

The Northwestern Lutheran

March 6, 1977



Anchorage, Alaska

Faith Christian Day School

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Briefs by the Editor

A note in a pamphlet that lands on my desk once a month tells about the efforts to preserve the Cologne Cathedral on the Rhine River from the effects of air pollution. It's an expensive process, and there's no assurance it will achieve what it is meant to do.

Another paragraph in the same publication tells about the dating of a crucifix. History has it that this crucifix predates the cathedral itself, which was begun in 1248 and completed in 1880. The cross and the life-size carving of Christ are both of oak. It has now been determined, by a study of the tree rings, that the oak which furnished the wood for the body of Christ began to grow in 570 and was cut down in 975. The wood of the cross was planted in 725 and cut down about 971. This crucifix therefore takes us back in time halfway to the crucifixion.

More important, however, than church buildings and their works of art are people. Church buildings are needed because the Scripture admonishes us not to forsake the assembling of ourselves together. Religious art serves to picture the preached Word. But the proclamation of the Gospel message and concern for people's faith are more important than counting tree rings.

This issue also brings reports about buildings — new schools in Alaska and Michigan, a new church in Arizona. But the rest of the articles are definitely people oriented, even as these buildings in Alaska, Michigan, and Arizona are dedicated to the preaching and teaching of the Word of life to young and old.

Let's begin with "A Stirring Call for a Sanctified Life." It should make us ask: Does my life glorify God? Am I a walking advertisement for Jesus Christ?

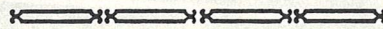
From concern about ourselves we must proceed to concern about others, both inside and outside the household of faith. The article titled "Soul Conser-

vation" touches an area that must be of deep concern to every member in our parishes. Be sure to read it and act on its suggestions.

"Reach In . . . Reach Out" demonstrates that our Wisconsin-Synod, college-age youth are also deeply concerned about sharing the Gospel. Thank God for that!

"The Story of Amy and Mike" pleads with you and me to take another look at those in our midst who have learning disabilities, so that we — parents at home, teachers in our Christian day schools and Sunday schools, and pastors in instruction classes — may find better ways of sharing the good news with them.

Naturally, Missions must always be our chief concern. The Gospel originally came to a place like Cologne only because there were men living then who were committed to carrying the Gospel into all the world. "The Story of Aka-game San" tells us that the Lord is blessing our efforts in Japan. He who once died for men, whose crucifixes adorn our churches, is a living Lord, sending His Holy Spirit into the hearts of men through the Means of Grace. May it always be our concern to tell others, and may those whom we send to speak for us always be the subject of our prayers!

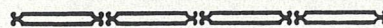


AUDIO-VISUAL AIDS

That The Blind May See (FS-66-TBS)

This filmstrip, prepared by our Mission for the Visually Handicapped, describes our Synod's efforts to bring God's Word to those with impaired vision. Organized and staffed by the Lutheran Women's Missionary Society, this program provides spiritual literature in Braille, in large-print editions, and on cassette tapes. This filmstrip will not only inform our membership of another Synodical program, but it will also advertise the services that are available to the visually handicapped. Order from:

AUDIO-VISUAL AIDS
3624 W. North Ave.
Milwaukee, Wisconsin 53208



*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

The initials CDS stand for Christian Day School. It is not remarkable that a WELS congregation supports a Christian Day School, but it is remarkable that this congregation is in Alaska and is only nine years old. Faith Congregation opened its CDS in 1975. The enrollment was 16. In 1976 Faith erected its school, and the enrollment now is 22.

Editorials

Good Medicine King Hezekiah was classified as a "terminal case." Every human prognosis indicated he was sinking fast. All that men could do had been done, and it had not helped.

The surprising thing is that the Prophet told him so. Isaiah was sending to the bedside of the stricken king with the word: "Set thine house in order, for thou shalt die and not live."

Today the topic is much debated whether or not to tell a patient the truth. Some people, it seems, cannot face the truth about anything. Others, we fear, "may go all to pieces" if they are told their true condition.

The Prophet's word does seem harsh, but would it be better to deceive a dying man, to cheer him up falsely, saying, "Now, now, don't talk like that, why, you'll be up and on your feet again in no time"?

Can a patient trust a doctor whom he cannot believe? Is not every human bond weakened by deceit? Would Hezekiah have prayed the Lord of life and death as he did, and found marvelous help, under a wrongful delusion?

What is so harmful about facing the inescapable fact of death? Or "setting one's house in order" so as not to burden bewildered survivors? Or leaving a last word with loved ones to follow in the way of the Lord?

For the believer the darkest deathroom is lit with Divine light and promise: "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's."

John Parcher

On Being Yourself "I want to be myself." — This is not a new concept nor even a new way of expressing an old concept. It is, however, an expression which is invoked more frequently these days in the current crusade for "liberation" in almost every aspect of human life. In its modern application it is employed more often than not merely to justify what otherwise might be looked upon as irresponsible behavior, such as breaking the marriage vows, for example.

It has a nice ring to it. It creates an aura of honesty and sincerity. It appears to disavow all sham and pretense in one's approach to life.

It also raises a question. That question is: Who are you? And that, in turn, depends upon your viewpoint — whether you look upon yourself as basically a good person or whether you see yourself in the light of God's Word.

"Behold, I was shapen in iniquity, and in sin did my mother conceive me," wrote David. "I know that in me (that

is, in my flesh) dwelleth no good thing," said Paul. These words, written by individuals about themselves, actually express the divine truth about the nature of men in general. They are corrupt by nature, and there are no exceptions.

It follows, then, that good will not come from man if he resorts to being his natural self. Rather, as Jesus pointed out, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Being your natural self can only bring out the worst in you. It may not be hypocritical, but it certainly will not be good.

In his Epistle to the Romans, chapter 7, St. Paul speaks of the constant struggle that rages within the Christian. According to his faith he wants to serve God. According to his human nature he wants to serve himself. If he reverts to "being himself," then the struggle is over and the battle is lost.

"I want to be myself" can be, and often is, just another nefarious device employed by Satan to cloak sin in a guise of honesty and respectability, and it behooves Christians in an ungodly world to recognize it for what it is.

Immanuel Frey

When "Somehow" Means "Avoid" "Somehow liberal scholarship that denigrates and degrades Scripture seems more attractive to younger men and students who are not mature in the Christian faith. Somehow the spirit of unbelief seems to prevail when the choice must be made between what the Scripture itself declares and what scholars who disagree with Scripture say." (Harold Lindsell, *The Battle for the Bible*.)

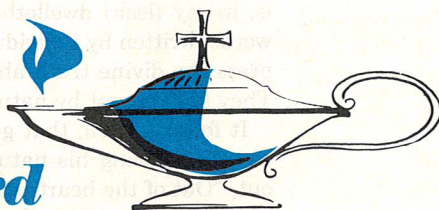
That "somehow" is intriguing. The facts are evident: Given a choice between accepting all of Scripture as God's Word, and denying such inerrancy, more will choose to deny it than to accept it; given a choice between believing Scripture and believing what scholars who disagree with Scripture say, more will choose to believe the scholars. But the "somehow" suggests that this experience may be viewed in different ways.

To some the "somehow" is an expression of amazement, of disbelief. How can it be that people will choose untruth rather than truth? Aren't they rational beings? Won't Christians believe God rather than believe skeptical scholars? Doesn't good always triumph over evil? When such naive unrealists say "somehow," it expresses their bafflement, their bewilderment, their disbelief.

But the man who wrote the "somehow" is no starry-eyed idealist. Dr. Lindsell, the editor of *Christianity Today*, has been an observer of the American church scene for many years. In his book he brings evidence of the folly of relying on the good sense, on the Christian character, or even on the Christian upbringing of students who are continually being exposed to doubt and denial. He knows that many of those who have not yet gained breadth of knowledge and maturity in faith fall victim to the allure of Bible-questioning scholarship. He has seen how liberal scholarship has taken over the Methodist, Congregationalist, and Presbyterian seminaries and church bodies, and how it has made deep inroads into The Lutheran Church-Missouri Synod and is establishing itself in the Southern Baptist Convention. He wrote his book,

(Continued on page 78)

Studies in God's Word



A Stirring Call For A Sanctified Walk

Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification; that ye should abstain from fornication; that every-one of you should know how to possess his vessel in sanctification and honor; not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us His Holy Spirit (I Thess. 4:1-8).

