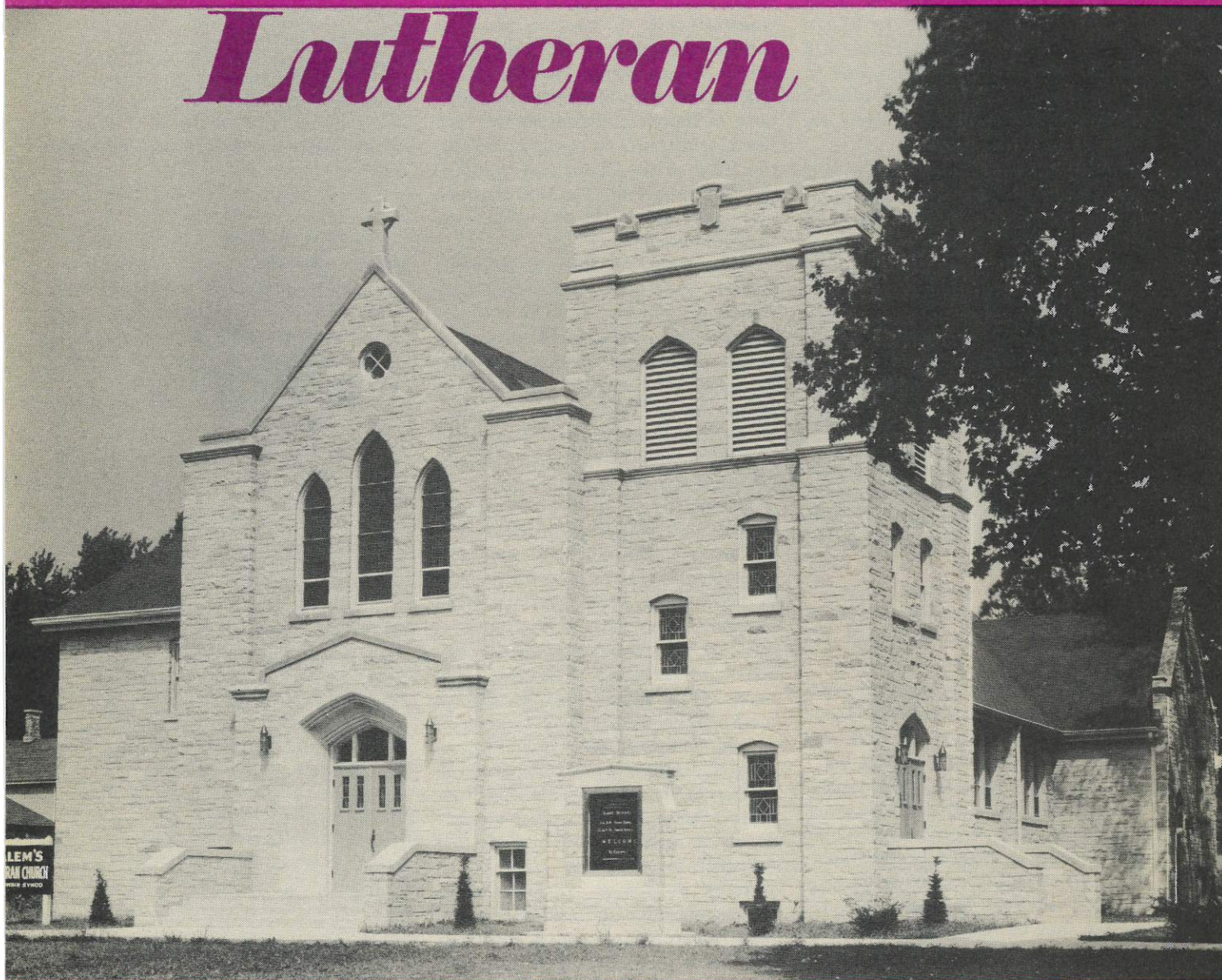


# *The Northwestern Lutheran*

February 18, 1979



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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

## Briefs by the Editor

Those of us who live in the Midwest have during the past month or so again learned how weak and puny and insignificant man really is. All it takes are snowflakes from heaven to bring large cities to a screeching halt, to make highways places of terror, to beggar merchants, to close churches and schools, to cram the airports, and to void plans and promises made months before. God controls the weather; we don't.

That makes the wonder of Christmas and Epiphany and Lent all the greater. He who controls the weather became one of us — one of us weak, puny, insignificant human beings. God once asked Job: "Hast thou entered into the treasures of the snow?" Job could only answer, No. We can only answer, No. Christ could answer, Yes; and yet He willingly became a man for our sakes. Such a choice undoubtedly is not one we would have made.

And what's even more incomprehensible, He came to take our place and to bear the penalty of our sins! He came to lay down His life that we might inherit life everlasting.

God's Word also employs the whiteness of snow graphically to portray what He has done for us through His Son.

When Nathan the prophet confronted David with his sin of adultery, David in repentance turned to God and prayed: "Purge me with hyssop, and I shall be whiter than snow" (Psalm 51). To His sinful people in Isaiah's day God brought the Gospel invitation: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1). This, too, is Jesus' offer to us. He came to "cleanse us from all unrighteousness."

His Word has that power and He sends it for that purpose. God states in Isaiah 55: "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and

bud, that it may give seed to the sower, and bread to the eater; so shall My Word be that goeth forth out of My mouth; it shall not return to Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." Even as the snow provides the moisture we'll need when spring finally comes, so the Word touches men's sinful hearts and causes faith to flower. Standing behind that Word is the God of all power and might, the Ruler of the clouds and the weather. But above all, the God of grace and mercy who in His Son redeems us from all iniquity.

And not only us! Even as He sends His rain (snow also!) on the just and on the unjust (Matthew 5), so He wants us to share His cleansing Word and its saving power with all men. "Mission work has not changed," the writer of *Studies in God's Word* points out. Men, at the command of Christ, still go out in His Name, and we, moved by His love, still send men out in His name.

The article, *On to Indonesia*, points out that two men and their families left our parts at the height of the snow emergency to go to a land where snow is not known. They went to bring cleansing. They went to a people of a different race, a different speech, different customs, but with the same needs. Their future hearers and we meet together at the foot of the cross as sinners who need the Lord's forgiveness. How grievous if we who need the Lord's pardon would withhold it from others! Our sins, too, are scarlet, and it is only through the blood of God's Son that they are made white as snow.

As our prayers go along with these two families and all the other missionaries who go in our name, we know that He who answers our prayers is the One who once stilled the storm on the Lake of Galilee and whose death and resurrection alone can still the storms in human hearts.

Some day we shall see Him as did Peter, James, and John. On that day His raiment will shine "exceeding white as snow."

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## The Cover

Pictured is Salem Ev. Lutheran Church of Lowell, Wisconsin. Salem recently observed its 125th anniversary by calling its first teacher and erecting a new parsonage. James H. Babler is Salem's pastor. The congregation numbers 565 members. (See page 61.)

THE NORTHWESTERN LUTHERAN



# Editorials

**Disciples By Conviction** Late last year a group of Bible "scholars" convened in New Orleans. A major decision of the conference was to undertake a study of the words of Jesus as recorded in the Bible in an effort to determine which are most likely authentic. The likelihood of the authenticity of specific sayings would later be determined.

It was not expected that the voting would be unanimous. A spokesman predicted that such things attributed to Jesus as the story of the Good Samaritan would quickly be awarded the stamp of authenticity. However, in his opinion, such sayings of Jesus as "I am the Light . . . the Way . . . the Door" would not bear up so well under the scrutiny of these scholars.

It is interesting to note that, in the opinion of the spokesman, the Great Commission of Jesus to His disciples to preach the Gospel to all nations would likely, by vote, be included among the sayings found wanting in authenticity.

That figures. To leave home, family, friends, and work, to brave the disapproval of the Establishment, to risk one's life to carry out such a Commission requires conviction. How could the disciples undertake to carry it out if they were uncertain as to what Jesus said? The very uncertainty as to what they were to believe would make it doubtful whether Jesus even gave such a Commission in the first place.

To support this theory it would be necessary to disregard or discard both what the Apostles did and what they wrote. Take Paul. He declared: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Again: "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."

If the Apostles had been filled with doubts about the sayings of Jesus, as some latter-day "scholars" seem to be, the Acts of the Apostles would read quite differently. More likely, this account would never have been written in the first place.

Immanual Frey

**Too Secure To Fall?** A correspondent deplored the warning that Christian young people attending secular colleges could lose their faith and their morality on those campuses. If they had received a Christian education, he felt, there would be little danger that they would be contaminated by the humanism and paganism around them. They should let their light shine, and go into the world and testify to their faith.

Thank God, many of our young people do let their light shine, in word and deed, but not in the self-assuredness that they are too well-informed and too secure to fall. They need and must seek continual strengthening through God's Word and through association with fellow believers.

But to suggest that Christians, any Christians, can be

immersed in a pagan environment, as students on secular campuses are peculiarly immersed in it, and that they will not be in any real spiritual or moral danger if they have received a Christian education, is to close one's eyes to the Scripture record and to belittle Scripture admonition.

No one can read the account of Lot in Sodom, or of God's chosen people in their associations with their heathen neighbors, of self-assured Peter and the cheeky servant girl in the courtyard, of Hymenaeus and Alexander and Demas, without being concerned for his own faithfulness.

The Corinthian Christians were well indoctrinated by the greatest of the apostles, they were knowledgeable, but they were in grave danger of merging into the paganism surrounding them. Their greatest weakness was that they were a rather self-assured lot. Their smug attitude made them especially vulnerable to evil influences from their heathen neighbors.

The Apostle Paul was fearful for them and reviewed for them the dereliction of Israel in the wilderness. He concluded the mournful survey with the solemn warning: "Let him that thinketh he standeth, take heed lest he fall." In the same letter he even quoted a heathen proverb to impress upon them that their faith and virtue were indeed in peril: "Bad company corrupts good morals" (NASB).

