

The Northwestern Lutheran

December 7, 1980



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Comments by the Editor

More Than Numbers — The area Lutheran high schools in the Wisconsin Synod have been growing both in the number of schools and in the number of students enrolled. The statistics are interesting.

Arizona Lutheran Academy (Phoenix) has an enrollment of 139. There are 56 enrolled at California LHS (Tustin). Evergreen LHS (Dupont, Washington) has 75 students. Fox Valley LHS (Appleton, Wisconsin) at 644 has the second largest enrollment. Huron Valley LHS (Inkster, Michigan) has a student body of 88. The enrollment at Kettle Moraine LHS (Jackson, Wisconsin) stands at 228. Lakeside Lutheran (Lake Mills, Wisconsin) numbers 413. Luther HS (Onaska, Wisconsin) counts 292. Three hundred six are enrolled in Manitowoc LHS (Manitowoc, Wisconsin). Michigan LHS (St. Joseph, Michigan) has 150 students. Minnesota Valley LHS (New Ulm, Minnesota) has 79 enrolled. Nebraska LHS (Waco, Nebraska) has 41 students. There are 50 students enrolled in Northland LHS (Merrill, Wisconsin). St. Croix LHS (West St. Paul, Minnesota) reported 223 enrolled. Two less, or 221, are enrolled in Shoreland LHS (Somers, Wisconsin). West LHS (Rockford, Minnesota) opened the year with 32 enrolled. The enrollment at Winnebago Lutheran Academy (Fond du Lac, Wisconsin) stands at 325. Wisconsin Lutheran (Milwaukee, Wisconsin) is the largest of the 19 area Lutheran high schools, having 958 students. East Fork LHS (East Fork Mission, Arizona), under the supervision of the Board for World Missions, has 83 enrolled.

Numbers? Yes. But above all teens receiving a Christian education on the high-school level!

Supreme Court Accepts School Case — Recently we reported that the Fifth United States Court of Appeals ruled that churches with parochial schools were not required to provide unemployment insurance for their workers. The North Dakota Supreme Court gave a similar ruling. However, the South Dakota Supreme Court ruled

the opposite. As of November 3, the U.S. Supreme Court therefore agreed to take the matter up for consideration.

Appealing the case is St. Martin's Ev. Lutheran Church and School, our WELS parish in Watertown, South Dakota. The decision of the Supreme Court will have far-reaching results not only for St. Martin's parish, but for all churches that conduct Christian day schools.

Whatever the decision, we will have to abide by it. We hope and pray that it will be favorable. We are, nevertheless, of the conviction that Christian teaching is a God-assigned function of the church and that our congregations will continue to operate Christian day schools and area Lutheran high schools regardless of the verdict.

ADMINISTRATOR FOR MEMBER LOANS

Upon the recommendation of the Member Loan Committee and with the concurrence of the Coordinating Council, the General Board for Home Missions, and the Board of Trustees, the Conference of Presidents is seeking an administrator for the Synod's member loan program, specifically, Building His House and Kingdom Loan funds.

Applicants should be mature Christians with warm and outgoing personalities, able to meet the constituency of the Synod with ease. An ability to communicate, organize, and program is essential. A college degree although desirable is not necessary. All applicants should be members of the Wisconsin Evangelical Lutheran Synod.

The administrator for the Synod's member loan program will be responsible for vigorously promoting the loan program, working effectively with the congregational representatives of the member loan program, and implementing the 1979 convention resolution establishing a designated loan fund for nonmission congregations. He will serve as a staff member of the Stewardship Office.

Applicants should submit a complete resume of their educational background, business experience, positions held, and job responsibilities. Three references (other than relatives) should be included. The information submitted should include date and place of birth, marital status, church membership, and state of health. The salary is in the upper teens along with the usual fringe benefits. On the basis of the resumes submitted, several applicants will be selected for interviews. Applications must be received no later than January 2, 1981, and should be sent to:

Rev. Carl H. Mischke
3512 West North Avenue
Milwaukee, Wisconsin 53208

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

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The Cover

September 13 and 14, 1980, were joyous days in Uppsala, Sweden, as the members of the Lutheran Confessional Church in Sweden met to dedicate an addition to *Biblicum*. *Biblicum*, which continues to function as a Bible research institute, also prepares men for the pastoral ministry in the LCCS. For details of the celebration see page 394.

THE NORTHWESTERN LUTHERAN

Editorials

Doctrine First, Then . . . The Advent season that ushers in another church year is a good time for the church as a whole and for the single believer to arrange agendas, to propose priorities and to set sequences. This is done properly when doctrine is assigned first place.

In the church voices have always been raised insisting that the prime stress be placed on the doing and the living aspect of Christianity. Deeds, they say, count more than creeds. Living the doctrine is more important to them than learning the doctrine.

When the church is confronted by especially large challenges and opportunities and tasks and privileges, as is the case for us in the church year just beginning, then such voices become increasingly loud and insistent. But they remain erroneous and misleading. As important as the doing and living are, they are only as good as the doctrine by which they are motivated.

Doctrine cannot remain in the head; it must be practiced in everyday life. The practice, however, is determined by the doctrine, never the other way around. Difficulties encountered in practice cannot justify even the slightest doctrinal adjustment. The doctrine must stand. That holds true in this day, as well as almost a millennium ago when Paul urged Timothy to watch "doctrine closely." That is also our top priority in the current church year.

Edward Fredrich

"Yea, Hath God Said?" Satan had good success with it the first time he used it — so good, in fact, that he never stopped using it. It is a tactic devised to promote sin. It takes the form of a question. In King James English it reads, "Yea, hath God said?" (Genesis 3:1.)

It doesn't really deny what God said. It just questions it. And while it is a timeworn tactic, it is still effective. A good deal of its effectiveness lies in the fact it appears as a product of advanced modern thinking.

The first time it was used it raised the question, "Could God really have said such a thing?" As used today, it often gives rise to the question, even in the minds of those who want to believe God's Word, "Does it apply under modern advanced conditions?"

One rather common use of this tactic is to justify what is often designated as "The Sexual Revolution," in which the Sixth Commandment, "Thou shalt not commit adultery," is relegated to the Dark Ages. Nowadays, the thinking goes, there is no need for such a commandment. It was necessary

for social reasons prior to the availability of modern contraceptive devices, and it made sense economically when huge dowries were extracted for marriage to a virgin. But is this Commandment relevant in an age when dowries have been outmoded and conception so easily prevented by enlightened couples through modern methods?

What God said is clear. But it makes it easier to live with our consciences if we can rationalize our transgressions of God's Commandments. Satan's old question is handy for this purpose.

Immanuel Frey

Whose Ignorance? Participants in a popular morning television program were discussing Herpes 2, a venereal disease that has come into prominence in the last few years. They were distressed because Herpes 2 is not only becoming more prevalent but also because no cure has yet been developed for it, and it can persist throughout life. The primary problem they saw, except for the lack of a medical cure? Ignorance! The best solution, except for a laboratory cure? Education!

'Twas ever thus. The chief blame for the problems of venereal diseases, of extramarital sex relations, of marital discord, of divorce, of the breakup of the family structure, of the degeneration of society is usually laid at the door of ignorance. If young people were *informed*, venereal diseases would not be epidemic; if their elders *knew*, there would be fewer marital and family tragedies.

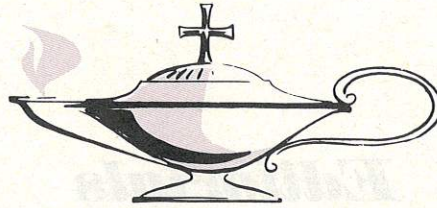
What those TV participants and what most social experts ignore is that people are better informed today about sex and marriage than they ever were. From fifth grade on, the young are being supplied with information; they can't escape it in schools, on TV, at the movies, in newspapers, magazines and books. There is a deluge of information and education for young and old alike. And yet the problems of sex relations are growing worse. There is more immorality, with its physical and spiritual consequences, than before.

