroned Christ is preached. Their theology seeks to explain away the miraculous in His life and set aside His “too high” moral standards and His “too humbling” message of redemption. Looking at the antichrists around us, we say soberly, “It’s later than it’s ever been before.”

Reassuring

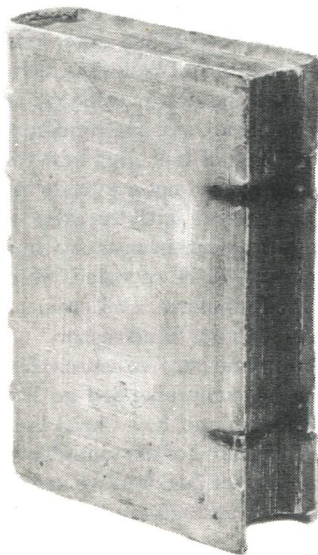
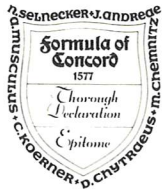
Against such errors Christians have two weapons. They have the Spirit and the Word. From Christ “the Holy One” (Acts 3:14, Mark 1:24) at their conversion came a precious gift, the “unction” or anointment of the Spirit, poured into and working in their hearts through Word and Sacrament. That Spirit, just as Jesus promised, taught them all things (John 14:26) and led them into the truth. Now with the Spirit’s help they can abide in the truth which they “heard from the beginning.” Though others may run after new teachings with itching ears, God’s children know that the anchor of their faith is held firmly in the unchanging Word.

In this Pentecost season John would point us to the same powerful Spirit and the same unchanging Word. From that Spirit, working through the Word, comes the faith and the eternal life we need and also the knowledge of the truth and the ability to combat error. As it gets later than it’s ever been before, we need to pray to that Holy Spirit,

*Grant our hearts in fullest measure
Wisdom, counsel, purity,
That they ever may be seeking
Only that which pleaseth Thee.
Let Thy knowledge spread and grow,
Working error’s overthrow. (LH 226:2)*

Richard E. Lauersdorf

400 Years of The Formula of Concord



The Book of Concord

Article IX: *Of the Descent of Christ to Hell* is the shortest article in the *Formula of Concord*. That does not mean that Article IX is of less importance, but rather that the controversy on this point was not as widespread in the Lutheran Church of that day.

For us the descent of Christ into hell is not part of His humiliation, but of His exaltation. The words which our Lord spoke on the cross indicate that His suffering came to an end when He died on that tree of shame. To the repentant malefactor Christ said: "Today shalt thou be with Me in paradise." This would have been of no comfort to the malefactor if paradise were a place of suffering instead of heaven. Again, at the close of the three hours of darkness, our Lord cried out: "It is finished," and then said: "Father, into Thy hands I commend My spirit." It is clear that His sufferings had come to an end. When He then descended into hell, it was for an entirely different purpose than to suffer. His purpose was to proclaim His triumph over the devils

The Formula and The Descent of Christ to Hell

(Col. 2:15) and to inform the condemned that they were justly shut up in the eternal prison of hell (I Pet. 3:19).

The Controversy

The dispute settled by Article IX has at times been called the Hamburg Church Controversy, because it was practically confined to Hamburg, Germany. After 1532, John Aepinus (or Hoeck) became pastor and superintendent in Hamburg. He taught that Christ's descent into hell was part of His suffering for our sins. He stated that while Christ's body lay in the grave, Christ's soul descended to hell to suffer its pains and terrors, and thus to satisfy the wrath of God and complete the work of redemption. This, as we have seen above, does not at all agree with the words which Jesus spoke from the cross.

The controversy did not fully subside when Aepinus died in 1553. Other theologians did not go as far as John Aepinus did, but some nevertheless twisted the words of Scripture to mean something they do not mean. That is why the authors of the *Formula* reaffirmed Luther's Scriptural teaching, stating: "We simply believe that the entire person [of Christ], God and man, after the burial, descended into hell, conquered the devil, destroyed the power of hell, and took from the devil all his might."

How important they considered the Scriptural view of Christ's descent into hell is evident from these words of theirs: "Thus we retain the substance and true consolation that neither hell nor the devil can take captive or injure us and all who believe in Christ."

Roman Doctrine

Luther's teaching and the teaching of the *Formula of Concord* are totally different from the understanding that was current among the Roman Catholics and among the Reformed of that day. Roman Catholic theologians of Luther's day regarded Jesus' descent into hell as the act by which Christ, with His soul only, entered the abode of the dead. And this is one of the underlying thoughts of Roman doctrine to this very day.

In 1966, the bishops of the Netherlands produced what they called "A New Catechism." In it they say of the descent of Christ into hell: "Jesus passed through the dark gate from which no one returns. He really died. This is the mystery of Christ which is celebrated on Holy Saturday. We confess it in the *Apostle's Creed* in the words, 'He descended into hell.' 'The realm of the dead' . . . is what is here meant by the word 'hell.' It is not the place of evildoers, but the realm of death where all are imprisoned, good and evil alike. . . . In the mind of believers at the present day, the state of death is not linked so definitely with any given place. Normally, we do not try to picture it. The dead exist — but where? . . . By saying that he (Christ) 'descended into hell,' Christians affirmed that he was really dead. It meant the humiliation of being dead, of being cut off from life, of ceasing to belong to the world which continued on its way." So far *A New Catechism*.

To teach the existence of a realm of the dead besides heaven and hell simply does not agree with what we wit-

(Continued on next page)

ness at the death of Stephen, the first martyr of the Christian Church. When Stephen testified that he saw the heavens opened and the Son of man standing on the right hand of God, his enemies took up stones to stone him. Dying, Stephen prayed: "Lord Jesus, receive my spirit." In that moment his soul went neither to hell nor to some imaginary "realm of the dead," but to heaven where Jesus is on the right hand of God. Rome's doctrine does not agree with the Scripture.

At times, Rome also speaks of Christ's descent into hell as being for the purpose of giving "the dead who waited . . . their salvation." But, according to the Scripture, there is no second chance after death and also no probation. At death the soul of the believer goes to be with the Lord. Through faith in Christ, salvation is ours now and eternally. Our bodies will share in the glory of that salvation at the resurrection.

The Reformed Attitude

The Reformed in general speak of the descent into hell as a figurative expression for the sufferings of Christ, particularly of His soul, on the cross. But this interpretation totally ignores

the triumph which Scripture connects with the descent of Christ into hell. Paul writes in Colossians 2:15: "And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it." Christ's descent into hell, when His soul had returned to His body in the grave, was a triumphant proclamation of victory over hell, over Satan, and over death. It demonstrated that He is the One who has the keys of death and hell.

