

The Northwestern Lutheran

February 1, 1981



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Comments by the Editor

A Mission Arm — The primary function of the East Fork Lutheran Nursery, East Fork, Arizona, as reported in *The Cradle Board*, is the care of babies and small children who, for one reason or another, are not getting that care from their parents or someone else. It is also used as a day-care facility and provides work for Indian women and girls who might have difficulty finding other work in the area.

And then there is another lesser role the Nursery fills. It offers free baby-sitting for any couple who is enrolled in the adult instruction course at East Fork Lutheran Church. Parents may leave their baby or small child at the Nursery for those hours. Yes, that too is mission work!

Millennial Politics — No book of the Bible has suffered more from misinterpretation than the Book of Revelation. Any number of denominations point to its 20th chapter as a basis for teaching a reign of Christ here on earth for a thousand years before the final judgment.

This teaching is false on two counts. It ignores the fact that John in the Book of Revelation uses figurative language, language which therefore must not be interpreted literally, and also ignores the fact that our Lord spoke only of one coming again, that to judge the quick and the dead.

This misinterpretation of the Book of Revelation has also influenced the politics of many Christians. Convinced that the creation of the State of Israel in 1948 was a crucial step in setting the stage for Christ's "millennial coming," they no longer use the same yardstick in judging the actions of the State of Israel which they use in judging the actions of other nations.

A Norwegian bishop, Per Lonning, who is currently serving on the World Council of Churches Central Committee, recently called attention to this fact and has publicly repudiated "the thoughtless glorification of Israel" that he sees among many Christians. He noted that significant segments of

the Lutheran Church of Norway have constructed an unbalanced pro-Israel policy from the Biblical prophecies of the return of Jesus Christ to Jerusalem. He is calling upon the pastors "to clear up the awkward mingling of the State of Israel and Biblical prophecies," and to explain the theological concept of a new Jerusalem as the kingdom of God which is bigger than "the geographical and historical limits of the town of Jerusalem."

Though we are not acquainted with the details of Bishop Lonning's theology, yet in this point we find ourselves in agreement. We are not waiting for a millennial reign of Christ here on earth, but for his second coming when he shall take his believers to the heavenly Jerusalem.

It is to be feared that many who wait for a millennium will let that fact influence them to close an eye to the demands of justice in the political arena and, what is worse, may consequently be unprepared to meet the Lord when he comes to judge the quick and the dead.

One for 2,500 — Recently the Common Council of New Berlin, Wisconsin, denied a request by the New Apostolic Church for a permit to build a sanctuary within the city limits. One of the reasons cited was the suggestion of the Wisconsin Council of Churches that the optimum number of churches for a community is one for every 2,500 residents.

For a moment, think of how such a decision would have affected many of our Wisconsin Synod congregations. Many are in communities that according to the above figure would not even have qualified for two churches. And all but nine of our congregations have less than 2,000 members, some 275 of them less than 100. In fact, employing the Wisconsin Council of Churches' yardstick would almost call for a moratorium on the establishment of any new churches anywhere. How does that jibe with our cherished "religious liberty"?

*The Lord our God be with us,
as he was with our fathers:
let him not leave us,
nor forsake us. 1 Kings 8:57*

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The Cover

Mt. Olive Lutheran Church of Appleton, Wisconsin, dedicated its new sanctuary on November 16, 1980. The new sanctuary marked the final phase in Mt. Olive's master plan in relocating its facilities from its former downtown location. See page 41.

THE NORTHWESTERN LUTHERAN

Editorials

Back to Basics When the ills of our country's educational system are discussed, loud and insistent voices are raised calling for a return to 3-R fundamentals. Those who put their trust in this approach usually sloganize it in the familiar wording, "Back to the basics."

If what the December *Eternity* reports about a recent religious Gallup poll is factual, then also the whole program of religious education conducted by the Christian churches might well benefit by going "back to the basics."

What is basic in Christianity? Certainly to be included in any listing is the theme of the current Epiphany season, holding before us the truth that Jesus Christ was manifested as the Son of God and Savior of the world.

This truth that Jesus, fully man, is also fully God, however, holds true for only a minority of Christians, according to the magazine and poll mentioned. With not too much variation between young and old or Protestant and Catholic, the average figure for those upholding the truth taught by Scripture and the ancient creeds was reported to be under 30 percent.

The most interesting segment in the poll was the one titled "professing evangelicals." Of this group 93 percent claimed to be "born again" but less than half of these held the true doctrines. The conclusion must be that it is better to get "back to the basics" of this Epiphany season than to forget them in a desire to be "born again" or to be "talking about and listening to the latest ideas."

Edward Fredrich

Staged Unity The service of reconciliation held at St. John's Cathedral in Milwaukee last November 2 oozed brotherhood and camaraderie. Catholics and Lutherans (the Lutheran Church in America, the American Lutheran Church, and the Association of Lutheran Churches) united voices and hands in joint worship to express their oneness in Christ. Archbishop Weakland opened the service. The president of the South Wisconsin District of the American Lutheran Church preached the sermonette. He said Catholics and Lutherans were brothers who needed each other. Both groups "sought forgiveness" for past wrongs to each other.

The men and women in the chancel were robed alike; they took their turns at the prayers and Scripture readings. Sharing their service booklets with their neighbors, Catholics and Lutherans in the audience united their voices in common hymns of praise. At the close of the service the celebrants clasped hands before the altar; the worshipers clasped hands in the pews. Men and

women at the altar embraced each other; men and women in the audience embraced each other. A young woman performed a dance in the chancel and down the aisle to celebrate the love-feast. In the last scene all stood and applauded.

There were no false notes or disharmonies in the ecumenical chorus. No one raised or lowered his voice to remind those present that Pope John Paul II still claims that he is divinely ordained to be the head of all Christendom. No one asked whether the Catholic Church still teaches a religion of expiation alongside a religion of grace. No one pointed out that while one part of the audience prays to the Lord Jesus Christ, the other also appeals to the saints for help. The one declares that justification by faith is the article by which the church stands or falls; the other insults the Savior of the world by attempting to add human works to his all-sufficient sacrifice. But these discordant truths were not heard in St. John's Cathedral last Reformation Day. There all was lovely harmony.

It was a staged TV performance. Saints and angels wept.

Carleton Toppe

Judgment That Counts There is a group in London called "The Responsible Society." It has a message for teenagers on the subject of premarital sex. The message, for our day, is a rather unusual one. In essence, it says "don't."

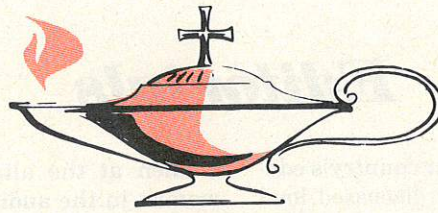
That is not the accepted approach on the part of certain counseling groups who are outspoken on the subject. They see adolescent sexual activity as a normal, even healthy, part of life. Their whole mission, as they see it, is to provide information on contraception and the dangers of venereal disease. They are deeply concerned about disease and about unplanned and unwanted parenthood among teenagers, and they want to do what they can to forestall the unpleasant consequences of sexual encounters among unsophisticated adolescents. Sex education is their approach to the problem.

From the viewpoint of "The Responsible Society" illicit sexual activity is not only unwise; it is wrong. For this reason, apart from the undesirable social consequences of sexual indulgence, they counsel vehemently against it. For their position they are roundly condemned as self-righteous and judgmental.

From our point of view it makes little difference how you label the practice in question. It isn't even just a question of what is good or bad for society from anyone's point of view. It is a question of the judgment of the one Lawgiver who is able to save and to destroy. To believers that is what counts.

Immanuel Frey

Studies in God's Word



Gospel Gems from The Revelation to John

I (John) was given a reed like a measuring rod and was told, "Go and measure the temple of God and the altar, and count the worshipers there. But exclude the outer court; do not measure it, because it has been given to the Gentiles. They will trample on the holy city for 42 months. And I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth" (Revelation 11:1-3).

In the vision of the Lamb's opening the seven seals and disclosing the woes that will befall the world during the New Testament era (chaps. 5-8), there was an "interlude" (chap. 7) that described the safety of the believers here in the world and their eternal joy hereafter in heaven.

The next vision, that of the seven trumpets (chaps. 8-11), again covers the same time span, the New Testament era. And again it features an "interlude" between the sixth and the seventh trumpet. In our *Study* last time we looked at the first half of that interlude (chap. 10). That brought us the picture of the little scroll lying open in the angel's hand. The scroll represented the sweet-sour gospel which John was directed to "take and eat."

