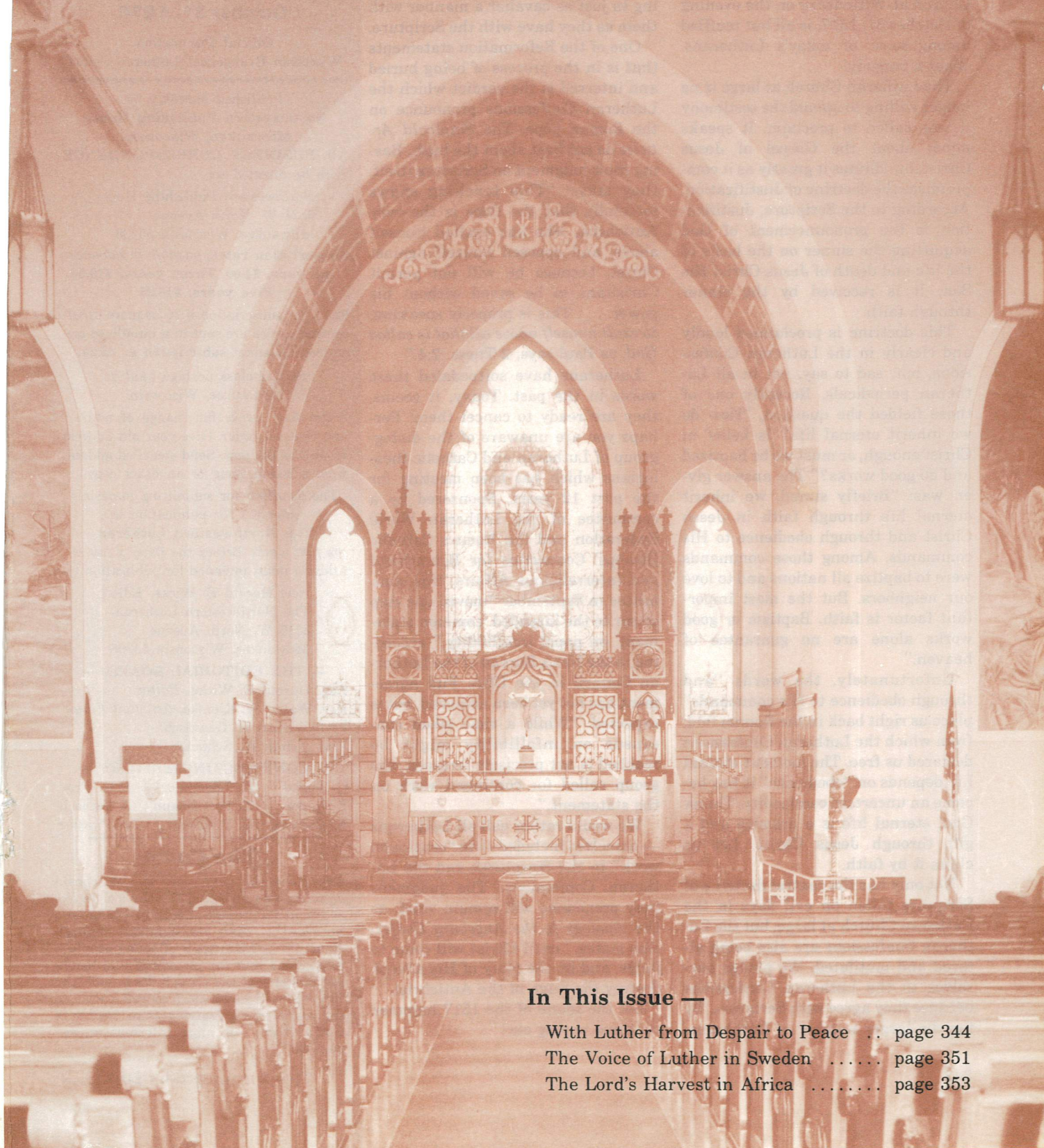


The Northwestern Lutheran

October 31, 1976



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Briefs by the Editor

The sound of the hammer nailing *The 95 Theses* to the door of the Castle Church at Wittenberg on the evening of October 31, 1517, is all but muffled among most of today's Lutherans. What a tragedy!

The Lutheran Church at large is no longer willing to uphold the testimony it was called to proclaim. It speaks much about the Gospel of Jesus Christ, but dilutes it greatly as it compromises the doctrine of Justification. According to the Scripture, Justification is the pronouncement of God acquitting the sinner on the basis of the life and death of Jesus Christ His Son. It is received by the sinner through faith.

This doctrine is proclaimed loudly and clearly in the Lutheran Confessions, but, sad to say, not in all Lutheran periodicals. Recently one of these fielded the question, "How do we inherit eternal life? Is belief in Christ enough, or must we be baptized and do good works?" The answer given was: "Briefly stated, we inherit eternal life through faith in Jesus Christ and through obedience to His commands. Among those commands were to baptize all nations and to love our neighbors. But the most important factor is faith. Baptism or good works alone are no guarantee of heaven."

Unfortunately, the words "and through obedience to His commands" place us right back in the Roman fold, from which the Lutheran Confessions declared us free. The moment eternal life depends on "obedience" it has become an uncertain commodity. Thank God, eternal life is a promise and a gift through Jesus Christ. Let us claim it by faith.

Not only has the central doctrine of Scripture fallen on evil days in the Lutheran Church at large, but the Lutheran Confessions are also being altered and mutilated. We pledge ourselves to the Lutheran Confessions because they agree with Scripture. By far the larger number of Lutherans,

however, are willing to give up many statements in the Confessions, dealing in just as cavalier a manner with them as they have with the Scripture.

One of the Reformation statements that is in the process of being buried and interred is the verdict which the Lutheran Confessions pronounce on the Roman pope. The *Smalcald Articles* do not beat about the bush. Basing their judgment on Scripture itself, they state: "This teaching shows forcefully that the Pope is the very Antichrist, who has exalted himself above, and opposed himself against Christ, because he will not permit Christians to be saved without his power. . . . This is properly speaking, *to exalt himself above all that is called God*, as Paul says, 2 Thess. 2:4."

Lutherans have softpedaled these words in the past. Today, it seems, they are ready to cancel them. Perhaps you are unaware of the dialog-group of Lutheran and Catholic theologians which has been meeting for the past 12 years. Sponsored by a committee of the Lutheran World Federation and the Roman Catholic Bishops' Committee for Ecumenical and Interreligious Affairs, this committee in September "moved one step closer to the intended 'common statement' on papal infallibility," according to the News Bureau of the Lutheran Council in the USA. Full agreement has not yet been achieved, but is expected. "While a time when consensus on infallibility might be reached is not precisely foreseen, the group called for continued work on the statement."

We would rather call all Lutherans — ourselves included — to "continued work" in the Scriptures and the Lutheran Confessions. The judgment they pronounce will remain valid, as the *Apology to the Augsburg Confession* states, "until Christ will come to judge, and by the glory of His advent destroy the reign of the Antichrist."

Let the sound of the 1517 hammer continue to ring out!

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

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The Cover

Organized the year after our Wisconsin Synod came into being, St. John's of Jefferson built its present church in 1895. More noteworthy than its beautiful church structure is the number of young people it has guided into the preaching and teaching ministry of the church. Its pastor, the Rev. Richard Lauersdorf, is well known to the readers as a contributor to *Studies in God's Word*. For more information, see page 352.

THE NORTHWESTERN LUTHERAN

Editorials

Straining At A Gnat And Swallowing A Camel

No true Lutheran, valuing the heritage of the Reformation, would make light of doctrine or minute attention to specific words and phrases of Scripture. It is God's Word, true and unchangeable to the last jot and tittle.

Scriptural doctrine, precise and unchanged, is the basis of Christian faith. But it is not a relic to be kept safe, labeled, dusted, and polished. The truths of God's Word have a purpose. They are not an end in themselves but a means to an end — the eternal salvation of sinners.

Jesus' enemies, the Pharisees, were very meticulous about the details of the Law. As Jesus pointed out to them, they "tithed the mint and anise and cummin," the minutest of flavorful herbs; but at the same time they "omitted the weightier matters of the Law, judgment, mercy, and faith."

Anyone can preserve relics, even unbelievers. God did not give us His Word with the sole intent that we should preserve it, all neatly categorized and defined. It is to be applied to faith and life.

Jesus accused the Pharisees of "strain(ing) at a gnat and swallow(ing) a camel." The same danger exists for us as we give assiduous attention to doctrinal detail.

In Biblical doctrine there is purpose as well as essence. If we ever lose sight of that fact, we develop into latter-day Pharisees. "These (precise attention to details) ye ought to have done, and not to leave the other undone," lest we likewise become guilty of straining at a gnat and swallowing a camel.

Immanuel Frey

Questionable Social Studies

If your child brings his social studies text home, take a look at it, particularly if it is a recent publication. It's an attractive book. It will invite you to read it and to enjoy its appetizing blend of what we once may have called history and geography.

