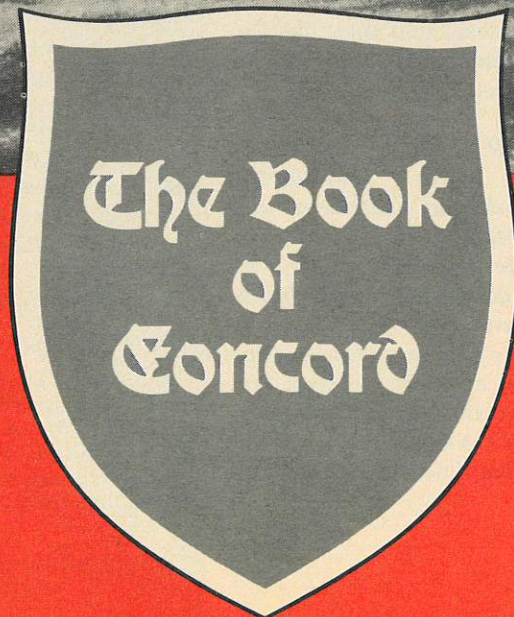
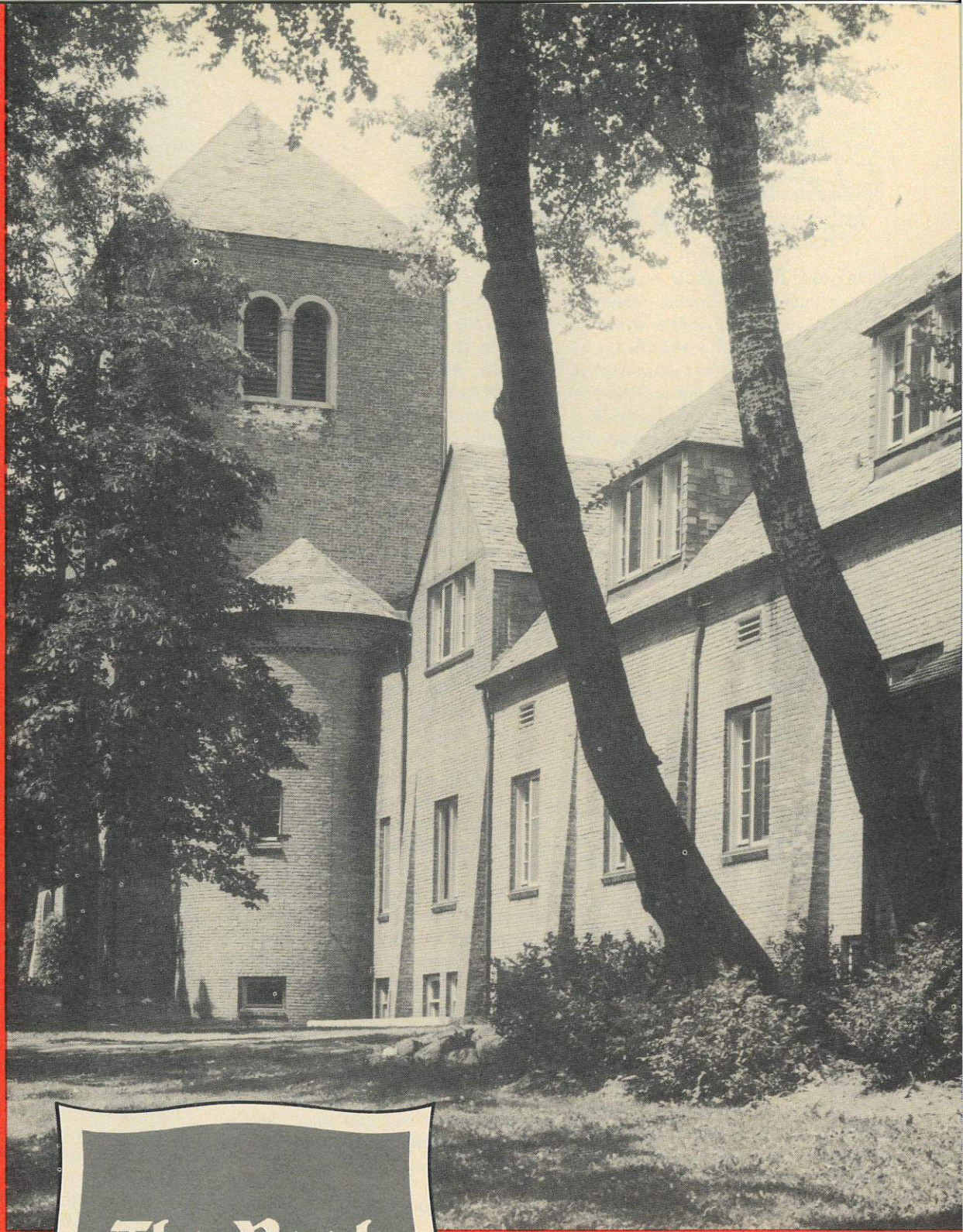


The Northwestern Lutheran



June 22, 1980

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- Creation Science Seminar page 204



Comments by the Editor

INTO ALL THE WORLD — Antigua, Canada, Puerto Rico, Zambia—these are the names of faraway lands to which we are sending some of this year's Seminary graduates and vicars. Such names remind us that ours is a worldwide mission. "Go ye into all the world" is the commission our Lord has given us. The executive secretary of our Board for World Missions recently reminded the graduates that about one-fourth of them may expect to receive a call into a world mission field at some time in the future. Others will be asked to serve on boards or committees to supervise and direct the work. All will have the responsibility of encouraging and inspiring the members of our Synod not to grow weary as we carry on this difficult and sometimes frustrating task. We who are sending out these new hands to labor will not want to fail to support them with our gifts and, above all, with our prayers.

THERE STILL IS NEED — After the Assignment Committee completed its work of placing 53 ministerial candidates and 63 vicars on May 19 and 20, the district presidents reported that some 25 positions for theologically trained men are still vacant. We are reminded of our Savior's words, "The harvest truly is plenteous, but the laborers are few." How important it is that we heed his admonition to pray the Lord of the harvest to send forth laborers into his harvest! How necessary it is also that we step up our efforts to recruit laborers by encouraging the children and young people of our church to prepare themselves for this high and vital calling!

RELIC NONSENSE — Fascination with relics and reverence for them was not restricted to the Dark Ages. Witness the current to-do about the Shroud of Turin. When put on public display in 1978, it drew more than three million people to the Cathedral of San Giovanni Batista in the Italian city of Turin. Books have been written about it. Scientists, including more than 30 Americans associated with the Shroud of Turin Research Project, have studied it. The June issue of the

National Geographic devotes 23 pages complete with pictures to "The Mystery of the Shroud."

With its life-size image of an unclothed, bearded man with long hair, the shroud first appeared in the 1300s in a town in France. When it was put on public exhibition in 1389, the bishop of Troyes denounced it as a fraud. He cited the charge by one of his predecessors that the cloth was "cunningly painted, the truth being attested by the artist who had painted it." Pope Clement VII decided, however, that it should continue to be an object of devotion and pilgrimage so long as it was exhibited as a "representation" of the real shroud of Christ.

Is it the linen burial cloth in which Joseph of Arimathea wrapped the body of Jesus? That, as the *National Geographic* admits, "will remain forever outside the bounds of proof."

In view of the fuss over the shroud, it is well for us to recall Luther's remarks in the *Smalcald Articles* about relics: "In this connection so many manifest lies and so much nonsense has been invented about the bones of dogs and horses that even the devil has laughed at such knavery. Even if there were some good in them, relics should long since have been condemned. They are neither commanded nor commended. They are utterly unnecessary and useless. Worst of all, however, is the claim that relics effect indulgences and the forgiveness of sin and that, like the Mass, etc., their use is a good work and a service of God."

EDITOR'S ILLNESS — *Pastor Harold E. Wicke, Editor of The Northwestern Lutheran, underwent heart surgery on May 21. At this writing, a few days after the operation, he is reported to be doing well. We are thankful to our gracious God for the success of the surgery and pray that he grant Pastor Wicke a speedy recovery. The Editorial Board has been asked to take over some of the editor's responsibilities during his illness, including this column.*

*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 NORTHWESTERN LUTHERAN

Editorials

Two Big Birthdays On Wednesday following the date of this issue, on June 25, Lutherans all over the world will be celebrating two major anniversaries: the 450th anniversary of the presentation of the Augsburg Confession and the 400th anniversary of the acceptance of the Book of Concord.

