

"Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have."

When he had said this, he showed them his hands and feet. And while they still did not believe it because of joy and amazement, he asked them, "Do you have anything here to eat?" They gave him a piece of broiled fish, and he took it and ate it in their presence.

He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms." Then he opened their minds so they could understand the Scriptures.

LUKE 24:39-44

The Northwestern Lutheran

April 12, 1981

Editorials



Easter in Autumn It is hard for us in the Northern Hemisphere to divorce Easter from spring. All about us are signs of the reviving year. Birds are back. The grass turns fresh and green. Sleeping flowers awake to bloom. Life returns where there had been apparent death. At Easter, Jesus and life came forth from the grave. Nature's reviving life is a semblance of the life from death its Maker brought forth on Resurrection morning.

In the Southern Hemisphere, in Argentina and Chile, in South Africa and Australia, Easter comes in autumn, when leaves are falling and plants are dying. The flowers lose their bloom, and birds take wing for warmer climes. Natural life sinks into sleep and death. There Easter is not in tune with nature's cycle. There Christians hear the Easter message of the Resurrection and the Life while dying nature seems to belie that message, and when their senses tell them that imminent death is all about them.

"He is risen!" is a proclamation that is not bound to a season or to a cycle of natural life. Easter is a timeless message of hope and joy and confidence. It is the risen Christ whom we worship in season and out of season. By the grace of God our resurrection faith thrives when its vital forces are assailed by the heat and drought of the temptations and burdens of life's summer; it flourishes in life's autumn, when our hopes and aspirations and successes wilt and decay; it blooms in life's winter, when our fading senses tell us only of the stillness and the chill of death.

Our fellow believers in the Southern Hemisphere cherish their Easter even if it is "out of season." So may it ever be with the Easter in our hearts, for in season and out of season the power, the triumph, the joy, and the hope of Easter are ours!

Carleton Toppe

No Longer Incredible But Still Sensational

A lot of perfectly good English words have lost their distinctive meaning through misuse in the course of time. One such word is "incredible." The precise definition of the word is "unbelievable." But to many people it no longer means precisely that. Sportscasters and other word merchants searching for striking terms have seen to that. Nowadays the feats of athletes, along with the merchandise being touted between plays, have advanced one notch in the shock ratings. They are no longer merely sensational; they are "incredible."

An event in history which truly warranted the use of this descriptive term is the resurrection of Jesus Christ

from the dead. In our experience deceased persons just don't rise from the dead. Once they are dead, they stay dead. In modern English, unpolluted by sensationalism, the response of doubting Thomas to the news that Jesus had risen from the dead might have been, "That's incredible!"

If it were reported in today's news that a person has just risen from the dead, the general response would likely be the same. Such a report would fall into the category of things that are not believable. Everyone knows that when you're dead, you're dead.

But St. Paul asserted in a letter written almost 2,000 years ago, "Now is Christ risen from the dead." This he set forth as a historical fact, a fact of which his readers were well aware. This fact, by its very nature as a fact, takes the resurrection from the dead out of the category of the incredible and places it into the category of the believable.

This historical fact confronts people in a world where everyone expects to die and where death remains to many the terminus of life and hope. Resurrection is no longer incredible because it has actually occurred, but that does not make it any less sensational as far as we Christians are concerned. And that's the reason we celebrate Easter.

Immanuel Frey

Fear Not!

Our country has problems, even some that President Reagan has not yet been able to address. A headline in the writer's metropolitan newspaper announces: "Fear is changing lifestyles, study says." Instances of the all-pervading fear of crime are so familiar that they need no repetition here.

All-important as this fear of crime may be, it merely figures a far more devastating and destroying fear, the fear of ultimate lack and loss, the fear of eternal damnation.

In this day and age we cannot just ignore any and every fear. We react to those TV commercials that make fear their motivation — that includes nine out of ten of them. These are, however, fears on a lower level, lower by far than the fear of eternal damnation.

On the night before his crucifixion our Lord told his disciples, "Do not let your hearts be troubled." On the Easter morrow after his grave-rest the angel announced, "Do not be afraid." When the big fear is disintegrated, the little fears that remain are manageable with the help of the Spirit by the power of "faith expressing itself through love." And this is the love that "drives out fear."

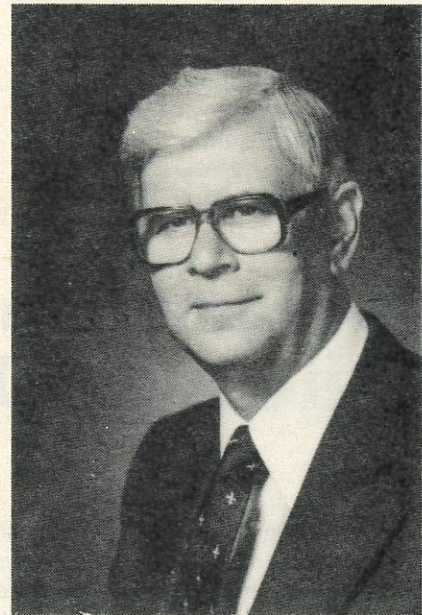
Edward Fredrich

We Won!

An ardent football fan is sitting in the stands watching his favorite team. A member of his team gets the ball and runs for a touchdown just as time is running out. In his excitement the fan jumps out of his seat, tosses his hat in the air, and shouts at the top of his voice: "We won!" He wasn't down there on the field. He did not take part in the game. It was won without any effort on his part. Yet he does not hesitate to say "We." It was his team that won, the team with which he had identified himself, and the fruits and joys of victory were his just as much as if he had been a part of the action.

All comparisons are admittedly weak and imperfect, but they often help us better to understand and remember an important point. You will have guessed the comparison that I'm about to make. It is simply this: If grown-up, otherwise mature men and women can become excited over the exploits of a few young men running around with a piece of pigskin tucked under their arms, what profound joy must fill our hearts as we consider the greatest contest of all time—and all eternity. Not just a game, but a life-and-death struggle for the souls of the human race! One in which the eternal Son of God came to earth to take our place in the stadium of life and death. In our name, in our place, on our behalf he went to the finish line and won an eternal victory for us. When he cried: "It is finished," we cried, "It is finished," because he was taking our place. Even though we were not in the arena, even though we had no part in the action, in fact, we had not even been born, we can look to Christ, our Substitute, whose grave was empty on Easter morning, and say: "We won!"

But what have we won? The exposition of the Second Article says it well when it assures us that Christ has "purchased and won me from all sins, from death, and from the power of the devil." When the Apostle Paul, however, asks: "O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:55), he has reduced the three to one, death. Simply because death is something we can touch, and feel, and see in all of its grim consequences. Death is the embodiment of the others. It was sin that gave death its sting and the grave its victory, for "the wages of sin is death" (Romans 6:23). It was sin that enabled the devil to condemn us so that the pros-



President Carl H. Mischke

pect of dying and facing our Maker was a terrifying thought. But Christ has taken away our sin, thereby robbing the devil of his right to accuse us and death of its frightening power.

This means that the last enemy that we must all one day face can no longer harm us. But it means even more. It means that death must actually serve us. It means that death must now do us the great favor of taking us out of this world where sin still rules, where Satan still condemns, to our real home with Christ where there is no sin, no temptation to sin, and where the accusing voice of the old evil foe has been forever silenced.

Someone once said that Christianity is the religion of the personal pronoun. The heart and core of the Christian message is salvation by substitution. "He (Christ) was wounded for *our* transgressions, he (Christ) was bruised for *our* iniquities (Isaiah 53:5). "For he (God) made *him* (Christ) to be sin for us, . . . ; that we might be made the righteousness of God in *him* (Christ)" (2 Corinthians 5:21). "Who (Christ) was delivered for *our* offenses, and was raised again for *our* justification" (Romans 4:25). "Because I live, ye shall live also" (John 14:19).

No, we had no part in the action. We were nowhere around. But because God's Son came to earth *for us*, because he kept God's Law *for us*, because he suffered *our* punishment, endured *our* hell, died *our* death, we can look at his empty grave, and we can stand beside the grave of loved ones who die in the Lord knowing that their grave will one day be empty too, and joyfully shout: WE WON!

Carl H. Mischke

"Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms." Luke 24:44



The Easter Triumph of Life over Death

*It was a strange and dreadful strife
When Life and Death contended;
The victory remained with Life,
The reign of Death was ended.*

So Martin Luther describes the momentous events of Good Friday and Easter in his joyous Easter hymn, "Christ Jesus Lay in Death's Strong Bands." The little hill just outside the walls of Jerusalem, a place called Calvary, *The Skull*, was the scene of a bitter conflict. Jesus of Nazareth, the Author of life, engaged Satan, who had the power of death, in mortal combat.

About the ninth hour, three o'clock in the afternoon of the day we now call Good Friday, Jesus bowed his head and died. Satan, to all appearances, had won. His archenemy, who had claimed, "I am the life," was dead. Friends took Jesus' body down from the cross and hurriedly buried him in a nearby tomb. In hell a loud cheer went up as the demons welcomed their returning champion.

But Satan's victory celebration was premature. In the early hours of Sunday morning, the day after the Sabbath, a violent earthquake shook the ground. An angel of the Lord came down from heaven, rolled back the stone from the door of the sepulcher, and sat on it. His appearance was like lightning, and his clothes were white as snow. The guards Pilate had stationed at the grave were so terrified that they fell to the ground unconscious. Their fear was exceeded only by the consternation and dismay of the devils in hell.

At daybreak Jesus' friends, the faithful women from Galilee, came to the grave to finish anointing his body. They listened in amazement as the angel announced, "He has risen!" To

their astonishment they found that the tomb was indeed empty. A short time later Peter and John arrived. They took note of the linen wrappings which had simply collapsed when Jesus' body passed out of them. The napkin that had been wrapped around his head was neatly folded and laid in a place by itself. Obviously this was not the work of grave robbers. It was unmistakable evidence that the angel's words were true.

Jesus' resurrection meant that Life had conquered Death. Death was swallowed up in victory!

