

The Northwestern Lutheran

October 22, 1972



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Briefs by the Editor

Reformation 1972 sees strife within the church. This is nothing new. Nor is the object of this strife something new. Strife in the church has basically always centered about the Scripture — sometimes directly, sometimes more indirectly. In Jesus' own day men found a way of getting around the Scripture, either by adding thereto (the Pharisees and their man-made traditions) or by rejecting the greater part of it (the Sadducees and their denial of fundamental Biblical truths). The Scripture has received the same sort of treatment down through the ages. Today, too. That's why we must be particularly concerned to uphold the Reformation principle summarized in two Latin words *Sola Scriptura* — Scripture alone. In our teaching and preaching, in what we believe and in what we share, the principle to uphold is: No more than the Scripture, no less than the Scripture.

Those who object to this principle seek to create an artificial tension between the Scripture and the Gospel. Implied is that if you hold to the Gospel, it does not matter how you deal with the rest of Scripture. Also suggested is that if you teach all that Scripture says, you might be undermining the Gospel. Neither is correct. Both come dangerously close to placing man as an authority over Scripture. Seemingly man has never been able to resist the very first temptation, the temptation to become like God.

But there is no tension between the Scripture and the Gospel. The Gospel is the chief and comforting doctrine of the Holy Scripture, and the Scripture is God's Word to us in which He reveals His good and gracious will about our salvation. We find it nowhere else. The truth of the one

stands and falls with the complete reliability of the other.

We hope that our pastors and laymen will faithfully distribute the special copies of *The Northwestern Lutheran* being sent to each congregation at a ratio of one copy for every four communicants. We believe that our Synod's periodical should be read by every member of our church family.

The issue of October 8 was sent to all congregations of the Michigan and Minnesota Districts. The extra mailing numbered 20,466 copies. This issue is being sent to the congregations of the Western Wisconsin, Dakota-Montana, and Pacific Northwest Districts. The extra run will number 16,125. Southeastern Wisconsin and Nebraska are scheduled for November 5, finishing up with the Northern Wisconsin and Arizona-California Districts on November 19.

Present cost of *The Northwestern Lutheran* is \$2.50 per year. On January 1, 1973, this will increase to \$3.00 per year. Orders received after that date will be billed at the new rate.

We also urge our members to consider subscribing to our other publications: *Wisconsin Lutheran Quarterly* (see page 355), the *Junior Northwestern*, *The Lutheran Educator*, and *Meditations*.

The new format of *The Northwestern Lutheran* was planned by Mr. H. Franklin Lange of the Art Department of Northwestern Publishing House. We know you will agree that the new look is an appealing one. Perhaps an article would be in place someday describing how *The Northwestern Lutheran* is put together. It's a fascinating story, involving dozens of people.

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

The Northwestern Lutheran

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OUR COVER

Luther Expounding the Scripture — Photograph by Mr. H. Franklin Lange of Northwestern Publishing House.

THE NORTHWESTERN LUTHERAN

Editorials

No Reformation Without Scripture Alone

God knows that the world needs a reformation today. Men are abolishing standards of right and wrong, losing their perception of sin, dismissing the consciousness of guilt. Mao's pagans know more morality and live more decently than do many inhabitants of so-called Christian countries.

Less and less do most churches of Christendom know what God has made known to them and do what God has directed them to do. They think and act more like the world they are supposed to save than like the church that is to save the world.

There was once a Reformation that restored the church to what God intended it to be. Through the Lutheran Reformation the Scripture doctrines of grace alone, faith alone, and Scripture alone were reestablished for the church.

But that was accomplished in Luther's day because then God's Word was still God's Word to Christians. It was because Luther was in dead earnest about the authority of that Word and because he believed the very words and syllables of Scripture, that God could use the sure faith of this man and through it work the Reformation.

Today much preaching no longer proclaims, "Thus saith the Lord," and many preachers do not believe that God's Word is absolute truth. As well expect Satan to effect a reformation today as to expect such to renew the faith and morals of the church.

Only through the relatively few who still believe that God's Law is unchanging reality, that God's Gospel is absolute truth, and that the Word that contains them is unerring fact — as Luther believed it — could any latter-day reformation still come about.

Carleton Toppe

Salvation by Works: Chapter II Martin Luther's efforts to reform the church in the sixteenth century were based on a return to God's Holy Word with its cardinal doctrine of justification by grace through faith. The return came first. The revitalization followed. This lesson in church history can be forgotten.

The church in the world today has its faults as it did in Luther's day. Sincere people observe these faults, and they want to do something about them. Unfortunately, their efforts often tend to revert to the very thing which so

disturbed Luther and triggered the Reformation in the first place: the emphasis on salvation by works.

There is no question but that the emphasis on social activism among the churches in recent years has tended to divert the church away from Scripture and from its purpose of proclaiming free salvation for sinners through the blood of Jesus Christ. It is man who saves the world, according to this emphasis, not God.

At the same time, arising from the midst of Bible-believing churches is an unrelated effort at renewal and revitalization which also puts the emphasis on what man should do: "Give God a chance" . . . "Take God as your partner" . . . "Take Christ into your life." It may not be intended so, but one gets the impression that God is demoted from the position of sovereign Lord and Savior and replaced by the sinner. Man takes the initiative, and God follows.

The modern charismatic movement similarly tends to divert attention away from God's great gift of salvation to all sinners through Christ. Salvation tends to become a sort of second-rate gift, several notches below sensational manifestations of the Spirit in the activities of men.

God is not dead. But neither is Satan. Accordingly, in our eagerness to stimulate and demonstrate life in the church we have to watch lest we be led into another chapter of salvation by works, wherein man glories in his own work rather than in God's grace in Christ.

