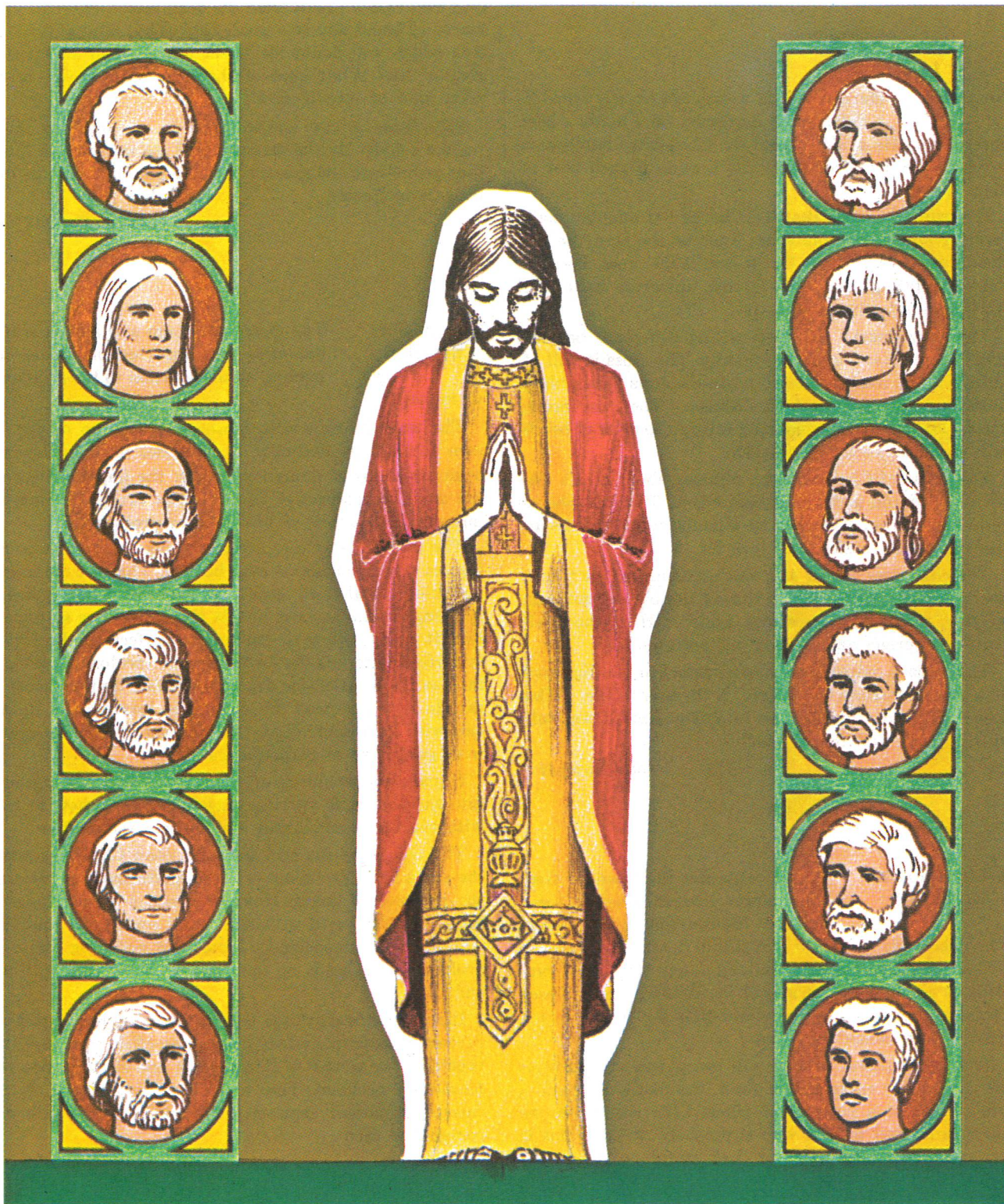


The Northwestern Lutheran

March 23, 1975



Editorials

No Palm Harry Fosdick, a man not exactly noted as a defender of Scripture, once made a keen observation. He said, "Would the Christian Church have survived the centuries with only a palm branch over its high altars?"

It's true, of course, that the Church has adopted many lovely symbols over the years, such as the star, the lily, the palm, and the dove. But it is still the cross, the symbol of suffering, that remains the universal emblem of Christianity to the present day.

The cross marks the deep-cutting difference between religion in general and Christianity. The cross is still offensive to the world at large, "unto the Jews a stumbling-block and unto the Greeks foolishness." The cross forever keeps Christians from reducing religion to a bit of brotherly love and social do-goodism.

The cross of Christ speaks volumes about man's desperate need and awful guilt before God. To those who receive it, the cross of Christ also tells the story of God's unspeakable compassion and love for us.

The cross goes deeper and touches depths of the human heart as nothing else can. In time of trouble and suffering we turn to the cross and look again to Him who "hath borne our griefs and carried our sorrows."

The cross is much more than a symbol to the Christian. The way of sorrows, Jesus said, is the way to life: "Who-soever will come after Me, let him deny himself, and take up his cross, and follow Me."

John Parcher

A Little Faith At Easter? Easter celebrates the power of God. That power entered a sealed tomb and sent life coursing again through a ravaged body lying cold and still in death. The power of God accomplished what no human power can ever accomplish; it wrought the miracle of the Resurrection of Jesus Christ and certified to the world that His death on the cross has redeemed mankind.

That same power of God will overpower all death on the day of our resurrection. From the decay of death it will restore to a perfect and blessed life the bodies we have committed to Him who is the Lord of Life. This is our most holy faith and our firm confidence.

If an Easter faith knows that the power of God can bring life out of death, why can it not believe that that same power has performed the other wonders that Scripture records our God has done? Should men who believe in the power of God to conquer death doubt His power to create the world in six days, to preserve Jonah in the whale's belly, or to change water into wine? C. S. Lewis is amazed at a faith which "strangely, after swallowing the camel of the Resurrection strains at such gnats as the feeding of the multitudes." Cannot the power of God that raised Christ from the dead feed 5,000 with five loaves of bread and two small fish? What kind of faith is that which will doubt the lesser miracle and accept the greater one? What kind of theology is that? Or, even, what kind of intelligence?

Pity those whose Easter faith is as small as their human minds. By the grace of God we rejoice in a faith that grows into the greatness of the power of God in the miracle of Easter.

Carleton Toppe

The Perfect Solution

of mankind.

The message of Lent and Easter is Redemption and Resurrection. These are held up as the solution to the problems

The unbelieving world, however, prefers to devise its own solution. Accordingly, it addresses itself to the two basic problems of human existence: the imperfectness of life and the prospect of death. It has two goals: one, to improve the quality of life; two, to prolong life.

The major obstacle to accomplishing the first (improving the quality of life) is man himself. The best-conceived political, social, and economic systems achieve disappointing results because people themselves are so imperfect. It is like trying to construct a perfect building with imperfect materials. As for the second (prolonging life), it fails as the solution for death by the fact that the most it can do is to postpone the inevitable, leaving men in the end with little more than the prospect of a pretty grave with guarantee of perpetual care.

Human philosophy doesn't help much either as it jumps into the void with varying suggestions as to how to live with the whole mess and make it more tolerable.

The Gospel of the crucified and risen Christ concerns the same basic problems — the imperfectness of life and the prospect of death. However, instead of offering the hope that the world will improve, it announces that the world has been redeemed. Instead of outlining plans to prolong life, it holds up the promise of life that will not end.

It is not difficult to see the difference. Human wisdom devises makeshifts and stopgaps in an effort to reduce the problem. The Gospel of Redemption and Resurrection removes the problem. This takes the solution out of the category of human aspiration and makes it a divinely accomplished fact.

Immanuel Frey

The First and the Last, Which Was Dead and Is Alive!

The death and resurrection of Christ are more than historic events and facts for us. They have a vital significance and a necessary assurance for us. Christ's suffering is finished. He was dead, but He will never die again. He is alive, and this is essential for all His followers.



Pres.
O. J.
Naumann

We who follow Him and confess Him before men may expect suffering and even persecution. He said, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." The unbelieving world condemned and crucified the Innocent One, whom they could not convince of even one sin. Pontius Pilate, the Roman governor, publicly pronounced Him innocent again and again. Can we then who daily sin much and indeed deserve nothing but punishment expect to be handled with kid gloves by the enemies of Christ? Let us frankly confess with the malefactor: "We receive the due reward of our deeds. But this man has done nothing amiss."

Our risen and ascended Lord, who is at the right hand of the Father in heaven, daily intercedes for us. He also assures us that we shall live because He lives. He who was dead is alive. This is the assurance that He gave to His congregation in Smyrna (Rev. 2:8-11). That congregation was suffering persecution, but Christ assured it: "I know thy works, and tribulation, and poverty, (but thou art rich), and I know the blasphemy

of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."

Let us follow the example of Peter and John. They were arrested, imprisoned, and beaten for having healed a lame man at the Temple gate in the name of Jesus. But they refused to obey the order of the high court not to speak at all nor teach in the name of Jesus.

