

The Northwestern Lutheran

January 26, 1975



Holy Trinity in Kent, Washington

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Briefs by the Editor

One of our young pastors, Roland Cap Ehlke of St. Luke's Congregation in Little Chute, Wisconsin, recently defended the cause of the Scripture very ably in the public press in his part of the country. Now, on request, he is offering the readers of *The Northwestern Lutheran* a series of articles on the topic, "The Interpretation of the Bible."

Since this is the basic point of contention and disagreement in the turmoil currently engulfing the Missouri Synod, it will be well for our readers to give special attention to this series. Pastor Ehlke has succeeded in presenting a deep subject in a way easily understood. He leaves no doubt as to where he himself stands. We will be looking forward to the other articles in the series.

Whether Christian pastors are young, middle-aged, or older, their chief concern is always a twofold one. They have dedicated themselves to a study of the Word and to a proclamation of that Word. If you scan the many conference notices on pages 31 and 32, you will realize that our pastors devote a good deal of their time to an in-depth study of God's Word. This is as it should be, if they are to be teachers of the Word. Paul told Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

For the reaction of a pastor read "A Blessed Fellowship" (page 23). In this article Pastor LeRoy Lothert of Columbia, Missouri, describes the first meeting of a newly formed group, the Southern Conference of the Minnesota District. It comprises most of our congregations in Iowa and Missouri. Reading this article

will convince you that the time spent by our pastors and teachers at their conferences is not time "robbed from more important duties in the parish."

Growth and progress in our World Mission fields is intimately connected with the training of nationals as pastors and evangelists. The new building in Hong Kong (page 24) not only provides residences for three expatriate missionaries, but worship and fellowship rooms for Grace Lutheran Church and classrooms for the Bible Institute and Seminary. The latter are for the purpose of training some of our Chinese Christians to bring the Gospel to their own people. Only so can our mission reach out to the people among whom it is situated. Surely, our readers will add their prayers to those spoken on the day of dedication.

The article, "Luther in Japan," page 26, proves that the work of our mission in Japan has not been in vain. The two lecturers at this Reformation gathering were Japanese pastors trained by our missionaries in our Tsuchiura Seminary.

Notes from time to time concerning the work of our Seminary at Mequon and our colleges at Watertown and New Ulm make us aware that there is always much for God's people to do. You will find such notes on pages 27, 29, 32.

It is with sadness, however, that we report the unexpected death of Prof. Frederic Blume of our Wisconsin Lutheran Seminary. Our readers will remember him as writer of the articles entitled "Treasures in Earthen Vessels." God made him a real blessing to the many who sat at his feet during the past 22 years. We shall all miss him.

*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*

The Northwestern Lutheran

Volume 62 Number 2
January 26, 1975

Official Publication

Wisconsin Evangelical Lutheran Synod

Published biweekly by Northwestern Publishing House, Milwaukee, Wisconsin. All BUSINESS CORRESPONDENCE is to be directed to:

Northwestern Publishing House
3624 W. North Avenue
Milwaukee, Wisconsin 53208

Second-class postage paid at Milwaukee, Wisconsin.

Subscription rates, payable in advance: One year, \$3.00; Three years, \$8.00; Five years, \$12.50.

A 20% discount is allowed on the one-year rate if 25 or more unaddressed copies are sent in a bundle to one address.

Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

The deadline for submitting materials intended for publication in *The Northwestern Lutheran* is five weeks before the date of issue. Address all items intended for publication to:

Rev. Harold E. Wicke, Editor
The Northwestern Lutheran
3512 W. North Avenue
Milwaukee, Wisconsin 53208

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THE COVER

Holy Trinity Congregation in Kent, Washington, was organized in 1965 and constructed its house of worship with money from the Church Extension Fund in 1969. The congregation reached self-support in 1974 and is presently considering establishing a Christian day school in its midst. Pastor of the congregation is the Rev. William E. Warnke.

Editorials

Does America Love Its Children?

Surely America loves its children. It is ever striving to give them better health care, better schools, safer toys and clothing, wider cultural experiences. It encourages family planning, so that each child is a wanted child and a child that can be completely loved and generously cared for. What nation apparently does more for its children?

But many Americans do not love children, even their own. Some do not even want them to come into existence. Demographers and population experts cry that children are encumbering the earth; keep them from being born. Those who want their sex without consequences, when faced with the fact of unborn life, say, "Get rid of it." (They can't quite face up to saying, "Kill the child.")

Other Americans deny living children the nurture they deserve. Mothers whose careers are more important to them than giving the best of themselves to their children shunt them to public nurseries or turn them over to hired sitters. Parents who give their children things in abundance but do not give them discipline do not know how to love their children. Adults care little about children if they deny themselves no gratifications, although by pursuing their selfish pleasures they corrupt the morals and warp the souls of children. Publishers and bookstore operators have no more concern for them than drug pushers do, when they welcome any and all profits, even if young people are defiled by the scum and sludge many of them sell. Educators plant the seeds of evil in the hearts of children when they leave it up to the children to choose between right and wrong, because they believe that children are actually free to choose the good and to reject the evil.

Children are impressionable and vulnerable, and foolishness is bound in their hearts. Love that recognizes this is waning in our country.

Carleton Toppe

In Satan's Book

The Devil has come in for a lot of publicity in the last few years, precipitated chiefly by a book which sold millions of copies and a movie which crowds lined up to see. However, the resulting popular obsession with demoniacal possession has now diminished to a large degree, and the Devil will no doubt soon revert back in the popular mind to his traditional role as the comical fellow in the red suit, equipped with horns, a tail, and a pitchfork.

He likes it that way. Publicity invites close scrutiny, and close scrutiny exposes him for what he really is: "He was a murderer from the beginning and abode not in the truth because there is no truth in him; when he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." In this light he doesn't look so funny.

His color isn't really red. He changes it like a chameleon to escape detection. His word isn't really truth. It just sounds like it. His forte is deception. In his book the truth is turned into a joke, and sin becomes the salvation of mankind.

One of the insidious devices which he has relied on heavily of late could be termed nonapplication. According to this device the Word of God does not apply. This has given birth to the New Morality, which is essentially a nonapplication of God's Law. This device has also perpetrated the deception that truths which applied to the unenlightened ancients do not apply in the modern enlightened setting.

A rising star in the rock music field recently commented, "It is a constant war to liberate myself from values not applicable to the period in which I live." We do not wish to read anything into this statement, but taken by itself, it could be understood to summarize a viewpoint which is becoming increasingly prevalent these days — namely, that in the light of human progress, the ancient Scriptures are no longer applicable.

God anticipated this kind of thinking. Therefore He declared, "Heaven and earth shall pass away, but My words shall not pass away." In Satan's book it reads differently.

Immanuel Frey

A Time to Blush

It is not often that we can agree wholeheartedly with the pronouncements of the Church of Jesus Christ of Latter-day Saints, commonly called Mormons. We know that its doctrine concerning the Trinity and concerning the divine nature of our Lord Jesus Christ is not Scriptural. That being so, it is clear that this religious body does not proclaim a way of salvation that achieves what is claimed for it. The fact that it is one of the fastest-growing faiths does not change the picture.

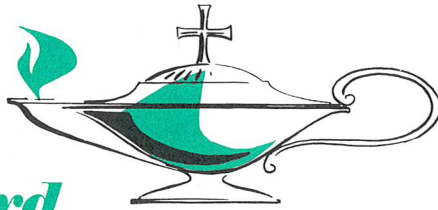
However, there are times when this religious body speaks our language. So, recently, when it refused to join the World Council of Churches. Words spoken by Spencer W. Kimball, president of the Mormon Church, ought to cause many of the leaders of many other church bodies to blush deep red.

Kimball said, "I'm sure there are lots of wonderful people in the other churches and there are many fine leaders in the other churches, but there are many that have just gone all out to compromise to meet situations, to justify homosexuality, immorality, adultery and fornication."

Good reasons, indeed, not to join hands with them. Add to that a widespread rejection of the Scripture as the inspired and errorless Word of God, and we have more than ample reason to stay on the outside, lest we too be misled and mislead others.

May blushes lead to repentance!

Studies in God's Word



Epiphany, A Time for Sharing

I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus (Colossians 1:24-28).

One of the finest compliments a friend can pay us is to share a secret with us. The whole point of the compliment lies in the fact that he trusts us enough to feel sure that we will not divulge what he has told us in confidence. In the Epiphany season we see just how much higher God's ways are than men's ways. Recall that *epiphany* means a "showing forth," a "manifestation." In this season God is indeed revealing a "mystery," something that men could never have known or figured out by themselves. But now, far from asking His children to keep this information confidential, God pays us the highest compliment of asking that we share this truth with all men.