Christian students exposed to the atmosphere of false philosophies and sensual gratifications that teem on secular campuses and thrive even on semi-Christian campuses need to be concerned that the unbelief and the sinful flesh that all of them still bear about with them will express itself; they need the warnings of Scripture; they need to "work out their own salvation with fear and trembling."

It wasn't the weakness of Paul's faith that warned the Corinthians and all of us; it was the realism of his faith.

Carleton Toppe

**The Pope IS The Antichrist!** Most likely a large majority of U.S. Lutherans would punctuate the title of this editorial much differently than it now stands. In place of the exclamation mark they would undoubtedly put a question mark and in reaction to our insistence, based on Scripture, that the pope is indeed the Antichrist would respond: "C'mon, you've gotta be kidding. That idea is ridiculous; it's a relic of the Middle Ages left over from the bitter theological bickering and battling between Catholics and Lutherans of that long ago, ancient and primitive period."

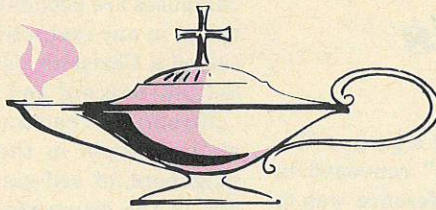
Yes, the Biblical doctrine which identifies the pope as the Antichrist is a reminder to conservative Lutherans of just how far the liberal Lutherans of the LCA, ALC, and LCMS have moved away from the faith of our fathers, including Martin Luther.

In the *Smalcald Articles* (Part II, Art. IV, 9-10), one of the Confessions of the Lutheran Church, Luther declared: "The Pope raised his head above all. This teaching shows forcefully that the Pope is the very Antichrist, who has exalted himself above, and opposed himself against Christ, because he will not permit Christians to be saved without his power. This is, properly speaking, to *exalt himself above all that is called God*, as Paul says, II Thess. 2:4." Luther

(Continued on page 62)



## Studies in God's Word



### No Change in Mission Work

The elder unto the well-beloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers, which have borne witness of thy charity before the church, whom if thou bring forward on their journey after a godly sort, thou shalt do well, because that for His name's sake they went forth, taking nothing of the Gentiles. We, therefore, ought to receive such, that we might be fellow-helpers to the truth. I wrote unto the church, but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds, which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would and casteth them out of the church. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God. Demetrius hath good report of all men and of the truth itself; yea, and we also bear record, and ye know that our record is true. I had many things to write, but I will not with ink and pen write unto thee; but I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name. (III John)

John's *Third Epistle* gives us a glimpse into the inner life of the early church. For the church of the first century, just as for the church of the twentieth century, mission work was important. Though the problems encountered may vary from one century to another, yet John's letter shows there is basically *No Change in Mission Work*.

#### Men Still Go Out For His Name

John the "elder," the aged, sole survivor of the Twelve, was writing to his beloved fellow believer Gaius. Missionaries had come to the community in which Gaius lived and had been well received by him. Missionaries were coming again, this time apparently led

by Demetrius who was highly recommended by John and the other Christians at Ephesus. Now John writes encouraging Gaius to receive these traveling missionaries and to do all he can to help them with their work and on their way.

For good reason! These missionaries were going out "for His name's sake." Need we ask what name John meant? It could only be the name which is "above every name" and at which "every knee should bow." In that expression "for His name's sake" is wrapped up the Savior Jesus Christ, all that He is and all that He offers, as revealed in His holy Word. Here were men seeking not their own glory or gain, but men who were concerned about the spread of the Savior's Word and the resulting

praise of the Savior's name. Here were men going forth on His mission with His message.

Thank God, in this respect our mission work has not changed! To spread His name is why we in our Synodical efforts strive tirelessly to widen our mission reach. To spread His name is why men take divine calls and travel to the corners of the earth. Pray God that the words "for His name's sake" always sum up our mission and our message.

#### Men Still Go Out In Our Name

The missionaries journeying through Gaius' town needed support. They had no organized synod to take care of their needs. From the Gentiles to whom they preached they asked nothing, lest these pagans think the missionaries were like the many religious charlatans who made the rounds in those days seeking only personal gain while preaching the god of their choice. Support for mission work was properly to come from those who were already the Lord's people and had tasted the sweetness of His Word. Though there were some like Diotrephes who because of personal prideful ambition refused to support and even threatened those who did support such missionaries, yet there were others like Gaius who knew the truth and followed it in love. Gaius' loving help for those missionaries gave clear evidence that the truth of God's Word was in his heart. With his past and present faith-filled efforts Gaius was "doing well" and had become a "fellow-helper to the truth."

Those who have been born of God and have seen Him with the eyes of faith know which example to follow. Like Gaius their lives will reflect a faithful concern for the spread of God's Word. Not all can go out into the world with the Word. Some have to stay behind in towns and congregations, at the kitchen sink and factory workbench, and give support to those who do go. Some must stay home to build boats for those who let down the Gospel net into the teaming seas of humanity. God help us remember this important mission fact so that we consider our prayers and offerings for those who go in our name as not only a duty, but a delight; not only an obligation, but a privilege!

Richard E. Lauersdorf



The Reformation changed the observance of Lent drastically. From a period of fasting for merit it became a period of meditation, a time for Christian men and women to look into their hearts to see their need and to look to Jesus to see God's answer. Such a change was both Scriptural and God-pleasing.

To observe the Lenten Season, to honor Christmas, to celebrate Epiphany is, of course, an adiaphoron. That is, it is neither commanded nor forbidden by God's Word. A recent change in the way some Christian bodies observe the church year, eliminating Septuagesima, Sexagesima, and Quinquagesima, is also not a matter of conscience. In a way it is good, for it means extending the Epiphany Season which was often shortchanged when Easter came early. Important is that, whatever we call the Sunday or festival, God's Word is preached and in the course of a year the whole counsel of God, His plan of salvation, is presented. When this is done, it makes little difference whether we have Sundays called by those strange Latin names or not.

Our hymnal, however, still leads us to observe Septuagesima, Sexagesima, and Quinquagesima, and there are distinct blessings in so doing.

Over the centuries, Lent developed into a period of 40 days — not counting the six Sundays in Lent — culminating in Holy Week and the Day of Christ's Resurrection. Septuagesima, Sexagesima, and Quinquagesima (all Latin numbers) take their cue from the 40 days of Lent. Quinquagesima is exactly 50 days before Easter, Sexagesima backs it up to about 60 days, and Septuagesima to 70 days, in round numbers.

Isn't that a rather long period of time to meditate on one aspect of the church year? Not if thereby we learn to recognize our sinfulness and then see the grace of God in the suffering, death, and resurrection of His Son. Above all, not if we see in Christ our Substitute.

The ancient pericopes (Scripture selections) help us to do just that.

## Septuagesima

The pre-Lenten Scripture texts are all directed to such who are already in the kingdom. Inasmuch as they are also in the world and also have an old Adam, they need this period of meditation to see themselves as they are and the Lord for what He is.

In the Epistle for Septuagesima, I Corinthians 9:24-10:5, Paul urges us so to run the race of the Christian life that we may obtain the prize, the crown of everlasting life. His words are very personal, for he is also concerned about himself, lest, though he preached to others, he himself "should be a cast-away."

This is also something for all Christian people to take to heart, not only for preachers and teachers. Paul points out that all the people of ancient Israel "drank of that spiritual Rock that . . . was Christ," and then adds, "But with many of them God was not well pleased." So, what about our Christianity? Is it the true thing, or is it sham?

However, lest we look upon our Christian living as something meritorious, as a way of earning the crown, Septuagesima adds the Gospel lesson, Matthew 20:1-16. This is Christ's story of the householder who hired workers for the vineyard and then paid those hired in the eleventh hour as much as those who had "borne the burden and heat of the day." You see, heaven is ours by the grace of God, not by our works. Even the best "Christian" is lost without Christ.

## Sexagesima

In the Epistle for Sexagesima, II Corinthians 11:19-12:9, Paul is forced to present his credentials over against the false teachers who had raised their heads in Corinth. Though the text is a catalog of immense personal hardships and of great glory, Paul sums it all up by saying, "Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me." Personally, according to him, he has nothing to brag about. Have we?

In the Gospel, Luke 8:4-15, the Parable of the Sower, the power does not lie in the good ground, but in the Seed, the Word of God. It is this Seed that "sprang up and bare fruit an hundred-fold." The good ground brings forth fruit with patience only because "having heard *the Word*, (they) keep it." Pray that your heart may not be the wayside, the rock, the thorns, or even the good ground without the Seed.

## Quinquagesima

Now we have come to the threshold of Lent. And lest we consider our preparation for Lent during these past weeks to be meritorious, we are invited to read I Corinthians 13, Paul's chapter on Christian love, the Epistle for Quinquagesima Sunday.

Christian love is not a product of our own heart. It is something produced in us through the Gospel message. The Epistle thus reminds us that, no matter how great our deeds, we can never boast personal perfection. We need Christ, the source of Christian love.

With that in mind, we come to the important lesson which the Gospel for this Sunday, Luke 18:31-43, teaches us. Our Lord turns to His disciples and says: "Behold we go up to Jerusalem." "We," He says. Is what will happen in Jerusalem something we must cooperate in with Him? No! There's not a word about what we must be doing, only about Christ. "All things that are written by the prophets concerning the Son of man shall be accomplished." He is the focus of Lent; He alone meets our needs. Thus we learn to cry out with the blind man: "Jesus, Thou Son of David, have mercy on me."

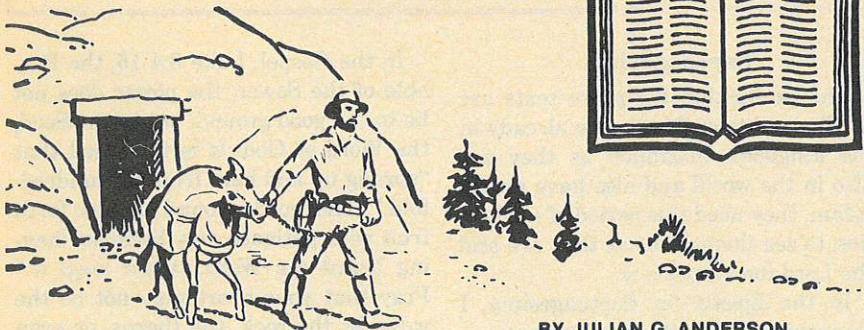
When in Lent our eyes see Jesus, we too will follow Him as did the man whose sight had been restored, "glorifying God"; and join the people who "gave praise unto God."

