

# *The Northwestern Lutheran* October 25, 1981



**Bible Institute in Malawi**

## WELS in Africa



**Seminar in Cameroon**

### **In This Issue —**

- “What God Has Joined Together” . . . page 343
- Thanksgiving in Malawi . . . . . page 346
- The TCW Program . . . . . page 347



## Comments by the Editor

**Erfurt Monastery Restoration** — A commission of the Lutheran World Federation recently approved a \$1.8 million appeal to help reconstruct the monastery at Erfurt in which Martin Luther lived before being called to teach at the university of Wittenberg. The monastery buildings at Erfurt, which is now in East Germany, were almost completely destroyed in an air raid at the end of World War II and have been only partially restored.

The reconstructed monastery buildings will provide space for a seminary classroom and serve as a center for international retreats, conferences and other meetings. The restoration is to be completed by 1983, the 500th anniversary of Luther's birth.

Visiting the places connected with the life of Martin Luther is a thrilling experience for those who cherish his doctrine. You can be sure, however, the East German guides will not emphasize Luther's rediscovery of the gospel, but will rather speak of him as a social reformer. At least, that has been our experience. Nevertheless, for those who live by the truths of Luther's *Small Catechism*, seeing the Erfurt monastery or the Wittenberg churches will be a strong reminder of the miracle God performed through his servant Martin Luther. Viewed from that perspective, the restoration is worth the cost.

**"Mainstream Lutheranism"** — A criticism leveled against the Missouri Synod is that in severing fellowship with the American Lutheran Church the LCMS deserted "mainstream Lutheranism." Sounds serious, doesn't it! But only until one asks what "mainstream Lutheranism" has to offer conscientious Lutherans.

The festival of the Reformation reveals how far "mainstream Lutheranism" has drifted from the gospel as rediscovered by Luther. God used Martin Luther to call the church's attention to a forgotten passage — Romans 3:28, "For we maintain that a man is justified by faith apart from observing the Law."

Liberal Lutherans today seem ready to compromise this precious teaching.

A recent issue of *The Lutheran* (official organ of the Lutheran Church in America) reports: "In a major statement on Lutheran-Roman Catholic relations, the executive committee of the Lutheran World Federation last month called on its 98 member churches and the authorities of the Roman Catholic Church 'to consider which practical steps and decisions toward deepening the lived communion between our churches are justified . . . in view of the basic consensus in faith' which has been reached." Part of this consensus is supposed to be that salvation "is solely by grace and by faith in Christ's saving work and not because of any merit in us."

All evidence is to the contrary. The September 1981 edition of *The Catholic Encyclopedia* still upholds the decree of the Council of Trent which stated: "If anyone saith that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake; or that this confidence alone is that whereby we are justified; let him be condemned." It still insists that we are justified by Christ *and* by good works.

"Mainstream Lutheranism" in believing it has reached a consensus is deceiving itself. It has little or nothing to offer Lutherans who would remain true to the Scripture.

### CALL FOR NOMINATIONS MARTIN LUTHER PREPARATORY SCHOOL

The Board of Control of Martin Luther Preparatory School, Prairie du Chien, Wisconsin, herewith petitions the voting members of the Synod's constituency to nominate qualified candidates for the office of president of Martin Luther Preparatory School, an office which will become vacant upon the retirement of President Oscar J. Siegler at the close of the 1981-82 school term.

Nominees shall be men who have had experience in the preaching ministry of the Wisconsin Evangelical Lutheran Synod, who are in full agreement with the doctrinal position of the Synod, who are committed to Christian education and to the role assigned to Martin Luther Preparatory School by the Synod, who have manifested concern for the spiritual life of youth, who have interest in and ability for administration, financial and business affairs, and who would be able to assume classroom duties in the area of Religion.

All nominations, with as complete pertinent information as possible, should be in the hands of the secretary before November 10, 1981.

Mr. Paul J. Fritze, Secretary  
7900 Minnetonka Blvd.  
St. Louis Park, Minnesota 55426

*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*

## The Northwestern Lutheran

(ISSN 0019-3512)

Volume 68

Number 22

October 25, 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. Albert 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 pictures show some of WELS activities in Africa. Pictured are the worshipers who attended the dedication of the Lutheran Bible Institute in Lilongwe, Malawi (see page 346) and the participants in the Workers' Seminar in Douala, Cameroon (see page 344). Shown are (left to right): Senior Evangelist E. Fominyen, Pastors S. Mukiwah and R. Udofia, Prof. E. H. Wendland, President Bruno Njume of the ELC-URC, Supt. R. G. Cox of the LCCA and Pastor I. E. Eduok.

## Editorials

**Triumphal Reformation?** The Reformation was a victory. Both church and secular historians record it as one of the great events of the new Testament era. It arrested the course of a church that had rolled like a juggernaut over all who challenged it, and it established a new power and a new spirit in the Christian community — the power of the gospel of grace and truth, and the free spirit of sinners unconditionally forgiven. Not only was Protestantism launched at the Reformation; modern history also took its beginning there. Why not celebrate a triumph on Reformation Sunday?

We hear the ring of challenge and triumph in the Reformation battle hymn, "A Mighty Fortress"; we celebrate him who "holds the field forever" and assures us of the victory. But even this bold hymn mutes its triumphant notes. The fortress is mighty, but those who flee to it know their weakness and fear. In this awareness the hymn accords with our other Reformation hymns, hymns that are prayers of God's anxious and distressed people. Hear the petitions of God's frail and trembling children: "O Lord, Look Down from Heaven, Behold"; "Lord, Keep Us Steadfast in Thy Word"; "Preserve Thy Word, O Savior"; "Thine Honor Save, O Christ"; "O Lord, Our Father, Shall We Be Confounded?"

Reformation Day is not a time to parade the greatness of our Synod, to congratulate ourselves for the many congregations we have established, in how many states our banners are flying, or how far-flung our world missions are. Rather, it is a time to remember that we are still a little flock whose only reliance is on the great Shepherd in whom we trust. It is a time to remember that the Wisconsin Evangelical Lutheran Synod is weak and vulnerable and that it finds its strength and assurance only in its mighty Savior and its triumphant Lord. Without these sober notes the melody of our Reformation faith comes out wrong.

Carleton Toppe

**Reason or Revelation** Years ago a book was published under the title *Reason or Revelation?* This book was quite widely read in our circles. The ingenious title posed a question which is fundamental in one's approach to eternal truth.

The Bible labels the truth, or truths, as "mysteries of God." They are called mysteries because man is unable of himself to fathom them. They include such questions as, Who is God? How does God feel about me? What is God going to do with me? Why am I here? Where am I going? These philosophical questions, common to mankind throughout the ages, continue to this day to defy man's best efforts to find answers.

St. Paul in First Corinthians sets forth a reason for man's inability to come to the knowledge of the truth. He declares, "The things of God knoweth no man, but the Spirit of God." Only God knows. Thus, if the answers are to be known at all, they must be revealed by God. This God has done. He has made the truth known to us by revelation through the holy writers whom he inspired.

The truth of God is received by faith and only by faith, not by reason. Man's accumulation of knowledge, especially in the area of technology in these latter years, is staggering; but it stops short of answering the most important questions of life. Scripture describes the futility of man's efforts in this direction with the words "ever learning and never able to come to the knowledge of the truth."

Reason or revelation? Man can continue to pursue the answers as he has done so unsuccessfully in the past. But reason has its limitations. Fortunately, we can know, however. As St. Paul wrote to believers centuries ago, "God has revealed them to us by his Spirit." Revelation is the answer!

Immanuel Frey

**"We are Beggars"** The Lutheran world is in the process of focusing attention on the five hundredth anniversary of the birth of the Reformer, Martin Luther. That anniversary, however, is still two years away, coming on November 12, 1983. During this Reformation season we might well turn attention to Luther's end.

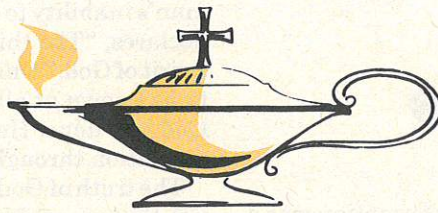
On his deathbed in Eisleben, the town where he was born on November 12, 1483, while on a mission to mediate a family quarrel, Luther wrote his last words: *Wir sind Bettler! Hoc est verum.* "We are beggars! That is true." This was on February 16, 1546. Two days later Luther died.

In all, Luther's writings fill some 90 volumes. His last six words sum up all the others. That is true.

"We are beggars." Luther's first thought always was of his and our beggar status before God's Word. We must "bend low in reverence" before this revelation. We know God, not through our wisdom or intuition or whim or science, but only as he reveals himself to us in his Word. "We are beggars." On the Eisleben deathbed the Reformation was coming round full circle. It had all begun long before with a commitment to the Word at a Wittenberg Door, at a Leipzig Debate, at a Worms Diet. It ended in the same way: *sola scriptura*; "We are beggars."

"We are beggars." That statement is especially true in connection with the chief doctrine of the Word, the doctrine of the sinner's justification by grace alone, through faith alone. Again, the Reformation was coming round full circle at the Eisleben deathbed. It had all begun three decades before with a sinner's bleak despair at the prospect of standing before an angry God and with the comfort of the Word that the sinner was justified by God for Christ's sake. But down to the bitter and blessed end at Eisleben the justified sinner was still a beggar. That is true.