It takes you to distant times and places. A unit may begin with a representation of primitive men and move through life in early Turkish and Mesopotamian villages, show you how people lived in Greece and Rome 2,000 and more years ago, picture for you the empire of Ghana in 800 A.D., travel through the Middle Ages, the development of industrial cities, to modern America. You may go to Russia, India, equatorial Africa, the altiplano of South America, the tundras of the far North.

But didn't history and geography do that years ago?

There is little doubt that they did. But there is a difference. Some of the modern social studies texts have a purpose in mind that the older history and geography texts did not have. They aim to change children's attitudes and behavior.

As the children observe how people in different cultures live, they are to learn to accept all kinds of human behavior. They are to become tolerant of moral standards that differ from their own. They are to conclude that there are no fixed, unchangeable rights and wrongs. "Rightness or wrongness of specific actions . . . depends on the meaning which a given group attaches to the action," a social studies text declares. "Lesson strategies are designed to develop children's tolerance of diversity, change, ambiguity, and conflict, and to present these elements of human existence as natural and unavoidable," the teacher's text states.

Such social studies courses do not accept God's "Thou shalt" and "Thou shalt not"; they do not present them; in fact, they reject them. And if the teachers follow the directions their teacher's text gives, they will be encouraging your child to reject them.

Our Christian-day-school teachers try to avoid using crassly humanistic texts. If indeed their schools have such texts, these teachers are filtering out the destructive humanism and are replacing it with a Christian view of history and geography. A Christian day school is a safer place to learn social studies.

Carleton Toppe

Still Living In Sin

Somebody supplies me with the weekly Catholic Diocese newspaper, which, as newspapers go, is pretty good with local news, sports, movie reviews, etc. The "Question Box" column though gets down to the business of religion.

Here a reader inquires about these "modern marriage ceremonies because in the past a Catholic married by anyone other than a duly ordained priest was living in sin."

The Monsignor replies: "According to our church law, a Catholic is obligated to be married before an authorized priest . . . and one not so married, whether before a duly ordained minister or a justice of the peace, is considered, as you put it, living in sin."

Ah, there it is. You can kiss the bride, but never truly be married, only "living in sin," unless you get permission from Rome. Who says this is sin? Pope Pius X in his so-called infallible *Ne Temere* decree of 1908.

Strip away the frothy public relations and fancy ecumenical footwork — ignore the glowing press releases about Vatican II and the trendy religious terminology which is often unintelligible or irrelevant or both — and you find yourself right back to the root issue in the Reformation and since the Reformation. What determines right and wrong, and where lies the final authority in the Church — God's Word or man's?

St. Paul told us what to expect from the Antichrist "who opposeth and exalteth himself above all that is called God . . . so that he as God sitteth in the temple of God, showing himself that he is God." He is still living in sin.

John Parcher

Prof. Armin W. Schuetze of Wisconsin Lutheran Seminary shows us how we, too, by God's grace, have been turned



WITH LUTHER FROM DESPAIR TO PEACE!

"I determined not to know anything among you, save Jesus Christ, and Him crucified."

I Corinthians 2:2

There was a time when Jesus was a source of terror to Luther. He thought of Him only as sitting on the rainbow as judge, a judge who gives to each what he has earned during his lifetime. The sight of the crucifix was to him like a stroke of lightning. He saw God only as an angry God who would punish him for his sins. This was hardly knowing Jesus as He really is. Luther did not know God as He really is. The result was fear and despair.

But that changed. By the grace of God it changed. Through reading Scripture, especially the letters of St. Paul, Luther learned to know Jesus Christ as the crucified One. He learned to know what the crucifixion of Jesus really accomplished. From a terrifying stroke of lightning the crucifix became the symbol of God's love. Jesus, the stern judge, became Jesus, the gracious Redeemer. The God who condemns became the God who saves. He learned to know Jesus, to know God as He really is. The result was peace and salvation.

Peace, salvation — that's what we want. Peace, salvation — that's ours through

JESUS CHRIST AND HIM CRUCIFIED

The reason St. Paul in all of his preaching wanted to know nothing except Jesus Christ and Him crucified was that he knew, and wanted those who heard him to know, the great

value and importance of Jesus' crucifixion. Jesus was crucified to prepare a complete salvation, a free salvation.

Crucified to Prepare A Complete Salvation

Crucified — that was an accursed way to die. Paul wrote to the Galatians: "Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree" (Gal. 3:13). Why did He die this accursed death? "So Christ was once offered to bear the sins of many" (Heb. 9:28). Whose sins? "The Lord hath laid on Him the iniquity of us all" (Isa. 53:6). How many of our sins? Jesus "gave Himself for us, that He might redeem us from all iniquity" (Titus 2:14). How many sacrifices are needed? "For this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God" (Heb. 10:12). And what did He accomplish with this one sacrifice? "By His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12).

Indeed, He was crucified to prepare a complete salvation: all sins, of all people, once for all, through one sacrifice, eternal redemption. On the cross Jesus put it this way: "It is finished."

That's not the way Luther had learned it. He had learned that in the Mass Jesus was offering Himself in an unbloody manner even as He had offered Himself in a bloody manner on the cross. The one sacrifice had not really taken care of everything. There were still temporal punishments for

sin that required acts of penance on the part of the sinner, perhaps a pilgrimage or prescribed prayers or buying indulgences. If that wasn't done, purgatory awaited the sinner before he would be able to enter heaven. Luther had not learned to know the crucified Christ as One who had prepared a complete salvation.

What joy when he learned the truth from Scripture! What comfort! Jesus had done it all for him, all that his sins made necessary, all that God's holiness and justice demanded. Salvation was complete!

As heirs of the Reformation we have heard this since we were children. That's what we learned as we were taught Luther's Small Catechism. "I believe that Jesus Christ . . . has redeemed me, from all sins, from death, and from the power of the devil . . . with His holy, precious blood and with His innocent sufferings and death." Thank God for the Reformation!

Crucified To Prepare A Sure Salvation

But can you be sure of all this? Can we be sure of salvation?

Crucified — we cannot think of Jesus being crucified without also remembering His resurrection. The two belong together. And that makes salvation sure.

Paul wrote to the Romans that Jesus "was delivered for our offenses, and was raised again for our justification" (Rom. 4:25). Jesus was crucified to pay the price of sin; that has brought us justification, the verdict of acquittal; Jesus' resurrection is proof of this. Indeed, His resurrection gives certainty of forgiveness through His death. "If Christ be not raised, your faith is vain, ye are yet in your sins. But now is Christ risen from the dead" (I Cor. 15:17,20). But can we be sure that we shall always be the objects of God's love, the love that prepared this salvation? Paul gives the answer: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38,39). Can anything be more sure!

That's not the way Luther had experienced it early in his life. He was told that forgiveness required that he verbally confess his sins to the priest. That caused doubt. Had he confessed them all? He was told that if he entered the monastery, taking holy orders would make him even more pure than a newly baptized child. He tried that, but doubt continued. Doubt continued until he learned that not auricular confession, not penances, not holy orders, but the death and resurrection of his Savior made his salvation sure.

What peace lived in the heart of Luther after he learned to know this, even in the midst of the battles that were an inevitable part of his life as the Reformer! He had a God on whom he could absolutely depend, who had prepared a sure salvation for him.

As heirs of the Reformation we have learned to express this certainty in powerful musical strains. Luther taught us to sing:

*A mighty Fortress is our God,
A trusty Shield and Weapon;
He helps us free from ev'ry need
That hath us now o'ertaken.*

Our salvation is sure no matter what the devils that fill the world may do.

*And take they our life,
Goods, fame, child, and wife,
Let these all be gone,
They yet have nothing won;
The Kingdom ours remaineth.*

Thank God for the Reformation!

Crucified to Prepare A Free Salvation

Christ crucified — He is God's gift to a sinful world, a gift of God's grace and love. "God so loved the world that He gave His only-begotten Son." Salvation is by grace, free. Peter told the council at Jerusalem: "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts 15:11). That meant it was not earned through works, for grace and works are mutually exclusive. "If by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work" (Rom. 11:6). St. Paul concludes "that a man is justified by

faith without the deeds of the Law" (Rom. 3:28).

But what about faith? Is that perhaps man's contribution to salvation? Not at all! For "faith cometh by hearing and hearing by the Word of God" (Rom. 10:17). Faith receives God's gift; it does not earn it. "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God — not of works, lest any man should boast" (Eph. 2:8,9). Grace and faith are both the opposite of works. Christ was crucified to make salvation free — a gift.

That's not what Luther had learned. He had been taught about grace. But he had learned that the grace of God is a virtue that God pours into man, that it is an "assisting grace" that helps people "to convert themselves to their own justification, by freely assenting to and cooperating with that said grace," as Rome would express it in the Council of Trent. And how Luther tried to cooperate in justifying himself before God! To no avail! But what peace and comfort he found when he realized that grace spoke of the love God has for man so that He prepared salvation as a free gift in Christ, received by faith!

As heirs of the Reformation we have learned to know this grace of God. What this grace moved God to do for us makes Luther's joyful hymn ours also:

*Dear Christians, one and all, rejoice,
With exultation springing,
And, with united heart and voice
And holy rapture singing,
Proclaim the wonders God hath done,
How His right arm the vict'ry won;
Right dearly it hath cost Him.*

Thank God for His grace! Thank God for the Reformation!