Measure the Temple

The eleventh chapter continues the interlude. John says, "I was given a reed like a measuring rod and was told, 'Go and measure the temple of God and the altar and count the worshipers there'" (11:1). The worshipers gath-

ered about the altar in the temple obviously are the believers, God's church. "Measuring" the believers marks them as God's own. It is thus a process essentially similar to that of "sealing" God's people, as was spoken of earlier (7:3-7).

The Lord knows those who are his. And he also knows those who are not his. Hence he directs John, "But exclude the outer court; do not measure it, because it has been given to the Gentiles" (11:2). Next to the true believers there will always be found also hypocrites and false Christians. Their proximity to the church, however, does not make them any the less dangerous. False friends are among the church's worst enemies, as is evident from the prediction, "they will trample on the holy city for 42 months" (v. 2).

Against such enemies there is no antidote other than the Word. It is therefore a token of God's special grace when he now promises that the Word will endure and maintain itself in the church until Judgment Day. He promises: "I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth" (v. 3).

Two Witnesses

To *prophesy* includes more than merely to foretell the future. It means to declare God's will to men, i.e., to preach his Word. That the confessing church will declare God's message throughout the whole New Testament era is indicated by the equal time spans spoken of here. The 1260 days of gospel preaching, divided into thirty-day months, equal 42 months, the time of persecution.

The ongoing message of the church "clothed in sackcloth" will be one of repentance. As such the message will draw strong reaction and resentment. But the opposition will not prevail, for "if anyone tries to harm (the witnesses), fire comes from their mouth and devours their enemies" (v. 5). The power of the witnesses lies in the Word they proclaim. When the church preaches God's Word, it is really God's own power that is active in them. Hence, like Elijah, "these men have power to shut up the sky so that it will not rain during the time they are prophesying." Or like Moses "they have power to turn the waters into blood and to strike the earth with every kind of plague" (v. 6).

Opposition

That the enemy will ultimately be unsuccessful against the witnessing church is clear from this vision of the two witnesses. But that does not mean that there will not be seeming reverses for the gospel and those who proclaim it. The voice speaking to John predicts: "Now when they have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them" (v. 7).

That may not strike you as a very happy ending for a "Gospel Gem." The answer, of course, lies in the fact that the death of the witnesses is not the end of the vision. For a sneak preview of the next *Study* you have merely to look ahead a bit and read verses 11 and 12.

Testimony Finished

In the meanwhile, however, let us not fail to catch the reassuring promise contained in the sobering verse presently under discussion. Note that it is not until the witnesses "*have finished their testimony*" that the beast attacks. Nothing happens by chance in the world. God is in charge. No matter how hostile the enemies on the outside may seem, or how treacherous false friends within the visible church may be, God's testimony will be given until his plans for it are finished. His Word is not bound. And that Word, as we know, does not return to him void. It accomplishes what he pleases. Under his watchful eye the witnessing church, despite seeming setbacks and reverses and even martyrdom, is perfectly safe.

Armin J. Panning

Mining the Treasure of God's Word

Matthew 15:32 — 16:12
Mark 8:1-26



BY JULIAN G. ANDERSON

The Pharisees Cause Trouble After Some Success

You will recall from the last lesson that Jesus had left Galilee and was now spending his time in the gentile areas bordering Galilee on the north and east. His main purpose was to escape the large crowds so that he could spend his remaining time (one year) instructing the apostles. As we begin our work today, he is in Decapolis. We'll begin by reading

Matthew 15:29-38

Notice that Mark 8:1a connects this incident with the last one, but Matthew gives us the details, telling us where Jesus went, and where this incident took place (v. 29). This also turned out to be another futile attempt to be alone with the apostles. Matthew also gives the more detailed picture of the opening scene (v. 30), and the reaction of the people there at the northeastern corner of the lake, in Gaulonitis (see your map). This was an area where both Jews and gentiles lived. Verse 32b then completes the picture by telling us how long the activity described in verse 30 continued. Thus it is probable that Jesus healed more people at this time than on any other single occasion. Note what Mark says about this in 8:3b.

We now come to what happened on the third day, beginning with Jesus' feelings (v. 32a), the reason why (v. 32b), and what was involved in this problem (v. 32c).

The disciples, of course, could do nothing about the problem (v. 33,

where the noun for "bread" should no doubt be translated in its wider sense as "food"). Then Jesus asked the same question he had asked on the other similar occasion (v. 34, compare Mark 6:38). And then follows a repeat performance of the former miracle (vv. 35-38), in which only the numbers vary. This is another demonstration of Jesus' amazing power to create huge quantities of food with no effort at all. This time the audience was primarily gentile, and it was Jesus' most spectacular miracle performed outside of Israel.

Now Read Mark 8:10 and Matthew 15:39-16:4

The explanation of the apparent contradiction regarding the name of the place Jesus went to is that these were two variant names for the same village, derived from two of the older dialects in that region. The village was apparently located just north of Tiberius, on the west side of the lake (see your map). The significant thing is what happened as soon as Jesus set foot back on Jewish soil (Matthew 16:1a). The presence of the Sadducees along with the Pharisees makes their appearance all the more ominous, since the two groups were normally rival political factions, the Pharisees being nationalistic and patriotic, and the Sadducees being collaborators with the hated Romans. But now their mutual hatred of Jesus brought them together.

Notice their request (v. 1b). A "sign" would, of course, be a miracle performed by Jesus to prove that he was the promised Messiah. It repeats a former request by the Pharisees (Matthew 12:38); and Jesus repeats his former answer (Matthew 12:39). But he did not repeat his explanation of what the "sign of Jonah" would be, as he had done formerly (12:40, see the lesson for August 17). After this curt, brief answer, he turned and walked away (v. 4b), since he had no intention of engaging in any long conversation with those men. Next, read

Matthew 16:5-12

Notice where they went now (v. 5a). The fact recorded in verse 5b was really of no significance, but it had to be mentioned here to explain something that happened later, as we shall see. But verse 6 reveals a fact of great significance, namely, that Jesus now felt that he had to warn the apostles against the Pharisees. His warning, however, puzzled them, as we see in verse 7, and their discussion took the wrong direction. Then Jesus patiently explained what he meant (vv. 8-11). Finally they understood what he meant by "yeast," and that he used the word because the teaching of the Pharisees and Sadducees was a powerful, pervasive thing in the lives of the Jews, because they were the acknowledged leaders of Israel. Finally, read

Mark 8:22-26

Notice that Mark gives Jesus' destination when he left Magadan (v. 22a). Your map will show that Bethsaida was a partially Jewish town located in the old territory of Bashan, which was really gentile territory, like Decapolis to the south. What happened when they arrived was by now an old thing (v. 22b). But note what Jesus did (v. 23a). The purpose was to escape from the crowd that was sure to gather. The miracle described in verses 23b-25 was most unusual, since it shows that Jesus had full control over the man's useless eyes. He could restore his vision partially, and then complete the process in an instant, the only recorded miracle of this kind. Jesus' orders to the man, like those given to others earlier, were intended to prevent the gathering of another large crowd (v. 26).



Bible Course Graduation in Kumba, Cameroon

What's Happening in Cameroon?

What's happening in Cameroon?

You will be interested to hear that our Wisconsin Ev. Lutheran Synod is continuing to work with the Evangelical Lutheran Church of the United Republic of Cameroon (ELC-URC). In 1979, for example, two worker-training seminars were conducted in Douala, Cameroon. Professor E. H. Wendland of our Seminary at Mequon and Superintendent R. G. Cox of our Central Africa Mission conducted the seminars. Participants from Cameroon were the four pastors of the ELC-URC. Though there are limitations as to how much can be accomplished in a two-week seminar, we are pleased with the progress that was made. Bible courses and studies in Christian doctrine were the topics taught. More seminars are being planned, as time, manpower and money are available.

A Follow-Up

There's a follow-up to those seminars. Peter and John once said, "We cannot help speaking about what we have seen and heard." That kind of zeal isn't dead. The pastors of the ELC-URC felt the same way. They, too, had to speak and teach what they had learned. So, Pastor Bruno Njume, the president of the ELC-URC, organized a local Bible school in the town of Kumba. It lasted for almost two months, from early July to the end of August. The original enrollment was

48, with the majority of participants from the ELC-URC. The schedule must have been a busy one. Pastor Njume wrote: "We operated a congested curriculum on the programme and this kept us over 12 hours working round the clock for two months."

