

The
Northwestern
Lutheran

OCTOBER 1, 1983

*Myths?
Legends?
Pious fiction?*

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from this corner



It's that time of year again. In some congregations it is going on right now. In others it will be postponed to a later time. But by the time the year is over a thousand or so congregations will have put together — a budget.

Budget time is a crucial time in the life of a congregation. It is the annual look at where the church has been and where it is going, and how fast. In a world in which money is the tool of movement, the church is not exempt from that condition. Of course, God did not tell us to go forth and fund budgets. He did tell us to preach the gospel to nourish those in the congregational family and reach out to those who have it not. And that takes money. Everyone *knows that*. But sometimes we *act* among ourselves as if it were otherwise.

Budgeting time is when management styles can become confused. Today's executive constantly strives to do more with less. An executive who can successfully do that is looked upon with undiluted favor by directors and stockholders.

But there is another "management style," the Christian model. This model says: Do more with more. Cutting back or standing still is cutting the heart out of the Christian life. The Christian life — who said it? — is like riding a bicycle. If you stand still, you fall off. Grow . . . increase . . . these are the words applied to our faith and sanctification by the New Testament. Included in our life of sanctification is the sharing of our money with God's causes, a very large section of our Christian life, indeed.

The budget promises the congregation: this is how your offerings will be spent during the next year. It should reflect good stewardship of the offerings. But it should also reflect growth, growth in the grace of giving.

That growth decision is not dictated by the budget. That decision is made in conference with God. The budget in my own congregation will hover in the neighborhood of \$375,000. What is my share of that budget? Sorry, wrong question. Forget the budget. The right question is how do I, under grace, respond to God's blessings and his promises? My faith, not resting on my own strength, but on the power and promise of God, replies: more . . . grow . . . increase.

Budget time can be a time of challenge, of reflection, of rededication. How we shape the budget will indicate the extent God will reach out through us next year. Budgeting is not an exercise in mathematics. It is flexing our faith. Think big. Believe big. Pray big.

James P. Schaefer

COVER — The animals entering the ark in pairs are depicted in this painting by Bible illustrator James J. Tissot (1836-1902).

May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us. 1 Kings 8:57

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Good news for a soap opera society

The Lord is my rock, my fortress and deliverer; my God is my rock in whom I take refuge. He is my shield and the horn of my salvation, my stronghold (Psalm 18:2).

"Like sands through the hourglass, so are the days of our lives." Anyone who watches daytime TV recognizes those words as the opening lines of one of the most popular soap operas. Someone once said they are called soap operas because they're a lot like old-fashioned homemade soap . . . mostly lye! But unfortunately they are *not* mostly "lie." More often they are a slice of real life.

We live in a soap opera society, filled with soap opera symptoms, immorality, discontent, greed, fear and unhappiness. What you see on the TV screen is what you get all around you. But the Christian doesn't have to be afraid that he is doomed to the life of the soap opera society in which he lives. God has sent a solid Savior from the soap opera society that surrounds us.

The young and the restless

First of all, Jesus Christ and his Word is a solid Savior for *the young and the restless*. Many young people today have few values, few morals and little sense of direction in their lives because they have nothing to follow. They have no standard or guide to which they can tune their lives. The epidemic proportions of the drug and alcohol problem, the intense desire to "turn on," "tune in" and "drop out" betrays a tragic shallowness of direction and purpose in life among young people. When young people say they have no reason to live and even go so far as to take their own life, simply because a rock star dies, it signals a shocking lack of direction and a wild groping in the dark for a source of truth, value and direction in life. The restless — that's the youth of today.

Not so the Christian youth who,

like the psalmist, confesses "The Lord is my rock . . . my stronghold." In Jesus Christ and his Word the Christian has absolute truth, a sure and unchanging set of values and standards, and a sure sense of purpose and direction in life. In Christ and his Word the Christian finds the happiness and contentment that the ragmop morality, flopping with the times, cannot hope to provide. Yes, because Jesus Christ and his Word provides certainty, a source of truth, and a sense of real meaning and direction to life, Jesus Christ is a solid Savior for our soap opera society . . . especially the young and the restless!

The edge of night

Christ is also a solid Savior for *the edge of night*. No one who reads the newspaper or watches the evening news on TV will deny that we are on the edge of night. The so-thick-you-can-cut-it-with-a-knife world tension reminds us that just one touch of the button can plunge the world into a nuclear holocaust that could bring night to civilization. People live in mortal fear of that kind of day. And holding hands, singing songs like "Give Peace a Chance," or getting mellow on a variety of chemical pacifiers won't change that. Only Christ can bring peace and quiet to the heart of man. Not by providing world peace, but by keeping us from a far more deadly edge of night. Everyone, by birth, is on the edge of a deadly spiritual night, headed for the eternal night of hell.

Only in Christ, who is our "shield and horn of salvation" can we find freedom from the fear of eternal night and damnation. Only in Christ is there forgiveness of sins. He and his Word alone can provide the "peace that passes all understanding." And with their eternal peace in our hearts, we need not fear that there are "wars and rumors of war"

threatening to put us over the edge of night. Just beyond that darkness lies eternal light and life for the child of God. Christ is a solid Savior for our soap opera society, standing at the edge of night — now and eternally.

The days of our lives

And Christ Jesus is finally a solid Savior for *the days of our lives*. The days of our lives can be filled with many troubles and cares. The soap opera society in which we live copes with those problems by running away from them. If it's a marriage problem . . . get a divorce. If it's a personal problem . . . take the drug route. If it's a medical or emotional problem . . . try the bottle cure. But answers like those only make the days of our lives shorter, sadder, and full of more problems than one could hope to smoke, drink or fix away!

But if we turn to Jesus Christ and his Word, we will find, as the psalmist says, a Rock in whom we can take refuge, a stronghold and a fortress. God will carry our burdens for us and give us the strength to go on, no matter what the situation. The Lord promises, "Call upon me in the day of trouble, I will deliver thee . . ."

We live in a soap opera society, complete with all its fears, problems and messed up lives. But thank God we have a solid Savior from the soap opera society. A Savior who can give direction, purpose, value and truth to *the young and the restless*, eternal peace through forgiveness that can keep us from *the edge of night*, and comfort, help and strength for *the days of our lives*. □



Pastor Engelbrecht is at Trinity, Neenah, Wisconsin.

“Yea, hath God said?”

The invitation to “The Dubious” was intriguing. “If the six-day creation story, Jonah swallowed by a whale, Adam and Eve thrown out of the Garden of Eden, and Noah loading two of everything in the ark seem to fly in the face of reason and scientific investigation, we invite you to worship with us.”

Could it mean that the Lutheran church sponsoring this advertisement in the newspaper would be explaining Bible miracles and answering questions about them as Bible-believing Dr. Wm. Arndt did in *Bible Difficulties* fifty years ago? It's not likely. This church is a member of the theologically liberal Lutheran Church in America (LCA); it is practically surrounded by more than a dozen of our WELS congregations, whose pastors have no difficulty accepting the Bible record of miracles because they believe in a God who is big enough to create the universe in six days, or to save Noah from the Deluge by means of an ark. (It might be added that our WELS pastors and people are also intelligent enough to recognize the folly of a naive belief in evolution with its childish simplification and its huge assumptions that all the incredible complexity of this world and all its creatures came about at random and by chance.)

The invitation was pitched at “enlightened” Lutherans and other churchgoers, and at unchurched who might consider joining a Lutheran church if it weren't so fundamentalist and narrow. The appeal was to sophisticates (like Lutherans who have been to college and have had their faith “adjusted”), to the “intelligent” and the educated who squirm when they are asked whether they really believe in miracles and all those unscientific things in the Bible. The appeal was to “The Dubious” who want a church that will not insult their intelligence.

At bottom the advertisement ridiculed conservative Bible-believing Lutheran churches. It mocked their “naive” acceptance of “myths and legends.” It represented them to the community as benighted and narrow-minded.

To attract the reader's attention there was a design of an apple and a snake at the top of the advertisement in order to encourage doubts about Bible-believing Lutheran churches. Unwittingly, though, the picture conveys another message. We remember Genesis 3 and the technique Satan used to tempt Eve. The LCA church, in essence, takes the words of Satan and makes them its own “Yea, hath God said?” Like Satan, it cons its audience, “Did God really say these things? Don't you believe it. Don't let yourself be kept in ignorance. You have intelligence; use it.”

