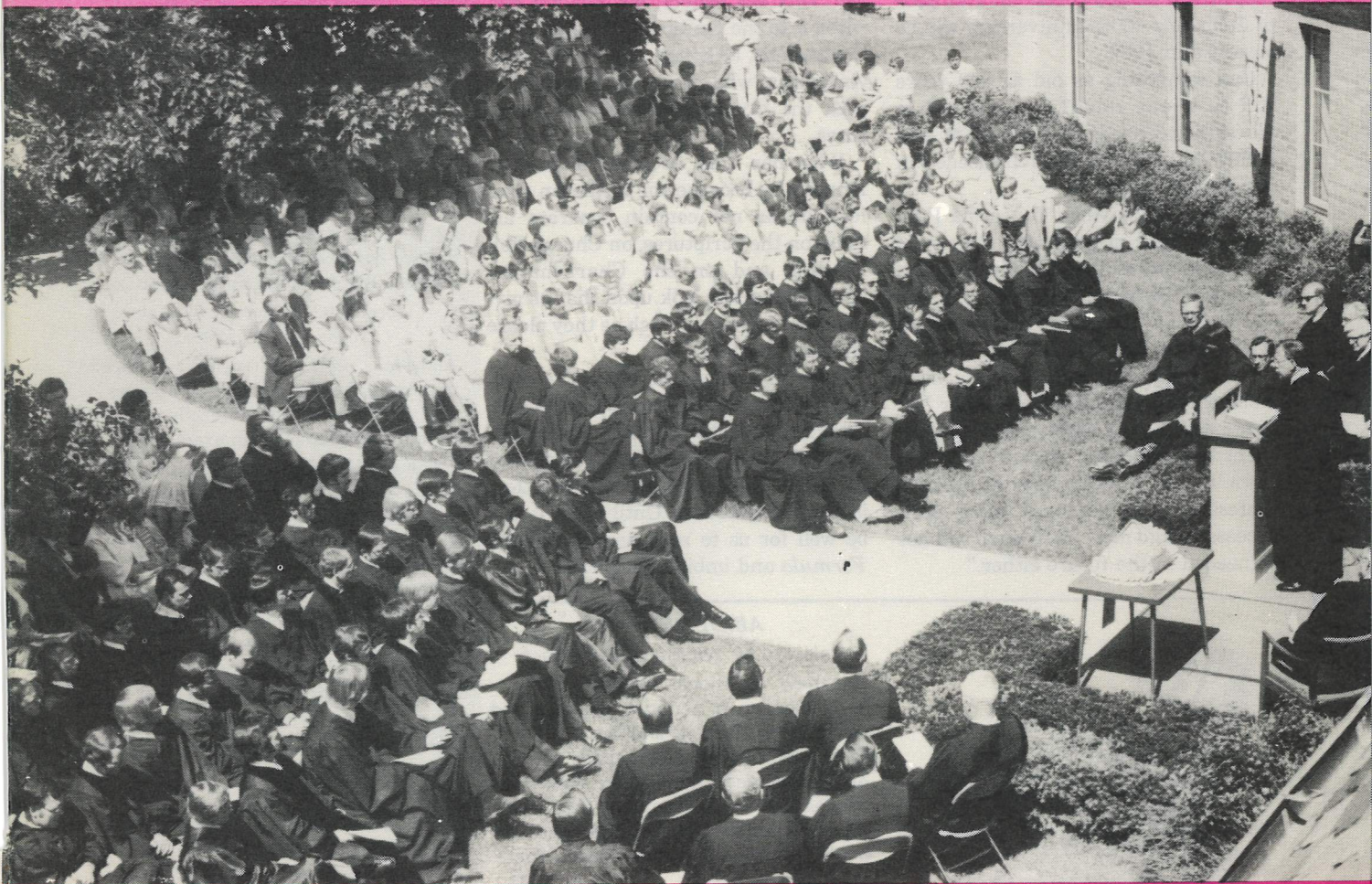


The Northwestern Lutheran

July 23, 1978



In This Issue —

- When It Comes to Religion page 232
- WELS in Central Africa page 236
- Seminary Graduation page 239



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

Briefs by the Editor

This issue brings you the last of a series of articles on the content of the *Formula of Concord*, the last of the great confessions of the Lutheran Church. In 1979, God willing, there will follow a series on the separate confessions contained in the *Book of Concord*. The year 1979, by the way, is also the year in which the two *Catechisms* of Luther will be 400 years old. The *Book of Concord's* 400th anniversary will be observed in 1980.

Can something as old as 400 years still be of any value? Can it speak to our spiritual needs in 1978, 1979, and 1980? Or is a new Formula needed in our day and age?

Back in 1921, when Concordia Publishing House printed the *Concordia Triglotta* (presenting the Confessions in Latin, German, and English), its editor, Dr. F. Bente, in his Historical Introduction stated: "The *Formula of Concord* fully supplied the dire need created by the controversies after Luther's death; and, despite many subsequent controversies, also in America, down to the present day, no further confessional deliverances have been necessary, and most likely such will not be needed in the future either."

His prediction has not stood the test of time. Since then, the Missouri Synod adopted its *Brief Statement*, later compromised it, then reaffirmed it, and finally shelved it. Other Lutheran bodies adopted still other confessional statements, most of which compromised the truths of Holy Scripture. Our own Wisconsin Synod found it necessary to publish *This We Believe*, but has not elevated it to the position of the Lutheran Confessions, although it is firmly convinced that what it contains does agree with the Confessions and the Scriptures.

Why has this become necessary? Principally because the Lutheran Confessions do not contain separate articles on the Scriptures, on Church Fellowship, and on the Charismatics. Some Lutherans look upon that as giving them leeway to teach as they please on those matters.

The time may, therefore, be soon, when a new Formula may be advisable. Whether it will be possible to formulate one, taking the disunited condition of Lutheran thinking into consideration, is another question. Until then, it will be well for us to read and reread the *Formula* and imbibe its spirit.

NEW!



ABIDE WITH US

Selected by William A. Lauterbach

This **new** devotional booklet utilizes a fresh selection of Scripture passages and hymn verses. The style and format are similar to its German counterpart, *Es Will Abend Werden*. There is an illustration with each of the 32 devotions. The type is large and legible, especially designed for the bedridden and aged. 64 pages. Paper.

Number: **06 N 0556** Price: **\$1.25**

Es Will Abend Werden

Selected by William A. Lauterbach

Number: **26 N 0511** Price: **\$1.25**

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.

The Northwestern Lutheran

Volume 66 Number 15
July 23, 1978

Official Publication
Wisconsin Evangelical Lutheran Synod

Published *biweekly* by

Northwestern Publishing House
Milwaukee, Wisconsin.

All BUSINESS CORRESPONDENCE
is to be directed to:

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

Subscription rates, payable in advance:

One year, \$4.00 Three years, \$10.50
Five years, \$16.25

\$2.75 per subscription if 25 or more undressed copies are sent in a bundle to one address. Blanket subscription at \$3.25.

Second-class postage paid at
Milwaukee, Wisconsin.

Allow *four weeks* for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

The *deadline* for submitting materials intended for publication in

The Northwestern Lutheran

is *five weeks* before the date of issue.

Address items intended for publication to:

Rev. Harold E. Wicke, Editor
The Northwestern Lutheran
3512 W. North Avenue
Milwaukee, Wisconsin 53208

— THE EDITORIAL BOARD —

Rev. Harold E. Wicke, *Editor*
Rev. Walter W. Kleinke, *Assistant Editor*
Prof. Wilbert R. Gawrisch
Prof. Armin W. Schuetze

— CONTRIBUTING EDITORS —

C. Toppe R. Lauersdorf I. G. Frey
E. Fredrich T. Franzmann J. Gerlach
A. Panning J. Anderson

The Cover

More than 1,900 attended the outdoor graduation exercises at Wisconsin Lutheran Seminary, Mequon, Wisconsin, on May 31. The class numbered 63. They were assigned to 20 states and four world mission fields. For more details, turn to page 239.

THE NORTHWESTERN LUTHERAN

Editorials

Family Planning Without Morals Belatedly the public in Wisconsin began to realize that the Wisconsin Family Planning Coordinating Council and a selected committee were actually recommending that, to prevent teenage pregnancies, schools should give "young women" of 10-14 years contraceptives and that parents need not even be informed if their children received them. More than that, they proposed that "young women" could even be sterilized or given abortions without parental consent. Small wonder that many parents became alarmed and wrote agitated letters to editors of the state's newspapers.

The Wisconsin Family Planning Coordinating Council is laboring under the pathetic delusion that mechanical solutions will solve the problem of teenage pregnancies. Giving an 11-year-old girl the Pill will not strengthen her willpower or solve her social or emotional or moral problems. What the "young women" and other teenagers and pre-teenagers need is decent moral standards; and more than we realize, teenagers would rather be given standards than contraceptives.