Some people have trouble walking. The baby with an undeveloped body and the elderly with a deteriorated body know how hard walking can be.

So does the Christian. He knows his daily life is to be a sanctified walking with Jesus, a following His example pure. He also knows how difficult such a walk can be. Encouragement along the way is needed. In our verses Paul gives such a *Stirring Call For a Sanctified Walk*.

A Walk Toward Holiness

In our verses Paul exhorts "brethren," believers who kneel with him before the cross of Jesus. Only such are concerned about leading lives which are separated from the world's sin and

for God's service. To the unbeliever, regardless how he cloaks his motives or camouflages his selfishness, life's overpowering thoughts are "What do I want?" and "My will be done." He has no true love for God and gives Him no true service.

How different it was with the Thessalonian believers! From the Gospel they had learned of God's saving love for them in Christ. In faith they now loved God and wanted to serve Him. Eagerly they learned from Paul how they "ought to walk and please God." Willingly they listened to the commandments given by Jesus Christ. Now they would also listen as Paul urged them to strengthen their step and lengthen their stride on the road of sanctification. Because of their old sinful flesh, that walk would never reach perfection. Never could they say, "Now we can take off our shoes and stop our efforts"; they needed constant encouragement to "abound more and more" by drawing strength from the Savior.

This Lenten season we look up at that Savior on the cross. By the grace of God we know, too, that "it was for crimes we had done He groaned upon the tree," and see "redemption flowing from the sacrifice He made." Now let's also look downward at our lives and our reaction to His grace. Is there a grateful willingness to walk His paths without being pushed or pulled like some stalled automobile? Is there progress in our walk or have pet sins pushed us off into the ditch? With those Thessalonians we need the reminder to abound more and more in holiness of life.

A Walk Among Hindrances

Christianity is not some magician's wand which with one wave frees us forever from the world's wickedness. In-

stead the Christian life is surrounded by hindrances. Look at the Thessalonian Christians. In their pagan society the sins of unchastity, adultery, and fornication were looked upon as normal and natural. There was real danger that the Christians would fall back into such sinful ways. So Paul warned them to "possess their vessel" or "acquire a spouse" in sanctification and honor. In contrast to the heathen, the believers were to view marriage as the sanctified framework in which God-given desires could express themselves in God-pleasing ways. Around the believers also in their bustling town were temptations to defraud their neighbors by cheating them in business. The hindrances surrounding them were many.

Has it changed today? Christian chastity is being eroded by a playboy philosophy. Marriage as God's institution and a lifelong union is publicly flaunted and widely discarded. Moral looseness is praised commonly on the screen and constantly on the printed page. Such mud sticks so quickly to our shoes as we seek to walk the sanctified road. Equally sticky is the mud of our selfish society which tells us, "Get as much as you can in any way that you can from anyone you can."

A Walk With Help

Paul holds up a warning finger. Those who will not let Christ's love sanctify their lives will feel God's judgment. Those who persist in uncleanness defy God and insult the Spirit whom He would give to cleanse hearts and sanctify lives. How serious such actions can be we learn from Judas. In spite of the Savior's patient dealings, Judas clung to his growing greed with the result that his heart ended not as the Spirit's holy temple, but as Satan's depraved domain.

Paul points us to the help we need when he writes, "I exhort you by the Lord Jesus." In that Jesus as He comes through Word and Sacrament is abundant pardon for our sins. In that Jesus is also the power to progress in our sanctified walk. To Him we pray again this holy season, "Savior, I long to walk closer with Thee; led by Thy guiding hand, ever to be constantly near Thy side, quickened and purified, living for Him who died freely for me" (LH 422).

Richard E. Lauersdorf

Mining the Treasure of God's Word



I Samuel 1-7



By Julian G. Anderson

In our last lesson we noted that today we would begin the study of a new period in the history of God's chosen nation (Gen. 12:2a). Israel was dwelling in the promised land (Gen. 12:1b, Josh. 1-24). It had just passed through a tragic period in which it had repeatedly broken its covenant (Exod. 19:5,6) with God (Judg. 1-21). Get out your tools, then, and let's start digging in

I Samuel 1

Chapter 1 serves as an introduction to the opening section (chapters 1-7) and introduces all the main characters. Note that one of Elkanah's wives had a problem (verse 5). This should sound familiar (see Gen. 11:30 and 25:21). Observe what she did about her problem (verse 11, underline); and what God did in answer to her prayer (verse 19, last phrase, and verse 20). Underline or hi-lite the child's name, and remember the circumstances of his birth. Do you see the similarity between this birth and the one mentioned in Luke 1:31 and 35? Observe then what the mother did in verses 24-28. The last phrase of verse 24 indicates that the child was probably about three years old at the time. Eli was the head priest, and the rest of the story seems to indicate that Samuel was adopted by Eli, although he was not a Levite (verse 1).

Now Read Chapter 2

The opening song (verses 1-10) reminds us of Luke 1:46-55. Verse 11 and verses 18 and 19 describe Samuel's life

with Eli during his childhood years, and picture him performing some small tasks at the tabernacle. Verse 21b indicates the passage of time.

Verse 12 gives a good description of Hophni and Phinehas, Eli's two sons. Their conduct (verses 13-17 and 22) reminds us that this is still the period of the judges, a time of godlessness and corruption in high places. Verses 22-25 give a picture of Eli as a permissive parent who was too old to deal with his wicked sons. Verse 26, however, gives a very instructive picture of Samuel in his childhood years. Compare this with Luke 2:40, and keep this similarity in mind, along with the unusual circumstances of his birth.

Reread verses 27-36, and note how the prophet who appears in verse 27a (compare the title used here with Deut. 33:1) rebukes Eli (verses 27-29). The reference to Eli's "father" in the last phrase of verse 27 and in verse 28 takes us back to Exodus 28:1-4, and tells us that this office had actually passed from father to son for 400 years.

Next underline the last two clauses in verse 30, beginning with "for them," and note that this is a restatement of the fundamental principle recorded in Deuteronomy 11:26-28, which was exemplified so clearly throughout the Book of Judges (see the summary in Judg. 2:11-16).

Then notice what the prophet said about the sons of Eli in verse 34b, and more important, the prophecy in verse 35 (underline). You know, of course, who this was (verse 26). But now com-

pare all this with Hebrews 2:17, and note again the similarity between these two men.

Next Read Chapter 3

Verse 1b records an important fact, and should be underlined, but the word "precious" is confusing. Make a note that it means "seldom heard" or compare Beck's *An American Translation*, or the *Good News Bible*. This also reminds us that we are still in the period of the judges, a period of religious indifference and apostasy. The reason why this fact is specially noted becomes clear in verses 2-14. The significant fact is that it was at this time that God called Samuel to a very important office (see verse 20). Compare this with Moses' prophecy in Deuteronomy 18:15, and again note the similarity. Then note carefully, and underline, Samuel's answer in verse 10b. Verses 11-14 record the first prophetic message given to Samuel, and repeat God's former prophecy (2:31-36).

Read verse 19 again, which evidently summarizes Samuel's teen-age years, and compare with Luke 2:52. And note verse 20, underlining the last clause, beginning with "Samuel." By this time he was probably a young man. Verse 21 gives a picture of Samuel in these years as he carried out his new office. In this connection, compare Ezekiel 3:17b and 2:7a, where the duties of this office are clearly defined.

Then Read Chapters 4-7

One important thing to note here is that these four chapters paint a perfect picture of the time of the judges. Remember the corruption among the priests in chapter 2, and then note who it was whom God was using to punish the Israelites (4:1, compare Judg. 2:14). Then mark what happened in the battle (4:10b,11) and read verse 18. This meant that Samuel was the new head priest (2:35) and the new judge (4:18, last sentence, and 7:15). Remember that a judge was simply a leader who performed the functions of a king. Here compare Revelation 17:14 and note again the similarity. All these similarities present Samuel as a perfect type or symbol of Jesus, our virgin-born Prophet, Head Priest, and King, the only such perfect type in the Old Testament, for he actually carried out the functions of all three offices.



SOUL CONSERVATION

The Soul Conservation Program of the Synod attempts to assist pastors and congregations by providing a wide range of services to members moving away from "home." It is an invaluable aid in an area of deep concern to the local pastor and congregation, namely, continued spiritual service to one of the flock away from home lest he be tempted to "stray."