In Luther's anniversary year, when we remember the Reformer, for whom one Word of God made the whole world too small, it is dismaying to see a church masquerade as “Lutheran” when it denies Luther's faith and conviction, which rested on God's inerrant Word. Luther believed everything God said in Scripture; there are “Lutheran” churches that believe only as much of God's Word as they please.

Carleton Toppe



Professor Toppe
is president of
Northwestern College,
Watertown, Wisconsin.

letters

Arguing over periods and commas

As the son of a WELS pastor, a Bible class teacher in a WELS congregation, and a business/professional man who does not spend all of his time talking with people who agree with him, I have mixed emotions about the strident writings in my Northwestern Lutheran on prayer in the schools (July, p. 208) and our president's wish for a Year of the Bible (March 15, p. 82).

I don't know if you've talked to any humanists, atheists, members of the American Civil Liberties Union, liberal lawyers or others lately, but your writings agree with everything they advocate. If they win, using you as fellow travelers in these matters, we will be preaching our pure scripture in catacombs.

The ACLU and atheistic groups are in the sheepfold while shepherds stand around, arguing over periods and commas.

Sometimes it's best to say nothing, rather than agree with those who plan to bury us.

*Philip Luetke
Toledo, Ohio*

Creationism supported

Professor Marquart's article in the August 15 (p. 232) issue of The Northwestern Lutheran could not have been more timely. It happened to coincide with the National Creation Conference held on the Northwestern College campus in St. Paul, Minnesota, August 10-13, sponsored by the Bible-Science Association.

I wish every Wisconsin Synod high-school and college student could have listened to the numerous papers presented by eminent scientists from the United States, Canada, England and even Australia, in which it became evident how thoroughly scientific the creationist model of origins can be when compared to that based on the theory of evolution.

After attending this conference I came away with the firm conviction that creation science based on Genesis rests on a much sounder basis than does evolution "science" based on its naturalistic explanation of origins.

*Hilbert R. Siegler
Bangor, Wisconsin*

(The writer is author of Evolution or Degeneration — Which? published by the Northwestern Publishing House).

Need for greater offerings

The May 15, 1983 editorial in The Northwestern Lutheran has brought about some stir. It seems some are concerned that Professor Toppe is proposing the withdrawal of our Synod from some or all world missions.

Upon reading and rereading his article, I must conclude this is not his proposal. He states, "Home missions must be our number one priority." He does not state they must be our only priority. Our Synod needs to expand and "reach out" into new areas of our country where many Wisconsin Synod members are moving. We cannot deny them the gospel any more than we can deny God's Word to our overseas sister mission churches.

Perhaps we can learn from Professor Toppe's article: our Synod's need of greater offerings from each of us to aid in the continuation and growth of both world and home missions.

*Kurt R. Polzin
West Allis, Wisconsin*

Copyright caution

A letter in a recent issue (July, p. 197) suggested that congregations might consider printing their own worship supplement, of sorts, containing favorite hymns to augment those of The Lutheran Hymnal. Since there is the possibility that some congregations might still consider that option, as one who is involved in music I might offer some legal advice: Make sure you honor the copyright laws of our land.

The Lord has not exempted Christian congregations from such protective laws. I'm afraid some church choirs and musicians have already violated the spirit of the 7th Commandment. There may be no copyright problems with old favorites like "Amazing Grace," "How Great Thou Art," etc., whose texts were written a century or so ago. But when it comes to popular hymns of recent vintage like "Thy Strong Word," "Lift High the Cross," "At the Lamb's High Feast," etc., these texts have been specifically listed as having copyright protection in the other Lutheran hymnals.

If a congregation would attempt such a supplement, it might do what we have done for several years. Write the publisher and request whether your congregation may make use of that hymn in your worship services. Such action demonstrates an honor for the laws of our country and a respect for the livelihood of the publishing companies and authors of our land.

*Richard Lehmann
Hales Corners, Wisconsin*

Article enters politics

This letter is a response to the article by Reuel J. Schulz which appeared on the back of the July issue of The Northwestern Lutheran.

It is my opinion that Pastor Schulz made some grave errors of which I will deal with but one, the belief that the first amendment was intended to insure a religiously neutral government. This error is not explicitly stated but is assumed throughout the essay.

In refutation let me say that the founders of this nation fully intended for it to be a Christian nation (a state which is officially Christian). That fact is made manifest in hundreds of ways, taking the oath of office on the Bible, opening each session of Congress with prayer, etc.

However good Pastor Schulz's intentions may have been, what he urges is a departure from the original intent of the Constitution.

Because The Northwestern Lutheran is an official organ of the Wisconsin Synod, the Synod, through the publication of Pastor Schulz's article has intruded into the area of politics, not to preserve religious freedom, but to promote a subversive philosophy.

*Gary Ray Branscome
Hamilton, Ohio*

Critical words unwarranted

"A challenge to popular pious fiction" by Reuel J. Schulz (July, p. 208) disturbed me and I feel compelled to respond.

While much of what was written in the article needed to be said, I feel that the critical words about Jerry Falwell and Jesse Helms were unwarranted. I fail to see how they can be put into the same class as Gandhi. As Christians we should be happy that they are willing to put themselves in a place of vulnerability for Christ's sake and for ours. Where would we be in this country if it were not for people like them?

*Rhoda Kosanke
Elkhorn, Wisconsin*

Letters between 100 and 250 words are preferred. Letters are subject to editing. Open letters, letters written to persons and letters written to another publication will not be printed. Letters should be in response to an article in The Northwestern Lutheran. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Address your letters to LETTERS, The Northwestern Lutheran, 3512 W. North Ave., Milwaukee, Wisconsin 53208.

I would like to know

Why is it that witnesses at a baptism, attendants at a wedding, or pallbearers at a funeral can be of any religious denomination, but a soloist is required to be a member of one of our churches?

While baptisms, weddings and funerals may be special services, they are still worship services in which God — not the people for whose sake others may have come — is the focus. His Word makes this worship and his Word must establish our practice.

At issue is Scripture's doctrine of church fellowship. The Bible urges us to be "perfectly united in mind and thought" (1 Corinthians 1:10) and to "keep away from those . . . who cause divisions and put obstacles in your way that are contrary to the teaching you have learned." (Romans 16:17) At stake is a clear confession of God's truth and the effect that a mixed confession of truth and error would have on the church and individual Christians. When people who do not share a common confession of faith imply that their religious differences are inconsequential by their joint worship, at least there will be confusion over what the church teaches. Far worse is a confusion over what truth is.

A witness, attendant, or pallbearer is a passive participant in our worship, much as is anyone we welcome to attend our services and hear the gospel. We do not ask these people to affirm our confession of faith. And we certainly don't ask them to proclaim a confession of faith.

A soloist, however, is an active participant in our worship. We ask this person to proclaim God's Word to us in song or to offer praise or prayer to God on our behalf. It is a *worship* service. It would be dishonest to pretend that we share a common confession of faith if the soloist's church membership speaks to the contrary. It would be contrary to God's will for us to ask a soloist who does not share our confession of faith to lead us in worship.

This may seem to be a relatively small point in Christianity. But where truth and confession are at issue, there are no small points. And our assessment of the relative importance attached to doctrines won't stand up to the God who warns against adding or subtracting (or ignoring) anything where his Word is concerned (Deuteronomy 4:21; Revelation 22:18-19).

Who sends sickness and catastrophe into the life of believers — God or the devil? Aren't these intended to be chastisement, for the strengthening of a Christian's faith?

Apparently God doesn't consider it important for us to know precisely what is the proximate cause of hardship in a Christian's life. The Bible allows for a number of possibilities. "Natural" disasters may be the cause-and-effect consequence of a world that malfunctions because of mankind's sin. Christians may suffer at the hands of the desperately wicked or just commonplace sinners. Most of us are quite capable of creating our own problems with everything from clumsiness to stupidity. And

there are direct interventions in human lives by a loving God and his vindictive adversary — Satan. "Who dunnit" is too big a mystery for mortal detectives.