Edward C. Fredrich



## Studies in God's Word

### Gospel Gems from The Revelation to John

**Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations. No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. They will see his face, and his name will be on their foreheads. . . . And they will reign for ever and ever (Revelation 22:1-5).**

God's holy book, in the opening chapters of *Genesis*, gives us an exquisite picture of the joys that were Adam and Eve's at creation — a beautiful park as their home; meaningful employment in being allowed to take care of the garden; total joy and contentment in each other's company; perfect peace and serenity in talking face to face with God.

But all of that was lost when man fell into sin. Toil and sorrow, sickness and death became his lot. Man lost his Paradise. And it would have remained irrecoverably lost had not God in his infinite love sent his Son to earn reconciliation and forgiveness for fallen man — to restore man once more to his former state.

Because Christ came, God's holy

book in the concluding chapters of the *Revelation* can close as it opened — with the picture of a beautiful park as the believer's eternal home; meaningful employment for him in praising his God; total joy in the presence of his fellow believers; and perfect peace in the presence of a holy God.

We know that eternal home is there and waiting for us because the Apostle John saw it and reports, "Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb down the middle of the great street of the city."

#### Tree of Life

The angel appointed to show John the Holy City (21:9,10) continues his guided tour, bringing John to a most remarkable feature of the city, the life-giving river that flows through the middle of it. Just as the Garden of Eden had its river, watering the garden, so this remarkable river, issuing from God's throne, sustains a most exotic plant. "On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations."

In Eden, in the middle of the garden, there were the tree of life and the tree of the knowledge of good and evil. When Adam and Eve disobeyed and ate of the tree of the knowledge of good and evil, God in his mercy banished them from the garden, lest they eat also of the tree of life and live forever in their fallen state (Genesis 3:22-24).

But what was not possible in Eden, that has now become entirely possible through the blood of the Lamb. Believers have been redeemed and restored for eternal life. Hence the Savior says, "Blessed are those who wash their robes, that they may have the right to the tree of life" (22:14).

Eating of the tree of life in Eden would have compounded the disaster and made permanent God's curse. But not so in heaven. There eating of the tree brings unmixed blessing. "No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him."

#### Service of Praise

Here on earth sin has made serving something disagreeable. We chafe at doing menial tasks for others. We would prefer to be waited on. But in heaven we will know the joy of gladly rendering willing service. With all of God's "servants" we will "serve" him in the believer's highest obligation, that of praising our gracious God. There can be no greater joy or purer service than to join the saved in heaven singing, "To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!" (5:13.)

And there we will also find out what "for ever and ever" really means. For of those worshippers of God John writes, "They will see his face. . . . And they will reign for ever and ever."

#### Forever with the Lord

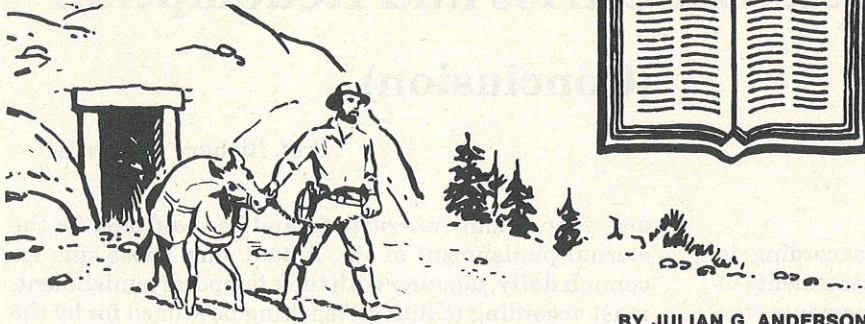
In Eden our first parents walked and talked with God on an intimate and personal basis. But that did not last long, because man spoiled everything with his distrust and disobedience. In heaven, however, we will again see God face to face, and this time it will be unending. It will last forever.

Forever with the Lord! How that puts into proper perspective our short time of trial and tribulation here on earth. To be sure, the troubles and heartaches are real, but so are the joys of heaven. And the *Revelation* assures us and all believers that those joys will shortly be ours. "Behold, I am coming soon!" our Savior promises. "Blessed is he who keeps the words of the prophecy in this book" (22:7).

Armin J. Panning

# Mining the Treasure of God's Word

Matthew 22:1-14  
Luke 13:31 — 14:24



BY JULIAN G. ANDERSON

## The Pharisees Again

The end of our last lesson is where we begin today —

### Luke 13:31-35

Verse 31 shows us some behind-the-scenes activities by Jesus' enemies. The Herod referred to was Antipas, the son of Herod the Great who ruled Galilee and Perea after his father's death (see Luke 3:1). But he had never *seen* Jesus, and there is nothing to indicate that he wanted to kill Jesus. The whole thing looks like a plot by the Pharisees to scare Jesus into leaving Perea and going to Judea or Jerusalem, where they and the Jewish authorities could seize him (see John 5:17,18). And Jesus' use of the word "fox" made it clear that he knew whoever sent the message was up to some cunning trick. And we mustn't take "today, tomorrow and the next day" literally. It was an "idiom" Jesus used to say that he had only a *short time* to live. But he made it clear that no one was going to keep him from finishing the task he had been sent to perform (vv. 32 and 33a). In verse 33b he also made it clear that he *knew* he was going to be killed in Jerusalem.

Verses 34 and 35 are perhaps the saddest passage in the Gospels, as Jesus points to the persistent unbelief of the people of Jerusalem in the past (v. 34a), and his fruitless efforts over the past two years to gather them into his flock (v. 34b). And he sadly prophesies their coming destruction, which took place about 41 years later in A.D. 70 (v.

35a). His cryptic words in verse 35b referred, of course, to his triumphant entrance into Jerusalem on Palm Sunday, probably five or six weeks away.

### Now Read Luke 14:1-6

As a background for this section re-read John 5 and the discussion of this chapter in the lesson for May 25, 1980, and Luke 6:6-11 in the lesson for June 8, 1980. Then notice who the *host* is in verse 1, and the *day* chosen for the invitation (hi-lite both). Then underline the last phrase of verse 1. Verse 2 focuses our attention on the main character in this incident. Since everyone knew why this man "happened" to be there, *Jesus* asked the obvious question (v.3), and their response is given in verse 4a. The miracle itself is so incidental that Luke takes only six words in Greek to report it (v.4b). Jesus then quoted another of the *exceptions* to the Sabbath law allowed by the rabbis in their body of Tradition (v.5c, see also Luke 13:15, last lesson). And the scene closes on another silent note as Jesus wins again.

### Next Read Luke 14:7-14

Luke tells us that the healing of the man took place before the dinner started, and as soon as it was over there was a mad scramble for the places of honor at the table (v.7). The tables used in those days were only about nine inches high, and the diners stretched out on the floor, propped up on one elbow, with their heads over the table,

facing the head of the table, and their feet away from the table. Then they ate with their free hand, using their fingers. The host always sat at the head end of the table, and the main place of honor was at his right hand, with the second place of honor at his left side. After these two prime places, the best places were the ones closest to the host. Here each man was trying to put himself in the highest position.

The parable (vv. 8-10) is explained in verse 11, where Jesus laid down a very important *principle* of the kingdom of heaven. Underline and memorize it, for this is one of the great truths of Scripture. Then read Philippians 2:5-11 to see why this principle is so important.

### Now Read Luke 14:15-24

Verse 15a tells us that this conversation took place during the dinner, and the statement (v.15b) is a reference to what Jesus had just said about the resurrection of the dead. The Jews always regarded the kingdom of glory as a great wedding banquet, which was the happiest occasion they could think of (Matthew 22:2 makes this story a wedding banquet). Here Jesus' story begins with God's choice of the Jewish nation to be his chosen people (Exodus 19:5,6), inviting them to be the main guests in his eternal kingdom (v.16). The time the banquet was to *begin* was the time Jesus began his work (John 1:29-34). But in the two years since that time the Jewish leaders, one after the other, had refused to accept Jesus' invitation. They were all "too busy" with their own plans and activities (vv. 18-20). Verses 21-24 picture God's righteous anger at their refusal, and his plans to cast off the Jewish nation (v. 24), and gather a new "people of God" out of all the nations (Matthew 28:19,20). And it emphasizes the fact that the invitation is to be given to *all* men and women, good and bad alike (Matthew 22:10). The story was both a clear, pointed warning to the Pharisees who heard it, and also a final invitation to them to accept Jesus' invitation to the great wedding banquet of the Lamb. We know that by and large the Pharisees continued in their unbelief, but there were one or two here and there who accepted the invitation, men like Nicodemus and Joseph from Arimathea.



# This We Believe

## Article III. Christ and Redemption

### (Conclusion)

Prof. Richard W. Strobel

#### Antitheses

A confession of what one believes according to Scripture also requires a statement or statements of what one rejects. In making such statements, the confessor is not judging hearts but is judging teachings that oppose Scripture. Awe and respect for God's Word require this. Therefore also in this article of *This We Believe*, as in those preceding and following it, we find statements of what is rejected. Accordingly, the last two paragraphs of this article read:

5. We reject any teaching that limits the work of Christ as to either its scope or its completeness, thereby failing to recognize the universality of redemption or the full payment of the ransom.
6. We reject the views which see in the Gospel accounts the church's proclamation and interpretation of Jesus Christ rather than a true account of what actually happened in history. We reject the attempts to make the historicity of events in Christ's life, such as his virgin birth, his miracles or his bodily resurrection, appear unimportant or even doubtful. We reject the attempts to stress a "present encounter with the living Christ" in such a way that Jesus' redemptive work in the fullness of time, as recorded in Scripture, would lose its importance.

