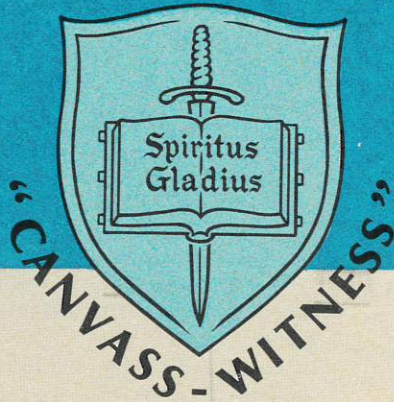


# *The Northwestern Lutheran*

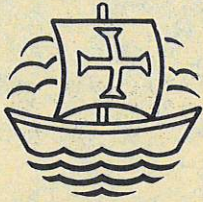
June 8, 1980



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- The Christian Family Begins .... page 186





## Comments by the Editor

**Joy in Heaven** — Our Lord once said, "There is joy in the presence of the angels of God over one sinner that repenteth." Though Christ's call to repentance is one that has all but been forgotten in our day and age, that call is still proclaimed and is still powerful. A case in point is William J. Murray, the son of atheist Madalyn Murray O' Hair.

According to a UPI release, William Murray recently apologized to the people of Austin (Texas), the United States and God for his part in building what he called "The personal empire of Madalyn O' Hair. In a letter to the Austin American-Statesman newspaper he stated that he had wasted 33 years of his life without faith and without God. He added that he felt responsible for the "destruction of the moral fiber of American youth."

It's good to hear that he had a change of heart. Perhaps there's even hope for Madalyn Murray O' Hair.

**Answer to Prayer** — With manpower being granted to the WELS group worshiping in Barre, Vermont, only two states in the union are still without WELS churches. They are Maine and Mississippi.

Just how much it means to a group of worshipers when they finally receive their own pastor is evident from a letter written by one of the Barre worshipers a year ago in response to an editorial, "To the Member of a Mission," which appeared in the September 2, 1979, issue. We quote:

"We have been a preaching station for six years and have met with many obstacles. It is very easy to feel isolated, depressed and sorry for ourselves. — At first three families met in each others' homes. It reminded us of the early Christians in Jesus' day. — Many times when the pastor is not able to travel over hundreds of miles from a nearby state because of blizzards, we fall back on our ever-present tape recordings of church services. — We have placed ads in the newspapers and a couple of people have come to

our church because of them. We are pleased that the last two summers we have had summer vicars to go out canvassing with. (We) hope that someday soon we will be granted mission status and a full-time pastor. — We are now meeting in a local high-school classroom. Instead of nine people, we now have between 15-20 people per church service."

The writer closed her letter by stating: "We hope we will be like that 94-year-old grandmother in about thirty years. Wouldn't it be great to have to dedicate a new church because our temporary quarters were too small to accommodate our congregation? If God be for us, who can be against us?"

We are happy to report that the first steps are being taking. See the announcement on "Central Vermont" on page 191 under "Exploratory."

**Mandated Prayer** — William J. Murray, of whom we just read that he apologized to the United States and to God, is remembered as the schoolboy plaintiff in the 1963 lawsuit that ended prayer in public schools. His repentance will not undo this decision, nor should it. We still believe in the separation of church and state.

An LCUSA news release of February 22, 1980, put it well:

"The point should be made that voluntary prayer in public schools has always been acceptable. Students make private and individual petitions. However, most legislative efforts would mandate prayers for a gathered group.

"Public schools are for nonbelievers as well as Christians. From our Lutheran perspective, any prayer 'watered down' to be 'unoffensive' to all members of a classroom would likely be unevangelical and not be made in the name of Christ. . . .

"Rather than mandating prayer in public schools, let's work to strengthen congregational, family and personal prayer in our lives together."

It is not the state's business to mandate prayer — in the name of Christ or otherwise — nor may we join in prayer with such with whom we are not united in doctrine.

*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

Pictured are some of the students at Wisconsin Lutheran College, Milwaukee, Wisconsin, who have participated in one or more evangelism projects. See article on page 183.

THE NORTHWESTERN LUTHERAN



# Editorials

## Choosing Sponsors

The tradition of having sponsors (also known as godparents) for infants at their baptism is firmly entrenched in the Lutheran Church. The purpose of this practice is set forth concisely in the charge given to the sponsors at the child's baptism. The sponsors are "to bear witness publicly in the child's stead that by Holy Baptism as a means of grace the child obtains and possesses the saving faith in the one true God and renounces the devil and his wicked works." The sponsors are enjoined to "remember him in your prayers, put him in mind of his Baptism . . . lend your counsel and aid . . . that he may be brought up in the true knowledge and fear of God . . . and faithfully keep the baptismal covenant unto the end." The sponsors solemnly promise before God to do this.

It would seem that great care would be exercised in choosing sponsors to assume these sacred obligations. Unfortunately, this is not always the case. Individuals are sometimes chosen who are notorious for their lack of concern for spiritual things, including their own spiritual welfare. Heterodox friends and unchurched relatives take vows which they either do not understand or have no intention of keeping. Good old Uncle Bill, the black sheep of the family, is named as sponsor on the premise that he would feel honored. Recently an unmarried mother in England, not knowing who the father of her child was, chose as godparents six male friends, any one of whom could have been the father of the child.

The custom of having sponsors is a good one. Sponsors can render a very valuable service in the spiritual life of the child. But this will be true only if they understand the responsibilities they are assuming and are in a position by knowledge and conviction to discharge them. Otherwise a fine custom degenerates into a blatant piece of hypocrisy which the church could well do without.

Immanuel Frey

## The Real Family Experts

This year it is the year of the family; last year it was the year of the child. The year of the family may well be as misinformed and misdirected as the year of the child was. Even though the year of the family has been promoted by our nation's president, some of the incredible appointments he has made to family conference leadership, added to his own public position on feminism, on abortion, on sex education, and on homosexuality, convince us that we cannot look to the White House for direction and guidance for the families of America.

Whether the direction comes from Washington, or from the sociology departments of famous universities,

or from family life councils in our communities, we should have learned by this time that a weathercock would be a better compass. The counselors to American families are continually experimenting, discarding the old because it is old, embracing the new because it is new, ever changing because they have no certainties other than their own latest theories, even though they have left a trail of discredited and discarded theories behind them. Small wonder that America has millions of miseducated, misguided children, the confused and pitiable victims of a sociological seesaw.

American citizens are better served by their own common sense than by all this professional guidance. Common sense will tell you that you don't let an immature child determine its own bringing-up, that you don't prepare a girl for a moral life by teaching her how to use birth control devices, or that a largely absentee mother cannot do as well by her children as she might if she made motherhood her career.

But it is when we turn to the pages of Scripture and find God's directives for family living that we know how our families are best served. It is by heeding God's directive to husbands and wives to love and support each other in the Lord. It is by making our children God's children by bringing them to their Savior. It is by diligently teaching them God's will and ways for their lives. It is by using the "rod of correction" to chasten our sons. It is by teaching our children to obey their elders; it is by training them to honor those who have been placed over them.

Why should Christian parents, above all, be impressed by the highly touted family guidance of our secular, humanistic age, when they *know* from God's Word how to bring up their children?

Carleton Toppe

## Sunday-School Bicentennial

Now, at the threshold of a "down" period for our Sunday schools, instigated by either the summer closings or the summer doldrums, may be the opportune time to highlight a semi-official birthday of Sunday-school education 200 years ago. In 1780 Robert Raikes, a Gloucester publisher, gathered a group of waifs to teach them to read and thus to keep them off the road to crime.

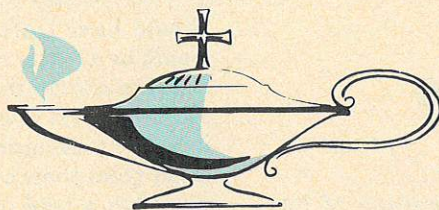
Very soon religious concerns took over as the Raikes assumption that literacy would lower the crime rate was subjected to doubt. Not so long ago this writer noted at the very edge of the campus of a large university a beleaguered shopkeeper's effort to combat theft by posting a sign: "No more than two students allowed in the store at the same time."

Over the years and centuries the Sunday school has provided, along with its benefits in religious education, a major outlet for lay activity in the churches, especially among women. It may be more than coincidence that the drive for ordination of women among Lutherans occurs at just that time when Sunday-school enthusiasm is at ebb mark.

(Continued on page 190)



## Studies in God's Word



### Gospel Gems from The Revelation to John

**Be thou faithful unto death, and I will give thee a crown of life (Revelation 2:10).**

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For most of us the promise of any kind of crown would be a generous offer. The promise to each of us, however, of a "crown of life" is literally too good to be true! Who is it who makes us such an offer?

To answer that question we need to turn back to the first chapter of *The Revelation* and its vision of Christ (1:12-18). There he is described, amid other imagery, as the One who says to John, "I am alive for evermore, Amen; and have the keys of hell and of death" (v. 18). It is this Jesus who directs John to write the letters to the seven churches in Asia Minor. The glorious promise of a "crown of life" is part of the second of these letters.

Jesus instructs John, "And unto the angel (pastor) of the church in Smyrna write: 'These things saith the first and the last, which was dead and is alive'" (Revelation 2:8). He who is "the first and the last" is obviously true and eternal God. And he who "was dead and is alive" is the Second Person of that eternal God, our Savior who suffered and died, and who rose again and ascended victoriously to heaven.

#### A Universal Letter

Jesus is speaking to the church in Smyrna, a rich port-city in Asia Minor, neighbor to Ephesus, the recipient of the first letter. When we recall, how-

ever, that all seven letters are to be included in the "book" that is to be sent to the churches (1:11), then we realize that Jesus is here addressing his whole church.

Jesus says: "I know thy . . . tribulation and poverty, but thou art rich." Apparently the congregation in Smyrna was experiencing persecution and harassment, perhaps from Roman provincial officials. Furthermore, discrimination against the Smyranean Christians seems to have resulted in financial disadvantages reducing them to poverty.