To know Jesus Christ and Him crucified — that was Paul's one concern among the Corinthians. To know Jesus Christ and Him crucified — that was Luther's concern in his day. And this concern brought about the Reformation. To know Jesus Christ as the crucified must remain our abiding concern. Only then do we know Jesus, do we know God as He really is, One who has prepared a complete, a sure, a free salvation.

WLS

On September 14, 1976, Wisconsin Lutheran Seminary, Mequon, Wisconsin, opened its school year with a service in the Seminary chapel. President Carl J. Lawrenz served as liturgist, and Professor David Kuske was the speaker.

Professor Kuske based his address to the Seminary family on II Corinthians 6:3,4,8-10, where the Apostle Paul expresses his deep concern that pastors are not to give offense, lest the ministry be blamed, but rather that in all things they approve themselves as ministers of God. Utilizing the Apostle's series of striking paradoxes, the speaker suggested to the faculty and student body, to pastors and prospective pastors, three questions whereby they might examine themselves:

How do we measure our fame? The pastor who is known as one who seeks his own honor and praise will give offense and the ministry will be blamed. Only he who is a quiet and humble servant in the Lord's work will approve himself as a minister of God.

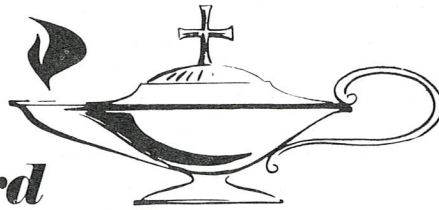
How do we react to life's trials? The pastor who is constantly complaining about the crosses in his own personal life or the difficulties and rigors of his ministry will give offense. Only he who is the joyous messenger of God's grace in all life's trials will approve himself as a minister of God.

How do we evaluate our treasure? The pastor who shows undue concern for his salary and who is constantly seeking more earthly goods for himself and his family will give offense. The pastor who is truly content with food and raiment and is seen by his parishioners as one whose sole delight and concern is to share the riches of God's grace with as many as he can will approve himself as a minister of God.

The enrollment at the Seminary for the fall quarter is 243. Of these 59 are seniors, 54 are middlers, and 61 are juniors. In addition, there are 67 presently serving as vicars or undergraduate tutors and two are pursuing supplementary studies.

A. Panning

Studies in God's Word



Thomas the Twin

Thomas is his name in Hebrew. The Greek calls him Didymus (John 11:16), but in either language this Apostle's name means "twin." Understandably, there is interest in knowing also the other member of this pair, and tradition has been both busy and ingenious in finding candidates for the other twin. Some accounts name a sister; others provide a brother, suggesting Matthew as a possibility (their names are paired in the lists of Apostles) or even the Juda or Judas who is included among the "brethren" of our Lord (Mark 6:3; Matt. 13:55). Safer by far is it to say that Scripture does not tell us of Thomas' family or background, or even the circumstances that surround his being called by the Savior. He simply turns up in the lists of Apostles (Matt. 10; Mark 3; Luke 6; Acts 1; John 20:24; 21:2). If it were not for John's Gospel, we would know only the name.

John records three incidents involving Thomas, and they picture to us a man who is slow and cautious, inclined at times to take the dark view of things, even a "doubter," a man whose bumbling discipleship is not all that different from our own feeble efforts to follow the Savior, and yet a disciple whose faith the Holy Spirit eventually strengthened to confess the risen Savior as "my Lord and my God."

Pessimism

Our first look at Thomas has its setting in Perea, the region beyond the Jordan River, to which Jesus had withdrawn after the Jews in Jerusa-

lem within the space of a few months twice tried to stone Him (John 8:59; 10:31). Here in Perea, Jesus received Mary and Martha's urgent call to come and help their sick brother Lazarus. When the disciples objected to the idea of returning to dangerous Jerusalem, Jesus patiently explained to them that there were "12 hours in the day" (John 11:9) in which He could walk safely. This was symbolic language indicating that His earthly ministry was not yet finished and that they would come to no grief by returning to Judea at this time. It seems therefore to be not great courage on Thomas' part but rather a gloomy resignation that prompted him to say to his fellow disciples, "Let us also go, that we may die with Him" (John 11:16).

An Objection

The second incident finds Thomas with the rest of the disciples, assembled in the Upper Room on Maundy Thursday with their Master. Jesus had just promised them that though He would be going away, yet He would prepare "a house with many mansions," a place to which He would soon be taking them also. He assured them: "Whither I go ye know, and the way ye know" (John 14:4). But that drew from Thomas the objection: "Lord, we know not whither Thou goest; and how can we know the way?" Instead of accepting at face value the Lord's priceless words of comfort, Thomas wanted a road map.

Instead of pouncing on Thomas,

however, let us rather fix our attention on the Savior. It is noteworthy that there is no word of rebuke to Thomas. Rather, in His amazing patience, Jesus gave him that "map" which we have all needed so often and which we do well to follow day after day. "I am the way, the truth, and the life," Jesus explains. "No man cometh unto the Father but by Me." To be sure, without Christ there is no hope of ever reaching the Father, but with Christ we may walk confidently every step of the way — and we have Thomas' objection to thank for the Lord's giving us this comforting gem in such striking and memorable form.

Doubt

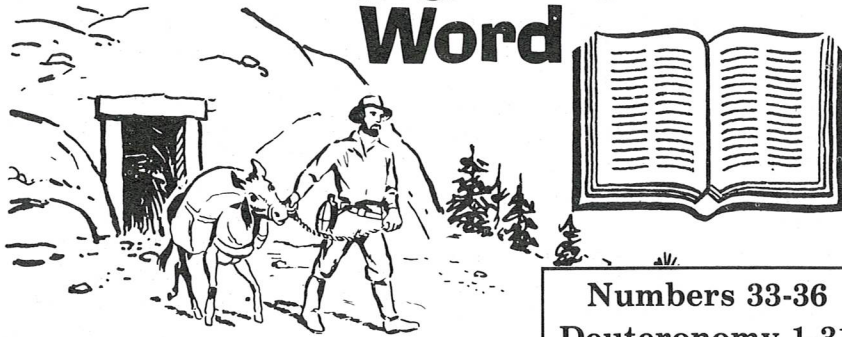
The final incident is the one that has led to Thomas often being called "doubting Thomas." For reasons not told us, Thomas was absent that first Easter eve when Jesus appeared to the disciples behind locked doors. When informed of the risen Savior's appearance, Thomas strongly asserted: "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe" (John 20:25).

Again we marvel at the patience of a Savior who eight days later, in words almost identical to those of Thomas' demand, invited him to investigate the wounded hands and side. Thomas' faith could only respond: "My Lord and my God!" In a reply that does contain a note of rebuke Jesus says, "Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed."

We are among those who have not seen and yet have believed. But it is only fair for us to acknowledge our debt to Thomas. Our certainty of a risen Lord is aided immensely by testimony such as his. Thomas and the other disciples were not gullible men, sitting around just waiting for the report of a risen Savior. No, they had to be convinced by the risen Savior Himself. Hence their testimony, as recorded in the sacred Scriptures, may surely be accepted as true and reliable. It has aptly been said, "Thomas doubted that we might believe."

Armin J. Panning

Mining the Treasure of God's Word



Numbers 33-36
Deuteronomy 1-31

By Julian G. Anderson

A good way to "warm up" for the work today will be to read over the last lesson, bearing in mind that you are reading the account of the conquest of the first part of the Promised Land. Notice also where they were at this time (25:1, locate again on your map).

Then Read Numbers 33

Verses 1-49 give a complete record of the movements of the nation during the previous 39½ years, from the time they left Egypt — 10 encampments on their way to Sinai, and 30 during the following 38½ years. Verses 50-56 are an exceedingly important and rich section. Underline verses 52 and 55 and 56, and put a star in the margin at verse 52. Note carefully the two things they must do in verse 52 (hi-lite), and then God's warning regarding what would happen if they failed to do so, in verses 55 and 56. You must keep these verses in mind at all times during the next two to three months. The "high places" mentioned here (verse 52) and often later were the numerous pagan altars erected on the tops of the hills throughout Canaan.

Now Read Chapters 34-36

The borders of the Promised Land are given accurately in chapter 34:1-12; unfortunately, the locations of almost all the place names are unknown to modern geographers. One can get a general picture, however, by taking Kadesh-barnea as the south-

ernmost point and Hamath (north of Mt. Lebanon) as the northernmost.

Chapter 35 explains the arrangements made for the families of the tribe of Levi, who were not going to receive any section of the land. Note where they were to be settled (verses 6 and 7). These cities were scattered throughout the territories of all the other 12 tribes, and the priests, who acted as the people's representatives in bringing their sacrifices, lived among the people they represented.

Deuteronomy

We now come to the Book of Deuteronomy. The name is a Greek word which means "the second giving, or repetition, of the Law." The whole book is accurately summarized in 1:1a, down to "wilderness" (underline). Then hi-lite the words "Moses spoke," because practically the whole book (1:1-31:8) consists of three lengthy speeches that Moses gave to the people.