On the Move

When families move into remote areas of our country, they are referred to the nearest WELS affiliated church. If there is no WELS affiliated church within a reasonable distance, their names are sent to the District Mission Board chairman. Their names are also placed on a spiritual materials mailing list and, if requested, taped services are provided.

The procedure for this referral service is really quite simple. Names of WELS members moving into areas where the location of the nearest WELS affiliated church is not clear are sent to the Soul Conservation office at the Synod's Administration Building. The office staff establishes the exact location of the referral. Frequently this means calling on the services of the reference library. The names and location are then sent to the General Board for Home Missions office for recommendation. The referral card is sent xeroxed to the nearest WELS or ELS pastor, the District Mission Board chairman, the Taped Services Committee, or added to the Spiritual Materials Mailing Program. Any one or all of the foregoing may receive the referral. Who receives the referral is determined by factors such as location, distance from nearest church, family needs (children in need of instruction, etc.), and whether we are planning exploratory work in the area. The entire process takes only a matter of minutes. All referrals are sent out the same day they are received.

It is important that District Mission Boards be aware of members moving

into areas where presently we do not have a WELS church. In the past, such information has led to the beginning of exploratory work, mission stations, and eventually mission congregations. Many of the congregations of the Synod that were started during the last two decades were begun in the living rooms of our members. Sometimes members had to be content with taped services for long periods of time before a pastor could be called to serve them.

Temporary Absence

The Soul Conservation Program also is concerned about people who may be away from home for a variety of reasons, but who plan to return home after a while. This includes people who are serving in the military, students who are attending non-WELS affiliated colleges and universities, and employees whose employers have asked them to assume a company assignment away from home. All of these are referred to the nearest church and/or contact pastor. Their names are placed on our Spiritual Materials Mailing Program and, for families or groups, taped services are provided.

The Soul Conservation Program is as successful, humanly speaking, as the people who make use of it. Over 5000 families have been assisted, to date, in locating one of our churches. In most cases, when the information is promptly received, members are contacted by one of our pastors and do join one of our churches. Sad to say, when the information is sent in months after families have moved, some of our families join churches with whom we are not in fellowship.

Need for Local Committees

The problem of sending names in on time is one that persists. Several studies have revealed that the major breakdown in communication occurs on the local parish level. Members frequently do not inform their pastors that they plan to move. How can the pastor counsel them as regards joining one of our churches if he is unaware of their plans? How can he inform the local pastor in the new community that these people are moving into his area? Or how can he refer this family to the Soul Conservation office if they are moving into an area where we do not have a WELS affiliated congregation unless he knows of their plans? How can he send names of students, military personnel, and members temporarily away from home to the Special Ministries Board office for placement on a spiritual services program, unless he is kept informed?



Some of our LWMS volunteers who regularly help get out mailings to several thousand WELS members away from home.

The Soul Conservation Program suggests that congregations seriously consider establishing a local Soul Conservation Committee. It is recommended that a committee of lay people — perhaps three older members who really know everyone in the congregation — be made responsible for reporting regularly to the pastor. For example, each fall they could compile a list of students for the pastor's personal use and for submitting to the Special Ministries Board office.

The Soul Conservation Program also suggests that the local committee develop a local program of regularly "keeping in touch" with members away from home. Church bulletins, newsletters, sermons, and occasional personal letters could be sent.

Response Growing

The Soul Conservation Program has grown steadily over the years. Some years ago we experienced a 10 per cent response to referrals. We are happy to report that the current rate is 45 per cent. By "response" we mean that our office receives a card which reports that some attempt was made to contact the family moving into the new area. When the Soul Conservation Office receives such a report, it is xeroxed and a copy is sent to the pastor with whom the referral originated. He is then able to close his files, knowing that contact has been made.

Some say that the fact that so many of our members are on the move, away from home, and living in remote areas creates many problems for the church. Rather than problems, it creates greater opportunities for service. The fact that our members move about is in part responsible for the existence of WELS churches in 47 states. Certainly the Lord has used the phenomenon of mobility to expand His Kingdom here on earth. May we learn to appreciate this blessing and continue to remember the Soul Conservation Program in our prayers, and cooperate with the program as the Lord gives us the opportunity!



Alfons L. Woldt, Ex.-Secy.
Special Ministries Board

Lutheran Collegians Evangelism Seminar at Dr. Martin Luther College

Reach IN Reach OUT

On December 27, 1976, a group of 50 college-age people were welcomed to the campus of Dr. Martin Luther College by President Conrad Frey. The reason for their presence in New Ulm, Minnesota, was the Lutheran Collegians' Seventh Annual Christmas Evangelism Seminar. The theme for

and observing how it is being administered were of great interest. It was fun to see the new wing being constructed for the mentally retarded. Lectures were conducted in the Home's chapel and considerable time was spent with the residents. We sang for them, and they thoroughly enjoyed it.

Lecture Time



this year's seminar was "Reach In . . . Reach Out." From December 27 to 30, the schedule was packed with lectures, discussions, fellowship, and other activities.

Classified as "other activities" were visiting some homes of our congregations in New Ulm, and taking a bus to Belle Plaine. The purpose of visiting the New Ulm homes was to tell people what Lutheran Collegians is all about. Since many of these homes had young people of or very near college age, we were able to inform these young people of our Christ-centered organization and of some of the campuses where there are chapters of Lutheran Collegians.

The greater part of a day was spent at the Belle Plaine Home for the Aging, where we concentrated on reaching the aged and the mentally retarded. Learning to know the history of this Home

Speakers at the seminar were: Prof. A. Koelpin, Prof. D. Raddatz, Pastor Verne Voss, Pastor L. Hohenstein, Prof. A. Quist, Pastor P. Hanke, Pastor Del Begalka, Prof. B. Wilinski, and Pastor R. Stadler. Vicars Ken Jahnke, Mark Porinsky, and Seminary student Neal Randall conducted the matins and vespers. Our thanks to all of them!

In our closing worship service, Pastor Robert Kant, together with Professor Raddatz, used a new liturgy, the Service of the Word. We were all deeply edified by the service.

Our thanks likewise to those who assisted in securing the facilities and services of DMLC. A final thank-you is due the seminar participants; they made it a success.

May God grant you a happy and most blessed year!

Janet Proechel
LC Missions Committee

First Lutheran Elementary School in Alaska

I know that when you think of Alaska, you have visions of igloos and frozen tundra. God has blessed this section of His earth with a bit of such glorious creation. And He has also put here a growing and energetic population of mixed races and people from all corners of the earth. Alaska is different.

acquired an 18-acre Bible Camp where it holds grade-and high-school camps, teen-league outings, and family retreats. Last year it called Mr. Lance Hartzell to be its Christian-elementary-school teacher and to help them start a new school — the first Lutheran elementary school in the whole state. He and his wife, Annette, who are both

graduates of our Dr. Martin Luther College, at New Ulm, Minnesota, have been very instrumental in helping to carry out the Christian education goals of Faith Lutheran.

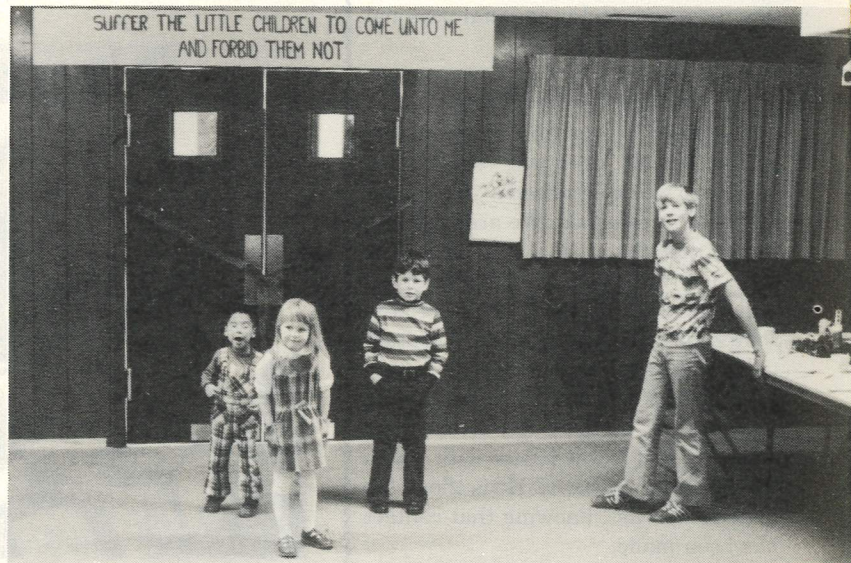
The first year, school was held in the lower level of the church. The enrollment was 16. Plans were immediately begun to build a school. As it did in the



Pastor David Zietlow and Pastor Paul Albrecht, school visitor

Into this "different" place, God has led our Wisconsin Synod nine short years ago to preach and teach His Word. Faith Lutheran in Anchorage was our first mission. It has flourished to where it has spawned another two missions, Syndolous Lutheran in Fairbanks, served by Pastor Norbert Meier, and Peace Lutheran in Eagle River-Wasilla, a new mission being serviced by the Anchorage pastor, the Rev. David Zietlow, and Vicar Mark Braun.