In the proposals of the Planning Council there is not only evidence of the bankruptcy of social planning without morality, but there is clear evidence of the bankruptcy of many American families. Where are the parents who are to indoctrinate their children to believe that God's standards of morality have not changed one iota since they were inscribed on stone at Sinai, and that we ignore or flout His commandments at our peril? Where are the parents who are to set examples that encourage their children to lead chaste and decent lives?

For a number of years the H.E.W. people and other social planners have attempted to control teenage sex by providing sex education in schools. They have failed because they are ignorant of original sin and of juvenile psychology, not to mention educational principles. Now they are promoting a more drastic remedy — let the state push the parents aside and let it take direct control of the sex lives of their children. When will these people realize that if this new proposal is put into effect, it will breed an even greater disaster because they are destroying the two basic means the state has for promoting the welfare of our children: the family as God ordained it, and the moral code as God gave it to man!

Carleton Toppe

Christian Suffering The question "Why do the righteous suffer?" has always engrossed believers. Numerous sermons and books have dealt with this topic. Most of them compare the Christian's hard lot with the easy life of many unbelievers; surprisingly few compare believers with believers.

Yet this aspect of suffering disturbs many within the Church. Some Christians seem to stagger through life under one heavy burden after another: sickness, accidents,

financial setbacks — you name it. Other believers glide along year after year, and at times even wonder aloud when the stormy weather will set in. Why this inequality?

There are two popular answers to this question. One says: "Some believers suffer greatly because they have a strong faith and can endure much." The other answer is: "Some Christians suffer less because they lead more God-pleasing lives and therefore reap more blessings."

Unfortunately both answers are misleading and judgmental. One implies that the well-off Christian has a weak faith; the other does the same to the sufferer.

As usual, God's Word has the best answers. The Lord tells us that His children are to expect "chastisement." Consequently, we can understand why Christians endure more than unbelievers. "We must through much tribulation enter into the kingdom of God." These trials from our loving Father strengthen us. But the Lord nowhere says that the troubles of all Christians will be the same.

Instead of making comparisons, God desires us to use both suffering and success as channels for Christian love. "Rejoice with them that do rejoice, and weep with them that weep," He states. Our common faith should move us to share each other's joys and sorrows.

When Jesus informed Simon Peter that he would suffer and die for his Lord, Peter asked about the disciple John. Christ replied: "If I will that he tarry till I come, what is that to thee? Follow thou Me." As we take up our cross and follow the Lord, we remember all He suffered for us. We stop making silly comparisons, forget our own troubles, and look forward to the bliss that awaits us in paradise.

Roland Cap Ehlke

Special Revelations One of the most widely-publicized religious news stories of the year was the recent lifting by the Mormon Church of the ban against admitting blacks to the Mormon priesthood. Mormon Church leaders claimed a special revelation from God authorizing the lifting of the ban, which had been a source of considerable embarrassment to Mormons in recent years.

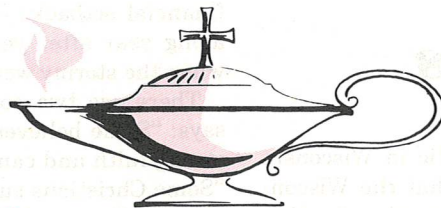
Claims of special revelations from God are not confined to the Mormon Church nor even to modern times. History is replete with such claims on the part of individuals as well as church bodies. One of the more ludicrous ones, as reported in a recent news article, was the claim by a reformed strip-tease dancer that God has directed her to return to that profession.

If claims for special revelations are to be looked upon as valid, faith rests on a questionable foundation. Is the ancient faith itself still valid? Is it complete? Is it subject to change and revision?

In his "Christian Dogmatics," a standard textbook and/or reference work on the shelves of Wisconsin Synod pastors, Dr. John Theodore Mueller addresses the question of special revelations. He writes: "The question of whether God deigns to reveal new doctrines outside, and apart from, the Bible is definitely decided in His Word, which binds all Christian believers to Holy Scripture as the sole

(Continued on page 243)

Studies in God's Word



When It Comes To Religion

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every Spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now al-

ready is it in the world. Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error (I John 4:1-6).

"Let the buyer beware," the proverb says. From experience we have learned to check out a product before we put down our cash. In his "Letter of Light, Life, and Love" John urges *When It Comes To Religion*

First Test

When John urged his beloved Christians in Asia Minor, "Believe not every spirit, but try the spirits," he was echoing a solemn Scripture note. Jesus Himself warned: "Take heed that no man deceive you" (Matt. 24:4). Paul, the Apostle, urged: "Prove all things" (I Thess. 5:21), even telling people: "Judge ye what I say" (I Cor. 10:15).

Such a warning is necessary because of the many "false prophets" or "spirits" who have gone out into the world. Ever since his fall in heaven, Satan has been working overtime preparing error and using men to promote it. Knowingly or unknowingly, men preach and teach other than what Scripture teaches. Seldom do they warn, "We are false prophets, so look out." Instead, they "use their tongues and say, He (God)

saith" (Jer. 23:31). Often their teachings have a Bible sound and are spiced with Bible verses, but John's description still fits. These teachers are indeed the "spirit of error" and "of antichrist."

John doesn't urge testing without telling how. We cannot look into men's hearts, but we can listen to their words. And we can ask that key question: "What is their teaching about Christ? Do they preach Him as true God from all eternity and also true Man, born of the Virgin Mary? Do they teach Him as the God-Man dying for sins and rising to show that they are paid?" Applying this test to Cerinthus who preached a Jesus who was only the human son of Mary and on whom a supernatural Christ came at baptism and left before His passion, John's readers had their answer as to who had sent Cerinthus.

We need not think that John disregards the rest of Scripture when he makes Christ the key. Jesus Christ, come in the flesh, is not only the center of the Word, but the whole of it. Like His seamless robe, all the Old and New Testament is draped around Him. Rip

into or tear off any part of Scripture and you've dealt with Him.

Need we show how urgent John's command to test the spirits is today? The morning paper before me contains a review of a book written by a university professor in which he presents Jesus as a common magician and miracle worker, not as the Son of God. In that paper is also an article about Rev. Sun Myung Moon who seems to hint that he might be God. There are also advertisements for charismatic services, announcements about Oral Robert's "seed faith," and reports about a popular evangelist's latest crusade. Add to these, the notices about the dozen different religious broadcasts and the some 50 different church services (among them four different types of Lutherans), and you will recognize the need to "try the spirits." To test means we need to know the key, Holy Scripture. Doesn't that make Sunday morning Bible hearing and daily Bible searching important! How much all of us need to imitate those Bereans of Paul's day who "searched the Scriptures daily whether these things were so" (Acts 17:11)!

Then Trust

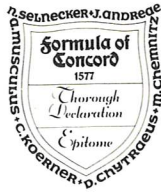
Having tested, we'll know what to do with false teachers. The Holy Spirit, that "greater" One who is in us, will help us resist and overcome them. The Spirit who gives us faith in Christ (I Cor. 12:3) will testify of Him (John 15:26) and guide us into all truth (John 16:13). Let the world with its itching ears listen to the world-centered words of Satan's prophets; we with the Spirit's power turn aside.

Having tested, we'll also know what to do with true prophets. "He that knoweth God heareth us," John said. "He that is of God heareth God's Word," Jesus said in John 8:47. He also said: "Everyone that is of the truth heareth My voice" (John 18:37). To those teachers through whom we hear the Savior's voice, we listen and His truths which they teach we trust.

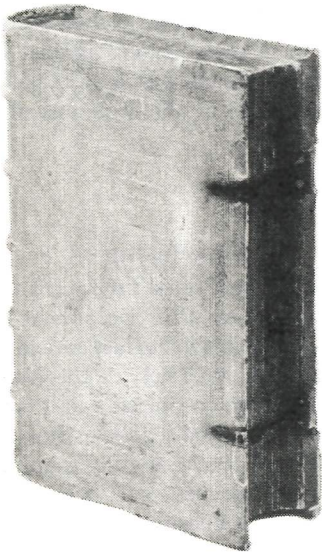
When it comes to religion, we dare not be naive or gullible. God's Word we are to accept with childlike faith, but those who bring the Word we first test and then trust. May this always be the case in our personal, congregational, and synodical lives!

Richard E. Lauersdorf

400 Years of The Formula of Concord



The Formula and Other Factions and Sects



The Book of Concord

Jehovah's Witnesses have come to your door, the followers of Sun Myung Moon have approached you at supermarkets, Herbert Armstrong has publicized his "plain truth" on radio and TV, Transcendental Meditation has invaded schools, the Church of the Latter Day Saints (Mormons) tempts you with its famous choir, Witchcraft and Spiritualism and Astrology have shops in the business areas of our cities, the Charismatics disrupt churches, the Bahai display a beautiful temple. You've met them all; no one can avoid them. But what have they to do with the *Formula of Concord*?