Lack of Details

Just what took place in hell when Jesus appeared there is not recorded in the Scripture. There were no earthly eyewitnesses who could have reported. By contrast, the living Christ was seen after His resurrection by more than 500 persons at one time. Later the disciples saw Him ascend up into heaven. But both Jesus' sitting at the right hand of God and Jesus' descent into hell are something we know only because they are revealed to us in Scripture. To speculate about the details gets us nowhere. There is only one thing proper for us to do as Bible-believing children of God and that is to present this truth exactly as Scripture presents it. To deny it is foolish and to

adapt it to our own reasoning is equally as wrong. The Roman Church adapts the descent of Christ into hell to its false position on life after death, and the Reformed Church adapts it to its false position on the person of Christ.

In presenting this doctrine, the *Formula* avoided all speculation. Here, as always, the *Formula* makes Scripture its only source of doctrine, saying no more than Scripture says and saying no less. That this was the intent of the authors is clear from these words of Article IX: "It is sufficient that we know that Christ descended into hell, destroyed hell for all believers, delivered them from the power of death and of the devil, from eternal condemnation and the jaws of hell. But how this occurred we should not curiously investigate, but reserve until the other world, where not only this mystery, but also still others will be revealed, which we here simply believe, and cannot comprehend with our blind reason. . . . With our reason and our five senses this article can be comprehended as little as the preceding one, how Christ is placed at the right hand of the almighty power and majesty of God; but we are simply to believe it and adhere to the Word."

H. Wicke

Workshop

Most readers of *The Northwestern Lutheran* are aware of the Synod's braille and cassette Workshop in North St. Paul, Minnesota. It is supported financially by the Lutheran Women's Missionary Society and supervised by the Synod's Mission for the Visually Handicapped.

In the first quarter of 1978 the following items were produced in braille: 62 Meditations, 22 Prayers for Meditations, 113 Northwestern Lutherans, 10 Junior Northwesterns, 14 LWMS President's Newsletters, and 29 Catalogs of Braille Materials. Fourteen volumes of books were also reproduced to fill special orders. During 1977 a total of 692 braille books were sent out.

Braille items are reproduced on Wednesdays and Thursdays. A group

Braille Large Print Cassette

of four or five ladies can punch, thermoform, and assemble into books between 750 and 1,400 pages of braille a day. Over 120 different women give time to the braille program at the Workshop in the course of a year. Two of the groups travel over 40 miles one way to take their turn at the Workshop.

The cassette story is just as exciting. During the first quarter of this year, 232 orders for Meditations were sent out. The Northwestern Lutheran on cassette is sent out every other week. In January there were three mailings — 120 tapes. In February there were two mailings — 84 tapes. At the time of the meeting, only one mailing had gone out in March — 41 tapes. Five congregations provide workers for the cassette program.

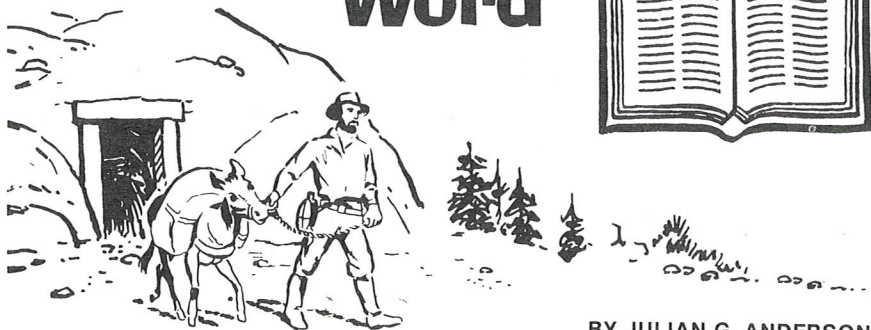
Cassettes are produced on Tuesdays. During 1977, some 2,410 cassettes were sent out.

Some interesting sidelights! One of the volunteers was amazed to discover that she was reproducing a Catechism in braille for a young lady who lives in a town near where the volunteer's daughter teaches in a Christian day school.

Recently the Workshop received a letter from Bangladesh. It was written in braille. A student there had heard of the Workshop and wanted a copy of "Out On The Mountain." Everyone is still wondering how this student over in Bangladesh ever heard about our Workshop.

Visually handicapped people in our congregations who would like to receive some of this material, either in braille, cassette, or Largeprint, should contact their pastor. Should you know of someone in your congregation who has need of the above material, bring them to your pastor's attention.

Mining the Treasure of God's Word



BY JULIAN G. ANDERSON

II Chronicles 33:1-20, Nahum

Today we return to the main theme of the Old Testament narrative, the story of Jesus, the Messiah. We found that the history of the northern kingdom of Israel offered little of interest in this respect. There the throne passed from one family to another many times, and usually by assassination; and there was not one good king. In the history of Judah, however, we have already read of three good kings; and a very important fact to remember is that all the kings of Judah were direct descendants of David, through Solomon and Rehoboam, which makes them all ancestors of Jesus. To get yourself back on the track, review the lesson for December 25, which deals with Hezekiah's good reign. Then read

II Chronicles 33:1-20

Hi-lite the name of the next king in verse 1, noting the great length of his reign, and the description of his reign in verses 1-7a (underline verses 2-4a to the first "Lord," 6a to "Hinnom," and 7a to "God"). The fact that Hezekiah was such a good king, though he had a father as bad as Ahaz and such a wicked son, is surely an act of God's pure grace. Note that the condition God made to David and Solomon is repeated in verse 8b, and mark the chronicler's closing remarks in verse 9.

Verse 10 tells of God's attempts to win Manasseh and the people back, and their response (underline); and verse 11 describes God's next measures, reminiscent of the days of the

judges (underline). The Assyrian king referred to here was Ashurbanipal and the date was about 650 B.C.

Verses 12 and 13 tell an interesting and unusual story — the repentance and conversion of a king steeped in idolatry and God's gracious and merciful actions following his change of heart. Manasseh's efforts at reformation are then described in verses 14-17, especially in verse 15 (underline). Verse 17, however, gives a revealing picture of the real state of affairs in Judah at this time (underline).

Then Turn to Nahum

The reference to a prophet (or prophets) in II Kings 21:10, at the time of the capture of Jerusalem and King Manasseh by the Assyrians, and the position of Nahum among the Minor Prophets lead us to think that Nahum may well have lived and worked at this time, and have helped Manasseh in his later reformation. Nahum means "comfort" in Hebrew, and he was called by God to deliver a message of comfort to God's people in Judah at this critical time, and to the believers of all ages.

The theme of the book is expressed in the opening phrase, "The burden of Nineveh." The word burden suggests a heavy message of doom. This is then announced in clear tones in 1:14 (underline and hi-lite the last phrase, which gives God's opinion of that great heathen city at this time. Compare also the lesson on Jonah and what was said about Nineveh there).

Note the two great principles stated in 1:2-8, that "God is good" to those who take refuge in Him (verse 7, underline the verse); and that "God is a jealous God . . . who will by no means acquit the wicked" (verses 2 and 3, underline). Compare also Paul's comments in Romans 11:22, and note that these are the contrasting messages of the Law and the Gospel — God's wrath on all who break His Law, and His forgiving love for all penitent sinners.

