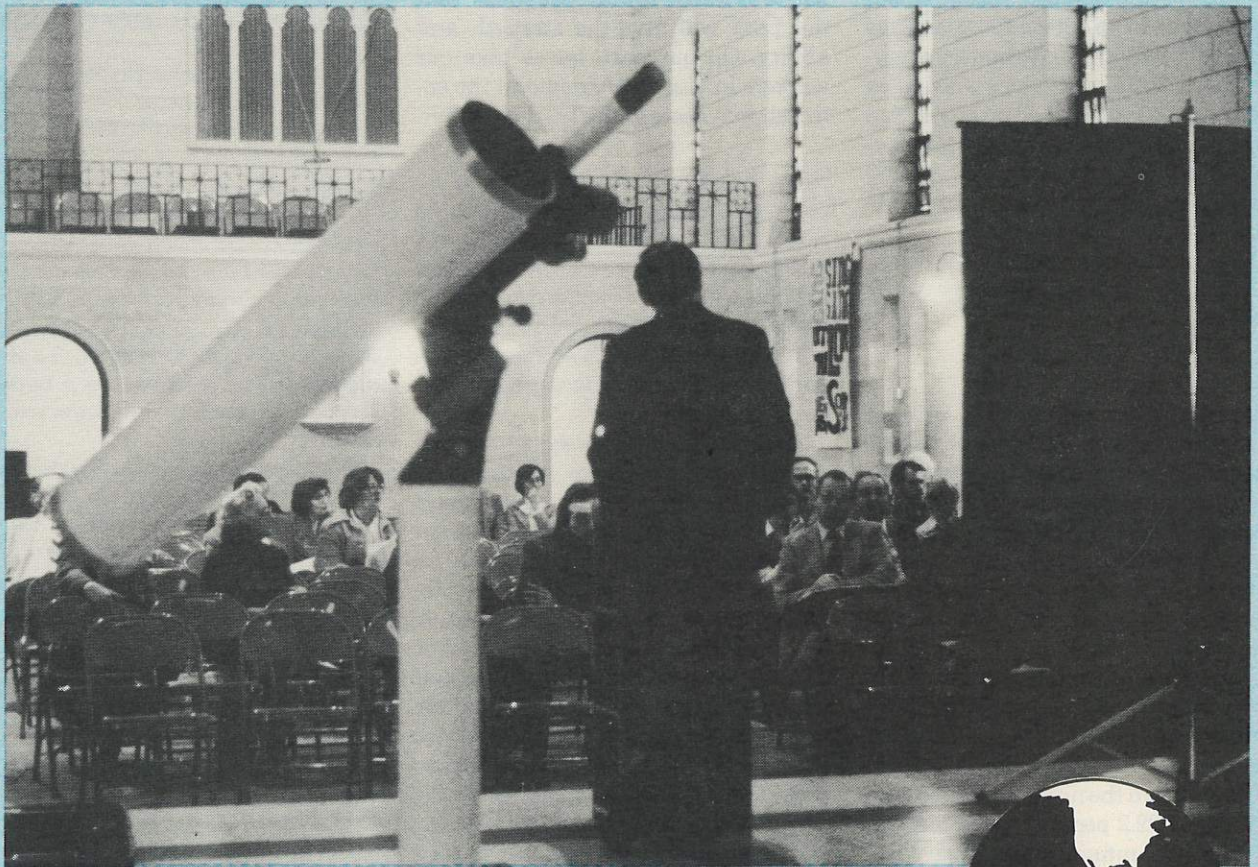


The Northwestern Lutheran

June 7, 1981



creation science seminar



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and Future page 185
- Seminary Graduation in Japan page 186
- Eighth WELS Easter Retreat page 187



Comments by the Editor

God Bless You! A recent report concerning the Apache Indian Missions brings the following items of interest to our attention.

Mrs. Minnie Guenther, widow of pioneer Missionary Edgar Guenther, will be 91 next month. She still lives in White-river, Arizona (zip code: 85941), and has numerous visitors. — Missionary emeritus Henry Rosin and his wife observed their 60th wedding anniversary in San Carlos last October. — Retired Missionary Alfred Uplegger still does a limited amount of work at San Carlos — 64 years after his ordination!

May our Lord Jesus continue to show-er his grace on these veterans of the gospel ministry!

Growth in Central Africa — One of the encouraging reports which will be submitted at the synod convention in August concerns the remarkable growth of the mission our Synod conducts in Malawi, Africa. The church in Malawi, with 4,915 souls and 2,775 communicants, is now our largest world mission field.

The missions in Zambia and Mala-wi constitute the Lutheran Church of Central Africa. Over the past bienni-um the LCCA registered a growth of 38.5 percent in the number of communi-cants and 32.2 percent in the number of souls. Communicants total 8,510 and communicants, 4,669. During the past two years 376 adults were bap-tized and 1,021 children, and 721 adults were confirmed plus 459 children. The congregations number 94, and the teaching stations number 17.

Supervising and doing the work of preaching and teaching in these con-gregations and two Bible schools and one seminary are 13 WELS mission-aries and seven national pastors. They are assisted by a number of students. Reacting to the growth with which the Lord has blessed this mission, and mindful of the day-to-day work facing

these workers, one of our Malawi mis-sionaries put it this way: "Our concern is that we can't cope with the harvest and maintain our existing churches properly. A joyous problem, but one of great concern we haven't faced any-where before, I think." We know that the Lord will give the strength and ability. On our part, let us take our workers in Central Africa and the en-tire church there to the Lord in prayer.

"Most Important Work in the World" — I'm not quoting what any of the 55 Seniors who graduated from Wisconsin Lutheran Seminary on May 29 said about the ministry — although I'm sure that all of them would say the same — but I'm quoting Wakichi Akagami, a stu-dent at our seminary in Japan for the past five years.

Akagami San (Mr. Akagami) became Akagami Sensei (Pastor Akagami) on March 22 when he was graduated and ordained in a service at Nazomi Church in Tsuchiura. On that memorable day he said, "Today is a great day for my life. Seven years ago I could not imagine this joy. In my years of study I recognize that the holy ministry is the most important work in the world. I thank our Lord for his guidance. At one time I could not think myself worthy to become a pastor. Now I want to make every effort to preach the gospel for the lost souls in Japan, as soldier in Jesus Christ. May our Lord bless you and your efforts for the Japan Mission. Please pray for me and my family."

Pastor Akagami has taken up resi-dence in Toride City, where he has be-gun his work of proclaiming the gospel and organizing a congregation. Details about Pastor Akagami's graduation and ordination are given on pages 186 and 187 of this issue.

The mission in Japan and Pastor Akagami are indeed another subject we do well to take to the Lord in prayer. They proclaim the gospel in a country which is only one percent Christian.

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

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The Cover

Information on the Creation-Science Seminar held at Wisconsin Lutheran College, Milwaukee, Wisconsin, is given on pages 183 and 184. The seminar was sponsored by Lutheran Science Institute, all of whose members belong to WELS or ELS. The LCI intends to make these seminars an annual event.

THE NORTHWESTERN LUTHERAN

Editorials

Time Bible News In the "Religion" section of a recent issue *Time* featured a report on Bible publication and sales that brings information that nonsubscribers will find interesting.

Bible sales, says the report, are over \$150 million a year and rising. The average American home has four Bibles and almost all have at least one. Protestants buy four of every five Bibles sold.

Next year there will be two new versions on the market that will get special attention. *Reader's Digest* will bring out its condensed Bible that will trim the Old and New Testaments nearly in half. Also in 1982 will appear the Jewish Publication Society's *Holy Scriptures* (the Christian's Old Testament).

Regarding the *New International Version*, the report states: "Last year the NIV rivaled the King James in sales, and it may be the Bible that finally breaks the King James' hold on Evangelical and Fundamentalist Bible buyers. . . . But this is no biased Bible and is respected for its accuracy."

We share the view expressed in the closing sentence that the many new versions "challenge readers to ponder anew the spirit and the message of Scripture." That is the bottom line, in more than one sense. An increase in Bible sales is good. An increase in Bible reading is even better.

Edward C. Fredrich

A Constantly Growing Need

Budget stringencies will be the predominant emphasis at the August convention of our Synod.