Article XII

This is where the writers of the *Formula of Concord* did us a good turn. They added *Article XII: Of Other Factions and Sects*.

At first glance, Article XII seems somewhat of an afterthought. Perhaps even the authors of the *Formula* felt that way, for they introduce this article with the words: "However, as regards the sects and factions which never have embraced the Augsburg Confession, and of which express mention has not been made in this our explanation (that is, in the *Formula*), such as are the Anabaptists, Schwenckfeldians, New Arians, and Anti-Trinitarians, whose errors have been unanimously condemned by all churches of the Augsburg Confession, we have not wished to make particular and especial mention of them in this explanation, for the reason that at the present time this has been our only aim that we might above all refute the charges of our adversaries, the Papists." The *Formula* in its first 11 articles points out the errors of Roman Catholicism, exposes the aberrations of the Reformed, and corrects the deviations that had raised their head among the theologians of the Lutheran Church. They added Article XII lest by remaining silent they give the impression of espousing the false teachings of the groups not mentioned by name.

In their day there were not the multiplicity of sects and cults and denominations we have today. Article XII mentions only the Anabaptists (whose doctrines, in part, coincide with the teachings of today's Baptists and, in part, match those of the Jehovah's Witnesses), the Schwenckfeldians, the New Arians, and the Anti-Trinitarians. Though none of them have familiar names, we are not going to spend any

time in this article treating each one separately. Rather, we would highlight the points made by the *Formula* in this article, because they are the ones which will make it possible for us to defend ourselves against the cults and sects that knock on our doors, approach us in public, and appeal to us over the media.

Christ and the Trinity

Though the sects at the time of the *Formula of Concord* appealed to the Scripture and the sects and cults of our day do the same, although to a lesser extent, very few of them accept the Lord Jesus Christ as Scripture presents him or the Trinity as God reveals Himself.

Here are some statements in which the *Formula* presents their heretical positions: "That Christ is not true God, but only is superior to other saints because He has more gifts of the Holy Ghost than any other holy man" — "That Christ is not true, essential, natural God, of one eternal, divine essence with God the Father and the Holy Ghost, but is only adorned with divine majesty inferior to and alongside of God the Father" — "That the Father alone is properly and truly God."

Such statements are clearly not in harmony with what the Scripture teaches about Christ and the Trinity, but they are all statements which would be accepted by groups like the Jehovah's Witnesses, Christian Science, and numerous others. So, when these people approach you and me, perhaps the first question we should ask

(Continued on next page)

is: "What do you teach concerning Christ and the Triune God?" If we do that, we are following the example of the *Formula*.

Word and Sacrament

We believe on the basis of Scripture that God the Holy Ghost deals with us through the Word and the Sacraments (Baptism and the Lord's Supper). Article XII of the *Formula* therefore rejects statements such as the following: "That the ministry of the Church, the Word preached and heard, is not a means whereby God the Holy Ghost teaches men, and works in them the saving knowledge of Christ, conversion, repentance, faith, and new obedience" — "That the water of Baptism is not a means whereby God the Lord seals the adoption of sons and works regeneration" — "That bread and wine in the Holy Supper are not means through and by which Christ distributes His body and blood."

Charismatics today claim that the Holy Spirit often operates without the Word and Sacrament and in many instances they downgrade the Baptism which Jesus instituted. Baptists see no need for children to be baptized and bypass the Scripture doctrine of original sin, claiming that "children who are not baptized are not sinners before God, but righteous and innocent, who in their innocency, because they have not yet attained the use of reason, are saved without Baptism."

Related to these aberrations is

another teaching the *Formula* rejects, namely, "That our righteousness before God consists not in the sole merit of Christ alone but in renewal, and hence in our own godliness on which we walk." The many Holiness sects of today say the same. Scripture, however, knows of only one righteousness that justifies before God, that is, the righteousness of Jesus Christ which is ours by faith through the Means of Grace.

Again, though the *Formula* does not mention by name the sects and cults which are prevalent today, it nevertheless places into our hands the weapon we need to defend ourselves against them — the true doctrine of the Means of Grace.

Government and Society

Some of the sects, now as then, do not permit followers of God to honor the government or the family as God wants it honored. Here are some quotes from the *Formula*: "That a Christian cannot with a good, inviolate conscience hold the office of magistrate" — "That a Christian cannot with a good conscience take an oath before a court, nor with an oath do homage to his prince or hereditary sovereign." — The Jehovah's Witnesses come very near to saying exactly the same.

Others at that time held: "A Christian cannot with a good conscience hold or possess any property, but is in duty bound to devote it to the common treasury." There are sects today that take the same position, even though

none of the above statements agree with Scripture.

The Formula's Concern

The *Formula* could well have remained silent concerning the sects, and simply have incorporated these points in the other 11 articles. Why did it feel compelled to devote a whole article to it? Because the *Formula* was concerned about God's people, lest they be led astray. This can happen as easily today as then. The *Formula* points out that many in that day "in their simplicity, alas! embraced whatever was called the Gospel, and was not papistic." When our pastors in their sermons today warn their hearers against false doctrine, it means that they are following faithfully in the footsteps of the *Formula*.

Conclusion

If we have not sensed the spirit of the *Formula* before this, we cannot help see it clearly in this its last article. The *Formula* is based solely on the Word of God; it centers on Christ; and it is concerned about God's people. Realizing that, we will most certainly thank God that our churches, our pastors, our teachers, our missionaries, our members take their stand with the *Formula of Concord*. That means that we are taking our stand with Christ and taking our stand in the Word.

Harold E. Wicke

First WELS Pastor in West Virginia

On Sunday, May 7, 1978, Pastor Robert L. Hoepner was installed as the first resident WELS pastor in the state of West Virginia. Previously Pastor Hoepner had served Centennial Lutheran Church in Milwaukee.

Mission work was begun in West Virginia in the summer of 1975, when it was learned that two Wisconsin Synod families had moved to Beckley. After a Seminary student, Charles Pappenfuss, spent two weeks in Beckley canvassing, it was determined to try regular exploratory work. Pastor Daniel Koelpin of Beautiful Savior Congregation in Cincinnati, Ohio, having direct plane



Robert L. Hoepner

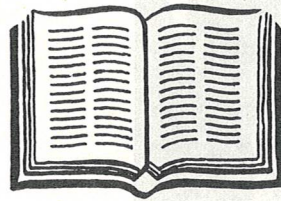
connections, was asked to fly to Beckley twice a month to conduct these services.

In the meantime it was discovered that there were other Wisconsin Synod families in the Charleston, West Virginia, area, who also were interested in starting a mission. Though the work, therefore, presently centers in the Beckley-Charleston area, Pastor Hoepner is also being asked to reach out into the rest of the state of West Virginia.

Pastor Hoepner's installation took place at the Rural Acres Garden Club facility, which had been used for worship by the Beckley group for the past two years. Pastor Charles Clarey of Faith Congregation, Sussex, Wisconsin, was the preacher for the happy occasion. Using Numbers 11:29 as the text for his sermon, he stressed how impor-

(Continued on page 243)

Mining the Treasure of God's Word



BY JULIAN G. ANDERSON

II Kings 23-24; Jeremiah 25-51

We're going to start our digging today at the time of the death of Josiah in 609 B.C. And we'll begin with

II Kings 23:31-24:7

Hi-lite the name of the next king of Judah (23:31), and mark the description of his reign in verse 32. Then note what happened in verses 33-35. Hi-lite the next king's new name, noting that he was the former king's brother, and the description of his reign (verse 37).

Chapter 24:1-5 records an event in 606 B.C., which reduced Judah to a puppet kingdom. Hi-lite the name of the Babylonian king in verse 1 and read carefully verse 2, the historian's note in verses 3, 4, and 7, as well as the additional information found in II Chronicles 36:7. To get the full picture of this crucial time we must then go back again to

Jeremiah 26

Verse 1 dates this prophecy 609/608 B.C., and verse 2 gives the setting for Jeremiah's message. After giving His reason in verse 3 (underline), God gives him the message in verses 4-6 (underline and compare the previous reference to Shiloh in 7:12-14). Mark the reaction of the priests and prophets in verses 8-11, and Jeremiah's defense (verses 12-15, underline 12b,13), and then the reaction of the elders of the people (verses 16-19) and King Jehoiakim (verses 20-23). Ahikam (verse 24) was one of Josiah's advisors

(II Kings 22:12-14). Now we go to

Jeremiah 35

Note the date in the opening verse. The Rechabites were a small tribe living in Canaan before the Israelites moved in (see your Bible dictionary). Note what they had done in verse 11, which tells us that this incident occurred just prior to the capture of Jerusalem, about 607 B.C. God used these people as an object lesson to shame the people of Judah (verses 12-19). Underline verses 15 and 17, which sum up God's message to Judah.