From its beginning, Faith Lutheran has been deeply interested in the Christian education of its youth. It first



"May we go in?" "Not until the ribbon is cut!"

Some of the 175 who attended the school's open house.



? ? ? ? Four Questions For Lent ? ? ? ?

Although the ministry of our Lord spanned three years, the Evangelists report many more details about his teaching activity during the last week of His life. This is to be expected, for He had come to Jerusalem to suffer and to die, to seek and to save those who were lost.

During this last week Jesus primarily dealt with those who opposed Him. His aim was not to silence them, but to move them to believe in Him. Nor were His words in vain. The Book of Acts tells us that after Pentecost "a great company of the priests were obedient to the faith."

Today the church as an institution has become a great edifice. But not all who belong to it or who guide it are true followers of the Lamb. Our Lord has as many opponents today as He had then. That's why the four questions recorded in Matthew 22 and spoken on the Tuesday of Holy Week are questions which

case of the parsonage, its church building, and its Bible Camp, so the congregation again served as its own contractor and built a three-room school with "all the trimmings" for a mere \$50,000. It was dedicated on the first Sunday in December.

Again Faith Lutheran found itself on its knees, thanking the almighty and gracious God for the blessings He had bestowed on their efforts. In nine years, He had brought them a long way — from that tiny group standing outside a rented Seventh-Day Adventist Church, welcoming all who would come in, to a financially self-supporting mission church. During this time He has led 120 adults and 54 teenagers to be instructed in the truths of His Word and to join the church.

Our prayers also included you, our fellow members in the Wisconsin Synod. Without you and your mission prayers and offerings we would not be here. For ourselves, for our children, for these new souls who have been brought to Christ, and for the many more who will be brought to Christ in the future — we thank you!

Pastor David Zietlow

the church of today must also come to grips with and answer correctly.

The first of the four questions was put to Jesus by the disciples of the Pharisees and by the Herodians. "Is it lawful to give tribute to Caesar, or not?" It was a dangerous question, but also a revealing question. A "No" answer would have put Jesus in conflict with the Romans; a "Yes" answer, with the people.

The question, however, was revealing about those who asked it. Though they were church leaders, their hearts were really set on worldly power. They were dreaming of a Messianic king who would bring them back into power and expel the Romans. Not so much different from many church men today who want to use the influence of the church as a political clout! What does that do to the preaching of sin, of repentance, of forgiveness, and of Christ as Savior? It ignores Christ's answer, "Give unto God the things that are God's," and rejects our Christian duty to government, "Render therefore unto Caesar the things which are Caesar's." Jesus' ancient answer is a call to repentance directed also to these church men.

The second question was asked by the Sadducees: "Therefore in the resurrection whose wife shall she be?" She had been married to seven, they stated, seeking to ridicule the doctrine of the resurrection.

The Sadducees of old are duplicated by the modernists and rationalists today. They attack the Scriptures and make themselves the judges of what is God's Word and what is not. The majority of churches are under the control of such leaders. They need Jesus' answer.

Jesus upheld the Scripture and expounded it properly. He told the Sadducees that they neither understood the Scripture nor the power of God. In the resurrection God will change our bodies and adapt them to the heavenly existence. But a bodily resurrection? Yes!

The Sadducees, as so many today, denied the bodily resurrection because they did not want to face the judgment. It's a repetition of Psalm 14:1,3.

The third question: "Which is the great commandment in the Law?" is also a revealing question, for it demonstrates the concern of the natural heart. Man wants to work out his own salvation, wants heaven as a reward.

This too is the position of so many today. They want to share God's honor. But that is impossible, for "not one does right, not a single one." No sinner can stand before God on His own merits. And lest they deceive themselves into thinking so, Jesus in His answer not only quoted the commandment that deals with God, but added the one which demonstrates how love for God shows itself in daily life. That's the test we have failed to pass, all of us, repeatedly. How then can a sinner ever love God as God demands?

Here are Jesus' answers: Keep your eyes fixed on God, not just on this earthly existence; prepare for the resurrection; love God! But how can we? If Jesus had gone no farther in His answers and in His life, we would be lost forever.

So Jesus, in turn, asked a question — a preliminary question and its important followup. "Whose son is Christ?" The answer: "The son of David." "How then does David in spirit call Him Lord?" Absolute silence! They did not want to answer.

This is the question Jesus asks of all to this very day. By His grace, by the working of His Spirit, we have the answer. He is indeed David's son — one of us — but also God the Son. Both! That was necessary so that we might be saved, that our sins might be paid for, and that our guilt might be covered.

With that answer in our hearts, we know that our mission on earth is to share the Gospel with others, to help prepare them for the eternal future, and to bring into their hearts love for God and love for the neighbor, all because "God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life."

These four questions are much more than just four questions for Lent. They are four questions for life!

Looking at the Religious World

information and insight

More Gallup Revelations

A fall Gallup poll regarding the religious convictions of the American public suggested that basic Christian truths still have more of a hold on public opinion than the media would lead one to believe.

A subsequent poll, however, points up a strange inconsistency in the religious convictions of many American Christians. The November poll indicated that 24% of the populace is avidly devoted to astrological columns. More than 32 million persons actually believe that stars influence their lives and foretell future events. Perhaps that is understandable since more than 200 metropolitan daily newspapers contain horoscope columns.

The startling revelation in Gallup's findings is the observation that 50% of those who consult astrological tables are professing Christians. They believe their zodiacal sign is an influential force in their lives in spite of God's clear command which forbids the practice of superstition.

A Menninger Foundation researcher attributes this curious phenomenon to the current interest in the "mystical tradition of the East." The same curiosity which attracts some people to Transcendental Meditation sessions attracts others to astrology. God is insulted and offended in either case.

A December poll reveals that almost one in three American adults (31%) say they have had a mystical religious experience, "a moment of sudden religious insight or awakening." The conclusion Gallup draws from this, if correct, is distressing. He says, "It is reassuring to some observers to discover that religious faith for many people appears to rest upon what is probably the firmest foundation — that of personal experience."

Faith which rests on personal experi-

ence is not true Christian faith. It is a deceptive substitute which ultimately robs a person of the certainty of a right relationship with the Savior. Genuine faith anchors itself in the objective promises of God in Scripture, not in the subjective experience of those promises.

"The 700 Club"

Members of our churches are asking with increasing frequency for an appraisal of the Christian Broadcasting Network's telecast, "The 700 Club." The program's host is the Rev. Pat Robertson, a law-school graduate with a doctorate from Yale, son of a former Virginia senator, and an ordained Baptist minister.

The program is a 60 to 90 minute variety hour featuring interviews, guests, music, and prayer. Though host Robertson is active in the charismatic movement, he has not included speaking in tongues on the program. He does include a ministry of healing, however, and on occasion claims that he receives revelations from God during the broadcast.

A "Club" brochure states, "Doctrinally we endorse the position of the National Association of Evangelicals." The Christian Broadcasting Network's seven-point Statement of Faith is fundamental. It confesses an inspired Bible, the Trinity, the Fall and subsequent inability of sinful man to save himself, the redemptive work of Christ, His return for the judgment, the sanctifying work of the Holy Spirit, and a concluding article on the church.

This reporter has the opportunity to view the program daily during the lunch hour. My reaction is mixed. As Christians we can all be grateful for the kind of counter-programming "The 700 Club" represents. It is wholesome in comparison to standard TV chaff. The opportunity to see and hear well-

known religious personalities from around the world is another major plus. Some of the soloists and instrumentalists are remarkably talented Christians.