Information and knowledge certainly have their value, but they are inadequate solutions to moral problems. On that TV program the issues of moral responsibility and chastity were ignored. The fear of God and Christian self-discipline were left out of consideration, not even to speak of the Gospel-motivated desire of Christians to obey God's will for their lives.

The TV panel deplored the ignorance of those who involved themselves in sex problems. The greater ignorance was that of the professionals on that program who thought that somebody else's ignorance was the real problem.

Carleton Toppe

Studies in God's Word



Gospel Gems from The Revelation to John

After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb" (Revelation 7:9,10).

When John tells us that he heard a great multitude saying, "Salvation belongs to our God, who sits on the throne, and to the Lamb," we are reminded at once of the scene that John described for us in our previous *Study*. There John was transported to God's throne room in heaven where he "saw in the right hand of him who sat on the throne a scroll with writing on both sides and sealed with seven seals" (5:1).

Because no man could open the seals of the scroll and thus look into the future, John "wept and wept," but he was consoled with the words, "See, the Lion of the tribe of Judah. . . . He is able to open the scroll and its seven seals" (5:5). The Lion of Judah is, of course, Jesus Christ whom John then saw as a Lamb "looking as if it had been slain" (5:6). Though slain, Christ is also the risen and glorified Savior. He is the Victor as well as the Victim, true man and true God who holds all things in his hand. Hence he can in John's sight now proceed to open the scroll of the future.

First Five Seals

Breaking the first four seals discloses successively the "four horsemen"

riding a white horse, a red horse, a black horse, and a "pale" (green) horse (6:1-7). Details are lacking, but the general outline is clear. Till the end of time there will be war, economic disparity, and death. Christians are not going to be spared such miseries. In fact, the fifth seal discloses a special affliction for Christians, for there the "souls of those who had been slain because of the word of God" are informed that throughout the New Testament era there will always be martyrs for the Christian faith (6:9-11).

Signs of Judgment Day

But the ultimate challenge of the future is Judgment Day. The Lamb's opening of the sixth seal ushers in the signs of judgment that Christ had already predicted: a great earthquake, the sun turned black like sackcloth, the moon turned bloodred, stars falling to the earth. It is enough to make men who have opposed God and the Lamb cry out to the mountains and rocks, "Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb" (6:16).

Promise of Protection

As John watches, sure that the breaking of the seventh seal will bring fiery judgment, suddenly an entirely different scene opens before him. He tells us: "After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth to prevent any wind from blowing on the land or on the sea or any tree. Then I saw another angel coming up from the east, having the seal of the living God. He called out in a loud voice to the four angels. . . . 'Do not

harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God'" (7:1-3).

John does not describe the seal or tell us how it was applied to the forehead of believers, the "servants of our God," but its effect is made perfectly clear. Those who bear the seal and thus are marked as God's own will be sustained amid all misery and hardship in the world. The winds of evil may rage, but they will not harm the believer!

Promise of Completion

John shares yet another comforting insight when he says, "Then I heard the number of those who were sealed: 144,000 from all the tribes of Israel" (7:4). We have noted that multiples of twelve have to do with the church, while multiples of ten indicate completeness. Twelve times twelve times a thousand indicates the sum total of the church, all of whom are numbered and known personally to God.

That the members of this church are not drawn only from historical "Israel" and that 144,000 is a symbolical number and not a literal maximum becomes evident from an accompanying vision granted to John. "After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb" (7:9). Like Elijah of old, we too are at times inclined to feel we're the only believers left. The *Revelation* shows us how wrong we are. There are not merely 20 times more than the 7,000 believers of Elijah's day, but on Judgment Day there will be an innumerable host "that no one can count."

The vision of the seals gives us every reason to be confident about our own and the church's future. As believers, bearing God's own seal, we will suffer no harm. The Lamb who holds the future will see to that. Nor will our efforts for the gospel fail, because "salvation belongs to our God who sits on the throne, and to the Lamb." The Lamb has said, "You will be my witnesses," and he promises that our witness will gather an innumerable host. Only let us be active and busy with that work while it is day. The night is coming when no man can work.

Armin J. Panning

Mining the Treasure of God's Word

Matthew 14:1-21

Mark 6:14-44

Luke 9:7-17

John 6:1-14



BY JULIAN G. ANDERSON

Jesus the Creator at Work

As we get back to work today we begin with an incident which is really connected with the last lesson, as we shall see. So let's begin by reading

Mark 6:14-16

Notice that Matthew, Mark, and Luke all date this incident during the time Jesus was in Galilee after his visit to Nazareth. In verse 14 Mark clearly points to the great evangelistic campaign Jesus set in motion, about which we read in the last lesson. See how he tells us that Jesus' name was on everybody's lips (vv. 14 and 15), even those of Herod the king. This Herod was Antipas, the ruler of Galilee (see Luke 3:1 and the lesson of Nov. 25, 1979). Luke 9:7-9 gives Herod's first reaction, and Mark 6:16 states his final conclusion (compare Matthew 14:2). Next we'll read

Luke 9:10,11

Only Luke makes it clear that what follows at this point took place when the apostles returned from their preaching tour (v. 10a). No doubt they had been told to meet again at Jesus' house in Capernaum on a certain date. And because the people were so stirred up Jesus decided that he and the apostles must get away for a while to some quieter place where they could make their reports, discuss their problems, and where he could continue with their instruction and training (see v. 10b;

Mark 6:31,32; Matthew 14:13a). Locate Bethsaida on your map, and see John 1:44. But the next scene took place on a mountain in some lonely, deserted area outside of town (see John 6:3a). John also supplies a very important date in 6:4. This would be sometime in March, A.D. Next,

Read Mark 6:33-44

Again we see how popular Jesus was at this time (v. 33), and again John supplies a conversation the others omit (6:5-7). Note Jesus' question and the reason why he asked it (v. 6a). Two hundred dinarii was truly a large sum of money, eight months' wages, several thousand dollars today. This gives an indication of the size of the crowd.

We also see how compassionate Jesus was towards the people (Mark 6:34a), and how concerned about their physical and spiritual problems (Luke 9:11b). Note that they kept him busy from midmorning to late afternoon (v. 35a). "Late" would be around 4:00 or 5:00 P.M., and at this point the apostles were worried. The reason is given in verse 35b. It was a remote, deserted place, with no towns around, no people living there. Notice the suggestion of the apostles (v. 36), and Jesus' answer in verse 37a. The reply in verse 37b repeats what we read in John 6:7. It may have been Philip's reply repeated in a similar situation. The "loaf" spoken of in verse 38 was round and

flat, shaped like a large sweet roll. And at this point you should read John 6:8, where Peter's brother Andrew enters the picture. He tells us where five loaves were to be found. The Greek text calls the owner a "little boy" who had taken along enough food for his morning breakfast (already eaten), and also for his evening meal, a farsighted little boy. This was apparently all the food they could find in the whole crowd!

Andrew's reply (John 6:9b) sounds like a hesitant but hopeful suggestion that even though it wasn't much, perhaps Jesus could make it do. If so, it reflected Andrew's great faith in Jesus. Jesus' instructions in verse 39 should read, "Have the people recline . . ." for the people at that time never sat at tables such as we use today when they ate. Here they stretched out on the ground. Note that John points out that there was plenty of grass there (6:10). And observe that Jesus ordered them to gather into little groups of 50 to 100 each so that the serving could be done in an orderly way.

Verses 41 and 42 describe one of Jesus' greatest and most remarkable miracles in a simple, matter-of-fact way. Hi-lite the three verbs, "gave thanks," "broke," and "gave." This was the usual procedure followed by the head of the house at every meal (see Matthew 26:26). But in this case we are "watching" a direct act of creation, where Jesus created a tremendous quantity of food by multiplying that one little boy's lunch! And see how simply but completely Mark sums up the whole remarkable event in verse 42.

For the conclusion we turn again to John, noting Jesus' instructions in 6:12 (underline). How remarkable and instructive it is that even though Jesus was able to create untold quantities of food, he was also concerned that nothing should be wasted! And we are again amazed to see that they had much more left over than they had started with (v. 13). As a sort of afterthought Mark reports the number of people fed (7:44). Remember that this counted only the men, and that there were many more women and children present. The people's reaction is reported in John 6:14 (underline 14b). This marks the high point of Jesus' popularity. And Jesus' reaction, in turn, is reported in verse 15. We'll return to this in the next lesson.

