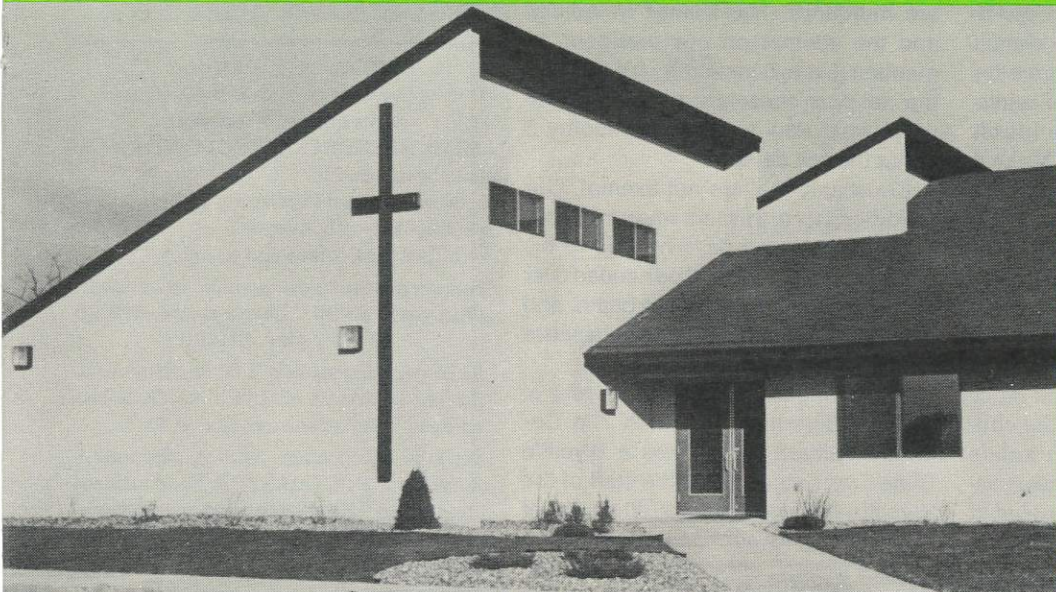


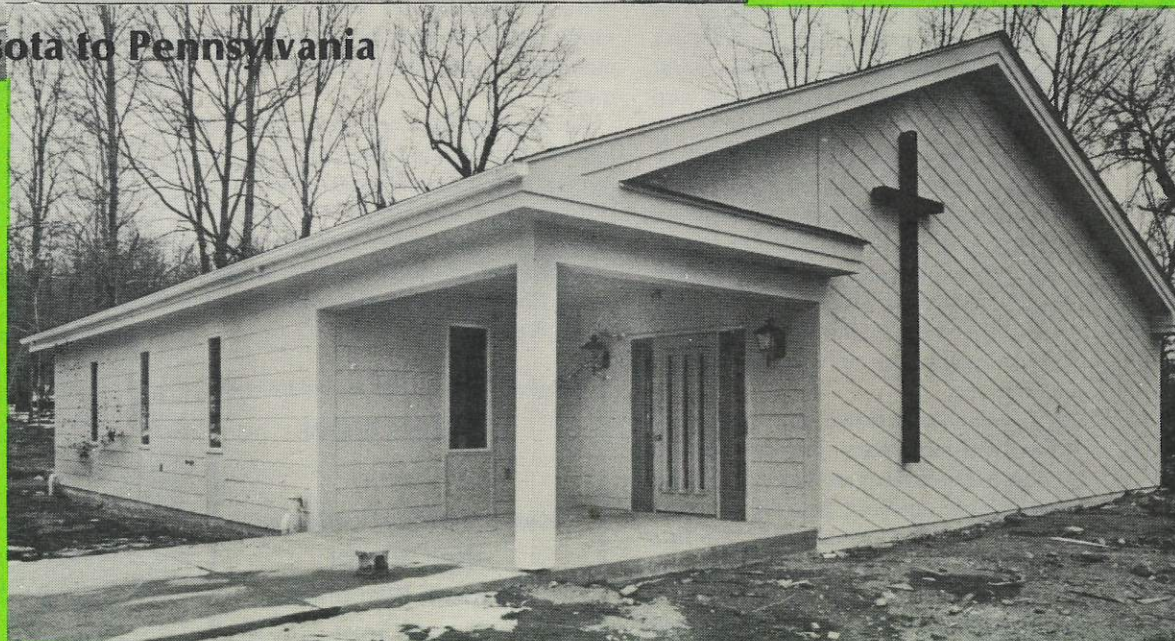
The Northwestern

April 26, 1981

Lutheran



From Minnesota to Pennsylvania



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Comments by the Editor

Jubilate — The choice of Jubilate Sunday for our Synod's special post-Easter offering (see page 136) suggests that the members of our Synod should look upon this opportunity to give for the Lord's work as a matter of rejoicing, of praising the Lord. The introit for the day puts it this way: "Make a joyful noise unto God, all ye lands; sing forth the honor of his name; make his praise glorious." And the gradual gives the reason: "Hallelujah! Hallelujah! The Lord hath sent redemption unto his people. Hallelujah!"

One of the first special collections in the history of God's people took place when God told Moses to ask the children of Israel to collect the materials needed for the building of the tabernacle in the wilderness. The list included gold, silver, bronze; blue, purple and scarlet yarn and fine linen; anointing oil and fragrant incenses; onyx stones and precious gems. And that wasn't all! It's impossible to estimate what these gifts represented in dollars and cents.

The response was fabulous. The workmen reported to Moses (see Exodus 36): "The people are bringing more than enough for the work the Lord commanded to be done." It's the only time in history that an order went out stating: "No man or woman is to make anything else as an offering for the sanctuary."

Involved that time was the construction of a sanctuary. Involved in our work today is not just the construction of a single building, but the carrying out of the Lord's command, "Go into all the world and preach the good news to all creation." For that work the Lord will welcome our gifts until Judgment Day. May our giving on Jubilate Sunday match the thanks-giving of Israel in the wilderness!

The World A Dangerous Place — During the past decades violence has been increasing by leaps and bounds. News reports are full of murders and high-

jackings, confrontations and hostages. The aged are mugged; young children are murdered. The killings in Atlanta and the attempt on our president, to mention just two incidents, are blots on the national conscience. They remind us of what Paul wrote in 2 Timothy 3 about the last days.

Christians, too, are not exempt. Our Lord alerts us to that fact when in speaking about the last days he said to his disciples: "Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me" (Matthew 24:9).

A sobering example is the murder of Chester Bitterman on March 7 in Columbia. Bitterman, 28, was a Wycliffe Bible Translator and on the staff of the Wycliffe-related Summer Institute of Linguistics. He was engaged in studying various Indian Languages with the aim of translating the Bible into these native tongues. Responsible for his death were members of the M-19 guerilla movement.

As we pray the Lord to sustain our faith during these evil days, may we also remember our world missionaries in our prayers, and include all others who though not members of our church are engaged in the Lord's work in foreign fields. The times are dangerous, but the Lord can help!

DEDICATION

at

**Kettle Moraine Lutheran
High School**

Jackson, Wisconsin

May 3, 1981

2:30 P.M.

Professor Paul Nitz, Preacher

All friends of Kettle Moraine Lutheran High and of Christian higher education are invited to attend.

*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

The Minnesota church (top picture) is Bethlehem Ev. Lutheran of Lakeville. (Photo — Courtesy of *The Dakota County Tribune*, Farmington, Minnesota.) The Pennsylvania church (bottom picture) is Our Savior Ev. Lutheran of Hollidaysburg. (Photo — Courtesy of the *Altoona Mirror*, Altoona-Hollidaysburg, Pennsylvania.) See pages 140 and 141.

THE NORTHWESTERN LUTHERAN

Editorials

Red Herring in Abortion Debate

Archbishop Mikho Juva, head of some four million Finnish Lutherans, has lent his high office to the cause of "confusion worse confounded" in the discussion of abortion. In a land where three of every four abortions are for "social reasons," Juva calls for "consistency" in teaching God's commandments. "The Christian church," he says, "cannot explain that the fifth commandment, 'Thou shalt not kill,' applies only to terminations of pregnancy, but not at all to shooting an enemy."

In comparing deaths by abortion and warfare, Juva is comparing apples to aardvarks and introducing another red herring into the debate on a most crucial issue of our times. Students of high court rulings on abortion in our land know the decisions were determined by inordinate concerns for "body rights," "privacy rights," "doctors' professional rights," "amendment rights," just about every right except God's rights and those of the life he created.

It is bad enough when judges err in this matter; it is worse when a Lutheran archbishop in this matter makes himself a blind leader of the blind. God himself will finally have to make the blind see, by judgment if nothing else avails.

April 19 was *Quasimodogeniti* Sunday, calling on us "as newborn babes" to "desire the sincere milk of the Word." Let that familiar picture also serve to remind us that the newborn and newborn-to-be are precious in God's sight.

Edward C. Fredrich

Why Doesn't the Scientist Use a Computer

Hungarian inventor Rubik's Magic Cube is now "the world's most asked-for plaything." The Cube is made up of 27 smaller cubes, all alike, each with the same combination of a different color on each of its six sides. These smaller cubes can be moved or rotated within the Cube, from top to bottom or from side to side, so that various color combinations can be produced. When the Cube comes out of the box, all nine squares on each face are aligned to make a solid color — one face red, one yellow, and so on. The object of the game is to scramble the colors and then to manipulate them back the way they were — a solid color on each face of the Cube. The number of potential color patterns is 43,252,003,274,489,856,000. According to *Time* it would take the most advanced computer 1.4 million years to figure out all the possible combinations.

