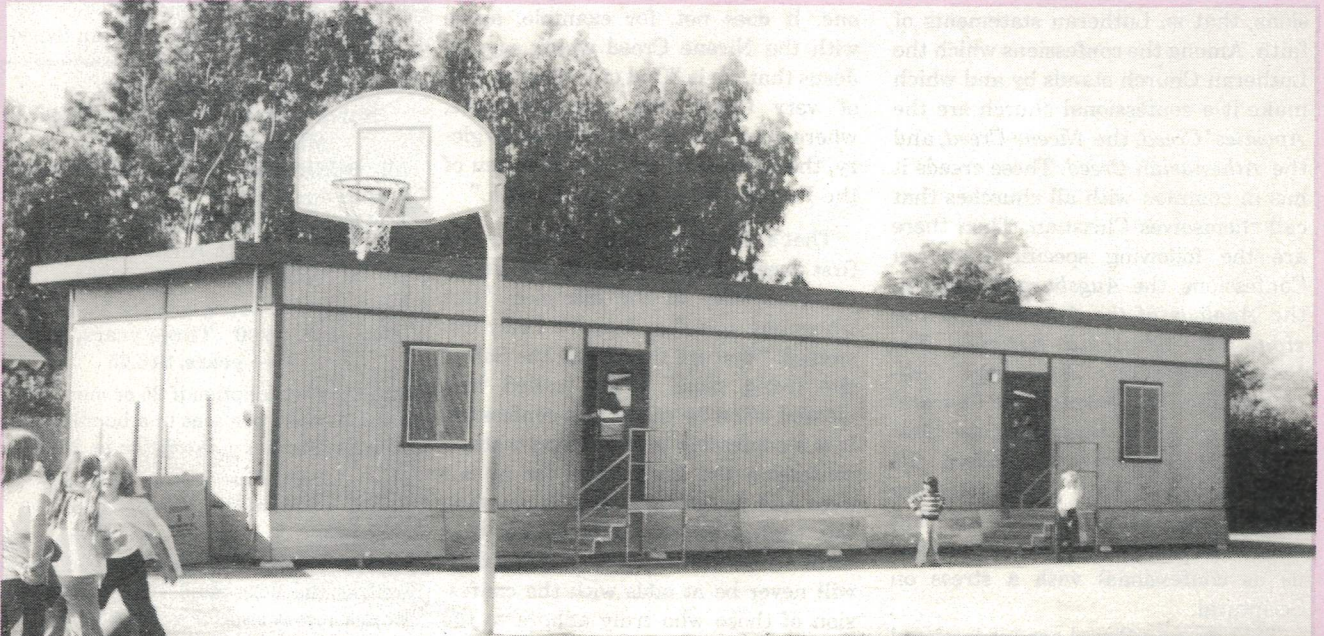


# The Northwestern Lutheran

February 19, 1978



**CLHS**



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## Briefs by the Editor

Ours is a confessional church. What is meant by that? As you have perhaps noticed, *The Northwestern Lutheran* has been featuring articles on *The Formula of Concord* of 1577. The *Formula* is one of the Lutheran Confessions, that is, Lutheran statements of faith. Among the confessions which the Lutheran Church stands by and which make it a confessional church are the *Apostles' Creed*, the *Nicene Creed*, and the *Athanasian Creed*. These creeds it has in common with all churches that call themselves Christian. Then there are the following specific Lutheran Confessions: the *Augsburg Confession*, the *Apology of the Augsburg Confession*, *The Smalcald Articles*, *The Small Catechism*, *The Large Catechism*, and *The Formula of Concord*. We accept all of these because their teachings agree with God's Word, the Holy Scripture. Our confessions are based totally on the Word of God. That we accept and confess these classifies us as confessional with a stress on Scriptural.

That we as a Synod are confessional in that sense is clear from the constitution of our Synod. It reads in Article II, Section 2: "The Synod also accepts the Confessions of the Evangelical Lutheran Church embodied in the Book of Concord of 1580, not insofar as, but because they are a correct presentation and exposition of the pure doctrine of the Word of God." All congregations that are members of the Synod are required to take the same confessional stand. It is clear that to be confessional in our case also means to be Biblical.

To be confessional also means to be Christian, that is, to be built upon that foundation whose cornerstone is Jesus Christ. Our Lord in His life here on earth looked for that kind of a confession on the part of the people to whom He preached and on the part of the disciples whom He chose. After having instructed the latter and shortly before starting out with them on His final journey to Jerusalem, He asked the disciples: "Whom do men say that I the

Son of man am?" They answered: "Some say you are John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets." Jesus was not satisfied with this confession. It reduced him to a mere man, although a great one. It does not, for example, agree with the Nicene Creed which says of Jesus that He is "God of God, very God of very God." Nor with Scripture, where John writes: "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

That's why our Lord followed the first question with another, one directed specifically to the disciples: "But whom say you that I am?" Peter answered: "You are the Christ, the Son of the living God." Jesus called him blessed when he made this confession. It is a confession to the saving truth, a confession the Lord looks for in our lives and in our churches. It must be the confession of all churches that want to be known as confessional. It will never be at odds with the confession of those who truly adhere to the entire Scripture and the writings of the Book of Concord. They who faithfully confess the teachings of the Book of Concord will also confess the teachings of the Bible and confess Jesus Christ as the Son of the Highest.

It is impossible to celebrate Lent and Easter with understanding without being confessional in that sense. Scripture and the Confessions present the Son of God, our Lord Jesus Christ, as the Father's appointed Substitute for His straying children. Scripture and the Confessions present the God-man Jesus Christ as the Lamb of God that takes away the sins of the world. To be confessional means to accept every syllable of the Scripture as God's truth and the Lutheran Confessions as a clear and faithful exposition of them. But it also means to put one's faith and trust in the God-man Jesus Christ, our Savior and Redeemer. If we would be saved, it is vital that we do not cease being confessional.

*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

Pictured is the temporary facility of the  
California Lutheran High School at Gar-  
den Grove, California. The school opened  
in September 1977 with 10 students and  
one fulltime faculty member. See page 57.

## Editorials

**"Playing God?"** Even if Billy Graham claims he was misrepresented in some respects in the January *McCall's* magazine article about his ministry (par for the course when the public press edits interviews with Christians), yet the fact that he accepted the first American Jewish Committee National Inter-religious Award last fall raises a question about his position in respect to the Jews and their need for conversion. He has also been quoted as saying that he once believed that Jews, like pagans, were lost if they did not convert to Christianity and that today he is "willing to leave that up to God."

If indeed he stated that he was willing to "leave that up to God," we wish Graham would leave it up to God, but not in the sense in which the quotation meant it. God *has* spoken regarding the way of salvation. The eternal Son of God and the world's only Savior has said, "No man cometh unto the Father, but by Me." "If ye believe not that I am He, ye shall die in your sins." Convinced of the truth of our Lord's claim, Peter told the Jewish Sanhedrin, "There is none other name under heaven, given among men, whereby we must be saved."

How much plainer can it be? Neither Jew nor pagan can be saved in any other way than by receiving Jesus, the promised Messiah, the crucified Christ, as his Lord and Savior. Both the unbelieving Jew and the unbelieving Gentile are lost without Christ. This revealed truth is God's answer to anyone who would leave the salvation of Christ-denying Jews up to God, as if God will find a way of saving them even if they die in their unbelief.

The way is only through Christ. God counts on us and our love for both Jew and Gentile to bring them the Gospel with which we have been blessed.

Carleton Toppe

**Seven Is Not Too Young** She prayed so fervently for a child that the priest thought she was drunk. Then, when God answered her prayer, Hannah gratefully dedicated her firstborn son to the service of the Lord. In this way Samuel received the first influences that God used to make him a prophet and a judge in Israel.

His grandmother Lois and his mother Eunice taught him God's Word from his earliest childhood. Undoubtedly they spoke to him also about serving his God. Building on that influence, the Lord led Timothy to become a pastor and missionary in the Church.

A father asked, "Will you please write a letter to my son?" He was speaking to a recruitment officer from

Northwestern College. The idea was to encourage the boy to think of becoming a pastor one day. "He is still young," the man continued, "but I would like him to become a minister."

"Of course, I will be glad to write. How old is he?"

"He is just seven years old."

The common element that connects these incidents (separated in time as they are from the early days of Israel, to the beginnings of the Christian Church, to today) is a parent directing a child into service to the Lord. All that remains is to see how God will use the efforts of the modern-day parent.

Of more immediate concern, however, is — how many parents are there in our modern day who encourage their children to serve the Lord full time? Where are the Hannahs, the Loises, and the Eunices today? How many fathers share the feelings of the man whose son in second grade is already on Northwestern's mailing list?