The Reformed Church teaches that Christ did not die for all people but only for the elect, that is, those whom God chose unto salvation in Christ before the world began. One Reformed confession states: "It was the will of God that Christ by the blood of the cross, whereby he confirmed the new covenant, should effectually redeem out of every people, tribe, nation and language, all those, and only those, who were from eternity chosen to salvation."

Such a teaching certainly limits Christ's work of redemption as to its scope and in doing so robs the sinner of the comfort of the gospel. No one who is experiencing pangs of conscience because of his sins or because of a certain sin will be convinced that Jesus is *his* Savior if Jesus is in fact the Savior of only *some* sinners. He needs to hear the truth taught in 1 John 2:2: "He [Jesus Christ] is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world."

Another teaching that robs the sinner of the comfort of the gospel is the one that denies the completeness of the redemption wrought by Christ. Such is the Roman Catholic teaching that Christ has made satisfaction

only for original, inherited sin and has paid only for the eternal punishment of sin. Actual sins, those sins we commit daily, together with their temporal punishment, must according to Roman teaching be atoned for by the individual here and in purgatory. How is he to do this? By making use of the sacrifice of the Mass and his own efforts. But as soon as we depend in the least on what we ourselves do, then all assurance of forgiveness, of salvation, is gone.

Limiting Christ's atonement in any way not only robs the sinner of the peace and comfort that comes only from a full and free forgiveness, but it also insults Christ and his work of redemption. Finally, it leads to salvation by works, which according to Scripture is an impossibility and can only lead to uncertainty concerning salvation. But our God wants us to be certain of our salvation. This is why he says to us on the basis of Christ's perfect and completed work: "Come now, let us reason together. Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool" (Isaiah 1:18). This is an invitation without any strings attached. Any other leads to despair.

Despair is also the result when one regards the four Gospels — Matthew, Mark, Luke and John — as ancient writings telling us very much about the early Christian Church and its beliefs but very little about the real Jesus. This is German university theology which, sad to say, has infected Christian denominations, Protestant and Catholic, throughout the world. If this kind of theology were true, then the soul in search of salvation would have to lament with Mary of Magdala: "They have taken the Lord out of the tomb, and we don't know where they have put him!" (John 20:2.)

But thanks be to God, such a view is *not* true! The evidence is insurmountable that the Gospel accounts are utterly reliable, soundly historical, presenting to us the real Jesus. While the twentieth-century child of God is grateful for all this evidence, he, however, together with the children of God in all the previous centuries of the Christian era still puts his trust first and foremost in his Savior's words: "I pray also for those who will believe in me through their message" (John 17:20). If people are to come to faith through the message of the apostles, then it follows that they must have that message. And they do! They have the New Testament Scriptures, concerning which Jesus says: "If ye continue in my word [the word that brings me to you and you to me], then are ye

my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32 KJV).

To deny that the Gospel accounts present the real Jesus and his work means the loss of the Savior and his salvation. So does the attempt to "make the historicity of events in Christ's life, such as his virgin birth, his miracles or his bodily resurrection, appear unimportant or even doubtful." If Christianity is anything, it is a religion based on historic facts. Many false religions could survive even if it were proved that their founders never lived. But not Christianity, for it is basically good news about a unique historical person, Jesus the Christ, and his doing and dying and rising again for mankind. "Remove him from Christianity and nothing distinctive is left. Once disprove the historicity of Jesus Christ, and Christianity will collapse like a pack of cards. For it all depends on this fundamental conviction, that God was made manifest in human flesh. And that is a matter not of ideology or mythology but history."

Modern theology, however, especially that strain known as neo-orthodoxy, belittles such historicity. In fact it tries to divorce Christianity from the historic facts on which it is based. While it speaks of the virgin birth and the resurrection of Christ, it does not believe that these events ever took place in time and space, or had to take place there, to have meaning. Take Christ's resurrection, for example. It matters little, says this modern theology, whether one believes in the Savior's bodily resurrection. What really happened at the tomb is not all that important for the doctrine of the resurrection, which (according to modern theology) teaches that the opposition between man and God is finally overcome. St. Paul, however, tells us: "If Christ has not been raised, your faith is futile; you are still in your sins" (1 Corinthians 15:17).

Finally, our article rejects the "attempts to stress a 'present encounter with the living Christ' in such a way that Jesus' redemptive work in the fullness of time, as recorded in Scripture, would lose its importance." Those, like the Pentecostalists, who seek such a "present encounter with the living Christ," are usually not that interested in what Christ did in history for our salvation, as reported by Scripture. Furthermore, they seek an emotional relationship with Christ apart from the Scripture, an "instant of inspiration" or "filling with the Spirit," an "immediate, emotional, personal revelation from God" which will effect an encounter with Jesus as a "living reality" in the heart. Thus the Christ with whom they have, or hope to have, such an "encounter" is not the Christ of the Scripture, but a false Christ, at best a figment of their imagination. For "no one can say, 'Jesus is Lord,' except by the Holy Spirit" (1 Corinthians 12:3); but the Holy Spirit works this faith and confession only by the Word, for "faith comes from hearing the message, and the message is heard through the word of Christ" (Romans 10:17).

### Conclusion

An outstanding Lutheran theologian of the last century summed up Luther's life work thus: "His Reformation was a Bible Reformation; the Christianity he preached, a Bible Christianity; the Church for which he battled, a Bible Church; and every controversy in which he engaged, a controversy for the Bible." As Luther's spiritual heirs, we in the Wisconsin Evangelical Lutheran Synod realize by the grace of God that only from the Bible do we derive sound teaching and good theology. Consequently *This We Believe* in this article as in all others concludes with the confident affirmation: "This is what Scripture teaches about Christ and redemption. This we believe, teach and confess."

## A Parish Pastor's Perspective

They sat in the minister's study. They were nervous. Neither had been in a pastor's study before. Really, it wasn't so bad — it was a warm, comfortable room. The pastor had received them with obvious interest and concern.

Perhaps it was WHY they were there, not WHERE they were, that made them nervous. They were getting married in a few months. She was 28 years old, attractive and successful as a businesswoman. But she was very independent. Could she be a success at marriage, too? Most of her friends from school had gotten married long ago; many were already divorced. She thought of the happy, smiling young couples they had been,

seeming destined for many years of wedded bliss. Why had those young loves faded?

She had kept in touch with some of her girl friends. Often, having lunch with them, she had been the sounding board during their marital troubles and divorce proceedings. What a toll those divorces took! Once pretty faces were now drawn and haggard. The bounce in their step had become a depressed shuffle. Would she be different now that she was getting married?

He had been thinking similar thoughts. He was 31 years old, and at the head of his own thriving business. In fact, it had been their mutual interest in business that had brought them together. He was a picture of energy

—a trim athletic build, smart in a three-piece suit. He was successful and ambitious. But what doubts racked his mind!

He had been married before. It had been a whirlwind courtship, almost like the script of a movie. There was a big wedding with hundreds of well-wishing guests. They had loved each other very much, but how quickly the honeymoon was over! The sweet nothings soon became sarcastic barbs. He winced as he thought of the name-calling, the bitter wranglings, then the stony silence that went on for days. One day he came home from work and she wasn't there. The only time he saw her after that was in the divorce court.

(Continued on next page)

## "What God Has Joined Together"

The real tragedy, he realized, was that he STILL wasn't sure what had gone wrong. Was it a mistake, then, to be getting married again?

"... What God has joined together...", the minister was saying. Something about his tone of voice drew their attention back. The pastor was quoting the words of Jesus. He pointed out that the Greek word for "joined together" is the same as "to yoke together," as in yoking a team of oxen. The word called to mind a rich set of images.

Picture two oxen. Before yoking, they had been free to roam the farmyard, grazing at will. When the farmer stands them side by side, and places the heavy yoke across their necks, they are ready for work. He hitches a heavy wagon to the center of the yoke. As long as the oxen move forward as a team, the wagon rolls along nicely. But if they try to go in separate directions, they work up a lather and exhaust themselves — and the wagon stands still!

Jesus used the same word to indicate that God places a yoke upon a man and a woman, the yoke of marriage. What are the implications of that? One implication is that a yoke restricts movement. A married person can no longer live as though still single. Every move must be timed to coincide with that of the partner. Selfishness and lack of consideration will cause the yoke to chafe and bruise. Stubbornness and pride will bring about much fruitless effort.

Another implication of the yoke imagery is that a yoke enhances the work. A man and a woman moving down the road of life as a team, pulling in harmony, can accomplish much. Teamed together they can do twice as much as they could alone. As they work they can encourage one another and share the daily burdens of life. Side by side they can rejoice in their accomplishments because they played an equal part in bringing them about.

Does the idea of wearing a yoke both-

er you? Everyone wears a yoke of some kind. There is no such thing as total freedom in life. And, of all the yokes one might wear, the yoke of marriage is among the most pleasant, that is, when two people wear it as Christ intended. This, too, was in his thoughts when he said, "My yoke is easy and my burden is light."

When the pastor finished expressing these thoughts, the couple in his study was silent, but alert and thoughtful. On the way home they talked, talked about things they had not spoken of before. What will be the place of Christ in our marriage? What steps will we need to take to guarantee his presence in our home? They looked forward to the next sessions in the pastor's premarital counseling series. They sensed that he would have some helpful suggestions in answer to their questions. Hope filled their hearts, hope that added a new kind of warmth to their love.

