

The Northwestern Lutheran

January 18, 1981



Emanuel First Ev. Lutheran Church, Lansing, Michigan

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Comments by the Editor

Personnel Changes — An office memo released by Pastor E. Huebner, executive secretary of the Synod's Board of Trustees, dated December 15, 1980, deserves wider distribution. It states:

"We are pleased to announce the appointment of Mr. Ronald Meier as the treasurer of the Wisconsin Evangelical Lutheran Synod to replace Mr. Norris Koopmann, who is retiring from that office effective January 1, 1981. Mr. Koopmann will continue to serve as Controller and Budget Director.

"Quite belatedly, we are also happy to announce that Mr. Roger Hopmann was appointed Insurance-Pension officer in October 1980 to replace Mr. Paul Unke who retired from the post of Fiscal Executive on September 30, 1980.

"We are sincerely grateful to Mr. Unke and Mr. Koopmann for the leadership and service they gave to their Lord and to our Synod in these particular offices and we look forward to working with our new staff officers as we set our eyes toward the future."

Our Choice Is Clear — Just how radically some present-day theologians differ with Christ and his apostles concerning the authority of the Scriptures is evidenced in an article by Dr. S. M. Ogden, a professor of theology at Southern Methodist University, Dallas, Texas, in a recent issue of *The Christian Century*, a publication that has always championed "liberal theology." Professor Ogden writes:

"We now know not only that none of the Old Testament writings is *prophetic* witness to Christ in the sense in which the early church assumed them to be, but also that none of the writings of the New Testament is *apostolic* witness to Christ as the early church itself understood apostolicity. The sufficient evidence of this point in the case of the New Testament writings is that all of them have now been shown to depend on sources, written or oral, earlier than themselves, and hence not to be the original and originating witness that the early church mistook them to be judging them to be apostolic."

That wasn't Christ's attitude toward the Scriptures, as is evident from an article appearing in this issue of *The Northwestern Lutheran*. Nor, as far as the writings of the New Testament are concerned, was that the attitude of the Apostle Peter.

Speaking of himself and James and John, Peter writes in his Second Epistle (1:16): "We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty." And concerning the Epistles of Paul, Peter has this to say: "Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him. He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction." Peter, thus, puts Paul's Epistles on the same level with the Old Testament Scriptures and says of them that they were written "with the wisdom that God gave."

That settles it as far as we are concerned. We take our stand with our Lord and with his apostles, not with Dr. Ogden and other theologians like him.

What Next?! — Have you read about the discussion and therapy groups set up to help such who were griefstricken over the slaying of John Lennon? A social worker in New York recently reported that such groups had become necessary when the death of the former Beatle became too much for some of his fans to handle. At the time he reported this, some 57 people had already contacted him about joining. They ranged in age from 14 to 41. What next?!

Equally as senseless were the prayer vigils following Lennon's death. The Lord has nowhere promised to answer such prayers. Rather, he warns us that the judgment at death is final. There is no second chance. Prayer has a place — but it is before death, not after. Fourteen is not too early to start preparing to meet the Lord, nor is 41 too late. But the day of death plus one is a day too late. Think about it, and take it to the Lord in prayer.

*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

Emanuel First Evangelical Lutheran
Church, Lansing, Michigan, celebrated
its 125th anniversary in 1980. Emanuel
First is a member of the Southeastern
Conference of the Michigan District. It
has a baptized membership of 1,726
(1,448 communicants) and is served by
two pastors, Daniel M. Buske and John
F. Vogt. For more information, please
turn to page 27.

THE NORTHWESTERN LUTHERAN

Editorials

"Honor the King" On the Tuesday following the date of this *Northwestern Lutheran* issue Ronald Reagan will be invested with the presidency of the United States, certainly one of the most powerful positions to be found on this earth. Of the presidency we used to say: "It ennobles the holder of the office," and that proved true in earlier years, even when the holder was ward heeler or bribe taker.

Ronald Reagan, however, begins his term at a time when the office is in sad disarray. The exits of the last five incumbents have not been amid cheers. One was assassinated. Another's unpopularity prevented him from seeking reelection. A third was driven to an early resignation. The last two were repudiated at the polls by an electorate conditioned through media ridicule to view them as bumbling incompetents.

There is a place for responsible criticism and loyal opposition over against the White House occupant. That is in the nature of our political arrangements. There is, however, no place for the *ad hominem* ridicule and villification that demeans officeholder and office. Too much of that has surfaced in the past decade.

Christians have special reason these days to ponder this point. They know Peter wrote the believers of his day, "Honor the king." Translated into our time and place, that says, "Honor the President." We will do that not just because we may have voted Republican. We do it because our Lord wants us to. He tells us, "Honor the President."

Edward Fredrich

Cutbacks for the Church Dreamers of prosperity in our country once believed that America was so bountifully blessed that it could not even waste itself into bankruptcy. They are soberer now. The evidences of economic distress are too real: pernicious inflation, declining productivity, stiff foreign competition, the staggering cost of revitalizing our national defense, national wealth being hemorrhaged by foreign oil payments, environmental standards stifling industrial development and renewal.

In our affluent society, cutbacks in a standard of living were once almost unthinkable; now they appear inevitable. Lester Thurow, a respected economist at the Massachusetts Institute of Technology, says: "In the 1980s the president is going to have to stand up and say, 'Americans, your consumption is going to fall. We've got to invest a lot more in new factories and in alternate energy. Since the economy isn't growing, you're not going to buy as many cars, as many houses, as many clothes. You may have to give up designer jeans and go back to Levis.'"

Add: "You're not going to eat out as much, buy as many convenience foods, go to as many high-priced professional sports events, get as much expensive recreational equipment or indulge in as much recreational travel, spend as much for tobacco or liquor, buy all those new dresses, afford all those nice things for your homes."

The church is not of this world, we know. The kingdom of God is not material things, yet the church on earth needs material things also to carry on its work. It needs money and means, goods and services. If the national economy falters, the work of the church slows. Our senior citizens have a live memory of the paralyzing effect the 1930s had on our Synod's work.

A cutback in our nation's standard of living will mean a cutback in the church's standard of living. But disastrous it need not be. Church bodies can cut back from what is desirable to what is essential. Stresses can help Christians sort out their priorities, so that they will do proportionately more for their church in leaner times than in prosperous times. And we also have the assurance that the Lord will provide for his church. Under his blessings the church will carry on its vital tasks even in trying times.

Carleton Toppe

Reconciliation with Rome? Although it happened weeks ago, I remember so vividly that local TV talk show that aired on Friday, October 31, 1980 — Reformation Day! I can still see the three distinguished clergymen who appeared on that program to promote their service of reconciliation scheduled for the following Sunday at St. John's Cathedral in Milwaukee.

The Roman Catholic archbishop sat in the middle, flanked by the president of the American Lutheran Church and by an ALC district bishop. All three seemed determined to minimize any doctrinal differences that might still stand in the way of Lutherans returning to Rome and accepting the sovereignty of the Pope. All was sweetness and light and good-humored cordiality. These three, it was clear, had come on TV to accentuate the positive, to stress the teachings they have in common and to eliminate or ignore the negative. And two talk-show hosts cooperated by exclaiming how wonderful it is that Catholics and Lutherans can finally bury the hatchet and worship together after so many centuries of silly, senseless separation.

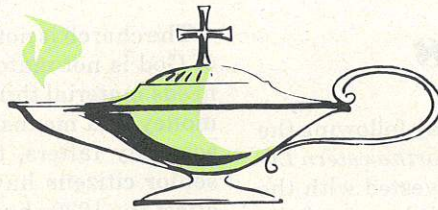
But in the midst of the camaraderie and conviviality came the question. The show had a telephone call-in device and the caller addressed his query to the archbishop — "What do Catholics teach about purgatory?" The suave, experienced archbishop hardly batted an eye as he responded that that doctrine shows that Catholics believe most people at death are not yet ready, are not good enough, to go directly to heaven.

Remember, it was Reformation Day! The anniversary of Luther's posting of the 95 Theses at Wittenberg in which he began to challenge the idea of purgatory as a place of suffering after death before earning admission to heaven. But those Lutheran leaders remained mute in the face of that blatant Roman error, although one mumbled something about a few differences that would still have to be resolved.

Lord, preserve and protect us from that kind of reconciliation!

Reuel J. Schulz

Studies in God's Word



Gospel Gems from The Revelation to John

Then I saw another mighty angel coming down from heaven. He was robed in a cloud, with a rainbow above his head; his face was like the sun, and his legs were like fiery pillars. He was holding a little scroll, which lay open in his hand. . . . And he swore by him who lives for ever and ever . . . (saying,) "In the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished, just as he announced to his servants the prophets."