The teaching part of the program is another matter. Robertson's forays into interpretation of Scripture consistently lack depth, perhaps intentionally so (though if so, one wonders why). Almost every broadcast includes a synergistic (man cooperates with God) presentation. Point four of the Statement of Faith makes this inevitable. It says:

We believe that the only hope for man is to believe on Jesus Christ, the virgin-born Son of God, who died to take upon Himself the punishment for the sin of mankind and who rose from the dead so that by receiving Him as Lord, man is redeemed by His blood.

A careful reading of that statement reveals its espousal of the basic error of fundamentalist teaching. It correctly asserts that Jesus died for the sins of all men, but it incorrectly asserts that only those who *receive* Jesus as Lord are redeemed by His blood. That view contradicts what St. Paul says in Romans 5:18,19. Redemption is not contingent upon faith. Faith is contingent upon redemption. We are not redeemed because we believe; rather, we believe because we have been redeemed.

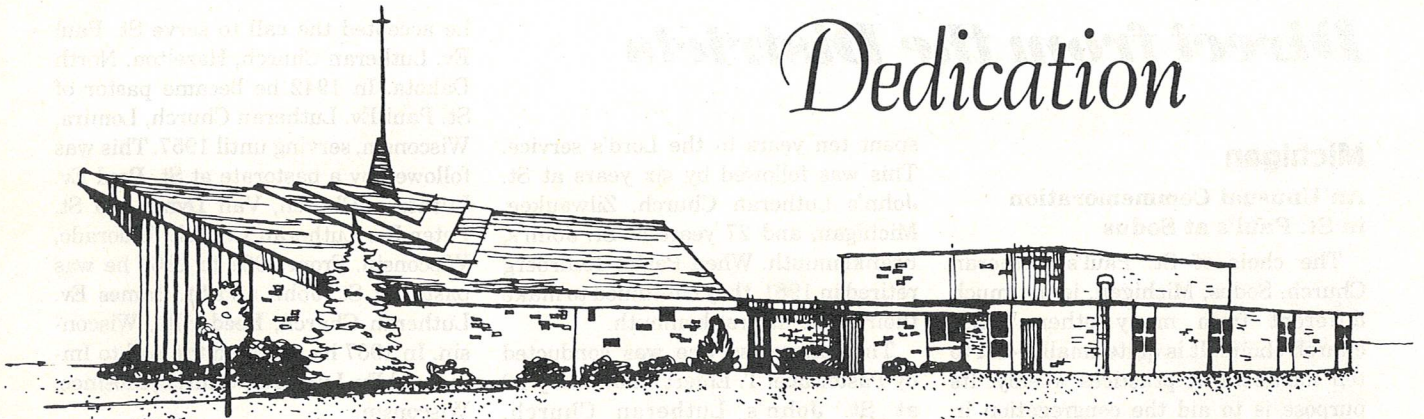
Robertson's Baptist emphasis on "receiving Christ" makes a person's conversion primarily God's work, but also partly man's responsibility. That false and foreign emphasis causes a mixed reaction to the program for Christians who are familiar with the voice of the Good Shepherd. That emphasis is the leaven which also leavens other parts of the lump.

The error is a serious one, the kind that prevented the Lutherans and the Reformed from forming a united church at the time of the Reformation. We cannot minimize the error and its consequences, but we can appreciate nonetheless the efforts of CBN to offer something worth viewing on TV. We can also appreciate the fact that the Lord of the Church uses "The 700 Club" to introduce sinners to their Savior.

"The 700 Club" is one of the infrequent oases in the wasteland of TV network programming.

Joel C. Gerlach

Dedication



Christ Lutheran School, Saginaw (Shields), Michigan

Christ Lutheran Church, 8795 Ederer Road, Saginaw (Shields), Michigan, dedicated its new 7000-sq.-ft. Christian Day School/Fellowship Unit Sunday morning, November 7, 1976. The act of dedication was preceded by the worship service at which Pastor Gerhard Cares of Monroe was the guest preacher. Pastor Cares served Christ Lutheran as pastor and part-time teacher during the years 1941-55. He was instrumental in reopening Christ Lutheran School in 1945. Pastor Cares preached on the threefold admonition of Psalm 50:14,15 to "Offer unto God Thanksgiving," to "Pay Thy Vow unto the Most High," and to "Call upon Him in the Day of Trouble."

An afternoon service of thanksgiving

and praise was also held. Speaking at this service was the Rev. Duane Tomhave, pastor of St. Paul's Lutheran, Saginaw, and member of the Wisconsin Evangelical Lutheran Synod's Board for Parish Education. He asked the question recorded in Joshua 4:21, "What Mean These Stones?" He answered that they are a testimony that we prize God's Word, and that they make up a building where eternal values are taught. Guest organist for the afternoon service was the Rev. Charles Bonow of St. Charles.

The new building, which is connected to the church proper, contains three classrooms, a gymnasium, showers, a kitchen, and a principal's office. The three classrooms can be divided by slid-

ing partitions to form a total of six Sunday-school rooms.

Christ Lutheran Church has supported and operated a Christian day school since 1926, except for the years 1933-44. Christ Lutheran School has a present enrollment of 47 in grades K-8. Charles H. Buege is the principal and teacher of the upper grades. Miss Ann Ernst teaches the lower grades.

We, the members of Christ Lutheran, thank our gracious God for the wonderful privilege of having a Christian day school and for our new facilities. We pray for His continued blessings and guidance as we continue to proclaim the Gospel of Him whose name we bear.

Gerald C. Schroer, Pastor

Dedication at Yuma, Arizona

On Sunday, September 12, 1976, the members of Prince of Peace Ev. Lutheran Church, Yuma, Arizona, dedicated their first chapel to the glory of the Triune God. Guest speaker at the 4:00 P.M. dedication service was the Reverend William Meier, Phoenix, Arizona, the founding pastor of the congregation. His sermon, based on Isaiah 66:1,2, was a reminder to the congregation that God's Church is not a building of brick and wood but God's people. There were 104 in attendance. Sufficient room was left to show that the building will comfortably seat at least 120 — an incentive to invite others to come and hear the Word.

The joy of the members of Prince of Peace was clearly evident as they entered their new house of worship. Every one was grinning from ear to ear. This was, after all, the first building they could really call home after one and one-half years in a Holiday Inn, three years in a Woman's Club, and two and one-half years in a rented store-front. The mission was started in 1969. A different reflection of the joy and dedication of these 62 baptized souls was the \$15,000 committed to the building program and the \$6,000 which provided a paved parking area, used oak pews, kitchen cabinets and appliances, plus appointments for the altar.

The contract cost of the new edifice was \$72,549. The building was erected by Churches U.S.A., Inc., a church building firm from Colorado. Including landscaping, a substantial amount of fencing, and parking areas, the total cost stands at \$105,000, substantially less than the estimate of \$127,000.

The members of Prince of Peace feel deeply indebted to their fellow Christians in the WELS, first, for the blessing of a resident pastor for the preaching of the Gospel, and secondly, for providing them with the funds to build this needed chapel. They still comment that it is a remarkable example of God's grace that the members of WELS would be willing to support this work in so distant a corner of our country. May God bring our thanks to you in hundredfold blessings!

Pastor Clarke Sievert

Direct from the Districts

Michigan

An Unusual Commemoration in St. Paul's at Sodus

The choir of St. Paul's Lutheran Church, Sodus, Michigan, is not much different from many other WELS church choirs. It is quite small — six to ten members. It practices weekly. Its purpose is to aid the congregation in praising its gracious Savior.

However, this year marks a rather unusual commemoration for the men in St. Paul's choir. For the past six years there have been only three men in the choir. These three men, however, have been choristers much longer than six years. This year marks a combined total of 150 years of singing the Lord's praises in the choir at Sodus for Len Froehlich, 65, John Froehlich, 70, and Ted Froehlich, 64. Len and John are brothers, and Ted is their cousin.

Spanning the time back to 1922, when John joined the choir, these dedicated men have seen many changes in the community, the country, and the world. They've seen several pastors come and go in Sodus and have experienced the change from singing in German to singing in English. Yet the message of the Gospel they have helped proclaim through song hasn't changed — Christ crucified, risen, and glorified. One hundred fifty years of praising God in song! God be praised for giving these three servants of His the dedication and the abilities to do so! "Praise ye the Lord!" (Submitted by Larry S. Collyard.)

Mrs. Lillian Kehrberg Dies

Our heavenly Father called to Himself the soul of Mrs. Lillian Kehrberg, the wife of Pastor August Kehrberg, on January 20, 1977. Her health had gradually been failing during the past few years.

