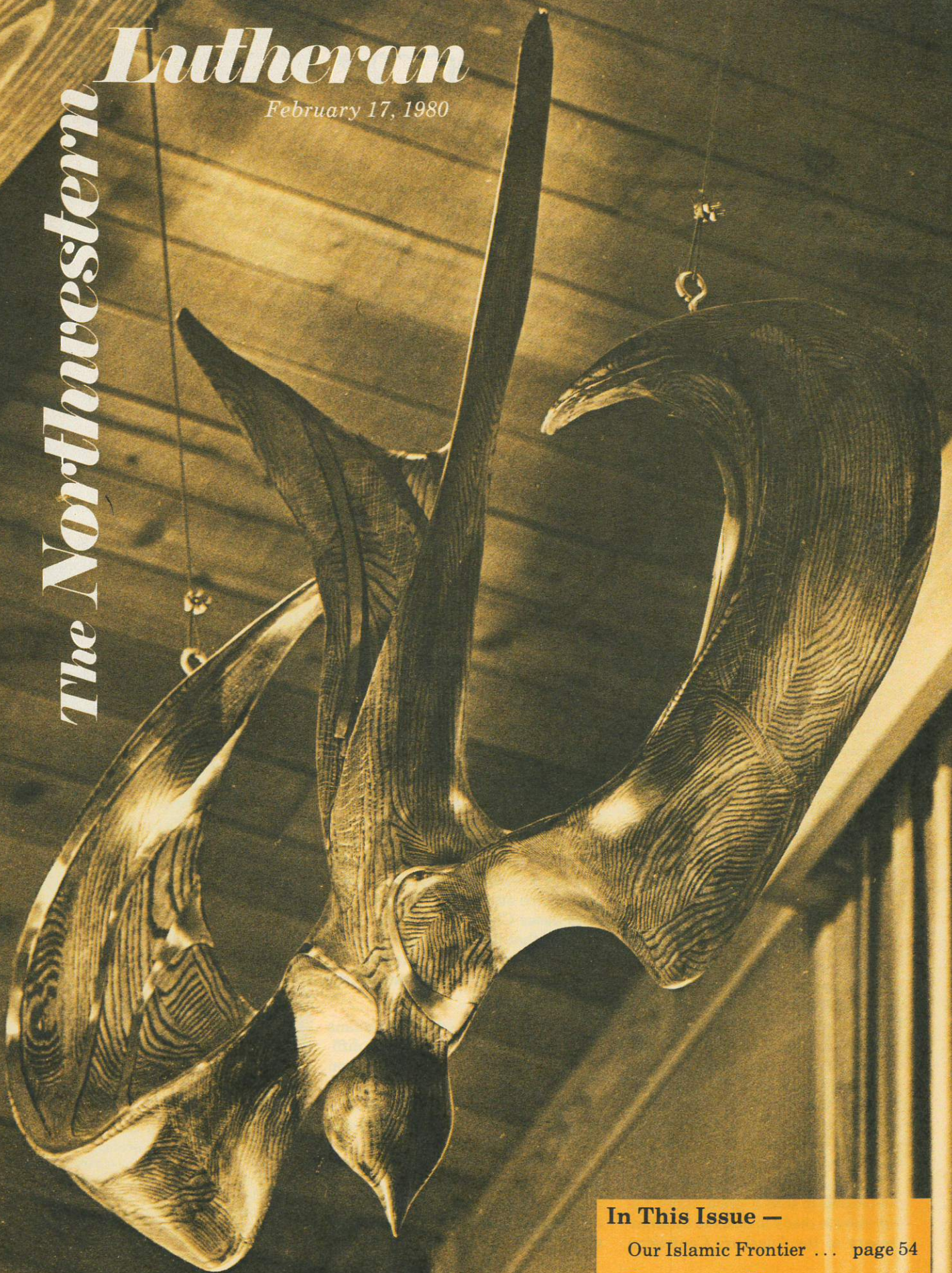


The Northwestern

Lutheran

February 17, 1980



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Briefs by the Editor

We are coming to the close of the Epiphany Season and to the beginning of the Lenten Season. In the Epiphany Season we see Christ in his glory. Both at his baptism and at his transfiguration we hear the voice of God the Father saying of Jesus Christ, "This is my beloved Son." The people of his day were privileged to recognize his deity through the miracles he did and the words he spoke.

We ourselves have the Holy Spirit's inspired record of these signs and words in the Holy Scripture. We therefore know that he who humbled himself to death on the cross was none other than the Second Person of the Godhead made man to take our place. This gives us the assurance that the payment which our Lord made for our sins covers them all. That's why we rejoice in the words of our Lord when he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and also extend that invitation to others in his name.

Since our eternal salvation rests solely on this saving gospel, we must oppose any denial or infringement of that gospel message wherever it raises its head, whether in the outward church and outside it. The tools we use in our struggle to preserve the saving truth are the Scripture itself and the Lutheran Confessions, the latter because they are the correct exposition of the Word of God.

The year 1980 brings this to our attention again. Two anniversaries will be observed on June 25 — the 450th anniversary of the Augsburg Confession and the 400th anniversary of the Book of Concord. The Book of Concord contains the Apostles' Creed, the Nicene Creed, the Athanasian Creed, the Augsburg Confession, the Apology to the Augsburg Confession, the Smalcald Articles, Luther's Small Catechism, Luther's Large Catechism and the Formula of Concord.

The strange thing about this year's celebration is that a great many Lutherans are ready to observe the anniversary of the Augsburg Confession

but are strangely quiet about the 400th anniversary of the Book of Concord. There is a reason. Many Lutherans in their ecumenical fervor would rather ignore the developments that took place between the acceptance of the Augsburg Confession on June 25, 1530, and the acceptance of the Formula of Concord 50 years later. They feel that Roman Catholicism might be ready to accept the Augsburg Confession, but know very well that it can never accept the other writings in the Formula of Concord. The other writings in the Formula of Concord explain in detail what is already taught in the Augsburg Confession, the basic truth of the Christian faith that we are saved by faith in Christ without the deeds of the law.

Roman Catholicism condemned this Scripture doctrine in the Council of Trent which met shortly after the death of Luther and before the writing of the Formula of Concord. Those who wished to remain true to the saving gospel in those days could not ignore that proclamation of the Catholic council, nor can they ignore it today. Later councils clearly demonstrate that the Roman Church has not changed its position but has drifted even farther from the gospel truth. Its teaching concerning the assumption of Mary into heaven and her position as mediatrix is a doctrine which attacks the position of our Lord Jesus Christ. Then there is the doctrine that the pope in his *ex cathedra* pronouncements is infallible, actually setting his words on par with the inspired Scripture.

How Lutherans — how Christians — can ignore these aberrations is difficult to understand. That's the reason why *The Northwestern Lutheran* is presently carrying a series of articles on the Antichrist. That doctrine, too, is a part of our Lutheran Confessions and is taught in the Scripture whether some Lutherans want to admit it or not. We take our stand with the Scripture and the Confessions. In doing so, we are pro-Scripture.



*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

Woodlawn Ev. Lutheran Church, West Allis, Wisconsin, observed the 50th anniversary of its founding throughout 1979. Prominent in Woodlawn's sanctuary are its free-standing altar and a wood carving representing the Holy Spirit. The artist who carved it is Mr. Jerome F. Harders, member of the congregation and art instructor at Wisconsin Lutheran High School and Wisconsin Lutheran College. For details on the anniversary observance see page 61.

THE NORTHWESTERN LUTHERAN

Editorials

Atheist on Abortion Apart from deeper feelings, it is irritating to encounter again and again the erroneous inference that opposition to abortion on demand is an exclusive "Roman" or "Fundamentalist Protestant" or "Conservative Lutheran" viewpoint. The other side of the coin provides the suggestion that any clear-thinking, liberated, come-of-age, truly American person will invariably hold contrary views. Nothing is farther from the truth.

Summoned to testify is an avante-garde liberated spokesman of an earlier era, expelled from Oxford for espousing atheism in publication and exiled from England for nonconformist marital principles and practices. A century and a half ago Shelley wrote his *Mary*, proud daughter of a pioneer advocate of feminine liberation and other causes: "When persons who have known me are capable of conceiving of me — not that I have fallen into a great error and impudence, as would have been living with Clare as my mistress — but that I have committed such unutterable crimes as destroying or abandoning a child, and that my own — imagine my despair. . . ."

Shelley enthusiasts will know that the guarded language refers to accusations that the poet had had incestuous relations with his wife's half-sister and then had promoted an abortion to conceal the fact. The point is that the conscience of this unbeliever would compel him to prefer the accusation of incest to abortion.

That was a century and a half ago, May 1821 to be exact. What a deterioration in the morality of atheists or others since! At this late date we may have reason to despair of the chance of effecting a reversal of the public conscience to what it once was. We can, however, insist that today's morality is not for us the last word on the subject. That last word remains God's Word.

E. C. Fredrich

A Result of Covetousness Recently the pastor of an Episcopal church in New York has secured malpractice insurance. Malpractice policies for pastors are intended to protect them for acts, errors, or omissions committed while counseling parishioners. This New York pastor felt that he needed such coverage because, he said, "People these days are crazy. They'll sue anybody, even priests."

The officials of a growing number of church bodies are concerned enough about the prospect of such lawsuits that they are looking into the need for malpractice insurance for all pastors of the constituent churches. It is also reported that quite a number of such policies have already been written. Our Synod is also studying the matter.

Some view this as a symptom of a deeper problem in our society. For one thing it reflects growing disrespect for churches. Years ago no one would have thought of suing a pastor for malpractice, just as churches were rarely vandalized in times past. Chiefly, however, it reflects the covetousness which is so rampant in our generation, a generation which aptly has been labeled "the me generation." Get it while you can, any way you can, from anyone you can — this is the guiding principle, if it could be called a principle. Covetousness is one of the more hidden of man's many vices since it exists in the heart. The effects of covetousness, however, are much more visible than covetousness itself. One of these effects is a self-serving policy which can be set forth in three short words: "Sue the guy."