Reading Pastor Njume's report helps us share in the thrill which must have filled the hearts of many who attended that Bible school. "Our 1980 Bible course has come and gone," he reports, "but the experience is still looming and will continue for a very long time. What began with a faithful few in a church is now being participated in by the nation's leaders. What a wonderful story to tell about Jesus the King!" Joseph Ngilla of the Nyandong parish testified that he had never received any Bible-training instruction until taking this course. He considered it a privilege that God granted him an opportunity to "grow wiser at the age of 55 by coming to this Bible course."

Go You Out!

At the graduation ceremony, one of the guest speakers stated: "Today we are witnessing the graduation of a few, but we hope that in a few months' time the number will increase to cope with the great work afield. This increase can only come about if you the graduating students of today will convince your hearers to the extent that the latter will not resist the wisdom and the

spirit by which you will speak or teach them. Go you out, labor to increase the circumference of membership of this fold. You are workers of the light, so work while the light shines."

There is indeed mission work to be done in Cameroon! But until the gov-



Pastor Bruno Njume welcoming the people



The Divisional Officer for Kumba awarding certificates

ernment of Cameroon grants official recognition to the ELC-URC, our WELS cannot send in resident missionaries. We have, however, been able to send men in on a temporary visa arrangement. It is our hope that we may continue to do so. We feel that regular visitations and worker-training seminars are necessary. In this manner we hope the ELC-URC will continue to grow as a Scripturally sound Lutheran church. Pastor Njume is appealing for assistance so that more Bible courses can be conducted. If possible, we want to conduct another worker-training seminar in 1981. We would also like to help the ELC-URC in planning and conducting more local Bible-school programs so that the way to eternal life through faith in Christ

may be made known to many of the millions of Cameroon.

Thank You, WELS

Over the past years our people have given help to the ELC-URC — money, manpower and instructional materials. Is it appreciated? Pastor Njume answers that. "We of the Evangelical Lutheran Church of the United Republic of Cameroon have thanked and wish to continue to thank WELS for supporting and gearing our church's destination and existence. We appeal for greater cooperation, increased love and service to one another between our two churches."

R. G. Cox, Superintendent
Lutheran Church of
Central Africa

The Scriptures — How They Came Into Being?

Loren Schaller

So far in this series of articles on the Scriptures we have considered their miraculous preservation and our Lord Christ's attitude toward the Bible. To the question above, "How did the Scriptures come into being?" We are tempted to answer: "That's easy. After all, haven't we sung countless times:

How precious is the Book Divine,
By inspiration given!

The Scriptures came into being by *inspiration*." Of course! The hymn and our answer simply echo the King James translation of 2 Timothy 3:16: "All Scripture is given by inspiration of God." The next question, however, is not so easily answered: What is meant by inspiration?

"God-Breathed"

Second Timothy 3:16 again helps us — if we know that the words "given by inspiration of God" are an attempt to translate one Greek word, which really means *God-breathed* "All Scripture is *God-breathed*" — and this is exactly how the New International Version translates the passage. In other words, somehow God breathed into the Bible writers the thoughts and words he wished them to use, and then saw to it

that the words they wrote down were the very words he wanted. St. Paul in 1 Corinthians 2:13 specifically mentions that he is speaking "in words taught by the Spirit." And so we speak of a verbal or word-for-word inspiration of the Scriptures. If we called the preservation of the Scriptures a miracle in the first article of this series, it surely looks like we'll have to call Biblical inspiration a miracle, too!

The Writers

Just think of the many men who "spoke from God as they were carried along by the Holy Spirit" (2 Peter 1:21). They came from all walks of life. Some, like Paul and Moses, enjoyed the finest education available in their day. Luke was a professional in the true sense of the word, and is still called the "beloved physician." Matthew was a tax collector, Peter a fisherman, Amos a farmer. The Old Testament authors wrote in Hebrew and Aramaic; the New Testament was written in Greek. As you might suspect, Paul's style is more polished and involved than Mark's. And yet the very words they both wrote were "God-breathed."

It is, finally, the very Spirit of God who is speaking, even though the literary styles we find in the Scriptures are rich in variety. There can be no doubt about the real Author because we find expressions such as "This is what the Lord says" well over 2,000 times in the Bible! As we saw in the last article in this series, the Son of God himself believed the Scriptures were inspired and could not be broken (John 10:35). He, the very Word of God incarnate, honored the Scriptures by quoting from them as the supreme authority again and again.

We are not sure exactly who all the writers are who were inspired by the Spirit in this miraculous way. The Letter to the Hebrews, for example, does not name its author. Scholars agree that about 40 different men wrote the 66 books of the Bible.

We mentioned before that the Scriptures present a rich variety of style. The 39 books of the Old Testament fall into three broad types: history (17), poetry (5) and prophecy (17). The New Testament's 27 books contain four Gospels and 23 Epistles

It should be remembered that these categories are very general. Some of the historical books contain poetry and prophecy as well as history, just as the Epistles also refer to Christ's life. In 1 Corinthians 11, for example, Paul repeats the very words of institution for the Lord's Supper. And yet all 66

(Continued on page 47)

US Supreme Court Accepts Wisconsin Synod Appeal

Milwaukee, Wis. — A case involving the Supreme Court of South Dakota and the parochial schools of the 405,000-member Wisconsin Evangelical Lutheran Synod has been accepted by the Supreme Court of the United States.

The Wisconsin Synod appealed to the United States Supreme Court a decision of the Supreme Court of South Dakota which ruled that St. Martin Evangelical Lutheran Church of Watertown, South Dakota, and Northwestern Lutheran Academy, at the time of the action an academy of the Synod but now merged with Martin Luther Academy, Prairie du Chien, Wisconsin, must conform to the Federal Unemployment Act by paying the unemployment tax for its teachers.

The issue stems from Labor Secretary Ray Marshall's 1978 ruling that a 1976 amendment to the Tax Act requires churches with parochial schools to provide unemployment insurance coverage for the teachers in such schools.

The Wisconsin Synod which contended that the Secretary's interpretation of the law is wrong and detrimental to its rights under the first amendment of the constitution had previously won favorable rulings in Wisconsin, Iowa and Minnesota.

In its 41-page brief to the United States Supreme Court the Wisconsin Synod holds that congressional legislation excluding "services performed . . . in the employ of . . . a church" from the unemployment act includes also the services performed by the Christian day school teachers in Christian day schools maintained by its churches.

The brief argues that the South Dakota Supreme Court erroneously concluded that church elementary and secondary schools are not "operated primarily for religious purposes."

The brief argues that "the object and purpose of the Wisconsin Evangelical Lutheran Synod is to extend and conserve the doctrine and practice of the Lutheran Church. To fulfill this mission the church has established Christian schools and holds the conviction that training of youth involves both religion and education which are so closely

interwoven that they cannot be separated."

"If it were not for the purpose of inculcating religious doctrine into the curricula," the brief contends, "there would be no reason whatever to run a separate school system coterminous with that provided by the state. So important is this mission to the Synod, that it even provides a dual ministry, that of the teaching and of the preaching ministry." Synod schools, the brief emphasizes, "exist solely for religious purposes."

The brief further contends that subjecting parochial elementary and secondary schools to the unemployment compensation law violates both the establishment and free exercise clauses of the First Amendment to the Constitution of the United States.

With respect to the charge that subjection breaches the establishment clause of the First Amendment, the brief says that "while the purpose of extending unemployment compensation laws to church schools is not intended to advance or inhibit religion, we submit that the effect of such extension would have the potential to do just that."

If a teacher in a parochial school were discharged for deviant religious belief, administrators of the unemployment compensation law might find themselves judging "religious belief." Religious belief, the brief points out, "might mean one thing to a Wisconsin Synod Lutheran yet quite another to a person of another faith or even a person of no faith. This would lead to the advancing of one religion and the inhibiting of another. "The entire proceedings involve "a relationship pregnant with dangers of excessive government direction of church schools and, hence, of churches" (quoting the Supreme Court itself in *Lemon v. Kurtzman*).

With respect to the charge that subjection breaches the free exercise clause of the First Amendment, the brief cites a federal court decision referring to the "chilling aspect" of parochial schools being made subject to the National Labor Relations Act.

The example cited by the federal

court involved the discharge of a Roman Catholic teacher who one week gave a pro-union speech and the next advocated the cause of birth control. The Roman Catholic bishop, said the court, would then be confronted with the choice of foregoing his right to discharge the heretical teacher or to do so at the risk of protracted and expensive proceedings which would involve the church's religious practices and beliefs.

The same "chilling aspect," the brief contends, "would be present in the case of a teacher termination (in the Wisconsin Synod) if church elementary and secondary schools were brought within state unemployment compensation law."

