

# *The Northwestern Lutheran*

February 1, 1982



## Convention of Christ the King Lutheran Synod in Nigeria

### **In This Issue —**

- Ties of Fellowship Strengthened ..... page 38
- News from DMLC ..... page 39
- New Editor for NWL ..... page 42



## Comments by the Editor

For the fourth time in five decades the editorship of *The Northwestern Lutheran* is passed on. The first managing editor was Pastor William J. Schaefer of Atonement Lutheran Church of Milwaukee who served from 1928 to 1957. Prior to his editorship the magazine was edited by a committee with editorial responsibility divided among three or four Milwaukee pastors. I knew this first editor rather well since I served as associate pastor with him at Atonement for 20 years. He was — not so incidentally — my father.

His successor, Pastor Werner H. Franzmann, served until 1970 when he returned to the parish ministry. Pastor Franzmann, as Pastor Schaefer, was a part-time editor. During this period Pastor Franzmann's full-time responsibility was literary editor for the Northwestern Publishing House.

In 1970 the third editor, Pastor Harold E. Wicke assumed the post. Pastor Wicke likewise served as fulltime literary editor for the publishing house. In 1973 the editorship became full-time, and Pastor Wicke was called to the position.

For this first editor's column I had hoped to write something impressive and fadeless. But already I am introduced to the rigors of editing a semi-monthly magazine with its inflexible deadline. (Or rather, re-introduced. For eleven years I lived in a parsonage littered with galley proofs of *The Northwestern Lutheran*).

As I write these lines, I have been acting as editor for five days, and four of those five days I have not been in the office. Three of the days were non-working days and the fourth was a snow-day in the grand tradition of a Milwaukee winter. So I must dispense with the imperishable words.

When Pastor Wicke became editor, he wrote in his first column words essentially pledging that "nothing will change." And I also want to assure you, *nothing will change*, that is, nothing that *really* counts will change.

There will be the same unconditional commitment to the Holy Scriptures. The same attentive reverence for their divine origin. The same unyielding insistence on their normative status. The same steadfast confession to their infallibility. There will be the same devotion to the Lutheran Confessions. Not because they witness to a quaint faith once held by our fathers, but because they accurately reflect biblical truth.

But some changes are inevitable. *The Northwestern Lutheran* of 1980 is not *The Northwestern Lutheran* of 1950. The package, the dressing, is not only different. The themes are different. The questions raised by the world around us are different.

It is a different world we live in. Lawlessness, abortion, the breakdown of the family, the sexual revolution, divorce, one-parent families, terrorism, pornography, burnout, endemic depression, care of the elderly. In these times different questions are being asked. The source of our answers, of course, will remain the same: the Holy Scriptures. But the questions which impinge our Christian life are different.

So in the month and years ahead there will be changes in *The Northwestern Lutheran*. Some will not be happy with the changes. Others, I trust, will. A majority, I hope.

And one more thing. As I have prayed for divine guidance in this new ministry, I would ask you too for your prayers.

James P. Schaefer

**The Cover** — Pictured are the worshipers and clergy that attended the convention service of Christ the King Lutheran Synod at Uruk Uso, Nigeria, on December 20, 1981. The clergy pictured (left to right) are: Pastor J. U. Ekpo, Prof. Ernst H. Wendland of Wisconsin Lutheran Seminary, President E. U. Eshiett, Pastor E. A. Akpakpan and Pastor Theodore A. Sauer, executive secretary of the WELS Board for World Missions.

May the Lord our God be with us  
as he was with our fathers;  
may he never leave  
or forsake us. 1 Kings 8:57

## The Northwestern Lutheran

(ISSN 0029-3512)

Volume 69

Number 3

February 1, 1982

Official Magazine  
Wisconsin Evangelical Lutheran Synod

Published *semimonthly*,  
except *monthly* in July, by  
Northwestern Publishing House  
Milwaukee, Wisconsin.

### All SUBSCRIBER SERVICE

is to be directed to:

Northwestern Publishing House  
3624 W. North Avenue  
Milwaukee, Wisconsin 53208-0902

Subscription rates, payable in advance:  
U.S.A. & Canada

One year, \$5.00 Three years, \$13.00  
\$3.25 per subscription if 25 or more unad-  
dressed copies are sent in a bundle to one  
address. Blanket subscription at \$3.75. All  
prices include postage.

Foreign — Please write for rates.

Second-class postage paid at Milwaukee,  
Wisconsin. POSTMASTER: Send address  
changes to **The Northwestern Lutheran**,  
c/o Northwestern Publishing House,  
3624 W. North Avenue, Milwaukee, Wiscon-  
sin 53208-0902.

Allow *four weeks* for change of address and  
subscription renewal. Give your old address  
as well as the new. Send mailing label 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. James P. Schaefer, Editor  
The Northwestern Lutheran  
3512 W. North Avenue  
Milwaukee, Wisconsin 53208

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THE NORTHWESTERN LUTHERAN

## Editorials

**Supply-Side Theology** The ongoing debate over the virtues and vices of Reaganomics always and again centers on the validity of a supply-side theory, a trickle-down effect in the economy. Will tax benefits to potential investors in the economy also prove beneficial in the long haul to those in the lower income brackets?

We do not know the answer. Perhaps no one does. This we do know: there is a supply-side, trickle-down effect in theology and religion. History, church history, proves that beyond a shadow of doubt.

The Reformation began when the Lord granted one man fresh gospel insights. The benefits came down to millions. We enjoy them today.

Unfortunately, the reverse side of the coin presents itself much more frequently. A teacher with great charisma, a prophet with a popular cause, a writer with a gifted pen can sway millions to the error he has embraced and espouses. The loss in souls can be incalculable.

Whether or not you buy supply-side, trickle-down economics, the lesson in the spiritual realm is unmistakable. Those from whom there is a "trickling down" must heed the old admonition, "Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourselves and your hearers." There is also an old admonition for those on the other side of the supply-side. It reads, "Watch and Pray."

Edward Fredrich

**Feeling Good About Yourself** Psychology of the amateur variety abounds in popular print and present-day conversation. One of its current manifestations is the insistence that to achieve a healthy state of mind you must "feel good about yourself." Conversely, it insists that any counsel which tends to "put you on a guilt trip" is a no-no.

It appears that this popular brand of pseudo-psychology must be approached with considerable caution. King David "felt good about himself" when his ruse, designed to cover up the crimes of murder and adultery, appeared to work. Then Nathan, at God's direction, came along and put an end to this self-approving state of mind. He "put David on a guilt trip." As a result, David felt terrible about himself.

But as it turned out, this was not all bad. A "guilt trip" is just what David needed at the time for his own good. For him to have continued "feeling good about himself" under the circumstances was clearly self-destructive.

King David himself later admitted — yes, prayed — "A broken and a contrite heart, O God, thou wilt not de-

spise." And Jesus at one time called for just such a "guilt trip" on the part of his impenitent audience when he warned, "Except ye repent, ye shall all likewise perish."

David's "guilt trip" proved to be beneficial to him. It put him in a position to appreciate the saving grace of God announced to him by Nathan in the happy message, "The Lord also hath put away thy sin." This was, in fact, his only salvation.

Being on a "guilt trip" and "feeling good about yourself" are not necessarily good or bad of themselves, nor are they mutually exclusive. The truth is that neither can properly stand without the other. A personal recognition of both sin and grace is an essential ingredient of mental and spiritual health.

Immanuel Frey

**Turnabout May Be Fair Play** At the Hampton Court Conference in 1604 King James I invited English bishops and Puritan clergy to consider a new Bible translation. Seven years later the Authorized Version, the renowned King James Version, was published. For more than 300 years this Bible, with its stately and majestic English, has been the Bible of every English-speaking country on the face of the globe.

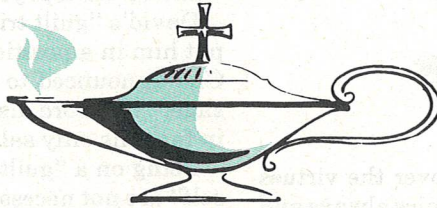
Since the middle of this century its supremacy has been challenged. Modern translations, making use of the fruits of Greek and Hebrew scholarship in the last 350 years, are replacing this heritage Bible. King James Bible partisans resent this dispossession. They deny that improvements in translation on the basis of advances in Greek and Hebrew scholarship are sufficient reason to set aside a faithful translation like the Authorized Version. King James Bible loyalists insist on retaining their translation in spite of advances in such scholarship since 1611.

These champions of the King James Version seem to forget that back in 1604, when this translation was planned, one of the arguments for a new translation was that "Greek and Hebrew scholarship had increased in England during the 40 years which had passed since the last review." The King James translation promised "a version at once more faithful to the original than any translation that had preceded it since the last revision."

What Bible or Bibles did the King James Version displace? The KJV dispossessed several earlier English translations, like the Tyndale Bible of 1525, the Great Bible of 1539, the Geneva Bible of 1557, and the Bishops' Bible of 1568. While the Bishops' Bible had been designated for official use in the churches in the days of Elizabeth I, the Geneva Bible was the Bible of the home and the individual. By 1565 it was the most popular Bible in England. Shakespeare quoted from it in most of his plays.

The Geneva Bible was a good translation. The Greek and Hebrew knowledge of its translators was of a high order. "Their own scholarship, both in Hebrew and Greek, seems to have been sound and sober. . . . In many

(Continued on page 45)



## Studies in God's Word

### How God Deals With Men

Elijah went before the people and said, "How long will you waver between two opinions? If the Lord is God, follow him; but if Baal is God, follow him." . . . Then the fire of the Lord fell and burned up the sacrifice, the wood, the stones and the soil, and also licked up the water in the trench. When all the people saw this, they fell prostrate and cried, "The Lord, he is God! The Lord — he is God!" (1 Kings 18:21,38,39.)

Asked to draw a picture of God, the third-grader handed in a blank paper. His explanation was, "I can't draw God because I can't see him." True, we cannot see God, but from his Word in our hands and his works in our lives we can learn much about him. In the section before us from the life of "Elijah — A Prophet Powered by God," we learn something about *How God Deals With Men*.