We in the Wisconsin Synod will face a severe shortage of pastors in a few years. Without a doubt, that is a problem our pastor-training schools inherit directly. But the schools alone cannot supply the needed ministerial students. They need help to get interested young people.

The most important influence, perhaps, is the earliest one, the one from father and mother. The parents who love to serve the Savior will instill such love in their children too. It's true, of course, some persons become pastors and teachers without parental encouragement, and others do not whose parents trained them faithfully in God's ways. The Lord Himself determines that. Countless pastors and teachers today, however, thank God for the parents who first taught them to dedicate themselves to the Lord.

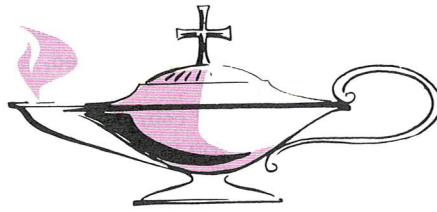
Christian parents, what are you doing today to guide your children to serve the Lord full time? Seven years is not too young to begin. Your Church is waiting for your answer.

Gary Baumler

**Selective Discrimination** In the recent history of the United States one of the most striking social phenomena has been the backlash against discrimination. Only in very recent decades, for example, have black athletes been permitted to play baseball in the major leagues. In certain sections of the country not too long ago blacks were relegated to Jim Crow sections on public transportation vehicles. Exclusive clubs and resorts displayed "Gentiles Only" signs at their entrances. Ethnic jokes which made a laughingstock of certain minority groups were rife in public performances and public print.

Discrimination of this sort is out today. Legislation has been enacted to eliminate much of it. Public policy is against relegating minority groups to a status of second-class citizenship. One may no longer speak disparagingly, at least not in public, of another's race, color, or religion. The religious practices of the early American Indians, formerly looked upon as amusing superstitions, are treated today with a great deal of respect. And when did you last read anything disparaging of the Jewish, Muslim, or Buddhist faith?

(Turn to page 63)



## Studies in God's Word

### To Philemon

In the previous two *Studies* we have looked at letters that were sent, not to congregations, but to individuals. While the letters to both Timothy and Titus have some marked personal aspects about them, yet we have noted that they are essentially *pastoral* letters, that is, letters giving help and advice to pastors charged with the task of leading congregations.

Paul's *Letter to Philemon*, however, is a true personal letter, even though there is a greeting included for the church that meets in Philemon's house (verse 2). The message of the letter addresses itself specifically to a problem that involves Philemon directly, namely, the return of Onesimus, Philemon's runaway slave. Under Roman law a master had the legal right to inflict severe punishment, even death, on a disobedient slave. Hence it will not be just a chatty, informal, little note that Paul drops to Philemon but a carefully-worded, tactful piece of spiritual advice.

#### Philemon

We know all too little about Philemon. Paul, who is again writing from prison in Rome (verse 1), addresses him as a "dearly beloved fellow laborer." In this same greeting Paul includes also "our beloved Apphia and Archippus, our fellow soldier" (verse 2). It is generally assumed that Apphia is his wife and Archippus their son. As was noted, a Christian congregation was meeting in their house, and Philemon had distinguished himself "in love and

faith . . . toward the Lord Jesus, and toward all saints (believers)" (verse 5). Other than in this letter there is no mention of Philemon in the Scriptures. Archippus, however, turns up in Paul's *Letter to the Colossians*. There Paul urges the Colossians: "Say to Archippus, 'Take heed to the ministry which thou hast received'" (Col. 4:17). Hence we may assume that Archippus is the pastor of the congregation that meets in Philemon's house in Colossae.

Add to that another piece of information from *Colossians*. Paul says that he is sending Tychicus as the bearer of the letter to the Colossians, together "with Onesimus, a faithful and beloved brother, who is one of you (Colossians) (4:7-9). Thus Tychicus is delivering two letters to Colossae, the letter to the congregation and this *Letter to Philemon* with its specific request regarding Onesimus who is accompanying Tychicus.

#### Onesimus

Onesimus was a runaway slave whom Tychicus was bringing back home to Philemon. Perhaps with money stolen from his master (verse 18), Onesimus had made his way from Asia Minor to Rome, where he somehow came into contact with Paul, by whom he was converted to Christianity. Paul calls him "my son, whom I have begotten in my bonds" (verse 10). In a play on his name (Onesimus means "Profitable") Paul says that this slave who "in times past was unprofitable" has now become "profitable" (verse 11). In fact,

he has been so useful as "legs" for the prisoner Paul that he would have liked to have kept him in Rome, but without Philemon's knowledge and consent the Apostle was hesitant to do so (verses 13 and 14). Instead, he is sending him back to Philemon with the request for kind and considerate treatment. Paul speaks of his child in the faith as "my own heart" (verse 12) and urges Philemon, "If thou count me therefore a partner, receive him as myself" (verse 17). Paul even offers to pay what loss or damage Onesimus may have caused, though in the same breath he reminds Philemon that he himself owes to Paul the inestimable debt of having learned from him about the Savior (verse 19).

The letter is a model of Christian tact. One can hardly imagine that Philemon did anything other than welcome Onesimus back with open arms. But is that all the letter has to say? If so, one might wonder why it was included in the New Testament canon.

#### Enduring Value

Even though no Epistle lessons for the church year have been drawn from this letter, yet the letter teaches a truth that is absolutely vital for us to retain in the situation of our present time. We live in an age that is clamoring against all forms of "inequality" and all infringements on human "rights." Many a church body has adjusted its message and shifted its emphasis in an effort to improve social conditions in the world. In fact, at times we are faulted for not being more active on the social scene.

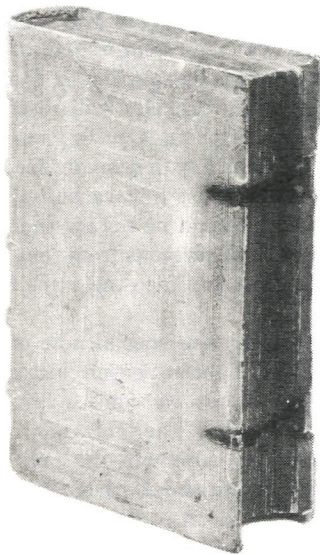
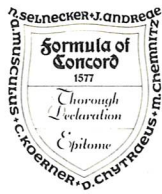
It is significant that in his *Letter to Philemon* the Apostle Paul does not lash out at slavery as an institution. The assumption throughout is that Onesimus will go back home and serve his master. In Christ Jesus, however, the whole master-slave relationship has changed. Onesimus is no longer merely property, a slave and a servant, "but above a servant, a brother beloved, specially to me (Paul), but how much more unto thee (Philemon), both in the flesh and in the Lord" (verse 16).

Christianity does not set out to destroy social institutions. Rather, it changes hearts, and in doing so it transforms and ennobles all that it touches by putting it into the service of Christ.

Armin J. Panning

# 400 Years of

# The Formula of Concord



The Book of Concord

An entire section in *The Lutheran Hymnal* is designated "Law and Gospel." Hymn 289, published by Isaac Watts in 1709, carefully and beautifully distinguishes between the Law and the Gospel. It reads:

The Law commands and makes us know  
What duties to our God we owe;  
But 'tis the Gospel must reveal  
Where lies our strength to do His will.  
The Law discovers guilt and sin  
And shows how vile our hearts  
have been;  
The Gospel only can express  
Forgiving love and cleansing grace.  
What curses doth the Law denounce  
Against the man that fails but once!  
But in the Gospel Christ appears,  
Pard'ning the guilt of num'rous years.  
My soul, no more attempt to draw  
Thy life and comfort from the Law.  
Fly to the hope the Gospel gives;  
The man that trusts the promise lives.

## The Formula and The Law and the Gospel

Already during Luther's life, John Agricola, one of his students, began to confuse the Law and the Gospel. Others followed in his footsteps. That's why the authors of the *Formula* felt compelled to add Article V, *Of the Law and the Gospel*, and Article VI, *Of the Third Use of the Law*. It is Article V that we shall consider this time.

### The Controversy

The controversy concerned the fact that Agricola and his followers ascribed part of the function of the Law to the Gospel and in so doing compromised the Gospel. In the words of the *Formula*: "The one side asserted that the Gospel is properly not only a preaching of grace, but at the same time also a preaching of repentance, which rebukes the greatest sin, namely, unbelief. But the other side held and contended that the Gospel is not properly a preaching of repentance or of reproof, as that properly belongs to God's Law, which reproves all sins, and therefore unbelief also; but that the Gospel is properly a preaching of the grace and favor of God for Christ's sake, through which the unbelief of the converted, which previously inhered in them, and which the Law of God reproveth, is pardoned and forgiven." The *Formula* quotes Luther: "Anything that preaches concerning our sins and

God's wrath . . . that is all a preaching of the Law. Again, the Gospel is such a preaching as shows and gives nothing else than grace and forgiveness in Christ."