Read Chapters 1:1-4:43

This is a fine review of the last four lessons, for here Moses gives a brief summary of the last 38½ years, since they left Mt. Sinai. It closes, in chapter 4, with an impassioned plea for the people to "hearken unto the statutes and the judgments" which God had given them, and to act accordingly (4:1, underline); and a warning against idolatry (4:23,24), reminding them of the covenant God had made with them in Exodus 19:5,6.

Then Read 4:44-26:19

This is the main part of the book, from which it derives its name. Here Moses repeated the Law given at Mt. Sinai, beginning with the Ten Commandments (5:4-21). There are some nice little nuggets scattered about in this section. Chapter 6:4-9, for example (underline), contains the very finest set of instructions for the establishment of a truly Christian home. It is known among the Jews as the "shema," and is recited as a sort of creed at every synagogue service.

Chapter 18:15 is another unexpected nugget, being one of the great prophecies of the Old Testament (underline, and hi-lite the word "prophet," and put a star in the margin). This is repeated and expanded in verses 18 and 19. Note how often this prophecy is quoted in the New Testament: John 1:21 and 25, Acts 3:22 and 7:37, Hebrews 12:25. This is the first hint of Jesus' office as a Prophet.

Chapter 18:22 is another interesting little nugget, since it gives the Scriptural test for determining whether a man was a true prophet or not. Here it is given negatively; Jeremiah 28:9 gives the positive form.

Now Read 27-31:13

This was Moses' closing address to his people, another impassioned plea to them to be faithful to God. It is called "the blessings and the curses of the Covenant," since it sets forth the blessings that will follow if they remain faithful to the Lord, and the awful curses, or punishments, which will follow if not. The closing section, 30:15-31:8, is one of the most moving orations ever given. See particularly 30:15,19 and 20a, and 31:7b,8. The address ends at verse 8.

Note carefully what Moses did when he finished (verse 9, first five words, underline and hi-lite "wrote this Law"). Then notice what he did (underline the next phrase, down to "Levi"), and his instructions (verses 10 and 11, underline). This now became one of the principal duties of the priests. They became the caretakers of God's written Law; and it was their duty to read and teach the Law to the others.

Sorry, but we'll have to continue this next time.

Another Large Freshman Class at DMLC

The 1976-77 school year began at Dr. Martin Luther College, New Ulm, Minnesota, with a two-day orientation session for the members of the faculty. The two-day program was planned and arranged by Prof. Arthur Schulz, Academic Dean.

Faculty Orientation

Two major studies were presented at the orientation session. Prof. Darwin Raddatz spoke on "Jesus as a Model Teacher in Stimulating a Spirit of Inquiry among His Hearers." This was followed by a group discussion on "Liberal Arts Education in the Dr. Martin Luther Curriculum." The topic was presented by Professors R. Buss, J. Isch, and O. Schenk. Responding were Professors P. Boehlke, L. Boerneke, and C. Luedtke.

Five Faculty Teaching Seminars were also conducted, with each faculty member attending two. The seminar topics were: "Motivation for Learning: The Teacher's Role at DMLC," Prof. R. Schilling; "Rein-

forcement in Theory and Practice," Prof. H. Yotter; "Teaching for Transfer of Learning," Prof. E. Sievert; "Techniques for the Teacher-Counselor," Prof. G. Heckmann; and "VTR for Self-Evaluation of Teaching," Professors G. Barnes and G. Fischer.

Two representatives of the Synod's Board for Parish Education, Mr. LeDell Plath and Mr. Donald Zimmerman, attended the orientation sessions. On the final day, a welcoming banquet for new faculty members was held at the Orchid Inn in Sleepy Eye.

Student Registration

Freshmen registration was held on Friday, September 10. The class numbers 243. Over 800 persons attended the 6:00 P.M. luncheon for new students, their families, faculty members, and their wives. The group was addressed by President C. Frey, Dean Lloyd Huebner, Dean Beverlee Haar, and student-body president Greg Thiesfeldt. Sophomores and Juniors

registered on Saturday, and Seniors on Sunday afternoon. The total enrollment stands at 739. Mr. Shigemitsu Takeuchi, a member of our church in Tokyo, Japan, has also joined the student body for the first semester of this school year.

Speaker for the opening service at 7:30 P.M. on Sunday, September 12, was Pastor D. Ponath of North St. Paul. Basing his sermon on Joshua 24, he called upon the faculty members and students to rededicate themselves to the Lord's service. Pastor Otto Engel, chairman of the DMLC Board of Control, inducted Miss Christine Troge and Miss Karen Motcheck as members of the music division, and Mr. Edward Shutters as an assistant in the science division.

Two faculty members are on a leave of absence for postgraduate work. They are John Paulsen at Pennsylvania State and Edward Meyer at the University of Iowa. Back on campus, after a similar leave of absence, are Ames Anderson, who attended the University of Minnesota, and Paul Boehlke, who studied at the University of Iowa.

D. Brick

Workshop on

Children With Special Needs



Participants

A two-day workshop on the theme, "Special Needs of Children," was conducted on Friday and Saturday, September 17-18, 1976, at the Green Lake Center, Green Lake, Wisconsin.

The purpose of the workshop was to give principals help in identifying children that have special needs, help

them plan for the needs of these individuals, offer suggestions on how to work with these students, and provide information regarding sources of help outside their schools.

The workshop, sponsored by and planned especially for the Lutheran principals of the Milwaukee area, was

coordinated by Mr. Richard Scharf, Elementary School Coordinator for the Wisconsin Lutheran High School Conference.

Leaders of the workshop were Mr. John Juern and Mr. Fred Matzke, both members of the staff at Wisconsin Lutheran Child and Family Service in Milwaukee. The leaders skillfully varied their presentation by incorporating lectures, role-playing situations, case-study analysis, and small group discussions. Materials distributed were so designed that they could be reproduced for use in faculty meetings.

Devotion leaders were Mr. Donald Zimmerman, executive secretary of the Board for Parish Education, Mr. Kenneth Kremer, principal of Gethsemane Lutheran School, Milwaukee, Mr. Alfons Woldt, executive secretary of the Special Ministries Board, and Prof. Erich Sievert of Dr. Martin Luther College, New Ulm, Minnesota. Also in attendance was Prof. Gilbert Fischer of DMLC. Total attendance numbered 34.

Executive Secretary Installed



Mr. D. Zimmerman

On Sunday, September 26, 1976, Mr. Donald Zimmerman was installed as executive secretary of the Synod's Board for Parish Education. The ser-

vice was held at Salem Ev. Lutheran Church, Milwaukee, Wisconsin.

Pastor G. Jerome Albrecht, Neenah, Wisconsin, a member of the Board for Parish Education, preached the sermon for the occasion. On the basis of Matthew 28:20, he pointed out that Christ's Great Commission means "Total Christian Education." Prof. Joel Gerlach, vice-chairman of the board, read the rite of installation. Pastor William Fischer, Secretary of Part-Time Education, was liturgist. Chairman Robert Adickes spoke on behalf of the board, welcoming Mr. Zimmerman and encouraging him in his work.

Mr. Zimmerman, a 1945 graduate of Dr. Martin Luther College, began his service in the teaching ministry at Trinity, Marinette, Wisconsin, where he taught grades 5-8 until 1947. Following his service at Marinette, the Lord led Mr. Zimmerman to accept calls to the following congregations, all in Michigan: New Salem of Sebewaing, grades 1-8, 1947-49; St. Stephens of Adrian, grades 1-8 and 3-8,

1949-59; Zion of Monroe, grades 7-8, 1959-64; and St. Paul's of Stevensville, grade 8, 1964-76. In each of these congregations, Mr. Zimmerman served as teacher, principal, choir director, and organist. He began his work as executive secretary of the Board for Parish Education on August 1, 1976, upon the retirement of Mr. Adolph Fehlauer.

In 1946 Mr. Zimmerman married Emily Becker of St. James, Minnesota. The Lord has blessed them with a family of six children. The five Zimmerman daughters are graduates of DMLC and have taught or are teaching in our Christian day schools. The son, Donald Zimmerman, has his own business in Fairfax, Minnesota. The Zimmermans are members of Risen Savior, a daughter congregation of Salem.

May our Lord grant Mr. Zimmerman the wisdom, dedication, strength, and determination faithfully to carry out the varied and demanding responsibilities of his new office!



To uproot oneself from an established home and then to settle down in another community can be a disturbing experience. It's even more so when one leaves one's own congregation and moves to where no sister congregation exists. That was the experience of John and Linda Nierste when they moved to Lubbock, back in June, 1973.

But they were not deserted. Their pastor, Walter A. Diehl of Calvary, Dallas, was determined to serve them even from a distance — and what a distance, 340 miles!

The first Wisconsin Synod worship

service in Lubbock was held in the John Nierste residence in early August, 1973. Other families were soon added to the initial group so that within eight months larger facilities had to be found. In February, 1974, Pastor Myrl Wagenknecht of Immanuel, Ft. Worth, Texas, joined Pastor Diehl in serving Lubbock on a weekly basis. It was July 6, 1975, when the undersigned was installed as the first resident pastor.