Promised in the Old Testament

To the Colossians St. Paul describes his ministry as being essentially a ministry of sharing, for he states: "I am made a minister . . . to fulfill (i.e., to declare fully) the word

of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints (believers)." Throughout all ages there has been but one plan of salvation for fallen mankind, and that is by faith in God's promised Savior. In the Old Testament, however, this plan of salvation was in the form of a promise. For centuries its fulfillment was not yet an historical event. Faith in the coming Savior was indeed saving faith, but the appearance in the flesh of the Son of God who was the object of that faith was a "mystery" that was "hid from ages and from generations."

But the manger in Bethlehem has changed all that. "What the Prophets longed for many a year stands fulfilled in glory here." What was hid for generations has been revealed to men in Him who is "God in man made manifest." And that is what Epiphany is all about — showing forth the glory of Him who is true God, even though that glory be veiled in flesh and blood.

Sent for both Jew and Gentile

In writing to the Colossians, who were Gentiles and not Jews, St. Paul calls attention to a special aspect of our Savior's glory, one that must ever remain a source of praise and adoration on our part also, and that is what the Apostle refers to as "the riches of the glory of this mystery among the Gentiles." That God should send the promised Savior to His chosen people Israel is not to be wondered at. The amazing truth of the Epiphany season is that this Savior was sent for Gentiles as well.

Note that among the earliest visitors to the manger were Gentiles, the Magi. In fact, the festival of Epiphany is often called "the Gentiles' Christmas." Perhaps nowhere is the Gentiles' place in our Savior's kingdom shown more clearly than in the incident of Christ's healing of the centurion's servant (Matt. 8:1-12), the reading suggested for the third Sunday after Epiphany. Of this Gentile centurion Christ says: "I have not found so great faith, no not in Israel." And He then adds: "And I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." There among the "many" we see ourselves in the Savior's kingdom. Our Lord is there referring to you and to me, together with that great host of all believers, all who by faith hold in their heart that Savior who alone is "the hope of glory."

To be Shared with All Men

But how has that "hope of glory" been brought to us? St. Paul answers: Through the Epiphany Lord "whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Paul was willing to "spend and be spent" for the Gospel. So, too, thousands of other faithful witnesses have shared the "hope of glory" with succeeding generations until, hundreds of years later and thousands of miles distant, it came to our parents and grandparents, and has now come also to us and our children. Like the star that directed the Magi, so God has ever moved His children to share with others the light that leads men to their Savior. Small wonder then that the Epiphany season especially should be a time of sharing, a time to let our light shine before men that they too may glorify our Father in heaven. The day is far spent. The night is at hand. As we have received the light, so let us now share it with others, "warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Only thus do we celebrate our Lord's Epiphany aright.

Armin J. Panning.

The Interpretation of the Bible

Introduction

In our lifetime we are witnessing an almost overwhelming attack upon Christianity by the devil and his forces. Millions of souls are being swallowed up by Mormonism, Jehovah's Witnesses, Christian Science, Baha'ism, Hinduism, Buddhism, and other anti-Christian faiths which have invaded lands that were once strongholds of the Gospel. Besides that, many people are leaving religion completely, trying to live without any faith or god. Although our own Synod has been blessed with unity, our former sister church, the Missouri Synod, is being racked by

internal dissension. Other Lutheran church bodies have drifted from their solid Reformation heritage into the swamps of religious unionism, social activism, and just plain confusion.

At the heart of all this chaos lies basically one issue: the interpretation of the Bible. Some non-Christian cults use the Bible, but interpret it to conform to the writings they hold sacred. People who have abandoned Christianity and any faith in the supernatural understand the Scriptures as merely human writings. The debate in the Missouri Synod concerns the interpretation of the Bible, especially its miracles (did they real-

ly happen or are they myths?). And those churches which have stepped down from their Reformation position have done so because they no longer accept the Reformers' foundation of *Sola Scriptura*, namely, that Scripture alone is the basis of faith.

It is an understatement to say that Biblical interpretation is a burning issue today. In a series of articles in the coming issues we shall study this vital topic. We shall see how the Bible has been interpreted in the past and how it is understood in our day. May God through this study lead us to a better appreciation and comprehension of His holy Word!

Part I. Christ and the Apostles Interpret the Scriptures

Many oral traditions arose among the Jews in the latter years of the Old Testament era. By the time of Jesus these traditions had been elevated to a position they did not deserve. For example, we know that the Pharisees of Jesus' day thought it a horrible breach of propriety that Jesus' disciples picked a few stalks of grain to eat on the Sabbath (Mark 2:23-24). The disciples had not broken any Old Testament law, but were simply disregarding a Jewish custom. The incident, however, demonstrates how highly the Jews had exalted their traditions. As a matter of fact, most Pharisees and rabbis put them on the same level with the Torah, the first five books of the Bible. There was even a theory that they had been revealed to Moses on Mount Sinai but that God had ordered Moses not to write down these teachings. Eventually, about A.D. 200, these traditions were committed to writing.

Only Scripture Authoritative for Christ

Jesus, however, did not place the same value on these traditions. He treated them as doctrines of men, not

God. To the Old Testament, and it alone, He paid the respect that is due God's Word. When Jesus spoke of "Moses and the Prophets," "the Law and the Prophets" or "Scripture," He was talking about the 39 books of the Old Testament. These alone He equated with God's Word.

We could list many passages to illustrate our Lord's lofty view of Scripture, but one will suffice. In defending a teaching of His, Christ quoted a Psalm verse and then made the statement, "The Scripture cannot be broken" (John 10:35). These words of Jesus declare that the Scripture cannot be in error; that it must be accepted; that it is God's own Word.

In addition to these traditions, there was also another aspect of Jewish interpretation which was in direct opposition to Jesus. We shall examine this on the basis of the writings of one man, Philo Judaeus, who lived in Alexandria, Egypt. Although he was not typical of all the scribes, Philo does represent a trend in Jewish interpretation which became widespread. This was the allegorical

method. (In our next article we shall see how this method also crept into early Christian interpretation.) Allegorizing was an attempt to find hidden meaning in a text. In searching for such meaning, the interpreters often ignored the literal, natural sense of a passage. The plain and simple understanding of a passage was for them but the starting point for finding a deeper level of meaning. Thus we see Philo rejecting a literal understanding of the six-day creation in Genesis. To him this account in Genesis simply stood for the orderly arrangement of creation. Nor did Philo believe God actually placed fruit trees in the Garden of Eden. These trees, according to him, really were "the paradise of virtues . . . implanted by God in the soul" (from *On Noah's Planting*).

Factual

Not so with Christ Jesus. When He referred to Old Testament history, He spoke of it as actually, truly having happened. He did not regard it as myth or legend, but as fact. In His teachings He referred to Abel, Noah,

Abraham, Sodom and Gomorrah, Lot, Isaac, Jacob, Moses, the brazen serpent, David, Isaiah and numerous other people and incidents. He talked about them as real persons, places, and events.

Consider Matthew 24:37, where Jesus said, "As the days of Noe were, so shall also the coming of the Son of man be." Jesus was issuing a strong warning, in this connection, always to be prepared for the end of the world. But what kind of impact would this warning have if the Flood were not a real event? Jesus treated both the Flood and His own coming again as real.

Authoritative

Not only did Christ treat Old Testament history as factual, but He also accepted all its teachings as authoritative. He kept all the Old Testament laws, including the ceremonial laws such as the Passover. "Verily I say unto you," He said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled" (Matt. 5:18). Jots and tittles were tiny marks in the Hebrew language, like our dot over the i. It is clear that for our Lord the entire Scripture has divine authority.

Another striking feature about Jesus' attitude toward the Old Testament is that He *constantly* alluded to it. He used verses from it to overcome the devil's temptations. In His Sermon on the Mount He preached the Word. When in the synagogue, He read and taught from it. And even on the cross, the anguished cry, "My God, My God, why hast Thou forsaken Me?" was a quote from Psalm 22. Unlike the attitude of the scribes of His day, for Jesus the Scripture was not a dry, academic book. It was a living, powerful message from God almighty.

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me" (John 5:39). This statement of Jesus sums up His whole attitude toward Moses and the Prophets. They were God's inspired messengers to point the way to salvation. And since Jesus Himself is the way of salvation, the whole Old Testament takes on meaning only when it is seen as pointing to Christ.

Jesus' Disciples

Jesus' disciples followed their Lord in His view of Scripture. In his Pentecost sermon, Peter used the Scripture with complete confidence in its reliability and accuracy; and in it he found Christ (Acts 2). The same can be said of Stephen's preaching (Acts 7). In his second letter to Timothy, St. Paul stated, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (3:16). Referring to the Old Testament, St. Peter wrote, "Holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).

There is in Paul's letter to the Galatians one example of allegory. In the fourth chapter he likened Abraham's servant girl Agar to the Law and his wife Sarah to the Gospel. (The difference between Law and Gospel is the difference between trying to earn salvation and receiving it freely from Christ.) Notice though that Paul, unlike Philo, did not deny the reality of Scriptural history. He merely used that history to illustrate a teaching about Christ.