Next, Jeremiah 25

This prophecy is an important section for our present study, because it supplies a vital bit of information. It is dated in the year 606 B.C. (verse 1), just before the capture of Jerusalem. Read carefully the opening section of God's message (verses 3-11), and underline verses 4-7a to "Me," verses 8, 9 and 11, and hi-lite "seventy years," which is the important nugget here. Note that Nebuchadnezzar is acting as God's servant (verse 9) to discipline the rebellious people of Judah. The closing promise completes the earlier prophecies about the return of the faithful remnant. Verses 12-38 deal with the coming destruction of Babylon and the other nations of the Near East.

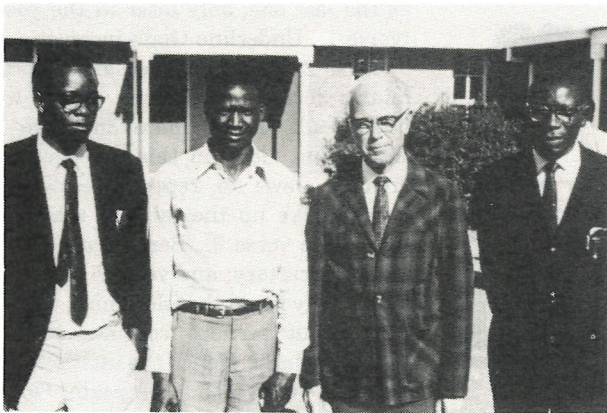
Then, Jeremiah 36

This prophecy is dated the same year

as the last one, only later in the year (verse 1). Underline God's instructions in verse 2, which included all of Jeremiah's former prophecies which we have read. "Every man" in verse 3 shows that God did this to bring individual Jews to repentance. These would make up the faithful remnant (underline verse 3). Baruch was Jeremiah's secretary; and verse 5 does not necessarily mean that Jeremiah was in prison, but perhaps confined to his home by illness. Hence the instructions in verse 6. Verse 7 repeats God's thoughts of verse 3. The reading of the book (verse 8) is described in verses 9-15, and dated in the next year, 605, B.C. The occasion was a fast, or day of mourning, and it must be that this was the first anniversary of the capture of Jerusalem the year before. II Kings 24:1 tells us that Nebuchadnezzar had merely captured the city and made Jehoiakim his puppet king. The reading of the book made a deep impression on the common people (verse 16a, underline), and after they had made sure of Jeremiah's safety (verse 19), they went to the king, hoping that he would do something (verse 20), but his actions are described in verses 21-26. God's answer to Jehoiakim is then recorded in verses 27-32, predicting the destruction of the city and his death. For more information, go to

Jeremiah 45-51

Chapter 46:1 tells us that this whole section was given by God to Jeremiah, who dictated it to Baruch at the time he was copying all of Jeremiah's earlier prophecies (36:2), also to be read to the people at the fast (above). In 45:2-5 God speaks to Baruch, explaining His plans (verse 4, underline). What follows deals with "the nations" (compare 36:2 and 1:5c). The message to Egypt is summed up in 46:11b,13, 19,25,26; but note well the special promise given to Judah in 46:27,28 (underline 27). God's words to the Philistines are recorded in chapter 47, especially verse 4a; to Moab in chapter 48 (sumarized in 2a, 4a, and 42); to Ammon in 49:1-6 (note verses 2b and 3b); Edom in 49:7-22 (note 10b); Syria (Damascus) in 49:23-27 (note verse 27); Kedar and Hazor in 49:28-33; Elam in 49:34-39; and Babylon in chapters 50-51:58 (note 50:2b,3, and 18; 51:8a; and the prophecy in 51:11b and 28).



Treasurer Benson Mavika, Vice-Chairman Salimo Hachibamba, Chairman T. Sauer, Secretary Deverson Ntambo — First Officers

Twenty-five Years of Amazing Grace

Wisconsin Synod in Central Africa

Why are we there? What is a church like the Wisconsin Evangelical Lutheran Synod doing on a continent half a world removed from the area in which most of its congregations and members are located?

The obvious answer is in our Lord's words, "Go ye into all the world. . . . Preach the Gospel."

That command, taken seriously by a Synod convention back in 1949, moved our Synod to go into Central Africa 25 years ago, first into Zambia, and then 10 years later into Malawi. Since then we have been there in force. At the moment there are nine WELS pastors, a lay missionary, and a Wisconsin Lutheran Seminary vicar in Central Africa. Three other pastors currently are in various stages of preparation for their move either to Malawi or to Zambia. Still another pastor is considering a call to open the new Bible Institute in Lilongwe, Malawi. A quick check indicates that WELS missionaries have put in 183 man-years of service in Central Africa.

An effort involving that many men and their families calls for a program which has a clearly outlined objective and purpose. It is particularly with this thought in mind that we ask the question, "Why are we there?"

Our Aim

The answer is given in the handbook of the Synod's Board for World Missions which states that "planting of indigenous churches, rather than long-dependent missions," is a basic objective wherever our Synod conducts mis-

sion work. The handbook further states: "Our aim under this objective is to awaken and foster in newly converted children of God the awareness, the willingness, and the joy of using the gifts which are given by the Holy Spirit as fruits of faith for the administration, the support, and the propagation of the work of the Church in their midst."

In simplest terms, this means a church which is able to govern itself under God's Word, support itself, and carry out its own program of mission outreach. It means, from the very beginning, training and guiding the members of a young and growing church to do those things which they will need to do all by themselves once the church has become large and strong enough to be independent of the mother church. The providing of such

guidance and training is the heart and soul of our Synod's mission program in Central Africa.

This requires patience, much of it. Often the missionary is tempted to do things himself rather than to ask the inexperienced member of the national church to do them. It seems easier that way. The job gets done more quickly. As often as not, the national church member also likes it this way. It relieves him of the responsibility of doing something which requires a great amount of effort and initiative.

It is something like raising a family. The parent who always does things for his children is heading for trouble. We train our children with that day in mind in which they will have to be independent of our personal help and advice.



LCCA Convention

Well on the Way!

In Central Africa we are well on the way. Today we have a fully organized church, the Lutheran Church of Central Africa. It is made up of over a hundred congregations and preaching stations. Under the spiritual care of the church are some 6,000 souls, of whom a little over 3,000 are communicant members. Serving the church in addition to the expatriate missionaries are five fully trained and ordained national pastors and some 30 evangelists. They are functioning under a constitution which was adopted in 1974 and fully implemented in 1976.

It was not always that way. Prior to 1964 the work and the planning was done largely by the expatriate mission staff. The members and particularly the leaders in the congregations were consulted, and their counsel and advice entered into the decisions which were made and the programs which were developed. But the big decisions were for the most part made by the missionaries. Cooperative work in the national church usually involved only smaller groups of congregations in certain given areas.

The Way It Happened

The first long step toward the formation of a truly indigenous church came in 1964 with the organization and first convention of the Lutheran Church of Central Africa. Present were delegates from congregations in Zambia and Malawi. The organizational structure was simple. There was a Synodical Council and a Board of Control for the newly established Bible Institute. The decision making process was now in the hands of the national church.