On June 25, 1530, in the town of Augsburg in Germany, where an imperial diet was being held to consider threats to the Holy Roman Empire posed by the warring Turks and by religious disunity, the Reformation advocates were given their hearing. In nearby Coburg, Luther, an outlaw since 1517, waited and advised by letter and writing. On the spot, before Emperor Charles V and the Diet, the Augsburg Confession was read as a declaration to those present and to all absent, then and now, that the Reformation pledged itself to the Bible doctrine of justification by grace through faith.

On June 25, 1580, at Dresden occurred the official publication and promulgation of the Book of Concord, a collection of confessions of the Lutheran Church. Included are the three ecumenical creeds of Christendom: the Apostles', the Nicene, and the Athanasian, and these specific Lutheran confessions: the Augsburg Confession, its Apology, the Smalcald Articles with the attached "Of the Power and Primacy of the Pope," the Small and the Large Catechisms, and the Epitome and Thorough Declaration of the Formula of Concord.

It was fitting that the 50th anniversary of the public reading of the Augsburg Confession should be utilized as the launching date for the Book of Concord. The Book of Concord contains the official body of doctrine of the Lutheran Church that could be said to have had its birthday on June 25, 1530.

It is fitting on June 25, 1980, to celebrate the birthdays by a renewed commitment to the doctrinal content of both the Augsburg Confession and the Book of Concord. Such celebration is the best contribution we could make to Lutheran concord in our time. Such celebration is the best contribution we could make to the spiritual welfare of those outside the Lutheran family.

Edward C. Fredrich

"And Guard and Bless Our Fatherland"

The chancellor of West Germany, Helmuth Schmidt, has been quoted as saying that he is fearful that in these times of international tension and brinkmanship, nations will stumble into war. He has good reason to be fearful. In 1914 his nation did not want events to turn out in the way they did, no more than did Austria, England, or France want the

holocaust of World War I. No one expected to be sucked into the vortex of that bloodbath on the Somme or at Verdun; no one wanted to be.

The poet Masefield writes of "mazed kings shaking at giving birth to acts of war that sickle men like wheat," as if the heads of state were always prudent and cautious. But even heads of state can be swayed by vengefulness, by anger, by fear; their judgment can be beclouded by a dreadful unawareness, deluded by conceit and self-confidence, confounded by miscalculation.

When will a ruler take a step or make a move that is meant to be a warning and is not intended to lead to armed conflict, but another ruler interprets it as a warlike act? He reacts with force; the other retaliates with counterforce, and they have "let slip the dogs of war."

As we observe another anniversary of our nation's birth, we offer our prayers for its security and welfare, though it has forsaken God's ways and does not deserve the peace his mercy still grants it. We implore the Lord of the nations to rein in the passions and to govern the follies of uncomprehending heads of state, who are also weak and fallible men borne on the powerful tides of world events.

"O Lord, stretch forth Thy mighty hand
And guard and bless our fatherland."

Carleton Toppe

Salvation or Statistics?

Church members like to see their congregations grow. In a statistic-conscious society the rate of growth tends to be looked upon as the measuring stick of success and godly accomplishment.

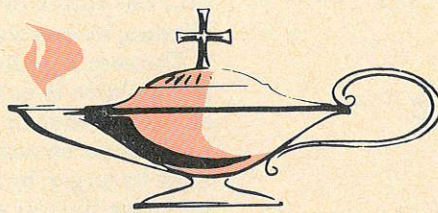
Since growth is valued so highly as a desirable characteristic of a church, a question arises: Why? Why is there so much emphasis on growth?

It is a fact that every soul brought to Christ causes rejoicing in heaven. At the same time that soul represents growth and adds to the statistical number of believers. But is that growth incidental to the work of the church, or is it the purpose of the church? Which causes the rejoicing — that a soul is saved or that the statistics are increased? What are we concerned about — growth or souls, salvation or statistics?

It makes a difference how we look at it. Why we seek souls will influence how we go about it. Besides, there is something not quite honest about looking upon souls outside the church as future statistics and potential money-givers and pew-sitters.

Immanuel Frey

Studies in God's Word



Gospel Gems from The Revelation to John

“But that which ye have already hold fast till I come. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father (The Revelation 2:25-27).

Last time, from the letter written to the church in Smyrna, we heard the encouraging promise, “Be thou faithful unto death, and I will give thee a crown of life” (2:10). As we noted, being *faithful* means being *full of faith*. It means clinging to Christ and his Word in firm trust and confidence. And being faithful *unto death* implies not only that we are to be filled with faith as long as we live, but also that we are to be willing, if need be, to stand up for our faith even to the point of death—even if confessing our faith costs us our life. So important, our Lord tells us, is the matter of faith and faithfulness.

Faith and Works

In the letter to the church at Thyatira our Savior adds yet another dimension to that thought when he continues, “He that overcometh and keepeth my works unto the end, to him will I give power. . . .” Faith cannot and dare not ever stand alone. “Faith without works is dead,” James tells us. We dare never allow ourselves to think, “Our church has the correct doctrine; if I accept that, then it doesn’t make any difference how I live.” That is the logic that seems to have misled some in the

church at Thyatira where a false prophetess by the name of Jezebel was leading people into idolatry and immorality (2:20-22). To warn them against such danger our Lord included in his letters to the seven churches in Asia Minor also this one to Thyatira.

Not much is known of the city of Thyatira. Unlike the port cities of Ephesus and Smyrna, Thyatira lay inland. It was, however, located on an important trade route and therefore prospered commercially, being famous particularly for its textile goods. Recall that Lydia, one of Paul’s first converts in Philippi some forty years earlier, was from Thyatira and she is described as “a seller of purple” (Acts 16:14).

Nor do we know much about the founding of the congregation in Thyatira. Most likely it was founded during the period of outreach from Ephesus when Paul spent three years there and “all they which dwelt in Asia (Minor) heard the word of the Lord Jesus, both Jews and Greeks” (Acts 19:10).

A Good Record

Its sound indoctrination is attested to by the words of commendation that Christ addresses to the congregation when he has John write, “I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first” (2:19).

Danger of Compromise

There had been spiritual growth in the congregation. In fact, the last works were more abundant than those at the beginning of their Christian life. But all of that was being jeopardized

by their following Jezebel and accepting her suggestion to let heathen idolatry and pagan immorality have a place in their lives next to the good works that flowed from knowing Christ. Such divided loyalty is fatal, says he “who hath his eyes like unto a flame of fire, and his feet are like fine brass” (2:18). He declares, “I am he which searcheth the reins and hearts, and I will give unto every one of you according to your works” (2:23). Works are not unimportant; they indicate the true state of the heart, showing the presence or absence of faith.

Encouragement to “Overcome”

For that reason Jesus urges the Thyatirans, and us also, to prove our faith, to “overcome” by “keeping (his) works unto the end.” And in order that we may be strengthened and encouraged to do so, he adds the gracious promise, “To him (that overcometh) will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father.”

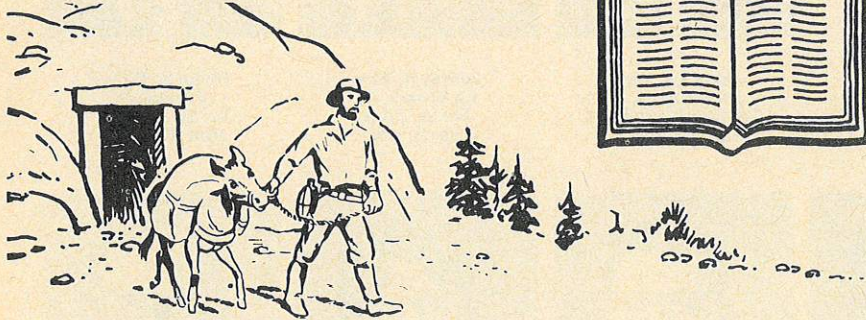
To understand the greatness of what is here promised we need to look at the second Psalm. There we are told of wicked rulers who dare to oppose God and his Messiah, but God says to Christ, “You are my Son, today I have become your Father. Ask of me, and I will make the nations your inheritance, the ends of the earth your possession. You will rule them with an iron scepter; you will dash them to pieces like pottery” (Psalm 2:7-9, NIV).

God has put the whole world under Christ’s feet, so that Jesus can say, “All power is given unto me in heaven and in earth” (Matthew 28:18). Think of it! Christ here in this letter to Thyatira promises that everything that the Father has given to him, all of that he will share with the believers, with those who “overcome” and “keep (his) works unto the end.” What an encouragement to faith and a life filled with the fruits of faith! Well might we all take to heart both the warning and the encouragement with which the Psalmist concludes the second Psalm: “Therefore . . . serve the Lord with fear and rejoice with trembling. . . . Blessed are all who take refuge in him” (Psalm 2:10-12, NIV).