#### Patiently

How patient God had been with his people! Israel's most pressing problem was not the drought that had endured 42 months and devastated their land. It was the spiritual condition of their hearts. Like some slender sapling bent this way and that by the breeze, Israel had vacillated in its allegiance to the Lord. Time after time since the deliverance out of Egypt, Israel had turned to the idols of its pagan neighbors. Again and again God had sent judges and generals, prophets and priests to rescue them from the brink of sure de-

struction. Patiently and generously he had dealt with them instead of casting them aside as they deserved. Now again, on the top of Mt. Carmel, a patient God graciously turns to his people and through his prophet appeals to them, "How long will you waver between two opinions? If the Lord is God, follow him; but if Baal is God, follow him."

When dealing with God, fence-straddling never works. God deserves and demands top billing in our hearts and lives; nothing less will do. Yet what do we find when we look honestly at ourselves? Were there times when we expected God to share the top spot with or take second place with someone or something else in our lives? Are there times right now when we fool ourselves into thinking that we can serve two masters (Matthew 6:24) or that God didn't really mean what he said about a lukewarm heart (Revelation 3:16)? Must we not say it, "If, you, O Lord, kept a record of sin, O Lord, who could stand?" Thank God we can pray: "But with you there is forgiveness; therefore you are feared" (Psalm 130:3,4). Yes, thank God for his patient love!

#### Powerfully

God's patience led to the events on Mt. Carmel, but it was God's power which was demonstrated there. Every advantage in the contest was given to Baal. Baal had the numbers; he had first choice of the sacrifice; he had the first chance to prove himself; he even was supposed to be the rain god who controlled storm and fire. Yet regard-

less what his followers did, in spite of their countless petitions over the hours, in spite of their fury and frenzy, in spite of their self-inflicted injuries, "there was no response, no one answered, no one paid attention" (v. 29). The smokeless altar and unconsumed sacrifice exposed Baal for what he was, an impotent idol who had neither ears to hear nor mouth to answer (Psalm 115:5-8).

Now it was Elijah's turn. Carefully he made the preparations, ruling out all charge of trickery or sham. Then when the altar with its contents had been drenched with water, the enemy of fire, he turned to the Lord. Elijah speaks only two sentences, requiring only seconds to pray. He addresses the true God, whom he knew as "the Lord," the compassionate covenant God of promise, and who as the "God of Abraham, Isaac, and Israel" had done such wondrous things for his forefathers. To this gracious God he appeals, asking him to turn the people's hearts back in penitent faith to him.

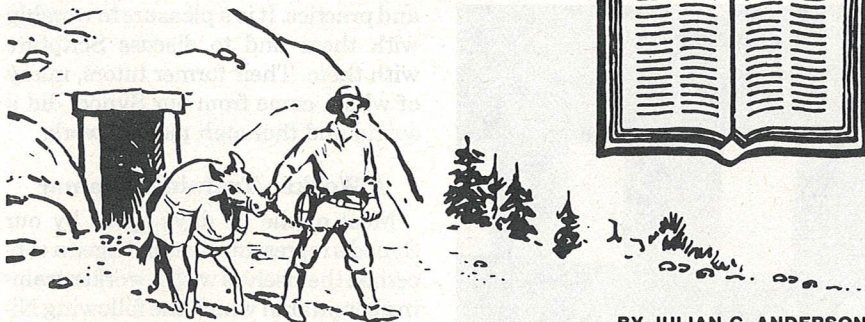
God's answer was unmistakable. Where minutes before an altar and sacrifice had stood was now only a fire-darkened depression in the scorched soil. Gone were the sacrifice, the altar, the stones, the dirt, even the water which had filled the ditch. All who had seen this display of divine power fell on their faces as the shout went out over Carmel, "The Lord, he is God! The Lord — he is God!"

What are the lessons for us? From the just execution of the priests of Baal who had seduced God's people (Deuteronomy 13:5-9; 17:2-5) comes the powerful warning of what awaits the impenitent sinner in hell (Revelation 20:15; Matthew 13:41,42). From the answer to Elijah's fervent prayer comes the powerful comfort that God will not fail those who put their trust in him. At the right time he will speak his "Be still, and know that I am God; I will be exalted among the nations" (Psalm 46:10). From his work in the hearts of Israel comes the powerful reminder of what he must do again and again in our hearts, of how hearts that "cannot by their reason or strength believe in Jesus Christ their Lord nor come to him" can, when touched by the sheer power of his divine love through Word and Sacrament, respond, "The Lord, he is God! The Lord — he is God!"

Richard E. Lauersdorf

# Mining the Treasure of God's Word

Matthew 20:1-16



BY JULIAN G. ANDERSON

## Who Are the First and the Last?

To prepare for today's work, read the last section of the last lesson on Mark 10:17-31, noting that the young man wanted to know how to get into the kingdom of heaven. Then read

### Mark 10:31

You may remember that you have read this same maxim before in a similar context in Luke 13:30 (October 11, 1981). And now we're ready to dig into this difficult little verse. We call this a proverb or maxim, a catchy little saying that teaches us a lesson, just as a parable does. Therefore the Jews called both a parable and a proverb a *mashal*. And many of these *mashals* involve a "play" on words, using a word in two different senses in the same sentence, which makes them hard to understand. Here we have *two* such word-plays, on "first" and "last." Note that the larger context in Luke 13:22-30 and Mark 10:17-31 is the same. They both deal with the subject of getting into the kingdom of heaven. But when we come to the end of each section, we are puzzled by the meaning of this maxim. So now let's read

### Matthew 20:1-16

The first little word of this section — "For" — is really a *key* word. And here the NIV, Beck and the TEV all fail us, because they don't even translate it. But this word, which really means "because" here, tells us that this whole parable was told to explain the *mashal*

in Matthew 19:30 (Mark 10:31). So let's read on.

The man who is the subject of this parable was a big landholder, a man of wealth (v.1), which indicates that he was being used to give us a picture of *God*. And the men he went out to hire would have been extra day laborers who would be needed for work in the vineyard at harvest time (v.2). A denarius a day was the normal wages for such a day's work.

The first important point of the story is that the man hired the first group of men before sunrise, and then went out at 9:00 A.M., noon, 3:00 P.M. and 5:00 P.M. and hired additional men (vv.3-7). The word translated "evening" in verse 8 generally meant late afternoon, from 3:00 to 6:00 P.M. But here it would have to mean about 6:00 P.M. (see v.12), or just "at the end of the day," when the workers were paid.

Then comes the main point of the story in verses 9 and 10, that all the workers were paid the *same wages* — a full day's pay. In the discussion that follows the owner explains that he can pay his workers any amount he wishes, and that he is a *generous* man, so that he wants to pay them all for a full day's work (vv.11-15).

Then notice that in verse 16 we have the same proverb in shortened form: "So the last will be first, and the first will be last." And since we know that verses 1 to 15 are an explanation of this proverb, we must translate the word for "so" by its literal meaning — "in

the *same way*" reminding us that verses 1 to 15 are a picture of this proverb.

And what picture does the parable give us? The man who is a picture of *God* calls workers and pays them at the end of the day, giving *all* of them the *same wages*.

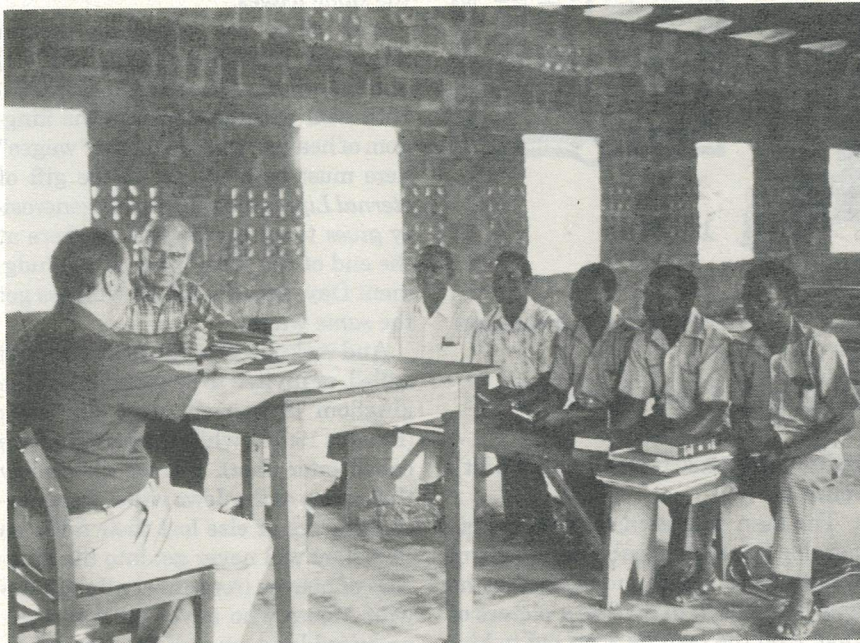
And since the preceding section (Matthew 19:16-30 or Mark 10:17-31) and the other section in Luke (13:22-30) both deal with getting into the kingdom of heaven, we see that the "wages" here must be a picture of the gift of *eternal Life*, which *God* in his generosity gives to all the faithful workers at the end of the "day," that is, on Judgment Day, because all the workers get the *same wages*.

And we know that the *first* ones *God* called, or invited to be members of the kingdom of heaven, were the *Jews* (Exodus 19:5,6), while the gentiles were called later (*last*). But we also know that many of the Jews either were never believers or else lost their faith, so that they will never get into the kingdom of heaven (remember all the Jews with Moses who never got into their promised land, and all the Jews of Jesus' day who rejected Jesus as their Messiah). Therefore on Judgment Day they will be in the same position as the gentiles were *before* they were called to faith — that is, "last."

Therefore the second meaning of the words "first" and "last" are "members of the kingdom of heaven" or "outside the kingdom of heaven." And this properly explains all three instances where Jesus used this proverb: on Judgment Day *many* of those who were called first will not be admitted into the kingdom of heaven, and many of those who were not members of the kingdom at first will become members and will be admitted into the kingdom of glory.

Jesus used this proverb to warn the religious Pharisees of his day that they were not really members of his kingdom at all. And it still stands as a warning to all nominal Christians today. But it was also a prophecy that many gentile unbelievers will be brought to faith in the last days of the gospel age. And we learn that *God* calls us to *work* in his vineyard; and that he generously gives us all much more than we could ever earn, and more than we deserve. How comforting it is to know that we who are *last* will be *first!*

## *Ties of Fellowship Strengthened*



Seminar sessions were held in the partially completed church in Abak, Nigeria. Present were: Prof. E. Wendland, Executive Secretary T. Sauer, Pastor E. U. Eshiett, Pastor E. A. Akpakpan, Evangelist S. U. Ndaeyo, Pastor J. U. Ekpo and Evangelist O. A. Umanah.