If it takes our most sophisticated computer 1.4 million years to figure out all the possible color combinations within a cube composed of only 27 six-colored cubelets, how much computer time would be required to tally all the combinations in another system, the human brain?

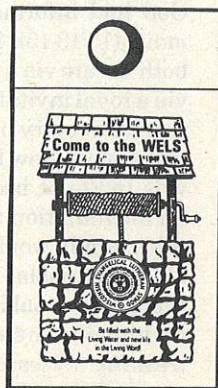
So complex is the human brain that it can not only receive but also process one billion bits or signals of information *per second* from one optic nerve. "This does not take into account the billions of other bits of information sent to the brain from 11 other cranial nerves and the massive fiber column of the spinal cord." In the cerebral cortex, the covering of the brain, there are 10 billion neurons (nerve cell systems), processing 10 trillion bits of information *every second*. This doesn't consider all the rest of the brain.

It boggles the mind just to imagine the amount of time it would take a computer to analyze this bewildering complexity. Would even a billion or a trillion years be enough? If just computer-analyzing the brain would take an incredible number of years, how incalculably long would it have taken this super-complex brain and nervous system to develop by itself, as evolutionists maintain it did? How long would it have taken the whole universe to develop?

Someone should give popular science star Carl Sagan and his admirer, Johnny Carson, a computer (a small Apple computer would do) so that they could at least begin to figure out how much time such evolution would require. They might be less assured and impressive in their talk about the "billions and billions" of years of evolution required to produce, not just a human brain, but the entire universe. The "billions and billions" of years they talk about wouldn't even cover the computer time to analyze the structure and function of one human brain, not to mention the universe. But Carl Sagan wouldn't accept the computer: being scientific about evolution would ruin his "science."

Carleton Toppe

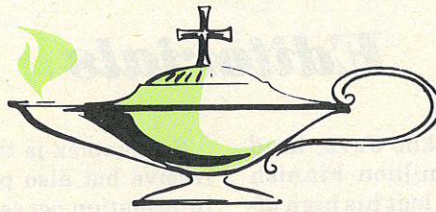
Doorhanger Bags



Doorhanger bags? My Church? My Wisconsin Synod congregation using doorhanger bags? You bet! Since January 1st of this year 28,000 — yes, twenty-eight thousand doorhanger bags — have been used by 25 WELS congregations in cities as different and widespread as Calgary, Alberta, Canada; Chula Vista, California; and Bloomer, Wisconsin. Prior to January another 28,000 were used primarily in Michigan District congregations.

Why? "Make disciples of all nations." Jesus said it. Our WELS congregations are doing it — any way and every way they can. If sinners can be reached with the Word of God via doorhanger bags, why *not* use them? Wouldn't our Lord, who preached from a fishing boat to be seen and heard by more people, be delighted!

L. Zwieg



Studies in God's Word

“For His Aid and Counsel Ask”

Read Genesis 46:1-7, 28-34; 47:1-12

“What should I do?” the new bride tearfully asked her mother over the phone about the roast chicken which wouldn't get done. “What should I do?” the high-school senior anxiously queried his counselor about college and career choices. How often don't we in the various affairs of life turn to others for help and advice!

There is One to whom we particularly turn for help and advice in the affairs of life. To that gracious God in heaven the Joseph account points us as it encourages: “For His Aid and Counsel Ask.”

In Life's Decisions

Jacob, the aged patriarch, was not the easiest to convince. Only when he saw the wagons which Joseph had sent and heard Joseph's words which the brothers related did he believe that his son was alive. Eagerly he desired reunion with that long-lost son, but he did not want to go contrary to God's will. Had not his grandfather Abraham fallen into trouble in Egypt (12:10-20) and had not God once forbidden his father Isaac to go there (26:2)? How would his children fare in the strange land and would they ever return to the land promised them by the Lord? For answers to his misgivings Jacob turned to the Lord. At Beersheba he stopped to offer sacrifice and wrestle with his God in prayer.

The answer was not long in coming. That night the Lord spoke to Jacob in a vision, the last vision which a patriarch was granted. “I am God,” the Lord said, using a term which marked him as the Strong One who could keep

his promises. “The God of thy father,” he went on, assuring Jacob of the same faithful dealing as with his father Isaac. “Fear not to go down into Egypt,” he continued, answering directly Jacob's misgivings. Then followed a fourfold promise: of enlargement, “I will make of thee a great nation”; of protection, “I will go down with thee”; of restoration, “I will surely bring thee up again,” though not of Jacob himself, but in the form of his descendants; and of consolation, “Joseph shall put his hand upon thine eyes,” referring to Joseph's presence at his deathbed. As always God tailored his promises to meet the needs of his children.

Assured by God's answer, Jacob continued his journey to Egypt. With God there are no emergencies or sudden moves, just different steps in his definite plans. Years earlier in the past God had informed Abraham of this move (15:13-15). Now, in the present, both nature via a famine and Pharaoh via a royal invitation were pressed into service to carry out this move. The future would show how correct the move was. In Egypt, because shepherds were an abomination to the Egyptians, Jacob's family would live in the province of Goshen, isolated from idolatry. Also there they would have room for their multiplying numbers and gain the training necessary for becoming a great nation. In this decision in life Jacob asked and received God's aid and counsel.

Doesn't this account fairly shout at us, “For his aid and counsel ask”? Whether we are a teenager facing the perplexing problems of choosing a ca-

reer or an adult contemplating the serious step of marriage, whether we are a pastor or a teacher considering a divine call or a senior citizen concerned about planning for retirement, whether the steps ahead appear bright or black, we need to be reminded where to turn. We have a God who knows our needs before we bring them and who already knows what he will do to meet those needs. Now he waits for us to turn to him and ask.

In Life's Relations

Can we even imagine the deeply emotional scene which followed when father and son, separated for almost a quarter century, were reunited? The royal vice-regent didn't wait for his aged father to draw near, but rushed out in the imperial chariot to meet him. No words were exchanged, just tears of joy. For a long while they embraced and looked at each other. Then Jacob who earlier had complained, “All these things are against me,” said with satisfaction, “Let me die since I have seen thy face.” Both of them could see the Lord's aid and counsel behind this wonderful reunion.

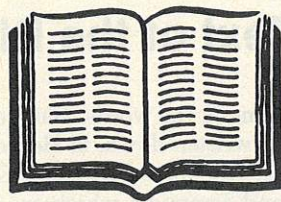
Nor was that counsel and aid lacking in the actions which followed. With pride and affection Joseph led his venerable father into the palace and presented him to Pharaoh. With prudence and concern he arranged to settle his family in the land of Goshen and gained Pharaoh's approval for the action. Behind these deeds of love, too, lay the counsel and aid of a gracious God.

Do we grow weary in our dealings with others? Are there parents who are a burden or children who are a bother? Does anger at times surge ahead of love and selfishness flood out concern? Remember then, “for his aid and counsel ask.” From God and his great love for us in Christ will come what we need to deal in love with our fellow man. Also from him and his great love for us in Christ will come something greater, that blessed reunion of believers in heaven. Who can imagine the joy when we reach heaven and see not only our loved ones, but our Jesus face to face? Eternity will be filled with praise for him whose counsel and aid will have been entirely responsible for bringing us there.

Richard E. Lauersdorf

Mining the Treasure of God's Word

John 9:1-41



BY JULIAN G. ANDERSON

Jesus Heals a Blind Man

The last two incidents that we have studied (John 7 and 8) took place on the last day of the Tent Festival (7:37). After telling the Pharisees that they were children of the devil, Jesus left the Temple grounds (8:59). And that's where we pick up the story now. Read

John 9:1-12

Notice what Jesus was doing in the opening scene (v. 1a), which suggests that he was on a street in Jerusalem. The other character is introduced in verse 1b. Note that his was a congenital condition; he had never had any sight. The disciples' question in verse 2 was typically Jewish, for they believed that defects of this kind were a punishment for some great sin. Jesus' answer in simple English was: "He was born blind so that God can use him to show what he can do" (v. 3). From the words which follow (vv. 4 and 5) it is clear that Jesus also intended this incident to be the illustration of what he had said earlier in John 8:12 (underline v. 5).

As in the case of the blind man in Mark 8:22-25, Jesus' actions in verse 6 were intended merely to tell this poor sufferer that he was going to do something about his blind eyes; and his instructions (v. 7a) were intended to awaken and then exercise the man's faith. As is often the case, the cure itself is reported as almost a minor detail (v. 7b). But the cure touched off quite a controversy (vv. 8 and 9a), which was settled by the man's own testimony

(vv. 9b-11). And the incident has a surprise ending, with the man's realization that he didn't even personally know the One who had healed him (v. 12). Next

Read John 9:13-34

As the scene shifts, the Pharisees again enter (v. 13), and then John adds a significant fact which had not yet been revealed (v. 14). After hearing the man's story (v. 15), the Pharisees surely knew who had worked this miracle, and their reaction was typical (v. 16a). It is difficult for us to understand what "work" had been done. The interesting thing is that some of the people questioned the Pharisees' conclusions as to what kind of man Jesus was (v. 16b); and the man himself had no doubts on this matter (v. 17b). Verses 18 and 19 indicate that the Pharisees (the "Jews") were suspicious of the whole affair, but the man's parents confirmed the fact of his blindness (v. 20), but declined to get further involved for what they thought were good reasons (vv. 21-23). This shows the great fear and respect which the people felt towards the Pharisees.

The Pharisees' next attempt to get the man to agree that Jesus was a sinner for breaking the Sabbath (v. 24) is a most interesting scene. It turned out to be an utter failure, due to the man's surprising courage, for he turned out to be a man who was not going to be pushed around, and he wasn't going to say anything bad about his benefactor (v. 25). And when they

pressed him to repeat the story (v. 26), he gave them a curt, sarcastic answer that made it clear where he stood (v. 27).