Immanuel Frey

Peep-Peep The ecumenical agency LCUSA (claiming "95 per cent of America's Lutherans") got a group together in Oklahoma City to discuss "Scriptural interpretation." Guided by a Ph.D., participants engaged in "theological studies" such as:

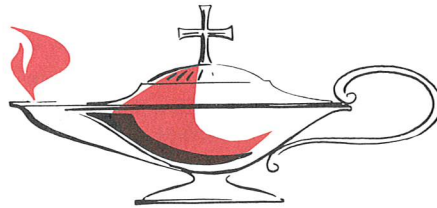
- * walking around a large empty room silently, loosely.
- * walking two and two without speaking.
- * walking around inside your small group circle looking in each person's eyes.
- * picking a partner without speaking and deciding silently which one was to "play blind" and which was to lead out of a large room.

No kidding. And the breathtaking upshot of the conference was: "The Bible is a limited authority" and "now we can move on . . . and take the obvious step of altar and pulpit fellowship."

Try to picture John on Jordan's banks or Paul on his Mediterranean mission walking about "silently, loosely." Imagine Luther on trial before the princes of church and state strolling about the courtroom "looking into each person's eyes." Imagine any Christian calling this sort of thing "theological study"!

God grant us a Reformation celebration that includes some old-fashioned preaching of God's unchanging Word, some personal repentance of sin and faith in our Savior, and some festival singing of our freedom from the Antichrist and from these theological "wizards that peep and that mutter."

John Parcher



Studies in God's Word

The Imminent Day of the Lord

For the Day of the Lord is near upon all the heathen. As thou hast done, it shall be done unto thee, thy reward shall return upon thine own head.

For as ye have drunk upon My holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble; and they shall kindle in them and devour them, and there shall not be any remaining of the house of Esau; for the Lord hath spoken it (Obadiah 15-18).

"As soon as your father comes" is capable of two opposite responses. It means one thing for the rascal; another for the birthday-child. The announcement of the Day of the Lord is like that. For the worldling it signals the end of his pleasure. God's elect, however, may lift up their heads in joyful anticipation.

God's Purposes Ripen

The Day of the Lord is the day in which He completes the design that He has been weaving and ties up all the loose ends. His wondrous work is displayed in all its grandeur for all to see. He Himself appears in His full splendor and majesty. All nations stand in awe before Him and tremble.

One side of God's glory issues in judgment and retribution on all who have opposed Him and have rejected His proffered grace. He who has sown the wind reaps the whirlwind. "Thy reward shall return upon thine own head."

Carried to completion, the outcome of the good and gracious will of God is exhibited in the Day of the Lord as the other side of His glory. The redeemed are paraded as trophies of His grace. His kingdom comes into full view. His holy name is extolled by His exultant people.

Poison in the Cup

The principle of judgment and just retribution in the Day of the Lord is exemplified in the case of Edom. Edom stands as representative of all nations that must give account for their opposition to the Lord and for their oppression of the Lord's people. Edom's desecration of the site of the Lord's Temple ("My holy mountain") by drinking carousals symbolizes the unholy glee of all the Lord's enemies as they trample underfoot the holy things of God — His holy Word, His holy ordinances, and His sanctified people.

They who celebrate their successes over the Lord's people jubilate prematurely. Intoxicated with the good of this life, they are suddenly sobered at the first sip of the cup of wrath. Forced to taste the bitterness of their crimes, they must drain down to the dregs of destruction the burning brandy of unbelief. "They shall be as though they had not been."

The Gospel-fire that purifies and cleanses the Israel of God ("the house of Jacob" and "the house of Joseph"), true sons of the father of believers, consumes Esau and his kind. Whereas, "he that believeth and is baptized shall be saved," it follows that "he that believeth not shall be damned."

Deliverance on Mount Zion

Against the dark background of bleak destruction the salvation of God's people shines all the brighter. Zion, the scene of frequent sorrow and desolation, becomes the haven of the escaped remnant, gathered from all nations. In the Day of the Lord Mount Zion is revealed as the domain of the Lamb (Rev. 14:1). The gathered remnant appears as a host, the Holy Christian Church, the Communion of Saints, completely intact. Not a single one whom the Father has sealed has been lost.

"There shall be holiness." All who have been sanctified by the washing of water by the Word stand on Mount Zion, not having spot or wrinkle or any such thing — holy and without blemish (Eph. 5:26,27). "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but (only) they which are written in the Lamb's book of life" (Rev. 21:27).

"The house of Jacob shall possess their possessions." Full and complete possession and enjoyment of the Lord's precious gifts — all of them! This is beyond all human comprehension! When we realize how little we possess our possessions here and now, we fail to grasp the full meaning of this expression. (The thought is taken up again in the closing section of Obadiah.)

When is the Day of the Lord? It is near — always. It is near to Edom, near to Jacob and Joseph, near to all nations. It is near to us "upon whom the ends of the world are come." The times of every age must be viewed in the light of the Day of the Lord. Every generation, so to speak, is equidistant from it. It befits us to be ready — now! "The Lord hath spoken it!"

Paul E. Nitz

Eight Sermons

How fast should change take place in society, in the community, in the church? There are those who insist that a revolution is the only answer. They even claim Christ as the first revolutionary. Most of us do not recognize the Christ whom they preach.

So Luther 450 years ago.

1521 was the year of the Diet at Worms and Luther's stay at the Wartburg Castle. He relaxed there, and worked there. He believed Wittenberg to be in good hands. What he failed to reckon with was the fact that friends can sometimes be your worst enemies. Melancthon failed him, Karlstadt forced the issue, and Zwillling and the Zwickau "prophets" undermined the Reformation. If Luther had not returned to Wittenberg in 1522, you and I, humanly speaking, would not be experiencing the blessings of the Reformation today.

Tragic Events

Let's look at what was happening. While at the Wartburg, Luther was informed that priests, monks, and nuns were leaving the monasteries and entering the married estate, which according to Scripture "is honorable in all." He approved. Also of giving the Lord's Supper under both forms, for after all the Scripture said, "Take, eat" and "Take, drink." It pleased him that masses for the dead were discontinued, "for it is appointed unto men once to die, and after this the judgment." He applauded these changes wholeheartedly — but only at first.