The New Testament

So far we have talked only about the way Jesus and the Apostles interpreted the *Old Testament*. What about the New? Everything we have said applies equally to the New Testament. To His disciples Jesus gave this wonderful promise: "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). And, "When He, the Spirit of truth, is come, He will guide you into all truth" (John 16:13). In these words Christ made it clear that the authors of the New Testament would write with the same authority and trustworthiness as those of the Old. Inspired by the Holy Ghost, they, too, would write God's Word.

Roland Cap Ehlke

(To be continued)



At the very first Synod meeting in 1850, great stress was laid on the instruction of the youth. By the time the Synod was 10 years old, it numbered 20 parishes with 49 congregations, 23 week-day schools, and 20 Sunday schools. Many, if not most, of our pastors spent many days in the classroom.

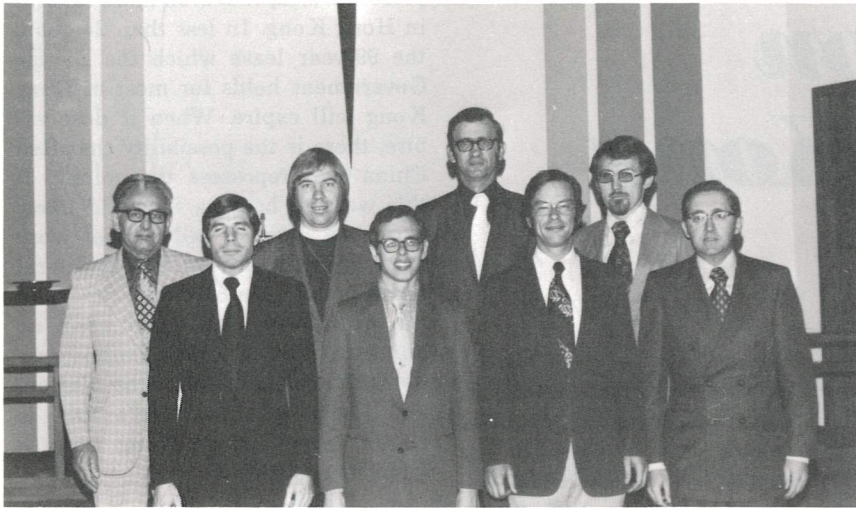
Granted, conditions were at times very primitive in our early schools, but it wasn't much different in the public schools of the day. Though German was the usual medium of instruction in those early years and English just another subject, if taught at all, yet the basic reason why congregations organized these schools was not to preserve the German, but to give their young instruction in the catechism, Bible history, and hymns. Such schools made for well-indoctrinated congregations. That God so led our early congregations that they erected schools when they erected churches was an act of His GRACE.

Almost 125 years have passed since that first Synod meeting in Granville, but our Synod and its congregations are still vitally concerned about Christian education and Christian schools. God has given us the willingness to support Christian day schools and to sacrifice to establish new ones. In fact, the last years have witnessed a remarkable increase in the number of new Christian day schools — 4 in 1972, 10 in 1973, and 11 in 1974.

All 272 schools are gifts of God's Grace to our Synod, to our congregations, to our youth.



A Blessed Fellowship



Southern Conference Members

Front row (l. to r.): P. Berg, North St. Louis County; R. Zehms, South St. Louis County; D. Hochmuth, Mason City; L. Lothert, Columbia-Owensville. Second row: Prof. L. Hahnke, Martin Luther Academy, New Ulm; G. Kirschke, Cedar Rapids; C. Palenske, Cape Girardeau; M. Stuebs, Des Moines. Absent: W. Niermeier, Harrisonville-St. Joseph.

The first pastoral conference of the newly formed Southern Conference of the Minnesota District was held on November 12, 1974, at Good Shepherd Ev. Lutheran Church, Cedar Rapids, Iowa. We would like to share this blessed experience with you.

Speaker for the opening Communion service was the Rev. Peter Berg, Redeemer Lutheran, North St. Louis County, Missouri. Using Philippians 1:3-11 as his text, Pastor Berg spoke on the theme, "This Fellowship of Ours." "Our Fellowship," stated Pastor Berg, "is based on Christ and is cemented by the forgiveness of sins we have through Him. It has no existence apart from the Word of God. Without the Word of God and the forgiveness of sins we would be no more than a social club." Indeed, we as Christians share a blessed and special fellowship in Christ!

Representing our wider Synodical fellowship was Professor Lloyd Hahnke, Martin Luther Academy, New Ulm, Minnesota. He reported that the Academy has an enrollment of 270. This is an increase of 28 over



the previous year. He also reported on Dr. Martin Luther College and distributed informational materials on both schools.

The agenda for our first conference was a most interesting one. Pastor Zehms read a paper entitled, "Hand-

book for Circuit Pastors." This paper which details the work of the visiting elder, is being proposed for adoption by the Synod at its next convention. A round-table discussion followed on the basis of the Greek text of Matthew 24:37-44, which speaks of our Lord's second coming to take us to our eternal fellowship with Him. For this we should be ever ready since we do not know when He will return.

The fellowship we have in Christ as servants of the Lord also makes a day together at conference of special meaning. The majority of the pastors in our conference live more than 100 miles from any neighboring conference pastor. It is a blessed fellowship to be together when we have not seen each other for some time.

The adjoining map shows all the congregations of our Synod in Iowa and Missouri. Our oldest congregation in Missouri is at Owensville. It was founded in 1952 and came to our Synod in 1963. Since then six more congregations have been added in the state of Missouri. Four of these were given mission status this past year. The Nebraska District has recently been authorized to begin exploratory services in North Kansas City.

If any of our fellow Christians are moving to Iowa or Missouri, please refer them to our closest church so that they may continue in the blessed fellowship we have in the Savior with fellow Christians who cherish the Word of God. If you do not know the closest congregation, send the information to:

WELS Membership Conservation
3512 W. North Ave.
Milwaukee, Wis. 53208

CONFERENCE PAPERS

Four new conference papers are available from the Women's Circle, c/o Martin Luther Ev. Lutheran Church, 10151 Sappington Road, St. Louis County, Missouri 63128: No. 22: The Fifth Commandment: M. Janke — \$0.30; No. 23: Amazing Grace — 125 Years of It: J. Jeske — \$0.22; No. 24: A Review of What Scripture Says About Repentance, Both in the Old and the New Testaments: J. Raabe — \$0.24; No. 25: The Changing Church in a Changing World: D. Schmeling — \$0.12. Many of the papers listed in previous issues of *The Northwestern Lutheran* are still available.

Anyone having their name added to our permanent mailing list will receive each paper as it is produced and will be billed when the account reaches \$1.00.

All correspondence and orders are to be sent to the above address.

Dedication at Hong Kong

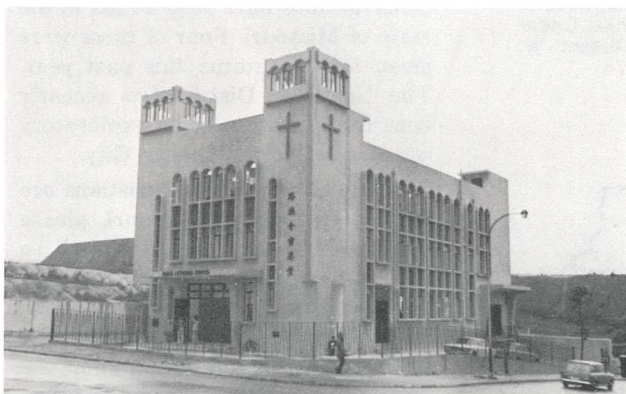
"For God so loved the world that He gave His only-begotten Son." Those inspired words of John 3:16 were used by Vice-President Carl Mischke as the text for his sermon at the dedication service of the new Chi-

nese Ev. Lutheran Church Center in Hong Kong on December 1, 1974. These words which describe the amazing way God satisfied His justice in regard to man's sinfulness also explain basically the reason why the

Wisconsin Synod invested over \$200,000 in the C.E.L.C. Center. It is one of our Synod's ways of reflecting God's saving love to the people of Hong Kong.

While time is running out in this present world, it is even more evident in Hong Kong. In less than 24 years the 99-year lease which the British Government holds for most of Hong Kong will expire. When it does expire, there is the possibility that Red China will repossess the colony. If this were to happen, it would likely close the door on all Gospel work here. Hong Kong, in a very literal sense, is living on borrowed time, and the night may soon come when no man can work. The new building reflects the earnest zeal of the Wisconsin Synod to show God's love in Christ here in Hong Kong while it has the opportunity.

The building is also a carefully planned investment. It is hoped that



The Chinese Ev. Lutheran Church Center. The first floor provides a worship center for Grace Lutheran Church and an apartment for Pastor Kenneth Seim. The second floor has classrooms for the Bible Institute and Seminary and a residence for Pastor Chworowsky. The third floor offers a fellowship hall and a third apartment.



Synodical First Vice-President Carl Mischke preached for the dedication. He was assisted by Pastor Timothy Lee serving as translator. The simple and attractive worship area was filled with over 400 worshippers for the dedication service.