May their reply be our reply also whenever we are forbidden to preach in the name of Jesus our crucified and risen Savior. Peter and John answered: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Peter and John rejoiced that they were counted worthy to suffer shame for His name.

How important that we keep in mind that our Lord was dead, but is alive! What we, the twentieth-century disciples of Christ, suffer for His name's sake is nothing compared with the suffering of His disciples in the earlier centuries. By comparison most of us experience nuisances rather than persecutions. But these, too, are reminders of our discipleship. By them our risen Savior reminds us of our calling and of our glorious ministry. Each obstacle placed in our path, each nuisance that confronts us, is intended to remind us of Him who died for our sake. But it also draws us closer to Him who is alive, who has all power in heaven and on earth, who has promised to build His Church and has assured us that even the gates of hell shall not prevail against it.

As we observe the death and resurrection of our Savior during our

Grace 125 jubilee year, His death and resurrection have special significance for us. Each of us should daily remind himself from His Holy Word: "He died for me!" This means we have been redeemed. He has borne our guilt. He has suffered our punishment. He has cleansed us by His sacred blood. His Father in heaven is our Father in heaven, too. He has declared us righteous in His sight. His Word assures us that nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

His glorious resurrection assures us that we, too, shall rise and live with Him in heaven. The believer longs to reach that goal. Our Good Shepherd, who has gathered us into His flock, will also at the appointed time bring us into His fold in heaven. Meanwhile He assures us: "My sheep hear My voice, and I know them, and they follow Me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." Under that assurance we live and serve.

What a glorious ministry the Lord has established and maintained in our Synod these past 125 years. To us, who have been in everything enriched by Him, is granted the privilege of doing the work of the Good Shepherd. He has assured us: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one fold and one Shepherd." To you and me is entrusted the call of the Good Shepherd.

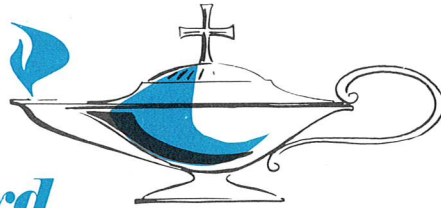
How better can we then thank our Savior for His death and resurrection than to carry His Word to the ends of the earth and to gather His other sheep into His fold. For them, too, His death is the assurance of their full redemption, His resurrection the assurance that the Father in heaven has declared them justified in His sight.

What a privilege to be called to bring this assurance to our fellowmen everywhere! May our living Savior always keep us faithful in our confession and in our Gospel ministry and give us at last the crown of life!

God grant that we may daily thank and praise Him for the assurance that Christ was dead but is alive!

Oscar J. Naumann

Studies in God's Word



Easter Directs Our Thoughts to "Things Above"

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on

things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with Him in glory

(Colossians 3:1-4).

One of the things that distinctly colors our thinking during even the most solemn hours of Lent is that we know how it will all turn out. We know that Easter will follow Good Friday. Not the cross but the open tomb is the final note of our Savior's Passion. Not a dead and lifeless Jesus but a living and risen Christ is the object of our faith. Easter makes all the somber parts of the Lenten season fall into their proper place.

What we as children of God also know, but don't always keep so clearly before our eyes, is that the message of Easter makes *everything* fall into place. The open tomb of Easter morning teaches us how we stand over against our God, how we are to live our life here in the world, yes, even how we can expect to spend eternity. In just four short verses in his letter to the Colossians the Apostle Paul pulls all that together for us, and he sums it all up under the initial remark: "If ye then be risen with Christ."

Christ's Resurrection Is Our Resurrection

Let us note at once that when Paul says, "If ye be risen," he is not stating a hypothetical case, as though there were some doubt about our being raised. It is the kind of "if" that Christ uses, e.g., when He encourages

His fainthearted disciples with the example of the lilies, saying: "If God so clothe the grass of the field . . . shall He not much more clothe you, O ye of little faith?" (Matt. 6:30.) "If" is here equivalent to "because." Hence, Paul can speak as he does "because ye have been raised with Christ."

But we might ask: When did that happen? Paul answers: "Ye are . . . buried with Him in baptism, *wherein also ye are risen with Him* through the faith of the operation of God, who hath raised Him from the dead" (2:12). At our baptism we were raised to newness of life in Christ Jesus. Just how vital to our spiritual life Christ's resurrection is we learn from Paul's letter to the Corinthians, where it is put in negative terms. "If Christ be not raised, . . . your faith is vain, . . . ye are yet in your sins" (I Cor. 15:14,17). But now *is* Christ risen! The open tomb assures us that the Father has accepted His Son's sacrifice in our place. We have been raised with Christ.

Resurrection to a New Life Here

"If ye then be risen with Christ, . . . set your affection on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God." If we have truly died

to the world and have been made alive unto God in Christ, then it is only logical that we should not be setting our affection on the things of this world. To be sure, we need food on the table and a roof over our head, but that is the sole objective of our life here on earth. Material things are the worldling's goal. "After all these things do the Gentiles seek" is Scripture's evaluation of that kind of life. To us Christ says: "Seek ye first the kingdom of God and His righteousness," or as St. Paul urges: "Seek those things which are above, where Christ sitteth on the right hand of God."

Resurrection to Eternal Glory

The open tomb assures us that those "things above" at the right hand of God are indeed available to us through our risen Savior. Though they may for the moment be "hid," and though the unbeliever may scoff that we are looking for "pie in the sky bye and bye," yet the Apostle assures us that "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

There is glory awaiting every child of God. Again, receiving that glory is directly connected with the message of Easter. Christ's resurrection assures us of our own resurrection. There is life after death. Though many a dear one has gone on ahead and though we ourselves face daily the prospect of our own death, yet Easter assures us that even death cannot separate us from the "things above." Our risen Savior will one day reappear and in answer to His call all that are in the graves shall hear His voice and shall come forth.

What folly then to live for the things of this world when this world is not our real home! Let us rather look to the "things above" and with St. Paul confess: "Our conversation (our homeland) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile (lowly) body, that it may be fashioned like unto His glorious body" (Phil. 3:20,21). Easter makes this hope certain, for could the Head rise and leave His members dead?

Armin J. Panning

Association of WELS Lutheran High Schools

The Association of Lutheran High Schools of the Wisconsin Ev. Lutheran Synod held its first annual meeting on February 10, 1975, at the Synod Administration Building in Milwaukee. Two areas of interest to the high schools were featured.

Relations with the Synod were emphasized in presentations by Robert J. Voss, executive secretary of the Commission on Higher Education, and Paul Ruege, representing the Special Committee on the Staffing of Area Lutheran High Schools. President Carleton Toppe of Northwestern College spoke on a matter of concern to the science departments of the various high schools.

Of equal importance were two matters of considerable concern to the high schools as a group. Wayne Borgwardt, principal of Fox Valley Lutheran High School, led the group in a discussion which, it is hoped, will lead to rather extensive work in the curriculum area. Robert Sievert, principal of St. Croix Lutheran High School, raised questions about the programs of school visitation and improvement of instruction. In both of these areas committees are to recommend programs for future activities on the part of member schools. Dr. Gary Greenfield, Elementary-School

TRUTH

There was a man
Who went on a journey
To search for Truth.
He journeyed across plains,
He scaled huge mountains,
He sailed across wide oceans,
He traveled through scorching heat
And through frigid weather.
But when his journeys ended,
He had not found Truth;
Because there is only
One Truth — Jesus, the only Truth.

Diane Kuhn

Coordinator on the staff of the Wisconsin Lutheran High School, indicated areas in which Lutheran high schools could be of service to the WELS elementary schools in their respective communities.

The conference was chaired by the president of the Association, Robert Krause, principal of Wisconsin Lutheran High School. Norbert Manthe, acting principal of Michigan Lutheran High School, is the secretary-treasurer.

Accepted as eighth member of the Association was Manitowoc Lutheran High School, Manitowoc, Wisconsin. Other members are the following Wisconsin schools: Fox Valley Lutheran, Appleton; Winnebago Lutheran Academy, Fond du Lac; Shoreland Lutheran, Kenosha; Luther High, Onalaska; and Wisconsin Lutheran, Milwaukee. Kettle Moraine Lutheran of Jackson, Wisconsin, will also be joining, according to Principal James Fenske. Member schools outside Wisconsin are: St. Croix Lutheran, West St. Paul, Minnesota, and Michigan Lutheran High School, St. Joseph, Michigan. The only area high school not represented at the meeting was Lakeside Lutheran of Lake Mills, Wisconsin. One of its faculty members, however, was present as representative of the Synod's Board for Parish Education.

Each member school is represented by its principal, by a teacher elected by the faculty, and by a board member selected by the board of directors of each school. The Synod Commission on Higher Education and the Board for Parish Education are represented by their executive secretaries.

The next meeting of the Association has been scheduled for Wednesday, November 5, 1975, in Milwaukee.

Robert P. Krause

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

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OUR COVER

The cover design is a creation of Mr. Harold Schmitz, artist at Northwestern Publishing House. It illustrates the high-priestly prayer of our Lord, recorded in John 17. The prayer was especially a prayer for the disciples whom Jesus was leaving behind in the world. But it also included us, as such who have come to faith through their Word.