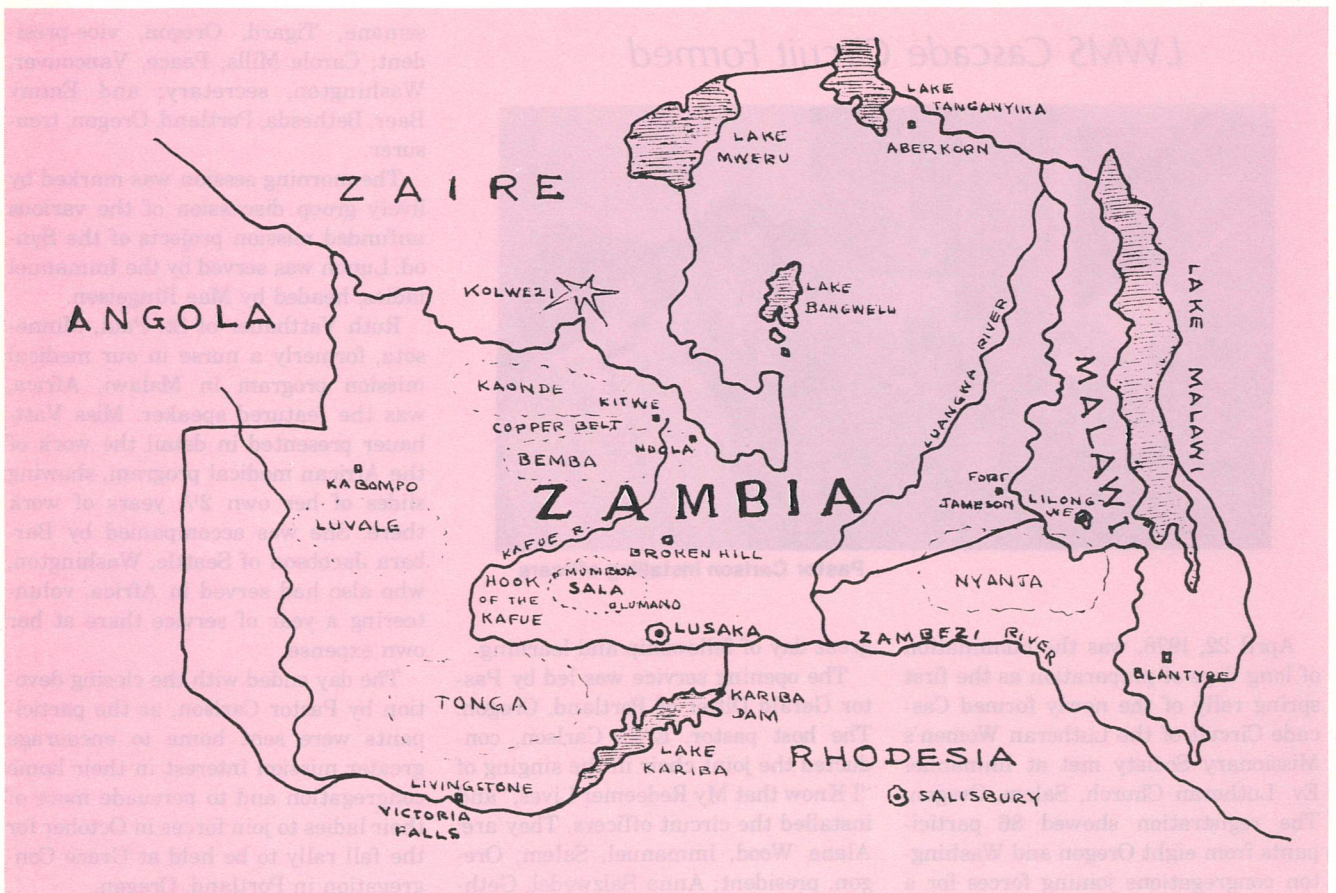
The following years were years of steady growth. By 1970 it was clear that a more fully developed organizational structure would soon be needed. Over the period of four years a new constitution was written, studied, revised, and then adopted by the 1974 LCCA convention. It was fully implemented at the next convention two years later.

In many respects the organization of the Lutheran Church of Central Africa is like that of the Wisconsin Evangelical Lutheran Synod. The Synod meets in convention every two years. It elects its own officers, boards, and committees. The names of these have a fami-

liar sound. There is a Synodical Council, a Committee on Finance and Stewardship, a Board for Missions. There is also a Board of Control for the Bible Institute and Seminary, a Committee on Education and another on Publications. A Committee on Doctrinal Matters carries a heavy responsibility for the pure teaching of God's Word. There is an Assignment Committee for the assignment of calls to Bible Institute and Seminary graduates. The Synod itself is divided into the Malawi and Zambia Conferences. These meet regularly and elect their own Visiting Pastors.

In all of this the influence of our WELS missionaries is evident. Yet the form or organization of the LCCA is not merely a transplant from America onto African soil. Rather, it is a method of doing the Lord's work which has been found to be effective in other parts of the world as well as in the United States of America. There are differences, of course. Our African brethren are, for instance, accustomed to deciding important matters by reaching a consensus rather than by argument

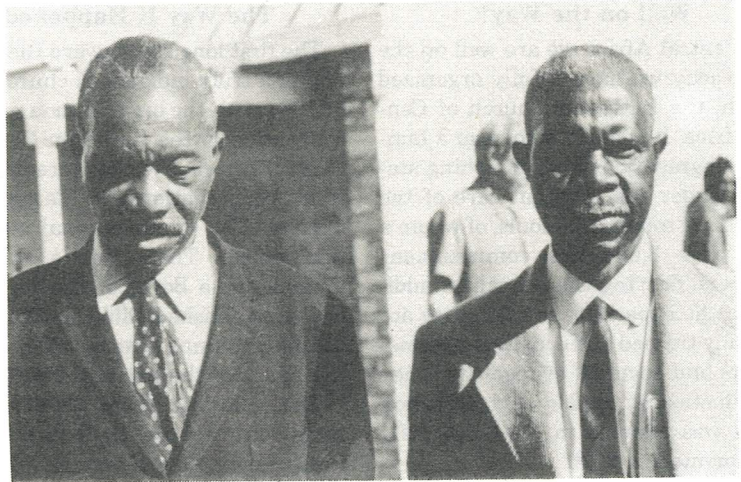
(Continued on next page)



and subsequent "aye and nay" voting. A wise chairman will often declare a recess at a critical point in a meeting. When the session reconvenes, the matter is often settled even before the vote is taken.

The WELS Missionary

A key question in setting up the new constitution had to do with the place of the WELS missionaries in the scheme of things. The answer was found in making the expatriate pastors full members of the LCCA. The national church can elect them to synod offices and to positions on boards and committees even as it elects its own pastors and evangelists. The arrangement works very well. The expatriate no longer directs the work of the national church. Instead, in the LCCA he works side by side and on an equal basis with his African brethren. If teaching is to be done and encouragement given, this is the best way to do it. It promises to be an effective way of preparing the Lutheran Church of Central Africa for the day when it will be on its own feet



Headman Nathan Kaseba and Headman Shibuyunji, Delegates

and totally responsible for the work which the Lord has set before it.

The only office still automatically in the hands of a WELS missionary is that of chairman of the LCCA. The decision as to when a national pastor is to be eligible for this office rests not in the judgment of the expatriate missionaries, but where it belongs, in the hands of the national church.

Just when the LCCA will be ready to assume full responsibility for the work which lies before it is known to God alone. May He speed the day! In the meantime, we ask that the Lord would continue to bless the special relationship in which the Wisconsin Evangelical Lutheran Synod stands to the Lutheran Church of Central Africa.

Theodore A. Sauer

LWMS Cascade Circuit Formed



Pastor Carlson installing officers

April 22, 1978, was the culmination of long days of preparation as the first spring rally of the newly formed Cascade Circuit of the Lutheran Women's Missionary Society met at Immanuel Ev. Lutheran Church, Salem, Oregon. The registration showed 86 participants from eight Oregon and Washington congregations joining forces for a

great day of fellowship and learning.

The opening service was led by Pastor Gerald Ditter of Portland, Oregon. The host pastor, Errol Carlson, conducted the joint choir in the singing of "I Know that My Redeemer Lives," and installed the circuit officers. They are: Alana Wood, Immanuel, Salem, Oregon, president; Anna Salzwedel, Geth-

semane, Tigard, Oregon, vice-president; Carole Mills, Peace, Vancouver, Washington, secretary; and Emmy Baer, Bethesda, Portland, Oregon, treasurer.

The morning session was marked by lively group discussion of the various unfunded mission projects of the Synod. Lunch was served by the Immanuel ladies, headed by Mae Ringeisen.

Ruth Vattbauer of St. Paul, Minnesota, formerly a nurse in our medical mission program in Malawi, Africa, was the featured speaker. Miss Vattbauer presented in detail the work of the African medical program, showing slides of her own 2½ years of work there. She was accompanied by Barbara Jacobson of Seattle, Washington, who also had served in Africa, volunteering a year of service there at her own expense.

The day ended with the closing devotion by Pastor Carlson, as the participants were sent home to encourage greater mission interest in their home congregation and to persuade more of their ladies to join forces in October for the fall rally to be held at Grace Congregation in Portland, Oregon.

**Prof. Carl J. Lawrenz
delivering
his last address
as president of
Wisconsin Luth. Seminary**



Graduation at Wisconsin Seminary

A late spring provided a profusion of color on the campus, and filled the air with the aroma of lilacs and honeysuckle and bridal wreath. The Lord provided an ideal day as the setting for the graduation of the class of 1978 at Wisconsin Lutheran Seminary on May 31. More than 1,900 relatives and friends of the graduating Seniors participated in the commencement exercises.

Sixty-three men received the Master of Divinity degree and were presented to the Church for service in the ministry. In addition, the first two men to complete the summer-quarter graduate and supplemental studies program for the Master of Sacred Theology degree were awarded their degrees. Recipients were the Rev. Reuel Schulz of Woodlawn Lutheran Church in West Allis, Wisconsin, and the Rev. William Staab of St. Croix Lutheran High School in St. Paul, Minnesota. The summer quarter program began in 1972.

Retiring president Carl Lawrenz delivered his 20th and final commencement address. He based his words on Luke 5:33-35, pointing out "the unique piety which Jesus calls forth with His Gospel." He noted that the graduates would be serving in a world not "marked by piety and godliness," and that the people they serve would be

"strongly influenced by such an environment." That fact makes "more appropriate than ever the age-old prayer of the Church, 'O Lord, give us pious ministers, and through them pious people.'"