It would be equally unhealthy to discount or inflate the capability of Satan to inflict harm. St. Peter urges vigilance against this "roaring lion" and attributes the suffering of first-century Christians to his diabolical devices. Job was a living testimony to the physical devastation Satan can wreak. But the account of Job's suffering portrays the devil as a "lion on a leash". He could go only as far as God allowed and ultimately served God's purpose. St. Paul also suggests that Satan may be a means to God's end in 1 Corinthians 5:5.

The universe is not a *Star Wars* scenario of equal, opposing forces. Satan's attempted coup was defeated by the Savior. And that ascended Lord has "all things under his feet." He is "the head of everything *for the church*" (Ephesians 1:22). God may allow Satan to afflict Christians for their own good. He may utilize the consequences of a fallen world to accomplish that same end. And, as Bible history demonstrates, he may intervene directly to get our attention. But whatever occurs in our lives is accommodated within the purpose of the God who invites us to call him Father and assures us that even dead sparrows and balding heads have his personal attention. All things *do* work together for the good of those who love God.

Heartaches and hardships won't strengthen faith. The gospel is the Holy Spirit's means to confirm our faith. But what we call misfortune can be the fortunate means of God to remove what has come between us and him, to correct our mistaken sense of direction in life, and to draw us to his truth and love. That's chastisement.

Don't try to answer all the little whys and hows of life. Just keep returning to God's answer for the big *why* and *how* at the cross.

Addendum

In response to the last column, (August 15, p. 230) several readers identified an inadequacy in the answer concerning a pastor's communion. While it is true that "historically Lutherans have spoken against the practice of a pastor communing himself," the subject deserved broader treatment. The Bible does not prohibit self-communion by the pastor in a communion service. Martin Luther's "An Order of Mass and Communion" provides for the pastor communing himself. Opposition to the practice dates from the seventeenth century, though not unanimously. Congregations which have adopted this practice certainly have the Christian freedom to do so. □

Send your questions to *QUESTIONS*, The Northwestern Lutheran, 3512 W. North Avenue, Milwaukee, Wisconsin, 53208. Questions of general interest are preferred. Sorry, questions will not be answered by correspondence.

Professor Kelm is dean of students at Wisconsin Lutheran College, Milwaukee, Wisconsin.

The last battle and the last judgment

chapters nineteen and twenty

In our last study we read the announcement of the *doom* of Christ's enemies. In today's study we shall be reading of the realization of that doom.

A STUDY IN THE BOOK OF REVELATION

by Julian G. Anderson

Slide 1 (19:11-16) Again heaven is *opened* to our sight so that we can *see* what will soon take place. And we see a *white horse* — white signifying purity — and a rider called "Faithful and True," which can only be Jesus (see 6:2 and John 14:6). The last phrase in verse 11 is a quotation from Isaiah 11:4; but notice the addition of the "make war" here. Even his eyes are destructive (v. 12a, see 1:14), and he wears many crowns, depicting a wide dominion (v. 12b). Note that his robe is sprinkled with *blood*, mindful of his suffering and death for our sins; and his name is God's Word (v. 13, see John 1:1). Following him are all the armies of heaven (v. 14); and out of his mouth comes a sharp two-edged sword, with which he will destroy the nations (v. 15a, Heb. "unbelievers"), and he is the one who will tread the winepress of God's holy anger (v. 15b, see 14:19-20). His name, written on his garment and thigh is "The King of kings and Lord of lords," as he goes forth to *war!*

The battle of Armageddon

Slide 2 (vv. 17-18) We see an angel standing in the sun, calling to all the vultures and carrion-eating birds, "Come to the great supper God is preparing for you, and eat the flesh of the dead kings and soldiers!" A divine presentiment of what is about to happen.

Slide 3 (vv. 19-21) Now we see the antichristian power (beast) and the kings of the earth allied with it and their armies gathered together to make war against Christ (v. 19, see 16:14, 16). Note that no details of the battle are given, but the end result is quickly told — the two beasts (the second one now called the false prophet) are captured and thrown alive into hell, the fiery lake (v. 20), and all the rest of their armies are killed by the sword coming out of Christ's mouth (v. 21). This is often called the battle of Armageddon (16:16), but this is merely the symbolic name, signifying a battlefield, and is not intended to specify any actual earthly location of the battle.

The angel with the keys

Slide 4 (20:1-3) This chapter is a *recap* of the entire picture of the Gospel Age described in chapters 6-19. First John sees an *angel* coming down out of heaven with the keys of the Abyss (hell) and a great chain. Then he seizes the dragon, the devil, called the "old serpent" of Genesis 3:1, and binds him with the chain and throws

him into the Abyss and locks the door so that he cannot personally roam the earth for 1,000 years.

This is the millenium spoken of so often in the fundamentalist churches, but they mistakenly interpret it in a *literal* sense as a 1,000 years between what they call the "rapture" and Christ's second coming. But the Scriptures know nothing of any *third* coming of Christ to snatch out only the believers, and *all* the numbers in Revelation, especially 10's, are symbolic, as we have seen. So this 10x10x10 is simply the picture of a *long* and *complete* period of time, plainly referring to the *whole Gospel Age* in this recap. And Matthew 24:36 makes a literal interpretation impossible, since after the rapture everyone in the world would know the exact date of Jesus' second coming!

Slide 5 (vv. 4-6) This is a beautiful picture of the Church during this Gospel Age, sitting on their thrones and *reigning with Christ* (see 5:10 and Matthew 19:28), and judging the nations with him (1 Corinthians 6:2, 2 Timothy 2:12). Here the *first resurrection* (v. 4b) refers to our *new birth*, when we are brought to faith and filled with new life, eternal life (John 3:5). And once we have been made God's children, we need not fear the *second death* (eternal death), following the final Judgment (v. 6).

Satan set free

Verses 7-10 is the recap of the great battle of Armageddon described in 19:11-21 (above), when Satan will be set free for a *short time* just before the end (20:3c). Here the devil is again pictured gathering his forces (v. 8) and leading them out to the battle (v. 9a). But the *fire* coming down from heaven depicts God's holy anger, which destroys them all (19:21), and the devil is also sent to hell forever (v. 10).

Slide 6 (vv. 11-15) Here John sees the *great white throne* in heaven which Jesus will sit on when he comes for Judgment (Matthew 25:31). And verses 12-15 give us another picture of the final Judgment, when all the books will be opened, including the Book of Life (see 3:5 and Luke 10:20). Thus everyone will be judged according to what each has done, the believers being received into the new heavens and earth, and the unbelievers being sent away to eternal damnation in hell (Mark 16:16) as depicted in Matthew 25:31-46. □



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and seminary professor
living in
Naples, Florida

The Methodist Church

Benjamin Franklin was not notably religious. But when the famous English revivalist, the Reverend George Whitefield, came to preach in Philadelphia, Franklin decided to go have a listen. In his pocket he had gold, silver, and copper coins; he was determined, however, to put nothing into the collection plate. But as Whitefield proceeded, Franklin writes: "I began to soften and concluded to give the copper." He continues: "Another stroke of his oratory determined me to give the silver; and he finished so admirably, that I emptied my pocket wholly into the collector's dish — gold and all." Such was the effect of this revivalist's preaching on a frugal American inventor and statesman.

Why so many churches? by VICTOR H. PRANGE

Along with the Wesley brothers, John and Charles, George Whitefield was christened a "methodist" by fellow students at Oxford University in England. The term referred to the semimonastic rules and practices which the members of the Oxford "Holy Club" had adopted. They had no interest at that time in reforming society. Their only interest was to experience personal spiritual assurance of salvation and a corresponding reform of life.

Whitefield was the son of an innkeeper. His early years by his own account were filled with various forms of wickedness; he was fond of cards, despised instruction, and loved the theater. In contrast the Wesleys were sons of an Anglican priest. In their home they learned the value of prayer and Bible study, moral values and frugal living. Their mother, Susanna, was a woman of very strong character who ruled the children through a benevolent despotism. From their father they learned to value the sacraments but also to cherish inward religion. "The inward witness, son, the inward witness, that is the proof, the strongest proof of Christianity" — these were Samuel Wesley's dying words to his son John.

Whitefield and the Wesleys came to Oxford to prepare for priesthood in the Church of England. They brought with them a special measure of dedication and determination to become truly holy people. They formed a Holy Club to engage in Bible study, systematic devotions, and regular communion. John Wesley prepared a booklet of morning and evening prayers which included questions for self-examination. Here is a sampling: "Did I think of God first and last? Have I examined myself how I behaved since last night's retirement? Am I re-

solved to do all the good I can this day, and to be diligent in the business of my calling? Have I unnecessarily grieved anyone by word or deed? With what degree of attention and fervor did I use my morning prayers, public and private?" Wesley's goal was to attain perfect love of God and neighbor.

