

The Northwestern Lutheran

March 29, 1981



75th Anniversary

GRACE EV. LUTHERAN CHURCH
YAKIMA, WASHINGTON



In This Issue —

- Lenten Portraits page 102
- Eternal Election — Part I
A Comforting Doctrine ... page 103
- Small, Yet Wise! page 106



Comments by the Editor

TM Really Hindu — A recent LCUSA news release calls attention to the conclusion reached by an LWF study group, composed of 20 American, European and Indian members, that TM (Transcendental Meditation) is basically Hindu. We quote:

"A Lutheran World Federation-sponsored study group in India says it has strong evidence that the position of the transcendental meditation (TM) movement that it is not a religion is a deliberate falsehood designed to give TM entrance into public institutions in the West.

"A western TM disciple is quoted . . . as saying 'the entire purpose' of the recent inauguration of full-scale work by TM in India is to 'push back the demon of Christianity.'

"The study group reports that TM programs conducted in India include Hindu rites, with Indian staff seen worshipping in connection with fire, a phallic symbol, and a picture of Maharishi Mahesh Yogi."

Enough said! We need to keep our religious guard up and continue to warn against this anti-Christian movement.

Doctrinal Differences Only a Matter of Housekeeping? — That's the viewpoint of the WWCCA (World-wide Christian Chiropractors Association). A recent news release put it this way:

"We don't object to the Baptists, the Methodists, the Presbyterians, the Nazarenes and any number of other sound, bible-believing, gospel-preaching, Christ-honoring congregations or individuals. We don't raise an eyebrow over details. These merely practice different methods of house keeping! God bless 'em! Some of them want to immerse us. Others merely sprinkle. Some want to take communion from a single cup; others from multiple cups. Some want us to hold our hands sedately in our laps; others want to raise them in praise to God and shout a little. Some don't believe

God has a sense of humor; others know he has. Some think they have to help God sav'em; others think Jesus did it all; some want to go through the tribulation; others don't believe we have to. . . . We do not belittle or belabor the various beliefs of these people. But we do expose heresy — any place, any time — and there's a big difference! Many of today's modern religions, isms, and movements are cults and teach heresy."

We ask: Is there a difference between false doctrine and heresy? Is heresy confined to the cults? Are doctrinal differences only a matter of housekeeping? Though that opinion is popular today, we can't go along. It isn't the way Christ and the apostles looked at it.

Only 20 More Years? — One regrettable result of the state church situation in Europe is that millions belong to the church, but that the number of those who practice their faith is few by comparison.

Sizing up the situation in Sweden, Goran Gustafsson, a professor of the sociology of religion in the University of Lund, has come to the conclusion that Swedes have only 20 years to show if the Christian faith means anything to them. He states that although almost 95 per cent of Sweden is nominally Lutheran, less and less are taking part in the church's activities, less and less Christian education is being given in the state schools, and society is more and more ignoring Christian morality. He feels that unless conditions change the church in Sweden will be dead in 20 years.

Professor Gustafsson isn't the first one to have realized that. That's the concern that a number of years ago prompted the formation of our sister church, The Lutheran Confessional Church in Sweden. We pray that as it grows it will continue to serve as a rallying point for such who are concerned about true Lutheranism in Sweden.

*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

Grace Ev. Lutheran Church, Yakima, Washington, is one of 23 WELS congregations in the state of Washington. Having been founded in 1905, it observed its 75th anniversary throughout 1980. The largest congregation in the Pacific Northwest District, it numbers 518 baptized members. It is one of 10 congregations in the District that operates a Christian day school. Melvin F. Teske is pastor of the congregation. (See page 107.)

Editorials

Bible Answers to Crime When the Chief Justice of the Supreme Court of the United States feels constrained to address the American Bar Association on the miscarriage of justice in our land, then all of us should be alarmed about the breakdown of justice in our nation.

How could the law, as clearly and precisely stated as it is, and as fair, equitable, and unbiased as it appears to be, break down to such a degree that our judicial system "fails to provide elementary protection for its law-abiding citizens," while it "provides massive safeguards for accused persons, including pretrial freedom for most crimes, defense lawyers at public expense, trials and appeals, retrials and more appeals — almost without end"?

The Bible has answers that many in the the legal profession have been ignoring. The Bible isn't a book of criminal law, but if our lawyers and our courts had heeded the natural wisdom it also contains, they could have done much to prevent the disintegration of justice in "an impotent society whose capability of maintaining elementary security on the streets, in schools, and for the homes of our people is in doubt."

On page after page, from Genesis to Revelation, the Bible reminds us that the wickedness in human beings and human society is a fearful malignancy. It is not just an indisposition or a passing ailment that can be cured by bettering the environment, as if transplanting weeds will transform them into grain. Wickedness must be recognized for the virulent evil that it is.

Scripture also directs the ministers of justice to take swift and summary action against crime. "Because sentence against evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Ecclesiastes 8:11). If the penalty is not imposed, it only "[strengthens] the hands of the wicked that he should not return from his wicked way, by promising him life" (Ezekiel 13:22). If criminals are repeatedly successful in putting off or escaping the deserved consequences of their evil deeds, our settled state of order becomes a frightful jungle.

Our country is carrying its guarantees of individual rights to absurd extremes. In this dogmatic pursuit of technically perfect and absolute justice, it is begetting a monstrous injustice for society. Increasingly, it is disregarding what God has imbedded deep within the Ten Commandments: concern for the neighbor's property and life. Society does have more individual rights than the criminal does.

The Bible has established the principles for reasonable order in the family of man. Our nation is casting them aside at its peril.

Carleton Toppe

Who's Nobody? Out in California where anything can happen the publishing grapevine is predicting the eventual appearance of a strange and new kind of book. It is a put-down, take-off of the familiar *Who's Who?* The title is to be "Who's Nobody in America?" The content will be biographical profiles of those not included in the proper "Who's Who?"

We are not sure we want to underwrite any venture that endorses mediocrity. Psychologists will have to measure the therapeutical value of nobodies admitting to nobodiness. But there is one place and one time that demands of us all that we admit to such nobodiness.

The time is Lent. The place is Calvary. In the ultimate issue of reconciliation and righteousness there is simply no room for any listing of noteworthy human causes or contributions. The Bible testimony is crystal clear. It reads: "All have sinned . . . there is none righteous, not even one . . . for it is by grace you have been saved, through faith and this not from yourselves, it is the gift of God — not by works, so that no one can boast."

Ask the question on Calvary this Lententide, "Who's Who?" and you get one answer: "Christ Jesus." All the rest, all so many billions of us, all believers and unbelievers alike are nobodies. And it's good in this sense to be a nobody resting on Christ's merits.

Edward Fredrich

Watch It! It is a rare person who does not enjoy counting his money, especially if he has much of it. To watch personal funds increase and holdings expand is one of the more pleasurable experiences in life. Unfortunately, if this sensation is allowed free reign in the human breast, it opens up a bottomless pit which no amount of money or property can fill.

There is a term for it. It is called greed, and Scripture has plenty to say about it. The Ninth Commandment, prohibiting covetousness, is directed against it. It is equated with idolatry. It was the downfall of Judas Iscariot and the basis of Jesus' story of the Rich Fool. It is cited as "the root of all evil," and it is identified as the reason why "many have erred from the faith and pierced themselves through with many sorrows."

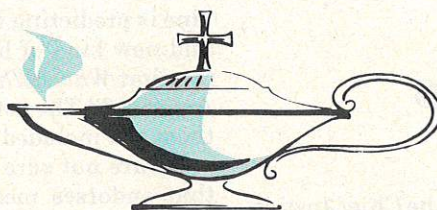
Since it is self-centered and self-serving, it doesn't respond well to the many injunctions of Scripture which urge us to give, and it sees little sense in working "so that we may have to give to him that needeth." Its effect on Christian giving and Christian charity is negative.

Like a false prophet, greed is not likely to be taken for what it really is, even in the church. For instance, cautioning the church in a meeting of the voters to restrict its budget and limit its work sounds more holy than encouraging the members to loosen up the purse strings.

Just as there are few people who do not enjoy counting their money, so there are few people who think of themselves as greedy. It is a term reserved exclusively for others. An ancient philosopher counseled, "Know thyself." That is timely and timeless advice. And knowing ourselves, a reminder to "Watch it!" is not out of place either.