His surprising refusal to cooperate with them so irritated the Pharisees that they became angry and abusive, defending themselves as Moses' disciples (Moses, of course, was the prophet par excellence to the Jews). At the same time they questioned Jesus' identity as a genuine prophet (vv. 28 and 29). And then the former blind beggar responded with a remarkably fearless and well-thought-out speech in which he gave them a real lecture on how to recognize a true prophet and man of God (vv. 30-33). It is also one of the great confessions of faith in Scripture. Their response was a desperate outburst of wounded pride, reminding him that he was a "sinner" from birth, and rebuking him for presuming to teach them anything (v. 34a), following which they excommunicated him from the local synagogue (v. 34b). Now

Read John 9:35-41

In contrast with the cold, hard-hearted attitude of the Pharisees, Jesus now reenters the picture as one who was truly concerned about this remarkable formerly blind man. His concern was with the man's eternal salvation. He probably found him in the Temple grounds. Notice Jesus' question in verse 35, and hi-lite the title, "The Son of Man." Then, after the man's eager reply, note how Jesus revealed himself as the Savior (v. 37). At this point the man's confession was brief and humble, as he prostrated himself at Jesus' feet (v. 38). Jesus then went on to explain his purpose in coming into the world in a most unusual way, because by this time the Pharisees had reappeared. They of course realized that he was talking to them and about them, and when they asked him about this, he told them that despite all their learning and study of the Scriptures, they were indeed spiritual-ly blind (v. 41).

Once again we have met one of the truly great heroes of faith, and we don't even know his name. But we cannot help but wonder what happened to him, and what role he played in the early history of the church, for he was a man of great intelligence and great courage.

The Scriptures —

The Text of the Bible

What is the most significant historical event of the 1400s? The chances are, if you were asked that question, you'd be fairly quick to think of Columbus' discovery of the New World in 1492. If you're a bit more inclined toward church history, your answer might be the birth of Luther in the fall of 1483. But do you suppose that anyone would suggest as earth-shaking events the fall of Constantinople in 1453, or the invention of printing with movable type at about the same time?

In the arena of world history, neither of the latter two events loom all that large, but in the fascinating story of how God has preserved to us the Hebrew and Greek text of his holy Word, there the importance of these two events can hardly be overestimated.

The significance of Constantinople can wait for a moment. Let's note first that the coming of printing in the 1450s marked the end of one era and ushered in a new one. Printing with movable type made it possible to produce large runs of books, editions numbering into the thousands, and to have each copy identical to the other.

Hand-copied Manuscripts

Printing brought to an end the age of the manuscript — the age in which every book had to be copied individually, laboriously, by hand. But the work of the copyist or "scribe" was not only tedious and the copy of the book he produced expensive, but even more serious, with its lack of uniformity hand-copying brought into the picture the possibility of mistakes and errors creeping into the text. Under those circumstances, how did God preserve his holy and inerrant Word from generation to generation?

OLD TESTAMENT

When we sit down to read our Bible, we think of English translations. We need to remind ourselves, however, that our English Bible is a translation. The original language of the Old Tes-

tament, the words that God caused to be written down, is Hebrew — all except for some portions of Ezra, Daniel, and Jeremiah, which are in Aramaic, a language related to Hebrew.

Interestingly, the Aramaic gradually replaced Hebrew as the spoken language of the Jews. While they were in exile in Babylonia, the Jews adopted Aramaic for their business and social connections. Hebrew was retained only as the language of religion. Eventually most of the Jews knew only Aramaic. The Hebrew Scriptures continued to be read in the synagogue service, but the hearers needed a paraphrase or translation (called a "targum") to understand what was being read.

Scribes

Obviously such a situation posed a grave danger to the preservation of the original Hebrew. Yet even in this situation God preserved his Word — and through a rather unlikely means. Recall the harsh words that Christ often had to direct against the legalism and work-righteousness of the scribes and lawyers. Despite their bad theology, the scribes or "copyists" were very professional in their work: scholarly, painstaking, scrupulously accurate in their copying of the Old Testament. For example, they are reputed to have counted every letter of a newly finished manuscript to make sure that not "one jot or tittle" (the smallest of Hebrew letters) had been lost in the copying process.

Thus the scribe kept a knowledge of the Hebrew language alive and provided the ability to produce new copies of the Old Testament as they were needed. This fact became of special significance after the destruction of Jerusalem. Publishing houses would most surely have been destroyed by the Romans at the destruction of Jerusalem in A.D. 70 and again in A.D. 135. When Judaism had to go "underground," it took with it in the person of the scribe the means of preserving and perpetuating the Old Testament text.

Masoretic Text

The culmination of the work of the ancient scribes came at about A.D. 500 when a group of them in the vicinity of Tiberias in Galilee took the momentous step of writing into the Hebrew text the vowels that previously had to be supplied by the reader. (E.g., the written consonants n-t could be read as "not," "net," or "nut.") Generally the context made perfectly clear what was intended, but writing in the vowels, as the "Masoretes" did, eliminated the chance of misreading.

This masoretic text was then hand-copied until the time of printing. The first portion of the Old Testament printed Hebrew was the book of Psalms, published in 1477. Eleven years later, in 1488, the whole Hebrew Bible was printed at Soncino in northern Italy. Thus hand-copying of the Hebrew Scriptures became obsolete.

An Accurate Text

But how do we know that in the hand-copying process mistakes were not introduced? Or even that there may not have been a serious breakdown in the chain of copying? That concern becomes the more real when we realize that until recently the earliest copies we possessed were really rather far removed from the time of the writing of the Old Testament. Until recently the oldest Old Testament manuscript we possessed was judged to have been copied about A.D. 850 and the oldest manuscript of the entire Hebrew Bible about A.D. 1010.

How, then, do we know that in the copying process serious corruptions were not introduced into the text? We need first of all to keep in mind God's providence. God has promised to preserve his Word to us, and we may be sure that he has kept his promise.

But there has been in modern times a dramatic confirmation of God's faithfulness in preserving his Word. In 1947 there appeared the first of the Dead Sea Scrolls. Intensive search of other caves along the Dead Sea had disclosed a large number of manuscripts from the Qumran community dating to the time of Christ.

Some of the manuscripts are whole books of the Bible, and in other manuscripts there are references to and quotations from all the books of the Old Testament with the possible ex-

ception of Esther. Much work remains to be done on the scrolls, but one thing is very clear: the Old Testament text of the Dead Sea Scrolls is remarkably close to the masoretic text that has been preserved in the ninth and tenth century copies that we previously possessed. Thus, in one step, our knowledge of the Old Testament was moved back 1000 years. Hence we may with a great deal of certainty say that the Old Testament text we have today corresponds to that used at Christ's time.

NEW TESTAMENT

One might think that the New Testament, being somewhat closer to modern times and hence not subject to so long a time of hand-copying, would require less discussion than the Old Testament text. Actually, that is not the case. The transmission of the New Testament text is a rather complex story, requiring us to keep a number of factors in mind.

Greek the Universal Language

After the conquest of the world by Alexander the Great (333 B.C.), Greek made steady progress in becoming the universal world-language, much as French was a generation ago and English is today. Virtually everyone was forced to learn Greek as a second language. How dominant Greek was is evident from the fact that even to the capital of the Roman empire, to the heart of Latin culture, Paul wrote his Epistle to the Romans in Greek! Greek remained the language of the Christian church until about A.D. 250-300.

Centers of Christianity

In tracing the course of the New Testament text we need also to realize that at an early date there developed prominent centers of Christian activity. *Antioch*, the home base of Paul's missionary journeys, became an early and important center of Christianity. Asia Minor and Greece, with their early centers of Ephesus and Corinth, eventually centralized under the leadership of Constantinople, or *Byzantium*, as it was also called. *Rome*, as already mentioned, became a major center in the west, with a strong Christian settlement across the Mediterranean at *Carthage* in North Africa. And finally *Alexandria* in Egypt needs to be noted as the center of Christianity for that whole region.

Decline of Greek Usage

Although in the Christian centers mentioned there was no group or class quite like the Jewish scribes for the Old Testament, yet good, careful copying of the Greek New Testament was done in and around all of these centers. The Greek language, however, did not continue to be universal. In the western part of the church (Rome and Carthage) Latin came to be the ecclesiastical language in the 200-300s and Greek manuscripts were no longer produced. Egypt and the eastern seaboard of the Mediterranean fell to Mohammedan invaders. Hence no more Greek manuscripts and few Christian documents of any kind were copied after A.D. 600 in Alexandria, Caesarea, Antioch, etc.

The only place where Greek New Testament manuscripts continued to be copied in quantity was in the area controlled by Byzantium. Here under the auspices of the Greek Orthodox church hand copies, often beautifully done, continued to be made until Byzantium fell in 1453.

Revival of Greek

Meanwhile the western Latin church, with Rome at its head, was feeling a new and profound influence: the Renaissance with its interest in going back to the sources and finding its roots, so to speak. Christianity's roots, of course, were in the Hebrew and Greek Scriptures, and at precisely that time when there was in the west the keenest interest in once more recovering the Greek, Byzantium fell to the Turks. Greek Orthodox Christians streamed into Europe bringing with them their knowledge of the Greek language and their precious copies of the Greek New Testament.