T. Franzmann

## Africa Revisited

### Zambia

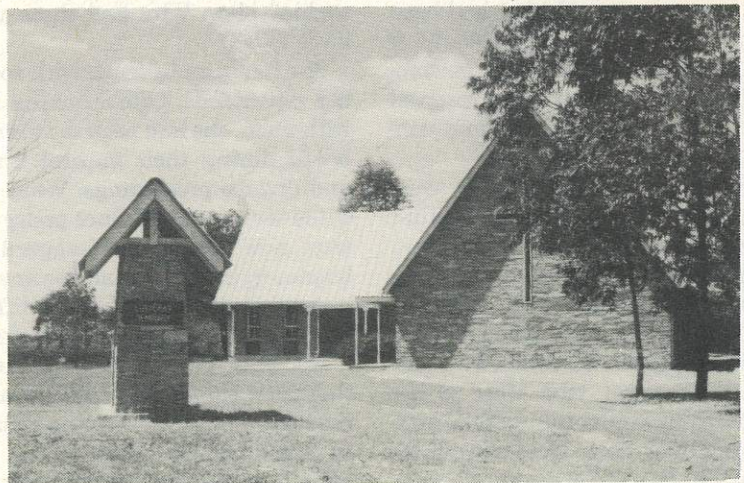
The drive from the Lusaka airport to the Lutheran Bible Institute and Seminary property in Chelston is impressive. Zambia puts its best image forward for its visitors. Well-tended roads, bougainvillea in multicolored glory along the roadside, clear blue skies providing a rich background — it was good to visit our Lutheran Church of Central Africa again!

When working as a missionary in central Africa one is keenly aware of the difficulties. Coming as a visitor one senses less the toil which lies beneath the surface and sees the many blessings. There is cause for rejoicing in this fruitful field — students at the Bible School and Seminary working on our beautiful property during their school holiday; missionaries meeting with evangelists for weekly sermon study; teams of whites and blacks engaged in revising the vernacular translations of the Scriptures; above all, the church services on Sundays in which all the work culminates. What joy to hear the

people sing out their praises to the Lord with gusto, to hear the preachers whom we have trained proclaim God's Word with power, to see every communicant member in attendance at the service receive the Lord's Supper! What a thrill to observe the missionaries discussing problems with the people in their own language and to note

the rapport existing between expatriates and nationals as they join in a common cause! What a pleasure to visit again with African pastors and evangelists who are faithfully continuing in the activities, to reminisce with missionaries concerning the problems as well as the joys of carrying on the greatest work in the world!

Work in Zambia experienced many difficulties during the recent crisis in neighboring Zimbabwe. By God's grace it has survived this troublesome



Seminary at Chelston, Zambia





The congregation at Kumba, Cameroon



Jungle country near Konye, Cameroon

period well. One has to be thankful for those courageous families which represent us overseas even when situations grow tense. Theirs can often be an isolated existence indeed. They must learn to adapt to strange cultures, live without fully-stocked supermarkets next door, do without spectaculars on television and the busy-busy routine of Americana. Children must often learn to find their own ways of entertainment, and adults must rediscover the joys of reading good books. The "must" becomes an advantage, and families get to appreciate what it means to depend on each other.

The two-week stay in Zambia came to a close all too quickly. It ended spectacularly with another visit to Mosi-o-Tunya, the "Smoke-that-Thunders," the incomparable Victoria Falls. "O Lord, our Lord, how majestic is your name in all the earth!"

### Cameroon

The flight from Lusaka, Zambia, to Douala, Cameroon, had to be routed via Nairobi, Kenya. That's like traveling from Milwaukee to Kansas City with an overnight stop in New Orleans. There is no other way. It's also a matter of leaving the clear cool climate of Zambia's August and entering into fetid jungle country at the height of Cameroon's rainy season. One begins to understand how it is possible for a country to have banana, rubber, and palm oil plantations without irrigation systems.

Yet Cameroon is alive with people. Kumba, about 75 miles inland from Douala, is a beehive of activity. Here

the Evangelical Lutheran Church of the United Republic of Cameroon has its headquarters. Here Missionary R. G. Cox, Superintendent of the Lutheran Church of Central Africa, and the undersigned met with church officers and workers for several days. From Kumba we ventured into a village area near Konye, driving over rutted, potholed roads which were all but impassable. The greeting of the village chiefs and congregation members and the carefully prepared dinner of chicken and rice made it all worthwhile. What a disappointment for these people if we hadn't come! In Kumba we also attended church services on a Sunday. The singing was vociferous. The choir clapped its hands as it sang. The people danced as they brought their offerings to the Lord. In Africa the staid Lutheran liturgy has its own adaptations.

The meetings in Kumba were followed by a seven-day seminar for the Cameroon pastors in Douala. Sessions included Bible study, doctrinal discussions, preaching and teaching workshops, and a consideration of the various problems confronting the development of this young church body. Our purpose was to strengthen our working relationship with it.

Can we help these people? The Kumba congregation after 10 years still worships in a rented storage building, not knowing from month to month how long it will be possible to continue its use. We looked for a piece of property which can be purchased for about \$2,000, but which is low down on the priority list of our Synod's sadly de-

pleted World Mission Building Fund. We heard requests for used Lutheran Hymnals and choir robes, for a motorcycle for President Njume so that he can better administer the work of a church body consisting of three major areas with 28 congregations and 21 preaching stations. We hear fervent appeals for a visitation of the congregations by our missionaries so that they can see the work at first hand and offer advice as to how it can be carried on more effectively, for more seminars for the five pastors, 11 evangelists, and 16 lay preachers so that they can gain a fuller understanding of the precious truths which they proclaim every Sunday.

We met Senior Evangelist Elijah Koffi Fominyen for the first time. This man serves an area consisting of 14 congregations and three preaching stations, with six evangelists and four lay preachers under his supervision. He travels from place to place on foot. We subsidize his salary to the extent of \$50 per month. He didn't complain about his salary, but he wants desperately to know more about how to share the gospel with his people.

One leaves Africa and returns to America with mixed feelings. The field is ripe unto the harvest. Much more should be done. The calls for help remain with us. We have heard them at first hand. We share them with you, asking the Lord of the harvest to help us see the multitudes with the same compassion that filled his heart as he walked on this earth.

Ernst H. Wendland

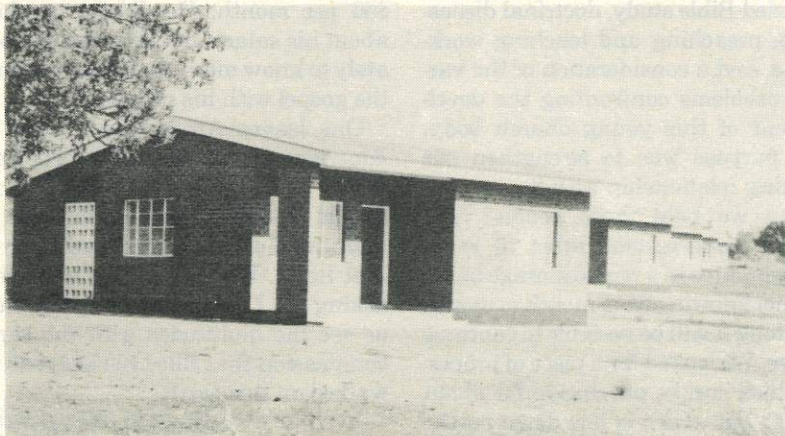
# Thanksgiving in Malawi

When the Lutheran Church of Central Africa celebrated its twenty-fifth anniversary in 1978, the congregations of our Synod were encouraged to bring a special offering to thank the Lord for the many blessings which he had showered upon this promising mission field. The offering was to be used to help establish a second Bible Institute in Central Africa, this time in the country of Malawi where the growth of the church was exceeding all expectations.

The members of our Synod responded to this appeal by bringing an offering well in excess of ninety-five thousand dollars, a sum which at the time was thought to be sufficient to get this new program underway.

## A Time of Waiting

A number of problems arose which delayed the implementation of this venture. It took all of two years, for example, before someone accepted the challenging call to serve as the Bible Institute's principal, and almost another year of waiting for his Malawi residence permit to be successfully processed. Securing a suitable plot in Malawi's new capital city Lilongwe also took more time than was expected. In the meantime, building costs continued to rise in Malawi as everywhere else in the world, adding to the frustrations connected with getting the program started.



Student houses at the Bible Institute

"Nothing in a world mission field comes easy" is a statement often heard coming from those who are directly involved in world mission work. All the greater, however, are the feelings of joy and appreciation when a forward step is finally realized in spite of difficulties.

## A Day of Rejoicing

This joy is reflected in words recently received from Missionary Michael Hintz, who reports from Malawi as follows:

"August the 12th dawned bright and clear! What else should one expect in a country which hadn't seen a drop of rain in four months! For a group of Christians who had gathered at a site in Lilongwe, Malawi, however, it was an exceptional day, a day long awaited, a day for singing, rejoicing and thanksgiving!

"This day marked the day of dedication of the Lutheran Bible Institute in Lilongwe, where students are to be trained to become effective witnesses for Christ as evangelists of the Lutheran Church of Central Africa.

"'Give Thanks unto the Lord' was the theme of pastor Mark Krueger's dedicatory sermon. On the same day Pastor Walter Westphal was installed as the Institute's principal. Among the many joyful worshipers were the eight students about to begin the two-year course of study at the school. They also

hope some day after serving as evangelists to complete their theological studies at the Lutheran Seminary in Lusaka, Zambia, where they can be trained to become fully independent pastors of the Lutheran Church of Central Africa."

The new Bible Institute complex includes a large classroom-administration building, two staff houses, and five student houses. It is located on a choice plot of land on the outskirts of Malawi's rapidly expanding capital city.

