

The Northwestern Lutheran

March 1, 1981



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Comments by the Editor

March 3 — In his CP UPDATE of January 29, President Mischke informed the circuit pastors that our Synod's hearing before the US Supreme Court has been scheduled for March 3.

In case you have forgotten the issue at stake, it is the contention of our Synod that congressional legislation excluding "services performed . . . in the employ of . . . a church" from the unemployment insurance coverage act includes also the services performed by the Christian day school teachers in Christian day schools maintained by our churches.

The Synod's 41-page brief contends that subjecting parochial elementary and secondary schools to the unemployment compensation law violates both the establishment and free exercise clauses of the First Amendment to the Constitution of the United States, since our schools "exist solely for religious purposes."

During this term the US Supreme Court will review some 475 cases. Our Synod's appeal is one of 150 on which the court will also be hearing oral arguments.

In reporting, the President added that "legal fees in connection with First Amendment matters have also had an adverse and unanticipated impact on our budget."

The Unequal Yoke — We are pleased to note that the Evangelical Lutheran Federation, an organization of congregations that for the most part left the American Lutheran Church for doctrinal reasons, in its third annual convention in October of last year reiterated its firm stand against lodge membership.

Asked to clarify its position as regards secret societies, specifically as to whether membership in them is an adiaphoron or not, that is, something neither commanded nor forbidden by

Scripture, it adopted the following resolutions:

"Whereas, secret societies deny the deity of Christ; and

"Whereas, secret societies promote universal salvation, yet Scripture says there is no salvation outside of faith in Jesus Christ; and

"Whereas, the Holy Scriptures require that the Christian not be unequally yoked together with unbelievers; . . . therefore,

"Be it resolved, that the Evangelical Lutheran Federation believes that any issue which deals with the deity of Christ, his means of grace, and his atoning sacrifice is not a matter of adiaphora; and

"Be it further resolved, by conscience, that the Evangelical Lutheran Federation must remain loyal to its constitutional and confessional stand. . . ."

We, too recognize that there is conflict between Christianity and secret societies which cannot be bridged.

Just a Replay? — Lent is just around the corner. Basically, the sermon texts this year will be similar to those used by your pastors as long as you have been attending Lenten services. The truths expounded will not offer anything strikingly new. So, why bother?

Because, if you are like me, you too need to rekindle your first love and to learn once more that it is Christ's love for us which counts in time and in eternity. If he had not taken our sins upon himself and had not taken our place on the cross, we would be lost forever. So these special services are anything but a tiresome replay. They are a reminder that Christ included us when he said, "The Son of Man came to seek and to save what was lost."

Six midweek services, six Sundays in Lent, and several services during Holy Week are not too much time to devote to reviving our faith and renewing our hope. You agree, don't you?

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

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The Cover

Pictured is the installation of Missionary John Boehringer as pastor of Praise Ev. Lutheran Congregation in Yokohama-Zushi, Japan. Participating in the service were (left to right) Missionaries Kermit D. Haben, David M. Haberkorn, Elwood C. Fromm, and Harold R. Johne. Bestowing the blessing on Missionary Boehringer is Pastor Tadashi Yoshida

Editorials

Not So Strange Bedfellows A Methodist bishop, after five years of dialoging with Roman Catholics, tells Pope John Paul II and us that Methodists have a "closer affinity" to Roman Catholics than to many other Protestant Churches. At first reading this yoking of Romanism and Methodism strikes one as passing strange. An affinity between doctrinaire and centralized Rome and Methodism with its congenital dislike for doctrinal and organizational structure? Hardly!

When the Methodist bishop reveals his rationale, the unbelievable becomes believable, even obvious. Bishop Cannon explains that the common ground of the two denominations is based on "our stress on holiness, sanctification, and Christian perfection." This, he says, is "in contrast to the Protestant emphasis on sin and forgiveness."

That explanation enlarges the room for many more bedfellows. The many stress the human contribution in religion. The few look first of all to what God contributes and then cheerfully endorse the human contribution that follows.

This is a Lenten theme. In this season of the church year it is all too easy to get caught up in the helter and skelter of methods and rules that place the emphasis on what we may choose to do or deny. We dare not lose sight of where the real action is. That is Calvary. At best we can stand under the Cross and around the nearby Tomb.

That is where there is "sin and forgiveness." That is where there is room enough for all sorts of bedfellows, for all who renounce personal merit and resort alone to the merits of Christ crucified.

Edward Fredrich

"No" Is a No-No In an interview with the press the star of a punk rock group, noted for her talent in smashing television sets and sundry appliances with a silver-plated sledgehammer, summarized her personal philosophy with the pronouncement, "Personal freedom is the most important thing."

"Don't say no" is another way of putting it, and a significant number in this generation are living by this axiom. The hippy culture of a few years back contributed a cliché which matches that philosophy. "Do your own thing" is the heritage left to us by that curious movement.

In applying this widely held viewpoint to your personal life, you simply avoid constraints on your personal conduct. It is readily apparent, however, that this is not a viewpoint which the Holy Scriptures encourage. "Thou shalt not" introduces most of the Ten Commandments. "Deny yourself" — that is, say no to your

self — is one of the qualifications of discipleship as set forth by Jesus. St. Paul wrote, in the words of the King James Version: "I keep under my body," meaning that in order to prevent being led away from God and forfeiting his salvation he subjugated his body rather than give it free reign. Repeated warnings against giving in to yourself are prominent throughout the Scriptures.

From the Christian viewpoint, personal freedom is not the most important thing. What is most important, in fact, essential, to human happiness and welfare is being bound to God, not being on your own. "The soul is created for God and will not rest until it rests in God," said one of the ancient church fathers.

Not saying no is the way to quick and easy rewards; but unfortunately the benefits usually stop there.

Immanuel Frey

Family Security An American psychiatric team interviewed and tested our 52 former hostages at Wiesbaden "to determine how much they had been injured by their experiences and what they needed to make a normal adjustment to society." The team wanted to know what things — religion, faith in America, feeling numb, not thinking about things, etc. — helped them to cope. One of the questions they asked was, "What did you think about — family, the past, daily activities, rescue, your future, religion, God?"

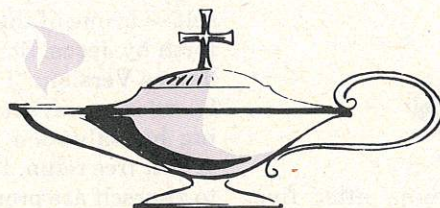
Should we be surprised if we learn that many of these ex-hostages placed family at the top of the list, or — if theirs was a Christian family — family, religion, and God? It must have appeared to them, cut off as they were from news of national efforts on their behalf, that the United States had abandoned them. But did any of them doubt the loving and anxious concern of their families? If they had any doubts because Iran had withheld family mail from them, these doubts must have vanished in an instant as the telephones in Wiesbaden carried the welcome voices of their families back home.

That is why God established families — husband and wife, father and mother, parents and children. When he "set the solitary in families," he created the basic units in society. With its many pronouncements on family, on family bonds, on family obligations, on family blessings, Scripture establishes families as the bedrock of human relations in this world.

When crises come, next to God it is the family that is the first and last resort for strength and support. And if the family is a Christian family, where Christian faith and the love of God are woven into its fabric, its members have a security and a refuge that no nation and no society can ever provide. The security of the Christian family is one of God's greatest gifts to mankind.

How tragic it is that organizations and public groups in our country are deliberately or unwittingly undermining and even destroying this blessing of God, the family! In this deluded and godless age Christians above all should cherish their families and rally to their cause.

Carleton Toppe



Studies in God's Word

Lessons from a Trip to Egypt

Read Genesis 42:1-38

All of Scripture is written for our learning. Lessons are to be found on every page. So it is also with the account of the first trip of Joseph's brothers to Egypt. It's a heartwarming account, one packed with basic human emotions like fear and frustration, sorrow and joy, kindness and love, but underneath it all moves the loving hand of God caring for his own. Looking at the account, we learn something about

Confession

Close to 22 years had passed (Genesis 37:2; 41:46,53; 45:11) since Joseph had been sold into slavery. Back in Canaan life went on for the brothers. Everything seemed natural, even the famine which finally reached up to their land. By this time their families had grown to about 70 people (46:27), so the effects of the famine were all the more felt. There was only one thing to do: go down to Egypt, as others were doing, and buy grain.