Pastor Kenneth Seim and members of the choir of Immanuel Middle School in the foreground.



A view of the congregation and guests who came for the dedication.

at least three American missionaries will continue to labor in Hong Kong for the next generation. The cost of housing these missionaries and their families, at the present rent levels, would be nearly \$20,000 per year. In less than 15 years the cost of the new building, with its three apartments, would be offset by what would otherwise be spent for rental quarters for our missionaries. In addition to the three apartments, the building houses a worship center, two classrooms, administrative offices, and a large fellowship hall. All of these are a "bonus" in the investment our Synod made in this building.

In the 10 years that the Wisconsin Synod has been involved in the work in Hong Kong, growth has been hampered by a number of difficult problems. The early years of the mission were spent on training young men for the ministry. The worship facilities have never been particularly inviting. There have been a number of changes in expatriate staff. The construction of the new building, plus the hope for developing a solid missionary corps in Hong Kong, should mark a new beginning for our work in Hong Kong.

The opportunities in Hong Kong are considerable. Besides the nearly five million persons living in the colony now, numerous refugees and immigrants come to Hong Kong every year. From the new church center will be proclaimed the grace of God which brings eternal salvation in Christ. And God has His chosen ones among those five million plus.

The building, while providing much needed worship, teaching, and administrative space, also makes evident the need for the equipment necessary to carry on these phases of the work. Also evident is the need for workers who will carry the message of redemption to the souls of the lost in Hong Kong. For this we must continue to look to our loving Savior and to you who have sent us in His name. We ask for your continued prayers and the continuing generosity of your gifts, inspired by the love we have all learned from God, who so loved the world that He gave His only-begotten Son.

John F. Chworowsky

Professor Frederic E. Blume Called to Eternal Rest



1905 - 1974

Our Lord, in His wise providence, suddenly called Prof. Frederic Blume out of this life to his eternal rest while he was teaching one of his Seminary classes on Tuesday noon, December 17, 1974. A memorial service was conducted by President Lawrenz on Thursday morning, December 19, in the Seminary chapel. The funeral service was conducted on Thursday evening in the chapel. Pastor W. Pless, chairman of the Board of Control, served as liturgist. Pastor L. J. Lindloff of Calvary Congregation, Thiensville, Wisconsin, delivered the funeral sermon on the basis of Luke 2:25-32, using as his theme: "Depart In Peace With Christmas In Your Heart." On Friday afternoon, December 20, a service was conducted by Pastor D. Fleming at St. John Lutheran Church, Pelican Lake, Wisconsin. Interment will be at Summit Lake Cemetery, Summit Lake, Wisconsin.

Frederic Edward Blume was born October 1, 1905, at Jordan, Minnesota. He was baptized at St. Paul Lutheran Church, Jordan, and confirmed 14 years later at Friedens Lu-

theran, Kenosha, Wisconsin. Professor Blume attended Northwestern Prep, Concordia College, St. Paul, Minnesota, and graduated from Wisconsin Lutheran Seminary, Mequon, Wisconsin, in 1930. In the same year he was united in marriage with Adelia Feldten of Jordan. Professor and Mrs. Blume first served their Lord in Tolstoy and Lemmon, South Dakota, moving to St. James Lutheran Church, Evanston, Illinois, in 1935. In 1939 Professor Blume accepted a call to Northwestern College, serving primarily in the Greek Department until 1948. The following four years were spent at Zion Lutheran, Columbus, Wisconsin. For the past 22 years Professor Blume taught at Wisconsin Lutheran Seminary, primarily in the areas of New Testament and Church History. At various times he continued his education at the University of Chicago. He served as a contributing editor to *The Northwestern Lutheran*.

Professor Blume is survived by his wife, Adelia, two daughters, Beth, Mrs. John McHugh, Rochester, New York, and Carol Mina, Mrs. Alan Egelseer, Hustisford, Wisconsin. There are three grandchildren.

We give thanks unto the Lord for His gift of Professor Blume to our church for a period of over 40 years. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

L. J. Lindloff

CHAPLAIN E. C. RENZ
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Luther in Japan

Do you think that Luther ever dreamed of a Reformation Festival being held four centuries after his time in a country as distant from him as Japan? Nevertheless, that is what took place in Tsuchiura City.

The observance of the Reformation Festival has already become a rather strong tradition in the Lutheran Evangelical Christian Church of Japan. On that day people from all the congregations and preaching stations of the L.E.C.C. are invited to come to Tsuchiura.

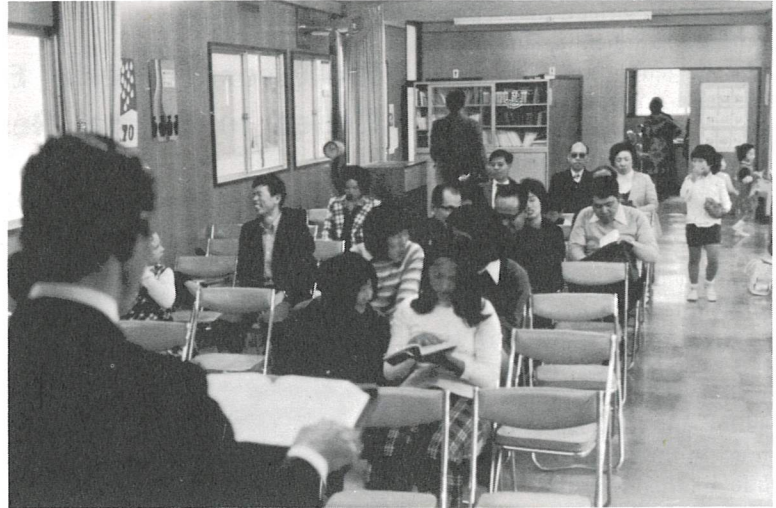
This year, in the morning service, the sermon was preached by Pastor Oshino, a graduate of our Seminary. He encouraged us to "Proclaim the Wondrous Things that God hath Done."

Japanese Potluck

The noon luncheon was potluck. What with our Japanese families and the missionaries' wives providing the food, the fare was quite international. It ranged from rice balls wrapped in seaweed, to sandwiches, to German-style potato salad. Hardly a fork was used. Chopsticks are still very much the "in" thing in Japan.

Reformation Lectures

Pastor Yoshida, another graduate of our seminary, gave the first afternoon lecture. He spoke on the significance of the Reformation in Luther's time, with special reference to the Church of Rome. This was followed by a hymn-sing stressing the music of Paul Gerhardt. In the final lecture of the afternoon Pastor Igarashi spoke on the significance of the Reformation for our time, with special reference to contemporary denominations and sects. A devotion by one of our missionaries brought the afternoon program to a close.



Pastor Yoshida preparing to lecture.

Pastor Igarashi at the lectern.



Green tea, rice crackers, and other snacks sent our people their separate ways to their homes in the Tokyo area, Ibaraki and Tochigi prefectures. Many of them had traveled a considerable distance to attend.

An Offering for Sweden

One of our Japanese pastors suggested that it might be fitting to send our Reformation offering to the new Confessional Lutheran Church in Sweden. The suggestion was adopted, and the offering is being sent to our brethren contending for the faith in that distant land.

It was a happy Reformation Festival, celebrated some four centuries after Luther in a land about as far

away from Germany as you can get on this earth. This in itself demonstrated the fact that being saved by grace alone is cause for joy for sinful men of every era and every place. We are confident that our Japanese Christians returned to their homes with a deeper appreciation for the Gospel.

Now that it is all over, one thought lingers on. It is a passing remark made by one of our missionaries. He said, "It makes me happy to see these Japanese pastors dig into these matters so deeply. This assures me that this church in Japan will remain Lutheran."

Prof. Harold John
Tsuchiura, Japan

WLS Summer Quarter

As previously announced through an insert in the current Seminary catalog sent to all WELS pastors, professors, male area-high-school instructors, and male Christian-day-school teachers, the 1975 summer quarter of graduate and supplementary studies will begin June 23, 1975, and is to continue Monday through Friday to July 11, 1975.

I (two hours) 7:15-9:00 a.m.

- N.T. 461
Harmony of the Gospels
— Becker
- S.T. 470
Christian Ethics
— Gerlach

II (one hour) 9:05-9:55 a.m.

- N.T. 476B
Colossians and Philemon
— Habeck
- P.T. 459
Clinic for Campus Pastors
— Ronald K. Heins
- C.H. 471
Positive Contributions of Monasticism
— Balge

III (two hours) 10:15-12:00 a.m.

- O.T. 431
Selections from Job
— Gawrisch
- P.T. 464
Liturgical and Musical
Studies Through the Church Year
— Albrecht
- C.H. 489
America's Home-Grown
Religions
— Fredrich

O.T. 493, previously included in the catalog insert announcement, will not be offered in the 1975 summer quarter. All the other courses listed are subject to the provision of being dropped unless at least six enroll in the course by April 30, 1975.