There isn't a report in the *Book of Reports and Memorials* that doesn't touch on that matter at some point or other. This is particularly noticeable in the reports of the mission executives and of the boards of the various educational institutions of the Synod. A recurring item in the reports of the latter is something we want to bring to your attention, namely, the need for scholarship aids in increasing amounts.

Student costs at our synodical schools will go up substantially in the next school year. Tuition at the seminary will rise 35.5 percent, at the college level 34 percent, in the preparatory schools between 6.1 and 6.8 percent. The cost of the board at all schools will rise 10.3 percent, and of room 25.6 percent. Fees for a student at Dr. Martin Luther College or Northwestern College, for example, will total \$2,412 — up from \$1,940 last school year. Beginning this fall, fees will also be payable in advance (by the month, quarter, semester, or year).

In recommending these raises and the elimination of a number of programs, the Commission on Higher Education stated, "We know of no other way, short of closing a synodical school, to meet the necessary budgetary reductions."

Addressing itself to the same problem, the Synod's Board of Trustees reported: "During the past several years, student fees at our Synod schools increased at the rate of approximately 10 percent per year. Since this was less than the rate of inflation, student costs lagged farther

behind actual costs with each successive year. In an effort to make up this loss, and with a particular view to the Synod's strained financial position, the Commission on Higher Education has recommended that student costs at our Synod schools be increased by an overall average of 24 percent for the 1981-82 school year. The Board of Trustees has adopted this recommendation."

It is clear that students at our synodical schools will need assistance, especially in such cases where there are a number of students from the same family. The report on Dr. Martin Luther College, for example, states that 81 percent (656 students) of the last September enrollment of 808 received or applied for student financial assistance in the 1980-81 school year. A careful study by the financial aids office revealed that about one-half of the student body showed a very definite financial need, many up to 90 percent.

What can we do about it? Part of the answer lies in government grants and aids available to students at schools that are accredited. However, that isn't the whole answer. Since these students are men and women who will be serving in our congregations and missions, we personally have a great stake in their completing their education. Your gifts toward scholarships and aid funds are vital. Scholarship fund brochures for your congregation, as well as information on how you personally can help, are available by writing to the Commission on Higher Education, 3512 W. North Avenue, Milwaukee, Wisconsin 53208. It's a growing need, and you can help!

Fatherless Families

Dr. S. C. Ylvisaker, president of Bethany Lutheran

College from 1930 to 1950, once lamented that one of the great tragedies afflicting the American home was, "It is fatherless." That indictment is even more valid today. The collapse of the father's authority (hastened by television) is one of the major factors in the national scandal of juvenile immorality and delinquency. Children pay a high price when they are deprived of the discipline and guidance a father could give them.

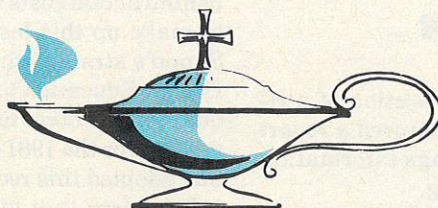
The father is often satisfied to be only the family sire and the chief family provider. He leaves the management and rearing of the children to the mother while he whiles away his time at the bar or indulges in his favorite recreations. On the other hand, there are also fathers who are such compulsive workaholics that they have no time to spare for their children.

There is a time in the lives of daughters and especially in the lives of sons when a mother's authority no longer suffices; the father's authority must carry through. When a boy comes to a certain age, he feels his father knows better how to advise him along specific lines than does his mother. He is also more likely to follow his father's example.

God has given the father primary authority in the family and has instructed him in its use. If the mother recognizes the father's responsibility and does not, consciously or unconsciously, undermine his authority, and if the father not only claims his authority but exercises it with discretion and love, that household will fare well — because it is not fatherless.

Carleton Toppe

Studies in God's Word



Gospel Gems from The Revelation to John

Then I heard a loud voice in heaven say: "Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down" (Revelation 12:10).

The *Revelation to John*, with its 22 chapters, falls into two major parts. In chapter 12 we begin the second major part. It is important to realize that the material treated in the second half does not chronologically follow the material dealt with in the first part. Rather, it repeats the same subject matter, treating it however from a slightly different angle.

The whole book of *Revelation* speaks of the New Testament era and assures the believers that they will be kept safe until Judgment Day. In the first half of the book we had that impressed on us in three visions granted to John: the letters to the seven churches (chapters 2 and 3); God's rule in the seven seals (chapters 4-7); and God's judgment in the seven trumpets (chapters 8-11). In each of these sets of pictures there was portrayed for us the church's struggle against the world, and the assurance was given that ultimately the church would triumph.

The Child

The second half of the *Revelation* continues to picture the struggle, but it reduces it to an even more basic and elementary level. It pictures the struggle as essentially a battle between Christ and Satan, on the outcome of which hangs the eternal fate of every man, woman, and child who ever has lived or will live. Hence we are not merely spectators or disinterested on-

lookers when John reports, "A great and wondrous sign appeared in heaven: a woman clothed with the sun. . . . She was pregnant and cried out in pain as she was about to give birth" (12:1,2). Throughout the Old Testament era God cared for his covenant people, the Jewish nation, as an "expectant mother" from whom the Savior would be born. And when the fullness of the time had come, God sent his Son to be born of a woman.

The Dragon

But God's plan of salvation did not go unnoticed — or unopposed. John says, "Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on his heads. . . . The dragon stood in front of the woman who was about to give birth, so that he might devour her child the moment it was born" (12:3,4). The dragon is Satan, as will be made perfectly clear (v.9), and his rage against the Savior is shown in his murderous zeal to "devour" the Child.

Christmas, Ascension, and Pentecost

It doesn't sound much like Luke's account of the Christmas story, but that is what John sees and describes when he adds, "She gave birth to a son, a male child, who will rule all the nations with an iron scepter" (12:5a). Without any mention of Christ's perfect life, his innocent death, or his resurrection, John rather is taken directly to the culmination of Christ's redeeming work, his ascension. Of that John says, "And her child was snatched up to God and to his throne" (v. 5b). And thus, with Christ firmly seated at the right hand of God, the Christian church founded at Pentecost begins her career

toward Judgment Day, beset by difficulties at every step and yet safe all the way. John tells us, "The woman fled into the desert to a place prepared for her by God, where she might be taken care of for 1,260 days" (12:6). The 1,260 days, or 42 months, or 3½ years all represent the entire time of the New Testament era, i.e., from Pentecost until Judgment Day.

War in Heaven

Or, John is shown, this struggle could also be pictured as a war. "And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. But he was not strong enough, and they lost their place in heaven. The great dragon was hurled down — that ancient serpent called the devil or Satan, who leads the whole world astray" (12:7-9a).

Song of Triumph

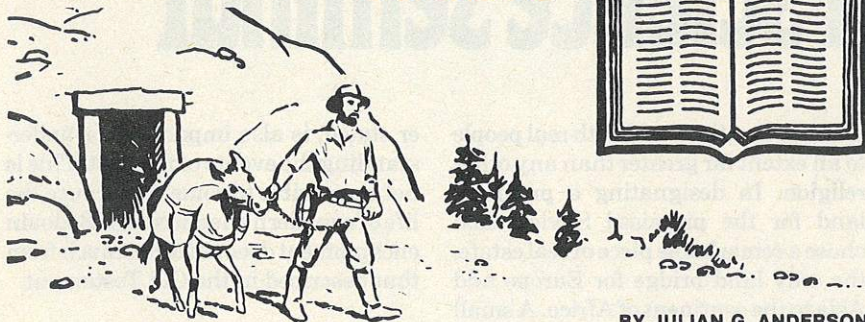
Satan hurled down! Christ the victor! That is the song of joy that can be sung by the New Testament Church at all times — even when it is still beset with trials and difficulties. Christ has defeated Satan. Our victory is sure. John reports, "Then I heard a loud voice in heaven say, 'Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before God day and night, has been hurled down' " (12:10).