That is also the reason for our Easter joy. Jesus is our Champion. His stunning victory is ours, his resurrection the pledge and guarantee that we too will rise. The Easter hymns we sing sound the keynote of the season. They echo and re-echo with joyous alleluias as we celebrate

The Easter Triumph of Life over Death

This is a triumph

I. Foretold in the Scriptures

In the evening of that first Easter ten of Jesus' disciples huddled with a number of other followers of his behind locked doors. On the one hand, they feared the steps the Jewish authorities might take against them. On the other hand, they were incredulous at the strange reports of some who said that they had seen Jesus after he had risen.

Suddenly, as they were eating, Jesus himself stood in their midst. "Peace be with you," he said, calming their troubled hearts. Rebuking them for their lack of faith and their stubborn refusal to believe those who had seen him, he pointed out, "This is what I told you while I was still with you: Everything

must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms."

Yes, his death had been foretold in the Scriptures. Moses had recorded the Lord's promise in the Garden of Eden that the Seed of the woman would crush the serpent's head. In the process, however, the serpent would strike his Crusher's heel. Isaiah had prophesied that the Lord's Servant, the Branch from the stump of Jesse, would be led like a lamb to the slaughter and cut off from the land of the living. The Psalmist David was the Messiah's mouthpiece as he spoke prophetically in Psalm 22: "My God, my God, why have you forsaken me? A band of evil men has encircled me; they have pierced my hands and my feet. You lay me in the dust of death."

The Scriptures spoke clearly also about the reason for the coming Savior's suffering and death. Isaiah wrote: "He was pierced for our transgressions, he was crushed for our iniquities." The prophet was speaking not only for rebellious Israel, but also for us twentieth-century Americans when he said: "We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all."

The Old Testament Scriptures also spoke plainly, however, about the Easter triumph of Life over Death. According to Moses, the woman's Seed would break the power of that old serpent, the devil, and set men free. "I will ransom them from the power of the grave; I will redeem them from death," the Lord declared through his prophet Hosea. "Where, O death, are your plagues? Where, O grave, is your destruction?" Through David, Israel's great singer of songs, the Christ who was to come joyfully anticipated God's promised deliverance: "My heart is glad and my tongue rejoices; my body also will rest secure, because you will not abandon me to the grave, nor will you let your Holy One see decay." Job, too, testified in no uncertain terms: "I know that my Redeemer lives."

Time and space do not permit us to cite the scores of such clear, explicit prophecies in the Old Testament Scriptures. In the afternoon of the day of his resurrection Jesus appeared to two of his disciples as they were on the way to Emmaus. He remarked on their sad-

ness and reproved them, "How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?" Then, beginning with Moses and all the prophets, he explained to them what was said in all the Scriptures concerning himself.

God's Word is sure. He cannot lie. His promises had to be fulfilled. And they were!

II. Fulfilled in Christ

Jesus' death on the cross was unlike any other. The criminals who were crucified on his right hand and on his left also suffered excruciating pain. But their sufferings could not begin to compare with the agony of the Son of God on the center cross. He was personally innocent of any crime or sin, but God held him responsible for the sins of all mankind. For that he tasted God's holy wrath. He was forsaken by God and suffered the torments of hell. To redeem us from the curse of the law, he became a curse for us, for it is written: "Cursed is everyone who is hung on a tree."

We do not need to open the closet door of our lives very far to see that it is filled with skeletons — the skeletons of our stubborn rebellion against God, our perverse transgressions of his holy will, and our sorry failure to meet his righteous demands of perfect obedience and holiness.

But wonder of wonders! Jesus, God's own Son, became our Substitute. He fully met God's just demands and in our stead suffered the punishment for sin that we deserved. "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God."

Christ's resurrection confirms the fact that he has ransomed and rescued us. He was delivered over to death because we sinned, and was raised to life because we are justified. God for Jesus' sake has forgiven us our sins. We are now no longer filthy but clean and righteous in God's sight. In the words of one of the teachers of our Lutheran church: "By raising Christ from the dead God absolved him of our sins which were imputed to him, and so he absolved us also in him. The resurrection of Christ is therefore the cause and seal of our justification."

This blessing Jesus conveyed to his disciples in the words, "Peace be with you!" That was no empty, meaningless greeting. It was no mere pious wish. His words were dynamic. They were living. They were the power of God for his disciples' salvation. They created the faith by which those disciples made that peace their own.

To convince his skeptical disciples that they were not seeing a ghost, Jesus showed them his hands and feet. The nail marks were plainly visible. "Touch me," he said, "and see; a ghost does not have flesh and bones, as you see I have." As further proof he asked for something to eat. They gave him a piece of broiled fish, and he took it and ate it in their presence.

The body Jesus had after his resurrection was the same one which had been placed into the grave. But it was glorified. It was not subject to the limitations of space and time, and it was not dependent on food for life. It was what the Bible calls a "spiritual body."

Jesus' empty tomb is our assurance that our tombs will not be able to hold us permanently. On the last day we and all who believe in him will rise from the dead with bodies that will be glorified like his. No wonder Paul exclaims: "Where, O death, is your victory? Where, O death, is your sting? Thanks be to God! He gives us the victory through our Lord Jesus Christ."

Jesus has risen from the dead. Life has triumphed over Death. As a result, peace is now ours. Peace — that is the meaning of Easter. To all whose hearts are troubled, to all whose consciences are burdened, to all whose souls are anxious, to all whose spirits are fearful the risen Savior says, "Peace be with you!"

The peace of Easter — what a wonderful gift to share with our fellow men! "As the Father has sent me, I am sending you." That is Christ's commission. How desperately the millions, yes, billions who are still without Christ need the comfort and hope of the Easter Gospel! Our risen and living Lord bids us to go and tell them: "Jesus has risen from the dead! Life has conquered Death, and Paradise is yours! Peace be with you!"

Easter signifies the triumph of Life over Death. And that is the ultimate triumph. Alleluia!

Wilbert R. Gawrisch

*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*

The Northwestern Lutheran

(ISSN 0019-3512)

Volume 68

Number 8

April 12, 1981

Official Publication

Wisconsin Evangelical Lutheran Synod

Published *biweekly* by

Northwestern Publishing House
Milwaukee, Wisconsin.

All BUSINESS CORRESPONDENCE
is to be directed to:

Northwestern Publishing House
3624 W. North Avenue
Milwaukee, Wisconsin 53208

Subscription rates, payable in advance:
One year, \$5.00 Three years, \$13.00
Five years, \$18.00

\$3.25 per subscription if 25 or more unaddressed copies are sent in a bundle to one address. Blanket subscription at \$3.75.

Second-class postage paid at Milwaukee, Wisconsin. POSTMASTER: Send address changes to **The Northwestern Lutheran**, 3624 W. North Ave., Milwaukee, WI 53208.

Allow *four weeks* for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

The *deadline* for submitting materials intended for publication in

The Northwestern Lutheran
is *five weeks* before the date of issue, Address items intended for publication to:

Rev. Harold E. Wicke, Editor
The Northwestern Lutheran
3512 W. North Avenue
Milwaukee, Wisconsin 53208

— THE EDITORIAL BOARD —

Rev. Harold E. Wicke, *Editor*
Rev. Walter W. Kleinke, *Assistant Editor*
Prof. Wilbert R. Gawrisch
Prof. Armin J. Panning

— CONTRIBUTING EDITORS —

C. Toppe R. Lauersdorf E. Wendland
I. G. Frey T. Franzmann E. Fredrich
J. Gerlach J. Anderson A. Panning

The Cover

The cover words, taken from Luke 24, are actually our Lord's Easter sermon to his disciples. They are also the subject of Professor Gawrisch's Easter meditation on these pages.

Studies in God's Word

The Higher View of Life

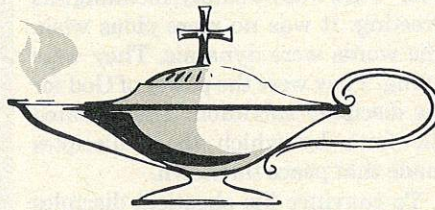
Read Genesis 45:1-28

Large-city driving in rush-hour traffic can be hectic. A fender-bender ahead or a lane closed for construction can back up traffic for miles or slow it almost to a standstill. That's why wise motorists tune in the car radio to the traffic-copter report. Flying overhead in his helicopter, the traffic observer can see for miles and can direct motorists more quickly to their destination.

Though Christians have no helicopter from which to view the hectic road of life, they do have God's Word. From that Word with its promises they gain a "Higher View of Life."

God's Providing Hand

Joseph had seen enough. The deep feelings of his brothers' hearts had been laid bare, revealing true repentance for sin and true concern for those around them. Quickly now because of his building emotions Joseph emptied the room of all except his brothers and himself. Apprehensively the brothers waited. What would this stern ruler come up with now? First came, strangely enough, tears, loud crying heard by those outside the room and carried all the way to Pharaoh's palace. Then in their own tongue came the shocking announcement, "I am Joseph." Could it be? If so, they had fallen into a lion's den for not only were they in the hands of a harsh ruler, but a brother whom they had grievously wronged. No wonder they stood mute in terror before him so that he had to invite them to



draw closer and encourage them still more by speaking again and calling himself their "brother."

Joseph's next words were designed to put their anxious minds at peace. Instead of scolding or demanding satisfaction, he comforted them by pointing out how God had turned evil into good. Four times he pointed them to God's providing hand (vv. 5,7,8,9) which had graciously undone the evil in their sins. God's hand had not caused their sins, but had used them to raise Joseph to an exalted position in Egypt. Because of that position their lives could be saved during the famine and also Israel could be preserved "from whom as concerning the flesh Christ came" (Romans 9:5). God who knows "the end from the beginning" (Isaiah 46:10) knew the famine would come and more than two decades earlier set into motion a plan for saving his people and for preserving his promise of the Savior to come. Even Pharaoh, the mighty monarch, was pressed into service to put the royal stamp of approval on the moving of Jacob's family to Egypt. So God directs all for the benefit of his people.