Hearers at Mukonchi Lutheran Church in Zambia's Copperbelt. Mr. Phiri is in the foreground, with his arms around a child.

Meet Mr. Phiri!

Recently our Central African Lutheran Church began work in the Copperbelt, the northern part of Zambia, by calling one of our younger missionaries, Pastor Douglas Weiser, to Ndola. The mining in this whole area is a major source of Zambia's wealth. It is also a region where the need for the Gospel of Christ is very great.

The missionary and his wife and two children live here quite far removed from our headquarters at Lusaka. He has been studying the Bemba language. But several of his preaching places require Chinyanja or Luvale. So he must work through a faithful volunteer worker, Mr. Edson Phiri. But let us hear the story in Pastor Weiser's own words.

Lutheran Services at Mukonchi

"The sun is beautiful today. After yesterday's rain, the road out to Mukonchi is worse than my other routes. There are nine adults and two children here for church today. Only two communicants. The third is away to bring back the fourth, his wayward wife. That makes Mr. Phiri's work more difficult. Still, he preaches with passion to these few souls.

"There are so few words that I can understand. The Chinyanja dialect is used here, Luvale in the Northwest Province. This variety doesn't help my progress in Bemba. A translation knowledge just isn't enough to cope with the spoken language, much less to enable me to understand Edson's Chinyanja sermon.

"... the people were very attentive to hear Him."

"Look at those faces. Farmers. They listen so intently, hanging on the lay preacher's every word. I know they wonder at his wisdom; he's a farmer, too. And young Pelusa, too. He has faithfully come out with me from Kabwe town every time. He is awaiting the results of his final exams for Form III. And today he sits in this tobacco-granary chapel with these farmers, his fellow Christians.

"Mr. Phiri must have moved into part two of his sermon. A farmer sowing the most precious Seed of all into the hearts of his fellow farmers. Did the dirt floor in here seem less than a good church atmosphere? What do the dirt floor, or the log

seats, or the drying-furnace altar with raincoat altar-cloth matter, after all? What does the small number of people matter? The real matter is the Seed; the Word has to be sown. And Edson is doing that here in the time-honored tradition of the tent-maker Paul.

"One soweth, and another reapeth."

"That's about the extent of my work up here in Zambia, too. Spreading Seed here and there. A little at a time. To a few at a time. And guiding them, in turn, to spread the Good Seed in ever wider circles among their own countrymen. Sowing Seed. This is not the glorious harvest work. Not always satisfying, with all its worries about future results. But surely seed-work is something that is accepted as essential by farmer-stock Christians, obsessed as we are with the spring's work with plow and drill.

"And I will sow them among the people; and they shall remember Me in far countries."

"I suppose our families at home can appreciate the value, and the limits of our seed sowing. We here think of them so often, even during Chinyanja sermons. My own family at Ndola, too. They are at home on this Sunday morning, alone again. No public church service, no Sunday school. Communion not very often. We do listen to Pastor Don Fastenau's taped sermons from Lusaka when I get home on Sunday evenings. Somehow, we are not quite satisfied only with our home devotions. And how we look forward to the rare trips to Lusaka for worship with a congregation in English!"

"But God giveth the Increase."

He who promised, "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," He remembers the lonely sower and He also blesses his labors with harvest.

From a more recent letter of Missionary Douglas Weiser we glean the following:

"The Mukonchi congregation was founded by a Lutheran layman out in the tobacco farming scheme 35 miles from Kabwe in January of 1974. At the end of 1974 we have 21 baptized, five communicants, four voting members! Attendance at church averages 24, at Sunday school 30, and Bible class 20. The picture is of the group when I first met them a year ago. Mr. Edson Phiri is the man in the foreground with his arm about a little child.

"Our Kristu Congregation at Kitwe has 99 baptized souls, 53 communicants, and 21 voting members. The prospects for work in the Copperbelt are good. Together the urban population alone totals over a million, all within 50 miles of Kitwe! In these cities we will need chapels. We need to enlarge our Church Extension Fund in Central Africa to take care of these opportunities. I don't want people's concern for us to be their motive for mission giving. I think the massive needs of the Copperbelt speak for themselves, don't you?"

Our Conclusion

Having sent our missionaries out as our witnesses to these far-off places, we are happy to assure them of our faithful prayers and backing in the words of St. Paul to his beloved Philippians: "My God shall supply all your need according to His riches in glory by Christ Jesus!" Our God is rich beyond all imagination. And He is generous in supplying His people with all the means to carry out His work, the gathering of His precious elect from every nation, and kindred, and tongue, and people.

Edgar Hoenecke

The Interpretation of the Bible

Part V — Where Do We Stand?

(CONCLUSION)

Imagine an army which claims to follow, trust, and love a certain general, yet which questions that general at every turn. We are witnessing just such a strange spectacle in much of Christianity today. The Lord Jesus clearly believed and taught that the Bible is God's inerrant Word. He declared, "Scripture cannot be broken" (John 10:35). Yet modern theology feels that Scripture contains many errors. Christ obviously believed in miracles and even used them as proof of His divinity. To the disciples of John the Baptist, He said, "Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up" (Matt. 11:4,5). Yet liberal Christendom denies the miraculous.

Such treachery against the Lord whom it claims to follow is enough to condemn forever modern theology.

Already God's terrible judgment is beginning to crash down. The harvest that is now being reaped from much modernist sowing is vivid witness to the Lord's anger. Let us take stock of some frightening results of liberal interpretation.

Frightening Results

Modernism often leads to doubt. The lengthy *Time* article on Bible interpretation (December 30, 1974) obviously favored the liberal view. It summed it up this way:

With a literal whale out of the way, readers can appreciate the splendid parable of *Jonah*: the story of a stubborn man trying to avoid doing good for an enemy. The *Jonah* parable goes beyond that humanistic dimension, however. What *Jonah* resists is a call from God to preach repentance to the sinners of Nineveh.

In spite of what modernists believe, doing away with the whale does tend to undermine the rest of *Jonah*. In similar fashion, denial of the Easter story diminishes the greatness of Jesus Christ. If the Bible cannot be completely trusted, how do we know it is not wrong when it says, "In the beginning God created"? or when it speaks of the very existence of God?

About 10 years ago there was a movement popular among theologians called the "God Is Dead" theology. Although this movement seems to have been little more than a fad, it does indicate the extremes to which modernism can be carried.

Such radical departures from basic Scriptural doctrines have left many wondering what is left to believe. At first this problem concerned mainly scholars at seminaries and universities. Now it is on the mind of men everywhere. Spiritual doubt and unrest have spread quickly, especially

through two channels: the university and the pulpit.

Most public and many church-related colleges have been only too happy to adopt liberal Bible studies, since they fit in so well with the almost universally accepted theory of evolution. As a result, each year thousands of young people who go off to college learn to distrust the Scripture. Bible-believing students hear their faith derided by professors or fellow students and find it increasingly difficult to resist the pressure.

Bible Ignorance

In the churches themselves, however, liberal thought is introduced more subtly. Liberal ministers do not, as a rule, rant and rage against the Bible. In fact, they use it very respectfully in their worship services. They make use of many familiar hymns, words, and symbols. However, little or no stress is placed on such Bible truths as the existence of the devil, Adam and Eve's fall into sin, God's grace to sinners, the power of Baptism, Christ's death for the sins of men, Christ's resurrection, the imminent return of Jesus Christ, and the resurrection of all the dead. Rather, the emphasis usually falls on subjects like social reform and political change.

Consequently, many churchgoers are abysmally ignorant of numerous Scriptural teachings. There is much confusion as to what God says about matters like marriage and the family, capital punishment, repentance, the ordination of women as ministers, the difference between Christianity and other religions, the purpose of sending out missionaries, and the meaning of life and death.

Fertile Field for the Cults

Such lack of understanding in doctrine has undermined these churches and left them an easy prey to numerous false religions. Evidence of this lies in the fact that some 10,000,000 former Christians have joined up with the Mormons, Jehovah's Witnesses and other cults. These religions, though false, have a strength that many liberal modernistic churches lack. Though wrong, these cults speak with conviction.

Long ago St. Paul stressed the importance of bold, assured preaching when he said, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14:8.) As long as ministers themselves lack confidence in Scripture, members of their churches can only expect to hear words like "I think" or "It seems to me" from their mouths.

Studies made during the last several decades indicate that a decline in both evangelism and growth are linked with liberal teaching. This makes sense, because as Christian belief weakens so does the desire to convert others to that belief.

Faith-Destroying

The worst possible result of modern theology is the loss of faith in Christ Jesus. Those to whom this happens fall from God's grace into His eternal wrath.

Christ once said, "Ye shall know them by their fruits. . . . A corrupt tree bringeth forth evil fruit" (Matt. 7:16,17). Perhaps it is time we stop calling liberal theology Christianity at all and name it for what it is. Liberal theology is really human philosophy cloaked in the forms and words of the church.