Then the voice that I had heard from heaven spoke to me once more: "Go, take the scroll that lies open in the hand of the angel who is standing on the sea and on the land." So I went to the angel and asked him to give me the little scroll. He said to me, "Take it and eat it. It will turn your stomach sour, but in your mouth it will be as sweet as honey" (Revelation 10:1-9).

A noteworthy feature of John's *Revelation* is that it often deals in units of seven. We have been looking at the vision of the book of the future sealed with seven seals. The Lamb's opening of the first six seals disclosed the various ills and woes that will be happening in the world until Judgment Day comes. After the sixth seal and previous to the end that we expected at the opening of the seventh seal there was an "interlude" that served as the subject of our past three *Studies* depicting the church in the world (7:1-8) and the bliss of the church in heaven (7:9-17).

Seven Trumpets

When the seventh seal is finally opened (8:1), John's visions do not come to an end, but the seventh seal opens into a new set of visions. The picture this time is that of seven angels with trumpets. As they successively blow their trumpets, there are disclosed new woes for the world. Whereas the seals depicted mainly "natural" disasters that affect also the believers, the trumpets usher in preliminary judgments that strike the unbelievers (9:4) and are intended to bring them to repentance (9:20,21). The time of the trumpets is the same as that of the seals, namely, the New Testament era from John's day until Judgment, but the subject matter deals largely with the horrors of unbelief and the plague of false doctrine.

The Open Scroll

In contrast to this grim picture of false doctrine running rampant is that of the angel with the little scroll. It occurs in an "interlude" between the sixth and the seventh trumpet. John says, "I saw another mighty angel coming down from heaven" (10:1). Robed in a cloud of heavenly glory, with the rainbow of God's peace about his head and with his face shining like the sun, this messenger of God appears "holding a little scroll, which lay open in his hand" (10:2). This little book lying open in the hand of the angel is central to the whole picture. How important it is becomes clear when the angel, with an oath, tells us what the scroll contains and how it is to be used.

Content of the Scroll

John reports: "Then the angel . . . raised his right hand to heaven. And he swore by him who lives for ever and

ever . . . , 'In the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished, just as he announced to his servants the prophets' " (10:5,7).

The content of the little scroll is the "mystery of God," i.e., God's plan of salvation. It is a *mystery* only in the sense that it is something man could not figure out by himself. God had to reveal it. And that he did when he "announced" it to his servants the prophets. The verb translated "announced" literally means God *declared the gospel* to the prophets, who in turn were to share it with men. The little scroll then is God's eternal gospel.

Use of the Scroll

This open scroll is the antidote to all the false teaching and the spiritual disaster brought in by the first six trumpets. "In the days when the seventh angel is about to sound his trumpet," we are told, then the time for repentance will be over and "the mystery of God will be accomplished" (v.7). Until that time, however, Christians are zealously to proclaim and share the gospel. Hence John is directed, "Go, take the scroll that lies open in the hand of the angel" (v. 8).

As John approaches to take the scroll, the angel makes a startling statement. He says, "Take it and eat it. It will turn your stomach sour, but in your mouth it will be as sweet as honey" (v. 9). Believing the gospel is equated with "eating" it, i.e., assimilating it and letting it become a part of us. It is a "sweet" thing to taste the forgiveness of sins and to feel ourselves at peace with God. But it becomes a bitter-sweet gospel when we take it seriously enough to want to share it with people who by nature want no part of it. Then we must expect some opposition and rejection. If we are not to be like the builder who began his tower without counting the cost, then we must know the whole picture, the "sour" of the gospel as well as the "sweet."

But that knowledge dare not dissuade us from sharing the gospel. Consider the alternative. Souls without the gospel remain lost and condemned, subject to all the woes revealed by the first six trumpets. And consider the hour. The seventh trumpet may sound at any time.

Armin J. Panning

Mining the Treasure of God's Word

Matthew 15:21-31
Mark 7:24-37



BY JULIAN G. ANDERSON

Jesus Goes to the Gentiles

In the past two lessons we have studied three very important events in the life of Jesus the Messiah. The first was the climax of Jesus' popularity with the great crowd outside of Bethsaida where Jesus fed probably 15,000 people. This was followed the next day by a great downward plunge in that popularity when he made it plain that he was a *spiritual*, not a political or social Messiah. And at that same time we learned that the religious leaders of Israel in Jerusalem were now making plans to kill Jesus, and as part of those plans a group of Pharisees from Jerusalem unexpectedly appeared in Capernaum, seeking to discredit Jesus in the eyes of the people.

These three great watershed events took place in quick succession at the time of the Passover festival in 28 A.D., the second since Jesus had begun his public ministry. As a result, Jesus did not go to Jerusalem for that Passover, but stayed in Galilee. And when the Pharisees arrived, he decided to leave Galilee also, in what has been called the "Great Withdrawal" into the surrounding gentile areas. He was now just one year away from his final Passover in 29, when he would be crucified. Now, then, let's read

Mark 7:24-26

Mark points to his withdrawal from Galilee in the first phrase, and then tells us where he went. Matthew is more complete, giving his destination

in 15:21. These were the two famous cities of the Phoenician empire, just north of Galilee (see your map). Phoenicia was a very small country, but it was the richest and most powerful commercial empire in the Roman world, because like England, Holland and Portugal later, most of the ships plying the Mediterranean were Phoenician.

Verse 24b makes it clear that Jesus had withdrawn from Galilee to escape the great crowds of false disciples, and also the ever-present Pharisees, who were now his mortal enemies, for he knew that they would never set foot in a gentile land. It was not fear that led him to do this, but rather the necessity to spend as much time as possible training and instructing the apostles to prepare them for their critical task ahead, and it had to be done in one year's time. But his plans for a quiet time with the apostles never materialized, because his fame had spread also into Phoenicia (vv. 24,25). Mark gives a brief description of this remarkable woman in verse 26a and describes the opening scene in verse 26b. Now

Read Matthew 15:22-28

Note how this gentile woman addressed Jesus (v. 22a). Hi-lite "Son of David," which tells us that she was familiar with the Jewish prophecies of the Messiah, and may have been a convert (proselyte). Observe Jesus' response, which seems odd (but there was a reason), and her reaction in verse 23b (compare Matthew 7:7). His

reply (v. 24) sounds uncharacteristically unkind and hardhearted, but there was a purpose in all this for it showed what a persistent faith this woman had (v. 25). But the Lord proceeded to test her faith even further (v. 26). Remember that the Jews looked upon all gentiles as dogs, although Jesus used a word here for little pet house dogs. But this woman had a brilliant, nimble mind as well as a strong faith, and she blunted his rebuke in a masterful way, pointing out that even the little house dogs were part of the household, and belonged to the master of the house (v. 27). That's all she was asking for, just a *little* of his love and mercy, and it was a wonderful confession and a fine example for the apostles and everyone else present. Note how Jesus complimented her in verse 28a (hi-lite "great faith"). Thus the story ended happily (v. 28b), but note that again the miracle itself was almost forgotten, since the main point was to show this gentile woman's great faith.

Now Read Mark 7:31-37

We're not told how long Jesus stayed in Phoenicia, but soon he was on the road again, and Mark traces his route in verse 31b. His destination was on the northeast side of Lake Galilee, in the Decapolis, also a gentile territory at this time, although it had originally belonged to the tribe of Manasseh (see the note on the Decapolis at Mark 5:1-20, October 12). Matthew adds that Jesus went out into the hills, where he hoped again to be alone with the Twelve (15:29). But it wasn't to be, because his fame had spread here also, and Matthew describes the next scene vividly in 15:30a. Here Jesus responded in his usual gracious way (v. 30b).

Mark now describes the particular case of a deaf and dumb man (v. 32). Note what Jesus did first (v. 33a) and his subsequent actions, which were performed because the man was deaf, to show him what Jesus was going to do (v. 33b). Again Mark gives the Aramaic word Jesus used and its meaning in verse 34, and then the result (v. 35). The people's response was quite understandable (v. 36). Matthew 15:31 describes the people's response more fully than Mark, indicating that unlike Jesus' earlier experience in Decapolis (Mark 5:17), these people accepted Jesus as God's representative (15:31b).



Members of the congregation at Ibong Otoro near Abak.

Nigeria Revisited



The three pastors and two evangelists who with help of a number of lay preachers minister to nine congregations.