### The Law

In defining what is Law the *Formula* puts it this way: "The Law is properly a divine doctrine, in which the righteous, immutable will of God is revealed, what is to be the quality of man in his nature, thoughts, words, and works, in order that he may be pleasing and acceptable to God; and it threatens its transgressors with God's wrath and temporal and eternal punishment." Again it quotes Luther: "Everything that reproves sin is and belongs to the Law, whose peculiar office it is to reprove sin and to lead to the knowledge of sins, Romans 3:20 and 7:7."

### The Gospel

In defining the Gospel, the *Formula* states: "The Gospel is properly such a doctrine as teaches what man who has not observed the Law, and therefore is condemned by it, is to believe, namely, that Christ has expiated and made satisfaction for all sins, and has obtained and acquired for him, without any merit of his, forgiveness of sins, righteousness that avails before God, and eternal life." Again: "Everything that comforts, that offers the favor and grace of

God to transgressors of the Law, is, and is properly called, the Gospel, a good and joyful message that God will not punish sins, but forgive them for Christ's sake."

### Why the Confusion?

One reason why these theologians and others today confuse the Law and the Gospel is because they do not see that Scripture itself uses the word Gospel and the word repentance in two different senses. The other reason, of course, is that the heart of man is always a legalist by nature.

The *Formula* states: "When we consider this dissent aright, it has been caused chiefly by this, that the term *Gospel* is not always employed and understood in one and the same sense, but in two ways, in the Holy Scriptures, as also by ancient and modern church-teachers. For sometimes it is employed so that there is understood by it the entire doctrine of Christ, our Lord, which He proclaimed in His ministry upon earth, and commanded to be proclaimed in the New Testament, and hence comprised in it the explanation of the Law and the proclamation of the favor and grace of God, His heavenly Father, as it written, Mark 1:1: 'The beginning of the Gospel of Jesus Christ the Son of God.' And shortly afterwards the chief heads (parts) are stated: 'Repentance and forgiveness of sins.' . . . And in this sense . . . the description (definition) of the word *Gospel* when employed in a wide sense and without the proper distinction between the Law and the Gospel, is correct, when it is said that the Gospel is a preaching of repentance and the remission of sins." But the term *Gospel* when it is employed in its proper sense "comprises not the preaching of repentance, but only the preaching of the grace of God, as follows directly afterwards, Mark 1:15, where Christ says: 'Repent, and believe the Gospel.'"

### Repentance

The word *repentance* is also used in Holy Scripture in two senses, as the *Formula* points out. "In some passages of Holy Scripture it is employed and taken for the entire conversion of man, as Luke 13:5: 'Except ye repent, ye shall all likewise perish.' . . . But in Mark 1:5, as also elsewhere, where repentance and faith in Christ, Acts

20:21, or repentance and remission of sins, Luke 24:46,47, are mentioned as distinct, to repent means nothing else than truly to acknowledge sins, to be heartily sorry for them, and to desist from them. This knowledge comes from the Law, but is not sufficient for saving conversion to God, if faith in Christ be not added, whose merits the comforting preaching of the holy Gospel offers to all penitent sinners who are terrified by the preaching of the Law."

What perhaps added to the confusion in the minds of some is that our Lord Jesus Christ in His ministry here on earth also preached and explained the Law. His purpose, however, never was that man might be saved by the Law, but understanding the Law might see his sin. It is only the Gospel that offered man freedom from the curse of the Law, the forgiveness of sins.

The Christian pastor, too, must preach the Law. But the Law does not take over the work of the Gospel just because it is preached by Christ or His followers. Speaking of the work of the Holy Spirit, the *Formula* put it this way: "Therefore the Spirit of Christ must not only comfort, but also through the office of the Law *reprove the world of sin*, John 16:8, and thus must do in the New Testament, as the Prophet says, Isaiah 28:21, *the work of another* (reprove), in order that He may afterwards do His own work, which is to comfort and preach of grace."

### A Distinction Must Be Maintained

The *Formula* impresses upon us that these two doctrines, the Law and the Gospel, must be sharply distinguished, lest their functions be confused. It states: "We believe, teach, and confess that the distinction between the Law and the Gospel is to be maintained in the Church with great diligence as an especially brilliant light, by which, according to the admonition of St. Paul, the Word of God is rightly divided." The *Formula* points out why this distinction must be made by referring to Luther and stating: "Dr. Luther has urged this distinction with especial diligence in nearly all his writings, and has properly shown that the knowledge of God derived from the Gospel is far different from that which is taught and learned from the Law." The believer is

very much aware of that. In the Law he faces God as a stern judge who confronts him with his sin and pronounces upon him the judgment and curse of the Law. In the Gospel he learns to know God as the God of love who forgives him all his sin for Jesus' sake.

### Important Today

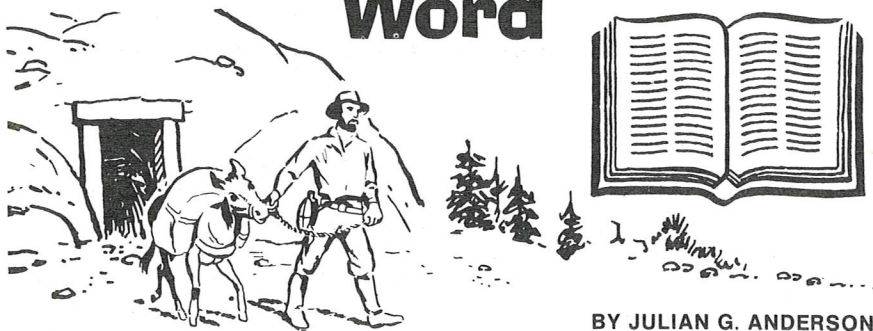
To distinguish sharply between these two doctrines and their innate purpose is extremely important in the church's task of teaching and preaching, of calling sinners to repentance and comforting the repentant. Those who present Christ chiefly as an example are bound to fall into moralism and will eventually leave with their hearers (children or adults) the impression that if they try the best they can God will most certainly accept them. Or they will give them over entirely in despair. Teachers and pastors must always be on their guard and reread or review their lessons and their sermons from that point of view. (Parents face the same situation.)

We should take special note of that during this Lenten Season, lest in our Lenten sermons we confuse the Law and the Gospel. The *Formula* states: "Accordingly, although the preaching of the suffering and death of Christ, the Son of God, is an earnest and terrible proclamation and declaration of God's wrath, whereby men are first led into the Law aright, after the veil of Moses has been removed from them, so that they first know aright how great things God in His Law requires of us, none of which we can observe, and therefore are to seek all our righteousness in Christ: Yet as long as all this (namely, Christ's suffering and death) proclaims God's wrath and terrifies man, it is still not properly the preaching of the Gospel, but the preaching of Moses and the Law, and therefore a foreign work of Christ, by which He arrives at His proper office, that is, to preach grace, console, and quicken, which is properly the preaching of the Gospel." We must be extremely careful lest we convert the Gospel into a doctrine of the Law, obscure the merits of Christ, and rob Christians of true consolation. As the *Epitome* concludes: That would open the door again to the errors and superstitions of the Papacy.

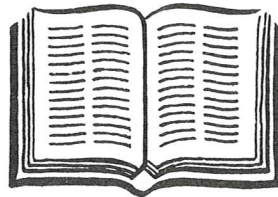
Article V is a vital article of faith.

H. Wicke

# Mining the Treasure of God's Word



Isaiah 24-33



BY JULIAN G. ANDERSON

As we continue our study of Isaiah 13-35, reread at least the introductory section of the last lesson to review the general features of Hebrew prophecy. Then turn to

## Chapters 24-27

In this section Isaiah is speaking of the final judgment, but not always directly. Chapter 24:1 and 2, for example, speaks of the destruction of Jerusalem and the land of Judah by the Babylonians. This took place from 606 to 587 B.C. But that is a type, or picture, of the final Judgment. The rest of the chapter gives a graphic picture of this catastrophe. The shaking of the olive tree is a favorite prophetic metaphor of the Judgment. Underline verses 1, 3, 6 and 13, and hi-lite "in that day" in verse 21. This key phrase always indicates a time of God's visitation. Here it refers to His visitation in judgment. Compare verse 23 with chapter 13:10 and Matthew 24:29.

Chapter 25:1 and 2 was Isaiah's confession of faith. The rest of the chapter speaks of the Church ("a strong people," verse 3a, underline), which is a type or picture of all the redeemed who will be taken into the Kingdom of Glory. Hi-lite the phrase "in this mountain" in verses 6, 7, and 10. This refers to Mt. Zion, which was the location of Jerusalem, the city of God, and the Temple of God, which was God's house. Mt. Zion thus became a metaphor or symbol of the kingdom of God, and sometimes the other kingdoms of the world were described as the other "mountains" (Isa. 2:2). In verse 10 Moab, one of Israel's bitterest enemies,

is a type of the kingdom of the devil. Underline verse 8, and compare verse 8a with I Corinthians 15:54, and verse 8b with Isaiah 30:19, 35:10, and 51:11. The Apostle John refers to this in Revelation 7:17 and 21:4.

