

The Northwestern Lutheran

November 22, 1981



Installed at Northwestern

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Comments by the Editor

Thankful for Both — Thankfulness, if it is the real thing, will not be restricted to one day, say November 25. Nor will it be restricted to the material gifts God has bestowed upon us. In either case, God would have the right to feel shortchanged, for he is with us every day and has given us so much more than just material gifts.

The greatest gifts God has given us are his incarnate Word and his inspired Word. The incarnate Word is the Word made flesh. That incarnate Word is a person. The Apostle John speaks of him in the first chapter of his Gospel, where he says, "The Word became flesh and lived for a while among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth." His name is Jesus Christ. Through his holy life, his suffering and death, and his resurrection the incarnate Word redeemed us from sin and hell. Through faith in him, all that he did for us is ours eternally. Surely, if there is anything we ought to be thankful for it is Jesus Christ, the Father's gift to you and me and to all. Not to think of him on Thanksgiving Day would mean to ignore the supreme reason we have for being thankful to our God.

But there is also another gift of God for which we owe a word of thanksgiving. This gift, a gift of God the Holy Spirit, is the inspired Word. It is the Bible, the Holy Scriptures. The fact that we are saved through faith in Christ, the incarnate Word, does not make the inspired Word of lesser value or importance. The fact is, we would not know Jesus Christ, the incarnate Word, if it were not for the inspired Word. All those who were present when Christ "lived for a while among us" are dead and gone. Their voices are stilled. If it were not for the written Word, which the Holy Spirit inspired them to put down black on white, their witness — God's message — would be lost and forgotten. So, at the same time

that we thank our heavenly Father for his only-begotten Son, Jesus Christ, we need to thank the Holy Spirit for the inspired Word.

True thankfulness also includes accepting and acknowledging what the Holy Spirit says about that inspired Word in that Word itself.

Unfortunately there are many Lutherans that do not consider that of any great importance. They teach that the Scripture is riddled with error and that it does not really reflect the thinking of God so much as the attitude of the times in which it was written by the "holy men of God."

Well, is that really so very important? After all, we are saved by faith in Christ! True, but the Christ who saved us is the Christ of the Scripture. Experience shows that those who reject the inerrancy of the Scripture soon teach a Christ who is not virgin-born and who has not physically risen from the dead. But Paul once put it this way, and we agree with him: "If Christ has not been raised, our preaching is useless and so is your faith. . . . you are still in your sins" (1 Corinthians 15:14,17). It is therefore not at all immaterial whether we accept the Scripture at face value or not. Besides, in the same chapter Paul draws the two so close together that we dare not separate them. He says, "Christ died for our sins according to the Scriptures. . . . he was raised on the third day according to the Scriptures" (verses 3 and 4).

On this Thanksgiving Day — as always — may we Lutheran Christians always be thankful for both — both the incarnate Word and the inspired Word! The two go together. We cannot discard the one without eventually losing the other. All the more reason why we who are members of the Wisconsin Evangelical Lutheran Synod have special reason to thank God for keeping us faithful to his written Word. In it he displays before our hearts and eyes his Son who saved us.

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

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The Cover

Some of those pictured are new at North-
western in Watertown, Wisconsin, and
others have assumed new positions. Left
to right, they are: Prof. Paul Bertolus
(NPS), Prof. Jerome Kruse (NWC), Prof.
Gary Baumler (NWC), Tutor James Con-
nell, Prof. John Schmidt (NWC) and Tutor
Michael Woldt. See page 380.

THE NORTHWESTERN LUTHERAN

Editorials

Birthday With A Past Late last month occurred the founding of the Historical Institute of the Wisconsin Evangelical Lutheran Synod. The infant organization merits the support of us all.

That interest in history is not everybody's cup of tea is something every teacher of history must sadly admit. There are always those who emphasize the "here and now" and find the look back boring and irrelevant.

Is it actually that? If "roots" in matters of family and nation and race can kindle real interest, how much more ought they be a concern in the realm of the church!

There is no escape from history in our religion. Mere knowledge of history does not save, but how is there salvation unless the Spirit enables us to know in faith salvation history? The Bible is full of history.

Obviously, the history of our church body does not rest on such a plane. It does, however, provide us with a very personal record of a long century of God's grace that only an ingrate would ignore. It points to past examples of faithfulness in doctrine and life we do well to emulate. It sounds warnings we dare not ignore.

Efforts to promote the preservation and employment of such history are commendable. These are efforts in which our Synod's Historical Institute will be engaged. Why not be involved, not only vicariously, but very directly!

Edward C. Fredrich

The Double Thanks We Owe On Thanksgiving Day we celebrate what someone has called "our national creation and preservation."

Many Americans give thanks for our "national creation," for what God has given us in this land of ours with its incomparable wealth and beauty: its fruitful fields and spreading forests, its productive mines and abundant waters. The bounty of America overflows our barns and bins, fills our warehouses and congests our highways; it is piled high on counters and shelves, and crowds the racks in countless shops and marts across the length and breadth of our land. It is a land where the poor too will give thanks because they know the goodness of God to them, "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee."

We owe thanks also for our "national preservation." Americans still enjoy the bounty of their land, but they are no longer assured as they once were that it will remain their birthright. There is a growing uneasiness about the preservation of our national blessings. We see our resources mismanaged, our means squandered, our national security bartered away to our enemies for corporation profits. We have enemies that are growing in

their capacity to destroy our wealth and power and liberty. Will God preserve our blessings for us, for our children, for our grandchildren?

We reflect on our national guilt that calls for judgment: education that sets our children against God, policies that penalize honest toil, judges who do not levy the due consequences for crime, high-court judgments that snuff out infant life, laws that in effect equate perversion with decency, sin with uprightness, obscenity with fair speech. Why should a righteous God preserve our heritage?

When we thank God on Thanksgiving Day for creating the blessings that he has poured out on us in America, let us also thank him for preserving them when clouds are lowering. Let that thanksgiving for the preservation of our blessings be a prayer for an everthankful heart, and a pledge to grateful and God-pleasing use of those blessings. That double thanks we owe!

Carleton Toppe

One Dollar in Eight At a time when many churches are experiencing deficits in their operating budgets and are restricting or even curtailing their mission efforts, Americans are spending a staggering amount of money trying to have fun. One dollar in eight is spent by the American people on leisure, according to a recent article in a national news magazine.

For many, leisure-time activity has become almost an obsession, more important even than work. At a time of high inflation and a depressed economy, which forces people to skimp in selected areas, people in general are reluctant to skimp on pleasure seeking.

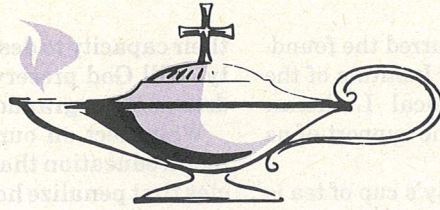
Spending on sports, travel and sophisticated home entertainment devices is at a high level. The advertising industry's insistence that "you owe it to yourself" seems to have left its mark as gospel truth. Being entertained, having fun, has gone from a luxury to a necessity in the minds of many.

Times may be tough for some. Inflation may be increasing at a higher rate than personal income. Something has to give. But what?

It's a matter of priority. It's a question of what is most important to you. In our thinking, eternal life far outweighs the temporal in importance. We call it the One Thing Needful. Reacting to worldwide spiritual darkness with a nickle for the Lord and a tear for the heathen is not a fitting expression of Christian concern.

When decisions must be made about spending, a sober set of priorities that is in keeping with our confession is invaluable — especially in a day when one dollar in eight is committed to leisure.

Immanuel Frey



Studies in God's Word

Elijah — a Prophet Powered by God

Now Elijah the Tishbite, from Tishbe in Gilead, said to Ahab, "As the Lord, the God of Israel, lives, whom I serve. . ." (1 Kings 17:1).