Armin J. Panning

Mining the Treasure of God's Word

Matthew 5:1-16
Mark 3:13-19
Luke 6:12-26



Portrait: The Citizens of Jesus' Kingdom

Jesus was now back in Capernaum (Mark 3:7) after his second visit to Jerusalem and Judea (John 5), and we continue the story with his first effort to organize his new kingdom, and we turn first to

Luke 6:12-16

Luke tells us where Jesus went on this occasion, and what he did in verse 12, but his description is not specific, and Mark gives us no help. The hills or mountain (KJV) were probably not far north of Capernaum. Note what Jesus did that night (v. 12b). If prayer was so important for him, how much more so for us! Next note what Jesus did the next morning (v. 13, hi-lite "apostles," which is a Greek word meaning people who are *sent out*). Mark 3:14b notes especially Jesus' twofold purpose in this choosing. Hi-lite each one beginning "they . . ." and "he . . ." This meant that these men would live with Jesus constantly, as was the custom with a rabbi and his students, so that he could spend 12-15 hours every day teaching them what they would have to learn about the kingdom of heaven and the way of salvation, as found in the Old Testament Scriptures. After two years of this training they would be ready to be sent out to carry on the work of his kingdom. The names of the 12 then follow. Judas, the son of James (Luke 6:16) was also called

Lebbaeus (Matthew 10:3, KJV), and his surname was Thaddeus (Mark 3:18). Bartholomew in Matthew, Mark, and Luke was the surname of Nathanael (John 1:45ff). The most interesting of the last five men called was Simon the Zealot. The Zealots were a fanatical revolutionary party in Israel who were working to overthrow the Roman forces by violence. They were called the Sicarii (dagger-men, assassins, or terrorists) in Acts 21:38, because their principal daily activity was the assassination of Roman soldiers, officers and sympathizers. Thus Jesus had a former Roman sympathizer, Matthew, the tax collector, and a former revolutionist in his group of students! Notice that he called 12 men to correspond to the 12 sons of Jacob who were the patriarchs of the Old Covenant Church. Now turn to

Luke 6:17-19

Observe what Jesus did as soon as he had chosen the 12 (v. 17a), and what he found when he got there (vv. 17b-18a). Jerusalem was 70 miles to the south and Tyre and Sidon were in Phoenicia, 70 miles northwest. Note what happened first (vv. 18b-19). Then go to

Matthew 5:2-16

You will recognize that we are now beginning our study of the so-called

"Sermon on the Mount," which is really Jesus' picture of the ideal citizens of the kingdom of heaven. This first section is called the beatitudes. It is called the "beatitudes" from the Latin *beatus*, which means "blessed." This was spoken as Hebrew poetry, in little two-line stanzas, each setting forth one special quality or characteristic (hi-lite each one, "The poor in spirit," etc.). The "poor in spirit" are those who know that they are sinners and are repentant, listed first as a primary quality of all citizens of the kingdom of heaven. In verse 4 the mourning is over their sins, expanding verse 3. The word translated "meek" (v. 5) really means "kind and considerate of others," humble in that they think of others first, a prime quality in Jesus' kingdom. Verse 6 pairs with verses 3 and 4, stating the positive side of their spiritual nature. They know that the only righteousness that avails is the perfect righteousness of Christ. Verse 7 pairs with verse 5, picturing the active side of their spiritual nature. Verse 8 echoes verse 6, since the only way our hearts can be made pure is by faith (Acts 15:9), and "seeing" God means doing so face to face, which is the Scriptural definition of eternal Life (compare Revelation 21:27). Verses 9-11 present a paradox — the peacemakers persecuted because of righteousness just as Jesus was. Verses 13-16 describe the citizens of heaven from the standpoint of their aim and purpose in this world. As salt, they are to give a distinctive holy flavor to the world around them, since salt prevents decay, and as light, they are to hold forth to the world the light of God's Word, especially the gospel, which makes clear the only way of salvation. That is to be the "business" of the church. Through the gospel the kingdom of heaven comes to men here on earth.

Luke's account of this is much briefer (6:20-23), but he adds four "woes" to balance the four "blesseds" in verses 24-26, which do not appear in Matthew. Here Jesus sounded a warning to the typical people of the world. And what a fine brief sketch this is of the kind of people *we* all should be! And how happy we should be! And how blessed we are!

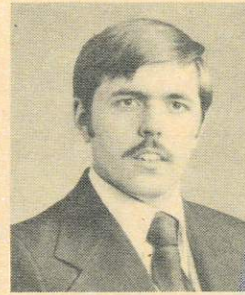
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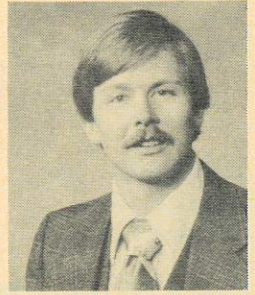
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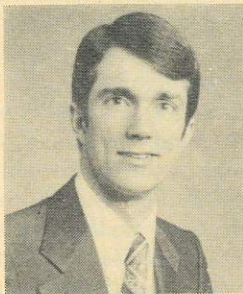
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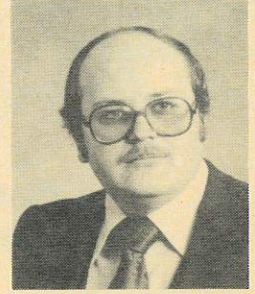
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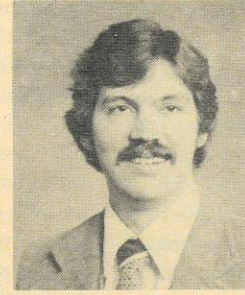
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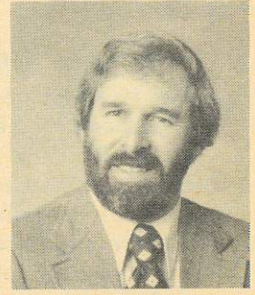
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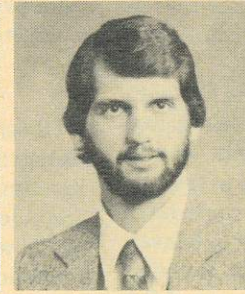
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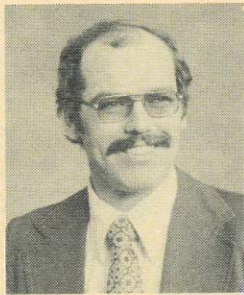
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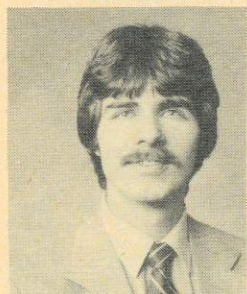
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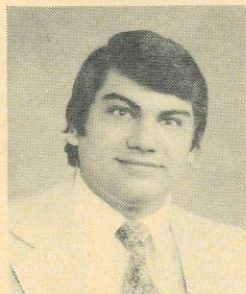
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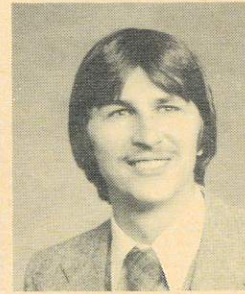
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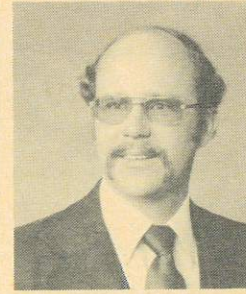
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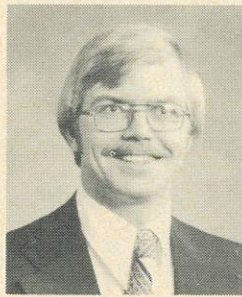
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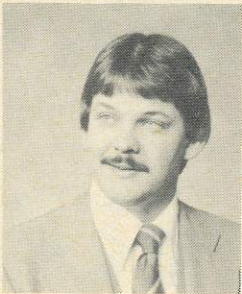
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To: St. Paul,
Alexandria, MN



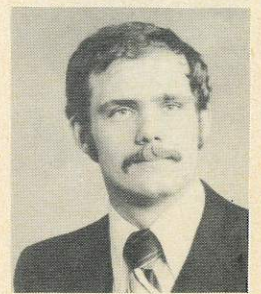
Glen F. Schmiede
Chesaning, MI
To: Christ,
Keystone Heights, FL