Are we ready to look to Jesus only — on Ash Wednesday, during the days of Lent, in the Week called Holy, and on the Day of Resurrection? If so, then we are indeed well prepared for Lent.

H. Wicke



# Mining the Treasure of God's Word



BY JULIAN G. ANDERSON

## Zechariah 6-14

Today we begin with the last of the seven visions (chapters 1-6) given to Zechariah in one night (1:7,8). Before you begin, you should glance quickly over the last lesson, noting the recurring theme of the book.

### Then turn to Chapter 6

In verses 1-8 Zechariah sees four chariots and the four winds of heaven (vv. 1 and 5, hi-lite these phrases). The horse-drawn chariots were engines of war, and symbolize destruction; and the winds are identified in verse 5b as God's angels, or messengers (compare Rev. 7:1). Here, then, is a picture of God's judgments on the world (4 is the number of the earth), carried out by His angels (compare Rev. 8 and 9).

Then in verses 9-15 God tells Zechariah to take silver and gold from the people and make crowns to put on the head of Joshua, the high priest (v. 11). Here the symbolism is clear. Joshua is a type of the coming Messiah, who will be High Priest and King. This is made explicit in the beautiful prophecy in verses 12 and 13 (underline). Hi-lite the name given to Jesus here and compare Jeremiah 23:5 and 33:15. And note what He is going to do in verses 12b and 13a (hi-lite and compare Matt. 16:18; I Pet. 2:5; I Cor. 3:9b). Verse 15a completes the picture (underline); and verse 15c is a promise given to encourage the people of Judah (underline). Next turn to

### Chapters 7 and 8

Hi-lite the date (7:1-518 B.C.); the rebuilding of the Temple was still in

progress. Chapter 7:1-7 records God's answer to the people regarding fasting (vv. 5-7), summed up by Paul in I Corinthians 10:31. In chapter 7:8-11 God reminds the people of His former messages to Israel, of their disobedience, and of His dealings with them up to the present time. Then in chapter 8:1-14 God sounds the recurrent theme again (vv. 2 and 3, underline). Note the Messianic promise in verse 3b, and the ultimate fulfillment in verses 7 and 8 (underline). God's message to the people follows in verses 9-14 (underline the opening phrase in v. 9a, and the last phrase of v. 13, and the theme in vv. 14 and 15). Chapter 8:18-23 returns to the opening question of fasting (vv. 18 and 19), but abruptly changes to a glorious prophecy of Christ's Messianic kingdom (vv. 20-23, underline 22).

### Next, Chapters 9-11

Here we notice an abrupt change in tone and subject matter. There are no more visions and no dates; and these three chapters include prophecies regarding the Gentile nations (9:1-7; 11:1-3). Note that God's judgments will fall on all these nations. Then observe that in both sections (chapters 9 to 10 and chapter 11) after God speaks to the Gentiles, He speaks to the people of Judah. Chapter 9:9-10:12 opens on a joyful note with a fine prophecy of the Messiah to come (vv. 9 and 10, underline and compare Matt. 21:1-5), noting that verse 10b refers to the kingdom of glory. Chapter 9:11-17 is probably a prophecy of the victory of the Jews over the Greeks in the days of the Macca-

bees, 167-140 B.C. (see v. 13). In chapter 10:1-3 God speaks in anger to the false shepherds (leaders and prophets, v. 3, hi-lite), and in verses 3-12 He promises to save His people by the appearance and work of the Messiah (the cornerstone in v. 4, hi-lite).

In chapter 11:4 God appoints Zechariah as the new shepherd (underline), and in verses 5 and 6 again rebukes the false shepherds. In verses 7-14 Zechariah speaks of his work as shepherd, and of his difficulties; and it is clear that here he is a type of Jesus. In verses 11 and 12 he is rejected by all but the poorest in the land, and note the price of his wages (v. 12c, underline, and compare with Matt. 26:15; compare v. 13 with Matt. 27:2-10).

### Then, Chapters 12-14

Notice the way chapter 12 begins. Verses 1-9 assure the people that Jerusalem will be restored (vv. 6c and 1) and her enemies destroyed (v. 9b). Verse 10, however, is addressed to the "house of David," and verses 10-14 are very clearly Messianic. If we compare chapter 12:10b with John 19:37 and Revelation 1:7, it would seem that this section speaks of the return of Christ for judgment. The opening phrase in chapter 13:1 (hi-lite) confirms this, since verses 1-6 refer to Jesus' return and the final judgment. Note the reference in verse 1 to the fountain in the house of David that will wash away all our sins, and compare Isaiah 1:16-18 and John 1:29. Verse 7 is a clear prophecy of the arrest and crucifixion of Jesus (underline v. 7b). Verses 8 and 9 speak of God's testing and salvation of the faithful remnant.

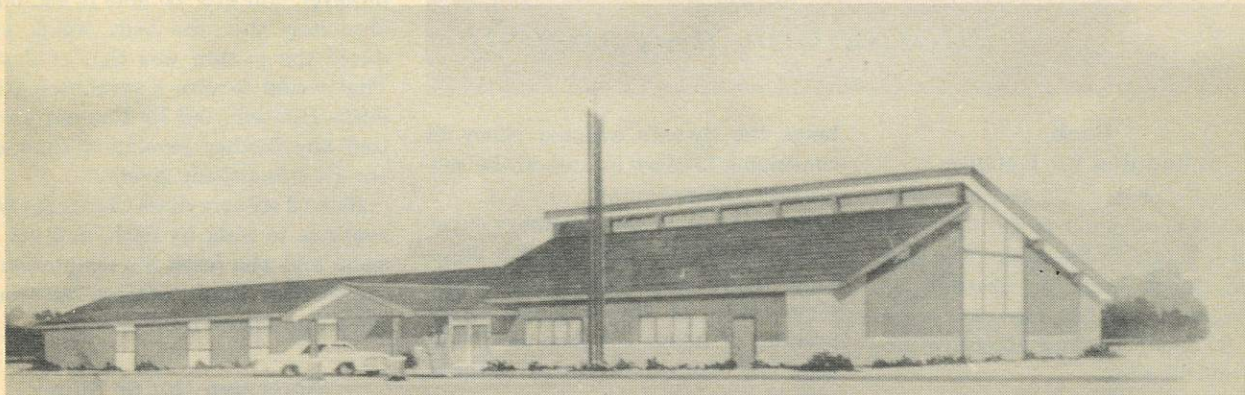
Hi-lite the opening phrase of chapter 14:1 and observe that verses 1-8 refer to the day of judgment (underline the last 13 words of v. 5, and compare with Matt. 25:31). Underline also verse 8b and compare with Ezekiel 47:1-12 and Revelation 22:1,2.

The closing section, verses 9-21, is a beautiful prophecy of the glorious reign of Jesus the Messiah in the new Jerusalem (vv. 10b and 11) after all the wicked have been destroyed (vv. 10a and 12-15). Verse 16 speaks of the Church Triumphant, verses 17-19 of the wicked, and verses 20-21 are a beautiful prophecy of the absolute holiness of the new Jerusalem (underline vv. 20 and 21a).



JOINING HANDS  
TO ERECT

# Their Own School



The Joint School and St. Matthew's New Church

St. Matthew's of Stoddard and St. John's of Genoa, Wisconsin, God willing, will open a new school for the lambs of Christ in their midst next September. In order to do so they are jointly erecting a new school building, at the cost of \$135,000. Both congregations approved the step on Sunday, October 8, 1978.

The school will measure 64 feet by 112 feet. It will house four classrooms, an office, a faculty room, a kitchen, storage rooms, and a 52 x 30 fellowship hall.

Principal of the school and teacher of the upper grades will be Mr. David Enter, who has been St. Matthew's and St. John's teacher on the staff of Mt. Calvary Lutheran School, La Crosse, Wisconsin, for the past five years. The congregations will call a 1979 DMLC graduate to teach the lower grades. Estimated beginning attendance is 30 pupils.

On October 8, 1978, St. Matthew's of Stoddard also voted to build a new 264-seat church at a cost of \$89,800. It will be connected to the new school being erected by both congregations. The 81-year-old church that previously served the Stoddard congregation is being demolished.

Voters of St. Matthew's and St. John's stipulated that the joint project would not be begun until 25 per cent of the funds needed were on hand, either through member gifts or member notes. On Thursday, October 12, members of the congregations had collected \$62,000, well above the 25 per cent figure. On the evening of the same day, the building committee and joint council gave the contractor the go-ahead. Groundbreaking services were held on October 22 with an attendance of 325. Footings were dug and poured in November, and the school is now in the

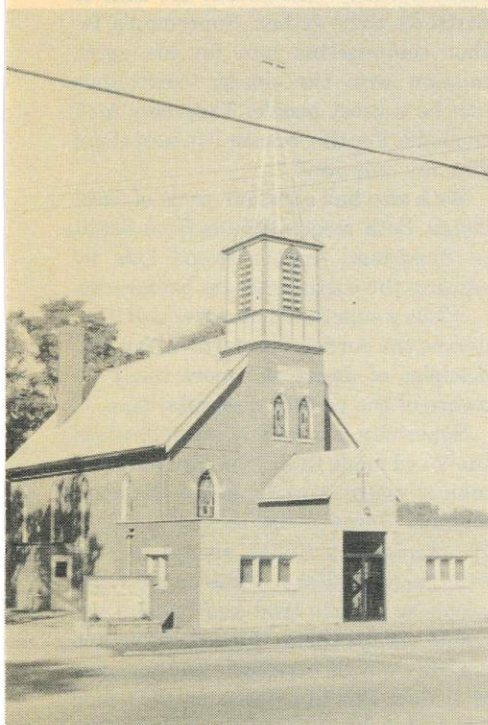
process of being erected.