Members of the Board of Directors, Christ the King Lutheran Synod, Nigeria

Bewildering — Yet Vital

If an ordinary trip to Africa can be referred to as “an unforgettable experience,” a visit to Nigeria can in addition to this be described as “a bewildering event.” Cities with architecturally impressive buildings — surrounded by incredibly squalid shantytowns. . . . Traffic jams with all sorts of vehicles which can hold one up for many precious minutes — and not far away fetid swamps and rain forests which are all but impenetrable to human traffic of any kind. . . . Roads which compare favorably with America’s superhighways — leading into bush trails which challenge the suspension mechanism of the most sturdily built vehicle. . . . People who seem to take delight in exploiting the plight of foreigners who are trying desperately to find their way — and people who are so outgoing in their kindness to strangers that one feels ashamed for having had bad thoughts about the country’s sense of hospitality.

Above all, the visitor simply has to be impressed by Nigeria’s vitality. People everywhere! One can hardly miss them when driving through the narrow streets of a city. Out in the rural areas they flock together at a moment’s notice to a gathering. And they are so expressive and energetic in everything they do, whether busy about their daily work, or participating in a church meeting! Yes, somehow the word “vital” describes Nigeria as well as any.

A Call for Help Renewed

A 10-day visit by two of our Synod’s representatives to Christ the King Lutheran Synod, located in the area surrounding Abak, in the Cross Rivers State region of southern Nigeria, has once more brought us closer to the needs of our fellow Lutherans there. This synod consists of nearly 1,000 souls in nine congregations, served by three pastors, two evangelists and a number of lay preachers. Coming out of the former Synodical Conference mission work which was conducted in

that same area, a work in which our own Synod was once directly involved, the members of this synod still profess an unqualified subscription to the same principles confessed by our Wisconsin Evangelical Lutheran Synod. The synod's leader, Pastor E. U. Eshiett, received a year's training at our Wisconsin Lutheran Seminary several years ago.

In our visits this time to all but three of the congregations of the synod, in meetings with the church workers and the synod's Board of Directors, and above all in a joint service attended by an estimated 600 worshipers the pleas of these people once again came out loudly and clearly "We need you! We want you to help us in our confession to the truth of God's Word and in our gospel ministry!" Their chief concerns lie in the training of workers and in the support of these workers.

The Answer to the Call Answering this call for help will not be easy. Sending expatriate missionaries into Nigeria these days poses many problems. Extending added financial support

when our own Synod has all but placed a moratorium on Synodical aid beyond present limits confronts us with a conundrum. Nigeria's complex culture and lifestyle is enough to fill any outside agency with numerous questions and misgivings. Our Synod's responsible boards and committees will have to wrestle with these problems in the days which lie ahead.

One could think of any number of reasons, of course, as to why one might hesitate to become any more involved with the work of Christ the King Lutheran Synod than we are at the present time. This "involvement" has consisted of two brief visits in three years' time and very limited financial assistance, coming mostly from voluntary gifts given by the members of our Synod. But the pleas of hundreds of people, movingly expressed in a service of fellowship, is an unforgettable experience not easily put aside. One just wishes that everyone in our Synod might have been there to participate in this moving event!

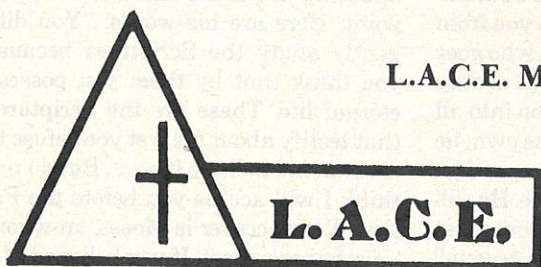
T. A. Sauer
E. H. Wendland



The Rev. and Mrs. Edet U. Eshiett and five of their seven children.



These women and children were among those who greeted your visitors.



L.A.C.E. Marks 20th Year

L.A.C.E. Marks 20th Year

L.A.C.E. (Lutheran Association for Church Extension, Inc.) noted its 20th year of serving self-supporting congregations of the Wisconsin Evangelical Lutheran Synod on October 10, 1980. L.A.C.E. is a nonprofit corporation founded in Michigan and organized to help congregations of WELS obtain funds for critically needed building projects. To date, 67 congregations

from Minnesota to Florida, Maryland to California have borrowed over \$2.5 million for such programs.

L.A.C.E. is able to make these loans because members of our Synod invest in savings certificates. Investors are paid a moderate rate of interest, depending on their own needs and the financial climate of the country. L.A.C.E. operates at a one percent differential above its interest costs.

The safe and careful administration of L.A.C.E. funds is in the hands of volunteer laymen and pastors. Through such stewardship, operational expenses are kept to a minimum, thereby maintaining low interest rates to the congregations borrowing funds.

Our Lord has blessed the efforts of L.A.C.E. as he uses it in the expansion of his kingdom. Its annual financial growth has been at a rate of about 30 percent. As this continues, L.A.C.E. will be able to serve more and more congregations.

As L.A.C.E. and its representatives continue to provide their unique services to self-supporting congregations, we are reminded that we are all working for the same goal, namely, to give glory to our Lord and Savior, Jesus Christ.

The Scriptures —

... and Jesus Christ!

It was Sabbath in Nazareth, and Jesus, as his custom was, went to the synagogue. Unlike other times he had attended the synagogue in Nazareth, he on this day was the center of attention. He had become well known beyond the confines of Nazareth and so his townspeople were more than eager to hear what he had to say and to see what he might do.

Shortly after the service opened, Jesus stood up to read a Scripture portion. They brought to him the scroll of the Prophet Isaiah and, unrolling the scroll, he read the portion which states: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor" (Isaiah 61:1,2).

Did our Lord simply accommodate himself to the traditional attitude of the people of Nazareth when he used the Scriptures to preach and to teach? Did he perhaps really agree with the Sadducees of his day who like so many theologians of our own day looked upon the Bible as a literary creation of man — and therefore fallible — rather than as the Word of God? Or was his attitude the same as that of Bible-believing Christians today who accept the Scriptures as the inspired, infallible Word of God? In other words, just what was Jesus' attitude toward this collection of 39 books comprising the Old Testament?

Our Lord clearly answered those questions right there in the synagogue in Nazareth when he announced the theme of his address: "Today this scripture is fulfilled in your hearing." For our Lord the Scriptures were God's truth, writings whose very words would be fulfilled.

Inspired

This episode, recorded in Luke 4, though it is the only time we see our Lord actually use a scroll, was by no

means the only time our Lord revealed his attitude toward the Scriptures. For example, speaking concerning himself with the Pharisees in the Temple during Holy Week he quoted the words of Psalm 110:1: "The Lord said to my Lord: 'Sit at my right hand until I put your enemies under your feet.'" In referring to these words, he acknowledged that they were written by David, that is, by a mortal man. But he did not suggest that therefore we could take them or leave them. Not at all! In citing them Jesus points out that their real author is not just King David. He introduces the quotation with the words (Matthew 22:43): "David himself, speaking by the Holy Spirit declared. . . ." So, according to our Lord, these words — even as all of the Scriptures — are not only the words of some human author but also the words of God the Holy Ghost. It is clear that Jesus believed and taught the inspiration of the Holy Scriptures.

When the New Testament came to be written, Jesus himself gave his apostles his Holy Spirit so that all they wrote was God's truth. This is what he promised them, as we read in John 15:26 and 16:13,14: "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me; . . . he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you."

The Human Authors

This does not mean that our Lord ignored the human side of the Scriptures, that is, denied that the books of the Bible had human authors. Today's modernists not only deny that the Holy Spirit inspired men to write the Scriptures but also deny that those men whom the Bible designates as the human authors actually wrote them. Not so our Lord. In quoting the words

of the Old Testament — and Jesus quoted from 16 separate books of the Old Testament — he frequently also mentioned the human authors. Among them men like Moses, Isaiah, and David.

To the rich man in hell, suddenly concerned about his brothers still on earth, Jesus had Abraham answer: "They have Moses and the prophets; let them listen to them" (Luke 16:29). The only way they could listen to them at that time was by reading their written words — the Scriptures.

Infallible Truth

For our Lord Jesus each word of the Scriptures was infallible truth. For example, when the Jews wanted to stone him because he said, "I and the Father are one," he refers to one word which the Scripture uses and then adds, "And the Scripture cannot be broken." (See John 10:34-36.) Such statements by our Lord clearly reveal his attitude toward the Scriptures.

Jesus Its Contents

Previously we learned that Jesus in the synagogue at Nazareth used the Scriptures to instruct the people about himself. This is the most important connection between Christ and the Scriptures. The Scriptures testify of him; he came to fulfill them.

In John 5, in a discussion with his opponents, Jesus pointed out that if by using the Scriptures they did not come to believe in him, they were actually misusing the Scriptures, missing its point. Here are his words: "You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me, yet you refuse to come to me to have life. . . . But do not think I will accuse you before the Father. Your accuser is Moses, on whom your hopes are set. If you believed Moses, you would believe me, for he wrote about me."