Chapter 26 refers directly to the final Judgment (hi-lite "in that day," verse 1), but here the emphasis is on the glorious future of God's elect. Verses 1-5 picture their entrance into their heavenly home, the new Jerusalem, and verse 19a speaks of the resurrection. Verses 1b-15 form a beautiful song, or confession, sung by the believers. John often uses this same literary device in Revelation 5, 7, 11, 15 and 19. Underline verses 1b-7, 19a, and 20 and 21. The ASV translates verse 4b as "Jehovah is an everlasting Rock," a beautiful picture of Jesus (compare Isa. 30:29).

Chapter 27, especially verses 6 and 12 and 13, seem to speak of the time in 536 B.C. when the remnant of true believers in Judah would be restored to their land after the 70-year captivity. But it is also a type or picture of the final salvation of the righteous at the Judgment. Thus in this case the phrase "in that day" (verse 1) indicates God's visitation in mercy for the redeemed. "Leviathan, that crooked serpent" in verse 1 is a clear type of Satan, and was a source of John's similar reference to Satan and the Antichrist in Revelation 11:7, 12:3, and 13:1-10. Underline verse 6, which could refer to the restored kingdom of Judah after the captivity, and also to the Christian Church, both of which serve as types of the communion of saints in the King-

dom of Glory. Verses 7-11 refer to the captivity of Judah, and verse 9a (underline) indicates the purpose of the captivity, namely, to purify the nation by separating the believers from the unbelievers, which is a clear picture of the final judgment.

## Chapters 28-33

This section consists of a series of prophecies foretelling the dire things (woes) that would befall the kingdoms of Israel and Judah and the great world powers Egypt and Assyria. Hi-lite the word "woe" wherever it occurs. Note that chapter 28:1-13 is addressed to Israel, called "Ephraim" from its leading tribe (verses 1 and 3). From this we can date the whole section at about 725 B.C., early in Hezekiah's reign, before the fall of Samaria in 721 B.C. This event is described in verses 2 and 11, and is referred to as "in that day" in verse 5 (hi-lite).

Chapters 28:14-32:20 are addressed to the people of Judah and Jerusalem (verse 14), which is also called Ariel (God's hearth) in 29:1,2. In 30:1 and 9 they are called "the rebellious people." Threatened by the rise of Assyria, the leaders of Judah had made an alliance with Egypt (28:15; 30:1-5,7; 31:1), instead of turning to God for help (29:15; 30:1,9-11; 31:1). But all their plans would be vain (28:17-21; 30:3,4; 31:2,3). Egypt's destruction is prophesied in 30:6 and 7, where it is called a land of trouble and anguish. The "beasts of the south" refer to the water oxen, which were emblems of Egypt.

Chapters 29:1-4,6,13,14,17-24; 30:12-14 and 27 and 28 describe the destruction of Jerusalem, and 29:9-11 describes the pitiful condition of its people. Chapters 28:22-29, 31:4-9, and 32:9-15 voice God's plea to His people. "In that day" (31:7) refers to the captivity, their time of punishment. Chapters 28:5 and 30:18-26, however, speak of God's love for the faithful remnant (underline 30:18 last phrase and verse 19). Chapter 33:1-12 foretells the destruction of Assyria, and in verses 13-24 God reassures the people of Judah and Jerusalem that they will not fall into the hands of the Assyrians.

But the most important parts of this section are the Messianic passages that speak of Jesus, the coming Savior: 28:16 (underline and see Ps. 118:22, Matt. 21:42), and 32:1-8,16-20, and 33:5,6, which speak of His reign.

# Looking at the Religious World

information and insight

## Dollars and Sense

Publisher Otis Chandler of *The Los Angeles Times* estimates his paper will lose \$12 million annually in ad revenues as a result of a decision to restrict advertising of pornographic films. Chandler said, "We have been dealing with an indefensible product, one with absolutely no redeeming values, and this phenomenon shows no sign of leaving the contemporary social scene."

Other newspapers making a similar decision include *The New York Times*, *The San Diego Union* and *Tribune*. Perhaps the publishers of other metropolitan dailies could be influenced to make the same decision if concerned citizens like yourself encouraged them to do so.

In a similar decision, Target Stores, Inc. of Minneapolis has removed all sex-oriented adult magazines from its 55-store Midwestern chain. That decision will cost Target more than \$1 million annually. Target's consumer affairs department has received more than 1,200 letters of commendation for its decision and only three negative letters.

It is decidedly encouraging to read of instances where common sense rather than dollars helps to decide corporate policy — even if they are only isolated cases. It's a trend worthy of our support.

## Amnesty For Criminals, But Not For Christians

The Center for the Study of Religion and Communism at Keston College in England reports that Russia observed the 60th anniversary of the revolution last November by granting a general amnesty to Soviet prisoners. The amnesty included all prisoners serving sentences up to three years, selected prisoners serving five-year sentences, and all the elderly, invalids, pregnant

women, and mothers of children under 18.

However, no prisoners were released who were convicted under Article 227. That Article prohibits the infringement of the rights of citizens under the guise of performing religious rituals. Nor were any conscientious objectors released. Apparently communist officials see criminals as less of a threat to their society than Christians.

Keston officials also report that Georgi Vins, the leader of the Reformed Baptists in Russia, is still imprisoned though he is in poor health and recently suffered a heart attack. His Russian jailers refuse to disclose his whereabouts following his removal from the infamous prison at Yakutsk. Today's persecuted Christians need our continuing prayers.

## Soft-Soaping "Soap"

The Christian Life Commission of the Southern Baptist Convention reports it has been successful in its effort to induce the American Broadcasting Company to revamp its adult comedy series "Soap." A CLC report states that ABC "has sent word to its affiliates that it is making radical changes in the program."

The CLC's executive secretary Foy Valentine claims that the Southern Baptist campaign compelled the network to revise the series before it began and made it difficult for ABC to secure sponsors for the series. According to Valentine the network lost more than \$1 million in revenue from unused and reduced rates for prime commercial time.

A public relations spokesman for ABC acknowledged that when the series began, his office received 6,000 to 7,000 protest letters a week. At year's end ABC was still receiving about 1,000 per week.

"Soap" was also the target of criticism in a full-page ad which appeared in San Antonio's three daily papers. Two hundred thirty civic and religious leaders who signed the ad accused executives of ABC-TV of attempting to alter traditional standards of morality.

The collective voice of concerned citizens is still a voice to be reckoned with.

## Inerrancy Battle Continues

The Battle for the Bible touched off by Harold Lindsell's book by the same title continues apace in the evangelical world. The most recent volley in defense of inerrancy was fired by Dr. Harold Foss, theology professor at the Moody Bible Institute.

Writing in the January issue of the *Moody Monthly*, a Christian family magazine, Foss demonstrates the paramount importance of inerrancy. He demonstrates that the "limited inerrancy" theory, which holds that the Bible is inerrant only in matters which deal with salvation-history and doctrine and thus authoritative only in matters of faith and practice, is actually an espousal of Biblical errancy. According to Foss, the phrase "limited inerrancy" involves a contradiction in terms. He labels it a euphemism.

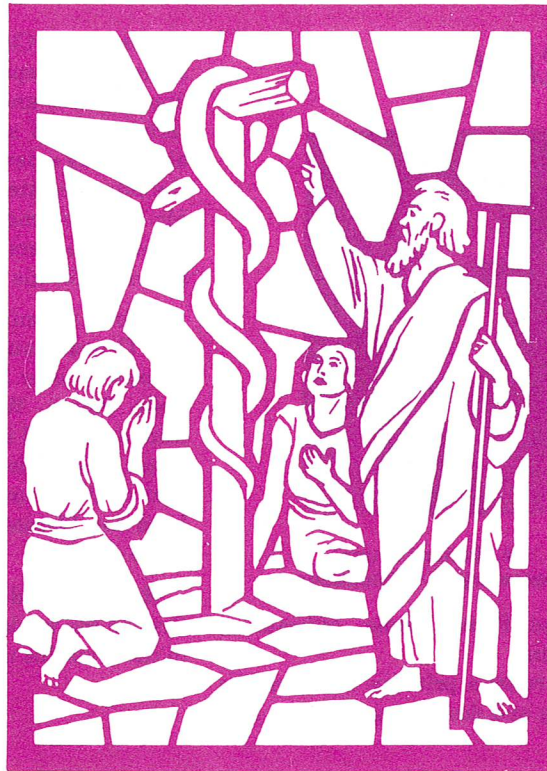
In conclusion Foss asks, "Is peace more important than purity? The frequent charge leveled against inerrancy debaters is that they are being divisive. Their speaking and writing, critics say, are causing divisions within evangelicalism that will divert attention away from 'significant issues' toward inter-family squabbles. Such accusations sound impressive, but are usually short-sighted. What about the next generation?"