With the demolition of its former church, the 108-year-old St. Matthew's Congregation is experiencing what many a mission congregation has experienced. During the winter the Lutherans at Stoddard are worshipping in the Stoddard American Legion Hall. All other meetings of the congregation are being held in the homes of members.

St. Matthew's and St. John's are financing the project through the Designated Certificate Program of the Lutheran Association for Church Extension. L.A.C.E. is a group of Wisconsin Synod Christians based in Michigan who are dedicated to helping congregations like those in Stoddard and Genoa. L.A.C.E. lends money at a rate of six per cent with a repayment schedule of one per cent per month of the total mortgage for a period of 12 years.

St. Matthew's of Stoddard numbers 330 baptized members, of whom 256 are confirmed. St. John's of Genoa numbers 169 baptized and 124 confirmed. The Stoddard congregation was organized in 1870 and the Genoa congregation in 1893. They both belong to the Mississippi River Valley Conference of the Western Wisconsin District. Their pastor is James D. Liggett.

Your fellow Christians of Stoddard and Genoa are very excited about their new church and school. Please remember them in your prayers!



Built in 1887 and  
Demolished in 1978



# *Looking at the Religious World*

Joel C. Gerlach

## *information and insight*

### **Bach Scheduled for Release**

"The Joy of Bach," a Lutheran Film Associates production featuring the life and music of J. S. Bach, has been completed and is ready for screening according to Robert Lee, executive secretary for the LFA and executive producer of the film.

Plans currently call for a presentation of the film on a major television network. Potential sponsors have been solicited and have indicated an interest. Director Lee is optimistic that arrangements will be completed for a spring airing of the film on TV.

Production cost of the film was \$430,000 — half of which was provided by the ALC and the LCA, the other half from a Lutheran Brotherhood grant.

The film offers a dramatization of portions of Bach's musical career together with performances of Bach's music presented by a variety of individual performers, choral, and dance groups. Bach is played by British actor Brian Blessed.

Bach composed most of his music for use in Lutheran worship services and festivals.

### **Infant Communion Question Precipitates Controversy**

Both the LCA and the ALC in recent synodical conventions adopted a Communion Practices Statement drafted jointly by the two synods. The statement contained the conclusion: "Thus infant communion is precluded." Efforts at the conventions of both synods to delete that statement and to allow infants to participate in the Lord's Supper failed.

The issue has caused controversy in both bodies, particularly in the LCA. At the LCA's Gettysburg Seminary, President Herman Stuempfle barred Prof. Eric Gritsch from presiding at the celebration of the sacrament after Gritsch announced publicly that he would chal-

lenge the Synod's adopted policy by continuing to allow infants in the congregation to commune.

In response to the Seminary president's action, Gritsch issued a statement in which he said: "The sudden termination of the well-established practice of infant communion at this seminary 'excommunicates' infants, who because they are infants, cannot defend themselves in this situation."

Earlier in the school year, a colleague of Gritsch's, Prof. Robert Jensen, indicated that he would refuse to conduct Communion services because of the Synod's convention action. He stated that having previously presided when some infants were baptized and first communed, he would refuse to "personally carry out their excommunication."

It is regrettable that Lutherans in both the ALC and the LCA wish to make an issue of a question already clearly decided, not just by convention action, but by the Word of God (I Cor. 11:28).

### **"Authentic" Sculpture of Jesus**

Denver artist, Barclay Totten, is preparing a life-sized sculpture of Jesus based on the much publicized Shroud of Turin. The famous shroud supposedly covered the body of Jesus in His grave. According to researchers who have examined the shroud, a supernatural burst of radiation may have imprinted the image of Jesus onto the linen cloth, providing a photographic negative of the Lord's body.

Totten has used a computer to scan the shroud and has constructed equipment to precisely reproduce a replica of the body of Jesus on the basis of the computer data.

The sculptor has already received three orders for his sculptings, one from the Air Force for use in the chapel at the Air Force Academy in Colorado Springs.

Current efforts by scientists to establish that the image on the shroud is actually a photographic reproduction of a body which the shroud encased may well establish the authenticity of the figure of a human being. No research, however, will ever be able to establish absolutely that the body which produced the picture was that of Jesus. That would require a revelation from Jesus Himself, and He has not promised any further revelation than the one He has already given.

Blessed still are those Christians who continue to walk by faith, and not by sight, and who resist the temptation to say to their Lord, "Master, we would see a sign from Thee."

### **Superman Not So Super**

Religious phenomenology, which made a mint for the producers of Star Wars, is back on the screen again in the form of the currently popular Superman. Lutheran film critic, Kenneth Reichley, notes in a review that Superman, like Star Wars, utilizes fundamental religious themes as part of its popular appeal.

Similarities between Jesus and the celluloid Superman are striking. Both came to earth from beyond, and both exhibit powers beyond those of mortal men, Reichley notes. Both are sent to earth by their father. Superman's father commissions him for his earth mission with the words, "Earthlings can be a great people. They only lack the light. For this reason I've sent them you, my only son."

Both also had an inner circle of associates. Both rescue friends from death — Superman rescues friend Lois by causing the earth to rotate backwards.

While a superficial observer will likely note the surface similarities, faithful disciples of Jesus will more likely be aware of the painful dissimilarities.

Superman is a man of steel; Jesus is the Word made flesh. The film hero is a man of magic, a manipulator of happy endings. Jesus is not magic, nor does He manipulate things always to provide happy endings. Jesus enables His people to endure trial and tribulation, not to escape them. Superman cannot die. He expends his efforts and energies to sustain this life. Jesus, on the other hand, did die to insure a new life in place of this life for His people.

Defenders of religious phenomenolo-



gy in films contend that it imparts a message of spiritual value, or even that it has the potential to whet the appetite for the real super Man.

We wonder. In our judgment the similarities do more to obscure than to reveal any truth about Jesus Christ. Nevertheless, when Superman comes up in conversation as a topic of discussion, Christians who are on their toes might well use the occasion as a springboard to introduce the God-Man to people who are in desperate need of His help. The jaws of death from which He has snatched all people are more than physical. So is the life He offers.

#### **Church of Norway Votes to Retain WCC Membership**

Norway's Lutheran bishops have criticized the World Council of Churches for actions and policies not in the interest of Christ's Church. The bishops cited what they regard as "lack of precision in . . . theological documents and a tendency to confuse the concepts of Christian and human unity." They also objected to "the shift of emphasis in mission theology from evangelization towards the struggle to increase justice

and improve living conditions."

Several organizations within the Church of Norway had urged withdrawal from the WCC. In spite of the bishops' justified criticism of the WCC's unchristian policies and practices, they voted 7-3 to retain membership in the Council. In doing so, the bishops failed to practice what they preached to the WCC about Christian unity.

#### **Theologians Draft Inerrancy Document**

Participants in a conference in Chicago sponsored by the International Conference for Biblical Inerrancy have produced and subscribed to a 4,800-word affirmation of inerrancy. The conference attracted 223 scholars from the United States, Canada, and England, all committed to the historic Christian doctrine which holds that the Bible is true in "all its teaching, no less in what it states about God's acts in creation and the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives."

Participants agreed that inerrancy is

a "watershed" doctrine for the church today. They see abandonment of inerrancy as a step in the direction of the undermining of the authority of Scripture. They are determined to preserve or to restore the teaching of Biblical inerrancy in their respective denominations, and to advance its cause in a church-world which has for the most part forsaken this doctrine.

The first draft of the document was prepared by Dr. Edward Clowney, president of Westminster Seminary in Philadelphia. It was revised by Drs. J. I. Packer and R. C. Sproul. Packer is associate principal of Trinity College in England. Sproul is visiting professor at Gordon-Conwell Theological Seminary in Massachusetts.

The ICBI will publish three books this year in defense of inerrancy. Its first publication, *The Foundation of Biblical Authority*, appeared in bookstores late in 1978.

Because we share the position of these scholars on inerrancy, we wish them well in their efforts to help Christians and churches to understand the crucial importance of this doctrine for the future of the whole church.

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## **The Final Decision**

The decision whether or not to attend college after graduating from high school is a difficult one that every high-school senior must make. Nowadays, a graduate has many alternatives; among them are college, vo-tech, service, a job, or any combination of the above.

If a graduate does choose college, he is then faced with his second major decision, namely, what school to attend. I, too, encountered this problem and spent many days wondering where I would be that fall. It is difficult to judge a college merely from catalogs and applications. One must make either a personal visit to the particular campus or talk with someone who has attended or still is attending the school in question.

I do not know how many of those who have decided on college have visited the

campus of Wisconsin Lutheran College, Milwaukee, Wisconsin, or discussed this school with any of its students or alumni. This is the reason why I am opening the door for anyone interested in our coeducational, liberal arts, junior college. Many colleges resemble others in many aspects: they have thousands of students, coed dorms, and many classes in which the name of the Lord is used in vain, if at all. WLC is unique. I do not know what kind of career the Lord has chosen for me but He has shown me the value and joy of an education at a liberal arts college that is centered around Him and His Word.

Christ and His Word are more than the center of education at WLC. They are the center of life here. Christ and His Word foster Christian fellowship and

Christian activities. Worshiping with fellow students is an activity I look forward to every day in chapel and every Sunday in church. Dating girls of the same faith is a new experience for me — something that would be unusual at a state college. Everyone here is a fellow brother or sister. The faculty and administrative staff treat all students as special, following the example of Christ. Everyone is welcomed with open arms. WLC is more than a place where I will receive a degree. It is a place where I have learned to love Christ and His Word more each and every day.

This is what WLC means to me and this is why I am attending WLC. My first year here went quite fast and my second year is going just as fast. Before long I will be faced with the decision of where to enroll as a junior. Regardless of where I go, I will be able to take Christ with me as I have learned to know and love Him at WLC.

Mark Gaub



# On to Indonesia!

It was the day after one of the Midwest's biggest snowstorms. The runways at Milwaukee's Mitchell Field were cleared just in time to make it possible for the first two families of our Indonesia mission team to leave quite on schedule for their new home and work.