## A Day of Reflection

On the day preceding the dedication-installation service, Missionary Hintz reports, delegates from 52 congregations and preaching places assembled on the new Bible Institute property for the fourth convention of the Malawi Conference of the Lutheran Church of Central Africa. The theme of the conference was "Growing by God's Grace."



Pastor Walter Westphal installed as Bible Institute's principal

The delegates spent the day primarily reflecting upon the abundant blessings granted this field since the year 1963, when Missionaries Richard W. Mueller and Raymond G. Cox came to Malawi as its first resident missionaries. Since that year Malawi has become the WELS' largest world mission field, with a membership of over 5,000 souls.

Missionary Hintz closes his report with the fitting words: "We want to thank God for opening up the hearts of people who have faithfully supported the Lord's work here. By God's grace a building project has been completed. This project looks to the future. Now an

(Continued on page 352)

## A Report on the TCW Program by a TCW

A middle-aged woman is tending her lawn on a fine summer day. As you walk up to her, you suppose she will say she is too busy to talk with you. But she isn't, and in the conversation with you she reveals her long-held concern over the fact that some of her children have not been baptized. She expresses her joy that someone took the time to stop at her home and invite her and her family to church. As you walk to the next house, your own doubt is replaced with elation.

At another door a woman says she also has done canvassing for her own Lutheran church. She tells you how valuable she thinks the work of canvassing is and she wishes you God's blessing.

In a fast-growing subdivision you spend some time talking with a Sikh. He is a young Indian immigrant who considers himself a modern man and tells you his main goal in life is to "make money." When you ask him what it means to be a follower of the Sikh religion and whether his cult has any scriptures, he admits that he only goes to the temple when his wife nags him. He doesn't understand the ancient language of the Sikh bible. Even though his wife, dressed in a sari, looks out from the living-room window disapprovingly, the young man listens with interest to what you have to say about Christ. As you leave, you feel he is still doomed by his belief in work-righteousness and you pray that he will pursue a few of his questions with the local pastor.

These three incidents are but a small sampling of many similar responses received by those who took part in WELS Travel-Canvass-Witness efforts this past summer in various parts of the U.S.A. and Canada.

Some established congregations organize their own canvassing efforts. However, TCW programs are often conducted for mission churches or exploratory groups which lack the manpower for extensive outreach. Young adult volunteers are assigned to places requesting help. These TCW teams then conduct extensive community surveys for the groups they have been assigned to. After receiving training, the

canvassers are sent out to survey the area, looking for the unchurched and recording the religious affiliations of others. They invite the unchurched to the local congregation and witness to their faith in Christ wherever possible.

The Synod works in partnership with the local groups to make the project possible. The Synod pays for the travel expenses of the volunteer canvassers, and the local group or church covers the on-site expenses for food and lodging.

Vacation Bible School sessions are sometimes also a part of the programs the Synod assists. This summer 11 volunteers worked in the growing inner-city VBS project in Milwaukee, a project which reached over 600 children and their families with the gospel. A total of 43 college youth served in the overall TCW program this summer. They canvassed in places such as Knoxville, Tennessee; Ramsey, New Jersey; Calgary, Red Deer, St. Albert and Wetaskiwin, Alberta, Canada; Casper, Wyoming; Bloomington, Effington, Decatur and Marquette Heights, Illinois; Salina, Kansas; Merrill, Wisconsin; Holland, Michigan; and Excelsior, Minnesota.

The volunteers all rate their TCW service a most exciting and satisfying experience. They will long cherish the many individuals met while canvassing and the kindnesses shown them by the members of the congregations. They found great joy in doing this important work in the Lord's kingdom.



TCW Janine Hildebrant

Many of our mission churches have discovered the great value of their Travel-Canvass-Witness program. They recognize the need for workers to go out into the community and personally express genuine Christian concern for people's eternal welfare. TCW teams told thousands of people this year: "We care about your soul. Come and hear about Christ." Some whom they contacted have given a willing response to that invitation and are now learning about their Savior.

The TCW program faces an ongoing need for volunteers and for financial support. Volunteers may apply to: TCW, 3512 W. North Avenue, Milwaukee, Wisconsin 53208. Gifts may be sent to The Home Mission Canvass and Survey Fund at the same address.

Janine Hildebrant  
TCW

---

### Initial Meeting of the WELS Historical Institute

Date: October 28, 1981  
Time: 6:30 — 9:00 P.M.  
Place: Wisconsin Lutheran College  
8830 West Bluemound Road  
Milwaukee, Wisconsin

#### AGENDA

- 6:30 — Opening devotion —  
Rev. Roland Cap Ehlke
- 6:40 — Welcome from a representative of Wisconsin Lutheran College
- 6:45 — Essay: "Designing a WELS Memory Bank" —  
Prof. E. Fredrich
- 7:30 — Background of the WELS Historical Institute —  
Rev. Robert Voss
- 8:00 — Business:  
First reading of proposed Constitution and Bylaws;  
Election of Officers; etc.
- 8:55 — Closing Prayer

The meeting is open to all interested members of the Wisconsin Synod. Since this meeting is for lay people as well as pastors and teachers, pastors in and near the Milwaukee area are urged to put this notice in their Sunday bulletins.

## NPS Begins School Year

The mood was one of optimism at Northwestern Preparatory School, Watertown, Wisconsin, as it began its 117th school year. After two relatively small Sexta classes (9th grade) in 1979 and 1980 — 51 and 57 students respectively — the 1981 first-year class numbers 75 students. The total enrollment figure of 220 is down about 20 students from last year, but this was expected, and it does not dampen the optimism at NPS over the increased enrollment of this year's newest class.

On Monday, August 24, a day-long orientation program was conducted for the benefit of all new students and their parents. These efforts on the part of the NPS faculty to acquaint both students and parents with the school's facilities and programs were very favorably received. Suggestions to the faculty by the parents for improving



Prof. Paul Bertolus

the orientation procedures were also appreciated by the faculty.

The next day the 1981-82 school year was formally opened with a service in the school auditorium. In keeping with past practice, this was a joint service for the benefit of both the prep school and Northwestern College. Prof. Carleton Toppe, NWC president, served as

liturgist and Prof. William Zell, NPS president, preached the opening sermon.

During this opening service the five new men on the faculties of the two schools were introduced. One of them, Prof. Paul Bertolus, will be serving the prep school as athletic director, physical education and mathematics teacher and coach. The ordination and/or installation of these men took place at a later date during a special service in the Northwestern chapel on September 13. During that evening service board members Pastor Raymond Schultz of Wausau and Pastor Walter Schumann of Watertown served as guest preacher and liturgist respectively.

May God whose blessings were invoked during both of these services abide on our campus with his presence for another school year now begun to his glory and the glory of his Son, Jesus Christ, our Lord!

William G. Zell

## Looking at the Religious World

### Cable Television Bane or Blessing?

The *Los Angeles Times* recently reported an incident which points up the dilemma of cable television. According to the *Times*, actor Paul Newman ordered his children to turn off the TV because they were watching their father's performance in the movie *Slap Shot* on cable TV. Newman did not want his children to hear the foul language he was using in the film.

Perhaps a more appropriate and honorable solution would have been for Newman to decline the role. If the language he used was inappropriate for his children, it was inappropriate for public media. But that is not the point of this article.

The point is that cable TV fare has become a matter of increasing concern to Christians and to anyone else who questions the propriety of programming oriented toward pornography and violence.

In many communities across the nation, city authorities are currently

deciding the question of cable TV franchises. Concerned citizens can let their elected officials know what they think, sometimes with good effect. Citizens in Barrington, Illinois, were successful in influencing city officials to require a ban on pornographic films as a condition for the granting of a cable franchise. In Fort Worth, Texas, the city council banned the airing of X-rated movies. In addition they required that the cable company provide subscribers with a free TV set locking device to prevent children from watching designated channels.

The best time to voice your convictions as a concerned citizen is before your community takes action to grant a franchise.

### Denver Church Contributes \$250,00 for World Vision Relief Program

World Vision, an international relief agency supported chiefly by evangelical Christians, budgeted \$1.7 million for Somalia in 1981. Calvary Temple,

an independent church in Denver, has supplied \$250,000 of that budgeted amount.

Officials of World Vision reported that the gift from Calvary Temple was the largest contribution by a congregation in the history of the agency.

The pastor of Calvary Temple, Rev. Charles Blair, traveled to Somalia with two members of his congregation for an inspection tour. Their subsequent reports to fellow congregation members about World Vision's medical, child-feeding, well-digging and purification programs spurred the generous response.

### New Theory Explains How Herod Moved Ashlars At Temple Site

Visitors to Jerusalem's famous Wailing Wall are usually impressed by the size of the rectangular stones Herod the Great used in the walls of the Temple Mound. One such ashlar located in the Rabbinical Tunnel just north of Wilson's Arch measures 46' long, 10' high and 10' wide. It weighs 415 tons. Another at the southwest corner of the Temple Mound weighs 350 tons, another 325 tons. The stones were quarried a half mile away just north of the Da-

masculus gate. How did Herod's builders move the stones from the quarry to the wall?

That question has long intrigued visitors to the Temple Mound. Murray Stein proposes an answer to it in the May-June issue of *Biblical Archaeological Review*. Stein amplifies the problem for his readers by reminding them that the largest stone at Stonehenge in England weighs a mere 40 tons, and that the stones in the pyramids in Egypt weighing 15 tons are

mere pebbles by comparison.