On December 4, 1521, Luther made a trip back to Wittenberg, incognito behind a bushy beard. He wanted to see for himself. What he saw disturbed him. The day before had witnessed a riot in Wittenberg. University students and people of the town had stormed the parish church, taking the service books off the altar and driving out the priests. Knives and stones were part of it. But though Luther had the distinct feeling that the Gospel was being undermined, he was not yet ready to act. He relied on his friends and rode back to the Wartburg.

It was only the quiet before the storm. On Christmas Eve a mob

again invaded the parish church during the service. And at the Castle Church they even interrupted the priest in the midst of the blessing, wishing him pestilence and hellfire. Christmas Day revealed Karlstad, one of Luther's coworkers, to be the spiritual father of this revolution. Officiating without vestments, he preached against fasting and confession. And later he demanded that all statues be removed from the churches. It's no wonder that Zwillling fearlessly led a mob in overturning the altars and smashing the statues and pictures. The disorder was even justified by an appeal to the Second Commandment. So Karlstad and Zwillling.

What it was leading to became evident when three "prophets" from Zwickau appeared in Wittenberg. Their preaching was no longer a reformation, but a revolt against God's Word. These men, for example, claimed there was no need of the Bible — claimed to rely on the Spirit — claimed to speak personally with God.

If we didn't know that the year was 1522, we, observing the goings on in the church today, might think it was 1972. That's why we need to note what happened when Luther returned to Wittenberg on March 6.

Eight Powerful Sermons

From March 9 to 16 Luther preached a series of eight powerful sermons. By the time he finished, order had returned and the Reformation had been saved from the radicals. It thus remained a "conservative Reformation," one that did not compromise the Gospel of Jesus Christ.

These sermons, at first reading, seem deceptively simple. But though preached to simple believers, they were powerful instruments of God. They applied the Word of God, "which is sharper than any two-edged sword." Luther, I am convinced, learned as he preached. From that moment on, the Reformation remained on the right track, building solely upon the foundation of the Apostles and Prophets, retaining Christ as its chief cornerstone. You may read these eight sermons in Vol-

ume 51 of *Luther's Works* being published by Concordia Publishing House and Fortress Press.

The eight sermons were a series. Eight successive mornings Luther led his people from one truth to the other. He taught them to see that their actions had not been in accord with God's Word. A reading of the sermons demonstrates that in 1522 Luther was already voicing all the truths which he so clearly set forth in 1529 in his catechisms.

What did he say? On March 9 he told his Wittenberg flock: "I would not have gone so far as you have done, if I had been here. . . . You say it was right according to the Scriptures. I agree, but what becomes of order? For it was done in wantonness with no regard for proper order and with offense to the neighbor." On March 10: "We must first win the hearts of the people. . . . I would not make it an ordinance for them, nor urge a general law. . . . For faith must come freely without compulsion." On March 11 he stressed that some things are "musts," but other things are left to our free choice. Among the latter, marriage, monastic life, the abolition of images. March 12: That images are abused does not force us to condemn them. Concerning meats: We are at liberty to use them, just so no offense is given our weak brothers and sisters. On March 13, he discussed the Sacrament. It was no aberration to receive it in both kinds, but it was an aberration to insist that you must take it with your hands. On March 14, Luther emphasized that only those receive the Sacrament worthily who receive it in faith, that is, a firm trust in Christ. On Saturday, March 15, he boldly told them that though the fruit of the Sacrament is love toward our neighbor, yet he perceived very little of this in Wittenberg. In the final sermon he spoke of confession. He would allow no man to take it away. "I know what comfort and strength it has given me," Luther stated.

Luther closed the seventh and eighth sermons with the words: "I commend you to God." God richly blessed Wittenberg through these eight sermons. The Reformation had again become something constructive, not destructive. We are heirs of the Reformation if we practice what Luther here preached.

un-Lutheran?

In *This We Believe*, our Synod's statement of belief, we declare: "We believe that in a miraculous way that goes beyond all human investigation God the Holy Ghost inspired these men (Moses and the Prophets, the Evangelists and Apostles) to write His Word. . . . Every thought they expressed, every word they used, was given them by the Holy Spirit by inspiration. . . . We believe that Scripture is a unified whole, true and without error in everything it says; for our Savior said: 'The Scripture cannot be broken.' . . . We believe and accept Scripture on its own terms, accepting as factual history what it presents as history, recognizing a metaphor where Scripture itself indicates one, and reading as poetry what is evident as such. . . . We believe that no authority, be it man's reason, science, or scholarship, may stand in judgment over Scripture. . . . We reject any thought that makes only part of Scripture God's Word, that allows for the possibility of factual error in Scripture, also in so-called nonreligious matters (for example, historical, geographical)." This we believe!

Un-Lutheran?

If we were to poll all Lutherans in the U.S. and ask them to take a stand for or against our teaching, we would find that by far the greater majority would not hold with us. They do not believe in an infallible Bible, but in a fallible one. If Lutheran doctrine, therefore, is determined by majority vote, then ours is not Lutheran. It is, consequently, not a surprise to those who have been following the controversy over Scripture in the Missouri Synod to find that they who teach as we do are being called un-Lutheran.

Un-Christian?

To be perfectly frank, it matters little whether we are called un-Lutheran or not, although we are firmly convinced that the Reformation principles, "sola fidei, sola gratia, sola Scriptura," are the truth. What does matter is that we teach and preach as did the Prophets of God and the Apostles of our Lord, for they spoke

and wrote as "they were moved by the Holy Ghost." It is also a matter of record that our Lord Jesus both appealed to the Scripture (Matthew 4) and directed others to the Scripture (Matthew 21:42). For Him the Scripture was the truth which cannot be broken (John 10:35). Perhaps, in the opinion of some, we are un-Lutheran, but hardly un-Christian.

Luther

Nor really un-Lutheran either, for Luther clearly taught what we teach. For example, Luther said, "The Holy Scriptures are the Word of God, written and (as I might say) lettered and formed in letters." Again: "The Scriptures have never erred." Once more: "The Holy Ghost . . . is the Author of this book." Statements like these occur by the hundreds in Luther's writings. Without even trying to be facetious, we might ask: Is it possible that Luther was also un-Lutheran?