At its August 1981 convention the Wisconsin Evangelical Lutheran Synod formally declared fellowship with Christ the King Lutheran Synod in Nigeria. This declaration came after several visits by representatives from our Synod to Nigeria as well as after a thorough study of Christ the King's confessional statements by our Synod's Commission on Inter-Church Relations.

Our brothers and sisters in Nigeria deeply appreciate this action which was taken by our Synod last summer. The welcome extended the Rev. T. A. Sauer, executive secretary of our Synod's Board for World Missions, and Prof. E. H. Wendland of the Wisconsin Lutheran Seminary at Christ the King's annual synod convention in December was exuberant. Hymns of joy sung with an African beat and accompanied by drums and castanets gave expression to their feelings of appreciation. Bodies swayed rhythmically as they brought their thankofferings before the altar at their convention service. The members of Christ the King

Synod wanted their visitors to know how much it meant to them to be in formal fellowship again with Lutherans in America.

### **Our Spiritual Children**

The congregations of Christ the King Lutheran Synod were at one time affiliated with the Evangelical Lutheran Church of Nigeria, a church body which was supported cooperatively by the synods of the former Synodical Conference. Since the dissolution of this conference in the 1960s there has been uncertainty on the part of some Lutheran congregations in Nigeria concerning matters relating to church fellowship. When the Lutheran Church of Nigeria joined the Lutheran World Federation some years ago, the confessional principle concerning church fellowship came into clearer focus. The congregations of Christ the King Lutheran Synod still hold to the principles of church fellowship in which they were at one time instructed by the early missionaries and are still today one with our Synod in doctrine

and practice. It is a pleasure to worship with them and to discuss Scripture with them. Their former tutors, many of whom came from our Synod, did a sound and thorough piece of work.

### **A Worker-Training Seminar**

Most of the 27 days spent by our Synod's representatives in Nigeria concerned themselves with a worker-training seminar in which the following Nigerians participated: Pastors E. U. Eshiett, E. A. Akpakpan, J. U. Ekpo and Evangelists O. A. Umanah and S. A. Ndaeyo. Bible study, doctrine, homiletics and aspects of practical theology were the chief subjects under discussion. It was encouraging to note time and again during these intensive study sessions how thoroughly the doctrine and practice of Christ the King Lutheran Synod agrees with our own in spite of its different environmental setting.

Arrangements were discussed as to how the Nigerian churchworkers can continue these study sessions among themselves until another follow-up visit of this kind can be made.

In addition to these study sessions the two visitors from America were able to attend a number of church services on Sundays, a meeting of the Women's Fellowship, and meetings of the synod's Board of Directors, the Finance Committee and the Evaluation Council of voters which prepared the way for the convention of Christ the King Lutheran Synod which met for



President E. U. Eshiett addressing the CKLS convention on December 19, 1981.

four days. Many valuable insights were gained concerning the practical workings of this church body. Much was observed about working in a different context and culture. We here in America sometimes wonder how well our spiritual children get along when they have to manage things by themselves. They do very well indeed.

### The Convention Service

The highlight of the visit was the convention service held in the spacious Uruk Uso Church. The Rev. T. A. Sauer preached the sermon at this service, which was attended by around 750 people. Nearly 500 communicants received

the Lord's Supper. Three church choirs added to the beauty of the service, in which the newly elected synodical officers were installed. Pastor Eshiett serves as president, Pastor Akpakpan as vice-president and Pastor Ekpo as secretary. Other synodical offices are chosen through the synod's Board of Directors.

The convention preacher emphasized the words of Joshua to the people of Israel as they stood at the threshold of the promised land of Canaan: "Be strong and very courageous. . . . Do not let this Book of the Law depart from your mouth. . . . Do not be terrified; do not be discouraged, for the

Lord your God will be with you wherever you go."

It is certainly the prayer of all of us that these words will serve both as a guide as well as an assurance to our brothers and sisters in far-off Nigeria. They very much appreciate that there are fellow Christians in other parts of the world who are concerned about their well-being and who believe, teach and confess as they do. We, too, should be encouraged by their faithful witness to the truth of God's Word in circumstances which at times have been difficult.

E. H. Wendland

## News from New Ulm

### Four Anniversaries

During a special service in the chapel at Dr. Martin Luther College, New Ulm, Minnesota, on Sunday, November 22, 1981, the anniversaries of service in the ministry of four faculty members were observed. The four faculty members are Prof. George Heckmann and Prof. Morton Schroeder for 40 years of service and Prof. Arnold Koelpin and Mrs. Gertrude (Waldemar) Nolte for 25 years of service.

The sermon for the occasion was delivered by Pastor Clarence Koepsell of Oshkosh, Wisconsin, vice-chairman of the DMLC Board of Control. Basing his sermon on 1 Corinthians 15:10, he stressed the importance of God's grace in the lives of the jubilarians and especially in the ministry of the jubilarians. President Lloyd Huebner was the liturgist and Prof. James Engel played the organ. The College Choir, directed by Prof. James Hermanson, sang "Praise to the Lord, the Almighty." Following the close of the service a reception was held in the Luther Memorial cafeteria for the jubilarians, their families and friends.

Of the total years of service — 130 — more than half of them — 67 — were spent on the DMLC campus. Students on the DMLC campus over a twenty-year span of time have profited greatly from this service in the Lord's kingdom.

#### Prof. George Heckmann

Prof. George Heckmann joined the DMLC faculty in 1962 when he began to teach geography courses in the school's program. He had graduated from DMLC in 1941. He earned a B.S. in Education degree from Concordia College, River Forest, Illinois, in 1953 and an M.S. degree from Mankato State University in 1962. During the years that he earned his degrees in summer work he was active as principal in Christian day schools at St. John's, La Crosse (Barre Mills), Wisconsin; St. Peter's of Chilton (Collins), Wisconsin; and St. John's in Vernon Center, Minnesota. He married Helen Behrens in 1943. They have four children: Gerald, who is a principal at St. Paul's in East Troy, Wisconsin; Mrs. Ruth (Gerald) Yoeckel; Bruce, who is a member of the faculty at Shoreland Lutheran High School, Somers, Wisconsin; and Mrs. Naomi (Arnold) Schnitker. During his ministry Professor Heckmann has delivered papers for the Wisconsin and Minnesota Lutheran Teachers' Conferences, for Sunday-school institutes, and written articles for *The Northwestern Lutheran*.

#### Prof. Morton Schroeder

Prof. Morton Schroeder also graduated from DMLC in 1941. He earned a

(Continued on next page)



Gertrude Nolte



George Heckmann



Morton Schroeder



Arnold Koelpin

B.S. in Education degree at Concordia College, River Forest, Illinois, with a minor in history and English in 1946. He has done further post-graduate work at the University of Wisconsin-Madison and the University of Minnesota-Minneapolis. Overseas he studied at the University of Edinburgh, Scotland, and traveled extensively through the British Isles doing private work on the life and works of English novelists, an area he teaches as a member of DMLC's English division. Prior to coming to DMLC he served as principal at Madison Lutheran, Madison, Wisconsin; at St. Paul's in New Ulm; at St. Matthew's in Winona, Minnesota; and at St. Croix Lutheran High School, West St. Paul, Minnesota. He married Bettie Trettien in 1942. They have five children: Mrs. Susan (Tom) Towner; Pastor Marc Schroeder, active at Prince of Peace in Reynoldsburg, Ohio; Mrs. Sarah (Douglas) Fillner; Robin Schroeder; and David, a freshman at DMLC. From 1954-58 Prof. M. Schroeder was editor of *The Junior Northwestern* and a contributor to that paper for many years. He has also been active in conferences of elementary and high-school teachers, writing a variety of papers for those conferences and for the WELS church papers. At present he is writing the centennial book for Dr. Martin Luther College.

#### Prof. Arnold Koelpin

Prof. Arnold Koelpin graduated from Wisconsin Lutheran Seminary in 1958. Before entering the Seminary he spent a year of study at the Lutherische Theologische Hochschule in Oberursel, Germany. He was a tutor at Michigan Lutheran Seminary, Saginaw, Michigan, 1955-56, and an instructor at Wisconsin Lutheran High School in 1957. Upon graduation from the Seminary he was assigned as tutor to Northwestern College. In 1960-61 he studied at the University of Erlangen-Nuernberg in Germany. Then he accepted a call as pastor of St. James Lutheran in Cambridge, Wisconsin. He has been a member of the DMLC faculty since 1962, teaching courses in religion and history, among them Reformation history. He spent another year in Germany at the University of Erlangen, 1967-68, and previous to that did post-graduate work at the Foundation for Reformation Research and re-

search work at the Mennonite Library in Goshen, Indiana. He has written numerous articles for *The Northwestern Lutheran* and the *Lutheran Educator* and delivered papers to various conferences. He was a member of the committee for the Synod's 1980 Celebration of the Book of Concord. He married Ruth Draeger in 1960. The Koelpins have four children: Paul, a student at Northwestern, Mark and John, students at Minnesota Valley Lutheran High, New Ulm, Minnesota, and Beth.

#### Mrs. Gertrude Nolte

Mrs. Gertrude Vogel Nolte graduated from DMLC in 1934. Upon graduation she taught in schools at Grace, Goodhue, Minnesota, and at St. John's, Sleepy Eye, Minnesota. She studied advanced piano under Emil Backer and

Milton Detjen. She came to the DMLC campus together with her husband in 1962. Prior to that they had been at St. Matthew's, Winona, Minnesota, where Mrs. Nolte also taught school. Both Prof. and Mrs. W. Nolte teach in the music division. She has taught piano at DMLC since 1962 and specializes in teaching the electronic piano laboratory. The Noltes were married in 1937. They have eight children: Mrs. Margaret (Eugene) Glaesemann; Captain William Nolte; Dr. Jerome Nolte; Mrs. Ruth (John) Geiman; Pastor John Nolte at Goodview Trinity in Winona, Minnesota; Mrs. Annette (Oren) Thorson; Mrs. Carol (David) Streng; and Mrs. Doris (Timothy) Winkel, Milwaukee, Wisconsin.

May the Lord continue to keep his hand of blessing on his servants and bless their work in his kingdom!