Tuition for a two-hour course will be \$30.00, for a one-hour course \$15.00. Students may enroll for one, two, or three courses. Noon meals will be served to those desiring them for \$30.00. Those desiring room and board in the dormitory can be accommodated for \$90.00.

Please include a \$5.00 deposit for each course for which you register, in addition to the \$5.00 general registration fee. The deposit will be refunded if a course cannot be given. Mail your enrollment application as early as possible to:

Professor Carl Lawrenz, President
Wisconsin Lutheran Seminary

Looking at the Religious World

As Others See Us

Recently two members of the translation committee of the New International Version of the Bible met at Wisconsin Lutheran Seminary with members of the New Testament department to receive and discuss recommendations from the Seminary faculty for revisions of the NIV text.

One of the two men, NIV Executive Secretary Dr. Edwin Palmer, spent an additional day in Wisconsin as a guest of the late Prof. Frederic Blume. Professor Blume used the occasion to acquaint Dr. Palmer, a former professor at Westminster Theological Seminary, with our Synod's educational system. The two men visited the Synod Administration Building, the Publishing House, Wisconsin Lutheran High School, Northwestern Prep School, and Northwestern College.

Dr. Palmer was both incredulous and envious. What impressed him particularly was the fact that many men preparing for the ministry at our

Seminary have received their entire education in our system. He was also amazed that every graduate of Northwestern College is required to have a working knowledge of the Biblical languages preliminary to his enrollment at the Seminary.

Many of the things which impressed Dr. Palmer we tend to take for granted. We certainly have weaknesses as a church body, but we also have some definite strengths. It is good to be reminded of them so that we can be more appreciative toward God for the heritage our fathers bequeathed to us.

Some outside our circles cast aspersions on our "closed system" of education. Others see it as an enviable asset. Instead of offering apologies for it, we ought to offer regular and continuing thanks to God for it.

Oral's Hotline

Since Oral Roberts became a Methodist, he has added a degree of sophistication to his religious show-

manship. He no longer appears on TV in his old role as faith healer. He comes on now in lavish and professionally produced Christmas and Easter specials from the campus of Oral Roberts University in Tulsa.

No question about it, Oral's image has improved. So has his popularity. But his theology has not. In his annual Christmas letter he still speaks as though he has his own special hotline to God. In four short paragraphs he claims no less than six times that God spoke directly to him about a Bible distribution program.

According to Roberts, "The Lord said, 'I want you to bring the Bible back to the people; it's My Word that will help save this country.' Then He said, 'This is My time — do it now.' — He said, 'Get it into the prisons too.'"

Oral Roberts may be a supersalesman for his brand of the gospel. But when he suggests that God communicates messages to him apart from the Scriptures, we know it's not God who is speaking to him. The final direct revelation from God was given to the Apostle John 1,900 years ago. The Lord concluded that revelation with

a solemn warning about adding things to His Word.

Oral may have something going for him in his TV specials. But you can be sure of it, he has no open hotline to God.

Anaheim's Accommodations

The Convention Center in Anaheim, California, will host the 51st regular convention of The Lutheran Church-Missouri Synod next July 4-11. What the convention will offer as an encore to New Orleans two years ago is a topic of increasing speculation and interest. Missouri will assemble in Anaheim as a divided church body — unofficially if not officially.

Ever since the establishment of Seminex as an opposition Seminary in St. Louis and the formulation of Evangelical Lutherans in Mission as a liberal, opposition church within the Synod, the leadership in Missouri has endeavored to avoid a split in the Synod. Yet the conservative administration now in office has repeatedly asserted that the two sides in the Synod hold views of Scripture which are polar in nature and irreconcilable. Neither side will budge. What will Anaheim do about the problem?

As a former sister Synod of Missouri's, our concern expresses itself in the question Elijah once addressed to Israel at Carmel. "How long halt ye between two opinions?" If one side holds to an orthodox view of Scripture and the other side does not, that fact ought to be recognized in practice as well as in theory.

Those who have abandoned Missouri's former position in favor of a new and un-Lutheran one contend that there ought to be room enough in Missouri for both views of Scripture. They say the two sides can walk together even though they are not agreed. However, the Synod in convention at New Orleans declared that the liberal view is not to be tolerated in the church of God.

The puzzling thing about Missouri as she approaches her convention in Anaheim is that she appears resigned to tolerate the intolerable within the Synod. The dissidents may stay in the Synod as long as they are not sitting in the driver's seat at Synod

Direct from the Districts

SOUTHEASTERN WISCONSIN

Pastor's Widow Dies

On October 27, 1974, Gertrude Glaeser, nee Fischer, died in the Lord at the Pavilion Nursing Home, Milwaukee, Wisconsin.

Gertrude Glaeser was born in Northfield, Michigan, on April 17, 1897, the daughter of the Rev. and Mrs. William Fischer. Her husband, the Rev. Martin Glaeser, whom she married on November 29, 1918, preceded her in death on October 5, 1961. Together they served parishes in Tomahawk, Stetsonville, and Wonewoc, Wisconsin.

Mrs. Glaeser is survived by one daughter, Irene Glaeser; two sisters: Irmgard Poetzel and Thekla Fischer; one brother, the Rev. Gerhard Fischer. Funeral services were conducted by Pastor Robert W. Kleist on October 30, 1974. "Blessed are the dead which die in the Lord from henceforth."

Church Marks 60th Year

St. Luke's Ev. Lutheran Church, Kenosha, Wisconsin, observed its 60th anniversary on November 10, 1974. The congregation was formally organized November 11, 1914, with 36 persons listed as charter members. It was a daughter congregation of Friedens Lutheran of Kenosha and organized under the leadership of the Rev. Edmund C. Reim, assistant pastor of Friedens. The first combination church-school was built in 1915. A combination church-parsonage was erected in 1927 and the old building relocated and used as a school. In 1958 a new four-room school was built. Another room was recently added for kindergarten and library use.

Since it began 60 years ago, St. Luke's has been served by five different pastors and 43 teachers. It has a membership of 543 baptized members and a school enrollment of 76. Serv-

headquarters or in the Seminaries.

In essence, this is the spirit of accommodation. Error easily accommodates itself to the truth. But God's truth cannot accommodate error without a sacrifice of the truth. That is one sacrifice God's people dare never make. Hopefully, Missouri will not continue to make that sacrifice at Anaheim.

We know the accommodations for the delegates at Anaheim will be more than adequate. We hope there will be no accommodations by the delegates which obscure God's truth for His people in Missouri.

Which Way Out for Missouri?

Across the street from the north exit of Anaheim's Convention Center is Walt Disney's Fantasyland. The east exit fronts on Harbor Boulevard. In a symbolical sense, a lot depends on which exit Missouri uses next summer.

When the convention ends, will Missouri be headed back to the safe

harbor of God's Word or wandering around in a fantasyland which leaves doubts about the authenticity of God's Word and about the seriousness with which Missouri confesses allegiance to that Word?

A body simply cannot leave by a north exit and by an east exit at the same time. If Missouri is determined to leave by the exit that leads to the harbor, she cannot continue to hold hands with those who have repeatedly expressed a determined preference for a theological fantasyland. And to halt between the two is to abandon the refuge of the harbor also.

Across the street in Disneyland one can readily distinguish the authentic from the unauthentic. May God enable Missouri's convention delegates through the light of His Word to distinguish authentic from unauthentic Lutheran teaching, and then to "come out and be separate" from those who want to substitute the one for the other.

Joel C. Gerlach

ing as vacancy pastor at the present is the Rev. Ronald H. Gosdeck of Friedens.

Mission Dedicates First Unit Church

"Every house is builded by some man; but He that built all things is God." So it is with all human construction, but with a church building there is more. It is a special house belonging to a special family of houses and is intended for some most special purposes: as a place of spiritual nourishment and growth; as a base of operation for our business of gathering in souls for the eternal harvest.

The members of Christ the King Ev. Lutheran Church of Palatine, Illinois, ask their fellow Christians to pray for God's blessings that their buildings may be used solely for the above purposes as long as they shall stand.

Special services will mark the dedication day, February 2, 1975. In the 10:30 A.M. service there will be the cornerstone-laying with Pastor John Raabe serving as guest preacher. The

dedication service will be held at 3:00 P.M. The guest preacher will be President George Boldt. The new church is located at 100 W. Michigan Avenue, Palatine, Illinois 60067. Pastor of the church is Norman Paul, 134 Cambridge Lane, Hoffman Estates, Illinois 60172.

Mrs. Theodore H. Lau Dies

Viola H. Lau entered this world on July 6, 1908, the daughter of Frederic Dahlke and Ida Scharf. Through the power of Baptism, she entered into God's kingdom and fellowship with her Savior. On April 9, 1922, she was confirmed in the faith begun in her in baptism. Her Lord and Savior granted her the crown of life on Sunday, December 15, 1974.