Immanuel Frey

The Untouchable Scholar A Vatican order has barred Rev. Hans Küng, a leading liberal Roman Catholic theologian, from teaching theology at the University of Tübingen. Küng has questioned the doctrine of papal infallibility, and also such teachings as the Virgin Birth and the divinity of Christ.

If he denies papal infallibility, more power to him, even if he does so for some wrong reasons. That doctrine has been a wellspring of error through the centuries. But when Hans Küng questions the Apostles and the Nicene Creeds, we must agree with the Vatican that Küng is a false teacher; he is a heretic. When he denies that Jesus Christ is God, he is attacking the very foundation of the Christian faith of all of us, Catholics and Protestants alike. The Christian community has to disown him.

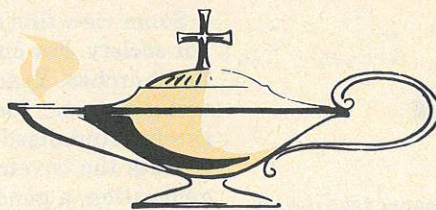
Sixty leading American and Canadian Roman Catholic theologians have endorsed a statement that protests the Vatican censure of Rev. Hans Küng. Many of the most respected scholars in the Catholic Church deplore an attempt to "stifle intellectual freedom." Father Tracy of the University of Chicago Divinity School called the action "shocking and repressive" and said the investigation of Küng had been "lacking in concern for basic human rights in the church." Küng himself said it was "a scandal that Inquisition trials are still conducted in the 20th century." When he gave a lecture at Tübingen after the Vatican decision, there were 2,000 in the overflow audience. In the world of scholarship there is no lack of support for Küng and his theology.

What goes on here? Deny that Christ is the true Son of God and was born of a virgin, and the church cannot denounce the blasphemer? Attack the heart of the Christian faith, and the church dare not disown a denier of the truth?

Any student of church history could have predicted that a false teacher like Küng would find strong defenders among scholars. To many scholars, the greatest sin that can be committed in the church is not the teaching

(Continued on page 62)

Studies in God's Word



Abraham Experiencing God's Faithfulness

Read Genesis 21:1-21

Men often disappoint us. Even the best of friends may leave us in the lurch or make promises which are not kept. With the Lord, however, it is far different. He is the almighty God who never fails. He can do anything though there is one thing he will never do. He will never break a promise. Numbers 23:19 assures us: "God is not a man that he should lie nor a son of man that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?" Such assurance we gain also as in our study of the *Father of the Faithful* we see "Abraham — Experiencing God's Faithfulness."

Promises Kept

What a day that must have been when Isaac was born! For 25 years his parents had waited, at times confused, at times doubting, at times even trying to take matters into their own hands. But when the Lord, the covenant God of grace was ready, he kept his promise. Very simply the sacred record states: "The Lord visited Sarah as he had said and the Lord did unto Sarah as he had spoken, for Sarah conceived and bore Abraham a son in his old age."

A baby's birth usually brings joy, but can we even faintly imagine the joy at Isaac's birth? Here was a miracle baby. Though Sarah couldn't possibly have a son, she did! Though Abraham was "a hundred years old," he became a father! "The Lord did . . . as he had spoken," both parents must have told anyone who would listen. Their joy showed also in their actions. "Isaac" ("he laughs") is what Abra-

ham obediently named his son just as God had commanded, and in that name was a daily reminder of the joy which faith finds in God's gracious promises fulfilled.

"God hath made me to laugh," Sarah said also with exuberant joy. Though earlier she had wavered in weakness, now she rejoiced in confident faith with her baby at her breast. Isaac's name on the pages of Genesis is a constant reminder that God's promises are no laughing matter and that the fulfillment of those promises brings his saints rare joy.

Years later the Lord Jesus himself pointed to Abraham and Sarah's greater joy. "Your father Abraham rejoiced to see my day and he saw it and was glad," he told the Jews (John 8:56). Isaac's birth was a high point in Abraham's life of faith. Not only did Abraham now have God's promise fulfilled about a seed, but also about "The Seed," the Savior who was to come. In Isaac's birth was proof that this greater promise of the Lord would also be kept.

Take heart, all you who wait for God to keep his promises! Patiently waiting for God isn't the easiest thing in the world for short-sighted mortals, but it is worthwhile. Isaac's birth vividly illustrates that faith in God's promises isn't misplaced. Even the smallest of those promises is like sturdy iron anchored in cement which will never bend and on which we can lean totally. God's Son in the Bethlehem crib and on the Calvary cross points to God's greatest promise kept and proves the keeping of all his other promises, too.

Problems Met

God's faithfulness shows not only in the laughter, but also in the tears of life. As Isaac grew, so did the problems in Abraham's camp. "Sarah saw the son of Hagar . . . mocking," we are told. What the teen-age Ishmael did or how, we can only guess. Perhaps the son of the bondwoman was reluctant to hand over his position as Abraham's son or perhaps he placed little value on the treasured promise of the Savior who was now to come from Isaac's seed. At any rate, more than mild mocking was involved for Galatians 4:29 says that Ishmael "persecuted" Isaac.

At first Abraham was reluctant to carry out the drastic solution which Sarah with sharper insight into the problem and its potential danger had proposed. Torn with emotion, he hesitated till God stepped in. "In Isaac shall thy seed be called," the Lord reminded him. There was to be no confusion as to the line through which God's promises would be fulfilled nor was there to be any danger to this line from unhealthy influence. "Of the son of the bondwoman will I make a nation," God also promised earlier (16:10), assuring Abraham of Ishmael's survival. See how God with his tender mercies and promises met Abraham's problems!

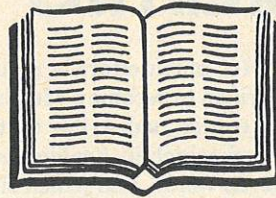
The same gracious God also met the problems of Hagar and Ishmael. "What aileth thee, Hagar," he asked as she sobbed in despair with their waterskin emptied and their strength exhausted. Had she forgotten how the Lord had come to her aid in the desert some years earlier and had promised to make of her son a great nation? Once again the Lord reminded her as he led her to the well of water that day in the wilderness and then in the years ahead protected her son growing up in that wilderness.

"God heard," we read, and are reminded that no groan wrenched from our heart or tear welling up in our eye escapes his notice or fails to reach his heart. Though the tears caused by the problems encountered on life's desert may at times blur our eyes to the closeness of his presence, yet there he stands, ready to meet our needs. Always would he lead us to his Word where we can fill again our waterskins of faith and be refreshed for our journey through life.

Richard E. Lauersdorf

Mining the Treasure of God's Word

John 3:1-21



BY JULIAN G. ANDERSON

Jesus and Nicodemus

Before you begin your work today, reread John 2:13-25 and also the discussion in the last lesson, since today we have the only other recorded incident in that Passover week, 27 A.D. Then let's read

John 3:1-15

In verse 1, John introduces Nicodemus to his readers, and there are two important words here that you will meet many times later.

The Pharisees were the most influential and respected religious group in Israel. They began as a patriotic religious group around 200 B.C. Their purpose was to remind the Israelites of their spiritual past and encourage them to resist the efforts of the foreign conquerors of that time to force the Jews to give up their old customs and faith and adopt the Greek culture of the rest of the world.

The Pharisees were determined to follow God's law faithfully. But by Jesus' day they had turned the law into the way of salvation and had become a proud, work-righteous sect. But because of their efforts to keep every commandment in the law, they were admired by the people as a very "religious" group. Nicodemus was one of them, and Jesus tells us in verse 10 that he was also a rabbi, or teacher. The rabbis were the most respected and admired of all the Pharisees.

Nicodemus was also a "ruler of the Jews," that is, a member of the Great Sanhedrin, which was like our Congress and Supreme Court combined. It was made up of 70 of the most influential and respected leaders of Israel, and the president was the head priest.

All of these men were held in great respect. For further information, see your Bible dictionary.

Notice that Nicodemus addressed Jesus as "rabbi," or teacher (v. 2a, hi-lite), and from what he said in verse 2 we see Jesus' miracles had brought him to the conclusion that Jesus was the Messiah, or promised Savior, foretold in Genesis 3:15 and described all through the Old Testament. He must have come to talk to Jesus about becoming one of his disciples, or students. But the fact that he came at night tells us that most of the other Pharisees did not accept Jesus as the Messiah.

"Born Again"

In verse 3, Jesus pointed out to this Pharisee the one absolutely necessary requirement for entrance into God's kingdom (underline and hi-lite "born again"). But the question of Nicodemus in verse 4 reveals his ignorance of such passages as Jeremiah 24:7; 31:31-34; and Ezekiel 11:19, which occasioned Jesus' remark in verse 10. Jesus' answer in verse 5 is one of the great nuggets in Scripture (underline and memorize). Here the water can only refer to the water of baptism, for John the Baptist had been the great topic of conversation in Judea for the past several months. But the addition of the Spirit is the important fact, reminding us that the Holy Spirit is the effective agent in baptism who brings about this new birth by giving us the new heart spoken of in Ezekiel 11:19.

John's use of the word "flesh" in verse 6 is the same as we find in Paul's letters, and means our *sinful* human

heart, born in original sin (see Romans 7:18; 8:5-8; 9:8; Galatians 5:13-17). Here Jesus teaches that sinful human beings produce sinful human beings, while the Holy Spirit alone produces spiritual people with new, clean hearts.