Remember Elijah, the prophet of God? Remember how fearlessly he faced wicked King Ahab and foretold the lengthy drought to come? How fervently he wrestled in prayer and restored the widow's son to life? How firmly he faced 450 priests of Baal and won in the "fire-from-heaven" contest?

The New Testament remembers him, too. Great John the Baptist is described as doing his work "in the spirit and power of Elijah" (Luke 1:17). The only other Old Testament hero to stand with Moses on the Mount of Transfiguration and speak with Jesus about his coming death in Jerusalem was Elijah (Luke 9:31).

Yet Scripture reminds us that Elijah "was a man just like us" (James 5:17). Subject to our weaknesses and susceptible to our sins, this prophet dared and did great things for God because he was a *Prophet Powered by God*.

His Times

To understand Elijah we need to look at his times. Like gangrene, religious, moral and social decay were eating their way through Israel. After Solomon's death, the glorious kingdom had been split into the northern king-

dom of Israel, composed of ten tribes with the capital at Samaria, and the southern kingdom, composed of two tribes with the capital at Jerusalem. During the 50 some years which then followed, no less than six kings had ruled over the kingdom of Israel and all of them were wicked men. Then came Ahab of 874 B.C. Of him it is said that he "did evil in the sight of the Lord above all that were before him" and that he "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him" (1 Kings 16:30,33). During his reign and under influence from wicked queen Jezebel, a temple to the heathen god Baal was erected in the capital city of Samaria, prophets of the Lord were killed or forced into hiding, and sexually suggestive shrines were built on the hills of Israel for Baal and the feminine goddess Astarte. Flagrantly Israel turned from the Lord and set up that which opposed him. Openly it was declared that the Lord God of Israel was dead and Baal alive and in control.

His Tasks

Onto such a dismal stage stepped a bold witness to the living God. Little more than his name is told us. Quickly we leaf back in the chapters, but find nothing more. We hear neither of his parents nor his occupation. We can't even pinpoint his hometown of Tishbe

in Gilead, on the eastern side of the Jordan River. But we do know his name. It was Elijah — "my God is the Lord." Like some bumpersticker or poster, that name declared his message and his mission. To all who would listen, this stern figure clothed in camel's hair and a leather belt (2 Kings 1:7,8) declared that "the Lord, the God of Israel lives." His basic message to Israel was that the Lord is God, not Baal. His basic mission was to point people back to the living God.

How we need Elijah's message today! When we sin, we need his warning that the living God does not sleepily ignore or indulgently overlook our sin. Sin, when left unrepented, must face his judgment. When we have trouble, we need Elijah's comfort that the living God who kept the widow's barrel of flour and cruse of oil from going empty will care and provide for us (1 Kings 17:16). When we pray, we need Elijah's encouragement that prayer to the living God works, even to the point of shutting and opening the rain doors of heaven (James 5:17,18). When we face death, we need Elijah's guarantee from the Mount of Transfiguration that we shall not blow away with the dust of earth, but stand forever at the side of a glorious, living God in heaven.

His Trust

We know how often we fail and in far less demanding circumstances, so we can't help asking, "How could Elijah do it?" If the secret to his success was some special quality, some peculiar power, found in him, then we might as well end our study before we begin. For what good would his qualities and strength do us? But if his source of strength was something we, too, can have, something we, too, can reach, then we had better read on and find out what it is. Already in the verse before us, we have the answer. By the grace of God, Elijah knew and believed, trusted and served the living God of Israel. With the living God's power he went about his mission in sin-darkened Israel.

Remember Elijah? We had better! From him we learn not what a great man can do for God, but what the living God can do with his great power through ordinary men.

Richard E. Lauersdorf

Mining the Treasure of God's Word

Luke 16



BY JULIAN G. ANDERSON

You Cannot Serve God and Money

You will recall that the three parables of the lost in the last lesson were spoken to a group of Pharisees and scribes (Luke 15:2). It is no surprise, then, that when Jesus turned his attention to his disciples, he told them two more parables in which the Pharisees appeared as the bad examples of men who had been given great privileges but had failed to carry out their correspondingly great responsibilities. First, then,

Read Luke 16:1-15

As stated above, this story was addressed to Jesus' disciples (v. 1a). It's a simple story, with only two main characters, a rich man and his manager or "steward." In Jesus' day every rich man employed a business manager who took care of all his master's business affairs, including managing his estate and household, which included all his slaves. It was an extremely high position, and involved great *responsibilities*.

As in all Jesus' parables, the rich man is a picture of God, and the manager pictures a person whom God has appointed to a very high position in his kingdom. In Jesus' day the rabbis and scribes were the teachers of the people, the successors of the prophets (see Matthew 23:2). All the rabbis and many of the scribes were Pharisees. And the Sadducees, the only other main party in Israel, were all priests, who offered the sacrifices. Since Israel was no longer an independent nation

at that time, these two groups were the only "leaders" of the people, the only ones in responsible positions, pictured by the manager.

But this manager was not fulfilling his responsibilities (v. 1b); so the master fired him (v. 2). Then follows a telling little picture of this manager's character, revealing that he was not only careless and inefficient, but intelligent, shrewd and *dishonest* (vv. 3-8). His actions also reveal the important fact that he had no care nor concern for his master or his business, but cared and thought only about himself. And the master had to admit that this scoundrel had done a clever thing. He had made new friends for himself by misusing his master's money. That was precisely what the Pharisees, scribes and priests had been doing all along — making themselves wealthy and popular by misusing the things God had given them to work with.

From this rather strange story Jesus draws an unusual lesson in verse 9, that we Christians, whom Jesus has now appointed to be *his* managers, must use the worldly wealth he gives us to work with *wisely* to make new friends for ourselves in *heaven*! And note how he stresses the necessity of *faithfulness* as the primary quality he looks for in his manager (v. 10, underline); and how he warns us against unfaithfulness in verses 11 and 12 (underline). And finally in verse 13 he stresses the need for our undivided loyalty and allegiance to him (under-

line and hi-lite the last sentence). This also indicates that our greatest problem lies with all the material things he gives us to work with and the inevitable temptation to make these things our *god*!

Then we are reminded that the Pharisees from chapter 15 were still listening (v. 14a). Their response to the story is explained by a significant fact in verse 14b, pointing to the fact that Jesus intended this story and verse 13 also for them. In verse 15 he rebuked them sharply.

Now Read 16:19-31

This story also has but two main characters. First, another rich man (v. 19), again a picture of the wealthy Pharisees (see v. 14), and scribes and Sadducees, those whom God had placed in a high position of great responsibility. Then the poor beggar, Lazarus (vv. 20 and 21), obviously a picture of a poor *believer*, as the story makes clear (v. 22a). The story also makes it clear that the rich man never shared any of his wealth or food with the poor beggar, for the beggar soon died, possibly of starvation (v. 22a). And again the rich man appears as a totally self-centered person, who had no love for God nor for any of God's other creatures. He loved only himself. Note that after his death the poor beggar goes to paradise to be with Abraham, the great example of faith in the Old Testament (v. 22a), while the rich man goes to hell after his death (vv. 22b and 23). Amazingly, even in hell the rich man still considers himself a son of Abraham, and looks upon Lazarus as a slave whom he can summon to wait on himself (v. 24). Abraham quickly makes the rich man's new situation clear to him (vv. 25 and 26). Then, probably for the first time in his life, the rich man shows some concern for someone else, his five brothers, who were following in his footsteps (vv. 27 and 28). And again Abraham makes the situation clear. "It's **TOO LATE** for any such concerns from *you*! They have the Scriptures to warn them!" (v. 29.) Verses 30 and 31 then state that the *Scriptures*, because they are *God's Word*, are the only effective means for warning a person and bringing him to repentance and faith. And this story is a most effective warning to us against the folly of misusing our money and making it our *god*!