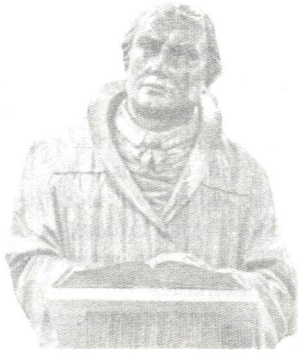
The little flock continued to grow so that in November, 1975, the General Board for Home Missions granted it "mission status," permission to look

for land and plan for a parsonage. It was obvious that the Lord was guiding each step of the way. Making real sacrifices to become established, the members of Shepherd of the Plains purchased 4.32 acres of land for \$30,250. After dedicating streets and easements to the city, the congregation had a net three acres for itself.

Instead of building permanent facilities, the congregation decided to take advantage of mobile units. The General Board for Home Missions purchased the units from St. Thomas Congregation of Phoenix, which had begun in a similar manner. The efforts invested in the project on the part of the members gave birth to a spirit of anticipation and joy. Members had come from varied backgrounds — Wisconsin Synod, Missouri Synod, and unchurched. But all were of one mind, one spirit, and one hope — centered in Christ — when August 22 dawned for the dedication of the new facilities.

It was a great day — worship services in the morning, a church picnic with barbecued brisquet in the afternoon, and a dedication service in the

(Continued on page 353)



Bible Translation Then and Now

This Reformation issue of *The Northwestern Lutheran* notes Martin Luther's contributions to the work of reforming the Christian Church. Some of the most important of Luther's work was done with his pen. He wrote two Catechisms; he drew up a liturgy; he composed hymns for use in worship services. The crowning accomplishment of Luther's whole life and work, however, was the translation of the Bible into German.

Luther's Bible Needed?

No doubt there were many who thought this was unnecessary, since there were already many different editions of German Bibles available. And yet Luther recognized the need for a new translation, made directly from the original Hebrew and Greek into idiomatic German. His New Testament, begun in 1521, was completed by 1522, and the entire Bible in 1534. Revising and improving the translation occupied Luther and his coworkers continuously until his death in 1546. The last printed page on which the Reformer ever looked was the proof of the latest revision.

For the past 10 years a work of Bible translation has been under way which in several important respects resembles Luther's work of translation. This is the *New International Version* (NIV), now nearing completion. Like the Luther Bible, the NIV is not just a revision of an earlier translation, but a fresh translation from the original languages. And like the Bible which bears Luther's name, the NIV is the product of a group of scholars. Although Luther's translation of the New Testament was entirely his own work, a corps of fellow professors at the University of Wittenberg — Melancthon, Bugenhagen, Cruciger, Jonas, Aurogallus,

and Roerer — assisted him in translating the Old Testament.

The translators of the NIV also follow Luther's approach to translating the Scripture from an ancient language. Luther once explained his translation philosophy in this way: "What purpose does it serve unnecessarily to remain with the (Hebrew) words so rigidly and strictly that people can get no sense out of them? Whoever wishes to speak German must not use Hebrew idioms, but must ask himself, 'How would a German say this?'" It is no wonder that Luther's German Bible was close to the hearts of German-speaking Christians.

Our Involvement

Our Wisconsin Evangelical Lutheran Synod has been involved in the NIV for almost a decade. The late Prof. Frederic E. Blume, head of the Department of the New Testament at Wisconsin Lutheran Seminary, was a consultant during the translation of the NIV New Testament, published in 1973. The Seminary faculty has regularly received manuscripts of individual Bible books as the translations are completed, and has submitted its evaluations and suggestions. For the past two summers a member of the faculty has been directly involved as a translator.

Salamanca, Spain

Thirty translators met in Salamanca, Spain, from June 26 to August 28, 1976, for nine weeks of work on the NIV Old Testament, now about 75 per cent complete. Four books received final editorial revision: Exodus, Numbers, Job, and Proverbs. Eight books (Genesis, Leviticus, II Chronicles, Jeremiah, Lamentations, Ezekiel, Obadiah, and Nahum) were trans-

lated by Intermediate Editorial Committees. Target date for publication is 1978.

Do We Need Another?

The question has been asked: "With all the new Bible translations, do we need another one?" The question was probably asked of Luther, too; there were at least 18 different German editions of the Bible when he began his translation. Why indeed?

One reason is that some contemporary translators of the Old Testament are too quick to abandon the original Hebrew text and to suggest "corrections" and "probable readings." Some translations rearrange the order of the verses, because in the judgment of the translator the material does not belong where it is found. Another reason for Luther's translation, and for the NIV, is that some Bible translations translate too literally; they simply carry Hebrew figures of speech over into the new language without concern for current patterns of speech. Luther had no sympathy with this sort of thing. He said, "In translating Moses I made him so German that nobody knows he was a Jew." Luther's point is valid.

The NIV translators have tried to translate expression for expression, not just word for word. Read Isaiah 25:6 in the King James (KJV), and ask yourself whether it speaks clearly to the average reader of 1976: "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined." Here is the same passage from the NIV *Isaiah*: "On this mountain the Lord Almighty will prepare a feast of rich food for all peoples, a banquet of aged wine — the best of meats and the finest of wines." What's the difference between those two translations? The NIV gives expressions used by ancient Jews and by winemakers their twentieth-century equivalent.

Avoid Paraphrasing

It's precisely at this point that a new temptation threatens the Bible translator: to be so intent on explaining the passage in simple, smooth English that he adds his own commentary to the words of the sacred writer. But that is not translation;

that is paraphrase. The runaway best seller among Bibles in America is admittedly not a translation, but a paraphrase. For example, the idea of introducing "Martha was the jittery type" into the translation of Luke 10:40 came not from the pen of St. Luke but from the mind of the translator.

Isaiah 53:5 is a passage well known and dearly loved by every Christian: "The chastisement of our peace was upon Him, and with His stripes we are healed" — a word-for-word translation of the Hebrew. The Hebrew expressions were clear to Isaiah's first readers, but are they clear to non-Hebrew speaking people? Luther didn't think so, and recast the sentence: "Die Strafe liegt auf ihm, auf dass wir Friede haetten . . ." The NIV does something similar: "The punishment that brought us peace was upon Him; and by His wounds we are healed."

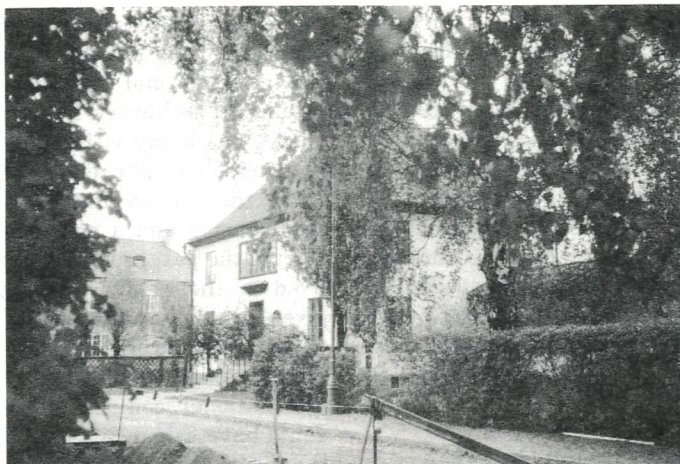
Two considerations set the NIV apart from most other contemporary versions. First, each NIV translator has declared his commitment to the absolute inerrancy of the inspired Word of God. And second, each book must pass through four successive stages of translation before a final wording is adopted. During that time the wording is critically examined by literally dozens of people, who scrutinize it for faithfulness to the original, for clarity, for rhythm, for dignity. Does it read well? Will it lend itself to being memorized? Will it sound right from lectern or pulpit? Be assured, this is a time-consuming and an expensive method of Bible translation; but be assured of this, too: no other Bible translation available today has been as carefully reviewed as has the NIV.

The King James Version is a trustworthy translation which has served God's people well. It was through the words of KJV that most of us learned to know our Savior. Surely, we will not want to give it up. But far too often it is stilted where the original is natural, heavy where the original is graceful, or obscure where the original is perfectly intelligible. For those who would like a reliable yet clear translation to read alongside of it, there is good news. God willing, that translation is only two years away.

John C. Jeske

Mr. Glen Thompson reports on

Biblicum — The Voice of Luther in Sweden



No. 6 South Rudbecks Street

Most American tourists who come to Uppsala, Sweden, never make it to S. Rudbecks Street. They spend their time touring the medieval castle and cathedral, or absorbing the atmosphere surrounding the 500-year-old university.

A few Wisconsin Synod tourists, however, have taken the time to find S. Rudbecks Street. There, behind the peaceful facade of number 6, they have discovered the very interesting world of Stiftelsen Biblicum (the Biblicum Foundation). Though only a normal-size house, the walls of Biblicum contain a wide assortment of activity. At any one time you might find a New Testament Greek class in progress, a religious magazine being readied for press, a group of men working on a modern Bible translation, or a student sitting in the library reading *The Northwestern Lutheran!* No matter what is going on, everything is dropped immediately and the tourists are welcomed with open arms.