D. Brick

## DMLC Midyear Assignments

In a special service, held in the Dr. Martin Luther College chapel on Friday, December 18, 1981, ten seniors graduated at midyear. The processional began at 1:30 P.M. with Prof. Ames Anderson at the organ. The speaker was Pastor David Gosdeck of Stillwater, chairman of the Minnesota District Board of Education. He based his sermon on 1 Timothy 6:11-16, using as a theme, "Take Hold of Life." President Lloyd Huebner served as liturgist and Vice-President Arthur Schulz conferred degrees on the ten graduates. During the service the Chapel Choir sang "In Steadfast Faith I Stand" and the graduates sang "Send, O Lord, Thy Holy Spirit," as arranged by one of the graduates, Randall Kramer. A reception for the graduates and their families and friends was held after the service in the Round Table of the Luther Memorial Union.

The ten graduates were: Dawn Baer, Milwaukie, Oregon; Thelma Berg, De Soto, Texas; Lisa Blaney, Kenosha, Wisconsin; Pamela Kamin, Marinette, Wisconsin; Randall Kramer, Lannon, Wisconsin; Cynthia McInturff, Dexter, Michigan; Karen Piepgras, St. Paul, Minnesota; Paul Ryder, Saginaw, Michigan; Lyle Strehler, Monticello, Minnesota; and Steven Toth, Bay City, Michigan. A Bachelor of Science in

Education degree was also granted in absentia to Darrell Hartmann of Beecher, Illinois. Mr. Timothy Pietsch was recommended for certification both on the elementary and secondary level.

On Tuesday, December 15, the Synod's Assignment Committee also met in executive session to make assignments of calls, sent in by several schools. The following were assigned to the schools listed: Dawn Baer to Trinity, Hoskins, Nebraska; Pamela Kamin to First German, Manitowoc, Wisconsin; Randall Kramer to St. John, Maribel, Wisconsin; and Lyle Strehler to St. John (68th Street), Milwaukee, Wisconsin. Available midyear candidates not assigned at this time (two men and four women) will be included in the May assignments.

#### Christmas Concert

In spite of temperatures hovering between -15° and -20° F, more than 1,800 persons heard the two Christmas Concerts at Dr. Martin Luther College on Thursday and Friday, December 17 and 18. The DMLC Band, directed by Prof. Roger Hermanson, opened the evening with several selections, including a Morton Gould setting of "The First Noel", "Salvation Is Creat-



# Looking at the Religious World

## information and insight

### Catholic-Orthodox Dialog Produces Stalemate

"The Dialog is limping dangerously." That is the view of the Greek Orthodox Church's Synod of Bishops after 17 months of dialog with the Roman Catholic Church.

The Synod of Bishops, the 12-member governing body of the Greek Orthodox Church, has faulted Rome for the limp. "The Catholic Church's adamant insistence on maintaining a primary role, the infallibility of the pope and its support for the Catholic Uniate rite" are the chief divisive issues, the bishops said. The Uniate is a reference to an Eastern Christian Church which is in union with Rome, but which employs the Eastern Byzantine ritual of the Orthodox Church. It rankles the Orthodox bishops that the Uniate Church proselytizes members of the Orthodox Church.

The separation between Eastern and Western churches dates back to 1054. The alleged reason for the division was Rome's addition of the words "and the Son" to the third article of the Nicene Creed which declares of the Holy Ghost that he "proceeds from the Father and the Son."

The determination to attempt to end the separation followed the historic meeting between Pope Paul VI and Patriarch Athenagoras in 1964. The

first phase of the dialog began after the meeting between Pope John Paul II and Patriarch Demetrios in Istanbul in 1979.

The Synod of Bishops was not happy with the results of the first phase of the dialog. "The success of the dialog will, in fact, exclusively and only depend on the solution of the ecclesiology problems" (i.e., the infallibility of the Pope and Rome's insistence on playing the lead role in Christendom), the bishops insisted. "We will only recognize the pope as a first bishop, equal among other freely elected heads of the autocephalous [self-governing] churches. And the Vatican must stop acting as a state, which we refuse to recognize, and limit itself to religious instead of worldly affairs. On these points there can be no compromise from us." There are echoes of Luther in the bishops' statement.

The Synod of Bishops has agreed to participate in the second phase of the dialog scheduled to begin next summer in Munich, West Germany. But the Synod said, "Under such conditions it is impossible for the representatives of the Orthodox Churches to sign joint theological texts with the Catholics."

The division at the time of Reformation in 1517 resulted from the attempt to provide a Scriptural answer to the question, "What must I do to be

saved?" The division in 1054 resulted from an attempt to answer the question, "Who is going to rule the roost in the church?"

The Synod of Bishops of the Orthodox Church is saying some right things to the one question. But it is still dealing with the wrong question. What the church needs above all else is to speak with a united, Biblical voice in answer to the salvation question.

### Anglican Church Softens Stand on Women's Ordination

Anglican, Catholic and Orthodox Churches have generally stood shoulder to shoulder in opposition to the ordination of women to the pastoral ministry or to the priesthood. The combined membership of the three denominations represents more than three-fourths of the world's professing Christians.

The Anglican Church is currently in the process of abandoning the position it has shared with its erstwhile companions. The church's General Synod has approved the ordination of women to the diaconate beginning in 1983. The two-year wait is required before the decision can formally become part of Anglican church law.

In 1962 the Anglican Church permitted women to serve as deaconesses, but the church did not ordain them in a laying-on-of-hands ceremony. The 320 deaconesses currently serving have been regarded as lay members of the church.

The decision of the General Synod now entitles the deaconesses to be called "reverend" and enables them to officiate at certain liturgical celebrations including marriage ceremonies.

A minority of the General Synod delegates opposed the action. They saw the change as a step in the direction of ordaining women to the priesthood. They also saw the action as one which would strain Anglican relations with Catholic and Orthodox Churches. In this case the minority was probably correct.

(Continued on next page)

ed" by Tschesnokoff, and "A Christmas Intrada." The processional of the choirs began at 8:00 P.M., as the choristers entered the auditorium singing "On Christmas Night, All Christians Sing," accompanied by handbells. All choirs joined to sing Bach's "The Only Son from Heaven," Schroth's "Away in a Manger" and Handel's "Hallelujah Chorus." The audience heard a varied program of Christmas music, including "Still, Still, Still" in German, "The Glory of the Lord" from Handel's *Messiah*, "My Spirit Be Joyful" from Bach's Cantata No. 146, and many more familiar Christmas numbers. The assembly joined in three Advent and Christmas hymns.

President Lloyd Huebner delivered a brief Christmas message on both evenings. During the receiving of the offering the Handbell Choir played "Christmas Tapestry" by Don McAfee. Christmas at DMLC under the theme, "Now Sing We, Now Rejoice," ended with the traditional recessional as the choir members sang the familiar "Silent Night" in an arrangement by Prof. Emil D. Backer. An expression of gratitude goes out to the directors, Fred Bartel, Roger Hermanson, Joyce Schubkegel, Ronald Shilling, and Wayne Wagner and to all the students who participated. Our thoughts were turned appropriately to him, who is our Lord and Savior, Jesus Christ.

Less than a half dozen years ago, this writer attended an ecumenical roundtable discussion at Uihlein Hall in Milwaukee. One of the participants was Archbishop Michael Ramsey, who has just retired from his office as the head of the Anglican Church. His roundtable colleagues that day were advocates of women's ordination. The archbishop spoke irenically but forcefully in opposition to it. The basis of his opposition was Biblical.

The real tragedy in cases like this is the willingness of those who advocate a scriptural position to "adjust" to the will of the majority when the majority's position is contrary to Scripture. Nothing is causing greater havoc in Christendom today than the compromising posture of leaders in the church who cannot be counted on to stand up courageously for their convictions. No wonder Christians are losing respect for the authority of Scripture. If the trumpet gives an uncertain sound, who will prepare himself for the struggle?

#### **WCC Continues Support of Terrorist Groups**

A terrorist organization in South-West Africa once again tops the list of grants awarded by the World Council of Churches' Program to Combat Racism. SWAPO, the South-West Africa People's Organization, received \$125,000 of the \$587,000 allotted in 1981.

The policy of the WCC has aroused the ire of member churches around the world. The grants to terrorist groups caused the defection of the Salvation Army and other church bodies from the WCC. Lutheran churches in West Germany have issued formal protests. *Reader's Digest* articles have exposed the nature of the grants. But nothing deters the determination of the WCC to do its thing.

In addition to SWAPO, three other South African political groups are receiving an additional \$125,000. The remaining 40 percent of the \$587,000 PCR grants in aid are being distributed to 41 other antiracist groups throughout the world.

Eight groups will receive grants for the first time. They include: the Independence Front of New Caledonia for internal and external publicity and organization efforts toward "liberation from French colonial rule and struggle

for political, economic and cultural independence"; the South African Non-Racial Olympic Committee; the Bern Declaration, a Swiss-based organization which protests bank loans to South Africa; and the list goes on and on.

Four U.S. organizations are getting grants from the current allocations. They are the Indian Law Resource Center, the Manzo Area Native American Council, the National Conference of Black Lawyers, and Trans Africa, an organization which promotes "a progressive U.S. policy towards the nations of Africa and the Caribbean."

All that supposedly to promote the cause of Christ! Be grateful that you are not reading articles in *The Northwestern Lutheran* which report that your sacrifices for the Savior are being spent on political activism and programs unrelated to the Church's great commission.

#### **Turin Shroud Still Shrouded in Mystery**

Forty members of the Shroud of Turin Research Project have concluded a three-year investigation to determine whether the shroud is actually the linen cloth in which the body of Jesus was wrapped while in the tomb. Most of the team's members are respected scientists. Several are not professing Christians.

Members of the team are convinced that the shroud is not a forgery, and that the stains on the shroud are defi-

nately blood stains. But they are not insisting that the shroud can be linked to Jesus scientifically.

Last May project members expected Pope John Paul II to grant permission to submit the shroud to a carbon-14 test in an attempt to date it. An hour before the scheduled meeting with the Pope, he was shot in St. Peter's Square.

Others have insisted that the shroud is a fake. They cite biblical support for their contention. They have noted that John 19:40 and Luke 24:12 provide evidence that Jesus' body was wrapped in linen clothes, plural, not in a single 14 x 4-foot cloth.