But secular opposition wasn't the only problem. There was religious hostility as well. Jesus directs John to continue: "And I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan." Recall from *Acts* that when Paul was evangelizing this territory, some of the bitterest opposition came from hostile Jews in the synagogues where Paul preached. It would seem that hostility from this quarter had not ceased, and their opposition to Jesus of Nazareth as the Messiah and Savior made them truly a "synagogue of Satan."

#### A Timely Letter

We see then that the problems in Smyrna were real: hassles with the government, financial problems, religious opposition. Does that not sound strangely modern? The church today also finds government regulations increasingly restrictive, particularly in world mission fields. Financial problems in our homes, in the congrega-

tion, in our Synod, are surely among the more vexing problems of the day. And religious opposition, not only from the cults and sects, but from false brethren as well, is not decreasing in these latter days.

As we see these problems crowding in on us, the worst is often that we feel so alone. We see no place to turn for help. We think nobody knows or cares. But when we feel that way, let's recognize that our real problem is that we haven't been reading our mail. In his letter to us Jesus says: "I know your tribulation and poverty and the blasphemy of the opponents."

He not only knows, but he is able to help. "Fear none of those things which thou shalt suffer" are his encouraging words (2:10). Note that he does not promise us immunity from suffering. To the people of Smyrna he says: "Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation 10 days."

#### A Comforting Letter

Tribulation is the lot of every child of God. Things have not changed from the days of Christ's ministry when he invited disciples on the condition, "If any man will come after me, let him deny himself and take up his cross and follow me" (Matthew 16:24). But that Savior who is so forthright and honest in speaking of the "disadvantages" of his discipleship is just as trustworthy and reliable when he speaks of the priceless blessings discipleship brings. "Be thou faithful unto death," he promises, "and I will give thee a crown of life."

To be "faithful" means to be full of faith. It means to take Christ at his word when he says, "I am the resurrection and the life," and then to live our whole life in the conviction that tribulations are only temporary inconveniences; that our real goal is the crown of life laid up for us in heaven.

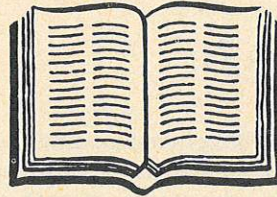
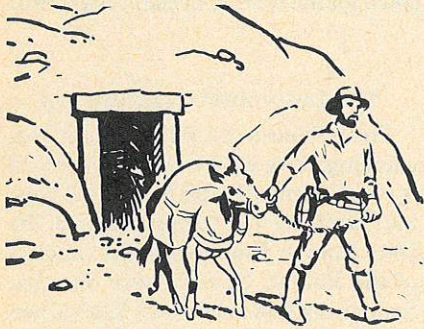
But let us note that this is not a "deal" that our Lord makes with us, namely, that if we're faithful enough, then we'll get the crown. He says rather, "I will give. . ." It's a gift to be accepted by faith. Hence it's not bargaining but pure grace that promises: "Be thou faithful unto death, and I will give thee a crown of life." He that hath ears to hear, let him hear!

Armin J. Panning



# Mining the Treasure of God's Word

Matthew 12:1-21  
Mark 2:23-3:12  
Luke 6:1-11



JULIAN G. ANDERSON

## More Sabbath Controversies

In our last lesson Jesus was back in Jerusalem for a festival and was criticized for working on the Sabbath. Today we're going to read about two similar incidents that probably also took place in Judea at that time. Let's begin our digging, then, with

### Matthew 12:1-8

Note where Jesus was and when this was (v. 1a, hi-lite "Sabbath"), and the circumstances (v. 1a). Then mark what they did (v. 1b), noting what Luke adds in his parallel account (6:1b). Now notice who else were there (v. 2a). They had followed Jesus from Jerusalem (compare Luke 5:17). Hi-lite their comment in verse 2b, and review the brief discussion on the Sabbath in the second paragraph under John 5 in the last lesson. Rubbing the kernels in their hands (Luke 6:1b) to remove the husks was threshing, and that was work, and therefore according to them was forbidden on the Sabbath.

Now read Jesus' answer in verses 3-8, noting whom Jesus selected for his first example (v. 3, referring to 1 Samuel 21:1-6), and whom he chose for his second example (v. 5, referring to Numbers 28:9,10, remembering that killing the sacrifices was their work). Thus Jesus refuted the rabbinic interpretation by quoting from the Law (the Scriptures) itself. Hi-lite his quotation from Hosea 6:6 in verse 7, which gives us Jesus' interpretation of the Old Tes-

tament Scriptures; and notice how he interpreted the disciples' actions in verse 7b. Finally underline and hi-lite verse 8, which was his real answer to the criticism of the Pharisees, noting again the title he used for himself (see the discussion on this at John 1:51 in the lesson for January 6, 1980). Since he was the Giver of the law, he was the Lord, or Master, of the Sabbath, and his interpretation was the correct one. For him the highest law was the law of love (v. 7b).

### Now Turn to Luke 6:6-11

Notice first that the incident in Matthew's account took place in a town not far from the grainfields (Matthew 12:9), in Judea. Note also when the incident in Luke happened and where (Luke 6:6a), and whom it concerned (v. 6b), noting how specific Dr. Luke is in describing the man's condition. Next observe who was there (v. 7a). Verse 7 suggests that this man was planted there by the Pharisees. And verse 8 is very significant for us, since it tells us something interesting about Jesus. Now note what Jesus did first (v. 8b), and what he said to the Pharisees (v. 9). The first phrase of verse 10 indicates that none of them answered his question.

At this point read Matthew's account of what Jesus said to them in Matthew 12:11,12 (underline v. 12a, which again emphasizes the law of love). Here Jesus

was quoting one of the exceptions in their own rabbinic tradition, which covered a valuable bit of property.

Now turn to Mark's account, noting how he describes Jesus' feelings in Mark 3:5, angered by their coldhearted legalism, and pained at their hard hearts. Then notice what he said, and what happened when the man did so (v. 5b), and finally what the Pharisees did in verse 6. This last verse becomes much more meaningful when we remember that the Pharisees were a very-patriotic group who hated the Romans, and the Herodians were the supporters of Herod Antipas who were collaborators with the Romans. Think how desperate the Pharisees must have been to seek the help of the Herodians!

These last two incidents show that the hatred and opposition of the Pharisees began at the very beginning of Jesus' public life, and they give the reasons for their opposition. See also the incident of the paralytic in Luke 5:17-26 (lesson for May 11, 1980), noting especially verse 17. These incidents help us understand why Jesus spent most of his time and effort away from Jerusalem working in Galilee. Note also that at this point the cross comes into view very clearly. Finally, then, let's go to

### Mark 3:7-12

Note first that Matthew tells us that Jesus knew of the new plans of the Pharisees (Matthew 12:15a), and Mark adds that he therefore returned to Lake Galilee (Mark 3:7a), probably to Capernaum. In contrast to the Pharisees, observe the reaction of the people in verse 7b, noting these places on your map. Notice the similarity between verse 9 and the previous incident in Luke 5:1-3, and the reason for this (v. 10). Then mark the information given in verse 11, comparing Mark 1:23,24. This also contrasts sharply with the attitude of the Pharisees. Note also Jesus' orders in verse 12. He didn't wish to be known as a miracle-working healer. Next compare Matthew's parallel account in 12:15-21, noting that he covers Mark's six verses in two (12:15,16), and then quotes Isaiah 42:1-4 as the prophecy Jesus was fulfilling here. Hi-lite the words "My servant," which was the title for Jesus found in Isaiah. This explains Jesus' statements made in John 4:24, 5:30, 6:38.



# Book of Concord

## What Is It?

On June 25th it will be 400 years that the Book of Concord was officially published in Dresden, Germany, and presented to the world as the doctrinal position of the Lutheran Church. That date was chosen because it was the 50th anniversary of the reading of the Augsburg Confession. The choice indicated that those who accepted the Book of Concord did so in the conviction that it was in full agreement with that original confession.

Today our churches still accept this book as their confession of faith. Thus the constitution of our Wisconsin Evangelical Lutheran Synod states: "The Synod also accepts the Confessions of the Evangelical Lutheran Church embodied in the Book of Concord of 1580, not insofar as, but because they are a correct presentation and exposition of the pure doctrine of the Word of God." The constitutions of our individual congregations have a similar article in their constitutions. Our pastors and teachers also pledge to preach and teach in accordance with these confessions.

### Why Confessions?

During his ministry on earth our Lord Jesus himself demonstrated the need for confessions in his dealing with his disciples. There was the day he asked his disciples: "Who do people say the Son of Man is?" Their reply gave evidence of a wide variety of opinions: "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets." And then Jesus put a question which asked for a confession on their part: "But what about you? Who do you say I am?" We remember Simon Peter's answer: "You are the Christ, the Son of the living God." Christ accepted that confession; he approved of it.

With that as a background, it is not surprising that the apostles in their

writings often exhorted their first readers to be concerned about true doctrine, in other words, about their confession of faith. John writes in his First Epistle: "Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God."

This is only one of many similar statements to be found in the New Testament epistles. To confess our faith, to distinguish between what is true and what is false, is thus clearly in accordance with Scripture and with Christ.

The Early Church faced the same problem. In order to confess before men what it believed, it produced the three ecumenical creeds, the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. Their individual backgrounds are quite different, but all of them are a response to the question, "What do you believe?" All three have the same purpose: to confess the truth as revealed in Scripture. These three confessions are included as the first items in the Book of Concord.

### The Need for Confessions Continues

The three ecumenical creeds did not halt the spread of false doctrine or its development. In speaking about the coming judgment, Paul told the Thessalonians: "Don't let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed" (2 Thessalonians 2:3).

As centuries followed upon centuries and false doctrine multiplied, the good news of the gospel was almost

buried completely. And then, in the time of Luther, God saw fit to bring the matter to a head. For those who know the story, hearts beat faster as they see Luther confessing his faith before emperor and papal legate in Worms, Germany, in 1521. That day the seed was sown for the writing of the confessions.