The US Supreme Court will receive about 6,000 appeals this term of which it will review and render opinions on about 475. The Wisconsin Synod appeal is one of 150 on which the Court will also hear oral arguments. Oral arguments on the appeal are expected to be heard by the Supreme Court sometime in February.

Representing the Wisconsin Synod before the Supreme Court is its legal counsel, the law firm of Von Briesen and Redmond of Milwaukee.

Congregations of the Wisconsin Synod maintain 364 parochial schools in 26 states with an enrollment of 30,452, taught by 1,455 teachers, most of whom are graduates of Dr. Martin Luther College, New Ulm, Minnesota, an educational facility of the Synod operated solely for the purpose of educating candidates for the teaching ministry. In addition to the elementary school system, associations of congregations maintain 19 area Lutheran high schools with an enrollment of 4,320, taught by 300 teachers.



Winter Comes to East Fork

In *The Cradle Board*, the Newsletter of the East Fork Lutheran Nursery, in its Winter 1980 issue Pastor H. Eug. Hartzell gives a touching account of the coming of winter. The East Fork Lutheran Nursery, as you may know, is maintained by the Wisconsin Ev. Lutheran Synod for the care of neglected or helpless Apache children of the Fort Apache and San Carlos Reservations. It is located within the mission compound at East Fork, Arizona, and is supported by contributions made directly to the East Fork Lutheran Nursery.

Pastor H. Eug. Hartzell is the superintendent of the Nursery. His note on the coming of winter reads as follows:

"During the night of the 14th of October 1980, the first snow of the winter fell on Rim Rock that rises 2,000 feet or

so behind and above the Nursery. It came during the night. No one saw it falling, but when it grew light, there it was! No one sees the Savior's care for the children every night, but it is there; and some day, when the Light comes, all will see him as plain as the snow on the mountains."

The above thoughts also moved Pastor Hartzell to write a poem zeroing in on the Lord's love for his children. We would like to share it with you. It is entitled "God Guards and Protects His Children" and reads as follows:

*Old winter's on the way again,
The mountains wait its first cold touch.
The brittle rocks and naked trees
Will be the very first to know
The soft embrace of falling snow,
And see its icy mantle thrown
O'er every gray and silent stone.*

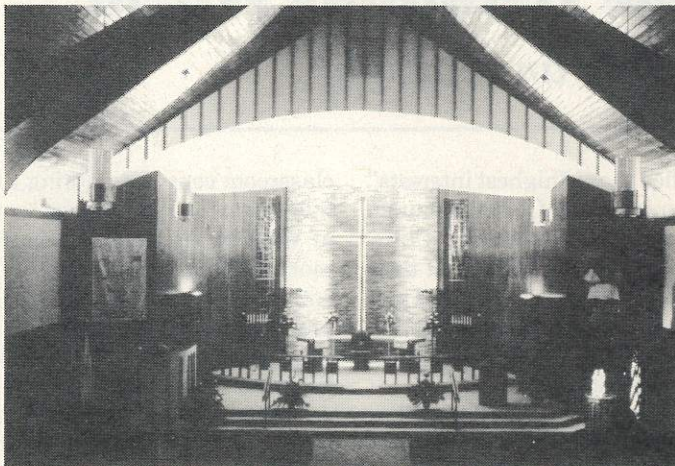
*Then comes that first bright magic morn,
And in the valley far below
We all look up and see the snow,
Which overnight has changed to white
The peaks that yesterday frowned down
With somber hues of gray and brown
Upon our huddled little town.*

*Under the rim of wintry crags
The Nursery basks in golden light,
And even when the sun has set
Its windows shine all thru the night,
So warm, inviting, yellow, bright;
While safe within the children sleep,
Each one a tiny breathing heap.*

*All thru the winter, come what may,
Dark cloud, or storm, or sun's bright ray,
The angels keep their constant watch
Above each baby's humble bed,
And lovingly stoop down to touch
Each dark unmoving tousled head,
Sleeping in its safe warm bed.*

*It really doesn't matter much
Whether, or when, or who, or such;
Our Lord unceasingly looks down
Upon each child, each home, each town
To keep them well, and safe, and warm.
In winter, summer, spring, or fall
Jesus protects and loves us all.*

Mt. Olive of Appleton Completes Master Plan



Focusing on the theme, "Let Christ Have the Supremacy," Mt. Olive Ev. Lutheran Congregation dedicated its new sanctuary at 930 East Florida Avenue, Appleton, Wisconsin, on Sunday, November 16, 1980. Pastor R. K. Pankow delivered the dedicatory message on the theme, basing his address on Colossians 1:15-23. Pastor M. L. Hoppe served as liturgist. Mt. Olive adult and school choirs and the brass ensemble from Fox Valley Lutheran High School also participated. The dedicatory service was attended by 1,256 worshippers.

Open house of the new facility was held all day, followed by an evening service of praise and thanksgiving at 7:00 P.M. Pastor Carl W. Voss, Green Bay, president of the Northern Wisconsin District, was guest preacher for the service. The Wisconsin Lutheran Seminary Chorus edified the 700 worshippers with hymns of praise.

Completion of the new sanctuary marks the final phase of Mt. Olive's master plan to relocate on the north-east side of Appleton from its former location in the downtown area of the city. The course was determined in

1965. The plan was begun in 1970 with construction of a four-room Christian day school which was expanded to eight rooms in 1972.

Featuring a modern Gothic architectural design, the new facility has a total of 16,250 square feet. Total seating capacity in the sanctuary is 600. The church is connected to the school on the east side and includes two additional classrooms in the basement, plus various activity and meeting rooms.

In addition to the church proper on the first floor, the building houses a room designated as the Trinity Chapel, furnished in memory of the late Pastor Emeritus R. E. Ziesemer, who was Mt. Olive's first pastor and served the congregation for 53 years before retiring in 1968. Furnishings of the sanctuary include a pulpit and lectern placed in memory of the late Pastor M. A. Schroeder, Mt. Olive's second pastor, who served from 1967 until his death in 1973.

A thankful congregation gave praise to the Lord for his blessing upon the planning, construction and financing of this House of God. Realizing that the Lord "can do immeasurably more than all we ask or imagine according to his

(Continued on page 46)

DMLC

Midyear Graduates Placed

Fifteen midyear graduates of Dr. Martin Luther College, the Wisconsin Synod's teacher-education college at New Ulm, Minnesota, received their first assignments on December 16, 1980. Mindful of escalating travel costs, the Conference of Presidents delegates the assignment of calls to the district presidents living in the immediate vicinity of Milwaukee. The candidates were assigned to schools in six states.

Although 15 candidates represents an unusually large midyear class, all of the available graduates were placed. In fact, one call could not be filled. Of the 15 calls, four are temporary. Temporary calls are not to be regarded as probationary, but rather reflect a tem-

porary need on the part of the calling congregation.

The following nine were given calls to schools in Wisconsin: Thomas J. Bakjian of New Ulm, Minnesota, to Trinity, Watertown (temporary); Cynthia J. Gross of Menomonee Falls, Wisconsin, to St. Paul's, Platteville; Becky D. Klukas of Balaton, Minnesota, to St. Paul's Hales Corners; Thomas G. Neumann of Shelby, Michigan, to St. John's, Maribel; David G. Niemi of Milwaukee, Wisconsin, to First German, Manitowoc; Susan B. Teuteberg of Menomonee Falls, Wisconsin, to St. Paul's, Bangor; Monica G. Wiebusch of Vancouver, Washington, to St. John's, Burlington; and Randall R.

Zeamer of De Pere, Wisconsin, to St. Luke's, Kenosha (temporary).

Also receiving calls were: David T. Degner of Jefferson, Wisconsin, to Garden Grove, California (temporary); Denise L. Miller of Elroy, Wisconsin, to St. Paul's, St. James, Minnesota; Amy C. Templin of Glencoe, Minnesota, to St. John's, Minneapolis, Minnesota; Cheryl L. Uphoff of Payette, Idaho, to Faith, Dexter, Michigan; Jane M. Wentzel of Inver Grove Heights, Minnesota, to St. John's, Stanton, Nebraska; Carrie L. Zietlow of Anchorage, Alaska, to Gethsemane, Cibecue, Arizona; and Debra L. Zietlow of Milwaukee, Wisconsin, to Trinity, Nicollet, Minnesota (temporary).

May our Lord bless these young people as they enter upon their calls as teachers in our Christian day schools and make them a blessing to their pupils and to the members of their congregations!