Earlier solutions have suggested that the stones were moved on log rollers. But the weight of the ashlar would have crushed the logs to pulp. The "cradle" technique supposedly employed by the pyramid builders is an equally unsatisfactory explanation, according to Stein.

Stein's solution? "My explanation of how these enormous Herodian stones were moved to the site is that they were transplanted in the form of round

columns or cylinders and then cut into squares at the site. This solution not only makes engineering sense, but it also is supported by the archaeological evidence."

Stein's evidence is convincing. But whatever the answer is, the stones themselves help visitors to the Temple Mound appreciate why the temple Herod the Great built just before the birth of Christ was one of the wonders of the ancient world.

Joel C. Gerlach

## Direct from the Districts

### MICHIGAN

Reporter Edward Schaeewe

#### L. J. Koeninger Marks 35 Years of Service

A service of recognition and thanksgiving was held at St. Peter's Ev. Lutheran Church, Plymouth, Michigan, on September 27, 1981, in commemoration of Pastor Leonard J. Koeninger's 35 years in the ministry. The guest sermon was delivered by Rev. Kurt Koepf of Milwaukee, Wisconsin. Rev. Carl Otto of South Lyon, Michigan, served as liturgist.



L. J. Koeninger

Pastor Koeninger was born on July 16, 1920, in Raymond, South Dakota. He received his pretheological training at Northwestern prep school and Northwestern College in Watertown, Wisconsin. In 1945 he graduated from Wisconsin Lutheran Seminary at Mequon. He then served one year as an assistant instructor at Michigan Lutheran Seminary, Saginaw.

After receiving ordination and installation in July 1946 at Redeemer Lutheran Church in Ann Arbor, Michigan, his ministerial calls have taken him to Emanuel Lutheran Church, Lansing, in 1953, and to his present call in February 1968. While at Lansing, Pastor Koeninger was instrumental in forming the Lutheran Collegians on the Michigan State University campus.

Along with his local duties, Pastor Koeninger currently serves the Wisconsin Ev. Lutheran Synod as vice-chairman on two boards — the Board for World Missions and the Executive Committee for Southeast Asian Missions.

Following the commemorative service, the congregation honored Pastor Koeninger and his wife, Margaret, with a dinner.

Pastor and Mrs. Koeninger have one daughter, Mrs. Charles (Kristine) Wolfe of Livonia, and a granddaughter. A son, Philip, was called to his eternal rest in 1975, marking the close of three generations of Koeningers who have served in the holy ministry.

#### 40 Years as Teacher and Pastor

On August 23, 1981, relatives, acquaintances and congregation members gathered in Blissfield, Michigan, to observe two very special blessings of God — the 40th wedding anniversary of Pastor and Mrs. Floyd W. Mattek and the 40th anniversary of Pastor Mattek's work in the full-time ministry of the church both as a Christian day-school teacher and as a pastor.

Floyd W. Mattek and Marcell nee Ehlert were married on August 20, 1941, in Eitzen, Minnesota. The Lord blessed their marriage with 10 children.

Pastor Mattek has served the Lord as both a Christian day-school teacher and a pastor. He is presently pastor of St. John's Lutheran Church, Ann Arbor, Michigan, having served congregations at Kolberg, Wisconsin, and Riga, Michigan, as pastor, and congregations at Newburg, Kewaunee, Montello and Menasha, Wisconsin, as a Christian day-school teacher.

A special observance of the double anniversary in the church services at St. John's, Ann Arbor, and the reception for Pastor and Mrs. Mattek in Blissfield, Michigan, arranged by their 10 children, made the anniversary a thank-filled and joyous occasion. May the Lord continue to bless these two servants of God!

Pastor Douglas J. Engelbrecht

### SOUTHEASTERN WISCONSIN

Reporter Robert Kleist

#### Pastor Zenker's Twenty-fifth

On August 16, 1981, St. Paul's Lutheran of Brownsville, Wisconsin, observed the 25th anniversary of their pastor, Rev. Allen P. Zenker, in the holy ministry. Prof. A. Schuetze, president of Wisconsin Lutheran Seminary, preached for the occasion, taking Luke 1:46-50 as his text. He spoke on "Your Song of Praise on Your 25th Anniversary." The liturgist was Pastor E. Kitzlerow of Woodland, Wisconsin. A reception and buffet luncheon followed the service.

Pastor Zenker was born on March 4, 1931, at Mequon, Wisconsin. He is a graduate of Northwestern Prepara-

tory School and College and of Wisconsin Lutheran Seminary, graduating in 1956. In 1960 he was married to the former Carole Schuster of St. Paul. The Zenkers have three children.

The first assignment received by Pastor Zenker was that of tutor at Northwestern College from 1956 to 1958. He then accepted the call to a dual parish, Salem Lutheran of Newport and Mt. Zion Lutheran of St. Paul, Minnesota. In 1960 he was installed as pastor of St. Andrew's Lutheran Church, St. Paul Park, Minnesota, and continued to serve Salem of Newport until 1966. In June 1975 he came to his present charge, St. Paul's of Brownsville.

Pastor Zenker is presently chairman of the Dodge-Washington Pastoral Conference, a member of the South-eastern Wisconsin District Mission Board, and a member of the executive board of the Winnebago Lutheran Academy.

May our Lord continue to bless him as he serves the Lord's people!

## NORTHERN WISCONSIN

Reporter Harlyn Kuschel

### Fifty Years in the Holy Ministry

Pastor Herbert J. Lemke was ordained in Zion Lutheran of Morrison, Wisconsin, on July 12, 1931. The 50th anniversary of his ordination was observed on July 13, 1981, at St. John's Lutheran, Lomira, Wisconsin, where Pastor and Mrs. Lemke are members. Pastor Lemke retired from the parish ministry on July 20, 1980.



H. J. Lemke

The guest preacher for the occasion was a classmate, Prof. Erwin Scharf of Northwestern College. His sermon text was 1 Timothy 1:12-15 and 2 Timothy 4:6-8, and the theme was "When the

Aged Pastor Looks Back." St. John's pastor, Rev. Nathan Retzlaff, served as liturgist. The service was followed by a reception.

Pastor Lemke was born on September 23, 1905, at Morrison, Wisconsin. His preministerial schooling was received at the high-school department of Dr. Martin Luther College, at Northwestern Preparatory School and at Northwestern College. He began his seminary training in Wauwatosa and in 1931 graduated from Wisconsin Lutheran Seminary at Mequon.

From 1931 to 1938 he served the parishes at Crandon-Argonne and Enterprise-Monico in northern Wisconsin, and also organized services at Hiles. From 1938 to 1941 found him serving Manistique-Germfask in Michigan's Upper Peninsula. In 1941 he was installed for a second time at Enterprise-Monico. Then he served St. John's in Lomira, Wisconsin, from 1944 to 1951. While there, he helped open a Christian day school in 1945. His next parish (1951-58) was Trinity Lutheran in Lincoln, Michigan. During that time he also organized a new mission in Mio, Michigan (1956). This was followed by a pastorate of four years in Memorial Lutheran at Williamston, Michigan. His final years in the parish ministry (1962-80) were spent at Emmanuel Lutheran, rural Hartford, and Zion Lutheran, Town Theresa, Wisconsin.

Pastor Lemke was married twice. On July 8, 1936, he married Ethylin DeLeers of Green Bay. After her death, he was united in marriage with Helen Kussow of Wrightstown, Wisconsin, on November 30, 1940. There are four children and seven grandchildren.

God has richly answered Pastor Lemke's prayer, "O Lord, open thou my lips, and my mouth shall show forth thy praise."

## ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

### Ordained and Installed

#### Pastors:

- Connell, James R.**, as tutor at Northwestern College, Watertown, Wisconsin, on September 13, 1981, by W. Schumann (WW).
- Hintz, Stephen C.**, as instructor at Shoreland Lutheran High School, Somers, Wisconsin, on August 16, 1981, by E. Greve (SEW).
- Petersen, Timothy T.**, as tutor at Martin Luther Preparatory School, Prairie du Chien, Wisconsin, on August 23, 1981, by D. Fischer (WW).

- Putz, David M.**, as tutor at Michigan Lutheran Seminary, Saginaw, Michigan, on September 13, 1981, by F. Zimmerman (Mich.).
- Schumacher, Raymond W.**, as tutor at Martin Luther Preparatory School, Prairie du Chien, Wisconsin, on August 23, 1981, by D. Fischer (WW).
- Spreeman, Edward A.**, as pastor of Abiding Word, Orleans, Ontario, Canada, on September 13, 1981, by A. Lindke (Mich.).
- Weber, Jeffrey A.**, as tutor at Martin Luther Preparatory School, Prairie du Chien, Wisconsin, on August 23, 1981, by D. Fischer (WW).
- Woldt, Michael A.**, as tutor at Northwestern College, Watertown, Wisconsin, on September 13, 1981, by W. Schumann (WW).