### The Individual Confessions

The boldness of Luther's spirit was catching; the gospel which he preached by word of mouth and by printed page bore fruit. By 1530 the emperor of the Holy Roman Empire and the officials of the Roman Church were on edge. Something had to be done. The Lutherans had to be stilled. The followers of Luther were summoned to Augsburg to give account of themselves.

God used this moment and used these men to produce the first Protestant confession of faith — the Augsburg Confession. In a simple, mild, but courageous and fearless manner it confessed before men the truth as revealed in Scripture and rejected the false doctrines and practices of the Roman Church.

Rome, of course, and the emperor rejected the Augsburg Confession. They wrote and read a "confutation." No copy of it was ever delivered to the Lutherans, but on the basis of notes taken when it was read, Melancthon wrote the Apology of the Augsburg Confession. It appeared in the book-stalls by the end of April or the beginning of May 1531. Now the break between those who upheld the gospel and those who did not was complete. It remained, despite efforts particularly on the part of the princes to heal the rift.

When the Roman Church finally got around to setting 1537 as a date for an ecumenical council, Luther wrote the articles which are called the Smalcald Articles. Luther promised himself no possible good from such a council, as we learn from these words of his: "We do not need a council for ourselves and our adherents, for we already have the firm Evangelical doctrine and order; Christendom, however, needs it, in order that those whom error still holds captive may be able to distinguish between error and truth." This spirit is evident throughout the Smalcald Articles as well their addendum, written



by Melancthon, and entitled "Of the Power and Primacy of the Pope."

The proposed council never took place. Its place was taken by the Council of Trent (1545-63), which convened the year before Luther died. This council was Rome's official answer to the Protestant Reformation. It condemned the Lutheran and scriptural doctrine of the justification by faith alone without the deeds of the law. Rome has not revoked its condemnation of this Scriptural truth to this very day. Our answer? The confessions.

### Troubles in Lutheranism

After the death of Luther, Lutheranism fell upon evil times. It was plagued by dissensions in its own midst, and ridicule was its lot. Almost three decades passed before the rifts were healed. At the suggestion and prodding of the Lutheran princes, a number of theologians met repeatedly and formulated what was finally named the Formula of Concord. It was completed and adopted in 1577. The

Formula consists of two parts. The first is a summary statement, stating the point of controversy, presenting the true biblical doctrine, and rejecting the false teachings. The second part is a discussion of the doctrinal points in much greater detail. It is therefore not surprising that the Formula found almost universal acceptance among Lutherans.

The Book of Concord in 1580 was a natural outgrowth. It gathered together all the confessions mentioned above and added to them also Luther's Small and Large Catechisms.

### Celebrating

A number of articles concerning these confessions will be appearing in the next issues of *The Northwestern Lutheran*. This is not making too much ado about the Augsburg Confession or the Book of Concord. Studying them will help you and me understand what it means to be a Lutheran.

Though these confessions were all written in Germany, they are not German. Though they were written by

Lutherans, they are not sectarian. Though they were gathered together 400 years ago, they are not obsolete. If you want to believe the gospel, these are the confessions you will want to stand by.

It is our conviction that the Book of Concord meets the needs of the church. This is so because it is a positive statement of what the church of God believes according to the Scripture, a rejection of those teachings which do not agree with Scripture, an accurate statement of what we must abide by when asked to give an account, a simple statement of Scripture truth to be taught our children, a clear statement of what we as pastors, teachers, and parents should preach and teach, and a faithful exposition of the Word in such a way that schisms and compromises are prevented.

These confessions — from the Apostles' Creed to the Formula of Concord — are built upon the foundation of the apostles and prophets. Jesus Christ is their cornerstone.

H. Wicke

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## Pauline Perils . . . Pauline Joys

In 2 Corinthians 11 St. Paul recounts the perils of his mission ministry — shipwreck, stoning, beatings and deprivation. Such contemporary perils as vicious dogs, angry agnostics, freezing fingers and automotive breakdowns hardly compare with what the apostle endured for the sake of Christ. But these are still reminders that the world doesn't pave highways for Christians on their mission, reminders that were experienced by students at Wisconsin Lutheran College this year when they left the campus to share their faith.

Mission emphasis is strong among the students at this college for lay Christians. The theme is reflected in student-led devotions and classroom discussions. Not surprisingly, an evangelism course project in Genesee Depot, Wisconsin, attracted as many volunteers as class members. The team of 20 conducted a Saturday canvass/witness for our Synod's mission there, undeterred by November snow. When the mission in Port Wash-

ington asked for assistance in a blanket canvass of their town, 15 students responded immediately. Another request, this time from the mission in Wheeling, Illinois, led to a weekend canvass/witness for a team of 10. The Sunday morning service in a local school gave students an opportunity to see results of their effort and share the commitment of mission members.

More ambitious projects were conducted over the school's Easter vacation. Teams traveled to Tyler, Texas; Rochester, New York; and Harrisburg, Pennsylvania, for a week-long, live-in taste of home mission enthusiasm and evangelism experience. In late May the college will send its prayers with four students who've spent a semester of Spanish preparation for an eight-week project of vacation Bible school and evangelism assistance to our mission in Puerto Rico.

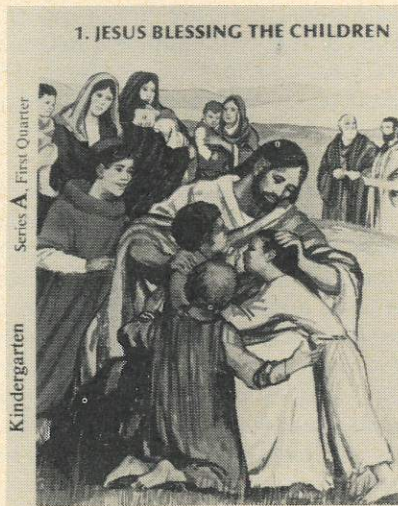
St. Paul didn't dwell on the perils of serving Christ. They were incidental. What fills his epistles rather is the joy

of his work. That joy makes a better comparison with the students of Wisconsin Lutheran College. Each time they've returned from an on-the-street mission effort, they have been elated at the reception they were given by a few who wanted to hear the gospel. The sobering fact that vast numbers do not know Jesus has given them a firsthand reason to search their Scriptures and prepare to answer for the hope that is theirs. Evangelism opportunities have tempered their college education with a greater awareness of their purpose in life and a deeper appreciation for God's grace. There is a new realization of how important the work is we share in the Wisconsin Synod, just for having been part of a new mission briefly.

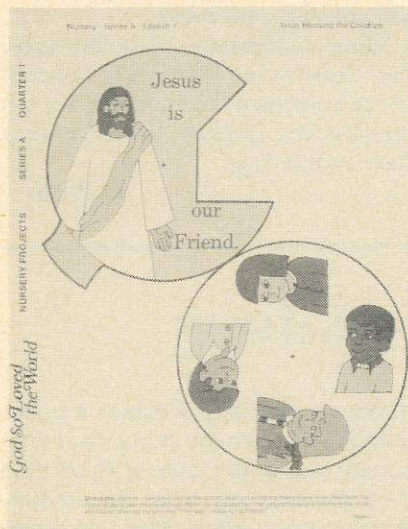
Pauline perils aren't repeated in our mission work here in America, for which we thank God. But Pauline joys are still available to anyone who shares the good news of salvation in Jesus.

Paul Kelm  
Dean of Students

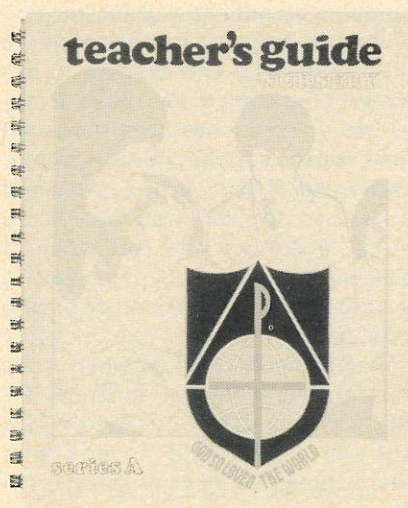




Leaflet



Project Booklet



Teacher's Guide

# New Sunday School Courses

## Nursery and Beginners

Two hundred years ago Robert Raikes founded the first Sunday schools in England. His Sunday schools were intended especially for children whose education, both secular and religious, was otherwise entirely neglected. Raikes gathered destitute children to instruct them on Sunday "in reading and the church catechism." These first Sunday schools were conducted independently of any churches and were taught by paid teachers. Today our Sunday schools are church-related and taught by volunteers. For many of the children attending, this is their only formal religious instruction. We are convinced, therefore, that we should continually seek to upgrade the teaching they receive and the material they use.

### Decisions

When the Synod's Board for Parish Education (BPE) learned that more and more of our Sunday schools were enrolling three-year-olds, decisions had to be made. Should we prepare a special course for these three- and four-year-olds? Should it be a one-year, a two-year, or a three-year course? Who should do the writing? How best could this writing be carried out?

Knowing that the selection of qualified writers is of the utmost importance, the BPE asked Miss Irma Paap, Dr. Martin Luther College, to prepare a new nursery course and revise the present beginner's course. In recent years she had written Sunday-school and VBS material and had demonstrated that she could effectively communicate the gospel through the printed word. To prepare the new courses would be a major undertaking and could not be done in a few weeks during the summer. In 1977, therefore, Miss Paap was granted a leave of absence and for 16 months she devoted all her time and energy to writing.

### Development

A good deal of preliminary work had to be done before the actual writing

could begin. Miss Paap wanted to become thoroughly acquainted with the age level of the children for whom she would be preparing the materials. She read books on the development of children, visited and taught classes, and got to know three- and four-year-olds better through personal contacts. She reviewed other course materials and met with Sunday-school teachers.



Miss Irma Paap

Six Sunday-school teachers were chosen to serve on a committee to assist in the development of the new courses. The committee offered suggestions as to what should be incorporated into the new material. Together with 10 other teachers, the committee members field-tested sample lessons. After all suggestions were evaluated, a two-year, two level curriculum was designed for children ages three to five.