Looking at the Religious World information and insight

Elder Statesman Issues Challenge

"Nothing is more important or as important in the world today than for Christians of America to grasp and realize their historic opportunities." So said Dr. Charles Habib Malik of Lebanon, former president of the U.N. General Assembly and three-term president of the U.N. Security Council. Malik delivered the dedicatory address last fall on the occasion of the dedication of the Billy Graham Center on the campus of Wheaton College in Wheaton, Illinois.

Malik said: "Perhaps never since the Twelve Apostles and Saint Paul has any group of Christians been burdened by Providence with the responsibilities now devolving upon American Christians. Materially, politically and morally, the Protestants of America especially command resources that are absolutely unprecedented."

He challenged American Christians to use those resources "to promote the highest interest of man and the spirit."

He identified those "highest interests" with the mission of Christ's church. Still speaking about America's Christians, he added: "The burden of their infinite accountability before God and history can only be carried with at once the deepest joy and the most authentic humility."

God prospers Christians to allow them the privilege of greater participation in the task of helping his kingdom come. If we employ our gifts, intellectual and material, for purposes other than God's purposes, he will distribute his gifts to others who will use them to glorify him.

As Malik said: We are his people; now is the time.

Supreme Court Says No To Ten Commandments

A Kentucky state law which requires the posting of the Ten Commandments in every public-school classroom is unconstitutional according to the U.S. Supreme Court. A notation on the

classroom copy designating the Commandments as "the fundamental code of Western civilization and the common law of the United States" did not convince the court majority that the practice was not a violation of the anti-establishment clause of the constitution.

Visitors to the Justice Department building in Washington, D. C., which houses the Supreme Court, may recall that the Ten Commandments are etched in stone on a wall in the court's chambers. The ruling did not explain why the Commandments are legal in a courtroom, but not in a classroom.

Possible Site of Sodom and Gomorrah Discovered

Archaeologists Walter Rast of Valparaiso University and Thomas Schaub of Indiana University in Pennsylvania believe they have uncovered the probable sites of Sodom and Gomorrah as well as three other "Cities of

the Plain." They believe the cities they found were destroyed between 2350 and 2000 B.C. Rast and Schaub have been digging at the site since 1975. The site is in the southeast end of the Dead Sea near the traditional location of the two cities God destroyed with fire and brimstone for the sin of homosexuality practiced by their citizens.

Some Bible critics have questioned whether Sodom and Gomorrah ever actually existed. Confirmation of their existence was discovered in 1976 when epigrapher Giovanni Pettinato deciphered the names of the two cities on the famous Ebla tablets. The Ebla tablets were discovered at Tel Mardikh near Aleppo in northern Syria in the mid 1960s.

Selling Indulgences on TV

"Electronic church" preachers violate basic Protestant principles with their fund-raising techniques. That is the conviction of the Rev. Richard Neuhaus, a New York Lutheran author and editor. Neuhaus' remarks were made in an interview with a Religious News Service correspondent and published in the *Lutheran World Information* bulletin in Geneva, Switzerland.

"Media preachers set up a tit for tat relationship with God," Neuhaus said. "They say 'give' to them and God will bless the giver, and they ignore the central Reformation teaching that salvation is by God's grace alone. . . . Contributions to the evangelists become a kind of magic trigger to win God's favor. This is an odious peddling of the gospel, a prideful assertion of our human desire to control God."

Neuhaus suggested that if Luther were around today, he would attack the fund-raising methods of TV evangelists as vigorously as he did the bishops who condoned the selling of indulgences for salvation. Neuhaus insisted that other preachers are often just as guilty of violating Reformation principles. He pinpointed electronic church preachers only because of their current popularity.

"Some of the radio preachers go beyond the medieval indulgence sellers," Neuhaus said. "They present themselves as mediators of divine grace, give the impression that to be related to them, to their programs, and especially to send money, is to be

related to God. . . . At another level they confuse fundamental Protestant theology by turning faith into a good work. Their appeal says: 'This is what God has done; you only have to believe and belief becomes your contribution, your good work.' They make little call to total dependence on the cross and on God's free gift of salvation."

In another evaluation of Christian broadcasting in the *Concordia Journal*, published by Concordia Seminary in St. Louis, faculty member Dr. Martin Scharlemann suggests that persons are "naive" who "believe that all is on the 'up and up' in what has come to be known as the electronic church."

Scharlemann encourages his readers to read *Washington Post* columnist Dick Dabney's expose' of the electronic church in the August 1980 issue of *Harpers*. Scharlemann adds: "The sharp contrast between what seems to be going on 'up front' and what takes place backstage in these slick television operations would be enough to persuade persons of sound mind and wholesome faith to turn off such programs as they attempt to invade our living rooms."

Scharlemann notes that a favorite emphasis of many media preachers is the imminent return of the Lord. If they really believe that, he wonders why they are "using vast funds to erect corporate headquarters designed to last for decades." In conclusion he observes that "it is not salvation that is being offered but spiritual confusion that is being exploited by persons who pose as shepherds but are, in fact, heartless hirelings."

Let the buyer beware. Indulgences are as worthless today as they were in Luther's day.

Norway Lifts Ban on "The Life of Brian"

The Norwegian Board of Censors has lifted the government's ban on the movie "The Life of Brian." The movie was produced by the British comedy group, Monty Python. When the film was released in the U.S. two years ago, Lutheran Council film critic Robert Lee called it "crude and rude mockery, colossal bad taste, profane parody, . . . grossly offensive to those who accept Jesus Christ as Lord and Savior." "The Life of Brian" demeans Chris-

tianity, in Lee's words, "by overt and perverse sacrilege."

The Board of Censors allowed the lifting of the ban after the film had been edited and a notice added declaring that Brian should not be identified with Jesus Christ. The Board also specified that no one under 18 could be allowed to see the movie. Norwegian citizens are protesting the lifting of the ban.

We wouldn't have considered the item newsworthy had it not been for the comment of the cinema critic of a Norwegian newspaper, Lars Fitjar. He compared the movie's offensiveness to a hypothetical comic movie about the Jewish Holocaust. "How would people react," Fitjar asked, "if someone made a film in which people were singing 'look at the bright side of life,' while being gassed in the chambers at Auschwitz?"

Enough said!

"Cosmos"

Carl Sagan's 13-part PBS series entitled *Cosmos* has captured the largest TV audience in the history of Public Service Broadcasting. Trade papers have given the series high praise.

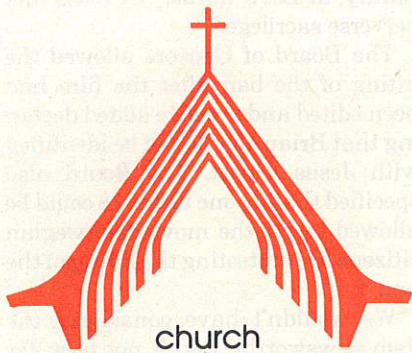
One of Sagan's colleagues does not think *Cosmos* deserves the praise it is getting. Richard Baer, professor of life sciences at New York State College, insists in a *Wall Street Journal* article that Sagan is not simply representing science. "He is sharing his philosophical world view. His religious testimony — a blend of nature and mysticism, materialism and scientism."

Baer criticizes Sagan for looking to "science alone to unravel the mysteries of life." Sagan's sarcastic voice in Baer's view "reveals his bias against religion and the church. For Mr. Sagan, the church appears to be little more than the realm of ignorance and bigotry."

Thanks, Dr. Baer, for saying that.

Christianity is sometimes ridiculed because it calls for faith in unfounded facts. We've seen some of the episodes in the *Cosmos* series. We think that if *Cosmos* presents the assured results of scientific inquiry, Christianity's truth claims look tame by comparison. You've got to have faith to believe what Sagan says no less than to believe what the Bible says.

Joel C. Gerlach



church
extension
fund

sunday

If you are like most Christians, your church, the church building itself, has a very special place in your life. In your church you hear God's Word with its message of forgiveness and peace. In your church you receive the Lord's Supper, Christ's personal assurance to you of your forgiveness through his very own body and blood. It's entirely possible that you were married in that same church and that your child was baptized and confirmed there. Depending on your age, perhaps your daugh-

ter was married in that very same church or maybe that's the big day you and she are looking forward to. The way most of us feel about our church, we might well have written the words penned by the writer of the 84th Psalm: "How lovely is your dwelling place, O Lord Almighty. Better is one day in your courts than a thousand elsewhere. I would rather be a door-keeper in the house of my God than dwell in the tents of the wicked."

Granted that all those feelings are there in most of us, why take the time and space to put them down in writing? Very simply because there are many of our fellow Wisconsin Synod Christians who do not have a church building of their own. That probably doesn't mean much to many of us and won't unless and until we stop and think for a moment about what our church means to us. Hopefully the paragraph above has accomplished that.