This We Believe

V. Good Works and Prayer

Part I

Martin Luther and his followers have often been criticized as promoting an “easy” religion by teaching that salvation is by faith alone and that faith saves only because of its content, that is, because of whom it embraces, Jesus Christ the Savior. However, as the previous article in this series pointed out, this teaching of Luther’s is completely Scriptural. We need only refer to a passage such as Ephesians 2:8,9, “For it is by grace you have been saved, through faith — and this not from yourselves, it is the gift of God — not by works, so that no one can boast.” Man’s salvation — as well as man’s conversion — is entirely the work of God’s grace. Man can contribute nothing. Christ saved us and the Holy Spirit by bringing us to faith caused us to embrace him and his free salvation.

Thank God that it is that “easy”! If it were not, we would be lost forever. Paul in Romans 8:6-8 describes man’s natural condition thus: “The mind of sinful man is death, but the mind controlled by the Spirit is life and peace, because the sinful mind is hostile to God. It does not submit to God’s law, nor can it do so. Those controlled by the sinful nature cannot please God.” Salvation by works (in full or in part) is impossible.

But that does not mean that works play no part in the Christian’s life. They do. The moment the Holy Spirit through the gospel brings us to faith in Jesus Christ, he initiates a great change in our lives. Verses 9 and 10 of the same chapter of Romans state, “You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. . . . But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness.” Faith transforms us into such who live for Christ. Good works are faith’s response to what our Lord has done for us. It’s real thanksgiving. The first paragraph of Article V of *This We Believe* therefore describes faith as a living force.

Faith A Living Force

1. We believe that faith in Jesus Christ is a living force within the Christian that will invariably produce works which are pleasing to God. “Faith by itself, if it is not accompanied by action, is dead” (James 2:17). A Christian as a branch in Christ the Vine brings forth good fruit (John 15:5).

And lest anyone misunderstand the role that good works play in a Christian’s life, we immediately add paragraph 6 of this article.

6. We reject every thought that the good works of Christians contribute toward gaining salvation.

Faith in Jesus Christ, a gift of the Holy Spirit, is more than just a philosophy, a mental attitude, or a principle to be argued. Faith is a living force which changes the

men, women and children to whom the Holy Spirit gives faith. In fact, there is no area of life which is not affected. Faith in Christ moves children to honor their parents. Faith in Christ motivates husbands and wives to be faithful to one another. Faith in Christ causes those who have, to share with those who have not. Faith in Christ gathers us around Word and sacrament. Faith in Christ leads us to support the work of the Lord and to send out the messengers of God’s saving gospel, yes, even to prepare for that work ourselves. Faith in Christ impels us to bring comfort and help to the sick and the dying. And those are only samples.

Why did Lydia, a dealer in purple cloth in Philippi, invite Paul and his co-missionaries into her home? It was faith in Christ. Why was Saul (Paul) ready to follow the summons to do congregational work in Antioch in Syria? Why were Priscilla and Aquila ready to take time to instruct Apollos? Why was Barnabas ready to sell his field and place the proceeds at the disposal of the apostles? Why did Dorcas sew robes and other clothing for the widows in Joppa? It was not an effort on their part to merit credit with God — although God will not forget a single one of these good deeds! — but it was simply faith in action. Faith is always a living force in the lives of those to whom it has been granted.

When James says (2:17), “Faith by itself, if it is not accompanied by action, is dead,” he does not contradict Paul who by the same Holy Spirit wrote, “For we maintain that a man is justified by faith apart from observing the law” (Romans 3:28). Paul teaches how faith saves and James teaches how faith shows itself. The two are inseparable: we are saved by grace through faith in Christ’s merits, and then this same saving faith at all times in our lives produces works which are pleasing to God and are an evidence of that faith. It cannot be otherwise, for Christ said, “I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing” (John 15:5).

Faith’s Standard

What, however, is “good” and what is “not good” in the sight of God? This is not something that the Christian determines for himself. It’s always the vine that determines the nature of the fruit, not the branch. This matter is spoken of in paragraphs 2, 7 and 8.

2. We believe that faith does not set up its own standards to determine what is pleasing to God (Matthew 15:9). True faith, instructed by the Word of God, delights to do only that which conforms to the holy will of God. It recognizes that God’s will finds its fulfillment in perfect love, for “love is the fulfillment of the law” (Romans 13:10).

7. We reject every attempt to abolish the unchanging law of God as an absolute standard by which to measure man's conduct.
8. We reject the view that man himself in every situation must determine what "love" demands. We recognize this as a device of Satan to destroy the knowledge of God's holy will and to undermine the consciousness of sin.

In their lives not only individual Christians are to be guided by the holy will of God, but certainly churches and church councils also ought to be guided by that same holy will of God. We would wish fervently that an organization such as the World Council of Churches would take to heart the words of Isaiah quoted by Christ and recorded in Matthew 15:9: "They worship me in vain; their teachings are but rules taught by men." Even as the ancient Pharisees voided God's holy will by means of specious interpretations, so the WCC today by many of its decisions even violates the laws of man and foments rebellion and supports terrorism, and then represents that as Christianity in action. Any action that violates what God has revealed in his Word, both in his law and in the gospel, can by no stretch of the imagination be called Christianity or represented as pleasing to God. God has not scrapped the Ten Commandments, nor are the words of our Lord out of date. A child of God, interested in how to live his faith — and every child of God is interested in that! — has only one norm, one standard, to go by — God's Word, not man's word. It is not the situation that decides what is ethically right or wrong; God has decided it long ago and revealed it in his Word.

Faith's Motive

The standard for the Christian's good works is God's Word; the motivating spirit, however, is love. When Paul in Romans 13:10 wrote: "Love is the fulfillment of the law," he was echoing what the Savior said, as recorded in John 14:15: "If you love me, you will obey what I command." And in John 15:9,10: "As the Father has loved me, so have I loved you. Now remain in my love. If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love." Later in the same chapter Christ is quoted as saying, "My command is this: Love each other as I have loved you. Greater love has no one than this, that one lay down his life for his friends. . . . This is my command: Love each other" (John 15:12,13,17). So the guiding spirit is faith's love for Christ, a love that begets love for others. And it is the revealed Word that determines what love demands. It is no wonder, then, that "good works" are at all times the fruit of faith.

Civic Righteousness

That "good works" in the Christian are the fruit of faith calls attention to the great difference between the works of the believer and those of the unbeliever. This is what paragraph 3 speaks of.

3. We believe that these works which are fruits of faith must be distinguished from works of civic righteousness performed by unbelievers. When unbelievers perform works that outwardly appear as good and upright before men, these works are not good in God's sight,

for "without faith it is impossible to please God" (Hebrews 11:6). While we recognize the value of mere civic righteousness for human society, we know that the unbeliever through his works of civic righteousness cannot even begin to do his duty to God.

Sympathy, kindness, concern are not emotions that dwell only in a Christian's heart. Two persons may help a neighbor who is in need; the one's deed is pleasing to God, the other's not. Two world leaders may work for peace; the efforts of the one flow out of faith and trust in Jesus Christ and the efforts of the other out of mere desire to provide his nation with good times rather than bad. We may not be able to distinguish which is which, but God can. We, on our part, will not despise the "good deeds" the unbeliever does. God can, and often does, bless the members of his church through the efforts of such people. But their efforts are not works the Lord Jesus will point to on Judgment Day as the evidence or the fruit of faith. Therefore those who depend on their deeds for being accepted by God on the Day of Judgment are in for a grievous disappointment.