In Egypt, however, everything went wrong. The official with whom they had to deal spoke harshly with them, accused them of being spies, obstinately refused to listen to any of their explanations, and even threw them into prison. Then he strangely changed his mind, keeping only one of them while sending the others home with food and with the demand that they bring back their younger brother.

The whole unusual episode brought back some black memories. "One is not," they had said of Joseph to the Egyptian official, and now they were forced to think of that brother. As the

ruler treated them harshly, they must have remembered their treatment of 17-year-old Joseph. As they pleaded in vain, the memory of Joseph's anguished cries must have rung in their ears. As they left Simeon behind in bonds, the eyes of their consciences must have seen again Joseph being hauled away by the slave traders. And in their present sorrows they saw their past sins. "We are verily guilty concerning our brother," they had to confess, brought this far on the road to repentance by God's loving hand.

Are there sins which we have buried unrepented in the basement of our conscience or hidden away in the attic corners of our lives? From our chapter comes the lesson that those sins will find us out, if not in this life, then at least in the judgment. From our chapter we also learn how sincerely God desires our confession and repentance. He does not want the sinner to die. Through his law God speaks harshly to sinners, pointing out sin and the need for the Savior. He even sends tribulation to make us more serious minded. But his joy is greatest when we confess our sins and believe the gospel of redemption. His joy is greatest when we "lay our sins on Jesus, the spotless Lamb of God, who bears them all and frees us from the accursed load."

What a valuable lesson for us as we begin another Lenten season!

Compassion

What went through Joseph's mind when his brothers who years earlier had laughed at his dream (37:8) now

bowed down before him, calling him "lord" and themselves his "servants"? When Joseph spoke "roughly" to them, the account shows these were not tough words of vengeful anger, but words filled with compassion. In concerned love Joseph had to know whether they had turned from their evil ways. In concerned love he had to test them by probing their feelings toward Benjamin, the other favored son of the beloved Rachel. When Joseph heard their confession and saw the change beginning in them, he could not contain himself, but left them to weep for joy. Even the bonds which he put on Simeon's hands were part of his compassion, for those bonds would bring the brothers back to Egypt and to Joseph's loving care.

"Faith works by love" this part of the chapter tells us. And true love shows not only toward the redeeming Lord, but also toward all whom he loves. Can there be a higher expression of this love than when it searches for an erring brother, and can there be a more fitting season than Lent in which to reach out in our individual and congregational families for those who need to be "drawn to the cross which God has blessed with healing gifts for souls distressed"?

Confidence

The next scene is a pathetic one. The gray-haired Jacob, upon hearing this sons' report, lamented in distress of soul, "Joseph is not and Simeon is not and ye will take Benjamin away; all these things are against me." In sorrow Jacob looked back and saw the loss of Joseph; in worry he looked around and saw the impending loss of Simeon and Benjamin, because he forgot to look up at God in confident faith. Forgotten were the mercies of a lifetime because of the seeming bitterness of the present trial. How Jacob must have smiled at this unnecessary anguish later as he was reunited in Egypt with his long-lost son.

When the woes of life o'ertake us, then it's time for the Lenten look at the Savior's cross again. From that cross will come the confidence that all things are not against us, but instead working for good to them who love God. God's great love for us in Christ will see to that!

Richard E. Lauersdorf

Mining the Treasure of God's Word

Matthew 16:21-17:13

Mark 8:31-9:13

Luke 9:22-36



BY JULIAN G. ANDERSON

Jesus Announces His Death and Shows His Glory

Remember that the incident in our last lesson took place while Jesus was traveling to Caesarea Philippi, far north of Galilee. And our first incident today is a continuation of the discussion which began in the last lesson. So let's begin by reading

Mark 8:31,32a

Note how Mark makes it clear in verse 31 that what Jesus was talking about now was a new topic. Notice also what Jesus called himself here (v. 31a, see note in lesson for January 6, 1980), noting that this title connects this conversation with the one in the last lesson, since it is a synonym for Messiah. The important point to see here is that as soon as the apostles confessed their faith in Jesus as the Messiah, he *at once began* to explain to them what his *real work* as the Messiah was (v. 31). Hi-lite the four verbs used here to describe that work, and note Mark's comment in verse 32a. Then

Read Matthew 16:22,23

Now we see that this announcement was so shocking that the apostles simply refused to believe it, and as usual, it was Peter who reacted first and expressed their disbelief (v. 22, "scold" would be better than "rebuke" here). And Jesus' reply to Peter were the angriest words he ever used to his disciples. Note what he called Peter in verse 23a, for it had truly been Satan who had put this thought in Peter's mind. It was another attempt by Satan to turn

Jesus away from the cross. The last part of verse 23 means: "You're not looking at this the way God does, but the way men do." And there is also a lesson for us here, that Satan is always trying to put wrong thoughts in our minds, too. Now continue with

Matthew 16:24-28

See how Jesus now moves to the next topic, the *cost* of being one of his followers in the light of what he had just told them. The first price we have to pay is that we must change our priorities. It can't be "me first" any longer, but "Jesus first," and this may well bring suffering and even death to us also (v. 24). And the important goal must now be *eternal* life, instead of our physical life and comforts. In fact, a true disciple will be willing to lose his physical life to obtain eternal life (v. 25), because he has a new sense of *values* (v. 26), and for him, therefore, there can be only one "reward" which is worth working for (v. 27). And for most people, then as now, this is too high a price to pay, especially for a reward so far away.

Verse 28 is a typical prophecy, because the language is vague and general. But it had to be some event that occurred in the lifetime of the apostles, either Jesus' transfiguration, when he appeared in all his glory, or the first few years of the infant church following Pentecost, when the church was suddenly filled with *power* (see Mark's account in 9:1). Finally then, let's read

Matthew 17:1-13

This was one of the great climactic events in the life of Christ. Note *where* it took place (v. 1b. The "high" mountain must have been Mt. Hermon, over 9,000 feet high, since the last events took place on its lower slopes), and *when*, and *who* were present (vv. 1a and 3). The latter were the two greatest prophets in the Old Testament. Then note *what* happened there (v.2). The explanation in verse 2b tells us that Jesus appeared here in his full heavenly glory.

For scene two read Luke 9:30 and 31, which give a fuller description of Moses and Elijah, and also reveal what they were talking about, which is the important thing in this scene. Notice that their conversation was a continuation of Matthew 16:21, suggesting that the apostles particularly needed this revelation at that time. As usual, Peter was the spokesman, expressing his joy (v. 4.). What he wanted to build was three lean-tos.

Then came the climax in verse 5: first, the bright cloud, reminding us of the fiery cloud at the exodus, indicating God's presence in their midst (Exodus 13:21); then, the voice coming out of the cloud, also reminding us of the exodus (Exodus 20:1 and 19). At this point notice that this whole scene was a repeat of what happened at Jesus' baptism (underline God's words, and hi-lite "My Son," and compare Matthew 3:17). This was the final, dramatic answer to Jesus' question, "Who am I?" (Matthew 16:13.) The apostles' reaction was the same as that of the Israelites in Exodus 20:19. But note how tenderly Jesus calmed their fears (v. 7), and what happened when they looked up (v. 8) — surely a dramatic way of saying to them, "Look to Jesus alone!" Note that Jesus' instructions here were the same as in Matthew 16:20 (last lesson), and for the same reason. In verse 10 the apostles were referring to the prophecy of Malachi 4:5 and 6, and in verses 11-13 Jesus explains that this prophecy had already been fulfilled (compare Matthew 11:11-15, August 3, 1980). The strange thing is that this whole dramatic scene was witnessed only by three persons, indicating that its purpose was to confirm and strengthen their faith at this critical time when humanly speaking the situation was getting darker and darker.

Holy Ground in Zushi, Japan

We live in an age when success is usually associated with big numbers. Computers are needed to tabulate the millions and the billions. By way of contrast, one finds it refreshing to hear about people who can rejoice over little things, and who consider a comparatively small gathering a great leap forward.