Mrs. Kehrberg was born Lillian Louise Bertha Hill, the daughter of Charles Hill and his wife Alvina (nee Lange) in Janesville, Wisconsin, on May 20, 1894. On August 1, 1918, she married August Kehrberg and accompanied him to his first call into the ministry at Emanuel Lutheran Church in Tawas City, Michigan, where they

spent ten years in the Lord's service. This was followed by six years at St. John's Lutheran Church, Zilwaukee, Michigan, and 27 years at St. John's, Frankenmuth. When Pastor Kehrberg retired in 1961, they continued to make their home in Frankenmuth.

The funeral service was conducted by Pastor Joel T. Ehlert on January 22 at St. John's Lutheran Church, Frankenmuth, with committal in St. John's Cemetery. The words of comfort and hope were based on Hebrews 11:11, "Through faith also Sarah herself received strength . . . because she judged Him faithful who had promised."

Mourning her departure but awaiting her resurrection are her husband, Pastor August Kehrberg; two sons, Dr. Willard Kehrberg and Luther Kehrberg; three grandchildren, one great-grandchild, two brothers and two sisters.

Western Wisconsin

Pastor Heckendorf Retires To Become Chaplain at WLCFS

On Sunday, November 28, 1976, the members of Immanuel Lutheran Church, Mosinee, Wisconsin, honored their pastor, the Reverend Harvey Heckendorf, on the occasion of the 40th anniversary of his ordination. Prof. L. Ristow, Winnebago Lutheran Academy, Fond du Lac, Wisconsin, addressed the congregation, neighboring pastors, vicars, and the jubilarian on the basis of Psalm 71:14-19, choosing as his theme: "Reciting the Lord's Triumphs." The service was followed by an informal reception and buffet supper. The congregation also took note of Pastor and Mrs. Heckendorf's 40th wedding anniversary.

Although Pastor Heckendorf graduated from Wisconsin Lutheran Seminary, Mequon, Wisconsin, in May of 1935, he did not enter the ministry until 1936, due to the lack of available calls. It was on December 13, 1936, that he was ordained and installed as pastor of Zion Ev. Lutheran Church, Akaska, and Grace Ev. Lutheran Church, Eales, South Dakota. He served these parishes until 1940, when

he accepted the call to serve St. Paul Ev. Lutheran Church, Hazelton, North Dakota. In 1942 he became pastor of St. Paul Ev. Lutheran Church, Lomira, Wisconsin, serving until 1957. This was followed by a pastorate at St. Paul Ev. Lutheran Church, Van Dyne, and St. Peter Ev. Lutheran Church, Eldorado, Wisconsin. From 1962 to 1967 he was pastor of St. John and St. James Ev. Lutheran Church, Reedsville, Wisconsin. In 1967 he accepted the call to Immanuel Ev. Lutheran Church, Mosinee, Wisconsin.

In January, 1977, Pastor Heckendorf announced his intention of retiring from the parish ministry on April 1, 1977, to become chaplain at Wisconsin Lutheran Child and Family Service, Milwaukee, Wisconsin. We pray the Lord of the Church to grant His servant health and strength to continue to serve Him!

Southeastern Wisconsin

Mrs. Alwina Mahnke Dies

On December 2, 1976, the Lord called Mrs. Alwina Mahnke, one of His faithful, to our heavenly home. The funeral was held at St. John's Ev. Lutheran Church, S. 68th St. and W. Forest Home Avenue, Milwaukee, Wisconsin, on December 6, 1976. The service was conducted by Pastor Herbert F. Lichtenberg. Comfort from God's Word was brought by her pastor, the Rev. Marvin Otterstatter of Mt. Lebanon Lutheran Church. Burial was in St. John's Cemetery.

Mrs. Mahnke, the daughter of Gustav and Frederica Valleskey (nee Matzink), was born on November 18, 1885, in Collins, Wisconsin. On August 25, 1904, she was married to the Rev. William C. Mahnke. They served the Lord in parishes in Newburg, Wisconsin, for 12 years, and for 37 years at St. John's, Milwaukee, Wisconsin.

Survivors are her sons, Pastor Jonathan and Mr. William M. Mahnke of Milwaukee, and Pastor Elmer of West Chicago, Illinois; daughters, Grete Tiefel, Oshkosh, Wisconsin, and Esther Hochmuth, Sacramento, California; 22 grandchildren and 26 great-grandchildren. Besides her husband, three sons and one daughter preceded her in death.

May those who mourn her death remain faithful to Jesus and His Word!

Learning Disabilities

The Story of Amy and Mike

Amy and Mike are second and fourth graders respectively in Wisconsin Synod Christian day schools, one in the Midwest and the other in the far West. Both children are from fine Christian homes, Amy the daughter of a pastor and Mike the son of a successful steam-fitter. Both of these children appear to be at least "average" in every way.

But both are having troubles, and they both are causing no end of problems for their parents and teachers. Amy is having real trouble with her reading, Mike with his communication skills. Amy is beginning to withdraw, crying more and more; Mike is becoming a regular nuisance in the classroom. Encouragement and punishment don't seem to solve their problems. Frustrations only increase. What next?

How can we help them? By recognizing what evaluative tests will show — that both of these children have learning disabilities. They are not retarded. They have the ability to comprehend, but something stands in the way of

making normal learning possible. If their root problem is recognized not as a social problem, nor as a behavioral problem, but rather as a learning disability, there is help available in various forms.

The goal of the Synod's Committee on Learning Disabilities is to sensitize more of us to this problem with which many children struggle and to make us more aware of possible solutions to their problems. For these reasons one-day seminars on learning disabilities will be conducted for the benefit of our pastors and teachers and Sunday-school representatives throughout Synod. These seminars will be led by people among us who are experts in the field. Watch for the announcement regarding the seminar in your District. With these seminars at least a beginning will be made in listening to Amy and Mike as they call for help.

That isn't all. Our teacher-training school, Dr. Martin Luther College, this summer will offer a two-week work-

shop in learning disabilities. We hope that the excessive demand may require a repetition of the program. Our pastor-training school, Wisconsin Lutheran Seminary, will pursue ways of making also our future pastors more aware of problems caused by learning disabilities.

All of this began just with the urgent plea of the parents of a Mike. All the Amys and Mikes need our patience; they deserve our further preparation to meet their needs; they desire our petitions. Let's not fail them or the God who gave these children to us as beneficiaries of our love's extra mile.

Robert J. Voss

The *Committee on Learning Disabilities* was authorized by the 1975 Synod Convention. Members of the committee are: Pastor Robert J. Voss, executive secretary of the Commission on Higher Education; Teacher LeDell Plath, Secretary of Schools, for the Board for Parish Education; Prof. David Kuske, representing Wisconsin Lutheran Seminary; Prof. Erich Sievert, for Dr. Martin Luther College; and Teacher Alfons Woldt, executive secretary of the Special Ministries Board.

From
our
Mission
in
Japan

The Story of Akagame San

"Perhaps you remember the movie of a few years ago called *The Day The Fish Came*. In the story an A-bomb is lost on a resort isle; the unsuspecting islanders upon finding the bomb throw it into the sea. Government officials who had been secretly

searching for the bomb immediately issued dire warnings of the danger to the carefree islanders and to the hordes of perpetually drinking, celebrating tourists. But in spite of the appearance of thousands of fish floating belly up, the fun-loving islanders

and pleasure-seeking tourists continue to cavort on the golden beaches. 'Danger, danger, all unnecessary personnel must leave at once,' crackled the loudspeakers. But the tourists oblivious to the warnings and to the

(Continued on next page)



Missionary Habben baptizing youngest child of Mr. and Mrs. Akagame

Akagame San (continued)

fish that now covered the surface of the sea as far as the eye could see, continued to eat, drink, and enjoy their parties.

"Isn't this the way it is today for many people? All around people are dying from accident, sickness, famine, war, and old age, but people are like the fun-loving tourists and islanders in many respects. If we have enough to eat, are not suffering any pain, nor see any immediate danger, we live as if death neither is nor ever will be any concern of ours. I was shocked three years ago to read in the Scriptures, 'The wages of sin is death' (Rom. 6:23). 'When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death' (James 1:15).