But is it actually a fact that people look upon their deeds as the way to win the Lord's favor? Indeed! That's man's natural attitude. It was a shock a few years ago when a poll taken among Lutherans revealed that a large number thought they would go to heaven because they had tried their best to obey the Lord's commandments. That isn't Lutheran, nor is it Scriptural, but it is taught by many. Roman Catholic doctrine, for example, has always looked upon good works as contributing toward salvation and has always had its own definition of what good works really are. And organizations like the lodges and Scouts rely completely upon their "good" works as the ticket to eternal life. Masonry teaches: "Although our thoughts, words and actions may be hidden from the eyes of men, yet that All-Seeing Eye . . . pervades the inmost recesses of the human heart and will reward us according to our merits." Scouting's requirement, "On my honor I will do my best . . . to do my duty to God," doesn't sound bad until one asks what God is meant. Organizations that do not confess the Triune God as the one true God come under the condemnation of Jesus' word in John 5:23: "He who does not honor the Son does not honor the Father, who sent him." Since the works of the unbeliever are not the fruit of faith, we insist: "The unbeliever through his works of civic righteousness cannot even begin to do his duty to God." To be "good in the sight of God," works must flow out of faith in God the Father, in his Son Jesus Christ, and in the Holy Spirit.

"Tainted With Sin"

The unbeliever, however, when he looks at our Christian congregations and sees the many flaws in the lives of professing Christians, at first glance has a point when he objects: "But, really, you're no better! I can't really see why God should approve of your works, but not of mine." This is a matter we must face, and we do so in paragraph 4.

4. We believe that in this world even the best works of a Christian are still tainted with sin. The flesh, the old Adam, still afflicts the Christian so that he fails to do

(Continued on next page)

the good he wants to do, and does the evil he does not want to do (Romans 7:19). He must confess that all his righteousnesses are like filthy rags (Isaiah 64:6). For the sake of Christ, however, these imperfect efforts of Christians are graciously considered holy and acceptable by our heavenly Father.

Yes, it's a fact, Christians are not perfect. Not always is their motivation pure, nor do they always do that which the Lord requires. That's why even the works of a Christian cannot save him nor contribute anything to his salvation. Though Christ lived a perfect life here on earth, none of his first disciples and none of his later disciples ever have. The Romans 7:19 quote in paragraph 4 above reveals the grief that filled Paul's heart whenever he took a close look at himself and his life. Peter in an hour of temptation even denied the Lord —

remember his bitter tears? During our entire earthly life we stand in need of daily forgiveness. Thank God that for Jesus' sake he meets us with that forgiveness! Only thus are we assured of life eternal.

It is clear, then, that no works of ours can contribute even the least to our eternal salvation. That is Christ's doing. Nevertheless, good works are an important element in the believer's life: as the fruits of faith they are the evidence that the Holy Spirit has done his marvelous deed in our hearts, that he has brought us to a living faith. But salvation? That's ours through Jesus' life and death and resurrection alone.

H. Wicke

The next installment will treat paragraphs 5, 9 and 10 on prayer.

What A Christian Education Means To Us!

The following is an essay which 13 young people who attended Our Savior's Lutheran School at Bylas, Arizona, wrote and then had one of their number read at their graduation in May of this year. Our Savior's Lutheran Church is one of a dozen WELS congregations on the San Carlos and Ft. Apache Indian Reservations. The essay was printed in the August number of *The Apache Lutheran*. Reprinting it in this issue is particularly appropriate since this issue also speaks about new WELS Christian day schools in other parts of the country and because it is the issue that comes out around Thanksgiving. The essay breathes the thankfulness of these young hearts, and for that we are thankful.

Through the years that we have gone to school at Our Saviors Lutheran School, we have learned about the one true God — the Triune God. For it was God the Father who gave us our body with its legs, hands, and fingers to use to work. God also gave us our head with which to think and learn more about him.

We learned that God's will is that "everyone be saved" and "come to the knowledge of the truth." And the truth is that only through faith in God's Son Jesus Christ can we be saved. "God so loved the world that he gave his only-begotten Son that whosoever believes in him should not perish but have everlasting life." Christ suffered and died for the sins of all people in the world no matter what color their skin or from what nation or tribe they come.

We also learned we could not believe in Jesus by ourselves. We have no pow-

er to follow God. Through hearing God's Word, the Holy Spirit worked faith in our hearts. God gave us the chance to hear his Word in school every day and to listen to the preaching of his Word every Sunday. It is through the Spirit's power also that we are taught to know the true Word and correct false teachings.

Thinking about all the good things God has given us — thinking about how God has made us — takes care of us — watches over us through his angels — guards and protects us — thinking about God's greatest love of sending his only Son to die for us, makes us see how helpless we are. All these blessings make us want to thank God for his goodness and serve him for his kindness.

We thank God for his Commandments for Jesus said, "If you love me, you will keep my commandments." We have learned to honor and obey our parents — to respect other people's property and business and not covet what they have. We learned to watch out for and help other people in their needs — to lead a chaste and decent life in word and deed — to respect a neighbor's good name — and to treat everyone with kindness in word and deed.

We thank God for the privilege of prayer and for his model prayer — the Lord's Prayer. It is comforting to be able to call upon his name in every trouble and know he will answer us. We know God has promised to strengthen us and give us the courage to face this life of trouble and sorrows.

We thank God for his sacraments. God brought us to faith through baptism. Now we have learned to examine

ourselves so we can take the Lord's Supper with our fellow Christians. We know we are assured of the forgiveness of our sins through the body and blood of Christ.

We thank God for giving us our pastors and teachers. They have done a great job teaching us the Word of God. We should help them to keep on teaching the Word of God by helping them out by giving generously to pay their salaries.

But Jesus has also given us work to do. He has commanded us to "go ye therefore and teach all nations." We can start by telling our friends, family and neighbors about the wonderful works of God. We can invite them to church. We can send missionaries to the whole world by giving our offerings to our Synod.

We have also learned reading, writing, and mathematics. These subjects taught us how to use the gifts that God gave us. We can use these skills to earn a living here on earth. We can serve God by supporting our families with the necessities of life, but by also giving part of our income to the work of the church.

We have been taught to set goals in our life. We have been taught skills to prepare us for our life on earth, but we could get these skills in any public school. But here in our Lutheran school, we have been taught to seek the highest goal of all — eternal life in heaven. And to this goal we pray that we may all be faithful to the end of our days here on earth so that we may be with God forever in heaven.

THIS IS WHAT A CHRISTIAN EDUCATION MEANS TO US!

Seven New Christian Day Schools

Campbellsport, Wisconsin
North Hollywood, California
North Fort Myers, Florida
Elkhorn, Wisconsin

Reedsburg, Wisconsin
Otsego, Michigan
Crystal Lake, Illinois

Crystal Lake

Lord And Savior Lutheran

"Bless the Lord, O my soul, and forget not all his benefits!"

Forget not! May God's family at Lord And Savior — and you — always remember the blessings which our gracious God has bestowed upon it so richly over the past eight years!

Just over eight years ago, exploratory services were begun in Crystal Lake. Twenty-three souls, 12 communicants, and eight families formed the nucleus of the congregation. They worshiped in a small motel room.

Today, just over eight years later, the congregation numbers 185 blood-bought souls, 131 faithful communicants, and 64 God-fearing families. They worship in their own permanent facilities and almost completely fill the church on a Sunday morning. They fellowship in a room designed to be the first unit of a Christian day school. And they no longer receive operating subsidy from the Synod.

Forget not all his benefits! Here are more to remember.

Our loving Lord has blessed his flock at Lord And Savior with 71 lambs, ranging from birth to 13 years of age. At the other end of life's spectrum, he has given to the congregation members who have celebrated their 45th, 50th and 55th wedding anniversaries.