Remember that God had demonstrated His mercy to the people of Nineveh when they repented at the preaching of Jonah 125 years earlier. But in the years that followed, their wickedness and cruelty had multiplied, and now they must learn that God is also an avenging God who will surely destroy the wicked. In these two truths there was comfort for God's people, expressed in 1:15, especially God's promise in the closing words, "for the wicked (one) . . ." (underline). To fully appreciate all this we must remember that Assyria was the one great superpower in the Near East at this time, that she had carried 10 of the tribes of Israel into captivity 75 years earlier, that she had destroyed the great Egyptian empire (No or No-Amon) in 3:8 was the great city of Thebes on the Nile), and had just now captured Jerusalem and King Manasseh. God's answer was: "You have nothing to fear any longer from Assyria!" Read also 1:12 which should begin, "Though they be in full strength . . .," and underline.

Chapters 2 and 3 then describe the siege and capture of this great city, with its 100-foot walls enclosing an area of 225 square miles. Chapter 2:3,4 pictures the attacking armies, 2:5 and 3:13 the feeble defenders, 2:6 God's own actions in washing away a part of the wall by a flash flood of the Tigris River (exactly what happened in 612 B.C.). Chapter 2:9-12 describes the aftermath, when the once-great city would be the abode of wild animals, and 3:19a makes it clear that she would never be rebuilt.

Chapter 3:1-7 gives us an enlarged picture of what God meant by calling Nineveh a "vile" city, and we should note that this is also a perfect picture of all our modern cities, which means that Nahum's double message of warning and comfort speaks to the people today with the same forceful clarity.

Looking at the Religious World

information and insight

Confirmation Practice

Back in 1970 great excitement was caused in Lutheran churches by a recommendation of a Joint Commission on the Theology and Practice of Confirmation that the first communion age be lowered to fifth grade and the confirmation age raised to grade 10. What has happened since?

Recent studies in two of the large Lutheran bodies in our land indicate very different reactions. A survey of Lutheran Church-Missouri Synod congregations indicates that 80 per cent have made no changes in confirmation/first communion practices and that 85 per cent are not considering any now.

In the Lutheran Church in America the picture is different. In 1976 over 50 per cent of the congregations communed children at fifth grade or earlier and almost 50 per cent confirmed at the ninth grade.

While no similar facts and figures are available on Wisconsin Synod congregations, the opinion could be ventured that the number of those retaining the traditional confirmation/first communion practices stands at 100 per cent or very nearly that.

Media Christianity

A national news division is being developed by the Christian Broadcast Network with the intention of offering to independent and network affiliated television stations a daily 30-minute national newscast. Plans are to have the service ready in October. No anchorman, however, has as yet been selected.

A CBN spokesman stated that the emphasis would be on "fairness, accuracy and thoroughness, rather than flamboyance and being first at all costs."

President Pat Robertson added: "We also would like to show some of the

good news — the very wonderful and wholesome activities from the heartland of America that deserve to be brought to the attention of our people."

CBN has its own television stations in Boston, Atlanta, Dallas, and Tidewater, Virginia, along with six radio stations in Virginia and New York.

A major book publisher, Doubleday and Company, announced recently that it is establishing a new imprint, Doubleday-Galilee Books, which will feature evangelical books for the growing ranks of "born again" readers.

Both media enterprises are still in the planning stage and no specific productions or products are as yet available for inspection. Our first reaction, however, is the view that, if some Christian influence is needed anywhere, it is in our country's major communication and publishing enterprises.

American Atheist Schism

An age-old objection of the atheist to churches is the many divisions and conflicts that rend Christendom. "Try me again," says the atheist, "when you Christians have patched up all your differences. Until then I prefer the peace and quiet of the ranks of the atheists."

The shoe is now on the other foot. The American Atheist organization, whose prominent spokesman is Mrs. Madolyn Murray O'Hair, is currently battling with factions that object to her leadership, specifically her "abrasive manner," her undemocratic practices, and her frivolous lawsuits. Chapters in five states are reported to have withdrawn from the national body to underscore their protests.

Mrs. O'Hair's son, William Murray, who adopted a schismatic stance already last year, is alleged to have declared that the claimed mailing list with 60,000 names in actual fact has

2,517 names and that the actual membership stands at 1,207.

The point is not that such factionalism proves the atheist organization wrong. The Bible does that quite adequately. What such schisms and divisions point to is the fact that here on this earth people are sinners, whether inside or outside the church, and that sinners fall prey to "variance, emulations, wrath, strife, seditions, heresies, envyings, . . . and such like."

Blunders of the Typical Church

In the April issue of *Eternity* Stephen Holbrook, head of Princeton Management Associates that provides management consultation services to many Christian organizations, writes on "Seven Management Blunders in the Typical Church." Mr. Holbrook's seven deadly blunders are:

1. Ineffective use of volunteers;
2. Fuzzy goals;
3. Low level of time effectiveness;
4. Confusing "means" with "ends";
5. No effort at self-renewal;
6. Lack of planning; and
7. Starving the pastor.

These are not the normal faults congregations are usually charged with nor are they cloaked in Biblical terms. They are "management blunders" that the modern efficiency expert strives to correct. That does not mean, however, that the seven blunders aren't actual threats to a congregation's efforts at well-doing.

Which of the seven are blunders of your congregation?

Silence on the School Schedule

Ten states, says a *Christian Science Monitor* report, have laws permitting or requiring public schools to set aside a period each day for silent meditation, prayer, or reflection. Other states, such as New Jersey and Florida, are developing such legislation. In still other states, chiefly in the South, the silent period is observed without specific supporting laws.

The report referred to the trend as "a popular way to tiptoeing, apparently legally," around the U.S. Supreme Court's decision outlawing prayer in the schools. The effort at a constitutional amendment to allow school prayers seems to have lost its drive.

The "silent prayer" slot in the school

schedule may be less objectionable than the audible variety outlawed in 1963, but it still poses threats to the concept of separation of church and state. More important, it involves the schools in a matter better left to the parents.

Spanish Protestants

A recent *R.E.S. News Exchange* reports on the status of Protestantism in Spain after 10 years of legal recognition. In 1968 the country first granted the previously illegal Protestant churches the right to meet in church buildings and to publicize themselves. Franco's death in 1975 is also supposed to have marked a new era in the state's religious policies.

Protestantism's growth has, however, been painfully slow. The Romans still claim 99 per cent of the population. The two largest Protestant bodies, each with some 5,000 members, are the Plymouth Brethren and the Evangelical Baptists. There are about 150 North American missionaries presently working in the country. Protestant schools number less than 10. Training some 200 Protestant religious workers are six Bible schools and three seminaries.