Only after two months of such preliminary work did the author begin developing and writing the lessons. She completed her work in the summer of 1979.

### Design

The new courses have features which should be interesting for the children and helpful for the teachers.

The pupil's leaflet has a new, attractive full-color picture, depicting a scene described in the story. Its purpose is to aid the teacher in presenting the Bible story. The story itself has been written at the listening level of the child. While



the Biblical account will be told to the class by the teacher, the parents are encouraged to read the story from the leaflet to the children at home.

The leaflet also contains a meaningful application based on the lesson. A line drawing or photo will help the child understand how a certain truth applies to the pupil's life. In addition, the leaflet has a prayer and song which the children will learn in class. A message for the parents encourages them to exercise their God-given responsibility of teaching and training their child in the true Christian faith.

Since little children cannot read and since they have a short attention span, full-color projects booklets have been prepared for them. They contain scenes from the Bible stories or illustrations which depict the child's life. These projects reinforce the truth taught in the lesson.

A very important part of the course is the teacher's guide. Since most Sunday-school teachers have had no formal training in education, the guide does what its name implies — guides the teacher step by step in the presentation of each lesson. Many teachers

have requested additional optional material to provide for greater variety and flexibility in their lessons. To accomplish this more material is offered in each lesson than can be used in the limited time allotted to Sunday school. By careful planning and preparation, the teachers will be able to present the kind of lesson that fits their teaching and best serves the class. Introductions to the courses have been written in order to acquaint the teachers thoroughly with the suggested methodology. The songs (many of which were written by Miss Paap), with the accompaniment, are printed in the guide. In addition, cassettes have been prepared which will help the teacher learn the songs and teach them to the children.

In all of this, we did not lose sight of our primary purpose: to make the children wise for salvation through faith in Christ Jesus and to thoroughly equip them for every good work (2 Timothy 3).

#### Dollars

Obviously, this material cannot be prepared and printed without suffi-

cient funds. With the Synod facing a serious financial crunch, there were no monies available from the Synod's budget except those needed to pay the writer. But with the help of grants and gifts, the Synod's Board of Trustees established a BPE Publications Fund. These monies have enabled us to begin publishing our new courses, which are now available from the Northwestern Publishing House.

But more money is needed. Individuals, organizations, and congregations are encouraged to contribute to the Fund, so that our much-needed publications may not be delayed because of the lack of sufficient capital. And the dollars will be revolving as the revenue from one publication assists in the production of the next.

Why is this material so important? Not merely because we have a yen to perpetuate the Sunday school for another 200 years, but so that the wonderful works of God and his way of salvation may be taught to our children and to future generations.

William E. Fischer

## DMLC Observes Haar and Wessel Anniversaries

In a special service on Sunday, April 27, 1980, the Dr. Martin Luther College family observed the 25 years of service in the Lord's work of two members of its faculty. Prof. Howard Wessel, director of student teaching, and Miss Beverlee Haar, dean of women, have both completed 25 years in the teaching ministry. The assembly was addressed by Pastor Norval Kock of New Ulm on Psalm 89:1. President C. Frey served as liturgist in the service, Prof. B. Backer was at the organ, and the treble choir, directed by Mrs. Joyce Schubkegel, sang two selections.

Following the service, a reception was held in the Luther Memorial Union Cafeteria. The informal program was emceed by Prof. G. LaGrow. Present at the reception were relatives, friends and co-workers of the jubilarians. The 92-year-old mother of Prof. H. Wessel, Mrs. Amanda Wessel of Truman, Minnesota, was able to at-

tend, as were Miss Haar's parents, Pastor-emeritus and Mrs. William Haar of Montello, Wisconsin.

Miss Haar has been dean of women at DMLC since 1974. Before coming to DMLC she taught in Lutheran elementary schools at Hales Corners, Wisconsin; Norfolk, Nebraska; Golden, Colorado; Two Rivers, Wisconsin; and Loretto, Minnesota. In addition to her work as dean of women, Miss Haar also teaches a course in "Teaching Kindergarten and Primary Grades." Last summer she conducted a successful workshop, together with Mrs. Robert Averbek, in "Teaching Kindergarten." A similar two-week workshop will be conducted by her this summer at Wisconsin Lutheran High School, Milwaukee, together with Mrs. Margaret Madson, from July 21 to August 1.

Prof. H. Wessel joined the DMLC faculty in 1964 as a student-teacher



Howard Wessel and Beverlee Haar

supervisor in the off-campus program initiated that year. At present he is director of DMLC's off-campus student-teaching program and teaches courses in "Elementary School Administration" and "Teaching Reading." Prior to his work at DMLC, Professor Wessel taught in Lutheran elementary schools in Red Wing and Fairmont, Minnesota. Professor Wessel is married to Lucille nee Carmichael. They have six children.

May the Lord grant both Miss Haar and Professor Wessel many years of blessed work in the teaching ministry!



# The Christian Family in Today's World

## The Christian Family Begins: Marriage



"Therefore what *God* has joined together, let man not separate . . . I pronounce you husband and wife in the name of the Father, Son, and Holy Ghost." How many times will each of you hear the above words as you attend a Christian wedding this spring and summer? Will you be renewing your own marriage commitment during the service, or will you be looking at the dresses, the flowers, and anxiously awaiting the reception? Christian wedding services provide an excellent opportunity for each of us to hear what God says about marriage in his Word and to renew our commitment to our spouses.

### God Speaks Out on Marriage

What does God's Word say? The most extensive words are found in Ephesians 5:22-32. In verse 21, Paul says to all Christians, "Submit to one another out of reverence for Christ." As Christians, we yield and defer to one another out of our respect and honor for our Lord Jesus Christ. In verse 22, Paul begins to speak of the relationship of the husband and wife in the Christian home. "Wives, submit to your husbands *as to the Lord*. For the husband is the head of the wife as

Christ is the head of the church." This is a submission that flows out of the knowledge of the love Christ has for his church. It is a submission born out of confidence and trust and love for Christ, as Professor Schuetze states in *Family Life Under Christ*. God, not man, has determined this arrangement. The Christian family is a unit and God has indicated to us that the husband is to be the head. Every organization has and needs a head who leads and guides the organization. What a blessing to know that our loving God has determined an arrangement for us!

Scripture also indicates the type of headship when it says, "Husbands, love your wives, just as Christ loved the church." Christ thought not of himself, but of his church, for whom he gave his life. This was a love of total self-sacrifice. Scripture does not say that husbands are to dominate or to demand submission. Husbands are to love, and where a husband loves he will inspire submission, and where a wife trustingly and confidently submits, she will generate love. This is to be the husband/wife relationship according to God's Word.

### Strengthening and Growth

A marriage relationship needs to be nurtured and strengthened. It is not a given state which remains static. A marriage relationship ought to grow and mature. There are three factors which are important in this process. One is the couple's continued strengthening through God's Word. Second is the commitment to the marriage, and third is communication.

Marriage involves an adjustment. In marriage, we are able to share our love with another person. We appreciate having a spouse who needs us and cares for us. But, husbands and wives are not perfect people. We be-

come upset and angry with each other. We can't do something the way we want to do it and readily blame our spouses for our problems. To help us in daily loving and forgiving, we need the continued strength provided by God's Word. As Christ loved us and forgave us, so we also are to love and forgive our spouses. It is not an easy task, but God has assured us that he will be with us and help us in our marriage adjustment.

**Commitment.** This is almost a foreign word in modern-day marriages. People react negatively to a marriage commitment. For most people, it implies confinement, restriction, and a crippling of the human spirit. I am quite sure that the summer White House Conference will say little, if anything, about a permanent, lifelong commitment of one man to one woman. And yet, this is the meaning of cleaving to one another in marriage. A husband and wife are to be committed to each other, to a growing and enhancing relationship. This commitment, to share and grow with each other through life, is a very positive element in a Christian marriage. It is exciting and rewarding to know that two people have committed themselves to a life together.

"I know you believe you understand what you think I said, but I am not sure you realize that what you heard is not what I meant." Understand? Communication is a process by which something is made common, is shared. Communication is much more than just words that flow between people; all behavior conveys some message. Communication is a dynamic process involving the whole human being in interaction with another whole human being. Effective communication can convey to our spouses the respect and concern which we, as Christians, ought to share with each other. Becoming more effective communicators is a process that can be learned. There are certain skills, which, if practiced in our daily interaction with our spouses, can serve to improve our relationship. A Christian marriage can better function if spouses can listen, talk and interact with each other.

### Male and Female

Scripture indicates that becoming one flesh expresses and consummates



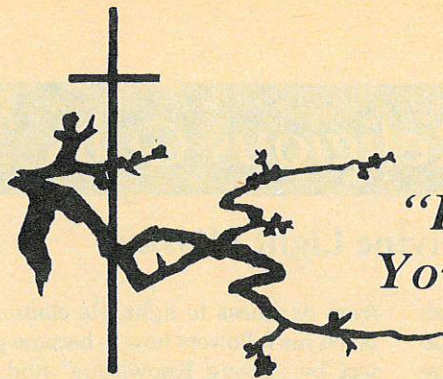
the deep bond that unites spouses. Sexual cohabitation is the highest expression of a loving, caring and cleaving relationship between husband and wife. Today, we are bombarded on all sides by references to sex. Man has chosen to entice his fellowman through all forms of sexual exploitation. How perverse man has made the sexual relationship! God created male and female and the sexual drive. He also prescribed the method and the means for satisfying that drive. Intercourse between a man and a woman is the method and marriage is the means. This is the God-intended way for a pleasurable and fulfilling sexual relationship.

Differences and conflicts are a part of Christian marriage. As sinful human beings, we need to recognize that disagreements will occur. Marriage is an intimate relationship. As a husband and a wife begin moving towards each other, disagreements will surface. Before these disagreements become heated up and turn into conflicts — someone has said that conflicts are simply disagreements heated up! — the member of the marital team who is feeling hurt should honestly share his or her feeling with his or her spouse. At this point the disagreement needs to be handled and solved before it becomes a conflict. In this type of resolution, a disagreement can lead to an even closer relationship. As Christians, we need to be ready to forgive our spouse, “as Christ has forgiven us.” Forgiveness, patience and love are three important and vital qualities within a Christian marriage.