What we have before us is more than some rag-to-riches story, more than some right-will-win-out tale. It's a powerful account urging us to take the higher view of life, the one that comes from the helicopter of faith, carried and kept aloft by God's sure promises. When life's journey seems to stretch longer than we can endure, when it seems to slow down on endless detours or stop in some dead end, then it's time to re-

read the account of God's dealings with Joseph and his brothers and recognize again the same providing hand behind the scenes in our lives.

God's Pardoning Love

With deep emotions Joseph turned to his brothers, standing silent before him. His dear brother Benjamin he embraced and joined in happy tears. His other brothers, who some 20 years earlier had bound his hands and turned deaf ears to his frantic cries, he kissed. In love Joseph was more concerned about God and others than about himself. Revenge and retaliation were not in his mind, only reconciliation. Such a pardoning spirit his brothers had difficulty understanding and even later, when their father had died, still wondered about (50:15). Yet the pardon was genuine and the love real. Long before Christ taught his followers to forgive evil and repay it with good, this Old Testament believer demonstrated love's way.

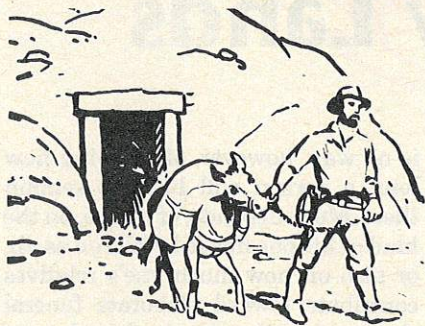
The emotion-packed scene touches our hearts. It also urges us to ask whether love always has its pardoning ways in our daily dealings with our family, friends and fellow workers. Above all, it raises our eyes to a higher love and a greater pardon. Standing beneath the filled cross of Good Friday and before the emptied tomb of Easter, we are brought face to face with the miracle of God's pardoning love. How do we adequately explain a love which would not let sinners die, but instead invites, "Come unto me and I will give you rest" (Matthew 11:28)? How do we fully detail a love which causes our God, like the father of the prodigal son, to anxiously watch for and then gladly welcome back those who penitently confess, "We have sinned against heaven and in thy sight and are no more worthy to be called thy sons" (Luke 15:21)? Yes, how do we measure with the limited yardsticks of our little minds the height and depth and breadth of divine love which in Christ has provided plenteous grace to cover all our sins?

By God's grace we believe this pardoning love though we cannot explain it. And we dedicate our lives to thanking God for it. That love has prepared the highest view of life for us, the one that reaches into eternity!

Richard E. Lauersdorf

Mining the Treasure of God's Word

John 8:12-59



BY JULIAN G. ANDERSON

Jesus Makes His Claims Clearer

In our last lesson Jesus arrived in Jerusalem for the Festival of Tents in the middle of October, A.D. 28, and many people came to believe in him despite the hostility of the Jewish leaders. Today we take up the story again on the last day of the festival, beginning with

John 8:12-30

We skip 7:53 — 8:11, because the earliest manuscript which has this section is from the fifth century. It appears to be one of many stories that circulated orally among the early Christians. Many of them, like this one, may be true stories, but were never included in the Gospels. The style and language tell us that John did not include it in his text. Verse 12, then, follows 7:52, with Jesus continuing to talk to the Pharisees in the Templeyard (v. 12a). Underline his words in verse 12 and hi-lite "light," the key word here (compare John 1:4,5, and 9, and 3:19). Remember that light is the first essential for life, and therefore was the first thing created by God (Genesis 1:3).

Notice how the Pharisees immediately attacked Jesus in verse 13. In Jewish law a person could not be required to testify for or against himself. Jesus' reply (vv. 14 and 15) was that they could accept his testimony as true because of *who* he is and where he came from (a veiled hint that this was heaven). He then presented his first witness, his Father, who had sent him (v.

16). He had talked about this at length at the previous festival of Pentecost (see John 5:17-45). Verses 17 and 18 answered their challenge directly. Then in reply to their next question (v. 19a), he gave only an indirect answer (v. 19b). Note John's comment in verse 20.

In verse 21 Jesus repeated what he had said a short while before (7:33,34), and the Jews made a sarcastic reply (v. 22). But in verse 23 Jesus became more explicit on a point raised earlier in verse 14b. Verse 24b contains a very important statement, but one very puzzling to the modern reader because it involves a Hebrew name. Jesus said: "If you do not believe that I AM, you will die in your sins." The key to this is the fact that I AM is *God's name* in Hebrew (see Exodus 3:14, and remember that Jesus was speaking in Aramaic, a sister tongue to Hebrew). The Jews, of course, should have understood at once that Jesus was here claiming to be *their God*, the God of Abraham, Isaac and Jacob. But the Pharisees wanted him to be more explicit (v. 25a). Jesus, however, simply referred them to what he had been saying all along (v. 25b), and John reminds us that their ignorance was invincible (v. 27). Jesus then gave them a prophecy which would soon be fulfilled and answer their question (vv. 28 and 29, where "lifted up," the common word for "exalted," could also mean "crucified"). Again note that Jesus identified himself as the "Son of

Man" (hi-lite and see note at John 1:57, Jan. 6, 1980). What he said is clear to us, who can look backwards, but it was not so clear to those who heard him that day. However, note John's important comment in verse 30. Next,

Read John 8:31-59

Mark to whom Jesus was speaking here (v. 31a), and then underline and memorize verses 31 and 32, which is one of the greatest nuggets in the Scriptures, since it gives us a fine definition of a true follower of Jesus (hi-lite "hold to" — NIV, which is the key word here). Note the beautiful double promise in verse 32, and the fact that the emphasis here is on Jesus' *Word*, the primary means of grace, which brings us the *truth* (hi-lite both words). And this is the *only* way one can ever become *free* (hi-lite) from the devil, sin and death. The "they" in verse 33 are again the "Jews" (Pharisees), and now they fall back on their old claim (v. 33a), but they were thinking of political freedom, and Jesus explained that he was talking about spiritual freedom (v. 34), which only he could give them (v. 36). See how he summed up the present situation in verse 37a, and then gave the reason in 37b. Then in verse 38 Jesus pointed out the vast difference between himself and them, but in a veiled way, inviting them to reply.

First they claimed Abraham as their father (v. 39a), but Jesus put a quick end to that plea in verses 39b-41a. Then they claimed God to be their Father (v. 41b), but Jesus also scotched that argument in verse 42, and followed by telling them plainly who their father really was (vv. 43-47). Note that the challenge in verse 46a has never been answered, which is the best possible proof of Jesus' perfect sinlessness. At this point the Jews resorted to their former accusation (v. 48, see Luke 11:15), to which Jesus replied in verses 49-51, in which he made another remarkable claim (v. 51, underline). This caused them to repeat their former question (vv. 52 and 53, compare v. 25), and now Jesus gave them a plain, clear answer (v. 54b). Then he invoked Abraham as a further witness (v. 56), and again repeated his great claim — I AM! (v. 58). At this point the Pharisees lost control of themselves completely, but Jesus escaped by losing himself in the crowd (v. 59).



No Easter in Many Lands

Some time ago a letter was sent to our Synod's missionaries requesting information about traditional beliefs concerning death as held by people in the countries in which they were serving. Also, what customs they had personally encountered which reflected these beliefs.

The replies brought so much interesting material that one wishes one could share it all. Obviously the subject of death is everywhere a fearful obsession. Involved is mankind's ceaseless quest to find some kind of sustaining comfort in time of bereavement. Excerpts from the replies received reflect the gross darkness which literally covers the earth.

A Superstitious Event

Missionary Charles Found writes from Taiwan: "Here the subject of death is fraught with all sorts of superstitions. To illustrate, the Chinese word for death in the Mandarin dialect is 'sz.' The word for the number four is the same. There is a minor tonal difference. In order that people might not misuse the word for death, they make great efforts to avoid saying the number four. For example, in some buildings there are no fourth floors, and sign language is often used so that the number four will not be spoken."

Feelings of superstition also pervade the burial services, as Missionary Found reports: "The activities on the part of the surviving family begin as soon as the individual has died. Funerals are scheduled at a time which affords the dead person the best possible advantage in the next life. By way of example we can cite the situation of a businessman who died some time ago. For weeks the man's burial was postponed until the auspicious phase of the moon occurred. . . .

"At a 'ghost-day festival,' which is held later on in commemoration of the dead, large amounts of firecrackers are

set off to drive away the evil spirits. A huge banquet is prepared, in which the spirits of the dead are thought to participate."

An Arduous Journey

Missionary Gary Kirschke adds the following information from Hong Kong: "The soul of the dead goes to a Chinese other-world. This means an arduous journey, involving solicitous action on the part of the survivors to help ease the ordeal. Water for washing the body, for example, must be obtained from outside the house from a river. To ensure a smooth journey, the water must be collected in the direction of the river's flow and not against the current. If proper steps are not taken throughout the various death rituals, the spirit of the deceased will not depart, but will remain to bring much misfortune to the living."

Provision for various needs on this arduous journey must be supplied in advance, as Missionary Kirschke's report continues: "A pearl signifying a bright journey is placed in the dead person's mouth, and a stick in his right hand, parallel to the body, for beating off the dogs that guard the way. He is also given a ball of glutinous rice to feed the dogs, and a fan to ward off the great heat that will be encountered. . . . Finally, a pillow of paper money, a mirror, five cereals and jewelry are placed in the coffin so that the deceased person does not have to suffer want in the afterlife."

A Purging Required

Missionary Harold Johne reports on the belief of one of the many Buddhist sects in Japan: "The Buddhist hell involves physical torture such as having your skin flayed, or climbing a mountain with sharp needles sticking out of it, or being burned. But it's like purgatory because you finally get out. There

is no way, however, of knowing how long a person will have to remain there. Much depends, of course, on the kind of life one has led while on earth, or also on how much one's relatives contribute toward elaborate funeral rites so that the stay in this place of purging will be as short as possible."

Such purging, of course, is not confined to Buddhist beliefs. It remains the dominating feature in so-called "Christianized" Latin America. "After death," Missionary Ernest Zimdars writes from Colombia, "there is according to Roman Catholic belief no immediate passing of the soul into heaven, but an indefinite stay in purgatory." Missionary Ralph Martens questioned people in Puerto Rico as to why they gathered every night for a nine-day period for the purpose of praying the rosary in the home of one who had died. "We gather for this novena," he was told, "so that the dead person's soul may rest in peace."