The accusations that Satan brings seem at first sight to be weighty and serious charges. Of every believer he can rightly say to God, "This person has sinned and broken your holy law. He's failed to do what he ought. He's sinned and justly ought to die, for the wages of sin is death." Satan may be right, and he can accuse all he wants. But our sins, countless though they be, have all been forgiven and canceled, washed away in the blood of the Lamb. "There is now no condemnation for those who are in Christ Jesus" (Romans 8:1). Victory belongs to Christ, our Substitute, and hence to us also. Satan, the great accuser, is a defeated foe. And even though he "scowl fierce as he will, he can harm us none. He's judged; the deed is done; one little word can fell him" (TLH 262:3).

Armin J. Panning

Mining the Treasure of God's Word

Matthew 8:19-22;
9:37,38; 10:7-16
Luke 9:51-10:16



BY JULIAN G. ANDERSON

Jesus' Last Days in Galilee

In our last lesson Jesus was back in Capernaum after attending the Tent Festival in Jerusalem in October A. D. 28. His stay in Galilee at this time was very brief, for the time of his death was now only five months away and there was still much work to be done in Judea and Perea (see your map). Today, then, we begin with

Luke 9:51,52

Read verse 51 in the NIV or Beck, noting what time it was and the effect this had on Jesus. Compare what Jesus had just told the apostles in verses 22 and 44, which explains the word "resolutely" in the NIV. Notice also in verse 52 what preparations Jesus was making at this time.

Next Read Luke 9:57-62

These incidents must have taken place shortly after Jesus had left Capernaum for the last time (v. 57). Matthew's identification of the first man (8:19a) is most interesting, for it shows that some of the educated Pharisees and Sadducees were convinced that Jesus was the promised Messiah and joined the ranks of his disciples (v. 57b). Note Jesus' warning to the man, that traveling with him wouldn't be a comfortable life, with no hotels and restaurants to stop in (v. 58b).

In verse 59a it was Jesus who invited another man to join his group of students, and the man's request seems to

us to be a most reasonable one (v. 59b). But Jesus used the request to emphasize an important truth in the kingdom of heaven, namely, that discipleship with Jesus means separating ourselves from all unbelievers (the spiritually dead), even those of our own family (v. 60). Note that here Jesus uses the word "dead" in two different senses in the same sentence, a favorite practice among the Jewish rabbis of that time. Notice also how Jesus emphasized the fact that among his followers the work of the kingdom must have top priority.

Jesus' reply to the third man who wanted to join his group of permanent followers echoes the same thoughts, plus another one of great importance, that once a person becomes Jesus' follower there can be no looking back, no regrets, no divided loyalties or interests (vv. 61 and 62).

These last two incidents point up a most important truth for us all, that Jesus will not share any person's heart or loyalties with anyone or any other interest. He must be the Number One! We also see that Jesus is brutally frank in speaking about the matter of discipleship, and that he was determined that his disciples should have no false expectations. Following him is not an easy thing, and it doesn't offer an easy life, and his demands are high. He laid it all on the line very clearly. A most worthwhile little section for us to study carefully! Next we go to

Luke 10:1-16

Here we see Jesus as the busy "executive" making plans for his final evangelism campaign in Perea and Judea. And since the time was short, he needed the help of many more men than just the 12 apostles. Therefore he made use of his larger circle of students. Notice where he sent these 72 men (v. 1b), making it clear that they were only the advance agents, sent to prepare the people for Jesus' arrival. This gives us the overall picture of Jesus' last five months, a time when he was constantly on the move, going from one village and town to the next in the districts of Perea and Judea.

Note also how he described the position of his followers in verse 3. The illustration was an apt one, for at that time his followers were a timid and fearful little group. His instructions in verse 4a indicate that none of the 36 teams would be gone for a very long period of time, and they would find food and shelter as they went, for hospitality to travelers was considered a sacred duty among the Jews. His words in verse 4b emphasized the necessity for haste.

In Matthew's parallel account the "worthy" person in 10:11 meant "the right kind" of person to stay with, one who was sympathetic to Jesus' cause. After two years of work in Galilee and Jerusalem, they were certain to find some family like that in almost every village. Luke's phrase, "a man of peace," is a Hebrew expression meaning the same thing as a worthy man.

His disciples' activities are summed up in verse 9a and their message in verse 9b. It signifies: "The Kingdom of Heaven is here!" Jesus also gave his disciples detailed instructions as to what to do and say when they came to towns which wouldn't give them a warm welcome (vv. 10 and 11).

Then follows his stern warning to the Galilean towns and cities which had by and large refused to receive him and his message (vv. 13-16). Chorazin was probably a suburb of Capernaum, and Bethsaida was the home town of Peter, Andrew, and Philip (John 1:44). Chorazin and Bethsaida have vanished without a trace, and there are only a few scattered remains of Capernaum today, a strange fact when we remember that it was Jesus' home city for all his working life.

The Lutheran Science Institute's
second annual

creation science seminar

The second annual Creation-Science Seminar sponsored by the Lutheran Science Institute was conducted on the first day of spring, March 21, 1981, at Wisconsin Lutheran College, Milwaukee, Wisconsin. About 70 persons attended.

"Serving with Science" expresses the purpose of the Lutheran Science Institute. It seeks to serve the members of the Wisconsin Ev. Lutheran Synod and those in fellowship with it as a science resource center, as a library and media exchange, and as a clearing house of scientific inquiry. As an organization composed of members of a doctrinally sound church body it also seeks to witness to the scientific community and the world at large. It provides a forum that focuses attention on the wonders of God's universe.

The 1981 seminar featured presentations by Dr. John C. Lawrenz, Instructor Martin P. Sponholz, Mr. Arthur D. Klemp, and Mr. Victor R. Hildemann assisted by Mr. George Campbell.

WLS and Israel

Prof. John C. Lawrenz, president of Michigan Lutheran Seminary, our Synod's preparatory school in Saginaw, Michigan, has been a coordinator of the "Summer Quarter in Israel" for the Wisconsin Lutheran Seminary since 1978. His topic was "Wisconsin Lutheran Seminary's Archaeological Work in Israel."

Archaeology is a study of the past. By baptism every Christian is also called by God to be a student of the past. Confessional Lutheran scholars are latecomers to the task of archaeological work in the land of the Bible. The seminary's 1978 program, however, was a good start.

Pastor Lawrenz emphasized four points: the Landscape, the Language, Leftovers, and Lifestyle. Christianity, he stated, is unique among the world's religions in that it is rooted in a real

place, in real time, and with real people to an extent far greater than any other religion. In designating a promised land for the promised Savior, God chose a remarkable piece of real estate, the only land bridge for Europe and Asia to the continent of Africa. A small land, 45 miles wide and 120 miles in length, it is bounded by the Mediterranean Sea and the great Arabian desert. Crossing this land bridge, armies and caravans spread the news of the true God worshiped in Israel, thus paving the way for the eventual spread of the gospel. Knowledge of the land and landscape also increase one's understanding of the Scriptures.



Dr. John C. Lawrenz

Of all the languages spoken in the Middle East, Dr. Lawrenz pointed out, God chose to have the Bible written in two so-called "exact languages," Hebrew and Greek. Just another reason, he stated, why our Synod must insist that the language programs at our schools and especially at the seminary be continued.

"Leftovers" dealt with the actual digging, the excavation of towns and cities on ancient mounds called "tells." Since only about three percent of the sites in Israel have been excavated and only a quarter of them examined, much work is left to be done.

A knowledge of life-styles, the speak-

er stated, is also important for understanding the events of the past. This is not impossible to come by because the life of a modern shepherd in a Bedouin encampment does not differ much from that described in the Old Testament.

Antarctica

Mr. Martin P. Sponholz, a science teacher at Luther High School in Onalaska, Wisconsin, has been a member of two expeditions to the Antarctica, once with a US expedition and then as an exchange scientist in an expedition sponsored by Japan. His topic, "Scientific Expedition to the Antarctica," was a summary of a paper entitled "The Fluid Ice."

Of interest to the audience was the extreme contrast between the tiny land of Israel which has been the focal point of so much history and the vastness and emptiness of the Antarctica. The Antarctica is greater in size than the United States and Mexico combined.



Instructor Martin P. Sponholz

Much of Mr. Sponholz's presentation dealt with the extreme weather conditions in the Antarctica. The temperature high recorded was that of six degrees below zero during the warmest summer day, the low that of 121 degrees below zero in the dead of winter. The sun never sets from November

(Continued on next page)

through January, and from May till August there is total darkness. During that time the only light is that coming from the stars, and the prominent constellation is the Southern Cross. Prior to 1967, Mr. Sponholz reported, it was thought in scientific circles that much of the earth's weather pattern was formed at the polar regions. The expedition of which he was a member, however, found that the huge ice mass at the South Pole is an isolated weather system with little influence on the rest of the world.