*O blessed home where man and wife  
Together lead a godly life,  
By deeds their faith confessing!  
There many a happy day is spent,  
There Jesus gladly will consent  
To tarry with His blessing.*

*O Lord, we come before the face;  
In ev'ry home bestow Thy grace  
On children, father, mother.  
Relieve their wants, their burdens ease,  
Let them together dwell in peace  
And love to one another.*

Frederick Matzke  
Wisconsin Lutheran  
Child & Family Service



## “Bloom Where You Are Planted”

These are days when one tries very hard to avoid being called chauvinistic. Yet it often happens that we think of our world mission work in terms of our missionaries rather than of the wives who must support them every bit of the way. Missionaries leave their homeland, begin a different kind of work, experience culture shock, learn a new language, find new friends, feel isolated at times, are separated from their families, in short, are expected to adjust to an entirely new set of circumstances. But do not all these adjustments apply to the missionary's wife as well? Do we remember “her” as much as we do “him”?

Missionary Kermit Habben reminded us of this in his reply to a recent inquiry about language study in the mission fields of our Synod. He added these words in a postscript: “I want to add a few words on the importance of having the missionary's wife learn the language. This is essential. It will facilitate a much quicker and easier adjustment for the entire family. Without knowing the local language the wife will miss many wonderful opportunities to witness to the people around her.”

But again this joy of being a part of the team is best expressed by one of our missionary's wives. After 10 years of life in Japan with her husband and family Barbara Johnne puts it this way:

“As I write about our experiences as a mission family, I would like to use this motto that our oldest daughter, Peggy, put up in her room sometime after we arrived in Japan: ‘Bloom Where You Are Planted.’

“As missionaries in a new country we are transplants. The Lord has transplanted us into the strange soil of this oriental society. In the early years of our life in Japan, there were many times when we felt our leaves begin to wither and our flowers begin to fade. The changes we experienced in this

country that had become our new home were so radical to adjust to. There were so many facets of our former life that were suddenly no longer there. We had been part of a large congregation with much activity, varied work, many friends and relatives near. Suddenly we were in Japan with none of these things of the past.

“Gradually, very gradually, we became adjusted to being unadjusted. As our roots began to spread in our new soil, so also did our leaves become fresh, and flowers began to appear. We were able to begin to communicate with the Japanese people. Above all, we could begin telling them of the love of Jesus. Through our new language we formed some very warm, close friendships. We once again became involved in congregational life. We found new places for fun and relaxation. We formed new family traditions. We are still learning more and more about the traditions and customs of the Japanese people. This is an experience which continues to grow more fascinating for us all.

“The pain of separation from loved ones is always with us, but the Lord is also giving us new blessings to help ease this pain.

“Our strongest feeling all the while we have been here is that Japan is where the Lord wants us to be. He is the one who took us out of our native soil. He is the one who transplanted us into this new, strange country. The Lord wants us to bloom here — to his glory.

“During the past 10 years the Lord has provided us with the sunshine of his grace, strength, protection, guidance, and joy — more than enough for us to live and thrive. We will continue to trust in him to enable us to truly bloom and spread the seed of his Word in this new land where he has transplanted us.”

E. H. Wendland



# New-Age Religious Cults

## Part VI: The Divine Light Mission

The Divine Light Mission is a cult that defines the ultimate spiritual experience as the receiving of "the Knowledge." But whereas Dr. Wierwille at least claims his teachings are found in God's Word, no such claim is made by the leader or members of the Divine Light Mission. In this cult "Knowledge" is that which is revealed by its leader, Guru Maharaj Ji, "the Perfect Master of our time." Guru Maharaj Ji dispenses this "Knowledge" to sincere seekers by means of a few special disciples called mahatmas. Since there are only a few mahatmas in all of North America who can give this Knowledge, a would-be devotee must seek one out and be admitted to a Knowledge session. Until recruits can find admittance to such a session, they are encouraged to listen to spiritual discourses, called satsang. An introductory satsang is usually available at a local ashram or temple. After such an introductory lecture, those serious about receiving the Knowledge are encouraged to attend a weekly satsang. These weekly lectures are continued until a mahatma happens to be in the area so that the recruit or "premie" can seek a Knowledge session.

### Guru Maharaj Ji

A premie must give his love to Guru Maharaj Ji and he in turn through his mahatma will give Knowledge. The man who demands this total love of the premie, Guru Maharaj Ji, is the youngest son of Shri Hans Maharaj Ji, who spent his life spreading the basic ideas of the Divine Light Mission throughout India and West Pakistan. When his father died in 1966, the present Guru was eight years old. Under the guidance of his mother, he assumed his father's position as the Perfect Master and head of 6,000,000 Indian devotees and has claimed as many as 50,000 followers in the rest of the world. He is considered a satguru by his followers. In Hindi, *sat* means truth, *gu* means darkness, and *ru* means light. A satguru then is one who dispenses the truth that leads

from darkness to light. He claims to teach his followers how to become perfect by "giving Knowledge" and by instructing them to meditate upon it. This Knowledge is said to be an intangible essence or energy which involves a direct experience of God, personified in the Guru, the Perfect Master.

After receiving Knowledge from a mahatma, or special disciple of the Guru, a recruit is advised to meditate at least two hours each day upon Light, Music, Nectar, and Word. To achieve spiritual advancement according to the Guru, a person's life must be devoted to four primary activities: meditation, darshan (physical sight of the Guru), satsang (spiritual discourse from the Guru), and service. Of these four, meditation is most important, especially meditation upon the printed teachings of the Guru. By this meditation the mind is to be controlled so that no outside ideas, teachings, philosophies, or beliefs may enter and confuse the Knowledge the devotee has received. Special Knowledge can be received if the devotee gets to see the Guru, and even greater Knowledge if the devotee can actually kiss the "lotus feet" of the Guru himself or at least prostrate himself on the ground in front of the Guru without touching his feet.

In the United States, the Divine Light Mission operates a chain of over 30 ashrams or temples where the most sincere devotees live in a kind of coed monastery, observing what is called ashram discipline. This includes five basic rules: turning over all material possessions and earnings to the Divine Light Mission, devoting all one's time to service, obeying the ashram leader, following the daily schedule which the leader sets up (usually five hours of sleep and a day which begins at 5:00 A.M.), and totally abstaining from alcohol, drugs, tobacco, meat, sex, and food not provided by the ashram.

The number of followers of this cult in this country has drastically declined in recent years. In November 1973, a giant festival, Millennium '73, was held

in the Houston Astrodome. Despite a great amount of publicity, the event was so poorly attended that the cult suffered tremendous financial losses. This failure to stage a great event hurt the image of the DLM severely. But the character of the young guru has hurt it even more. When the young guru replaced his father, it was obvious that the mother's choice had fallen on him rather than on one of his three older brothers because at age eight he did exactly what his mother directed him to do. As he entered his late teens, a family problem developed which resulted in his mother claiming that he had become a teenage playboy who liked his sport cars, cabin cruisers, and the luxurious living in his home in Denver or on his estate in Malibu, California. When his mother tried to replace him with his eldest brother, this led to family battles, private and public, and a continuing feud between the two brothers. This feud has resulted in financial problems and has contributed to a drastic drop in membership, at least in this country.

### Without Christ and Without God

It is obvious that there is in this cult no concept of God's love in Jesus Christ. God's grace and love in Christ are not part of the Knowledge the Guru claims to be able to pass on to his followers, for God's revealed Word in the Bible is not used in the teaching of this cult. The "Word" that is taught and meditated on is the teaching of the father of the present Guru, not the Word of God. The total love and devotion demanded by this cult is not a love for God who first loved, but love for the Guru. The cult thus practices and teaches open idolatry. The first commandment, "Thou shalt have no other gods," condemns all those who seek the Knowledge promised to the followers of the Divine Light Mission.

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### BIBLE HISTORY REFERENCES AVAILABLE

*Bible History References*, a reprint of the original by F. Rupprecht, are now available for immediate delivery. This two-volume commentary on the Holy Scriptures is of great value to pastors, teachers, and laymen.

Copies of *Bible History References* are available at the following prices: 1-4 sets, \$21.95 each; 5-9 sets, \$20.95 each; 10 or more sets, \$19.95 each.

Please address all inquiries and orders to: Rupprecht Project, The Lutheran Home, 611 West Main Street, Belle Plaine, Minnesota 56011, phone: 612/873-2215.



## Direct from the Districts

### SOUTHEASTERN WISCONSIN

Reporter Robert Kleist

#### Congregation and Family Honor Pastor Carl S. Leyrer

St. Lucas Ev. Lutheran Church, Milwaukee, Wisconsin, observed the 35th anniversary of the ordination of its pastor, Carl S. Leyrer, on Sunday evening, April 20, 1980.



Carl S. Leyrer

The occasion was most definitely a family affair. Son Carl W. Leyrer, pastor of Iglesia Luterana Getsemani, Corpus Christi, Texas, preached the sermon on Genesis 32:10, speaking of God's blessing to Pastor Leyrer and through Pastor Leyrer. Son Joel Leyrer, vicar at St. Peter's Schofield, Wisconsin, shared reading the liturgy with Pastor Ronald Roth of St. Lucas. Son Philip Leyrer, a 1980 graduate of Dr. Martin Luther College, represented the family at the reception. Also present were the other children of Pastor and Mrs. Leyrer: Mrs. Sue Bivens, Virginia, Peter, and Daniel.

Pastor Leyrer is a 1945 graduate of Wisconsin Lutheran Seminary. Before coming to St. Lucas in 1968, he served Christ Ev. Lutheran at Big Bend, Wisconsin; Our Savior's Lutheran in Zion, Illinois; and as dean of students at Northwestern College, Watertown, Wisconsin, from 1959-1968.