Immanuel Frey

Studies in God's Word



The Signs of Repentance

Read Genesis 44:1-34

"Mama, I'm sorry," cried the little girl, only an hour later to commit the same wrong. Can you blame that mother if she doubts her little one's repentance. When it comes to repentance, more than tears are involved. Actually repentance involves four R's: *realizing* that you have sinned, *regretting* your sin, *reaching* for Christ's forgiveness, and *resolving* to fight against sins. In the account of Joseph's dealings with his brothers, we learn something about the "Signs of Repentance."

A Further Test

Had Joseph's brothers truly repented of their sins? Joseph could see some change in them as they sat at dinner in his palace. Men, formerly hateful and haughty, now spoke like humble sinners. Brothers who earlier had not hesitated to harm an envied Joseph had not done the same to Benjamin, Rachel's other favored son. But was the change complete? Joseph cleverly put into action a plan to find out.

Scarcely had the brothers left the city limits when their jubilant spirits were shattered. They had received royal treatment and a generous supply of grain. Benjamin had been spared and Simeon returned. All was well until the silver cup showed up in Benjamin's sack! Much has been written about that silver cup. Practicing divination was a heathen custom. From the design which resulted when particles of gold or silver were sprinkled into a cup filled with liquid, predictions about the

future would be made. Whether Joseph actually practiced such a sinful custom or whether a lie was being told, we don't know. It's enough to know that the Bible doesn't cover the sins of the saints and that God, though he never causes the sins of men, can bend them to achieve his own purposes.

The silver cup posed a most difficult test for the brothers. Convinced of their innocence, they had extravagantly offered that the one guilty of theft be put to death and the rest be made slaves. Both the steward and Joseph himself temptingly stated different terms. Only the guilty one would be enslaved and the rest would return home in peace. Now what? Would the brothers desert Benjamin in order to save their own skins? Would they view this as a chance to get rid of another brother whom their father favored? They passed the test! Refusing to go home without Benjamin, they went back to the city, to kneel again before the stern Egyptian ruler.

"What shall we say . . . what shall we speak, how shall we clear ourselves?" asked Judah, their spokesman, in helplessness. "God hath found out the iniquity of thy servants," he continued and thus showed their true repentance. Judah said "servants" [plural], not talking about Benjamin's supposed crime, but an earlier one involving them all. Their sins against Joseph now stood in frightening array before them. What they had formerly hoped to hide was now openly confessed. God had returned to their hearts and where he rules, live also affection and love. In their confession of sin and in their

attitude toward Benjamin we find true repentance.

So God tests us, seldom in splashy, spectacular ways, more often on the streets of everyday life. Faithfully he deals with his own in order to guide them on the repentance path. Frequently to his own he sends crosses to draw them closer to the Savior's cross with its healing for penitent souls. Forcefully to his own then goes the command to sin no more but to live in thoughtful love with those around them.

A Fervent Plea

True repentance showed also in Judah's touching plea. Some 20 years earlier Judah had callously counseled selling Joseph into slavery (37:26) and cared nothing for the grief caused their father. Now in concerned love he offered to take Benjamin's place in cruel slavery to spare his brother and father harm and misery. Seldom has a more eloquent plea than Judah's been heard and seldom has more self-denying love been shown. Insistently yet humbly, putting forward no merit of his own, but placing his hope in Joseph's mercy, Judah pleaded. No wonder that Luther wrote: "I would give very much to be able to pray to our Lord God as well as Judah prays to Joseph here."

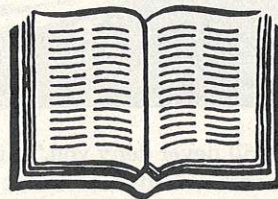
There is One who pleads even more eloquently than Judah. That's the Savior who came from Judah's line (49:10). This Savior not only offered, but actually took our place. In perfect love "he left his radiant throne on high . . . came down to earth to bleed and die" (LH 363). "He was wounded for our transgressions, he was bruised for our iniquities . . . God hath laid on him the iniquity of us all" (Isaiah 53:5,6). With his substitution he has freed us from sin's slavery and hell's serfdom. Nor did his intercession cease with his giving himself for us. In heaven at the right hand of God, our ascended Jesus is busy making intercession for us (Romans 8:34). When we come in true repentance to our Father — and how often that must be in our daily lives — Jesus pleads for us. Always his Father listens; always Jesus' plea is effective. It has to be, for Jesus has already paid for you and me!

This good news we hear so gladly again this blessed Lenten Season.

Richard E. Lauersdorf

Mining the Treasure of God's Word

John 7:14-52



BY JULIAN G. ANDERSON

Jesus Arrives at the Tent Festival

At the end of our last lesson Jesus had left Capernaum and was traveling to Jerusalem in great secrecy, avoiding all contact with the other pilgrims, and also with the people in the towns and villages along the way. Today we pick up the story at Jesus' arrival in Jerusalem. First, then, we'll read

John 7:14-24

Notice when Jesus arrived, where he went, and what he did (v.14; like all major festivals, this one lasted eight days). Remember also that the "Jews" are the Jewish leaders in John's account. Their amazement was due to the fact that Jesus had never been a student of any of the rabbis, and there were no other schools. Note Jesus' answer to their question, assuring them that he had a Teacher (vv. 16 and 17, underline v. 16), and his further remarks about himself in verse 18, which were veiled and vague but recalled his former statements at the previous festival about being sent by the Father (John 5: 17-30). Then note how he met them head on in verse 19, and how the hostile crowd got into the conversation in verse 20. The "one miracle" Jesus spoke of in verses 21-24 was the one he performed at the previous festival (John 5:1-10). Next read

John 7:25-52

Verses 25-27 picture the bewilderment of the people as a whole about Jesus' identity, and reveal that the Pharisees' plans were public knowl-

edge. Their statement in verse 27b refers to a tradition among the Jews that the Messiah would be like Melchizedek, whose father, mother and birthplace were unknown (compare Genesis 14:18 with Hebrews 7:2,3). The first part of Jesus' answer in verse 28a might better be translated as two questions, and verses 28b and 29 are his answer to those questions. The "they" in verse 30 were clearly the "Jews," and the first phrase can mean that "they started to look for a way to arrest Jesus." The last half of verse 30 is John's comment, pointing out God's providence. Verse 31 then reminds us that *many* of the people attending the festival accepted Jesus as the Messiah, and verse 32 is a little parenthesis, reporting the fact that the Pharisees and Sadducees (chief priests) now felt they had to take immediate action. Verses 33 and 34 then continue Jesus' conversation, as he again speaks in a veiled way about his forthcoming death and ascension (the last phrase of verse 34 may be translated, "you can't come where *I'm going*"); and this stirred up the curiosity of the "Jews" (vv. 35 and 36; "Greeks" in v. 35 is John's word for "gentiles.")

To understand the opening phrase in verse 37, you must know that during the Tent Festival the people lived in tents and lean-tos for the whole week as they relived the wanderings of the Israelites under Moses in the desert for 40 years (Numbers). And on the last day of the festival the priests staged a

dramatic portrayal of Moses striking the rock to get water for the people. They hauled up great quantities of water from the spring below the Temple grounds and rigged up a pipelike conduit to a large rock, so that when the head priest struck the rock, the water came gushing out. Shortly after this climactic moment Jesus spoke the words recorded in verses 37 and 38 (underline). Then John explains that this was a prophecy of Pentecost (v. 39).

This created a great commotion among the people, and some of the opinions are reported by John in verses 40-44. "The Prophet" (v.40) may be a reference to Deuteronomy 18:15, or to Malachi 4:5,6, and "Christ" in verse 41 should be rendered by the Hebrew "Messiah," since this was what they were really discussing. The "some" in verse 44 were of course the leaders, but they were afraid to act.

The guards in verse 45 were the ones mentioned earlier in verse 32. Their answer to the Pharisees is most revealing, telling why they didn't dare to lay a hand on Christ (vv. 45 and 46). We can feel the Pharisees' mounting frustration and anger in verses 47 and 48. The "rulers" referred to would be the members of the Sanhedrin. Thus we see that the real division was between the leaders (Pharisees and Sadducees) and the people, or at least a sizable part of the people, whom they designated contemptuously as "the mob."