In verse 8 the words "wind" and "spirit" are the same word in both the Hebrew and Greek, and shows how similar the two are. Nicodemus' next question in verse 9 echoed his ignorance of spiritual things in verse 4. In verse 11 Jesus assured Nicodemus that he, Jesus, knew what he was talking about and pointed out the refusal of the Pharisees to accept his identity and teaching. Note how he warned Nicodemus that no one has ever gone into heaven by his own efforts, and that he, Jesus, is the only one who could ever do so on his own merits, again using his favorite title for himself, "the Son of Man" (see the note on this at John 1:51 in the lesson for January 6). In verse 14 Jesus points back to the great Messianic passage in Numbers 21:9, where the brass snake was a picture of Jesus on the cross, as Jesus explained to Nicodemus. And verse 15 is another of the great nuggets, for here Jesus makes clear God's way of salvation — through *faith* in Jesus (underline and memorize).

Now Read Verses 16-21

Some say that this is John's comment on Jesus' conversation with Nicodemus, but there is no way we can prove this. Another great Bible nugget is found in verse 16 (underline), where the Greek says, "This is how God loved the world — so much that He gave..." "Everlasting or "eternal" in verse 16 indicates that this passage is talking about the kind of new life in God's *eternal* kingdom. Verses 17 and 18 review briefly God's plan of salvation.

Then notice how in verse 19 John returns to his former thoughts in 1:4,5 and 1:9,10. Verses 20 and 21 are his further comments on this same subject, showing the difference between those whose hearts are still unconverted and those who have been born again and brought to the knowledge of the truth. The closing phrase here reveals another important truth, namely, that we are not only saved by the work of the Holy Spirit, but that it is he who works *in* us to produce the fruits of faith in our lives.

Our Islamic Frontier

Most Americans might wish that *Time's* "Man of the Year" (*Time* inc., January 7, 1980) had never existed. They've seen enough of the Ayatullah Khomeini's dour countenance staring at them from all possible news media. Unfortunately this mystic *imam** is real. One of his own "jinn"* won't make him disappear. His unpredictable arrogance as he sits on those precious oil reserves is a menace to our whole economy. His pronouncements reflect a contempt for the Western world and its entire society. His irresponsible acts go contrary to all rules of world diplomacy. One feels so helpless against a fanatical terrorist who holds a time bomb in his hands!

As Christians we have another concern. The Ayatullah* is an Islamic despot. He is convinced that he speaks for Allah,* not for himself. To him all non-Muslims are infidels. He has turned Iran into a theocracy. According to strict Islamic law this means that church and state are one. Lord Curzon once expressed it this way: "Islam is not a state-church but a church-state." It shouldn't be hard to predict what this does to any hope of religious freedom under a government controlled by a Khomeini.

Fortunately not all countries with a preponderance of Muslims follow this hard line. Were this the case, much of this world with nearly one-fourth of its people would be officially closed to Christian churches. Next to Christianity, Islam has the world's largest following. Its total membership is estimated at between 600 to 800 million people.

WELS Facing Islam

Our Wisconsin Evangelical Lutheran Synod is active in countries which have many Muslims. In Malawi, Africa, for example, there are areas with heavy concentrations of people who turn to Mecca five times a day. Their villages are recognizable by men dressed in flowing robes with little white caps and by a multiplicity of women, the obvious outgrowth of polygamy.

Not much effort is required for an African to become a Muslim. He must, of course, subscribe to the Islamic creed, which in Arabic consists of but seven words, and which simply states that "there is no god but Allah, and Muhammad is his apostle." The Islamic hierarchy of angels and spirits corresponds to the African's own concept of a spirit world. Since the Koran, Islam's holy book, must remain in Arabic it makes little difference whether or not the convert is literate. There are translations of the Koran in existence in various languages but they do not have official status. That everything is foreordained and controlled by higher spiritual powers agrees with African traditional beliefs. The "Pillars of Wisdom" with their required rituals offer a simple system of work-righteousness. Islam, like African tribal life, is based on the concept of community. The prospect of many wives both in time and in eternity is attractive. Thus the appeal of Islam to the African is not at all surprising.

Some years ago our Malawi missionaries entered the Ntaja District, an isolated area almost totally peopled by Muslims. The missionaries' presentation of Christian teaching was unusually well attended. Was this because the people were curious and willing to listen to "hear some new thing"? At first those willing to renounce Islam and accept Christ were disappointingly few. Today, however, we have four congregations in the Ntaja District, served by two African evangelists and numbering over 200 baptized members. The Gospel continues to exert its saving power.

Our Synod's move into Indonesia presents an even greater confrontation with the Muslim world. In the 1971 census 87.5 percent of Indonesia's people registered themselves as Muslims. This means that Indonesia alone has over 120 million Muslims, giving it as a country the largest Islamic population in the world.

Divisions in Islam

Although most Muslims are said to agree on basic principles and beliefs,

Islam has as many sectarian directions and varying traditions as Christianity. The Shi'ite branch predominates Iraq and Iran, and Khomeini happens to lead a very conservative wing of this branch. The Sunnite branch predominates in all other parts of Islam. Shi'ites believe that Muhammad's true line continues through Ali, the fourth caliph who married Fatimah, Muhammad's daughter. Sunnites accept three other early caliphs. These, they claim, were sanctioned by Muhammad. Both Shi'ites and Sunnites in turn have conservative and modernist wings, and Khomeini happens to follow a hard line particularly over against any "debilitating influences of Western society."

Although Christian church growth in Indonesia experienced remarkable progress since 1965, the resurgence of Muslim strength throughout the world in recent years has had its effect also in Indonesia. Western dependence upon Islamic oil has unquestionably had much to do with Islam's renewal. Islam today has the capacity to dominate global economies. This has helped it to regain self-respect. The cry of the hard-liners is now to conserve the faith and at the same time to defy any influence which threatens that faith.

Indonesia has also experienced growing tensions between Muslim and Christian communities. When plans were in progress in 1975 to hold the Fifth Assembly of the World Council of Churches in Jakarta, this created such a negative reaction on the part of conservative Muslim adherents that the WCC decided to meet in Nairobi instead. While the Indonesian Constitution grants equal rights to Islam,

***Imam** — the title given a Muslim religious leader, the officiating priest of a mosque, or an authority on Islamic law; meaning "leader." **Jinn** — any of a class of spirits in Islamic mythology, lower than the angels, influencing mankind for good or evil; meaning "spirit." **Ayatullah** — title given to top Muslim religious leaders; meaning "Reflection of Allah." **Allah** — the name given to the supreme being in the Moslem religion; meaning "the god."

Christianity, Hinduism and Buddhism, we can expect that our missionaries are going to experience resistance not only because they are the messengers of Christ in a Muslim world, but also because they come out of a society which the world generally regards less favorably than ever before.

East and West

For that matter American missionaries in all parts of the world can expect the same. Anti-Western propaganda is on the increase everywhere.

Fanning the flames of anti-Western fanaticism is becoming one of the world's most popular activities. Symbolic of this attitude is a dour-faced ascetic who can arouse people to screams of adulation and to acts of terrorism which defy not only the leading nation of the Western world, but the decision of the World Court and the person of the Secretary General of the United Nations as well.

Is the turn of events against us in our mission work? Are the odds seemingly overwhelming? Not in the light of the fruits of Christ's gospel. Con-

verts from Islam to Christianity testify to the love of God for sinners never before experienced, to the victory over sin which could only have been accomplished by the sacrifice of God's only begotten Son, to the power of an empty tomb which assures the believer of life eternal. John 17:3 sums it all up: "Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent." The truth of this one passage of Scripture encourages us to face one of the last frontiers of pioneer missionary work in the world today.

TRIANGULAR FELLOWSHIP RELATIONS

Part II: Today

In 1979 — 18 years after its break with the Lutheran Church-Missouri Synod and six years after a break in relations with the Free Churches in West Germany — the Wisconsin Synod finds itself in a position that demands a solution. Not only are these continuing triangular fellowship relationships burdensome to our conscience, but it is also the opinion of the Commission on Inter-Church Relations that such triangular relationships are creating a justifiable impression of inconsistency on our part relative to our position on church fellowship.

In connection with the meeting at Leipzig the CICR had intended to discuss its concerns face to face with representatives of the French, South African and East German church bodies. When this meeting did not materialize, the CICR in its January 1979 meeting decided to send representatives to France, South Africa and East Germany to acquaint these church bodies with its concerns in face-to-face discussions. The August Synod convention encouraged the CICR to pursue this course. The visits were carried out in the second half of August, immediately after the Synod convention.

Representing the CICR in the meetings with the churches in East Ger-

many and with the Evangelical Lutheran Church-Synod of France and Belgium were Prof. Carl Lawrenz and Pastor Harold Wicke, chairman and vice-chairman of the CICR, and Prof. S. Becker, another member of the CICR who was visiting in Sweden at the time. Dr. Seth Erlandsson of the Confessional Lutheran Church in Sweden also attended the meetings in East Germany and France. Professor Lawrenz and Pastor Wicke met with the brethren in South Africa.

The meetings in East Germany were held at the seminary in Leipzig on August 17, 1979, and the next day at Halle. Representatives of the French church met with us at Schillersdorf on August 21 and at Woerth on August 22. In South Africa the meetings were held at Natal-Spa on August 27 and 28. All meetings were conducted in German.

The Discussions

The representatives of the CICR brought their deep concern to the attention of the brethren on the basis of two documents prepared in advance and read at these meetings. To acquaint the members of our Synod with the matters discussed, it will be necessary to quote at length from both documents.

The first document bears the title "An Introduction to the Discussions Concerning Triangular Fellowship Relationships." We quote:

"We are living at a time when a false ecumenical movement, which threatens to destroy all Christian confessionality, is making its impact upon the entire outward Christian church. Also the Scriptural confessionality of the Lutheran church is threatened by this false ecumenism. No Lutheran church is spared. The doctrines pertaining to church fellowship and the authority of the Holy Scriptures themselves are the main points of attack of this false ecumenical movement.