Remembering such benefits from the Lord — the financial stability and the broad base of consecrated souls he has given to it — the congregation decided to open a Christian day school. This could have occurred already in the fall of 1980. The Lord, however, through our mission board, directed otherwise. He indicated that the congregation should receive even more of his blessings before such a step should be taken.

Permission, then, was granted to God's family at Lord And Savior to begin its Christian day school in the fall of 1981. Again, however, through the mission board, our all-wise and ever-loving God directed his church in

Crystal Lake to learn to walk before learning to run. With a school representing all eight grades, no less than 28 children would have been in attendance. Two teachers would have been necessary by the second year, and a building program not long after that.

Consequently, Lord And Savior has begun its Christian day school with kindergarten through fourth grade. Kindergarten was included in order to make this educational program of the congregation financially feasible. With it, the Holy Spirit has led 14 students into our new Christian day school, 13 of whom are members of Lord And Savior, and one who is not yet a member.

Before the school opened its doors, our merciful God had already blessed the congregation with a school fund having more than \$10,000. This was there, and the intention was to use it to cover the costs involved in the opening of a new school. Our Lord, however, had other plans. He is directing that it be used to pay much of the operating expenses also. For, in his goodness, he provided student desks free of charge through two of our sister congregations. Through others, and also free of charge, he made available chalkboards, duplicating equipment, teacher's desk and chair, textbooks and library books. In addition, through a memorial for a six-year-old son of the congregation whom our Lord called home to himself in January 1981, our Christian day school has been blessed, by God, with a goodly supply of audio/visual equipment.

Finally, the Holy Spirit sent Miss Sandra Tessin, a 1981 graduate of Dr. Martin Luther College and a native of St. Charles, Michigan, to teach the lambs enrolled in our new Christian day school. Every morning she welcomes students who come from as far away as 15 miles, brought by the parents themselves. Three mornings each week — the days during which the kindergarten children also attend classes — she welcomes mothers who assist her with all different kinds of chores and responsibilities.

Blessings! All blessings! "Bless the Lord, O my soul, and forget not all his benefits!" May we at Lord And Savior never forget them! And may you remember them always, too!

Pastor R. W. Mueller



Kindergarten through fourth at Crystal Lake

Otsego

Peace Lutheran

To characterize the birth of Peace Evangelical Lutheran School in Otsego, Michigan, one might be reminded of the Bible account of King Belshazzar and God's prophet Daniel. However, when we at Peace saw the handwriting on the wall, we needed no prophet to come and interpret the meaning for us. The message was clear for all to see — it was God's will that Peace Lutheran Church should open a Christian day school.

A 30-year-old congregation like Peace of Otsego has had many people praying and hoping and dreaming of such a blessing. But God waited until the summer of 1981 before he allowed those prayers to be answered, those hopes and dreams to materialize. But when God determined that it was time for a school to become part of the ministry and outreach of Peace, God wrote swiftly, clearly, and in easy-to-read capital letters.

Through God's boundless grace, a dream came true! It happened on August 26, 1981 in Reedsburg, Wisconsin. On that date Peace Ev. Lutheran Christian Day School conducted its first day of classes. Thus were fulfilled hopes which had been voiced and discussed off and on at various times over a number of years in several of the four western Wisconsin congregations whose members form Peace Lutheran School Association. The school opened its doors to 32 students. Seven kindergartners will be taught by Mrs. Betty Krenke, and 25 students in grades 1-8 will have Dianne Pacl as their teacher.

The four congregations involved are St. John's, Hillpoint; Trinity, Lime Ridge; Faith, Reedsburg; St. John's, Rock Springs. A parish realignment in 1979 brought Rock Springs and Reedsburg together for the first time. Hillpoint and Lime Ridge have been served as a joint parish throughout their histories. Since none of the four congregations felt itself capable of supporting a Christian day school on its own, members from all of them banded together

Michigan

During the summer of 1979 Peace Congregation was privileged to build a new worship and fellowship building. A two-classroom school wing was also planned but not built because of financial limitations. It seemed like reasonable planning to assume that the key to opening a school was the sale of the old church. But God reminded us that he holds all the keys in the palm of his hand.

On June 1, 1981, when one of Peace's veteran elders suggested that the school issue should be taken off the back burner and placed up front, the church council found that all agreed. That same week a building potentially suitable for housing a school became available to rent. That aroused further interest. A discussion with other nearby sister congregations heightened interest even further. Then the acquisition of modular classrooms was explored and two suitable units were lo-

cated in a nearby school district. Parents became excited over the prospect of having a Christian day school for their children. There were meetings. District President Zarling assured us that our chance of having one of the July 14 DMLC assignments granted to us was excellent. In three weeks' time we went from a completely tabled school idea to a carefully thought-out near reality.

But the real clincher came on June 24 when the state fire marshals inspected the church building to see if the kindergarten could meet in it. Their decision was that not only the kindergarten could use our church building but with minor alteration, we could house our entire school in various areas of our building. No need to rent a building; no need to purchase modulars; for about \$6,000 worth of fire alarm components and building modifications we could have a school right in our own building. God's handwriting was too legible to misread. God was saying, "Start your school now!"

On July 10 the congregation held a special voters' meeting and voted unanimously to open a school in September. On July 14, two 1981 DMLC

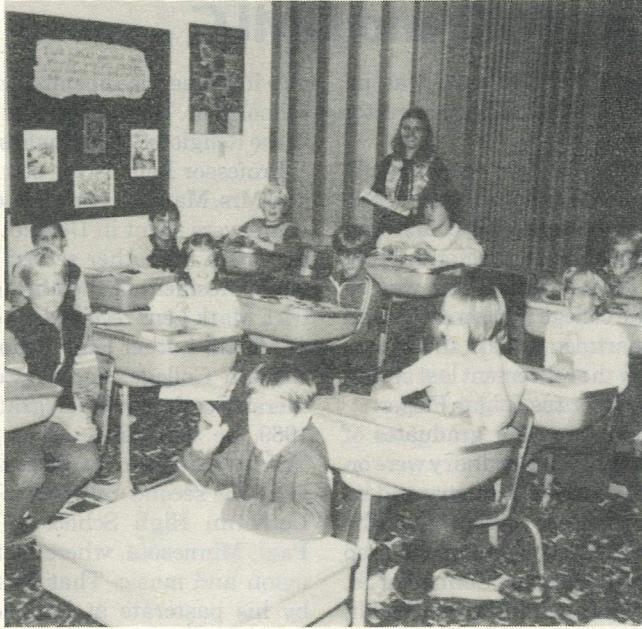
Reedsburg

Peace Lutheran



Kindergarten to eighth at Reedsburg

Wisconsin



Grades 1 to 3 at Otsego

graduates were assigned to Peace: Catherine Felsing to teach grades 1-3 and Tamara Hadler to teach grades 4-8. Dorothy Hopf, wife of the pastor, was called to teach kindergarten. Pastor Jeff Hopf agreed to serve as acting principal.

From July 10 until the school opening on September 1, Peace Congregation hustled at an incredible rate to prepare for the start of a school year. Several Milwaukee area schools donated used textbooks. The faculty of St. Paul's Lutheran School of South

Haven, Michigan, also was an invaluable help in turning the school into a working reality. God moved people to donate items from a duplicating machine to overhead projectors to world globes to countless books. Others worked long hours. But behind it all, we recognized God's hand directing the operations and providing the solution.

The bottom line was an enrollment of 37 students on September 1. Of these, 28 are members of Peace Lutheran. Six are members of a sister congregation, St. John Lutheran of Allegan, while another three students are members of St. James Lutheran of Portage. The task of feeding Jesus' lambs is now an integral part of the ministry of Peace Ev. Lutheran Church. It is not so much a task as a privilege! We pray that God who has given us this school will bless its work in leading our students to an invaluable education, and beyond that, to the side of our Lord Jesus who is the center of our school.