Lutheran Church Dedicated in Russia

The Lutheran (Feb. 15, 1978) carries a moving account of the dedication of the first new Lutheran church in the Soviet Union since 1935. The renovated church is located in Pushkino, 18 miles south of Leningrad. More than 1,500 worshipers attended the dedication service on the first Sunday in Advent. Archbishop Edgar Hark of the Lutheran Church of Estonia conducted the service and dedicated the building. The facility was formerly a German church which had been used for years for secular purposes.

When the service began, worshipers "sobbed and sighed and clung to one another. It did not matter that the service would last four hours. They would endure it. For this was a day they long had waited for."

Those Russian Lutherans could benefit from our prayers, and we could benefit from their spirit.

Joel C. Gerlach

A Parish Pastor's

Perspective

People Who Love to Worship

At a Saturday evening mass in a Roman Catholic Church in Iowa a number of worshipers tried to slip out early. The priest saw what they were up to and flipped a hidden switch at the altar, activating electric locks on the doors. The people were forced to wait until the service was over.

An Iowa deputy fire marshal cited the Iowa fire code which forbids the blocking of exits in public buildings and ordered the locking device to be disconnected. The priest told reporters that the locks had served their purpose. His people got the message.

Many in other churches can sympathize with the priest's frustration. In this age of dwindling church attendance and waning interest in worship, many are the remedies and gimmicks being tried to gain and hold the interest of worshipers.

An Analysis

A more sane approach than to install locks as a form of shock therapy is to analyze the problems and seek solutions which get at the heart of the problems. One such attempt was made by the Upper New York Synod of the Lutheran Church in America. This group made a study to discover why some of their congregations were growing and others declining.

Growing congregations, according to that study, have no identifiable program gimmicks, but they do have these positive factors:

- 1) People are made to feel welcome, accepted, cared for, and wanted;
- 2) Preaching is Biblically oriented but practical and relevant;
- 3) The pastor is a "benign authoritarian" who clearly and naturally loves people and carries out an old-fashioned, care-of-souls ministry, and who handles conflict constructively; and
- 4) Worship is well planned; it moves and holds attention.

In the Upper New York study every

congregation in "growth trouble" has something wrong with its worship life: it is boring or ineptly or slovenly done. Following the latest worship fad does not help.

Across the country researchers are discovering that people are looking for high standards in the worship services they attend. No one form of worship draws more than another. Those that are done well have the highest "success" rate.

For us in the Wisconsin Synod, of course, the first concern is that our worship be true! *What* we say in our hymns, sermons, and prayers is more crucial to us than *how* we say it. This is the right priority; let it remain so always!

A Lesson For Us

But, on the other hand, we cannot entirely neglect *how* we say it. What is true is sometimes said in a boring or inept way. If, because our worship is poorly done, people want to stay away or get out as soon as possible, who is to blame? If the songs limp, the sermon wanders, the children sing listlessly, the prayers drone, the music stumbles — does the true content continue to honor God as it might?

There is a message in this for pastors, organists, choir leaders, ushers, as well as for the worshipers themselves. It's a matter of stewardship — using to the fullest the gifts God has given us. If a tiny mission congregation is doing its very best, but still its worship causes wincing and smiles, it honors God nonetheless. But in no congregation, large or small, should less than the best be accepted. Merely "getting by" can never be enough when our sermons, music, service, and singing are directed to Him who gave His ALL for us!

Worship needs to be true — and exciting. God's people love such worship. They won't have to be bribed with gimmicks to get them there nor locked in once they are there.

T. Franzmann

Thought You'd Like to Know!

Digging in at Owensville —
Left to right: Walter Baden, Tim Koch, Oscar Hertlein and Chad, James Froelker, chairman of Board of Trustees, Walter Hempelmann, chairman of Building Committee, Elmar Deppermann, president of congregation

To demonstrate how your prayers for the Home Mission outreach of your Synod, as well as the dollars that accompany those prayers, bring occasions for joy to your fellow saints, let me tell you of a day of delight those prayers and dollars helped bring to a sequestered little congregation planted among the wooded hills of the Ozark Plateau in south-central Missouri.

The congregation is Peace Lutheran of Owensville, Missouri. This little flock of some 30 communicants has been a mission congregation of the Synod since 1963. The nearest sister congregation lies some 70 miles to the east in the metropolitan area of St. Louis. The members of Peace drive an average of 40 twisting miles to attend Sunday morning worship services, Sunday school, and Bible class. They seldom miss — even the Advent and Lenten vespers. They come from such addresses in the Ozark region of Missouri as Loose Creek, Mule Trading Post in Rolla, Frog Hollow Road in Jefferson City, and Possum Ridge in Belle.

To get back to the day of joy your prayers and dollars helped make possible! The day was Judica Sunday, March 12, 1978. On this Sunday the communicant membership of Peace Lutheran was increased by 10 per cent as two adults were confirmed (one of them was also baptized) and another was received into membership. This

Sunday was also a day when great expectations became a reality. Ground was broken to open the earth for the laying of the solid foundation of the new church to be erected this spring and summer. The project was made possible through a loan from the Church Extension Fund of the Synod. An additional source of joy on this eventful Sunday was the decision by the congregation to purchase a modest parsonage so that the pastors of Peace need not shuttle helter-skelter from rented shelter to rented shelter. This purchase is being financed by the members of Peace without requesting a supplemental appropriation from Synodical sources.

Although benefiting from the counsel and guidance of the Minnesota District Mission Board and the General Board For Home Missions, Peace receives no mission subsidy at the present time.

The pastor of Peace Ev. Lutheran Church is W. F. Dorn who is serving in what is called — for lack of more accurate ecclesiastical terminology — a semi-retired capacity. This arrangement is made possible, in part, because of the pension benefits the pastor receives from the Synod's Pension Fund, a fund established and maintained through your gifts.

We thought you'd like to know.

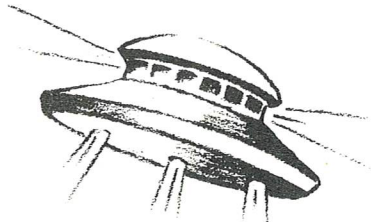
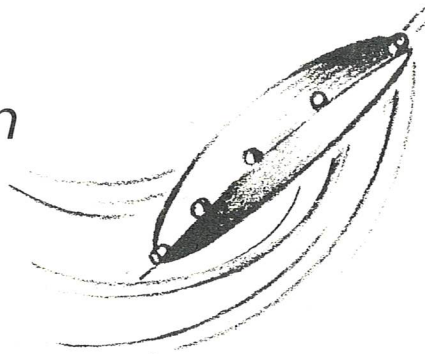


Peace Lutheran Parsonage



Diana Koch, Pastor Dorn, and Kim Hertlein

Unchristian Fanatic Obsession



"Intelligent life in our universe is not only inevitable, but abundant!" Such conviction was recently stated on the *Today* show by an Arizona scientist at one of America's multimillion-dollar observatories. For some time the federal government has been spending considerable amounts in search of intelligent life in outer space. Computerized light and radio signals are intermittently beamed heavenward in the hope that one might finally stir a response picked up by crater-sized "ears." Now, with *Star Wars* and *Project UFO* before the people, there is a growing obsession to find not just "primitive life" (as was disappointingly lacking on Mars), but intelligent life out there somewhere!