Our story begins with one Japanese woman from Missionary Kermit Habben's congregation in Higashi-Kurume, who moved to Zushi. She asked Pastor Habben to come to her new residence, offering her home as a place for an instruction class. Pastor Habben readily accepted this offer, and the result was the gradual building up of a nucleus of Christians which included the woman's own husband.

In the meantime Pastor John Boehringer, who had accepted the call to serve as one of our missionaries to Japan, was completing his two years of intensive language study in that country. The Lutheran Evangelical Christian Church of Japan decided that the Zushi area showed promise of being a good field for him to begin his work.

This sequence of events came to a climax recently when Missionary Boehringer was installed at Zushi on November 23, 1980. The place for the service was a small third-floor classroom which the Zushi congregation of about 20 people had managed to rent for the occasion. The classroom was about the size of an average living-dining room area in an American home. Imagine over 60 people literally squeezed into that little space for the installation service! "We had to step over babies, chairs and people in order to find a place," reports one of the visitors, "but it was a thrill." Missionary families, Japanese pastors, and members from other congregations joined the local group in celebrating this joyous event. Some of the visitors traveled three hours by train in order to get there. In a mission setting there is always a feeling of warmth and fellowship associated with such gatherings, something which is not experienced by



Missionary Habben introduces Pastor Boehringer

those who feel that success must go together with celebrations on a grandiose scale.

Missionary Harold Johnne, head of the Lutheran Seminary in Tsuchiura, preached the sermon for the installation service. Basing his words on the story of the call of Moses in Exodus 3, Pastor Johnne reminded his hearers that they, even as Moses of old, were standing on holy ground. It was the Lord who had called Pastor Boehringer to that place in Zushi, Japan. As in

the case of Moses it was the Lord who also had the purpose of having one of his leaders proclaim his holy Word there. The Lord wants his people to be brought forth from the bondage of sin and death to an eternal inheritance in heaven.

When the woman with whom all this began was asked after the service if she had ever imagined that her move to Zushi could lead to an event such as this, she replied, "This is the wonderful blessing and work of the Holy Spirit!"



Mr. Hirano, chairman of Praise Ev. Lutheran Congregation, welcomes Pastor Boehringer

One is reminded of one of our petitions in the Lord's Prayer: "Thy kingdom come," and of Luther's answer to the question, "How is this done?" Luther replies: "When our heavenly Father gives us his Holy Spirit, so that by his grace we believe his holy Word, and lead a godly life here in time, and hereafter in eternity."

There is "holy ground" in Zushi, Japan today. This did not come about as the result of events considered big by human standards. It happened because we believe the Savior's words that "there is rejoicing in the presence of the angels of God over one sinner who repents" (Luke 15:10).



Singing the Lord's praises.

The Scriptures —

True, Infallible and Inerrant

The Bible — can I trust what it tells me? Can I rely on its advice? Has it been proved false and misleading? Am I safe when I trust what it says?

According to what we read in some theological journals and church papers the Bible is anything but trustworthy. *Missouri in Perspective*, a bi-weekly paper published by ELIM (Evangelical Lutherans in Missions, a groups of "moderates" who are members of the Lutheran Church-Missouri Synod) on January 26, 1981, printed the following:

"A Valparaiso University professor [Dr. Walter Rast] says he believes an archaeology team he co-directs has found the remains of two cities closely linked to the fabled Biblical narratives of Sodom and Gomorrah. . . . Some Biblical commentators have suggested that the two cities may merely have been parables of God's wrath against wicked people. Speculation that there may actually have been such cities was heightened several years ago, when Giovanni Pettinato, one of the scholars who discovered the Ebla tablets in northern Syria, said that two place names arguably close to Sodom and Gomorrah were included among scores of place names in the tablets."

In another portion of the same article Dr. Rast, professor at Valpo and a pastor-member of the Association of

Evangelical Lutheran Churches (AELC), is quoted as stating that "'the Old Testament writers were not just inventing these cities.' At the same time, he cautions that the findings would not buttress 'fundamentalist' assertions that the Genesis accounts are literal, eyewitness accounts. The narratives suggest the presence of elements of folklore and 'theologizing.'"

The final paragraph reads: "'We haven't found Lot's wife, and I don't expect we will,' Dr. Rast has joked. Lot's wife is said to have been turned into a pillar of salt for disobeying God's command not to look back as the cities were being destroyed."

In the above quotations Dr. Rast questions and *Missouri in Perspective* leaves open the historical truth of this episode in the Book of Genesis. Not only that, but Dr. Rast actually pokes fun at it.

We ask: Is it true, can this account in Genesis and many other accounts in the Bible be no more than fables or theological folklore, something not necessarily true? Does Scripture contain a mixture of truth and fable?

A great many churches, among them many Lutheran bodies, assert that very thing, and claim that Scripture is reliable only when it speaks of matters of faith and life. They bluntly state that when Scripture touches on histor-

ical, geographical and scientific matters, it is subject to error.

We teach otherwise. In *This We Believe* we state: "We believe that Scripture is a unified whole, true and without error in everything it says. . . ." And again: "We reject any thought that makes only part of Scripture God's Word, that allows for the possibility of factual error in Scripture, also in so-called non-religious matters (for example, historical, geographical)."

Are we right, or are Dr. Rast and *Missouri in Perspective* right? Let's ask one who knows — Jesus Christ!

Our Lord's Stand

Jesus did not speak of Sodom and Gomorrah and what happened there as a myth or a fable. When he sent his disciples to preach in the cities and villages, he said of those cities that would reject their message: "I tell you the truth, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town" (Matthew 10:15). For Jesus, Sodom and Gomorrah were real and their punishment real. For him, what Scripture said about them was not a fable, but the truth.

Nor did Jesus crack a joke about Lot's wife. In Luke 17:29-32 we read that he said: "But the day Lot left Sodom, fire and sulphur rained down from heaven and destroyed them all. It will be just like this on the day the Son of Man is revealed. On that day no one who is on the roof of his house, with his goods inside, should go down to get them. Likewise no one in the field

(Continued on the next page)

should go back for anything. Remember Lot's wife!" As far as Jesus was concerned, both Lot's wife and what happened to her were fact.

Or take the story of Jonah. His being swallowed by a large fish and subsequently disgorged alive has been the subject of endless ridicule. Once again, we note, Jesus Christ put the authority of his person behind this account. In fact, he connected what happened to Jonah with one of the vital elements in the carrying out of God's plan of salvation.

When a group of Pharisees and teachers of the law said to him, "Teacher, we want to see a miraculous sign from you," he answered: "A wicked and adulterous generation asks for a miraculous sign! But none will be given it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth" (Matthew 12:38-40).

It is clear that our Lord did not consider the history of Jonah as a fable. He accepted it as a fact, even as he accepted as fact all other events mentioned in the Old Testament. It is a real eye opener to read through the Gospels and note how Jesus supported his teachings by referring to historical events in the Old Testament. There can be no doubt about it: Jesus considered the words of Scripture true, infallible and inerrant.

In this connection, we would also point to John 10:34-36 where Jesus singles out one word in Psalm 82:6 and then adds a parenthetical remark which we ought to note: "Is it not written in your Law, 'I have said you are gods'? If he called them 'gods,' to whom the word of God came — *and the Scripture cannot be broken* — what about the one whom the Father set apart as his very own and sent into the world?" That is Christ's stand. Those who would be his followers ought to hold fast to the same view.

God Not a Liar

The Lord, the Creator of all things, who can even open the mouth of a donkey, as we read in the account of Balaam in Numbers 23, also spoke a word through Balaam that we do well to keep in mind. "God is not a man," he had Balaam say, "that he should lie,

nor a son of man, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?" God does not lie! His Word, the Scripture, therefore also does not lie.

That the Scripture is his Word is clear from passages such as the following: "All Scripture is God-breathed, and is useful for teaching, rebuking, correcting and training in righteousness" (2 Timothy 3:16) and, "Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit" (2 Peter 1:20,21).