Printed Greek Text

It is not surprising, therefore, that in 1516 when Erasmus was asked by the Swiss printer Froben to prepare a Greek New Testament for printing, it was manuscripts of the Byzantine type that he used in preparing the text. Luther used the second edition of Erasmus' New Testament in making his translation into German at the Wartburg in 1522. Many printed editions of the New Testament, all based on Erasmus' work, followed in the next 150 years. Major editors were the French printer Robert Stephanus (ca. 1500-59) and the Elzevir brothers in the Nether-

lands. Stephanus' second edition became the standard one in England and seems to have served as the main text for the King James translation made in 1611. The second edition of the Elzevir New Testament, issued in 1633, gained the distinction of being the "text received by all" (*textus receptus*). The debt that we owe to faithful Byzantine copyists who, under God, prepared and preserved the Greek manuscripts which served as the basis for both Luther's New Testament translation and our KJV will be apparent at once.

Shortly after the KJV was published, there was brought to England a Greek manuscript that differed in appearance from the standard Byzantine type. Instead of being written in small, flowing, lowercase letters, this manuscript had larger, blocky, capital letters. Subsequent study of Greek writing made it evident that this capital-letter writing (uncial) was older than the small-letter script (minuscule). Capital-letter writing was standard only until about A.D. 800. After that it was replaced by the small-letter style.

Hence it became clear to Bible scholars that the recently collected capital-letter manuscripts of the New Testament were older than the hundreds of Byzantine manuscripts which were at hand and which had served as the basis for the "*textus receptus*." It remained for two Englishmen, Westcott and Hort, in 1881 to formulate and popularize the theory that the capital-letter manuscripts (mostly Alexandrian, i.e., Egyptian) were weightier than the large number of Byzantine manuscripts. As a result, whenever there was a "variant," that is a difference between the written manuscripts, as a matter of course they always chose the capital-letter Alexandrian variant in preference to the small-letter Byzantine reading. Because the capital-letter manuscripts tended to be a shorter text, portions of the previous "received text" occasionally were no longer included in the new printed texts. (Compare, e.g., Acts 8:37 in the KJV with most modern translations.) Because the capital-letter manuscripts were older and thus closer to the original writings of the evangelists and apostles, it was assumed that they were more reliable than the later small-letter manuscripts.

(Continued on page 142)



When the 1979 convention adopted the budget for the following biennium, it authorized a special post-Easter offering in each of the two following years. A *minimum* goal of \$300,000 was set by the convention.

The two special offerings for the operating budget were intended to improve the Synod's cash flow in funding a deficit budget. *How critical?* The convention broke a 20-year record of no special offerings for the operating budget, and boldly scheduled it on top of a projected 33 percent increase in budget subscriptions from congregations in the next two years. That is a measure of how important the convention thought the special offerings were.

A Million Dollar Sunday

The offerings were placed in the post-Easter period for several reasons. First of all, in that period the Risen Savior told his disciples that they would witness to him, not only in Jerusalem but "unto the uttermost part of the earth." He told them that they were to "make disciples of all nations." That all happened in the 40 days after his resurrection. In the second place, the offering in that period would interfere with the congregation's funding of its own budget the least of any period of the year.

And that is why on Jubilate — Jubilation — Sunday, May 10, the second of these special offerings has been scheduled. Yes, that's Mother's Day too. Perhaps a fitting reminder that the Synod "mothered" many of us, as young missions and as she nourished our future pastors and teachers in her school system.

This year the goal of the special offering is \$1 million, not \$300,000. One Million Dollars!? Just how did *that* happen? One of the villains was inflation, and we know all about that.

Inflation — not foreseen in 1979 —

added over \$350,000 to the annual budget. For example, over \$140,000 was added to this year's budget to cover the increased cost of borrowed money. Secondly, there was a shortfall in congregational budget subscriptions of about \$350,000. We need to make up that shortfall.

The third reason for the increase in the offering is our legal expenses. Several years ago the secretary of labor ruled that our parochial elementary and secondary schools were subject to the unemployment tax since they were not an "integral" part of the church. The Synod countered that our parochial schools exist to teach our faith and propagate it. If that is not the reason they exist, it is expensive folly for our congregations to support them.

We have been in court on this issue in a number of states. We won in most cases, but the Supreme Court of South Dakota ruled against us. The Supreme Court of the United States has accepted our appeal from the South Dakota decision. All this litigation has brought upon us unprecedented legal expenses. We

A Parish Pastor's Perspective

"He Keeps His Eye On This, Too!"

They tell a story about the well-known preacher, Dr. John A. Broadus. One Sunday, after the sermon, Dr. Broadus came down from his pulpit and followed the ushers as they gathered the offerings. He moved down the aisle, carefully scrutinizing each gift as it was placed in the basket. He noted who gave pennies, who gave nickels, who gave quarters, and who gave dollars.

As you may imagine, the response of the people was mixed. Some were confused, others angry. Some were shamefaced, others amused. All were surprised!

When the offering was finished, Dr. Broadus spoke: "My people, if you take it to heart that I have seen your offerings this day, and know just what sac-

rifices you have made and what sacrifices you have not made, remember that the Son of God, your Savior, goes about the aisles with every usher and sees with his sleepless eye every cent put into the collection by his people."

Most Christians have a picture of the Savior in their minds. If you would flash on a screen the picture of Christ which you most frequently imagine, what would it be? No doubt, a common picture would be of Jesus surrounded by little children. Another would show him still the storm. Another would depict that exciting moment with Jesus standing at the tomb and Lazarus coming out to meet him. Probably the most common would be one of the crucifixion scenes or a picture of his resurrection.

But how often do Christians have in their mind's eye the picture of Jesus looking over the offerings? We read in Mark 12:41: "Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the Temple treasury."

At the Temple there were a number of trumpet-shaped containers in which the people tossed their coins to cover the costs of operating the Temple. As the people came by, Jesus noted that some of the wealthy people gave sizable gifts. But his attention was especially drawn to a very poor woman. Her gift was a small amount — just a pittance by any standards. But Jesus pointed out that it was far greater than the others, because hers was all she had. Gifts to the Lord are measured in

are hopeful that the special offering will help our "first amendment defense fund."

Each congregation is being well prepared for the special day. A cassette with a message from President Carl H. Mischke has been sent to each congregation. The message is intended to inform church councils and voters' assemblies about the need for the offering and to urge them to participate fully. It is suggested that the entire congregation might benefit from hearing the cassette.

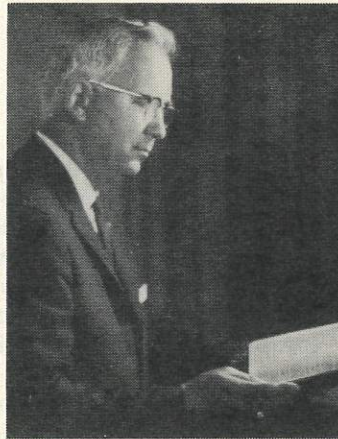
A packet of materials has also been drop-shipped to each congregation. There is a special "Jubilate" insert for Easter Sunday. For May 3 there is a special UPDATE bulletin insert, explaining the financial needs. The third item is a special letter from President Mischke (with an envelope) for each of the 200,000 households of the Synod, urging them to share generously with their Risen Redeemer.

Much depends on this million dollar Sunday. It is an "extra effort" for each congregation, an offering over and above their regular synodical commitment. It is hoped that each congregation will approach the offering with good will and a prayer that together we can do this work of God.

Rev. James P. Schaefer

With the Lord

Pastor Norman E. Sauer
1916-1981



Norman E. Sauer

The Rev. Norman Edwin Sauer was called to his eternal rest on March 3, 1981, after suffering a severe heart attack, an ailment which had troubled him for years. Funeral services were held on March 6, 1981, at Christ Lutheran Church, Lodi, California, where Pastor Sauer had served since 1970. The liturgy was conducted by the congregation's vicar, Daniel Gawrisch.

The sermon, by the Circuit Pastor of the Sierra Circuit, was based on John 11:11: "Our friend Lazarus has fallen asleep."

Pastor Sauer was born on July 17, 1916, at Green Lake, Wisconsin. His parents were Pastor E. H. Sauer and Esther nee Schaller. He was a graduate of Dr. Martin Luther Preparatory School, New Ulm, Minnesota; Northwestern College, Watertown, Wisconsin; and Wisconsin Lutheran Seminary. He was ordained into the ministry on January 19, 1943, at Naper, Nebraska.

Nora Alma Blake of New Ulm became his wife on December 27, 1942. They were blessed with four children: David Sauer, Kathryn Krueger, Thomas Sauer, and Ellen Edson.

Pastor Sauer is survived by his wife and children; six sisters; and 10 grandchildren.

Pastor Sauer was shepherd of God's flocks in Naper, Nebraska, until 1947; Ridgely and Essig, Minnesota, until 1952; Dexter Township, Minnesota, until 1956; Acoma Township, until 1965; Lake City, Minnesota, until 1970; and Lodi, California, until his death.

We remember Pastor Sauer in the spirit of the hymn which he chose for his funeral:

For all the saints

Who from their labors rest,

Who Thee by faith

before the world confest,

Thy name, O Jesus,

be forever blest.

Alleluia! Alleluia!

T. Franzmann

proportion to the resources from which they come.

Sometimes people think that the collection of money is beneath the dignity of the Savior. "Is it really possible," they wonder, "that he who came as the Lord of heaven and earth should be concerned with something so mundane? Should he who was destined to carry out God's eternal plan of salvation care a bit about the fuel bills and insurance policies which our offerings pay for?" Small wonder that few Christians picture the Savior looking on as they deposit their offerings in the collection plate.

But really, it would be well for Christians to remember that Jesus keeps his eye on this activity, too. Our love for him is the number-one motivation in our Christian giving. Our desire to maintain and promote the preaching of his gospel is the stimulus behind our gifts. How he feels about us and about our gifts to him should be a matter that is in our thoughts often.