The Lutheran Confessions

And where do the Confessions stand? It is true that they do not contain a separate article on the verbal inspiration of Scriptures. Yet they nowhere state that Scripture is less than the Word of God in any respect, or fallible in a single word. Listen to their witness. The *Apology* asks: "Do they (the adversaries) think that these words (of Scripture) fell inconsiderately from the Holy Ghost?" Concerning false teachers it states: "They have condemned several (doctrinal) articles contrary to the manifest Scripture of the Holy Ghost." And the *Formula of Concord* calls God's Word "the eternal truth." Besides, the Confessions on almost every page appeal to the Scripture. For the writers of the Confessions, the Scripture was true in every word. If this is un-Lutheran, can it be that the Lutheran Confessions are un-Lutheran?

To all who teach otherwise concerning the written Word we suggest (with Christ) that they repent and "search the Scriptures." It is neither un-Christian nor un-Lutheran to take the Scriptures at face value.

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

- Borgwardt, Wayne M.**, as instructor at Fox Valley Luth. High School, Appleton, Wisconsin, on Sept. 6, 1972, by D. Ninmer (N.Wis.).
Weeks, Richard L., as pastor of Good Shepherd, Burnsville, Minnesota, on Sept. 10, 1972, by D. Begalka (Minn.).
Werre, Alvin G., as instructor at Luther High School, Onalaska, Wisconsin, on Aug. 24, 1972, by F. Mueller (W.Wis.).
Winter, Albert A., as pastor of Christ, Richmond, Wisconsin, on Sept. 10, 1972, by W. Wagner (W.Wis.).

Teachers:

- Bahn, Michael**, as Minister of Education and Music at St. Peter's, Schofield, Wisconsin, on Sept. 10, 1972, by B. Stensberg (W.Wis.).
Boehke, Paul, as professor at Dr. Martin Luther College, New Ulm, Minnesota, on Sept. 11, 1972, by O. Engel (Minn.).
Cole, Stanley R., as teacher at Jordan School for Nain Congregation, West Allis, Wisconsin, on Sept. 10, 1972, by G. Snyder (S.E. Wis.).
Davis, Murray, as teacher at Calvary, Thiensville, Wisconsin, on July 9, 1972, by L. Lindloff (S.E. Wis.).
Dus, Hartley, as teacher at Our Savior's, Zion, Illinois, on Sept. 10, 1972, by J. Braun (S.E. Wis.).
Ebeling, David, as teacher at St. Jacobi, Milwaukee, Wisconsin, on Sept. 10, 1972, by P. Eckert (S.E. Wis.).
Engel, James, as instructor at Fox Valley Luth. High School, Appleton, Wisconsin, on Sept. 6, 1972, by D. Ninmer (N.Wis.).
Fehlauer, Bruce, as teacher and Director of Youth at St. John's, Baraboo, Wisconsin, on Aug. 6, 1972, by E. Toepel (W.Wis.).
Fehlauer, David, as teacher at Immanuel, Kewaunee, Wisconsin, on Sept. 10, 1972, by A. Tiefel (N.Wis.).
Habeck, Donald, as teacher at St. Matthew's, Benton Harbor, Michigan, on Aug. 27, 1972, by K. Biedenbender (Mich.).
Holzhueter, Donald G., as teacher at St. Paul's, South Haven, Michigan, on Aug. 27, 1972, by D. Tetzlaff (Mich.).
Juern, John, as teacher and principal at Bethany, Manitowoc, Wisconsin, on Sept. 10, 1972, by R. Sawall (N.Wis.).
Koepke, Robert, as teacher at Grace, Oshkosh, Wisconsin, on Sept. 3, 1972, by C. Koepsell (N.Wis.).
Lippert, John, as teacher at Grace, Oshkosh, Wisconsin, on Sept. 3, 1972, by C. Koepsell (N.Wis.).
Manthe, Byron, as teacher at Pilgrim, Mesa, Arizona, on Aug. 27, 1972, by D. Schultz (Ariz.-Calif.).
Manthe, Norbert M., as instructor at Michigan Luth. High School, St. Joseph, Michigan, on Aug. 13, 1972, by H. Peter (Mich.).
Mellon, Thomas, as instructor at Luther High School, Onalaska, Wisconsin, on Aug. 24, 1972, by F. Mueller (W.Wis.).
Priebe, Richard R., as teacher at Immanuel, Waukegan, Illinois, on Aug. 20, 1972, by O. Lemke (S.E. Wis.).
Schierenbeck, James R., as teacher at St. John's (68th and Forest Home), Milwaukee, Wisconsin, on July 30, 1972, by H. Lichtenberg (S.E. Wis.).
Schumacher, David, as instructor at Shoreland Luth. High School, Kenosha, Wisconsin, on Sept. 10, 1972, by F. Schulz (S.E. Wis.).
Strusz, Eugene, as instructor at Fox Valley Luth. High School, Appleton, Wisconsin, on Sept. 6, 1972, by D. Ninmer (N.Wis.).
Vetter, Gordon, as teacher at Ocean Drive Lutheran, Pompano Beach, Florida, on Aug. 20, 1972, by N. Bartelt (Mich.).
Wagner, Wayne, as teacher at Emanuel, St. Paul, Minnesota, on Aug. 27, 1972, by D. Meier (Minn.).
Waldschmidt, Richard, as instructor at Shoreland Luth. High School, Kenosha, Wisconsin, on Sept. 10, 1972, by F. Schulz (S.E. Wis.).

CONTRADICTIONS?

"Why do you Lutherans always have to be different? You have even changed the numbering and the wording of God's holy Ten Commandments. You are just like the Catholics in this respect." So says our well-meaning Methodist friend.

What's your answer? How do you defend our position? Or, is our position untenable? Have we actually changed God's Word? Are we thereby contradicting our claim that we accept the Bible as it is?