It was Whitefield who first attracted public attention. After becoming a deacon in the Church of England he preached in his home church as well as elsewhere. At once he rose to prominence as a pulpit orator. Nine of his sermons were soon published. He traveled to the English colony of Georgia (the Wesleys also spent several years there). He preached with great success and in November 1738 returned to England eager to light spiritual fires in his homeland. He spoke enthusiastically about a "New Birth" and described many of the clergymen of England as "blind guides." Many in the established church looked upon Whitefield as erratic and fanatical. The doors of the parish churches were being closed to him. So Whitefield took the step of preaching in the open air (without a tent!). In February 1739 in the city of Bristol he proclaimed the Word of God to a group of coal miners in a field. One month later a crowd of 20,000 heard him. Spiritual revival, an awakening among the common people, was underway in England.

The same thing was happening in America. A writing of Jonathan Edwards titled "A Faithful Narrative of the Surprising Work of God in the Conversion of Many Hundred Souls in Northampton in New England" found its way to England. Whitefield read this report and was eager to make a second journey to America. But who should continue his revival in Bristol? Who better than John Wesley!

Whitefield wrote to his good friend and urged him to come to Bristol and take up the work of open air preaching. Wesley was the retiring sort, more a scholar and introvert than a traveling evangelist. As the son of an Anglican priest, he had great respect for the laws of the Church of England. Yet despite the opposition of brother Charles, John Wesley went to Bristol "as to a martyr's death." He writes in his *Journal*: "At four in the afternoon (April 2, 1739) I submitted to be more vile, and proclaimed in the (Bristol) highways the glad tidings of salvation, speaking from a little eminence in a ground adjoining to the city, to about three thousand people." The next day he preached in the fields of a Bristol suburb; on the following Sunday to poor coal miners in the King's Wood. The reaction of the people was amazing, to



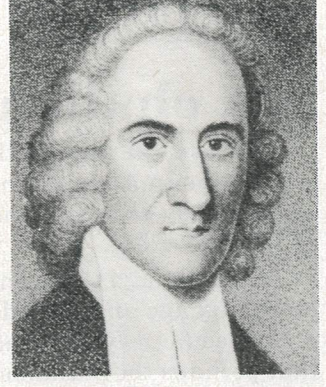
Whitefield



John Wesley



Charles Wesley



Edwards

no one more than to Wesley himself. Conversions took place fully as impressive as Jonathan Edwards had described in his "Narrative."

Wesley had one quality which Whitefield lacked: Wesley was an organizer. What Whitefield started, Wesley completed. He describes the beginning of organized Methodism: "Eight or ten persons came to me who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that I would spend some time with them in prayer, and advise them how to flee from the wrath to come . . . I appointed a day when they might

Wesley did not want to separate from the Church of England. He steadfastly refused to consider his societies a separate denomination. And in England during his lifetime he was able to maintain this position quite effectively.

all come together, which from thenceforward they did every week, namely, on Thursday, in the evening. To these . . . I gave those advices . . . which I judged most needful for them; and we always concluded our meeting with prayer suited to their several necessities." Here is the Holy Club repeated on a popular level, the initial Methodist society. Soon societies were springing up all over England. Each society was divided into classes, each with about twelve persons, one of whom was the leader. The class met weekly. The bishops of the state church were not pleased. Methodists were becoming "a church within a church."

Wesley did not want to separate from the Church of England. He steadfastly refused to consider his societies a separate denomination. And in England during his lifetime he was able to maintain this position quite effectively. But after the American colonies gained their independence from England, a separate Methodist Episcopal Church was organized in the United States. So one more church was added to the list of denominations.

John Wesley traveled an estimated quarter of a million miles all over England and preached thousands of sermons. He called on his hearers to accept the saving pardon of Jesus Christ and to seek earnestly the goal of perfect love. The importance of living a holy life was a constant theme. Wesley defined a Methodist as "one who loves the Lord his God with all his heart, with all his soul, with all his mind, and with all his strength . . . Perfect love having now cast out fear, he rejoices evermore." Wesley harshly criticized Luther's Galatians commentary saying: "How blasphemously does he (Luther) speak of good works and of the law of God—constantly coupling the law with sin, death, hell, or the devil and teaching that Christ 'delivers us from' them all alike." In his sermons and tracts Wesley seldom points to the cross of Jesus Christ as the basis for one's certainty of salvation; rather he stresses the inner witness of the Spirit of Christ. Not right teaching but inner assurance of salvation and a striving for perfect love form the core of Wesley's message. Here is the root of much of the modern Pentecostal movement in all its varieties.

Hymn singing fueled the spread of the Methodist movement. John Wesley translated a number of hymns from the German language including several by Paul Gerhardt (TLH 349: "Jesus, Thy Boundless Love to Me"). Brother Charles is said to have written over 6,000 hymns. Twelve are found in *The Lutheran Hymnal* including the familiar "Hark! the Herald Angels Sing" and "Christ the Lord is Risen Today." Charles Wesley often expresses the desire for "perfect love" which will drive out all fear and sin. Of the mind of Jesus he sings: "When I feel it fixed within/I shall have no power to sin." Many of his hymns are very subjective, appealing to individual feelings and emotions. They lack the objective proclamation of Christ's saving work. Only in Christ's work for us can one find the Wesleyan goal of perfect love and holiness. □



Pastor Prange is at Peace, Janesville, Wisconsin. He is also chairman of the Stewardship Board of the Western Wisconsin District.

Not challenged! Not debated!

It was quite natural that my biennial report to the Synod at its convention in August should center around an anniversary that is being widely observed this year, the 500th anniversary of the birth of Martin Luther.

Even though the event is being celebrated by churches that have long ago abandoned what Luther believed, taught, and confessed (and even by many outside of the church), I indicated that perhaps the paramount reason why we're celebrating this anniversary in our Synod is because God chose this human instrument to articulate for all of us that central message of Holy



Scripture upon which the very existence of the church depends. It's the good news that God has already declared all sinners righteous in his eyes for the sake of Christ, that for the sake of Christ, God, the Just, the Holy One, has already said to you, to me, to the world of guilty sinners, "You're free, your sins are forgiven, the slate has been wiped clean in the blood of my Son." It is this accomplished fact, this objective truth to which our Spirit-wrought faith clings. We don't have faith in our faith. Our faith rests in what God has already done for us in Christ, announced to us and confirmed for us beyond all doubt by that empty tomb in Joseph's garden.

To my knowledge, no one challenged that statement. It was not debated on the convention floor. God has blessed us with a Spirit-wrought unity.

I also indicated that we know of our glorious freedom in Christ, freedom from all sins, freedom from death, freedom from the power of the devil, only because God has revealed it to us in the sure promises of his changeless Word, the Holy Scripture, errorless and incapable of error in all its parts. Without that divine revelation we would not know it. This was not challenged. This was not debated. God has blessed us with a Spirit-wrought unity.

I further stated that it is incumbent upon us to be in close contact with all who share our faith and confession, to give recognition to our blessed fellowship in Christ, and to express it as we have occasion and opportunity. By the same token, we need to keep that confession clear by refraining from the practice of religious fellowship with those whose confession reveals (because we can't read their hearts) that error is taught or tolerated, supported or defended. For the doctrine of the Word and the doctrine of fellowship go hand in hand. We cannot long retain the former without a corresponding clear position and practice in the latter. This was not challenged. This was not debated. God has blessed us with a Spirit-wrought unity.

We have much, very much, for which to thank our gracious God. The above would not be true in most church bodies today. But for God's grace, we would be among them.

Carl H. Muschke

As the famed "doctor of Germany" Luther became involved in giving advice on complex social issues. Luther had not sought the title or the role of "doctor of Germany." He felt man and God had combined to thrust on him his honorable status, and therefore he ought to accept the responsibility implied by it. Luther used his Biblical training as a "man of the cloth," not to excuse himself from giving counsel in worldly matters, but to put his advice into a spiritual framework. The advice he gave proved him a man of the cross. He was willing to bear it and he was willing to call others to bear it.