"If a church wants to remain confessional, it must on the one hand acknowledge the entire Holy Scriptures as the divinely inspired and inerrant Word of God in everything they clearly assert as well as in everything that they directly teach for our Christian faith and life. On the other hand, such a church must exercise great care that it practice church fellowship only with such persons, churches, church bodies and church federations with which it is in full agreement in doctrine and practice. These are two closely interlocking positions. Neither the one nor the other can be maintained for any length of time without at the same time upholding the other position. A weakening in either one of these positions invariably leads also to a weakening in the other. What is finally at stake in the gospel itself, the joyous message of the saving grace of God in Christ Jesus.

"In the interest of preserving the Gospel, the Wisconsin Evangelical Lutheran Synod has earnestly endeavored

(Continued on next page)

to preserve an uncompromising position in both of these interlocking issues. In doing so the Wisconsin Synod was very much aware of the fact that it does not suffice to take this position merely in its own midst. We consider it to be of equal importance that this position is also taken by all other churches whose members we acknowledge as confessional brethren. . . . The triangular fellowship relationships which have obtained for a long time lie heavily upon our conscience."

Background Information

The document then reviewed the actions of the Wisconsin Synod over against the Lutheran Church-Missouri Synod and the Independent Evangelical Lutheran Church of West Germany. Neither of these bodies, up to the present, have adopted doctrinal declarations which would permit the WELS to resume church fellowship with them.

In his address to the 1979 convention of the Independent Evangelical Lutheran Church (SELK), Bishop Dr. Rost demonstrated that by stating, "The great unanimity in the doctrine of the gospel, on which the true unity of the church is based, is in no way called into question through these theological differences," that is, the questions concerning the inerrancy of the Bible and church fellowship.

Our observers at the 1979 Missouri Synod convention, though they spoke favorably concerning certain developments, nevertheless had to conclude that "the LCMS has not as yet found its way back to the fellowship principles once laid down in its *Brief Statement*. It is our conviction that Missouri's recent return to orthodox teaching on the authority and inerrancy of Scripture will be a battle fought in vain unless that synod returns to fellowship principles that are thoroughly scriptural."

Our Concern

We continue to quote from "An Introduction to the Discussions Concerning Triangular Fellowship Relationships."

"It is a matter of great concern for us, whenever . . . churches whose members we acknowledge as confessional brethren stand in a different church fellowship relation from us toward a third church. It is something which should

not be tolerated for a long time without making constant earnest efforts at overcoming such a triangular relationship. It is simply not in keeping with the apostolic injunction for brethren in the faith, 1 Corinthians 1:10: 'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you, but that ye be perfectly joined together in the same mind and in the same judgment.'

"It is something that needs to be stressed very emphatically in our day when even those who otherwise strive and endeavor to be confessional tend to tolerate and condone such triangular fellowships for a lengthy period. When such triangular fellowship relationships finally become a *modus vivendi* (a way of life), they make confessional action harder and harder and ultimately impossible. One readily begins to ask: Why should I act just now in a matter that was already untenable for a long time and was nevertheless endured? As soon as pluralism is tolerated as a way of life in the church, confessional action ceases.

"Every church, which wants to cling to a confessional position, and yet is tolerating triangular relationships, ought to tell itself this with all earnestness. You may be certain that we in the Wisconsin Synod above all have done this very earnestly concerning the triangular church fellowship relationships in which we find ourselves. We fear that our credibility concerning the testimony which we gave in 1961 over against the LCMS by terminating our fellowship relationship has been weakened. Yet this testimony was given with all earnestness and in sincere love.

"We have given earnest thought to what really lies behind such triangular church fellowship. This much is certain: If two churches in fellowship with each other take diverse positions which contradict one another, and both do so *with full knowledge and understanding of the same facts* about the third church body, this can be explained only by one of two things:

"1. That the two churches with differing relationships toward a third church body are themselves no longer in full agreement in scriptural doctrine and practice; or

"2. That either the one or the other, consciously or unconsciously, has become either unionistic or separatistic in its diverse fellowship relationship to the third church body. *Tertium non datur* (no third possibility)."

So far "An Introduction to the Discussion Concerning Triangular Fellowship Relationships."

"Church Fellowship"

In its *Theses on Church Fellowship* the Wisconsin Synod defines church fellowship as both a status and an activity. It states: "Church fellowship can be defined as the status in which individuals or groups on the basis of a common confession of faith have mutually recognized one another as Christian brethren and now consider it God-pleasing to express, manifest, and demonstrate their common faith jointly." Concerning church fellowship as an activity, the position of the Synod is: "Church fellowship is every joint expression, manifestation, and demonstration of the common faith in which Christians [individuals or groups] on the basis of their confession find themselves to be united with one another."

In enlarging on church fellowship as an activity, the *Theses* read: "We may classify these joint expressions of faith in various ways according to the particular realm of activity in which they occur, e.g., pulpit fellowship, altar fellowship, prayer fellowship, fellowship in worship, fellowship in church work, in missions, in Christian education, in Christian charity. Yet insofar as they are joint expressions of faith they are all essentially one and the same thing, and are all properly covered by a common designation, namely, church fellowship. Church fellowship should therefore be treated as a unit concept, covering every joint expression, manifestation, and demonstration of a common faith."

The overseas brethren have always tended to limit church fellowship to pulpit and altar fellowship, leaving open the matter of joint prayer and joint church work. On the basis of Scripture, our Wisconsin Synod has always refused to limit church fellowship in that way and has insisted, as noted above, that church fellowship is a joint expression of faith in every respect, not only a joint use of the means of grace.

(Continued on page 61)

How to Manage Your Christian Life

Part Six

Repossessing Time

You are a child of God. He purchased you and made you his own with the highest price ever paid for anything — the blood of Jesus Christ.

Though you are one of many, many children of God, yet you are unique. There is no one like you. No one else has the same combination of gifts and graces from God that you have. He has entrusted them to you, and you alone.

There are some basic biblical principles that govern all children of God as they live the lives that have been entrusted to them. God wants you to manage your unique life according to his guidelines. Following is a brief list of them: 1. Faithfulness (1 Corinthians 4:2); 2. Single-mindedness (John 4:34); 3. Honesty (Acts 5:1ff); 4. Shrewdness (Luke 16:1-3); 5. Selfdenial (Mark 8:34); 6. Generosity (2 Corinthians 8 and 9); 7. Costanalysis (Luke 14:28ff). Knowing these basic principles and applying them will lead to a more faithful Christian life.

Something that needs our special attention is our use of TIME. Have you ever had company over for dinner, and, after a perfect meal, you proceeded to cut a beautiful pie into six pieces —when you needed seven!? Time is like that. There are 168 hours in a week, the same for everybody. It's how you slice it that counts!

Sometimes you say, "... but I didn't have time." Actually you HAVE the time. God has given you 24 hours in every day. He knows that is enough for all the things that MUST be done. Scripture teaches that God does not test us beyond what we are able to bear. He has created enough time and has given each of us enough of it — for all the things that MUST be done. That's reassuring, don't you think!

The whole secret is to budget the time and allot the time in an orderly way so that what is really important gets done, and what is unimportant gets pushed aside. This is not asking too much. God is a God of order, and he leads us to be orderly in our church as well as in our personal lives.

An orderly use of time comes about through planning and scheduling. You might schedule your time by drawing three columns on a piece of paper. Mark the first column "Unprofitable Activities to Discontinue," the second "Profitable Activities to Continue or Add," and the third "Items from Column Two in the Order of Their Priority." Fill in the columns, and you have your own custom-made plan for better use of your time.

Another tool for orderly use of time may be a "Personal Use of Time Inventory" (next column). It might help to keep it handy for frequent reference.

Still another way to make better use of time is to work out monthly and weekly calendars for yourself. Red-line the items which are too important to neglect. Weekly "Things To Do" lists, and daily checklists are also helpful. But one must be careful to be realistic about the number of items we include on a list. We can only work within the limits of the abilities God has given us.

Areas for special attention include the telephone, the television and the automobile. These, though they have brought us many advantages, can also be timewasters. We must also keep ourselves physically fit so that we may have the stamina God intended for us to have. And — remain flexible! Some events in life are the kind over which you have little or no control. Don't let them throw you. Remember, God had some good reason for letting these things happen.

The suggestions we have given may not appeal to all nor are they intended as a measure of one's Christianity; but perhaps they will be of help to some. Not all of us are equally systematic or well-organized by nature, but all of us will want to be faithful in our use of God's gift of time. Time should not control us; we should control it. We should make it serve us as we go about our lives with the unique gifts God has given us..

T. Franzmann

Personal Use of Time Inventory

Note how many hours per week! Are changes called for?

1. Study
 - A. Study of God's Word
 1. Personal Bible reading
 2. Bible classes at church
 3.
 - B. Reading for my faith and church
 1. "The Northwestern Lutheran," etc.
 2. Religious books
 3.
 - C. Study of current affairs
 - D. Television news; other news sources
 - E. Other reading for personal cultivation
- II. Worship and Prayer
 - A. Private prayer
 1. For self and family
 2. For others (church, country, etc.)
 - B. Worship
 1. Family devotions
 2. Regular Sunday services
 3. Special worship services
- III. Personal and Family
 - A. Time spent with
 1. Spouse (daily chats, etc.)
 2. Children (homework, projects, etc.)
 3. Whole family (outings, etc.)
 4. Relatives
 - B. Care of home and yard
 - C. Transacting personal business (shopping, banking, etc.)
 - D. Entertainment (television, movies, shows)
 - E. Relaxation and recreation (reading, hobbies)
- IV. Social
 - A. Attending social functions
 - B. Time spent with friends
 - C. Hospitality
 - D.
- V. Service
 - A. Community service
 - B. Serving at church
 1. On boards and committees
 2. Attending regular meetings
 3. Volunteer days
 - C. Sharing Christ with people
- VI. Daily Needs
 - A. Sleeping
 - B. Dressing and grooming
 - C. Eating
- VII. Work
 - A. Regular job — salaried
 - B. Regular job — homemaker
 - C. Other job
 - D. Job-related meetings, etc.
 - E. Job-related education and study
- VIII. Other
 - A. Unassigned time

Looking at the Religious World

information and insight

LCMS Initiates Fellowship Study

"What is the meaning of fellowship on the church body level? . . . What does altar and pulpit fellowship mean? Where does it actually take place?" Missouri Synod president J.A.O. Preus posed those questions last October to members of the LCMS on the president's page of *The Lutheran Witness*.