No discourse of our Lord more clearly teaches that Moses both directly and indirectly pointed to Christ than his evening discussion with Nicodemus. The pertinent words in John 3 are: "Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life. For God so

(Turn to page 30)

Making Good Use of Your Gifts

Those who have made a recent pilgrimage to the Northwestern College campus (Watertown, Wisconsin) have noticed several major renovations of recent origin.

The biggest and most impressive transformation took place on the exterior of the Library-Science building. There, in one fell swoop, all the windows (except those on the basement level) were replaced with dark new thermopananes. Those who had classes in those rooms prior to the installation will remember that the old windows and frames had been rotting and cracking for the past several years.

Built in 1950, the Library-Science building was constructed in an older mode of architecture which included high ceilings and tall, practically inaccessible windows. The disadvantage of that style revealed itself mainly in heating problems. During warm weather the tall, fully exposed windows permitted the sun to beat in the classrooms much the same way as it does on a greenhouse. During the winter months, coats often could not be taken off because a majority of the radiated heat was either clinging to the lofty ceiling or escaping through the thin, uninsulated windows.

In view of this energy waste and the deteriorating appearance of the old window frames, it was decided already a year ago that new windows would be a wise investment. So, at a cost of \$60,000, which was borrowed from the Synod on a budget amortization plan, the revamping took place in June (1980).

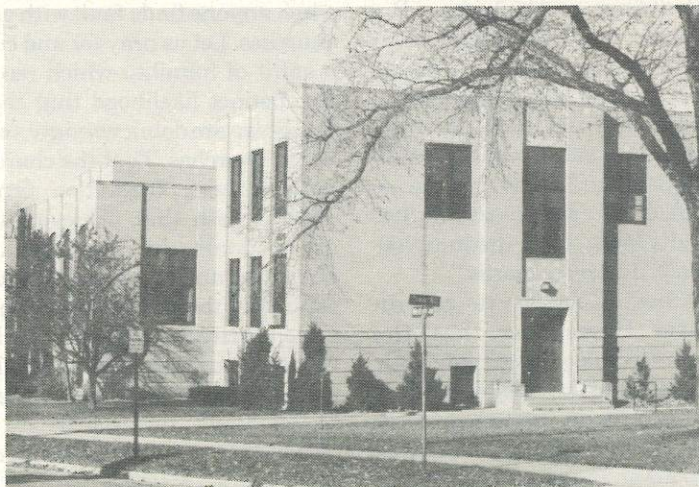
The new windows are designed with energy conservation in mind. All the

glass is tinted to prevent the "greenhouse effect," and the panes are double-layered thermopananes to reduce heat loss.

The bottom of each window set is an opening double window with a screen to permit circulation, and rather than a full length window stretching the 12-foot or more span to the ceiling, the entire top half of the window is one-inch solid fiberglass insulation, again to reduce heat loss. It is anticipated that the new windows will save as much as 30 percent in the cost of gas to heat the building. The new windows should easily prove themselves to be an efficient and aesthetic investment.

Another addition made with energy in mind now hangs suspended from the peak of our chapel, a set of two large ceiling fans. When adjusted to the proper speed, they quietly provide ample circulation throughout the chapel. The fans were purchased for about \$150 apiece, and together with a relacquering job, variable-speed switches, wiring and conduit costs, the complete expense totaled approximately \$1,000. But in the cold weather they will soon be paying for themselves. By setting them at a relatively low speed, the warm air trapped in the peak of the building will be circulated downward to be reused rather than wasted. These fans are expected to decrease fuel costs somewhere between 15 and 30 percent.

(Adapted from an article by Kurt Ebert on "Campus Improvements" in *Northwestern Today*, December 1980.)



Library-Science building at NWC

DMLC Honors Ten Professors

Using the words of Psalm 116 as his text, Pastor Gerald E. Free, second vice-president of the Wisconsin Ev. Lutheran Synod, led the Dr. Martin Luther College family in observing the anniversaries of ten of its faculty members. The college choir, directed by Prof. R. Hermanson, set the tone of the celebration by singing "I Will Give Thanks Unto the Lord" and "A Faithful Shepherd Is My Lord." DMLC President L. Huebner served as liturgist and Prof. E. Meyer presided at the organ. The service, held on Sunday evening, November 9, 1980, was followed by a reception for relatives, friends, faculty and visiting pastors and teachers.

Two of the jubilarians, Professors Gilbert F. Fischer and Mervin J. Ingebritson, observed their 40th years in the ministry. The other eight, Professors Bruce R. Backer, LeRoy Boerneke, Richard E. Buss, Gary G. Carmichael, LeRoy N. Levorson, Marvin L. Meihack, Otto H. Schenk and Francis L. Schubkegel, observed their 25th anniversaries. Measured in numbers of years; these men have given a total of 280 years to the Lord's service and have completed 127 years of teaching at Dr. Martin Luther College.

All of them had an enviable record of service before joining the DMLC faculty. The pastors in the group, Professors Backer, Boerneke and Buss, between them have served in six congregations in four states. Those who prepared for the teaching profession taught in 14 different Christian day schools in five different states. Before coming to New Ulm, a number of them also taught in four area Lutheran high schools and in three synodical schools.

The Synod and its individual congregations owe an immense debt of gratitude to these dedicated servants of the Lord. Only eternity will reveal the blessings God bestowed on the church through their efforts. May our gracious Lord continue to bless them with every blessing!

Why Are They Turning Away From the Church?

Part IV

Our churches lose hundreds of members every year. As we have noted in previous articles in this series, many of these losses are people who have long been inactive in the church or have become dissatisfied with the church's goals and objectives. When they have left, we hardly miss them. Of course, we should miss them, and Christian love will seek to regain such people for Christ's church.

In this article we want to address ourselves to some of the losses to the church which ARE noticed. Some of the people who are leaving our churches, or who are retreating into the fog of anonymity within the churches, are Christians who have tremendous potential for the church. They have a deep love for Christ, they know their Bibles, and they are aware of the church's vital mission in the world.

Worldliness

But they are troubled by what they see in the churches. One thing they see in the churches is worldliness. Make no mistake, there IS worldliness in our churches. Christians are IN the world, but they are not to be OF the world, the Bible teaches. Sad to say, just as peace and prosperity brought about a rise of worldliness in the early centuries of the church, so it is happening now. The influence of the world can be seen in the way many church workers and members speak, dress, drink, entertain, joke, do business, work and play. Some sincere Christians are very troubled by this trend.

In the early church, worldliness in the church was a prime reason why monasticism started. It was a movement which enabled Christians to drop out of the local churches to escape the worldliness in them. So today, some Christians are dropping out of our churches to join groups which seem to control their practices more tightly. Others, though not dropping out, have ceased all activity as leaders or willing servants in the churches.

Indifference and Ineptitude

Another thing that troubles Christians is the indifference and inepti-

tude they see in the churches. These well-motivated Christians believe that in the church, more than anywhere else, the greatest commitment and the highest standards ought to be found. And they are right!

But what do they see? They see congregations at worship which sing "Amen" and "Hallelujah" in a dull, drab way. They see a large congregation hard pressed to bring a third of its people together to praise God. They see a people who have the world's highest standard of living permitting their churches to go begging year after year. They see church offices going vacant, or filled with unqualified persons. They see pastors and teachers who appear disinterested in evangelism, who seem to make no effort to improve their classroom or pulpit style, who give the impression that "dry and dull" is equivalent to "pure and orthodox."

Some Christians find it difficult to remain active in a church where indifference and ineptitude are tolerated, even seem to be rewarded.

Institutionalism

Still another thing that troubles some solid Christians is the institutionalism of the church. B. J. Chitwood, in his book, "What the Church Needs Now" (Fleming H. Revell Co., 1973, pp. 58-59), says: "Many churches are immobile, rigid, and wedded to the status quo. They are preoccupied with past tradition, and with numerical growth, buildings, and budgets. . . . But before we dash the institutional church against the stones, we should distinguish between the institution and institutionalism. Institution is form, structure, shape, substance and continuity. Institutionalism is the institution calcified. . . . Institution is life, flexibility and adaptability. Institutionalism is death and rigor mortis."

Sometimes it seems to certain thoughtful Christians that the churches are so busy preserving their own structure that the reasons for their existence are being neglected. They find it harder and harder to be enthusiastic about an organization that appears to be going in a circle.