Dedication in Sweden

Brita Hedegard, Bill Gunnarsson, Dr. Per-Arne Drabløs, Stephan Hedquist, Carl Petersson, Paul Waljö, Ewert Djurberg. These are a few of nearly 200 members of the Lutheran Confessional Church of Sweden whom you could have met in Uppsala, Sweden, on Saturday and Sunday, September 13 and 14, 1980.

The occasion was the dedication of a new worship and meeting center which had been added to the building which houses the Biblicum Institute. Together with their pastors these people had come, some of them from great distances, to be present for the dedication.

Biblicum is a Bible research institute which was formed 12 years ago by seven founders who, in the face of doctrin-

al indifference and laxness in the State Church of Sweden, held to the Lutheran Confessions and to the Bible as the divinely inspired and altogether reliable Word of God. The main purpose for which Biblicum was founded was to support and train Bible-believing Lutheran researchers who could produce up-to-date textbooks for study courses which are basic for the Christian faith. From this main purpose it was but a short step to setting up a program of lectures both in Uppsala and in other parts of Sweden which directed listeners to the Bible and particularly to its central doctrine of justification by faith.

These lectures reached sizable groups of people. A number of those who participated, lecturers as well as

listeners, came to the conviction that faithfulness to God's Word required separation from the State Church and the establishing of a confessional church which is faithful to the Bible. It was in this way that Biblicum contributed to the founding of the Lutheran Confessional Church in Sweden in 1974 with three congregations as charter members. The number now is nine, but Biblicum's lecture program still remains an effective outreach tool, particularly in areas in which the LCCS has no established congregations.

Biblicum has subsequently also become the theological training center for men preparing for service as pastors in the Confessional Church. This seminary program had its first graduate in August of 1979. At the moment seven students are enrolled at Biblicum, two from Norway, three from Sweden, and two from Finland.

In 1972 a sizable two-story house was purchased to house the institute and its extensive library, the largest conservative theological library in Sweden. Besides the space needed for the library, there were several rooms suitable for small classes or meetings and a room or two for overnight guests. Lacking, however, was space for gatherings and activities involving larger numbers of persons. Even St. Matthew's Congregation of Uppsala had to content itself with rented quarters for its worship services.

The decision to build an addition was made a little over a year ago. It was a large project for so small a group of people. Building costs in Sweden, if anything, are higher than in many other countries, including our own. However, there was a generous outpouring of gifts and a good amount of self-help. Even people from Norway came to take part in the remodeling and refinishing of the main building. The outcome is a fine worship, meeting and educational center for the church. The new addition seats upward of 150 persons with overflow space available in an adjacent room in the original building. The basement provides room for social gatherings and for the cassette-tape-lecture and worship-service-ministry being carried on by Biblicum.

Appropriately, Bible-centered lectures formed a large part of the dedication celebration. The first was on Friday evening when Dr. Seth Erlands-

Biblicums invigningshögtid

13-14 sept.

- Lörd kl 10 Den utvidgade institutionens högtidliga invigning. Docent Seth Erlandsson.
En sund bibelforskning. Högtidsföreläsning av professor Siegbert W. Becker.
Samkväm.
- kl 13 *Kristus och Skriften.* Föreläsning av doc. Erlandsson.
- kl 17 *Guds ord som lag och evangelium.*
Föreläsning av teol.dr. Ingemar Furberg.
- kl 18 *Bibelkunskapens betydelse för tron.*
Föreläsning av pastor Lars Engquist.

- Sönd kl 10 Gudstjänst. Predikan av pastor Theodore Sauer.
Samkväm.
- kl 13 *Bergspredikan i bibelforskningen.*
Föreläsning av dr. Furberg.

I anslutning till invigningshögtiden föreläser doc. Erlandsson fred 12/9 kl 18 över ämnet *Aktuellt om Bibelns översättning*. Därefter samkväm.

Alla varmt välkomna!

Stiftelsen Biblicum
S. Rudbecksg. 6

Announcement of Dedication Festivities



**Biblicum —
The Old plus the New**

**Pastor Theodore A. Sauer,
Executive Secretary of the
WELS Board for World Missions,
preached the dedication sermon
with the help of an interpreter.**



son presented the topic, "Update on Bible Translating." The actual dedication took place on Saturday. This featured four lectures. "A Sound Bible Research," by Dr. Siegbert W. Becker; "Christ and Scriptures," by Dr. Seth

Erlandsson; "God's Word as Law and Gospel," by Dr. Ingemar Furberg; and "Biblical Scholarship, Significance for Faith," by Pastor Lars Engquist.

A "samkvaem" or lunch and social gathering was held at noon together

with appropriate speeches and recognition of those who had special responsibilities in connection with the building program.

The dedication festival service was held on Sunday. The Rev. Theodore A. Sauer, executive secretary of the Board for World Missions of the Wisconsin Evangelical Lutheran Synod, addressed the congregation on the basis of Matthew 28:18-20. An afternoon lecture by Dr. Furberg on "The Sermon on the Mount in Bible Research" brought the celebration to a close.

It was a celebration to be remembered. Every one of the congregations in Sweden from Yxenhult and Landskrona in the south to Ranea only 50 miles from the Arctic Circle was represented. Six cars had made the two-day trip from Avaldsnes and Stavanger in Norway. Six people were present from Finland. Attendance on Friday evening was 150, on Saturday 180 and on Sunday 200. Offerings for the two days totaled 13,500 crowns, or nearly \$3,300.

A footnote to the celebration is the confidence quietly expressed a few days before the dedication that by the time the last bills were in, the money would be on hand to cover them. One is amazed that so small a group of people
(Continued on page 402)

Changin' Times

Roland Cap Ehлке

"The times they are a-changin'," wrote folk idol Bob Dylan several years ago.

We hear much talk about a spiritual revival taking place in our country. According to a Gallup Poll one in three Americans now claims to be a born-again Christian. More than a third of the people in our nation claim they believe the Bible is God's inspired Word and should be taken literally. Church membership in conservative church bodies is on the upswing. And this includes a high percentage of teenagers.

Furthermore, after several decades, it's again becoming respectable to question the theory of evolution and to believe the Bible's account of creation. Seven years after the Supreme Court's pro-abortion decision, pro-life groups seem to be gaining in strength. Nor is the "silent majority" so silent any

more. People are speaking out against homosexuality and pornography.

Some observers, like George Gallup Jr., see in such data the first steps of a profound religious revival in the United States. Others see it as the last gasp of a dying institution — the Christian church in America.

Those who take the latter view can find plenty to back up their opinion. For one thing, in spite of supposed gains by the churches, society's problems are getting worse and worse. Crime continues to escalate. For example, each month any number of schoolteachers are attacked by their students. The divorce rate has doubled in the last 10 years, and it's estimated that half of the children born this year will grow up in one-parent households. In addition, the number of Americans who have received no childhood religious training has increased from six

percent to 17 percent during the past 25 years.

Bible-believing Christians find another cause for alarm when they survey the nation's seminaries. Not many years ago Fuller Theological Seminary in Pasadena, California, was considered a bulwark of conservative "evangelical" Christianity. Today it no longer teaches the total inerrancy of Scripture. Many other theological institutions have traveled the same road, or are on the way. Seminaries everywhere have been infiltrated with false doctrine. By God's grace our own Wisconsin Lutheran Seminary remains faithful to the Scriptures and the Lutheran Confessions. But when the vast majority of seminaries question God's Word, what kind of Christian proclamation can we expect across the land 10 or 20 years from now? What can we expect with hundreds of young preachers graduating from school without a solid reliance on the entire Bible?

(Continued on page 402)

Michigan Sends Two to Central Africa

In the summer of 1949 two mission-minded pastors from Michigan, Edgar Hoenecke and Arthur Wacker, were sent on a mission to Africa. Thirty-one years later, in the summer of 1980, two more mission-minded pastors from Michigan, William Greenlee and Adolph Harstad, were sent on the same journey. But this time the mission was different. The mission of 1949 was meant to explore an area in which to begin a mission. The mission of 1980 was to expand a mission which, a quarter century plus after its birth, has grown by the Spirit's power to 7,500 members.