The day was long in coming. It was August, 1977, that our Synod in convention authorized the sending of a three-man mission team to Indonesia. One man, Seminary graduate Howard Festerling, had already accepted a call to serve in Southeast Asia. A second, Pastor Bruce Ahlers, became the second man on the team by the end of the year. It was hoped that the third missionary could be added in time so that all three men and their families could travel to Indonesia at the same time.

Preparations for the move, waiting for visa applications, and lists of personal belongings to be moved followed. All of this required much more time than originally expected.

The waiting period was well spent, however. Both missionaries enrolled in the Indonesian language program at the University of Wisconsin. Additional hours, many of them, were spent in studying the land, its culture, and the prospects and possibilities for mission work. It would have been easy to become impatient, but the Lord's way is still good and right, and our men and their families are the better prepared as a result of the delay.

In Indonesia they will be spending the first nine months or so at a language school in Bandung. They will also be in contact with our two national workers, Pastor Anak Agung Dipa Pandji in Jakarta and Evangelist J. E. Epiphanius in Sukakumi. The long range mission program will be developed in consultation with these men and their congregations.

Our missionaries and their families number eight. Pastor and Mrs. Festerling have three children, Lori, Jennifer, and Kimberly. Pastor and Mrs. Ahlers have an infant daughter, Kerry.

## Third Missionary Accepts

Just hours after takeoff time from Milwaukee, the good news came that Pastor Robert Sawall accepted the call to become the third member of the Indonesia mission team. Pastor Sawall is not new to overseas mission work, having served as missionary in Central Africa from 1961 to 1967. He and his wife hope to be able to arrive in Indonesia by about the middle of the year.

The Lord has been good to us. To Him we commend our missionaries, their wives and children. May He make them a blessing to many as they share the hope which we have in Christ!

Theodore A. Sauer



Howard and Judy Festerling and daughters, Kimberly, Jennifer, and Lori



Bruce and Barbara Ahlers and daughter Kerry



## Wisconsin Lutheran Seminary Auxiliary Meets

The Wisconsin Lutheran Seminary Auxiliary held its sixth annual meeting on Saturday, October 7, 1978. The 307 registrants for the day represented five districts and 11 conferences.

Pastor David Tetzlaff served as liturgist and Pastor Harold Wicke was the speaker. His theme, "Model Women," was based on Matthew 27:55,56. He showed how the women of Jesus' time cared for His needs and how Christian women still serve Him with their means and their talents. The Seminary Chorus, directed by Prof. Martin Albrecht, beautified our service.

The president, Mrs. Gordon Snyder, called the meeting to order with a welcome to all. President Armin Schuetze of the Seminary offered words of welcome, suggesting it could be said in three words, all in capital letters: WELCOME to the Seminary, *your* Seminary



Mrs. Louis Schulz (left) receives gavel from Mrs. Gordon Snyder

— THANK YOU for the projects and services — COME AGAIN to enjoy Christian fellowship.

The election results were as follows:  
Mrs. Richard Raabe, second vice-presi-

dent; Mrs. Tom Spaulding, recording secretary; Mrs. Laurence Arndt and Mrs. Egon Lemke, representatives at large; Pastor Wayne Mueller, pastoral advisor. Prof. Carl Lawrenz was appointed faculty advisor.

The projects committee chairman, Mrs. Delmar Kannenberg, then recommended diverting the carpeting fund to the purchase of an automatic copier, which is more urgently needed. This was moved, seconded, and carried. The offering for the day totaled \$733.30.

The former vice-president, Mrs. Louis Schulz, assumed her office as the new president. Prof. Joel Gerlach then introduced Prof. John Jeske, who spoke on the "Educational Goal of the Summer Quarter in Israel." Alois Schmitzer spoke on "Were These Goals Achieved?" and Mrs. Carl Lawrenz gave "The Women's Point of View." The presentations were very interesting and informative.

Mrs. John Schroeder  
Publicity Chairman

## Lutheran Pioneers, Inc. Plans National Convention

The 18th National Convention of the Lutheran Pioneers, Inc., will be held Saturday, April 28, 1979, at Fox Valley Lutheran High School, Appleton, Wisconsin. The day will begin with a worship service at which the National Chaplain, Pastor Richard L. Weeks of Burlington, Wisconsin, will deliver the sermon.

Lutheran Pioneers is an organization for boys, ages 6 through high school, sponsored by many congregations within the Wisconsin Ev. Lutheran Synod and the Evangelical Lutheran Synod. The national headquarters of Lutheran Pioneers is located in Burlington, Wisconsin. In addition to this program for boys, there is a similar program for girls called Lutheran Girl Pioneers. Its offices are headquartered in La Crosse, Wisconsin.

This Christ-centered program for Lutheran boys was the inspiration of two men, the Rev. Reuben Marti, pastor of St. John's Ev. Lutheran Church in Burlington, Wisconsin, and a layman of the congregation, Mr. Bruce Thompson. These two men presented

the concept of Lutheran Pioneers to their congregation in the summer of 1951. The program later attracted the interest of other congregations and Lutheran Pioneers began its phenomenal growth. Today there are over 300 chartered units or Trains in congregations from Florida to Alaska. Nearly 5,000 boys and almost 2,000 adult volunteers, both men and women, are actively involved in this youth organization.

The purpose of Lutheran Pioneers is to provide the youth of the church with Scripture-based teaching and application, under the direction of pastor and congregation, of such things as good citizenship; a knowledge of and respect for the outdoors and the beauties of God's wonderful creation; first aid and its application; skills and crafts; hiking and canoeing; swimming and life saving; nature study and other skills and activities of interest to the boys involved in the program.

This will be the first convention at which Mr. Bruce Thompson, National Commander of Lutheran Pioneers, will not actively participate. Mr. Thompson

retired from this post in September of 1978 after 27 years of dedicated and faithful service to the organization he cofounded. Mr. Terry Beguhn of Zion, Illinois, who succeeded Mr. Thompson as National Commander, will be formally introduced to the delegates at this year's convention.

The convention, hosted by the Paperland District of Lutheran Pioneers, will give an opportunity to every chartered, active Train to participate in the policy and decision making of the organization. The convention will also provide the delegates with an opportunity to develop their leadership skills through various workshops and seminars.

As Lutheran Pioneers continues its service to the youth of the church, it is awed by the blessings the Lord has provided and conscious of the fact that it must thank and praise Him by saying:

*Praise God, from whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him above, ye heav'nly host:  
Praise Father, Son, and Holy Ghost. Amen.*

Pastor Richard L. Weeks  
Director of Public Relations  
and National Chaplain  
Lutheran Pioneers, Inc.





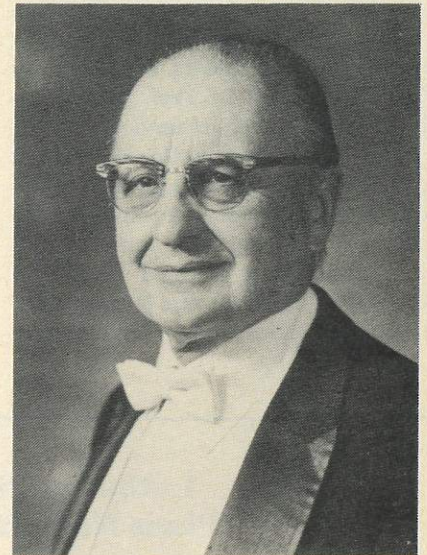
## NWC MALE CHORUS ON TOUR

The Northwestern College Touring Male Chorus will be on tour from March 2 to March 14, 1979, presenting concerts primarily in the Michigan District. The theme of the concert program is: Our Sunday Morning Worship Service in Song.

The Chorus extends an invitation to all to hear the Word of God proclaimed in song. Following is the itinerary:

March 2	7:30 p.m.	St. John Lutheran Church, Libertyville, IL
March 3	7:30 p.m.	Zion Lutheran Church, Chesaning, MI
March 4	8:00 a.m.	St. Luke Lutheran Church, Vassar, MI
	10:00 a.m.	St. John Lutheran Church, Frankenmuth, MI
	2:30 p.m.	Mt. Sinai Lutheran Church, Montrose, MI
	7:30 p.m.	St. Paul Lutheran Church, Saginaw, MI
March 5	7:30 p.m.	St. Paul Lutheran Church, Livonia, MI
March 6	7:30 p.m.	Holy Trinity Lutheran Church, Wyoming, MI
March 7	7:00 p.m.	Salem Lutheran Church, Owosso, MI
March 8	7:30 p.m.	Emanuel Lutheran Church, Tawas City, MI
March 9	7:30 p.m.	King of Kings Lutheran Church, Willoughby, OH
March 10	7:30 p.m.	St. Paul Lutheran Church, Columbus, OH
March 11	10:00 a.m.	Beautiful Savior Lutheran Church, Cincinnati, OH
	2:00 p.m.	Peace Lutheran Church, New Carlisle, OH
	7:30 p.m.	Arlington Ave. Lutheran Church, Toledo, OH
March 12	7:30 p.m.	Michigan Lutheran High School, St. Joseph, MI
March 13	7:30 p.m.	Friedens Lutheran Church, Kenosha, WI
March 14	6:30 p.m.	St. Mark Lutheran Church, Watertown, WI
	8:00 p.m.	St. Mark Lutheran Church, Watertown, WI

The Chorus will make additional appearances which will be advertised locally.



**Dr. Arnold O. Lehmann**  
Director

## *Direct from the Districts*

### MICHIGAN

Reporter Jack DeRuiter

#### **A Month of Anniversary Praise At Kawkawlin, Michigan**

St. Bartholomew Congregation of Kawkawlin, Michigan, was privileged by God to celebrate the 90th anniversary of its organization on the four Sundays of September 1978.