One of the most interesting findings reported on was that of a 12,000-foot ice pack. Core samples noted that snow turns to ice at about the 100-foot depth and that this snow has air bubbles trapped in it. Near the 3,000-foot level the air bubbles disappear. Scientists have no answer for this sudden change. Mr. Sponholz suggested that this could be the water from the Flood of Noah's day.

Computer Use

Speaking on "Computers in the School and Parish" was Mr. Arthur D. Klemp, a trustee of the AAL Computer Service Center housed at the Fox Valley Lutheran High School, Appleton, Wisconsin. Mr. Klemp is Systems Engineering Manager in Green Bay's IBM branch.



Mr. Arthur D. Klemp

A *Time* magazine article has projected that by the mid-eighties 80 percent of upper middle-class families will have computers capable of playing important roles in the intellectual development of their children. In schools computers will be more common than slide and movie projectors. The computer will have more impact on society than the automobile and TV.

Mr. Klemp stated that one of the



Social Hour

primary reasons the AAL established the AAL Computer Service Center was to expose students to the role of the computer in the future. Fox Valley Lutheran uses the computer for programming courses and for computer-assisted instruction.

The speaker also noted that many computer services will be utilized in the local parish to keep track of enrollments, financial records, mailing lists, and communion registration. The possibilities are only limited by the creativity of the users.

Exotic machine computers, however, are nothing compared with the human brain. Their existence should therefore give us greater appreciation for what the Creator has bestowed on everyone of us. Each human is a marvelous handiwork of God.

Astronomy

The final presentation was "Astronomy: The Heavens Declare the Glory of God," given by Mr. Victor R. Hildemann, owner of Optics Research at Oshkosh, Wisconsin. Mr. Hildemann has combined his interest in optics and photography in a study of the stars and the phenomena that are to be found in outer space. He has his own observatory and has photographed many interesting episodes in the sky for the past 25 years. He provided the audience with colored slides of the Milky Way and of many familiar constellations. The last portion of this slide presentation featured a selection of Apollo 15 space flights and the moon landing.

Mr. George Campbell, lecturer at the University of Wisconsin (Oshkosh) Planetarium, presented the lecture

portion of the astronomy presentation. According to Mr. Campbell, one of man's latest probes into deep space is in the area of ultraviolet light wave photography. Information being received indicates newfound energy sources so powerful that present-day physics is at a loss to explain these phenomena. As more and more information is revealed, we can only stand in awe of our Creator.



Mr. Victor R. Hildemann

For centuries the Bible was ridiculed for stating that the stars were too numerous to count (Genesis 15:5). Not until 1932 did science finally admit that the stars are indeed too numerous to count, since there are billions upon billions of them.

A social hour following the seminar enabled those in attendance to question the speakers personally. Also available was a book table.

Through conducting seminars of this nature, the Lutheran Science Institute seeks to fulfill the words of Psalm 96:3: "Declare his glory among the nations, his marvelous deeds among all peoples."

Harvey Romberg, President
Lutheran Science Institute

Pentecost

The close of the twentieth century is a confusing time to be living. No clear-cut answers to vital questions, the future anything but bright, the present filled with problems. That's the world faced by believers and unbelievers, Christians and non-Christians.

Really? Are things as bad as that? When Noah said so, they accused him of being a pessimist. And we might almost agree, for the days of Noah are described in this way: "People were eating, drinking, marrying and being given in marriage." And Luke 17 also describes the days of Lot in similar words: "People were eating and drinking, buying and selling, planting and building." What's so bad about that?

A closer reading of Scripture, however, reveals the true state of affairs. When God closed the door of the ark behind Noah, only four men and four women came through that catastrophe alive. And Abraham pleaded in vain for Sodom: "Will you sweep away the righteous with the wicked? What if there are 50 righteous people in the city? Will you really sweep it away and not spare the place for the sake of the 50 righteous people in it?" Or 45? 40? 30? 20? 10? But there weren't even 10 righteous. No wonder the Lord rained down burning sulphur!

Can we say that the world of today is any better, with abortion rampant, homosexuality growing, greed taking over, violence marking all facets of life? God's NO and God's YES no longer count.

Paul almost seems to have been describing our day when he wrote to the Galatian Christians: "The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like" (Galatians 5:19-21). Our newspapers give the details for our day.

Thank God, we don't have to face this world alone! Though our Savior ascended to heaven some 1950 years ago, we who call ourselves by his name are not orphans. Since Pentecost we have the Holy Spirit by our side.

Equipped for Living in This World

In a world that doesn't know right from wrong, where can you and I find the answers? Jesus assures us, "But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you" (John 14:26). In John 16:13 he adds: "When he, the Spirit of truth, comes, he will guide you into all truth." In other words, the Spirit will tell us what to believe, how to live, how to prepare for death, what to expect.

At first glance it would seem that our Lord's words have proved false — even churches are going off in all directions. The Holy Spirit seems to have become silent and to have left us to our own devices.

To draw that conclusion, however, means to misread the first Pentecost when the Spirit came upon the disciples in fulfillment of the ancient prophecy of Joel. A study of Peter's sermon on that day, as recorded in Acts 2, reveals how the Spirit guides and directs. Notice how Peter, under the influence of the Holy Spirit, quoted the Scripture of the Old Testament and then preached Christ.

As we read the rest of the New Testament, we note that the Spirit of God guided the writers of the Gospels and Epistles in the same fashion. What they did was to expound the Scripture as Jesus did for the two disciples on the way to Emmaus. And that's the method the Holy Spirit uses to guide us today into all truth, even though we are living in a world of violence and wickedness.

As in the opening days of the New Testament era, so he today leads us constantly into the Scripture and, especially through the New Testament, reminds us of all the things that Jesus Christ did for us and said for our benefit. As we follow that guidance of the Spirit, we have peace in the midst of a world of uncertainty.

But the Holy Spirit does more than just equip you and me to live in this world and get safely through it. He also employs us.

Instruments to Do God's Work in Today's World

This is the way Jesus put it in John 15:26,27: "When the Counselor comes, whom I will send to you from the Father, the Spirit of Truth who goes out from the Father, he will testify about me; but you also must testify, for you have been with me from the beginning." Jesus' words refer first of all to the apostles. They are, of course, no longer among us. But the Holy Spirit who guided them is. What is more, he has preserved their words and has given them to us. And that's why our task today is the same as theirs was.

The early Christians recognized that even while the apostles were still alive. When persecution broke out in Jerusalem, Luke tells us, "Those who had been scattered preached the Word wherever they went" (Acts 8:4). The Spirit who made them witnesses for Christ also has called us to be Christ's witnesses in this world of ours.

As we witness, the Holy Spirit carries out the very mission Christ said he would: "He will convict the world of guilt in regard to sin and righteousness and judgment" (John 16:8). He proclaims both the law and the gospel. By means of the law he shows man his sin and his guilt. Through the gospel he shows them their Savior from sin, the One through whom they have righteousness before God, the One through whom alone they are prepared to stand in the judgment. But the Spirit does not do that directly; he does that through the believers on earth.

Once having brought us to faith, the Holy Spirit makes use of us, whoever we may be and wherever we may be. He, for example, fills us with concern lest the world invade our family and moves us to bring up our children in the nurture and admonition of the Lord. Christian education, based as it is on Scripture, is a wonderful tool of the Holy Spirit. So are also the worship services of the congregations.

In addition to that, the Spirit also moves us to share the gospel with those outside the brotherhood. That's called the work of evangelism and of missions.

And that's what Pentecost is all about — facing life in this world with the Spirit at our side!