And then John adds the one bright spot in the whole scene, that Nicodemus, a prominent member of the Sanhedrin whom we have met before, came to Jesus' defense, seeking to prevent any unlawful action on the part of the Council (vv. 50 and 51). But now he is no longer a secret disciple. His faith has grown strong. At this time apparently no one had ever heard that Jesus had been born in Bethlehem in Judea, as the fulfillment of the prophecy of Micah 5:2, and the opinions of the people were sharply divided.

Amidst the tension which we can feel even now, we see Jesus carrying on his saving work, inviting men and women to come into the kingdom of heaven, as if he was oblivious to the frantic efforts of his opponents. Things were not looking as bad as we had feared, and his opponents were not in control of the situation.

"God Is Faithful"

Lenten Portraits



An interesting article on the rendezvous of Voyager 1 with the planet Saturn appeared in the Milwaukee Journal's *Insight* of February 8. Bradford A. Smith, a professor of planetary science at the University of Arizona, was quoted in the article as saying: "We learned more about Saturn in one week than in the entire previous span of human history."

We can say the same of the week called Holy Week: "We learned more in that one week than in the entire previous span of human history." You ask what it was we learned? Solemn facts about ourselves and joyous facts about our gracious and merciful God.

Man's Portrait

The events of Holy Week demonstrate that we human beings need saving and that such saving is completely beyond our own capability. The human story is one of unfaithfulness, deceitfulness, duplicity, greed, cruelty — sin of every description. Let's look at a few examples.

There's Judas. He had received the same instructions that the other Eleven had received. Jesus had sought to touch his heart just as he had touched the hearts of the others. Jesus' actions and words in the upper room and then his words to him in the Garden of Gethsemane were meant to turn him from his evil ways and to bring him to repentance. But our Lord's efforts were of no avail. Judas betrayed his Master, and that with a kiss. Underneath it all was greed — 30 pieces of silver. But who can say that we today are any better? We too so easily put the things of this life above loyalty to Christ. Judas is a portrait we need to study carefully.

The other disciples also had nothing to brag about when Holy Week came to a close. There's Peter! Jesus warned him that he would deny him. "Oh, no," said Peter. "Even if all forsake you, I will not. Even if I have to die with you,

I will never deny you." But all it took was the word of a servant maid in the high priest's palace for Peter to deny that he ever knew Jesus. Just how deeply Peter fell is recorded by Matthew when he writes: "Then he began to call down curses on himself and he swore to them, 'I don't know the man!'" Fear got the better of faith in Peter's case.

In spite of having enjoyed Jesus' company for three years, in spite of having been told in advance by Jesus that he would die but rise again, the disciples even on Easter Sunday afternoon still present us with a portrait of disappointment and unbelief. The two disciples whom Jesus met on the way to Emmaus put it this way: "But we had hoped that he was the one who was going to redeem Israel."

And then there are the priests and Pilate. Of the two, the priests were without excuse. The evidence available to them was unimpeachable: the Scripture prophecies and the mighty deeds of Christ. That's why they had to stoop to bringing in false witnesses when they put Jesus on trial. And when that did not avail, Caiphas put Jesus under oath: "I charge you under oath by the living God: Tell us if you are the Christ, the Son of God." But when Christ answered: "Yes, it is as you say," they accused him of blasphemy and condemned him to death. Then they spit in his face and struck him with their fists. These men wanted to retain their positions of power in the church no matter what the cost.

Pilate, on the other hand, let politics overcome his better judgment. Not that God did not warn Pilate. Through Pilate's wife God had sent him a message as he sat on the judge's seat. "Don't have anything to do with that innocent man," Pilate's wife said, "for I have suffered a great deal today in a dream because of him." And Pilate did seek to release Jesus. But there was one step he refused to take. When the people shouted, "If you let this man go,

you are not friend of Caesar. Anyone who claims to be a king opposes Caesar," that did it for Pilate. And so, in effect, Pilate joined the crowd that shouted, "Crucify him, crucify him!"

That's the story of mankind as we learn to know it in Holy Week. What a dreadful view it gives us of the human heart. What a horrible portrait of man!

God's Portrait

But Holy Week also draws another portrait, one that fills our hearts with joy and hope. It is the portrait of the Son of God and of the Father in heaven who sent him.

Considering the portraits painted of man, would you and I, if we had been Jesus or God the Father, gone ahead with the redemption of mankind? Would mankind, in our estimation, have been worth the pain and suffering, worth so great a sacrifice?

The answer of Christ and the answer of the Father in heaven are an unqualified Yes. Jesus clearly stated his purpose in coming to earth in his answer to Zacchaeus, the repentant tax collector. "The Son of Man," he said, "came to seek and to save what was lost." That's why Jesus entered the home of Zacchaeus; that's why he came to this earth of ours.

When the time came, Jesus deliberately set out for Jerusalem. Did he really know what faced him? Here are his words: "We are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the teachers of the law. They will condemn him to death and turn him over to the Gentiles to be mocked and flogged and crucified. On the third day he will be raised to life."

How did Jesus come to know this? Yes, he is God and knows all things; and yet there was also another, very human way in which he came to know this. Luke, when he reports this conversation of Jesus with his disciples, adds the following words by inspiration of the Holy Spirit: "Everything that is written by the prophets about the Son of Man will be fulfilled." Though Jesus knew what faced him, Jesus did not hesitate to go. He was prepared to suffer all so that you and I might receive pardon and forgiveness and inherit the joys of heaven.

We witness the same love on the part of the heavenly Father. The scene is the Garden of Gethsemane. Jesus is on

his knees as he faces the great Good Friday ordeal. He prays to the Father and says, "Abba, Father, everything is possible for you. Take this cup from me. Yet not what I will, but what you will." Scripture records the Father's answer in these words in Luke 22:43: "An angel from heaven appeared to him and strengthened him." There was no other way to save sinful mankind than for the Son of God to bear the guilt of all. This the Father had promised Adam and Eve at the very beginning. Then he had through his Holy Spirit revealed it numerous times in the Old Testament. Finally he had sent his Son. So great is his love for man, the undeserving, the unfaithful. But his love for his only begotten Son is equally as great and in that hour he strengthens him for the task.

Good Friday completes the portrait. We see Christ reviled and mistreated by priest, politician and the common people. But no word of cursing comes from the lips of the Sufferer. Whenever he speaks, he is determined to win men from their sins and turn their hearts to God. There is that remarkable prayer from the cross: "Father, forgive them, for they do not know what they are doing." Those words give us a look into the heart of the Redeemer. The picture we see is one of total love and compassion.

We see the same love for us in the Father's dealings on Good Friday. When Jesus prayed, "My God, my God, why have you forsaken me?" we know why — our sins and guilt needed payment and God insisted on that payment. Without it you and I would be lost.

That we might know that the payment was complete, the Father in the aftermath of that death on the cross did two things. We read that when Jesus gave up the spirit, "At that moment the curtain of the temple was torn in two from top to bottom." God declared the way to him open through the sacrificial death of his son. And then on the third day, he raised him from the dead.

Every year, as we experience Holy Week again, it is good for us to take a close look at these portraits. "We learn more in this one week than in the entire span of human history."

H. Wicke

Eternal Election A Comforting Doctrine

The doctrine of eternal election is confusing for many. The reason is that it is difficult, if not impossible, for human reason to reconcile the doctrine of eternal election with other scriptural teachings, such as universal justification. Many therefore, if they give any thought to this doctrine at all, think of it as a sort of theological appendix. When it flares up, its removal, in thought if not in fact, from the story of salvation seems the logical thing to do. But remove it we can't: it is a teaching of Scripture.

For others, studying the history of the doctrine of eternal election conjures up division. Election, it is true, was one of the doctrines which divided the Protestant movement in the sixteenth century. It was also the doctrine which first divided the Synodical Conference here in the United States in the nineteenth century. In both cases, the cost of the division was high. But the cost of denying this doctrine is even higher.

One of our hymns, No. 411, gives us a clear picture of the great comfort this doctrine offers us. In the hymn we pray: "From eternity, O Lord, in thy Son thou didst elect me: therefore, Father, on life's road, graciously to heaven direct me; Send to me thy Holy Spirit that his gifts I may inherit." Turning to Scripture, and following its lead, the study of this doctrine will not be confusing or divisive, but comforting.