We are grateful for Foss' simple defense of inerrancy in a magazine as widely read as the *Moody Monthly*.

Joel C. Gerlach



# T H E C R O S S



## In the Old Testament

The Old Testament and the New Testament met on the Mount of Transfiguration, for Luke tells us: "And, behold, there talked with him (Jesus) two men, which were Moses and Elijah, who appeared in glory and spoke of his decease which he should accomplish at Jerusalem." It is clear from this account that the Old Testament promises and the New Testament fulfillment have the cross of our Lord Jesus Christ in common. The way to eternal life is the same for both Testaments.

### In the Garden

From the very beginning salvation from sin included suffering and death for the Savior. Death was designated as the curse of sin before sin ever entered the world. Of the tree of the knowledge of good and evil God told Adam: "In the day that thou eatest thereof thou shalt surely die." When Adam and Eve sinned, God promised the Seed of the woman. He told Satan that the Savior would "bruise thy head, and thou shalt bruise his heel." In retrospect, we see not only the Savior's death, but also His rising again. Those early believers knew that through the Seed of the woman they would be freed from the curse of sin.

### The Psalms and the Prophets

In Psalm 69 David wrote: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." That word takes us to the foot of the cross.

Isaiah devoted one whole chapter to the suffering and dying Savior. Who isn't acquainted with his words in chapter 53! "He is despised and rejected of men; a man of sorrows, and acquainted with grief. . . . He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. . . . He is brought as a lamb to the slaughter. . . . He was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked and with the rich in his death. . . . Thou shalt make his soul an offering for sin." And Zechariah prophesied: "They shall look upon me whom they have pierced."

### In Pictures and Signs

Both Paul and Peter call attention to the correspondence between the Old Testament Passover and our Lord Jesus Christ. Paul expresses it thus: "Purge out therefore the old leaven,

that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us" (I Cor. 5:7).

In Exodus 12 God through Moses commanded that the Passover lamb be "without blemish." Peter points us to Jesus Christ in the first chapter of his First Epistle, saying, "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot."

### Christ's Own Words

It was our Lord Himself who reminded a teacher of the Law, who came to Him by night, how the Old Testament portrayed the Messiah. Speaking to Nicodemus, Jesus said: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

The parallel is startling. God commanded Moses to erect a serpent of brass on a pole (cross). God sent His own Son. — Moses' action was brought about because Israel had sinned, had by its sins caused God to send fiery serpents into the camp. God also sent His own Son because of sin. He sent Him to seek and to save the lost. — The Israelites were saved from the fatal bites of the fiery serpents when at God's command and invitation they looked up in faith to the serpent of brass. And no words are clearer than those of our Lord about Himself: "That whosoever believeth in him should not perish, but have eternal life." He not only said it once in that connection, but twice.

To see in these Old Testament events a foreshadowing of our Lord Jesus Christ in His Passion is not reading something into the Old Testament Scriptures. Talking to His disciples on the way to Emmaus on Easter afternoon, Jesus said to them: "O fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?" And Luke adds: "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

Yes, the cross is part of the Old Testament promises!

H. Wicke

# Secretary of Publications

The growing interest in Christian day-school education within our Synod has over the years resulted in increased demand that our Synod publish more of its own religious materials. In recent years new Bible histories and teachers' manuals have been produced, but many more publications are needed.

After giving this matter thorough study, the Board for Parish Education recommended to the Synod that it authorize the calling of a Secretary of Publications. When the Synod gave its approval, the Board for Parish Education extended a call to Mr. Richard Grunze to serve as its first Secretary of Publications. He was installed on September 24, 1977, the service being conducted at St. John's Lutheran Church,



**Mr. Richard Grunze**  
Secretary of Publications

68th and Forest Home, Milwaukee, Wisconsin.

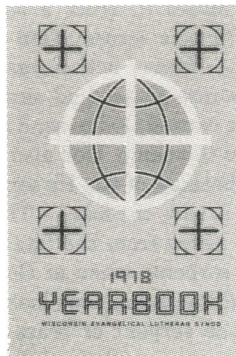
Mr. Grunze's primary work will be planning and developing religious ma-

terials for the Christian day school. He is presently preparing devotions for the upper grades and Scripture-study materials for the school faculties. He is also editing a new catechism course for the intermediate grades. Just recently Mr. Grunze conducted a survey of our Synod's teachers in order to determine priorities for his writing assignments.

Before assuming his new position, Mr. Grunze taught in Christian day schools for over 30 years. He served in Belle Plaine, Winona, and Perham, Minnesota, and in Princeton and Caledonia, Wisconsin. Mr. Grunze is married to the former Arlene Voelz. The Lord has blessed their marriage with three children.

May the Lord graciously grant Mr. Grunze the wisdom and zeal faithfully to carry out his ministry of the printed Word!

William E. Fischer



## 1978 YEARBOOK 1978

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## First WELS Lutheran High West of the Missouri River

The first area Lutheran high school of the Wisconsin Synod west of the Missouri River opened in September at Garden Grove, California. The Reverend Milton Burk serves as principal and 10 students are enrolled in its ninth grade.

With the opening of California Lutheran High School on September 11, 1977, Christian education on the secondary level became a blessed reality in California. Though extending over 1,200 miles, individuals and congregations scattered throughout California have given their support to this venture.

The temporary facilities of the California Lutheran High School are located on the property of King of Kings Lutheran Church in Garden Grove. The portable classroom unit provides two classrooms and an office. Presently land search is underway in the Corona area (20 miles south of Ontario and 30 miles east of Garden Grove).

The Reverend Mr. Burk not only serves as principal but is also the only

full-time faculty member. He is assisted by Mr. Stephen Berg, Pastor William Godfrey, Pastor Richard Kugler, and Mrs. Raymond Manthe. Plans for the '78 school year include the calling of additional faculty and the addition of the tenth grade.

The courses offered at CLHS allow the students to choose between the general education course or preparation for the ministry. Four of the 10 students are provided room and board since they are not within commuting distance. Costs to the students at CLHS are comparable to the rates at synodical academies.

Anyone interested in further information about the high school is invited to write to the secretary: Pastor Gerald E. Geiger, 2600 Ralston Ave. Belmont, CA 94002.

Pictured on cover: *front*: Principal Burk, Scott Henricksen, Tim Houser, and James Godfrey; *rear*: Diane Fletcher, Andrea Porter, Yvette Radi, Penny Foley, Sherri Sprague, Kay Kaiser, and Dawn Fitzgerald.

# Our New Schools Revisited

Last fall a questionnaire was sent to the 16 congregations that opened Christian day schools in 1975 and to the 19 that opened schools in 1976. All but two responded.

The results are rather intriguing and may answer some questions for congregations that are contemplating the same step.

## Size of Congregations

Of the 16 new Christian day schools opened in 1975, nine were opened in congregations that had more than 200 communicants and seven in congregations that had less than 200 communicants. Only two were opened in congregations that had less than 100 communicants.

The average communicant membership in the 19 congregations that opened Christian day schools in 1976 was less than in 1975. Only seven of the congregations had more than 200 communicants. Twelve had less. Of these 12 there were seven which had less than 100 communicants. It would seem that commitment to Christ-centered education, coupled with a readiness to sacrifice for this cause, is more of a determining factor than a certain minimum number of communicants.

## Number of Classrooms and Teachers

In 1975 three of the 16 new schools opened with more than one classroom. By 1976 seven of the previous one-room schools had opened a second classroom and had called an additional teacher. By 1977 another two of the one-room schools opened a second classroom and three schools opened a third classroom. Of the 16 new schools opened in 1975, 10 had added additional classrooms and teachers by the fall of 1977.

Of the 19 new schools opened in 1976, one began with three classrooms and seven with two classrooms. A year later the three-classroom school added a fourth classroom, one two-classroom school opened a third and fourth class-

room, and two one-classroom schools added a second classroom. In other words, of the schools opened in 1976, four added another classroom (or two) by the next school year. Congregations should be ready to face this fact when contemplating the opening of a school.

## Percentage of School-age Children Enrolled

Of the 16 new schools started in 1975, 12 experienced a steady increase in the percentage of school-age children in the congregation attending and four experienced a decline, but none of these fell below the first year's average. In 1975 the percentage in these schools ranged from 18% to 83%, in 1976 from 25% to 85%, and in 1977 from 40% to 88%.

Of the 19 schools opened in 1976 reports were received from 17. By the next fall the percentage of children attending rose in 13 congregations, stayed the same in two, and dropped in two. The percentage varied in 1976 from 19% to 78% and in 1977 from 22% to 87%.