H. Wicke

WELS Evangelism

Past, Present and Future

Part I

Evangelism — Most of our Wisconsin Synod congregations have the word *evangelical* in their name; likewise the full title of our church body is: Wisconsin *Evangelical* Lutheran Synod. *Evangelical* is a beautiful word which means having to do with the *evangel*, the gospel or good news of salvation for sinful mankind through Jesus Christ. *Evangelism*, a word obviously closely related to *evangel* and *evangelical*, is defined in my dictionary as follows: "a preaching of the gospel; earnest effort for the spread of the gospel." This article about Wisconsin Evangelical Lutheran Synod (WELS) evangelism will be most concerned about the second part of the above definition. Evangelism in the broad sense is carried out every time one of our pastors preaches a sermon or a teacher tells a Bible story. But this critique intends to take a closer look at WELS in connection with our "earnest effort(s) for the spread of the gospel."

How well does WELS live up to our continuing purpose as a gathering of Christians "to serve all people in God's world with the gospel of Jesus Christ on the basis of the Holy Scriptures"? One of the key objectives of our Synod is "to share the gospel of Jesus Christ with all people." Is that objective given the attention, beyond mere lip service, that it deserves? "To promote personal Christian witnessing to the gospel by each member of the Synod" is a policy approved by the Synod to carry out the above ambitious and God-pleasing objective. How have we done in the past, how are we doing now, and what are the future prospects for personal evangelism in our Synod? Those are vital questions that go to the center of our being as a church body and as individual Christians.

The Past — For 131 years our church body undeniably has been deeply involved in evangelism, but for the most

part it has been evangelism in the broad sense. It has occurred when pastors preached from their pulpits and ministered to their sick and shut-in members, when Sunday-school and Christian-day-school teachers taught in their classrooms and when a scattering of missionaries followed much the same time-honored practices in foreign lands. For much of our history the rank and file laymembers of WELS, with few exceptions, were uninvolved, unchallenged and untrained in evangelism in the narrow sense of personal witnessing of the gospel to the unchurched and/or non-Christians. The 1957 Synod Convention acknowledged this personal evangelism void and lack of large-scale lay witnessing by creating an Evangelism Committee and instructing that agency to tap the "vast reservoir of laity for personal mission work" and to "stimulate greater lay participation in personal mission work."

Ten years ago it was my privilege to serve as a voting delegate at what was called the "evangelism" convention of WELS. The 1971 convention theme was based on 2 Corinthians 4:13 and Psalm 116:10 — "We Believe and Therefore Speak." The daily meditations and essays at that convention eloquently promoted the cause of personal witnessing and offered numerous Scriptural examples of Christian lay-people sharing the gospel. That convention was inspiring, but it was also very disturbing. It made me realize that in my own ministry I was doing very little direct personal evangelism. And in the congregation I was serving very few laypeople were being equipped and trained for effective Christian witnessing.

A short time later, when I was appointed to the Synod's Commission on Evangelism, I eagerly accepted. In that position for almost a decade, I have had the opportunity to learn

more about personal evangelism, not only as it is carried out in our Synod, but also what other denominations are doing in this aspect of church work. I have learned that the fastest growing Christian churches in the United States and abroad, such as the Southern Baptists, Assemblies of God, Churches of the Nazarene, and the Pentecostals of South America, as well as the non-Christian Mormons and Jehovah's Witnesses, give top priority to personal witnessing and involve large numbers of laypeople in that activity.

The Present — How much progress has been made in WELS in personal evangelism activity and in utilizing our laity for Christian witnessing since 1957 when an evangelism committee was first created or since the stirring 1971 "evangelism" convention? Thanks to Pastor Wilmer Valleskey who wrote the "Talk about the Savior" (TAS) manual, we now have an excellent tool for pastors to use in training and equipping their laymembers for personal witnessing. The presentation revolves around two key questions, "If you were to die today, do you know for sure where you'd be?" and "If you were to die today and God asked you, 'Why should I let you into heaven?' What would you say?" With those questions helping to diagnose the prospects' spiritual malady, which most often is a mix of self-righteousness, work-righteousness, and an unwillingness to face the death-dealing nature of sin, the Christian lay witness is trained to proclaim the law and gospel, trusting in God's promise that "faith comes by hearing the Word of God."

The fact that our Evangelism Bookshop has filled thousands of orders for TAS manuals is very encouraging and indicates that a good beginning has been made in many congregations, especially in mission churches, to reach out to the unchurched in various communities. A TAS film offering a practical example of personal Christian witnessing has also been well received. The Commission on Evangelism began publishing "The Evangelism Lifeline" (TELL) in 1977 and after four years this publication, edited by Pastor Ronald Roth, is going out three times a year to 10,000 pastors, teachers and

(Continued on next page)

interested laypeople on congregational evangelism committees.

Without question, some modest progress has been made since 1957 in raising the personal evangelism consciousness of our Synod. But much more remains to be done. After almost a quarter of a century there is still an urgent need to make better use of our laypeople as personal witnesses for Christ who will be both eager and well-prepared to share their treasure of the gospel with the hordes of unchurched people all around them.

Since 1973 the Commission on Evangelism has been asking the Synod for permission to call a full-time Executive Secretary for Evangelism to give this vital task the full attention it deserves. At the present time, a modest \$26,630 is budgeted for this work and must cover the work of 10 district commissions on evangelism as well as the printing of materials and steadily increasing travel costs. One couldn't pick a worse time to call upon a synod convention to add a full-time worker to our payroll. These uncertain inflationary times seem to be directing us to retrench, to strengthen the stakes of our Synod, and to place a moratorium on any new projects or positions. However, if the Commission on Evangelism were able to do its job better (and we're convinced we need a full-time man to do that) "to promote personal Christian witnessing to the gospel by each member of the Synod," the precious souls won by such personal evangelism efforts surely would, in the long run, alleviate some of the present severe financial pressure that threatens our work.

Reuel J. Schulz

(Next Issue: The Future)

WISCONSIN LUTHERAN COLLEGE

Pre-Registration Day

Monday, June 15, 1981
10:00 A.M. to 4:00 P.M.

An opportunity for WLC
1981-1982 Freshmen to meet
with counselors concerning
their college courses.

Director of Admissions
Wisconsin Lutheran College
8830 W. Bluemound Road
Milwaukee, Wisconsin 53226
Phone: 414/774-8620

Seminary Graduation and Ordination in Japan

Building in Japan

Most everywhere you go in Japan, you see new construction. Because of frequent earthquakes, the new buildings seem to be of two general types. There are the lighter buildings, not intended to last an extremely long time. They are built on foundations that do not go down very deep. They sort of float on the ground.

Then there are the more permanent buildings, the buildings that will be large, the buildings that will reach high above the ground. When construction on such a building begins, heavy, reinforced concrete pilings are driven deep into the earth. The massive weight of the new structure rests on these unseen pillars deep in the ground.

When you pass a new construction site here in Japan, the type of foundation that is being put in will tell you what sort of building the architect has in mind.

The Master Architect's Plan

Our Lord, the Master Architect of the universe, is building a church here in Japan. Next year we hope to celebrate the 25th anniversary of our Synod's activity in this church building process. As church building goes, this is only the beginning. The Master Architect is still putting in the foundation. We are very much like people passing a new construction site. We look at the foundation that is being laid and try to determine what sort of a building the Architect has in mind. We wonder what he intends this church to be, perhaps two, or three, or four generations from now.

On Sunday, March 22, 1981, we had the opportunity to see what kind of foundation is being laid. The occasion was the seminary graduation and the ordination service for our fourth national pastor, Wakichi Akagami. We are confident that the Lord has chosen Pastor Akagami, our other three national pastors, and Deacon Igarashi to be the foundation pillars of the church that he is building here in Japan. Our

Lord seems to be setting the foundation deep. There is every indication that he plans to build a church that will be permanent and strong.

Discipleship

The degree of dedication that it takes to become a pastor in Japan leads us to say that the Lord is laying the foundation of this new church deep.

When Akagami San, for example, decided to enter our seminary program several years after his conversion, he was very much like those disciples of whom the Gospels say that they left all and followed Jesus. At that time, five years ago, Akagami San was 28 years old. He was married and had three children.

Entering our seminary program meant closing his small business. It meant living away from his family five days a week. It meant living on a marginal income during the five years of study. For him it meant living in quarters that were far from pleasant. During his senior year, for example, he lived in one room in an apartment building that had exterior walls made of corrugated metal. He knew that when he graduated and entered the ministry, he would have an income that is considerably lower than what he might receive in a secular field.