Pastor Jeff Hopf

to form a school association which would operate a school to serve the youth of all four congregations.

The name Peace was chosen for several reasons. None of the congregations bears that name. The association members felt that the chief reason for the establishment of their school was to impart to their children the peace which is ours with God through our Savior Jesus Christ. And the name is also to serve as a reminder that the association members, belonging to four separate congregational units, will have to work together in peace and harmony as they struggle with the distance and scheduling problems inherent in an association whose members belong to four different congregations.

The Reedsburg location was fairly obvious, since the majority of association members live within the confines of the Reedsburg School District. Thus the students at Peace are provided with bus transportation. Then, too, Faith Congregation has ample space on its property to accommodate the school.

The association has asked its pastors to serve as principal and vice-principal of the school. Pastor Dale Tollefson, who serves the Hillpoint-Lime Ridge parish, is the vice-principal, and the undersigned, pastor for the Rock Springs-Reedsburg parish, is serving as principal.

Under God's blessing, the future looks bright for Peace Lutheran School. There is but one eighth-grader, and she will be replaced when she graduates by the seven kindergarteners. Prospects for the future indicate kindergartens of approximately the same size. The facility which houses the school is a 60' x 28' two-classroom modular unit beneath which the association has placed a full basement. Friends have donated many items so that the school is very well equipped. The many hours of loving, volunteer labor donated have enabled us to begin with a modest debt of but \$13,000. Even those funds have been loaned to us by friends interest-free. May God be praised for his goodness and the kindness of his people!

Pastor David Krenke

CHRISTMAS AT NORTHWESTERN

College Christmas Concert
 Sunday, December 6, at 7:30 p.m.
 Prep Christmas Concert
 Sunday, December 13, at 7:30 p.m.
 Northwestern Music Auditorium
 Watertown, Wisconsin

CALL FOR NOMINATIONS MICHIGAN LUTHERAN SEMINARY LANGUAGES DIVISION

Michigan Lutheran Seminary, Saginaw, Michigan, has been granted authority to call for the replacement for Mrs. Joann Hart. Mrs. Hart has tendered her resignation from the faculty in order to devote herself full time to her family. The resignation is effective at the end of the 1982-83 school year. A call at this time will make it possible for the replacement to achieve state certification during the 1982-83 school year and be ready to teach in the fall of 1983. The board of control asks the voting members of the Synod to submit nominations for a man who will serve as professor in the Languages Division in the area of English. The board seeks a person who also will be able to aid the school in its formal program of recruitment and retention. Michigan Lutheran Seminary provides the necessary education to meet the certification standards of the Synod and/or the state of Michigan.

Nominations, including pertinent information, should be in the hands of the secretary no later than December 13, 1981.

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

Installations at NWC and DMLC

Northwestern at Watertown

On the evening of September 12, 1981, the Northwestern College chapel provided the setting for the installation of four professors, and for the ordination and installation of two candidates for the ministry as tutors. Pastor Raymond Schultz preached the sermon on the theme, "Chosen for Such a Time as This," based on Esther 4:13,14. Pastor Walter Schumann, secretary of the Northwestern Board, functioned as liturgist and officiant.

The occasion was unusual in that not only did four men take their places on the Northwestern faculties for the first time, but two others, who had already been serving as professors on the campus, assumed professorships different from those they had been occupying.

John Schmidt, formerly pastor of the St. Paul-St. John parish of Grand Junction and Montrose, Colorado, acceded to the professorship of Greek in the college, a position vacated by Prof.

Gary Baumler, who in turn was installed as NWC's first full-time director of recruitment.

Paul Bertolus, for eight years a teacher at Atonement Lutheran School, Milwaukee, was installed as coach and physical education instructor in NPS, in place of Jerome Kruse, who was installed in the college mathematics and athletic departments to fill the vacancy created by the retirement last spring of professor emeritus Edgar Pieper.

In addition, two 1981 graduates of Wisconsin Lutheran Seminary were ordained into the public ministry and installed as dormitory assistants in the college and as instructors in the prep school. They are James Connell of St. Paul, Minnesota, and Michael Woldt, of Milwaukee.

May the Lord grant these servants in his vineyard blessing and joy in their new fields of labor!

DMLC at New Ulm

Pastor Mark Lenz was installed as the newest member of the DMLC fac-

ulty in the service opening the 1981-82 school year. He will serve as professor in the Religion-Social Studies Division.

Professor Lenz is the son of Pastor and Mrs. Manfred Lenz. His childhood years were spent in Delano, Minnesota, where his father served as pastor while president of the Minnesota District. Mark Lenz received his education at Martin Luther High School, Northwestern College, and Wisconsin Lutheran Seminary. Upon graduation in 1969, he was assigned as pastor of Trinity Lutheran in Morenci, Michigan. His second call was to St. Croix Lutheran High School in West St. Paul, Minnesota, where he taught religion and music. That was followed by his pastorate at Bethlehem Lutheran in Urbana, Illinois. At Dr. Martin Luther College Professor Lenz at present teaches history to the freshmen class and religion to the sophomores.

Professor Lenz is married to the former Esther Graf. They have three children.

Looking at the Religious World

information and insight

Joel C. Gerlach

10th Lutheran Charismatic Conference Draws 16,000

Lutheran charismatics held their 10th Annual International Lutheran Conference on the Holy Spirit in Minneapolis in August. One-third of the 16,000 attendees were first-time participants. This year's conference, like its predecessors, was as much ecumenical as it was Lutheran. Conference speakers and participants included other Protestants and Roman Catholics. At least one woman, Mrs. Joy Dawson, also addressed one of the joint sessions.

This year's conference included a senior-high conference, a children's conference, both with an attendance of over 400, and a nursery which cared

for 86 infants allowing their parents to attend the conference workshops. The 60 workshops involving 10 themes were conducted by 40 speakers. The logistics of such a conference always amaze us.

Lutheran charismatics continue to employ traditional terminology in peculiar and confusing ways. Prophecy is one example. St. Paul lists prophecy as one of the special gifts of the Holy Spirit. Noncharismatics have generally understood that to mean the gift to proclaim God's truth (which centers in prophecy about Jesus, the Christ) to others.

Lutheran charismatics do not all agree on a precise definition of the gift of prophecy. But most if not all agree it is a form of continuing revelation from God, spontaneously given.

The September issue of Lutheran Charismatic Renewal contains a summary of "Some 1981 ILCOHS Prophecies," four in number. The prophecies are in the format of a person who has a vision of God, and who then becomes God's mouthpiece. One prophet began, "The Lord gave me the picture of an athlete at the beginning of a half-mile race." What follows is presented as though it is spoken as authoritatively as the words of God's Old Testament prophets.

A second prophecy states, "Fear not to draw near and enter into my presence. Fear not to walk by my side. Fear not to allow my indwelling to penetrate, to cleanse, to drive away the darkness, for I have destined you to be the children of light." The prophecy continues in that vein, an exhortation not to

fear, for another 200 words.

Another of the prophecies sounds like a modern paraphrase of the Prophet Isaiah. "My people, how long must I woo you, how long must I plead with you? I long for holy hearts, dedicated to me. You offer your hearts to me but they are empty hearts, filled with sin and confusion. My children, I ache for you, etc. . . ."

For the most part the "prophecies" could be a part of an exhortation we hear from our pulpits from our pastors on Sunday morning, an exhortation based upon a proper interpretation and application of God's Word. Why do charismatic Lutherans insist on confusing legitimate prophecy with Pentecostal prophecy, as though God were still using "holy men of God" today who "speak as they are moved by the Holy Ghost." Inspired prophecy ceased when God ceased to inspire the holy writers who have given us his Word. Prophecy based on that inspired Word can be heard wherever and whenever that Word is faithfully proclaimed today by God's called servants.