William Greenlee Sent from Saginaw

The 900 seats of St. Paul's Church in Saginaw were not all filled on the evening of August 24, 1980, but its vaulted ceilings echoed with the voices of those who came to commission William P. Greenlee as missionary to Central Africa.

Pastor Greenlee grew up in Lapeer, Michigan, attended schools there, and was graduated from the University of Michigan in 1963. In 1973, he married Constance Malone of Saginaw. It was during the next few years that the Lord placed in his heart a desire to study for the ministry. He received his pre-seminary training at Bethany Lutheran College in Mankato, Minnesota, through our study arrangement with the Evangelical Lutheran Synod, and was graduated from Wisconsin Lutheran Seminary this last May. His call to the Lutheran Church in Central Africa came through the Synod's Assignment Committee.

The commissioning service was very much a family affair. Mrs. Greenlee grew up at St. Paul's; her parents still belong there, and so do many of her relatives. Mrs. Wendy Malone was at the organ, and the preacher, Pastor Theodore Sauer (whom the Synod knows as the executive secretary for the Board for World Missions) is Mrs. Greenlee's uncle. Pastor James Tiefel, pastor of St. Paul's, conducted the liturgy. Pastor Sauer, who also read the

commissioning and ordination rite, preached on Paul's words to Timothy: "Remember Jesus Christ, raised from the dead, descended from David. This is my Gospel" (2 Timothy 2:8). From those words he pointed out that only the real Jesus, God's appointed and successful Savior, can bring salvation to the Africans and strength to the new missionary. He urged Pastor Greenlee to "remember Jesus Christ" not only among those he was called to serve, but also in his own devotions and study. Those who listened to Pastor Sauer's words could not help being struck by the drama of the situation, as a veteran of the cross who had experienced both the joys and the sorrows of African mission work shared the practical application of God's Word with one for whom he felt a special relationship as a relative and friend.

Adolph Harstad Sent from Alma

The commissioning service in Alma was also a family affair. The family which gathered for this occasion was not one joined by the bond of blood, but by common membership at Grace Congregation. The members of that family came together in worship as their pastor and spiritual father was commissioned to serve the Lutheran Church in Central Africa.

Pastor Adolph L. Harstad, the son of Pastor and Mrs. A. M. Harstad, was born in Madison, Wisconsin, in 1945. He received his elementary training in Princeton, Minnesota, and Watertown, Wisconsin. He attended high school and college in Watertown on the campus of Northwestern College and was graduated from college in 1967. In 1971



Commissioning of Missionary William P. Greelee.
Left to right: J. M. Brenner, J. F. Brenner, J. Tiefel,
W. Greelee, T. Sauer, F. Bivens, and G. Schult.



Commissioning of Missionary Adolph L. Harstad.
Left to right: R. de Ruiter, A. Harstad, A. Mennicke, and S. Valleskey.



Missionary and Mrs. Greelee



Missionary and Mrs. Harstad and Christopher

he completed his theological training at Wisconsin Lutheran Seminary. Following a year of graduate study, he was ordained into the ministry and installed as pastor of Grace Congregation in 1972. In 1975 he married Helen Sengelaub. A son, Christopher, was born in 1979.

The commissioning service was held at Grace Church, Alma, Michigan, on September 7, 1980. Another veteran of mission service, Pastor Stephen Valleskey, preached the sermon. He used Colossians 1:9-14 to list "Some Quali-

ties with which God Endows His Christian Missionaries." Pastor Valleskey reminded his hearers that while the qualities Paul mentioned were desirable and useful for every Christian, they were especially of practical importance in missionaries. He urged Pastor Harstad to be secure in doing God's will, in leading a life worthy of the Lord, in bearing fruit in every good work, in possessing power with patience and endurance, and in joyful thanksgiving to God. Pastor A. L. Menicke, longtime chairman of the Execu-

tive Committee for Central Africa, read the commissioning rite. Pastor Richard deRuiter of St. Louis conducted the liturgy.

The Harstad family left for Zambia on September 11 and is now living on the campus of the Lutheran Bible Institute and Seminary in Chelston. The Greenlees waited for the birth of their third child before leaving. They, their daughters, Rachel, Sarah — and now Rebecca — left for Ndola, Zambia, on October 30.

James P. Tiefel

Why Are They Turning Away From the Church? Part III

On an average Sunday in the average Wisconsin Synod church only 46 percent of the members are present to thank and praise God. Where are the rest? Some are sick; some are required to be at their jobs; some are too feeble to get out; some are away in the military. Others are sleeping, or fishing, or working in the yard. You can probably think of names that fit all of the above cases. But these are not usually among the numbers who are dropping out of the church altogether; they usually come back.

Among the members who are lost to the church each year are some who have become estranged because they find their priorities in life do not match

with the priorities of the church. This is the group this article is about.

Conflict of Priorities

Sometimes this mismatch in priorities happens because people have lost sight of what the church is doing. On Sundays they view churchgoing as a kind of duty and ritual to be performed, instead of perceiving it as a gathering of redeemed saints who are pouring out their praises and their gratitude to Christ. They do not pause to think that, in Sunday school and Christian day school, young souls are being shaped and molded by God. They have little idea as to what their pastor does with all his time, because they don't

get to see him giving Christ's solace to a sufferer. They don't know that he helps to avert a suicide, or aids in a shaky marriage, or gives the rich comfort of the Gospel when death has suddenly torn a family to shreds. They don't stop to think that the church's offerings are actually helping to change the eternal destiny of immortal souls in other parts of the world.

There are many reasons why church members are sometimes so unaware of what their church is doing. One is that they usually have invested very little of themselves in it. One does not often have a high level of interest in something in which he is not personally involved. Who watches the daily fluctuations of General Motors stock — except the person who actually owns shares? The newspaper carrier who earns \$200 per month and gives \$50 of it to the church is more likely to be interested in his church than the per-

(Continued on next page)

son who is still thinking in terms of nickels and dimes. The elderly member who spends 15 minutes every day in prayer for her pastor, her church and her Synod is likely to read with interest every word of her church's publications. The adult making \$15,000 a year who makes sacrifices in order to give \$1,500 to the Lord's church will probably watch the work of that church more carefully than the member who considers a "five-spot a week" to be a suitable offering. The parents who have two of their children attending worker-training schools are probably watching very carefully the joys and the woes of the whole Synod. These people have a lot invested in the church; they usually have their priorities in line.

The Church's Business

Sometimes people forget what the chief function of the church is. They look for a church to provide men's clubs and sewing circles, bowling leagues and softball games, bustling youth activities and fun camps. They are chagrined if the members of a church don't get together often for "fel-

lowship" and if the pastor doesn't make many social calls. They fail to see that such activities are not the heart of the church; they belong on the fringe of church life, as a by-product and adjunct to the church's real purpose. They are the church at play, not at work.

In his book "What the Church Needs Now" (Fleming H. Revell Co., 1973), B. J. Chitwood says: "If we would understand the mission of the church, let us inquire diligently into the mission of Jesus. His mission is summarized as: teaching, preaching, and healing. He is frequently seen '... teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people' (Matthew 4:23). The Lord of the church himself summed up his ministry as seeking and saving that which was lost. And if the church would find her noblest work, she will carefully walk in the footsteps of the Master."

The Answer

What can the church do about its members who have set priorities which

put them in conflict with their church? To try to win them back by means of a greater emphasis on social activity is not the answer. The answer lies in accurate witness to the true purpose and glory of the church — to share the priceless Good News of Jesus Christ, especially where the Lord has opened the doors and presented the needs. Teaching, leading, guiding, directing, training — these are the tools by which the Biblical truth is made to sink in; these are the avenues through which the Holy Spirit enlightens members of Christ's church to the primary tasks of the church.