God's Choice in Eternity

When we open our Bibles to the first verse of the sacred text, we read: "In the beginning God created the heavens and the earth" (Genesis 1:1). The primeval world, in its perfect goodness, passes our fondest imaginations. And to step beyond the portal of eternity into God's own private past simply leaves us at a loss. Yet, the Bible tells us that when as yet this earth did not exist, we were already in the mind of God. His thoughts rested kindly upon his children whose names were written in the book of life from the foundation of the world (Revelation 17:8).

We would be doing a severe injustice to the doctrine of election if we considered it only as God's kind thoughts about his heirs. Election is selection. A choice is made, a choice which directs future developments. This choice is the antecedent in the mind of Jesus when he said to his disciples, "You did not choose me, but I chose you" (John 15:16), and "I have chosen you out of the world" (John 15:19). We were chosen in eternity.

Election: Not by Reason

The fact that this happened in eternity and that it is a selection of individuals makes people uncomfortable. It is difficult to keep questions from popping into the mind. Why some? Why not all? Why any? Is it fair? It's reasonable to say that the answer ought to be found in the nature of man. It seems logical to assume that some would be more receptive to Christ and subsequently believe. This answer sounds good, and it is not unknown in Lutheran circles. We even have names for it, the second form of election and *intuitu fidei* (in view of faith), to name two. We must also call it false doctrine.

You see, this answer to election's questions has problems. It is man-centered. It brings Jesus in through a roundabout way, at best. It moves the reality of election from eternity to time. And it undermines grace through faith, in favor of faith as an ethical act.

Nor do the other reasonable answers help to answer election's questions. To say that, if God elected some for salvation, therefore he must also have selected the rest for damnation, doesn't help at all for it is not what the Bible teaches. And to say that salvation is all up to our choice doesn't answer election's questions either. To say that we inherit heaven through our own choice is really to say that Jesus' work was not sufficient, that grace is not enough, that works are still needed. In all attempts to figure out the doctrine of election

(Continued on next page)

and to apprehend its comfort, reason has come up short.

When it comes to these unanswerable questions about election, we content ourselves to leave them in the Lord's domain. In all honesty, the unanswerable questions concerning eternal election are just none of our business, just as it is none of our business why God didn't destroy Satan before he tempted Adam and Eve, and so on. Since the unanswerable questions about eternal election are none of our business, we can only rob ourselves of the comfort of this gospel doctrine by trying to make God's personal business our business.

Election: By Grace

God's answer to the question concerning the cause of our election is included in God's answer to all our questions concerning salvation. It is grace! It doesn't bother us that election is a selection made in eternity because election is not an arbitrary selection, but a selection based on grace. In commenting on Ephesians 1:5, the Rev. G. G. Findlay wrote:

Paul's reply to all questions touching the justice of God's administration in the election of grace — questions painfully felt and keenly agitated then as they are now, and that pressed upon himself in the case of his Jewish kindred with cruel force (Romans 9:3) — his answer to his own heart, and to us, lies in the last words of verse 5: *according to the good pleasure of his will*. It is what Jesus said concerning the strange preferences of divine grace: *Even so, Father, for so it seemed good in thy sight*. What pleases him can only be wise and right. What pleases him must content us. Impatience is unbelief. Let us wait to see the end of the Lord. In numberless instances — such as the choice between Jacob and Esau, and that of Paul and the believing remnant of Israel as against their nation — God's ways have justified themselves oftentimes; so will they universally. Our little spark of intelligence glances upon one spot in a boundless ocean, on the surface of immeasurable depths.

Sometimes it is difficult to be patient while waiting for the Lord's purposes to prove themselves right. But as God has proved himself in the past with every decision that he has made, so also his choices in eternal election shall prove themselves right because of grace.

The comfort of the election through divine grace is brought out by Paul when he speaks of Israel in Romans 11. In verses 4-7, he writes: "And what was God's answer to him? 'I have reserved for myself seven thousand who have not bowed the knee to Baal.' So too, at the present time there is a remnant chosen by grace. And if by grace, then it is no longer by works; if it were, grace would no longer be grace. But if by works, then it is no longer grace; if it were, work would no longer be work. What then? What Israel sought so earnestly it did not obtain, but the elect did. The others were hardened."

Election: In Christ

How can we be so sure about it all? How can we know that God did indeed choose us? The answer lies in Jesus. In Ephesians chapter one, we read: "He chose us in him (Jesus) before the creation of the world" (v.4), and: "He predestined us to be adopted as his sons through Jesus Christ" (v.5). The second letter to Timothy expresses the same truth in these words: "(God) has saved us and called us to a holy life, not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time" (2 Timothy 1:9). Jesus and his merit are an indispensable part of eternal election.

So, when we are seeking comfort in our election, we are on solid ground when we stand on Christ rather than on the details involved in the selection. One of the questions in the "Talk About the Savior" program asks: "If you should die tonight, where would you spend your eternity?" Any Christian would answer that he would be in heaven. When asked, "Why should God let you into heaven?" the Christian's answer would be: "Jesus and his merits." Christians are sure about the eternity to come because, through faith, they are sure of Christ. The eternity past is no different. A Christian will confess that he is one of the elect,

when asked. Ask him why he is sure that he is one of the elect and his answer will be: "Jesus and his merits." Since Jesus is the center of our eternal election, just as he is the center of our eternal salvation, we can be as sure of our election as we are of heaven.

Thus Peter can encourage us: "Be all the more eager to make your calling and election sure" (2 Peter 1:10). This is an admonition to make our stand on Jesus more steady and more certain. It is an encouragement to immerse ourselves in the means of grace. It is advice regularly and actively to hear the gospel and receive the sacrament. The way to become fully convinced that we, as individuals, are part of God's elect is to become fully convinced that "we belong to the Lord" (Romans 14:8).

Part II : Election Unto Salvation . . . For Faith . . . As Security . . . For Christians

Call For Nominations Michigan Lutheran Seminary Dean of Women

Michigan Lutheran Seminary, Saginaw, Michigan, has been authorized by the Commission on Higher Education to convert two dormitory staff positions into a 20th faculty position, that of Dean of Women. The Dean of Women would replace both a housemother, where a vacancy now exists, and a tutor. The conversion, which involves no long-range increase to the budget, is subject to the funding approval of the Coordinating Council and Board of Trustees. Contingent upon such approval, the Board of Control of Michigan Lutheran Seminary would like to be in a position to call in May at a time when the Assignment Committee of the Synod would fill other dormitory staff positions for the 1981-82 school year. The Board of Control is therefore requesting the voting members of the Synod at this time to submit nominations for the position of Dean of Women.

The Dean of Women will serve under a permanent call as a member of the faculty in keeping with the doctrine and practice of the Synod regarding women teachers. She will be placed in supervision of the girls' dormitory and will assist the Dean of Students in the counseling of all young women attending Michigan Lutheran Seminary. She will be assigned appropriate, limited teaching duties and may be asked to serve in an extra-curricular area. In her dormitory and counseling work the Dean of Women will be directly responsible to the Dean of Students and in all other areas to the president.

Nominees should have a warm personality with a genuine love for teenagers, be able to work in harmony with others, and support the Christian ministry for which students at Michigan Lutheran Seminary are being trained. Nominees should also hold a college degree and have or be willing to achieve certification with the Synod and the state of Michigan. Aptitude in guidance and counseling is important. Opportunity for needed schooling will be provided by Michigan Lutheran Seminary.

Nominations, including pertinent information, should be in the hands of the secretary no later than April 17, 1981.

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

Recommendation to End ALC Fellowship

The Department of Public Relations of The Lutheran Church-Missouri Synod in a February 25 release informs us that the LCMS Commission on Theology and Church Relations (CTCR) is recommending that the Missouri Synod in its forthcoming convention (July 3-10) discontinue altar and pulpit fellowship with The American Lutheran Church.

The basis for this recommendation is the evidence presented in the CTCR's "Statement of Doctrinal Differences," distributed earlier this year. The issues and problems earmarked by this report are the following: "Differences on inspiration, inerrancy and authority of Holy Scriptures; the meaning and implications of confessional subscription; the nature and basis of fellowship; the ordination of women to the pastoral office; memberships in ecumenical organizations and varying practices regarding anti-Christian organizations."