The jubilarian has served the church at large in very many different capacities. Since 1976 he is chairman of the Synod's Board of Trustees.

Pastor and Mrs. Leyrer are also marking 35 years of wedded life on August 19 of this year. Mrs. Leyrer is the former Leah Seidensticker.

We join St. Lucas Congregation in wishing Pastor and Mrs. Leyrer the Lord's richest blessings!

#### Pastor Martin A. Braun 50 Years in the Ministry

On Sunday, May 4, 1980, in a special service of thanksgiving, St. John's Ev. Lutheran Church, Clinton Avenue, Milwaukee, Wisconsin, celebrated Rev. Martin A. Braun's 50th anniversary in the holy ministry.

Pastor Braun received his theological training at Concordia Theological Seminary, Springfield, Illinois. He graduated in 1930. In 1932 he was united in marriage with Cecelia Buboltz of Brillion, Wisconsin.



Martin A. Braun

Pastor Braun was ordained at St. John-St. James Lutheran Church, Reedsville, Wisconsin, on August 3, 1930. The same month he was installed at St. John's Lutheran in Herrick, South Dakota. His first charge involved work in the triparish, Herrick, McNeely, and Colome, South Dakota. In 1934 he accepted the call to serve St. John-St. Peter in Cleveland, Wisconsin, where he remained for 16 years.

In 1950 Pastor Braun began his ministry at St. John's, Clinton Avenue. For 30 years he labored among the Lord's lambs and sheep there, faithfully using the means of grace. In 1968 he guided the congregation in the construction of its new church home.

When Pastor Braun retired in 1975, the Synod's General Board for Home Missions asked him to serve a new mission, Our Savior in Altoona, Pennsylvania, until manpower could be granted. Upon completion of this joyous task, Pastor Braun entered full-time retirement. He, however, continues to serve St. John's on a limited

basis and occasionally assists with preaching at the Wisconsin Lutheran Child and Family Service.

Preacher for the anniversary service was Rev. R. C. Horlamus of Madison. He based his message on 1 Timothy 1:17, noting that it was God's grace that gave the jubilarian the strength to serve his Lord for 50 years. The members of St. John's are joined by the members of Pastor Braun's former congregations and by his many friends in the prayer that the Lord will continue to bless his efforts and his health.

D. R. Seager

### MINNESOTA

Reporter Del Begalka

#### Mrs. Amanda Birner Dies

Mrs. Amanda Birner, widow of the late Pastor Adolph H. Birner, died in Hendricks, Minnesota, on April 21, 1980. Her pastor, Paul W. Alliet, conducted the funeral service at St. John's, Lake Benton, Minnesota, on April 24, 1980, comforting the family with the resurrection theme in Job 19:25,26.

Both Mrs. Birner and her husband had their roots in Perry County, Missouri, where she was born Amanda Amalia Lueders in Frohna on December 17, 1891. She married Adolph Birner on Memorial Day 1914. They first made their home at Mena, Arkansas, and then Shawnitown and Peveley, Missouri. In 1920 her husband accepted the call to Trinity Lutheran of Hendricks, Minnesota, and became a member of the Wisconsin Synod. From 1942 to 1946 they served in the parish at McIntosh and Stradford, South Dakota, and then in Lake Benton, Minnesota, until Pastor Birner's death in 1958. She then made her home with her son James in Lake Benton. Mrs. Birner spent her last months in the nursing home in Hendricks, where she died at an age of 88 years, four months, and four days.

Pastor and Mrs. Birner had eight living children: Pastor Herbert, Walter, Mrs. Lillian Sayner, Mrs. Rhoda Larsen, Dr. Talitha Scott, James, Joel and Rollo. The deceased is also survived by 24 grandchildren, one of whom, Philip Birner, will be assigned with this year's Mequon graduates. There are two great-grandchildren.



## Sunday School Bicentennial (Continued)

In a 1964 peak there were 1,112,363 Lutherans enrolled in Sunday schools in this country. It has been downhill ever since. The bicentennial would be a good time to reverse the trend. For some two out of every three of the youngsters in our church body this educational agency is the best the church is providing during the years before preconfirmation instruction. It is worthy of our best efforts.

During the Sunday school's bicentennial year our church body will be publishing the first two levels of its new Sunday-school course. What will your congregation and what will you be doing to celebrate this bicentennial?

Edward C. Fredrich

## CALENDAR OF CONFERENCES

### DAKOTA—MONTANA DISTRICT CONVENTION

**Date:** June 17-19, 1980.  
**Place:** St. Martin's Ev. Lutheran Church and School, 119 2nd Ave. SE, Watertown, South Dakota.  
**Opening:** Communion service on June 17 at 10:00 a.m. (CDT).  
**Preacher:** David M. Neumann.  
**Essay:** *The Book of Concord as a Beacon for Christian Confessionalism*: Prof. Theodore Hartwig (DMLC).  
**Agenda:** Report to the Ten Districts; Reports of Standing Committees.

J. Engel, Secretary

### MICHIGAN DISTRICT PASTOR—TEACHER— DELEGATE CONVENTION

**Date:** June 10-12, 1980; registration 9:00-10:00 a.m. on June 10.  
**Place:** Michigan Lutheran Seminary, Saginaw, Michigan.  
**Agenda:** Report to the Ten Districts; the Convention Essay, entitled "Fulfilling Our Responsibility in the Area of Secondary Education," will be presented by Rev. Robert Voss, executive secretary of the Commission on Higher Education; the anniversary of *The Book of Concord* will be noted in the daily devotions.  
**Note:** Meals and lodging are available at the Seminary; reservation cards and complete information will be mailed, with the reservations to be returned no less than 10 days before the convention.

E. D. Pinchoff, Secretary

### MINNESOTA RED WING PASTOR-DELEGATE CONFERENCE

**Date:** June 17, 1980, 9:00 a.m. Communion service.  
**Place:** Christ Lutheran, Zumbrota, Minnesota; H. Muenkel, host pastor.  
**Preacher:** R. Goede; T. Haar, alternate.  
**Agenda:** Report to the Ten Districts.  
**Note:** Please excuse to the host pastor.

R. Kuznicki, Secretary

### NEW ULM PASTOR—DELEGATE CONFERENCE

**Date:** June 18, 1980; 9:30 a.m.  
**Place:** Immanuel Lutheran, Gibbon, Minnesota; R. Kuckhahn, host pastor.  
**Agenda:** Report to the Ten Districts.  
**Note:** Please excuse to the host pastor.

J. Schmidt, Secretary

### DISTRICT CONVENTION

**Date and Place:** The 32nd biennial convention of the Minnesota District will be held at Dr. Martin Luther College, New Ulm, Minnesota, June 24-26.  
**Opening Service:** The Communion service will be conducted on the opening day of the convention at 9:00 a.m. in the college chapel. Pastor Herbert Muenkel will deliver the sermon. Pastor Howard Russow will be the alternate.  
**Business:** Applications for membership, memorials, and other communications relative to the business of the convention should be addressed to the district president with a copy to the secretary.  
**Housing:** Requests for housing, costs, committee assignments, and a list of nominees for the various offices has been mailed to all pastors and teachers of the district. All registration forms and fees should be returned to the Housing Committee by June 11, 1980.

Warren J. Henrich, Secretary

### NEBRASKA

#### DISTRICT CONVENTION

**Date:** June 17-19, 1980; opening Communion service at 9:00 a.m. on June 17; closing service at 7:30 p.m. on June 18.  
**Place:** Trinity Ev. Lutheran Church, Winner, South Dakota.  
**Preachers:** Prof. Theodore Hartwig, Professor of religion and social studies, Dr. Martin Luther College, New Ulm, Minnesota, opening service; Pastor Kenneth Bode, Lincoln, Nebraska, closing service.  
**Essay:** *The Book of Concord: Beacon to the Way of Christian Confessionalism*: Prof. Theodore Hartwig.  
**Cost:** Each congregation is asked to observe the following fee schedule to defray costs of the convention: 1) Congregations under 150 communicants - \$17.00; 2) Congregations between 150-250 communicants - \$25.00; 3) Congregations over 250 communicants - \$30.00. Kindly remit to district secretary prior to the convention.  
**Registration:** All voting delegates are to present their certification forms at the registration desk before the opening service.  
**Excuses:** All excuses, full-time or part-time, are to be sent to the host pastor prior to the convention.  
**Lodging, meals:** All lay delegates, male teachers and pastors are asked to send their request forms for meals and lodging to the host congregation no later than June 1.

W. Goehring, Secretary

### NORTHERN WISCONSIN

#### RHINELANDER DELEGATE CONFERENCE

**Date:** June 22, 1980; 3:00 p.m.  
**Place:** St. John's, Enterprise, Wisconsin; D. Fleming, host pastor.  
**Agenda:** Report to the Ten Districts; Elections.

C. J. Siegler, Secretary

### PACIFIC NORTHWEST

#### DISTRICT DELEGATE CONFERENCE

**Date:** June 17-19, 1980, noon to noon.  
**Place:** Grace Lutheran, Seattle, Washington; D. Sabrowsky, host pastor.  
**Note:** Communion service on June 17 at 7:30 p.m.

L. Lambert, Secretary

### SOUTHEASTERN WISCONSIN

#### DISTRICT CONVENTION

**Date:** June 10-11, 1980.  
**Place:** Wisconsin Lutheran High School, 330 N. Glenview Avenue, Milwaukee Wisconsin 53213  
**Opening Service:** Holy Communion at 9:00 a.m. Tuesday, June 10, 1980, in the chapel-auditorium.  
**Registration:** Beginning at 8:00 a.m., June 10, 1980, and continuing after the opening service. The registration fee includes the cost of three meals. Advance registrations and fees should be sent to the secretary.  
**Meals:** Noon meals on Tuesday and Wednesday and the evening meal on Tuesday will be served in the cafeteria. The cost is included in the registration fee.

M. Kujath, Secretary

### WESTERN WISCONSIN

#### DISTRICT CONVENTION

**Date:** June 9-10, 1980.  
**Place:** Northwestern College, Watertown, Wisconsin.  
**Note:** Detailed information will be sent all pastors, professors, and teachers of the district.