Interestingly enough, when a church is busily pursuing its first priorities, then the blessings it distributes become more visible and more desirable, even to the weaker members. And then opportunities to establish warm friendships and to enjoy Christian companionship multiply, too. Church members who still refuse to align their priorities with the church may eventually be lost to the church. But sometimes they can be wooed and won. The effort is worth it.

T. Franzmann

Looking at the Religious World

information and insight

Prayer Statement Stirs Reaction

"With all due respect to those dear people, my friend, God Almighty does not hear the prayer of a Jew." So said Dr. Bailey Smith, newly elected president of the Southern Baptist convention, the nation's largest Protestant denomination. Smith expressed his conviction to 5,000 persons, mostly pastors, attending a political rally last August in Dallas.

The context of Smith's remark was his observation that at public political gatherings "you have a Protestant to pray and a Catholic to pray, and then you have to have a Jew to pray." He concluded, "How in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah? It is blasphemous."

Smith's viewpoint has solid Scriptural support. Jesus insisted that "no man can come unto the Father but by me," in prayer or in any other way. Jesus taught his followers to offer their prayers in his name, because only through him do we have access to the throne of grace. The Apostle James likewise supports Smith's statement with the declaration that the only effectual prayer is that of a righteous man (James 5:16). The only righteous person is one who has acquired the robe of Christ's righteousness through faith in him.

When Smith made his remarks, reporters were absent from the main arena listening to Ronald Reagan explain his convictions about biblical creationism. But the Southern Baptist president's remarks did not go unreported. The American Jewish Con-

gress blanketed the country with a transcript of Smith's statement and branded it as anti-Semitic. That's not too surprising. Jews have been sensitive on that point ever since Peter told their fathers, "There is none other name (other than Christ's) under heaven given among men whereby we must be saved."

The surprising reaction came from one of Smith's own predecessors in the church's presidential office, Jimmy Allen, who now heads the SBC's Radio-TV commission. Allen stated that Smith's remark "doesn't represent the position of most Southern Baptists. God listens to the needs of every person who calls on him."

Allen has no Scriptural warrant for suggesting that God listens to every person who calls on him. We think he

has just as little warrant for suggesting that "most Southern Baptists" are embarrassed by President Smith's theology. Rank and file Southern Baptists are not in the habit of lightly dismissing what Jesus said.

President Smith's convictions are not an indication of anti-Semitism. They are evidence of a determination to be faithful to the claims of Jesus Christ. No one does any Jew (or anyone else) a favor who fails to warn him that "he that believeth not shall be damned." If that is anti-Semitic, then Jesus, Peter, James, Paul, and even Moses and Isaiah were also anti-Semitic.

Fallout and Confusion Continue

Though Dr. Bailey Smith has not permitted the furor caused by his statement to alter his position, namely, that God does not hear the prayers of those who do not accept Christ, others, among them Jerry Falwell, have vacillated.

Moral Majority leader Jerry Falwell at first publicly agreed with Dr. Smith. In doing so, Falwell aroused the wrath of the American Jewish Committee just as Smith had done at Dallas in August. After a meeting between Rabbi Marc Tanenbaum, national inter-religious affairs director of the American Jewish Congress, Falwell modified his earlier statement. In a new statement distributed by the Jewish agency, Falwell said, "My position is that God is a respecter of all persons. He loves everyone alike. He hears the cry of any sincere person who calls on him."

Falwell's clarification is a concoction of truth, half-truth and untruth. The Bible does say that God "is no respecter of persons" and that he "so loved the world that he gave his only-begotten Son." But nowhere does it say that God "hears the cry of any sincere person who calls on him." The Bible emphatically rejects that notion, and a fundamentalist like Falwell should know that. There is nothing moral about a Moral Majority leader's compromise of God's truth.

Even the presidential candidates allowed themselves to be drawn into the controversy. Both the Republican and the Democratic candidates disavowed Smith's remark. What disappoints us

even more than that they gave the wrong answer is the fact that they gave any answer at all.

Christian citizens concerned about separation of church and state would have been heartened to hear candidates for the presidential office respond something like this: "Your question about whether or not I agree with Dr. Smith is a question which can only be answered from the Bible. Therefore it is not a question for the state to answer, but for the church. So don't ask me nonpolitical questions like that as a presidential candidate. On the other hand, questions about abortion or homosexuality or ERA are questions which Christians and non-Christians can consider together on the basis of natural law. They are appropriate and necessary questions for the state to consider" — and as a matter of fact, questions to which both parties and their candidates addressed themselves in their platforms.

It is heartening to note that even though other Christian spokesmen are compromising Biblical teaching on the prayer question, Dr. Bailey Smith is not compromising himself or his teaching. In an interview with *Christianity Today*, he reiterated that "God hears no one who rejects Christ as Messiah and Savior." He offered Luke 10:16 and 1 John 3:22,23 as evidence of his correct position.

Lutheran Urges "Correction" of New Testament

"No one may take the position on slavery the New Testament does and call it Christian." That is the position Dr. Jaroslav Pelikan takes on the authority of the New Testament. Pelikan is a former LCMS theologian who is currently a professor of church history at Yale University. Pelikan was a participant in August at an institute on ecumenism in the next decade sponsored by the Augustinians of Assumption College, Worcester, Massachusetts.

Pelikan suggested that the slavery issue in the nineteenth century necessitated a major change in Christian thought. He offered the changing role of women in society and in the church as a parallel issue in this century. Continuity with Christian tradition, according to Pelikan, means that Christians today need to go beyond the

position which seems to be reflected in the New Testament.

When asked how one is to determine which Christian teachings warrant preservation and which ones need to be set aside, Pelikan said that formulations or ideas which diminish the worship life of the church or weaken fundamental moral imperatives "are in some sense wrong."

Pelikan seems to be saying that as times change, truth changes along with the times. The church operates with a hierarchy of doctrines, some higher on the scale than others. The doctrines of the Trinity and of the incarnation of God in the man Jesus, Pelikan says, are so central that all subsequent doctrinal developments need somehow to conform to them. Consistent with that thinking, he concluded, "there are doctrines around which are in very dubious connection to those affirmations."

If that is what ecumenism has to offer in the next decade, may God have mercy!

Mexico Bans Religious Broadcasting

The Mexican government's Department of the Interior has issued a directive terminating "all programs or messages that directly or indirectly imply propaganda of a religious nature." In recent years the government has increased its opposition to religious broadcasts by Protestant groups while permitting other programs promoting Roman Catholicism. Now the few remaining Protestant broadcasts carried at premium rates have been put off the air. Observers note that the ruling is in conflict with the national constitution's provision which guarantees total separation of church and state.

Slowly but surely door after door closes to the gospel. In some western nations Christians don't bother to listen to the gospel on the airwaves. In Mexico they cannot.

WCC Continues Support of Terrorism

The World Council of Churches is determined to continue its Program to Combat Racism despite mounting opposition to the program on the part of some member churches. The WCC Central Committee, meeting in Geneva, Switzerland, was not satisfied just to

continue the program. It voted to extend it. The new allocation of \$755,500 for PCR is more than double the amount for the last fiscal year.

Opponents are antagonized, not by the WCC's efforts to work on behalf of socially oppressed peoples, but by the Council's support of terrorist groups in South Africa. The Central Committee earmarked \$200,000 for SWAPO, the South-West Africa People's Organization, and \$150,000 for the African National Congress, an outlawed South African political organization. Both organizations employ terrorist tactics in pursuit of their objectives.

A hue and cry of protest arose in 1978 when the Central Committee ignored the pleas of member churches and voted to allocate PCR funds to support guerilla groups associated with the Zimbabwe Patriotic Front.

This time the Presbyterian Church in Ireland, the largest Protestant body in Ireland, did more than voice its protest. The church's General Assembly voted 433 to 327 to terminate its membership in the WCC. The Assembly's resolution states that "the WCC is

based on an unholy alliance between the WCC and Marxist principles and aspirations."

One wonders what more it will take to awaken other Christians in WCC member churches to the fact that their gifts are being squandered on causes which have absolutely nothing to do with the great commission Jesus gave to his church.