A Warning In Place

It ought to make us humbly grateful that amid this apostasy God in His mercy has kept our small Wisconsin Synod in the profession of His inerrant Word. But a two-pronged warning is in place. There is, first of all, always the danger present, especially for pastors and professors, that we are so taken up with the trends of the age that we start accommodating our preaching to these currents.

The other caution which must be raised is that against *dead orthodoxy*. This term describes a church which is self-sufficient and secure because, after all, it has the Bible. Like the Jews of Jesus' day, it is proud of its great religious heritage and arrogantly boasts of a special status with God. It is orthodox and straight in its profession of the truth. But what if it is dead in its love for the same? People in such a church usually make much ado about God's Word. On Confirma-

tion day its boys and girls receive beautiful Bibles, with concordances and cross-references and red letters. But we need to ask: How much a part of their daily life does the Scripture really become? Do they live by it?

On occasion our Wisconsin Synod has been accused of a self-satisfied smugness. Does the shoe fit? We pray it does not. Let us always be deeply concerned about all the doctrines of Holy Scripture, for they are from God Himself. But, at the same time, may we always recognize that it is only by God's grace that we possess them!

Ours For What Purpose?

We Wisconsin Synod Lutherans have in our hands the most dynamic Book in the whole world. Through it the Holy Spirit of God enters our hearts, brings us to know our Savior, and makes us alive — forever. With this Book the Apostles turned the world upside down (Acts 17:6). Today the Lord of creation has laid at our doorstep almost unbelievable opportunities. All around us lie unlimited mission fields, multitudes of men and women thirsting for something which will satisfy their souls. We have that something. The Holy Scriptures are the water of life!

As the world rushes headlong toward its end, Satan, the prince of this world grows bolder and more daring. He sows confusion and despair on all sides using liberal theology as one of his tools. Amid this turmoil the Lord Christ stands before us. As we listen in awe-struck silence, He speaks. He is calling us to follow Him. He commissions us to proclaim His Word in all its saving fullness to all the world. Let us follow His call without fear and trembling. Let us raise His Holy Word as a shining beacon before the nations.

God's Word is our great heritage
And shall be ours forever;
To spread its light from age to age
Shall be our chief endeavor.
Through life it guides our way,
In death it is our stay.
Lord, grant, while worlds endure,
We keep its teachings pure
Throughout all generations. Amen.

Pastor Roland Cap Ehlke

I am Joe's **BODY**

Some of you have probably read, in *Reader's Digest*, one or more of a series of articles with titles like: "I Am Joe's Heart," "I Am Joe's Lungs," "I Am Joe's Eyes," and others. The authors of these articles have reminded us of the very complex kind of creatures we are, and of the marvels of God's creation with regard, especially, to the human body.

Let me go a step farther, following a line of thought similar to that employed in the articles mentioned above. Let me remind you of a few things which, until now, you may not have given much thought to as far as your physical body is concerned. I can do this, because "I am Joe's body."

"Joe," in this case, is a believing child of God. As a Christian he knows and understands things about me, his body, which his unbelieving fellow human beings do not know about themselves, or which is not true about them. I am, first of all, a product of God's grand and glorious work of creation. Joe believes that God has made me, giving me "eyes, ears, and all my senses; my reason, and all my faculties." I am a direct result of what God did so many years ago on the sixth day of creation when "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life" (Gen. 2:7). Having done this, God told that first man and his newly created wife to "be fruitful and multiply and replenish the earth and subdue it." That's how I finally got here; that's how the "complete" Joe got here. (He's *more* than just a body, you know.) All people on earth are the result of God's creative power — a power which is seen also in the laws of human reproduction which He set into motion in that first remarkable week.

One sad thing happened, though, after Joe's forebears had been created. They disobeyed their Creator and became sinners. This caused their

bodies, also, to become imperfect, and that's why I'm not perfect either. Yet there is much about me that is still truly remarkable.

For example, the other day Joe cut his finger. It bled for a while, but after Joe cleansed the wound and put a bandage on it, he forgot all about the cut until today. He took off the bandage and saw that the injury had already healed almost completely. This set him to thinking about that wonderful healing process with which God has endowed me. He was reminded of the words of the Psalmist: "I will praise Thee, for I am fearfully and wonderfully made" (Ps. 139:14). Joe was led to praise God also for the many other things about me that so many people simply take for granted.

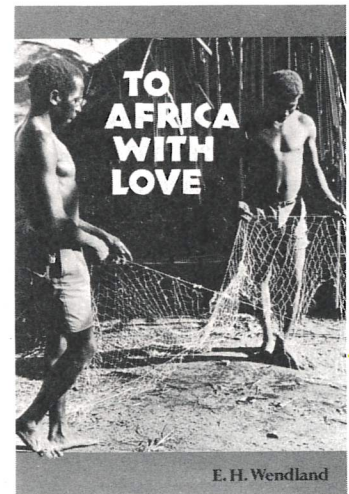
My existence can be traced back to the moment of conception in the uterus. It took nine months for me to advance in size and maturity to the point of "self-support," and then I first saw the light of day. I grew, I developed, I matured, and the years kept slipping by.

Now I have been in this world for a relatively long period of time. My heart has been beating day and night hundreds of thousands, yes, millions of times up to this point in Joe's life, and I have continued to function for Joe in many different ways. As a Christian, Joe knows that he is expected to give me proper care and consideration. To abuse me or to misuse any part of me is sinful, for Joe knows that I am a "temple of the Holy Ghost" (I Cor. 6:19). A wrong use of the tongue, for example, can "defile the whole body" (James 3:6). Overindulgence in the use of alcohol can harm the liver. Excessive smoking adversely affects the entire cardio-vascular system. Eating too much is something that has never been of benefit to my overall physical condition. Improper use of drugs is very damaging. Joe wants to keep me in fit condition so that I can help him serve the Lord as effectively and ef-

ficiently as possible in whatever field of work Joe happens to be employed.

But Joe knows very well that I am not going to last forever. I'm wearing out. I'm mortal. This does not trouble Joe, however. With the Apostle Paul he says, "For me to live is Christ, and to die is gain" (Phil. 1:21). He knows that even though I will one day cease to function — even though I will decompose in the grave and return to dust (unless, of course, Judgment Day dawns before I die) I will rise again in a glorified state, be reunited with the soul (the immortal part of Joe's being) and be with God in heaven forever. What could be more glorious than that! Joe believes that Jesus Christ is his Savior from sin, and that God-given faith is what has saved him and me, too — from hell! I'm really looking forward to that glorious, eternal, completely joyful existence in heaven, aren't you?

Philip R. Janke



TO AFRICA WITH LOVE

by E. H. Wendland

No. 12N1710

A clear presentation of the sound theology, methodology, and missiology of a veteran missionary who is a professor at the Lutheran Bible Institute and Theological Seminary in Lusaka, Zambia. He writes from a rich background of experience in the Lutheran Church of Central Africa where with untiring energy and devotion he has worked to achieve as great a measure of self-reliance and self-expression as possible against the day when the Lutheran Church of Central Africa will have to go on without expatriate guidance. His experiences make exciting reading for Christians committed to the Church's great mission: "Preach the Gospel to every creature."

Paperback (191 pages) .. Retail Price: \$4.50

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

Direct from the Districts

Dakota-Montana

Narthex Added at Glenham

On January 26, 1975, St. Jacobi of Glenham, South Dakota, dedicated a new narthex. The Rev. A. P. C. Kell, president of the District, was the festival speaker. He based His message on Genesis 28:17.

The new narthex has increased the size of the church by one-third, providing for overflow from the nave, a cry-room, a registration nook, and a large area for visiting. The addition also encloses the steps to the main level, previously exposed to the ice and snow. Donated labor by the members did much to keep the final costs reasonable. May the Lord bless St. Jacobi's "coming in and going out"!

Michigan

SST Institute at Lansing

On October 26, 1974, some 200 Sunday-school teachers and pastors from Michigan and Ohio gathered at Emanuel First Evangelical Lutheran Church, Lansing, Michigan, for a one-day workshop on some of the theoretical and practical aspects of teaching in the Sunday school.

The morning session began with a devotion led by Pastor Robert Mueller of Owosso, Michigan. Pastor Fred Toppe of Portage, Michigan, then addressed the assembly on the topic "The Doctrine of Justification."



Pastor Toppe addressing SS teachers

After enjoying a sack lunch, the Sunday-school teachers were given a vocal and visual demonstration of "Practical Teaching Aids for the Sunday-School Teacher" by Miss Irma Paap, student-teacher supervisor at Dr. Martin Luther College, New, Ulm.

"The Psychology of the Student" was discussed by Mr. Donald Zimmerman, principal of St. Paul's Lutheran School, Stevensville, Michigan; and the afternoon closed with a visual tour of the Holy Land in which Professor Harris Kaesmeyer of Michigan Lutheran Seminary gave the teachers some "Interesting Insights into the Holy Land."

This was the eighth in a series of annual Sunday-school Teachers Institutes arranged and sponsored by the Michigan District Board for Parish Education. Their aim is to equip our Sunday-school teachers better for their important task in the work of the Church.