Our Lord is selecting, preparing, using men with this kind of dedication for the foundation of this new church. We feel he is setting the foundation deep.

Searching the Scriptures

Our Japanese pastors are men who continue to search the Scriptures with zeal. Reading the Bible through from cover to cover at least once before you receive baptism is considered to be the natural, generally accepted thing here in Japan. Many of our Christians try not to let a day go by without spending some time reading, and meditating on the Word.

At his graduation I suggested to Akagami San that he read through the entire New Testament in Greek. I

A happy moment for Pastor and Mrs. Akagami. For five years they shared the sacrifices; now they share the joy.



Happy conversation and good food. Chopsticks remind you that you are in the Orient.

hadn't quite finished speaking when he told me that he had already determined to do that before I suggested it. As yet we are not teaching Hebrew in our seminary here in Japan. Akagami San and our other Japanese pastors feel this deficiency keenly. Several of them are planning to take a correspondence course in Hebrew beginning

this fall.

One more example might serve to show the degree of in-depth study of the Bible which these men practice. For his final paper or essay in Old Testament studies, Pastor Akagami wrote on the following subject: The Holy God Still Calls Men Into the Ministry. A. What is meant by the term "Holy"?

(This involved tracing this Hebrew concept through the Old Testament.) B. What this means for our ministry today? (Here special emphasis was placed on the call of Isaiah as recorded in chapter 6 of his book.)

As we see how these men are searching the Scriptures, we can't help but feel that the Lord is setting down deep foundations for this new church that he is building in Japan.

Graduation

Understanding a bit of the past that went into this graduation, as well as understanding some of the promise for the future that this graduation offers, helps to explain why so many people were so happy to come from so far to celebrate this event with us here at Tsuchiura on March 22. They came to thank the Lord for providing another national pastor for this young church. They came to encourage Pastor Akagami to work diligently for the Lord. There was an exuberant spirit throughout the service and during the celebration that followed. It was a moment when all of us were ever so happy to be able to share in the vibrant life of this young church.

H. Johne

Eighth WELS Easter Retreat

"All the while we were packing our suitcases, we felt as if we were going home to visit our family." This is the way the Gerald Pepke family, stationed at Incirlik A. F. Base in Adana, Turkey, felt as they looked forward to attending the 1981 Retreat — their first. At the close of the retreat they put it this way: "Now after being here, I know I was right! It was just like visiting family!" This feeling of coming together as family — a family of believers — is the feeling we all have at these retreats.

The annual retreats serve WELS members in Europe who are serving in the military, as well as WELS people overseas who are involved in other occupations. The WELS family that gathered for the 1981 Retreat numbered 95. They came to the Waldhotel "Taunus" in Budenheim, from cities

and bases all over Germany, including West Berlin, as well as from Turkey, Czechoslovakia and England. They came via military hop, duty train, cars and buses. One of them, Kevin Carr, who served as organist, came from Rhein Mein A. F. Base in Frankfurt — a distance of some 50 kilometers — on his racing bike. Some who attended just the services and the Saturday activities came from cities such as Mainz, Frankfurt, Ingelheim, Giessen and Kaiserslautern. Remarkable this year was that no one had to cancel his reservation because of last minute duty.

Good Friday

The Good Friday service was conducted at the Evangelische Kirche just a few blocks from the hotel. Chaplain Edward C. Renz spoke on "The Good Friday Message: Sin and Grace," bas-

ing his sermon on Romans 5:20. Holy Communion was celebrated in this service as well as in the Easter Sunday service.

Saturday

Saturday morning began with a two-and-one-half-hour study period in the hotel assembly room. Chaplain Charles A. Schlei led the devotion based on 2 Timothy 3:16. The discussion topic, "One Bible — Many Religions," zeroed in on the principle that Scripture is the only proper interpreter of Scripture. A multiplicity of denominations has resulted only because that principle has been neglected.

The children were kept busy with handicraft projects in an adjacent room. They were supervised by Mrs. Renz, Amy Falk and Jackie Pepke.

Saturday afternoon was spent in visiting Burg Rheinstein along the Rhein and the Gutenberg Museum in Mainz.

(Continued on next page)

Looking at the Religious World

information and insight

Joel C. Gerlach

Moon's Church Loses Suit in England

The Unification Church of the Rev. Sun Myung Moon was the loser in a libel suit which the church filed against the London *Daily Mail*. The decision in the five-month trial is expected to have international repercussions.

The trial's testimony focused on the brainwashing and kidnapping techniques which the *Daily Mail* had reported to be part of the Unification Church's method of operation. The newspaper's article also charged that Moon's church contributed to the breakup of families.

The court ruled against the church and ordered it to pay court costs of nearly \$2 million. It also recommended that the church's tax-free status be reviewed by the Inland Revenue Department to determine whether the church is in actuality a political organization.

The British leader of the Unification

Church, David Orme, testified during the trial that he regarded Moon as divine.

We do not know whether Moon's church is actually a political organization rather than a legitimate church under the law. But we do know that Mr. Moon is not divine, and that the gospel according to Sun Myung Moon is a fraud.

LCMS Presidential Candidate Deplores Unionism in Synod

"Gross practices of unionism" currently plague the Lutheran Church-Missouri Synod. That is the judgment of the synod's third vice-president, Dr. Walter A. Maier. "We've got to clean up our own act," he added. Dr. Maier is a faculty member at Concordia Seminary, Ft. Wayne, Indiana. He was also the leading nominee on nominating ballots for the synod's upcoming presidential election in July. Maier's comments on unionism were made at an

open meeting sponsored by the Northwest Cleveland Doctrinal Concern Program at St. Thomas Lutheran Church near Cleveland, Ohio.

In response to a question about how he would handle the problem of unionism in the synod if he were president, Maier replied that when "aberrations have developed" or "some gross practices of unionism" come to the attention of the synod's president, he should "speak directly to the district president" in whose district the incident occurred. "They are taking an oath to uphold what we have agreed on as the correct doctrine, procedure and practice. I would speak to this: 'Please, let's get with it. . . . Either uphold that to which you are pledged, or if you cannot conscientiously do so, then resign the office, and let someone else who will!'"

That's the kind of straight talk Missouri needs to hear from its leaders if order and doctrinal integrity are to be restored. Maier told his audience, "The Lord is not pleased when congregations are willing to hold a smorgasbord, as it were, of doctrines, many of which are conflicting."

Maier also urged congregations to study carefully and conscientiously the April report of the Synod's Commission on Theology and Church Relations which recommends an end to altar and pulpit fellowship with the American Lutheran Church. He enumerated the doctrinal differences between the LCMS and the ALC citing those differences as the basis for his contention that "The Synod should sever its 'fellowship in protest' with the ALC."

The incumbent LCMS president, Dr. J. A. O. Preus, has publicly questioned the fitness of Dr. Maier to serve as the synod's president on the alleged grounds that Maier does not teach the doctrine of justification correctly. Apparently Preus has not used those grounds to question the fitness of Dr. Maier to serve as a vice-president of the synod.

Whether Maier's teaching of the doctrine of justification is correct or not, we do not have sufficient information to determine. But what he says about unionism sounds like a solid voice out of Missouri's past. Whoever is elected president in July, we hope he speaks with the same convictions on fellowship practices.

Retreat

(Continued)

Saturday evening was devoted to activities such as group singing, games and slides of the 1980 Retreat.

Easter Sunday

The Easter morning activities began at 9:00 with four Sunday-school classes for the children. This was followed by a film strip on "The Living Lord," a recitation of the resurrection accounts in Matthew and First Corinthians by six young people who are in confirmation classes, and a flute solo by Amy Falk.

The Easter service opened with "We Welcome Glad Easter," sung by the Sunday-school children. Chaplain Schlei, using Luke 24:1-9, preached on "Why Seek Ye the Living Among the

Dead?" Even as the Easter message of the angels was meant to bring joy to the followers of Jesus on that first Easter, so that message fills his followers today with equal joy. Following the Easter service, the children took part in an Easter-egg hunt.

Filled with renewed desire to serve their risen Savior in whatever area they were stationed, the retreat members nevertheless bade each other farewell very reluctantly. "See you next year" and "I will be here for two more years so I will come to two more retreats" were some of the farewell comments.