The news release indicates that discussions between the ALC and the LCMS seeking to solve these differences have not proved fruitful. It states: "The 1981 report of the LCMS representatives on the Commission on Fellowship has made it painfully clear that discussions during the past biennium have not effected a resolution or modification of the doctrinal differences that led the LCMS to initiate 'fellowship in protest' in 1977 and to continue it in 1979. . . . If anything, the report of the commissioners gives evidence that the position of the ALC on the controverted issues is very firm and not likely to change." The issues are furthered "complicated by the fact that the two church bodies have different convictions about the implications of doctrinal differences for church fellowship."

Though recommending that the LCMS discontinue pulpit and altar fellowship with The American Lutheran Church, the CTCR is nevertheless recommending that the LCMS continue to work together with the Lutheran Church in America, The American Lutheran Church, and the Association of Evangelical Lutheran Churches in the Lutheran Council in the U.S.A.

The news release does not reveal the CTCR argumentation for such continued fellowship. Undoubtedly this will be revealed in the commission's report on "The Nature and Implications of the Concept of Fellowship," to be released April 1.

We of the Wisconsin Ev. Lutheran Synod are deeply concerned about this since it was specifically on the doctrine of fellowship that our Synod parted ways with The Lutheran Church-Missouri Synod in 1961.

The CTCR document will need to be studied carefully, especially since the LCMS commission states that "the discontinuation of altar and pulpit fellowship with The American Lutheran Church needs to be followed by vigorous efforts on the part of the Synod to continue to seek doctrinal consensus with the ALC and other Lutheran bodies, no matter how long that endeavor may take or how difficult it

might be." Seemingly this will involve our Synod, too.

In studying these recommendations, we shall be looking for answers to questions such as these: Is church fellowship restricted to pulpit and altar fellowship? What about prayer fellowship? How can continued joint work in the Lutheran Council in the U.S.A. be justified considering the many doctrinal differences? In other words, we shall have to take a close look at the LCMS definition of church fellowship and its implications.

Favorable LCMS convention action on the recommendation of its CTCR would, in the words of President Carl Mischke of our Wisconsin Synod, "be a big step, a good beginning . . . and raises the possibility of discussion toward the resumption of fellowship." He adds, however: "That does not mean that there can be an automatic resumption of fellowship. . . . The premise of . . . discussions must be . . . that to establish fellowship there must be full agreement in doctrine and practice."

H. Wicke

LUTHER HAVEN

Development plans for 236-unit retirement community to be known as "Luther Haven" were announced recently by representatives of Wisconsin Lutheran Child and Family Service.

The phrase "retirement community" is meant to indicate a virtually self-contained, self-sufficient complex of buildings and services which permits residents to live independent, yet secure, lifestyles in their senior years.

236 apartment units will comprise the major portion of four different living areas. These units will be diversified in a mix of efficiency, one-bedroom, and two-bedroom apartments. Each unit will have its own living room, kitchen and dining areas, and private bath facilities.

The heart and core of "Luther Haven" is envisioned as clustered around a large commons area. This commons will include lounges, an atrium, central dining hall, and numerous activity rooms. In addition a commissary, beauty shop, and various craft rooms

will be included. All units, as well as the total commons area, will be protected by a central security system. Housekeeping, dietary, and maintenance services will be provided as needed, as well as guaranteed provisions for health care if needed by residents.

These units will be preferentially offered to members of the Wisconsin Ev. Lutheran Synod who are age 62 or older. Although final financial costs are not yet available, there will be an initial accommodation fee plus a monthly maintenance charge. Both costs will be dependent upon the type and size of the apartment desired.

Construction of "Luther Haven" is anticipated to begin in late spring or early summer of 1981, with completion in about one year.

All those desiring further information as specifics are developed or simply wishing to get their name on the "Luther Haven" mailing list are asked to contact:

Wisconsin Lutheran
Child and Family Service
P. O. Box 23221
6800 North 76th Street
Milwaukee, Wisconsin 53223
Telephone: 414/353-5000



Bible Study Convocation

SMALL, YET WISE!

Participating in meetings of the Synod's Board for World Missions these days can sometimes be a frustrating experience. This is true especially for someone serving on a committee which is to be concerned with new appeals and new projects. It is very difficult to think in terms of aid or expansion when the till is empty. What about a certain area which shows promise and which really ought to be explored? What about that appeal which has just been received from another part of the world? One has to be realistic. How can hope of assistance be extended when one isn't sure about being able to back it up? At present for all practical purposes a moratorium is in effect on all further expansion. From a fiscal point of view the wisdom of budgetary curtailments when it comes to expansion cannot be questioned. One look at the controller's report says it all.

And so one sits in a meeting of the World Board, listens rather apprehensively to reports coming from existing fields, wondering how the budgetary allotments will manage to keep up with inflation just to maintain those fields which have already been started. It's not a pleasant prospect.

Another report from an existing mission field is heard. Just routine business. Or is it? Did we hear it right? The committee chairman reports: "A mission offering of \$201.04 was given by the Lutheran Evangelical Christian Church in Japan to the Lutheran Apache Mission in Arizona."

At first the item seems insignificant. It could easily be passed over without

further thought or comment. There certainly isn't a huge sum of money involved. On second thought, however, it is unusual, isn't it! Why should a struggling little flock of Japanese Christians, a group still receiving mission support from the Wisconsin Evangelical Lutheran Synod, send an offering of quite a few yen to Arizona? Upon further inquiry one hears that the Japanese Christians do this regularly. Whenever joint services are held in Japan, such as at a Reformation service or a Bible Study convocation, our fellow Christians there send their offerings to other mission fields. This is done, they say, "to keep the vision of world mission work before their eyes."

One is reminded of the days when our Lutheran Church of Central Africa would regularly receive sizable monetary gifts from our fellow Christians in Sweden, designated toward the support of the Lutheran Bible Institute and Seminary in Lusaka, Zambia. We understand that this is still being done regularly. Again, a group of confessional Lutherans in Scandinavia struggling valiantly to support themselves, yet wanting at the same time to be a part of spreading the gospel message in faraway Africa!

Is this wisdom? Yes, it is. These people want to keep in mind not only the need in their own bailiwick. They, too, small as they are, wish to demonstrate a worldwide interest in souls. They are also looking ahead to days when they, too, can be fully self-supporting, helping to spread the Word of Christ just as they have received help from others.

We can call it the wisdom of those who are small.

One is reminded of a passage in the book of Proverbs (30:24-28):

"Four things on earth are small, yet they are extremely wise:

Ants are creatures of little strength, yet they store up their food in the summer;

conies are creatures of little power, yet they make their home in the crags;

locusts have no king, yet they advance together in ranks;

a lizard can be caught with the hand,

yet it is found in kings' palaces."

One is also reminded of a passage in the book of Revelation (3:7,8):

"To the angel of the church in Philadelphia write:

These are the words of him who is holy and true, who holds the key of David. What he opens, no one can shut; and what he shuts, no one can open. I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have a little strength, yet you have kept my word and have not denied my name."

Hearing this report from Japan at the meeting of the Board for World Missions was a real encouragement. "A little strength . . . an open door . . . creatures of little strength, yet extremely wise." Things are not always as hopeless as they sometimes appear.

(Continued on page 111)

"75 Years of Grace"

"75 Years of Grace" was the theme selected by Grace Ev. Lutheran Church of Yakima, Washington, for the observance of its diamond jubilee. The entire year of 1980 was set aside for that purpose. Thirteen committees, involving 52 members, directed and carried out anniversary plans that involved all of Grace's members.

Festivities began on March 9 with a joint service with the two daughter congregations of Grace — Grace of Zillah and Redeemer of Yakima. Pastor Carl Schomberg of Grace, Zillah, and Pastor Arthur Valerio of Redeemer, Yakima, preached the anniversary messages. Using Psalm 134, they spoke on "We Bless the Lord on This Diamond Jubilee."

On April 27, the combined choirs of the Wisconsin Synod churches in central Washington presented a sacred choral concert, with Mr. Werner Lemke conducting the senior choir and Mrs. Larry Orme directing the chapel choir. On May 10, the Evergreen Lutheran High School Choir, under the direction of Prof. Richard Wiechmann, presented a concert entitled "The Church Year In Song."

July 12 was designated as a day of reunion for all teachers and graduates of Grace Lutheran School. Pastor Melvin Teske, pastor of Grace Church, preached on "Our God Has Been Faithful" (John 21:15). The next day marked a confirmation reunion service for all former confirmands. Pastor T. R. Adascheck, retired pastor of Grace, preached the sermon on "Grace Church a Workshop Where the Lord Makes Up His Jewels" (Malachi 3:17).