All the speakers emphasized the anniversary theme: "A Month of Anniversary Praise." Howard N. Henke, pastor of St. Bartholomew, spoke on "Praise God for the Gospel and the Sacraments." Prof. James Fricke of Northwestern College, Watertown, Wisconsin,

urged the congregation to "Praise God for Christian Education." On the 17th of September, Pastor Daniel Gieschen of Adrian, Michigan, encouraged it to "Praise God for the Opportunity to Spread the Gospel." On the last Sunday of the month, Pastor Gerhard Albrecht of Hales Corners, Wisconsin, who served St. Bartholomew from 1930 to 1939, served as liturgist and Donald Dengler, a son of the congregation, reminded the congregation to "Praise God for 90 Years of Grace."

During the month some 1,735 people gathered to praise God for all of the blessings He had granted to His flock at St. Bartholomew. The congregation numbers 530 communicants, about 700 souls.

### NEBRASKA

Reporter Edwin Fredrick, Jr.

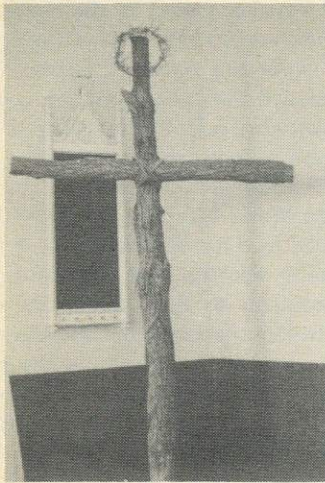
#### **Easter Cross at St. Paul's, Plymouth, Nebraska**

During this season our eyes are fixed on the cross of Christ. Rightly so, for there we see the salvation the Lord has won for the world! Last year the Couples Club of St. Paul Evangelical Lutheran Church, Plymouth, Nebraska, started a special project for the congregation. Read how the club's representative, Marjorie Schmidt, describes the cross.

"At the first Lenten service our congregation saw, in the corner close to



the pulpit, a barren, ugly cross, its base shrouded with black cloth. This cross, 15 feet tall with an eight-foot cross bar (what we thought might be about the size of Christ's cross) was made of solid walnut logs.



**Lent**

"As we listened to the words telling of Christ's suffering and death, we had only to move our eyes and envision Christ hanging on that cross, His eyes full of love and sorrow. The crown of thorns hanging from the top of the cross reminded us even more directly of the pain Christ endured for us. How guilty we felt! How sorry!



**Easter**

"Week after week that cross stood there reminding us how great was Christ's pain and sorrow. Then on Easter Sunday as we entered church our eyes were drawn to that corner. But now the cold, ugly cross was gone! It had changed into a warm beautiful

"living tree" covered with greens and Easter lilies.

"Our hearts were no longer sad thinking of Christ's sufferings, but were gloriously happy with the knowledge that Christ is arisen, His victory won! The crown of thorns was sprayed gold to show that Jesus is now reigning in heaven, preparing a place for us."

Many congregations throughout the Synod have fine customs like this one. The customs may vary, but the message dare not. For this is the message of salvation that the Bible brings. The message is the one Paul by inspiration vividly declares in Romans 4:25 where he says of the Lord Jesus Christ that He "was delivered for our offenses and was raised again for our justification." That is what this season is all about. That is what Christianity is all about.

Let us again go in spirit to Jerusalem and see and hear of that wonderful salvation which the Lord accomplished. Look to Christ and find in Him the source of strength to face life and death. Point to Him who is our Life with all our words and actions. Like John the Baptizer let us say: "Behold the Lamb of God, which taketh away the sins of the world!"

**WESTERN WISCONSIN**  
Reporter Harold Sturm

**Salem Calls First Teacher And Dedicates Parsonage**

When in 1994, God willing, Salem Lutheran Church of Lowell, Wisconsin, celebrates its 125th anniversary, one year that will be looked back upon with a great deal of interest will be 1978.

It was in 1978 that the congregation was privileged by God's grace to call its first minister of education. Mr. Eldon Sting, a June graduate of Dr. Martin Luther College, New Ulm, Minnesota,

was installed in July, and so a program of full-time Christian education for the children of Salem Lutheran Church was begun. At present Mr. Sting teaches at St. John's School, Juneau, Wisconsin, where the congregation is sending 14 of its children.

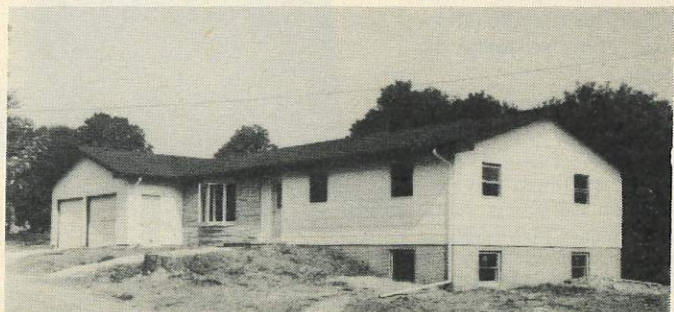
**Parsonage Dedication**

On Sunday, September 10, 1978, the congregation gathered for a rededication service. Guest speaker was the Rev. Carl Mischke, pastor of St. John's Church, Juneau, Wisconsin, and president of the Western Wisconsin District. He addressed the congregation on II Corinthians 12:14, "Not Yours, But You." In his sermon he reminded the members of Salem that if indeed they give their hearts to God, then the fruits of faith will follow in all the other areas of their Christian life, such as worshiping in God's house and giving of their firstfruits. At the close of the service, the congregation repaired to the site of their new parsonage for the dedication rites.

After years of repairing its 80-year-old parsonage, the congregation in February made the decision to build a new parsonage. Work was begun in late May.

The 1,654-square-foot, ranch-style home was built at a price of \$52,000. It contains three bedrooms, a kitchen, dining room, living room, study, utility room, two-car garage, and a full basement with a family room and space for added bedrooms.

The members of Salem Lutheran Church and their pastor, the Rev. James H. Babler, are thankful to the Lord of the Church for His many blessings showered upon them during 1978. They pray that God may lead them to appreciate His gifts and help them to further the work of His kingdom both in Lowell and throughout the world.



**Salem Parsonage at Lowell**



## NEW WELS CHURCHES

### EXPLORATORY

#### FERGUS FALLS, MINNESOTA

A mission-minded group of WELS members is conducting exploratory services in Fergus Falls, Minnesota. Time of service is 12:30 p.m. at the Fergus Falls Community College. Submit names of WELS people to Pastor Gary A. Griep, 715 Scandia Street, Alexandria, Minnesota 56308, or call 612/763-5259.

#### AUGUSTA, GEORGIA MARTINEZ-EVANS

Exploratory services are being held in the Augusta, Georgia, area. Please send names of WELS people and other interested parties to Pastor John Guse, 1639 Jessamine Road, Lexington, South Carolina 29072, or phone 803/356-0471.

### TIME AND PLACE

#### SKIING IN MICHIGAN'S U.P.?

The snow has arrived in abundance, and this means skiing. If you plan to take advantage of the downhill skiing in the Porcupine Mountains, or the cross-country skiing in the Bond Falls (Paulding, MI) area, you are invited to attend worship services at Bethany Ev. Lutheran Church, located on Hwy 28 West in Bruce Crossing, Michigan. During the winter months, the Sunday services are held at 9:00 a.m. (EST). For further information, please contact Pastor David H. Sternberg, Box 36, Bruce Crossing, Michigan; phone: 906/827-3529.

#### COMING TO ARKANSAS?

If so, please note our new place of worship. King of Kings Ev. Lutheran Church, Little Rock, Arkansas, is now worshipping at Shiloh Seventh Day Adventist Church, 2400 S. Maple St. We worship every Sunday at 10:00 a.m., with Sunday school and Bible class at 11:00 a.m. Names and prospects should be sent to Rev. John Gawrisch, 5907 Chaucaer Lane, Little Rock, Arkansas 72209; phone: (501) 565-3600.

#### SKIING IRON RIVER, MI?

If you are skiing in the Iron River, Michigan, area (Brule Mountain) or just getting to "snow" the Upper Peninsula this winter, the members of St. Mark's Ev. Lutheran Church, 4th & Adams, Stambaugh, Michigan, invite you to join them in Sunday worship at 9:00 a.m. The pastor of this mission congregation is Thomas H. Trapp, 421 4th Street, Stambaugh, Michigan 49964; phone: 906/265-3665.

#### DIX HILLS, NEW YORK

Grace of God Ev. Lutheran Church of Long Island is now meeting in its new parsonage at 45 Talisman Dr., Dix Hills, New York 11746 (one block north of I-495 at exit 51). Services are at 9:30 a.m. on Sundays, followed by Sunday school and Bible study. For more information, contact Pastor Paul Scheweppe at the above address.

#### HOUGHTON, MICHIGAN

University Lutheran Chapel of Houghton, Michigan, is now conducting services in its new chapel at the intersection of Mill Road and Woodmar Drive in Houghton. Sunday school is at 6:00 p.m., and the worship service at 7:00 p.m. For further information, please phone Pastor Mark Hannemann at 906/337-1450.

#### PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 18-22, 1979. Prof. J. Gerlach will present a series of lectures on "A Review of Homiletical Theory." Prof. A. Panning will present a study entitled "A Portrait of Peter." 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. P.O. Box 129  
Onalaska, Wisconsin 54650

#### INDEX AVAILABLE

The index for Volume 65 (1978) 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 notify the editor immediately.

## Antichrist (continued)

took this stand because the papacy pronounces an anathema, a curse, on the bedrock Biblical doctrine of salvation by grace alone through God-given faith in Christ without the deeds of the Law.

In stark contrast to Luther's Scriptural position stated in the *Smalcald Articles*, some modern-day theologians who claim the name of Luther have abandoned the belief that the pope is the Antichrist. In the interests of Lutheran-Catholic unionism they (the U.S.A. National Committee of the Lutheran World Ministries) have recommended to their churches: "That they officially declare that the Lutheran commitment to the Confessions does not involve the assertion that the pope or the papacy in our day is the anti-Christ. In this way our churches would publicly affirm that anti-papal polemics should be replaced by an attitude of respect and love."