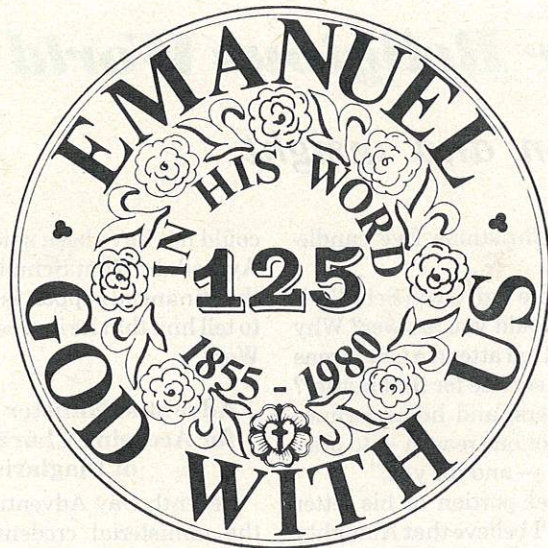
We could write many pages trying to determine how many of the above feelings that people have are accurate. Some of these faults, no doubt, are to be found in our churches. The degree will vary from church to church, from pastor to pastor. What is important is that some potentially strong church workers and leaders are being turned off to the church because they believe these faults are dominating their church. What is more, they have no confidence that the situation will change.

Evaluating and Correcting

What can the church do about these losses? The church, starting with her leaders, can repent of its worldliness, indifference and inward-turned goals. To those members who see these faults and call attention to them, the church can admit that there is truth in what they say. The church can pray fervently for that sense of mission that only God the Holy Spirit can instill. She can diligently search the Scriptures for the strength and the clear direction to pursue goals that are the true purpose for her being. She can strive for the highest possible standards. Then she can invite all her members, with special emphasis on those who see the problems, to work hard and long to bring about the changes which will make the church more able to fulfill her tasks.

We who are in the church, and love her, tend to bristle with indignation when anyone finds fault with us or our churches. Let us pray for and cultivate a spirit of humility which recognizes the distinct likelihood that there are things we are doing wrongly, or badly, in our churches. That the church may be a thriving institution firmly set upon a path that achieves its God-given goals, let us evaluate our strengths and weaknesses with honesty. That the church may be a haven which attracts weary travelers to Christ, let us seek to remove all obstacles which hinder people on their road to salvation.

T. Franzmann



The year was 1855 — a memorable year for a small group of Lutherans who had emigrated from Germany to Lansing, Michigan. For three years they had struggled to adapt themselves to their new surroundings amid the swamps and the forests and to become an innovative and productive community. But in the midst of their struggles these German pioneer families could not forget the spiritual lessons of their Lutheran heritage. They knew that “man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

Realizing that if their newly-established homes were to remain Christian and their Lutheran heritage was to be passed on as an “inheritance” to their children they needed to worship God and study his Word, these pioneers began to discuss the possibility of uniting to form their own church. For several years, worship services were held from time to time, led by Pastor Frederick Schmid of Scio Township, west of Ann Arbor. And then, on a fall day in 1855, 52 men affixed their signatures to a constitution and organized “The First German Evangelical Lutheran Congregation of Lansing.” The congregation, now known as Emanuel First Evangelical Lutheran Church, celebrated its 125th anniversary this past year, with special services in October and November.

Early records indicate that prospective members of the new church were assessed \$5.00 on being accepted and were not allowed to vote until six months after signing the constitution.

In 1856 the congregation’s first church building was erected on the same block where the congregation continues to be located. That first church was a white frame building, with pews of unplanned boards set on wooden blocks. Chairs replaced the crude pews a few years later and were “rented” to worshipers to help pay for the new building. Those nearest the stove brought the highest rent, with those near the rear of the church designated as “free seats” — presumably for visitors or for such who hadn’t rented a regular place.

Parking became a “problem” for the congregation in 1879 and additional property north of the church was purchased for “parking” the horses and carriages. By 1885, more hitching posts had to be installed to accommodate the increase in horses and rigs.

A change important for the congregation’s life took place in 1908. The constitution, which originally stated that services should “forever be conducted in the German language,” was amended to permit a Lutheran pastor to preach in English. English services were not held on a regular basis, however, until the late Rev. Karl F. Krauss became pastor in 1921.

The congregation passed another milestone in 1915 when ground was broken for a new \$60,000 church, which continues to serve faithfully as Emanuel’s church building. As part of the 125th anniversary preparations, the interior of the church was redecorated and the organ enlarged.

The 125 years of Emanuel’s history

have not been without controversy. Congregational records tell about the institution of a “Kling-beutel” in 1859 — a small cloth bag attached to the end of a long stick. At the bottom of the bag was a small bell. When a coin was dropped into the bag during the church collection, the bell would sound — an attempt to encourage “silent giving.”

Then there was the lively debate in 1906 as to whether a new organ should be purchased. The issue erupted again a few months later when it was reported that “one or more persons, with wicked and malicious intent, bored seven holes into the bellows of the organ.” The new pipe organ was dedicated in the summer of 1907. That organ, enlarged and rebuilt several times, remains in use in the church today.

During its 125 years, Emanuel has been served by numerous pastors. Most notable among these are the lengthy ministries of the Rev. Frederick Krauss (1909-41), his son, the Rev. Karl F. Krauss (1921-79), and Education Director Victor J. Schulz (1941-71). The present pastors are Daniel M. Buske and John F. Vogt. Mr. Robert Kugler serves as Director of Education and Youth Work.

God has truly blessed Emanuel Congregation during the past 125 years. During all that time the weekly worship services have been conducted without interruption and the sacraments have been administered faithfully. Congregational records show that 6,114 baptisms, 4,032 confirmations, 2,457 marriages and 2,451 funerals have taken place.

Currently there are 53 lifelong members of Emanuel over 75 years of age, including three who have been members for more than 90 years. These lifelong members were introduced and thanked as part of the anniversary program.

The Sunday sermons during this entire anniversary year were built around the theme: “Emanuel — God With Us In His Word — For 125 Years.” These sermons provided a year-long trip through the Holy Scriptures from Genesis to Revelation. Daily Home-Bible Readings, coordinated with the Sunday sermons, were also offered to the members.

Although there were several events earlier in the year, the 125th Anniversary

(Continued on next page)

Looking at the Religious World

information and insight

TV Evangelist Makes A Christless Christmas Appeal

Our Christmas mail brought an annual Christmas card from Dr. Robert Schuller together with a plea for support of his Crystal Cathedral Ministries. We wonder what prompts Christians to respond to such completely Christless appeals with millions of dollars in gifts.

The Christmas card presents an alignment of Christmas stockings, eleven of them, stuffed with candy and toys, apparently one for each of the eleven Schullers in the accompanying family portraits. The card is completely devoid of any traditional Christian Christmas symbolism.

The accompanying two-page appeal letter succeeds no better in honoring the Savior. Jesus is never mentioned. Instead Schuller extends an invitation to "stand at my side to enjoy an incredible spiritual experience with me on Christmas Eve. On that starlit night, something beautiful is going to be happening in the sparkling Crystal Cathedral. Hundreds and thousands of people will begin coming through the darkness of the night into the quiet, spectacular, star-shaped church of

glass for the Christmas Eve candlelight service."

"Why?" Before I give you Schuller's answer, how would you answer? Why does a child of God attend a Christmas service, or any service for that matter? Schuller answers, and he underlines the answer: "For one reason — to pray for themselves — and for you."

In the appeal portion of his letter Schuller says: "I believe that Almighty God has a dream for you. He wants to use you to keep the Hour of Power on the air around the world. . . . The most truthful thing I can tell you is that without your support in 1981, even more than in 1980, we will not survive the financial crunch that is coming our way during the next 12 months."

No, Dr. Schuller, "the most truthful" thing you can tell anyone is that Jesus Christ died for all. You can confront people with their sins and point them to Jesus for forgiveness.

We have no idea how many millions of homes received Schuller's Christmas card and appeal. We do know he missed an opportunity to say something to those millions of people about Jesus Christ. His lengthy letter says nothing about religious truth which

could not have been said by a Muslim Ayatollah. What Schuller needs more than financial support is for Christians to tell him that he is prostituting God's Word.

Adventist Minister Defrocked for Accusing Church Founder of Plagiarism

Seventh Day Adventists have lifted the ministerial credentials of Elder Walter Rea, pastor of Long Beach Seventh Day Adventist Church in California. Rea recently published a book in which he charged Ellen G. White, a founder and prophetess of the Adventist Church, with borrowing material from other sources in producing the more than 50 books she authored. Rea contends that he has not found any major work from the pen of Mrs. White which did not borrow from previously published sources. Mrs. White did not credit the sources from which she plagiarized.