A special Reformation song and recitation service, "Our Lutheran Heritage," was given by the children of Grace School on October 26. In charge were the school faculty and the congregation's board for parish education.

The official anniversary service took place on November 2, with an invitation extended to all sister congregations in the Pacific Northwest District. Basing his message on Matthew 16:16-18, Pastor Adascheck spoke to the assembled members and guests on "Christ, the Divine Architect and

Builder of Grace Church." The anniversary year was concluded with a sacred organ concert on December 14, "A Christmas Noel in Song." The organist was Pastor John F. Henning.

Special anniversary offerings were sent to the mission congregations of the district, to the CEF, and to the Evergreen Lutheran High School. The congregation's local project was the liquidation of its debt.

Unique History

The beginnings of Grace Congregation did not follow the usual pattern. The year was 1905. St. Paul's of Tacoma, Washington, was the only congregation of the Wisconsin Synod west of the Rockies. Yakima, though a city of 7,500 people, had never been visited by any Wisconsin Synod official or mission board member. In fact, most of them had probably never heard of Yakima. No plans were afoot to begin a WELS mission there.

It was in 1905 that a man by the name of William Bohn, a tailor from Milwaukee, Wisconsin, moved his family to Yakima and applied for membership in St. Paul's, a congregation of the Missouri Synod. Because he had an insurance policy on his life, the congregation rejected his application. For Mr. Bohn, the solution was to start a congregation of the Wisconsin Synod.

Pastor C. Ernst of St. Paul's, Tacoma, was invited to come to Yakima for that purpose. The very next Sunday he came to Yakima by train, and conducted services in the Bohn residence. Following the service, Grace Congregation was organized with four voting members: William Bohn and his son Carl, and Carl Yergen and his son William. The congregation called Pastor John Ebert of the Missouri Synod as its first pastor.

For the first three years the members of Grace worshiped in rented Sunday-school rooms of the Presbyterian and Seventh Day Adventist churches. From the very beginning, however, the members of Grace planned and worked toward a church building of their own. Lots were pur-

chased, and on May 31, 1908, Grace dedicated its first church home.

There were some anxious days during the church's construction. After the framework was up, a windstorm of unusual severity and duration threatened destruction and badly twisted the timbers. For a time, rumor was rife that this was God's own intervening hand of retribution and it was predicted that Grace Congregation would never survive and prosper. During its early years the congregation faced severe antagonism and was denounced as an opposition church. The intersynodical case was not adjusted until 1912.

Rapid changes of pastors marked those years. Pastor Ebert served until June 1907. Lay services were then conducted till the close of the year, when Pastor Edward Bartke accepted the congregation's call. He remained until October 1909. Candidate Martin Keturakat took care of the vacancy until April 1910, at which time Pastor L. C. Krug came. He remained until July 1912. On July 12 of that year, Pastor F. H. K. Soll was installed, who served the congregation for the next 28 years, until July 1940. Candidate T. R. Adascheck was ordained and installed as assistant to Pastor Soll on December 3, 1939, and continued to serve the congregation until April 1971. Pastor Melvin F. Teske has been pastor of Grace since August 1971.

In 1960 the congregation relocated, building a new church, school and parsonage and purchasing a teacherage nearby. Grace School was started in the fall of 1952. Today it conducts classes for preschool through ninth grade. Mr. Werner Lemke is principal. The congregation today numbers 393 communicants and 517 souls.

"75 Years of Grace." Great is God's faithfulness and greatly to be praised! Without him there would be no church anniversaries to celebrate.

T. R. Adascheck

THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet on May 6-7, 1981, at Resurrection Ev. Lutheran Church, 213 East Howard Avenue, Milwaukee, Wisconsin 53207. The first session will begin at 9:00 a.m. C.D.T.

All reports that are to be included in the book of Reports and Memorials for the Forty-Sixth Biennial Convention should be ready for distribution to all members of the council at this meeting. Those preparing reports are asked to make 125 copies.

Carl H. Mischke, President

Mission Seminar — 1981

"Send Forth Your Light" was the theme of the 22nd annual Mission Seminar held at Wisconsin Lutheran Seminary, Mequon, Wisconsin, on January 28-29, 1981. A worship service, opening the first day's activities, featured Pastor Larry Ellenberger of Bethany, Manitowoc, Wisconsin, who proclaimed that "a light has dawned" (Isaiah 8:18-9:2).

The morning session of day one was attended by the juniors and seniors of Northwestern College as well as the students and faculty of WLS. Seminary student lecturers presented a survey of WELS mission history. Pastor

Roger Sprain, a former missionary in our Colombian mission, discussed the training of faithful shepherds in our mission fields. He compared the student life and specific aims and goals of the Colombian Seminary to our own Seminary at Mequon. His experience in Colombia proved to be valuable and encouraging to the students at WLS, some of whom might be involved in such mission work in the future.

An evening session on the first day enabled the wives of seminary students to listen in on discussions and questions directed at a panel of former missionaries and wives: Pastor Roger

Sprain, Prof. Ernst Wendland, Pastor and Mrs. Theodore Sauer, and Pastor and Mrs. Kirby Spevacek. Some of the more "practical" aspects of the life of a missionary and his wife were discussed at this meeting.

Day two opened with a sermon by Pastor Richard Lauersdorf of St. John's, Jefferson, Wisconsin. He based his sermon on the Word of the Lord to his people in Isaiah 60:1-3. The discussion leaders then turned the attention of the audience to "The Unserved Billions: How Shall We Reach Them?" Professor Wendland gave a sketch of what to expect in Africa; Pastor Sauer provided an overview of efforts in Asia, Japan, and Southeast Asia; and Pastor Sprain spoke of the future of missions in Latin America. Pastor Nor-

Colorado Rockies A Rich Blessing



Bible Study near top of mountain

Every year the Lord's work is being accomplished in more and more parts of the world. The new congregations that are formed and the successful overseas missions are certainly a result of God's blessing upon the work being done by the Wisconsin Evangelical Lutheran Synod. The Lord has also been supportive of the campus ministries stationed at many colleges and universities across the United States. An active Lutheran Collegian chapter in Lincoln, Nebraska, wishes to pass along an experience of the Lord's blessing upon its members this past fall.

The young Nebraska chapter has been richly blessed with faithful dedicated students for a third year. Many activities have been planned and successfully attended. But one has stood

out as being most faith-strengthening and breathtaking. This was a retreat attended by the University of Nebraska chapter in Boulder, Colorado. Have you ever been to Colorado? Have you ever heard of Nebraska? Even though the Midwest may not be a familiar territory to many Northwesterners, I think they will enjoy hearing about a most eventful "road trip."

The 10th of October, 14 Nebraskans traveled west nine hours to meet 16 other collegians from the Missouri and Colorado University chapters. They would spend an entire weekend retreat experiencing God's blessings in colorful Boulder, Colorado. The group bedded down that night after introductions and establishing friendships. The sun rose early the next day to wake up the group for morning devotion. The Bible study presented the weekend theme of "Evangelism, a Two-Way Street."

Next on the agenda was hiking up the mountain. It looked like quite an adventure to the plainsmen of Nebraska who were so used to the flat land! But nevertheless, the scenery was so magnificent and the mountain air so pleasant that they forgot about the steepness of the cliff. After about an hour and a half of huffing and puffing, the group sat down to sack lunches and a topic discussion led by Pastor Mark Cares (Boulder, Colorado). As the college students exchanged thoughts about "The Importance of Listening," one Colorado collegian

remarked that this day was one of the best he had seen in the mountains all year. What a blessing!

Later that evening, the Collegians gathered at the church in Boulder to talk over the problems of witnessing to the unchurched. This topic was led by Rev. Loren Lucht, campus pastor at Columbia, Missouri.

Another bright spot in the trip was seeing the house in Boulder where the TV show Mork and Mindy is filmed. Also, the pictures taken will never fully convey the Lord's creative majesty displayed in the Rockies. Driving up the winding canyon roads, the cliffs formed walls on each side. Evergreen trees poked out of the sides of the mountain all the way to the timberline. Upon reaching the top, the clear blue cloudless sky supplied a soft background for the endless peaks, weathered gullies, and rippling streams thousands of feet away.