The tense social situation in Germany during the years of the Reformation was a factor in the interest which Luther's religious reforms generated. The oppressed classes saw in his religious teachings a justification for revolution. Luther sensed the unrest among the peasantry and feared

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it. He wrote of the prevailing tension: "It seems likely that this may result in insurrection. . . .For the common man seems to be discontented and brooding over the damage he has suffered in property, body and soul."

Luther was aware of the social injustice that was in Germany. In 1525 he directly blamed the nobility for the threatening rebellion. He called their self-seeking behavior sinful and he urged them to end their tyranny and to act with greater kindness. At the same time he strictly warned the peasants not to take matters into their own hands and start a rebellion.

Luther's middle-of-the-road stance was not the result of indecisiveness or lack of commitment. He was deliberately standing in the midst of the

Luther: man of the cross

Counselor in a social crisis

by Darvin Raddatz

opposing traffic in order to warn both parties that they were crossing over the center line to do what was dangerous and wrong. He expected to be bruised from both sides and he was. In speaking out boldly on a sensitive social issue, Luther was taking up Christ's cross and bearing it. Luther's courage in this matter is a good example to us all.

Even more exemplary than Luther's courage was the spiritual dimension that he gave to his counsel. In addition to the practical advice he had for lord and peasant, he gave to both sides the clear warning that in their crisis God himself was confronting them decisively. In the social injustice and in the threat of revolution God was acting. He was at work, dealing with them as judge and as father. In the cross being experienced by the peasant and in the cross that was threatening the lords, Luther saw God hunting down the sinners and facing them with their sin and unworthiness.

Luther had recommended to the lords certain modifications in their treatment of the peasants, but he had little confidence they would listen. If the authorities would not take steps to correct the social problems, Luther's advice to the peasants was:

Are we to continue to put up with it . . . ? You are to do nothing of the kind. There are three things you should do. First, you are to acknowledge your own sins because of which the strict justice of God has plagued you with this anti-Christian regime. . . . Therefore you must first acknowledge your sins. . . . Second. . . . You should in all humility pray Third. . . . Get busy now, spread the holy gospel, and help others spread it. . . .

The essence of Luther's advice is this: Social injustice is a cross. It is God, in his hidden way, turning his face to the sinner and calling him to repentance. By the bitter experience of the cross God is mercifully calling men to live in him. If the peasants will recognize their woes as God at work in their lives, they will deal with them as a cross. First, they will repent of their sins. Next they will pray to God for release from their hard service. And, finally, they will speak the gospel which alone can change men's hearts and make them think thoughts of peace and reconciliation. Only when the peasants have dealt rightly with their social injuries as a cross will they be able to think and act rightly over against the nobility which oppresses them.

*To hate the cross
and flee it
is to hate life
and lose it.*

In his advice to the lords Luther was just as direct and just as insistent that in the threatening revolution God was dealing with them.

For you ought to know, dear lords, that God is doing this because this raging of yours cannot, will not, and ought not be endured for long. You must become different men and yield to God's word. . . . If these peasants do not compel you, others will. . . . It is not the peasants, dear lords, who are resisting you. It is God himself.

Luther's advice in the Peasant's Revolt put him on the hot seat in his own age. Even today the blistering denunciation of the peasants which he wrote in the midst of their bloody revolt is often regarded as inexcusably cruel for he called on the lords, as

God's representatives, violently to crush the "robbing and murdering hordes of peasants" in order to return the land to peace.

Whatever our opinion may be regarding the harshness of Luther's remarks against the rebelling peasants, we can still appreciate Luther's wisdom in bringing peasant and lord alike to recognize God at work in their crisis. Their crisis was a God-sent cross. God was coming to them in the cross, crucifying sin in them as he had once crucified sin and the Sin-bearer for them. God was, by the daily cross, helping to imprint on their hearts and minds the once-and-for-all-time cross suffered by his Son for our redemption.

A church that is cast in the mold of Martin Luther will speak out against the social injustice that causes discontent as fiercely as it speaks out against the violence which erupts from discontent. A Lutheran-like church will also warn against the bitterness and complaining that are the common cloth of daily conversation in the church's prospering middle class.

We need to share with each other Luther's wisdom that we suffer not because God is absent but because he is mercifully present in the bitter experiences of the cross. To hate the cross and flee it is to hate life and lose it. To embrace the cross for Jesus' sake is to embrace Jesus' own cross and suffering as our very own. In this embrace is comfort, healing and salvation. That is the faith of Martin Luther: Man of the Cross. □



Professor Raddatz teaches religion and history at Dr. Martin Luther College, New Ulm, Minnesota.

from the WELS

Lutheran Women's Missionary Society meets

When the two-day convention of the Lutheran Women's Missionary Society was over on June 25, more than 900 persons had registered at the Civic Center, Saginaw, Michigan where the convention was held. At this twentieth annual convention there were 406 delegates and alternates, 467 visitors, and 33 national officers and special guests.

The convention business was bracketed by two services, Friday and Saturday evenings. At the Friday evening opening service delegates and visitors heard Pastor Daniel M. Gieschen of Adrian, Michigan, chairman of the General Board for Home Missions. "God has equipped you," he told the convention, "to serve him lovingly and joyfully as you carry out his command to 'go and tell.'"

Pastor Wayne E. Schneider of Savanna, Illinois in the Saturday evening closing vesper service said "we are reminded by the Bible that we are to grow as long as we live on God's earth. If we do not grow, we diminish." Schneider is the pastoral advisor of the society.

Missionary Charles Found, formerly of Taiwan, and

LWMS installation service (left to right): Pastor Schneider, Kathryn Banbury, Claretta Coffey, Winnifred Laabs and Pastor Diener.



Missionary David Haberkorn were introduced along with their wives. Mrs. Margaret Wendland, wife of Dr. Ernst R. Wendland, language coordinator for the Lutheran Church of Central Africa, was also introduced. Each spoke briefly and urged the women to nourish the Synod's mission program with their prayers and support.

Pastor Theodore A. Sauer, executive secretary of the world mission board, and Pastor Norman W. Berg, executive secretary of the home mission board, were each presented with a check for \$16,164. The world mission board will use the money to subsidize *El Mansajero Luterano*, a Spanish language publication. The home mission board will use the gift for its Travel/Canvass/Witness

program which brings teams of volunteer collegians to mission churches for an intensive neighborhood outreach program.

In the elections, Kathryn Banbury of Platteville, Wisconsin was re-elected president; Claretta Coffey of Greeley, Colorado was re-elected treasurer; Winnifred Laabs of Dale, Wisconsin was elected spiritual growth laywoman; and Pastor James Diener of Waupaca, Wisconsin was re-elected spiritual growth pastor.

The convention accepted an invitation from the Southwestern Michigan circuit to host the 1984 convention. The convention will use the facilities of Hope College in Holland, Michigan for the convention to be held June 29 and 30, 1984.

African Medical Mission Committee reorganizes

After more than 20 years as a member of the African Medical Mission Committee, many of these as executive secretary of the committee, Erna Spekin of Wauwatosa, Wisconsin retired. She will be retained as a consultant to the committee.

In a recent action the Executive Committee for Central Africa, which oversees all the church work in Central Africa, appointed five new members from the Milwaukee area to the committee: Esther Moldenhauer of Jackson, president; Jane Unke of Germantown, secretary; Margaret Kujath of Milwaukee, treasurer; Isola Millett

of Oconomowoc, contact women coordinator; and Linda Phelps of Racine, nurse. Dr. Jerome C. Brooks of Racine, a member of the executive committee, will continue as medical director of the committee.

Previously the Medical Mission Committee consisted of Brooks, Spekin, and the wives of the executive committee members. The program, according to the executive committee, "had grown to such an extent that a totally new structure was necessary."

Medical mission work has been going on in Zambia since 1961 with the opening of the Mwembezi

dispensary and in Malawi since 1970 with a mobile clinic. Two expatriate nurses serve on the staff of each clinic together with nationals from each country. Prior to serving overseas, the nurses receive a six-month training course in tropical diseases, pediatrics, obstetrics, and field experience at Seneca College in Toronto, Canada.

The cost of the medical mission is underwritten by women's auxiliaries within the Synod. These auxiliaries, together with Christian day schools, Sunday schools and individuals, contributed over \$85,000 to the mission during 1982.