Few things on earth are of more concern to the Savior than the progress of his gospel. He gave his ALL that there might be a gospel. It is the gospel through which souls are saved for eternity. Since it is our gifts which promote that gospel in the world, he DOES care about what we give, how we give, and why we give. He IS watching at the time when the offering plate comes by. He notes the size of our gifts and compares the size to the blessings he has bestowed upon us. He sees whether we are financially comfortable or whether we are in narrow straits. He knows whether our gifts to him are a generous reflection of our love or whether they are miserly tokens. He notices whether we give them cheerfully and gratefully or whether we let go of them grudgingly and hesitantly.

The picture of Jesus keeping his eye on the offerings of the people — it's a valuable picture to have in mind!

T. Franzmann

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

NOTICE

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

May 4-5, 1981

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

Richard K. Pankow, Secretary
Board of Trustees

Eternal Election *A Comforting Doctrine*

Election: Unto Salvation

Election is not a religious island or a theological appendix. It is an integral part of the whole process of salvation. As Paul sings the praise of the God of our salvation in chapter one of Ephesians, he begins with the fact that God chose us "before the creation of the world" (Ephesians 1:4). But this is only the beginning. We were chosen for a purpose, namely, "to be holy and blameless in his sight" (Ephesians 1:4). Paul says that we were predestinated. But this act of God in eternity is only a beginning. We were predestinated "to be adopted as his sons through Jesus Christ" (Ephesians 1:5). Again Paul writes that we were predestinated "that we might be for the praise of his glory" (Ephesians 1:12). Also when he wrote to the Romans, Paul clearly shows that election is the first part of the whole story of salvation and that election cannot be removed from the story of salvation and considered separately. "We know that in all things God works for the good of those who love him, who have been called according to his purpose," he wrote, "for those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified" (Romans 8:28-30). Peter also testifies to the importance of election for our salvation in the words: "Elect who have been chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood" (1 Peter 1:2).

Previously we stated: Just as I know that I am going to heaven because of Jesus and his merits, so I also know that I am one of the elect because of Jesus and his merits. Since we rest our hope of salvation in Jesus and his mer-

its, we can only conclude that we are somewhere between the first step of our salvation (election) and the last step of our salvation (heaven). Since we are somewhere in the middle of God's plan of salvation for us, we can only assume that it had a starting point.

We might say that our election is God's starting point for our salvation. The *Thomas Map Book* for the Los Angeles area divides the county into over 100 little maps. If a visitor to the Los Angeles area wanted to go on the Universal Studio tour, we would tear out page 23 from our map book and give it to him. However, if the visitor is at the Los Angeles International Airport, the map that we gave him won't make any sense. It has his destination but it doesn't have his starting point. To get from his starting point to his destination, the visitor would need pages 56, 50, 41, 23 and 22. Leave any of them out and the visitor could get lost along the way. The doctrine of election is to the Christian what page 56 is to the visitor. It's the starting point. It's what sets everything else in the right direction.

In our election, the story of salvation begins with grace. And grace sets the tone for what follows until we reach eternal glory. Why were we chosen in eternity for salvation? It was God's grace. Why were we baptized into the family of God? It was grace. Why do we believe in Jesus as our Savior? It is grace. Why will we be in heaven? It is grace.

The doctrine of eternal election shows that nothing was left to chance as far as our salvation is concerned. Our election mandates our call by the gospel, our gift of faith, and our eternal glorification. And a special part of that comfort in election is that it took place in eternity. We were God's chosen people before we could do anything to ruin it. We were the Lord's chosen people

before we could tell him that we were not interested. We were selected in eternity. Thus we cannot possibly take any credit in planning or in initiating or in programming our salvation. From beginning to end, our salvation is a work of Father, Son and Holy Ghost.

Election: For Faith

We have already noted that our faith, along with God's foreknowledge of our faith, was not the cause of our election. But election and faith do have something to do with each other. Since election is the starting point of our personal salvation, it is also the cause of our faith. To go a step further, the faith which our election caused is, in turn, the faith which believes the doctrine of election.

In addition, God has done everything to make it easy to believe that we are among the elect. A person may be mentioned in the last will and testament of a wealthy relative, yet he may live years without knowing anything about it. One day, a letter arrives with a lawyer's return address. It contains a copy of the relative's will. What a surprise to learn that he is the heir. Had someone told him in the meantime that he had been chosen years ago to inherit an estate in the future, he probably wouldn't have believed it. But now that he has it in writing, there is no doubt about it.

Election cannot be separated from God's written testament to us. It certainly cannot be separated from the gospel, because election essentially is gospel. The Bible, God's written last will and testament, erases any doubts concerning election which may rob us of our comfort in this gospel. As in a modern will, the Scriptures do not explain why we were chosen to inherit part of an estate. They simply assure us that we have been chosen to receive salvation and all its attendant blessings. "Faith comes from hearing the message, and the message is heard through the word of Christ" (Romans 10:17).

Election: As Security

Election is both the starting place for our salvation and a cause for our faith. But the effects of our eternal election reach further. God's creative word started and caused the existence of this world. But there is more. His creative

word, spoken eons ago, still keeps this old world intact. So also the divine choice in eternal election, which started and caused our personal salvation, keeps us secure in that which it has begun in us.

Boldly, St. Paul asks, "Who will bring any charge against those whom God has chosen?" (Romans 8:33.) His answer, in part, is: "It is God that justifies. . . . In all these things we are more than conquerors through him that loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord" (Romans 8:33,37-39). We are secure in Christ because of our election. This security is so sure that Jesus could say: "For false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect — if that were possible" (Matthew 24:24). Even the lies and deceits of false prophets cannot undermine the security which the elect have because of their selection by God in eternity. Even the gates of hell shall not be able to prevail against the church, the body of the elect (Matthew 16:18). All the elect will be saved.

Thus our election involves a commitment on God's part to help us in every

trial and aid us in every temptation which may war against our faith. It includes God's commitment to guard and protect our faith. It is also God's commitment to control all things to work to the ultimate salvation of those whom he has chosen (Romans 8:28). Why else could Paul, and we, be so confident that "he who began a good work in you will carry it on to completion until the day of Christ Jesus" (Philippians 1:6)? The doctrine of eternal election was not revealed to cause doubt, but to give comfort and security to God's people.

Election: For Christians

We can usually learn things about biblical teachings by the way in which they are used in the Bible. For example, the Lord clearly gave the gospel of forgiveness and the sacrament of baptism as mission tools for his church (Matthew 28:19,20). He did not give his church the Lord's Supper for the same purpose. The Sacrament of the Altar was given for the special comfort of Christians, and not for the world in general. The doctrine of eternal election is also used in the Bible as a doctrine for Christians. By itself, it certainly is not a mission tool. Election makes no sense and offers no comfort to a person who does not know the kindness of God and the mercy of Christ.

Ephesians 1 and Romans 8 are two key chapters for understanding the doctrine of election. The church at Ephesus seems to have had fewer spiritual problems and more apostolic instruction than most of Paul's missions. Thus, the apostle freely comforts the church with the story of salvation from election to glorification. In Romans, where Paul presents a systematic theology, Paul passes from condemnation to justification, from justification to sanctification. Only after laying this foundation does Paul bring up the doctrine of election. In both these key chapters on eternal election, the doctrine is used to comfort Christians and not to make Christians.

For God's people to appreciate the comfort which they have in their election, it must become a part of their worship life and a part of their daily faith. As they study this comforting doctrine, they will note that not one facet of election has even a hint of a negative thought. There is nothing confusing about election when it is set in its proper context in the story of salvation. In fact, the story of salvation is confusing without it. There is nothing divisive about election either. We cannot blame the Bible for the fact that many refuse to take it at its word. All the way through, the revelation concerning our eternal election is comforting.

Direct from the Districts

ARIZONA
Reporter William Meier

"Where There's A Will . . ."

Where there's a will there's a way for Christian people who hunger for the Bread of Life. On January 1, 1979, six families in Payson, Arizona, a small town in the mountains about 80 miles northeast of Phoenix, gathered together in one of their homes to worship their God and Savior. They sang hymns, listened to a taped sermon, joined in prayer, and conducted a Sunday school for their children. The next

Sunday, Pastor Reuben L. Stock came from Phoenix to conduct a service for the little flock. Pastor Stock was unable to return again because of illness, so the Lord's little flock in Payson asked Pastors David and Victor Schultz of Pilgrim Lutheran Church in Mesa, Arizona, to conduct worship services for them every other Sunday. In between, on the Sundays when no pastor was available, a taped sermon was heard, or a sermon was read by a layman.

At various times the worship services were held in the homes of the members, in a plumbing shop, and in the basement of another plumbing shop. Chairs and hymnals were do-

nated by Pilgrim Congregation in Mesa, Arizona, and an electric organ was donated by a family in the infant congregation. Since the Church Extension Fund and the mission treasury of the Synod would not permit the funding of a full-time missionary or the building of a chapel, the little group which had by now more than doubled in size, decided to go it alone.

Accordingly, the group organized as a congregation, was incorporated under the laws of the State of Arizona, chose the name "Rock of Ages Ev. Lutheran Church," and joined the Wisconsin Synod — all during the summer of 1980. During that same summer the new congregation also began looking for a piece of property of their own for a house of worship. The Lord of the church rewarded their faithfulness by leading them to a fine location with a

(Continued on the next page)

building already on it which could be utilized both as a modest but appealing chapel and attached living quarters, both under one roof. The Lord continued to bless these dedicated Christians by enabling them to finance the purchase of their property without any help from the Synod. Labor for remodeling, and needed financing were all donated, with the members and pastors of Pilgrim Ev. Lutheran Church in Mesa unselfishly assisting in every way possible.

The congregation held a dedication service on September 14, 1980, with Pastor David Schultz conducting the rite of dedication and Pastor Victor Schultz preaching the sermon. It was a most joyous occasion for the congregation and the many friends who gathered together to worship with them.