There Are Differences Alright

Actually there are differences in both the numbering as well as the wording of the Ten Commandments. In your instructions, prior to your confirmation, I'm sure that your pastor pointed this out to you. Perhaps you have forgotten it. Remember that he told you that we Lutherans follow the great Reformer, Martin Luther, who, once himself a Roman Catholic, followed the Catholic way of numbering the Commandments. We thus take verse 3 of Exodus 20 and make that the First Commandment and disregard verses 4 and part of 5, which other Protestant churches

ARE WE CONTRADICTING THE BIBLE?

make their Commandment No. 2. In turn we make two Commandments out of verse 17 of Exodus 20, which other churches combine into one Commandment. Actually, if you read the text of Scripture carefully, you will notice that Scripture itself does not number the Commandments.

Furthermore, if we look up certain passages in our New Testament, where these ancient Commandments are quoted, such as Matthew 19:18 and 19; Mark 10:19; Luke 18:20; Romans 13:9; and Ephesians 6:2 and 3, we shall see that the Holy Spirit has not only changed the order in which the Commandments are listed but even the wording.

Still No Problem

This leads us to some very valid conclusions. First, the order in which the Commandments are listed doesn't matter, as long as we retain the Commandments themselves. Secondly, neither is the precise wording of vital importance, as long as the meaning of the original is preserved.

The greatest change in the wording occurs in the Fourth Commandment

as quoted in Ephesians 2:3. Here Paul by inspiration strips this Commandment of its Old Testament coloring and gives it a universal wording by substituting "on earth" for "in the land which the Lord, thy God, giveth thee."

Still more striking perhaps is the fact that the Third or so-called Sabbath Commandment is not quoted at all in the New Testament. This strikes a fatal blow at our Seventh Day Adventist friends, who insist upon Sabbath or Saturday observance. Actually, the Sabbath, or Seventh-day, was abolished by the same God who originally gave it. In the New Testament era God no longer treats His children as minors, but as having reached the age of maturity. Read Galatians 3:23-25, as well as 4:1-6, for verification of this fact. Certainly we are still obligated to worship our God, for we need to meet to hear His Word, partake of His Sacraments, pray together, and fellowship together.

So, though we Lutherans number the Commandments differently than other churches and even follow a different wording, we have not changed the Word of God. Let us stick to our Reformation heritage, freedom in Christ, restored to us by that great servant of God, Martin Luther, who day after day is being shown to have been right all along, even by his enemies. Yes, "God's Word and Luther's doctrine pure, shall to eternity endure."

Kenneth W. Vertz

Wisconsin Lutheran Quarterly

The first issue of the *Wisconsin Lutheran Quarterly* made its appearance in January 1904 under the German name, *Theologische Quartalschrift*. In his Foreword to the first volume, Prof. Adolf Hoenecke, president of our Seminary, saw little need to explain the appearance of the *Quartalschrift*. He stated that it was a necessity of life for a synod to have not only a congregational church periodical, but also to provide a theological journal that concerns itself with doctrine, preaching, and practice. A twofold goal was expressed: first, to benefit in a genuine, lasting manner the synodical body in which it appeared and,

secondly, to foster true doctrinal unity among the Lutheran synods.

Since that time the *Quarterly* has appeared every three months without interruption. Its goal continues to be to render worthwhile service to our Synod and to the church at large.

A theological journal, no doubt, is thought to address itself particularly to a synod's pastors and professors. Over the years they have been the largest number of subscribers. But there have also been teachers and laymen who by subscribing proved that articles in a theological jour-

nal can find interested readers beyond the limited circle of theological seminary graduates. In addition, brief articles under the heading "News and Comment" concern themselves with current church history. A section containing book reviews rounds out each issue.

Let this be an invitation, not to our pastors, for they are expected to be readers of the *Quarterly*, but to our Christian day-school teachers and to our laymen. We invite you to become subscribers and readers of our theological journal. Subscriptions should be sent to Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208. The cost is \$3.00 for one year (\$4.00, beginning Jan., 1973), \$8.00 (in 1973, \$10.00) for three years.



NORTHWESTERN LUTHERAN ACADEMY THE SCHOOL ON THE PRAIRIES

The current TV jingle sounds out, "South Dakota, of all places!" It would imply that no one would want to tour such a place, almost unheard of before the disastrous flood at Rapid City. After all, once you've seen Mount Rushmore on your way out to some really magnificent scenery in the Northwest, what else is there but sky, and land, and grass, and wind?

One hundred years ago this was truly a desolate land by man's standards. The climate was forbidding. Cold winters and hot summers were the rule. The climate was drier than that of the central Midwest. Only buffalo, other wild game, and a scattering of Indians lived here.

Many said, "Why not leave that desolate, God-forsaken place to the buffalo and Indians?" But gradually white people moved in and slowly began learning the ways of the land. The rich chernozem soils, most fertile in the U.S., could not be exposed to the elements and left without taking certain precautions. The "dirty thirties" taught us that. Man had to learn the rules for wresting bounteous harvests from the fertile soil. Desolate? — no longer. The prairie is peopled.

God-forsaken?

God-forsaken? Figuratively speaking, yes — in days gone by. However,

around the turn of the century and in the three decades following, God sent His Word into the area through WELS missionaries. As the farmer had to learn the ways of the land, so did the church. The congregations six miles apart, a la Wisconsin, became 15 and 30 or more miles apart in South Dakota. The missionaries wore out cars and themselves serving in a 50-mile-square area fewer people than an average pastor in one parish in Wisconsin. Yet these souls that need the Word, the sacraments, instruction, and religious training in Dakota are just as precious as their brethren in the more populated areas. The wonderful Christian day schools in our eastern congregations were impossible in a congregation of 34 persons with only 12 children. Therefore God led the Synod to establish a Christian academy on the prairie where children from outlying areas could attend and learn Christian doctrine as well as the secular subjects. After 44 years the continuing objective of Northwestern Lutheran Academy is to fulfill to the fullest possible extent its Synod-assigned role as a Synodical worker-training school and as a secondary school for general Christian training of the young people of the Dakota-Montana District and the neighboring Districts of the Synod. The winds still blow,

but the area is neither desolate nor God-forsaken.