Organist Honored at Paul the Apostle Congregation of Detroit

On Sunday, September 29, 1974, the members of Paul the Apostle Church recognized the faithful services of their organist, Mr. Ted Miller, with special musical presentations in the morning service and a "Recognition Dinner" at noon. Although all congregation members



Organist Ted Miller, Sr.

and many other friends were aware of the plans, the day was carried off as a surprise.

Mr. Miller has been associated with sacred music at Paul the Apostle since 1938, when he formed and directed a choir of 40 voices. In January, 1946, he began serving as organist and ever since has faithfully served the congregation at all Sunday services, special services, weddings, and funerals, even taking time off from work when necessary.

Mr. Miller and his wife, the former Elsie Brauer, have two sons, Ted, Jr., and Thomas. Ted, Jr., served as organist on the Sunday when the congregation gathered to praise God who gives talents and inspires men to use them to His glory and the benefit of their fellow-men.

Parsonage at New Carlisle, Ohio

Peace Ev. Lutheran Church of New Carlisle, Ohio, organized in 1964, and now numbering about 100 communicants, recently dedicated a parsonage, pictured here. Pastor of the congregation is the Rev. F. C. Knueppel.



The congregation wishes to express its deep thanks to the brethren of the Wisconsin Synod for making the erection of this home for its present and future pastors possible.

Minnesota

75th Anniversary at Zion, Winthrop, Minnesota

On Sunday, September 29, 1974, members and friends of Zion Ev. Lutheran Church, Winthrop, Minnesota, gathered in special worship services to thank and praise the Lord for His Grace extending over a 75-year history. Guest speakers at the services were the Rev. Oscar J. Naumann, president of the Synod and son of the founding pastor of the con-

gregation, and Pastor Walter Oelhafen, Jr. Pastor Naumann addressed the assembly on the basis of Psalm 117, and Pastor Oelhafen chose Luke 5:18-26 as his text. May the Lord of the Church continue to bestow His blessings upon this flock!

New Parsonage at Forest Lake

The members of Martin Luther Ev. Lutheran Church of Forest Lake, Minnesota, were privileged to dedicate their parsonage on December 15, 1974. This was an especially joyful event for them, since it came barely a month after the celebration of their second anniversary as a congregation.

The parsonage as well as the purchase of the 3.6 acres of land on which it is located were financed through a CEF Uniloan. The house measures 26' by 48', with an attached foyer and two-car garage. The home at present serves a double purpose. It provides living quarters for the pastor and his family and also houses the congregation's office and a 34' by 14' multi-purpose room used for congregational meetings, instruction classes, and Sunday-school classes for the mentally retarded.

The majority of the construction work as well as of the finishing was done by volunteer labor from the congregation, under the leadership of Mr. John Arendt. This kept the cost of general construction down to \$24,000.

Martin Luther Congregation, which now numbers 92 communicants and 164 souls, is grateful for your financial support which enabled it to build this house dedicated to the work of the Lord. The members ask your continued prayers as they eagerly look forward to a house of worship of their own.



Forest Lake Parsonage

Faith Lutheran, River Falls, Breaks Ground

Blustering winds and damp weather did not diminish the enthusiasm of Faith Congregation as it broke ground on October 6, 1974, for its new worship-fellowship facility. Organized in 1971, the congregation had been planning the facility for over a year.

Members of the youthful congregation listened attentively as Pastor Carl Ziemer read the words of King David in I Chronicles 29 regarding his preparations for the building of Israel's Temple. King David spoke of the generous offerings that had been made. He also pointed out the privilege that belongs to God's people in being able to construct a house of prayer. Through this Word of God, the members of Faith Lutheran were reminded of their own great privilege.

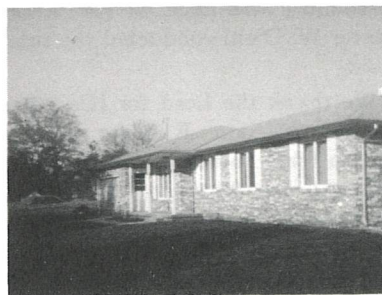
The new worship-fellowship facility, the prototype of which was planned by our Synod's Architectural Department, will be of traditional design and have a seating capacity of 194. The fellowship wing, seating 150 at tables, also includes a small kitchen and a church office.

The members of Faith Lutheran of River Falls, Wisconsin, wish to express their thanks to the thousands of concerned Christians throughout our Synod who have made the construction of their new church a reality.

Nebraska

Hastings Dedicates Parsonage

On the first Sunday of Advent, December 1, 1974, Redeemer Ev. Lutheran Church of Hastings, Nebraska, was permitted by God's grace to dedicate its new parsonage. In a



Hastings Parsonage

special service, President Gerald E. Free reminded the congregation of the many blessings coming to it from a Christian parsonage.

The new parsonage is a three-bedroom ranch-style home of brick veneer with a double garage and full basement. It has central air conditioning and heating. Substantially built, it will serve Redeemer Congregation and its called servant for many years to come.

Pastor of the congregation is the Rev. Gerhard Eckert.

Southeastern Wisconsin

Nain's Sixtieth Anniversary

Nain Ev. Lutheran Church of West Allis, Wisconsin, was privileged to celebrate its 60th anniversary with services held on October 13 and 20, 1974. Festival preachers were Synod President Oscar J. Naumann and the Rev. Winfred Nommensen, first vice-president of the Southeastern Wisconsin District. President Naumann preached on Psalm 105:1, using as theme: "How Shall We Observe Our 60th Jubilee in a God-pleasing Manner?" Pastor Nommensen used II Corinthians 5:14,15 to preach on: "Your Anniversary Incentive — The Compelling Love of Christ."

The anniversary celebration was climaxed by a banquet at which the mortgage on the church was burned. Mrs. Olga Keibel, widow of the late Walther Keibel who had served Nain for 46 years, set the match to the mortgage as the assembly sang: "Praise God from Whom All Blessings Flow."

As part of the anniversary observance, an electronic carillon and chime system was installed and dedicated on Thanksgiving Day.

Members of the congregation are duly grateful to the God of all Grace who has granted them the privilege of these 60 years of fellowship as a congregation. Only three pastors have served the congregation during this time. They are: Pastor Walter Mozkus, the founding pastor; Pastor Walther Keibel, who served from 1916 until his death in January of 1963; and Pastor Gordon J. Snyder, since 1963.

Asleep in Jesus

Pastor William R. K. Krueger 1908 - 1975

On Sunday, January 26, 1975, members of Our Savior Lutheran Church, San Antonio, Texas, gathered with pastors and lay members of the Texas Conference in a special Service of Thanksgiving recognizing the 43 years which the Lord of Grace had permitted Pastor William R. K. Krueger to serve in the teaching and preaching ministry prior to his resignation on November 1, 1974, because of failing health. It was a joyous occasion as 115 people gathered to speak and sing words of praise to God for His gift of the holy ministry.

One week and one day later, on Monday, February 3, Pastor Krueger was called by the Lord to his eternal peace. By God's grace we also recognize this as a joyous occasion, for a faithful servant was called to be forever with his Lord.

Pastor Krueger was born on July 22, 1908, in Wisconsin Rapids, Wisconsin, where he was received into God's Kingdom of Grace by the Sacrament of Holy Baptism on August 23. He was confirmed on March 13, 1921.

In 1921 his family moved to Lyons, Illinois, where, after two years, he enrolled in Concordia High School. After graduation from Concordia High School, he was assigned to teach in the parochial school in Danbury, Connecticut, for one year. After his year of teaching, he then returned to Concordia College, River Forest, graduating on June 11, 1931.

Pastor Krueger taught in Lutheran schools from 1931 until November, 1946. During his last five years at St. John's, Burlington, Wisconsin, he prepared himself for the preaching ministry by private study. After being

colloquized by the Seminary faculty, he was ordained and installed as pastor of Grace Ev. Lutheran Church, Eau Claire, Michigan, on November 10, 1946. On September 19, 1954, he became pastor of St. Bartholomew Ev. Lutheran Church of Kawkawlin, Michigan. From October 6, 1968, to November 1, 1974, he served Our Savior Ev. Lutheran Church in San Antonio.

Pastor Krueger served the church at large as chairman of the Southwestern and Northern Conferences of the Michigan District, chairman of the Michigan District Pastoral Conference, member of the Michigan and Arizona-California District Boards for Parish Education, as well as the Synodical Board for Parish Education, and as visiting elder of the Texas Conference. Pastor Krueger's continuing interest in education was evidenced by the fact that he took courses at the University of Wisconsin, Central Michigan University (B.A. and M.A. in 1964 and 1967), and Michigan State University.

The deceased was married to Pauline Umnus of Burlington, Wisconsin, on August 30, 1933. The Lord blessed their marriage with 13 children, of whom William, Peter, and Matthew preceded their father in death. Surviving Pastor Krueger are his wife; four sons: Pastor Silas Krueger of Tucson, Arizona, Mr. Richard Krueger of San Antonio, Pastor Mark Krueger of Temple, Texas, and Mr. Timothy Krueger of San Antonio; and six daughters, Mrs. William Lewis, Mrs. H. Dale Walker, Naomi, Rachel, and Rebecca, all of San Antonio, and Miss Mary Krueger of Saginaw, Michigan.