Dr. Preus candidly acknowledged, "I don't have the answers to these questions, but I do have some ideas and concerns." Though one would expect a Lutheran synod president who was formerly a seminary president, and before that a member of our sister synod, the Evangelical Lutheran Synod, to know the Bible's answers to those questions, yet one appreciates Preus' candor. He also says: "Options are as many and as diverse as the imagination, ranging from the unit concept of the Wisconsin Synod to a total disregard for a confessional stance. The answer is among these options."

In the January issue of the *Witness*, Dr. Preus called the attention of LCMS members to the publication and distribution of a Bible study on the nature and implications of fellowship, prepared by the synod's Commission on Theology and Church Relations. Dr. Preus asked the congregations of the synod "to even consider interrupting their regular educational programs, conduct the five-lesson study this month or early the next," and then to forward reactions to the synod's commission. The commission is preparing a "major report on fellowship" scheduled for release later this year. President Preus hopes for "the broadest possible input from every part of the church" to insure "the success of the project."

This writer has been able to give the five lessons in the CTCR's Bible studies only a cursory reading. That was sufficient to indicate that the lessons do indeed involve those who use them in a thorough study of Scripture. The five lessons are entitled: Fellowship — A Living Reality, Fellowship

with Christ, Fellowship with the Saints, Fellowship — in the Bond of Peace, and Fellowship — A Gift to Preserve.

Preceding the lessons is a preface which provides background information. We anticipated a section there which would have acquainted Missourians with the fellowship principles of the founding fathers of the LCMS. Perhaps the author of the materials felt that such information might prejudice students so that their conclusions would not be based solely on their study of Scripture. On the other hand, a summary of what Missouri formerly taught would have given study participants an opportunity to ascertain like Bereans whether their fathers spoke with biblical authority or not.

We are pleased to see such a large-scale study of the Scriptures recommended to every member of the LCMS. During the last decade the Holy Spirit led Missouri to return to the orthodox teaching of her fathers regarding the authority and the inerrancy of the Bible. We hope and pray that the Spirit will now also lead Missouri back to the orthodox teaching of her fathers regarding altar, pulpit and prayer fellowship.

As a Synod, we have a special interest in the outcome of Missouri's study of fellowship. A century ago that synod led our Synod to recognize Missouri's fellowship teachings as Scriptural and to espouse them as our own. We hope that Missouri's Bible study on fellowship will disclose to that synod that the option Dr. Preus referred to as "the unit concept of the Wisconsin Synod" is the position both of old Missouri and of Scripture. God speed the day!

Southern Baptists Promote Christian Day Schools

The Southern Baptist Convention, the nation's largest Protestant denomination, has long had a reputation as a strong advocate of public education. The SBC may be losing that reputation.

In 1976 the 35,400 congregations of the SBC operated a mere 189 Christian

day schools. In three years that total has grown by more than one-third. Last year over 50,000 students were enrolled in 300 schools operated by congregations and associations of congregations of the denomination.

One of the most influential proponents of Christian day schools in the SBC is the former Convention president, Dr. W.A. Criswell, pastor of First Baptist Church in Dallas, one of the largest Baptist churches in the country. First Baptist operates a day school and a high school with 630 students enrolled. At a school rally in Houston, Criswell stated that the parochial school can and should be an integral part of the church's overall ministry.

Lutheran Giving Keeps Pace With Inflation

The 1979 edition of Church Financial Statistics published by the National Council of Churches revealed that giving by Lutherans increased by one percent over inflation. The report covers giving for the year 1978, a year in which the inflation rate was nine percent.

Per-member giving for Lutheran bodies was: the American Lutheran Church, \$131.88; The Evangelical Lutheran Synod, \$176.03; The Lutheran Church in America, \$118.84; the Lutheran Church-Missouri Synod, \$147.51; the Wisconsin Synod, \$156.87.

Average giving in other U.S. Protestant denominations included in the NCC report was \$162.21. Among the Lutherans, only the ELS exceeded that amount.

Some church members may be tempted to use inflation as an excuse to curb their giving to the Lord. God's people will not do that. When times get tougher, they try harder. It's their nature to do so. They have learned that from the Christians in Macedonia whom Paul describes in 2 Corinthians 8: "Somehow in most difficult circumstances, their joy and the fact that they were down to their last penny themselves, produced a magnificent concern for other people. I can guarantee

that they were willing to give to the limit of their means, yes and beyond their means, without the slightest urging from me or anyone else. In fact they simply begged us to accept their gifts and so let them share the honor of supporting their brothers in Christ" (Phillips' paraphrase).

Reviewing Previewing

January editions of religious periodicals abound with forecasts for the eighties. Editors apparently agree that such articles make good copy. After reading several of the current crop of such articles, this writer began to wonder how the forecasters for the seventies had fared. That brought to mind David Wilkerson of *The Cross and the Switchblade* fame.

Wilkerson is an Assemblies of God minister who claims that he received a revelation from God in the summer of 1973. He published the details of that revelation in a book, *The Vision*. Wilkerson's revelations are not mere ordinary forecasts of the future. He compares them to the visions of Peter, John and Paul recorded in the Bible. He repeated some of his visions for the benefit of Lutheran charismatics at an International Lutheran Conference on the Holy Spirit in Minneapolis.

Some of Wilkerson's prophetic revelations were of the sort that any astute observer of the social scene could make. He foresaw an increase in teen-age alcoholism and drug abuse, a decline in the Jesus' People movement, continuing disenchantment of Christians with "organized religion," and the like. He scored 100 percent on those predictions.

Some of Wilkerson's other revelations are revealing. They reveal that when a modern-day prophet claims to have received special revelations from God, he ought to be branded as the false prophet that he is.

Some examples. Wilkerson wrote that the clearest revelation he received indicated an imminent economic crisis resulting in worldwide economic confusion in connection with which "Arab countries will be especially hurt." Only if the amassing of petro-dollars by oil producing Arab nations is "hurting" them could that one be regarded as having been fulfilled. He also announced that "the biggest, most disastrous earthquake in history" would strike the U.S. He also predicted the

demise of "all but a few of the radio and television ministries." Fact is that since Wilkerson announced that revelation, the "electronic church" has experienced the biggest boom in the history of religious broadcasting. Wilkerson also predicted "the rejection of the charismatic movement by the overall Catholic Church." Roman Catholic bishops and archbishops have, however, given the charismatic movement as big a boost as anyone.

In spite of the fact that some of Wilkerson's more dramatic revelations have not materialized, he told the editor of *Eternity* magazine in January, "I believe the message of *The Vision* more than ever."

Reading perennial forecasts for the future can be interesting, even instructive. But when such forecasts are pawned off as revelations from God, Christians who rely on God's one infallible revelation of himself in Scripture will dismiss all such pseudorevelations as nothing but occult mouthings which serve only Satan's purposes.

New China Gets New Bible

Communist China prides itself in having nearly wiped out illiteracy in just two decades. That remarkable achievement was accomplished in part by simplifying China's complicated written language. The new Simplified Script is the only written form of the language used officially in China today. Most Chinese under 30 read only the Simplified Script.

Asian Outreach, a Christian communications ministry based in Hong Kong, has just published "A New Bible For A New China," a new translation using the Simplified Script. David Wang, General Director of Asian Outreach, noted that other Chinese translations have been published for the benefit of the 40 million Chinese living outside mainland China. But he added, "Our target is specifically the ten times as many Chinese youth born since 1949 who cannot read the traditional edition" in the old Chinese script.

Joel C. Gerlach

Gift Received



Recently the Synod was the recipient of a \$250,000 gift from Lutheran Brotherhood, a fraternal benefit society based in Minneapolis. Presenting the check to Donald H. Zimmerman (right), executive secretary of the Board for Parish Education, is Arley R. Bjella, chairman of the society's board of directors and its chief executive officer. Looking on are Dr. Richard W. Heins (left), a member of the society's board of directors and also a member of the Synod's Group Insurance Board, and Pastor Norman W. Berg, executive secretary of the General Board for Home Missions. Part of the gift (\$200,000) will be used by the Board for Parish Education to fund a revolving publication fund to subsidize the board's publications. The remaining \$50,000 will be divided equally between the mission board's radio ministry and the start-up costs of a resident stewardship counseling service to congregations.

“The Pope Is The Antichrist”

Part II

The Old Testament believers knew that the Christ would have to come from the line of King David, who, in turn, was a type of Christ. In Psalm 22, a thousand years before his crucifixion, the Messiah cried out through the mouth of David, “My God, my God, why have you forsaken me? . . . All who see me mock me; . . . all my bones are out of joint; . . . a band of evil men has encircled me, they have pierced my hands and my feet. . . . They divide my garments among them and cast lots for my clothing. . . .” Isaiah (chapter 53) painted the suffering Savior as a “lamb led to the slaughter,” who was “pierced for our transgressions, . . . oppressed and afflicted, . . . silent, . . . numbered with the transgressors,” and who “made intercession for the transgressors.” Isaiah (7:14) also prophesied the virgin-birth of Christ, while Micah (5:2) fixed the place of his birth as Bethlehem.