Logical for the Evolutionist

Why has this become an obsession? For the evolutionist at least, intelligent life elsewhere is not only logical according to mathematical probability — it is critical. If our earth is only one of countless such bodies in the sky, then it follows there have to be places — in older systems — where life has evolved far beyond that on earth. To the evolutionist who refuses to accept the power of God to create all with merely His Word, "Let there be!" — space exploration goes beyond good science. It is an obsession, motivated in part by fear of unknown powers which may at this moment be lurking around us.

In the early seventeenth century Galileo, building upon work of Copernicus (1473-1543) and Aristarchus (a Greek

from a much earlier time, 280-264 B.C.), widely publicized the heliocentric "theory" which states that the earth and the other planets revolve around the sun. To the papacy in particular, this was an outrageous heresy. Everyone KNEW that the earth was the center of all creation, and that everything must revolve around this planet! Unfortunately, the geocentric theory (earth center) theory of the Middle Ages was only half right, leaving egg on the face of those who promoted it.

God's Focal Point

The earth is not necessarily the physical center of our solar system, nor of creation. But the Bible does make clear that earth is the focal point of God's creative work. After everything else was formed, God said on the sixth day, "Let Us make man in Our image." And so, here on this little piece of His vast creation, God formed man out of the dust of the ground as the crown of His creation. It wasn't a prehistoric man, but a being with intelligence to name all the animals of the world according to their diverse characteristics and to care for the garden into which the Lord had placed him. Given dominion over everything else living, man was commissioned to exercise his mental capacities and the natural resources placed into his hands to subdue nature and develop this earth.

Man's Tragedy and God's Grace

From Genesis 4 we learn that Adam's children were skilled farmers, craftsmen, and musicians among other things. Man was created in God's image — with the ability to reason and with a free will. Man was not a puppet. He was free to live in heavenly fellow-

ship with His Maker, as was the intent of our loving God, or to turn away from God into a life of sinful selfishness which has made our world the vale of tears it is today. When man chose to rebel against God, the Lord did not destroy His creation and start again from scratch, as well He may have. No, He worked out a plan of salvation whereby in love He would give His Son into death on the cross to redeem mankind.

No Need to Fear

Whether God decided to place some form of life elsewhere in this creation is of little concern to the Christian. It is, however, wonderfully comforting to know that our almighty God is in charge of His creation, so that we need not fear space invasion or encounters with the third kind. Time and space can be left in God's hands together with our souls' care. Oh, that all men might come to the divine knowledge and peace from fear that is found in God's Word!

Pastor C. J. Holub

CLOSING EXERCISES AT THE SYNODICAL SCHOOLS

Wisconsin Lutheran Seminary Mequon, Wisconsin

Closing Concert — May 30 at 7:30 P.M.
Graduation Service — May 31 at 10:00 A.M.

Northwestern College Watertown, Wisconsin

Alumni Meeting — May 16 at 3:00 P.M.
Alumni Luncheon — May 16 at 5:00 P.M.
Commencement Concert — May 16 at 7:30 P.M.
Graduation Exercises — May 17 at 10:00 A.M.

Dr. Martin Luther College New Ulm, Minnesota

Alumni Meeting — June 1 at 4:00 P.M.
Commencement Concert — June 1 at 8:00 P.M.
Graduation Exercises June 2 at 10:00 A.M.

Northwestern Preparatory School Watertown, Wisconsin

Commencement Concert — May 16 at 7:30 P.M.
Graduation Service — May 17 at 1:30 P.M.

Martin Luther Academy New Ulm, Minnesota

Commencement Concert — May 31 at 8:00 P.M.
Graduation Exercises — June 1 at 10:00 A.M.

Michigan Lutheran Seminary Saginaw, Michigan

Commencement Concert — May 26 at 7:30 P.M.
Graduation Exercises — May 27 at 10:30 A.M.

Northwestern Lutheran Academy Mobridge, South Dakota

Commencement Concert — May 24 at 8:00 P.M.
Graduation Exercises — May 25 at 10:30 A.M.

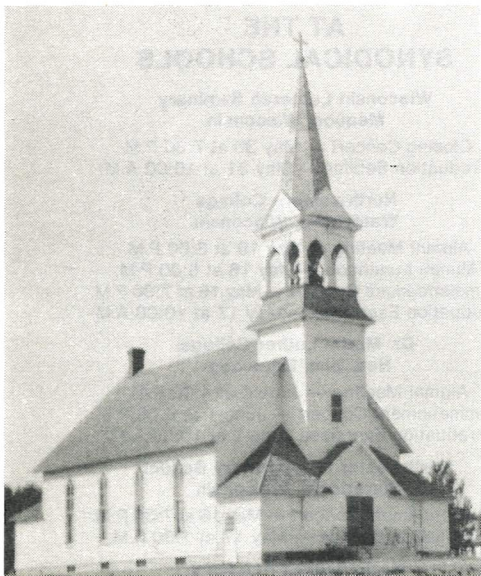
Direct from the Districts

MINNESOTA

Reporter Del Begalka

Ninety-five Years Old

St. John's Congregation of Boyd (Omro Township), Minnesota, has been privileged to hear the saving Gospel of Jesus Christ for 95 years. To celebrate these years of grace, the congregation on September 11, 1977, held a special service to "Praise God, from Whom All Blessings Flow." Prof. Lloyd Hahnke of Martin Luther Academy, New Ulm, Minnesota, who served St. John's from 1955-58, was the festival preacher. Using I Corinthians 3:5ff. as his text, Professor Hahnke reminded the congregation that "We Are Laborers Together With God." He concluded his message with the prayer that God continue to bless St. John's in the future. The Rev. Paul J. Werner, present pastor of St. John's, conducted the altar service and Mrs. James Mamer served as organist.



St. John's of Boyd

More than 235 members, former members, and guests gathered for the occasion. The congregation showed its thankfulness to God for His blessings by giving the day's offering of \$1,053.49 to the Church Extension Fund.

For the occasion, the ladies of St. John's made decorative banners to be

displayed in the church. These banners praised God for the blessings of His Word and Sacraments and offered the fervent prayer that He continue to bless St. John's. The words, "Now Thank We All Our God," were strung across the chancel. After the service the ladies of the congregation served a festival dinner providing an opportunity for Christian fellowship.

St. John's was organized on December 10, 1882, with 13 charter members. At first the congregation was served by a traveling missionary. On January 1, 1884, St. John's became part of a tri-parish and called Pastor Christoph Boettcher as the first resident pastor. He had done the exploratory work in 1879.