She was united in marriage with Teacher Theodore H. Lau on August 15, 1931, and with him served in the Lord's kingdom for 41 years in congregations in Green Bay, Hortonville, and Wauwatosa. Mr. Lau preceded her in death on November 22, 1972.

Survivors include one daughter, Shirley (Mrs. Thomas) Osgood; two sons, Theodore F., teacher at St.

Paul's in rural Sheboygan Falls, Wisconsin, and John, teacher at St. Paul's, Onalaska, Wisconsin. Also surviving are four grandchildren and three sisters and two brothers.

The funeral service was conducted by Pastor R. Heins at St. John's, Wauwatosa, Wisconsin, on December 18. Pastor H. Wicke read the committal service at Pine Lawn Cemetery. "Blessed are they who die in the Lord!"

Reformed Thinking Analyzed

The five lectures presented by Prof. E. Fredrich of Wisconsin Lutheran Seminary at the 1973 Pastors' Institute have been published in the January 1975 issue of the *Wisconsin Lutheran Quarterly*. The topic of these lectures is "Twentieth Century Reformed Thinking Analyzed and Evaluated."

Since this topic is very timely and may be of interest to readers of *The Northwestern Lutheran* who are not subscribers to the *Wisconsin Lutheran Quarterly*, extra copies of the January issue have been printed and are available from the Northwestern Publishing House, 3624 West North Avenue, Milwaukee, Wisconsin 53208 at \$1.00 postpaid.

Progress Report — NWC

The windows for the new dormitory on the Northwestern College campus, Watertown, Wisconsin, were to be delivered on October 1, but did not arrive until the middle of November. Even then, a dozen windows were missing. By the end of the first week in December, however, the building was enclosed, with plastic doing duty for the missing windows on the third floor. Interior work has since been going forward, but the delay has made it unlikely that the dormitory will be completed before the end of February.

Sidewalks were laid, and grading was completed around the new building before cold weather set in. Seeding and landscaping will be done next spring.

Although some of the furnishings have yet to be ordered, it appears likely that the funds the Synod has allocated for the dormitory will be adequate to furnish all the rooms in the building except the public lounge on the first floor. Gifts and donations may take care of this area for us.

Arrangements for the dedication of the new residence hall will be announced in a future issue of *The Northwestern Lutheran*.

C. Toppe

INDEX AVAILABLE

The Index for Volume 61 (1974) of *The Northwestern Lutheran* is available free of charge to all who request a copy. For your copy write to the editor of *The Northwestern Lutheran*, 3512 West North Avenue, Milwaukee, Wisconsin 53208. Those who have requested copies in former years will automatically receive a copy as soon as it is off the press. Laymen whose address has changed in the meantime will do well to inform the editor immediately.

AVAILABLE NOW!

The 1975 WELS Yearbook
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Order now from
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3624 W North Avenue
Milwaukee, Wisconsin 53208

CHANGES OF ADDRESS

(Submitted through the District Presidents)

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Gahanna, OH 43230
Phone: (614) 471-5164
Sprain, Roger J.
Carr. 73 No. 31a-109
Medellin, Colombia
South America

INSTALLATION

(Authorized by the District Presidents)

Prahl, Larry W., installed as pastor of Lamb of God Lutheran Church, Columbus, Ohio, on December 15, 1974, by F. Knueppel (Mich.).
Zell, William G., installed as president of Northwestern Preparatory School, Watertown, Wisconsin, on December 1, 1974, by R. Siegler (W. Wis.).

"I Will Come Again"

Jesus did not leave us in doubt as to who it would be who would come again on the last day. It would be He Himself. In John 14 He said to His disciples, "I will come again." Every time that Jesus spoke about the Son of man coming in the clouds of heaven, coming to judge the quick and the dead — and it was often He touched on this — He was speaking about Himself. We, whom His Spirit has brought to faith, therefore await the coming of the same Christ who was born at Bethlehem, who died on the cross, who rose from the grave, and who ascended into heaven at Bethany. That's the next big item on God's timetable of salvation.

Rejected

It is surprising how this fact, so clearly taught by Christ in Scripture, is sidetracked not only by agnostics, but also by so-called theologians. Modernists and liberals in the church and outside the church simply reject these words of Christ. They refuse to believe that God will enter into history and judge all men. Life for them is something restricted to this world and ending at death. That's why they also reject the resurrection of Christ despite the overwhelming evidence.

Jesus Himself dealt with such people in His own day on earth. The Sadducees rejected the resurrection, thus also the final judgment. Jesus' word to them is recorded in Matthew 22:31,32: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God saying, 'I am the God of Abraham, and the God of Isaac, and the

God of Jacob'? God is not the God of the dead, but of the living." That's an answer today's modernists do well to come to grips with before it's too late.

Sidetracking the Second Coming

A great many Evangelicals today sidetrack the Second Coming. They do so by teaching a millennium, teaching that Christ will return before the end of the world to set up a kingdom of a thousand years here on earth with Jerusalem as its capital. For them, supporting the cause of Israel against the Arabs is a theological action, not really a political one. Their teaching on the millennium, however, contradicts clear passages of Scripture. Christ never spoke of a millennium, only of a coming to judge the quick and the dead.

In teaching a millennium, such pastors and theologians actually fail to prepare their hearers for the next great event in history. Instead they fill their hearts with earthly hopes and desires. How unfortunate!

Replacing Christ

There is another, rapidly-growing group that actually divorces Christ completely from our future history.

Our Lord Himself spoke about them so that we would be forewarned. Matthew 24:24,25 brings us Christ's own words: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before."

It seems that these words of our Lord are being fulfilled in greater measure today than ever before. That itself ought to alert us to the nature of the times in which we live.

There is, for example, the Rev. Sun Myung Moon of Korea, who has been touring the United States and speaking to large audiences. He claims to have had special revelations from Christ in which Christ is said to have admitted that He really failed to accomplish His task on earth and that His death was really a mistake. Though the Rev. Moon uses Christian words and ideas and the name of Christ, even claims to speak by the authority of Christ, his doctrines are anything but Christian. He is really seeking to replace Christ.

In his addresses Mr. Moon insists that this is the time when someone must take the place of our Lord Jesus and complete His task. Moon says that it may well be one of his own "disciples," but Moon's followers loudly proclaim Moon himself to be the coming messiah. Thousands of people have fallen for his antichristian theology.

Since the Rev. Moon is not the only one making such claims, you and I do well to be on our guard, to keep our eyes and ears open, and to turn daily to the Holy Scriptures. We look only for Him who in the Scripture assures us, "I will come again and receive you unto Myself; that where I am, there ye may be also." In Revelation 22 He said, "Surely, I come quickly. Amen." May we respond with John, "Even so, come, Lord Jesus."

H. W.

REQUEST FOR STAINED GLASS WINDOWS

Stained glass windows — from a church that has been razed — desired for a residential chapel. Willing to assume the necessary reasonable expense for acquiring and transporting. If any available, please contact the Rev. Donald E. Kolander, 8200 S. Saginaw, Grand Blanc, Michigan 48439.

NOTICE

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

February 17 & 18, 1975.

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

Carl S. Leyrer, Secretary
Board of Trustees

CONFERENCE ON RESIDENTIAL CARE FOR EXCEPTIONAL CHILDREN

As announced on page 9 of the issue of January 12, the Special Ministries Board will conduct a conference on residential care for exceptional children on Saturday, February 1, 1975. Participants will meet from 9:00 a.m. to 4:00 p.m. at the Synod Administration Building, 3512 W. North Avenue, Milwaukee, Wisconsin 53208. All who plan to attend should pre-register by notifying the Special Ministries Board at the above address.

AUDIO VISUAL AIDS

Geography of The Holy Land (FS-374-GHL)
1969 12 min. R & M color

A survey of the four natural geographic divisions of Palestine. Excellent resource material for all age groups acquainted with maps. It will enrich any Old or New Testament study. Especially useful for teacher training. Although "geological changes or upheavals" are mentioned in the script, there is no evidence or inference of evolution in the pictures or script. Produced by Family Filmstrips.

NEW W.E.L.S. 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 the Synod's Membership Conservation office. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman. Pastors who want stations included in this list are to inform the respective District mission board chairman. Area names are dropped from this list after appearing in the Yearbook for one year.

Alabama	Mobile*
Alaska	Fairbanks*
Arizona	Northwest Tucson*
	Paradise Valley*
California	Fremont
	Modesto*
	Sacramento
	Sierra Madre
	Stockton*
Colorado	Arvada/Westminster
	Greeley*
Florida	Beverly Hills
	Engelwood*
Illinois	Bloomington/Normal
	Crystal Lake
	Springfield*
	West Chicago
Iowa	Dubuque
Michigan	Shenandoah*
	Gaylord*
	Grand Ledge*
	North Pontiac
	Romeo
	Taylor Twp.
Minnesota	Eagan Twp.*
	Owatonna
Missouri	Columbia
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	St. Charles County*
Nebraska	Scottsbluff*
Nevada	Reno*
New Mexico	Sante Fe*
New York	Long Island
	Syracuse*
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Ohio	Mansfield*
Pennsylvania	Altoona*
	Lehigh Valley*
South Dakota	Mitchell
Texas	Beaumont*
	Lubbock*
	Temple
Washington	Spokane Valley*
	Vancouver
Wisconsin	Ashwabeno*
	Middleton*
	Prairie du Chien*
Alberta	Edmonton*
Ontario	Pembroke*

*Denotes exploratory services.