Ungodly Godparents

Archbishop Mikko Juva, primate of the Lutheran Church of Finland, has ruled that persons living together in common law "marriages" may serve as godparents at baptisms in Finland's Lutheran churches. Juva's decision overrules the refusal of a parish pastor to baptize a baby whose parents chose sponsors who were living together but not married.

The archbishop's ruling stated: "Whom the parents invite to be the godparents after a discussion of the sponsor's duties should be left to the parents to decide. It is up to the baptizing pastor to check that they are con-

firmed members of the Lutheran but he can hardly set himself up as judge of their moral standards."

Imagine that! Nominal membership in the state church qualifies a person to be a godparent while flagrant and open disregard of the Fourth and Sixth Commandments does not disqualify him. What a sorry commentary on the state of the church in the state church of Finland!

NIV Translator Dies

Dr. Edwin Palmer, the scholar who coordinated the translation of the New International Version, is dead of a heart attack at age 58. He lived long enough to see the project which had its beginning in 1965 through to completion in 1978. He leaves a legacy which will serve God's people in the English-speaking world for an untold number of years to come. If life is measured in terms of accomplishment rather than length of days, Dr. Palmer lived a full one.

Joel C. Gerlach

Direct from the Districts

MICHIGAN

Reporter Edward Schaeve

Edgar A. Backer Retires

On Sunday evening, November 2, 1980, over 400 members of St. Paul's Congregation in Saginaw, Michigan, gathered to wish Godspeed to Teacher Edgar A. Backer. The festivities marked the end of a 54-year ministry, 41 of which were spent at St. Paul's. A potluck supper was followed by a short program during which Mr. Backer was addressed by one of his pastors, the Rev. James Tiefel, and two former colleagues, Douglas Stindt, who taught with him at St. Paul's for 20 years, and Werner Roekle, his successor in the principal's chair. Officers of the congregation presented Mr. Backer with a plaque commemorating his service to the Good Shepherd and his lambs and two round-trip tickets to San Diego, California.

Born in Essig, Minnesota, in 1906,

Mr. Backer was graduated from Dr. Martin Luther College in 1926. His first call took him to St. Paul's Church in Cudahy, Wisconsin, to a classroom of 63 children. During his two years there he met his future bride, Ethel Hoencke of Saginaw, whom he married in 1932. Between 1928 and 1939 he taught at Christ Church in Milwaukee, Wisconsin, and in July of 1939 arrived in Saginaw to begin his 41-year tenure there. For 28 of those years he served as principal, for 34 as teacher and for all 41 as principal organist. He also was active in the work of the Sunday school, youth, choir and athletic programs of the congregation and school. In the District he served as school visitor.

The Backers have three children: Betty (Mrs. James Roekle) of Saginaw; Ronald, also of Saginaw; and Kathleen (Mrs. Sidney Johnston) of Royal Oak, Michigan. They have eight grandchildren. Their retirement years are being spent in Saginaw.

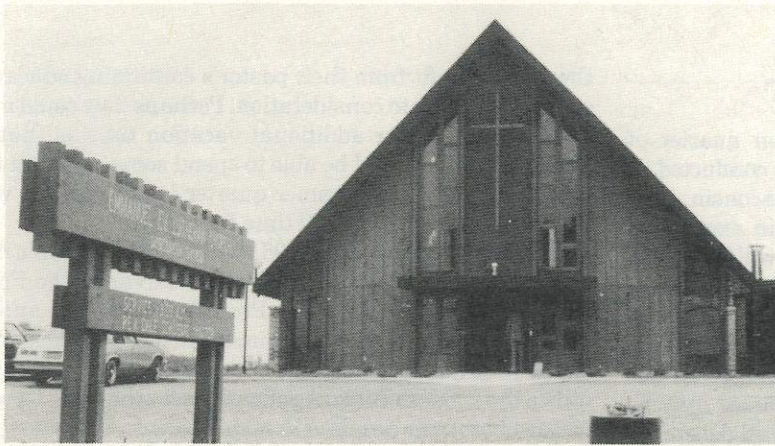
MINNESOTA

Reporter Del Begalka

Emmanuel Lutheran at Hudson Dedicates Chapel-Fellowship Hall

"God is with us" is what the name Emmanuel means. The 63 communicants and 90 souls of your mission in Hudson, Wisconsin, have indeed seen how God has been with them. On September 14, 1980, Emmanuel Lutheran dedicated its 3,700-sq.-ft. chapel and fellowship hall. It was three years being planned and built, but in God's good time it was completed. Three hundred fifty-seven people attended the two services setting these facilities aside for service to the triune God, our Savior-God. The building is a Synod prototype with the chapel providing seating for 175. Total cost of construction was \$214,000.

In the morning service, Emmanuel's pastor, Dale Schlieve, spoke on Matthew 18:20, pointing out that God is the reason for this special day. Pastor William Wiedenmeyer, institutional missionary for the Twin Cities area (Minneapolis-St. Paul), who did the initial



Emmanuel Lutheran at Hudson, Wisconsin

work in Hudson, served as liturgist. In the afternoon service Pastor Carl Ziemer, pastor of neighboring Faith Lutheran Church, River Falls, Wisconsin, who also served the congregation, spoke of Emmanuel's mission to make disciples of all nations. Pastor Martin Petermann, chairman of the Minnesota District Mission Board, and Pastor William Wiedenmeyer served as liturgists.

We at Emmanuel want to thank our fellow Christians throughout the Synod for their gifts and loans to the Church Extension Fund which made our building possible. "Praise the Lord, O my soul, and forget not all his benefits" (Psalm 103:2).

SOUTHEASTERN WISCONSIN
Reporter Robert Kleist

A Quarter Century of Service Observed by Martin P. Janke

Nineteen-eighty was an important year in Pastor Martin Janke's ministry. At the beginning of the year, on January 13 to be exact, he was installed as pastor of one of the oldest congregations belonging to the Synod — David's Star Lutheran Church of Kirchhayn (Town Jackson), Wisconsin, now in its 137th year. On Sunday evening, November 2, the congregation helped its new pastor celebrate his 25th year in the ministry.

Martin P. Janke, son of Prof. and Mrs. Richard Janke, grew up in New Ulm, Minnesota, where he also attended Martin Luther Academy. After graduating from Northwestern College and Wisconsin Lutheran Seminary, the latter in 1955, he served as assistant pastor at St. John's in St. Paul, Minnesota. In 1958 he accepted

the call to St. Paul's in Roscoe, South Dakota, and in 1965 to Faith, Fond du Lac, Wisconsin. Then David's Star.

Throughout his ministry Pastor Janke has also served the church at large. While in Roscoe, South Dakota, he was chairman of the Dakota-Montana District Mission Board. Faith Church at Fond du Lac shared him with the Northern Wisconsin District as first vice-president and with the Winnebago Lutheran Academy as chairman of the board. Presently he is serving as a member of the Synod's Commission on Inter-Church Relations.

Pastor Janke married Marie Kappelmann on June 26, 1955. They have four children: Paul, a vicar at Morton Grove, Illinois; Lynn, an RN; James at Northwestern; and Karen at DMLC.

A long-time friend, Prof. Joel Gerlach of Wisconsin Lutheran Seminary, was the anniversary preacher. Using Hebrews 13:7, he spoke on "A Time for Remembering." Son Paul was the liturgist, and Brother Philip, instructor at Manitowoc Lutheran High School, emceed at the reception.

May our gracious Lord continue to make Martin Janke a blessing to his congregation and his Synod!

ORDAINED AND INSTALLED

(Authorized by the District Presidents)

Ordained and Installed

Pastor:

Johannes Robert D., as assistant pastor of St. Mark's Lutheran, Citrus Heights, California, on July 27, 1980, by R. Hochmuth (Ariz.-Calif.).

Installed

Pastors:

Fastenau, Don W., as instructor at the Arizona Lutheran Academy, Phoenix, Arizona, on October 29, 1980, by I. G. Frey (Ariz.-Calif.).

Zindler, Ronald F., as pastor of St. Paul's, Manistee, Michigan, on October 19, 1980, by D. Heise (Mich.).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Deutschlander, Daniel M.

10806 W. Donna Dr.
Milwaukee, WI 53224

Fastenau, Don W.