Over the years, St. John's has been served by 17 pastors. For many years St. John's also conducted a Christian day school in which 28 teachers faithfully taught the Savior's lambs. Because of declining enrollment, the school was closed in 1963. In 1973 the congregation entered into a dual parish arrangement with Bethany Lutheran of Granite Falls, Minnesota. Today the congregation numbers about 100 souls.

May God, from whom all blessings flow, ever be praised and worshiped here!

Organists' Workshop

An organists' workshop was held at Bethany Lutheran Church in Granite Falls, Minnesota, on August 13, 1977. The workshop was conducted by Professor James Engel of the Dr. Martin Luther College music faculty.

The day-long workshop was divided into three sections, as Professor Engel spoke on and demonstrated hymn playing, playing the liturgy, and other service music.

The meeting grew out of a desire by the organists of Bethany Church for some pointers in serving the Lord at the organ. At about the same time, Professor Engel had also approached the DMLC music faculty with the idea of conducting such workshops. Starting with the idea of providing their organists, who were unable to attend week-long sessions at DMLC, with an oppor-

tunity for further instruction, the congregation soon decided to invite organists from neighboring congregations. Thirty organists and pastors attended.

The group also had an opportunity to share in Christian fellowship as the Bethany Ladies' Aid served them a noon meal. Bethany found this workshop to be a great help to its organists. It encourages others to schedule similar workshops. Bethany's organists are still commenting on the help they received. May the Lord bless our church organists as they assist us in worshipping Him!

NEBRASKA

Reporter Richard Kuckhahn

Zion, Garrison, Anniversary

Zion Ev. Lutheran Church, rural Garrison, Nebraska, observed its 75th anniversary with thanksgiving and praise to the Lord on September 18, 1977. The congregation's pastor, the Rev. Virgil Micheel, served as liturgist for the anniversary service. The speaker was the Rev. Leo C. Gruendeman, Lincoln, Nebraska, who has served the congregation several times as its vacancy pastor.

Using Joshua 14:14-18, Pastor Gruendeman reminded the congregation that God chose Abraham and protected and sustained Israel out of mercy, the same mercy by which He established, protected and sustained Zion Congregation.

Pastors who have served the congregation are: W. Mundt, E. C. Morhardt, W. J. Schaefer, Ph. Lehmann, Walter Baumann, Adolf Schumann, Alfred Hertler, Justus G. Ruege, and Richard Shekner. In 1965 Zion formed a dual parish with St. Paul's, rural Gresham. The Rev. Elmer Miller became pastor of the dual parish, followed by the present shepherd, Pastor Micheel.

The congregation still worships in its original church building built in 1902. In 1946 it was enlarged and a basement was added.

During the past 75 years, 304 persons have been baptized, 207 have been confirmed, 91 couples have exchanged wedding vows, and 102 have received Christian burials. May the grace of God continue to be with the members of Zion Congregation!

Mrs. Paul Eggert Dies

Mrs. Paul Eggert, nee Erma Jaeger, was born on June 16, 1892, in Milwaukee, Wisconsin. Her parents were Mr. and Mrs. Charles Jaeger. During the early years of her life, she attended the Wisconsin Conservatory of Music.

On February 16, 1916, she was united in marriage with Pastor Paul Eggert. They established their first home in Abrams, Wisconsin, where Pastor Eggert served three area congregations. In 1947 she and her husband moved to Berlin, Wisconsin, and in 1958 to the Town of Woodville, Calumet County. There they lived until Pastor Eggert retired to Appleton in 1971, where they became members of Bethany Lutheran Church.

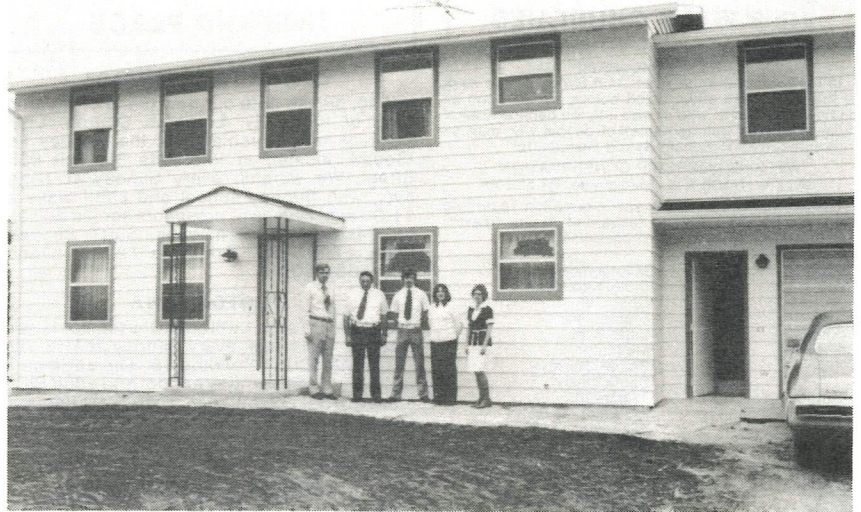
The Lord called Mrs. Eggert to the Church triumphant on Christmas Day 1977, at the age of 85 years. Her pastor, the Rev. Lyle Koenig, conducted the funeral service on December 28, comforting the bereaved with the words of Ephesians 2:8 and assuring them that their loved one was "Enjoying an Eternal Christmas."

Mourning her death are her husband, the Rev. Paul Eggert; five sons: Karl of Milwaukee, Harold of Appleton, Paul of Sturgeon Bay, Pastor Rupert of El Paso, Texas, and Gerhardt of Berlin, Wisconsin; 15 grandchildren, and 7 great-grandchildren.

Teacherage Dedicated at Zion Congregation in Egg Harbor

Zion Ev. Lutheran Congregation, Egg Harbor, Wisconsin, recently took an important step forward in its support of Christian education by erecting and dedicating a two-family teacherage. Dedication took place on September 25. Residents of the two apartments are Miss Lois Rosenthal and Mr. and Mrs. Michael Mathwig.

As their personal contribution to the establishment of the first WELS Christian day school in Door County, Pastor and Mrs. A. Dobberstein provided housing for Miss Rosenthal, Zion's first teacher, when she arrived in 1975. Pastor Dobberstein's subsequent retirement, however, and the addition to Zion's staff of a male teacher, Mr.



Egg Harbor Teacherage and Pastor Paul Seiltz, Mr. Fred Merkle, chairman of congregation. Principal Michael Mathwig, Mrs. Linda Mathwig, and Teacher Lois Rosenthal

Mathwig, moved the congregation to provide more permanent housing for its teachers.