It still amazes us that intelligent men spend so much time, effort and money on such a futile project. It is just as impossible to prove that the shroud is authentic as it would be to prove that one of the many nails displayed as relics in Europe's cathedrals is actually one of the nails that pierced Jesus' hands.

Even if proof were possible, we'd still be inclined to say, "So what?" In no way could a shroud ever offer proof of our Lord's resurrection. For a Christian, "Faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). A healthy respect for God's Word about the resurrection is vastly more important than idle speculation about a shroud.

If mystery intrigues us, let it be "the mystery of godliness, that God was manifest in the flesh."

Joel C. Gerlach

### **James P. Schaefer, New Editor of NWL**

Milwaukee, Wis. — Rev. James P. Schaefer, for the past 14 years the stewardship counselor of the Wisconsin Evangelical Lutheran Synod, has been named editor of *The Northwestern Lutheran*, official semi-monthly magazine of the Wisconsin Synod, effective January 1.

Schaefer, 59, is a graduate of Wisconsin Lutheran Seminary, Mequon, Wisconsin. He served as associate pastor of Atonement Lutheran Church, Milwaukee, from 1947 to 1967. In 1967 he was named the Synod's stewardship counselor with responsibility for funding the Synod's budget.

*The Northwestern Lutheran* with a current circulation of 42,000 began pub-

lication in 1914 as an English companion to the official German-language magazine, the *Gemeindeblatt*. The *Gemeindeblatt* ceased publication in 1969 when its circulation dipped below 500.

Rev. Harold E. Wicke, 69, retiring editor of the magazine, has served since March 29, 1970, the first five years on a part-time basis. In 1973 the editorship was made a full-time position and Wicke was named as the first full-time editor.

Besides his position as stewardship counselor, Schaefer has served the Synod in other capacities. From 1955 to 1975 he was chairman of the Committee on Constitutional Matters. From 1965 to 1969 he served as chairman of its Admin-

## Direct from the Districts

### MINNESOTA

Reporter Del Begalka

#### 40 Years A Pastor

On December 6, 1981, relatives, friends, and congregational members gathered at Grace Ev. Lutheran Church in LeSueur, Minnesota, to celebrate Rev. Arden Stuebs' 40th anniversary in the ministry. Pastor Oliver Lindholm of St. Peter served as liturgist for this service of praise. Rev. Mark Liesener of Bloomington, Pastor Stuebs' son-in-law, preached the sermon, based on Matthew 13:52. Pastor Liesener reminded the celebrant that during the past 40 years he had taken much out of the storehouse of God's Word and yet the storehouse is still full. Both the Sunday-school children and the Grace Lutheran Choir sang two anthems of praise. Following the service a reception was held in the church fellowship area.

Pastor Stuebs was ordained on December 7, 1941. That was Pearl Harbor Day, a day of infamy for our nation and the world. But it was a day of blessing for Pastor Stuebs and the congregations he would serve. His first charge was Christ Ev. Lutheran Church of Denmark and Emanuel Ev. Lutheran Church of Town Eaton, Wis-

consin. In September 1946 the Lord led him to Bangor, Wisconsin, where he served St. Paul's of Bangor and Portland Ev. Lutheran Church of Portland. In June 1961 he accepted the call to Trinity Ev. Lutheran Church, Brillion, Wisconsin, where he served until 1976. On July 1 of that year he followed the Lord's call to Grace Ev. Lutheran Church, LeSueur, Minnesota, where he continues to serve. Pastor Stuebs has also served the church-at-large as 1st vice-president of the Western Wisconsin District, as a member of the Western Wisconsin District Board of Education, and on the boards of control of Onalaska Lutheran High School and Manitowoc Lutheran High School.

Pastor Stuebs was married on June 21, 1941, to Ora Wollenburg, who was serving the Lord in the teaching ministry. Their marriage has been blessed with five children: Lois (Mrs. Mark) Liesener; Pastor Paul of Yankton, South Dakota; Ruth (Mrs. James) Weaver; Mark; and Mary (Mrs. Michael) Paggi.

All honor and praise belong to the Lord for richly blessing Pastor Stuebs and his congregations and his family during the past 40 years. May he continue to bless him and them in the future!

### NORTHERN WISCONSIN

Reporter Harlyn Kuschel

#### Dedication at Immanuel, Oshkosh

In a special service on Sunday, October 18, the members of Immanuel Congregation of North Eagle Street in Oshkosh dedicated three special gifts to the Lord, "In his name, to his praise, and in gratitude for his continued mercy." The gifts dedicated were a redecorated sanctuary, new stained-glass windows in the sanctuary and the nave, and new choir robes. All three were provided through memorials and designated gifts.

The redecoration of the sanctuary was designed to accent it and separate it from the nave. Special features of the redecorating include a new color scheme, new floor covering, altar and

dossal curtain, and two stained-glass windows depicting the Trinity and the Means of Grace. Seven new stained-glass windows give added beauty to the church's nave. They picture the birth and career of the Savior.

A special gift of \$300 by the Ladies' Guild of Immanuel provided the impetus for the purchase of the new choir robes. The used robes will be offered to a mission congregation.

Pastor J. A. Petrie, instructor at Winnebago Lutheran Academy in Fond du Lac, preached the dedication sermon on Psalm 107:1, "O Give Thanks Unto the Lord." Pastor Orvin Sommer of Immanuel read the rite of dedication. Pastor and members of Immanuel do indeed give thanks unto the Lord for his special gifts to enhance their worship of him!

#### Centennial at Salem, Nasewaupee

Salem Ev. Lutheran Church, Rt. 4, Sturgeon Bay (Nasewaupee), Wisconsin, observed its centennial with special services on Saturday evening, September 19, and Sunday morning, September 20, 1981. Pastor Ahlswede of Eagle River preached the festival sermon for two of the three services. Pastor Ronald Ash of Appleton preached for the third. Both pastors are sons of the congregation. The local pastor, Rev. A. A. Schabow, conducted the services.

The history of Salem can be traced back to the time when the pioneer pastors of our Synod began gathering scattered German families into congregations along the Lake Michigan shoreline. St. Paul's of Algoma was one of those early congregations and became a base of mission activity in the Kewaunee and Door County areas. The pastors from Algoma helped establish congregations at Rankin, Forestville, and Kolberg. The pastor of the Forestville congregation, in turn, began to do mission work among the German immigrants in southern Door County. Early records show that three infants were baptized in Nasewaupee in 1876.

Under the spiritual leadership of Pastor August Doehler of Forestville, four families organized Salem Ev. Lutheran Congregation of Nasewaupee on November 19, 1881. The beginnings, however, were very slow. The little group had no house of worship until 1887; and no incorporation pa-

istration Survey Commission, an ad hoc commission to review the structure of the Synod. In 1965 he was named as full-time executive director of a successful capital funds campaign of \$5.6 million for the Synod's schools. Since 1961 he has served as the director of Public relations for the Wisconsin Synod, a part-time position which he will continue to hold.

The 408,000 member Wisconsin Evangelical Lutheran Synod with its headquarters in Milwaukee has organized congregations in 48 states and three provinces of Canada and sister mission churches in Zambia, Malawi, Cameroon, Nigeria, Mexico, Colombia, Japan, Taiwan, Hong Kong, Indonesia and India.

pers were filed until that year.

Meanwhile, mission work in Door County continued. Congregations were founded in Sevastopol, Institute (Valmy) and Bay View. The Bay View congregation became St. Peter's of Sturgeon Bay. For some time the three congregations, Nasewaupée, Institute and Bay View formed a tri-parish served from Sturgeon Bay. By 1928, however, the two other churches in the tri-parish had grown large enough to support their own pastors. Since Salem was too small to support a pastor by itself, it received financial aid from the Synod from 1928 to 1950, when it achieved self-support.

Salem's church building was constructed in 1887 on a scenic limestone

escarpment overlooking Green Bay. In 1938 a parish hall was added. A west-end addition in 1942 increased the church's seating capacity. The present parsonage was dedicated in 1945. In 1951 the church building took on its present appearance when a stone entrance and a belltower were added. The parish hall was completely remodeled and the church was redecorated in preparation for the centennial.

Pastors who have served the congregation during its 100-year history, many of them from neighboring congregations, include: A. Doehler, A. Vogt, Potluff, C. Doehler, J. Kaiser, F. Eppling, M. Kionka, E. Schulze, F. Schumann, V. Siegler, F. Knueppel, P. Knickelbein, T. Stern, O. Henning and

W. Gaulke. Pastor A. A. Schabow served Salem as its vacancy pastor from August 1977 until April 1978, when he became Salem's full-time pastor. Beginning with Pastor Siegler, the pastors listed served Salem exclusively.

In its centennial year Salem lists a membership of 200 communicants and 259 baptized souls. Many more, however, are served through Salem's ministry to the vacationers in this beautiful area of God's creation. The Saturday evening services are often filled with those to whom Salem has become a church-home away from home. May the Lord continue to bless the congregation and its ministry!

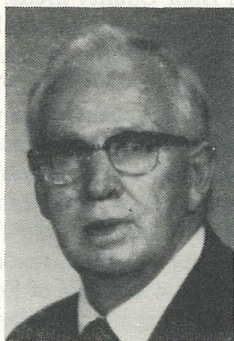
## With the Lord

### Pastor Alwin T. Degner 1902-1981

On November 30, 1981 the Lord called his soldier, Pastor Alwin T. Degner, home to receive his crown of righteousness.

Alwin T. Degner, the son of William Degner and his wife Mathilda nee Jaeger, was born in Ixonia, Wisconsin, on October 20, 1902.

In 1926 he graduated from Northwestern College and in 1929 from Wisconsin Lutheran Seminary, then in Wauwatosa. He was ordained at St. Paul's of Ixonia and served the Lord faithfully for 47 years at the following congregations: St. Paul's of White River, South Dakota, 1929-37; St. Paul's of Plymouth, Nebraska, 1937-49; St.



A. T. Degner

John's, Town of Trenton, Wisconsin, 1949-57; St. John's of rural Manitowoc, Wisconsin, 1957-72; and St. Peter's of

Oak Grove, Wisconsin, 1972-76.

During his ministry Pastor Degner also organized Good Shepherd Congregation of Beaver Dam, Wisconsin, and served on the Board for World Missions and in various other district offices. In 1976 he retired to Watertown and became a member of St. Mark's Congregation.