To this day, the Jewish rabbis have to trample all reason and knowledge underfoot and silently curse their own prophets for painting their sacred writings full of such vivid pictures of Jesus of Nazareth.

Likewise, if they could get by with it, theologians loyal to Rome would gladly ban and excommunicate the Apostle Paul, St. John, and the Prophet Daniel for painting a perfect likeness of the pope in their prophecies of the great Antichrist. St. Paul's portrait of him is in 2 Thessalonians 2:3-11:

2 Thessalonians 2

“Regarding the coming of our Lord Jesus Christ, . . . [3] don't let anyone fool you in any way. That day will not come until after the apostasy occurs and the man of wickedness is revealed — the son of perdition, [4] the adversary who exalts himself above everything that is called God or worship, who will even set himself up in the temple of God and declare himself to be God.

“[5] Don't you remember that I told you these things when I was with you? [6] You know what is presently holding him back, so that he may be revealed when his time comes. [7] The wickedness is already at work behind the

scenes, but only until the one who is holding it back steps aside. [8] And then the wicked one will be revealed, whom the Lord Jesus will consume with the breath of his mouth and destroy with the splendor of his coming.

“[9] The wicked one's coming will be in keeping with Satan's activity — attended by vast power and deceiving signs and wonders, [10] and with every kind of wicked deception among those who are perishing (perishing because they refused to embrace the truth which leads to their salvation). [11] Since they did not believe the truth but took pleasure in unrighteousness, God will send them a powerful delusion so they will believe the lie and all be brought to judgment.”

With these bold words of prophecy, the “Apostle to the Gentiles” tells us that we should expect to recognize the Antichrist when he comes. He will be “revealed” (vv.3,8).

By mentioning his “vast power” and “signs and wonders” (v.9), Paul suggests that the Antichrist will dominate the scene during the final centuries of world history. Furthermore, his base of support in the visible Christian community will become so great that he will dare even to “set himself up in the temple of God” and act as though he were God on earth (v.4).

The Bible regularly pictures the church as God's temple. For example, Paul told the Ephesians (2:19-22), “You are members of God's household, built on the foundation of the apostles and prophets, . . . a holy temple in the Lord, . . . a dwelling where God lives by his Spirit.” In 1 Corinthians 3:17 Paul said, “God's temple is sacred, and you are that temple.” So in the strictest sense, God's “temple” embraces the heart, mind, and conscience of every believer.

That is where the Antichrist will strive to set up his image and his throne. He will try to capture the imagination of everyone who has been baptized in the name of the Triune God. He will endeavor to replace the true Christ and his gospel with himself and his own false gospel. By his show of “power” the Antichrist will try to move the heart. By supporting his clever argu-

ments with sensational claims (“signs and wonders”) he will aim at convincing the mind. And with a great variety of lies, false hopes, man-made doctrines, and arbitrary rules, regulations and commandments he will tyrannize the conscience — until he has expelled every thought of God's truth and the comfort of God's mercy in Christ.

After his brutal and violent invasion of the conscience, the Antichrist will handsomely furnish it with nightmares of unrighteousness, schemes of work-righteousness, and dreams of self-righteousness — with anything and everything but thoughts of Christ's righteousness.

Here is that “wicked deception” by which he will cajole, capture and imprison the conscience, heart, mind, soul and body of the baptized Christian and rededicate the “temple of God” as a sanctuary for Satan.

Who Is He?

These are characteristics that will identify the rule of the great Antichrist. You will not find him among the Neros and Hitlers and Stalins of this world; nor even among the Baha'u'llahs, Mohammeds, Khomeinis, or Joseph Smiths. They are disqualified. Their faces will doubtless appear among the hordes of warring tyrants and false prophets that Christ wove into the tapestry on which he depicted the “last days” (Matthew 24). And the Apostle John does refer to them all as “antichrists” (1 John 2:18).

But in that same verse, John distinguishes them from “the Antichrist,” who will rise head and shoulders above all the others as “the man of wickedness” and “the adversary” of Christ. For he will arrogantly defy Christ by setting himself up as the recipient of veneration in “the temple of God,” that is, in the Christian church.

For this reason, the timeless Lutheran Confessions (*Smalcald Articles*, “The Power and Primary of the Pope,” par. 41) warn that “all Christians ought to beware of becoming partakers of the godless doctrine, blasphemies, and unjust cruelty of the pope. On this account they ought to desert and execrate the pope with his adherents as the kingdom of Antichrist; just as Christ has commanded, Matthew 7:15: Beware of false prophets.”

(To be continued)

John A. Trapp

Woodlawn observes fiftieth

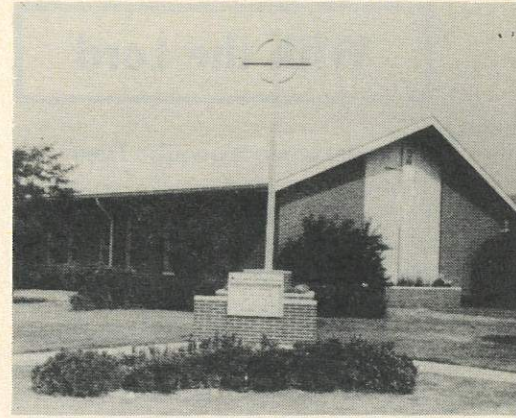
"We Are His Workmanship," based on Ephesians 2:10, was the theme chosen by Woodlawn Ev. Lutheran Church and School of West Allis, Wisconsin, to celebrate 50 years of God's gracious workmanship in their congregation.

The celebration began on a stormy Sunday in January 1979, when a scant six-score worshipers braved a blizzard to hear the anniversary sermon by the sainted Pastor Oscar J. Naumann, WELS president, who insisted on keeping his preaching appointment despite a foot of drifting snow. The celebration was concluded on the last Sunday in December 1979, in unseasonably mild winter weather, when Pastor Harold Wicke, Woodlawn's pulpit assistant, preached on "Woodlawn's Amen." At least once a month throughout the anniversary year representatives of various agencies, schools and missions were guest preachers, reminding the members of Woodlawn of the blessings they enjoy through their affiliation with institutions like Wisconsin Lutheran High School, the Wisconsin Lutheran Child and Family Service, the

Wisconsin Lutheran Institutional Ministry, Wisconsin Lutheran College and the Wisconsin Synod.

Already in 1928, a year before the official founding of the congregation, Seminary graduate Harry Shiley began preaching and teaching God's Word for a mission church and school in excellent facilities (church-school and parsonage) supplied by the Synod. In 1960 a modern school was built on 99th and Lincoln Avenue, three blocks away from the original site. The original church-school was sold. From 1960 until 1972, when a new church was attached to the school, the congregation worshiped in the lower level of the school. A roomy Wausau home was put up in 1965 on the 3-acre 99th Street property to serve as a parsonage.

Woodlawn has been served by five pastors: Harry Shiley (1928-40), Harold Schwertfeger (1940-48), Reinhard Schoeneck (1949-58), Adalbert Schultz (1958-61), and the undersigned since 1962. Mr. Robert Kolander has served Woodlawn as school principal, organist and choir director since 1947.



Woodlawn Church

In addition to special anniversary banners, a membership reunion banquet, a fall mission fair, and a pictorial display of its history, Woodlawn successfully carried out a special anniversary project, the purchase of a 13-rank Verlinden pipe organ.

It was a good anniversary celebration, reminding Woodlawn of the Lord's workmanship in its first 50 years and inspiring the members to continue to serve him as faithful and grateful workers, sharing his Gospel and spreading his Kingdom in West Allis and around the world.

Reuel J. Schulz, Pastor

Triangular Relationships (continued)

The representatives of the Wisconsin Synod therefore also shared another document with the brethren. The title of this document is "On Defining Church Fellowship." It was read at all meetings, and we reproduce it here in full:

"Joint proclamation of the Gospel is an expression of fellowship, *not because the Gospel is a Means of Grace*, but because when I proclaim the Gospel I am expressing my faith, and when I proclaim it with others I am expressing my faith jointly with them.

"Joint celebration of the Lord's Supper is an expression of fellowship, *not because the Lord's Supper is a Means of Grace*, but because in partaking of the Lord's Supper I am also expressing my faith, and by partaking of the Lord's Supper with others I am expressing my faith together with others.

"That in proclaiming the Gospel with others I and they are at the same

time being edified by the Gospel as a Means of Grace is more important and vital than that in doing so we are jointly expressing our faith. What God in his grace does for me and others through the Means of Grace is always more vital than our joint responses of faith.

"That in partaking of the Lord's Supper with others I and they are strengthened in our faith, inasmuch as the Lord's Supper is a Means of Grace, is more important and vital than that we are jointly expressing our faith, jointly proclaiming Christ's death. Again, what God does for us is always more vital than what we in faith do in response.

"Yet when we are defining an expression of fellowship, it is imperative that we simply define it as a joint expression of faith. To bring in the factor that in some instances we are jointly using a Means of Grace means introducing an irrelevant factor which in itself has nothing to do with the es-

sence of an expression of fellowship and thus leads to unclarity.

"When expressions of fellowship are classified as primary if they involve a joint use of the Means of Grace and others as secondary if they do not involve a joint use of the Means of Grace, this also leads to unclarity inasmuch as an irrelevant factor seems to make certain joint actions of faith more of an expression of confessional fellowship than others." (So far the quotation.)

What Lies Ahead?

All discussions were thorough, sincere and cordial. Just what the results will be cannot be predicted. The pastors in East Germany indicated that they would devote their pastoral conferences to a detailed study. They have already indicated that they might favor a meeting of all involved in Leipzig in September of this year. The pastors in France are studying the matter. They themselves are in a state of protest over against the Missouri Synod

(Continued on page 62)

With the Lord

Mrs. Gertrude Kowalke Dies

Mrs. Gertrude Kowalke, widow of the late President Erwin E. Kowalke of Northwestern College, died on December 27, 1979, at the age of 86 years.