How sad to see such pseudo-Lutheran scholars, wrapping themselves in a self-serving, magnanimous mantle of respect and love, in reality revealing no real love for God's Word and no respect for Luther's solid Scriptural stand! How pitiful that men who claim to be Lutheran pastors and professors are ashamed of Luther's position on the papacy and are selling out their precious birthright and Lutheran heritage for worldly popularity and a mess of ecumenical pottage!

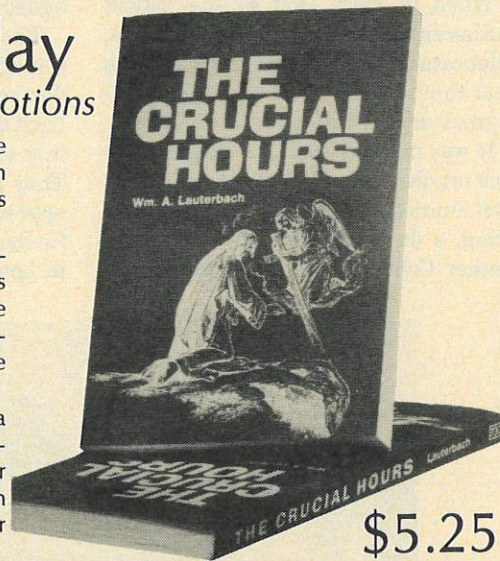
Reuel J. Schulz

## order today for your Lenten devotions

*The Crucial Hours* is a 185-page treasure house of information on the background and circumstances of our Lord's passion.

For your convenience, *Wm. A. Lauterbach* follows the order of events as they have been compiled in "The Passion History," which is commonly read in our churches during the Lenten season.

You will find this volume to be a worthy and edifying Lenten companion — whether you use it for private study or in connection with your daily home devotions. Paper cover. Stock number **15 N 0358**.



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#### LUTHERAN SCIENCE INSTITUTE FAMILY CAMPING TOUR

The Lutheran Science Institute (LSI) is planning a family camping tour on the East Coast near Virginia Beach, Virginia. Registration will take place at Resurrection Lutheran Church, 5724 Providence Rd., Virginia Beach, Virginia, on Monday, July 23, 1979. The tour will close on August 3. The base camp will be nearby. Beachcombing, sightseeing, fossil hunting, visiting the nation's best collections, touring navy ships, hiking, and swimming are all part of this tour. Each family is responsible for its own transportation, camping and food costs. Where possible group rates will be applied for.

Applications can be obtained from the Lutheran Science Institute at 4821 19th Ave., Kenosha, Wisconsin 53140. The cost for WELS members is \$35 per family, or \$3.50 per day for each day in attendance. Non-WELS families are charged \$60, or \$6.00 per day per family. Registration requires a deposit of \$10.00. Membership in the tour will be restricted to the first fifty (50) persons that register with a deposit.

Tour guides will be Mr. and Mrs. John Weiss and Mr. and Mrs. Gerald Mallmann. Families from all over the USA have taken part in these tours, and more teenagers are joining the group each time.



## NOMINATIONS FOR MLA

The following have been nominated by the voting members of the Synod for the two positions in the areas of Latin, German, Religion, and English at Martin Luther Academy, New Ulm, Minnesota.

Teacher Quentin Albrecht	Watertown, WI
Teacher John Bauer	Palos Heights, IL
Pastor Kermit Biedenbender	Benton Harbor, MI
Prof. Arlyn Boll	Watertown, WI
Teacher Marcus Buch	Crete, IL
Pastor Milton Burk	Westminster, CA
Pastor Errol Carlson	Salem, OR
Pastor Larry Cross	Rochester, MN
Pastor Percy Damrow	Mishicot, WI
Pastor Steven Degner	Santa Barbara, CA
Pastor Daniel Deutschlander	Evanston, IL
Teacher Owen Dorn	Hales Corners, WI
Teacher Daniel Feuerstahler	Menomonee, WI
Pastor William Godfrey	La Habra, CA
Pastor David Gosdeck	St. Paul, MN
Pastor Ronald Gosdeck	Kenosha, WI
Teacher Herbert Grams	Wauwatosa, WI
Pastor Kermit Habben	Tokyo, Japan
Teacher Bruce Heckmann	West Allis, WI
Teacher Donald Helwig	Two Rivers, WI
Pastor Max Hermann	Mauston, WI
Pastor Martin Janke	Fond du Lac, WI
Prof. Harris Kaesmeyer	Saginaw, MI
Pastor Paul Kelm	Madison, WI
Teacher Daniel Kirk	Lake Mills, WI
Pastor Henry Koch	Cleveland, WI
Pastor Norval Kock	Manitowoc, WI
Teacher Robert Kock	Tawas City, MI
Pastor Robert H. Krueger	Mandan, ND
Pastor Harlyn Kuschel	Reedsville, WI
Teacher David Lauber	Fond du Lac, WI
Teacher Keith Lauber	Kenosha, WI
Pastor Lloyd Lemke	North Branch, MI
Pastor Roderick Luebchow	St. Paul, MN
Prof. Daniel Malchow	Mobridge, SD
Teacher Adair Moldenhauer	Wayzata, MN
Pastor John Moldenhauer	Johnson, MN
Teacher Earl Monday	Wauwatosa, WI
Teacher Carl Natzke	Menomonee Falls, WI
Teacher Frederick Nell	Westland, MI
Pastor Daniel Putz	Tempe, AZ
Teacher Kurt Petermann	Appleton, WI
Teacher LeDell Plath	Milwaukee, WI
Teacher Duane Polack	Milwaukee, WI
Pastor Philip Press	Pigeon, MI
Teacher Paul Ruege	Brookfield, WI
Pastor Roger Sachs	La Crosse, WI
Prof. Harold Schewe	Mobridge, SD
Pastor James Schmidt	Morgan, MN
Pastor Joel Schroeder	Madison, TN
Pastor Neal Schroeder	Monroe, MI
Teacher Dennis Schultz	Montello, WI
Teacher Ferdinand Schultz	Juneau, WI
Pastor Ronald Semrow	Maumee, OH
Pastor Louis Sievert	Denver, CO
Prof. Wayne Ten Broek	Mobridge, SD
Pastor Melvin Teske	Yakima, WA
Prof. James Thrans	Watertown, WI
Teacher George Traucht	Green Bay, WI
Pastor Robert J. Voss	Brookfield, WI
Pastor Douglas Weiser	Aberdeen, SD
Pastor Daniel Westendorf	Hopkins, MI
Pastor Walter Westphal	Longmont, CO
Prof. Victor Weyland	Mobridge, SD
Prof. Paul Wilde	Mobridge, SD
Teacher Richard Winter	Manitowoc, WI
Pastor Arno Wolfram	Chicago, IL
Pastor Paul Ziemer	Brodhead, WI
Teacher Paul Zimmermann	Lake City, MN

Correspondence concerning these nominations must be in the hands of the secretary no later than Saturday, February 24, 1979.

Mr. Paul Fritze, Secretary  
7820 Minnetonka Blvd.  
St. Louis Park, Minnesota 55426

## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### WESTERN PASTORAL CONFERENCE

**Date:** February 20, 1979; 10:00 a.m. (Central Time).  
**Place:** Zion Lutheran, Mobridge, South Dakota.  
**Agenda:** *Apology of the Augsburg Confession*: Articles XIV, XV, and XVI; D. Weiser.  
D. Weiser, Secretary

### MICHIGAN

#### NORTHERN PASTOR-TEACHER CONFERENCE

**Date:** February 19-20, 1979; 9:00 a.m. Communion service.  
**Place:** St. John's, Pigeon, Michigan; P. Press, host pastor.  
**Preacher:** J. Seelow; J. Seifert, alternate.  
**Agenda:** Conference Reports; Exegesis of I Corinthians 14; D. Schwartz; The Road to Confirmation: R.

Mueller; *Augsburg Confession*, Article XVIII; P. Huebner; Essay on the *Formula of Concord*: Prof. A. Schuetze.

**Note:** Teachers will attend on Monday only.  
J. Seifert, Secretary

### SOUTHWESTERN PASTORAL CONFERENCE

**Date:** February 20, 1979; 9:00 a.m. Communion service.  
**Place:** St. Peter's, Dorr, Michigan; D. Westendorf, host pastor.  
**Preacher:** W. Zurling; E. Zehms, alternate.  
**Agenda:** Exegesis of Romans 3:28-30 and James 2:14-26; F. Berger; What the Confessions Say About Original Sin: E. Zehms; Wedding Customs in Our Time: Pro and Con: H. Kuske.  
R. Raabe, Secretary

### MINNESOTA

#### REDWOOD FALLS PASTORAL CONFERENCE

**Date:** Feb. 20, 1979; 9:00 a.m.  
**Place:** Bethany Lutheran Church, Granite Falls, Minnesota; P. Werner, host pastor.  
**Preacher:** O. Engel; R. Hellmann, alternate.  
**Agenda:** Exegesis of I Corinthians 1:1-31; O. Lemke; *Formula of Concord*, Art. IV; P. Alliet; Reading of V. Prange's paper, "Portrait of a Pastor in 1978: How to Cope."  
R. Hellmann, Secretary

#### NEW ULM PASTORAL CONFERENCE

**Date:** February 20, 1979; 9:30 a.m. — Communion service at 11:00 a.m.  
**Place:** St. John's Church, New Ulm, Minnesota.  
**Preacher:** L. Lange; R. Kuckhann, alternate.  
**Agenda:** Exegesis of I Corinthians 13: J. Schneider; The Large Catechism: A. Koelplin.  
**Note:** Please send excuses to the circuit pastor or secretary.  
J. Schmidt, Secretary

#### CROW RIVER PASTORAL CONFERENCE

**Date:** February 20, 1979; 10:00 a.m. Communion service.  
**Place:** St. Paul Ev. Lutheran Church, Litchfield, Minnesota; G. Birkholz, host pastor.  
**Agenda:** Articles VII and VIII, Epitome, *Formula of Concord*: Christ's Presence in the Lord's Supper: P. Naumann; Exegesis of II Timothy 3:1-9; D. Miller.  
**Note:** Please excuse to the host pastor.  
J. Moldenhauer, Secretary