Pastor Degner married Lydia nee Zempel in 1929. He is survived by his wife; four daughters: Marilyn (Mrs. Elmer) Neitzel, Doris (Mrs. Peter) Westra, Alva Ruth Degner, and Lois (Mrs. Jerald) Plitzuweit; 14 grandchildren and 9 great-grandchildren.

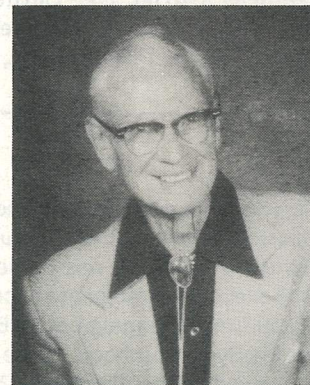
Funeral services were conducted at St. Mark's Lutheran Church on December 3, 1981. Pastor James E. Werner comforted the family and friends with Paul's words to Timothy, stating that Pastor Degner was a soldier of the Cross. Pastor Henry Paustian conducted the liturgy and the interment at St. Paul's Lutheran Cemetery of Ixonia.

### Pastor Paul P. M. Heyn 1909-1981

A pioneer home missionary and California's veteran mission board member, Pastor Paul Heyn, was called to his eternal rest on December 6, 1981. Friends and coworkers from Arizona, Nevada, and throughout California gathered at St. Mark's Church, Citrus Heights, to offer consolation to his wife, Helene, and their five sons and families.

Pastor Heyn had requested the children of St. Mark's School to sing for the service and had chosen the undersigned to deliver the sermon, whose message was based on the thought: "Elijah did much for the Lord, but the Lord did much more for Elijah."

District President I. G. Frey also spoke, acknowledging the significant and extensive service Pastor Heyn had rendered in the formative period of the California Mission District. He began work in 16 missions in addition to serving the congregations where he resided.



P. P. M. Heyn

Paul Phillip Martin Heyn was born August 29, 1909, to Herman and Alma (nee Richter) at Adrian, Michigan. He attended Michigan Lutheran Seminary, Northwestern College, and Wisconsin Lutheran Seminary, graduating in 1934.

He was ordained and installed at Jehovah-Zion, Detroit, Michigan, on

September 16, 1934. Pastor Heyn served three years at Detroit, 13 years at Zion and Our Shepherd, Warren, Michigan, and three years at Emmanuel, Tawas City.

Helene Berg became his wife on June 27, 1935. They were blessed with five sons: John, Ted, Paul, David and Thomas. Surviving relatives also include a sister and a brother.

In 1954 Pastor Heyn came west to serve Redeemer Congregation, Tucson, Arizona. He then accepted the call to become the third WELS pastor in California and established Our Savior Congregation, Pomona, where he resided from 1957 to 1967. During those years he initiated WELS home mission work in the San Francisco Bay area, in Garden Grove, San Diego, Yucaipa, and La Habra. In 1967 he moved to La Mesa, California, pastoring Shepherd of the Hills Congregation until he retired from the full-time ministry in 1972. During those years he also was pastor of the congregation at Alpine and undertook the work in Hawaii and in Escondido.

After his retirement he served on a limited basis at Bishop in Santa Barbara County, initiated the work in the Reno, Nevada, area and helped at Hope Congregation, Penryn/Newcastle, where he was a member at the time of his death. Pastor Rick Curia conducted the burial rite.

Robert Hochmuth

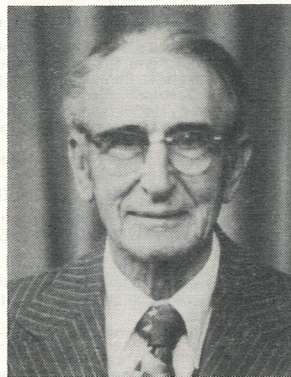
### Dr. Elmer C. Kiessling 1895-1981

Dr. Elmer Carl Kiessling, 86, passed away on December 11, 1981, at Watertown Memorial Hospital.

Dr. Kiessling was born in Jefferson, Wisconsin, on September 21, 1895, the son of Nicolas and Mary Miller Kiessling. He graduated from Northwestern College in 1917 and from the Wisconsin Lutheran Seminary (then located in Wauwatosa) in 1920.

After several years as pastor of St. John's Lutheran Church in Libertyville, Illinois, he was called to be professor of English at Northwestern College in 1927, and served in that capacity for 46 years until his retirement in 1973. He did graduate work at the University of Chicago and received a Ph.D. from that institution in 1935. For several years he was a member of the

Synod's Commission on Christian Literature and of the Synod's Committee for the Observance of the 400th Anniversary of the Formula of Concord. Professor Kiessling is the author of *The Early Sermons of Dr. Martin Luther; Watertown Remembered*, an anecdotal history of Watertown; and *Centennial Memoir*, the story of the Northwestern College Alumni Society from 1879 to 1979. He also wrote many book reviews and editorial-page features for *The Milwaukee Journal*.



E. C. Kiessling

On December 25, 1930, he was married to Esther Brockmann, daughter of Rev. Paul and Esther Wertheimer Brockmann. Besides his wife, he is survived by a son, Nicolas, professor of English at Washington State University, and his wife, Karen Harris Kiessling, Pullman, Washington; a daughter, Karen (Mrs. Larry Pautz) of West Bend; and four grandchildren. One son, Dr. Paul Kiessling, preceded him in death.

The funeral service took place at Trinity Ev. Lutheran Church, Watertown, Wisconsin, on December 14. His pastor, the Rev. W. A. Schumann, comforted the survivors on the basis of John 11:11. President Carleton Toppe spoke on behalf of Northwestern College.

An E. C. Kiessling Scholarship Fund has been established at Northwestern College, Watertown.

W. A. Schumann

#### INDEX AVAILABLE

The index for Volume 68 (1981) of *The Northwestern Lutheran* is available free of charge to all who request a copy. For your copy write to the editor of *The Northwestern Lutheran*, 3512 West North Avenue, Milwaukee, Wisconsin 53208. Those who have requested copies in former years will automatically receive a copy as soon as it is off the press. Laymen whose address has changed should notify the editor immediately.

## Turnabout

(continued)

instances they restored the literal meaning of the Hebrew text which had been obscured . . . in all the earlier English versions." The translators of the Geneva Bible, 50 years before the King James Bible, did excellent work on the basis of up-to-date Greek and Hebrew texts available to them.

But to the King James Bible translators the Greek and Hebrew scholarship of the Geneva Bible translators was not good enough. Now, when twentieth century translators use the same argument to justify improving Bible translations, King James partisans reject it.

Does it depend on whose ox is gored?  
Carleton Toppe

## INSTALLATIONS

(Authorized by the District Presidents)

### Pastors:

- Froehlich, Richard A.**, as civilian chaplain to Europe in a service at Christ Lutheran, Denmark, Wisconsin, on December 6, 1981, by E. Lehninger (NW).  
**Fritz, Loren**, as pastor in the Killeen-Fort Hood-Copperas Cove area, Texas, on November 22, 1981, by W. Diehl (Ariz.-Calif.).  
**Lowry, Timothy P.**, as pastor of Christ and Emanuel Congregations, Denmark, Wisconsin, on December 20, 1981, by W. Gaulke (NW).  
**Naumann, James W.**, as pastor of Christ the King, Palatine, Illinois, on October 11, 1981, by G. Boldt (SEW).  
**Plath, Roger W.**, as missionary to Hong Kong on December 20, 1981, by K. Koeplin (Minn.).  
**Van Norstrand, Robert C.**, as pastor of Trinity, Temple, Texas, on November 22, 1981, by W. Diehl (Ariz.-Calif.).

### Teachers:

- Baer, Eugene M.**, as instructor at Wisconsin Lutheran College, Milwaukee, Wisconsin, on August 23, 1981, by W. Mueller (SEW).  
**Bauer, John E.**, as instructor at Wisconsin Lutheran College, Milwaukee, Wisconsin, on August 23, 1981, by W. Mueller (SEW).  
**Falk, Michael, W.**, as teacher at Gloria Dei-Bethesda, Milwaukee, Wisconsin, on September 13, 1981, by L. Ade (SEW).  
**Fuerstahler, Daniel J.**, as teacher and principal at St. John's, Lannon, Wisconsin, on August 23, 1981, by W. Krueger (SEW).  
**Grosinske, Steven C.**, as teacher at ILEMS, Hong Kong, on November 15, 1981, by G. Kirschke (SEW).  
**Haase, Michael R.**, as teacher at Bethany, Kenosha, Wisconsin, on August 16, 1981, by J. Martin (SEW).  
**Proeber, Leonard A.**, as instructor at Wisconsin Lutheran High School, Milwaukee, Wisconsin, on August 24, 1981, by W. Krueger (SEW).  
**Zeamer, Randall R.**, as teacher at St. Luke's, Kenosha, Wisconsin, on January 4, 1981, by M. Hahn (SEW).  
**Zimmer, Ronald**, as teacher at Apostles Lutheran School, San Jose, California, on September 8, 1981, by D. Valleskey (Ariz.-Calif.).

## ADDRESSES

(Submitted through the District Presidents)

### Pastors:

- |  |  |
|--|--|
| <b>Belter, Dennis W.</b><br>318 Rocklane<br>Midland, Texas 79703   | <b>Mielke, Norbert M. em.</b><br>3531 No. Cty Rd. 27<br>Loveland, Colorado 80537           |
| <b>Fritz, Loren</b><br>1202 Pine Drive<br>Killeen, Texas 76541   |  |
| <b>Kugler, Samuel G.</b><br>Rancho Vista Mobile Estates<br>1506 Oak Dr., Sp. 66<br>Vista, California 92083 |  |
| <b>Lowry, Timothy P.</b><br>477 E. Grand Ave.<br>Denmark, Wisconsin 54208<br>Phone: 414/863-2090           | <b>Teacher:</b><br><b>Grosinske, Steven, C.</b><br>4 Broadcast Drive<br>Kowloon, Hong Kong |

**DR. MARTIN LUTHER COLLEGE  
STUDY TOURS**

*I. European Civilization and Culture Tour IV*  
This is a six-week, six-credit course offered as part of the 1982 Summer School program of Dr. Martin Luther College. The itinerary includes German landscapes, the Danube, Greece, Italy, Switzerland and the Rhineland. Tour leaders are Prof. Hartwig and Prof. Koelpin. Tentative dates are June 13-July 26. Estimated cost is \$2,100.  
If interested contact Director of Social Services, Dr. Martin Luther College, New Ulm, MN 56073.