We notice, too, that the Lord's disciples acknowledged that the Scripture was inspired and therefore true in every respect. When Matthias was chosen to replace Judas, Peter addressed the believers at that meeting with these words: "Brothers, the Scripture had to be fulfilled which the Holy Spirit spoke long ago through the mouth of David concerning Judas. . . ." (Acts 1:16). We, too, accept the Bible as infallible and inerrant.

Unfortunately many Lutherans are not ready to accept that. *The Lutheran Standard*, the official publication of the American Lutheran Church, in the issue of January 23, 1981, put it this way: "The Bible is sufficient, reliable, trustworthy, truthful. In a world where all things are fallible and subject to error, the Bible remains less fallible than any other authority in matters of faith."

That statement, when analyzed, actually leaves room for discrepancies even in matters of faith and leads us to express the very fear the author discounts when he writes: "Many fear a 'domino' effect with regard to a critical approach to the Scripture. . . . They suspect that if we do not affirm the historical reality of Adam and Eve, the six-day creation, or the event of Jonah in the fish, then eventually we (or at least the next generation) will also deny the virgin birth, the historical resurrection of Jesus, and the apostolic witness that Jesus was the Son of God." We would remind the author that that has happened in many cases. May God guard us and preserve us in our stand on the Holy Scripture!

H. Wicke

Bill's Invitation

Have you ever wondered why many so-called good Christians are slow to go out and personally tell others about Christ and about salvation? Could it be that many have taken for granted what Christ has given us and have lost the right attitude towards spreading the gospel?

Let me tell you a short story about a man named Bill. Bill lived in a town much like yours and mine. One day Bill went down to the mailbox to get his mail. In the mail he found a letter from a very well-known but aging millionaire. In the letter was a personal invitation for Bill to go on an all-expense-paid vacation trip around the world. The invitation said that this vacation trip was intended for Bill and also for Bill's whole neighborhood. The millionaire also said that he was leaving it up to Bill to tell the rest of the people in Bill's neighborhood.

Needless to say, Bill was very happy and excited. He virtually ran from door to door telling everyone about their good fortune and about the fantastic vacation. When Bill got home, he wondered if he had missed telling anyone. So, to make sure, he ran an ad in the newspaper describing the vacation and again inviting everyone along.

If you or I had received this invitation, we would very likely have acted the same way Bill did. And that's the point.

Each of us has received just such an invitation. No, not for a trip around the world and not from some rich millionaire. Rather we have been invited by God himself to spend an eternity of joy and happiness with him in heaven. All expenses have been paid by Christ's suffering and death on the cross. God has also told us that this eternal salvation is intended for us and for all people and that he wants us to go and tell others so that everyone can finally go to heaven.

Now an eternity in heaven is a much greater gift than a trip around the world. So shouldn't we want to use every opportunity we have each day at home, at work, or at school to tell others about the invitation that God has extended to all people?

One Who Received
An Invitation

Looking at the Religious World

information and insight

Lutheran Merger Study Underway

Congregations of three Lutheran synods have begun a year-long study of future relationships, including possible forms of organizational merger. The three synods are the American Lutheran Church, the Lutheran Church in America, and the Association of Evangelical Lutheran Churches. The AELC is a small, five-year-old synod made up of break-away congregations from the Lutheran Church-Missouri Synod.

The Committee on Lutheran Unity, composed of representatives of the three synods, has proposed four options for Lutheran unity. An opinion poll will be taken at the district conventions of the ALC and at the synod conventions of the LCA and the AELC in 1981. All congregations of the three synods have been urged to study and to express themselves on the four options prior to the 1981 conventions. The four options range from a preservation of the *status quo* with increased cooperation to the establishment of a centralized "superchurch."

Option one leaves the synods intact as presently constituted and calls only for a stronger commitment to cooperative programs. Under option two the three synods would become nongeographic entities within a new national church body. The new body would assume responsibility for world missions, pension plans, discipline, a denominational periodical, campus ministry and the like.

Option three calls for the dissolution of the three synods to create a large national church with specific responsibilities. Five to eight regional, self-governing entities would be responsible for the church's mission in each region, including home missions, worker training, educational materials and the like. Smaller units, perhaps 100 of them, would ordain clergy and provide parish assistance. Option four calls for

the creation of one national church body, consisting of five to eight geographical entities which would not be self-governing as under option three. The national body would assign specific responsibilities to the geographic districts to implement the programs of the national body.

The union committee's elaborate proposal spells out the assumptions of each of the four options, details the type of church government of each of the arrangements, and defines mission cooperation under each plan.

It appears that the sentiment of the LCA and the AELC favors the third and fourth options. The presiding bishop of the ALC, Dr. David Preus, is a less-than-enthusiastic supporter of a large-scale merger at present. In the President's column in the *Lutheran Standard*, Preus reported that the ALC has five priorities for the 1980s, none of which "would be significantly furthered by concentrating our time, energy, attention and resources on another massive national Lutheran organizational restructuring."

Preus also noted that there is "no biblical or confessional mandate for organizational uniformity." "The three synods live and work together without hostility, without scandalous division, and without wounds that need to be healed," Preus said.

One prominent ALC spokesman, E. Clifford Nelson, retired St. Olaf College faculty member, has taken issue publicly with Preus' position. Nelson advocates "a commitment to union" implemented "in a theologically responsible and practically feasible manner. This will not 'bring in the millennium,'" Nelson said, "but it will be faithful to Christ's . . . prayer in John 17."

We see the question as purely pragmatic. All three synods share a view of biblical authority and of commitment to confessional Lutheranism which is at variance with the Bible and the Confessions. True Lutheranism will be nei-

ther promoted nor hindered by a merger of the three synods. Theologically there isn't any essential difference between them.

LCMS Details Disagreements with ALC

A "clear and documented statement on the existing areas of doctrinal disagreement" between the Lutheran Church-Missouri Synod and the American Lutheran Church has been sent to the 6000-plus congregations of the LCMS for study. The statement, authorized by a synodical convention resolution in 1979, was prepared by the six LCMS commissioners on the joint ALC/LCMS Fellowship Commission.

The LCMS declared itself in fellowship with the ALC in 1969. Both synods acknowledged existing doctrinal differences at the time. LCMS leaders were hopeful that existing differences could be resolved more readily within the framework of fellowship than outside of it. History proved otherwise. In 1977, and again in 1979, the LCMS designated its relationship to the ALC as a "fellowship in protest."

The purpose of the synod-wide study of the statement of disagreements is to enable the synod to determine at its convention next July whether to terminate its fellowship with the ALC or to continue it. The new document makes no recommendations. That is the responsibility of the synod's Commission on Theology and Church Relations. That commission's recommendation was expected in a new fellowship statement scheduled for release in February.

"A Statement of Doctrinal Differences" contains three sections: I. Holy Scripture — Authority and Interpretation; II. The Lutheran Confessions — Subscription and Diversity; and III. Church Fellowship — Nature and Basis. Each section begins with a portion of a document entitled *The Function of*

(Continued on the next page)

Religious World

(Continued)

Doctrine and Theology in the Light of the Unity of the Church. The FODT report resulted from an official study conducted from 1972-1977 by the Division of Theological Studies of the Lutheran Council in the U.S.A. The FODT sections in "A Statement" are followed by sections headed *Documentation* in which the conflicting ALC-LCMS positions are set side by side in parallel columns.

The statement notes that concerns such as abortion, communion practices, ordination of women and inerrancy are "merely the manifestations of more fundamental disagreements which exist between the two church bodies on the authority and nature of Scripture, the attitude toward doctrinal diversity in a confessional church and the basis of fellowship." It is those three underlying disagreements to which the commissioners address themselves in their statement.

The statement also includes an appendix containing a report prepared by the ALC's commissioners. The purpose of the appendix is to demonstrate that the LCMS commissioners are not caricaturing the position of their ALC counterparts, and to "show that the ALC commissioners likewise recognize areas of serious disagreement between our two church bodies."

There are growing evidences of a renewed commitment to confessional Lutheranism in the LCMS. We thank God for that. We hope that God will give Missouri the strength and the courage to follow good words with right actions at its convention next July.