"I, too, was one of those people who did not recognize my sin nor even God's existence. Three years ago, I like the tourists did not know nor want to know that I was living next to death, in my case, eternal death. I like so many was a blind man walking along the very edge of a cliff oblivious to the danger, the eternal fires of hell below me. Recalling those days now sends a cold chill down my spine. I thought death was only a momentary thing, and then everything would be over with; but now I know that is a frightful and a fatal mistake. The reward of sin is death which continues forever and from which there is no relief.

"Thanks be to God that out of grace He sent Jesus to save us who are sinners deserving damnation. The God who cannot lie assures us, 'Whoever has the Son has life.'

"Three years ago I didn't believe in the living God. I actually laughed at and ridiculed Him, and was determined to fulfill a promise to myself. That promise was that I was going to draw everyone I possibly could away from belief in this silly God of Christianity. I challenged God, and the war between God and myself continued unabated for three years. During this time, I went to church alright. I went to mock the Christians and in this found the highlight of my week. I actually laughed aloud in order to

ridicule Pastor Meier and what he was saying in his sermons. During those years I said terrible things, mocking my wife and her faith in order to draw her away from Jesus.

"Pastor Meier's faith and especially the faith of my dear wife surely was sustained by the Lord Himself. Through them the Lord absorbed all my ridicule, and finally I was forced to admit that I had challenged the living God. His Law had cursed the false pride in my heart. Even though I lost my struggle with God, I found real joy and, for the first time, peace for my soul. A year ago in March, Pastor Meier baptized me and I joined God's family. I was able to join my wife and children in the temple of the Lord built on that solid cornerstone, Jesus Christ, our Savior.

"Even the Devil himself is not able to lay a finger on me now, nor does death have any terror. Jesus as my substitute shed His precious blood on the cross that I might live eternally with Him.

"In spite of all this, sin still clings to my heart and looks for every chance to lead me away from my Savior. Daily I must turn to the Lord and admit my sinfulness and ask for help.

"I pray that all of you here today won't make the mistake I did; and that I will be able to see you all, if not in this life, in the presence of our Savior."

Amazing Grace

Isn't it amazing how the grace of God abounds! Mr. Akagame, 28 years old, has decided to give up his business which he inherited from his father and enter our Seminary. At first his wife had doubts about this. During the years of ridicule she had prayed that Jesus would bring her husband to know Him as his Savior so they could have a Christian home. Now the Lord not only answered her prayers but put her faith to the test by a double measure of grace. Truly He is able to do beyond that which we are able to think or imagine.

Remember Mr. and Mrs. Akagame and their three little children in your prayers, daily.

Missionary Kermit Habben
Japan

DMLC SCIENCE FAIR INTERESTED?

The Phlogistons, the DMLC science club, invites everyone interested to view the exhibits of the 11th Phlogistons' Science Fair. The date is May 8, 1977, from 1:00 to 8:00 P.M. The place is the gymnasium stage of the Student Union on the campus of Dr. Martin Luther College, New Ulm, Minnesota. Any WELS student wishing to enter a project should contact the Phlogistons, DMLC, New Ulm, Minnesota 56073 before April 20, 1977. The exhibits are worth seeing, and it's fun to participate.

When "Somehow" . . .

(From page 67)

book, *The Battle for the Bible*, to document the spread of this infection and to warn against it. Yet he says "somehow," as if he is still somewhat puzzled by what he has observed.

There may well be a "somehow" that questions why the tragedy occurs, but it should not question whether it will happen. Scripture clearly predicts such tragic yielding to doubt and unbelief. Hence also its strong warnings against evil and association with it. The beware are urgent: "Avoid" the false teacher; "flee" from evil and those who propagate it; "take heed lest ye fall." Scripture gives us no warrant for the confidence that faith and piety will be proof against evil if we do not heed its warnings to avoid evil.

That "somehow" is a warning to us to "avoid," not to speculate, or to cherish vain hopes.

Carleton Toppe

CALENDAR OF CONFERENCES

MICHIGAN

SOUTHWESTERN MICHIGAN TEACHERS' CONFERENCE

Date: March 25, 1977.
Place: St. Matthew's Lutheran School, 671 McAllister, Benton Harbor, Michigan 49022; K. Biedenbender, pastor; V. Raasch, principal.

Agenda: 9:00 Opening Devotion
9:15 Organizing the School Library
9:45 Teaching Study Habits to Children
10:45 Business Meeting
1:00 Devotion
1:15 District President's Report
1:30 The Fourth Commandment
2:45 Evangelism: "Talk About the Savior"
3:45 Unfinished Business
4:00 Closing

W. Jackson, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON COUNCILMEN'S CONFERENCE

Date: March 20, 1977; 8:00 p.m.
Place: St. Matthew's, Iron Ridge, Wisconsin.
Agenda: Worker-Training of Our Wisconsin Synod.
Pastor R. Voss.

D. Habeck, Secretary

INDEX AVAILABLE

The Index for Volume 63 (1976) of *The Northwestern Lutheran* is available free of charge to all who request a copy. For your copy write to the editor of *The Northwestern Lutheran*, 3512 West North Avenue, Milwaukee, Wisconsin 53208. Those who have requested copies in former years will automatically receive a copy as soon as it is off the press. Laymen whose address has changed should inform the editor immediately.

PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 13-17, 1977. Dr. S. Becker will present a series of lectures on "The Occult." Prof. H. J. Vogel will present an exegetical study of James 2: "Justification and Sanctification." A fee of \$15.00 is requested of each participant. The sessions will run from 9:00-11:45 a.m. daily. If you plan to attend please send your registration to: Pastors' Institute, Luther High School, 1501 Wilson St., Onalaska, WI 54650.

CALL FOR NOMINATIONS Northwestern Publishing House

The Board of Directors of Northwestern Publishing House has authorized the calling of an Associate Editor to replace Rev. S. Fenske, who has retired, and requests the members of the Synod to nominate men qualified for this position.

Nominees should be theologically trained with some experience in the parish or teaching ministry which would indicate mature theological judgment. Competence in the field of English, both literature and grammar, is required in order to exercise literary taste and discrimination. Evaluating manuscripts ranging from theological works to children's literature as well as writing clear, contemporary English will be important parts of the work.

Please supply pertinent information and qualifications of the nominee. All nominations should be in the hands of the secretary of the NPH Board by March 31, 1977.

Mr. H. P. Gieschen, Secretary
Northwestern Publishing House
3624 West North Avenue
Milwaukee, WI 53208

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

- Clement, Arthur J.**, as pastor of St. Stephen's, Kalamazoo, Michigan, on January 9, 1977, by J. Hopf (Mich.).
Geiger, Waldemar A., as pastor of St. Matthew's, Marathon, Wisconsin, on January 16, 1977, by R. Hoenecke (W.Wis.).
Naumann, James W., as pastor of Ascension, Roseville, Michigan, on January 30, 1977, by A. Maaske (Mich.).
Phillips, James A., as pastor of Messiah, Milwaukee, Wisconsin, on January 16, 1977, by H. Cares (SEW).
Raabe, Richard G., as pastor of Holy Trinity, Wyoming, Michigan, on November, 21, 1976, by P. Bell (Mich.).
Wendland, Luther J., as pastor of Zion, Elroy, Wisconsin (additional charge), on January 30, 1977, by K. Gast (W.Wis.).

CHANGES OF ADDRESS

(Submitted through the District Presidents)

Pastors:

- Hoffmann, Theophil, em**
2945 N. 76th St.
Apartment 2
Milwaukee, WI 53222
Neumann, Karl H.
R. 4 Box 107-1 CT "C"
Beaver Dam, WI 53916
Phillips, James A.
3214 S. Kinnickinnic Ave.
Milwaukee, WI 53207
Siegel, Randall S.
Box 6
Graceville, MN 56240
Tel.: (612) 748-7500

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for March 24-25, 1977.

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.

Norval W. Kock, Secretary
Board of Trustees

AVAILABLE

St. Matthew's Lutheran Church of Pound, Wisconsin, is offering used communionware (minus flagon) to any congregation for the cost of postage. Please contact: Mr. Ellsworth Zeitler, Route 1, Pound, Wisconsin 54161.

OFFER

St. Luke's Congregation, Watertown, Wisconsin, offers any mission congregation, for the cost of shipping, a Rex-Rotary Electric Mimeo machine (in good condition). Write or call: Pastor E. Vomhof, 1509 S. Third St., Watertown, Wisconsin 53094; phone (414) 261-2120.