H. Winkel, Secretary

### 1980 FACULTY CONFERENCE

Sponsored by the Commission on Higher Education  
June 12, 6:30 p.m. to June 14, 5:00 p.m.  
at Martin Luther Preparatory School,  
Prairie du Chien, Wisconsin

Agenda includes essays and discussions on:  
Students Desirable for the Ministry  
Recruiting and Retaining the Qualified Student  
The Role of Athletics in Christian Education  
The Two-Track Academy System: Necessity and Value  
The Privilege of the Call: A Stimulation to Scholarship  
Distinctive Features of our Worldview

This conference, scheduled every four years, includes the faculties of the synodical schools and invites representatives of the area Lutheran high schools, Wisconsin Lutheran College and Bethany Lutheran College.

### WISCONSIN LUTHERAN COLLEGE

**Pre-Registration Day at Wisconsin Lutheran College is scheduled for Monday, June 9, 1980, from 9:00 a.m. to 4:00 p.m. and from 6:30 p.m. to 8:00 p.m.**

**You are invited to consult with faculty members, register for classes, apply for admission, or tour the campus.**

**For more information write or call: Admissions Office, Wisconsin Lutheran College, 8830 West Bluemound Road, Milwaukee, Wisconsin 53226; phone: 414/774-8620.**

### FALL PASTORS' INSTITUTE

God willing, the 1980 Pastors' Institute at Wisconsin Lutheran Seminary will be held on five Monday afternoons beginning September 29. The time is from 1:30 to 4:30 p.m. The place is the multipurpose room in the lower level of the Seminary library. The topics will be:

The Use of the Old Testament in the New;  
Prof. Paul Nitz.

The Significance of the Reformation for Our Ministry Today; President Armin Schuetze.  
The registration fee is \$7.50. Registrations are to be sent to President Armin W. Schuetze, 11831 N. Seminary Dr. 65W, Mequon, WI 53092.

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

### INSTALLATIONS

(Authorized by the District Presidents)

**Pastor:**

Adrian, Frederick S., as pastor of Good Shepherd, Benton Harbor, Michigan, on April 27, 1980, by L. Fager (Mich.).

### ADDRESSES

(Submitted through the District Presidents)

**Pastors:**

Adrian, Frederick S.  
1518 43rd Street  
Wyoming, MI 49509

Degner, Charles F.  
16923 Elm Ave.  
Prior Lake, MN 55372  
Phone: 612/447-6955

Pavia, George R.  
P.O. Box 1847  
Canyon Country, CA 91351  
Phone: 805/252-2697

**Teacher:**

Brodbeck, Michael D.  
14571 S. Steel Road  
Chesaning, MI 48616  
Phone: 517/661-2538



## 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.

Arizona	Deer Valley
California	Rancho Cucamonga*
Florida	Brooksville*
	Keystone Heights
	Leesburg
	Lehigh Acres*
	Melbourne*
	Zephyrhills
Georgia	Augusta
	Warner/Robbins/Perry*
Illinois	Wheeling*
Indiana	Muncie*
Kansas	Topeka
Louisiana	Baton Rouge*
Michigan	Mt. Pleasant
	Perry
Montana	Helena*
Nebraska	Fremont
New York	Rochester*
North Carolina	Asheville*
Ohio	Englewood
Oregon	Gresham*
	Medford*
South Carolina	Greenville
South Dakota	Hot Springs
Texas	Killeen/Ft. Hood*
	Midland/Odessa
	Tyler*
Vermont	Barre*
Wisconsin	Cottage Grove*
	Genesee Depot
	Port Washington
	Rice Lake
Wyoming	Casper*
Alberta	Calgary*
Ontario	Toronto*

\*Denotes exploratory services.

## EXPLORATORY

### CENTRAL VERMONT

WELS exploratory services are now being held every other Sunday at 2:00 p.m. at Spaulding High School in Barre, Vermont. For information call Dr. Thomas Stuwe, 802/479-0408, Mr. Donald Laitenan, 802/479-0709, or Pastor Erich Waldek, 518/371-9257. Please send names to Pastor Erich W. Waldek, 1591 Crescent Road, Clifton Park, New York 12065.

### MELBOURNE, FLORIDA

WELS exploratory services are being held on Sunday evenings at 7:00 in Melbourne, Florida, at the Seventh Day Adventist Church, 210 W. New Haven Ave. Please send names of persons living in the area of Melbourne, Palm Bay, Satellite Beach, Indian Harbor Beach, Indianalantic and Melbourne Beach to: Pastor Douglas C. Hartley, 560 S. Tropical Trail, Merritt Island, Florida 32952, or call: 305/453-1000.

### RANCHO CUCAMONGA, CALIFORNIA

WELS exploratory services are being held in the clubhouse of the Alta Vista Mobile Home Community, 10350 Baseline (between Archibald and Haven), at 9:00 a.m. Sundays. Send referrals to Pastor James Humann, 250 E. Grove, Pomona, California 91767; phone: 714/593-3416. Neighboring communities include Ontario, Upland, Fontana and Rialto.

### TYLER, TEXAS

WELS exploratory services in Tyler, Texas, are being held on Sundays at 4:00 p.m. in the Seventh Day Adventist Church, Alta Mira Road at S.E. Loop 323. Please send the names of any interested people living in Tyler or other East Texas communities to Mr. John Muller, 1801

Sybil Lane, Tyler, Texas 75701, phone: 214/561-9306, or to Pastor John P. Gaertner, 9422 Clearhurst, Dallas, Texas 75238, phone: 214/348-6069.

### TORONTO, ONTARIO, CANADA

WELS exploratory services are presently being held in the greater Toronto area at the home of Pastor R. W. Hefti, 4340 Creditview Road, Mississauga, Ontario, Canada L5M 2B5. Services for the group, which has taken the name Divine Peace, are held Sundays at 9:30 a.m., with Bible class and Sunday school following at 10:45 a.m. Please send the names of interested parties to Pastor Hefti at the above address or call him direct by dialing 416/826-0968.

## TIME AND PLACE

### BEMIDJI, MINNESOTA

St. Mark's Ev. Lutheran Church of Bemidji, Minnesota, is now worshipping in its new church home located northwest of town. Taking the exit to International Falls on new Highway 71, proceed north for one mile, then west four blocks. The regular time for worship is 10:15 a.m. (9:00 a.m. during the summer months). For more information contact Pastor M. Grubbs, R.6 Box 130A, Bemidji, Minnesota 56601, or call 218/751-6334.

## NAMES WANTED

### FT. DIX, NEW JERSEY

Monthly worship services are now being held in the main chapel lounge at Ft. Dix, New Jersey. The service is conducted at 3:00 p.m. on the fourth Sunday of each month. Both the military personnel at Ft. Dix and McGuire Air Force Base and the civilians living in the area are invited to those services. For further information or to submit names, please contact Pastor James Tauscher at 151 Milltown Road, East Brunswick, New Jersey 08816; phone 201/254-1207.

### LAKWOOD, WISCONSIN

Please forward the names and addresses of WELS and ELS people living or vacationing in the Lakewood, Wisconsin, area to Pastor Paul R. Johnston, Box 168, Wabeno, Wisconsin 54566.

### AVAILABLE

The following items are available to WELS congregations for the cost of shipping: paraments (green and violet), measuring 72x31, 18x31, 21x36; 20 choir robes in assorted sizes (black with white collars). Please contact Bethlehem Ev. Lutheran Church, 312 W. Elm Street, Urbana, Illinois 61801.

### 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

## LIST OF NOMINATIONS MICHIGAN LUTHERAN SEMINARY DEAN OF STUDENTS

The following persons have been nominated for the position of Dean of Students at Michigan Lutheran Seminary, Saginaw, Michigan.

Prof. Wayne Borgwardt	Waukesha, WI
Pastor Larry Cross	Rochester, MN
Pastor Andrew Domson	Oklahoma City, OK
Pastor Douglas Engelbrecht	Neeah, WI
Pastor Gerald Free	Omaha, NE
Pastor Ronald Freier	St. Joseph, MI
Prof. William Gabb	Watertown, WI
Pastor Thomas Haar	Stevensville, MI
Pastor Carl Henkel	St. James, MN
Pastor Richard Hennig	Williamston, MI
Pastor Daniel Koelpin	Cincinnati, OH
Pastor Peter Kruschel	Milwaukee, WI
Prof. Paul Kuske	Saginaw, MI
Pastor Paul Lemke	Omak, WA
Pastor Mark Lenz	Urbana, IL
Pastor Jon Mahnke	Carlsbad, CA
Pastor William Meier	Phoenix, AZ
Pastor Robert Mueller	Owosso, MI
Pastor Theodore Olsen	Gainesville, FL
Pastor Larry Pautz	West Bend, WI
Pastor Karl Plocher	Bay City, MI
Pastor Ronald Roth	Milwaukee, WI
Pastor George Rothe	Brown Deer, WI
Pastor Lynn Schroeder	Saginaw, MI
Pastor Wayne Schulz	Rapid City, SD
Pastor Alan Sigelkow	Milwaukee, WI
Pastor Richard Stadler	West St. Paul, MN
Missionary Glen Thompson	Lusaka, Zambia, Africa
Pastor Douglas Weiser	Aberdeen, SD
Pastor Daniel Westendorf	Hopkins, MI
Pastor James Westendorf	Brookfield, WI
Prof. Allen Zahn	Watertown, WI
Pastor Thomas Zaring	Brookings, SD
Pastor Larry Zessin	Menomonie, WI

All correspondence concerning these candidates must be in the hands of the secretary by June 19, 1980.