Rodney R. Schwab
Kawkawlin, MI
To: Our Savior,
Westland, MI



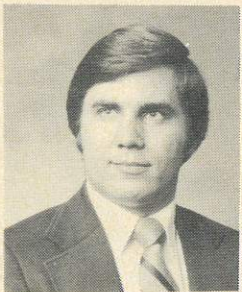
Daniel W. Simons
St. Charles, MI
To: St. Matthew,
Port Washington, WI



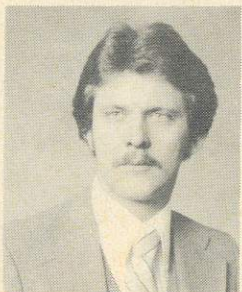
Richard E. Voswinkel
Randolph, NJ
To: Trinity,
Elkton, SD
Immanuel,
Ward, SD



Donald P. Wichmann
Watertown, WI
To: St. Paul,
Batesland, SD
Our Redeemer,
Martin, SD



Mark G. Zaring
Benton Harbor, MI
To: St. Matthew,
Danube, MN



Edward G. Zell
Detroit, MI
To: Exploratory,
Medford, OR

1978 Graduates

Mark Bitter
Howards Grove, WI
To: Assistant Pastor,
Zion,
South Milwaukee, WI

Mark A. Jeske
Mequon, WI
To: St. Marcus,
Milwaukee, WI



Senior Vicars

Keith M. Amborn, East Troy, WI
 To: St. Peter, Schofield, WI
 Terry G. Balogh, Flatrock, MI
 To: St. Paul, Jordan, MN
 Mark S. Barenz, Hartland, WI
 To: Christ, Zumbrota, MN
 John C. Baumann, Olivia, MN
 To: St. Paul, Lake Mills, WI
 John A. Beck, Lake Geneva, WI
 To: Trinity, Neenah, WI
 Bruce H. Becker, Phoenix, AZ
 To: Zion, Rhinelander, WI
 Thomas H. Behnke, Kewaskum, WI
 To: Latin American Mission Guayma, P. R.
 James L. Bolda, Greenfield, WI
 To: Bethlehem, Menomonee Falls, WI
 William R. Brassow, Cudahy, WI
 To: Good Shepherd/Zion, Phoenix, AZ
 Dennis R. Bratz, Milwaukee, WI
 To: St. John, Burlington, WI
 Anthony C. Brinkman, Oak Creek, WI
 To: St. Peter, Plymouth, MI
 Rodney Dietsche, Wausau, WI
 To: St. John, Waterloo, WI
 John S. Dorn, Winona, MN
 To: St. Peter, Savanna; Trinity, Mt. Carroll, IL
 Stanford R. Espedal, Honolulu, HI
 To: Martin Luther, Neenah, WI
 Michael T. Feuerstahler, Milwaukee, WI
 To: Grace, S.St. Paul, MN
 James S. Fischer, Beaver Dam, WI
 To: St. Paul, Ft. Atkinson, WI
 Keith R. Free, Omaha, NE
 To: St. John, Bay City, MI
 Mark R. Freier, St. Joseph, MI
 To: Trinity, Waukesha, WI
 Richard L. Frost, Green Bay, WI
 To: Peace, Sun Prairie, WI
 Daniel M. Gawrisch, Mequon, WI
 To: Christ, Lodi, CA
 Bryan M. Gerlach, Mequon, WI
 Mt. Olive, Overland Park KS
 Jeffrey W. Gunn, Phoenix AZ
 To: St. Matthew, Appleton, WI
 Bruce W. Hanneman, Readfield, WI
 To: Immanuel, Medford, WI

Dale E. Hella, Kenosha, WI
 To: Resurrection, Milwaukee, WI
 Mark P. Henke, Kawkawlin, MI
 To: Trinity, Crete, IL
 Charles H. Heup, Appleton, WI
 To: St. Paul, Algoma, WI
 Philip J. Heyer, Ft. Wayne, IN
 To: Bethlehem, Oshkosh, WI
 Adam J. Horneber, Bancroft, MI
 To: Mt. Calvary, Flagstaff, AZ;
 Trinity, Winslow, AZ
 Paul M. Janke, Jackson, WI
 To: Jerusalem, Morton Grove, IL
 Shawn E. Kauffeld, Watertown, WI
 To: St. Mark, Flatrock, MI
 Dale E. Klessig, Newton, WI
 To: Trinity, Caledonia, WI
 David M. Kuehl, Watertown, WI
 To: Good Shepherd, Omaha, NE
 Robert P. Kujawski Jr., Milwaukee, WI
 To: First German, Manitowoc, WI
 Douglas F. Lange, La Crosse, WI
 To: St. John, Redwood Falls, MN
 Edwin A. Lehmann, Watertown, WI
 To: St. Paul, N. Hollywood, CA
 Bruce J. Marggraf, Guatemala City, GTM
 To: Trinity, Saline, MI
 Steven M. Mischke, Wauwatosa, WI
 To: St. Paul Ottawa, Ontario, Canada
 Thomas P. Nass, Jefferson, WI
 To: St. Matthew, Benton Harbor, MI
 William F. Natsis II, Bay City, MI
 To: North Trinity, Milwaukee, WI
 James D. Nelson, Bismarck, ND
 To: Grace, Glendale, AZ
 Marcus R. Neumann, St Paul, MN
 To: St. John, Westland, MI
 Peter A. Panitzke, Redwood Falls, MN
 To: St. John, Red Wing, MN
 Donald J. Pieper, La Crescent, MN
 To: Michigan Lutheran High School,
 St. Joseph, MI
 Stephen D. Pope, Mequon, WI
 To: Bethany, Manitowoc, WI
 Conrad L. Prell, Kendall, WI
 To: Mt. Lebanon, Milwaukee, WI

James N. Proeber, Hales Corners, WI
 To: Trinity, Bay City, MI
 Nathan P. Radtke, Merritt Island, FL
 To: Faith, Anchorage, AK
 Mark W. Rieke, Tomah, WI
 To: St. John, Juneau, WI
 John A. Ruege, Jr., Oakfield, WI
 To: St. Paul, Litchfield, MN
 Don J. Scheuerlein, Bay City, MI
 To: Bloomington Lutheran, Bloomington, MN
 Daniel E. Schmelzer, Remus, MI
 To: St. Stephen, Adrian, MI
 Gregory P. Schulz, Sussex, WI
 To: King of Kings, Garden Grove, CA;
 LHS, Tustin, CA
 Mark M. Schulz, Saginaw, MI
 To: St. Peter, Sturgeon Bay, WI
 Thomas J. Smith, La Crescent, MN
 To: Martin Luther, St. Louis County, MO
 Michael J. Spaude, Wauwatosa, WI
 To: St. John, Markesan, WI
 Paul E. Thierfelder, Appleton, WI
 To: St. John, Baraboo, WI
 Mark C. Wagner, Norfolk, NE
 To: Salem/St. Philip, Milwaukee, WI
 Earl C. Wales, Garfield, MN
 To: Woodlawn, West Allis, WI
 Timothy J. Winkel, Sparta, WI
 To: St. John, Wauwatosa, WI
 Michael A. Wolff, Appleton, WI
 To: St. Paul, Wisconsin Rapids, WI
 Stuart A. Zak, Sturgeon Bay, WI
 To: St. Paul, Norfolk, NE

From the 1978-1979 Class

Michael J. Albrecht, Neenah, WI
 To: Good Shepherd, Benton Harbor, MI
 Joel D. Fredrich, Mequon, WI
 Bay Pines, Seminole, FL

Summer Vicar Volunteer Assignments

Middlers

John C. Baumann
 California Mission District
 Rancho Cucamonga, CA
 Bryan M. Gerlach
 Wheeling/Buffalo Grove, IL
 Paul M. Janke
 Clear Lake, SD
 Edwin Lehmann
 Camp Croix
 Peter A. Panitzke
 Newton, IA
 Donald J. Pieper
 Pacific Northwest District
 Seattle, WA
 Mark W. Rieke
 Springfield/Joplin, MO
 Gregory P. Schulz
 Cornell, WI

Juniors

Jerry J. Ewings
 Wheeling/Buffalo Grove, IL
 Thomas R. Gumm
 Moline, IL
 Peter E. Kiecker
 Pacific Northwest District
 Portland, OR
 David P. Kolander
 South Atlantic District
 Paul O. Kupke
 Nebraska District
 Mission Board
 E. Allen Sorum
 South Lyon, MI

The Augustana: The Book of Concord's Sole Lutheran Standard?