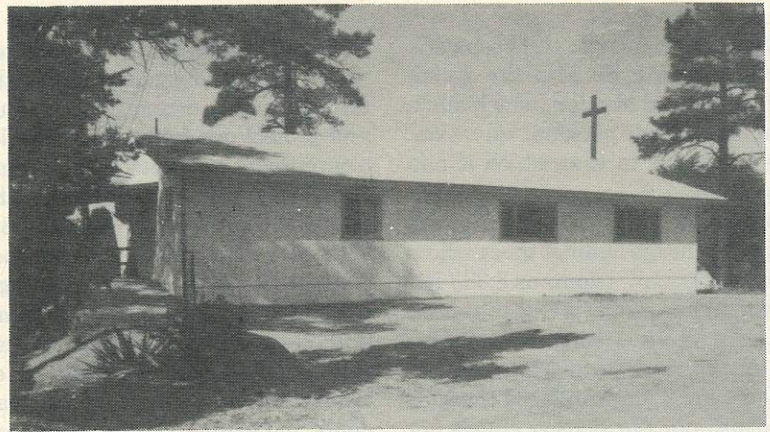
Now all that remained for Rock of Ages Congregation was to find a way to have a pastor conduct services for them every Sunday. This need was also filled when the Lord led a retired pastor in the person of Pastor Delton J. Tills, formerly of Peshtigo, Wisconsin, to come and preach to them every Sunday and serve them on a part-time basis, beginning January 25, 1981. The congregation which under God's blessing has accomplished all this in so short a time presently numbers 41 souls and 34 confirmed members.

Truly, where there's a will there's a way for those who sincerely wish to serve and worship the Lord.

DAKOTA-MONTANA Reporter Thomas Schmidt

Mrs. Bertha Sievert with the Lord

On January 30, 1981, Mrs. Bertha Sievert followed her husband, the Rev. K. G. Sievert (d. Aug. 11, 1980) into the heavenly mansions. Services for Mrs. Sievert, age 79, were held February 3, 1981, at Zion Lutheran in Mobridge, South Dakota, with the Rev. Mark Lindner officiating. Pastor Lindner comforted the bereaved with the words of Revelation 14:3: "Blessed are they which die in the Lord." In the afternoon of February 3, the committal service was conducted at Willow Lake Ev. Lutheran Church in Willow Lake, South Dakota, with the Rev. Gilbert Bunde officiating.



Payson Chapel-Parsonage

Mrs. Sievert was born February 23, 1901, to Albert and Wilhelmina M. (Thies) Gehrke near Willow Lake. On June 27, 1923, she married the Rev. Karl G. Sievert. She served him as a faithful spouse, ministering to his needs as he ministered to the Lord's people in Willow Lake and Grover, South Dakota, and finally in Mobridge at Northwestern Lutheran Academy.

Survivors include four sons: John, Walter, Arthur and Richard; one daughter, Mrs. Norma Neumann; 15 grandchildren; one great-granddaughter; two brothers and two sisters.

MICHIGAN Reporter Edward Schaewe

Our Savior Lutheran Dedicates in Hollidaysburg, Pa.

If any of us reach the age of 73, we're thankful. By that age, participation in the local congregation is usually slowing down; the desire to help is still there, but the strength often is not. The exception to the rule are those mature citizens who forget about their age and their infirmities in an all-out effort to bring God's truth to an area that desperately needs it.

What makes Our Savior Congregation special, at least to us who belong to it, is that it was started by a small group of eight people with an average age of 73. Depending on the Lord for extra strength and guidance, they were determined to bring a Bible-believing, Christian-Lutheran church to Altoona-Hollidaysburg, Pennsylvania, in 1974.

While many other people their age in the area were resigned to the loss of the gospel in their congregation, these eight men and women were busy sacrificing, giving, and working to estab-

lish a congregation faithful to Jesus and the Scriptures. There were disappointments and delays, and these weighed heavily on them because of their age and the shortness of life remaining to them. But the Lord Jesus was with them always.

Today, only one of the eight has gone to his heavenly home, and the other seven have been joined by 40 others. The original seven no longer attend to many of the day-to-day details of running a congregation, but they do inspire us with their childlike trust in the Savior and their humble obedience to God's Word. They are, like many of the mature citizens in Synod congregations, the heart and soul of the congregation.

January 25, 1981, was a special day for them when their new D-sized chapel was dedicated. Pastor Paul Sullivan of Bethel Park, Pennsylvania, preached the sermon, reminding the members that "This building is none other than the house of God." Pastor Sullivan had served as vacancy pastor during 1979-80. For the members, this day was a tribute to the power of the Lord Jesus who can and does build his kingdom with people of any age.

Pastor Gary A. Griep

MINNESOTA Reporter Del Begalka

Dedication at Lakeville

"Here is the church and here is the steeple, open the doors and out come the people." So goes the finger game children have said and played over the years. As one played the game as a child, a traditional white frame church with a towering steeple came to mind. What would the children of Bethlehem



Worshippers at Lakeville

Ev. Lutheran Church, Lakeville, Minnesota, think of when playing such a game? Perhaps they would correct their parents and say, "Our church doesn't have a steeple. It's a school building with a flat roof."

Such was the case for the members of Bethlehem for five years. Although there was no little white frame church with a steeple that could be seen for miles, there were dedicated Christians who came each week to worship their Father, their Savior, and their Comforter. And that is where the real church is to be found. Buildings are not part of God's plan of salvation but people are. For us at Lakeville, Minnesota, the church structure was a public school, but the church, the gathering of believers, went through the doors refreshed and renewed in their faith ready to meet the challenges of another week.

Still we longed for the day when we could build our church home. Not so much because we couldn't continue to put up with the inconvenience of worshiping in a school; but because it would afford us better opportunities to serve our Lord. The programs of the congregation could be run more effectively and smoothly. Outreach into the community would be easier as people saw that Bethlehem was not some fly-by-night group, but committed to the pure preaching and teaching of Christ crucified. For five years we prayed and longed for the day we would have a home of our own.

On November 16, 1980, we saw our prayers answered. Thanks to the Lord's guidance and blessing, thanks to his moving the hearts of people throughout the Synod to give and lend their money to the CEF, thanks to his giving Bethlehem dedicated members who willingly gave countless man-hours

and shared their treasures, the building project was completed and dedicated to the glory of God's name.

Dedication day, November 16, was a day of rejoicing at Bethlehem. Over 250 Christians shared the joy of that day in two special worship services. Pastor Oliver Lindholm was the guest speaker in the afternoon dedication service. He had served the congregation in the formative months of its history. Pastor Donald Meier was the evening speaker. (Mt. Olive, the congregation Pastor Meier serves, generously gave us their Hammond organ when they purchased a new one.) Singing in the evening service were the Croixaliers from St. Croix Lutheran High School. The joy in the hearts of the people of Bethlehem was evident by the glow on their faces, the tears in their eyes, and the strains of praise from their lips and hearts. Dedication day will long be remembered.

"Here is the church and here is the steeple, open the doors and out come the people." The location has changed but the people and the message have not. With renewed vigor and zeal we reach out to the people of Lakeville. May the Lord who blessed us in erecting our building use us to build and extend his kingdom! To God be all praise and glory!

Pastor Scott J. Dummann

Note: Bethlehem Ev. Lutheran Congregation's new church building was built keeping the mission board's Worship/Education/Fellowship concept in mind. Its interior arrangement is flexible so that it can be used for all types of church activity. The 2,100-square-foot structure was erected at a cost of \$123,000. It has a seating capacity of 160 when the overflow area is used. The exterior is cream-colored stucco.

NORTHERN WISCONSIN

Reporter Harlyn Kuschel

The WELS Radio Mission in Oshkosh Completes Tenth Year of Broadcasting

On Easter Sunday, April 19, 1981, the Wisconsin Lutheran Radio Mission, Inc., of Oshkosh, Wisconsin, will complete ten years of broadcasting Sunday services live from the three participating WELS congregations in Oshkosh. The broadcast is aired over station WAGO, 690 AM, every Sunday morning from 8:00 to 9:00 A.M.

In 1971 the members of Grace Lutheran Church and Martin Luther Church, together with Pastor Clarence Koepsell of Grace and Vicar Robert Krueger of Martin Luther, authorized the regular Sunday morning radio broadcasts to accommodate the sick and the shut-in. A radio mission board was organized, and the first broadcast originated from Grace Church on Sunday, April 25, 1971.

During the first year the broadcast alternated between Grace Lutheran Church and Martin Luther Church. In 1972 Bethlehem Lutheran Church joined the broadcast team. Since then the broadcasts rotate from Bethlehem to Grace to Martin Luther.

With the exception of occasional guest speakers, Pastor Clarence Koepsell of Grace, Pastor Daniel Habeck of Martin Luther, and Pastor Walter Moll of Bethlehem have been the regular speakers. Pastor Dale Schultz had now joined Pastor Koepsell at Grace, and there have been vicars both at Grace and at Bethlehem who have also taken part in the radio mission.

The congregations and pastors are grateful to the Lord who has granted them the privilege to reach out to many with the precious Word of Life. May the Lord continue to bless the efforts of his people in spreading his name!

Daniel E. Habeck

NWL SETS AVAILABLE

Martin Luther Preparatory School Library, Prairie du Chien, Wisconsin, has available a number of complete sets of *The Northwestern Lutheran* from 1960 to the present. Any pastor, teacher or layman interested is asked to contact Prof. Herbert Jaster, MLPS, Prairie du Chien, Wisconsin 53821. Requests must be for a year or more; requests for single issues will not be honored. The cost of shipping is to be borne by the recipient.