(New Missions in cities already having a WELS church are not listed.)

Note: All names and addresses of members who move unless they can be transferred directly to a sister congregation, should be mailed to our

WELS MEMBERSHIP CONSERVATION
3512 W. North Ave., Milwaukee, Wis. 53208

EXPLORATORY SERVICES

EAGAN, MINNESOTA

Exploratory services are being conducted in Eagan, Minnesota, at Metcalf Junior High School, County No. 30 and Hwy. No. 13. Services are at 10:30 a.m., with Sunday school following immediately in the choir room. For more information call Mrs. Darrell Isebrand at (612) 452-1842 or Pastor Charles Clarey at (612) 455-6097.

TIME AND PLACE

LOUISVILLE, KENTUCKY

Hope Evangelical Lutheran Church, the WELS mission in Louisville, Kentucky, conducts worship services at the Jefferson City Farm Bureau Ins. Building, located at 730 Locust Lane. The services begin at 10 a.m. (EST). For more information, or to submit the names of prospects, write: Pastor James Castillo, 7020 Leisure Lane, Apt. A-11, Louisville, Kentucky 40229.

GAINESVILLE, FLORIDA

Change in Worship Location

On November 10, 1974, Zion Ev. Lutheran Church of Gainesville, Florida, began conducting its regular Sunday worship services at the S.D.A. chapel located at 2115 N.W. 39th Avenue (turn east off the northernmost Gainesville exit on I-75 approximately 4 1/2 miles). The time remains 10:30 a.m.

John C. Lawrenz, Pastor

ASCENSION, ROSEVILLE — RELOCATION

Ascension Lutheran Church, formerly of Detroit, Michigan, having relocated its facilities to 17465 Common Road (12 1/2 Mile Road) can now serve the municipalities of Roseville, St. Clair Shores, East Detroit, Fraser, Mt. Clemens, and Warren Woods, Michigan. Correspondence may be sent to the Rev. A. H. Maaske, 27517 Larry Street, Roseville, Michigan 48066.

RIO GRANDE VALLEY

Attention winter tourists to the Rio Grande Valley! You are invited to join us for worship at Abiding Savior Ev. Lutheran Church, Weslaco, Texas. Our Sunday service is at 10:00 a.m., with Bible class at 9:00 a.m. Presently we are worshipping in the Weslaco Civic Center located at 520 S. Kansas Ave. For more information, please contact Pastor Craig Weber, 901 S. Illinois Ave., Weslaco, Tx. (Phone: 512-968-5228).

LUTHER'S CATECHISM (WELS)

The interleaved edition, which was out of print for some time, is now available in loose-leaf form with ring binder. Price \$4.50. Order: No. 07N0711

Order from: Northwestern Publishing House
3624 West North Avenue
Milwaukee, Wisconsin 53208

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

CALIFORNIA PASTORAL CONFERENCE

Date: January 28-29, 1975; opening service at 10:00 a.m.

Place: Beautiful Saviour, Carlsbad, California.
Agenda: Five lectures on "Eschatological Prophecies And Their Misinterpretations": Prof. W. Gawrisch of Wisconsin Lutheran Seminary.

L. Lange, Secretary

BLACK CANYON DELEGATE CONFERENCE

Date: February 4-5, 1975.

Place: Our Savior Ev. Lutheran Church, Sun City, Arizona.

Preacher: P. Koelpin.

Agenda: Mutual Obligation of Pastor and Congregation: W. Bein; Isagogical Study of Colossians: D. Schultz; What Does It Mean to Bear False Witness Against Thy Neighbor? W. Meier; Conference business.

D. Gray, Secretary

DAKOTA-MONTANA

WESTERN WINTER PASTORAL CONFERENCE

Date: February 4, 1975; 10:30 a.m. (Central Time) Communion service.

Place: Zion Ev. Lutheran, Moberge, S.D.

Agenda: The Apology of the Augsburg Confession, Articles IX, X, XI and XIII (pp. 245-253 and 309-313): L. Schroeder.

R. Pless, Secretary

MICHIGAN

SOUTHWESTERN PASTORAL CONFERENCE

Date: February 4, 1975; 9:00 a.m. Communion service.
Place: St. John's, Allegan, Michigan (P. Bell, host pastor.)

Preacher: P. Bell (W. Balza, alternate).

Agenda: Exegesis on Ephesians 6:6ff; R. Shimek; President's Report; The Rapture: J. Hopf; Review of "The Shepherd Under Christ" and its Use in the Parish Ministry: W. Zaring; reports, and conference business; Organist Workshop; Area Youth Rally.

R. Semro, Secretary

MINNESOTA

RED WING PASTORAL CONFERENCE

Date: January 28, 1975; 9:00 a.m. Communion service.
Place: Grace Lutheran, Goodhue, Minnesota; A. Frenz, host pastor.

Preacher: W. Hoyer (S. Kugler, alternate).

Agenda: Ecclesiastes, Its Meaning for Today; M. Doelger; Examination of the ILCW Lectionary; D. Gosdeck; Frederick Mueller, Secretary

REDWOOD FALLS PASTORAL CONFERENCE

Date: January 28, 1975; 9:00 Communion service.
Place: St. John's Lutheran, Redwood Falls, Minnesota (E. O. Schulz, host pastor).

Preacher: R. Vorhof (W. Ziebell, Alternate).

Agenda: Exegesis of Genesis 5; E. Carmichael; Review of ILCW Lectionary Series B and C; R. Hellmann; Luther's Large Catechism: Second Article: O. Lemke; Conference Business.

L. A. Hohenstein, Secretary

SOUTHERN PASTORAL CONFERENCE

Date: February 4, 1975; 9 a.m. Communion service.
Place: Peace Lutheran, Cape Girardeau, Missouri; C. Palenske, host pastor.

Preacher: D. Hochmuth (G. Kirschke, alternate).

Agenda: Chapter VII of "The Shepherd under Christ"; P. Berg, discussion leader; Exegesis of Acts 19:1-7; G. Kirschke; Glossolalia and Faith Healing: W. Niermeier; Questions of casuistry.

L. H. Lothert, Secretary

MANKATO PASTORAL CONFERENCE

Date: February 4, 1975; 9:00 a.m. Communion service.
Place: St. Peter, St. Peter, Minnesota.

Preacher: O. Lindholm (A. Jannusch, alternate).

Agenda: Legalistic Excommunication, Expulsion From Church Membership: A. Jannusch (The Doctrine of the Call: D. Bauml, alternate); Romans 13: M. Birkholz (II Timothy 2: D. Lindloff, alternate).

V. Voss, Secretary

ST. CROIX PASTORAL CONFERENCE

Date: February 4, 1975; 9:00 a.m. Communion service.
Place: Grace, Clear Lake, Wisconsin; L. Holz, host pastor.

Preacher: L. Kaminski (M. Liesener, alternate).

Agenda: A Study of the New Lectionary.

D. Buch, Secretary

CROW RIVER VALLEY WINTER PASTORAL CONFERENCE

Date: February 5, 1975; 10:00 a.m. Communion service.
Place: Zion, Lynn Township.

Essay: "Servants and Masters, Sections 8 and 9 of the Table of Duties": W. Henrich.

Closing: 4:00 p.m.

K. Mau, Secretary

NEW ULM PASTORAL CONFERENCE

Date: February 5, 1975; 9:30 a.m.

Place: St. John's, New Ulm, Minnesota.

Preacher: L. Wurster (D. Tiarks, alternate).

Agenda: I Corinthians 6: R. Krueger; Article X of Formula of Concord: B. Backer; Study of "Shepherd Under Christ": M. Engel.

L. Meyer, Secretary

NEBRASKA

CENTRAL DELEGATE CONFERENCE

Date: January 27-28, 1975.

Place: Trinity Lutheran, Hoskins, Nebraska.

Agenda: Exegetical and Isagogical Study of Ephesians 1: Pastor J. Enderle; Historical Introduction to the Smalcald Articles: Teacher E. Heidtk; Promoting Practical Evangelism Among Our Church Members: Pastor R. D. Roth; Ministering to Young Adults from Confirmation to Marriage: Pastor R. Schlieve.

Preacher: R. Kuckhahn (J. Enderle, alternate).