Funeral services were conducted by the undersigned on February 6, with Pastor V. Glaeske basing his message of comfort and hope on Psalm 121. Pastor W. Diehl conducted the interment.

We thank the Lord for His gift of Pastor William Krueger 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."

Pastor J. J. Radloff

Pastor Philip J. Koeninger 1947 - 1975

Pastor Philip J. Koeninger had served the Lord as a minister for only a little more than one year when the Lord called him to eternity. His congregation and his family were comforted by God's Word at the funeral service held at Paul the Apostle Congregation, Detroit, Michigan, on January 29, 1975, as Pastor Karl Krauss of Emanuel Congregation, Lansing, Michigan, reminded those in attendance that we trust in the wisdom and will of God even when we do not fully understand His ways. Pastor Krauss used John 14:27b as both text and theme: "Let not your heart be troubled, neither let it be afraid."



Pastor Koeninger was born in Saline, Michigan, on May 2, 1947. His high-school training was received at Michigan Lutheran Seminary, Saginaw, Michigan, from which he graduated in 1965. He then attended Northwestern College, Watertown, Wisconsin, receiving his B.A. in 1969. In June, 1973, he graduated from Wisconsin Lutheran Seminary, Mequon, Wisconsin. He spent his vicarage year teaching high-school religion classes and coaching at Martin Luther Academy, New Ulm, Minnesota.

In July, 1973, Pastor Koeninger was ordained and installed as pastor of Crown of Life Ev. Lutheran

Church of New Orleans, Louisiana, and Trinity Ev. Lutheran Church, Abita Springs, Louisiana. On October 1974, he accepted the pastorate of Paul the Apostle Ev. Lutheran Church, Detroit, Michigan. Immediately upon arriving he became ill. However, the Lord restored his strength to the point that he was installed as the pastor of this congregation on December 29, 1974. On Sunday evening, January 26, 1975, God quietly called him to Himself.

Pastor Edgar Herman of St.

Mark's Congregation, Flat Rock, Michigan, served as the liturgist at the funeral service, and Pastor Edward Zell of Lola Park Congregation, Detroit, officiated at the cemetery chapel. Interment was in Glen Eden Memorial Park, Livonia, Michigan.

In 1972 Pastor Koeninger married Miss Mary Jane Pjesky of Benton Harbor, Michigan. There were no children. In addition to his wife, he is mourned by his parents, Pastor and Mrs. Leonard J. Koeninger of Plymouth, Michigan, his sister, Kristine,

and his grandmother, Mrs. Edna Koeninger of Wauwatosa, Wisconsin.

Pastor Koeninger was the third generation of Koeningers to have served in the Lutheran ministry, following in the footsteps of his grandfather, Pastor L. H. Koeninger, and his father, Pastor L. J. Koeninger. His maternal grandfather, Pastor E. J. Berg, was also a Lutheran pastor.

"The Lord gave and the Lord hath taken away. Blessed be the name of the Lord!"

E. Herman

Looking at the Religious World

information and insight

PROJECT HOPESTAR

The nation's religious broadcasters, meeting in convention the last week in January, were introduced to a radically new, space-age, mind-boggling mission project. The unusual project calls for the design, development, production, programming, launching, and controlling of three communications satellites in orbit 23,000 miles above the earth.

The plan calls for a positioning of the satellites to cover the whole earth with their transmission 24 hours a day. Each of the three satellites will be programmed with the same message in approximately 100 languages thus employing 300 or more languages throughout the network. Both audio and video transmission is planned. The message??? — nothing else than the Holy Bible, God's Word, beamed into every nook and corner of the world at every radio and TV antenna on earth.

Does that sound something like the wild musings of a beautiful dreamer? Or, does it suggest the folly of the person intent on building a tower before counting the cost? Not if you consider the source.

Project Hopestar originated in the mind of one of the nation's leading space scientists, Dr. Vernon Grose, chairman of the Board of Directors of

the Alpha Foundation which is directing the project. Dr. Grose proposed the project January 29 at the annual convention of the National Religious Broadcasters in Washington, D.C.

Dr. Grose's presentation included an overview of the project, the rationale for it, a summary of initial responses to it along with a survey of the political, technical, and financial factors which require solutions. Congressmen, business executives, religious leaders and others have indicated an interest in the project. Dr. Werner von Braun, formerly the director of NASA, has offered counsel for the project.

Initial cost estimate for the project is a staggering \$450 to \$500 million. Technical and political factors also present problems requiring solutions. The Alpha Foundation speaks of them as opportunities rather than as obstacles.

The scope of the project staggers the imagination for most of us. But who knows? In the near future God may use three orbiting earth satellites to help "keep hope's bright star aglow." It's an exciting prospect worthy of your prayers for its success. We think the planners could not have chosen a more apt name for the project — Hopestar.

THE TEXTBOOK CONTROVERSY

The "cultural revolution" which erupted last year in Kanawha County, West Virginia, has retreated from the headlines. But the textbook battle which began there and captured the attention of the nation for a time is not over. Not only is the battle not over, the revolution is spreading — to Maryland, Minnesota, North Carolina, New Jersey, Texas and other states.

Reams have been written on the controversy, much of it ridiculing the God-fearing hill-people of Kanawha County for not having made it into the twentieth century yet. Now that the first salvos have been fired and forgotten, some saner things are being said. We were impressed by the good sense of an editorial in the January 9 issue of the *Lutheran Sentinel* written by Paul Madson, pastor of a congregation of the Evangelical Lutheran Synod in Massachusetts.

He relates an incident involving one of his members who picked up a book of children's poetry in the school in which his congregation holds its services. The first poem she read shocked her with its subtle profanity. It read:

King David and King Solomon
Led merry, merry lives
With many, many lady friends
And many, many wives.
But when old age crept over them,
With many, many qualms,
King Solomon wrote Proverbs
And King David wrote the Psalms.

That's not exactly a God-honoring way to teach children who authored Psalms and Proverbs. But as Pastor Madson points out, that poetry is tame compared to the textbook vulgarisms and the blasphemies which touched off the West Virginia controversy. He cites examples such as these: a third-grade book which retells the Biblical story of the Fall as a "made-up myth"; a poem which asserts that it "is better to call God a fool than to worship him"; a reading for high-school seniors which describes a marijuana smoking prostitute as "a remarkable, beautiful, good-hearted, tender girl," and finally, another book which mocks the "crazy idea that there should be only one man for one wife."

What About Minority Rights?

Madson offers a number of telling comments in his appraisal of the controversy. We share only one with you. After adding his endorsement and encouragement to the parents involved in the struggle, he writes, "A book that encourages blasphemy, profanity, and immorality has no place in the education of any child — or for that matter, of any adult. Even a public school ought to recognize that. Textbook publishers in recent times have been careful not to print anything that will offend minority groups, but they seem to have a different set of principles about offending Bible believers. If the world is going to be fair about respecting minorities, ought it not give the same consideration to Bible believers as it does to others?"

Establishing a Religion of Secularism

The January 31 issue of *Christianity Today* editorialized on the same subject (What Johnny Should Read, pp. 18, 19). It reminded readers that when the Supreme Court outlawed religious exercises in public schools, it also decreed that "the state may not establish a 'religion of secularism' in the sense of affirmatively opposing or showing hostility to religion, thus 'preferring those who believe in no religion over those who do believe.'"

It is precisely this violation of neutrality in public education which has riled so many citizens. A spokesman for a Maryland citizens' protest committee has correctly observed: "It's not a few dirty books we're objecting to. It's the secular humanist philosophy that pervades the curricula, the concentration on what you think and what you feel, rather than academic skills and basics." Yes, indeed!

Christianity Today's editorialist thinks the outcome of the battle will be largely determined by the position the federal government takes toward the controversy. He finds hope in an observation expressed by U.S. Commissioner of Education, T.H. Bell. Bell has said: "Parents have a right to expect that the schools . . . will support the values and standards that their children are taught at home. And if the schools cannot support those values, they must at least avoid deliberate destruction of them."

A hearty Amen to that, but don't hold your breath waiting for the government to insist on it. Meanwhile, how are things in your school district? Perhaps there is a citizen's protest committee in your community which would welcome your support. And if you are fortunate enough to have a Christian school to which to send your children, you are fortunate indeed.

Joel C. Gerlach

CALENDAR OF CONFERENCES DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 1-2, 1975; 10 a.m. Communion service at Zion Ev. Lutheran Church.

Place: Northwestern Lutheran Academy, Mobridge, S.D.

Preacher: D. Neumann (D. Neyhart, alternate).

Agenda: I Timothy 3, With Practical Application for the Ministry; P. Stuebs; A Pastoral Approach to Alcoholism; T. Schmidt; I Timothy 4, With Practical Application for the Ministry; D. Neyhart; Demoniac Possession Versus Insanity, Epilepsy, and Other Similar Diseases; R. Weimer; Daniel: R. Kloehn; Historical Study and Evaluation of the Office of the Executive Secretary in the WELS; D. Malchow.