The Scriptures

(continued)

New Evidence from the Papyri

But this unquestioning acceptance of the capital-letter manuscripts received a setback in the discovery of many papyrus manuscripts in the dry sands of Egypt. Papyrus is a form of paper and served as the major writing material only until about A.D. 500 when it was replaced by parchment and vellum. Hence the papyrus New Testament manuscripts proved to be the very oldest of all — some going back as early as A.D. 125!

It was primarily the work of a German scholar, G. A. Deissmann (1866-1937), which showed that in cases of variant readings the papyri did *not always* agree with the capital-letter manuscripts, but in a significant number of cases they supported the later

Byzantine manuscripts. Hence an awareness grew (and is still growing) that in reaching a decision on variants caused by hand-copying, *all* the manuscript evidence must be taken into consideration — not just the Alexandrian tradition, or only the Byzantine line. What that suggests is a principle that has long been in use by careful and conscientious students of the New Testament text, namely the approach which assumes that the reading which is most ancient and most widespread (i.e., used throughout Christendom) represents the original and authentic text.

Lest there be any misunderstanding regarding the size of the problem, it should be pointed out that in less than 1% of the text is there any variation at all. And the vast majority of the variants that do occur in that 1% are minor differences such as spelling, word order, etc. None of the variants pro-

duce a reading that is false doctrine. Nor is there any doctrine whose support rests totally on a passage where the reading is contested.

We must also note the enormous amount of manuscript evidence that supports the New Testament — over 5,000 witnesses. True, some are fragments; many are only a single Gospel or Epistle. But a large number are "lectionaries" containing all the Gospel and Epistle readings for the whole church year, and a considerable number also are whole testaments. For sheer quantity of support, there is no piece of ancient literature that comes even close to having such support.

Thus we see that the text, both of the Hebrew and the Greek testaments is well established. By God's providence it has been preserved to us. All that is needed is the work of the translator to put it into our everyday speech.

Armin J. Panning

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Lindemann, Carl A., as pastor of St. Paul's, Van Dyne, Wisconsin, and of St. Peter's, Eldorado, Wisconsin, on January 25, 1981, by J. Ruege (NW).
Schaller, Daniel L., as assistant pastor at Salem, Owosso, Michigan, on March 15, 1981, by R. Mueller (Mich.).
Zarling, Philip E., as pastor of St. Paul's, Norfolk, Nebraska, on March 1, 1981, by R. Schlieve (NE).

VACATION IN THE MOUNTAINS

Good Shepherd Lutheran Church, Beckley, West Virginia, is looking for a preacher while their pastor is on vacation. The Sundays he will be away are June 21, 28, and July 5. The parsonage will be available during that time. If you are interested, contact Pastor Robert L. Hoepner, 127 Munson Drive, Beckley, West Virginia 25801; phone: 304/252-5820.

CHAPLAIN E. C. RENZ

HOME ADDRESS
6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany
Telephone: 06135-3249
MAILING ADDRESS
398-12-3568
USMCA-MZ
Box 322
APO NY 09185

CHAPLAIN C. A. SCHLEI

HOME ADDRESS
8524 Neunkirchen a. Br.
Goldwitzerstrasse 31
West Germany
Telephone: 09134-5716
MAILING ADDRESS
398 16 7549
Gen. Del.
APO NY 09066

THE FORTY-SIXTH BIENNIAL CONVENTION OF THE WISCONSIN EV. LUTHERAN SYNOD

The Forty-sixth Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held, God willing, August 3-8, 1981, at Martin Luther Preparatory School, Prairie du Chien, Wisconsin.

The opening service with Holy Communion will be held on Monday, August 3, at 9:00 a.m. in the chapel on the campus. The Rev. Waldemar J. Zarling, president of the Michigan District, will preach the sermon. The closing service will be held on Friday, August 6, at 7:30 p.m. The Rev. James P. Schaefer, Stewardship Counselor of the Synod, will preach the sermon.

The opening session of the convention will be held immediately following the opening service in the school gymnasium. Delegates are asked to arrive early enough so that they will have time to register before the beginning of the opening session. Registration will be made in the lobby of the gymnasium.

The theme of the convention is "STRENGTHEN THE STAKES." The Rev. Victor Prange will present three Bible studies relating to the convention theme.

Housing for the delegates will be provided in the dormitories of the school. Detailed instructions regarding travel and housing will be mailed to each delegate.

Meals will be served to all bona fide delegates in the school cafeteria. Meal tickets will also be available to visitors at nominal rates.

Mail sent to delegates during the convention should be addressed in care of Martin Luther Preparatory School, Prairie du Chien, Wisconsin 53821. Delegates can be reached by telephone by calling 1-(608)-326-8480.

REQUEST

Does your church have a free-standing statue of Christ which your congregation no longer uses? Grace Ev. Lutheran Church of Prairie du Chien, Wisconsin, could make very good use of such a statue that would fit into a 26" wide x 16" deep altar niche, with a maximum height of 56". We would be happy to take care of the transportation. Please contact Pastor Clarke Sievert, 1005 E. Broadway, Prairie du Chien, Wisconsin 53821; phone: 608/326-4202.

AUDIO VISUAL AIDS

WHOSE WORLD? (FS-385-WW)
1981 C & M 23 min. color

This filmstrip presents some of the scientific arguments favoring a recent creation of the universe. It takes the form of a debate between a creationist and an evolutionist. The evolutionist, of course, loses. The concluding frames visualize the words of the hymn, "This Is My Father's World." Since the arguments for creation and against evolution are rather brief, the one presenting this filmstrip will have an opportunity to expand on the issues.

PLANNING YOUR CHRISTIAN WEDDING SERVICE (FS-386-PWS)
1981 C & M 9 min. color

This filmstrip stresses that the church wedding is a Christian worship service. Therefore great care must be exercised in selecting appropriate forms and music. This filmstrip was prepared by Concordia Publishing House as a part of a pre-marital instruction package. However, it is also suitable for teens or parents who may some day plan a wedding. Some innovations, briefly suggested, may not be appropriate in our churches.

Order from: AUDIO VISUAL AIDS
3624 W. North Ave.
Milwaukee, WI 53208

NEEDED

Rock of Ages Ev. Lutheran Church of Payson, Arizona, is in need of altar and pulpit paraments. Should any congregation have paraments to donate or sell at a nominal price, please write to Pastor Delton J. Tills, 300 South Goodnow Road, Payson, Arizona 85541

ADDRESSES

(Submitted through the District Presidents)

Pastors:

| | |
|---|--|
| Lindemann, Carl A. Rt. 1 Van Dyne, WI 54979 | Spaude, Prof. Milton P. 120 Reynick Ave. Saginaw, MI 48602 |
| Schaller, Daniel L. 405 N. Ball St. Owosso, MI 48867 | Zarling, Philip E. 1106 Georgia Ave. Norfolk, NE 68701 Phone: 402/371-1654 |

NEW WELS CHURCHES

EXPLORATORY

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.

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.

TIME AND PLACE

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.

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.

ELGIN, ILLINOIS

St. Andrew Ev. Lutheran Church (WELS) of Elgin, Illinois, is now worshipping in Hillcrest School at 80 N. Airlite (across from St. Joseph's Hospital) in Elgin. The time of service is 9:30 a.m., Sunday School and Adult Class at 10:45 (summers one-half hour earlier). For more information write or call Pastor Peter B. Prange, 818 Deborah Avenue, Elgin, IL 60120 (phone: 312-695-1911). Areas served include Dundee-Carpenterville, Streamwood, Bartlett Hanover Park, and St. Charles.

OFFER TO PASTORS

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.

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

NORTHERN CALIFORNIA DELEGATE CONFERENCE

Date: Friday, May 1, 1981, 9:00 a.m.; registration at 8:30 a.m.
Place: Living Word, Petaluma, California; P. Huebner, host pastor.
Agenda: Where Are Our Children Attending School? Principal M. Sprengeler, Apostles Church, San Jose, California; Elections.
D. W. Tews, Secretary

MICHIGAN

SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

Date: April 27-28, 1981, 9:30 a.m.; Communion service at 7:30 p.m. Monday.
Place: Our Savior Lutheran, Westland, Michigan; R. Schwab, host pastor.
Preacher: K. Kolberg; alternate: G. Richmond.
Agenda: The Evidence and Significance of One Resurrection as Stated in 1 Corinthians 15; G. Richmond; Implications of and Solutions for the WELS Budget Crunch; R. Voss; Panel Discussion on "Bible Cells in the Congregation"; D. Hennig, discussion leader.
C. Holub, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Place: St. Paul Ev. Lutheran Church, North Mankato, Minnesota; R. O. Reimers, host pastor.
Date: April 28-29, 1981. Opening session on Tuesday at 9:30 a.m. Evening Communion service on Tuesday at 7:30 p.m.
Preacher: P. Naumann; alternate: D. Miller.
Agenda: The Beatific Vision; Prof. S. Becker; Engagement and Betrothal; N. Kock; Exegesis of 1 Timothy 5: T. Frey; The Pastor's Role of Leadership in the Congregation; H. Hempel.
Note: Registration forms will be sent to all members of the district with information on meals and lodging. Circuit Pastors will serve as the Excuse Committee.
W. J. Henrich, Secretary

NEBRASKA

DISTRICT PASTORAL CONFERENCE

Place: Christ Lutheran Church, Grand Island, Nebraska.
Date: April 28-30, 1981.
Service: April 28, 7:30 p.m.; R. Schlieve, preacher; L. Lemke, alternate.
Agenda: Exegesis of Hebrews 1; J. Gawrisch; Isagogical Study of Micah; D. Kolterjahn; Striving For Consistency In Terminology and Practice When Applying Church Discipline; P. Zarling; Arminianism Today; J. Schmidt.
Note: Please announce to host pastor, J. Enderle.
K. Bode, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTOR-TEACHER CONFERENCE