R. G. Schmidt, Secretary

COLORADO DELEGATE CONFERENCE

Date: January 28-29; 10 a.m.
Place: St. Peter, Ft. Collins, Colorado (L. Retberg, host pastor).
Preacher: J. Phillips (E. Ahlsvede, alternate); Communion service, Tuesday, 7:30 p.m.
Agenda: Elections; Isagogical Study of I Peter 1 & 2: L. Ellenberger; Dedicating our Treasures to the Lord: Mr. B. Meister; What is Considered Adiaphora Today, with special emphasis on Gambling: E. Ahlsvede, P. Schwerin, Secretary

ROSEBUD DELEGATE CONFERENCE

Date: February 4-5, 1975; 10:00 a.m. Communion service.
Place: St. Paul's Ev. Lutheran, Naper, Nebraska (D. Meyer, host pastor).
Preacher: W. Bruns.
Agenda: Implications of "Let Your Women Keep Silent in the Church"; Pastor L. Sievert: Spiritual Responsibility of the Church Elder; Mr. Gary Schmidt.
Note: Those desiring lodging should announce as soon as possible to the host pastor.
D. Meyer, Secretary

SOUTHERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: February 4-5, 1975; 10:00 a.m.
Place: St. Paul's Lutheran, North Platte, Nebraska.
Preacher: K. Bode, (alternate: P. Zarlring); Communion service on Tuesday at 7:30 p.m.
Agenda: A Study of Our Lutheran Liturgy: Pastor G. Schapekahn; *Of the Church* — Art. VII: Augsburg Confession: Pastor G. Schneider; Exorcism — In Scripture and Today: Pastor J. Frank; The Bible — Its Origin, Transmission, and Translation: Mr. J. Parmelee; *What the Church Is* — Art. VIII: Augsburg Confession: Pastor J. Plitzweit.
Note: Announce to host pastor, G. Schneider.
D. Plocher, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: January 28, 1975; 9:00 a.m. Communion service.
Place: Grace, Sugar Bush (6N-New London), Wisconsin (N. Engel, host pastor).
Preacher: D. Nimmer (A. Dobberstein, alternate).
Agenda: I Peter 2: F. Brandt (I Peter 3: R. Ash); Psalm 7: J. Mattek (Psalm 8: A. Tiefel); Preaching on the Gospel for Sunday after New Year: I. Boettcher (Epiphany: J. Behling); Sermon Techniques that Turn Listeners Off and On: L. Koenig (Pastoral Practices Regarding Members Unable to Attend Services: A. Schabow); Plans for Grace 125 observance within Conference; casuistry.
R. Muetzel, Secretary

WINNEBAGO PASTORAL CONFERENCE

Date: February 3, 1975; 9:00 a.m. Communion service.
Place: Martin Luther Church, Oshkosh, Wisconsin.
Preacher: E. Semenske (O. Sommer, alternate).
Agenda: Catechism, questions 37-48: W. Weissgerber; Study of "Shepherd Under Christ": J. Hoenecke.
K. Gawrisch, Secretary

MANITOWOC PASTORAL CONFERENCE

Date: February 3, 1975; 9:00 a.m. Communion service.
Place: Rockwood Lutheran Church, Rockwood, Wisconsin; H. Kesting, host pastor.
Preacher: R. Froehlich (W. Geiger, alternate).
Agenda: Exegesis of Hebrews 10:1-18: H. Kesting; A Study of the ILCW Lectionary: H. Juroff; Historical Introduction to the Formula of Concord: Dr. H. Koch.
P. J. Damrow, Secretary

LAKE SUPERIOR PASTORAL CONFERENCE

Date: February 3-4, 1975; a.m. (Central Time).
Place: Christ Evangelical Lutheran, Menominee, Michigan (E. Lindquist, host pastor).
Preacher: A. Meyer.
Agenda: Exegesis of Genesis 46: Pastor Kuckhahn; Teaching Hymns in Church and School: Teacher R. Besemer; What is the Commission Given in John 21:15ff? Pastor P. Kante; Exegesis of Jude: Pastor G. Gartman; Rightly Dividing Law and Gospel: Pastor W. Zink; Article V of the *Augsburg Confession* — "Of the Ministry": Pastor J. Wendland; Reports: Visiting Elder and Parish Education; Questions of casuistry.
Note: Excuses and need for lodging should be sent to the host pastor.
K. Kuenzel, Secretary

SOUTH ATLANTIC

DISTRICT LUTHERAN TEACHERS' CONFERENCE

Date: January 27, 1975.
Place: Bay Pines Lutheran, Seminole, Florida.
Agenda: 9:00- 9:15 Devotion: J. Lawrenz.
9:15-10:30 The Position of Women in the Work of the Church: L. Zwiig.
10:45-12:00 The Value of Curriculum Study: L. Plath.
1:30- 2:30 Teacher's Aides: Miss M. Wagie.
2:30- 3:30 Business and Reports.
3:30- 5:00 Fellowship.
D. Page, Secretary

PASTOR-TEACHER CONFERENCE

Date: January 28, 1975.
Place: Bay Pines Lutheran, Seminole, Florida; R. Wiechmann, host pastor.
Preacher: L. Zwiig (W. Bartelt, alternate).
Agenda: Fellowship Principles Involved in Having Non-members in Our Christian Day Schools: Pastor John Vogt; Problems Inherent in Teaching in a Small Sunday School: Teacher Mark Boehme.
J. Anderson
Program Chairman

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTOR-TEACHER CONFERENCE

Date: January 31, 1975; 9:00 a.m. Communion service.
Place: Bethany Lutheran, Hustisford, Wisconsin; E. Froehlich, host pastor.
Preacher: E. Froehlich.
Agenda: The Curriculum of a Lutheran High School, and How We Can Best Prepare the Youth of Our Church for Such an Education: Prof. David Kuske; Panel Discussion on "The Guidance and Counseling of the Youth of Our Congregations": Pastor P. Pan-kow, T. Schulz, S. Roebke.
R. Maves, Secretary

METROPOLITAN MILWAUKEE LUTHERAN TEACHERS' CONFERENCE

Date: February 13-14, 1975.
Place: St. Paul's Lutheran School, S66 W14325 Janesville Road, Hales Corners, Wisconsin 53130 (Pastor R. J. Zink and Principal O. A. Dorn).
Agenda:

Thursday, Feb. 13, 1975

9:00 — Opening Service
9:25 — Business Meeting
10:30 — "The Teacher's Personal Bible Study": Prof. E. Scharf.
1:15 — Assigned Workshops
3:30 — Closing

Friday, Feb. 14, 1975

9:00 — Opening Service
9:30 — Assigned Workshops
1:15 — Assigned Workshops
3:00 — Closing

A. Koester, Chairman

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Date: January 28, 1975; 9:30 a.m.
Place: English Lutheran, Viroqua, Wisconsin.
Preacher: R. Siegler (M. Schwartz, alternate).
Agenda: Ephesians 5: C. Nommensen; Relating the Sermon to the Needs of the Modern Hearer: E. Toepel; Life and Death — Whose Right Are They? R. Siegler, A. Werre, and L. Wendland.
T. Kuske, Secretary

CENTRAL PASTORAL CONFERENCE

Date: February 3, 1975 (please note: a Monday meeting); 9:00 a.m.
Place: Northwestern College, Watertown, Wisconsin.
Preacher: M. Keil (alternate, R. Hartman).
Agenda: Exegesis of I Corinthians 3: G. Pieper; Study of Koehler's "Gesetzlich Wesen Unter Uns": C. Spaude.
R. Ehlert, Secretary

MISSISSIPPI RIVER VALLEY PASTORAL CONFERENCE

Date: February 4, 1975; 9:00 a.m. Communion service.
Place: St. Michael's, Fountain City, Wisconsin.
Preacher: G. Sommer (E. Klumb, alternate).
Agenda: Exegesis of James 4: H. Sturm; Debate on: Would Adoption of the New Three-cycle Lectionary Violate Our Subscription to Article 10 of the Formula of Concord? W. Beckendorf vs. E. Klumb; Walther's Law and Gospel, Thesis II: G. Albrecht; Business and casual questions.
G. Sommer, Secretary

Synodical Certification

To make Synodical certification courses more readily available, Dr. Martin Luther College has arranged to offer an extension course in CHRISTIAN DOCTRINE II at the Wisconsin Lutheran Seminary beginning February 4, 1975, and meeting regularly on Tuesday from 6:30 to 9:15 p.m. until May 27, 1975. Professor Edward Fredrick of our Seminary has again consented to teach the course if sufficient students enroll.

If you are interested, please write to the Director of Special Services, Dr. Martin Luther College, New Ulm, Minn. 56073.

CALL FOR NOMINATIONS

Wisconsin Lutheran Seminary

The Seminary Board of Control invites the members of the Synod to nominate candidates to replace Prof. Frederic E. Blume, whom the Lord has called into the Church Triumphant. The candidates are to be qualified to teach New Testament and Church History.

Please submit nominations to the undersigned no later than February 14, 1975.

Pastor E. Toepel, Secretary
720 Wheeler Street
Baraboo, Wisconsin 53913