J. M. Engel, Secretary

MICHIGAN

SOUTHEASTERN PASTORAL CONFERENCE

Date: April 7-8, 1975; 7:30 p.m. Communion service.
Place: Zoar Lutheran Church, Detroit, Michigan (H. Grigsby, host pastor).

Preacher: H. Hempel (K. Vertz, alternate).

Agenda: The Baptism of the Holy Spirit and Related Scriptural Expressions: J. Naumann; Exegesis of James 4:6-17; E. Schultz; A Review of H. Grady Davis' *Design for Preaching*: A. Bloom; a Discussion of the Role of Women in Church and Society: moderator, E. Fredrich; Conference Reports.

E. Fredrich, Secretary

NORTHERN PASTORAL CONFERENCE

Date: April 7, 1975.

Place: Prince of Peace, Howell, Michigan.

Preacher: K. Plocher (N. Pommeranz, alternate).

Agenda: A Study of the Augsburg Confession and Apology, Articles on Church and Ministry: R. Carter; Exegesis of Hebrews 12: P. Press.

E. C. Schmelzer, Secretary

OHIO CONFERENCE

Place: Zion Lutheran Church, Toledo, Ohio.

Dates: April 7-8, 1975.

Preacher: J. Ibsch.

Agenda: Exegesis of Romans 13:1-14; P. Lehmann; Signs of the End — How Shall We Read Them? T. Bartz; How Long Should a Delinquent Remain a Delinquent? N. Maas.

K. Grunewald, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Place: Cross Ev. Lutheran Church, Rockford, MN; W. E. Neumann, host pastor.

Date: April 8-9, 1975; opening session on Tuesday at 10 a.m. and evening Communion service at 7:30.

Preacher: D. Begalka (W. Niermeier, alternate).

Agenda: The Proper Consecration of the Elements in The Lord's Supper: Prof. S. Becker; Alcoholism: Sin or Sickness? F. Kogler; Exegesis of I Timothy 1:1-20: Prof. L. Hahnke; Church Discipline Within the Congregation: E. Knief; various committee reports and routine business.

Registration: There will be a \$1.50 registration fee. Request cards for meals and lodging will be mailed. Visiting elders will serve as the Excuse Committee. Please send excuses to host pastor.

W. J. Henrich, Secretary

NEBRASKA

DISTRICT PASTORAL CONFERENCE

Date: April 8-10, 1975.

Place: St. John Lutheran Church, Rising City, Nebraska; P. Zarling, host pastor.

Service: Holy Communion will be celebrated during the 7:30 p.m. service, Tuesday, April 8, 1975.

Preacher: W. Leerssen (L. Sievert, alternate).

Agenda: Isagogical Study of Joel: J. Pflitzweil; Pastoral Counseling Workshop in Behaviorism, dealing especially with alcoholism, mental problems, drugs, delinquent children; Dr. Burnell Pohlmann; The Necessity of Consistency in the Application of Scriptural Principles to Cases of Discipline: L. Gruendeman; Mission Outreach of the Congregation: R. Roth.

Note: Please announce to the host pastor for lodging and meals.

K. Bode, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTOR-TEACHER CONFERENCE

Date: April 14, 1975; 9:00 a.m.

Place: Opening Communion service, Bethany, Appleton, Wisconsin; conference sessions at Fox Valley Lutheran High School.

Preacher: A. Dobberstein (A. Wood, alternate).

Agenda: How To Develop Personal Bible Study Through the Religion and Instruction Classes: M. Koss; How Do the Mass Media, Especially TV, Affect Children In Regard To Values? Prof. T. Kuster.

R. Muetzel, Secretary

MANITOWOC PASTORAL CONFERENCE

Date: April 7, 1975; 9:00 a.m. Communion service.

Place: Immanuel Lutheran Church, Manitowoc, Wisconsin; G. Unke, host pastor.

Preacher: W. Geiger (K. Haag, alternate).

Agenda: Sermon Study: K. Haberkorn (H. Krause, alternate); Conference Reaction to the ILCW Lictionary: H. Juroff, G. Unke, and H. Kuschel; The Separation of Church and State With Special Reference to Acceptance of Government Aid by Parochial Schools: N. Kock.

P. J. Damrow, Secretary

PACIFIC NORTHWEST

SPRING PASTORAL CONFERENCE

Date: April 8-10, 1975.

Place: Christ Our Redeemer, Bend, Oregon.

Preacher: M. Teske (A. Valerio, alternate).

Agenda: Homiletic treatment of Luke 24:13-35: D. Bruemmer; Work Ethic: Exegesis of II Thessalonians 3: P. Siegler; Word Study of Shaol, Gehenna, Hades, and Hell: J. Henning; Are Lodges, Other than Masons and Scouts, Changing? L. Lambert; Ministering to the Sick and Dying: L. Weindorf.

M. Hannemann, Secretary

WESTERN WISCONSIN

JOINT SOUTHWESTERN AND MISSISSIPPI RIVER VALLEY CONFERENCE

Date: April 8, 1975.

Place: First Ev. Lutheran, West Avenue and Cameron, La Crosse, Wisconsin; F. Miller and R. Sachs, host pastors.

Preacher: M. Schwartz (R. Siegler, alternate).

Agenda: The Biblical Canon and the Church History Surrounding Its Establishment: Prof. R. Balge; Study of the Words "Excommunication, Suspension, and Removal," with E. A. Breiling leading the discussion; Sermon Study on 1 Peter 2:11-20: G. Moldenhauer, J. D. Liggett, Secretary

WISILLOWA PASTORAL CONFERENCE

Date: April 14-15, 1975 (noon to noon).

Place: Gethsemane Lutheran, Davenport, Iowa.

Communion service: Monday evening, April 14, at 7:00.

Preacher: R. Bittorf (L. Martin, alternate).

Agenda: The Role of the Visiting Elder: L. Martin; Exegesis of Luke 16:1-9: P. Zittlow; Mixed Marriages (a continuation): D. Rutschow; Report by Visiting Elder. Lodging: Those desiring motel accommodations please notify Pastor R. Bitter, 163 19th Ave., Moline, Illinois 61265.

D. Rutschow, Secretary

NOMINATIONS — WLS

The following have been nominated by members of the Synod to replace the sainted Professor Frederic E. Blume at Wisconsin Lutheran Seminary, Mequon, Wisconsin. This professor will be expected to teach New Testament and Church History.

Pastor Julian Anderson, St. Petersburg, FL
 Pastor Donald Bitter, Fort Atkinson, WI
 Pastor Errol W. Carlson, Ellensburg, WA
 Pastor Robert Christman, Green Bay, WI
 Pastor Leroy Dobberstein, New Ulm, MN
 Pastor Thomas B. Franzmann, Citrus Heights, CA
 Pastor I. G. Frey, Phoenix, AZ
 Pastor Edgar T. Gieschen, Mayville, MI
 Pastor Edgar Greve, Kenosha, WI
 Prof. Theodore Hartwig, New Ulm, MN
 Pastor Theodore Horneber, Slinger, WI
 Pastor Martin P. Janke, Fond du Lac, WI
 Pastor Harold John, Tsuchiura, Japan
 Pastor David Kock, Rhinelander, WI
 Pastor Norval Kock, Manitowoc, WI
 Prof. Arnold Koelplin, New Ulm, MN
 Pastor Paul H. Kolander, Montello, WI
 Pastor Harmon Krause, Two Rivers, WI
 Prof. Paul Kuske, Saginaw, MI
 Pastor Lyle Lange, Escondido, CA
 Pastor Richard Lauersdorf, Jefferson, WI
 Prof. Armin Panning, Watertown, WI
 Prof. Darwin Raddatz, New Ulm, MN
 Prof. Cyril Spaude, Watertown, WI
 Pastor George Tiefel, South Lyon, MI
 Pastor Robert J. Voss, Brookfield, WI
 Pastor Ernst Wendland, Lusaka, Africa
 Pastor Frederick A. Werner, Barre Mills, WI
 Pastor Robert J. Zink, Hales Corners, WI

The Board of Control of Wisconsin Lutheran Seminary plans to meet Thursday, April 10, 1975, at 1:30 p.m. to call a professor from the above list. Any correspondence concerning these candidates should be in the hands of the secretary of the Board of Control by Monday, April 7, 1975.