LCMS Vice President Accused of Teaching False Doctrine

"Dr. Walter A. Maier, Jr., holds a position different from that of the official doctrinal position of the (Missouri) Synod." The LCMS Praesidium (synodical president and vice-presidents) made that public statement following a consultation with Dr. Maier on January 6. Dr. Maier, the third vice-president of the synod, is a member of the Praesidium that found his teaching to be at variance with the synod's position. He is also a professor at Concor-

dia Seminary in Ft. Wayne. He is a son of the founder of the *Lutheran Hour* and has been nominated for the office of the president of the synod to succeed incumbent President J. A. O. Preus.

The issue involves the doctrine of justification. A press release issued by the LCMS's director of the Department of Public Relations offers this explanation: "The Praesidium noted that in a paper delivered to the Fort Wayne faculty in January 1979, Dr. Maier maintains that, on the basis of Scripture and the Lutheran Confessions, justification can only be spoken of in connection with faith. The position of the synod is that there is an aspect of justification called objective or world justification which took place *prior* to sinners' coming to faith."

The press release notes that the LCMS's Brief Statement confesses that "Scripture teaches God has already declared the whole world to be righteous in Christ." Dr. Maier, however, holds that "objective reconciliation does not bear Scriptural warrant." According to the press release, Dr. Maier "also contends that those passages in the Bible which speak of God reconciling the world to himself (2 Corinthians 5:19; Romans 5:10 ff.; Colossians 1:19ff.) do not mean that God's wrath against *all sinners has been laid aside* because of the work of Christ, but should be understood to mean that Christ's work *has made it possible* for God to change the hearts of men so they become reconciled to God through faith. The Praesidium believes that in taking this position, Dr. Maier fails to distinguish between law and gospel."

Dr. Maier's position was brought to the attention of the synod in a letter addressed to all congregations by synod president J. A. O. Preus. President Preus stated that he felt constrained to inform the synod of Dr. Maier's position after Maier was nominated to succeed Preus, and appeared to be a front runner for the presidency of the synod.

In a response to the opinion of the Praesidium, Dr. Maier asserted that his teaching agrees with St. Paul's, with the Lutheran Confessions, and with the position presented in a LCMS publication, *Popular Symbolics*, written by a former Concordia, St. Louis, professor, Dr. Theodore Engelder.

Because we are not privy to the discussions and the written statements

pertinent to this controversy, we are in no position to make a judgment for or against Dr. Maier. We can only report on what has transpired and offer an outsider's comment.

Objective justification is the distinctive teaching of orthodox Lutheranism. It is the doctrine by which the church stands or falls. If the current problem in the LCMS pertaining to this doctrine impels Christians to turn to the Bible to restudy what God's Word teaches, the cause of truth will be served even though the visible church may have to endure the tensions and the pain of controversy.

Numerous doctrinal controversies have perplexed the Lutheran Church in recent decades. We can't think of any which in our estimation God can cause to "work together for the good of those who love him" more than this one.

Bible Smuggling Called Counter-Productive

Smuggling Bibles behind the iron and bamboo curtains has been a project of special interest to many Christians during the past decade. The cause was popularized by the publication in 1968 of a best selling paperback, *God's Smuggler, Brother Andrew*. The book's hero, Brother Andrew, risked life and limb in cloak-and-dagger style to smuggle Bibles to Christians in communist lands, some of whom had nothing more than tattered, hand-copied portions of the Bible to sustain them.

Two California based organizations, Underground Evangelism and Jesus to the Communist World, collected millions of dollars in support of their Bible smuggling operations. Jesus to the Communist World was founded by a Lutheran, Rev. Richard Wurmbbrand, who had been imprisoned for 14 years in Roumania until he was ransomed by Swedish Lutherans in 1963.

Church leaders now question the propriety and the need for Bible smuggling. A British-based organization, EuroLit, has embarked on a program to export Christian literature to Soviet bloc countries legally and openly. EuroLit's project is jointly sponsored by the United Society for Christian Literature and the Baptist Union of Great Britain and Ireland.

The flow of Christian literature to iron curtain countries has been aug-

At Work in Africa



Nurse Marilyn Bishop

"I do so promise, with the help of God." With those words, another nurse accepted an appointment to our African Medical Mission.

This time it was Marilyn Bishop of Spokane, Washington. She is the 19th nurse to volunteer her service to Africans, who have been coming to our WELS Medical Mission for help in their physical needs since 1961. The Mwembezi Dispensary, at which Marilyn is stationed, is located in bush country, some 50 miles north of Lusaka. Since arriving there in July, Mari-

lyn has teamed with a medical staff which treats as many as 50,000 patients every year.

Marilyn was commissioned for her work in a special mission service on June 22, 1980, in her home congregation, St. Matthew's Ev. Lutheran Church, Spokane, Washington. Pastor D. Kock, secretary of the Executive Committee for the Lutheran Church in Central Africa, read the commissioning rite. In his mission message to the congregation and appointed nurse, Pastor Kock emphasized the *Ministry*

of Love which our spiritual and medical missions bring to Africans. Our encouragement for such fruitful ministries comes from the Lord, whose presence and blessings cause nursing labors to mend bodies and cause kingdom labors to save souls. Following the commissioning service, a reception was held in the church parlor for Marilyn, her family, fellow church members and friends.

After making final arrangements for her 30-month tour of service in Africa, Marilyn Bishop left Milwaukee on July 5. Enroute to Africa, she spent one week attending a special pediatric seminar at the Institute of Child Health in London, England. Upon arriving in Africa on July 16, she received her medical orientation at the University Teaching Hospital in Lusaka before undertaking her duties at the Mwembezi Dispensary.

Miss Bishop is the daughter of Larry and Anne Bishop of Spokane, Washington. She was born in Grand Coulee, Washington, in 1955. She received her elementary education in a Lutheran School in Spokane and later graduated from the Ferris High School. In 1976 she graduated from Deaconess School of Nursing in Milwaukee. Since then she had held a pediatric position at the Sacred Heart Medical Center, Milwaukee; worked in the surgical unit in the hospital at Astoria, Oregon, and joined the pediatric's unit at St. Joseph's Hospital in Milwaukee for one year.

May her services to the Lord be imitated by other consecrated nurses who are ready to serve his kingdom in this wonderful way!

D. Kock

mented by another project. A growing number of East European clergymen have been attending the Summer Institute of Theological Education in Switzerland. Iron curtain country participants are given a \$200 mini-library of standard Christian books. They have reported that they experience no difficulty in taking the books back home with them.

Dr. David Russell, general secretary of the Baptist Union and an Eurolit director, stated last summer that it has always been the concern of the organization "to work openly, to respect

the laws of other nations, and to work within these laws." He suggested that illegal smuggling "has always been counter-productive and may sometimes endanger the safety of others."

Dr. Oswald Hoffmann has expressed a similar conviction about smuggling Bibles behind the bamboo curtain. Hoffmann was recently re-elected president of the United Bible Societies. In December he participated in dedication ceremonies in Hong Kong for a new Chinese version of the Bible printed in the new script in current use on mainland China. He noted

that Chinese Christians are now free to purchase Bibles from Hong Kong, and that China's government has granted permission to publish the Bible on the mainland. For that reason Hoffmann suggested that he would "advise against" assisting groups to smuggle Bibles into communist countries.

We have reason to thank God that Bible Societies are able once more to provide Bibles for Christians in communist lands.

Joel C. Gerlach

Direct from the Districts

MINNESOTA

Reporter Del Begalka

Marriage Retreat

The Bible says, "Marriage is to be honored by all" (Hebrews 13:4). Unfortunately, today's society features much marital discord, extramarital affairs, many hours of marital counseling, and divorce (in roughly one-half of the marriages in the United States).

To counter these negative attitudes toward marriage and to stress the positive blessings of the marriage partnership, two Wisconsin Synod congregations in southern Minnesota, St. Peter Lutheran Church of St. Peter and St. Paul's Lutheran Church of North Mankato joined The Lutheran Home of Belle Plaine in sponsoring a marriage retreat. The retreat was held on January 9-10, 1981, at Koinonia Retreat Center near Annandale, Minnesota.