Mrs. Kowalke was born on July 18, 1893, in St. Paul, Minnesota, the daughter of Mr. and Mrs. Paul Deebach. She married Professor Kowalke on June 27, 1919, and served faithfully at his side for the 40 years, from 1919 to 1959, that he served as president of Northwestern College. He preceded her in death in 1973.

Funeral services were conducted on January 4, 1980, at St. Mark's Lutheran Church, Watertown, Wisconsin.

Pastors Henry Paustian and Myron Kell officiated, the latter using the words of Luke 2:29,30 as text for the occasion. A chorus of professors from Northwestern College sang at the service.

Survivors include one sister, Mrs. George Van Ecken of Chula Vista, California; one sister-in-law, Mrs. Roy Schowalter of Madison, Wisconsin; one brother-in-law, William Kowalke of Tacoma, Washington; and nieces and nephews.

During her last days, Mrs. Kowalke ever exhibited the spirit expressed in the words of her funeral text, the words of Simeon after he had seen the Christ-Child: "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation."

M. Kell

Triangular Relationships (continued)

and have reservations about the words and actions of the Independent Evangelical Lutheran Church (SELK). The minutes of the meeting in South Africa indicate, among other things, that "the representatives of the Free Evangelical Lutheran Synod in South Africa (FELSISA) and of the Lutheran Church in Southern Africa (LCSA) will study the WELS' presentation on church fellowship thoroughly to be able to answer the questions whether differences exist between the churches (LCSA/FELSISA — WELS) in the doctrine of the church and church fellowship."

The members of our Synod may be assured that the Commission on Inter-Church Relations is concerned about these triangular situations and will not cease in its efforts to arrive at a God-pleasing solution. These triangular fellowship relationships will be on the agenda of the 1981 convention of our Wisconsin Evangelical Lutheran Synod.

Our prayer is that the members of these overseas church bodies may by their decisions and actions make it possible for us to remain in fellowship with them. We place this matter entirely into the Lord's hands and pray for his guidance.

H. Wicke

Untouchable (continued)

of false doctrine; the greatest sin is to disown a theologian. The greatest calamity is not a rejection of God's truth; the greatest calamity is a rejection of the "truth" a scholarly theologian has produced. We need only recall the vilification that was heaped upon defenders of the faith in the recent Concordia Seminary controversy in the Lutheran Church-Missouri Synod. That scholars and theologians were dismissed — that was declared to be the horrible crime.

The Apostle Paul knew the arrogance, the presumption and the folly of human wisdom, both in the world and in the church. But many scholars prefer other wisdom than that which God has given us in 1 Corinthians and Colossians, and other glory than grace has to offer.

Carleton Toppe

AUDIO—VISUAL AIDS

Beginnings (FS-75-Beg)

1979 T & Cassette 13 minutes color

This filmstrip takes you to the scene of a newly developing mission congregation. By means of taped interviews the people involved share with you the joys and heartaches of establishing a Wisconsin Synod church in a community where our Synod is not represented. Excellent for describing the work of our General Board for Home Missions, or for encouraging the establishment of a new mission congregation.

CALENDAR OF CONFERENCES

LAKE LUTHERAN TEACHERS' CONFERENCE

Date: February 28-29, 1980.

Place: St. Luke's School and Church, 6712 30th Ave., Kenosha, Wisconsin 53142.

Agenda: "Relationship of Called Workers": W. Mueller; Workshops: 1. "Balance Between Phonics and Sight Reading" (Gr. 1-3); R. Lemke; 2. "Christ-Centered Athletic Programs" (Gr. 5-8); J. Grunholtz; 3. "Kindergarten Readiness"; M. Kohlstedt; 4. "Challenging the Exceptional Child" (Gr. 1-8); D. Hackman; 5. Language: "Back to Basics" (Gr. 5-8); J. Schibbelhut.

V. Weyenberg, Secretary

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Jannusch, Alfred P., as pastor of Christ Lutheran, Cambridge, Minnesota, on January 6, 1980, by J. Lindloff (Minn.).

Korth, Steven L., as pastor of Mt. Olive, Bay City, Michigan, on January 6, 1980, by H. Henke (Mich.).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Ahlers, Bruce E.
Bojongeyod Kav. Blok A VIII/1
Bogor Baru, P.O. Box 181
Bogor, Jabar
INDONESIA

Brinkman, W. Paul
7525 Carmelian Lane
Eden Prairie, MN 55344

Festerling, Howard H.

Official Mail:
P.O. Box 45077/JKT
Jakarta Pusat
INDONESIA

Regular Mail:
Jalan Duta Permai VI/10
Pondok Indah
Jakarta Selatan
INDONESIA

Jannusch, Alfred P.
Box 260 RR 2
Cambridge, MN 55008

Korth, Steven L.
501 Smith Street
Bay City, MI 48706

Teacher:

Barenz, John
2753 S. Webster Street
Denver, CO 80227
Phone: 303/986-5788

APPOINTMENTS

The following appointments have been made in the Minnesota District:

Pastor Oliver Lindholm as circuit pastor of the Mankato Conference, replacing Pastor Alfred Jannusch who accepted a call into another conference.

Pastor Oscar Lemke as circuit pastor of the Redwood Falls Conference East, replacing Pastor Otto Engel who retired from the active ministry.

Mr. Darrell Isebrand as laymember of the Evangelism Commission to replace Pastor Robert Beckmann who resigned from the commission.

Teacher James Kuchenbecker to the Legislation Committee (Iowa), replacing Teacher W. Helmreich who accepted a call into another district.

Mr. Robert Hinnenthal to the Constitution Committee to replace Mr. Henry Baumann who resigned for reasons of health.

G. Birkholz, President

A RALLY WORTH SHOUTING ABOUT

The slide presentation introducing our youth to the fellowship of past international youth rallies has been revised and updated. It is available from Mr. David Bunnow, 1612 North Hine Street, Appleton, WI 54911. Phone 414/734-4768.

NEW WELS CHURCHES

Names Requested

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

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

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

Alaska	.....	Sitka
Arizona	.....	Deer Valley*
		Sierra Vista
Arkansas	.....	Little Rock
California	.....	Chula Vista
		Placer County
		Santa Clarita
		Santa Maria
Connecticut	.....	Trumbull
Florida	.....	Keystone Heights*
		Leesburg
		Zephyrhills
Georgia	.....	Augusta
		Warner/Robbins/Perry*
Illinois	.....	Wheeling*
Indiana	.....	Muncie*
		Warsaw*
Iowa	.....	Clinton
Kansas	.....	Salina
		Topeka
Louisiana	.....	Baton Rouge*
Michigan	.....	Big Rapids
		Imlay City
		Mt. Pleasant
		Perry
Minnesota	.....	Fairmont
		Plymouth/Maple Grove
Montana	.....	Helena*
Nebraska	.....	Fremont
		O'Neill
		York/Waco*
New Mexico	.....	Gallup*
New York	.....	Rochester*
North Carolina	.....	Asheville*
North Dakota	.....	Jamestown
Ohio	.....	Cambridge*
		N.W. Dayton*
		Strongsville
Oklahoma	.....	E. Oklahoma City*
Oregon	.....	Gresham*
		Medford*
Pennsylvania	.....	Harrisburg
South Carolina	.....	Greenville*
South Dakota	.....	Hot Springs
Texas	.....	E. El Paso*
		Midland/Odessa*
		Wichita Falls
West Virginia	.....	Beckley
		Charleston*
Wisconsin	.....	Cottage Grove*
		Galesville
		Genesee/Wales
		Holmen
		Plymouth
		Port Washington*
		Prairie du Chien
		Rice Lake
Wyoming	.....	Casper*
British Columbia	.....	Vancouver*
Ontario	.....	W. Ottawa
		Toronto*

*Denotes exploratory services.

EXPLORATORY

WARNER, ROBBINS, PERRY GEORGIA

WELS exploratory services are being started in the Warner, Robbins and Perry area of Georgia. Please send names to Pastor Wayne L. Fischer, 2819 Battle Crest Drive, Decatur, Georgia 30034, or call 404/243-3624 or 404/241-6093.

TIME AND PLACE

BOZEMAN, MONTANA

Shining Mountains Ev. Lutheran Church of Bozeman, Montana, is now worshipping in its own chapel at 326 N. Western Drive. The Sunday service begins at 9:00 a.m. For more information, please contact Pastor David M. Neumann, 1116 W. Geyser, Livingston, Montana 59047; phone: 406/222-3372.

NORTHWEST ROCHESTER, NEW YORK

WELS exploratory services are being held in the Rochester Marriott Inn — Airport, 1890 West Ridge Road, which is located in the northwest Rochester suburb of the Town of Greece, N.Y., at the western intersection of Hwys 47 (outer-loop) and 104. Weekly Sunday worship is at 3:00 p.m., with Sunday school and Bible class at 4:15 p.m. Please send the names of any interested people living in the northwest area of Rochester, New York, to Pastor K.A. Kappel, 4276 Gemini Path, Liverpool, New York 13088, or call 315/652-7951.

HYMNALS WANTED

Ascension Ev. Lutheran Church, your WELS mission in Harrisburg, Pennsylvania, has the pleasant misfortune of needing more copies of *The Lutheran Hymnal* for its increasing worship attendance. We would be happy to pay cost of shipping for copies you have available for donation. Contact Pastor Daniel Luetke, 6231 Warren Avenue, Harrisburg, PA 17112.

WANTED

Beautiful Savior Lutheran Church of Grove City, Iowa, would like to acquire 20 used robes for its choir. If you know of some that are available, please contact the church stating the cost and any other particulars. The church numbers is 614/875-9637.