Now let's look at it from the other side. How would you like to look forward to your son's or grandson's confirmation service being held in the meeting room of a bank or a rented storefront church? What would be your reaction to planning your daughter's or granddaughter's wedding when the

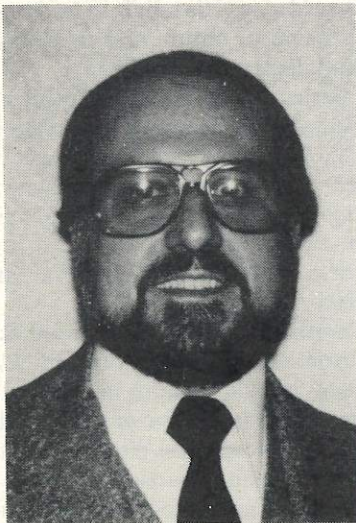
marriage will take place in the local funeral home chapel? Most important of all, how much more difficult wouldn't you consider it to be to invite someone to your church to share the blessings of God's Word, if your church hadn't yet been built, if your congregation were worshiping in that bank or storefront or funeral chapel?

Sunday February 15th, is the Sunday we hope each of our WELS congregations will set aside to observe as CEF Sunday. You will be joining your pastor in a special litany for the day.

Some congregations used to use Reformation Sunday or Thanksgiving for their CEF observance. That gets CEF mixed up with all kinds of other things — important things — and we hope that you consider the CEF important enough to observe it on its own day.

The Church Extension Fund is the source of funding for the purchase of all land, and the building of all chapels, churches and parsonages for the mission congregations of our Synod. Two factors have put the "squeeze" on the CEF lately, one is inflation, the other is the interest rate on borrowed monies in the CEF. Together they mean less of everything for the mission efforts of our Synod, fewer and

Ronald H. Meier, New Synod Treasurer



Ronald H. Meier

At a recent meeting, the Board of Trustees of the Wisconsin Evangelical Lutheran Synod elected Mr.

Ronald H. Meier of Milwaukee as the Synod's new treasurer. Mr. Meier is not new to the Synod's fiscal operations, since he was engaged as assistant to the former treasurer, Mr. Norris H. Koopmann, in 1976 and appointed assistant treasurer in 1977.

Meier's predecessor, Mr. Norris Koopman, served the Synod as treasurer from 1961 to the close of 1980. He will continue in the position of controller and budget director.

Mr. Meier began his new duties on January 1, 1981. As treasurer he will be responsible for the disbursement of the Synod's \$15 million annual budget and annual capital funds of about \$5 million.

Mr. Meier is a native of Kenosha,

Wisconsin, and is a 1964 graduate of the former Spencerian College of Milwaukee. He has a degree in Business administration.

Previously he has worked for Sears Roebuck and Company as credit manager at St. Cloud, Minnesota; Sioux Falls, South Dakota; and Benton Harbor, Michigan. He was also a sales representative of the Lincoln National Life Insurance Company, working out of the Milwaukee office.

Mr. Meier is married to the former Joan Ferch of Kenosha. They have four children: Wayne, 15; Kathryn, 13; Nancy, 9; and Sally, 6. The Meiers are members of Atonement Lutheran Church in Milwaukee.

We pray that Mr. Meier will find his work very satisfying, as he serves the Lord and our church body in his responsible position!

smaller land sites, smaller chapels and at present a moratorium on parsonages. Indirectly the squeeze on the CEF may mean the opening of fewer home missions in coming years.

What can you do to help? By now we would hope that each of you has seen the CEF "Building His House" church display and has heard from your pastor or Member Loan Lay Representative about the various ways you can lend your savings or simply save through the CEF. Your money can earn the normal rate of interest and still save WELS money because much of the Synod's borrowed money is borrowed at PRIME interest.

The other part of the answer is gifts. That's where CEF Sunday and the gift in your envelope come in. Every dollar given means one less dollar on which WELS needs to pay interest.

So when your congregation celebrates CEF Sunday, take a look around your church, consider the blessings you and your family have received through it, the anchor and refuge it provides in your busy work-a-day world. Then think about being without that church and give generously. "Blessed are those who dwell in Your house; they are ever praising You," Psalm 84:4.

Mt. Olive (continued)

power at work within us" (Ephesians 3:20), and recognizing that the Lord had demonstrated that truth in that offerings and modest bequests over a two-year period covered over 75 percent of total costs of \$675,000, the congregation gratefully resolved to designate the dedicatory offering for the construction of four metal-roof chapels in Malawi, Africa. The project indebtedness has been financed through private notes from the membership.

Mt. Olive was founded in 1915. Today it has a membership of 1,618 — 1,178 communicants — and has 282 students enrolled in its Christian day school. Ninety-five young people of Mount Olive attend Fox Valley Lutheran High School; 13 are attending WELS's worker-training schools. Mt. Olive's pastors are R. K. Pankow and M. L. Hoppe. Kenneth Kolander is minister of education.

With the Lord



**Pastor Carl Henning
1903-1980**

Our gracious God in his wisdom and mercy on December 9, 1980, called out of this life the soul of Pastor Carl J. G. Henning, one of his retired servants. Pastor Henning was born on February 11, 1903, at Waukesha, Wisconsin, the son of Rev. Carl and Clara Henning.

In preparation for the public ministry, he attended Northwestern College from 1918 to 1923. In the fall of that year he enrolled at Concordia Seminary, Springfield, Illinois. During 1925 and 1926 he served as a vicar in Milwaukee and was instrumental in establishing Garden Homes Lutheran

Church. He graduated from Concordia Seminary in 1927.

Pastor Henning was ordained by his father on July 31, 1927, at St. John's Lutheran Church, Town of Grover, rural Peshtigo, Wisconsin. Pastor Henning's ministry was conducted in the two states of Michigan and Wisconsin and in three districts of the Synod. The congregations which he shepherded included Emmanuel, Sault Ste. Marie, Michigan, 1927-35; Grace, Crivitz, Wisconsin, 1935-43; Trinity, Town of Ellington, and St. Paul's near Stevensville, Wisconsin, 1943-51; St. John's, Lomira, Wisconsin, 1951-66; and Emmanuel of Custer and Redeemer of Scottville, Michigan, 1966-70, when, being in ill health, he retired.

He and his wife, the former Esther E. Rewoldt, whom he married on October 16, 1929, spent their 10 years of retirement in Waupun, Wisconsin, where they were members of Grace Ev. Lutheran Church. During 1974 and 1975 Pastor Henning served as vacancy pastor of St. Peter's Lutheran Church, Kekoskee.

Surviving Pastor Henning are his wife and daughter, five grandchildren, and many other relatives. A son preceded him in death.

Friends and relatives present at the funeral service at Grace Church on December 12 were comforted with the words of Philippians 1:21, a favorite verse of Pastor Henning. His body was laid to rest at Highland Memory Gardens, Town of Trenton, rural Beaver Dam. As Pastor Henning believed and proclaimed: "For to me, to live is Christ and to die is gain."

Pastor Paul R. Zittlow

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.

VACATION RETREATS

Marriage Enrichment Workshops

**Pastor/Family — June 14-19, 1981
Teacher/Family — June 19-24, 1981**

Vacation retreats for pastors and their families and teachers and their families, to be held on the above dates at the Pinecrest Resort in Eagle River, Wisconsin, are now being planned. A staff member of Wisconsin Lutheran Child and Family Service will conduct morning workshops on "Marriage Enrichment through Communication." Arrangements will be made to have the children supervised in activities during the morning sessions. Afternoons and evenings are free. Lodging will be provided in housekeeping cottages. For further information regarding schedules, costs and reservations, please write or call: 7-mile Pinecrest Resort, P. O. Box A, Eagle River, WI 54521; Telephone: 715/369-3732 or 715/479-8118, or contact WLCFS. Reservation deadline is March 15, 1981.

90th Anniversary of Immanuel, Buffalo, MN

On Thanksgiving Day, November 27, 1980, Immanuel Congregation of Buffalo, Minnesota, had more than the usual reasons to give thanks. The occasion for the special thanks expressed that day was the 90th anniversary of the founding of the congregation. Directing the festival of thanks was the congregation's pastor, the Rev. Stephen Smith, who spoke to the assembly on the words of Psalm 147:12-20.