Augsburg, June 25, 1530

When Chancellor Beyer read the "Confession or Profession of Faith of Some Princes and Cities" before the Imperial Assembly, he and the signers envisioned the action as a primary step in the quest for unity and genuine reform in the Christian Church. The evangelical (Lutheran) reformers and princes desired neither schism nor a new church. They earnestly wanted the recognition that they were teaching the pure Gospel and wished to preach it unencumbered by political pressure or papal threats. Little did they realize at the time that the confession at Augsburg would become the central standard when the Lutheran confessional writings were gathered into the Book of Concord fifty years later.

In between the times, two generations of Lutherans lived in constant turmoil, victims of political maneuverings and religious strife. Meetings of princes and theologians' conferences failed to bring peace and unity. But the experiences acted as a refining fire. Through it all the Lutheran confessors were forced to evaluate and clarify the original stand taken at Augsburg. No longer did that confession stand in isolation. The Augustana took its place along with other normative writings in the general fabric of the Lutheran confessions.

Here We Stand

We have reason to reflect on the place of the Augsburg Confession in the Book of Concord and in the life of the church. Four hundred and fifty years have passed since the meeting at Augsburg. The search for Christian unity in our day has sparked interest in that particular confession as seldom before. In what way?

Since Vatican II, the Roman church has intensified its study of the document. In March of this year an international team of Lutheran and Roman Catholic scholars announced (from the Genevan center of the Lutheran

World Federation) that in large measure "the contents and statements of the Augsburg Confession . . . can be regarded as an expression of the common faith." As proof, they cited, among other matters, a broad consensus emerging in the doctrine of justification, statements of agreement on the relation between gospel and church, and a broad common understanding of the eucharist.

The attention given the Augustana leaves some basic questions unanswered. Does the emerging consensus apply equally to the whole Book of Concord — to the Smalcald Articles, to the Treatise, to the Catechisms, to the Formula of Concord as well? Or is the Augsburg Confession being treated in isolation, as the sole Lutheran standard of faith? In a day and age when the Lutheran church finds itself in disarray concerning the understanding of its chief symbol, the questions should not be turned aside lightly.

Central Position

Historically speaking, the Augustana holds a unique central position among the Lutheran confessional writings. Although it was not the first formulation of evangelical doctrine, it culminated efforts to set forth "how and in what manner, on the basis of Holy Scriptures, these things are preached, taught, communicated, and embraced" in the Lutheran churches. Marked by brevity, clarity, and a truly evangelical and ecumenical spirit, the Augustana became the point of reference for all who worked for a genuine church reform.

Even though the emperor rejected the work as a legal settlement of long-standing issues, the Augsburg Confession nevertheless assumed a normative function among evangelical Lutherans. Pastors and princes alike used it to counter error. It became the target of Roman Catholic reaction and repudiation. It emerged as the symbol of the Lutheran church together with

the Ecumenical Creeds, to which it adhered. And any attempt to alter it was set aside. But the churchly abuses and doctrinal error it meant to displace did not go away. They intensified.

When, therefore, six years after Augsburg the evangelical estates met at Smalcalden to draw up a response to the pope's invitation to appear before a general council of the church, they were torn between using Augustana or the articles Luther had prepared for the occasion. They opted for their former standard, supplemented by a treatise on the power and primacy of the pope. So the old confession continued to hold a place of authority by precedence and pre-eminence.

But significantly Luther's Smalcald Articles were not set aside. The theologians felt it necessary also to adopt Luther's bold testimony as a clear and unvarnished interpretation and clarification of the Augustana in the face of the anti-Christian practices and prerogatives of Rome.

A generation later, the writers of the Formula of Concord took a similar position. Compelled to draft additional statements of faith because of pressures on their gospel witness from within and without their circles, the Lutherans sought once more to clarify what they believed, taught and confessed. As "theologians of the Augsburg Confession," they readily acknowledged the central position of that confession in the church's life.

At the same time they sensed the inadequacies of the Augustana to counter the increasingly refined and subtle errors which threatened to undermine the testimony of the gospel. Therefore they called the chief Lutheran writings of the past to witness: the Apology, the Smalcald Articles and the Treatise, Luther's two Catechisms, Luther's Great and Last Confession Concerning the Lord's Supper, and the Wittenberg Concord. And they incorporated them into the Formula of Concord and Book of Concord as a correct explanation of the Augustana.

Undivided Testimony

Why review the relationship of the Augsburg Confession to the Book of Concord? We miss the lesson if we do not first of all learn from this history that the Christian church lives by the Word of God alone and requires no other creed in addition. This undivided testimony runs like a red thread through all the confessional writings in the Book of Concord and unites them in purpose.

But here on earth faith is constantly under attack by Satan's subtle craft. A true confession, therefore, is also nothing but a restatement of the Christian

faith over against anything or anyone who blurs its message. Creeds do not develop. They are. And they "should be received in no other way and no further than as witnesses to the fashion in which the doctrine of the prophets and apostles was preserved in post-apostolic times." In this way they serve as an undivided witness which helps us to teach Christian faith clearly, to worship God purely, and to counter error boldly.

We cannot turn back the hands of time nor wish away the past. To isolate the Apostles' Creed by ignoring the Nicene and Athanasian state-

ments concerning God and Christ would not only be unhistorical but would give the impression that the later ecumenical creeds were in error.

The Augustana likewise does not have a place apart from the evangelical confessions of the sixteenth century, but, as queen among them, rules with them. If any of those writings teach another gospel than that proclaimed by the prophets and apostles, let this be demonstrated. For to make a confession is to stake one's life on what one believes. Nothing else is worthy of the name confession (Matthew 10:32).

Arnold J. Koelpin

Rock of our Ages

The following article is reprinted from the *Lutheran Communicator*, a bimonthly newsletter of the Lutheran Collegians of the Wisconsin Evangelical Lutheran Synod. The writer, Pastor Larry I. Zessin, Menomonie, Wisconsin, is pastor of St. Paul's Church.

We are told by some leading psychiatrists that music is the most powerful motivator in the world. I believe that one of the best tools Satan has in our present day to destroy a person's soul is rock music. Satan has one goal in mind, to lead as many people into hell as he possibly can. I believe that one of the tools he uses best is rock music. I am sure you will agree with me when you discover the motives behind rock music and rock musicians.

Today we understand 1/1000 of the capabilities of the human brain. Least understood is the subconscious mind. During the 1950s some experiments were conducted on subliminal advertising. They proved so successful that they were outlawed. Subliminal advertising works on the subconscious mind. During a movie, several frames were interspersed with popcorn or coke. They went past the human eye at about 1/10th of a second, so fast that the human eye could not see them. No one saw the popcorn or coke. But subliminal advertising worked on the subconscious mind and sales increased by 80 percent.

The same technique now outlawed in advertising is used by rock musicians and in some occult movies. An example is the movie "The Exorcist." Some of the

background sounds for this movie were recorded at a slaughterhouse. The cries of pigs were recorded as they were stabbed. For the movie "The Exorcist" the sounds were then re-recorded 16 times on a background track. Some of them at five cycles below the level of hearing. They were intended to work on the subconscious mind. In a study in Michigan, many of the ushers became sick while listening to the background sounds even though they never saw the movie. This was traced directly to the fact that their subconscious mind picked out things their conscious mind could not detect.

Another report shows that the music we listen to does affect you and me. We begin to sing or whistle a song some time after we have heard it. It is stored in our subconscious mind and retrieved later. We may not get sick from singing the tune but it is stored in our mind and does effect us positively or negatively. Satan is out to get all the souls he can, and if he must work on the conscious or subconscious mind, he could care less.

You may be familiar with some of the groups who are directly related to the Satanist movement and who employ some of its techniques. Many are members of the First Church of Satan. The most noted group is *KISS*. *KISS* stands for Knights in Satan's Service. They are avowed Satan worshipers who dedicate their music and their lives to Satan. On stage they often conclude with a sym-bolical human sacrifice.

Another group, the *Black Oak Arkansas*, practices background masking. In one song while the music is quieted, a member approaches the mike and says some mumbo jumbo which when played backwards comes out: "Satan. Satan. Satan. He is god. He is god. He is god." There can be no question but that this is intended to work on the subconscious mind.

The *Eagles* group has recorded a top hit called "Hotel California." The inside cover album is a picture of the First Church of Satan. The song deals with the occult.

Elton John took his name from an English witch. The *Beatles* who began somewhat innocently are now involved in Satan worship. The *Queens* are all homosexual and the song "YMCA" speaks of an homosexual act with a young boy. The *Village People* are also avowed homosexuals.

It is interesting to note that the Greek word for witchcraft is the word "pharmacia," the word from which we get the word "pharmacy" or "drugs." I don't know if you can prove that there is a relationship between drug abuse today and witchcraft but it would certainly appear so. Most Satanist rock groups are on drugs. In fact, I don't know of a single group that isn't.