President Lawrenz used the words of Luke to emphasize that the piety which should characterize the life and service of the graduates is a "piety which is hidden to natural man, but it is the only piety which pleases God." He carefully delineated the difference between devout piety and fabricated pietism. It is this true piety, he assured them, "that we implore for, each one of you, newly called ministers of the Gospel and for the people whom you will be serving."

In addition to the 63 graduates, two other men were assigned on call day, one a 1977 graduate who had pursued further graduate studies for a year, and the other a special senior candidate who had previously served the LCMS mission in Japan.

The graduates were assigned to 20 different states and to four world mission fields. Thirty-two of the 65 assignments were mission calls. Seven men will serve as graduate tutors at Synodical schools. The men assigned to world missions will be serving in Malawi, Taiwan, Brazil, and Japan.

Fifty years have passed since the laying of the cornerstone at the Seminary in Mequon in 1928. The Senior class a half-century ago numbered 10 men. The six-fold increase in the number of graduates in the five intervening decades is another evidence of God's abundant grace and blessing.

The Seminary cornerstone contains the motto of the Reformation: *Sola Gratia, Sola Scriptura, Sola Fide* (grace alone, Scripture alone, faith alone). We send the class of 1978 forth into the Lord's service confident that they will uphold the principles of that Reformation motto as faithfully as all the classes which have preceded them.

Joel C. Gerlach

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

Looking at the Religious World

The Grass Is Always Greener

There has always been a basic difference between Lutherans and Baptists regarding the doctrine and practice of baptism, especially in the matter of infant baptism. In the mixed-up religious scene of today there is indication of some strange role reversals.

Lutherans in Denmark have joined the debate over infant baptism. A lecturer at Copenhagen University, Peder Hojen, recently criticized the Lutheran practice in a book, *Faith and Baptism*. Defending his views, he argued: "Faith is a prerequisite of baptism. Without faith baptism has no meaning. Seen in this light it is obvious that infant baptism must lead to controversy. How is it possible to talk about faith on the part of an infant?"

Our readers will have no difficulty in separating the abundance of chaff from the kernel of truth in the above verbiage. It is the kind of argument one expects to hear from a Baptist, not a Lutheran theologian.

Meantime the Baptists are having troubles also. The chairman of the Southern Baptist Historical Commission, Richard Patton, reports that almost 10 per cent of the denomination's baptisms reported in 1976 were of children under eight years of age. He deplored that this seems "to put us perilously close to the practice of infant baptism." Patton rightly conjectures that the old Baptist doctrine of believer's baptism is in jeopardy.

None of us mind, of course, when Baptists drift into Lutheran baptismal doctrine and practice. Such a drift is long overdue. We do object, however, when Lutherans at this late date envy the Baptists their erroneous views.

Seminary Closes

The May 1978 *One Accord*, publication of the Lutheran Churches of the Reformation, carries the announcement that its Martin Luther Institute of Sacred Studies has been temporarily closed. This action was taken "because no students were enrolled for the sec-

ond semester and because of the present financial plight" of the general fund of the church body.

While the school's dean was granted three-months' salary and a moving allowance, the hope was expressed that the school could soon be reopened.

The Lutheran Churches of the Reformation, a church body made up primarily of former members of the Lutheran Church-Missouri Synod who were among the first to protest Missouri's departure from the Synodical Conference position, will be holding its 15th annual convention in the Twin Cities early in July.

Missouri and Dual Membership

Ever since those dissatisfied with recent developments in the Lutheran Church-Missouri Synod under President Preus saw fit to form the Association of Evangelical Lutheran Churches, a number of Missouri congregations and pastors have both joined the AELC and continued membership in the LCMS. Such dual memberships are being ended.

Acting under a Synodical resolution, most Missouri district presidents have dropped from the LCMS rosters such pastors, professors, and congregations who joined the AELC. Included are most of the professors at Christ Seminary-Seminex.

This is a step forward and should help clear the air in troubled Missouri. At least now the known opponents of the present Missouri position no longer retain the right of voice and vote in its gatherings. That should also make it easier to turn that position into what it once was, if that be the desire and determination.

Too Many Ministers?

It can be proved by certain sets of statistics that early in the next century there will be one Episcopalian priest for every member of the denomination and that in 2038 the Methodists will have reached that ratio. Such statistics assume that current trends in membership decline and clergy training will

continue unchanged. That is unlikely.

It is a fact that most larger denominations seem to have an oversupply of clergy. Besides the Episcopal and Methodist Churches, one could mention the United Church of Christ, the United Presbyterian Church, the Presbyterian Church in the U.S., and even the Southern Baptist Convention, in which membership is not on the decline but in which seminary enrollments are surging.

What of our church body? It is a fact that this spring there were enough seminary graduates for the first time in decades to allow for the use of graduates in filling all necessary assistant instructorships and tutorial posts at our worker-training schools. It is likewise a fact that enrollment at the Mequon campus is expected to reach an all-time high next September.

Will our church body have too many ministers? Growth-trends suggest the opposite. There is, however, a better answer to the question than any conclusions drawn from statistics. The Lord of the Church has said: "The harvest truly is great but the laborers are few." His statement stands.

There are actually never too many ministers. What there is, is a lack of dedication and zeal and prayer in the churches in putting the laborers to work in the Gospel harvest.

The Lord's instruction still needs to be heard and heeded: "Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest."

Presbyterian Membership Losses

The United Presbyterian Church, now numbering 2,600,000 members, has lost about one-fifth of its membership in the last 10 years. What are the reasons? Different people will supply different answers but those of Dr. Louis Evans Jr. of a large Presbyterian congregation in Washington, D.C., make sense.

His explanation for the decline of membership is:

- 1) lack of clear theology,
- 2) lack of emphasis on Christ's redemptive work and the Gospel,
- 3) lack of evangelical fervor, and
- 4) reaction of conservatives to social emphasis.

Edward C. Fredrich

Direct from the Districts

MINNESOTA

Reporter Del Begalka

St. James Lutheran and Pastor Bolle Celebrate 50th

Festival-red banners and gold hangings filled the lofty Romanesque sanctuary, setting the mood for a special celebration service April 30, 1978, commemorating 50 years since the founding of St. James Lutheran Congregation, West St. Paul, Minnesota. At the same time, Pastor Carl F. Bolle observed his 50th year as minister to the congregation.

Handbell ringing, choir anthems, flute and vocal solos, choral readings, and joyful organ selections enhanced the worship of over 800 members and friends of the congregation.

Pastor Bolle, Pastor Iver Johnson, and Pastor Richard Stadler spoke on the past, present, and future implications of the day's theme, "Blessed to be a Blessing."

Pastor Bolle, 75, was born in St. Paul, but grew up in Watertown, Wisconsin, where his father, Prof. Carl Bolle, taught at Northwestern College for 45 years. He attended Northwestern, then the Lutheran Seminary at Wauwatosa. He took a year of musical instruction and postgraduate work before making his final decision to choose the ministry over a career in music. He became pastor of St. Paul's Lutheran Congregation serving Hurley, Wisconsin, and Ironwood, Michigan, and remained there for over two years.

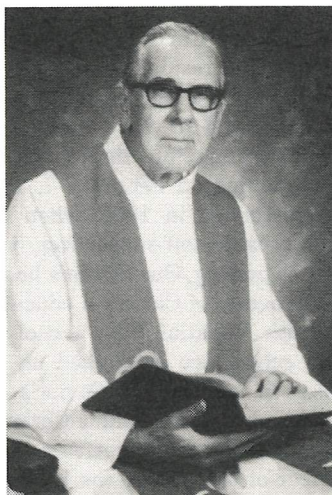
In 1928 he came to West St. Paul and helped St. James' 27 members organize as a mission congregation.

In 15 years, the congregation had grown to 750 communicants, and had built a new church of brick and Kasota stone salvaged from the old Ramsey County Courthouse.

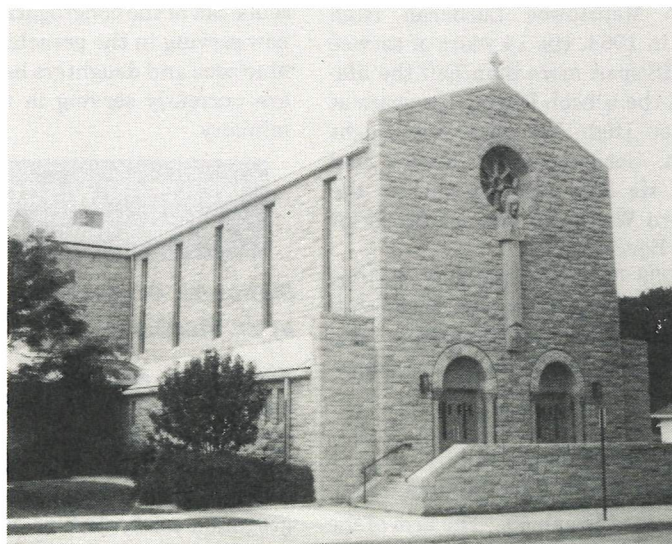
The church is rich in symbolism. The two front entrances signify the two natures of our Lord. The narthex screen carries 18 symbols of the church year, and on 12 large circular stones in the nave are carved the symbols of the 12 Apostles. The clerestory windows de-

pic Christ in His offices of Prophet, High Priest, and King, and directly across the nave are Old Testament figures which anticipate Christ in those same offices. Dominating the front facade of the church is a 17-foot statue of our Savior.