The influence of hundreds of years of Roman Catholicism, we are told, is extremely difficult to eradicate.

An Entrance Into A Living-Dead Community

"Traditional Apache beliefs are not well defined," Missionary Eugene Hartzell writes from Arizona. "Seldom do these people speak to us about their beliefs concerning death and life after death. What they *do* at a time of death, however, says much about what they think." He then refers to their "loud wailing at funerals," to their "endless eulogies of the dead," and to how people place water, food and even money into the casket. Often beautiful blankets are put into the grave along with the earthly possessions of the deceased. A little girl once asked Missionary Hartzell: "Why do they bring people gifts after they die, but give them nothing when they are still alive?"

"Our Christians strive to transcend these traditions," the missionary adds, "and some succeed in this better than others."

Apache traditions which strongly reflect beliefs in ancestral spirits are similar to the animistic ideas of Africa's Bantu tribes. The African tribal community includes the spirits of the departed, who continue to exert a powerful influence on the community as its "living-dead" members. Customs which play a part in this drama are endless.

That these burial rites offer little comfort is evidenced by what takes place at every traditional burial. Mourners cover themselves with dirt and ashes and dress themselves in rags in order to "show a proper amount of grief." The entire community participates in the burial service and in its accompanying feast, lest anyone fail to show proper respect for the spirit of the departed one. The true emotions of the survivors are expressed in the pitiful wails and cries which fill the air when the body, together with the deceased's personal belongings, is lowered into the grave and covered with earth. They reveal feelings of complete and utter despair.

The Missionary's Easter Privilege

Contrast these reports about superstition, uncertainty, expiation and hopelessness with the joy of proclaiming a message based on Peter's words: "Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade — kept in heaven for you."

Instead of wails and cries, listen to Paul's song of triumph: "Where, O death, is your victory? Where, O death, is your sting? The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ."

As we think of the millions of people in this world who are still without this hope, our Easter prayer to God will be that of the Psalmist:

"May your ways be known on earth, your salvation among all nations!"

E. H. Wendland

Looking at the Religious World

information and insight

A Mighty Fortress?

By the time this issue of *The Northwestern Lutheran* reaches our readers Masada will have become a household word in the homes of America's TV viewers. Four days prior to the date of this issue, ABC's Novel for Television, Masada, will have completed its eight-hour run. These lines are being written one month prior to the April 5-8 airing of the ABC special. Network spokesmen are already predicting that Masada will attract the largest audience in TV miniseries history.

We have not seen a preview of the TV docudrama. But we are familiar with Ernest Gann's novel and with Joel Oliansky's screenplay. We have also read ABC's viewers' guide distributed by the Cultural Information Service of New York. We'd like to offer a commentary while the story of Masada is still fresh in viewers' minds.

Masada is a huge, isolated, rock butte in the Judean wilderness southeast of Jerusalem. It rises 1,300 feet above the shores of the Dead Sea. Escapees from Jerusalem, and possibly from the nearby religious community of Qumran, fled to Masada in A.D. 70 when Titus conquered Jerusalem, burned the temple, slew 600,000 inhabitants, and enslaved the rest of its citizens. Masada's refugees were religious zealots.

Two years after the destruction of Jerusalem, Flavius Silva, commander of Rome's Tenth Legion, besieged Masada to wipe out the last token of Jewish resistance. A year later, when continued resistance was impossible, the 960 men, women and children of Masada chose to commit suicide rather than to be captured by the enemy. That act made them the heroes and heroines of ABC's gripping saga.

"The victory — we have won a rock. In the middle of a wasteland. On the shores of a poisoned sea." So said Flavius Silva as he planted the Roman Eagle in the ground atop Masada

among the scattered corpses of the zealots. Silva's words are an expression of his realization of the emptiness of his triumph.

The climactic point in the story occurs when Eleazer, the leader of the zealots, confronts his people on the eve of the end. "The choice is yours," he tells them. "You can choose to fight them in the morning. They'll kill you or enslave you. You can choose to hide from them. They'll find you. Or you can choose to take their victory from them. And they will remember you."

Compelling, gripping, powerful drama? It is all of that. But it is more than that, much more. Ultimately Masada is a tribute to religious humanism. Its goal is to glorify the indomitable spirit of man. Its aim is to offer Masada to the world as a symbol of man's struggle against tyranny and oppression wherever they occur. A noble aim to be sure, but not when it confuses religious goals with political goals. And that is precisely what Masada does.

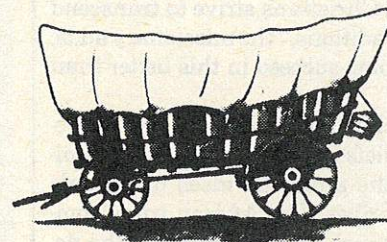
Masada's victims were religious zealots, zealots who epitomized the religious zeal of the Jews to the nth degree. St. Paul once said something about that zeal. He was speaking of his own fellow Jews when he wrote, "For I can testify about them that they are zealous for God, but their zeal is not based on knowledge. Since they do not know the righteousness that came from God and sought to establish their own, they did not submit to God's righteousness" (Romans 10:2,3). Masada will have been an eight-hour commentary on those words of an inspired apostle of Jesus Christ, an apostle who had once been a misguided zealot himself.

The Hebrew word Masada means fortress. Early one Sunday morning last summer, I climbed to the top of that fortress. As I sat there in the dim light waiting for the sun to push up from behind the hills of Moab across

(Continued on next page)

LUTHERAN PIONEERS, INC.

Nineteenth National Convention



The 19th National Convention of Lutheran Pioneers, Inc., will be held Saturday, April 25, 1981, at Starbuck Jr. High School, 1516 Ohio Street, Racine, Wisconsin. The day will begin with a worship service at 9:00 A.M. Pastor Ralph Waack of Appleton, Wisconsin, National Chaplain of Lutheran Pioneers, will deliver the sermon.

Lutheran Pioneers is an organization for boys, ages 6 through high school, sponsored by many congregations within the Wisconsin Ev. Lutheran Synod and the Evangelical Lutheran Synod. The national headquarters of Lutheran Pioneers is located in Burlington, Wisconsin. Anyone interested in more information regarding this program for boys is invited to write to Lutheran Pioneers, Inc., P. O. Box 66, Burlington, Wisconsin 53105.

This program was founded in 1951 in

Burlington, Wisconsin, by St. John's Lutheran Church as a Christ-centered program for boys which would be in keeping with the purpose of the church. Lutheran Pioneers presently has over 488 chartered units or trains in congregations from Florida to Alaska. More than 5,000 boys and nearly 2,000 adult leaders, both men and women, are actively involved in this youth organization.

The purpose of Lutheran Pioneers is to provide the youth of the church with Scripture-based teaching and application, under the direction of pastor and congregation, of such things as good citizenship; a knowledge of and respect for the outdoors and the beauties of God's wonderful creation; first aid and its application; skills and crafts; hiking and canoeing; backpacking and swimming; nature study and other skills. High-school-age boys have an oppor-

tunity to use their acquired camping skills on several wilderness trips offered by Lutheran Pioneers. These trips can take the boys into the canoeing country of the Quetico Provincial Park of Canada, Isle Royale National Park in Lake Superior, the San Juan Wilderness area of the southwestern Colorado Rockies, or the Paria Canyon of Utah and Arizona.

The convention, hosted by the Wis-III District of Lutheran Pioneers, will give an opportunity to every chartered, active train to participate in the policy and decision making of the organization. The convention will also provide the delegates with the opportunity to grow in areas of leadership, understanding youth, and inspiration. Seminars and workshops are planned for this purpose.

Mr. John Juern of the Wisconsin Lutheran Child and Family Service, Mil-

Looking at the Religious World

(continued)

the Dead Sea, my thoughts called up a vision of another mighty fortress, the one at Coburg in West Germany. It was there, some think, that Luther found his inspiration to pen the words of his familiar battle hymn of the Reformation. But Luther's "Mighty Fortress" was not an impregnable castle on a hilltop. It was not merely a symbol of man's noble aspiration to be free from tyranny. Luther's Masada was the living God in heaven.

I tried as I sat there to envision what it was like when those 960 zealots took their own lives. I thought of Eleazer's plea to his people to rob Silva of his victory. And that brought Luther's words to mind, "Take *they* our life; goods, fame, child, and wife! Let these all be gone! They yet have nothing

won. The kingdom ours remaineth."

Eleazer's counsel was different. "Take *we* our life!" The world acclaims that choice. God does not. Life is sacred. It is God's to give and God's to take. Even when threatened by an enemy tyrant.

"What Israel sought so earnestly, it did not obtain, but the elect did" (Romans 11:7). The Holy Spirit inspired Paul to see in Israel's fate a fulfillment of Isaiah's prophecy: "God gave them a spirit of stupor, eyes so that they could not see and ears so that they could not hear, to this very day."

Yes, to this very day. Masada was a confirmation of that. Masada was a fortress, but not a mighty one.

LCMS Fellowship Document

"The Nature and Implications of the Concept of Fellowship" is the title of a major report issued by the Commission on Theology and Church Relations of the Lutheran Church, Missou-

ri Synod. The report was due to be released to LCMS congregations April 1. The synod's Department of Public Relations summarized the contents of the report in a news release early last month.

The synod assigned the task of preparing the document to the CTCR at the synod's convention in 1977. Prior to drafting the document, the CTCR sponsored 55 conferences synod-wide in an attempt to involve all pastors, teachers and Christian education directors in an intense study of biblical fellowship principles. Last year the commission issued a detailed Bible study on fellowship for the congregations of the synod. The study included a questionnaire which the commission asked participants to return in an attempt to determine how rank and file church members understood fellowship on the basis of the Bible study.