Florida

50th anniversary celebrated

On June 7 family, friends and the pastors and teachers in the Florida Conference of the South Atlantic District celebrated the 50th anniversary of ordination of Pastor Harold H. Eckert at Bay Pines Lutheran Church, Seminole.

Pastor Elton H. Huebner preached the sermon at the special service. Huebner was in Eckert's first catechism instruction class and in 1976 succeeded Eckert as



Eckert

executive secretary of the Synod's Board of Trustees. A male chorus of pastors and teachers provided special music. Following the service a reception was held in the church's fellowship hall.

Eckert was ordained in 1933 and served for one year at First German Lutheran of Manitowoc, Wisconsin as pastoral assistant and teacher. For the next 15 years he served at St. John-St. James Lutheran in Reedsville, Wisconsin. In 1949 he accepted a call to St. Jacobi in Milwaukee. From 1951 to 1961 he served as part-time executive chairman of the Board of Trustees. In 1961 he was called to serve full time as the first executive secretary of the board. In 1976 he retired from the full-time ministry.

Eckert and his wife Irma have been married 50 years and have one son, Frederic of Milwaukee.

Reported by John P. Huebner

Wisconsin

VBS in central city

As in the past, five Wisconsin Synod churches in the central city



Children after a day at central city vacation Bible school.

of Milwaukee banded together to serve the community through a joint Vacation Bible School.

In the last two weeks in July, 58 volunteers served in their own congregations to teach and assist with classes, help with arts and crafts and cook meals. Over 370 children were enrolled in the program, many from unchurched homes.

As in other years the churches used the Synod's Travel/Canvass/Witness program. Sixteen volunteers were brought into the central city by the program, volunteers from the Synod's colleges and seminary, and from several other sources. These sixteen young people traded three weeks of their summer (and in one case a summer job) to assist in the project.

Housed at Wisconsin Lutheran College, the volunteers spent their first week training in central city culture, evangelism, canvassing, story presentation, and crafts. During the second and third weeks they were in the classrooms in the mornings and canvassing in the afternoons.

"These young people reached enough prospects through their canvassing," reported Vicar Mark Cordes of the Milwaukee campus ministry, "to keep the evangelism committees of the five congregations busy with follow-up calls through fall and winter."

Looking back

as reported in *The Northwestern Lutheran*

50 years ago . . .

On September 6 Dr. Martin Luther College began the new school year, the fiftieth in the history of the school. A total of 31 new scholars were enrolled. We had very large graduating classes, the Normal Department graduating 20, the High School Department 26. Our total enrollment for this year is 125.

25 years ago . . .

On September 21, Wisconsin Synod Lutherans in the Milwaukee area laid the cornerstone for the new high-school building. The structure, which is being erected at a cost of slightly over \$2,000,000 is designed to serve a beginning enrollment of 750 students, with expansion planned for a future enrollment of at least 1,000.

10 years ago . . .

It was reported that in the next 10 years Wisconsin Lutheran Seminary at Mequon, Wisconsin, can expect to graduate well over 500 candidates for the ministry, a number equal to one-half of the number of pastors presently active.

MRS. KATE OTTENSMA, 80, was honored by Salem of Escanaba, Michigan when she retired as its regular organist after almost 65 years of service. "She began playing in the early months of 1919" noted Pastor Paul H. Wilde (right). "It's all the more remarkable when one realizes that Salem won't be a hundred years old till 1989, and she has been organist for more than two-thirds of our history."



NOTICES

The deadline for submitting items for publication is five weeks before the date of issue

CHRISTIAN WOMAN TODAY FALL SEMINAR

The Mary-Martha Guild of Christ the Lord Lutheran Church in Brookfield, Wisconsin invites the women of the Wisconsin Synod to attend the fall seminar on October 22, 1983 at Wisconsin Lutheran High School, Milwaukee. "The grass withers and the flowers fall, but the word of our God stands forever" will be the theme for the day, which includes main speakers, devotions and a choice of 32 workshops. The day lasts from 8:00 a.m. — 5:00 p.m. for a cost of \$6.00, or from 8:00 a.m. — 8:00 p.m. for a cost of \$9.00 which includes the dinner meal. Everyone is responsible for her own lunch — go out, or bring a sack lunch. Beverages will be provided. Please register by October 12, 1983 on registration brochures available at your church. For more information call 781-2472 before 5; 786-8623 after 5.

MUSIC FOR LIFE CONCERT

"Music for Life," a benefit concert for WELS Lutherans for Life, will be held Sunday, October 16, 7:00 p.m. at Calvary Church, Thiensville, Wisconsin. Featured will be Judith Metzger, soloist; Professor Peter Schumacher, organist; and the Calvary choir under the direction of Professor Martin Albrecht and Elmer Behrens. A free-will offering will be taken and all proceeds will go to WELS Lutherans for Life. Refreshments will be served following the concert.

WELS LUTHERANS FOR LIFE CONVENTION

The second WELS Lutherans for Life Convention will be held at Wisconsin Lutheran High School, Milwaukee, Wisconsin on Friday and Saturday, October 28-29. Keynote speakers are: Jean Doyle, president of National Right to Life, speaking on "Right to Life"; Rev. James P. Schaefer, editor of the Northwestern Lutheran, speaking on "Abortion and the Media"; and Rev. Joel Gerlach, mission counselor for the Arizona-California District, speaking on "Luther on Life". Assorted workshops will be offered. For further information and registration write to: WELS Lutherans for Life, P.O. Box 362, Libertyville, IL 60048.

CONFERENCES

Dakota-Montana District, Eastern Conference, October 25-26 at Brookings, South Dakota. Agenda: 1 John 2: Song of Solomon; Practical Suggestions on the Goals, Methods, and Overcoming Obstacles in Catechetical Instruction; Justification as Taught by True and Erring Churches; The State of the Christian Church at the Time of Luther's Birth; Series of Six to Ten Sermons on the Christian Home.

Northern Wisconsin District, District Pastoral Conference, October 24-25 at Trinity, Kaukauna. Agenda: The Spirit's Word on the Spirit's Gifts. The Spirit's Word on Faith. His Word on Fruits of the Spirit. His Word on Special Gifts of the Spirit; Reports by district boards and committees.

INSTALLATIONS

(Authorized by District President)
Ordained and Installed

Pastors:

- Gumm, Tim H.,** as assistant pastor of Good Shepherd, West Allis, Wisconsin on July 10, 1983 by E. Toepel (SEW).
- Krause, Richard A.,** as missionary to exploratory area of Marietta, Ohio and Parkersburg, West Virginia on October 2, 1983 by R. Starr (MI).
- Loescher, Michael J.,** as associate pastor of Friedens, Kenosha, Wisconsin on July 10, 1983 by R. Gosdeck (SEW).
- Mueller, Paul,** as pastor of Grace, Safford, Arizona on July 3, 1983 by R. Mueller (AC).
- Radtke, Nathan,** as pastor of exploratory field, Hayward, Wisconsin on August 7, 1983 by M. Radtke (WW).
- Schulz, Mark M.,** as pastor of Faith, Pittsfield, Massachusetts on July 31, 1983 by A. Walther (MI).
- Schumann, Robert J.,** as pastor of campus ministry, Milwaukee, Wisconsin on August 14, 1983 by J. Braun (SEW).
- Strong, Dennis K.,** as pastor of Zion and St. Peter, Allenton, Wisconsin on July 10, 1983 by N. Retzlaff (SEW).

Ordained and Commissioned

- Londgren, Jeffrey,** as pastor of exploratory, Abilene, Texas on July 31, 1983 by V. Glaeske (AC).
- Petersen, Timothy,** as pastor of exploratory, Plano, Texas on July 17, 1983 by V. Glaeske (AC).
- Weber, Jeffrey,** as pastor of exploratory, San Angelo, Texas on July 24, 1983 by V. Glaeske (AC).

Installed

- Fritz, Loren D.,** as pastor of Beautiful Savior, College Station, Texas on July 31 1983 by W. Diehl (AC).
- Huebner, Paul E.,** as second pastor of Bethlehem, Menomonee Falls, Wisconsin on July 10, 1983 by R. Zimmermann (SEW).
- Kuske, Norman,** as pastor of Gethsemane, Davenport, Iowa on August 14, 1983 by R. Jordan (WW).