Some of the other groups or singles who are directly or indirectly involved with the occult are the *Rollingstones*, *Simon and Garfunkel*, *Jefferson Star-*

(Continued on page 207)



The Lutheran Science Institute's creation science seminar

God has given man two witnesses to the fact that he exists. They are the Bible he inspired and the universe he created. The revealed Word of God tells us who God is and what his relationship to us is. Concerning the universe we read in Psalm 19:1: "The heavens declare the glory of God; the skies proclaim the work of his hands."

To praise God for his wondrous acts in the realm of nature, the Lutheran Science Institute sponsored a Creation-Science Seminar at Wisconsin Lutheran College, Milwaukee, on March 29, 1980. We would like to bring you some of the highlights of the day-long session.

Science is an attempt by man to investigate and explain the environment in which he lives. Because even the most exact science is based on man's fallible interpretations, our understanding of events is subject to change from time to time as new information is unearthed. Since the universe is God's creation, we must always study it with the Creator in mind. That is the position taken by the Lutheran Science Institute. Unlike many other scientific societies, it bases its stand not on the changing opinions of scientists but on the unchanging Word of God. Studying God's universe in the light of his Word will help us appreciate its wonders even more.

The main speaker for the seminar was Mr. William Overn of Minneapolis. Mr. Overn is a space scientist and computer expert, who formerly worked for the Univac Division of the Sperry Rand Corporation. He is a member of the Evangelical Lutheran Synod and a member of the Board of Regents of Bethany College, Mankato, Minnesota. Over the past 15 years he has lectured extensively on creationism. He has directed research and innovation

in the computer field and headed the team that developed the memory system for Mariner IV, the first successful probe of the planet Mars.



Mr. William Overn

According to Mr. Overn, space science and exploration are not without their benefits. The failure to find life on any of the planets certainly increases our appreciation for life on earth and for the Lord who gave it. Of immense benefit to industry is the miniaturization of electronic devices, since this makes for lower cost and huge volume in many fields. You and I benefit from that.

Among other interesting highlights Mr. Overn shared with the audience was the fact that he had predicted that there would be less than one-eighth of an inch of dust on the moon. To his colleagues' amazement, this was found to be true. Believing in a moon millions of years old, they had expected a deposit of dust to the depth of 10 to 50 feet. Mr. Overn, however, was proved to be correct. It is evident that the moon had not had sufficient time to collect that much space dust.

According to Mr. Overn, dating methods in use by science are anything but consistent and reliable. Thus it has been found the decay rate differs from earth to Mars to Venus. Often ignored in judging the decay rate of various radioactive minerals is the finding of so-called "halos" caused by radioactive particles hitting rock. One very interesting aspect of this discovery is that found in the Pleochroic Crystals

of the Isodom diagram. This particular atomic particle has a half-life of only *three minutes*, so that in fifteen minutes it has virtually disappeared. Since these "halos" appear only on solid rock and not on molten rock, we can correctly conclude that the solid foundation rock of our planet earth was formed in less than *fifteen minutes*. Since such information supports the Genesis creation account, it is not surprising that Mr. Overn indicated it a joy to be a creation scientist.



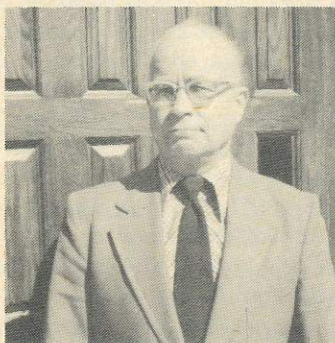
Mr. Gerhard Mallmann

Another seminar speaker was Mr. Gerald Mallmann, science teacher at Shoreland Lutheran High School, Kenosha, Wisconsin. He has been active in the creation-science field for 25 years and has written numerous articles in the field of science. A recent book by Mr. Mallmann, titled "Distürbing Fossils," zeroes in on the fossil evidence that does not fit into the evolutionist framework. Mr. Mallmann is one of the founders of the Lutheran Science Institute.

Mr. Mallmann spoke on creation organizations and on the theme of the seminar, "Twenty Years of Creation-Science." He noted that the Creation Research Society was formed about 1963 in Ann Arbor, Michigan, and is made up of over 500 scientists having Masters degrees or higher. The well-known *Bible-Science Newsletter* began publishing in 1963 and today has a mailing list of over 30,000. *Acts and*

Facts, published by the Institute for Creation Research, San Diego, California, appeals to the average person interested in scientific information

The Lutheran Science Institute, sponsor of the seminar, was formed in 1974. Its purpose is to "serve with science" the members of its own denomination, the Wisconsin Evangelical Lutheran Synod, and those in fellowship with it. Information regarding creation-research societies and their publications can be obtained by contacting the Lutheran Science Institute at 8830 West Bluemound Road, Milwaukee, Wisconsin 53226.



Prof. Luther Spaude

Prof. Luther Spaude, a graduate of Northwestern College and Wisconsin Lutheran Seminary, who has also studied at a number of state universities, was another of the featured speakers.

Professor Spaude, a founder of the Lutheran Science Institute, teaches at Wisconsin Lutheran College. He serves the church at large as chairman of the Science Textbook Review Committee of the Board for Parish Education of the Wisconsin Synod.

Professor Spaude spoke on "Design in Nature: Probable or Improbable." A filmstrip of the same name was also shown and is available to those interested. Pastor Spaude in his presentation noted the overwhelming complexity found in nature and in all of life. Not only is life complex, but exact sequence is crucial for existence. Precious little room is left for change. Furthermore, the slowly evolving process of chance and change presented by the evolutionary theory demands billions of years, a time span which is simply not supported by the evidence.

Paul Ruege, the final speaker, is a professor at Wisconsin Lutheran College in the area of ancient history. For many years he has taken a deep interest in harmonizing Biblical and secular history. He contends that recent archaeological discoveries have made a complete alignment of Biblical and secular history possible. Ruege is presently working on a book titled "What's New In Ancient History."

Professor Ruege spoke on "Archaeology and the Bible," the scientific dis-



Prof. Paul Ruege

cipline that bridges science and history. He stated that the historical accuracy of the Bible is being vindicated continuously. He shared his enthusiasm about the recent discoveries at Ebla in Syria. Many Biblical places and names, formerly unknown outside Scripture, have been found recorded on the clay tablets in the palace library. All evidence, he stated, points to a highly developed civilization already at the time of Abraham.

A panel discussion and question and answer period followed the speakers' presentations. A book table made it possible for many of those present to pursue their interests in greater detail. Another Creation-Science Seminar is planned for next year.

Harvey Romberg, President
Lutheran Science Institute

Surely I Will Be With You Always!

Eighteen months is a long time to be without a pastor, especially in times of war. That's what happened to several of our congregations north of the capital city of Lusaka (Zambia). On October 19, 1978, the first of many air raids were carried out by Rhodesian security forces on "freedom fighter" camps in Zambia. That very first raid came close to some of our congregations. As a result, both missionary and congregations felt it was not prudent for the missionary to visit his flock in that troubled area.

Finally, on April 27, 1980, after 18 months of "famine," we held a joint service at Malakata congregation with people from the congregation at Kapopo joining us.

The service was mixed with joy and sorrow. We were sad about some of the changes which had taken place. Four people were absent. We had so much hoped they would be present, but they were dead! One young man had been killed by a hand grenade. Tiga Phiri's hair had turned white in those 18 months. His wife had died. The white ants (termites) had eaten away more of the roof beams on the little mud block church. And some of the former delinquents still stayed away. Not even war had changed that.

What a thrill, however, to see and hear expressions of joy! One older lady greeted the missionary: "Is it really you? Are you really here Mbusa (Pastor)? I can hardly believe my eyes?"

The sermon was on John 10:11-18: "I am the good Shepherd . . . I know my sheep!" Jesus knew what those people had gone through — Jesus always does. We sang "What a Friend We Have in Jesus." Those words hit the heart, especially when the going is rough. We celebrated the Lord's Supper. After a "famine" of 18 months, that is really a CELEBRATION!

Your prayers were heard. They always are! We just need a faith to trust God's timetable and wisdom. Do not relax your efforts now, but continue to pray for these young Christians, these struggling congregations and their national workers and your missionaries.