Lutheran charismatics are calling for renewal in the church today. We appreciate that. We need it. But their attempt to employ Pentecostal Church methods to promote that renewal we neither need nor appreciate.

Reader's Digest Bible Condensation Draws Criticism

The *Reader's Digest* plans to publish a condensed version of the Bible next year. According to Jack Walsh, the project's director, the Digest is undertaking the task because "many people want to read the Bible but never have because of its length and complexity." The new condensation will be 40 percent shorter than the complete Bible.

The project has incurred the wrath of fundamentalist church groups. The New York chapter of Moral Majority has denounced the condensed version even before its publication. It accused the Digest of "censoring God," and called the idea "hellish."

Editor Walsh defends the project by insisting that "true condensation never interferes with the essential substance of a text." Another Digest executive, John Allen, has underscored the purpose behind the project. "Our Bible is meant to supplement the family

Bible, not supplant it," he said.

We think the critics of the project may be overreacting in typical fundamentalist fashion. No one has ever criticized fundamentalists for "censoring God" when they publish Sunday-school leaflets or other simplified materials for Bible study. Simple lessons in Sunday-school leaflets are intended to supplement, not to supplant the Bible, and to lead novices into the Bible itself. Condensation which aims to simplify is therefore not a valid reason for condemning the project.

As we see it, Christians who know the Bible and revere it as the inspired and inerrant Word of God are not going to abandon reading the Bible itself in favor of a condensed version produced by Reader's Digest or anyone else. They want the truth in the completeness in which the Holy Spirit has given it to us. Some of the millions of other people in the English-speaking world just may read the new version and find their Savior in it. Surely thousands of people will read the condensation who are not currently Bible readers. We'd be second-guessing the Holy Spirit if we insisted that no good could come of that.

Legitimate criticism of the condensed version will wait and see whether the Digest's editors make good on their announced aim: "True condensation never interferes with the essential substance of a text."

We wonder how many vocal critics of the Reader's Digest condensed version have ever read the uncondensed version themselves, cover to cover. One is mindful of what Jesus said about casting the first stone.

Reformed Conservatives Plan New Seminary

The Christian Reformed Church with headquarters in Grand Rapids, Michigan, has long been a champion of conservatism among Reformed churches. It has advocated a high view of Scripture, asserting the Bible's authority and inerrancy, denouncing the historical-critical method of Bible interpretation.

Apparently things are changing in the CRC. Members of the faculty at Calvin Seminary in Grand Rapids have become advocates of a low view of Scripture, according to John Vander Ploeg, a CRC member who formerly

edited *The Banner*. Recently Vander Ploeg wrote, "Since my time as editor of *The Banner* . . . the conclusion has haunted me that there is no future for the CRC unless in God's gracious providence we are given a new 'school of the prophets.'"

Vander Ploeg concludes, "Our view of Scripture is of number one importance because it is precisely at this point that the direction in which the CRC or any denomination will go is determined. And now it is precisely here that, as we see it, Calvin Seminary is falling down on the job. Mind you, we do not say this about every member of the faculty, but we cannot escape the conclusion that this is true of those on the faculty who set the pace."

We are sorry to see the church of Drs. Henry Eldersveld and Joel Nederhood, past and present radio ministers of the CRC's *Back to God Hour*, go the direction it is going. We think those who are planning for the establishment of a new seminary are taking the only course left open to them if they are determined to perpetuate their historic Reformed faith.

As its seminary goes, so goes a synod. Speaking as a former faculty member of our Synod's seminary, I can say, "Thank God, WELS people, that there is no divided opinion at Wisconsin Lutheran Seminary about the inspiration, authority and inerrancy of God's Word."

Is Verbal Inspiration Viable?

"No," according to the participants in a conference on "Interpreting an Authoritative Scripture." The 120 conference participants met this summer for five days at the Institute for Christian Studies in Toronto, Canada. The conference was cosponsored by the Institute and by Fuller Theological Seminary in Pasadena, California.

The conference attempted to come to grips with the issue of biblical inerrancy raised by the publication of Harold Lindsell's book, "The Battle for the Bible," and by the Chicago Statement on Biblical Inerrancy produced three years ago by the International Council on Biblical Inerrancy. Fuller Seminary came under fire in Lindsell's book for abandoning its long-standing espousal of the verbal, plenary inspiration of an inerrant Bible.

Conference spokesmen sought to clarify in what sense they regard the Bible as a reliable authority while at the same time they reject the verbal inspiration of the Bible. In essence their position makes a distinction between verbal inspiration and plenary inspiration. [Verbal refers to the fact that the Holy Spirit inspired the holy writers with the exact words he intended them to use; plenary refers to the fact that the entire Bible is fully inspired.] Participants endorsed plenary inspiration and rejected verbal inspiration.

Actually the two are inseparable. If the Bible is plenary inspired, then it is also verbally inspired. If it is verbally inspired, then it is also plenary inspired. It should be added that orthodox Lutherans teach both verbal and plenary inspiration, not because they are logically compatible, but because both truths are expressly taught in Scripture. The same is true for the inerrancy of the Bible.

One conference spokesman, Ian Rennie, dean of the Ontario Theological Seminary in Toronto, contended that Lindsell and others who espouse inerrancy were "historically inaccurate in stating that a rigid view of verbal inerrancy was the historic view of the church." Rennie concurred with other conference participants in affirming that "there is a view of biblical inspiration which stands between the verbal theory on the one hand, and on the other hand, those of existential inspiration, limited inspiration, and whatever else there may be, while at the same time upholding the full inspiration of the Bible, together with its full trustworthiness, truthfulness and authority."

Rennie contended that plenary inspiration was "the doctrine of virtually all English-speaking evangelicals until the eighteenth century. Verbal inspiration," he insisted, "was postulated as a defensive bulwark against militant liberalism" in the following century. He suggested that a resolution of the current conflict among evangelicals on the doctrine of biblical inspiration "would likely contain emphases from the verbal view and the plenary view, with further refinements emerging from the ongoing discussion."

What the church needs today is not further refinements resulting from on-

going discussion. It needs humble, faith-born confession of the truth Scripture itself presents. The Bible is inspired, verbally and plenary; it is also inerrant, not merely because it is inspired, but because Jesus said, "Your word is truth."

Blasphemy Brings in Bucks For Brooks

The name Mel Brooks is synonymous with Hollywood comedy. Theaters are currently showing Brooks' latest quest for new laughs, "History of the World, Part I." Brooks' gags are aimed at people like himself — with a sick sense of humor.

Profaning the sacred is a Brooks trademark. He knows that blasphemy is good for laughs, and bucks. In one episode in the current movie Brooks plays the role of Moses. In klutz-like fashion, he comes down the mountain carrying three tablets of stone. He is about to tell his people that he has brought them 15 commandments when he stumbles and drops one of the tablets shattering it to pieces. He salvages the situation by announcing a revision of the moral code, 10 commandments instead of 15.

The United Press International's review of the film describes another Brooks' obscenity. In a later sequence "Brooks is a novice Jewish waiter taking orders at the Last Supper, confusing Jesus and his disciples. He finally ends up posing, a tray in his hands, along with the assemblage for Leonardo da Vinci's classic painting." Yet another irreverent scene depicts a group of nuns removing their habits to perform a water ballet in bikinis. Brooks' penchant for things vulgar also receives ample treatment in the film.

Brooks says, "I used Anne (Bancroft, his wife) and a priest pal of mine as advisers and they assured me Christians would think this movie is funny." No, Mel, Christians who respect God will not think your movie is funny. They will think you are an obdurate blasphemer.

Movie makers are not exempt from the second commandment, even if they think Moses dropped one of the tablets and broke it. The movie may make its audiences laugh. But in this case, Mr. Brooks, God will have the last laugh. He holds in derision those who conspire against him (Psalm 2).