Seven couples from St. Peter Lutheran and eight from St. Paul's Lutheran participated in the retreat. Coordinators and assistant directors of the retreat were Pastor Oliver Lindholm of St. Peter and Pastor Reuben Reimers of North Mankato. Directing the retreat was Mr. Michael Haedike who has a Master's Degree in social work and is the Social Service Director at The Lutheran Home.

The goal of the retreat was marriage enrichment and greater appreciation for and understanding of each person's spouse. The program included devotions, games, fellowship, films, and topical discussions and exercises. Topics included: "Communication in Marriage," "Spirituality in Marriage," "Use of Time," "Sexuality in Marriage," and "Man and Woman."

The participants were very enthusiastic in their analysis of the retreat. The only negative comment was concerning the lack of time to exhaust the topics discussed. All agreed that the retreat was enriching for their marriage and strengthened their belief that marriage is a gift of God.

Any WELS congregation is welcome to send inquiries regarding future retreats to the The Lutheran Home, 611 West Main Street, Belle Plaine, MN 56011.

NEBRASKA

Reporter Timothy Bauer

A W/E/F Unit Dedicated in Scottsbluff, Nebraska

"We dedicate this house out of love for the presence of the Lord and for the glory of the Lord." So spoke Pastor Louis Sievert on the afternoon of November 15, 1980, using Psalm 26:8 as his text to encourage the 144 worship-

ers who had gathered for a most joyous occasion in Scottsbluff, Nebraska. Fellow Christians came from the states of Nebraska, Colorado, South Dakota, Wyoming, Iowa, Wisconsin, and Alaska to praise God with the members of King of Kings Ev. Lutheran Church at the dedication of their new house of worship.

King of Kings' new home is a Worship/Educational/Fellowship (W/E/F) unit. It has a total area of 2,097 square feet. The main area of the building, totaling 1,500 square feet, will seat up to 160 people when fully utilized for worship services. When divided by a folding partition, the worship area will seat 85 people and the resulting fellowship area will house four Sunday-school classes.

Members of King of Kings did the painting and varnishing, landscaped the yard and installed the sidewalk. The lights in the worship area are the result of one member's God-given talents. Another member built the chancel furniture and kitchenette cabinets. The total cost of the project was \$90,925.

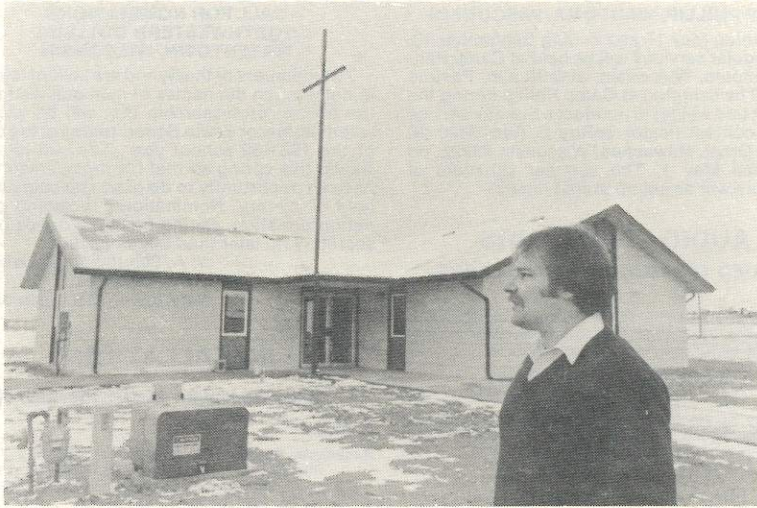
King of Kings began exploratory services in June 1973. Pastors from South Dakota, Colorado, and Wyoming and a summer vicar conducted exploratory services until the district missionary arrived in July 1976. Mission status was granted in November of that same year. A permanent resident pastor and land-search authority were granted in May 1977, and a two-acre church site was purchased in November. The pastor of the congregation is Rev. Joel Jaeger.

The first worship service in the new W/E/F unit was held on November 2, 1980. On that day the members of King of Kings took the opportunity to praise and thank God for the loving spirit of the fellow members of the Wisconsin Evangelical Lutheran Synod who support both the Synod and the Church Extension Fund with their prayers, offerings, and investments. The members of King of Kings realize that without these fellow Christians, they would have neither a pastor nor a W/E/F unit. These Christians of the Nebraska panhandle take this opportunity to say, "Brothers and sisters of the WELS, Thank You!"

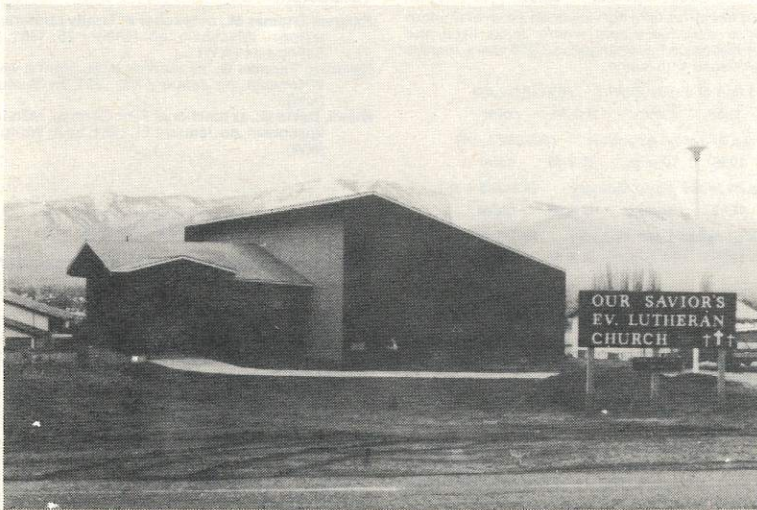
The W/E/F unit at Scottsbluff is one of many churches in all parts of the United States that have been built with CEF dollars.



A Marriage Retreat Exercise



King of Kings' W/E/F Unit with Pastor J. Jaeger
(Photo courtesy of Scottsbluff Star-Herald)



Our Savior's at East Wenatchee

PACIFIC NORTHWEST

Reporter Jim Oldfield

Dedication at East Wenatchee

On a cool, rainy day, November 9, 1980, more than 100 people gathered in a warm and comfortable setting to dedicate to the glory of God the new worship/fellowship hall of Our Savior's Ev. Lutheran Church, East Wenatchee, Washington. The president of the Pacific Northwest District, Pastor George Frey, basing his words on Isaiah 66:1,2, reminded the worshipers "Why the Church Is the House of God." The congregation's pastor, Paul C. Fetzer, read the rite of dedication, assisted by Pastor Robert Gehrke of Ellensburg.

The congregation was formed in the fall of 1972 with six members. The first services were held in the home of one of the members. Since those days, the congregation has grown steadily and now numbers 45 communicants and 75 souls.

The new facility is situated on a three-acre parcel of land and consists of a 2,100-square-foot structure, within which are housed a sanctuary, fellowship hall, and study. The facility was designed with the thought of future expansion. Total cost was \$112,951.

The members of Our Savior's wish to take this opportunity to thank their fellow believers throughout the Synod for their gracious gifts to the CEF, which enabled them to erect their new

building. They also want to thank their fellow Christians for their kind prayers and words of encouragement during the building program.

Pastor Fetzer writes: "We thank you, Lord, for what you have done for us and given us, and we thank you in advance for what you are going to do for us in the future."

Faith at Tacoma Celebrates Fiftieth

On June 8, 1930, Faith Ev. Lutheran Church was organized in the city of Tacoma, Washington. Fifty years later, on June 8, 1980, some 500 people gathered to give thanks to the Lord of the church for 50 years of his gracious blessings.

Two former pastors of Faith were able to return for the occasion. Pastor Melvin Teske, now serving Grace Ev. Lutheran Church in Yakima, Washington, brought a message from God's Word in the two morning services. Pastor Teske served Faith from 1961 to 1971. In the afternoon service, the preacher was Prof. Paul Nitz of Wisconsin Lutheran Seminary, Mequon, Wisconsin. Professor Nitz served this congregation from 1953 to 1961.

Other pastors who have served the Lord and his people at Faith during the past 50 years of grace are Arthur Schaefer, 1927; Arthur Matzke, 1927-35; Roland Hoenecke, 1936-39; Reinhold Jaech, 1939-44; Leland Grams, 1945-48; and William Zell, 1948-52.