When Immanuel Congregation was founded in 1890, conditions were considerably different from what they are today. As far back as 1864, *Reiseprediger* (traveling preachers) visited the area. Horse and buggy were the main mode of transportation. At first services could only be held every six to eight weeks, and later once a month. The services were conducted in private homes or in a one-room school. There is even mention of having to travel some distances to get the pastor so that they could have a worship service.

After laboring about 25 years under this system, the people in the area

finally organized a congregation. The next year they erected a church building. At first the congregation shared a pastor with several neighboring congregations. Not until 1907 did Immanuel Congregation have a resident pastor of its own.

The history of the congregation makes one thing clear. It is God who through his blessings has made those 90 years possible. Without him no anniversaries, either present or future, would be possible at all. To God alone be praise and thanksgiving!

Wisconsin Synod Beneficiary of Large Estate

Milwaukee, Wis. — The Wisconsin Evangelical Lutheran Synod is the principal beneficiary of the estate of the late Erwin G. Rehbein of Waupaca, Wisconsin, who died November 2 after a lengthy illness. The will was admitted to probate on December 16.

Under the terms of the will the Wisconsin Synod is the principal beneficiary of the Mill-Craft Housing Corporation of Waupaca, a manufacturer of prefabricated housing, in which Mr. Rehbein owned 90 percent of the stock. Two other properties were also included with an estimated value of \$1.4 million.

According to the terms of the will, the interest from the three properties is to be used for specified purposes. One-tenth of the annual earnings is to be used to subsidize the Synod's architectural department, a consulting service for mission congregations. One quarter of the annual earnings is designated for schol-

arships either for students studying to be pastors or teachers in the Synod's six pastor-teacher training schools or for the faculties at these schools. The remaining 65 percent of the annual earnings is to be used for the erection and maintenance of a central headquarters for the 405,000-member Wisconsin Synod.

Present headquarters for the Synod are at 3512 W. North Avenue, Milwaukee. The facilities are too small and expansion costs on the present site are deemed excessive. The 1979 convention of the Synod authorized the relocation of the headquarters provided that the relocation could be done without the use of operating funds.

The exact value of the estate accruing to the Wisconsin Synod cannot be estimated at this time. It is expected that it will take at least two years before the estate is settled.

CALENDAR OF CONFERENCES

MICHIGAN

NORTHERN PASTOR-TEACHER CONFERENCE

Date: February 9-10, 1981.

Place: St. Paul's, Saginaw, Michigan; J. Tiefel and F. Bivens, host pastors.

Preacher: J. Tiefel; M. Toepel, alternate.

Agenda: Monday: Conference Reports; Family Relationships Within the Parsonage and Teacherage: F. Matzke; Tuesday: Exegesis of Galatians 4:21 — 5:1; G. Stawicki; Augsburg Confession, Article XXIII: O. Maasch; Christ's Church — Her Saints, Her Priests, Her Ministers and a Leaven They Are Facing Today: H. Sauer.

Note: Please send excuses to the host pastors.

J. C. Seifert, Secretary

MICHIGAN

SOUTHWESTERN PASTORAL CONFERENCE

Date: February 24, 1981; 9:00 a.m. Communion service.

Place: Peace, Otsego, Michigan; J. Hopf, host pastor.

Preacher: L. Fager; J. Frey, alternate.

Agenda: Exegesis of Genesis 2:18-24; M. Albrecht and T. Nass; Exegesis of 1 Timothy 2:12-15; M. Braun; Conference Business; Casuistry.

D. J. Valteau, Secretary

MINNESOTA

REDWOOD FALLS PASTORAL CONFERENCE

Date: February 24, 1981.

Place: Bethany Lutheran, rural Renville, Minnesota; O. Lemke, host pastor.

Preacher: M. Schwark; R. Schwerin, alternate.

Agenda: Exegesis of 1 Corinthians 3:18-23; R. Beckmann; *Formula of Concord*, Article 9; J. Berg; Analysis and Review of the New Explanation of the Catechism; J. Miller; Sudden Infant Death Syndrome Workshop.

R. Hellman, Secretary

NEBRASKA

CENTRAL DELEGATE CONFERENCE

Date: February 23-24, 1981.

Place: St. Paul's Lutheran, North 11th and Georgia Avenue, Norfolk, Nebraska; Vicar S. Zak, host.

Chaplain: M. Zander.

Preacher: D. Lemke; L. Sievert, alternate.

Agenda: Isagogical Study of Ephesians 6 with Exegetical Study of Difficult Passages: F. Berger; *Large Catechism*: Preface and Commandments 1-3; R. Adrian; Communicating the Word in a Most Effective Way: L. Sievert; Some Practical Guidelines for Strengthening Our Congregations: W. Bruss.

R. Schlieve, Circuit Pastor

SOUTHERN PASTOR-TEACHER- DELEGATE CONFERENCE

Date: February 23-24, 1981; Communion service at 7:30 p.m.

Place: Zion Lutheran, Clatonia, Nebraska; L. Wiederich, host pastor.

Preacher: P. Reede; D. Nitz, alternate.

Agenda: Augsburg Confession, Article XIV, "Of Ecclesiastical Order"; M. Traudt; Is Rule 14 an Encroachment upon the Doctrine of the Separation of Church and State?; K. Blauert; Divorce and Malicious Desertion; K. Bode; Millennialism; P. Zarling (alternate).

Note: Announce to host pastor.

P. Reede, Secretary

NORTHERN WISCONSIN

WINNEBAGO PASTORAL CONFERENCE

Date: February 23, 1981; 9:00 a.m. Communion service.

Place: Peace Lutheran, Green Lake, Wisconsin; D. Hallemeier, host pastor.

Preacher: D. Hallemeier; P. Hoenecke, alternate.

Agenda: Exegesis of James 4; R. Diener; *Shepherd Under Christ*, chapter 4 (continued); D. Hallemeier;

Augsburg Confession: Preface and Articles I-VIII;

A. Aichele

S. C. Stern, Secretary

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Date: February 24, 1981; 9:30 a.m.

Place: English Lutheran, Viroqua, Wisconsin.

Preacher: A. Werre; H. Winkel, alternate.

Agenda: Exegesis of 1 Timothy 4; D. Tollefson; The Work of the Holy Spirit in the Old Testament; M. Herrmann; Catechism Revision — Study of Questions 123-250; D. Falck and D. Miller; Instructing Our Children in the Techniques of Prayer and Worship; D. Miller.

R. W. Kloehn, Secretary

CHURCH ORGAN OFFERED

St. Peter Ev. Lutheran Church, Brodhead, Wisconsin, has purchased a new church organ and is offering its former organ, a Hammond with remote speaker and cabinet, to any sister congregation. The organ is offered free of charge with the request that the receiving congregation take care of the transportation.

Anyone interested is invited to contact St. Peter Lutheran Church, 1708 W. 6th Ave., Brodhead, Wisconsin; phone 608/ 897-2092.

The Scriptures (Continued)

books, written over a period of some 1,500 years, enjoy a divine common denominator, because "all Scripture is God-breathed."

Not Robots

Were the prophets and apostles, then, simply recording instruments, robots, who took down mechanically what God dictated? This hardly agrees with some of the lively details the Scriptures give us about these men. To be sure, many were willing tools of the Holy Spirit. Moses, on the other hand, had all kinds of excuses to get out of doing what God had in mind for him. Jonah is sometimes called the "reluctant prophet," and not without reason. When God told him to preach to the inhabitants of Nineveh, his first response was to catch the first ship going in the opposite direction. Eventually, of course, even these reluctant prophets caught on fire and zealously served their Lord. But in answer to the question at the beginning of this paragraph, we readily admit there are some things about the miracle of inspiration that we just do not completely understand.

How They Obtained Their Information

Consider, for a moment, how the holy writers obtained their information. One obvious way was to have been there, to have witnessed in person the events of Christ's life. In fact Jesus himself told the Twelve, "You also must testify, for you have been with me from the beginning" (John 15:27). And so Peter and John speak of themselves as "eyewitnesses" (2 Peter 1:16). Luke, however, mentions in the introduction of his Gospel that he got his information by carefully questioning "eyewitnesses and servants of the word" (Luke 1:2). And Paul makes it very clear to the Galatians that he did NOT get his information from human sources at all, but by a special revelation of the Lord himself.

How the sacred writers acquired their information, then, really has no direct bearing on the process we call "inspiration." But when they sorted out what they had heard and read, and

then put pen to paper, the Holy Spirit marvelously guided and guarded their words to say just what he wanted them to say. This gracious activity of the Spirit we call "verbal inspiration."