In the past decade other Adventist researchers disclosed similar discoveries of Mrs. White's plagiarism. Not until Rea published his findings, however, was the extent of Mrs. White's borrowing known. His book has pro-

Emanuel — Lansing (Continued)

sary was celebrated especially in October and November 1980. The October worship services focused on Emanuel's continuing heritage. On October 5, Rev. Raymond Cox, superintendent of the Lutheran Church of Central Africa, spoke on our Mission Heritage. On October 12, Education Sunday, Prof. Delmar Brick of Dr. Martin Luther College was our guest preacher. Our heritage of Christian Stewardship was the topic the next week. Pastors Buske and Vogt preached a five-part sermon, and the various church organizations built displays for a Stewardship Fair. Our

heritage in Christian Music was the focus on October 26, when the services were given over to a concert by the Mixed Chorus of Michigan Lutheran Seminary and the Emanuel choirs.

November 2 was the Anniversary Commemoration Sunday. The Rev. Carl Mischke, president of the Synod, preached on the sermon theme: "A Message That Still Communicates." He reminded the congregation that the Bible's message, which was restored through the Reformation, still communicates because people don't change and because the gospel doesn't change either.

An anniversary program followed in the afternoon. Speakers were Pastor Waldemar Zarling, president of the Michigan District, and President

Mischke. The "125," a congregational band formed especially for this celebration, entertained and received a standing ovation. A historical slide-show, entitled "The Faces of Emanuel," recalled our heritage and the many faces, past and present, that make up our congregation.

As its thankoffering the congregation has voted a two-year special offering for the Church Extension Fund of the Wisconsin Synod. It is our prayer that through this offering others will be aided in establishing congregations so that they too may learn firsthand that our Lord is Emanuel — God With Us. For that is our testimony, born out by 125 years of experiencing the presence and the blessing of God through his Word.

duced a few shock waves among Adventists.

Adventist leaders have not denied Rea's charges. The evidence is too overwhelming. Adventist president Neal Wilson admitted that "the degree of borrowed material and literary dependence is of alarming proportions." But he insists that it is inappropriate to charge Mrs. White with "literary dependency" and with "extensive borrowing and paraphrasing."

In defense of Mrs. White's writings Wilson says: "Originality is not a test of inspiration. The Holy Spirit helps the messenger to select his material carefully. . . . The prophet's use of existing materials does not necessarily mean that the prophet is dependent on these sources."

Mrs. White may not have been dependent on other sources, but at least she was obliged by ordinary ethics to credit the sources she quoted. The Holy Spirit does not condone unethical behavior, even by a prophetess.

Rea's suspension followed close upon the heels of the dismissal of another Adventist, internationally known Australian theologian, Dr. Desmond Ford. Some Adventists have been moving in recent years away from a legalistic system to a more evangelical understanding of the Bible. We hope the findings of men like Rea and Ford will speed the process for others.

Score One for the Pope Versus the Lutherans

Pope John Paul II's five-day visit to West Germany in November was a major event of more than just passing interest to Lutherans. More than half of West Germany's citizens are Lutherans, and one-third of the world's 70 million Lutherans are West Germans. That helped to account for what *Time* magazine called "the coolest reception John Paul has had so far."

Prior to his arrival, the Pope's trip had been billed by some as a visit "to the motherland of the Reformation in the jubilee year of the Augsburg Confession." It didn't quite turn out that way. The Pope did not include Augsburg on his itinerary as some Lutherans had hoped he would. Nor did he stop at any other Reformation sites.

The special purpose of the Pope's visit was to lead in the celebration of a Mass at Altoetting, honoring St. Al-

bert the Great on the 700th anniversary of his death. Albert, known in history as the Universal Doctor, was the teacher of St. Thomas Aquinas. At Fulda the Pope also visited the shrine of St. Boniface, the eighth-century apostle to the Germans who is revered by Protestants as well as Catholics.

The Pope did not ignore the fact that he was visiting the land of the Reformation. In a meeting at Mainz with leaders of the Lutheran Church, the Pope said: "We have to confess our guilt to each other. I come to you today, spiritual heirs of Martin Luther, I come to you as a pilgrim." He acknowledged that the Roman Catholic Church must take its share of the blame for the conflict that brought about the Reformation, and he added: "We must do what unites; we owe that to God and the world."

John Paul followed up on his words by agreeing to form a joint Lutheran/Catholic commission to study the differences that divide the two churches. A spokesman for the Lutheran group, West German Bishop Eduard Lohse, specified three issues which continue to aggravate relations between Lutherans and Catholics in Germany. They are: the refusal of Catholics to allow Lutherans to commune in their churches; Catholic restriction which permits ecumenical services only on weekdays; and the Catholic refusal to recognize marriages between members of the two faiths.

In the meeting at Mainz, Lohse pressed the Pope to allow joint communion forthwith. In reply John Paul insisted that "full doctrinal agreement must come first."

Now there's a switch for you. In this case, score one for the Pope. Lohse's specification of issues indicated how far Lutheranism in Germany has departed from Reformation principles and practices. One would hope that Lutherans would at least include a plea to the Pope to lift the Council of Trent's condemnation of the Biblical truth that salvation is by grace alone through faith alone.

As for us, we will continue to regard with reservations any and all of the Pope's qualified commendations of the Augsburg Confession as long as the Council of Trent continues to speak officially for Rome. We wish German Lutherans had said so too.

Moral Majority — A Correction

My article on the Moral Majority in this column in the November 9 issue gave readers the impression that Moral Majority functions as an arm of the church. The sentence in question in the article read: "Falwell dubbed the political arm of his organization the Moral Majority." That was said in a context which identified Falwell as pastor of Thomas Road Baptist Church. Readers have called my attention to the fact that that sentence is misleading. Moral Majority is structured as a citizen's political action committee, not as an arm of the church. We regret the misinformation. Whether or not Moral Majority is worthy of a Christian's support is a question for individual Christians to decide for themselves.

Church Giving Lags Behind Inflation

U.S. Lutherans have not kept pace with inflation in their per capita giving to their churches, according to the most recent statistics compiled by the National Council of Churches. The NCC report covers giving for 1979. The inflation rate for that period was 13 percent, giving was up only 8 percent.

Six Lutheran denominations were included in the report. The report for the six synods with the figures for the previous year in parentheses follows:

American Lutheran Church	\$147.25 (\$131.88)	11.6%
Evangelical Lutheran Synod	\$180.59 (\$176.03)	2.6%
Latvian Lutheran Church	\$81.21 (no previous figures), a new church body	
Lutheran Church in America	\$127.67 (\$118.84)	7.4%
Lutheran Church-Missouri Synod	\$161.84 (\$147.51)	9.7%
Wisconsin Evangelical Lutheran Synod	\$171.08 (\$156.87)	9%

The report included figures for 44 other denominations. The average giving in all of them was \$181.42. All of the Lutheran synods were below the composite average for all Protestants included in the report. It would be of interest to know why Lutherans give less for kingdom work than the national average for Christians in other denominations.

Joel Gerlach

The Scriptures (Continued)

begotten Son, that whosoever believes in him shall not perish but have eternal life." Jesus' reference to Moses had its effect. Nicodemus became a believer.

Valid for All Times

Not only did Jesus employ the Scriptures before his Passion, but also after his resurrection. We remember his conversation with the two disciples on the road to Emmaus. Luke 24 reports: "And beginning with Moses and all the prophets, he explained to them what was said in all the Scriptures concerning himself." Later that same evening, when these two had returned to Jerusalem, Jesus appeared to the as-

sembled disciples and again directed them to the Scriptures, saying, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms." And Luke continues: "Then he opened their minds so they could understand the Scriptures."

We see that Christ not only himself used the Scriptures for preaching and teaching and especially for pointing men to himself, but so instructed his disciples that they too used the Scriptures as their source of instruction and preaching. A reading of the Book of Acts and of the Epistles shows this to be a fact. Walking in the footsteps of the Savior and his apostles, we too will turn to the Scriptures as the only source of divine truth. With them we

believe that the Scriptures are the infallible and inspired Word of God.

We would be remiss if we did not point to an incident in which our Lord himself was deeply involved in putting a portion of the Scriptures into writing. In chapter one of the Book of Revelation, Jesus appears to John and says, "Write on a scroll what you see and send it to the seven churches." And then follows a special dictated message for each of these churches. John did the writing, but the words are those of the Lord Jesus. And of his Holy Spirit, for John also says, "On the Lord's Day I was in the Spirit, and I heard behind me a loud voice like a trumpet, which said, . . . 'I am the First and the Last. I am the Living One; I was dead, and behold I am alive for ever and ever! I hold the keys of death and

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

CALIFORNIA PASTORAL CONFERENCE

Date: January 26-27, 1981; 10:00 a.m. Communion service.

Place: Gethsemane Church, Santa Monica, California; D. Seifert, host pastor.