Teachers:

- Ashenmacher, John** as principal and teacher at Palos, Palos Heights, Illinois on August 7, 1983 by E. Renz (SEW).
- Cox, Timothy M.,** as principal and teacher at Christ, Beatrice, Nebraska on August 14, 1983 by W. Wietzke (Ne).
- Dobberstein, Mark,** as teacher at Our Savior, na, California on July 31, 1983 by D. Fritz (AC).
- Hartwig, David,** as principal and teacher at Gethsemane, Omaha, Nebraska on August 14, 1983 by P. Albrecht (NE).
- Hochmuth, Carl,** as teacher at Holy Word, Austin, Texas on July 24, 1983 by J. Radloff (AC).
- Lecker, David P.,** as teacher at New Salem, Sebawaing, Michigan on August 14, 1983 by J. Stern (MI).
- Matthies, Timothy J.,** as teacher at Jerusalem, Morton Grove, Illinois on July 31, 1983 by G. Otterstatter (SEW).
- Nitz, Miles C.,** as principal and teacher at Beautiful Savior, Fort Wayne, Indiana on July 24, 1983 by H. Bartels (SEW).
- Schiessl, Daniel M.,** as teacher at St. Paul's, Stevensville, Michigan on July 31, 1983 by H. Kuske (MI).
- Schultz, Stephen L.,** as teacher at Zion, Chesaning, Michigan on July 10, 1983 by D. Schwartz (MI).
- Sehloff, Peter T.,** as teacher at Shepherd of the Hills, La Mesa, California on July 10, 1983 by M. Smith (AC).
- Sonntag, Kevin L.,** as teacher at St. John's (Clinton Avenue), Milwaukee, Wisconsin on August 14, 1983 by D. Seager (SEW).
- Torgerson, Timothy,** as teacher at St. Luke, Watertown, Wisconsin on July 17, 1983 by E. Vomhof (WW).
- Weihing, Paul,** as teacher at Immanuel, Waupaca, Wisconsin on August 14, 1983 by J. Diener (NW).

ADDRESSES

(Submitted through the District President)

Pastors:

- Fritz, Loren D.,** 1008 Dominik, College Station, TX 77840: (409)693-4514.
- Froehlich, Richard,** Hunsruckstr 12, 6500 Mainz-Hechtsheim 42, West Germany.
- Gumm, Tim H.,** 732 S. 97th St., West Allis, WI 53214: (414)778-1216.
- Haar, Thomas,** 2633 W. John Beers Rd., Stevensville, MI 49127: 616/429-3124. Off. 616/429-5141.
- Henke, Howard, em.,** 8442 Shaver Rd., Portage, MI 49002: 616/323-2413.
- Huebner, Paul E.,** W180 N8576 Townhall Rd. #4, Menomonee Falls, WI 53051.
- Jaeger, Joel,** PO Box 122, Waco, NE 68460: 402/728-5370.
- Krause, Richard A.,** 1313 - 17th St., Vienna, WV 26105: (304)295-8820.
- Kuske, Herbert,** 1869 Clearwood Dr., Stevensville, MI 49127: 616/429-8459. Off. 616/429-5141.
- Kuske, Norman,** 2414 E. 32nd St., Davenport, IA 52807: (319) 359-0144.
- Loescher, Michael J.,** 5026 - 19th Ave., Kenosha, WI 53140.
- Londgren, Jeffrey,** 4633 Plover, Abilene, TX 79606: (915)-698-8053.
- Mueller, Paul,** 2394 First Ave., Safford, AZ 85546: (602)-428-7340; Off. 428-5450.
- Petersen, Timothy,** 1705 Spanish Trail, Plano, TX 75023: 214/578-9960.
- Radtke, Nathan,** Box 692, Hayward, WI 54843.
- Schroeder, Mark G.,** 2003 Mariearl Lane, Fond du Lac, WI 54935.
- Schulz, Mark M.,** 881 Holmes Rd., Pittsfield, MA 01210: 413/443-1525 Off. 413/499-3479.
- Schumann, Robert J.,** 2215 E. Kenwood, Milwaukee, WI 53211: 414/963-2047.
- Sorum, E. Allen,** 5813 N. 33rd St., Milwaukee, WI 53209.
- Strong, Dennis D.,** 6438 Co. Hwy D, Allenton, WI 53002: 414/629-5914.
- Swartz, Donald G.,** 416 McHugh, Holmen, WI 54636.
- Weber, Jeffrey,** 2618 Junius, San Angelo, TX 76901.

Teachers:

- Ashenmacher, John J.,** 12233 S 71st Ct., Palos Heights, IL 60463.
- Cox, Timothy M.,** Rt. 1, Box 136, Jansen, NE 68377: 402/754-4017.
- Dobberstein, Mark,** 3064 N. Garey Ave., Pomona, CA 91767.
- Hartwig, David,** 4405 N. 108th St., Omaha, NE 68134: 402/493-3563.
- Hochmuth, Carl,** 10613 Walnut Bend, Austin, TX 78753.
- Lecker, David P.,** 105 S. Fourth St., Sebawaing, MI 48759: 517/883-3873.
- Maas, Michael,** 290 E. Grove, Pomona, CA 91767.
- Matthies, Timothy J.,** 8641 Fernald, Morton Grove, IL 60053.
- Nitz, Miles C.,** 420-2 Cedar Glen, Fort Wayne, IN 46825.
- Schiessl, Daniel M.,** 5959 St. Joseph Ave., Stevensville, MI 49127.
- Schultz, Stephen L.,** 7584 W. Volkmer Rd., Chesaning, MI 48616: 517/845-2661.
- Sehloff, Peter T.,** 1140 Petree #148, El Cajon, CA 92020.
- Sonntag, Kevin L.,** 5767 N. 42nd St., Milwaukee, WI 53209.
- Torgerson, Timothy,** 115 Hospital Dr., Apt. 6, Watertown, WI 53094.
- Weihing, Paul,** 510 North St., Apt. 10, Waupaca, WI 54981: 715/258-3791.

CHIMES

Two-octave Schulmerich independent chime set in good condition is available for cost of shipping. Contact Pastor Richard Frost, Grace Lutheran, Neenah, Wisconsin 54956; phone 414/722-5550.

CHOIR GOWNS

Two sets, 25 gowns each, both black, one set cotton (needs some work) and one set polyester (needs a little work) are available for cost of shipping. Pastor Richard D. Starr, Beautiful Savior, 2677 White Road, Grove City, Ohio 43123; 614/875-9637.

ORGAN AND MIMEO

An organ which needs repair and a speaker box in good condition; also two AB Dick 420 open drum mimeo machines usable only for parts are available from Redeemer Lutheran in Tomahawk. Contact Pastor R. Schumacher, 539 Southgate Drive, Tomahawk, Wisconsin 54487.

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	Juneau*
	Kenai
	South Anchorage*
	Wasilla*
Arizona	Apache Junction*
	Green Valley*
Arkansas	Russellville*
California	Clovis*
	Poway*
	Rancho Cucamonga
Colorado	N. E. Denver*
	S. Denver*
Florida	Cape Coral*
	Coral Springs
	Daytona Beach*
	Miami (Spanish)*
	S. Orlando*
	Lehigh Acres
Georgia	N. Atlanta*
	Warner/Robbins/Perry
Idaho	Boise*
Louisiana	Baton Rouge*
Maine	Portland*
Michigan	Novi
	Traverse City*
Mississippi	Columbus*
Missouri	St. Charles County*
Nebraska	Kearney*
New Mexico	W. Albuquerque*
New York	Poughkeepsie*
	Rochester
	Springville*
North Carolina	Charlotte
	China Grove
Ohio	Dublin/Worthington
	Marietta
	N. E. Cincinnati*
	Medford
Oregon	Milbank*
South Dakota	Abitene*
Texas	Allen/Plano*
	Arlington*
	Killeen
	Lewisville
	N. W. Houston*
	San Angelo*
	S. Austin*
	S. W. Fort Worth*
	Sugarland*
	Tyler*
Vermont	Barre
Virginia	Manassas
	Parkersburg*
	Roanoke*
Wisconsin	Antigo*
	Chippewa Falls
	Hayward*
	Merrill
	New Richmond*
	S. Waukesha*
Wyoming	Casper
	Gillette*
Alberta	Calgary
	Red Deer*
Ontario	Toronto*

*Denotes exploratory services.