It is mighty good to know that even in times of war, the Lord of the Church assures us: *Surely I Will Be With You Always!*

R. G. Cox, Superintendent
LCCA

With the Lord

Teacher Carol Anne Schmidt 1947-1980

Carol Anne Schmidt was born in La Crosse, Wisconsin, on June 27, 1947. She was baptized and confirmed in First Lutheran Church, La Crosse. She attended Christian day school at Immanuel and First Lutheran, La Crosse, and Lutheran High School at Onalaska, Wisconsin. In 1969 she graduated from Dr. Martin Luther College, New Ulm, Minnesota. Following her graduation she taught at St. Paul's Lutheran School, Wonewoc, Wisconsin for 8 years.

On July 26, 1975 she married Gregory Schmidt. This marriage was blessed with a daughter, Christina Marie.

Mrs. Schmidt was involved in a fatal car accident on February 5, 1980. Survivors are her husband and daughter, Reedsburg, Wisconsin, her parents, Mr. and Mrs. Arnold Frick, Hokah, Minnesota, three brothers, two sisters, and her maternal grandparents.

Funeral services were held at St. Paul's Lutheran Church in Wonewoc on February 8, 1980, Pastor LeRoy Martin officiating. Burial was in the church cemetery.

For me to live is Jesus;
To die is gain for me.

Teacher H. O. Ihlenfeldt 1903-1980

On April 17, 1980, Teacher Helmuth O. Ihlenfeldt suffered a heart attack and was suddenly called to his heavenly home by his Lord and Savior. He is survived by his wife Ruth of Columbus, Wisconsin, his son John of Burbank, California, two brothers and a sister.

Helmuth Ihlenfeldt was born on September 8, 1903, near Morrison, Wisconsin, to Helmuth and Anna (Lemke) Ihlenfeldt. In order to prepare himself for the teaching ministry he attended Northwestern College, and Dr. Martin Luther College, graduating from DMLC in 1927. Prior to his graduation he served one year as emergency teach-

er in Trinity Lutheran School, Kaukauna, Wisconsin.

Upon his graduation, he was assigned to Grace Lutheran Church, Tucson, Arizona, where he taught all grades. On August 14, 1929, he was united in holy wedlock with Verona Messeri. From 1929 to 1946 Mr. Ihlenfeldt served Zion Lutheran School, Columbus, Wisconsin, as principal and upper-grade teacher. In 1946 he accepted a similar call to Friedens Lutheran Church, Kenosha, Wisconsin. He served that congregation until his retirement from the teaching ministry in 1973. It was during his ministry in Kenosha that his wife Verona was called to her heavenly rest in 1971.

Mr. Ihlenfeldt remarried on August 15, 1973. He and his wife, the former Ruth (Nommensen) Brill, made their home in Columbus, Wisconsin, but spent the summers at Luck, Wisconsin, where Mr. Ihlenfeldt died.

At the funeral service on April 22, Pastor G. F. Cares based his sermon on the words from St. Paul's Epistle to the Philippians: "For me to live is Christ and to die is gain." During his lifetime, Teacher Ihlenfeldt was granted many opportunities to live his life for Christ. Besides being teacher and administrator, he also served the Synod on various committees and boards. He helped formulate the structure of our present school-visitation system, served for nine years as president of the Wisconsin State Teachers' Conference and for several years on the Board for Parish Education. His intense interest in Christian education continued also during his retirement years.

"Remember them . . . who have spoken unto you the Word of God, whose faith follow, considering the end of their conversation" (Hebrew 13:7)

A. Fehlauer

Pastor Jack A. deRuiter 1917-1980

Jack A. deRuiter, the oldest son of Philip deRuiter and Cornelia Klos, was born in the Netherlands on December 26, 1917. He came with his parents at an early age to the United States and subsequently to the city of Detroit. He confirmed his faith in Hope Ev. Lutheran Church, Detroit, under

the guidance of the Rev. Arthur G. Wacker. Encouraged by his pastor to study for the holy ministry, he enrolled in Michigan Lutheran Seminary in the fall of 1932, graduating in 1936. Entering Northwestern College in Watertown, Wisconsin, he graduated with a Bachelor of Arts degree in 1940. Following three years of further study, he graduated from the Wisconsin Lutheran Seminary in Mequon as a candidate for the holy ministry in May of 1943. While awaiting a call into the ministry he served for a period of time assisting the Mission Board of the Michigan District in survey and canvass work until he was ordained and installed in Grace Ev. Lutheran Church, Tecumseh, Michigan, in November, 1943. In January of 1950 Pastor deRuiter accepted a call to Our Saviour Ev. Lutheran Church in Detroit. Instrumental in helping his new congregation effect a necessary relocation, he dedicated a new church building at the present site in Westland, Michigan, on March 4, 1962.

During his 37 year ministry, Pastor deRuiter also served his Lord in a wider capacity on the Board of the Martin Luther Memorial Home, the Lutheran Campsite Board, and a number of other boards and committees in his District and Conference. For a number of years he also served as Michigan District reporter for the *Northwestern Lutheran*.

On February 20, 1944, Pastor deRuiter was united in marriage with Helen C. Measel and their union was blessed when our Lord entrusted three sons, Timothy, Mark and Richard, to their Christian care.

In 1969 Pastor deRuiter suffered a massive heart attack. Our Lord in his grace permitted him to recover and assume his privileged obligation in his Vineyard. Again in December of 1978 he suffered a second serious heart attack, from which he also recovered to again assume his full pastoral work.

On May 5th, 1980, a merciful Father called him to his eternal reward of grace in the early morning hours.

The funeral services took place in Our Saviour Ev. Lutheran Church on May 7, 1980. Michigan District President, W. J. Zarling, addressed the mourners on the basis of the shortest verse in the Bible, John 11:35, in which he noted that while there are tears of

sorrow there must also be tears of joy which only those who know their Savior can appreciate. Pastor W. Koeplin conducted the service proper and Pastor E. Zell spoke at the committal. A chorus composed of pastors from the more than 65 brethren who attended sang two selections. His mortal body now rests in Glen Eden Lutheran Cemetery to await the resurrection of all flesh, his to eternal glory.

He leaves to mourn his death, but to rejoice in his heavenly homecoming, his wife, his three sons, Timothy, Mark, and Richard, his brother Arnold and six grandchildren.

The time of his earthly sojourn was 62 years, 4 months and 5 days. "Enter into the joy of thy Lord" (Matthew 25:21).

Edward Zell, Sr.

Rock of Our Ages

(continued)

ship, *Edgar Winter*, *John Denver*, *Bee Gees* and *Stevie Wonder*.

One of the best ways to discover whether or not a group is involved in the occult is to listen to the words of their songs and examine the album covers. Most such albums will have some occult symbols such as the Satanic "S" of the group *KISS*. The ankh is also used by many. It is similar to the cross, except in place of the upright there is an oval circle.

Charles Manson had his home plastered with the pictures of the *Beatles* and was led into the occult I believe through rock music. His famous words "Helter Skelter" were of course taken from the song of the same name by the *Beatles*.

I have personally talked with college students at UW-Stout whose friends have been led into the occult through the use of rock music. It was a natural progression for them.

You may feel that listening to rock music will not affect you, but don't be too sure. We do not know what effects it can have on our subconscious mind. Is it worth taking a chance? This is especially true when you go to sleep at night with the radio or record player on. You have no control over what enters your mind while you are sleeping. You may be sleeping, but your subconscious mind is working and absorbing.

In the Old Testament David was called to the side of King Saul when Saul was overtaken by an evil spirit. The beautiful music of David, probably psalms, drove out the evil spirit. There is much good music around today. Why take a chance on rock and Satan?

CALENDAR OF CONFERENCES

MINNESOTA

DISTRICT CONVENTION

Date and Place: The 32nd biennial convention of the Minnesota District will be held at Dr. Martin Luther College, New Ulm, Minnesota, June 24-26.

Opening Service: The Communion service will be conducted on the opening day of the convention at 9:00 a.m. in the college chapel. Pastor Herbert Muenkel will deliver the sermon. Pastor Howard Russow will be the alternate.

Business: Applications for membership, memorials, and other communications relative to the business of the convention should be addressed to the district president with a copy to the secretary.

Housing: Requests for housing, costs, committee assignments, and a list of nominees for the various offices has been mailed to all pastors and teachers of the district. All registration forms and fees should be returned to the Housing Committee by June 11, 1980.

Warren J. Henrich, Secretary

CALL FOR NOMINATIONS NORTHWESTERN COLLEGE

The Board of Control of Northwestern College, Watertown, Wisconsin, asks the voting members of the Synod to submit nominations for the professorship recently authorized for Northwestern College.