Pastor Lynn Schroeder, Secretary  
MLS Board of Control  
5105 McCarty Road  
Saginaw, Michigan 48603

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# Controller's Report

## PREBUDGET SUBSCRIPTION PERFORMANCE

Four months ended April 30, 1980

	Subscription Amount for 1980	4/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California .....	\$ 642,765	\$ 214,255	\$ 202,170	94.3
Dakota-Montana .....	296,950	98,983	84,970	85.8
Michigan .....	1,602,097	534,032	435,483	81.5
Minnesota .....	1,717,765	572,588	516,255	90.2
Nebraska .....	363,830	121,277	105,081	86.6
Northern Wisconsin .....	1,797,860	599,287	543,877	90.7
Pacific Northwest .....	167,520	55,840	48,534	86.9
Southeastern Wisconsin .....	2,166,313	722,104	635,790	88.0
Western Wisconsin .....	2,049,987	683,329	555,551	81.3
South Atlantic .....	164,456	54,819	50,033	91.3
Total — 1980 .....	\$10,969,543	\$3,656,514	\$3,177,744	86.9
Total — 1979 .....	\$ 9,456,311	\$3,152,104	\$2,940,250	93.3

## CURRENT BUDGETARY FUND

### Statement of Income and Expenditures

Twelve months ended April 30, 1980 with comparative figures for 1979

Twelve months ended April 30

	1980	1979	Increase or (Decrease)	
			Amount	Per Cent
<b>Income:</b>				
Prebudget Subscription Offerings	\$ 9,953,301	\$8,958,989	\$ 994,312	11.1
Pension Plan Contributions .....	73,960	75,065	(1,105)	(1.5)
Gifts and Memorials .....	203,134	240,824	(37,690)	(15.6)
Bequests .....	322,305	153,014	169,291	—
Earnings from Fox Trust .....	76,800	67,616	9,184	13.6
Other Income .....	1,797	19,150	(17,353)	(90.6)
Transfers from Other Funds .....	54,424	118,273	63,849	(54.0)
Total Income .....	\$10,685,721	\$ 9,632,931	\$1,052,790	10.9
<b>Expenditures:</b>				
Worker-Training .....	\$ 4,034,978	\$3,603,260	\$ 431,718	12.0
Home Missions .....	2,198,628	1,990,788	207,840	10.4
World Missions .....	1,932,967	1,859,231	73,736	4.0
Benevolences .....	1,129,074	1,083,785	45,289	4.2
Administration and Services .....	1,173,226	958,318	214,908	22.4
Total Operations .....	\$10,468,873	\$9,495,382	\$ 973,491	10.2
CEF — Interest Subsidy .....	798,638	769,310	29,328	3.8
Appropriations — Bldg. Funds .....	599,706	197,500	402,206	—
Total Expenditures .....	\$11,867,217	\$10,462,192	\$1,405,025	13.4
Operating Gain/(Loss) .....	\$(1,181,496)	\$(829,261)		

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:

For the Month of	Cutoff Date
June	June 30
July	July 31
August	August 31
September	September 30

## CALL FOR NOMINATIONS DR. MARTIN LUTHER COLLEGE RELIGION-SOCIAL STUDIES

With the concurrence of the Commission on Higher Education and the approval of the Coordinating Council and the Board of Trustees for funding, Dr. Martin Luther College, New Ulm, Minnesota, has been granted the authority to call a professor in the Religion-Social Studies field. The voting members of the Synod are herewith requested to nominate qualified candidates for the position.

Those nominated should have experience in the parish ministry, aptitude for teaching on the college level, and interest in academic pursuits. Specifically, the call involves the teaching of doctrine and western civilization.

All nominations, supported by adequate data, should be in the hands of the secretary of the board of control no later than June 21, 1980.

Darrell C. Knippel, Secretary  
DMLC Board of Control  
4818 Garfield Avenue So.  
Minneapolis, Minnesota 55409

## CALL FOR NOMINATIONS MICHIGAN LUTHERAN SEMINARY LANGUAGES DIVISION

Michigan Lutheran Seminary, Saginaw, Michigan, has been granted authority to call a nineteenth member of the faculty. The board of control asks the voting members of the Synod to submit nominations for a professorship in the Languages Division. The professor is to teach German and Latin. Nominees are sought who have sufficient language experience and aptitude to be able to work toward the goal of teaching German as a spoken as well as a literary language. Michigan Lutheran Seminary provides the necessary education to meet the certification standards of the Synod and/or the State of Michigan.

Nominations, including pertinent information, should be in the hands of the secretary no later than June 21, 1980.

Pastor Lynn Schroeder, Secretary  
MLS Board of Control  
5105 McCarty Road  
Saginaw, Michigan 48603

## CALL FOR NOMINATIONS NORTHWESTERN COLLEGE

The Board of Control of Northwestern College, Watertown, Wisconsin, asks the voting members of the Synod to submit nominations for the professorship recently authorized for Northwestern College.

The primary responsibility of the nominee will be to serve as recruitment director for the college. His position and duties on the Northwestern College faculty will be similar to those of Prof. D. Brick, recruitment director at Dr. Martin Luther College. He will also be responsible for the preparation of recruitment materials. His classroom assignments will be determined by mutual consent.

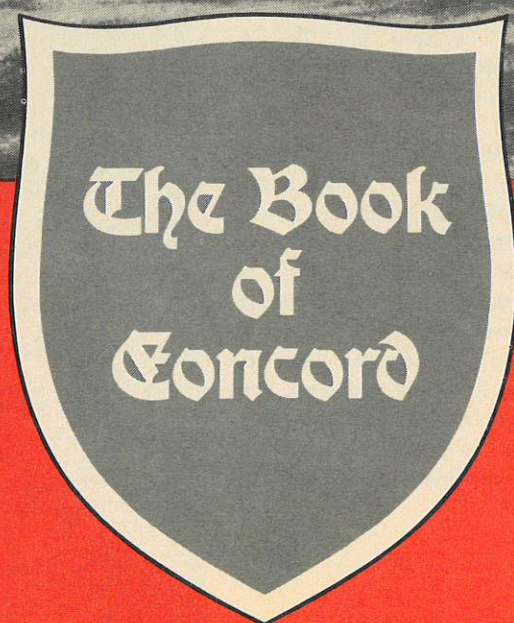
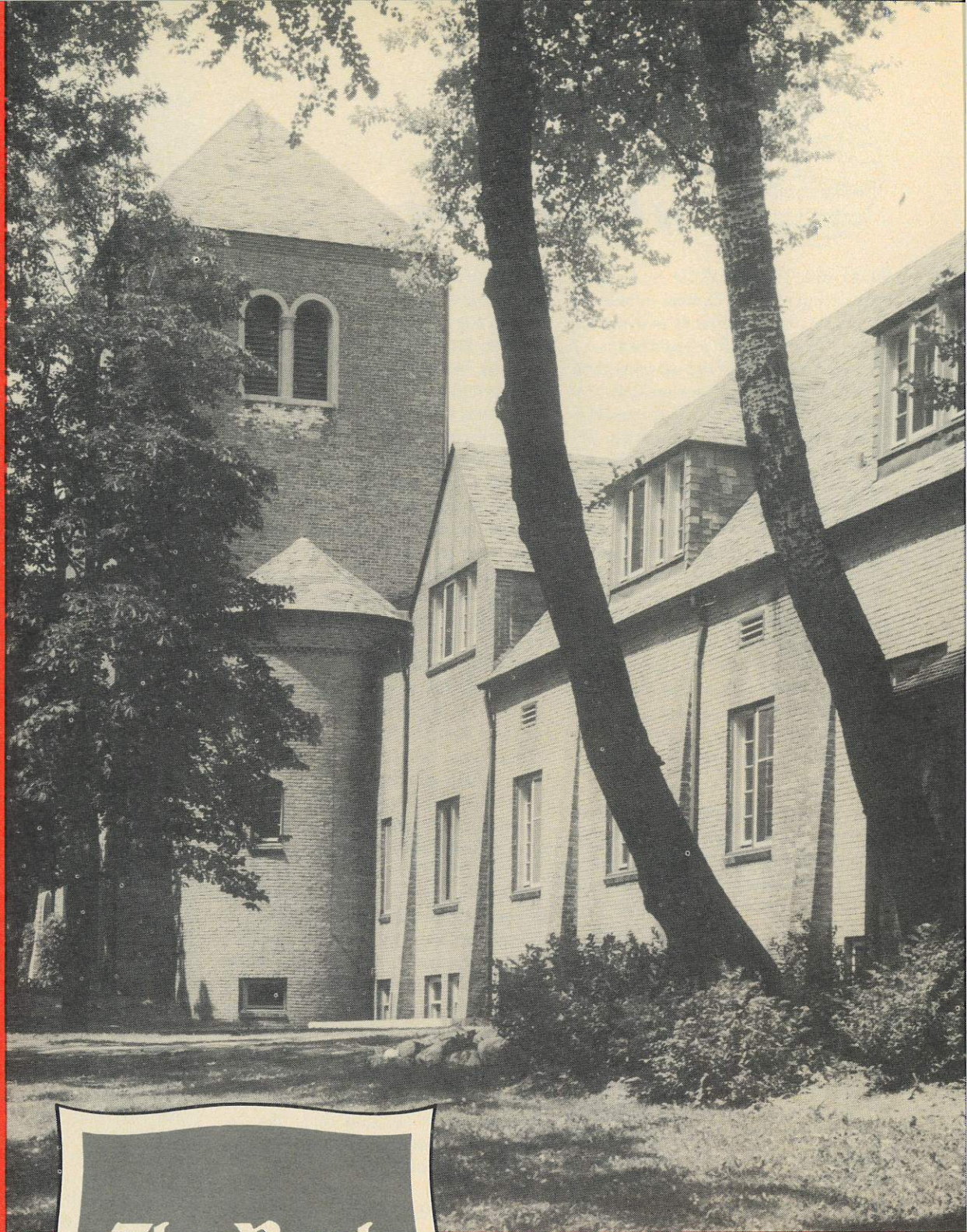
Nominees must be men who have had experience in the pastoral ministry and who can communicate well with children and adults.

Nominations, including pertinent information, should be in the hands of the secretary no later than July 2, 1980.

W. Schumann, Secretary  
NWC Board of Control  
612 South 5th Street  
Watertown, Wisconsin 53094



# *The Northwestern Lutheran*



*June 22, 1980*

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