Preacher: N. Sauer; R. Yecke, alternate.

Agenda: An Evaluation of the Church Growth Movement: D. Seifert; Discovering and Using Spiritual Gifts Within the Body of Christ: S. Degner; The Comforting Doctrine of Eternal Election: A. Schroeder; An Exegetical Study of Hebrews 4:14—5:10: R. Kugler; Political Activism and the Christian Responsibility: H. Marks.

T. Nuckolls, Secretary

BLACK CANYON DELEGATE CONFERENCE

Date: February 3-4, 1981; 10:00 a.m. Communion service.

Place: Resurrection, Phoenix, Arizona; W. Bein, host pastor.

Agenda: An Exegesis of 1 Corinthians 11:1-16: G. Ferch; Our Relationship with the CLC, Then, Now, and in the Future: W. Meier; An Isagogical Study of the Book of Acts, with Emphasis on Paul's Mission Methods: H. Reaume; A History of the Smalcald Articles and a Study of Parts One and Two: P. Lehninger.

J. Zarleng, Secretary

MICHIGAN

COLONIAL PASTORS CONFERENCE CHESAPEAKE CIRCUIT

Date: January 19-20, 1981; Communion service on Monday at 7:00 p.m.

Place: Resurrection Lutheran, Virginia Beach, Virginia; J. Luetke, host pastor.

Preacher: D. Luetke; J. Luedke, alternate.

Agenda: Exegesis of Romans 10:1-13: J. Tauscher; Sermon Study on Matthew 19:27-30, Third Sunday after Epiphany: J. Mittelstaedt; Teaching Biblical Geography: R. Balza; The Word of Faith: by Grace of God or Decision of Man?: D. Schaller.

OHIO PASTOR-TEACHER-DELEGATE CONFERENCE

Date: January 19-20, 1981; 10:00 a.m. Communion service.

Place: Beautiful Savior, Grove City, Ohio; M. J. Ahlborn, host pastor.

Preacher: R. A. Semro; K. R. Jahnke, alternate.

Chaplain: J. E. Rimmer; W. A. Laitinen, alternate.

Agenda: New Methods of Teaching the Catechism: Prof. T. J. Hartwig, Dr. Martin Luther College; Nouthetic Counseling: K. L. Grunewald; Amos 1 and 2: L. W. Prah; Conference Business.

Note: Please excuse to host pastor or secretary.

R. L. Hoepner, Secretary

MINNESOTA

MANKATO PASTORAL CONFERENCE

Date: February 3, 1981; 9:00 a.m. Communion service.

Place: St. John's Lutheran, Janesville, Minnesota; B. Huehn, host pastor.

Preacher: R. Polzin; R. Reimers, alternate.

Agenda: Infant Baptism: J. Bradtke; Exegesis of 1 Corinthians 5: R. Polzin; Questions of Casuistry: Conference Business.

Note: Excuse to the host pastor.

W. Wagner, Secretary

SOUTHERN PASTORAL CONFERENCE

Date: February 9-10, 1981; 1:00 p.m.; Communion service at 7:00 p.m.

Place: Our Savior, Burlington, Iowa; R. Maurice, host pastor.

Preacher: P. Berg; R. Bushaw, alternate.

Agenda: The Pastor and His Finances: W. Dorn; Exegesis of 1 John 2: N. Varnum; The Lutheran Chorale: R. Maurice; Prayer in the Schools: P. Berg, alternate.

Note: Arrangements for lodging can be made directly or through the host pastor; excuses are to be made to the circuit pastor.

L. Lucht, Secretary

RED WING PASTORAL CONFERENCE

Date: February 10, 1981.

Place: Trinity, Dexter (Austin), Minnesota; hosted by Faith, Austin; M. Majovski, host pastor.

Preacher: L. Hohenstein; G. A. Horn, alternate.

Agenda: Exegesis of Zechariah 12: M. Smith; Evangelism — Pastor or Coach?: G. A. Horn; A Thorough Study of Conscience, Especially in Light of Situation Ethics: R. Berg.

Note: Please excuse to host pastor.

R. Kuznicki, Secretary

NEBRASKA

COLORADO DELEGATE CONFERENCE

Date: February 2-3, 1981.

Place: Our Savior's, Longmont, Colorado.

Preacher: E. Krueger; R. Kaiser, alternate.

Agenda: Dealing with Erring Congregational Members in Christian Love on the Basis of Matthew 18:15-20 and other Applicable Passages: H. Hagedorn; Encouragement from a Layman's View of Evangelism: Mr. Guy Douglas and Mr. Robert Meister; The Role of a Choir in a Smaller Congregation: Developing One, Choice of Music, etc.: J. Hewitt; Elections, Reports, and Conference Business.

M. Cares, Secretary

SOUTH ATLANTIC

DISTRICT PASTOR-TEACHER CONFERENCE

Date: January 27-28, 1981; Missionary Conference.

January 29, 1981; Pastor-Teacher Conference.

January 30, 1981; Teacher Conference.

Place: Peace Ev. Lutheran Church, Bradenton, Florida; J. L. Vogt, host pastor.

Note: Excuses are to be made to the host pastor.

J. Campbell, Secretary
Pastor-Teacher Conference

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTOR-TEACHER CONFERENCE

Date: January 30, 1981; Communion service at 9:00 a.m.

Place: Bethany Lutheran, Hustisford, Wisconsin; host pastor, J. Graf.

Agenda: The Christian View of Sex: E. Lehninger (WLCFS); Problems Arising from the Changes Taking Place in the Modern Christian Home: Prof. D. Kuske; Reports and Business.

J. Kulow, Secretary

WESTERN WISCONSIN

MISSISSIPPI RIVER VALLEY PASTORAL CONFERENCE

Date: February 3, 1981, 9:00 a.m.

Place: Grace Lutheran, La Crosse, Wisconsin; N. Schroeder, host pastor.

Preacher: R. Sachs

Agenda: Exegesis of Habakkuk 3: F. Mutterer; *Formula of Concord*, Article IX: J. Nolte; Exegesis of Proverbs 31:10-31: K. Mau.

E. Klumb, Secretary

NEEDED

Nebraska Ev. Lutheran High School needs choir robes and choir risers. If any congregation or organization has some available, please contact Karl Blauert, Box 126, Waco, Nebraska 68460.

WISCONSIN LUTHERAN SEMINARY MISSION SEMINAR

Date: January 28-29, 1981; 7:30-12:30 a.m. January 28, 1981; 7:00 p.m.

Theme: "SEND FORTH YOUR LIGHT!"

- I. "The people sitting in darkness have seen a great light" — A Survey of WELS Mission History
 - II. "That they may walk before God in the light of life" — Training Faithful Shepherds in our Mission Churches
 - III. "Even in darkness, light dawns" — The Unsaved Billions: How Shall We Reach Them?
- Evening Session: "The Missionary as Sojourner"

Seminar booklets may be ordered at cost prior to January 7, 1981, through the publicity chairman.

R. W. Schumacher
Publicity Chairman
6717 Wartburg Circle
Mequon, Wisconsin 53192

Hades' — the words of none other than Christ himself.

What should our attitude be toward the Scriptures? None other than that of Christ. In the last chapter of the Revelation it is put this way: "I warn everyone who hears the words of the prophecy of this book. If anyone adds anything to them, God will add to him the plagues described in this book. And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book. He who testifies to these things says, 'Yes, I am coming soon.'"

"Amen. Come, Lord Jesus." Keep us faithful to your Word, for then we shall remain faithful to you.

H. Wicke

SYNOD NOMINATING COMMITTEE

The Synod Nominating Committee will meet, God willing, on Thursday, January 29, 1981, at the Synod Administration Building, 3512 West North Avenue, Milwaukee, Wisconsin.

The Nominating Committee is to propose a slate of three candidates for each of the following offices: a lay member of the Executive Committee for Apache Missions, a pastor member of the Executive Committee for Latin American Missions, a pastor member of the Executive Committee for the Lutheran Church of Central Africa, a lay member of the Executive Committee for the Lutheran Evangelical Christian Church of Japan, a pastor member of the Executive Committee for Southeast Asian Missions, a pastor member and a teacher member of the Board of Directors of the Northwestern Publishing House, the chairman of the Board for Home Missions, the chairman of the Board for World Missions, the chairman of the Board of Trustees, the chairman of the Commission on Higher Education, a lay member of the Board for Parish Education, two laymen on the Coordinating Council, and two pastors and one layman on the Special Ministries Board.

The Synod will elect one of the candidates on each slate at its convention in Prairie du Chien, Wisconsin, August 3-8, 1981.