As Faith begins its second half-century, its pastor is David Bode. He has been with the congregation since 1971.

CHAPLAIN E. C. RENZ

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6501 Gau-Bischofsheim
Bahnhofstrasse 92
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APO NY 09066

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.

HANDBELL FESTIVAL

A handbell festival is being planned for April 25-27, 1981, at St. John's Lutheran Church, Burlington, Wisconsin. All WELS and ELS children and adult handbell choirs are invited to participate.

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



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

CAMP PHILLIP, WAUTOMA, WISCONSIN

Beginning May 17 and ending September 13, 1981, regular services will be held at Camp Phillip, Wautoma, Wisconsin, at 9:30 a.m. Pastors who will be camping at Camp Phillip during the summer and willing to conduct a Sunday service should contact Pastor LeRoy L. Ade, 9420 W. Capitol Drive, Milwaukee, Wisconsin 53222, no later than May 1. The summer schedule of preachers will be set up at that time.

AUDIO VISUAL AIDS

BURIED TREASURES IN BIBLE LANDS

1959 R & M color

These filmstrips take the viewer into the world of Biblical archaeology. They show how the discovery of ancient ruins adds to our understanding of the Bible.

Bible Scrolls (FS-379-BSC)

1959 15 min. R & M color

The story of the Dead Sea Scrolls and the Qumran Community which produced them, their discovery and their significance for Bible scholars today.

Bible Cities (FS-380-BCT)

1959 14 min. R & M color

The rich past of buried Bible cities and the people who lived in them is being revealed as archaeologists explore their ruins in Palestine.

THE HOMELAND OF JESUS

1959 R & M color

These four filmstrips take the viewer on a tour of modern Palestine to view the places where Jesus lived and worked. While much has changed in 2,000 years, there is much that remains the same.

Land of Jesus' Birth (FS-381-LJB)

1959 9 min. R & M color

Land of Jesus' Boyhood (FS-382-LJH)

1959 10 min. R & M color

Land of Jesus' Early Ministry (FS-383-LJE)

1959 10 min. R & M color

Land of Jesus' Later Ministry (FS-384-LJL)

1959 11 min. R & M color

CONFERENCE PAPERS

Two new conference essays are available: No. 54: The Moral and Scriptural Principles Concerning Test-Tube Babies: John W. Gawrisch, \$0.90; No. 55: What About Fasting? Joel B. Schroeder, \$0.48.

The following previously listed conference papers are still available in limited quantities: No. 38: Luther — As a Father and Teacher: A. Koelpin, \$0.25; No. 39: Adventism — Its History and Doctrine: J. Adermann, \$0.22; No. 42: Foundation of Worship: B. Backer, \$0.25; No. 43: Redeeming the Time — An Essay on the Pastor's Stewardship of Time: V. Glaeske, \$0.30; No. 44: Heaven and Hell: S. Becker, \$1.00; No. 45: A Study of the Covenants of the Bible: J. Schmidt, \$0.48; No. 46: Encouraging Christian Education in the Home: S. Degner, \$0.54; No. 47: Moralizing and the Pastoral Ministry — The Proper Use of the Law and Gospel in the Pastoral Ministry: S. Krueger, \$0.48; No. 48: Dealing with the Neglector of the Word and Sacraments: J. Mahnke, \$0.36; No. 49: Francis Schaeffer — How Far From Lutheranism: J. Zarling, \$0.48; No. 50: The Word Filly Spoken: C. Bolle, \$0.66; No. 51: Man and Woman in God's World: W. Gawrisch, \$0.66; No. 52: Proselytizing: W. Fischer, \$0.36; No. 53: Martin Luther and Catechetical Instruction at Wittenberg: M. Bartling, \$0.72.

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

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

CALL FOR NOMINATIONS NORTHWESTERN COLLEGE WATERTOWN, WISCONSIN

The members of the Synod are invited to place in nomination the names of men qualified to fill the history professorship that will be vacated when professor Erwin Scharf retires at the close of the 1981-82 school year. The call is to be issued this spring so that his replacement may have an opportunity to do graduate study in the field of history. Nominations, including pertinent information, should be in the hands of the secretary no later than March 8, 1981.

W. A. Schumann, Secretary
612 S. 5th Street
Watertown, Wisconsin 53094

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Beckmann, Raymond R., as pastor of St. John's, Platteville, Colorado, on January 25, 1981, by L. Lemke, and of Our Savior, Longmont, Colorado, on January 25, 1981, by M. Cares (Nebr.).

Roecker, Eugene, as pastor of Zion, Hokah, Minnesota, and of Immanuel, La Crescent, Minnesota, on January 25, 1981, by M. Smith (Minn.).

Wendt, Theodore L., as pastor of Grace, Pueblo, Colorado, on January 11, 1981, by R. Kaiser. (Nebr.).

Teachers:

Bakjian, Thomas M., as teacher at Trinity Lutheran, Watertown, Wisconsin, on January 25, 1981, by W. Schumann (WW).

Neuman, Thomas G., as teacher at St. John's, Maribel, Wisconsin, on January 18, 1981, by K. Kuenzel (NW).

Niemi, David G., as teacher at First German, Manitowoc, Wisconsin, on January 11, 1981, by A. Wolfgramm (NW).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Beckmann, Raymond R.
1217 W. 17th Ave.
Longmont, Colorado 80501
Phone: 303/776-5528

Hoepner, Robert L.
127 Munson Drive
Beckley, West Virginia 25801
Phone: 304/252-5820

Kuske, Prof. Paul W.
2213 Court St.
Saginaw, Michigan 48602
Phone: 416/799-6970

Putz, Marvin
102 N. Berger Parkway, #L-2
Fond du Lac, Wisconsin 54935

Radtke, Marvin A.
619 Newport Ave.
Altamonte Springs, Florida 32701

Roecker, Eugene
Route 1
La Crescent, Minnesota 55947

Staudt, Steven O.
226 S. Highland
Jefferson, Wisconsin 53549

Tills, Delton J., em.
300 Goodnow Rd.
Payson, Arizona 85541

Teachers:

Bakjian, Thomas W.
133 Dewey Ave. Apt. 7
Watertown, Wisconsin 53094

Boerneke, Lee A.
23244 Orange Ave. Apt. 4
El Toro, California 92630
Phone: 714/951-6167

Gibson, Richard A.
8523 Orchard Rd.
Pinckney, Michigan 48169
Phone: 313/426-2875

Neuman, Thomas C.
Route 1
Maribel, Wisconsin 54227

AVAILABLE: ROOM DIVIDERS

Available free to any mission congregation up to seven wooden room dividers (98" long and 62" high). Mission congregation to pick them up. Contact Mr. Wayne Drews, 217 Davis St., Fox Lake, Wisconsin 53933; phone: 414/928-2757.

DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

SUMMER SCHOOL CALENDAR 1981

June 14	— 3:00 — 5:00 p.m.	
	7:00 — 9:00 p.m.	Registration
June 15	— 8:00 a.m.	Opening Service
	9:15 a.m.	First Classes
July 1	— Wednesday	Second Term begins for ASPCM
July 4	— Saturday	Holiday
July 16	— 7:30 p.m.	Graduation and Closing Service
July 17	— 7:50 — 9:35 a.m.	Final Examination

SUMMER CLASS SCHEDULE

	7:50 — 9:35		10:15 — 12:00
Rel. 1S	History of Israel — Koelpin	Rel. 21S	New Testament Epistles — Boerneke
Rel. 50S	Christian Doctrine II — Lange	Rel. 75S	Lutheran Confessional Writings — Hartwig
Edu. 410S	Principles of Christian Education — Isch	Edu. 50S	Psychology of Learning — Barnes
Edu. 20S	Human Growth and Development — Fischer	Edu. 52S	Teaching Religion — Isch
Mus. 20S	Perception of Music — Nolte	Eng. 2S	Speech Fundamentals — Kuster
Mus. 75S	Lutheran Worship — Backer	Math. 50S	Fundamentals of Contemporary Math — Yotter
SSt. 50S	20th Century America — Levenson	SSt. 20S	Europe in Modern Times — Krueger