CALL FOR NOMINATIONS MICHIGAN LUTHERAN SEMINARY

The Board of Michigan Lutheran Seminary, Saginaw, Michigan, asks the voting members of the Synod to submit nominations for the professorship left vacant by the resignation of Prof. David Toepel. From the nominees the board will select a man who will teach in the Sciences Division, primarily in algebra and geometry. The nominees should have aptitude in coaching football and basketball. The education required to meet the certification standards of the Synod and/or the State of Michigan will be provided.

Nominations, including pertinent information, should be in the hands of the secretary no later than February 23, 1980.

Pastor Lynn Schroeder, Secretary
5105 McCarty Road
Saginaw, Michigan 48603

CONFERENCE PAPERS

Three new conference papers are available: No. 48: Dealing With the Neglector of Word and Sacrament: J.M. Mahnke, \$0.36; No. 49: Francis Schaeffer: How Far From Lutheranism: J.W. Zaring, \$0.48; No. 50: The Word Fitly Spoken: C. F. Bolle: \$0.66.

The following previously listed conference papers are still available in limited quantities: No. 32: The Formula of Concord — A Survey of Its History: H. Koch, \$0.15; No. 33: How to Keep Our Young People Moral in the Age of Immorality: J. Stellick, \$0.15; No. 34: Exegesis of 1 Timothy 2 with Emphasis on Women in the Church: T. Henning, \$0.24; No. 35: A Definitive Study of Proselytizing: C. Lawrenz, \$0.24; No. 36: What Degree of Doctrinal Agreement Is Necessary for Membership in the WELS: E. Frey, \$0.15; No. 37: Guidelines in Divorce Counseling with Special Emphasis on Malicious Desertion: E. Breiling, \$0.23; No. 38: Luther, As a Father and Teacher: A. Koelpin, \$0.25; No. 39: Adventism: Its History and Doctrine: J. Adermann, \$0.22; No. 42: Foundation of Worship: B. Backer, \$0.25; No. 43: Re-deeming the Times: An Essay on the Pastor's Stewardship of Time: V. Glaeske, \$0.30; No. 44: Heaven and Hell: S. Becker, \$1.00; No. 45: A Study of the Covenants of the Bible: J. Schmidt, \$0.48; No. 46: Encouraging Christian Education in the Home: S. Degner, \$0.54; No. 47: Moralizing and the Pastoral Ministry: The Proper Use of the Law and Gospel in the Pastoral Ministry: S. Krueger, \$0.48.

Anyone desiring may be placed on the permanent mailing list to receive each paper as it is printed. Billing will be periodical. Those on the permanent mailing list who have moved recently are asked to submit their new address promptly.

M. L. Women's Circle
10151 Sappington Rd.
St. Louis County, MO 63128

INDEX AVAILABLE

The index for Volume 66 (1979) of *The Northwestern Lutheran* is available free of charge to all who request a copy. For your copy write to the editor of *The Northwestern Lutheran*, 3512 West North Avenue, Milwaukee, Wisconsin 53208. Those who have requested copies in former years will automatically receive a copy as soon as it is off the press. Laymen whose address has changed should notify the editor immediately.

CHIEF PLANT ENGINEER — DMLC

Since the position of chief plant engineer is vacant, Dr. Martin Luther College, New Ulm, Minnesota, is accepting applications for this position from qualified individuals.

Applicants must possess a good working knowledge of the operation and maintenance of a central heating system (low pressure — steam) and of air conditioning, involving 12 major buildings. Applicants should have some managerial experience since the supervision of the heating-air conditioning staff is also involved.

Although not inherent in the position at the present time, applicants should possess the potential to supervise the maintenance of all campus buildings and the potential to assume the responsibility for the functioning of all plumbing and electrical equipment, all of which presupposes a good understanding of preventive maintenance.

Interested individuals should include in their letters of application complete information regarding schooling, work experience, the nature and grade of any licenses held, marital and family status, and beginning salary expected. The name, address and telephone number of the pastor should also be included.

All letters and/or inquiries should be directed to:

David D. Stabell, Business Manager
Dr. Martin Luther College
New Ulm, Minnesota 56073

SERVICE FOR THE DEAF

Bethlehem Lutheran Church
1206 Ontario Street
Oshkosh, Wisconsin 54901
Third Sunday of Month
10:30 A.M.
September through May

SERVICE FOR THE DEAF TWIN CITIES

Service signed every Sunday
10:30 A.M.
Saint James Ev. Lutheran
460 West Annapolis
West St. Paul, MN 55118
Phone: 222-1409 or 457-9232

SERVICE FOR THE DEAF

On the 2nd and 4th Sundays
of the month
the regular 10:30 A.M.
service will be signed at
Redemption Lutheran Church
5641 N. 68th Street
Milwaukee, Wisconsin 53218

Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Twelve months ended December 31, 1979

	Subscription Amount for 1979	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 520,133	\$ 534,720	102.8
Dakota-Montana	259,965	286,007	110.0
Michigan	1,378,318	1,419,362	103.0
Minnesota	1,485,854	1,628,594	109.6
Nebraska	291,629	329,897	113.1
Northern Wisconsin	1,582,176	1,604,275	101.4
Pacific Northwest	141,983	147,422	103.8
Southeastern Wisconsin	1,879,771	1,885,981	100.3
Western Wisconsin	1,780,763	1,818,651	102.1
South Atlantic	135,469	134,857	99.5
Total — 1979	\$9,456,061	\$9,789,766	103.5
Total — 1978	\$8,810,655	\$9,150,514	103.9

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended December 31, 1979 with comparative figures for 1978

Twelve months ended December 31, 1979

	1979	1978	Increase or (Decrease)	
			Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$ 9,715,072	\$9,073,761	\$ 641,311	7.1
Pension Plan Contributions	74,694	76,753	(2,059)	(2.7)
Gifts and Memorials	212,433	214,210	(1,777)	(.8)
Bequests	157,290	75,033	82,257	—
Earnings from Fox Estate	71,418	67,404	4,014	5.6
Other Income	4,512	26,889	(22,377)	(83.2)
Transfers from Other Funds	48,014	136,281	(88,267)	(64.8)
Total Income	\$10,283,433	\$9,670,331	\$ 613,102	6.3
Expenditures:				
Worker-Training	\$ 3,835,386	\$3,380,980	\$ 454,406	13.4
Home Missions	2,104,608	1,941,863	162,745	8.4
World Missions	1,979,537	1,683,885	295,652	17.6
Benevolences	1,115,080	1,072,140	42,940	4.0
Administration and Services	1,104,254	895,062	209,192	23.4
Total Operations	\$10,138,865	\$8,973,930	\$1,164,935	13.0
CEF — Interest Subsidy	798,976	751,561	47,415	6.3
Appropriations — Bldg. Funds	447,827	227,500	220,327	96.8
Total Expenditures	\$11,385,668	\$9,952,991	\$1,432,677	14.4
Operating Gain/(Loss)	\$(1,102,235)	\$(282,660)		

Norris Koopmann, Treasurer & Controller
 Norbert M. Manthe, Assistant Controller
 3512 W. North Avenue
 Milwaukee, WI 53208

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

<u>For the Month of</u>	<u>Cutoff Date</u>
February	February 29
March	March 31
April	April 30

CHAPLAIN E. C. RENZ
HOME ADDRESS
 6501 Gau-Bischofsheim
 Bahnhofstrasse 92
 West Germany
 Telephone: 06135-3249
MAILING ADDRESS
 398-12-3568
 USMCA-MZ
 Box 322
 APO NY 09185

CHAPLAIN C. A. SCHLEI
HOME ADDRESS
 8524 Neunkirchen a. Br.
 Goldwitzerstrasse 31
 West Germany
 Telephone: 09134-5716
MAILING ADDRESS
 398 16 7549
 Gen. Del.
 APO NY 09066

NOMINATIONS DR. MARTIN LUTHER COLLEGE

The following have been nominated for the professorship in the Education Division of Dr. Martin Luther College, New Ulm, Minnesota, specifically to supervise student teachers in the off-campus program and in the alternating quarters to teach professional education courses on campus:

- | | |
|---------------------|---------------------|
| Edward Barthel | Livonia, MI |
| Arlyn Boll | Watertown, WI |
| David Brohn | South Haven, MI |
| Ron Brutlag | Livonia, MI |
| Frank Corona | Morton Grove, IL |
| Howard Dorn | Winona, MN |
| Daniel Feuerstahler | Menomonie, WI |
| Paul Fritze | St. Louis Park, MN |
| Gene Gronholz | Columbus, WI |
| Dennis Gulczynski | Lake Mills, WI |
| Darrell Knippel | Minneapolis, MN |
| Kenneth Klander | Appleton, WI |
| Merlyn Kruse | Neenah, WI |
| Robert Landvatter | Oconomowoc, WI |
| Gerald Lanphear | Schofield, WI |
| Carl Natzke | Menomonee Falls, WI |
| Douglas Needham | Crete, IL |
| Roger Oemig | Ann Arbor, MI |
| Arvon Peter | Manitowoc, WI |
| Kurt Petermann | Appleton, WI |
| LeDell Plath | Milwaukee, WI |
| Werner Roekle | Saginaw, MI |
| Daniel Schmeling | Dallas, TX |
| James Schmidt | Menasha, WI |
| Richard Sonntag | Milwaukee, WI |
| Robert Stoltz | Adrian, MI |
| David Wendler | Appleton, WI |
| Arden Wentzel | South St. Paul, MN |
| Clyde Wobeck | Hartford, WI |

All correspondence concerning these candidates must be in the hands of the secretary by February 29, 1980.

Darrell Knippel, Secretary
 DMLC Board of Control
 4818 Garfield Ave. S.
 Minneapolis, MN 55409