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

CHANGES OF ADDRESS

(Submitted through the District Presidents)

Pastors:

Hochmuth, Robert H.
 4212 Savannah Lane
 Sacramento, CA 95823

Krueger, David A.
 970 Pike Road
 West Palm Beach, FL 33411
 Phone: (305) 684-0691

Mittelstaedt, John R.
 1500 Brown Station Road
 Largo, MD 20870
 Phone: (301) 350-4520

Russow, William H.
 26 North Park Blvd.
 Freeport, IL 61032

Seifert, John C.
 4301 James Drive
 Midland, MI 48640
 Phone: (517) 835-4127

Tiefel, Arnold Wm.
 1721 Ohio St.
 Oshkosh, WI 54901

Warnke, Hugo M.
 1220-F Berrum Lane
 Reno, NV
 Phone: (702) 825-3292

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 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
	Schaumburg*
	Springfield*
	West Chicago
Iowa	Dubuque
	Shenandoah*
Michigan	Gaylord*
	Grand Ledge*
	North Pontiac
	Romeo
	Taylor Twp.
Minnesota	Eagan Twp.*
	Owatonna
Missouri	Columbia
	North Kansas City*
	N. St. Louis County
	St. Charles County*
	Scottsbluff*
Nebraska	Reno*
Nevada	Sante Fe*
New Mexico	Long Island
New York	Syracuse*
	Western N. Y. State*
	Mansfield*
Ohio	Altoona*
Pennsylvania	Lehigh Valley*
	Mitchell
South Dakota	Beaumont*
Texas	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

NORTH KANSAS CITY, MISSOURI

Exploratory services are being conducted in North Kansas City, Missouri, at the Englewood Elementary School, Englewood and N. Oak Trafficway. Services begin at 7:00 p.m., with Sunday school at 6:00 p.m. For more information, or to submit the names of prospects, please contact: Pastor Paul S. Soukup, 9530 Perry Lane, Overland Park, Kansas 66212; phone: (913) 888-6293.

RENO, NEVADA

Exploratory services at Reno, Nevada, are being conducted at the Holiday Inn South in the Tahoe Room 5 at 11:00 a.m. The address is 5851 South Virginia, Reno. The group is being served by the District mission developer, the Rev. Hugo M. Warnke, 1220 Berrum, Apt. F. Reno, Nevada 89502; phone (702) 825-3292.

SANTE FE, NEW MEXICO

Exploratory services in Sante Fe, Mexico, are being held at the Santa Fe Schools Administration Building, 610 Alta Vista. The services are being conducted every Sunday, with Bible class at 6:30 p.m. and worship services at 7:30 p.m. Send information to, or request information from, Pastor Wayne Vogt, 3905 General Bradley NE, Albuquerque, New Mexico 87111. His telephone is (505) 296-7008. A special invitation is extended to all traveling through New Mexico to visit the services either at Albuquerque or Santa Fe.

SYRACUSE, NEW YORK

Exploratory services are being conducted in Syracuse, New York, at the Holiday Inn on Buckley Road at exit 36 on the New York State Thruway and Interstate Route 81. Services are bi-weekly at 3:00 p.m. followed by adult Bible class. For more information call Mr. Kenneth Becker of Baldwinsville at (315) 635-3688 or Pastor Erich W. Waldek of Schenectady, New York, at (518) 399-3046.

NAMES WANTED

CAMBRIDGE, MINNESOTA

Please send names of any WELS members or prospects in the Cambridge, Minnesota, area to: Mr. and Mrs. John Luedtke, 423 NW 4th Ave., Cambridge, Minnesota 55008, phone (612) 689-4478; or to Mr. and Mrs. Harold Mead, 854 So. Birch St., Cambridge, Minnesota 55008, phone (612) 689-4350.

TIME AND PLACE

NORTON, KANSAS

Redeemer Ev. Lutheran Church, Norton, Kansas, is worshipping every Sunday at 111 Norton Street. Bible class and Sunday school meet at 6:30 and worship service at 7:30 p.m. Pastor of the congregation is the Rev. Edwin C. Fredrich, Jr., 1499 Railroad Ave., Phillipsburg, Kansas 67661; phone (913) 543-2008.

MARIN COUNTY — SAN RAFAEL — NOVATO, CALIFORNIA

Living Word Ev. Lutheran Congregation is presently being served by Pastor Gerald Geiger of Belmont. Plans are under consideration for a change of time and meeting place. Local people are asked to contact: Major Irvin Swett, phone 883-6707, or Mr. Bruce Marggraf, phone 456-8379.

ROCKFORD, ILLINOIS

Peace Lutheran Church of Rockford, Illinois, has moved from Harlem Boy's Club on Elm and Evans (Yearbook, page 59) to its own facilities at 5183 Pebble Creek Trail (one mile east of Alpine on Riverside). Time of service remains at 10 a.m. Pastor is the Rev. Thomas Hilliard, 3634 Rural St., Apt. 1, Rockford, Illinois 61108, Phone: (815) 226-9805.

WEST PALM BEACH, FLORIDA

Redemption Ev. Lutheran Church, West Palm Beach, Florida, is now worshipping at 970 Pike Road. Pastor of the congregation is the Rev. David A. Krueger. He may be contacted at the same address or by calling (305) 684-0691.

Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

One month ended January 31, 1975

	Subscription Amount for 1975	1/2 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 317,513	\$ 26,459	\$ 35,978	136.0
Dakota-Montana	209,992	17,499	14,337	81.9
Michigan	1,059,169	88,264	91,236	103.4
Minnesota	1,104,369	92,031	134,957	146.6
Nebraska	214,329	17,861	17,598	98.5
Northern Wisconsin	1,183,139	98,595	121,572	123.3
Pacific Northwest	86,485	7,207	10,239	142.1
Southeastern Wisconsin	1,433,238	119,436	119,707	100.2
Western Wisconsin	1,373,071	114,423	137,904	120.5
South Atlantic	59,725	4,977	4,478	90.0
Total — 1975	<u>\$7,041,030</u>	<u>\$586,752</u>	<u>\$688,006</u>	<u>117.3</u>
Total — 1974	<u>\$6,714,887</u>	<u>\$559,574</u>	<u>\$620,160</u>	<u>110.8</u>

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended January 31, 1975 with comparative figures for 1974

	Twelve months ended January 31			
	1975	1974	Amount	Per Cent
				Increase or Decrease*
Income				
Prebudget Subscription Offerings	\$6,760,509	\$6,659,281	\$101,228	1.5
Pension Plan Contributions	87,927	95,306	7,379*	7.7*
Gifts, Memorials and Bequests	95,584	73,529	22,055	30.0
Earnings from Fox Estate	100,750	77,406	23,344	30.2
Other Income	9,804	9,864	60*	.6*
Transfers from Other Funds	72,327	44,364	27,963	63.0
Total Income	<u>\$7,126,901</u>	<u>\$6,959,750</u>	<u>\$167,151</u>	<u>2.4</u>
Expenditures				
Worker Training — Expenses	\$4,099,637	\$3,632,435	\$467,202	12.9
Worker Training — Income	1,654,189	1,541,708	112,481	7.3
Worker Training — Net	\$2,445,448	\$2,090,727	\$354,721	17.0
Home Missions	1,315,566	1,143,507	172,059	15.0
World Missions	1,188,793	1,068,910	119,883	11.2
Benevolences	840,371	814,807	25,564	3.1
Administration and Services	534,148	514,054	20,094	3.9
Total Operations	\$6,324,326	\$5,632,005	\$692,321	12.3
Appropriations — Building Funds	201,580	235,774	34,194*	14.5*
Appropriations — CEF Program	813,968	791,409	22,559	2.9
Total Expenditures	<u>\$7,339,874</u>	<u>\$6,659,188</u>	<u>\$680,686</u>	<u>10.2</u>
Operating Gain/Loss*	<u>\$ 212,973*</u>	<u>\$ 300,562</u>		

Norris Koopmann, Treasurer & Controller
3512 West North Avenue
Milwaukee, Wisconsin 53208

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

For the month of:	Cutoff Date
March	April 7
April	May 7
May	June 6
June	July 7

CHAPLAIN E. C. RENZ
HOME ADDRESS
6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany
Telephone: 06135-3249
MAILING ADDRESS
398-12-3568
Box R
APO NY 09185

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for
April 28-29, 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

OFFER

A pulpit and altar of solid oak are being offered by St. Matthew Ev. Lutheran Church, Marathon, Wisconsin, to any congregation willing to transport them. Inquiries may be addressed to Pastor R. P. Otto, Marathon, Wisconsin 54448.

APPOINTMENTS

The Rev. Howard Kaiser has been appointed to the Mission Board of the Southeastern Wisconsin District to replace the Rev. Kurt Koeplin, who is now a member of the World Mission Board.

George W. Boldt, President
Southeastern Wisconsin District

The Rev. Paul Pankow has been appointed to the Stewardship Board of the Southeastern Wisconsin District to replace the Rev. Larry Pautz.

George W. Boldt, President
Southeastern Wisconsin District

REQUEST FOR COLLOQUY

Dr. Walter Drost, a member of Nain Ev. Lutheran Church, West Allis, Wisconsin, has requested a colloquy with a view to entering the teaching ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence relative to the colloquy may be addressed to the undersigned.

George W. Boldt, President
Southeastern Wisconsin District

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Hochmuth, Robert H., as pastor of St. Andrew, Sacramento, California, on February 2, 1975, by A. Keibel (Ariz.-Calif.).

Russow, William H., as pastor of Our Savior, Freeport, Illinois, on February 9, 1975, by W. Schneider (W. Wis.).

Tiefel, Arnold Wm., as pastor of Faith Lutheran, Oshkosh, Wisconsin, on February 16, 1975, by O. Sommer (N. Wis.).