WORKSHOPS — ON CAMPUS

June 15 — 19	Edu. 59Wk	Singing in the Lutheran Elementary School — Meyer — 1.5 credits
June 15 — 26	Edu. 83Wk	Planning for Library Use — Jacobson — 3 credits
June 15 — 26	Edu. 297Wk	Teaching Kindergarten — Haar — 3 credits
June 22 — 26	Edu. 60Wk	Organists' Workshop — Schubkegel — 1.5 credits
June 22 — 26	or	
June 29 — J13	Edu. 77Wk	Microcomputers in the Elementary Schools — Micheel and Paulsen — 1.5 credits
July 6 — 10	Edu. 63Wk	Piano Instructors' Workshop — Anderson — 1.5 credits
July 6 — 17	Edu. 291Wk	Coaching Interscholastic Sports in the Elementary School — Dallmann, Gorsline, Leopold — 3 credits
July 6 — 17	Edu. 74Wk	Preparation and Utilization of Science Materials for Upper Grades — Paulsen and Wandersee — 3 credits
July 13 — 17	Edu. 67Wk	Choir Directors' Workshop — Hermanson — 1.5 credits
July 13 — 17	Edu. 98Wk	Workshop for Supervising Teachers — Wessel — 1.5 credits

ADVANCED STUDY PROGRAM

First Term: June 15 to June 30

	7:50 — 9:35		10:15 — 12:00
Rel. 519	Hosea to Malachi — Boerneke	Rel. 526	1 Corinthians — Koelpin
Edu. 594	Religious Education for Mentally Retarded — Barnes	Mus. 577	Psalms for Use — Backer
Mus. 534	Choral Based Composition: Hymn Introductions — Engel	Edu. 584	Lutheran Elementary Education — Today & Tomorrow — Grams

Second Term: July 1 — July 17

	7:50 — 9:35		10:15 — 12:00
Rel. 532	Letters from John — Hartwig	Rel. 550	To Babylon and Back — Lange
SSt. 556	Archeology and Bible History — Brug	Mus. 542	Instruments for Worship: Organ — Meyer

Address Requests for Additional Information to:

Director of Special Services
Dr. Martin Luther College
New Ulm, MN 56073

PACIFIC NORTHWEST

PACIFIC NORTHWEST TEACHERS' CONFERENCE

Date: March 12-13, 1981; 9:00 a.m.
Place: Parkland Lutheran School, Tacoma, Washington.
Agenda: The Christian In the World But Not Of the World; M. Dietz; Curriculum Workshop in the Area of Reading; J. Wiechmann and S. Aaberg; The Lutheran Philosophy of Education vs. the Philosophy of the World; W. Baxmann; Curriculum Study in the Area of Math; J. Rittierodt.
M. Baer, Secretary

SOUTHEASTERN WISCONSIN

METRO-NORTH PASTORAL CONFERENCE

Date: March 16, 1981; 9:00 a.m. Communion service.
Place: Risen Savior Lutheran, 9550 W. Brown Deer Road, Milwaukee, Wisconsin; F. Zimmerman, host pastor.
Preacher: R. Uttech; H. Vogel, alternate.
Agenda: Exegesis of 2 Thessalonians 1:3-12; T. Klusmeyer; Church Fellowship; R. Westendorf.
Note: Excuse to host pastor or secretary.
D. Rosenow, Secretary

METRO-SOUTH PASTORAL CONFERENCE

Date: March 16, 1981; 9:00 a.m. Communion service.
Place: Trinity Lutheran, Waukesha, Wisconsin; W. Mueller, host pastor.
Preacher: H. Witte; R. Zink, alternate.
Agenda: Exegesis of Mark 11, 1-11; P. Eckert (Mark 11:12-26; R. Ehlke, alternate); Discussion of CHE Paper pertaining to the Role of Women in the Church.
Note: Excuses to be made to the host pastor.
M. Bitter, Secretary

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OFFICIAL MAGAZINE OF THE
WISCONSIN EV. LUTHERAN SYNOD

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*
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.

EXPLORATORY

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.

BROOKSVILLE, FLORIDA

WELS exploratory services are now being held every Sunday at the Seventh-Day Adventist Church, 919 W. Jefferson St., Brooksville, Florida. The time of service is 8:30 a.m. For information, or to submit names, please contact Pastor Harold E. Warnke, Star Rt. 2 Box 491-150, Beverly Hills, Florida, 32665; phone 904/489-3027 or 904/796-1036.

NAMES WANTED

ROANOKE, VIRGINIA

Pastor Joel Luetke of Virginia Beach, Virginia, visits members of his church on a monthly basis in Roanoke, Virginia, to bring them Word and Sacrament. If you know of anyone of our fellowship who would benefit from such contact, please get in touch with Pastor Luetke by calling 804/424-3547 or writing to 3229 Sandra Lane, Virginia Beach, Virginia 23464.

TIME AND PLACE

S.E. KANSAS CITY, MISSOURI

Gethsemane Ev. Lutheran Church of Kansas City, Missouri, is now worshipping in its new church building, located in the southeast section of Kansas City, at 10007 James A. Reed Road. The time of service is 9:15 a.m., with Bible study at 10:30 a.m. For more information, please contact Pastor Elton C. Stroh, 7409 E. 118th Place, Kansas City, Missouri 64134; phone 816/765-0624.

CANDLESTICKS

St. John's Lutheran Church, Route 2, Appleton, Wisconsin, is offering two brass candlesticks (18 inches tall) to any mission congregation for the price of shipping. Please contact Pastor Jeffrey W. Suhr, Hwy 47N Rt 2 Box 195, Appleton, Wisconsin 54911, phone: 414/733-1307.

1981 WELS INTERNATIONAL YOUTH RALLY

The 8th annual WELS International Youth Rally will be held from Monday, July 13, through Thursday, July 16, in Ann Arbor, Michigan. The rally is open to all Wisconsin Synod youth (high-school age and up), youth counselors and interested adults.

The theme of the rally, THE FAMILY CIRCLE, will focus on God's adopting us into his family as his children; and within this wider circle of believers God establishes smaller family circles, through which he blesses us. We will explore how the family begins, grows and ends. The rally will also encourage the participants to develop their God-given talents and to use them both within their own families and for the benefit of the larger family of believers in the world.

Opening mixers at the University of Michigan football stadium, on-campus recreation, a visit to Greenfield Village, and a beach outing with swimming and a barbecue have been planned to en-

You Are Invited LUTHERAN SCIENCE INSTITUTE'S CREATION-SCIENCE SPRING SEMINAR

Date: Saturday, March 21, 1981; 1:30-7:15 p.m., followed by social hour.

Place: Wisconsin Lutheran College, 8830 West Bluemound Road, Milwaukee, Wisconsin 53226.

Registration and Fees: Registration is requested by March 18, 1981, and is to be sent to LSI, c/o Wisconsin Lutheran College, above address. The fees are \$10.00 per individual, \$15.00 per couple (husband and wife), and \$5.00 per full-time student.

Four Speakers:

Prof. John C. Lawrenz, President of Michigan Lutheran Seminary, Saginaw, Michigan: "Wisconsin Lutheran Seminary's Archeological Dig in Israel."

Mr. Martin P. Sponholz, Instructor at Luther High School, Onalaska, Wisconsin: "Scientific Expedition to the Antarctica and the South Pole."

Mr. Arthur D. Klemp, I.B.M. Systems Engineering Manager, member of Mt. Olive, Appleton, Wisconsin: "Computers in the School and Parish."

Mr. Victor R. Hildemann, Owner of Optics Research, member of Grace, Oshkosh, Wisconsin: "Astronomy, The Heavens Declare the Glory of God."

courage fellowship among our youth and to provide relaxation.

If you are interested in joining over 600 WELS youth and counselors for three days of spiritual growth, fun and fellowship, see your pastor or youth counselor for more information and registration forms. Or you may contact:

1981 WELS International Youth Rally
Redeemer Ev. Lutheran Church
1406 Hewett Drive
Ann Arbor, Michigan 48103
Phone: 313/761-6362