All students who attended the retreat will agree that it was unforgettable, invigorating and inspiring, and a blessing from God. Because of new friendships established and the yearning for continued Christian fellowship, several members may travel to Oshkosh, Wisconsin, for the National Conference. The UNL chapter will be hosting the spring retreat in Nebraska this March 20-22. "Humanism" will be the main topic, but it will be quite a feat to top the scenery and rewarding experience everyone had in Colorado.

Kristin Geisert

man Berg, executive secretary of Home Missions, spoke on the trends in Home Missions here in the U.S., and Mr. Mike Froncek presented a positive look at the effectiveness of the Mass Media Ministry — radio, TV, newspaper, etc.

Mission Seminar at WLS effectively encouraged a mission "awareness" among those who attended. It made them aware of world and home mission activity in the past, at the present, and what to expect in the future. Though it provided a special awareness for those who might serve in a mission field some day, it also provided an awareness that the prayers and efforts of all are continually needed. Lord, "Send Forth Your Light!"

Donald Tollefson



Viewing Filmstrip at Mission Seminar

Direct from the Districts

ARIZONA

Reporter William Meier

Mr. Waldemar Bartsch Dies

Mr. Waldemar Carl Bartsch, who over the years taught in a number of Christian day schools, died in Phoenix, Arizona, on January 12 after suffering a third heart attack.

Mr. Bartsch was born on October 25, 1911, in Humphrey, Nebraska, and later moved to Gary, South Dakota. He took his freshman and sophomore high-school years at Dr. Martin Luther College and then finished his high-school education at Luther Institute, Chicago, Illinois. After high school he farmed with his father at Gary, South Dakota, and Johnson, Minnesota, until 1943. Thereupon he attended summer sessions at DMLC and Mankato State College, receiving his master's degree from Concordia College in Seward,

Nebraska, in 1970.

He taught in Christian day schools in Hazen, North Dakota; Newburg, Wisconsin; Hadar and Hampton, Nebraska; Albany



W. C. Bartsch

and Janesville, Minnesota; Hustisford, Wisconsin, and also Junior High at the East Fork Lutheran Apache Mission School. After suffering a heart attack in 1970, he came to Phoenix and did substitute teaching in the Phoenix public schools.

Funeral services were conducted at Glendale, Arizona, by Pastor William Meier, and at Johnson, Minnesota, by Pastor Andrew Backus. Survivors include one sister, three brothers, and nieces and nephews.

DAKOTA-MONTANA

Reporter Thomas Schmidt

Pastor Harold H. Wood Celebrates Fortieth

Forty years in the ministry may seem like a long time to those who have not been pastors that long. For Pastor Harold Wood, however, the years flew by. It is that way for one who enjoys his labors.

Pastor Wood was ordained and installed as a pastor of The Lutheran Church-Missouri Synod in January 1941. After witnessing against teachings that he was conscience-bound to oppose, Pastor Wood applied for and was received by colloquy into member-

ship of the Wisconsin Synod in early 1969. From 1969 to 1977 he served Apostles Ev. Lutheran Church in Billings, Montana, a church formed from those members of Lamb of God Lutheran who followed him into confessional truth and a WELS mission located in Billings. The Lord then moved Pastor Wood to accept a call from the Dakota-Montana District Mission Board to do survey and exploratory work in western Montana, particularly in the city of Missoula. Because of the Lord's continued blessings, Pastor Wood is presently watching a new congregation, Mount Zion Ev. Lutheran, grow and prosper in Missoula, Montana.

To honor this veteran of the cross, his Alberta-Montana Pastoral Conference, in session September 16-17, 1980, made special reference to him in their evening worship service. Pastor T. Lowry directed the worshipers to thank God for Pastor Wood's ministry. Following the worship service there was a fellowship hour honoring him. Pastor D. Dengler served as Master of Ceremonies. In behalf of the brethren, he presented a purse of congratulations to Pastor Wood. Later, on September 28, Pastor Wood's congregation observed his 40th anniversary at a special potluck dinner after the Sunday worship service.

Some might ask: Why two separate observances? For those not familiar with the great sky country of Montana, USA, and Alberta, Canada, it is interesting to note that Pastor's Wood's

nearest neighboring pastor is 120 miles away and that several in the conference are over 500 miles away.

In closing, Pastor Wood would like to see these personal statements made public and we are happy to oblige him: "I want to acknowledge the help of my faithful spouse" and "All glory belongs to God."

PACIFIC NORTHWEST

Reporter Jim Oldfield

Dedication at Pullman

"God's Word is our great heritage." But the members of Divine Savior Ev. Lutheran Church in Pullman, Washington, have also received another sort of legacy from earlier times. The new church building which they dedicated to God's glory on January 4, 1981, contains some not-so-new furnishings. The pews, hymnal tables, and guest book come from the old WELS church in Palouse, Washington, and the hymn-board was purchased with funds from the treasury of the old congregation.



Sanctuary of Divine Savior

Such a legacy reminds these believers that God's Word will not be taken away from his people. After an interim of 25 years when the Wisconsin Synod was not represented in southeastern Washington, the Word is again being proclaimed in a WELS church, the home of Divine Savior Congregation.

Divine Savior had its beginning in the spring of 1975, when a group of Lutherans in this college town met with the district mission board. Under its guidance this small group began holding services in June of the same year. After meeting first in a bank, then in the water-power building, the congregation in July 1976 began holding services in a school building. In the first service there Christian Sulzle, their

first resident pastor, was ordained and installed, having been assigned to Pullman upon graduation from the seminary.

The search for a site on which to build a permanent facility began in 1977 and was completed in 1978 when a 2½-acre site was bought for \$50,000. At the same time the congregation had to move again, finding another place to worship in still another school. By 1980 the point was finally reached for the congregation to erect its own facility. After groundbreaking in July, construction went swiftly, and the congregation moved into its new home on December 14, 1980. The church is a Synod prototype, built for \$116,960.

The members of Divine Savior give their heartfelt thanks to the PNW District Mission Board for its firm support and encouragement to carry this project through; to the WELS for its expertise and financial assistance through the CEF, and to the people who make the CEF work; and to the Lord in heaven who has taught us to believe in him and his Son, and has made us members in his everlasting church!

WESTERN WISCONSIN

Reporter Harold Sturm

Mortgage Burning at Moline

Thanksgiving and rejoicing set the tenor of the day for the members of St. Paul's Ev. Lutheran Church, Moline, Illinois, on Sunday, January 25, 1981. It was the day on which this family of believers in northwestern Illinois, after 36 years of financial indebtedness dating back to its founding in 1944, was able to burn the mortgage that had been held against its church property.

The Rev. Arnold L. Mennicke of Winoona, Minnesota, gave expression to the feeling in the hearts of the members of St. Paul's as he addressed them on the words of the Psalmist, "The Lord hath done great things for us, whereof we are glad" (Psalm 126:3) Pastor Mennicke was able to speak with a rich knowledge of the early history of St. Paul's since, serving as chairman of the Western Wisconsin District Mission Board at the time, he was instrumental in the founding of St. Paul's. Rev. Julius G. Wille, the pastor of St. Paul's, served as the liturgist.

The mortgage on the church property had been held by the Wisconsin Synod. A debt retirement program initiated three years ago led to the liquidation of the mortgage. The members of St. Paul's are deeply grateful to their brothers and sisters in Christ for the financial support they have received from them for these many years.

The property that now stands debt-free includes a church, two facilities for a Christian day school, and a parsonage and teacherage — all located on a five-acre parcel of land on the boundary between Rock Island and Moline, Illinois.



Mr. John Mahon and Pastor J. Wille, burning the mortgage



St. Paul's at Moline

To be free of financial indebtedness, especially in a time of economic uncertainties, is indeed a great blessing. The members of St. Paul's are deeply grateful to the Lord for this! But the freedom from financial indebtedness cannot and does not compare to the freedom from the moral indebtedness of sin that every believer in Jesus Christ knows! For this the members of St. Paul's join their fellow believers everywhere in saying, "Thank you, Lord Jesus."

Small, Yet Wise! (Continued)

We in our Synod have reached a point where we can learn from those whom we have helped to support. By their response to the gospel even in situations far more difficult than ours, they can encourage us to remember that as Christians we need never lose sight of the vision of world mission work.