For the opportunity to fellowship with fellow WELS members and for all other blessings received at the eighth Easter retreat, we give thanks to him from whom all blessings flow!

Chaplain Edward C. Renz

Chaplain Charles A. Schlei

Direct from the Districts

PACIFIC NORTHWEST

Reporter Jim Oldfield

Christ Our Redeemer, Bend, Oregon, Ten Years Old

On Sunday, March 15, 1981, one hundred and ten members and friends of Christ Our Redeemer Ev. Lutheran Church, Bend, Oregon, gathered to give thanks to the Lord of the church on the tenth anniversary of the congregation. The theme chosen for the festival was "Growing In Grace," drawing attention to the spiritual and numerical growth with which the Lord has graciously blessed the congregation. Pastor Warren Widmann of Grace Congregation, Portland, was the featured speaker. Pastor Widmann was serving as the district missionary in Bend when the congregation was organized in 1971.



Christ Our Redeemer Church

Christ Our Redeemer Congregation can best be described as "unique." Blessed with a large bequest during its infancy, the congregation was able to purchase land with an existing house and still have enough money left over to build a church/school facility, all without borrowing any funds. Unique also is the fact that the congregation has never received a penny in mission subsidy.

Approximately one year after the church was dedicated, the congregation opened its Christian day school with one teacher and 15 students. Presently the school has grown to an enrollment of 39 students, served by a faculty of two. In each classroom is found a wood stove which serves to heat not only the classrooms, but the offices, library, and hallways of the

church and school, thus greatly reducing heating costs.

Such a unique congregation and school also found a unique way to celebrate its tenth anniversary. After the worship service the congregation and guests sat down to a meal featuring pit-barbecued pork. A whole pig was donated by a member of the congregation, and other members volunteered to dig a pit, man the fires, prepare the pig, roast it and carve it — a process taking more than 24 hours. Following the meal the charter members of the congregation were recognized, the history of the congregation was read, and letters of congratulations were read from various individuals, among them former teachers and a former pastor, Rev. Ethan Kahrs, who served the congregation from 1972 to 1979. Christ Our Redeemer Congregation, presently numbering 130 souls and being served by Pastor M. W. Dietz, looks forward to a continual "growing in grace" in the years to come.

MINNESOTA

Reporter Del Begalka

Church Addition Dedicated

St. Matthew Ev. Lutheran Church, Flora Township, rural Renville, Minnesota, dedicated a new addition to its church building on Sunday, April 26, 1981. Pastor Dale Arndt of Balaton, Minnesota, was the guest speaker. The local pastor, Rev. Oscar A. Lemke, served as liturgist. A new kitchen and other facilities were included in the project.

Teacher Darrell Knippel Observes Twenty-fifth

On Sunday, March 22, 1981, Pilgrim Lutheran Church, Minneapolis, Minnesota, celebrated the 25th anniversary of Mr. Darrell Knippel as principal of their school as well as the 25th anniversary of his entrance into the teaching ministry.

Pastor Harold Hempel of Pilgrim served as liturgist at the special service of thanksgiving, and Pastor Edgar Knief of Trinity Lutheran, St. Paul, preached on the theme "Twenty-Five Years of Educating for Eternity." After the service, a short program followed

in the school gymnasium. Letters of congratulations and thanks were read from former students, fellow members of the Doctor Martin Luther College Board of Control, from synodical officials, and previous Pilgrim pastors. At the conclusion of the program, the president of the congregation presented Mr. and Mrs. Knippel with tickets for a trip to the Holy Land.

SOUTHEASTERN WISCONSIN

Reporter Robert Kleist

Hilde Fischer Called Home

Mrs. Gustav Fischer, the former Hilde Harders, was born on December 23, 1891, to Rev. Gustav Harders and his wife Isabella Schmidt in Milwaukee, Wisconsin. She was called home on April 6, 1981, at the age of 89 years.

Among her most joyous years were those spent in Globe, Arizona, where she assisted her father and sister in the early mission work among the Apache Indians and the Chinese restaurateurs and laundrymen. There was no remuneration, but the memories of the joy of bringing the gospel to these people lasted to her dying days.

On July 24, 1916, she was united in marriage with Pastor Gustav Fischer, also a missionary among the Apaches. But World War I interfered, and the couple was forced to leave the Reservation, and then served in Minocqua, Wisconsin. She also faithfully served the Lord as she followed her husband to parishes in Hamburg, Wisconsin; Savanna, Illinois; and Wausau and La Crosse, Wisconsin, where Pastor Fischer met his Lord in 1935.

God's hand of guidance and blessing never left the young widow as she took up residence with four children in Watertown, Wisconsin, concerned with providing a Christian education for them. In 1944 she moved to Milwaukee, where she enjoyed membership at St. Jacobi Lutheran Church and later at St. Marcus until her death.

Surviving are two sons, Gervasius G. and Dr. Eberhardt Paul; two daughters, Isabelle Mueller and Donna R. Loose; a brother, Holton G. Harders; 16 grandchildren, and 19 great grandchildren.

The funeral service was held on April 9, with Pastor Mark Jeske offering the Savior's words of comfort and joy, as he assured the bereaved of the resurrection in the Lord.

CALL FOR NOMINATIONS
Wisconsin Lutheran Seminary

The Board of Control of Wisconsin Lutheran Seminary, Mequon, Wisconsin, requests the voting constituency of the Synod to place in nomination the names of men qualified to assume the position of professor in the field of Dogmatics and Homiletics.

This request is made because Prof. Joel Gerlach has accepted the call to be Mission Counselor extended by the California Mission District.

Letters of nomination together with pertinent information should be in the hands of the secretary no later than June 27.

Paul A. Manthey, Secretary
WLS Board of Control
8419 W. Melvina Street
Milwaukee, Wisconsin 53222

CALL FOR NOMINATIONS

The Reverend Harold E. Wicke is retiring from the editorship of *The Northwestern Lutheran* at the end of the current volume, November 30, 1981. The Conference of Presidents herewith asks the members of the Synod to submit names of candidates from which a successor will be called. The person to be called must be theologically trained. In addition to his duties as editor of *The Northwestern Lutheran*, he may also be given additional editorial duties as determined by the Conference of Presidents. Kindly submit all nominations to the Conference of Presidents by June 15, 1981, in care of the undersigned.

Prof. H. J. Vogel, Secretary
11757N Seminary Drive 65W
Mequon, Wisconsin 53092

INTERMOUNTAIN WEST
CONGREGATIONAL RETREAT

The fourth annual Intermountain West Congregational Retreat will be held June 25-28, 1981, at Camp Perkins in the Sawtooth Mountains of Central Idaho. Topics for discussion will be: "How Do I Answer the Evolutionist?" and "Everything You Wanted to Know About the Teenage Transition and Were Afraid to Ask." Other activities will include volleyball, hiking, visiting a ghost town and loafing. For more information contact Pastor Gordon Peters, 1748 S. Von Elm, Pocatello, Idaho 83201, phone: 208/233-2471.

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.

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Pastor Gerald E. Free, Second Vice-President
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Mr. Ronald H. Meier, Treasurer
Prof. Erich H. Sievert, Parliamentarian

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CALENDAR OF CONFERENCES

DAKOTA-MONTANA

EASTERN DELEGATE CONFERENCE

Date: June 9, 1981; 9:00 a.m.
Place: Good Shepherd Lutheran, Sioux Falls, South Dakota.
Agenda: *Book of Reports and Memorials*.
 D. Linn, Secretary

WESTERN PASTOR-DELEGATE CONFERENCE

Date: June 16, 1981; 10:00 a.m. Central Time Communion service.
Place: Zion Ev. Lutheran Church, Mobridge, South Dakota; M. Lindner, host pastor.
Agenda: *Book of Reports and Memorials* and Committee Report on These Concerning "The Role of Men and Women According to Holy Scriptures."
Note: Overnight lodging available; please contact host pastor before June 6. — There will be an evening session on June 16.
 Wm. Russow, Secretary

ALBERTA-MONTANA DELEGATE CONFERENCE

Date: June 16-17, 1981; Communion Service 7:00 p.m.
Place: St. Paul's, Livingston, Montana; D. Neumann, host pastor.
Preacher: Wm. Heiges; G. Blobaum, alternate.
Agenda: *Book of Reports and Memorials*.
 R. M. Beyer, Secretary