2849 N. 52nd Ave.
Phoenix, AZ 85935

Reid, Pieter G.

Rt. 4, Box 547
Menomonie, WI 54751

Zindler, Ronald F.

317 Fourth St.
Manistee, MI 49660

Teachers:

Radloff, George P.

102-D Johnson Place
South River, NJ 08882

Wels, Ronald M.

600 W. Third Bldg. A112
Santa Ana, CA 92701



ABORTION — A Biblical Approach

By Harold Warnke

The author, who spent half of his forty-year ministry as a parish pastor and half as the principal of a Lutheran high school, carefully outlines what the Bible has to say about the value of human life. In his lucid style, he further shows how the Scriptural principles apply in our generation. Paper cover, 52 pages.

12 N 1720 \$2.75

THE ABORTION REVOLUTION and the Sanctity of Human Life

By Allen Quist

In this book, the author, a professor of psychology at Bethany Lutheran College, skillfully argues the pro-life position on the basis of natural life. His apologetic approach effectively exposes the many fallacies in the contentions made by those who promote and defend the termination of life by means of abortion. Paper cover, 108 pages.

12 N 1721 \$4.95

Please add 10 per cent of the total dollar amount of the order — \$1.25 minimum — to cover the cost of transportation and handling. Wisconsin residents are asked to add 4 per cent sales tax.



Northwestern Publishing House

3624 W. North Avenue
Milwaukee, Wisconsin 53208
Phone (414) 442-1810

WLS Summer Quarter

For the tenth consecutive year, a summer quarter of graduate and supplementary studies will be conducted at Wisconsin Lutheran Seminary at Mequon, Wisconsin, June 22 to July 10, 1981. A number of courses in exegetical, historical, systematic and practical theology will be offered to pastors, professors and male teachers. The purpose of these courses is to provide opportunity for theological study and professional growth to men who are already active in the public ministry of our Synod or of churches in our confessional fellowship. Summer-quarter courses may be taken for credit toward an advanced theological degree.

Since 1972 the average enrollment has been 42. The kinds of ministry represented by the enrollees have been diverse: parish pastor and Christian-day-school teacher, college professor and Lutheran-high-school teacher, executive secretary and editor, world missionary. Five men have successfully completed the program and received the degree of Master of Sacred Theology. Many participants, however, have simply attended one or more quarters in order to grow in their understanding of the gospel and in their ability to communicate the gospel to others.

Scholarship grants are available for men who are completing five years or multiples of five years of ministry during the current year. Tuition grants are available for parish pastors and travel grants are distributed to men who are stationed at a greater distance from the seminary.

However, it is often very difficult for parish pastors to spend three weeks in an intensive program of study, away from their congregations. It is especially difficult when the pastor is required to use all of his vacation time for this purpose. Perhaps congregations, in view of the fact that

they will benefit from their pastor's continuing education, could take this into consideration. Perhaps they could make some allowance for additional vacation time so that the pastor's family would be able to spend some vacation time together. Attending summer quarter is not really a vacation; and pastors, too, need time for rest.

Prospective enrollees for 1981 will be interested in a clarification regarding the course "God's Servants, the Prophets," which will be offered by Prof. Paul Nitz. The application form indicates that the course will be conducted on the basis of the Hebrew text. This is not the case. The course will utilize the English Bible. Applications for the summer quarter are to be in the hands of President Armin W. Schuetze by March 1, 1981.

Here is the complete schedule of courses for next summer:
7:15 to 9:00 a.m. (two hours)

NT 428 — Exegesis of Hebrews 1-7 (Becker)

OT 439 — Exegesis of Song of Solomon (Gawrisch)

CH 443 — Light on Luther from His Letters (Schuetze)

9:05 to 9:55 a.m. (one hour)

OT 487 — God's Servants, the Prophets (Nitz)

ST 453 — Neo-Pentecostalism (Gerlach)

NT 464 — The Language of Luke (Panning)

10:15 to 12:00 a.m. (two hours)

ST 487 — Comparative Symbolics (Fredrich)

PT 424 — Today's Mission Thinking Evaluated (Wendland)

CH 489 — Lutheranism in America, 1880-1930 (Westerhaus)

1:30 to 4:30 p.m. (June 22 to 26, one hour)

PT — Developing an Effective Sunday School Program (Albrecht and William Fischer)

Richard D. Balge

Changin' Times

(continued)

Well, what is your opinion? Which way are we headed? One thing is certain. A battle's being waged out there. A spiritual warfare for men's souls rages all around us.

But there is something else certain in our changing, troubled times. Namely, God's Word. "The grass withers and the flowers fall, but the Word of our God stands forever." It's the same Word that has always terrified the most hardened sinner and comforted the weary and heavy laden. It's the same Word that speaks of mankind's Savior who is "the same yesterday and today and forever."

We, the members of the Wisconsin Synod, are privileged to hear and learn that Word in its fullness. We also have the God-given challenge to share the Word. We can share it with our families, our fellow church members and our friends.

But let's take it a step further. Let's enter into the tumult of our times and make our voice a voice that is heard. We can do it — through our church activities, prayers and contributions. By our good works, we can "let our light shine" and thus glorify our heavenly Father.

With the Lord's aid, we can even help change the times. Armed with God's Word, we can bring the gospel message to many a troubled soul. It is a message that changes minds and hearts and wills, as it turns the hell-bent toward heaven.

Finally, as we carry out the Lord's work, we need not rest our hopes on the fluctuations of human polls and surveys. Nor should we despair over how bad we think things are going. There is a better course to take. It's the way of the Psalmist David. He simply entrusted the times to God's power and care: "My times are in your hands."

Sweden

(continued)

could take on so large a project. It obviously is possible only as a result of substantial sacrifice on the part of pastors and members alike. With but few exceptions, gifts from WELS members have not gone into the Biblicum building program, but are being used to supplement the income of a number of pastors whose income either from their congregations or from part-time secular employment does not cover basic living expenses.

We share the joy of our fellow believers in the Lutheran Confessional Church in Sweden as they thank God for the fine new facility he has given them. We ask that God would continue to strengthen their faithful witness and to give them his rich blessing.

Theodore A. Sauer

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

*Denotes exploratory services.

NAMES WANTED

ROANOKE, VIRGINIA

Monthly services are being conducted in Roanoke, Virginia, for WELS individuals living in the area. To submit names or to inquire about the time and place of worship contact either Pastor Joel Luetke, 3229 Sandra Lane, Va. Beach, Virginia 23464, phone: 804/424-3547; or Mr. Victor Leitzke, 5450 Stonybrook Dr. S.W., Roanoke, Virginia 24018, phone: 703/744-5653.

EXPLORATORY

ROCHESTER, NEW YORK

The Rochester exploratory group meets on Sundays at the Marriott Hotel-Airport, 1890 West Ridge Road, in Rochester, New York. We conduct Sunday school and Bible study at 9:30 a.m. and the worship service at 10:30 a.m. Please join us when you are in town. Also, send names of WELS members living in the area to Pastor Mark D. Gieschen, 64 Alden Road, Rochester, New York 14626, or call 716/227-6444.

MEDFORD, OREGON

Exploratory services are being held every Sunday in Medford, the recreational hub of southern Oregon. Currently we meet in downtown Medford at the Labor Temple, 24½ S. Grape Street (the corner of Grape and 8th). Adult Bible class and Sunday school begin at 9:30 a.m. Divine worship is conducted at 10:30 a.m. To obtain or forward information contact Pastor Edward Zell, 916 Murphy Road, Medford, Oregon 97501; phone: 503/773-5962.

CHARLOTTE AREA, NORTH CAROLINA

WELS exploratory services are presently being held in the Charlotte-Mecklenburg area. Services are held every Sunday at the Harris Branch YMCA, 5900 Quail Hollow, Charlotte, at 7:00 p.m. For more information, call Mr. Donald Wisch, 704/365-2821, or Pastor Jon Guenther, 704/697-1261. Please send names and referrals to Pastor Jon Guenther, 2206 Evergreen Drive, Hendersonville, North Carolina 28739. Neighboring communities served include Monroe, Matthews, Pineville, Rock Hill (SC), and Gastonia.