Winds of Change

The winds of change are in the air. The Academy has changed from a school of 16 students and one teacher in 1928, to 121 students and a staff of 10 in 1971. Once the winds indignantly snorted around a lone White Building. Now they rise off beautiful Lake Oahe up and over the wind-break of trees and whistle over a complex of six buildings, six homes, and a spacious athletic field. Once our graduates took examinations to enter colleges and universities. Today the school is accredited by the state of South Dakota. Once our basketball team battled wind and snow to practice in the outdoors. Today we have a gymnasium. At the time of its construction in 1952 it was comfortable for a student body of 70. Today we are cramped because of an undersized floor and insufficient seating facilities.

And the changes are not finished. Today the school is serving not only the Dakotas, as originally designed, but general-education, preteacher, and prepastoral students from all of our western Districts. Our athletic teams participate now in state competition rather than competing only in pickup games as in years gone by.



Drum, Bugle, and Fife Corps

quarters for the District. It represents the Wisconsin Synod to the people it serves as the westernmost educational outpost of the Synod.

Our Commitment

Northwestern Lutheran Academy is unique in that it is the only school in the Synod where general education students are still accepted as dormi-

No longer is sound emitted from a few battered band instruments. Today there is a 40-piece band. Modern, up-to-date equipment is making its way into the various departments.

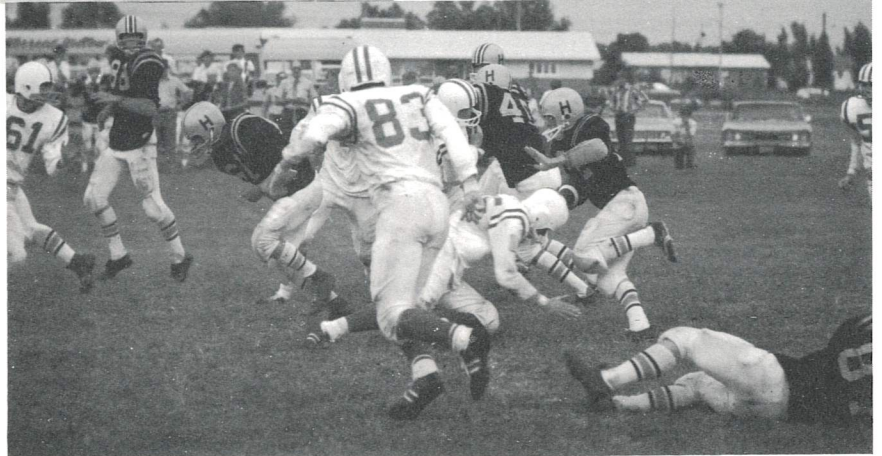
District Support

At the June, 1972, convention of the Dakota-Montana District another change manifested itself. In response to a resolution of the 1971 Synodical convention, the Academy was asked to restudy its role in the educational program of the Synod. The District has indicated a desire to provide more direct support for the school's operation, if this should be in keeping with the desires of the Synod. This may be an answer to our problems of overcrowding brought about by an increased student-body size. The winds of change are in the air.

School Functions

The Academy serves many functions. First, it is an educational institution where not only courses in religion are offered, but every subject is approached from the standpoint of God's Word and is taught by instructors firmly grounded in that Word. This instruction takes place in an atmosphere of Christian life governed by Christian principles. The course offerings are designed to serve those who plan to enter the preaching or teaching ministry, as well as those who desire to serve their Lord and His Church as laymen. Almost all faculty members hold teaching certificates in the state of South Dakota; others are pursuing such accreditation through summer courses. Periodic curriculum review takes place, and improvements in educational processes are evident.

Enrollment figures point out several functions of the Academy. Of the 121 students enrolled during the



Gridiron Action

1971-72 school year, there were 52 preministerial courses and 69 in general-education courses. Sixty-six of our students came from the Dakota-Montana District. Fifty-five were from outside the District, notably from the Nebraska, Arizona-California, and the Pacific Northwest Districts. It may be noted that only 10 per cent of the Synod's total communicant membership is represented in these four Districts. But at the same time one must realize that these Districts equal in square miles one-fourth the total area of the continental United States, not counting the Canadian provinces served. This emphasizes God's grace in supplying through a dormitory school an opportunity for Christian education where sparsity of population would negate a widespread use of the Christian day school for this purpose.

Another function of the school is that of serving as a rallying point for Synod members in the area. Concerts and services bring together people from hundreds of miles. The school also serves as a focal point for the pastors of the area, is used as a summer camp for the local conference, and functions as convention head-

tory students. But when our atypical situation of sparse population is taken into consideration, when our area of service in four Districts is noted, and when the need for Christian education in these areas is recognized, Synodical support not only appears warranted but even mandatory for the best interests of the kingdom at large.

The blessings of the school are many. Let us thank God for graciously providing facilities to serve the needs of our western people through education — Christian education!

Prof. William H. Birsching

Addendum:

President D. Malchow of Northwestern Lutheran Academy reports that this year's enrollment is 128, seven more than last year's record enrollment. Significant is the larger number of young men enrolled. As a consequence emergency housing measures had to be expanded. Two new assistant instructors were inducted into their office in the opening service. They are Mr. David Palmquist and Miss Janine Vasold. Eleven states are represented in the student body.



“A Mission with a Mission”

The “Mission,” Holy Trinity at Kent, Washington, is one of the many newly organized congregations in the Pacific Northwest District, and their “mission” is to communicate God’s Good News of salvation through the Word and Sacraments to the people in their community. July 30 was something of a record in the District, and certainly at Holy Trinity, with eight people being baptized into the Lord’s Church, ranging in age from one year to 58 years. Received into

communicant membership that same Sunday were three adults.