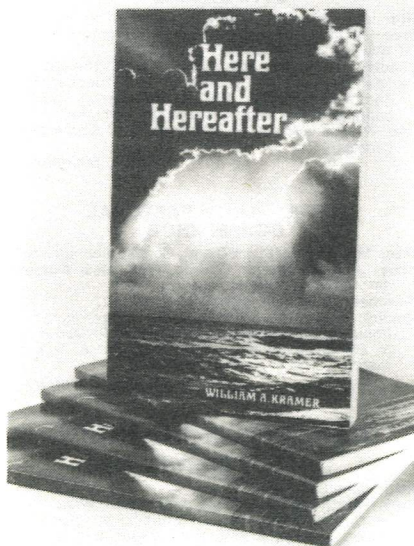
The members of Zion, assisted by several members of St. John's, Valmy, whose children attend the Christian day school at Zion, generously responded to the need. A member of Zion donated a parcel of land a mile and a half from the church, and then also served as general contractor for the building project. All rough construction, painting, and wood finishing were done by volunteers. Various donations of labor and materials helped keep the cost below \$50,000.

Zion's new teacherage is a two-family dwelling with upper and lower levels

each 36 x 28. There is an attached double garage. Each level has a living room, kitchen, and two bedrooms. To conserve energy, the all-electric home is heavily insulated. Pastor Paul Seiltz reports that monthly utility bills for the coldest winter months averaged only \$155.

The pastor, teachers, and members of Zion are grateful to the Lord for this progress in their program of providing Christ-centered education for their children.

New from NPH



HERE AND HEREAFTER

By William A. Kramer

In his forward the author states: "The purpose of this book is twofold: to show the relationship between life on earth and eternity, and also the continuity. Eternal life not only has its beginning here; it is a reality here. Eternal death not only has its beginnings in spiritual death; it is its continuation." This well-written, practical volume admirably links all aspects of Christian life with eternity. An excellent book for young and old, church and unchurched, by a respected author. 104 pages. Paper.

Number: **15 N 0365**

Price: **\$2.95**

ORDER FROM:

Northwestern Publishing House
3624 W. North Avenue
Milwaukee, Wisconsin 53208

Please add 10 per cent of the total dollar amount of the order — 50 cents minimum — to cover the cost of transportation and handling. Wisconsin residents are asked to add 4 per cent sales tax.

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*
Kansas	Salina*
Indiana	Muncie*
Iowa	Clinton
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

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.

GENESEE DEPOT WALES, WISCONSIN

WELS exploratory services are being conducted in the Magee Elementary School on Highway 83 in Genesee Depot, Wisconsin, at 9:30 a.m. every Sunday. Interested parties should contact Pastor Richard Wiechmann, 2016 N. 81st Street, Wauwatosa, Wisconsin 53213; phone: 414/257-2016.

FAIRMONT, MINNESOTA

Exploratory services are being conducted in the Community Room of the Sentinel Building, 114 S. North Avenue, Fairmont, Minnesota 56031. Sunday school begins at 10:30 a.m. and the worship service at 11:15 a.m. For information call 507/956-3451 or 507/235-9765, or write Pastor Eugene Roecker, 400 North 5th Street, Butterfield, Minnesota 56031.

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.

CLINTON, IOWA

Our Savior's Ev. Lutheran Church holds services at 10:15 a.m. every Sunday at THE VIL-LAGE MANOR in Building 15. The address is 2604 N. 4th St. Sunday school and adult Bible class are held at 9:00 a.m. To request information or to send names, contact Pastor Gerald Hintz, 1730 N. 7th St., Clinton, Iowa 52732; phone (319) 242-9046.

BECKLEY, WEST VIRGINIA

Good Shepherd Ev. Lutheran Church, the WELS mission in Beckley, West Virginia, is meeting each Sunday at the Rural Acres Garden Club at 512 Rural Acres Drive. Service is scheduled for 9:00 a.m. and Bible classes for 10:15 a.m. For information contact Pastor Robert L. Hoepner, 313 Meyers Avenue, Beckley, West Virginia 25801.

NAMES WANTED

FERGUS FALLS/BATTLE LAKE, MINN.

Please forward the names of WELS and ELS members who have moved into the Battle Lake and Fergus Falls area to Pastor Gary A. Griep, 715 Scandia, Alexandria, Minnesota 56308.

CALENDAR OF CONFERENCES

MINNESOTA

MANKATO DELEGATE CONFERENCE

Date: June 11, 1978; 2:00-5:00 p.m.
Place: Friedens Chapel, 501 2nd Avenue NW, New Prague, Minnesota; A. Ruddat, host pastor.
Agenda: Report to the Ten Districts.
W. Wagner, Secretary

SOUTHEASTERN WISCONSIN

METRO-NORTH PASTORAL CONFERENCE

Date: May 15, 1978; 9:00 a.m. Communion service.
Place: Divinity-Divine Charity, 900 E. Henry Clay St., Milwaukee, Wisconsin.
Preacher: W. Nommensen; alternate: M. Otterstatter.
Agenda: Exegesis of I Timothy 3:1-7; A. Koepsell; The Pastor as Recruiter; Prof. G. Baumler; Prep Education and the Move to Campion; K. Eggert.
Note: Please excuse to host pastor or conference secretary.
J. Braun, Secretary

METRO-SOUTH PASTORAL CONFERENCE

Date: May 15, 1978; 9:00 a.m. Communion service.
Place: Jordan Lutheran Church, West Allis, Wisconsin; D. Baumler, host pastor.
Preacher: M. Schulz; alternate, R. Schulz.
Agenda: Exegesis of Mark 8:22-33; R. Baerbock; Isa-gogics of Jonah; W. Bernhardt; Book Review: *Dare to Discipline*, by Dr. James Dobson; A. Schupmann.
W. Mueller, Secretary

WESTERN WISCONSIN

DISTRICT CONVENTION

Date: June 5-7, 1978.
Place: Northwestern College, Watertown, Wisconsin.
Note: Detailed information concerning housing, meals, and registration will be sent to all pastors and teachers prior to the convention.
H. Winkel, Secretary

ADDRESS CHANGES

(Submitted through the District Presidents)

Pastors:

Hoepner, Robert L.
313 Meyers Ave.
Beckley, WV 25801
Schroeder, Loyol
745 Happy Hollow
Hot Springs, SD 57747
Phone: 605/745-3340
Wood, Harold A.
6 Carriage Way
Lincoln Hills
Missoula, MT 59801
Phone: 406/542-2034

Teachers:

Adickes, Prof. Robert W.
5148 W. Thomas Road
Phoenix, AZ 85031
Phone: 602/247-4482
Marshall, James L.
4368 S. Carr Street
Littleton, CO 80123

SCHOOL DESKS

25 plus school desks, free to any congregation in need of same. Please contact: St. Paul Lutheran Church, 420 Greenwood Drive, Round Lake, Illinois 60073.

Editorials — continued

and service, who make confirmation a major event but whose commitment to God's Word and Sacraments is scarcely evident, create not only confusion, but the potential spiritual demise of their offspring.

Is Jesus the Lord of my life? Is His Word the norm and standard for life under my roof? Do my priorities reflect His priorities? Do my attitudes mirror the mind of Christ? Am I God's representative to my home? Questions like these are questions that need constant asking given the society in which we now live. We have entered an era in our country where the Christian ethic is no longer the norm. The values we as parents show will tend to be the values we pass on.