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
California	Rancho Cucamonga
Florida	Coral Springs
	Daytona Beach*
	Lehigh Acres*
Georgia	Warner/Robbins/Perry*
Michigan	Novi
Missouri	St. Charles County*
	Springfield*
Montana	Miles City*
New York	Rochester*
North Carolina	Charlotte*
Oregon	Medford
	Pendleton*
Texas	Fredricksburg*
	Killeen/Ft. Hood*
	Lewisville*
	Tyler*
Vermont	Barre
Virginia	Manassas
Wisconsin	Chippewa Falls*
	Merrill
Wyoming	Casper
Alberta	Calgary*
Ontario	Toronto*

*Denotes exploratory services.

NAMES WANTED

CAMDEN, CHERRY HILL, TRENTON, N.J.

Names of interested persons living in south-central and southwestern New Jersey, including Camden, Trenton, Cherry Hill, Fort Dix, and all surrounding areas, are being gathered with a view toward beginning exploratory work in that area. Please forward names and addresses of all WELS and ELS members as well as names of all other interested persons living in this area to Pastor Robert O. Balza, 5 Rawlings Drive, Bear, Delaware 19701; phone: 302/834-5495.

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.

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.

ST. CHARLES, MISSOURI

WELS members in the St. Charles County, Missouri area are now worshipping at 7:30 p.m. Sundays at Darato's Restaurant, located just south of I-70 on Salt Lick Rd. (exit at Hwy. 79). Sunday school and Bible class begin at 6:30 p.m. Contact Pastor Peter Berg if you know of anyone who might be interested: 13880 Old Jamestown Rd., Florissant, Missouri 63033; phone 314/355-2882 or 314/355-0928.

Financial Report

Wisconsin Ev. Lutheran Synod

PREBUDGET SUBSCRIPTION PERFORMANCE

January 8, 1981 thru September, 1981

	Subscription Amount for 1981	9/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 753,501	\$ 565,126	\$ 510,715	90.3
Dakota-Montana	334,551	250,913	193,724	77.2
Michigan	1,773,777	1,330,333	1,117,231	83.9
Minnesota	1,934,877	1,451,158	1,269,351	87.4
Nebraska	410,583	307,937	272,260	88.4
Northern Wisconsin	1,954,604	1,465,953	1,211,151	82.6
Pacific Northwest	187,921	140,941	126,300	89.6
Southeastern Wisconsin	2,412,965	1,809,723	1,522,640	84.1
Western Wisconsin	2,283,714	1,712,785	1,387,305	81.0
South Atlantic	186,949	140,212	132,092	94.2
Total — 1981	\$12,233,442	\$9,175,081	\$7,742,769	84.3
Total — 1979	\$10,969,543	\$8,227,157	\$7,076,119	86.0

CALGARY, ALBERTA, CANADA

St. Paul Lutheran Mission is the WELS exploratory mission for the Calgary area. Services are held at the Pineridge Community Centre, 6024 Rundelhorn Dr. N.E. The time of service is 10:00 a.m. with Sunday school and Bible study at 11:00 a.m. Please send names of WELS people and any other interested parties in the Calgary area to Pastor William D. Heiges, 3407 38 St. N.E., Calgary, Alberta, Canada T1Y 4J7; or call 403/285-1880.

HUNTERS

In order to encourage deer hunters in northern Wisconsin to attend church services, Trinity Ev. Lutheran Church in Wabeno will have a service on Saturday evening, November 21, at 7:30 p.m., instead of the Sunday service. Please attend!

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

APPOINTMENTS

Rev. David Dolan as a member of the Southeastern Wisconsin Stewardship Board.

Rev. Alan Siggelkow to the Special Ministries Board.

Rev. David Rutschow as circuit pastor for the Chicago North Circuit.

Rev. Paul Manthey as chairman of the Nominating Committee.

President G. W. Boldt
Southeastern Wisconsin District

The Northern Wisconsin District praesidium has appointed Pastor Marvin Putz, Fond du Lac, Wisconsin, to serve as circuit pastor for the Kettle Moraine Circuit of the Winnebago Conference, replacing Pastor John A. Ruege, who has accepted the call to Bismarck, North Dakota, in the Dakota-Montana District.

Pastor Carl W. Voss
District President

INSTALLATION

(Authorized by the District Presidents)

Teacher:

Just, Dale, as teacher at Centennial Lutheran, Milwaukee, Wisconsin, on August 2, 1981, by K. Spevacek (SEW).

ADDRESSES

(Submitted through the District Presidents)

Pastor:

Zarling, Frederic H. em.
1921 E. Pershing
Appleton, Wisconsin 54911
Phone: 414/738-0884

Teachers:

Just, Dale
W153 S6365 Lawndale Place
Muskego, Wisconsin 53150

Selbig, Alan J.
6488 Filion Rd.
Pigeon, Michigan 48755

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended 30 September 1981 with comparative figures for 1980

Twelve months ended September 30

	1981	1980	Increase or (Decrease)	
			Amount	Per Cent
Income:				
Prebudget Subscription Offerings	\$11,721,217	\$10,245,243	\$1,475,974	14.4
Pension Plan Contributions	74,574	69,639	4,935	7.1
Gifts and Memorials	1,469,345	548,619	920,726	—
Bequests and Deferred Giving	399,785	436,485	(36,700)	(8.4)
Earnings from Fox Trust	93,444	81,555	11,889	14.6
Other Income	5,900	(135)	6,035	—
Transfers from Other Funds	88,959	41,775	47,184	—
Total Income	\$13,853,224	\$11,423,181	\$2,430,043	21.3
Expenditures:				
Worker-Training	\$ 4,510,446	\$ 4,455,852	\$ 54,594	1.2
Home Missions	2,306,919	2,248,059	58,860	2.6
World Missions	2,063,630	1,901,041	162,589	8.6
Benevolences	1,254,236	1,152,692	101,544	8.8
Administration and Services	1,374,244	1,234,276	139,968	11.3
Total Operations	\$11,509,475	\$10,991,920	\$ 517,555	4.7
CEF — Interest Subsidy	915,138	821,092	94,046	11.5
Appropriations — Bldg. Funds	673,250	681,952	(8,702)	(1.3)
Total Expenditures	\$13,097,863	\$12,494,964	\$ 602,899	4.8
Twelve Months Increase/(Decrease)	\$ 755,361	(\$ 1,071,783)		
Fund Balance — Beg. of Period	(\$ 1,841,162)	(\$ 769,380)		
Fund Balance — End of Period	(\$ 1,085,801)	(\$ 1,841,162)		

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

For the Month of

November
December
January

Cutoff Date

November 30
(See Below)
January 29

December Offerings will be credited through 15 January 1982 if they are deposited in the Lock Box on or prior to that date. These offerings should be clearly identified as 'December Offerings' on the remittance form. If no designation is shown on the remittance form received during this period then the offerings will be credited as January 1982 receipts.

Norbert M. Manthe
3512 W. North Avenue
Milwaukee, WI 53208

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

The Northwestern Lutheran

OFFICIAL MAGAZINE OF THE
WISCONSIN EV. LUTHERAN SYNOD

SYNODICAL CERTIFICATION COURSES

Dr. Martin Luther College has arranged to offer an extension course, Rel. 50E *Christian Doctrine II* at Wisconsin Lutheran High School, Milwaukee, Wisconsin, beginning January 12 and meeting regularly on Tuesday evenings from 6:30 to 9:15 p.m. except for March 9 and April 13. Prof. Edward Fredrich of Wisconsin Lutheran Seminary has consented to teach the course.

All teachers who have been accepted into the Synodical Certification Program are encouraged to enroll. Others may enroll for audit or credit.

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

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