There are times when parents can be encouraged by their children. "The hardworking farmer," Paul writes to Timothy, "should be the first to receive a share of the crops" (2 Timothy 2:6). When those whom we have fostered encourage us by their mission zeal, then the fruits of our labors are especially enjoyable.

E. H. Wendland

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 28-29, 1981.

Place: St. Paul Ev. Lutheran Church, Rapid City, South Dakota; W. Schulz, host pastor.

Opening: Communion Service, April 28, 10:00 a.m. (MST).

Preacher: T. Schmidt; L. Schroeder, alternate.

Agenda: What Scripture Says on Abortion and Birth Control Methods; W. Leersen; The Moral Implications of Artificial Insemination and "Test-Tube Babies"; P. Heiderich; Isagogical Study of Hebrews; G. Blobaum; 2 Timothy 3; R. Kanzenbach; Confession and Absolution vs. the Practice of Psychologists in the Attainment of "Superior Mental Health"; M. Johnston; The Proper Use of Law and Gospel in Our Sermons; R. Beyer; What Is the CLC's Position Over Against the WELS Today? W. Russow.

D. Hayes, Secretary

WESTERN WISCONSIN

DISTRICT TEACHERS' CONFERENCE

Date: April 23-24, 1981; 9:00 a.m.

Place: Immanuel Lutheran School, Medford, Wisconsin.

Agenda: The Practical Application of Law and Gospel as It Pertains to the Christian Child; R. Stensberg; Practical Use of Synod Testing; L. Plath; Sections and Workshops; Business Meeting.

H. Dorn, chairman
Program Committee

MICHIGAN PASTORS INSTITUTE

Date: April 22-23, 1981.

Place: Long's Convention Center,
Lansing, Michigan.

Speakers: Prof. Edward C. Fredrich:

"The Twentieth Century
Shaping of American
Lutheranism"

Prof. Joel C. Gerlach:

"Homiletics Workshop"

Cost: \$7.50 plus personal travel and lodging expenses.

Send reservations and fee before April 10, 1981, to:

Pastor James Tiefel
2745 W. Genesee Avenue
Saginaw, Michigan 48602

SYNODICAL CERTIFICATION COURSE

Dr. Martin Luther College has arranged to offer an extension course, Rel. 2E New Testament History, at Michigan Lutheran Seminary, Saginaw, Michigan, beginning Monday, June 5, 1981, at 8:00 a.m. and meeting four hours every weekday until June 30. Prof. Paul Kuske of Michigan Lutheran Seminary, has consented to teach the course.

All enrollees taking the courses for Synodical Certification must have been accepted into the program before registration. Anyone interested in merely taking the course for academic credit or audit is also invited. All applications should be sent before May 15, 1981.

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

WISCONSIN LUTHERAN COLLEGE

HOBBY SHOW

On Saturday, May 9, 1981, Wisconsin Lutheran College, 8830 West Bluemound Rd., Milwaukee, Wisconsin, will offer you an opportunity to share your hobby with your fellow Lutherans. To reserve space, contact Mr. Ralph Ihlenfeld, phone 466-2631. The showing will run from 10:00 a.m. to 4:00 p.m.

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Jensen, Robert Q., as pastor of Our Savior, Brookings, South Dakota, on February 1, 1981, by T. Schmidt (Dak.-Mont.).

Manthey, Marcus P., as pastor of New Hope, Melbourne, Florida, on February 15, 1981, by M. Radtke (SA).

Pope, Reginald E., as pastor of Ascension, Mitchell, South Dakota, on February 1, 1981, by D. Hrobsky (Dak.-Mont.).

INDEX AVAILABLE

The Index for Volume 67 (1980) of *The Northwestern Lutheran* is available free of charge to all who request a copy. For your copy write to the editor of *The Northwestern Lutheran*, 3512 West North Avenue, Milwaukee, Wisconsin 53208. Those who have requested copies in former years will automatically receive a copy as soon as it is off the press. Laymen whose address has changed should notify the editor immediately.

WISCONSIN LUTHERAN SEMINARY AUXILIARY

A set of 40 slides with a written commentary on the Wisconsin Lutheran Seminary Auxiliary is available, free of charge, for presentation in your congregation. Please contact: Mrs. Norbert Netz, 1724 Seventeenth Avenue, Grafton, Wisconsin 53024; phone: 414/337-6225.

WLSA Publicity Committee

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SYNOD CONVENTION

The forty-sixth biennial convention of the Wisconsin Ev. Lutheran Synod will meet, God willing, on August 3-8, 1981, at Martin Luther Preparatory School, Prairie du Chien, Wisconsin. Details will be announced later.

Heinrich J. Vogel, Secretary

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(Submitted through the District Presidents)

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The Northwestern Lutheran

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	Coral Springs*
	Daytona Beach*
	Keystone Heights
	Lehigh Acres*
	Melbourne
Georgia	Warner/Robbins/Perry*
Illinois	Sandwich/Plano*
Kansas	Topeka
Michigan	Novi
	Perry
Missouri	Jefferson County*
Montana	Helena
	Miles City*
New York	Rochester*
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	Pendleton*
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	Tyler*
Vermont	Barre*
Virginia	Manassas*
Wisconsin	Chippewa Falls*
	Cottage Grove*
	Merrill*
	Port Washington
Wyoming	Casper
Alberta	Calgary*
Ontario	Toronto*

*Denotes exploratory services.

EXPLORATORY

CHIPPEWA FALLS, WISCONSIN

WELS exploratory services are being held in Chippewa Falls, Wisconsin. The services are held at the Seventh Day Adventist Church, 650 Woodward Avenue. The time of service is 9 a.m. with Sunday school following the service. Please send names of any interested people to Pastor Larry Koester, Rte. 3, Box 113, Bloomer, Wisconsin 54724, phone 715/288-6523; or Charles Bartel, 321 West Grand Avenue, Chippewa Falls, Wisconsin 54729, phone: 715/723-2922.

BARTLESVILLE, OKLAHOMA

WELS exploratory services are now being held each Sunday evening in Bartlesville, Oklahoma, in the Cherokee Room of the Holiday Inn on US 75. Sunday school and Bible class are conducted at 6:00 p.m. with the worship service at 7:00 p.m. For more information please call Mr. Paul Hahn, phone 918/333-9780; or Pastor Charles Iles, Sr. phone 918/664-4964. The names of WELS or other interested individuals living in northeastern Oklahoma or southeastern Kansas should be sent to Pastor Charles Iles, Sr., 12425 East 31st St., Tulsa, Oklahoma 74145.

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

S.E. KANSAS CITY, MISSOURI

Gethsemane Ev. Lutheran Church of Kansas City, Missouri, is now worshiping 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.

MISSISSAUGA, ONTARIO, CANADA

The WELS exploratory group in the Toronto, Canada, area, which has taken the name Divine Peace, is holding services at 10:30 a.m., Bible class and Sunday school at 9:30 a.m. We meet at 4340 Old Creditview Road in Mississauga, Ontario. Please submit names of WELS people and other interested parties in the Toronto area to Pastor R. W. Hefti, 4340 Old Creditview Road, R. R. 6, Mississauga, Ontario L5M 2B5, or call 416/826-0968.

ZEPHYRHILLS, FLORIDA

Emmanuel, our mission congregation in Zephyrhills, Florida, is now meeting at the Woman's Club Building on the corner of 5th Avenue and 9th Street. Sunday worship at 8:15 a.m. For information or referrals, contact Pastor Gary Schult, 7212 Gunstock Lane, New Port Richey, Florida 33553; phone: 813/863-3957.

SOUTH CENTRAL NEW JERSEY

Monthly services are held in the main chapel lounge at Ft. Dix, New Jersey, for the military personnel at Ft. Dix and McGuire Air Force Base and for civilians living in the area. The service is conducted at 3:30 on the fourth Sunday of each month. For local information, contact Donald Davis at 609/723-3332. Please submit referrals to Pastor James Tauscher, 151 Milltown Road, East Brunswick, New Jersey 08816; phone: 201/254-1207.

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If you would like to vacation at beautiful and historic Charleston, South Carolina, from June 20 to July 10 or any part of that time, and would like to conduct the service on June 21, June 28, and July 5 in exchange for lodging at the parsonage, please contact Pastor Randall Bartelt, 720 Old Trolley Rd., Summerville, South Carolina 29483; phone 803/873-5522.



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.

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