The commission's report provides the basis for its recommendation to terminate fellowship with the ALC. Our

waukee, Wisconsin, will lead the convention in a seminar dealing with drug abuse. Pastor Richard Weeks, Director of Public Relations for Lutheran Pioneers, will present a motivational seminar entitled "To Serve — The Choice Is Yours." Mr. Eric Hansen, an Assistant National Commander, will present a seminar on Audio Visual Aids. An update on the Pioneer program will be presented to the convention by Mr. Bruce Thompson, co-founder of Lutheran Pioneers and interim National Commander of the organization.

*Each little child God sends our way
Is like a piece of soft, new clay;
Tis ours to mold and shape and trim,
To make it pleasing unto him.*

These words of the poet summarize what Lutheran Pioneers considers to be its responsibility to the youth entrusted to our care. It is our hope and prayer that in some small way we are helping to further the Christian growth of our boys and that we are equipping them for more effective Christian service in the years to come.

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

With the Lord

**Pastor David M. Metzger
(1877-1981)**

After nearly 104 years in the kingdom of grace, Pastor David Metzger was called into the kingdom of glory on February 8, 1981.

Pastor Metzger was born in Scio, Michigan, on February 19, 1877, the son of Christian and Barbara Metzger. In preparation for the ministry he attended Northwestern College at Watertown, Wisconsin, and the Michigan Lutheran Seminary at Saginaw, Michigan, which at that time offered a course in ministerial training.

Pastor Metzger began his parish ministry in 1898 at Arcadia, Wisconsin. Later he served parishes in Minnesota at rural St. Paul, Zumbrota and Frontenac. He was then called to Michigan where he served the joint Hopkins-Dorr parish, and from 1928 to 1950 the dual parish, St. Paul's of Remus and Zion of Town Broomfield. He finished his 55 years of full-time service in the ministry as assistant pastor at St. John's, Bay City. As long as his



David M. Metzger

health permitted, he continued to assist at Zion, Lansing, where he was a member until his death.

Pastor Metzger is survived by his wife, the former Emma Stecher, one daughter Ruth, two sons, Walter and Waldemar, six grandchildren and six great-grandchildren.

The funeral service, conducted by Pastor F. P. Zimmerman, was held at Zion Lutheran, Lansing, Michigan. The message of comfort was taken from the words of the Psalmist in Psalm 73:23,24. The body was laid to rest in Chapel Hill Cemetery, Lansing, to await the resurrection.

F. P. Zimmerman

editor reported on that recommendation in the last issue of *The Northwestern Lutheran*.

At the time of this writing, the report was unavailable for evaluation. What follows is a summary of the Public Relations Department's release.

The document contains three parts. The first part contains an overview of what God's Word teaches about the nature of fellowship together with a listing of scriptural principles which should guide Christians in relationships with each other. The second section treats the implications of fellowship principles on the synodical level. The concluding section recommends a continuing study of fellowship principles at the congregational, pastoral and individual levels.

The report defines fellowship and then lists and explains nine principles which Scripture establishes and the Lutheran Confessions uphold. The last three of the nine principles state: 7) "Church fellowship (in the sense of ex-

ternal unity in the church) is constituted by agreement in the faith which is confessed and not in the heart"; 8) "The refusal to affirm church fellowship (in the sense of external unity in the church) with those who do not confess the faith as it is taught in the Scriptures is not an optional matter but a Scriptural mandate"; and 9) "The quest for church fellowship (in the sense of external unity in the church), as well as its acknowledgement when agreement in the confession of faith has been achieved, are not optional matters but Scriptural mandates."

Whether the new document constitutes a return to the Scriptural fellowship principles which guided Missouri during the first 100 years of its existence, or whether it reaffirms the altered position which emerged in Missouri's Theology of Fellowship in the 1950s will have to be determined after a thorough study of the new document.

The fact that the CTCR has recommended a termination of fellowship

with the ALC raised the hope that Missouri is returning to its former position. The fact that the CTCR has not recommended a termination of Missouri's membership together with the ALC in the Lutheran Council in the USA cautions us not to raise our hopes too high. That situation seems to suggest that principle number 8 above uses the term church fellowship in manner not consistent with Missouri's original understanding of that term and with our Synod's understanding of it.

We await the opportunity to give careful study to the entire report. And in the meantime we will pray that the Holy Spirit will give Missouri's convention delegates the determination to follow through with the recommendation of its commission. That would be another evidence that Missouri is still determined to become again the staunch confessional synod it once was.

Joel C. Gerlach

WELS Foundation Funds New Sunday School Course

The June 8, 1980, issue of *The Northwestern Lutheran* carried an article describing the development of a new Sunday school course being prepared by the Synod's Board for Parish Education (BPE). The concluding paragraph of that story pointed out that gifts and grants to the BPE Publications Fund provided the monies necessary to publish the first two levels of the new course.

One of the grants was provided by the Wisconsin Evangelical Lutheran Synod Foundation. On May 15, 1980, the WELS Foundation presented a check in the amount of \$50,000 as a grant to the Publication Fund to assist in financing the printing of the Sunday school course. An additional grant of \$50,000 was presented to the Northwestern Publishing House which will be responsible for the sale and distribution of the new materials. To those who have labored in relative obscurity in the Foundation it is gratifying to be able to respond to the urgent plea of the Synod that production of these critical materials be given "high priority."

What is the response of those who are not familiar with the Foundation, what it is, and what it does? It should be a response of joy that the Lord of the church has opened the hearts of some of his people to make these grants possible. In too many cases the response is more likely to be "a what? from who?"

The WELS Foundation was incorporated in 1965. The purpose was exactly as the name implies — to provide a base, or foundation, to be built on in the future. Specifically it was designed to provide the expertise

necessary to assist those members of the Synod who wished to remember the work of the church through some aspect of their estate plan or who wished to use other special methods such as life income agreements, annuities, and charitable trusts. The Foundation has gone about its business rather quietly. Perhaps that is why not too many in the Synod are aware of its existence or the nature of its work. Despite the lack of publicity and the fact that the Foundation operates without any paid staff, assets have grown to more than \$1,000,000.

The Board of Directors of the Foundation, all volunteers, are elected by the Board of Trustees of the Synod. Their primary responsibility, aside from generally overseeing the operation and maintaining proper records, is to decide how Foundation assets may best be used to supplement the work of the Synod. Every year any number of worthwhile projects cannot be carried out for lack of funding. Many of these are "one-time" projects. These projects have no continuing impact on the Synod's budget but they can be extremely important tools for various elements of the Synod. One example is the workshop which was used to select writers for the new Sunday school course. Projects such as these are not funded from the budget because the Synod cannot divert funds from our ongoing work. To provide money from the budget would require that some other ongoing program be curtailed. When this happens, there are only two options. One, don't do it, or two, find non-budgetary funding

such as special gifts, grants from fraternal insurance companies or grants from outside foundations.

The WELS Foundation is the only foundation dedicated solely to the support of the Wisconsin Synod and the only one controlled by the Synod. Assets of the Foundation are invested and only income is used. There are exceptions to this procedure (the grant to the Publication Fund was one such exception) but they are rare. Some of the gifts to the Foundation are designated for specific purposes. One such designated bequest has made it possible for the Foundation to provide significant scholarship grants to Wisconsin Lutheran Seminary. Some, however, are undesignated. The use of the income from these undesignated funds is discretionary with the Board of Directors subject to the approval of the Board of Trustees. It is from such income that grants can be made for worthwhile projects that have no other source of funding. As assets grow, income grows, and with increased income comes increased opportunity to fund more of these "over-and-above" projects. This type of direct funding reduces our dependence on grants from outside sources and permits a greater degree of control over the nature and type of program undertaken by elements of the Synod.

Aren't we in competition with ourselves? What about the Synod's own Deferred Gifts Program? The answer to that is an emphatic no! There are many who are concerned with the primary work of the Synod — the training of workers and the sending of those workers. For those persons the Synod's program provides ample opportunity to help in a number of ways. There are others though who feel that there should be some source for the unforeseen — the program that could not be planned; the project that may be extremely valuable but which the Synod itself, for any number of reasons, has chosen not to undertake. For those persons there is the WELS Foundation.

For information about the WELS Foundation, its activities or services, write:

Executive Secretary
WELS Foundation
3512 W. North Avenue
Milwaukee, WI 53208



Left to right — Standing: Mr. D. Zimmerman, Executive Secretary of the Board for Parish Education; Mr. Neil Turnbull, President of the WELS Foundation. Seated: Rev. Wm. Fischer, Secretary of Part-time Education, receiving check from Mr. Adolph Heinze, Treasurer of the WELS Foundation.

Direct from the Districts

MICHIGAN

Reporter Edward Schaewe

Double Anniversary Observed by Pastor Gerhard M. Cares

On Sunday, October 19, 1980, Zion Ev. Lutheran Church, Monroe, Michigan, honored Pastor Gerhard M. Cares on the occasion of his 40th year in the ministry of the Wisconsin Ev. Lutheran Synod and his 25th year as pastor of Zion Ev. Lutheran Church of Monroe.

In a 4 P.M. service the Rev. Raymond O. Frey, pastor of St. John's Lutheran Church of Battle Creek, Michigan, and close friend of Pastor Cares, addressed the assembly on John 13:20, using as his theme: "A Later Look at the Lord's Commissioning." Also taking part in the service were Zion's Senior Choir which sang "Lead Me, Lord," and the children of Zion Lutheran School who sang "Jesus, Shepherd of the Sheep."

Following the service a dinner and program were held in the school auditorium. Pastor Edgar Herman of Flat Rock, Michigan, spoke on behalf of the Michigan District and Pastor Cares' colleagues. Various members of Zion Congregation also spoke words of congratulation and thanks.



Pastor G. M. Cares

Pastor Gerhard M. Cares was graduated from Michigan Lutheran Seminary, Saginaw, Michigan, in 1933. Four years later he completed the pre-ministerial course at Northwestern College, Watertown, Wisconsin, and entered Wisconsin Lutheran Seminary, from which he was graduated in 1940. He served as a tutor at Northwestern College for a few months and then, in February 1941, received and accept-

ed the call to serve Christ Lutheran Church of Swan Creek, Michigan. While at Christ Lutheran he was privileged to reopen its Christian day school. In October 1955, the Lord of the Church led him to accept the call to serve as pastor of Zion Lutheran Church of Monroe, Michigan, where he continues to serve as associate pastor with Pastor Daniel Hennig.