The actual number of pupils enrolled in the new schools in 1975 varied all the way from nine to 54, with a mean of 22. In 1976 the enrollment was four in the smallest school and 72 in the largest. The mean was 24. In 1976 the smallest number was six and the largest 75. The mean rose to 34. Experience has shown that the number of children being given a Christian education in these congregations is increasing at a steady, though not spectacular rate.

## Reasons for Growth

The answers were just about what one would expect. "More parents have become aware of the value of Christian education." "Apprehension about the quality of education in a small school dwindled with the passing of time." "Fear about the ability to support the school was found to be groundless." Very few mentioned transfers from public schools as a factor.

## Problems

There were also problems. Some parents expected more help with problem children than it was possible to give. In far-flung parishes, transportation was definitely a problem. Too rapid a change of teachers was mentioned by a number. Others pointed out that the mobility of today's membership also affects the school. A number mentioned financial aches and pains, as congregational budgets rose dramatically. Not a few pointed out the lack of adequate room. We might call all of these growing pains.

## Affect on Other Forms of Christian Education

Enrollment in the Sunday school increased in 16 congregations, decreased in 13, and remained the same in five. Enrollment in vacation Bible school increased in 13, decreased in 19, and remained the same in two. With very few exceptions, the variation in numbers was not large.

Other forms of Christian Education therefore still remain viable when a Christian day school is opened.

## A Mission Arm?

The answers varied. A number definitely said, No. In analyzing their answers, we find that some of these congregations are located in rural communities which are already heavily churched, others in communities which have a number of Christian day schools. Some pointed out the lack of room, and others mentioned that they were still "selling" the school to their own membership.

A sizable number mentioned that it is their policy to require parents of non-member children to enroll in an information course. Although no pressure is put on them to become members, yet many soon come to the realization that they need the same spiritual gifts their children are receiving. Other answers spoke of "excellent prospects," and of "reactivating inactive Lutherans."

The general emphasis at present therefore is not on using the school as a definite mission arm, but as an agency to provide Christian education for the lambs of the fold.

H. Wicke

Next: The Blessings.

## With the Lord

### Pastor Amos G. Schwerin 1908-1977

Pastor Amos G. Schwerin was born on May 12, 1908, in the Town of Vinland, near Neenah, Wisconsin. He prepared for the holy ministry at Northwestern College and at Wisconsin Lutheran Seminary, graduating from the Seminary in 1934.



Amos G. Schwerin

The departed served the Lord in congregations at Neenah, Wisconsin; Hale, Freeland, and Dexter, Michigan; and finally in the dual parish, Grace-Sugar Bush and Emanuel-Maple Creek, Route 2, New London, Wisconsin. He retired from the ministry in 1973 and made his home in New London. He retained his membership at Grace Ev. Lutheran Church.

Pastor Schwerin "departed in peace" in his sleep on Wednesday, December 28, 1977, at the age of 69 years, 7 months, and 16 days. He is survived by his wife Meta, nee Sielaff, whom he married on August 22, 1936; and by three sons, Pastor Philip of Cheyenne, Wyoming, Vicar Richard of St. John's, Wauwatosa, and Kenneth of Appleton. He is also survived by three grandchildren.

Funeral services were conducted at Grace Ev. Lutheran Church on December 31, 1977, with his pastor, the Rev. Nathan Engel, serving as liturgist and reading the committal. The president of the Northern Wisconsin District, Pastor Carl Voss, comforted the survivors, members of his former parish,

and other friends and coworkers with the words of Simeon in Luke 2:28-32. Pastor Voss showed how the death of a Christian is a time of rejoicing because he has seen the Lord's salvation. The death of our brother, he said, was also "a blessed departure, made bright with the light of salvation, so sorely needed and so wondrously granted."

Pastor Schwerin had indeed seen the Lord's salvation, had held it in his heart by faith, and is now privileged to see his Savior face to face.

Nathan H. Engel

### Pastor Jonathan H. Mahnke 1913-1977

Seven weeks after Pastor Jonathan H. Mahnke was privileged to observe his 40th anniversary in the public ministry, the Lord of the Church called His servant from the church militant to the church triumphant. The day was December 31, 1977. All 40 years of Pastor Mahnke's service in the parish ministry were spent as pastor of Mt. Lebanon Congregation, Milwaukee, Wisconsin.

The Lord of the Church also used the abilities of His servant in service to the church at large. For years he was a member of the mission board of the Southeastern Wisconsin District, of the Synod's Advisory Building Committee, and of the boards of control of Northwestern College, Wisconsin Lutheran Institutional Ministry, Inc., and Wisconsin Lutheran College.

Jonathan H. Mahnke was born at Newburg, Wisconsin, on February 17, 1913, the fourth of nine children of Pastor and Mrs. William C. Mahnke. When he was four, the family moved to the parsonage of St. John's Ev. Lutheran Church, 68th and Forest Home, Milwaukee, the home to which he always returned with joy while attending Concordia College (1932), Northwestern

College (1934), and Wisconsin Lutheran Seminary (1937).

On December 26, 1937, he was joined in marriage with Lydia Pickeron. Their marriage was blessed with four children: Barbara, who was taken by the Lord in infancy; Jon, pastor of Beautiful Savior Ev. Lutheran Church, Carlsbad, California; Karen, the wife of John Seelow, Milwaukee; and Kurt, pastor of St. Philip's Ev. Lutheran Church, Milwaukee.

The funeral service was conducted at Mt. Lebanon Church on January 3,



Jonathan H. Mahnke

1978. Pastor O. J. Naumann, president of the Synod and a close friend of the Mahnke family, used II Corinthians 12:9 to address the congregation on the sufficiency of the grace of God in the life and ministry of God's servants. The liturgical service and the committal were read by Pastor M. E. Otterstatter of Mt. Lebanon Congregation. The body of Pastor Mahnke was returned to the home of his youth, being buried in the cemetery of St. John's Ev. Lutheran Church at 68th and Forest Home.

God be praised for the faithful ministry of His servant!

M. E. Otterstatter

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# Lutheran Women's Missionary Society

WELS women who are members of the Lutheran Women's Missionary Society may now mark the last weekend in June on their calendars as the date for their national convention. The days are June 23-25, 1978.

The convention theme, chosen by the Spiritual Growth Committee of the National Board, is the opening phrase

of Hymn 123: "Our God, Our Help in Ages Past."

Keynote speaker for the 1978 convention will be Pastor O. J. Naumann, president of the Synod. He will speak at the opening service on Friday evening.

This year's convention will be held at Augustana College, Rock Island, Illinois. Its Centennial Hall can accommo-

date about 2,000. Space therefore will not be a problem. Hosting the convention will be the Great River Circuit.

Plans for the 1979 convention are also in the offing. Two invitations have been received, one to Phoenix, Arizona, and another to Milwaukee, Wisconsin.

In January of this year membership in the Lutheran Women's Missionary Society peaked at 701 congregations — an increase of 13 over the last few months.

## Direct from the Districts

**DAKOTA-MONTANA**  
Reporter Thomas Schmidt

### Forty Years of Great Things In Bison, South Dakota

Nestled in the northwest corner of the state of South Dakota lies the prairie town of Bison, population 406. No moon rocket was ever launched there; no president ever dined there. Nevertheless, great things have happened there.

On September 11, 1977, the members of Christ Lutheran Congregation in Bison stopped, worshiped, and recalled the great things the Lord had done for them over the past 40 years. Through the power of the Gospel, those 40 years have been earth-shaking and heaven-opening for many souls.

Pastor emeritus Herbert J. Wackerfuss of St. Paul, Minnesota, was speak-

er for the occasion. He had served the congregation at its founding in 1937. A dinner served by the Ladies' Aid and a program of stories relating to the early years of the congregation rounded out the celebration in a relaxed and close family atmosphere for the 98 persons in attendance.

During the dust-bowl years, five congregations in the area which had been organized around the turn of the century began the process of relocating to Bison. In 1937 Christ Lutheran of Scotch Cap and St. John's Lutheran of Meadow amalgamated to form Christ Lutheran in Bison. During the following years, preaching stations at Athboy, Coal Springs, and Drew disbanded and joined Christ Congregation. Christ Lutheran Church today is part of a triparish together with Zion of Reeder, South Dakota, and Redeemer of Hettinger, North Dakota. The congregations are

**CALIFORNIA**  
Reporter James Humann

### Groundbreaking in Sacramento

St. Andrew Lutheran Congregation of Sacramento, California, broke ground for a fellowship-education unit on Sunday, December 4, 1977. The unit will be built on the congregation's new site at 7839 Center Parkway. The \$200,000 project is funded by the Church Extension Fund.