### Installed

- Baumler, Gary P.**, as professor and recruitment director at Northwestern College, Watertown, Wisconsin, on September 13, 1981, by W. Schumann (WW).
- Gerlach, Joel C.**, as mission counselor of the California Mission District at Apostles Lutheran, San Jose, California, on September 13, 1981, by D. Seifert (Ariz.-Calif.).
- Gibbons, Gregory D.**, as assistant pastor at Good Shepherd, West Bend, Wisconsin, on July 19, 1981, by L. Pautz (SEW).
- Mehiberg, Ronald W.**, as instructor at Kettle Moraine Lutheran High School, Jackson, Wisconsin, on August 23, 1981, by D. Kuske (SEW).
- Neyhart, Dale P.**, as pastor at First Lutheran, Gary, South Dakota, on September 6, 1981, by D. Linn (D-M).
- Paul, Norman T.**, as pastor at St. Paul's, Wisconsin Rapids, Wisconsin, on September 13, 1981, by C. Weber (WW).
- Rathje, Randall H.**, as professor at Michigan Lutheran Seminary, Saginaw, Michigan, on September 13, 1981, by F. Zimmerman (Mich.).
- Schmidt, John H.**, as professor at Northwestern College, Watertown, Wisconsin, on September 13, 1981, by W. Schumann (WW).
- Starr, Richard D.**, as pastor of a new mission in northwestern Columbus, Ohio, on September 27, 1981, by K. Roehl (Mich.).
- Zehms, Elmer J. em.**, as senior assistant pastor at First Lutheran, Green Bay, Wisconsin, on September 20, 1981, by T. Liesener (NW).

### Teachers:

- Bertolus, Paul B.**, as professor at Northwestern Preparatory School, Watertown, Wisconsin, on September 13, 1981, by W. Schumann (WW).
- Covach, David M.**, as teacher at Grace, Alma, Michigan, on September 13, 1981, by G. Stawicki (Mich.).
- Haferman, James A.**, as instructor at Kettle Moraine Lutheran High School, Jackson, Wisconsin, on August 23, 1981, by D. Kuske (SEW).
- Heckmann, Bruce M.**, as instructor at Shoreland Lutheran High School, Somers, Wisconsin, on August 16, 1981, by E. Greve (SEW).
- Heyer, Kurt A.**, as teacher at St. Peter's, Plymouth, Michigan, on August 30, 1981, by L. Koeninger (Mich.).
- Hoffmann, Randy W.**, as principal and teacher at Zion, Clatonia, Nebraska, on August 23, 1981, by L. Wiederich (Nebr.).
- Kaiser, Paul H.**, as principal and teacher at First, Lake Geneva, Wisconsin, on August 23, 1981, by R. Weber (SEW).
- Koepfel, Rendell A.**, as teacher at Mount Calvary, Redding, California, on August 30, 1981, by J. Prange (Ariz.-Calif.).
- Kruse, Jerome L.**, as professor at Northwestern College, Watertown, Wisconsin, on September 13, 1981, by W. Schumann (WW).
- Kurbis, Jeffrey D.**, as instructor at East Fork Lutheran High School, East Fork, Arizona, on August 30, 1981, by H. Hartzell (Ariz.-Calif.).
- Miller, Jeffrey E.**, as teacher at Gehsemene, Milwaukee, Wisconsin, on July 19, 1981, by A. Siggelkow (SEW).
- Moeller, James R.**, as teacher at St. Andrew's, Chicago, Illinois, on August 30, 1981, by D. Semenske (SEW).
- Pahl, Randall L.**, as instructor at East Fork Lutheran High School, East Fork, Arizona, on August 30, 1981, by H. Hartzell (Ariz.-Calif.).
- Pape, James F.**, as teacher at St. Peter's, Schofield, Wisconsin, on August 30, 1981, by B. Stensberg (WW).
- Paustian, David E.**, as teacher at Bethany, Saginaw, Michigan, on August 16, 1981, by L. Schroeder (Mich.).
- Pfeifer, Gene R.**, as principal and teacher at St. Matthew's, Niles, Illinois, on August 30, 1981, by G. Schaumberg (SEW).
- Proeber, Kevin A.**, as teacher at Beautiful Savior, Grove City, Ohio, on August 30, 1981, by M. Ahlborn (Mich.).
- Steller, Dale F.**, as instructor at Shoreland Lutheran High School, Somers, Wisconsin, on August 16, 1981, by E. Greve (SEW).
- Ulrich, Tim P.**, as teacher at St. Paul's, Green Bay, Wisconsin, on August 30, 1981, by R. Rose (NW).
- Vasold, Terrance R.**, as professor at Michigan Lutheran Seminary, Saginaw, Michigan, on September 13, 1981, by F. Zimmerman (Mich.).
- Voeltz, Edwin E.**, as teacher at Salem, Owosso, Michigan, on September 13, 1981, by R. Mueler (Mich.).

## ADDRESSES

(Submitted through the District Presidents)

### Pastors:

**Connell, James R.**  
Northwestern College  
1300 Western Avenue  
Watertown, Wisconsin 53094

**Frey, Immanuel G.**  
3601 North 8th Avenue  
Phoenix, Arizona 95013  
Phone: 602/274-3859

**Gerlach, Joel C.**  
360 Spode Court  
San Jose, California 95123

**Gibbons, Gregory D.**  
980 Lincoln Drive East  
West Bend, Wisconsin 53095  
Phone: 414/338-1619

**Hintz, Stephen C.**  
3417 Victorian Drive  
Racine, Wisconsin 53406  
Phone: 414/554-6672

**Mehlbeg, Ronald W.**  
637 B. West Ridge Drive  
West Bend, Wisconsin 53095  
Phone: Home: 414/334-9631  
Office: 414/677-3877

**Neyhardt, Dale P.**  
Box 1  
Gary, South Dakota 57237  
Phone: 605/272-5230

**Paul, Norman T.**  
231 14th Ave. S.  
Wisconsin Rapids, Wisconsin 54494

**Petersen, Timothy T.**  
Martin Luther Preparatory School  
Prairie du Chien, Wisconsin 53821

**Schmidt, Prof. John H.**  
124 S. Concord Avenue  
Watertown, Wisconsin 53094  
Phone: 414/261-8152

**Schumacher, Raymond W.**  
Martin Luther Preparatory School  
Prairie du Chien, Wisconsin 53821

**Weber, Jeffrey A.**  
Martin Luther Preparatory School  
Prairie du Chien, Wisconsin 53821

**Woldt, Michael A.**  
Northwestern College  
1300 Western Avenue  
Watertown, Wisconsin 53094

**Ziener, Paul C.**  
4013 Greenville Road  
Haymarket, Virginia 22069  
Phone 703/754-2935

### Teachers:

**Bertolus, Prof. Paul B.**  
820 Harvey Avenue  
Watertown, Wisconsin 53094

**Covach, David M.**  
613 N. State St.  
Alma, Michigan 48801

**Haferman, James A.**  
1233 N. 11th  
West Bend, Wisconsin 53091

**Hoffmann, Randy W.**  
450 Washington  
Clatonia, Nebraska 69328  
Phone: 402/989-5885

**Kaiser, Paul H.**  
618 Dodge St.  
Lake Geneva, Wisconsin 53147

**Kurbis, Jeffrey D.**  
P.O. Box 489  
Whitewater, Arizona 85941

**Miller, Jeffrey E.**  
Apartment 4  
3339 S. 60th Street  
Milwaukee, Wisconsin 53219

**Moeller, James R.**  
3722 S. Wolcott  
Chicago, Illinois 60609

**Pahl, Randall, L.**  
P.O. Box 489  
Whitewater, Arizona 85941

**Pape, James F.**  
717 Oak Street  
Rothschild, Wisconsin 54455

**Paustian, David E.**  
1905 Bay Road  
Saginaw, Michigan 48602

**Pfeifer, Gene R.**  
9198 Milwaukee Avenue  
Niles, Illinois 60648

**Proeber, Kevin A.**  
2920 Addison Drive  
Grove City, Ohio 43123

**Stelter, Prof. Dale F.**  
3044 92nd Street  
Sturtevant, Wisconsin 53177

**Ulrich, Tim P.**  
538 S. Clay Street  
Green Bay, Wisconsin 54301

**Voeltz, Edwin E.**  
301 1/2 Genesee Street  
Owosso, Michigan 48867

## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### DISTRICT TEACHER'S CONFERENCE

**Date:** November 5-6, 1981.  
**Place:** Arizona Lutheran Academy, Phoenix, Arizona.  
**Agenda:** The Occult: H. Reaume; Dealing With the Unrepentant Child: P. Koelpin; Workshops.  
L. Johannpeter, Secretary

### MINNESOTA

#### NEW ULM PASTORAL CONFERENCE

**Date:** November 3, 1981; 9:00 a.m.  
**Place:** St. Paul's Ev. Lutheran Church, New Ulm, Minnesota; L. Hahnke and T. Henning, host pastors.  
**Preacher:** N. Kock; L. Huebner, alternate.  
**Agenda:** Exegesis of 1 Corinthians 15:35-58; L. Huebner; A Study of Bible Passages Pertaining to the Role of Man and Woman: T. Henning; A Summary of Commandments 7-10 in Luther's Large Catechism: J. Rupprecht.  
**Note:** Please excuse to circuit pastor in advance.  
R. Vomhof, Secretary

#### REDWOOD FALLS PASTORAL CONFERENCE

**Date:** November 17, 1981; at 9:00 a.m.  
**Place:** St. Matthew's Lutheran, rural Renville, Minnesota;  
**Preacher:** B. Terrell; alternate L. Wurster.  
**Agenda:** Exegesis of 1 Corinthians 4:1ff.; O. Lemke; *Formula of Concord*, Article 11; L. Wurster; The Controversy in the Missouri Synod over Justification: D. Arndt.  
R. Hellman, Secretary