The increasing size of the congregation led to the construction of an educational wing in 1956. The larger membership also prompted the congregation to engage vicars, beginning in 1951.



Pastor Carl F. Bolle



St. James, West St. Paul, Minnesota

In 1968, the church felt the need for another pastor, and called Pastor Johnson from Bethany Lutheran College, Mankato. He is now senior pastor. Pastor Stadler came from a mission congregation in Nashville, Tennessee, in 1975 to complete the preaching staff of St. James, which now numbers about 1,200 communicant members.

St. James has long had a tradition of fine music. The position of Director of Music is held by Mary Johnson.

Although Pastor Bolle went into semiretirement in 1973, he still serves almost full time as visitation pastor, and participates at weddings, funerals, and Sunday services. Throughout his ministry, he has maintained his interest in music.

May the Lord continue to bless St. James Congregation and its pastors!

Richard H. Stadler

NEBRASKA

Reporter Richard Kuckhahn

New Teacherage at Wichita

On Sunday, May 25, 1978, Messiah Ev. Lutheran Church, Wichita, Kansas, dedicated its new teacherage. The event was combined with the graduation exercises of its Christian day school. Principal of the school and teacher is Mr. James Hewitt. Presently Messiah Congregation is being served by a vacancy pastor, the Rev. E. C. Fredrich of Salina, Kansas.

NORTHERN WISCONSIN

Reporter Harlyn Kuschel

Harold A. Klatt Retires

Instructor Harold A. Klatt of Manitowoc Lutheran High School retired from the teaching ministry at the end of the 1977-78 school year after 47 years of uninterrupted service to the Church. The retirement was acknowledged at a special student assembly on May 22, 1978, at which Prof. M. Albrecht, a lifelong friend, spoke on Psalm 71:17,18. He pointed out how the Lord blesses His own in youth, middle age, and old age. Mr. Klatt was also honored at a board-faculty dinner that evening.



Teacher H. Klatt

Mr. Klatt served in parochial schools at Columbus, Wisconsin, and Sleepy Eye, Minnesota, before accepting the call to Manitowoc Lutheran High School in 1964. His 14 years of service to MLHS span more than half the lifetime of the school. During his years at Lutheran High, Mr. Klatt has taught religion, German, social studies, and music. He has also served on the Northern Wisconsin District Board for Parish Education.

In 1938 Mr. Klatt married the former Sena Kvale. They have three children and three grandchildren. The Klatts will continue to live in Manitowoc.

Silver Anniversary at Our Savior's of Two Rivers

The words of Isaiah 59, "The arm of the Lord is not shortened," served as the keynote for the silver jubilee obser-

vance of Our Savior Ev. Lutheran Church, Two Rivers, Wisconsin. The anniversary Sunday was May 21. A former pastor, the Rev. A. L. Schmeling, addressed the morning worshipers on I Kings 8:54-60, "A Grateful Heart." Another former pastor, the Rev. E. A. Breiling, spoke in the evening on "A House of Blessing." Liturgist was the Rev. Harmon Krause, present pastor of Our Savior's. Organist was Mr. David Hagen, a student at DMLC and a son of the congregation.

Planning a second WELS congregation in Two Rivers began in February 1953. A meeting of those interested took place on April 27, with representatives of the District mission board in attendance. The first service was held on April 19 in a rented hall. Organization of the congregation took place on May 5. The Rev. Carl Thurow accepted the call as first resident pastor. Twenty-five charter members still hold active membership 25 years later.

The congregation dedicated its church building on February 7, 1954, and a parsonage in 1956, when Our Savior's became self-supporting. From its very beginning, Our Savior's has offered a program of Christian education to its youth. Vacation Bible school and Sunday school are conducted on the premises. In addition, Our Savior's supports a teacher at St. John's Christian Day School. The congregation became a member of the Manitowoc Lutheran High School Federation in 1957. A Sunday morning radio broadcast was inaugurated in 1971. Today Our Savior numbers 280 communicants and 400 souls. Six of the congregation's sons are now serving in the preaching ministry; nine sons and daughters have served or are currently serving in the teaching ministry.

WESTERN WISCONSIN

Reporter Harold Sturm

Mennicke 40 years at St. Matthew's

Forty years ago Mother's Day, 1938, the Rev. Arnold L. Mennicke preached his first sermon at St. Matthew's Lutheran Church, Winona, Minnesota. On May 14, 1978, Mother's Day, the congregation celebrated his 40th anniversary as pastor at St. Matthew's. In the morning services the senior choir sang

"Hallelujah! Praise the Lord." In the second service the children of grades 7-9 of St. Matthew's School sang "A Hymn of Thanksgiving." The Rev. Marcus L. Birkholz, assistant pastor, preached on Deuteronomy 2:7 with the theme, "The Lord Has Been With You." In the afternoon an open-house buffet luncheon and devotion was held.



Pastor A. Mennicke

During the years of Pastor Mennicke's ministry at St. Matthew's a number of projects have been undertaken. In 1947 a summer youth camp was started at Whitewater State Park in Minnesota which is still held annually. A daughter congregation, Goodview Trinity Lutheran Church, was started in 1949 and is now self-supporting.

During the 1950s the congregation constructed its own school, which currently has 215 students and a nine-member faculty. In 1964 the Lutheran Women's Missionary Society was organized at St. Matthew's.

Pastor Mennicke has also served as chairman of the executive committee for the Lutheran Church of Central Africa. From 1950 to 1976 he trained 27 vicars in the practical side of the public ministry. Prior to serving St. Matthew's, he served the triparish of St. John's, Doylestown, St. Stephens, Fountain Prairie, and Trinity, Fall River.

CONVOCATION ON EVANGELISM August 15-17, 1978

at Wisconsin Lutheran College, Milwaukee

In response to inquiries about the convocation and who would be eligible to attend, the Commission on Evangelism is inviting interested WELS laypeople, teachers, and pastors to write or phone for information. Limited space will be available for interested observers on a first come-first served basis. Call or write Pastor Reuel J. Schulz, 2181 S. 99th St., West Allis, Wisconsin 53227 (414-321-6389) or Pastor David A. Witte, 2665 North St., Rt. 3, East Troy, Wisconsin 53120 (414-642-5793 or 642-3200).

Special Revelations

(Continued from page 231)

source and norm of faith (John 17:20; Eph. 2:20). In Christ Jesus, the Light and Savior of the world, all divine revelations culminate, the Prophets in the Old Testament pointing forward to His coming and the Apostles witnessing to His incarnation, Passion, resurrection, ascension, and session on the right hand of God. Since Christ's prophetic and sacerdotal ministry has been accomplished (John 1:18), men require no further revelations for their salvation because every doctrine needed by the Christian for both faith and life is amply supplied in the writings of the Prophets and Apostles (Rom. 16:17; I Tim. 6:3ff.; Luke 16:29-31). Lutheran dogmatists have aptly remarked with reference to the 'new revelations' of the enthusiasts: 'Either they contain what Scripture already teaches, and in that case they are superfluous; or they propound teachings contrary to the Bible, and in that case they are injurious and must be rejected.'

A statement by Luther concerning those who lay claim to special revelations is also pertinent: "They say these things only in order that they may lead us away from the Bible and make themselves masters over us, so that we should believe their dream sermons."

To troubled souls in search of truth and right the words of our Lord and Master, spoken 20 centuries ago, still stand as sufficient direction, from which the faithful will not deviate: "Search the Scriptures."

Immanuel Frey

SERVICE FOR THE DEAF

Bethlehem Lutheran Church
1206 Ontario Street
Oshkosh, Wisconsin 54901

Third Sunday of Month
10:30 A.M.
September through May

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

West Virginia (Continued)

tant the doctrine of the priesthood of all believers is in establishing a mission congregation. He asked the people to realize that they are indeed the Lord's prophets, and that the pastor is to employ them as such in every possible way.

Officiating at the installation was Pastor Daniel Koelpin who had served Good Shepherd Ev. Lutheran Congregation for the past two years.

We pray the Lord to bless this pioneer mission effort in the Mountain State of wild and wonderful West Virginia! Pastor Hoepner's address is 313 Meyers Ave. Beckley, WV 25801. His telephone number is 304/252-5820. The address of the Rural Acres Garden Club is 512 Rural Acres Drive. Services are held at 9:00 A.M. and Bible class at 10:15 A.M.