MICHIGAN

DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 9-10, 1981; Communion service on June 9 at 7:30 p.m.
Place: Michigan Lutheran Seminary, Saginaw, Michigan.
Preacher: J. Lawrenz.
Agenda: Holy Baptism: 1. What Is Baptism? R. Mueller; 2. Infant Baptism: D. Koelplin; 3. The Blessings and Comfort of Baptism for Children: A. Treder; 4. The Blessings and Comfort of Baptism for Adults: O. Zeeb.
 R. Waterstradt, Secretary

MINNESOTA

ST. CROIX PASTOR-TEACHER-DELEGATE CONFERENCE

Date: June 23, 1981; 9:00 a.m.
Place: Trinity Lutheran, St. Paul, Minnesota; E. Knief, host pastor.
Preacher: J. Lindhoff; alternate, M. Toepel.
Agenda: Study of the *Book of Reports and Memorials*.
 M. Mulinix, Secretary

SOUTHERN CONFERENCE

Date: June 23, 1981, 10:00 a.m. to 3:00 p.m.; Communion service at 10:00 a.m.
Place: Grace Lutheran, Columbia, Missouri; L. Lucht, host pastor.
Preacher: R. Bushaw; W. Davidson, alternate.
Agenda: The Pastor's Finances and Income: W. Dorn; *Book of Reports and Memorials*: R. Zehms.
Note: Make excuses to circuit pastor, R. Zehms.
 L. Lucht, Secretary

NORTHERN WISCONSIN

RHINELANDER DELEGATE CONFERENCE

Date: Sunday, June 28, 1981; 3:00 p.m.
Place: Trinity, Wabeno, Wisconsin; P. Johnston, host pastor.
Agenda: *Book of Reports and Memorials*.
 C. J. Siegler, Secretary

PACIFIC NORTHWEST

DISTRICT PASTOR-TEACHER-DELEGATE CONFERENCE

Date: June 8-10, 1981.
Place: Evergreen Lutheran High School, DuPont, Washington.
Preacher: T. Lambert.
Agenda: *Book of Reports and Memorials*; Bible Studies on Colossians and Song of Solomon.
Note: Excuses to be made to the undersigned.
 G. Peters, Secretary

SOUTHEASTERN WISCONSIN

DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 9-10, 1981; Communion service at 9:00 a.m.
Place: St. Paul's Lutheran Church, S66 W14325 Janesville Road, Hales Corners, Wisconsin; Pastors R. Zink and R. Lehmann.
Essay: The Practical Implications of Ordination/Installation: W. B. Nommensen.
Meals: Individual responsibility.
 M. Kujath, Secretary

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 (Northwest Phoenix)
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*
North Carolina	Charlotte* Hendersonville
Ohio	Englewood
Oklahoma	Bartlesville*
Oregon	Medford* Pendleton*
Texas	Fredricksburg* Killeen/Ft. Hood* Tyler*
Vermont	Barre*
Virginia	Manassas*
Wisconsin	Chippewa Falls* Cottage Grove* Merrill* Port Washington
Wyoming	Casper
Alberta	Calgary*
Ontario	Toronto*

*Denotes exploratory services.

TIME AND PLACE

DEER VALLEY, PHOENIX, ARIZONA

WELS services are being held at Deer Valley Junior High School, 27th Avenue and Deer Valley Rd., on the northwest side of Phoenix, the Deer Valley area. Sunday services begin at 9:00 a.m., Sunday school and Bible class at 10:15 a.m. Please send names and information to Pastor John Berg, 1954 W. Topeka Dr., Phoenix, Arizona 85027, or call 602/869-0726.

FLORIDA PANHANDLE

Weekly services are conducted at Tyndall Air Force Base — Chapel 1 in the Panama City, Florida area, and at a private residence in Fort Walton Beach, Florida. The services are for military personnel as well as any interested civilians. For further information contact Pastor David Beckman, 5895 Grelot Road, Mobile, Alabama 36609; phone: 205/342-4048.

DAYTON, OHIO

Resurrection Ev. Lutheran Church recently transferred its worship site to downtown Centerville at 11 North Main, just north of the intersection of Highways 48 and 725. The time of service is 10:00 a.m. with Sunday school and Bible class at 9:00 a.m. For more information contact Pastor Jonathan Rimmert, 5500 Red Coach Road, Centerville, Ohio 45429; phone: (513) 434-8355.

SOUTH CENTRAL NEW JERSEY

Monthly services are held in the main chapel lounge at Ft. Dix, New Jersey, for the military per-

sonnel 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 609/723-7448. Please submit referrals to Pastor James Tauscher, 151 Milltown Road, East Brunswick, New Jersey 08816; phone: 201/254-1207.

INSTALLATION

(Authorized by the District President)

Pastor:

Siegel, Randall S., as pastor of St. John's, Mequon, Wisconsin, on April 26, 1981, by E. Fredrich (SEW).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Found, Charles E. em.
 3832 Quail Run Drive
 Sierra Vista, Arizona 85635
 Phone: 602/458-3938
Kretzmann, A. T. em.
 2182 N. 57th Street
 Milwaukee, Wisconsin 53208
Siegel, Randall S.
 1600 W. Mequon Road 112N
 Mequon, Wisconsin 53092

Teacher:

Milbrath, Greg A.
 720 W. Stewart Street Apt. 1
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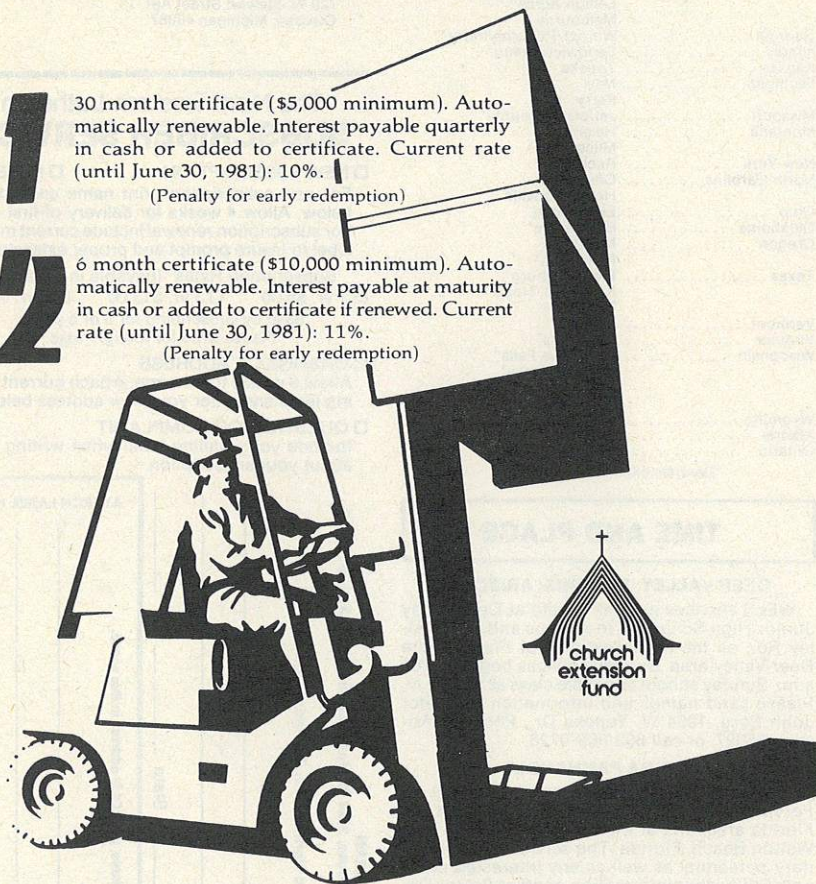
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CAMP

Camp Willerup has been renamed "SON-SHINE YOUTH CAMP" and moved to Brotherstown, Wisconsin. The camp is run for WELS children, ages 8-12, by the Milwaukee Federation of WELS Churches. Capacity has been doubled so that 160 can attend per week. Two weeks of camp are planned: July 26 to August 1 and August 2-8. Adult staff is needed in all areas of activity. Please contact: Pastor D. Baumler, 2599 S. 89th Street, West Allis, Wisconsin 53227; phone: 414/541-5139.

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