*II. An American Study Tour*  
This is a four-week, four-credit course offered as part of the 1982 Summer School program of Dr. Martin Luther College. The course is designed to give students a variety of experiences as they observe first hand some of the sites where American history was made. The course is open to anyone who is eligible to enroll in the DMLC Summer School program. Preference will be given to those taken the course for credit and to those who register early.

The itinerary will take you to Milwaukee, Chicago, through Indiana, Kentucky and Virginia to the seacoast. It will continue from Norfolk to historic sites in Virginia, stops in New York state, Ohio, Michigan, and Milwaukee. Tour leaders are Prof. Wulff and Prof. Meihack. Dates are June 13-July 10. Estimated cost is \$675 plus the cost of your meals.

If interested contact Director of Social Services, Dr. Martin Luther College, New Ulm, MN 56073.

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**CALENDAR OF CONFERENCES**

**MICHIGAN**

**SOUTHWESTERN MICHIGAN  
PASTORAL CONFERENCE**

**Date:** February 16, 1982; 9:00 a.m. Communion service.  
**Place:** Trinity, Wayland, Michigan; D. Westendorf, host pastor.  
**Preacher:** J. Hopf; G. Kionka, alternate.  
**Agenda:** Exegesis of the Principal Passages Relating to Church Fellowship (concluded); G. Hieb; AVA Presentation; The Efficacy of the Sacraments; G. Kionka; Reports; Conference Business; Questions of Casuistry; Discussion of the Manner in Which the Michigan District Chooses Delegate to WELS Conventions.  
D. J. Valteau, Secretary

**MINNESOTA**

**ST. CROIX PASTORAL CONFERENCE**

**Date:** February 9, 1982; 9:00 a.m. Communion service.  
**Place:** Grace Lutheran, 8th Ave. S. and Southview, South St. Paul, Minnesota; C. Sengbusch, host pastor.  
**Preacher:** C. Degner; T. Kujath, alternate.  
**Agenda:** Presentation by the Wisconsin Lutheran Child and Family Service on coping with stress in the ministry.  
M. Mulinix, Secretary

**CROW RIVER PASTORAL CONFERENCE**

**Date:** February 16, 1982; 10:00 a.m. Communion service.  
**Place:** St. Paul's, Litchfield, Minnesota; W. Henrich, host pastor.  
**Agenda:** Exegesis of Titus 3; T. Westendorf; Current Thinking of Death and Dying and Its Implications to Pastoral Theology; A. Backus; Casuistry; Conference Business.  
**Note:** Please excuse to the secretary.  
S. Smith, Secretary

**REDWOOD FALLS PASTORAL CONFERENCE**

**Date:** February 16, 1982; 9:00 a.m. Communion service.  
**Place:** St. Paul's Lutheran, Seaforth, Minnesota; R. Beckmann, host pastor.  
**Preacher:** L. Wurster; alternate, M. Zarling.  
**Agenda:** Exegesis of Genesis 10:1-11:9; D. Kehl; *Formula of Concord*, Article XII; R. Hellmann; Ministering to the Surviving Family after a Funeral; D. Meyer; Casuistry; Business.  
R. Hellmann, Secretary

**NEBRASKA**

**COLORADO DELEGATE CONFERENCE**

**Date:** Feb. 1-2, 1982.  
**Place:** Salem, Colorado Springs, Colorado.  
**Preacher:** J. Schultz.  
**Agenda:** The Christian Businessman (handling pressures, temptations to compromise Christian principles, opportunities to witness, etc.); E. Spitzer; How Does One Daily Drown the Old Man and Put on the New Man?; J. Barenz; The Importance of Infant Baptism — Can Infant Baptism (children of non-members) Ever be Refused because of Immorality of the Parents?; T. Wendt; elections, Reports and Conference Business.  
T. Wendt, Secretary

**MID-AMERICA PASTOR-  
TEACHER-DELEGATE CONFERENCE**

**Date:** February 15 (noon) - 16, 1982.  
**Place:** Gethsemane, Oklahoma City, Oklahoma; D. L. Bode, host pastor.  
**Preacher:** C. Iles; D. L. Bode, alternate.  
**Agenda:** What Does the Holy Spirit Contribute to Our Salvation?; D. Laude; Christian Discipline in the Home; R. Rosin; The Christian's Warfare in Everyday Life; G. McKinnis (alternate); Exegesis of Ephesians 6:1-4; C. Seefeldt; Elections.  
**Note:** Please excuse to host pastor.  
E. C. Stroh, Secretary

**CENTRAL DELEGATE CONFERENCE**

**Date:** February 15-16, 1982.  
**Place:** Trinity Lutheran, Hoskins, Nebraska.  
**Preacher:** L. Sievert; W. Bruss, alternate.  
**Agenda:** *The Large Catechism*, Commandments 4 and 5; P. Bauer; Isagogical Study of Philippians 1 with Exegetical Study of Difficult Passages; M. Zander; Moral Majority — What Is It?; R. Schlieue; How We as Christians May Combat the Humanistic Element which Affects the Home; Pastor, Teachers, and Lay Delegates of Good Shepherd Lutheran Church, Omaha.  
D. Lemke, Secretary

**ROSEBUD DELEGATE CONFERENCE**

**Date:** February 15-16, 1982; 7:30 p.m. Communion service.  
**Place:** Trinity, Winner, South Dakota; N. Baumann, host pastor.

**Preacher:** T. Johnston.  
**Agenda:** The Doctrine of Fellowship in an Ecumenical Age; D. Waage; Is Mormonism Becoming a Greater Threat to the West?; layman; Bible Study of Psalm 116; R. Wahl.  
**Note:** Those desiring lodging should announce as soon as possible to the host pastor.  
R. D. Wahl, Secretary

**SOUTHERN PASTOR-TEACHER-DELEGATE  
CONFERENCE**

**Date:** February 15-16, 1982; Monday, 9:30 a.m. Communion service.  
**Place:** Zion Lutheran, Garrison, Nebraska.  
**Preacher:** M. Traudt.  
**Agenda:** *Augsburg Confession*, Article XV, Of Ecclesiastical Usages; W. Hilgendorf; The Duties and Functions of a Circuit Pastor; J. Frank; The Eighth Commandment — Practical Application for Life; C. Enter.  
**Note:** Announce to host pastor, W. Hilgendorf.  
P. Reede, Secretary

**NORTHERN WISCONSIN**

**MANITOWOC PASTORAL CONFERENCE**

**Date:** February 15, 1982; 9:00 a.m. Communion service.  
**Place:** Bethany Lutheran, Manitowoc, Wisconsin; L. Eilenberger, host pastor.  
**Preacher:** W. Gaulke; alternate: K. Haberkorn.  
**Agenda:** Exegesis of 2 Peter 2; H. Kesting; alternate: 2 Peter 3; G. Unke; Old Testament Chronology; Teacher P. Ruege.  
**Note:** Excuses are to be made to the host pastor or the secretary.  
K. Kuenzel, Secretary

**WINNEBAGO PASTORAL CONFERENCE**

**Date:** February 15, 1982; 9:00 a.m. Communion service.  
**Place:** Bethlehem Lutheran Church, 1206 Ontario St., Oshkosh, Wisconsin 54901; W. Moll, host pastor.  
**Preacher:** D. Johnson; D. Kastenschmidt, alternate.  
**Agenda:** Exegesis of James 5; P. Huth; Shepherd Under Christ, Chapter 5; B. Kuschel; *Augsburg Confession*, Articles IX to XIX (Triglot, pp. 47-53); G. Albrecht.  
**Note:** Excuses are to be made to the host pastor.  
D. Jensen, Secretary

**SOUTHEASTERN WISCONSIN**

**METROPOLITAN MILWAUKEE  
LUTHERAN TEACHERS CONFERENCE**

**Date:** February 18-19, 1982.  
**Place:** Atonement Lutheran School, Milwaukee, Wisconsin; K. Koepf and K. Eggert, host pastors, and R. Dusseau, host principal.  
**Agenda: Thursday:** 9:00: Opening Service; 9:30: Business Meeting; 10:15: Application of the First Table of the Law; C. Clarey; 1:00-3:00: Sectionals and Workshops; **Friday:** 9:00: Opening Devotion; 9:30: Sectionals and Workshops; 1:00-3:00: Sectionals and Workshops.  
D. Hackmann and C. Natzke

**WESTERN WISCONSIN**

**MISSISSIPPI RIVER VALLEY CONFERENCE**

**Date:** February 2, 1982; 9:00 a.m. Communion service.  
**Place:** St. Luke's, Pickwick, Minnesota.  
**Preacher:** N. Schroeder; alternate, J. Pärcher.  
**Agenda:** Exegesis of Titus 2; L. Schalow; *Formula of Concord*, Article X; J. Mumm; An Evaluation of Parish Leadership Seminars; M. Birkholz.  
E. Klumb, Secretary

**CENTRAL PASTOR CONFERENCE**

**Date:** February 15, 1982; 9:00 a.m.  
**Place:** Northwestern College, Watertown, Wisconsin.  
**Preacher:** R. Pagels; K. Schroeder, alternate.  
**Agenda:** Exegesis of 1 Corinthians 11:17-34; D. Plocher; The Pastor Setting His Time Priorities; A. Zahn.  
S. Ehke, secretary

**CENTRAL TEACHERS' CONFERENCE**

**Date:** February 25-26, 1982; 8:45 a.m. Communion service.  
**Place:** St. Paul's Lutheran School, Ft. Atkinson, Wisconsin.  
**Agenda:** Evangelism: Talk About the Savior; Workshops: Working with the Youth, Volleyball Clinic, Detecting Learning Disabilities, Techniques to Improve Oral Expression, Innovations for School Musicals and Forensics, Writing and Illustrating Original Stories; Election and Announcements.  
D. Lauersdorf, Secretary

**HYMNALS NEEDED**

St. Paul Ev. Lutheran Church of Amherst, New Hampshire, is in need of hymnals for its worship services. We will be happy to pay postage and handling if you have any which are not in use. Please send them to: St. Paul Ev. Lutheran Church, Craftsman Lane, Rt. 1, Amherst, New Hampshire 03031.