EXPLORATORY SERVICES

Exploratory services are being conducted in Worthington, Minnesota by the Evangelical Lutheran Synod. Services are held at 10:30 a.m. and Bible class and Sunday school at 9:30 on Sunday at the Holiday Inn, I-90 and Humiston Ave. For further information contact Pastor Wayne Halvorson, 735 North Freeman, Luverne, Minnesota 56156; 507/283-4571.

EXPLORATORY SERVICES

to determine the potential for establishing a WELS mission in the area. Services are held on Sundays.

ANCHORAGE, ALASKA — Shepherd of the Hills, Huffman Elementary School, Lorraine St. and Huffman Rd. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Tom Liesener, Star Route, Box 1420-F, Anchorage, Alaska 99502; 907/345-6129.

WASILLA/BIG LAKE/PALMER, ALASKA — King of Kings, Wasilla Public Library, Main St., Wasilla. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Rick Johnson, P.O. Box 872765, Wasilla, Alaska, 99687; 907/376-7771.

CLOVIS, CALIFORNIA — St. Peter, meeting at Best by Far, 3777 N. Clovis Ave., Fresno. For information call Mr. Norman Vander Poel, 209/251-6934 or Pastor Daniel Gawrisch in Modesto, 209/527-0563.

AUSTIN (SOUTH), TEXAS — Risen Savior, Southwest School of Electronics, 4630 Westgate Blvd. 9:00 a.m. Pastor David R. Clark, 2505 Burly Oak Drive, Austin, Texas 78745; 512/444-9108.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

YORBA LINDA, CALIFORNIA — Grace, 20994 E. Yorba Linda Blvd., Yorba Linda. 10:00 a.m. Pastor Richard Kugler, 714/779-2384 (church); 714/528-2634 (home).

BAYONET POINT, FLORIDA — Grace, 205 Beach Blvd., Bayonet Point. 9:00 a.m.; Bible class/SS 10:30 a.m. Pastor David Nottling, 706 Las Cruces Ct., Port Richey, Florida 33568; 813/863-3957 or 813/862-6031.

TOPEKA, KANSAS — Beautiful Savior, 5905 West Tenth Street, Topeka. 10:30 a.m.; Bible class/SS 9:30 a.m. Pastor Curtiss Seefeldt, 1044 Lilly Cr., Topeka, Kansas 66604; 913/273-3127 or 913/272-2000.

NEW YORK CITY, NEW YORK — 675 West End Ave., Apartment 6A, Manhattan, between 92nd and 93rd Streets, three blocks south of 96th Street IRT Broadway-7th Avenue subway stop. For time of service contact locally Mr. John Bills, 212/865-4844, or Pastor John H. Paustian, 218 E. Crescent Ave., Ramsey, New Jersey 07446; 201/825-3816.

BRYAN/COLLEGE STATION, TEXAS — Beautiful Savior, South Knoll Elementary School, Langford and Southwest Parkway, College Station. 9:30 a.m.; Bible class/SS 10:30 a.m. Pastor Loren Fritz, 1008 Dominik, College Station, Texas 77840; 409/693-4514.

FORT WORTH (SOUTHWEST), TEXAS — Abiding Faith, Seventh Day Adventist facilities (north wing), 7051 S. McCart. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Ed Lehmann, 3732 Wilkie Way, Fort Worth, Texas 76133; 817/294-9303.

PLANO/ALLEN, TEXAS — Atonement, National Child Center, 913 Lexington, Plano. 10:30 a.m.; SS 9:00 a.m. Pastor Timothy Petersen, 1705 Spanish Trail, Plano, Texas 75023; 214/578-9960.

ANTIGO, WISCONSIN — Ascension, Highway 45 and Willard Ave., Antigo. 10:00 a.m.; Pastor Michael Spaude, Ascension Lutheran Church, PO Box 323, Antigo, Wisconsin 55409; 715/623-3412.

GILLETTE, WYOMING — Christ our Redeemer, American Legion Club Upstairs Hall, 200 Rockpile Dr., Gillette. 9:00 a.m.; SS following. Pastor James Bolda, 341 W. Hills Loop, Gillette, Wyoming 82716; 307/686-4080.

NAMES WANTED

Survey work preliminary to conducting exploratory services. People interested in WELS services, contact pastor noted.

FAYETTEVILLE, ARKANSAS — Pastor Douglas Lange, 809 N. Erie, Russellville, Arkansas 72801; 501/967-2088.

HICKORY, NORTH CAROLINA — Pastor Jon Guenther, 1436 Painter Pl., Charlotte, North Carolina 28212; 704/536-1753.

MIAMI, FLORIDA — SPANISH MINISTRY — Pastor Herb Huhnerkoch, 9630 Montego Bay Dr., Miami, Florida 33189; 305/251-1744 or 305/235-0322.

DODGE CITY, KANSAS — Pastor Joel Frank, Box 222, Plymouth, Nebraska 68424; 402/656-3055.

MANHATTAN, KANSAS — Pastor Curtiss Seefeldt, 1044 Lilly Circle, Topeka, Kansas 66611; 913/267-4802.

ABILENE, TEXAS — Pastor Jeff Londgren, 4633 Plover Lane, Abilene, Texas 79606; 915/698-8053.

SAN ANGELO, TEXAS — Pastor Jeffrey A. Weber, 2618 Junius, San Angelo, Texas 76901; 915/944-7261.

ROANOKE, VIRGINIA — Pastor Richard A. Scheibe, 516 Greenwich Drive, Roanoke, Virginia 24019; 703/362-1198.

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Members of the Travel/Canvass/Witness teams were commissioned in a special service at St. Paul's, Milwaukee on Sunday, August 28. Team members are (top row, left to right): Vicars Mark

Kock and Philip Gieschen; teachers Mark Boileau, Daniel Kroll, Brent Schmidt II and Paul Lutze. Bottom row (left to right): Katherine Tessmer, Lauri Klinski, Lori Rischette and Deborah Luebbe.

Reaching out with a peace corps

On August 28, in a service at St. Paul's, Milwaukee, Wisconsin eight DMLC teacher graduates and two Seminary vicars were commissioned to a new and unusual evangelism outreach program launched by the General Board for Home Missions. For the coming year these ten young people will be assisting mission congregations throughout the United States (and possibly Canada) in canvassing and witnessing to the unchurched of their communities. In a sense they will become an Eternal Peace Corps.

The two four-member Travel/Canvass/Witness (TCW) teams of teachers will canvass and make initial witness calls as part of total mass media evangelism outreach programs. Such programs, recommended and planned by the Mass Media Ministry office, typically include use of radio, TV and newspaper advertising, direct mail material, and on occasion billboards, prior to canvassing by the TCW teams and mission group members. More intensive follow-up and Bible study is conducted by the seminary vicars, and later by the pastor and members of the mission group.

The members of the TCW team and the two vicars were chosen by the Assignment Committee of the Synod. All workers will receive limited scholarship stipends and room and board. The two vicars are Philip Gieschen, Adrian, Mich. and Mark Kock, New Ulm, Minn. The eight

teachers, who voluntarily accepted their assignments, are: Mark Boileau, Ottawa, Ont; Lauri Klinske, Caledonia, Minn; Daniel Kroll, Beloit, Wis.; Deborah Luebbe, Mayetta, Kas.; Paul Lutze, Manitowoc, Wis.; Lori Rischette, Tomah, Wis; Brent Schmidt, Watertown, Wis; and Katherine Tessmer, Rogers, Minn.

After a week of training and orientation the two teams served separately in Port Washington and Plymouth, Wis. for a period of three weeks. Both teams will join in a group evangelism outreach effort in Waukesha, Wis. with an exploratory group on the south side of the city and with three self-supporting congregations. Subsequently the teams are scheduled for Cincinnati, Ohio and Portland, Maine. Tentative future scheduling includes the east coast, the South Atlantic area, the Dallas/Fort Worth area (with five new mission groups and three self-supporting congregations), the West coast, and the Midwest.

In a newspaper interview one of the ten team members said, "I still have a desire to teach, but things always work differently than I plan. I see this as though I am traveling on an expressway toward a career and have just pulled off the main road at an exit for awhile. It's a watering hole before my journey's end, and the growth possibilities and the possibilities for new insights are endless. This is the Lord's special plan for me." □