Pastor Cares and his wife, Eleonore, have three children: Mrs. Judy Rick of Stevensville, Michigan; Robert Cares of Centerville, Michigan; and Pastor Mark Cares of Boulder, Colorado.

The members of Zion Lutheran Church thank God for blessing Pastor Cares with 40 years in the ministry, 25 of them at Zion. They also pray that the Lord will continue to bless Pastor Cares and his wife Eleonore in the years to come.

NORTHERN WISCONSIN

Reporter Harlyn Kuschel

Sunday School Teachers Honored at Howards Grove

On January 18, St. Paul's Congregation, Howards Grove, Wisconsin, honored its Sunday-school teachers in a special service of thanksgiving. Pastor Henry Juroff reminded the teachers and the congregation of the importance of their work on the basis of 2 Peter 3:18: "Grow in the grace and knowledge of our Lord and Savior Jesus Christ."

Special certificates of recognition were presented to the teachers by the chairman of the congregation. Among the honorees were four teachers who had a combined total of 104 years of service. They are: Mrs. Robert Konik (28 years), Mr. Alfred Bitter, Jr. (26 years), Mrs. Milton Sebald (26 years), and Dr. Carl Toepel (24 years).

Mission Board Member Dies

Mr. Vincent Huth, a member of the Northern Wisconsin District Mission Board for more than 16 years, was called to his eternal home on January 19, 1981, at the age of 63 years. Funeral services were conducted at St. Luke's, Oakfield, Wisconsin, on January 23, with Pastor John A. Ruege officiating. Pastor Joel Sauer, chairman of the Dis-

trict Mission Board, also addressed the family and the congregation.

Vincent Huth was born on March 13, 1917, at Seymour, Wisconsin. In 1939 he married Mildred Bergmann, who preceded him in death in 1974. In 1976 he was united in marriage with Beverly Sherwood.

For many years, Mr. Huth served as plant manager of Mammoth Spring Canning Company at Oakfield. Many who are presently serving in the preaching and teaching ministries of our Synod recall with gratitude his efforts to make summer jobs available for students attending our worker-training schools. Mr. Huth was also active in the affairs of his home congregation.

Survivors include his wife; three sons, Vincent, Kenneth and Gerald; three stepchildren; three brothers and six grandchildren.

WESTERN WISCONSIN

Reporter Harold Sturm

Irene G. Schaller Dies

Mrs. Herbert Schaller, the former Irene Gabriella Feyerherm, was born on March 23, 1891, to Fred Feyerherm and his wife, Bertha Schultz, in Stanton, Nebraska. She entered eternal life at Tomah, Wisconsin, on March 2, 1981. Her span of life on earth numbered 89 years, 11 months, and 7 days.

On July 9, 1913, she was united in marriage with Pastor Herbert Schaller. With him she served her Lord faithfully in parishes in Denmark, Wisconsin; Rusk, Wisconsin; Rennville, Minnesota; Medford, Wisconsin; Tomah, Wisconsin; Oscaloosa, Iowa; and Eagleton, Wisconsin. When her husband retired in 1964, they returned to Tomah, Wisconsin, where Pastor Schaller died in 1967. A son, John, also preceded her in death.

Mourning her death are two daughters, Margo Raschka and Lois Vlasek; three sons, Roland, Rev. Loren, and Eugene; a sister, 16 grandchildren, and 26 great grandchildren.

The funeral service was conducted at St. Paul's Lutheran, Tomah, on March 5. Pastor Kenneth Gast spoke on John 17:20,24: "Jesus Prayed for Her." Pastor Marvin Zank officiated at the committal in Medford, Wisconsin.

"Blessed are the dead which die in the Lord from henceforth!"

NOTICE

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

May 4-5, 1981

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

THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet on May 6-7, 1981, at Resurrection Ev. Lutheran Church, 213 East Howard Avenue, Milwaukee, Wisconsin 53207. The first session will begin at 9:00 a.m. C.D.T.

All reports that are to be included in the book of *Reports and Memorials for the Forty-Sixth Biennial Convention* should be ready for distribution to all members of the council at this meeting. Those preparing reports are asked to make 125 copies.

Carl H. Mischke, President

WISCONSIN LUTHERAN COLLEGE

HOBBY SHOW

On Saturday, May 9, 1981, Wisconsin Lutheran College, 8830 West Bluemound Rd., Milwaukee, Wisconsin, will offer you an opportunity to share your hobby with your fellow Lutherans. To reserve space, contact Mr. Ralph Ihlenfeld, phone 466-2631. The showing will run from 10:00 a.m. to 4:00 p.m.

AUDIO VISUAL AIDS

INSPIRATION AND INNERRANCY

1980 C Dr. Becker

A series of lectures given by Dr. Siegbert Becker to an adult enrichment class at Wisconsin Lutheran College.

1. Inspiration in the Old Testament
2. Inspiration in the New Testament
3. Objections raised against Verbal Inspiration
4. How can we be sure that we have the Bible God wants us to have?
5. Innerrancy — Does the Bible contradict itself?
6. Innerrancy — Does the Bible contain errors?

Order from: AUDIO VISUAL AIDS
3624 W. North Ave.
Milwaukee, WI 53208

VACATION AND PREACH IN NEW YORK

Our WELS mission on Long Island needs a guest pastor or seminary student for June 14 and 21. We offer the use of the parsonage plus \$100. We are 35 miles from New York City and surrounded by exceptional beaches and historic sites. Contact Pastor Paul Schweppe, Grace of God Ev. Lutheran Church, 45 Talisman Dr., Dix Hills, New York 11746; phone 516/499-6425 collect.

NEW LONDON MISSION RALLY

1981 Mission Rally — Theme: "Love Gives — Love, under grace, can't help but give!" Date: August 2, 1981. Place: Hatten Park, New London, Wisconsin. Speaker: Pastor Karl A. Gurgel, past district president and pastor at St. Peter's, Fond du Lac, Wisconsin. Time: Pre-service instrumental music at 10:30 a.m., followed by the worship service at 11:00 a.m. Collection designated for home missions. Service followed by family picnics and games. All in the area are invited to join in the '81 Mission Rally!

Ronald J. Rieck
'81 Rally Co-chairman

AVAILABLE: BIBLES

Eighty KJV Bibles in excellent condition are available to any mission congregation for the cost of shipping. You may ask for them in multiples of 20. Contact Grace Ev. Lutheran Church, 901 Wilbert St., Crivitz, Wisconsin 54114; Phone 715/854-2216.

INSTALLATION

(Authorized by the District President)

Pastor:

Schmeling, Paul M., as pastor of Hope Lutheran, Cuyahoga Falls, Ohio, on March 1, 1981, by D. Schultz (Mich.).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Guenther, Jon E.
1436 Painter Place
Charlotte, North Carolina 28212
Phone: 704/536-1753

Kuske, Prof. Paul W.
2213 Court St.
Saginaw, Michigan 48602
Phone: 517/799-6977

Putz, Marvin
640 Forest Ave.
Fond du Lac, Wisconsin 54935

Rimmert, Jonathan E.
5500 Red Coach Road
Dayton, Ohio 45429
Phone: 513/434-8355

Schmeling, Paul M.
46 Monroe Ave.
Cuyahoga Falls, Ohio 44221

Teachers:

Kieselhorst, Jerome N.
2808 Country Aire Drive
Cedarburg, Wisconsin 53012

Schmoldt, Clifford J.
318 W. Washington St.
Round Lake Park, Illinois 60073

Sievert, Richard D.
735 Eastern Ave.
West Bend, Wisconsin 53095

NOMINATIONS NORTHWESTERN COLLEGE

The following have been nominated for the history professorship at Northwestern College, Watertown, Wisconsin, to be vacated through the approaching retirement of Prof. Erwin Scharf:

Rev. Mark Bartling	Onalaska, WI
Rev. David Beckman	Mobile, AL
Prof. Leroy Boerneke	New Ulm, MN
Prof. Wayne Borgwardt	Waukesha, WI
Rev. Arthur Clemens	Kalamazoo, MI
Rev. Daniel Deutschlander	Milwaukee, WI
Rev. Douglas Engelbrecht	Neenah, WI
Mr. Gene Gronholz	Columbus, WI
Mr. Dennis Gulczynski	Lake Mills, WI
Rev. Thomas Haar	Stevensville, MI
Mr. James Hennig	Zumbrot, MN
Rev. Jeffrey Hopf	Otsego, MI
Rev. David Kastenschmidt	Kingston, WI
Rev. James Kiecker	Saginaw, MI
Prof. Arnold Koelpin	New Ulm, MN
Rev. Paul Kolander	Montello, WI
Rev. James Korihals	Montrose, MN
Prof. Robert Krueger	New Ulm, MN
Rev. Kieth Kuschel	Trumbull, CT
Rev. Richard Lauersdorf	Jefferson, WI
Prof. John Lawrenz	Saginaw, MI
Mr. Paul Nelsen	Oconomowoc, WI
Rev. Theodore Olson	Gainesville, FL
Rev. Herbert Prahl	Eau Claire, WI
Prof. Darvin Raddatz	New Ulm, MN
Prof. Arnold Ruddat	New Prague, MN
Prof. Paul Ruege	Brookfield, WI
Rev. Kent Schroeder	Oconomowoc, WI
Rev. Lynn Schroeder	Saginaw, MI
Rev. Reuel Schultz	West Allis, WI
Rev. Carl Siegler	Tomehawk, WI
Rev. Lowell Smith	San Diego, CA
Rev. Ronald Szap	Forestville, WI
Rev. Glen Thompson	Zambia, Africa
Mr. Steven Westphal	Neenah, WI
Rev. Arno Wolgram	Manitowoc, WI
Rev. John Zarling	Sedona, AZ
Mr. Thomas Ziebell	Appleton, WI

All correspondence concerning the above nominees should be in the hands of the undersigned no later than April 21, 1981.