Short But Eventful History

Over a strong cup of Swedish coffee Biblicum's secretary, Siv Malander, will explain a little of Biblicum's history. In the fall of 1968, seven men founded Biblicum as a means of offering religious instruction faithful to

the Bible in every detail. In 1970, Dr. Seth Erlandsson was appointed as the first full-time director of the foundation. The building on S. Rudbecks Street became the institution's home in 1972. But though these external events show a smooth and normal progress, Biblicum's very existence was being constantly threatened.

At its outset Biblicum was met with warm support from many sides. Since the Church of Sweden was controlled entirely by theologians who departed from God's Word, Biblicum became a rallying point for conservatives of all kinds. But Biblicum's golden rule was that it must teach only God's Word and all of God's Word. As Biblicum began to speak out more and more clearly on some of the Bible's more unpopular teachings, such as church fellowship, support dwindled rapidly. Even some of the original founders felt that Biblicum must compromise a "little," and when it didn't, they left. But despite attacks from within and without, Biblicum has remained faithful to its founding principle, and its Biblical message is now heard throughout northern Europe.

The Spark For A Confessional Church

Biblicum is an independent institution, without formal ties to any

church body. However, as its leaders delved more deeply into the Bible, they came to the conclusion that they could no longer remain in the Swedish state church of which they were members. They saw clearly that a Biblical church should be made up of members who are one in their faith. This conviction was made public in *Biblicum's* magazine and lectures. When Dr. Erlandsson and board member Per Jonsson dared to leave the state church, a small group of laymen followed. This small group organized itself as the Confessional Lutheran Church of Sweden in the fall of 1974. Today the church has nine pastors and over 150 members organized in six congregations. In 1975 this young church was welcomed into the fellowship of our Wisconsin Synod.

Scandinavian Outreach

Dr. Ingemar Furberg, one of the board members and a pastor in the Confessional Church, will guide our tour of the institute. On the first floor Dr. Erlandsson is busy in his office, working on the next issue of *Tidskrift Biblicum* (Biblicum Magazine). The magazine was *Biblicum's* first venture, and now reaches over 1,500 people throughout Scandinavia bimonthly. Recent publications have included a study of Martin Luther's use of the Bible, by Dr. Becker of our Seminary, and a Swedish adaptation of our Synod's evangelism program, *Talk*

About the Savior. Dr. Erlandsson is also well known as a lecturer. Within the past year, he has represented *Biblicum* before audiences in Norway, Denmark, Finland, Germany, and our own country, besides many places in Sweden.

Also on the ground floor is *Biblicum's* library. The names of Pieper, Hoenecke, and Koehler have prominent places amid the thousands of volumes. This library, Dr. Furberg explains, has many visitors, and books are loaned out all over Sweden.

On the second floor are several study rooms and a small classroom. During the past year several students lived in the study rooms and were given instruction in New Testament Greek, Bible Interpretation, and Dogmatics. As *Biblicum* has made more international contacts, several students have asked *Biblicum* to supply them with a sound theological education. Because of the limited staff and its obligations with the magazine and lecturing, *Biblicum* cannot offer a complete Seminary program. For the present that is still a dream.

The classrooms are also used for various other gatherings. The Confessional Church has had its pastoral conferences at *Biblicum* during the past year. In June, *Biblicum's* staff also gave a one-week intensive course of study, with classes on the Old Testament Prophets, the Two Natures of Christ, and the History of the New Testament Canon and Text.

Looking Ahead

Dr. Erlandsson takes the time to tell us of the goals *Biblicum* has set for itself. Being able to offer complete Seminary training to the young men in the Confessional Church is on top of the list. A close second is a translation of the Old Testament into modern Swedish. That mammoth task was started during the past year, but the pace is very slow since the magazine and lectures take up most of the time. An addition to the building is also in the drawing board stage. The annex will house a library and three large classrooms. The existing building will then provide more student rooms. Besides all this, Dr. Erlandsson is writing commentaries on Genesis, Isaiah, and Amos!

But the train back to Stockholm is leaving in just a few minutes, and the visitors must be on their way. *Biblicum's* staff asks them to relay greetings to all their friends in the Wisconsin Synod, Dr. Becker and Professor Lawrenz who have been guest-lecturers at *Biblicum*, and to all the people who have helped *Biblicum* and the Confessional Church with offerings and donated books.

If you ever get to Uppsala, take the time to find S. Rudbecks Street. Every city in Europe has castles and cathedrals, but only Uppsala has *Biblicum*. Your Christian friends in the far North assure you of a warm welcome and an interesting visit.

St. John's — 125 Years — Jefferson

When a congregation has reached the age of 125 years, it has a cause for celebration. Accordingly, St. John's Ev. Lutheran Church of Jefferson, Wisconsin, chose the month of October as its time for rejoicing. For 125 years of blessing St. John's says to its gracious Lord, "Thine the glory forever!"

For the Past

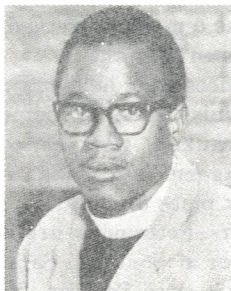
In 1848, when Wisconsin was joining the Union, German immigrants from Bavaria and Pomerania were moving into the Jefferson area. Making a home and eking out a living weren't easy and workdays weren't short, but those settlers found time

for the "one thing needful." Already in 1851, a log church was built east of Jefferson. This Christberg Chapel, restored after being destroyed by lightning, still stands on Highway 18 as a memorial chapel. The same spring, the 64 families banded together to form the Evangelical Lutheran Church of St. John. For seven years the infant congregation had no pastor of its own. The small group, however, showed remarkable foresight by purchasing land in the city of Jefferson in anticipation of future development. There a church was erected in 1861, to be replaced in 1895 by the present structure.

Their foresight was not misplaced. Over the years the 64 families have multiplied into some 800 families, 1852 souls, and 1405 confirmed members. Instead of a log church, the congregation today has a stately church and a modern school. The congregation, started without a pastor, has since 1858 been served by nine men of God: E. Ruppnow, C. Goldammer, B. Ungrödt, H. Vogel, H. Moussa, O. Kuhlow, R. Mueller, and R. Lauersdorf since 1969, with C. Learman since June, 1976. The early years saw some hazy doctrinal standards and the usual "lodge question," but faithful preaching of the pure Word brought its promised results. For all these undeserved blessings of the past, St. John's says humbly, "Thine the glory forever!"

The Lutheran Christian is the official publication of the Lutheran Church of Central Africa. It is published bimonthly at Lusaka, Zambia. In its August, 1976, issue it reported the ordination of three pastors in July and August of this year. The report is adapted for publication here. It appeared under the title:

THE LORD'S HARVEST



BENSON MAVIKA



DEVERSON NTAMBO



RAPHAEL MBULO

Our harvest is important. Our lives depend upon the blessings which we receive from the hand of our loving God. There is another harvest. It is much more important than our harvest. It is the Lord's harvest. Our Savior wants to gather together the lost unto Himself. In order that we might understand the importance of this harvest, He uses our harvest as a picture of His harvest. He is especially concerned that there will be many workers able and willing to do the work of gathering His harvest. It is so

important that He urges you to take this matter to Him in prayer. "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest." Luke 10:2.

The Lord is answering this prayer of His Church. Three members of the Lutheran Church of Central Africa who graduated from the Lutheran Seminary (at Chelston, Lusaka, Zambia) in 1974 were ordained this year. They had completed two years serving as vicars and then received calls

to work in the Lord's harvest as pastors. Candidate Benson Mavika, whose former home was in Mulimba, in the Mwembeshi area, was ordained in Our Saviour Lutheran Church at Katinti on July 31. Candidate Raphael Mbulo was ordained at Mukubu Lutheran Church on August 31. He came from the Southern Province. Candidate Deverson Ntambo was ordained at St. Peter Lutheran Church in Lilongwe, Malawi, on August 8. His home is Chileka.

May the Lord continue to bless His Church and gather in the lost. "Lord, continue to send out laborers into Your harvest. Make each worker faithful and true, and pour out Your blessing upon his labor."

In another article in that same issue, it was reported that two of these men were privileged to preach at the Tenth Synod Convention of the Lutheran Church of Central Africa, which met from August 20 to 23 at the Lutheran Bible Institute and Seminary, Chelston, Lusaka, Zambia. They addressed the assembly in two African languages. Pastor D. J. W. Ntambo preached the Chichewa sermon and Pastor Raphael Mbulo preached the Chitonga sermon. Two essays were read at the convention: "The Doctrine of Justification," presented by Missionary Don W. Fastenau, and "The Organization of a Congregation," by Evangelist Daison Mabedi.

In the Present

St. John's used the month of October to give expression to its thanksgiving. Special services brought sons of the congregation to its pulpit. On October 10, Pastor Richard Mueller, Crystal Lake, Illinois, reminded the congregation to give glory to God for the past. On October 17, Pastor Walter Westphal, Longmont, Colorado, led the people in giving glory to God for the present. On October 24, Pastor Richard Frohmader, Sault Ste. Marie, Michigan, helped St. John's raise its eyes toward the future. In a confirmation reunion service that same afternoon, Prof. Heinrich Vogel of Wisconsin Lutheran Seminary addressed former confirmands. St. John's has sent 39 of its sons and daughters into the teaching ministry of our Synod

and seven of its sons into the Synod's preaching ministry.