The mandate for constancy in Christian teaching was clearly delineated by Moses. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7). In His instructions to elders in the Church, in His words to older women, to pastors and teachers, in His instructions to parents, the importance of example is stressed by our God.

Our children are often a frightening mirror of ourselves, of the difference between what we do and what we say. Our lives, more often than not, will become the message received. What kind of a message are we sending?

Ronald Heins

DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

SUMMER SCHOOL CALENDAR 1978

June 18	— 3:00 — 5:00 p.m.	
	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 — Leverson	Eng. 56S	20th Cent. American Novel — Leverson
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. 56S	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: Introits, 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

SEMINARY FALL PASTORS' INSTITUTE

The 1978 Pastors' Institute at Wisconsin Lutheran Seminary will be held, God willing, on five Monday afternoons beginning October 2. The lectures will be presented from 1:30 to 4:30 p.m. in the multipurpose room in the lower level of the Seminary library. The topics will be:

- A Portrait of Peter — Prof. Armin J. Panning
- Textual Criticism — Prof. David Kuske

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

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

INSTALLATIONS

(Authorized by the District Presidents)

Pastor:

Schroeder Loyol, commissioned as Dakota-Montana District Missionary at Hot Springs, South Dakota, on April 9, 1978, by W. Schulz (Dak.-Mont.).

Teacher:

Adickes, Robert W., as principal of the Arizona Lutheran Academy, Phoenix, Arizona, on April 2, 1978, by I. G. Frey (Ariz.-Calif.).

CHURCH SIGN

Metal encased, with glass door, free to any mission congregation. Please contact: St. Paul Lutheran Church, 420 Greenwood Drive, Round Lake, Illinois 60073.

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Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Three months ended March 31, 1978

	Subscription Amount for 1978	³ / ₁₂ of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 451,704	\$ 112,926	\$ 134,826	119.4
Dakota-Montana	240,599	60,150	67,070	111.5
Michigan	1,296,136	324,034	312,290	96.4
Minnesota	1,372,260	343,065	451,166	131.5
Nebraska	268,565	67,141	77,636	115.6
Northern Wisconsin	1,467,813	366,954	405,143	110.4
Pacific Northwest	128,577	32,144	35,350	110.0
Southeastern Wisconsin	1,785,292	446,323	425,434	95.3
Western Wisconsin	1,688,201	422,050	469,918	111.3
South Atlantic	111,508	27,877	31,911	114.5
Total — 1978	<u>\$8,810,655(A)</u>	<u>\$2,202,664</u>	<u>\$2,410,744</u>	<u>109.4</u>
Total — 1977	<u>\$8,247,332</u>	<u>\$2,061,833</u>	<u>\$1,848,914</u>	<u>89.7</u>

Note (A) — The subscription amount for 1978 has been increased \$130.00 to include all revisions by the Stewardship Department as of 3/31/78.

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended March 31, 1978 with comparative figures for 1977

Twelve months ended March 31, 1978

			Increase or Decrease*	
	1978	1977	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$8,706,826	\$7,804,252	\$ 902,574	11.6
Pension Plan Contributions	75,225	75,049	176	.2
Gifts and Memorials	226,223	169,354	56,869	33.6
Bequests	100,626	72,814	27,812	38.2
Earnings from Fox Estate	63,658	51,366	12,292	23.9
Other Income	15,907	13,568	2,339	17.2
Transfers from Other Funds	126,128	93,369	32,759	35.1
Total Income	<u>\$9,314,593</u>	<u>\$8,279,772</u>	<u>\$1,034,821</u>	<u>12.5</u>
Expenditures				
Worker-Training — Expenses	\$5,332,837	\$4,818,480	\$ 514,357	10.7
Worker-Training — Income	2,273,999	2,074,662	199,337	9.6
Worker-Training — Net	\$3,058,838	\$2,743,818	\$ 315,020	11.5
Home Missions	1,736,003	1,554,344	181,659	11.7
World Missions	1,413,349	1,334,656	78,693	5.9
Benevolences	1,039,162	975,203	63,959	6.6
Administration and Services	806,529	686,720	119,809	17.4
Total Operations	\$8,053,881	\$7,294,741	\$ 759,140	10.4
Appropriations — Building Funds	244,998	200,000	44,998	22.5
Appropriations — CEF Program	665,954	574,706	91,248	15.9
Total Expenditures	<u>\$8,964,833</u>	<u>\$8,069,447</u>	<u>\$ 895,386</u>	<u>11.1</u>
Operating Gain/Deficit*	<u>\$ 349,760</u>	<u>\$ 210,325</u>		

Norris Koopmann, Treasurer & Controller
 Ronald H. Meier, Assistant Treasurer
 3512 West North Avenue
 Milwaukee, Wisconsin 53208

Note: Future cutoff dates of PBS receipts in the Synod's Post Office Lock Box are as follows:

For the month of	Cutoff Date:
May	June 7
June	July 7
July	August 7
August	September 7

CHAPLAIN C. E. KRUG
HOME ADDRESS
 8524 Neunkirchen a. Br.
 Goldwitzerstrasse 31
 West Germany
 Telephone: 09134-5716
MAILING ADDRESS
 392-10-5816
 Gen. Del.
 APO NY 09066

CHAPLAIN E. C. RENZ
HOME ADDRESS
 6501 Gau-Bischofsheim
 Bahnhofstrasse 92
 West Germany
 Telephone: 06135-3249
MAILING ADDRESS
 398-12-3568
 Gen. Del.
 APO NY 09185

PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 12-16, 1978. Prof. Richard D. Balge will present a series of lectures on St. Augustine's "City of God." Prof. Wilbert Gawrisch will present an exegetical study of "Eschatological Prophecies and Their Misinterpretations." A fee of \$15.00 is requested of each participant. The sessions will run from 9:00-11:45 a.m. daily. If you plan to attend please send your registration to: Pastors' Institute, Luther High School, 1501 Wilson St., P.O. Box 129, Onalaska, WI 54650.

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.

MILWAUKEE FED. OF WELS CHURCHES CHILDREN'S SUMMER CAMP CAMP WILLERUP

Three one-week camp sessions for WELS boys and girls, ages 8-12, will again be sponsored by the Milwaukee Federation of WELS Churches. The dates are July 23-29, July 30-August 5, and August 6-12 — from 2:00 p.m. Sunday to 11:00 a.m. Saturday. The cost is \$45.00 per week, less if parents serve on the camp staff.

Needed: Volunteer staff, including pastors teachers, nurses, lifeguards (Red Cross certified), and counselors.

For camper and/or staff application forms and further information please contact the camp managers: Mr. and Mrs. Melvin Koss, 7117 W. Thurston Ave., Milwaukee, Wisconsin 53218; phone: (414) 461-3190.