W. A. Schumann, Secretary
612 So. 5 St.
Watertown, Wis. 53094

SYNOD CONVENTION

The forty-sixth biennial convention of the Wisconsin Ev. Lutheran Synod will meet, God willing, on August 3-8, 1981, at Martin Luther Preparatory School, Prairie du Chien, Wisconsin. Details will be announced later.

Heinrich J. Vogel, Secretary

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.

SYNODICAL CERTIFICATION COURSE

Dr. Martin Luther College has arranged to offer an extension course, Rel. 2E New Testament History, at Michigan Lutheran Seminary, Saginaw, Michigan, beginning Monday, June 5, 1981, at 8:00 a.m. and meeting four hours every weekday until June 30. Prof. Paul Kuske of Michigan Lutheran Seminary, has consented to teach the course.

All enrollees taking the courses for Synodical Certification must have been accepted into the program before registration. Anyone interested in merely taking the course for academic credit or audit is also invited. All applications should be sent before May 15, 1981.

If you are interested, please contact Prof. George Heckmann, Dr. Martin Luther College, New Ulm, MN 56073; phone 507/354-8221, Ext. 231.

Call For Nominations

Michigan Lutheran Seminary

Dean of Women

Michigan Lutheran Seminary, Saginaw, Michigan, has been authorized by the Commission on Higher Education to convert two dormitory staff positions into a 20th faculty position, that of Dean of Women. The Dean of Women would replace both a housemother, where a vacancy now exists, and a tutor. The conversion, which involves no long-range increase to the budget, is subject to the funding approval of the Coordinating Council and Board of Trustees. Contingent upon such approval, the Board of Control of Michigan Lutheran Seminary would like to be in a position to call in May at a time when the Assignment Committee of the Synod would fill other dormitory staff positions for the 1981-82 school year. The Board of Control is therefore requesting the voting members of the Synod at this time to submit nominations for the position of Dean of Women.

The Dean of Women will serve under a permanent call as a member of the faculty in keeping with the doctrine and practice of the Synod regarding women teachers. She will be placed in supervision of the girls' dormitory and will assist the Dean of Students in the counseling of all young women attending Michigan Lutheran Seminary. She will be assigned appropriate, limited teaching duties and may be asked to serve in an extra-curricular area. In her dormitory and counseling work the Dean of Women will be directly responsible to the Dean of Students and in all other areas to the president.

Nominees should have a warm personality with a genuine love for teenagers, be able to work in harmony with others, and support the Christian ministry for which students at Michigan Lutheran Seminary are being trained. Nominees should also hold a college degree and have or be willing to achieve certification with the Synod and the state of Michigan. Aptitude in guidance and counseling is important. Opportunity for needed schooling will be provided by Michigan Lutheran Seminary.

Nominations, including pertinent information, should be in the hands of the secretary no later than April 17, 1981.

Pastor Lynn Schroeder, Secretary
MLS Board of Control
5105 McCarty Road
Saginaw, Michigan 48603

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

ARIZONA PASTORAL CONFERENCE

Date: April 28-29, 1981; 10:00 a.m. Communion service.
Place: Shepherd Ev. Lutheran, Albuquerque, New Mexico, W. Vogt, host pastor.

Preacher: L. Sonntag.

Agenda: Prayer Chains, Piety or Pietism?; W. Meier, Sermon Study; F. Nitz, Isagogical Study of Job; D. Pautz, Exegesis of 2 Corinthians 3:6-18; R. Paustian, Is Our Parochial School System a "Sacred Cow"?; E. Pinchoff.

J. W. Zarling, Secretary

TEXAS PASTORAL STUDY CONFERENCE

Date: April 28-29, 1981.

Place: Holy Word Ev. Lutheran Church, Austin, Texas.

Preacher: G. Pieper; alternate, M. Wagenknecht.

Agenda: The E.R.A. Affects the Christian; J. Radloff; Isagogical Study of Lamentations; T. Valleskey; Millennialism in the Old Testament?; H. Filter; The Freedom of the Will — Views of Baptists and the Lutheran Confessions; T. Horneber; Selected Names of Christ; J. Gaertner.

D. Stuppy, Secretary

NORTHERN CALIFORNIA DELEGATE CONFERENCE

Date: Friday, May 1, 1981, 9:00 a.m.; registration at 8:30 a.m.

Place: Living Word, Petaluma, California; P. Huebner, host pastor.

Agenda: Where Are Our Children Attending School?; Principal M. Sprengeler, Apostles Church, San Jose, California; Elections.

D. W. Tews, Secretary

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 28-29, 1981.

Place: St. Paul Ev. Lutheran Church, Rapid City, South Dakota; W. Schulz, host pastor.

Opening: Communion Service, April 28, 10:00 a.m. (MST).

Preacher: T. Schmidt; L. Schroeder, alternate.

Agenda: What Scripture Says on Abortion and Birth Control Methods; W. Leersen; The Moral Implications of Artificial Insemination and "Test-Tube Babies"; P. Heiderich; Isagogical Study of Hebrews; G. Blobaum; 2 Timothy 3; R. Kanzenbach; Confession and Absolution vs. the Practice of Psychologists in the Attainment of "Superior Mental Health"; M. Johnston; The Proper Use of Law and Gospel in Our Sermons; R. Beyer; What Is the CLC's Position Over Against the WELS Today?; W. Russow.

D. Hayes, Secretary

MICHIGAN

NORTHERN PASTORAL CONFERENCE

Date: April 27, 1981.

Place: Christ Lutheran, Michigan; S. Persons, host pastor.

Preacher: W. Voss; R. Waterstradt, alternate.

Agenda: Conference and District Reports; A Comparison of the Doctrine of the Church and Ministry in the WELS, ELS, CLC and LCMS; P. Kuske; Article 23 of the *Augsburg Confession*; O. Maasch.

Note: Please send excuses to the host pastor.

J. C. Seifert, Secretary

OHIO CONFERENCE

Date: April 27-28, 1981; Communion service at 8:00 p.m.

Place: Grace, Kenton, Ohio; K. Jahnke, host pastor.

Preacher: K. Jahnke; alternate, C. Krug.

Chaplain: W. Laitinen; alternate, D. Schultz.

Agenda: Exegesis of Genesis 2 and 3; K. Fuhlbrigge; Exegesis of 1 Timothy 2:9-15; 1 Corinthians 11:3-12; 14:33-35; G. Griep; What Is Moral Law?; T. Bartz; The Role of the Trinity in the Plan of Salvation; S. Lawrenz.

Note: Please excuse to the host pastor or the secretary.

R. L. Hoepner, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: April 28, 1981; 9:00 a.m. Communion service.

Place: St. John's Lutheran, Dowagiac, Michigan; G. Hieb, host pastor.

Preacher: J. Frey, R. Frey, alternate.

Agenda: Exegesis of Matthew 5:38-42; F. Adrian, Premarital Counseling; R. Freier, discussion leader, Conference Business, Casuistry.

D. J. Valleau, Secretary

COLONIAL CONFERENCE

Date: April 28-29, 1981.

Place: Divine Peace, Largo, Maryland; J. Mittelstaedt, host pastor.

Preacher: R. Muetzel; K. Kuschel, alternate.

Agenda: Pastors' Institute Workshop on "Family and Marriage Counseling for Pastors"; F. Matzke (WLCSF).

K. R. Arndt, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Place: St. Paul Ev. Lutheran Church, North Maakato, Minnesota; R. O. Reimers, host pastor.

Date: April 28-29, 1981. Opening session on Tuesday at 9:30 a.m. Evening Communion service on Tuesday at 7:30 p.m.

Preacher: P. Naumann; alternate, D. Miller.

Agenda: The Beatific Vision; Prof. S. Becker; Engagement and Betrothal; N. Kock; Exegesis of 1 Timothy 5; T. Frey; The Pastor's Role of Leadership in the Congregation; H. Hempel.

Note: Registration forms will be sent to all members of the district with information on meals and lodging. Circuit Pastors will serve as the Excuse Committee.

W. J. Henrich, Secretary

NEBRASKA

DISTRICT PASTORAL CONFERENCE

Place: Christ Lutheran Church, Grand Island, Nebraska.

Date: April 28-30, 1981.

Service: April 28, 7:30 p.m.; R. Schlieue, preacher; L. Lemke, alternate.

Agenda: Exegesis of Hebrews 1; J. Gawrisch; Isagogical Study of Micah; D. Kolterjahn; Striving For Consistency In Terminology and Practice When Applying Church Discipline; P. Zarling; Arminianism Today; J. Schmidt.

Note: Please announce to host pastor, J. Enderle.

K. Bode, Secretary

NORTHERN WISCONSIN

WINNEBAGO PASTOR-TEACHER CONFERENCE

Date: April 27, 1981; 9:00 a.m. Communion service.

Place: Grace Lutheran Church, Oshkosh, Wisconsin.

Preacher: P. Hoenecke; alternate, J. Hoenecke.

Agenda: What Makes a Pastor or a Teacher Unfit for the Ministry?; Prof. I. Haback; Dealing With the Inactive Member; J. Zeidler.

S. G. Stern, Secretary

LAKE SUPERIOR PASTORAL CONFERENCE

Date: April 28-29, 1981; 9:30 a.m. Communion service.

Place: St. Matthew's, Beaver, Wisconsin; D. Hein, host pastor.

Preacher: K. Wenzel; P. Wilde, alternate.

Agenda: *Augsburg Confession*, Article XIV; P. Baldauf; Alcoholism Awareness; W.L.C.F.S.; Scriptural Injunctions Which Are Not Part of Our Heritage; J. Hering; Exposition on the Battle of Armageddon (Revelation 16); J. Kingsbury; Exegesis of 1 Peter 3; D. Hein; Life After Apparent Death Phenomena; R. Frohmader; Community Groups We Can and Cannot Join; W. Steffenhagen; Conference Business.

M. Hannemann, Secretary

PACIFIC NORTHWEST

DISTRICT SPRING PASTORAL CONFERENCE

Date: April 21-23, 1981.