## 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
Arkansas .....	Russellville*
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*
North Dakota .....	Minot*
Ohio .....	Dublin/Worthington*
Oregon .....	Medford
	Pendleton*
Texas .....	Killeen/Ft. Hood*
	Lewisville*
	Tyler*
Vermont .....	Barre
Virginia .....	Manassas
Wisconsin .....	Chippewa Falls*
	Merrill
Wyoming .....	Casper
	Gillette*
Alberta .....	Calgary
Ontario .....	Toronto*

\*Denotes exploratory services.

## EXPLORATORY

### KILLEEN/FORT HOOD/ COPPERAS COVE, TEXAS

The Wisconsin Synod Lutheran Mission in the Killeen area now has a resident pastor and is worshipping on Sunday mornings at 9:30 at the Harper Talasek Chapel, 506 N. 38th, Killeen, Texas. Sunday school and Bible class are at 10:30 a.m. For additional information please contact Pastor Loren Fritz, 1202 Pine Drive, Killeen, Texas 76541; phone 817/526-8125.

### DAYTONA BEACH, FLORIDA

The WELS exploratory group in Daytona Beach is currently worshipping at Tomoka Elementary School, located just south of S.R. 40 about a half-mile west of Nova Road in Ormond Beach, Florida. We worship at 9:00 a.m.; Sunday school and Bible class begin at 10:15. If you know of anyone who might be interested in our services, please contact Pastor Steven Steiner, 1160 Orange Ave., Daytona Beach, Florida 32014; phone: 904/255-5293.

## LEWISVILLE, TEXAS

The WELS has begun exploratory work in the Lewisville, Texas, area. This exploratory will serve the surrounding communities of Denton, The Colony, Flowermound, Lake Dallas, Coppel and Carrollton, Texas.

Services are being held at 8:30 a.m. Sundays at Kinder-Care behind Lakeland School at the corner of Fox and Edmunds in Lewisville. Sunday school follows at 9:45 a.m.

Please send names of WELS people in the area to Pastor G. L. Pieper, 738 Lakeside Dr., Duncanville, Texas 75116; phone: 214/298-9036; or call Mr. Gary Moss, 214/221-3955, in Lewisville or Mr. Dale Foster, 214/370-4616, in The Colony.

## NAMES WANTED

### PORTLAND, MAINE

Survey work is currently being conducted in the Portland, Maine, area with the intention of beginning exploratory work in that area soon. Please forward names and addresses of all interested WELS and ELS members, and anyone else who might be interested, to Pastor Richard H. Schleicher, Naticook Road, Merrimack, New Hampshire 03054; phone 603/889-3027.

### RED DEER, ALBERTA CANADA

Please send names and addresses of WELS and ELS members living in, or moving to, Red Deer, Alberta, Canada, and the surrounding area to Pastor John J. Sullivan, 5514 55th Street, Westaskiw, Alberta T9A 1A7, Canada.

## TIME AND PLACE

### MIDDLE GEORGIA

Sola Gratia, the WELS exploratory mission in Perry/Warner Robbins, Georgia, worships at the Perry Presbyterian Youth Center, located on the corner of Sunset and Macon Road (Hwy 41) in Perry. Bible class and Sunday school are at 9:30 a.m. and worship follows at 10:30 a.m. To obtain or forward information, contact Pastor Joel Leyrer, 1105 Kenwood Drive, Perry, Georgia 31069; phone: 912/987-4402.

### GILLETTE, WYOMING

Christ Our Redeemer Ev. Lutheran Church, the WELS mission in Gillette, Wyoming, has changed location. It now meets every Sunday at 3:30 p.m. at the Foothills Community Center, located right off US. highway 14-16 on Foothills Boulevard in West Gillette. Bible class and Sunday school follow immediately after the service. For information call: Pastor David Russow, 416 South Fifth Avenue, Casper, Wyoming 82601, phone: 307/235-2770; or Mr. Marco Schlommer, 611 A. Emerson Avenue, Gillette, Wyoming 82716, phone: 307/682-9168.

## OREGON, WISCONSIN

Faith Evangelical Lutheran Church, a mission congregation of the ELS, is now worshipping in its new church building at 143 Washington Street. The worship service is at 9:00 with Sunday school and Bible class at 10:15. Faith is served by Pastor Craig A. Ferkenstad, 4706 Hoover Street, Oregon, Wisconsin 53575; phone 608/835-5540.

## CALL FOR NOMINATIONS

### Wisconsin Lutheran Seminary

Prof. Carl J. Lawrenz has announced his retirement effective the end of the 1981-82 school year.

Therefore, the Wisconsin Lutheran Seminary Board of Control, with the approval of the Commission on Higher Education, requests the voting constituency of the Synod to nominate candidates for the position of professor of Old Testament and Homiletics.

Please send letters of nomination together with pertinent information to the undersigned by February 25, 1982.

Pastor Paul A. Manthey, Secretary  
WLS Board of Control  
8419 W. Melvina Street  
Milwaukee, Wisconsin 53222

## PASTOR'S INSTITUTE

A Pastor's Institute will be held at Luther High School, Onalaska, Wisconsin, on June 14-15, 1982. Prof. E. Fredrich will present a series of lectures on "The Wisconsin Synod's Relations with Other Church Bodies" and Prof. D. Kuske will present a series of lectures on "The New Testament Manuscripts and Variant Readings in Modern Translations." A fee of \$15.00 is requested of each participant. The sessions will run from 9:00-12:00 a.m., 1:00-4:00 p.m., and 6:00-9:00 p.m. on June 14 and 9:00-12:00 a.m. and 1:00-4:00 p.m. on June 15.

### CHAPLAIN R. A. FROEHLICH

#### HOME ADDRESS

Effenspitze #7  
6700 MZ Ebersheim 41  
West Germany

### CHAPLAIN D. L. TOLLEFSON

#### HOME ADDRESS

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

## 1982 ITINERARY OF DR. MARTIN LUTHER COLLEGE CHOIR

The Dr. Martin Luther College Choir, consisting of 44 singers, under the direction of Prof. Roger Hermanson, will leave New Ulm, Minnesota, on February 26 for an extended tour into the eastern part of the United States and will return to the campus on March 8. This is the choir's spring vacation. You are invited to come to the churches at which the choir will be singing to hear the gospel message in song. The congregations at which the choir will sing on tour and on several weekends in the spring of 1982 are the following:

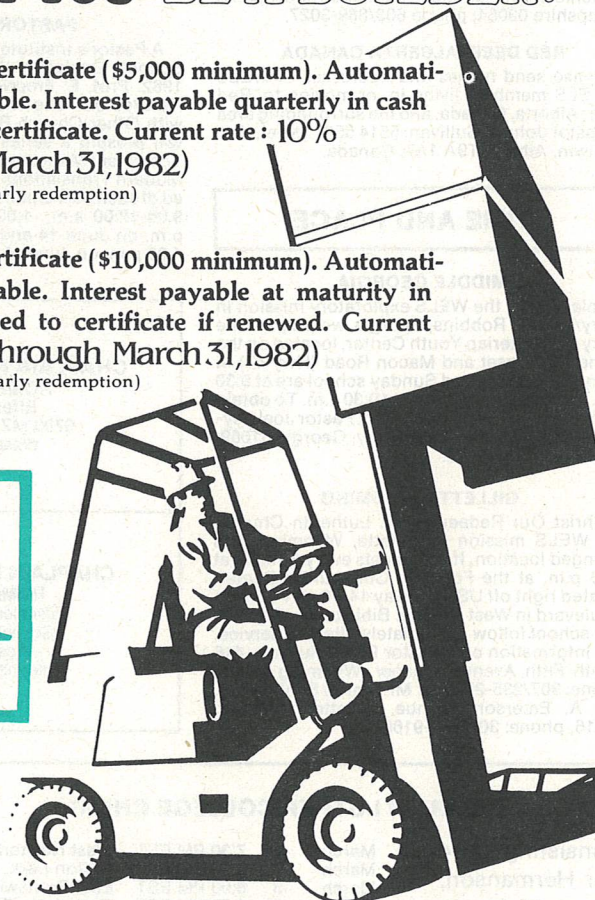
February 26	7:30 PM CST	Rochester, MN	Ascension	March 1	7:30 PM EST	West Newton, PA	Faith
February 27	4:00 PM CST	Somers, WI	Shoreland Lutheran	March 2	8:00 PM EST	Clifton Park, NY	King of Kings
	7:30 PM CST	Antioch, IL	Faith	March 3	8:00 PM EST	East Brunswick, NJ	Our Savior
February 28	9:00 AM CST	Chicago, IL	St. Andrew (service)	March 4	7:30 PM EST	Christiana, DE	St. John
	3:15 PM EST	Fort Wayne, IN	Beautiful Savior	March 5	8:00 PM EST	Falls Church, VA	Grace
	8:00 PM EST	Jenera, OH	Trinity	March 6	8:00 PM EST	Toledo, OH	Arlington Avenue
				March 7	10:30 AM EST	Sturgis, MI	St. John (service)
					8:00 PM CST	Jackson, WI	David's Star
				March 14	8:00 PM CST	New Ulm, MN	St. Paul
				March 26	8:00 PM CST	Loretto, MN	Salem
				March 27	8:00 PM CST	Milwaukee, WI	Gethsemane
				March 28	10:30 AM CST	Madison, WI	Eastside (service)
					3:00 PM CST	Princeton, WI	St. John
				April 3	8:00 PM CST	Morrison, WI	Zion
				April 4	8:00 &		St. John-St. James (service)
					9:30 AM CST	Reedsville, WI	
					8:00 PM CST	Menomonie, WI	St. Paul
				April 16	7:30 PM CST	St. Paul, MN	St. John
				April 17	7:30 PM CST	Watertown, WI	St. Mark
				April 18	9:00 AM CST	Juneau, WI	St. John (service)
					11:00 AM CST	Lowell, WI	Salem (service)
					4:00 PM CST	Tomah, WI	St. Paul

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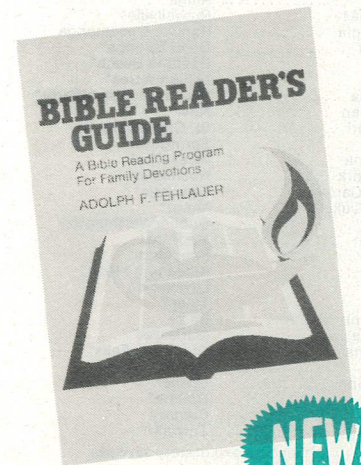
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