Although the Bible clearly states in Exodus 24:4 that "Moses wrote down everything the Lord had said," not all the sacred writers followed this pattern. Jeremiah summoned a scribe named Baruch and "dictated all the words the Lord had spoken to him" (Jeremiah 36:4). We know that St. Paul usually followed the same procedure. Regardless of the method used, the message always bore the inspired imprint of the Holy Spirit.

We might as well state here and now that most of Protestantism finds this precious doctrine unacceptable. Modern theologians ridicule our square-toed, simple theology in general and verbal inspiration in particular because it unmercifully exposes their liberal, unscriptural teachings. Besides, they resent being bound by the simple gospel message. For us, the Scripture's divine inspiration makes us secure in our faith, and is the source of our hope amid the towering wrecks of time. We join without hesitation our little ones in singing,

Jesus loves me, this I know,
For the Bible tells me so.

The Bible is reliable — yes, infallible — because it is "God-breathed." But more on that subject in the next article.

1981

ESCAPE TO WISCONSIN LSI FAMILY CAMPING TOUR

The Lutheran Science Institute is planning an 11-day Wisconsin Family camping Tour for 1981 which will begin on July 28 near Sturgeon Bay, Wisconsin, and end on August 7 at Prairie du Chien. There will be three base camps: the two mentioned and one at Mirror Lake near the Dells.

Sight-seeing, hiking, fossil hunting, swimming and touring will be added to the fellowship enjoyed at the evening devotions and joint cookouts. The teenagers will have one overnight backpack trek near Devil's Lake. The natural history and geology of Wisconsin will be studied in detail.

The costs: \$20.00 per family or \$10 per individual for LSI members; \$30 per family or \$15 per individual for WELS non-

PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 15 and 16, 1981. Prof. Paul Nitz will present a series of lectures on "The Use of the Old Testament in the New" and Prof. Armin Schuetze will present a series of lectures on "The Significance of the Reformation for Our Ministry Today." A fee of \$15.00 is requested of each participant. The sessions will run from 9-12, 1-3, and 6-9 on June 15 and 9-12 and 1-4 on June 16.

NEEDED

Nebraska Ev. Lutheran High School needs choir robes and choir risers. If any congregation or organization has some available, please contact Karl Blauert, Box 126, Waco, Nebraska 68460.

HANDBELL FESTIVAL

A handbell festival is being planned for April 25-27, 1981, at St. John's Lutheran Church, Burlington, Wisconsin. All WELS and ELS children and adult handbell choirs are invited to participate.

For information write: Mrs. Harvey Schaal, c/o St. John's Lutheran Church, 198 Westridge Avenue, Burlington, Wisconsin 53105.

CHAPLAIN E. C. RENZ

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6501 Gau-Bischofsheim
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Gen. Del.
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LSI members; and \$60 per family or \$30 per individual for non-WELS members. If interested in taking only a portion of the tour, figure 10 percent of the per day expense.

A \$10 nonreturnable deposit is required. This will be applied toward the registration fee and covers the cost for the LSI and its directors to plan and coordinate the tours successfully so that all may enjoy the advantages of group rates, security and Christian fellowship. Each family is responsible for the travel and food costs and camping fees for the 11 days.

Since a number of families have already registered, prompt registration is encouraged. There will be openings for at least 15 families.

Applications may be procured from Prof. Gerald Mallmann, 4821 19th Avenue, Kenosha, Wisconsin. 53140.

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.

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

*Denotes exploratory services.

EXPLORATORY

CALGARY, ALBERTA, CANADA

WELS exploratory services are being held in Calgary, Alberta. Services are held at the Pine-ridge Community Hall, 6024 Rundlehorn Dr. N.E. in Calgary. The time of service is 10:00 a.m. with Sunday school and Bible study at 11:00 a.m. Please send names of any interested people to Pastor William Heiges, 3407 38 St. NE, Calgary, Alberta, Canada T1Y 4J7; phone 403/285-1880.

LEHIGH ACRES, SOUTHERN FLORIDA

The Lehigh Acres exploratory group has changed its worship time to 9:00 a.m., with Sunday school and Bible study at 10:15. Services are in the Lehigh Acres Jaycees' Building, 1 mile west of town on Lee Blvd. Send names to Pastor Dennis Kleist, 6307 Hofstra Ct., Ft. Myers, Florida 33907; phone 813/482-7595.

JEFFERSON COUNTY, MISSOURI

Exploratory worship services for Jefferson County, Missouri, are being held each Sunday at 9:15 a.m. at the Twin City Motel, Highway 61-67, north of Highway 21A, Festus, Missouri (across from the Venture Store). This congregation will serve the cities of Festus, Crystal City, Barnhardt, Pevely, DeSoto, Hillsboro, and Herculaneum. For more information contact Pastor Roger R. Zehms, 10151 Sappington Road, St. Louis, Missouri 63128; phone 314/843-4513.

BROOKSVILLE, FLORIDA

WELS exploratory services are now being held every Sunday at the Seventh-Day Adventist Church, 919 W. Jefferson St., Brooksville, Florida. The time of service is 8:30 a.m. For information, or to submit names, please contact Pastor Harold E. Warnke, Star Rt. 2 Box 491-150, Beverly Hills, Florida, 32665; phone 904/489-3027 or 904/796-1036.

TIME AND PLACE

SCOTTSBLUFF, NEBRASKA

King of Kings Ev. Lutheran Church of Scottsbluff, Nebraska, is now worshipping in its new church building, located in the northeastern part of Scottsbluff at 2912 - 18th Avenue. The time of service is 9:00 a.m., with Sunday school and Bible class at 10:00 a.m. For more information, contact Pastor Joel W. Jaeger, 2304 Avenue B., Scottsbluff, NE 69361; phone 308/632-7316.

WINTER VISITORS TO THE VALLEY OF THE SUN

Our Savior Ev. Lutheran Church (WELS) serves the western suburban areas of metropolitan Phoenix which include: Sun City, Sun City West, Country Meadows, Peoria, Sun Aire Estates and Youngtown. The church is located at 9825 N. 103rd Avenue, Sun City, Arizona. For information on the time of services and other events contact Pastor Frederic H. Nitz, 9901 N. 103rd Avenue, Sun City, Arizona 85351; phone 602/977-2872.

NAMES WANTED

ROANOKE, VIRGINIA

Monthly services are being conducted in Roanoke, Virginia, for WELS individuals living in the area. To submit names or to inquire about the time and place of worship contact either Pastor Joel Luetke, 3229 Sandra Lane, Va. Beach, Virginia 23464, phone: 804/424-3547; or Mr. Victor Leitzke, 5450 Stoneybrook Dr. S.W., Roanoke, Virginia 24018, phone: 703/744-5653.

INSTALLATIONS

(Authorized by the District Presidents)

Pastor:

Found, C. Douglas, commissioned as missionary to Taiwan on June 22, 1980, at Grace Ev. Lutheran, Pueblo, Colorado, by K. Koeplin (NE).

Teachers:

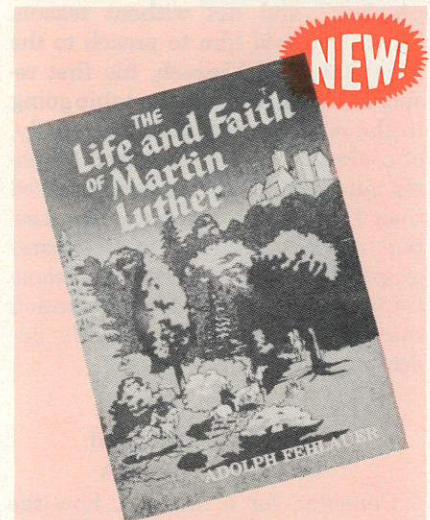
Nommensen, Arnold J., as teacher at St. John's, Sparta, Wisconsin, on July 13, 1980, by H. Winkel (WW).
Moldenhauer, Robert W., as teacher at Trinity, Watertown, Wisconsin, on August 24, 1980, by W. Schumann (WW).

AVAILABLE: ROOM DIVIDERS

Available free to any mission congregation up to seven wooden room dividers (98" long and 62" high). Mission congregation to pick them up. Contact Mr. Wayne Drews, 217 Davis St., Fox Lake, Wisconsin 53933; phone: 414/928-2757.

GOWNS AVAILABLE

St. Paul's Ev. Lutheran Church of St. James, Minnesota, has about 50 black choir gowns to give to any mission congregations of the Synod for the cost of shipping. Please direct your requests to Pastor Carl Henkel, 307 South Ninth Street, St. James, Minnesota 56081, phone 507/375-3636.



THE LIFE AND FAITH OF MARTIN LUTHER

By Adolph Fehlauer

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