Place: St. Paul's, Tacoma, Washington; G. Frey, host pastor.

Agenda: Pastors' Institute, with Prof. W. Gawrisch speaking on "Eschatological Prophecies and Their Misinterpretations"; Conference Business.

G. Peters, Secretary

SOUTH ATLANTIC

FLORIDA PASTORAL CONFERENCE

Date: April 27-28, 1981; 7:00 p.m. Communion service.

Place: Redeemer Lutheran Church, Merritt Island, Florida; D. Hartley, host pastor.

Preacher: E. Schuppe; V. Thierfelder, alternate.

Agenda: Isagogical Study of Jonah; J. Meyer; Exegesis of 1 John 1:7 — 2:6; D. Kleist; Pride in the Pastor; D. Hartley; The Minister of Christ and His Obligations to His Family; N. Pommeranz; Jehovah's Witnesses; J. Huebner.

H. Huhnerkoch, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: April 28, 1981; 9:00 a.m.

Place: St. Paul's, Brownsville, Wisconsin; A. Zenker, host pastor.

Preacher: P. Pankow; L. Pautz, alternate.

Agenda: Exegesis of 2 Timothy 3:10-17; E. Kitzerow; How to Develop a Premarital Counseling Program; J. Graf; Continued discussion of the essay, "The Role of Man and Woman."

M. Bater, Secretary

WESTERN WISCONSIN

DISTRICT TEACHERS' CONFERENCE

Date: April 23-24, 1981; 9:00 a.m.

Place: Immanuel Lutheran School, Medford, Wisconsin.

Agenda: The Practical Application of Law and Gospel as It Pertains to the Christian Child; R. Stensberg; Practical Use of Synod Testing; L. Plath; Sectionals and Workshops; Business Meeting.

H. Dorn, chairman

Program Committee

WESTERN WISCONSIN

JOINT SOUTHWESTERN AND MISSISSIPPI PASTORAL CONFERENCE

Date: April 28, 1981; 9:00 a.m.

Place: First Lutheran, LaCrosse, Wisconsin; R. Sachs and D. Eckert, host pastors.

Preachers: A. Werre; alternate, M. Birkholz.

Agenda: Isagogical Paper on James; D. Schwartz; The Philosophy of AA and Its Related Groups in the Light of Scripture; H. Winkel; TV Evangelism; N. Schroeder.

D. Tollefson, Secretary

The Northwestern Lutheran SUBSCRIBER SERVICE

NEW SUBSCRIPTION RENEWAL
For new subscription print name and address below. Allow 4 weeks for delivery of first copy. For subscription *renewal* include current mailing label to insure prompt and proper extension.

Subscription Rates (payable in advance)
 1 yr. \$5.00 3 yr. \$13.00 5 yr. \$18.00
Save by subscribing for 3 or 5 years.
Please write for foreign rates.

CHANGE OF ADDRESS
Allow 6 weeks for change. Attach current mailing label and enter your new address below.

QUESTION OR COMPLAINT
Include your mailing label when writing to us about your subscription.

Mail to: THE NORTHWESTERN LUTHERAN
c/o Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, WI 53208
Phone (414) 442-1810

Make check or money order payable to Northwestern Publishing House.

Name (please print)

Address

City

State

Zip

If mailing label is not available, print OLD address in this space.

Name (please print)

Address

City

State

Zip

ATTACH LABEL HERE

The Northwestern Lutheran

OFFICIAL MAGAZINE OF THE
WISCONSIN EV. LUTHERAN SYNOD

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	Coral Springs*
	Daytona Beach*
	Keystone Heights
	Lehigh Acres
	Melbourne
Georgia	Warner/Robbins/Perry*
Illinois	Sandwich/Plano*
Kansas	Topeka
Michigan	Novi
	Perry
Missouri	Jefferson County*
Montana	Helena
	Miles City*
New York	Rochester*
North Carolina	Charlotte*
	Hendersonville
Ohio	Englewood
Oklahoma	Bartlesville*
Oregon	Medford*
	Pendleton*
Texas	Fredricksburg*
	Killeen/Ft. Hood*
	Tyler*
Vermont	Barre*
Virginia	Manassas*
Wisconsin	Chippewa Falls*
	Cottage Grove*
	Merrill*
	Port Washington
Wyoming	Casper
Alberta	Calgary*
Ontario	Toronto*

*Denotes exploratory services.

TIME AND PLACE

S.E. KANSAS CITY, MISSOURI

Gethsemane Ev. Lutheran Church of Kansas City, Missouri, is now worshipping in its new church building, located in the southeast section of Kansas City, at 10007 James A. Reed Road. The time of service is 9:15 a.m., with Bible study at 10:30 a.m. For more information, please contact Pastor Elton C. Stroh, 7409 E. 118th Place, Kansas City, Missouri 64134; phone 816/765-0624.

ZEPHYRHILLS, FLORIDA

Emmanuel, our mission congregation in Zephyrhills, Florida, is now meeting at the Woman's Club Building on the corner of 5th Avenue and 9th Street. Sunday worship at 8:15 a.m. For information or referrals, contact Pastor Gary Schult, 7212 Gunstock Lane, New Port Richey, Florida 33553; phone: 813/863-3957.

ELGIN, ILLINOIS

St. Andrew Ev. Lutheran Church (WELS) of Elgin, Illinois, is now worshipping in Hillcrest School at 80 N. Airlite (across from St. Joseph's Hospital) in Elgin. The time of service is 9:30 a.m., Sunday School and Adult Class at 10:45 (summers one-half hour earlier). For more information write or call Pastor Peter B. Prange, 818 Deborah Avenue, Elgin, IL 60120 (phone: 312-695-1911). Areas served include Dundee-Car-

penterville, Streamwood, Bartlett Hanover Park, and St. Charles.

SOUTH CENTRAL NEW JERSEY

Monthly services are held in the main chapel lounge at Ft. Dix, New Jersey, for the military personnel at Ft. Dix and McGuire Air Force Base and for civilians living in the area. The service is conducted at 3:30 on the fourth Sunday of each month. For local information, contact Donald Davis at 609/723-3332. Please submit referrals to Pastor James Tauscher, 151 Milltown Road, East Brunswick, New Jersey 08816; phone: 201/254-1207.

MISSISSAUGA, ONTARIO, CANADA

The WELS exploratory group in the Toronto, Canada, area, which has taken the name Divine Peace, is holding services at 10:30 a.m., Bible class and Sunday school at 9:30 a.m. We meet at 4340 Old Creditview Road in Mississauga, Ontario. Please submit names of WELS people and other interested parties in the Toronto area to Pastor R. W. Hefti, 4340 Old Creditview Road, R. R. 6, Mississauga, Ontario L5M 2B5, or call 416/826-0968.

EXPLORATORY

BARTLESVILLE, OKLAHOMA

WELS exploratory services are now being held each Sunday evening in Bartlesville, Oklahoma, in the Cherokee Room of the Holiday Inn on US 75. Sunday school and Bible class are conducted at 6:00 p.m. with the worship service at 7:00 p.m. For more information please call Mr. Paul Hahn, phone 918/333-9780; or Pastor Charles Iles, Sr. phone 918/664-4964. The names of WELS or other interested individuals living in northeastern Oklahoma or southeastern Kansas should be sent to Pastor Charles Iles, Sr., 12425 East 31st St., Tulsa, Oklahoma 74145.

CHIPPEWA FALLS, WISCONSIN

WELS exploratory services are being held in Chippewa Falls, Wisconsin. The services are held at the Seventh Day Adventist Church, 650 Woodward Avenue. The time of service is 9 a.m. with Sunday school following the service. Please send names of any interested people to Pastor Larry Koester, Rte. 3, Box 113, Bloomer, Wisconsin 54724, phone 715/288-6523; or Charles Bartel, 321 West Grand Avenue, Chippewa Falls, Wisconsin 54729, phone: 715/723-2922.

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

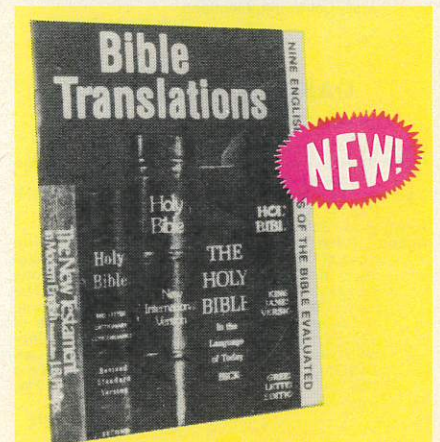
WISCONSIN LUTHERAN SEMINARY AUXILIARY

A set of 40 slides with a written commentary on the Wisconsin Lutheran Seminary Auxiliary is available, free of charge, for presentation in your congregation. Please contact: Mrs. Norbert Netz, 1724 Seventeenth Avenue, Grafton, Wisconsin 53024; phone: 414/337-6225.

WLSA Publicity Committee

INDEX AVAILABLE

The index for Volume 67 (1980) of *The Northwestern Lutheran* is available free of charge to all who request a copy. For your copy write to the editor of *The Northwestern Lutheran*, 3512 West North Avenue, Milwaukee, Wisconsin 53208. Those who have requested copies in former years will automatically receive a copy as soon as it is off the press. Laymen whose address has changed should notify the editor immediately.



BIBLE TRANSLATIONS Nine English Versions of the Bible Evaluated

The number of modern Bible translations today testifies that no longer is one version accepted by all English-speaking people. The Commission on Christian Literature asked nine WELS pastors and professors to evaluate the most popular English versions. This book published by Northwestern contains these reviews. Each has a brief history, some of the apparent strengths and weaknesses, and suggestions for the best use of a particular version by its readers. Every Bible reader should have this book. Size, 4 1/2 x 6 inches. Paper cover, 38 pages.

04 N 1212 \$.50

Please add 10 per cent of the total dollar amount of the order — \$1.25 minimum — to cover the cost of transportation and handling. Wisconsin residents are asked to add 9 per cent sales tax.



Northwestern Publishing House
3624 W. North Avenue
Milwaukee, Wisconsin 53208
Phone (414) 442-1810