### NEBRASKA

#### NEBRASKA-COLORADO MISSIONARIES' CONFERENCE

**Date:** November 10-11, 1981.  
**Place:** St. Paul Ev. Lutheran Church, West 7th & Cedar, Stockton, Kansas; M. J. Traudt, host pastor.  
**Communion Service:** November 10 at 7:30 p.m.  
**Preacher:** R. N. Kaiser.  
**Agenda:** The Implementation of a Sound Congregational Stewardship Program: M. Radtke; Mission Board Reports; Conference Business.  
**Note:** Lodging and meal requests and excuses are to be made to the host pastor.  
J. W. Jaeger, Secretary

### NORTHERN WISCONSIN

#### MANITOWOC PASTORAL CONFERENCE

**Date:** November 16, 1981; 9:00 a.m.  
**Place:** Trinity, Town of Liberty, Manitowoc Co., Wisconsin; C. Rosenow, host pastor.  
**Preacher:** K. Haag; alternate, W. Gaulke.  
**Agenda:** Exegesis of 2 Peter 1 (concluded); A. Schultz; Exegesis of 2 Peter 2; H. Kesting; Exegesis of 2 Peter 3; G. Unke (alternate); Discussion of the Role of Woman according to Genesis 3; H. Juroff; The Doctrine of the Two Kingdoms; K. Haag; Reports by Circuit Pastor, Mission Board, Manitowoc Lutheran High School, WLCFS, and District Special Ministries Board; Conference Business; Casuistry.  
**Note:** Please excuse to the host pastor.  
K. Kuenzel, Secretary

### SOUTHEASTERN WISCONSIN

#### SOUTHERN PASTORAL CONFERENCE

**Date:** November 10, 1981; 9:00 a.m. Communion service.  
**Place:** First Lutheran, W. Centralia and Davenport St., Elkhorn, Wisconsin.  
**Preacher:** J. Martin; G. Meyer, alternate.  
**Agenda:** Exegesis of Romans 11:11-24; F. Schulz; Exegesis of Romans 11:25-36; G. Stahlecker (alternate); Sermon and Service Critique; Improperly Administered or Non-Administered Excommunication and Its Implications: D. Witte; Reports; Conference Business; Questions of Casuistry.  
**Note:** All excuses should be sent to the host pastor or secretary prior to the conference.  
D. Gruen, Secretary

#### CHICAGO PASTORAL CONFERENCE

**Date:** November 10, 1981; 9:00 a.m. Communion service.  
**Place:** The Levere Memorial Temple, 1856 Sheridan Road, Evanston, Illinois; M. Plagenz, host pastor.  
**Preacher:** R. Pasbrig; alternate, D. Rutschow.  
**Agenda:** Exegesis of Ephesians 3; D. Thompson; alternate: Exegesis of Ephesians 4; R. Mueller; An Evaluation of Popular American Youth Organizations From a Confessional Lutheran Perspective: Prof. M. Westerhaus; alternate: The Role a Pastor's Wife Should Play in His Ministry: K. Gawrich.  
R. W. Pasbrig, Secretary

### METRO NORTH-SOUTH PASTORAL CONFERENCE

**Date:** November 16, 1981; Communion at 9:00 a.m.  
**Place:** Trinity Lutheran, Waukesha, Wisconsin; W. Mueller, host pastor.  
**Preacher:** C. Weigand.  
**Agenda:** The Pastor's Library: R. Ehke; Excommunication or Self-Exclusion — Which? A. Siggelkow; Reports.  
**Note:** Excuses are to be made to the host pastor.  
M. Bitter, Secretary

### JOINT REFORMATION SERVICES

#### NEW ULM, MINNESOTA

The 28th Annual Reformation Service of the New Ulm, Minnesota, area congregations will be held at Dr. Martin Luther College on November 1, 1981, at 8:00 pm.

#### MILWAUKEE, WISCONSIN

October 31, 7:00 p.m., at Gloria Dei-Bethesda Ev. Lutheran Church, 9420 W. Capitol Drive, Milwaukee, Wisconsin. President Armin Schuetze of Wisconsin Lutheran Seminary will preach the sermon. The Wisconsin Lutheran Adult Band will accompany the organ as we sing praises to the Lord on this day. We invite you to join us.

#### LAKE MILLS, WISCONSIN

The Central Conference will hold its annual Reformation service on Sunday, October 25, 1981, at 2:30 p.m. at Lakeside Lutheran High School, Lake Mills, Wisconsin. The theme for this year's service will be "Restoration of the Doctrine of the Universal Priesthood." Prof. John C. Jeske will be the speaker.

## 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
ATTACH LABEL HERE				
Name (please print)	Address	City	State	Zip

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

## 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 (Northwest Phoenix)
California	Rancho Cucamonga*
Florida	Coral Springs* Daytona Beach* Keystone Heights Lehigh Acres* Melbourne Warner/Robbins/Perry*
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* Barre*
Vermont	Barre*
Virginia	Manassas*
Wisconsin	Chippewa Falls* Cottage Grove* Merrill* Port Washington
Wyoming	Casper
Alberta	Calgary*
Ontario	Toronto*

\*Denotes exploratory services.

## EXPLORATORY

### GILLETTE, WYOMING

Christ Our Redeemer Lutheran Mission of the WELS worships every Sunday at 3:30 p.m. in the Energy Room of the Ramada Inn. For additional information contact Pastor David Russow, 416 S. 5th Avenue, Casper, Wyoming 82601; phone: 307/235-2770.

## TIME AND PLACE

### LITTLE ROCK, ARKANSAS

King of Kings Ev. Lutheran, the WELS mission in Little Rock, Arkansas, is now worshipping in their new worship/education/fellowship unit each Sunday morning at 10:00. Bible class and Sunday school follow at 11:15. The new facility is located at 13525 W. Markham St., Little Rock, Arkansas. Please submit the names of prospects to Pastor John Gawrisch, 526 Springwood Dr., Little Rock, AR 72211; church office phone: 501/224-2042; parsonage phone: 501/224-8530.

### ANTIGO, WISCONSIN

Ascension Lutheran Church, the WELS mission congregation in Antigo, Wisconsin (54409), is now worshipping at 806 S. Superior, Hwy. 45. The worship service is scheduled for 8:00 a.m. Sundays. Ascension is served by Pastor D. Fleming of Pelican Lake, Wisconsin.

### TRUMBULL, CT

Christ Redeemer Lutheran Church, Trumbull, Connecticut, has changed its worship location from 20 Hickory St. to 1460 Huntington Turnpike (lower level). Worship is scheduled for 9:30 and Bible study for 10:30 a.m. Pastor Kieth B. Kuschel, 44 Rocky Ridge Dr., Trumbull, CT 06611; phone: 203/378-1270.

## WELS CONTEMPORARY SACRED MUSIC EXPOSITION — 1981

Wisconsin Lutheran College  
November 13-14, 1981

**Exposition Concerts** — Friday and Saturday night, November 13 and 14 at 7:30 p.m. A wide range of contemporary music written and/or performed by WELS composers will be featured. Young people and youth groups are especially invited Friday night. A less formal AFTER-GLO follows each performance. Tickets will be available at the door — \$2.00 for adults, \$1.00 for students.

**Exposition Workshop** — Saturday, November 14, from 9:00 a.m. to 4:00 p.m. A workshop for choral directors, youth group leaders, teachers and composers. Opportunities to hear, sing and share ideas for selecting, composing and publishing contemporary sacred music in the WELS.

For information or registration call or write:

Wisconsin Lutheran College  
8830 W. Bluemound Road  
Milwaukee, Wisconsin 53213  
(414) 774-8620

## WISCONSIN LUTHERAN SEMINARY

### SUMMER QUARTER IN ISRAEL '82

Wisconsin Lutheran Seminary is planning its third Summer Quarter in Israel for the summer of 1982. Approximate dates are July 25 to August 31. SQI '82 includes 20 days of field archaeology at Tel Gerisa and 15 days of travel in Jerusalem, Judea, Samaria, Galilee and the Jordan Valley. The program offers 7½ credits in biblical geography and archaeology to pastors and male teachers which may be used toward the earning of a M.S.T. or M.A.R. degree from Wisconsin Lutheran Seminary. Laypersons and women teachers may apply as noncredit participants to fill places in the group not claimed by pastors or male teachers. Any interested person may receive more information, including monthly informational bulletins, by submitting his or her name and address to:

Wisconsin Lutheran Seminary SQI '82  
c/o John C. Lawrenz, Coordinator  
2128 Court Street  
Saginaw, Michigan 48602

## Africa

(continued)

even greater challenge is beginning: training men to bring the life-saving message of God's Word to others, men who will help gather in the harvest promised by the Lord, so that many others will join us in giving eternal thanks and praise to our gracious God."

To these words we in America who have been privileged to have been a part of this venture join in adding our hearty "Amen!"

E. H. Wendland

### APPOINTMENT

Mr. Ralph E. Seefeldt, Tucson, Arizona, has been appointed to the Mission Board of the Arizona-California District, succeeding Mr. Myron Nelson, who has retired.

I. G. Frey, President  
Arizona-California District

### HYMNALS NEEDED

Wisconsin Lutheran High School is in need of used Lutheran Hymnals for its chapel services. Any congregation having hymnals not in use, please notify WLHS or send them to: Wisconsin Lutheran High School, 330 N. Glenview Avenue, Milwaukee, Wisconsin 53213. We'll be happy to pay postage and handling.

### WANTED

The WELS exploratory mission in Daytona Beach would like to acquire a set of Communion ware. If a complete set is not available, we would certainly settle for a chalice and tray. Will pay postage, handling. Please contact Pastor Steven Steiner, 1160 Orange Avenue, Daytona Beach, Florida 32014, phone: 904/255-5293.

### 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 D. L. TOLLEFSON

#### HOME ADDRESS

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