Any board, committee or member of the Synod who has information or suggestions that would be useful to the Nominating Committee may send them to the secretary of the Synod, Prof. Heinrich J. Vogel, 11757 N. Seminary Drive 65 W, Mequon, Wisconsin 53092 before the date of the meeting of the Nominating Committee.

The list of candidates nominated will be published twice in *The Northwestern Lutheran* prior to the time of the convention. Heinrich J. Vogel, Convener

APPOINTMENTS

Pastor Joel G. Frank has been appointed as second vice-president of the Nebraska District. Pastor Donald D. Laude has been appointed as circuit pastor of the Mid-America Conference of the Nebraska District and Pastor Kenneth E. Bode has been appointed to the Mission Board of the Nebraska District.

Gerald E. Free President
Nebraska District

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Kuenzel, Karl E., as pastor of St. John's, Maribel, Wisconsin, on November 30, 1980, by R. Froehlich (NW).

Priebe, David E., as pastor of St. John's, Juneau, Wisconsin, on November 16, 1980, by J. Babler (WW).

Soukup, Paul S., as pastor of Eastside Lutheran, Madison, Wisconsin, on November 23, 1980, by H. Sturm (WW).

Teachers:

Davis, Jeffrey P., as instructor at Northland Lutheran High School, Merrill, Wisconsin, on September 7, 1980, by R. Jones (WW).

Troge, Kurt W., as instructor at Northland Lutheran High School, Merrill, Wisconsin, on September 7, 1980, by R. Jones (WW).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Bivens, Forrest L.
3016 W. Genesee Ave.
Saginaw, MI 48602
Phone: 517/792-3733

Kuenzel, Karl E.
Route 1 Box 336
Maribel, WI 54227

Priebe, David E.
429 South Main
Juneau, WI 53039

Raabe, John E. em.
2080 La Vela Circle
Brookfield, WI 53005

Soukup, Paul S.
2211 Stuart Ct.
Madison, WI 53704

Teachers:

Brei, Richard R.
2213 S. 50th Ave.
Omaha, NE 68106
Phone: 402/553-4528

Davis, Jeffrey P.
1809 E. 1st St.
Merrill, WI 54452

Troge, Kurt W.
1800 E. 6th St.
Merrill, WI 54452

SYNODICAL CERTIFICATION COURSES

Dr. Martin Luther College has arranged to offer an extension course, Rel. 113 *Genesis*, at Wisconsin Lutheran High School, Milwaukee, Wisconsin, beginning January 27, 1981, and meeting regularly on Tuesday evenings from 6:30 to 9:15 p.m. except for the week after Easter. Prof. John Jeske has consented to teach the course.

All teachers who have been accepted into the Synodical Certification program are encouraged to enroll. Others may enroll for audit or credit.

If you are interested, please contact Prof. George Heckmann, Dr. Martin Luther College, New Ulm, MN 56073; phone 507/354-8221, Ext. 231.

VACATION RETREATS

Marriage Enrichment Workshops

Pastor/Family — June 14-19, 1981

Teacher/Family — June 19-24, 1981

Vacation retreats for pastors and their families and teachers and their families, to be held on the above dates at the Pinecrest Resort in Eagle River, Wisconsin, are now being planned. A staff member of Wisconsin Lutheran Child and Family Service will conduct morning workshops on "Marriage Enrichment through Communication." Arrangements will be made to have the children supervised in activities during the morning sessions. Afternoons and evenings are free. Lodging will be provided in housekeeping cottages. For further information regarding schedules, costs and reservations, please write or call: 7-mile Pinecrest Resort, P. O. Box A, Eagle River, WI 54521; Telephone: 715/369-3732 or 715/479-8118, or contact WLCFS. Reservation deadline is March 15, 1981.

PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 15 and 16, 1981. Prof. Paul Nitz will present a series of lectures on "The Use of the Old Testament in the New" and Prof. Armin Schuetze will present a series of lectures on "The Significance of the Reformation for Our Ministry Today." A fee of \$15.00 is requested of each participant. The sessions will run from 9-12, 1-3, and 6-9 on June 15 and 9-12 and 1-4 on June 16.

CHAPLAIN E. C. RENZ

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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 County*
Montana	Helena
	Miles City*
Nebraska	Fremont
New York	Rochester*
North Carolina	Asheville*
	Charlotte*
Ohio	Englewood
Oregon	Gresham*
	Medford*
	Pendleton*
	Greenville
South Carolina	Hot Springs
South Dakota	Fredricksburg*
Texas	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.

EXPLORATORY

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.

CALGARY, ALBERTA, CANADA

WELS exploratory services are being held in Calgary, Alberta. Services are held at the Pine-ridge Community Hall, 6024 Rundlehorn Dr. N.E. in Calgary. The time of service is 10:00 a.m. with Sunday school and Bible study at 11:00 a.m. Please send names of any interested people to Pastor William Heiges, 3407 38 St. NE, Calgary, Alberta, Canada T1Y 4J7; phone 403/285-1880.

JEFFERSON COUNTY, MISSOURI

Exploratory worship services for Jefferson County, Missouri, are being held each Sunday at 9:15 a.m. at the Twin City Motel, Highway 61-67, north of Highway 21A, Festus, Missouri (across from the Venture Store). This congregation will serve the cities of Festus, Crystal City, Barnhardt, Pevely, DeSoto, Hillsboro, and Herculaneum. For more information contact Pastor Roger R. Zehms, 10151 Sappington Road, St. Louis, Missouri 63128; phone 314/843-4513.

LEHIGH ACRES, SOUTHERN FLORIDA

The Lehigh Acres exploratory group has changed its worship time to 9:00 a.m., with Sunday school and Bible study at 10:15. Services are in the Lehigh Acres Jaycees' Building, 1 mile west of town on Lee Blvd. Send names to Pastor Dennis Kleist, 6307 Hofstra Ct., Ft. Myers, Florida 33907; phone 813/482-7595.

TIME AND PLACE

WINTER VISITORS TO THE VALLEY OF THE SUN

Our Savior Ev. Lutheran Church (WELS) serves the western suburban areas of metropolitan Phoenix which include: Sun City, Sun City West, Country Meadows, Peoria, Sun Aire Estates and Youngtown. The church is located at 9825 N. 103rd Avenue, Sun City, Arizona. For information on the time of services and other events contact Pastor Frederic H. Nitz, 9901 N. 103rd Avenue, Sun City, Arizona 85351; phone 602/977-2872.

SCOTTSBLUFF, NEBRASKA

King of Kings Ev. Lutheran Church of Scottsbluff, Nebraska, is now worshipping in its new church building, located in the northeastern part of Scottsbluff at 2912 - 18th Avenue. The time of service is 9:00 a.m., with Sunday school and Bible class at 10:00 a.m. For more information, contact Pastor Joel W. Jaeger, 2304 Avenue B., Scottsbluff, NE 69361; phone 308/632-7316.

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 Stoneybrook Dr. S.W., Roanoke, Virginia 24018, phone: 703/744-5653.

HANDBELL FESTIVAL

A handbell festival is being planned for April 25-26, 1981, at St. John's Lutheran Church, Burlington, Wisconsin. (Note correction of date!) All WELS and ELS children and adult handbell choirs are invited to participate.

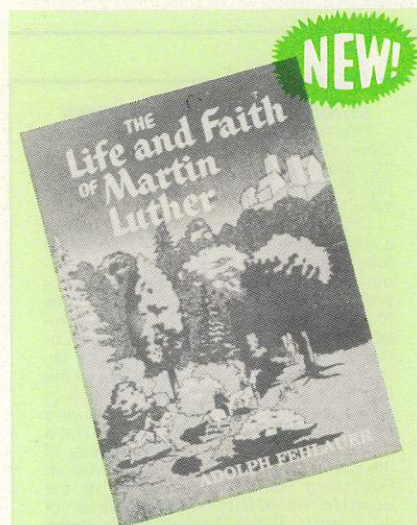
For information write: Mrs. Harvey Schall, c/o St. John's Lutheran Church, 198 Westridge Avenue, Burlington, Wisconsin 53105.

COMMUNIONWARE NEEDED

The Prince of Peace Evangelical Lutheran Church in Yankton, South Dakota, would like to purchase a communion service: chalice, ciborium, flagon and paten. Please contact Pastor Paul Stuebs, 2403 Western Ave., Yankton, South Dakota 57078; phone: 605/665-4793.

PEWS AVAILABLE

Trinity Lutheran Church of Union Grove, Wisconsin, has a small number of used wall-mounted pews to give to any mission congregation for the cost of transportation. If interested, contact Pastor G. Stahlecker, 2908 S. Colony Avenue, Union Grove, Wisconsin 53182; phone: 414/878-4156.



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