Prayer and thanksgiving characterized the celebration as all present listened attentively to Jesus’ words recorded in Matthew 6:1-4, under the theme “Christian Living: Daring — Dangerous — and Delightful.”

Immediately following this Sunday, 15 members of the congregation conducted a vacation Bible school with a record enrollment of 86 children. The 15 teachers and helpers

were particularly happy with the Synod’s new material on the Ten Commandments, which they feel was desperately needed by children of *this day*. During the closing program on Sunday morning 161 people gathered to hear the united witness of these children as they related their faith in Jesus as Savior and Lord.

Three years after the church was organized the members at Holy Trinity were granted a loan from the Church Extension Fund, and the present building was erected. The dedication took place in 1967 and the church hopes to be self-supporting in another three to five years. The pastor, W. E. Warnke, has only recently joined WELS by colloquy from the Missouri Synod, accepting the call extended to him by the Kent congregation in January, 1972. When asked what he likes most about our Synod he is quick to reply: “I enjoy the fresh breezes of doctrinal purity, synodical unity, and pastoral concern and fellowship which have been so apparent to me as I serve the Lord in the Synod’s midst.”

The photograph pictures Pastor Warnke and the newly baptized, their sponsors, and the new communicant members on July 30, 1972.

Profiles of the Districts

PACIFIC NORTHWEST DISTRICT

With one congregation in Alaska, another in British Columbia, six in Oregon, and 20 in Washington, the Pacific Northwest District is one of the larger Districts areawise. Numberwise it is the smallest in the Synod. The District, as a result, is not divided into conferences. Its pastoral conference includes all the pastors in the District.

The 28 congregations of the District are served by 23 pastors. There are 3,687 baptized members. Of these 2,344 are communicants. Seventeen of the congregations are mission congregations. Many other promising mission fields are opening up, including a number in Idaho.

Mother-congregation of the Pacific Northwest District is St. Paul’s of Ta-

coma, Washington, which was founded in 1884. Christ the King of Bremerton, Washington, and Beautiful Savior of Corvallis, Oregon, have the distinction of being the youngest.

The Pacific Northwest District has neither a Synodical school nor any area Lutheran high school. It has five Christian day schools with a total enrollment of 195. The number of teachers is nine.

The first pastoral conference in the District met in 1912. In July, 1918, the congregations were organized as a District of the Synod. Supervising the work of the Pacific Northwest District are the following officers: Pastor George Frey, president; Pastor Melvin Teske, first vice-president; Pastor Ralph Baur, second vice-president, and Pastor David Bode, secretary.

DAKOTA-MONTANA DISTRICT

The Dakota-Montana District was organized in June, 1920. Before that the entire area was the home mission field of the Minnesota District, formerly the Minnesota Synod. Sharing the honor of being the oldest congregations in the District are Bethlehem of Raymond, South Dakota, and Emmanuel of Grover, South Dakota. Both were founded in 1884.

The District’s 72 congregations are manned by 42 pastors. Two of the congregations belonging to the District are in Minnesota, three in Canada, 12 in Montana, 14 in North Dakota, and 41 in South Dakota. The area is chiefly prairie. Membership figures stand at 11,161 baptized members, of whom 8,079 are communicants.

Christ Our Redeemer Ev. Lutheran Church Bend, Oregon

The first worship service conducted in central Oregon by a Wisconsin Synod Lutheran pastor was on September 8, 1969. This service was conducted in a private home by Pastor Warren Widmann, missionary-at-large for the Pacific Northwest District. Less than three years later, Christ Our Redeemer Congregation at Bend, Oregon, was privileged to dedicate its own house of worship. The Lord's blessings made possible the preaching of the Word of God and blessed that Word. An anonymous gift of \$175,000 made possible the purchase of land and parsonage and the erection of a church.

Exploratory services were begun in Bend in February, 1970. Ground-breaking for the church was held on August 1, 1971, as reported in the October 10, 1971, issue of *The Northwestern Lutheran*. Services were held

in a funeral home until August 20, 1972, when the Lord graciously permitted the congregation to open the doors of a new house of worship. Fifty-one members and friends gathered for the dedication service. The congregation's pastor, the Rev. Ethan Kahrs, based the dedication message on I Kings 9:1-3. He pointed out that the Lord is pleased to have His people dedicate a house of worship to Him, just as He was pleased with the dedication of the Temple. He shows His pleasure by saying to them, "I have heard thy prayer" and "I have hallowed this house."

A service of Thanksgiving and Praise was conducted in the afternoon. Pastor Kahrs served as liturgist and Pastor Widmann delivered the sermon. His text was II Timothy 2:20,21. He encouraged the congregation to build a yet greater house, that

is, to reach out with the saving Gospel of Christ to many others. Attendance numbered 142. The assembled group sang a hymn written especially for the occasion by one of the members. The hymn is entitled "This House We Dedicate."

The new facility, which cost \$110,000, contains 6,800 square feet. This includes the sanctuary and nave with seating for 200, the sacristy, a mother's room, two classrooms, a fellowship hall, library, and two offices. There is an open court in the center of the building. The exterior of the building was designed to fit the beautiful scenery of central Oregon. The interior joins all functions into joined, but separate, groupings for functional use. The building was designed to express Martin Luther's original precepts of a conservative reformation by avoiding intricacy and ritualy and instead utilizing cleanness and crispness.

Located in Bend, a center of trade and travel for central Oregon and a fast-growing, pollution-free city just east of the beautiful Cascades, the congregation looks forward to continual growth under the hand of the Lord of the Church.

Ethan Kahrs, Pastor

The District is divided into three conferences: Alberta-Montana, Eastern, and Western.

Because of the distances involved, both between congregations and between the homes of the members and their home churches, the Dakota-Montana District has only four Christian day schools. These four schools had a 1971 enrollment of 194 pupils, taught by nine teachers.

The scarcity of Christian day schools makes the existence of Northwestern Lutheran Academy at Mo-bridge all the more important for the youth of the District, since it serves in part as an area high school.