PENDLETON, OREGON

WELS exploratory services are being conducted every Sunday at 7:00 p.m. at the Student Chapel of the Seventh Day Adventist Church in Pendleton, Oregon. The church is located at 1401 SW Goodwin Pl. For information or to send names, call or write Pastor Ronald Baerbock, 5209 W. 5th Ave., Kennewick, Washington 99336; phone: 509/783-7265.

TIME AND PLACE

NEW YORK CITY

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

KEYSTONE HEIGHTS, FLORIDA

Visiting the beautiful lake country of northern Florida? You will find the pleasant little town of Keystone Heights between Gainesville and Jacksonville. Christ Ev. Lutheran Church is now meeting at the Lion's Club on Peach and Orchid Streets. Worship services are at 10:30 a.m. For information, or to submit names, call or write: Pastor Glen Schmiede, P.O. Box 125, Keystone Heights, Florida 32656; phone: 904/473-2419.

CASPER, WYOMING AND AREAS NORTH AND WEST

The WELS Casper Mission is conducting weekly services, Sunday school, and Bible classes on Sundays at 9:30 a.m. at the Casper Women's Club, 136 E. 6th Street, Casper, Wyoming. For referrals or information, contact Pastor David P. Russow, 416 S. 5th Avenue, Casper, Wyoming 82601; phone 307/235-2770.

Names of WELS or ELS members who have settled in or near Gillette, Riverton, Thermopolis and Douglas should also be sent to Pastor Russow.

AVAILABLE: CHURCH ORGAN

Available: an electric organ still in operating condition. Any church may have it for the cost of transportation. If interested, contact Pastor Mark Lindner, 620 W. 9th Street, Mobridge, South Dakota 57601; phone 605/845-3704.

APPOINTMENTS

Pastor David N. Rutschow has been appointed to the Evangelism Committee of the Southeastern Wisconsin District. Pastor Eugene C. Kitzler and Pastor Robert F. Uttech have been appointed to the Stewardship Board of the Southeastern Wisconsin District.

George W. Boldt, President
Southeastern Wisconsin District

OFFER TO PASTORS

If you are planning to vacation in historic Virginia during the summer of '81, or might consider such a vacation, our home is available from July 27 to August 9. Resurrection Lutheran in Virginia Beach will need a guest preacher on August 2 and 9. If you are interested, contact Pastor Joel Luetke, 3229 Sandra Lane, Virginia Beach, Virginia 23464; phone: 804/424-3547.

WISCONSIN LUTHERAN SEMINARY CHRISTMAS SONG SERVICE

The Christmas Song Service of the Wisconsin Lutheran Seminary Choir will be held on Sunday, December 14, 1980, at 3:00 and 7:30 p.m. in Calvary Ev. Lutheran Church, Thiensville, Wisconsin.

Martin Albrecht
Director of Music

CHAPLAIN E. C. RENZ

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Controller's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Ten months ended October, 31, 1980

	Subscription Amount for 1980	10/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 642,765	\$ 535,637	\$ 493,688	92.2
Dakota-Montana	296,950	247,458	211,558	85.5
Michigan	1,602,097	1,335,081	1,192,138	89.3
Minnesota	1,717,765	1,431,471	1,299,858	90.8
Nebraska	363,830	303,192	291,370	96.1
Northern Wisconsin	1,797,860	1,498,217	1,341,957	89.6
Pacific Northwest	167,520	139,600	128,041	91.7
Southeastern Wisconsin	2,166,313	1,805,261	1,572,605	87.1
Western Wisconsin	2,049,987	1,708,322	1,476,218	86.4
South Atlantic	164,456	137,047	130,906	95.5
Total — 1980	\$10,969,543	\$9,141,286	\$8,138,339	89.0
Total — 1979	\$ 9,456,061	\$7,880,051	\$7,587,849	96.5

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended October 31, 1980 with comparative figures for 1979

	Twelve months ended October 31		Increase or (Decrease)	
	1980	1979	Amount	Per Cent
Income:				
Prebudget Subscription Offerings	\$10,271,512	\$ 9,569,288	\$ 702,224	7.3
Pension Plan Contributions	68,965	81,853	(12,888)	(15.7)
Gifts and Memorials	550,034	201,305	348,729	—
Bequests	461,594	211,309	250,285	—
Earnings from Fox Trust	81,491	66,222	15,269	23.1
Other Income	(121)	8,552	(8,673)	—
Transfers from Other Funds	41,775	74,366	(32,591)	(43.8)
Total Income	\$11,475,250	\$10,212,895	\$1,262,355	12.4
Expenditures:				
Worker-Training	\$ 4,393,494	\$ 3,787,329	\$ 606,165	16.0
Home Missions	2,244,361	2,080,093	164,268	7.9
World Missions	1,907,823	1,981,809	(73,986)	(3.7)
Benevolences	1,158,885	1,106,371	52,514	4.7
Administration and Services	1,283,996	1,037,434	246,562	23.8
Total Operations	\$10,988,559	\$ 9,993,036	\$ 995,523	10.0
CEF — Interest Subsidy	823,945	793,486	30,459	3.8
Appropriations — Bldg. Funds	684,029	371,888	312,141	83.9
Total Expenditures	\$12,496,533	\$11,158,410	\$1,338,123	12.0
Operating Gain/(Loss)	\$ (1,021,283)	\$ (945,515)		

For the Month of **Cutoff Date**
 December (See Note)
 January January 30
 February February 28
 Norris Koopmann, Treasurer & Controller
 Norbert M. Manthe, Assistant Controller
 3512 W. North Avenue
 Milwaukee, WI 53208

There is a change in the way PBS offerings will be credited between January 1 and January 15. During this period remittances should be identified as either *December Offerings* or *January Offerings*. *December Offerings* will be included in the 1980 calendar year PBS Performance Report sent to congregations. If no designation is shown on the remittance form during this period the offerings will be credited as January receipts.

WANTED TO BUY

Having received \$450.00 in gifts which were given in response to a previous notice in *The Northwestern Lutheran* and were designated for the purpose of communion ware, Abiding Peace Ev. Lutheran Church of Greenville, South Carolina, would now like to use that money for the purpose for which it was designated. If anyone knows of a congregation or an individual who would like to sell a used set of communion ware, including chalice, ciborium, flagon, paten, and host box, please contact Pastor Philip Strackbein, 4932 Crosscreek Lane, Greenville, South Carolina 29615; Phone 803/288-9941.

BAPTISMAL FONT

Emmanuel Lutheran Church of Hudson, Wisconsin, has a baptismal font to give to any mission congregation for the cost of transportation. If interested, contact Pastor Dale Schlieve, Rt. 3 Box 424, Hudson, Wisconsin 54016 (phone: 715/386-9851).

AVAILABLE: CHURCH FLAGS

A set of flags, both a Christian flag and an American flag, including poles and stands is available to any mission congregation for the cost of transportation. Used, but still usable. Contact Pastor L. J. Wendland, 571 High Avenue, Hillsboro, Wisconsin 56434; Phone: 608/489-2189.

NOTICE

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

December 9-10, 1980

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

AUDIO VISUAL AIDS

STRANGE SOUNDS IN A STRANGE LAND (FS-80-SSS) 1980 T or C & M 12 min. color

Our present mission effort in Japan began in 1957. Since that time our American missionaries and Japanese Christians have devoted many hours of labor, love and prayer for the building of God's kingdom in this Oriental land. This film-strip tells the story of that work, so that Wisconsin Synod Christians can also rejoice "over the one sinner that repenteth" through their mission efforts.

INTERNATIONAL YOUTH RALLY (S-16-YR) 1980 C & M 14 min. color

The Synod's Committee on Youth Ministry sponsors an annual youth rally which attracts teenagers from all over the United States and Canada. These slides tell the story of these rallies, emphasizing a five-point youth program: worship, fellowship, education, service and recreation. These slides are shipped in a carousel. Care should be taken that they are kept in proper sequence.

Order from: AUDIO—VISUAL AIDS
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