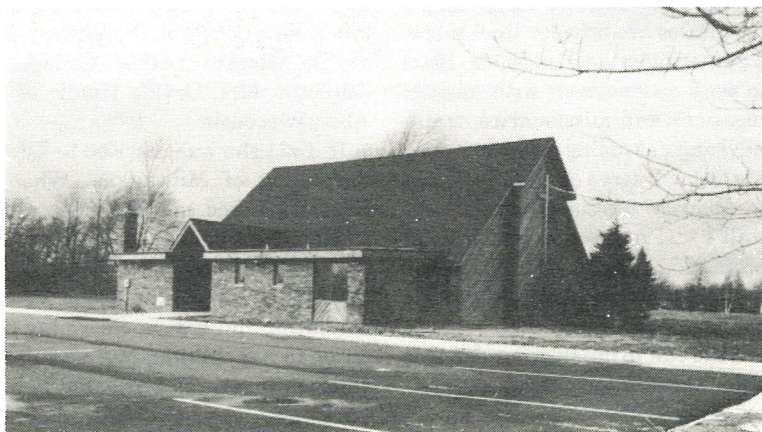
Preaching for the occasion was the congregation's pastor, the Rev. Robert Hochmuth. His theme was: "Break Ground? — Break Forth! Break Through!"

**MICHIGAN**  
Reporter Jack DeRuiter

### Church Dedication at Lake Orion

On September 25, 1977, Pastor Maurice Hoppe read the rite of dedication for the new house of worship erected by Divine Grace Ev. Lutheran Church of Lake Orion, Michigan. Pastor Herbert Kuske, chairman of the Michigan District Mission Board, addressed the congregation on Psalm 118:24. In the afternoon service Pastor James Naumann of Sterling Heights addressed the congregation on the same text, and the Rev. Edwin Frey of Detroit served as liturgist.

(See next page)



Divine Grace at Lake Orion, Michigan

Divine Grace Congregation was organized in 1974 as a mission of the Michigan District. Ground was broken for the church in January 1977, the cornerstone was laid on June 19, and the first worship service was held in the building on September 11.

The new church, which covers an area of 3,100 square feet, has a nave seating 150, a fellowship area, a sacristy, and a kitchen. The membership of Divine Grace presently stands at 40 communicants and 57 souls.

The members of Divine Grace wish to express sincere gratitude to their fellow members in the Wisconsin Synod, who through generous gifts to the Church Extension Fund made this day of rejoicing at Lake Orion possible.

#### **Fiftieth of Pastor W. C. Voss**

On Sunday, July 24, 1977, the Rev. Walter C. Voss, pastor of Grace Ev. Lutheran Church, Kenton, Ohio, observed his 50th anniversary in the holy ministry. He served his entire ministry in the Michigan District.

In June 1927 he graduated from the Ev. Lutheran Seminary at Wauwatosa, Wisconsin, and was ordained as pastor of Christ Lutheran, Swan Creek, Michigan, on July 31, 1927. In 1932 he accepted an additional charge, St. John's of Hemlock, Michigan. Other congregations served by Pastor Voss include Emmanuel of Tawas City (1930-36), Salem of Owosso (1936-46), Trinity of Jenera, Ohio (1946-60), Salem of Sebawaing (1936-71). Since October 1971 he has been pastor of Grace Lutheran, Kenton, Ohio, which he was instrumental in starting as a mission while serving in Jenera. He was also involved in starting missions at Hale and Durand, Michigan. From 1960-70 he served the church at large as visiting elder.

A special service of thanksgiving was held at Trinity Lutheran in Jenera on July 24. The Rev. Carl W. Voss, oldest son of the jubilarian, preached the sermon, and the undersigned read the liturgy. Following the service, the members of Grace and Trinity Congregations served a supper to those present.

May God continue to bless Pastor Voss with health and strength to continue his work in God's kingdom!

Donald D. Laude

#### **Cross of Glory Breaks Ground**

On October 9, 1977, the members of Cross of Glory Congregation, Washington, Michigan, met to break ground for their first worship facility.

The new church will have a usable area of about 3,100 square feet. It will include a nave seating approximately 110, a fellowship hall, a kitchenette, and a balcony which will provide for the pastor's office and a meeting room, as well as additional seating.



**Groundbreaking**

Members of the building committee are William Drayer, William Kaye, Thomas Bennett, Karl Horton, and the Rev. Maurice Hoppe, who is serving as vacancy pastor.

The members of Cross of Glory wish to thank all of their fellow Wisconsin Synod members, who through their gifts to the Church Extension Fund have made this project possible.

#### **District Missionary Comissioned**

In order to facilitate its work, the Michigan District Mission Board recently created the new office of District Missionary. The District Missionary's responsibilities are broader than merely the gathering of new missions. He is also to work as counselor with mission congregations and missionaries, training, advising, assisting in every way possible. He will serve as staff assistant to the District Mission Board. Very likely all fiscal matters, informational and promotional materials, and other similar items will be placed under his jurisdiction.

When the call to break ground in this new office came to Pastor Robert Hartman of Lake Mills, Wisconsin, he accepted it as God's will for himself. On November 17, 1977, he was commis-

sioned at St. Luke's Church in Jackson, Michigan. Pastor E. Schultz, a member of the District Mission Board, delivered the sermon. Pastor H. Kuske, chairman, read the commissioning service. Pastor D. Gieschen, chairman of the General Board for Home Missions, assisted. Liturgist was Pastor K. Kohlberg of the host congregation.

Winter weather and treacherous roads kept down the attendance for the service, but cleared up in the following days. Perhaps this may serve as a reminder that there will be difficulties to face in carrying out God's mission command, but that these too will not stop God from blessing those who do His will. It is this good and gracious will of God to which District Missionary Hartman is committed.

#### **MINNESOTA**

Reporter Del Begalka

#### **Mrs. Backer Rosenberg Dies**

Funeral services for Mrs. Erna Marie Backer Rosenberg were conducted on January 2, 1978, at St. Paul's Lutheran Church, New Ulm, Minnesota. Pastor L. A. Dobberstein conducted the service, using Luke 2:36-38 as the text for his sermon.

Born in Watertown, Wisconsin, on April 22, 1901, Mrs. Rosenberg was the daughter of Richard and Selma Zielke Albrecht. She graduated from Dr. Martin Luther College in 1919 and taught elementary schools in Wood Lake, Minnesota, and La Crosse, Wisconsin.

In 1926 she was united in marriage with Prof. Emil D. Backer, lifelong chairman of the Music Division of Dr. Martin Luther College. He died in 1957. Their marriage was blessed with two children: Bruce, Professor of Music at Dr. Martin Luther College, and Jeanette, Mrs. Orville Hando of West Allis, Wisconsin.

In 1961 she was married to Edwin C. Rosenberg of Milwaukee. When Mr. Rosenberg died in 1964, she returned to New Ulm and lived there until the time of her death on December 30, 1977. She reached the age of 76 years, 8 months, and 8 days. Surviving in addition to her children and seven grandchildren are three brothers: Walter of La Crosse, Rev. Gerhard Albrecht of Hales Corners, and Prof. Martin Albrecht of Mequon.



Divine Word Lutheran at Plover, Wisconsin

## WESTERN WISCONSIN

Reporter Harold Sturm

### Dedication at Plover, Wisconsin

Divine Word Ev. Lutheran Church of Plover, Wisconsin, dedicated a new chapel and fellowship hall on July 24, 1977. Guest speakers were Pastor R. Kobleske, the first resident pastor of Divine Word, Pastor William Lange, who began exploratory services at Plover, and Pastor E. H. Huebner, executive secretary of the Synod's Board of Trustees. Over 300 people joined in the day's worship and fellowship activities.

Using Psalm 96,5-8 as his text, Pas-

tor Kobleske reminded the congregation that their new church is indeed another reason to praise the Lord. Pastor Lange based his message on Matthew 21:13, pointing out that this new church is always to be a house of prayer. Pastor Huebner spoke on Revelation 3:20, "Christ Knocking at the Door."

The members of Divine Word and their pastor, the Rev. Craig Weber, wish to express their appreciation to the members of the Wisconsin Synod, whose mission dollars helped make this new worship facility possible. They ask you to join them for worship whenever you are in the Plover-Stevens Point area.

### Selective Discrimination (from page 51)

There is one glaring exception to this policy of antidiscrimination. The exception is "the faith once delivered unto the saints" with its emphasis on the Bible as the Word of God and Jesus as the divine Savior from sin. This has been singled out as the object of open and public hostility. Those who believe the Bible are contemptuously spoken of as unenlightened. Those who uphold the Ten Commandments are accused of espousing a Stone-age morality. Christians are consistently cast in the role of hypocrites. Preachers of the Gospel are disdained as Bible-thumpers. Remarks are directed publicly and in print

against the historic Christian faith which dare not be directed against any other faith.