The primary responsibility of the nominee will be to serve as recruitment director for the college. His position and duties on the Northwestern College faculty will be similar to those of Prof. D. Brick, recruitment director at Dr. Martin Luther College. He will also be responsible for the preparation of recruitment materials. His classroom assignments will be determined by mutual consent.

Nominees must be men who have had experience in the pastoral ministry and who can communicate well with children and adults.

Nominations, including pertinent information, should be in the hands of the secretary no later than July 2, 1980.

W. Schumann, Secretary
NWC Board of Control
612 South 5th Street
Watertown, Wisconsin 53094

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Iles, Charles Sr., as pastor of Mt. Olive Lutheran, Tulsa, Oklahoma, by A. Domson on May 4, 1980, (Nebr.)

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Bode, Douglas L.
8221 Springbrook Drive
Oklahoma City, OK 73132

Hintz, Michael L.
P.O. Box 30243
Lilongwe 3, Malawi

Iles, Charles L., Sr.
12425 E. 31st Street
Tulsa, OK 74145
Phone: 918/664-4964

Pope, Reinhart J.
1513 Monroe Ave.
Racine, WI 53405
Phone: 414/633-9987

AUDIO-VISUAL AIDS

DESIGN IN NATURE - PROBABLE
OR IMPROBABLE (FS-378-DNP)
1980 T & Cassette 24 minutes color

This filmstrip attacks the theory of evolution by demonstrating the improbability of chance evolutionary progress. Several examples are used to show that the intricate designs found in nature indicate the existence of a Creator, not chance evolution. Although the arguments used are excellent, the filmstrip expects certain scientific knowledge that some viewers may not have. Not recommended for grade-school groups unless there is some advance preparation. Order from Audio-Visual Aids, 3624 W. North Ave., Milwaukee, WI 53208.

WANTED

Hope, a mission congregation in Louisville, Kentucky, is looking for a set of communion ware. If your congregation has one which is not in use, please contact: Pastor Edward Meier: 4003 Fern Valley Rd., Louisville, Kentucky 40219; phone: 502/968-9735.

NOTICE

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

July 21, 22, 1980

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.

Richard K. Pankow, Secretary
Board of Trustees

AVAILABLE

The following items are available to WELS congregations for the cost of shipping: twenty-two black choir robes with white stoles, and 3 one-hundred cup "Dripolators" (drip coffee makers). Please contact Arlington Ave. Lutheran Church, c/o Pastor Wayne A. Laitinen, 915 Hampton Ave., Toledo, Ohio, 43609; phone: 419/382-1968.

CHAPLAIN E. C. RENZ

HOME ADDRESS
6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany
Telephone: 06135-3249

MAILING ADDRESS
398-12-3568
USMCA-MZ
Box 322
APO NY 09185

CHAPLAIN C. A. SCHLEI

HOME ADDRESS
8524 Neunkirchen a. Br.
Goldwitzerstrasse 31
West Germany
Telephone: 09134-5716

MAILING ADDRESS
398 16 7549
Gen. Del.
APO NY 09066

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.

Arizona	Deer Valley
California	Rancho Cucamonga*
Florida	Brooksville*
	Keystone Heights
	Leesburg
	Lehigh Acres*
	Melbourne*
	Zephyrhills
Georgia	Augusta
	Warner/Robbins/Perry*
Illinois	Wheeling*
Indiana	Muncie*
Kansas	Topeka
Louisiana	Baton Rouge*
Michigan	Mt. Pleasant
	Perry
Montana	Helena*
Nebraska	Fremont
New York	Rochester*
North Carolina	Asheville*
Ohio	Englewood
Oregon	Gresham*
	Medford*
South Carolina	Greenville
South Dakota	Hot Springs
Texas	Killeen/Ft. Hood*
	Midland/Odessa
	Tyler*
Vermont	Barre*
Wisconsin	Cottage Grove*
	Genesee Depot
	Port Washington
	Rice Lake
Wyoming	Casper*
Alberta	Calgary*
Ontario	Toronto*

*Denotes exploratory services.

EXPLORATORY

TORONTO, ONTARIO, CANADA

WELS exploratory services are presently being held in the greater Toronto area at the home of Pastor R. W. Hefti, 4340 Creditview Road, Mississauga, Ontario, Canada L5M 2B5. Services for the group, which has taken the name Divine Peace, are held Sundays at 9:30 a.m., with Bible class and Sunday school following at 10:45 a.m. Please send the names of interested parties to Pastor Hefti at the above address or call him direct by dialing 416/826-0968.

TYLER, TEXAS

WELS exploratory services in Tyler, Texas, are being held on Sundays at 4:00 p.m. in the Seventh Day Adventist Church, Alta Mira Road at S.E. Loop 323. Please send the names of any interested people living in Tyler or other East Texas communities to Mr. John Muller, 1801 Sybil Lane, Tyler, Texas 75701, phone: 214/561-9306, or to Pastor John P. Gaertner, 9422 Clearhurst, Dallas, Texas 75238, phone: 214/348-6069.

RANCHO CUCAMONGA, CALIFORNIA

WELS exploratory services are being held in the clubhouse of the Alta Vista Mobile Home Community, 10350 Baseline (between Archibald and Haven), at 9:00 a.m. Sundays. Send referrals to Pastor James Humann, 250 E. Grove, Pomona, California 91767; phone: 714/593-3416. Neighboring communities include Ontario, Upland, Fontana and Rialto.

BROOKSVILLE, FLORIDA

WELS Exploratory services are being held every Sunday at the American Legion Post 99 at 208 E. Ft Dade Avenue (opposite the U.S. Post Office) in the center of Brooksville. The time of service is 8:00 a.m. For information or to submit names please contact Pastor Glenn Wenzel, Star Route 2 Box 491-150, Beverly Hills, Florida 32665; phone: 904/489-3027 or 904/796-1036.

MELBOURNE, FLORIDA

WELS exploratory services are being held on Sunday evenings at 7:00 in Melbourne, Florida, at the Seventh Day Adventist Church, 210 W. New Haven Ave. Please send names of persons living in the area of Melbourne, Palm Bay, Satellite Beach, Indian Harbor Beach, Indianalantic and Melbourne Beach to: Pastor Douglas C. Hartley, 560 S. Tropical Trail, Merritt Island, Florida 32952, or call: 305/453-1000.

CENTRAL VERMONT

WELS exploratory services are now being held every other Sunday at 2:00 p.m. at Spaulding High School in Barre, Vermont. For information call Dr. Thomas Stuwe, 802/479-0408, Mr. Donald Laitenan, 802/479-0709, or Pastor Erich Waldek, 518/371-9257. Please send names to Pastor Erich W. Waldek, 1591 Crescent Road, Clifton Park, New York 12065.

TIME AND PLACE

LOUISVILLE, KENTUCKY

Hope Ev. Lutheran of Louisville, Kentucky, is now worshiping in the JEFFERSON COUNTY FARM BUREAU INSURANCE BUILDING, Poplar Level Road at the Watterson Expressway (I-264). Sunday school and Bible class begin at 9:15 a.m.; worship service begins at 10:30 a.m. For directions or information please contact: Pastor Edward Meier, 4003 Fern Valley Rd., Louisville, Kentucky 40219; phone: 502/968-9735.

KNOXVILLE, TENNESSEE

Shepherd of the Hills congregation has moved their temporary place of worship from Mann's Heritage Chapel to Cedar Bluff Middle School on Cedar Bluff Rd. in West Knox County. Shepherd of the Hills serves the Knoxville/Oak Ridge area and East Tennessee in general. For more information, please contact Pastor Scott J. Stone, 8631 Peppertree Ln., Knoxville, Tennessee, 37923; ph. 615/693-7494.

COCHRANE, WISCONSIN — BUFFALO CITY, WISCONSIN

Beginning on June 8, 1980, and continuing until August 31, 1980, Christ Church, Cochrane, will hold its services at 9:30 a.m. Services at Dr. Martin Luther Church, Buffalo City, are held at 8:00 a.m.

BEMIDJI, MINNESOTA

St. Mark's Ev. Lutheran Church of Bemidji, Minnesota, is now worshiping in its new church home located northwest of town. Taking the exit to International Falls on new Highway 71, proceed north for one mile, then west four blocks. The regular time for worship is 10:15 a.m. (9:00 a.m. during the summer months). For more information contact Pastor M. Grubbs, R.6 Box 130A, Bemidji, Minnesota 56601, or call 218/751-6334.

NAMES WANTED

LAKESWOOD, WISCONSIN

Please forward the names and addresses of WELS and ELS people living or vacationing in the Lakewood, Wisconsin, area to Pastor Paul R. Johnston, Box 168, Wabeno, Wisconsin 54566.

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