### NEBRASKA

#### MID-AMERICA CONFERENCE

**Date:** February 19-20, 1979, beginning at 1:00 p.m.; Communion service at 7:00 p.m. Monday evening.  
**Place:** King of Kings Lutheran, Alexandria, Louisiana; T. Bauer, host pastor.  
**Preacher:** P. Soukup; D. Laude, alternate.  
**Agenda:** Exegesis of James 1:1-17; P. Knickelbein; The Scriptural Doctrine of Church Fellowship: E. Stroh; Is Your Church Bulletin Beneficial to Your Parishioners? K. Smith.  
**Note:** Please excuse to host pastor.  
T. Bauer, Secretary

#### SOUTHERN DELEGATE CONFERENCE

**Date:** February 20-21, 1979; Communion service at 7:30 p.m. on February 20.  
**Place:** Grace Lutheran, Geneva, Nebraska; J. Lillo, host pastor.  
**Preacher:** J. Frank.  
**Agenda:** *The Augsburg Confession*, Article XII, Of Repentance; P. Reede; Dealing with Delinquents: G. Geisert; Conference Reports and Business.  
**Note:** Please announce or excuse to host pastor.  
P. Reede, Secretary

#### ROSEBUD DELEGATE CONFERENCE

**Date:** February 20-21, 1979; 10:00 a.m. Communion service.  
**Place:** Zion, Mission, South Dakota; R. Wahl, host pastor.  
**Preacher:** R. Wahl; D. Waage, alternate.  
**Agenda:** Worship In The Home: Family Devotions, What Can Be Done? P. Reutter; The Doctrine of the Call As It Pertains to the Pastor's Call, the Councilman's Calls, Etc.; D. Waage.  
**Note:** Those desiring lodging should announce as soon as possible to the host pastor.  
Theodore L. Wendt, Secretary

### NORTHERN WISCONSIN

#### WINNEBAGO PASTORAL CONFERENCE

**Date:** February 19, 1979; 9:00 a.m. Communion service.  
**Place:** Mt. Zion Lutheran, Ripon, Wisconsin; E. Semenski, host pastor.  
**Preacher:** J. Brandt; A. Capek, alternate.  
**Agenda:** Exegesis of James 1; D. Ninmer; *Shepherd Under Christ*, chapter 4; D. Hallemeier; *Smalcald Articles*, Part III, Articles 5-15; D. Habeck.  
S. Stern, Secretary

### MANITOWOC PASTORAL CONFERENCE

**Date:** February 19, 1979; 9:00 a.m. Communion service.  
**Place:** SS. John and Peter Ev. Lutheran, Cleveland, Wisconsin; H. Koch, host pastor.  
**Preacher:** G. Unke; R. Warnke, alternate.  
**Agenda:** Exegesis of I Timothy 2; A. Schultz; Sermon Study; V. Dobberstein; *Formula of Concord*, Articles III and IV; V. Dobberstein.  
P. J. Damrow, Secretary

### SOUTHEASTERN WISCONSIN

#### LAKE LUTHERAN TEACHERS' CONFERENCE

**Date:** February 22-23, 1979.  
**Place:** Zion Lutheran School, 1610 S. Main Street, Crete, Illinois 60417.  
**Agenda:** A Christian Child: In the World, but not of the World: Pastor R. Zink; Extracurricular Activities in Language Arts: K. Kramer; Kodaly for the Lutheran School: C. Nolte; Individualized Social Studies Activities: R. Brutlag; Working with the Disabled Child in the Classroom: J. Juern, Wisconsin Lutheran Child and Family Service.  
V. Weyenberg, Secretary

### WESTERN WISCONSIN

#### CENTRAL PASTORAL CONFERENCE

**Date:** February 19, 1979; 9:00 a.m.  
**Place:** Northwestern College, Watertown, Wisconsin.  
**Preacher:** G. Haag; alternate, L. Fritz.  
**Agenda:** Continuation of the Exegesis of I Corinthians 9: W. A. Schuman; The Role of Women in the Church: Prof. C. Lawrenz.  
**Note:** Please excuse to the undersigned.  
P. Ziemer, Secretary

#### SOUTHWESTERN PASTORAL CONFERENCE

**Date:** February 20, 1979.  
**Place:** St. Luke's, New Lisbon, Wisconsin.  
**Preacher:** D. Miller; G. Moldenhauer, alternate.  
**Agenda:** Exegesis of II Thessalonians 1: H. Klug; The Joy of the Parish Ministry: K. Gast; The Second Use of the Law for the Christian: G. Moldenhauer; Article VII of the *Formula of Concord* with emphasis on the point of "Judgment": H. Winkel.  
R. W. Kloehn, Secretary

#### CENTRAL WISCONSIN TEACHERS' CONFERENCE

**Date:** February 22-23, 1979.  
**Place:** St. Stephen's Lutheran School, Beaver Dam, Wisconsin.  
**Agenda:** Whose Is the Child? C. Bartels; Promoting Christian Living Among Our Students: W. Fischer; Sectionals: Religion, Reading, Language, Math, Science, Social Studies, and Spelling.  
L. Bruskewitz, Secretary

#### OPEN HOUSE AT WLC

Open House will be held at Wisconsin Lutheran College, Milwaukee, Wisconsin, on Sunday, April 1, 1979, from 9:00 a.m. to 4:00 p.m. Individuals who are interested in seeing the campus are invited to come.

### INSTALLATIONS

(Authorized by the District Presidents)

#### Pastors:

**Blebert, Edwin F.**, as pastor of St. John's, Newburg, Wisconsin, on September 10, 1978, by R. Balge (SEW).  
**Crawford, Michael C.**, as pastor of Atonement, Baltimore, Maryland, on January 7, 1979, by R. Balza (Mich.).  
**Warnke, William E.**, as pastor of Shepherd of the Valley, Fresno, California, on December 3, 1978, by T. Franzmann (Ariz.-Calif.).

### ADDRESSES

(Submitted through the District Presidents)

#### Pastors:

**Crawford, Michael C.**  
9117 Old Harford Rd.  
Baltimore, MD 21234  
**Schweppe, Paul E.**  
45 Talisman Drive  
Dix Hills, NY 11746  
Phone: 516/499-6425  
**Warnke, William E.**  
2704 E. Dakota  
Fresno, CA 93726  
Phone: 209/277-7533



# Treasurer's Report

## PREBUDGET SUBSCRIPTION PERFORMANCE

Twelve months ended December 31, 1978

	Subscription Amount for 1978	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California .....	\$ 451,704	\$ 477,971	105.8
Dakota-Montana .....	240,599	271,167	112.7
Michigan .....	1,296,136	1,331,073	102.7
Minnesota .....	1,372,260	1,518,857	110.7
Nebraska .....	268,565	286,141	106.5
Northern Wisconsin .....	1,467,813	1,528,519	104.1
Pacific Northwest .....	128,577	146,054	113.6
Southeastern Wisconsin .....	1,785,292	1,766,451	98.9
Western Wisconsin .....	1,688,201	1,699,307	100.7
South Atlantic .....	111,508	124,974	112.1
Total — 1978 .....	<u>\$8,810,655</u>	<u>\$9,150,514</u>	<u>103.9</u>
Total — 1977 .....	<u>\$8,247,332</u>	<u>\$8,220,222</u>	<u>99.7</u>

## CURRENT BUDGETARY FUND

### Statement of Income and Expenditures

Twelve months ended December 31, 1978 with comparative figures for 1977  
Twelve months ended December 31,

	1978	1977	Increase or Decrease*	
			Amount	Per Cent
<b>Income</b>				
Prebudget Subscription Offerings .....	\$9,073,761	\$8,149,611	\$924,150	11.3
Pension Plan Contributions .....	76,753	70,611	6,142	8.7
Gifts and Memorials .....	214,210	238,965	24,755*	10.4*
Bequests .....	75,033	105,940	30,907*	29.2*
Earnings from Fox Estate .....	67,404	63,496	3,908	6.2
Other Income .....	26,889	7,504	19,385	—
Transfers from Other Funds .....	136,281	114,028	22,253	19.5
Total Income .....	<u>\$9,670,331</u>	<u>\$8,750,155</u>	<u>\$920,176</u>	<u>10.5</u>
<b>Expenditures</b>				
Worker-Training — Expenses .....	\$5,737,570	\$5,201,163	\$536,407	10.3
Worker-Training — Income .....	2,356,590	2,223,358	133,232	6.0
Worker-Training — Net .....	\$3,380,980	\$2,977,805	\$403,175	13.5
Home Missions .....	1,941,863	1,674,771	267,092	15.9
World Missions .....	1,683,885	1,357,370	326,515	24.1
Benevolences .....	1,072,140	1,023,624	48,516	4.7
Administration and Services .....	895,062	765,052	130,010	17.0
Total Operations .....	<u>\$8,973,930</u>	<u>\$7,798,622</u>	<u>\$1,175,308</u>	<u>15.1</u>
CEF — Interest Subsidy .....	751,561	640,817	110,744	17.3
Appropriations — Building Funds .....	227,500	217,496	10,004	4.6
Total Expenditures .....	<u>\$9,952,991</u>	<u>\$8,656,935</u>	<u>\$1,296,056</u>	<u>15.0</u>
Operating Gain/Loss** .....	<u>\$ 282,660**</u>	<u>\$ 93,220</u>		

Norris Koopmann, Treasurer & Controller  
Norbert M. Manthe, Assistant Controller  
3512 West North Avenue  
Milwaukee, Wisconsin 53208

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

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

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### FOR YOUR LADIES GROUP

A set of 40 slides (with a written commentary) on the Wisconsin Lutheran Seminary Auxiliary is available, free of charge, for presentation in your congregation.

Contact: Mrs. Norbert Netz, 1724 17th Ave., Grafton, Wisconsin 53024. Telephone: 414/377-6225.

### NOTICE

The next regular plenary session of the Board of Trustees is scheduled for February 19-20, 1979.

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