ADDRESS CHANGES

(Submitted through the District Presidents)

Pastors:

Erstad, Duane
1701 W. Fiesta Lane 98N
Mequon, WI 53092
Phone: Home: 414/241-5757
Office: 414/264-1415

Hanson, James E.
1205 Minnesota Ave.
Gladstone, MI 49837
Phone: 906/428-9756

Kugler, Samuel G.
1636 E. Mission Rd.
Fallbrook, CA 92028
Phone: 714/728-5449

Lemke, Dennis R.
215 S. 13th St.
Norfolk, NE 68701
Phone: 402/379-1846

Muetzel, Ronald M.
296 Buckland Rd.
South Windsor, CT 06074
Phone: 203/644-1980

Naumann, James F.
3100 Nightingale Lane
Middleton, WI 53562
Phone: 608/836-7497

Schabow, Alvin A.
Route 4
Sturgeon Bay, WI 54235

Schultz, Hans A.
720 E. Hampton St.
Chesaning, MI 48616
Phone: 517/845-2868

Valleskey, Stephen P.
60560 Campground Rd.
Bldg. 5, Apt. 1
Washington, MI 48094

Teachers:

Draeger, Alan
910 2nd Ave. NE
Aberdeen, SD 57401
Phone: 605/229-4718

Hewitt, James
1208 Brunswick
Wichita, KS 67212
Phone: 316/722-8400

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

INSTALLATIONS

(Authorized by the District President)

Pastors:

Hansen, James E., as pastor of St. Paul's, Gladstone, Michigan, and of St. Martin's, Rapid River, Michigan, on June 4, 1978, by P. Kuckhahn (NW).

Lemke, Dennis R., as pastor of Shepherd of Peace Ev. Lutheran, Norfolk, Nebraska, on June 11, 1978, by R. Schliewe (Neb.).

Muetzel, Ronald M., as pastor of Messiah, South Windsor, Connecticut, on June 4, 1978, by K. Arndt (Mich.).

Naumann, James F., as pastor of St. Andrew's, Middleton, Wisconsin, on June 4, 1978, by R. Ehlert (WW).

Plocher, David J., as pastor of St. Paul's, Marshall, Wisconsin, on June 4, 1978, by H. Essmann (WW).

Schabow, Alvin A., as pastor of Salem, Sturgeon Bay, Wisconsin, on May 28, 1978, by A. Martens (NW).

Valleskey, Stephen P., as pastor of Cross of Glory, Washington, Michigan, on June 4, 1978, by M. Hoppe (Mich.).

Teacher:

Draeger, Alan, as principal and teacher at Trinity, Aberdeen, South Dakota, on June 18, 1978, by D. Weiser (Dak.-Mont.).

OFFER

Available to any mission congregation: one set of green paraments (altar — 33" x 75"; pulpit — 15 1/2" x 16 1/2"; lectern — 4" x 18 1/2") and a rose and gold docile curtain 68" long — 108" wide, with top and bottom rod pockets. Contact Palos Ev. Lutheran Church, 12424 S. 71st Ct., Palos Heights, Illinois 60463.

For prompt service

When you

- move to a new address
- renew your subscription
- have a question or complaint

Send us the address label from your copy of **The Northwestern Lutheran**

Please let us know at least six weeks before you move! We can give prompt service on subscription matters if we have the right information. Be sure to send your correct address — (new address if you are moving) to **The Northwestern Lutheran**, Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208.

Attach label here

Your name (please print)

Your street address

City State ZIP code

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
	Effingham*
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

RICE LAKE, WISCONSIN

Exploratory services are being conducted on a regular basis at Rice Lake, Wisconsin. Sunday school meets at 12:30 and worship services begin at 1:30 Sundays at the Mason Funeral Home, 502 N. Main Street, Rice Lake, Wisconsin 54868. Please send the names of interested persons to Pastor Dennis Kempf, 1315 Larson St. Box 1, Bloomer, Wisconsin 54724, or call 715/568-4322.

EFFINGHAM, ILLINOIS

Exploratory services are being held in Effingham, Illinois, at the Travelodge Motel at the juncture of I 57 and Fayette Avenue at 1:00 p.m. Sundays. Sunday school for all ages is at 2:00 p.m. For further information please contact Pastor Mark Lenz, 2102 E. Vermont, Urbana, Illinois 61801, or call 217/344-5584.

TIME AND PLACE

EAGAN, MINNESOTA

The correct address of Beautiful Savior Lutheran Church is: 4150 Pilot Knob Road, Eagan, Minnesota 55122.

LOG CABIN WORSHIP IN N. WISCONSIN

The Wisconsin Synod's only log-cabin church, St. Paul's of Tipler, Wisconsin, invites you to join in worship on any Sunday morning at 11:00 a.m. St. Paul's is located one block south of Hwy 70, behind Big Howie's Store and Cage. The pastor is Thomas H. Trapp, 421-4th St., Stambaugh, Michigan 49964; phone: 906/265-3665.

TRAVELING THROUGH SALT LAKE CITY?

Vacationers to Salt Lake City, Utah, and the surrounding scenic areas of the Intermountain West are invited to visit one of WELS' "outpost" missions and attend services at Prince of Peace Ev. Lutheran Church, 1441 W. Tamarack Road, Salt Lake City. Worship services during the summer months begin at 9:00 a.m. For directions or further information, feel free to call Pastor W.C. Goehring, phone 801/262-9168.

PLYMOUTH-MAPLE GROVE, MINNESOTA

Ascension Lutheran Church, serving the Plymouth, Maple Grove, Wayzata and Hamel communities, is holding its services at 10:30 a.m. at the American Legion Hall in Hamel; Sunday school and Bible class at 9:30 a.m. Please submit the names of WELS members or prospects to Pastor Arnold Lemke, 7595 Minnewashta Pkwy., Excelsior, Minnesota 55331; phone: 612/474-4966.

TYLER, TEXAS AND EAST TEXAS

WELS is conducting Bible classes and worship services every Sunday in Tyler, Texas, for our East Texas residents and visitors. The Bible class meets at 3:00 p.m., followed by family worship at 4:00 p.m. every Sunday in "Friends Church," at the corner of Robinson Ave. and Lindsey St. For information and directions, please call Mr. Ralph Page at 593-5448 in Tyler, or Pastor Gene A. Durfey (214) 348-6069. Please send names of prospects and of WELS members moving into the East Texas area to Pastor G. Durfey, 9807 Church Rd., Dallas, Texas 75238.

ENTERPRIZE, MONICO, ANTIGO, WISCONSIN

Note the following changes in time of service: Sunday services at St. John's of Enterprize (Pelican Lake) will be held at 8:00 a.m. and 7:00 p.m., at Grace of Monico at 9:30 a.m., and at Ascension of Antigo at 11:15 a.m. The pastor is the Rev. Dean Fleming, Route 1 Box 402, Pelican Lake, Wisconsin 54463; phone: 715/487-5484.

Traveling west on I-90? Worship with us at MISSOULA, MONTANA

Sunday morning worship at the Red Lion Motel, 700 West Broadway, in the center of the city. Worship service at 11:00 a.m., Sunday school and Bible class at 10:00 a.m. Pastor Harold A. Wood, 6 Carriage Way, Missoula, Montana 59801; phone: 406/542-2034.

CLINTON, IOWA

Summer services at Our Savior's Ev. Lutheran Church are scheduled for 9:30 a.m. at THE VILLAGE MANOR in Building 15. The address is 2604 N. 4th St. To receive information or to send names, contact Pastor Gerald Hintz, 1730 N. 7th St., Clinton, Iowa 52732; phone 319/242-9046.

APPOINTMENT

Teacher Ferdinand W. Schultz, Jr., of St. John's Ev. Lutheran Congregation, Juneau, Wisconsin, has been appointed a member of the Board of Control of Northwestern College. He was appointed to fill the vacancy caused by the resignation of Teacher Frederick Panning, who accepted a call into the Minnesota District.

Oscar J. Naumann, President

NOMINATIONS DR. MARTIN LUTHER COLLEGE

The following have been nominated by the members of the Synod as candidates for the position of Professor in the Department of Religion at Dr. Martin Luther College:

Prof. Mark Bartling	Onalaska, WI
Rev. Donald Bitter	Ft. Atkinson, WI
Rev. Daniel Deutschlander	Evanston, IL
Rev. Kenneth Gast	Tomah, WI
Rev. Kenneth Gawrisch	Waukegan, IL
Rev. John Graf	Sturgis, MI
Prof. Roger Kobleske	West Bend, WI
Prof. Gerald Lange	Brookfield, WI
Rev. Lyle Lange	Escondido, CA
Prof. Daniel Malchow	Mobridge, SD
Rev. Walter Oelhafen	Flint, MI
Rev. Carl Pagel	Baltimore, MD
Rev. James Schaefer	Milwaukee, WI

The Dr. Martin Luther College Board of Control will meet on August 4, 1978, to call from the above list. Correspondence concerning the above nominees should be in the hands of the secretary no later than August 3, 1978.

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