To the Future

No anniversary is complete without a look into the future. Such a look begins with prayer. May our gracious Lord be with St. John's helping it to be about His business, preaching His Word, building His kingdom! Such a look continues with confidence. St. John's faces the future, sure of God's promises. And such a look reaches into glory, to that heaven where all believers, past, present, and future, with saints and angels will stand before the Lamb, robed in His righteousness and sharing His glory. Then the hymn will be complete, "Thine the Glory Forever!"

R. Lauersdorf

Texas (continued)

evening. Pastor Diehl of Dallas delivered the dedication sermon, recalling the blessings Shepherd of the Plains Congregation had enjoyed in Christ and pointing out the great opportunities for service which it faced. He encouraged all to be bold in their confession and confident in trusting the promises of Christ's Gospel. Seventy-six were in attendance, but it sounded as though the choirs of heaven had joined the worshipers.

We truly thank God for all our fellow Christians throughout the Synod, who through their offerings and CEF investments have helped us gather as a congregation to serve our Savior.

Robert L. Sawall

Direct from the Districts

Northern Wisconsin

Kahrs and Wendland Retire

Two veteran pastors of the Northern Wisconsin District recently retired from full-time service in the public ministry. They are the Rev. Harvey A. Kahrs and the Rev. John J. Wendland. Pastor Kahrs was last pastor at Trinity, Wabeno, Wisconsin, and Pastor Wendland at Salem, Escanaba, Michigan.

Pastor Kahrs was ordained on October 5, 1930. His 45-year ministry is unique in that all of it was spent in the Northern Wisconsin District. He also served the church at large in a number of District and Conference offices.

Pastor and Mrs. Kahrs are living in retirement in Neenah.

Pastor John J. Wendland entered the parish ministry in 1929, some 48 years ago. He served in North Dakota, South Dakota, Wisconsin, and Michigan. During his ministry he served on the Synod's Board of Trustees and in a number of Conference offices.

The Wendlands have six children and 25 grandchildren. They are making their retirement home in North Fort Meyers, Florida.

Manitowoc Lutheran High School Dedicates Principal's Residence



On August 5, 1976, in conjunction with a meeting of the Federation and the Ladies' Guild, Manitowoc Lutheran High School was privileged to dedicate a residence for its principal. Pastor Glenn Unke, chairman of the board of control of MLHS, addressed the assembly on II Kings 4:9,10, describing the new residence as "The House of a Man of God." An open

house followed in the afternoon and early evening.

The new residence is located on the southwest corner of the high-school property. It replaces an older home that was on the original property and had been willed to the high school.

The first occupants of the new residence are the Rev. David Worgull and his family. It is the prayer of all 18 federation congregations that this home will serve their high school and its principals for many years to come.

Western Wisconsin

45th Anniversary and Retirement

After 45 years in the Gospel ministry, Pastor Albert A. Winter preached his farewell sermon at Christus Ev. Lutheran Church, Richmond, Wisconsin, on Sunday morning, September 26, 1976. In the afternoon the congregation honored him in a special anniversary service, with a reception following at the Richmond Town Hall. Preaching for the occasion was Pastor Victor Prange, who used Ephesians 4 to point out that this was indeed "A Day to Say Thank-you."

Pastor Winter was born on August 20, 1905, in the Town of Bloomfield, near Fremont, Wisconsin. To prepare himself for the ministry, he attended Martin Luther Academy, Northwestern College, and Wisconsin Lutheran Seminary.

Pastor Winter was ordained on September 6, 1931, and installed the following Sunday as pastor of the Mauston-New Lisbon parish. In 1956 he became pastor of Friedens at Randolph, Wisconsin, and in September, 1972, of Christus at Richmond.

Pastor and Mrs. Winter have two sons and two daughters. They will be making their retirement home in Mauston.

Southeastern Wisconsin

Mrs. Marie Petermann Dies

Mrs. Marie E. Petermann, the widow of Pastor Adam Petermann, fell asleep in Christ on July 15, 1976, at

the age of 87. She was born in Ashland, Wisconsin, on February 11, 1889.

Together with her husband, whom she married on September 18, 1913, she served in congregations at Covert, Michigan, and Newburg, Wisconsin. When her husband died in 1942, she returned to Milwaukee. The departed spent her declining years in the home of her daughter in Jackson, Wisconsin, and became a member of David's Star Ev. Lutheran Church.

Funeral services were held on Sunday evening, July 18, at Atonement Church, Milwaukee, with Pastors Koeplin and Eggert officiating. The committal took place on July 19.

Surviving Mrs. Petermann are five children: Arthur of Fontana, California; Ruth Metzger of Grafton, Wisconsin; Esther Moldenhauer of Jackson, Wisconsin; Teacher Kurt Petermann of Appleton, Wisconsin; and Pastor Martin Petermann of St. Paul, Minnesota; also 26 grandchildren and one greatgrandson.

"Alleluia — The strife is o'er, The battle won. . . . Now be the song of praise begun."

C. H. Weigel

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3614 W. North Ave.
Milwaukee, WI 53208
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CALENDAR OF CONFERENCES

DAKOTA-MONTANA

EASTERN PASTORAL CONFERENCE

Date: November 16-17, 1976; 10:00 a.m.
Place: Prince of Peace Lutheran, Yankton, South Dakota.
Preacher: T. Zarling (R. Roth, alternate).
Agenda: Exegesis of II Timothy 2: E. Gieschen; Isagogical Study of Amos: E. Werner; Homiletical Study of Psalm 19: R. Gurgel; 9th and 10th Commandments: W. Rouse; Marriage Counseling on the Basis of Malachi 2:10-16: D. Hayes; How Does the Bible Describe Heaven? T. Zarling.
Note: Any requests for accommodations should be sent to host pastor, P. Stuebs.
 D. Schmidt, Secretary

MICHIGAN

SOUTHWESTERN PASTORAL CONFERENCE

Date: November 9, 1976; 9:00 a.m. Communion service.
Place: Peace, Otsego, Michigan; J. Hopf, host pastor.
Preacher: W. Hein; J. Hopf, alternate.
Agenda: Exegesis of Ephesians 1:3-14 and Romans 8:28-30; R. Rose; Dealing with the Alcoholic: G. Kionka; Parts V and VI of F. Toppe's "Meditation: Pagan and Christian," presented by W. Balza; Conference Business; Reports; Questions of Casuistry.
 P. Bell, Secretary

MINNESOTA

NEW ULM PASTORAL CONFERENCE

Date: November 3, 1976; 9:30 a.m.
Place: St. Paul's Lutheran Church, New Ulm, Minnesota.
Preacher: O. Siegler (J. Schneider, alternate).
Agenda: Legalism in Our Midst: T. Hartwig.
 L. Meyer, Secretary

Southern Pastoral Conference

Date: November 9, 1976; 9:00 a.m. Communion service.
Place: Immanuel, St. Joseph, Missouri; G. Sommer, host pastor.
Preacher: M. Stuebs (W. Wietzke, alternate).
Agenda: Bicentennial Implications in Romans 13:1-7; D. Hochmuth; Belief in a Personal Devil: by the late J. C. Dahlke, with R. Maurice as discussion leader; *The Shepherd under Christ*, chapter 2, part V, continued: G. Sommer.
Note: Please excuse to the host pastor.
 L. H. Lothert, Secretary

ST. CROIX PASTORAL CONFERENCE

Date: November 9, 1976; Communion service at 9:00 a.m.
Place: Holy Trinity, New Hope, Minnesota; R. Bittorf, host pastor.
Preacher: J. Zeitler (C. Ziemer, alternate).
Agenda: An Exegetical Study of Revelation 22:6-21: L. Kaminski; Ministering to Young Adults from Confirmation to Marriage With the Local Parish: D. Waegel.
 K. Schroeder, Secretary

NEBRASKA

DISTRICT MISSIONARIES' CONFERENCE

Date: November 9-10, 1976
Place: Mt. Olive Lutheran, 12425 E. 31st Street, Tulsa, Oklahoma; G. F. Schapekahn, host pastor.
Preacher: V. Glaeske (7:30 p.m. Communion service on Nov. 9).
Agenda: A Pastor's Stewardship of Time: V. Glaeske; Beginning a Mission — Survey to Mission Status: panel discussion; Conference Business; Reports.
Note: Announcements and excuses are to be made to the host pastor.
 P. Zarling, Secretary

NORTHERN WISCONSIN

WINNEBAGO PASTORAL CONFERENCE

Date: November 15, 1976; Communion service at 9:00 a.m.
Place: Immanuel Lutheran Church, Oshkosh, Wisconsin.
Preacher: L. Winter, W. Zickuhr, alternate.
Agenda: *Smalcald Articles* — Part II: L. Pankow; Exegesis of Titus, chapter 1: A. Tiefel; *The Shepherd under Christ*, chapter 2: L. Groth.
 S. Stern, Secretary