This policy of discrimination against Biblical Christianity is not surprising, however. Jesus Himself predicted it in statements like this: "The servant is not greater than his lord. If they persecuted Me, they will also persecute you." Resentment is the natural reaction to selective discrimination. But Christians today, recognizing its implications, as did the disciples, feel honored rather than victimized by being so selected.

Immanuel Frey

### ARCHITECTURAL DIRECTOR APPLICATIONS

The Synod's Architectural Committee is seeking a registered architect for the position of Architectural Director in the Architectural Office. Responsibilities include development and revision of prototype chapels, master-site planning, preliminary design work, and review work. Applicants are requested to send their request for consideration and their resume to the executive secretary of the Board of Trustees, Pastor Elton H. Huebner, 3512 W. North Avenue, Milwaukee, Wisconsin, 53208.

### INSTALLATIONS

(Authorized by the District Presidents)

#### Pastor:

**Kant, Robert A.**, as pastor of Cross, Rockford, Minnesota, on January 1, 1978, by W. Henrich (Minn.)

#### Teachers:

**Geuder, Franck**, as teacher at Bethesda-Gethsemane Apache Mission School, Cibecue, Arizona, on January 8, 1978, by B. Huehn (Ariz.-Calif.).

**Kehl, Stephen J.**, as teacher at Immanuel Lutheran School, Manitowoc, Wisconsin, on August 14, 1977, by G. Unke (NW).

### ADDRESSES

(Submitted through the District Presidents)

#### Pastor:

**Kant, Robert A.**  
6000 Maple St.  
P.O. Box 276  
Rockford, MN 55373

#### Teachers:

**Geuder, Franck**  
Box 66  
Cibecue, AZ 85911

**Kehl, Stephen J.**  
820 N. Fifth St.  
Manitowoc, WI 54220

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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:

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           | Sitka/Ketchikan*      |
| Arizona          | Chandler              |
|                  | Sierra Vista*         |
| Arkansas         | Little Rock           |
| California       | Modesto               |
|                  | Placer County         |
|                  | Santa Maria*          |
| Connecticut      | Trumbull*             |
| Florida          | Ft. Walton Beach*     |
|                  | Lakeland*             |
|                  | Sarasota              |
|                  | Zephyrhills*          |
| Georgia          | Lawrenceville         |
| Idaho            | Pocatello             |
| Illinois         | Belleville            |
|                  | Downers Grove         |
|                  | Ettingham*            |
| Kansas           | Salina*               |
| Indiana          | Muncie*               |
| Iowa             | Clinton               |
| Michigan         | Big Rapids*           |
|                  | Imlay City            |
| Minnesota        | Fairmont*             |
|                  | Grand Rapids          |
|                  | Northfield*           |
|                  | Plymouth/Maple Grove* |
| Missouri         | Joplin*               |
|                  | S.E. Kansas City      |
| Montana          | Helena*               |
|                  | Missoula*             |
| Nebraska         | Fremont*              |
|                  | O'Neill*              |
| Ohio             | Ashland               |
|                  | S.W. Cleveland*       |
|                  | Dayton                |
|                  | Lima                  |
| Pennsylvania     | Harrisburg            |
| Tennessee        | Knoxville             |
| Texas            | Abilene*              |
|                  | Midland/Odessa*       |
|                  | Wichita Falls*        |
| Washington       | Moses Lake*           |
| West Virginia    | Beckley*              |
| Wisconsin        | Antigo                |
|                  | Galesville            |
|                  | Genesee/Wales*        |
|                  | Holmen                |
|                  | Plymouth              |
|                  | Prairie du Chien*     |
|                  | Rice Lake*            |
| British Columbia | Vancouver*            |

\*Denotes exploratory services.

## TIME AND PLACE

### VACATIONS IN THE NORTHEAST

If you are taking a winter vacation in the northeast (Vermont, New Hampshire, or Maine), worship at your WELS mission, St. Paul Ev. Lutheran, Nashua, New Hampshire, 9:30 a.m., or in our preaching station in Barre, Vermont. When in the area, call Rev. David Clark, 1/603/889-3027, for more information.

### POCATELLO, IDAHO

The WELS congregation in Pocatello, Idaho, formerly known as Shepherd of the Valley Lutheran Church, recently changed its name to Hope of the Valley Lutheran Church. It is conducting its worship services at 10:30 a.m. in the facilities of Grace Christian School, 1250 Pershing St. Pastor of the congregation is the Rev. Gordon J. Peters, 1748 S. Von Elm, Pocatello, Idaho 83201; phone: 208/233-2471.

## Names

### ASHEVILLE, NORTH CAROLINA

Please forward the names of WELS and ELS people living in the Asheville and Hendersonville, North Carolina, area to Pastor John Guse, 1639 Jessamine Road, Lexington, South Carolina 29072; phone: 803/356-0471.

## EXPLORATORY

### BIG RAPIDS, MICHIGAN

Redeemer Lutheran Church is meeting at 1305 E. Maple in Big Rapids, Michigan. Sunday school and Bible class are conducted at 6:30 p.m. A worship service follows at 7:30 p.m. In addition to Big Rapids, the home of Ferris State College, the area being served includes Reed City, Paris, White Cloud, Newago, Morley, Standwood, and Rodney, Michigan. The names of interested persons should be sent to Pastor E. Schmelzer, 367 Church St., Remus, Michigan 49340.

### MICHIGAN LUTHERAN SEMINARY CALL FOR NOMINATIONS

With the concurrence of the Commission on Higher Education, the Board of Control of Michigan Lutheran Seminary herewith requests the voting constituency of the Synod to nominate candidates for the impending vacancy caused by the retirement of Prof. Martin R. Toepel.

Nominees should be qualified to teach in the field of Latin and English. Names of nominees with as much pertinent accompanying data as possible should be in the hands of the board secretary no later than March 13, 1978.

Mr. Milton Bugbee, Secretary  
206 South Alp Street  
Bay City, MI 48706

### INDEX AVAILABLE

The Index for Volume 64 (1977) 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.

## SOUTHEASTERN WISCONSIN

### LAKE LUTHERAN TEACHERS' CONFERENCE

**Date:** February 23-24, 1978.  
**Place:** Jerusalem Lutheran Church and School, 6218 Carolina Avenue, Morton Grove, Illinois 60053.  
**Agenda:** What Can Be Done to Make Our Children Active Church Workers? Prof. J. Gerlach; Workshops: Sharing of Art and Bulletin Board Ideas: R. Averbek; Math Games: Prof. J. Paulsen; Diagnosing Reading Problems: N. Kavasch; Hands-on Science: G. Mallmann; Kindergarten: Reading and Math Readiness: Mrs. L. Kolosovskiy.  
J. Abraham, Secretary

## WESTERN WISCONSIN

### CENTRAL WISCONSIN TEACHERS' CONFERENCE

**Date:** February 23-24, 1978.  
**Place:** St. John's Lutheran School, Watertown, Wisconsin.  
**Agenda:** Essay: How to Gain and Hold the Respect of Your Pupils: Pastor Robert Voss; Workshops: Counseling in the Elementary School: J. Juern, J. Halter; Techniques for Improving Singing: Pastor I. Johnson; Meeting the Needs of the Special Child: Prof. P. Eickmann; Art in the Elementary School: F. Biedenbender; Innovative Techniques in Education: J. R. Schultz.  
L. Bruskwitz, Secretary

### CHAPLAIN E. C. RENZ HOME ADDRESS

6501 Gau-Bischofsheim  
Bahnhofstrasse 92  
West Germany  
Telephone: 06135-3249  
**MAILING ADDRESS**  
398-12-3568  
Gen. Del.  
APO NY 09185

### CHAPLAIN C. E. KRUG HOME ADDRESS

8524 Neunkirchen a. Br.  
Goldwitzerstrasse 31  
West Germany  
Telephone: 09134-5716  
**MAILING ADDRESS**  
392-10-5816  
Gen. Del.  
APO NY 09066

### NOTICE

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

March 13-14, 1978.

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

### NORTHWESTERN COLLEGE AND

### NORTHWESTERN PREPARATORY Watertown, Wisconsin

February 12 3:00 p.m. Pop Concert  
March 12 7:30 p.m. Easter Concert  
April 7-9 National WELS High School and Academy Band Festival  
April 9 2:30 p.m. Band Festival Concert  
May 16 7:30 p.m. Commencement Concert

### WANTED — CHANDELIERS

Good Shepherd Lutheran Church, the WELS mission congregation in East Providence, Rhode Island, is in need of six (6) church chandeliers to replace its old lighting fixtures. The mission's budget would permit it to pay the cost of shipment. Any congregation replacing its chandeliers may contact Good Shepherd Congregation by writing to Mr. J. A. Schumacher, 24 Buchanan Court, Newport, Rhode Island 02840 or calling 401/846-7578.