Date: May 4, 1981; 9:00 a.m.; Communion service at St. Paul Lutheran, 302 N. Morrison Street, Appleton, Wisconsin; H. Bergholz and R. Waack, host pastors.
Place: Fox Valley Lutheran High School, Appleton, Wisconsin.
Preacher: J. Mattek; L. Nast, alternate.
Agenda: Questions in Eschatology; Prof. W. Gawrisch; Is There An Overemphasis on Athletics in the Elementary School? Prof. G. Baer; Sex Education, K-12, Whose Responsibility? L. Vaccarella, M. Kruse, and G. Alsch; Humanism In Our Textbooks; H. Wilde; How Can We Encourage Our Young People to Enter Full-time Service in the Church? Prof. G. Baumler.
Note: Excuses to be sent to the secretary.
J. Suhr, Secretary

MANITOWOC PASTORAL CONFERENCE

Date: April 27, 1981; 9:00 a.m. Communion service.
Place: Immanuel Lutheran, Manitowoc, Wisconsin; G. Unke, host pastor.
Preacher: R. Froehlich; L. Ellenberger, alternate.
Agenda: Exegesis of Genesis 3; H. Juroff; Sermon Study: A. Wolfgramm; Essay on Marriage Counseling.
P. J. Damrow, Secretary

SOUTHEASTERN WISCONSIN

METRO-NORTH PASTORAL CONFERENCE

Date: May 11, 1981.
Place: St. John Lutheran, 20801 Forest View Dr., Lannon, Wisconsin; W. Krueger, host pastor.
Preacher: H. Vogel; A. Walther, alternate.
Agenda: Exegesis of 2 Thessalonians 2:1-10; M. Jeske; "The Theology of Fellowship"; R. Westendorf; "The 700 Club"; J. Berger.
Note: Please excuse to the host pastor or conference secretary.
D. Rosenow, Secretary

CHICAGO PASTORAL CONFERENCE

Date: May 13, 1981; Communion service at 9:00 a.m.
Place: Faith Ev. Lutheran Church, Kokomo, Indiana; C. Papenfuss, host pastor.
Preacher: M. Bode; D. Semenske, alternate.
Agenda: Exegesis of Ephesians 1; O. Cullen; Exegesis of Ephesians 2; C. Lyon (alternate); The Relationship of the O. T. Sacrifice to the N. T. Means of Grace; E. Meier; Examination of the Terms in Our Traditional Baptismal Rite; V. Vogel (alternate).
R. W. Pasbrig, Secretary

WESTERN WISCONSIN

WISILLOWA PASTORAL CONFERENCE

Date: May 4-5, 1981, noon to noon.
Place: Grace, Prairie du Chien, Wisconsin, meeting in the chapel of the classroom building of Martin Luther Preparatory School.
Preacher: J. Wille.
Agenda: Exegesis of Psalm 29; D. Aderman; An Examination of the Doctrinal Aberrations of TV Evangelists; G. Hintz; Dealing with Depression; P. Schupmann; Isagogical Study of Micah; R. Agenten.
J. Kutil, Secretary

CHIPPEWA VALLEY-WISCONSIN RIVER VALLEY JOINT PASTORAL CONFERENCE

Place: St. Paul's, Menomonie, Wisconsin.
Date: May 5, 1981; 9:00 a.m.
Preacher: R. Edwards; D. Enser, alternate.
Agenda: Exegesis of Hebrews 6; W. Geiger (Exegesis of Hebrews 7; W. Gieschen, alternate); Value Clarification; R. Schultz; Role of Women (Study of Passages and Reaction to Various Papers on the Subject); R. Edwards and H. Prah; Commercialism; W. Kirchner.
Note: Excuses are to be sent to the secretary; dues of \$10 may be sent to the secretary prior to the meeting or paid at the conference.
H. Prah, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: May 12, 1981; 9:30 a.m.
Place: Christ Lutheran, West Salem, Wisconsin.
Preacher: H. Winkler; E. Breiling, alternate.
Agenda: Exegesis of 1 Timothy 5; L. Wendland; Catechism Revision—Study of Questions 251-361; D. Tollefson and L. Wendland; The Word of the Holy Spirit in the Old Testament; M. Herrmann; Instructing Our Children in the Techniques of Prayer; D. Miller.
R. W. Kloehn, Secretary

CENTRAL PASTOR-TEACHER CONFERENCE

Date: May 18, 1981.
Place: St. John's, 361 E. Madison St., Waterloo, Wisconsin; H. Esmann, host pastor.
Preacher: K. Neumann; J. Kleist, alternate.
Agenda: To What Extent Do You Appeal to the Intellect, Emotions, and Will For a Proper Teaching Balance? L. Hoff; What Scriptural Principles Will Guide Us in Dealing With the New Genetics? Prof. L. Spaude.
Note: Please excuse to the host pastor.
S. Ehlke, Secretary

CALL FOR NOMINATIONS NORTHWESTERN PREPARATORY SCHOOL

The members of the Synod are invited to place in nomination the names of men qualified to assume the professorship vacated at Northwestern Preparatory School by Prof. J. Kruse's acceptance of the call to Northwestern College. Qualifications include the ability to serve as athletic director; to coach basketball and track and assist in football; to teach physical education classes; and to instruct in the field of mathematics as needed. Letters of nomination should be in the hands of the undersigned no later than May 24, 1981.
W. A. Schumann, Secretary
612 So. 5th St.
Watertown, Wis. 53094

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.

NEEDED

Sola Gratia Ev. Church, a WELS mission recently organized in the Perry-Warner Robins, Georgia, area, is in need of hymnals, communion ware, and altar furnishings and furniture. Anyone interested in donating such articles is asked to write to Mr. H. Voeltner, 820 Forrest Hill Road, Perry, Georgia 31069. The congregation presently is worshipping in a Methodist Church at 5:30 p.m. every Sunday, but expects to be meeting in its own facilities by July.

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Controller's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

January 8, 1981 thru February 28, 1981

| | Subscription Amount for 1981 | 1/12 of Annual Subscription | Subscription and Pension Offerings | Per Cent of Subscription |
|------------------------------|------------------------------|-----------------------------|------------------------------------|--------------------------|
| Arizona-California | \$ 754,251 | \$ 125,708 | \$ 98,209 | 78.1 |
| Dakota-Montana | 334,026 | 55,671 | 40,803 | 59.8 |
| Michigan | 1,766,584 | 294,430 | 176,181 | 59.3 |
| Minnesota | 1,934,877 | 322,479 | 221,889 | 68.8 |
| Nebraska | 410,583 | 68,430 | 47,682 | 69.7 |
| Northern Wisconsin | 1,954,604 | 325,767 | 189,742 | 58.2 |
| Pacific Northwest | 187,921 | 31,320 | 19,731 | 63.0 |
| Southeastern Wisconsin | 2,412,965 | 402,161 | 255,303 | 63.5 |
| Western Wisconsin | 2,283,714 | 380,619 | 243,817 | 64.1 |
| South Atlantic | 186,946 | 31,158 | 22,832 | 73.3 |
| Total — 1981 | \$12,226,471 | \$2,037,743 | \$1,316,189 | 64.6 |
| Total — 1980 | \$10,969,543 | \$1,828,257 | \$1,325,658 | 72.5 |

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended February 28, 1981 with comparative figures for 1980

Twelve months ended February 28

| | 1981 | 1980 | Increase or (Decrease) | |
|-----------------------------------|--------------|----------------|------------------------|----------|
| | | | Amount | Per Cent |
| Income: | | | | |
| Prebudget Subscription Offerings | \$11,043,648 | \$ 9,768,989 | \$1,274,659 | 13.0 |
| Pension Plan Contributions | 73,221 | 73,629 | (408) | (0.6) |
| Gifts and Memorials | 603,063 | 185,718 | 417,345 | — |
| Bequests | 401,557 | 202,916 | 198,641 | 97.9 |
| Earnings from Fox Trust | 81,047 | 74,495 | 6,552 | 8.8 |
| Other Income | 33,138 | 1,824 | 31,314 | — |
| Transfers from Other Funds | 41,829 | 30,357 | 11,472 | 37.8 |
| Total Income | \$12,277,503 | \$10,337,928 | \$1,939,575 | 18.8 |
| Expenditures: | | | | |
| Worker-Training | \$ 4,618,857 | \$ 3,951,397 | \$ 667,460 | 16.9 |
| Home Missions | 2,263,093 | 2,150,260 | 112,833 | 5.2 |
| World Missions | 1,987,319 | 1,932,818 | 54,501 | 2.8 |
| Benevolences | 1,195,022 | 1,123,373 | 71,649 | 6.4 |
| Administration and Services | 1,325,452 | 1,130,270 | 195,182 | 17.3 |
| Total Operations | \$11,389,743 | \$10,288,118 | \$1,101,625 | 10.7 |
| CEF — Interest Subsidy | 845,409 | 799,921 | 45,488 | 5.7 |
| Appropriations — Bldg. Funds | 692,337 | 523,767 | 168,570 | 32.2 |
| Total Expenditures | \$12,927,489 | \$11,611,806 | \$1,315,683 | 11.3 |
| Operating Gain/(Loss) | \$ (649,986) | \$ (1,273,878) | | |

Norris Koopmann, Controller
 Norbert M. Manthe, Assistant Controller
 3512 W. North Avenue
 Milwaukee, WI 53208

Note: Future cutoff dates of PBS receipts in the Synod's Post Office Lock Box are as follows:

| For the Month of | Cutoff Date |
|------------------|-------------|
| April | April 30 |
| May | May 29 |
| June | June 30 |