SOUTHEASTERN WISCONSIN

SOUTHERN PASTORAL CONFERENCE

Date: November 9, 1976; 9:00 a.m. Communion service.
Place: Mt. Zion Ev. Lutheran Church, 5927 37th Ave., Kenosha, Wisconsin; F. Schulz, host pastor.
Preacher: WLCFS Representative (F. Schulz, alternate).
Agenda: Exegesis of Romans 5: D. Witte (Exegesis of Romans 6: A. Buenger, alternate); WLCFS Report; Teaching the Fourth Commandment in Modern-day America: L. Wenzel (Death With Dignity: R. Weber, alternate).
 K. E. Schroeder, Secretary

CHICAGO PASTORAL CONFERENCE

Date: November 9, 1976
Place: Peace Ev. Lutheran Church, Granger, Indiana; T. Liesener, host pastor.
Preacher: P. Prange, O.T. text (alternate: H. Schwertfeger, N.T. text).
Agenda: Committee Reports on the *New International Version* and the Proposed Revision of the Enchiridion.
 R. W. Pasbrig, Secretary

APPOINTMENTS

The following were appointed to serve as members of the District Special Ministries Board of the Michigan District: Pastor Edgar Herman, Pastor Glen Schaumberg, Teacher Joel Mischke, Mr. Robert Garbo, and Mr. Paul Grieb.

W. J. Zarling, President
 Michigan District

The following books by Dr. William Arndt, previously out of print, are again available:

Bible Difficulties

No. 12-2357 \$2.50 plus postage

Does the Bible Contradict Itself?

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INSTALLATIONS

(Authorized by the District Presidents)

Teachers:

Berg, Stephen, as teacher at King of Kings, Garden Grove, California, on September 12, 1976, by M. Nitz (Ariz.-Calif.).
Mahnke, Frederick O., as teacher at David's Star, Jackson, Wisconsin, on September 12, 1976, by C. Weigel (SEW).
Mundt, William, as teacher at Grace Lutheran, Durand, Michigan, on September 5, 1976, by E. Schultz (Mich.).
Raabe, James L., as principal at Luther High School, Onalaska, Wisconsin, on August 22, 1976, by F. Werner (W.Wis.).
Schibbelhut, John H., as principal at Winnebago Lutheran Academy, Fond du Lac, Wisconsin, on September 19, 1976, by M. Janke (N.Wis.).
Sellnow, David, as teacher at St. John's, Baraboo, Wisconsin, on September 5, 1976, by E. Toepel (W.Wis.).
Strieter, Steven, as principal at Emanuel Lutheran, Wellington Twp., Fairfax, Minnesota, on July 18, 1976, by V. Starbuck (Minn.).
Zimmerman, Donald H., as Executive Secretary for the Board for Parish Education at Salem, Milwaukee, Wisconsin, on September 26, 1976, by J. Gerlach (WELS).

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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 our

WELS MEMBERSHIP CONSERVATION

3512 W. North Ave., Milwaukee, Wis. 53208

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alabama	Mobile Montgomery*
Alaska	Eagle River/Wassila
Arizona	Northwest Tucson Paradise Valley S. Tempe* Verde Valley*
Arkansas	Little Rock*
California	East Anaheim Modesto* Petaluma Placer County* Sacramento
Colorado	Boulder* Greeley
Florida	Clearwater Daytona Beach* Engelwood Sarasota*
Illinois	Belleville* Springfield West Chicago Westmont
Indiana	LaFayette* Merrillville S. Fort Wayne*
Iowa	Burlington Dubuque Shenandoah*
Michigan	Fenton* Gaylord Grand Ledge Port Huron Washington Cambridge
Minnesota	Eden Prairie* Lakeville Northfield* Owatonna Rochester* North Kansas City
Missouri	Fremont*
Nebraska	Scottsbluff*
Nevada	Reno
New Hampshire	Nashua
New Mexico	Las Alamos Las Cruces* Los Rios Las Cruces*
New York	Long Island Syracuse Charlotte*
North Carolina	Ashland*
Ohio	S.E. Columbus Tillamook County*
Oregon	Altoona
Pennsylvania	Glenshaw (N. Pittsburgh) Harrisburg* Lehigh Valley Charleston Mitchell Beaumont* Lubbock Wichita Falls* Pullman Beckley* Antigo* Germantown* Holmen-Galesville* Hudson Middleton Plymouth* Prairie du Chien (Preaching Station)
South Carolina	Edmonton*
South Dakota	Vancouver*
Texas	Pembroke*
Washington	
West Virginia	
Wisconsin	
Alberta	
British Columbia	
Ontario	

*Denotes exploratory services.

TIME AND PLACE

ARVADA/WESTMINSTER, COLORADO Change in Worship Location

Shepherd of the Valley Ev. Lutheran Church, our WELS mission in northwest Denver, is now conducting its worship services at the Capitol Mortuary, Chapel of the Flowers, W. 54th Ave., & the Wadsworth By-pass, Arvada, Colorado. Sunday school and Bible class begin at 9:15 a.m., followed by the worship service at 10:30 a.m.. If you are in the north Denver area, please come and worship with us. Names of prospects should be sent to: Pastor James Kuehl, 9073 Kent St., Westminster, Colorado 80030; phone: (303) 429-8853.

LEHIGH VALLEY, PENNSYLVANIA

Emmanuel Ev. Lutheran Church of Lehigh Valley, Pennsylvania, announces that its Sunday service is now being held at 10:30 a.m. Sunday school and Bible class are at 9:30 a.m. The location remains at Cedar Crest College Chapel in Allentown. For information contact the Rev. Dennis J. Valleeu, 231 Eagle Street, Wescosville, Pennsylvania, 18106. Phone: (205) 395-0925.

EXPLORATORY

PLYMOUTH, WISCONSIN

Exploratory services are being held in Hotel Mitchell, downtown Plymouth, at 8:00 a.m. Sundays. For information, please call Mr. and Mrs. Theodore Hansmann at (414) 892-7349, or Vicar Peter Kassulke at (414) 893-2441. Vicar Kassulke lives at 1011 Fairview Drive and the Hansmanns live at 18 Grove Street, Plymouth, Wisconsin 53073.

HOLMEN, WISCONSIN

Exploratory services are being held at the Bank of Holmen on Sunday mornings. For time of service, and to submit names of prospects, please contact Pastor James Mumm, Tel.: (608) 783-2667, 1227 Main St., Onalaska, Wisconsin 54650.

GALESVILLE, WISCONSIN

Exploratory services are being held at the Bank of Galesville on Sunday mornings. For time of service, and to submit names of prospects, please contact Pastor James Mumm, Tel.: (608) 783-2667, 1227 Main St., Onalaska, Wisconsin 54650.

ANTIGO, WISCONSIN

WELS exploratory services in Antigo are being held at 7:00 p.m. Saturdays at the Production Credit Association building, 713 Sixth Avenue, one block south and 1/2 block west of the traffic light on US 45 and 64. The service is preceded by "Sunday" school and a Bible class for adults at 6:00 p.m. For local information call Mr. Dennis Homuth at 627-4011. Please submit names to Pastor Dean Fleming, Route 1 Box 402, Pelican Lake, Wisconsin 54463; phone (715) 487-5484.

EDEN PRAIRIE, MINNESOTA

Exploratory services are held at 9:15 Sunday mornings at the Eden Prairie Senior High School in the Student Council room. The High School is located just south of State highway 5 on Wallace Road. Please send names and addresses to Pastor Mark L. Liesener at 11 West 88th Street, Bloomington, Minnesota 55420, or phone (612) 888-2475.

NAMES REQUESTED

NEWPORT NEWS VIRGINIA AREA

The Colonial Mission District Mission Board is investigating the possibility of starting work in the Tidewater Virginia Area north of the James River. Please forward the names of prospects to Rev. Ronald Hahn, 3229 Sandra Lane, Virginia Beach, Virginia, 23462. The area includes such cities as Newport News, Hampton, Yorktown, and Williamsburg.

BRIDGEPORT CONNECTICUT AREA

The Colonial Mission District Mission Board is investigating the possibility of starting work in the vicinity of Bridgeport, in southwestern Connecticut. Please forward the names of prospects to Rev. Karl Gurgel, 296 Buckland Road, South Windsor, Connecticut 06074.

MONTREAL, QUEBEC

Please forward the names of WELS people and prospects living in the Montreal, Quebec area to Pastor David E. Priebe, 21 Phoenix Crescent, Orleans, Ontario, Canada K1E 1V6.

INVITATION

Anyone who is traveling or vacationing in or about Corpus Christi, Texas, is cordially invited to worship with us at La Iglesia Luterana Getsemani, 4618 Hakel Street. English services are held every Sunday at 9:00 a.m. with Sunday school and Bible study following. Services in Spanish are held at 11:00 a.m. For more information, contact Pastor Carl W. Leyrer, 5934 S. Alameda, Corpus Christi, Texas 78412. Phone: (512) 992-1759 or (512) 854-8481 (church office).

CHAPLAIN E. C. RENZ

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