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

NWC BOOSTERS

The Northwestern College Booster Club will hold its next meeting in the refectory of the college on Monday evening, March 7, 1977, at 7 o'clock. Anyone interested in the welfare of Northwestern College and Northwestern Preparatory School is welcome to attend.

For prompt service

When you

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Like a pebble in a pond...

Have you ever tossed a pebble into the smooth, still water of a pond and watched the ripples spread?

The money you lend to CEF is very much like that pebble. It causes ripples. They spread across the length and breadth of the land. Mission congregations are established. The unchurched are reached for the Kingdom, worship facilities are built . . . the church of Jesus Christ expands and grows.

If you are inclined to toss a few pebbles and make a lot of ripples there are three ways you can do it:

- 5% Loan Certificates that mature in 5 years and 10 months
- 5% one-year notes that are automatically renewable, annually
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For more information, write to:

Church Extension Fund / Wisconsin Evangelical Lutheran Synod
3515 West North Avenue / Milwaukee, Wisconsin 53208



NEW WELS CHURCHES

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 those cities, as well as names of people who may be interested in a Wisconsin Synod mission to:

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

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

Alabama	Montgomery
Alaska	Eagle River/Wassila
Arizona	Chandler*
	Verde Valley
Arkansas	Little Rock*
California	Modesto*
	Placer County*
Colorado	Boulder*
Connecticut	Bridgeport*
Florida	Clearwater
	Daytona Beach*
	Sarasota*
Idaho	Pocatello*
Illinois	Belleville
	Downers Grove
	Lincoln Estates*
Indiana	Merrillville
	S. Fort Wayne
Iowa	Burlington
	Clinton*
	Shenandoah
	Preaching Station
Michigan	Gaylord
	Imlay City*
	Port Huron
Minnesota	Cambridge
	Eden Prairie
	Fairmont*
	Grand Rapids*
	Lakeville
	Northfield*
Missouri	S.E. Kansas City*
Montana	Missoula*
Nebraska	Fremont*
	O'Neill*
	Scottsbluff
New Hampshire	Nashua
New York	Syracuse
Ohio	Ashland
	Dayton*
	Lima*
	S. E. Columbus
Pennsylvania	Altoona
	Harrisburg*
	Lehigh Valley
South Carolina	Charleston
Texas	Wichita Falls*
Washington	Pullman
West Virginia	Beckley*
Wisconsin	Antigo
	Galesville
	Germantown*
	Holmen*
	Hudson
	Plymouth
	Prairie du Chien*
	Rice Lake*
Alberta	Edmonton*
British Columbia	Vancouver*
Ontario	Pembroke*

*Denotes exploratory services.

EXPLORATORY

POCATELLO, IDAHO

WELS exploratory services are being held Sunday afternoons at 3:00 p.m. in Grace Lutheran School, 1250 Pershing, in Pocatello. For local information, call the Ken Walters family, (208) 233-0799. Please submit names to Pastor Ron Mehlberg, 534 West Indiana Ave., Nampa, Idaho 83651.

FRANKFORT-MATTESON, ILLINOIS

Exploratory services are being held every Sunday morning at Ann Rutledge School, U.S. 30 and 80th Avenue, Frankfort, Illinois. The time of service is 9 a.m. For local information please call Mr. Wayne Anderson at (815) 469-9533. Please submit names to Pastor Richard Schleicher, 6106 Georgia Street, Merrillville, Indiana 46410; phone (219) 980-3392.

SOUTHEAST KANSAS CITY, MISSOURI

Exploratory services are being conducted at the Grandview Bank, 125th and South 71 Highway, for the southeast area of Kansas City, Missouri, which includes Belton, Grandview, Raytown, Lee Summit, and Independence, Missouri. Services begin at 7:00 p.m., with Sunday school at 6:00 p.m. For more information or for names of prospects, please contact Pastor Paul Soukup, 9530 Perry Lane, Overland Park, Kansas 66212, telephone: (913) 888-6293.

KETTERING/SOUTH DAYTON, OHIO AREA

Exploratory services are being held every Sunday at 7:30 p.m. at the Kettering Recreation Center, 3201 Marshall Street. Sunday school and adult Bible study meet at 6:30 p.m. For information, call or write: Mr. Jess Miller, 5325 Oakbrook Drive, Dayton, Ohio 45440, phone: (513) 434-1786; or Mr. Fred Lueck, 950 Sharewood Court, Dayton, Ohio 45406, phone: (513) 293-4453; or Pastor F. C. Kneuppel, 1025 Cliffside Drive, New Carlisle, Ohio 45344, phone: (513) 849-9374.

CLINTON, IOWA

Exploratory services are being held at 11:15 Sunday mornings in the Blue Room at the Village Manor (formerly Schick Hospital) in Clinton, Iowa. For local information call Mr. Arnold Paasch at (319) 242-2208. Please submit names of WELS members or prospects, along with their addresses, to Pastor M. W. Dietz, 2414 East 32nd Street, Davenport, Iowa, 52807, or phone (319) 359-0144.

PLACER COUNTY, CALIFORNIA NEW MEETING PLACE

Exploratory services are now being conducted at Hope Chapel, 1300 Taylor Road in Newcastle. Sunday school and Bible class at 9:15 and worship at 10:30. From I-80 eastbound take Penryn offramp; westbound take Taylor offramp. For information contact Pastor Paul Heyn, 2760 S. Whitney Blvd., Rocklin, CA. 95677; Tel.: (916) 624-0817.

LIMA, OHIO

Exploratory services are being conducted every Sunday evening at 7:00 p.m. at the Seventh Day Adventist Church, on Spencerville Road, across from Woodlawn Cemetery, in Lima, Ohio. Please submit names to Pastor Donald D. Laude, 305 N. Main St., Jenera, Ohio 45841, phone (419) 326-5331.

TIME AND PLACE

SCOTTSBLUFF, NEBRASKA

King of Kings Lutheran Church is worshipping at the Scottsbluff Inn, Hwy. No. 26 at 21st Ave., Scottsbluff, Nebraska. Worship services begin at 10:00 a.m., followed by Sunday school at 11:00 a.m. To submit names of people moving into the Nebraska panhandle area and for information please write or call: Pastor A. L. Schmeling, 2917 Park Lane Road, Scottsbluff, Nebraska 69361; phone (308) 632-8174.

SCOTT AFB BELLEVILLE, ILLINOIS

Divine Savior Lutheran Church is conducting worship services at Augustine's Restaurant, Highways 460 and 158 in Belleville, Illinois. Service time is 11:00 a.m. Please submit names to Pastor Peter Berg, 1830 St. Catherine St., Florissant, Missouri 63033.

NORTH SUBURBAN PITTSBURGH, PA CHANGE IN WORSHIP LOCATION

Bethany Lutheran Church of the North Hills (WELS mission formerly meeting in Glenshaw) is now holding its worship services in the community room of the People's Savings Association at 4773 Route 8, Allison Park, one mile south of Exit 4 of the Pennsylvania Turnpike. Worship services are at 9:30 a.m. and Bible classes for all ages at 10:45 a.m. For more information, or if you have names of WELS members or prospects in our area, contact Pastor Harry K. Bartels, 206 Circle Drive, Glenshaw, PA 15116; phone (412) 487-2396.

PITTSBURGH, PENNSYLVANIA (BETHEL PARK) CHANGE OF WORSHIP LOCATION

Divine Charity Ev. Lutheran Church is now conducting its worship services in its new modular chapel on the congregation's permanent site at 700 McMurray Road, Bethel Park, Pennsylvania. Services begin at 9:30 a.m., followed by Sunday school and Bible class at 10:30 a.m. For information, or if you have the names of WELS members or prospects in the area, please contact Pastor Duane Erstad, 700 McMurray Road, Bethel Park, Pennsylvania 15102, phone: (412) 835-6212.

NAMES WANTED

FRANKFORT-MATTESON, ILLINOIS

Please forward the names of WELS people and prospects living in the Frankfort, Matteson, Richton Park, Lincoln Estates area of Illinois to Pastor Richard H. Schleicher, 6106 Georgia Street, Merrillville, Indiana 46410.

THE LUTHERAN HOME BELLE PLAINE, MINNESOTA

The Lutheran Home, Belle Plaine, Minnesota, is now receiving applications for resident participation in its mental retardation care program for mildly to moderately retarded persons over the age of 18 years. It is also receiving applications for house parents and other personnel. Please direct all requests for applications or information to: The Lutheran Home, 611 West Main St., Belle Plaine, Minnesota 56011.