Officers of the District are Pastor A. P. C. Kell, president; R. Strobel, first vice-president; D. Krenke, second vice-president, and J. Engel, secretary.

WESTERN WISCONSIN DISTRICT

The Western Wisconsin District dates back to 1917, but some of its congregations were founded in the 1840's and the 1850's. The reason is that the congregations in Wisconsin were not divided into the three present Districts until 1917.

In that year the Western Wisconsin District received substantially its present borders, the western two-thirds of Wisconsin and some congregations in Minnesota. Later, parts of Illinois and Iowa were assigned to the District as its mission responsibility.

According to the 1971 statistics the Western Wisconsin District numbers 158 congregations with 118 pastors. The baptized membership is 73,864; the confirmed membership 54,077.

The District has 33 Christian day schools with 187 teachers. The enrollment is 5,020.

The District has within its borders two Synodical schools and two area high schools. Northwestern College and Northwestern Preparatory School occupy the same campus in Watertown, Wisconsin. The area Lutheran high schools are Lakeside Lutheran in Lake Mills and Luther High in Onalaska.

The District is divided into five conferences: Central, Chippewa River Valley, Mississippi River Valley, Southwestern, and Wisconsin River Valley. Officers of the District are Pastor Carl Mischke, president; Pastor Donald Bitter, first vice-president, Pastor Henry Paustian, second vice-president, and Pastor Herman Winkel, secretary.

Looking at the Religious World

information and insight

Reformation — Rerun

The 1970 Nobel prize winner for literature, Alexandr Solzhenitsyn, has recently been cited in the public press for courage. His difficulties with Soviet authorities, whom he has publicly criticized, are well known. He has endured harassment and imprisonment. Many of his writings have been banned in his own country. His name was in the news again last month when his Nobel prize acceptance lecture was smuggled out of Russia and published in the West. It was a plea to the writers of the world not to be accomplices by appeasement "to all evil that has been committed by his country and his people."

Less well known is the fact that Solzhenitsyn has been equally as outspoken and courageous in his condemnation of the authorities of the Russian Orthodox Church. Earlier this year he addressed a letter to All-Russian Patriarch Pimen suggesting that he was a tool of atheist tyrants rather than a servant of Christ, and calling for a reformation and renewal in the church.

Solzhenitsyn's letter raises eight points of criticism concerning the situation in the Russian Orthodox Church. (1) Children are deprived of religious education and the Patriarch expresses no concern. (2) Two priests who spoke out against the enslavement of the church were deprived by the Patriarch of their ministry. (3) An archbishop who opposed the official atheism which closed churches and burned religious books was placed into monastic confinement. (4) Churches are allowed to be systematically destroyed. (5) There is no ringing of church bells, Russia's "ancient adornment, her finest voice." (6) Administration of the Church is manipulated by the government and "directed dictatorially by atheists." (7) The Church contributes millions

of rubles to all kinds of causes outside the Church, but has no money to repair leaking roofs. (8) Priests are without rights in their parishes and must ask for permits to visit the sick and go to the cemetery.

Solzhenitsyn does not believe the Russian Church can be preserved if men like Patriarchs Alexei and Pimen remain subservient to Soviet authorities. "Preservation — for whom?" he asks. "Certainly not for Christ. Preservation — by what means? By lying? But after lying, what shall be the kind of hands for offering the Eucharist?"

The letter concludes: "In these days, falling on your knees before the Cross carried into the center of the church, ask the Lord: What other purpose does your ministry have in a nation which has almost lost the spirit of Christianity and even its Christian image?" Courageous words from the pen of one of the most prominent writers in the literary world today! The letter would make good reading for every church member in America who has become complacent about his Christianity.

Solzhenitsyn's letter is in a way reminiscent of Luther's 95 theses. We might hope and pray that God would use his letter to initiate a rerun of the Reformation in Russia.

A Layman's Reformation

The state of the church in Europe is no better outside the iron curtain than it is inside it. That was apparent from the opinions expressed in an interview appearing in the Portland *Oregonian*. The opinions were offered by a French Lutheran pastor, the Rev. Marc Spingart. He noted that while the cities of France are growing, no new churches are being built. Existing churches are almost all more than a century old. Only about four per cent of the population of fifty

million attends worship at least four times a year. France is nominally a Catholic country.

Spingart pointed to the continuing influence of the French Revolution and to the influence of the state churches as being chiefly responsible for the decline of Christianity throughout Western Europe. "The laymen are not involved," he emphasized. "The clergy are paid by the government. Church support goes on whether the layman is interested or not."

In Reformation times, Luther helped to restore the layman to his rightful place in the church with his emphasis on the priesthood of all believers. When laymen forfeit their privileges as priests, decline is inevitable. Can we learn from the mistakes of others, or are we destined to repeat them? Men, next time you are tempted to skip a voters' or a council meeting, stop and think about the long term consequences of such an attitude when ultimately it pervades a church. And if you have not yet become involved at all in your church, well, then . . .!

Undoing the Reformation

In times past the Reformation was regarded in the church as a mighty act of God. In more recent times it has become the church's embarrassment. Church leaders and spokesmen speak and act as though they think the church suffered the fate of Humpty Dumpty in the Reformation. They are not convinced that they cannot put Humpty together again. At least they are determined to try.

One such ongoing effort to undo the Reformation has been attempted by Protestant and Catholic leaders at Oldenburg, Germany. Participants in a dialogue group meeting recently decided to drop the subject of altar and pulpit fellowship for the time being. In announcing the decision, a Catholic bishop and a Lutheran bishop, Hans Heinrich Harms, explained in a joint statement that "although the subject is not considered closed, dialogue participants felt it would be more productive to concentrate on areas of more probable agreement, such as aid programs and social welfare."

One wonders how God feels about the assumption that it is easier to agree on our plans for the mission of the church than His. The currently popular theme seems to be: If you cannot agree on what God says about man's salvation, try agreeing on what man says about something social.

That chorus of graveyard groans you hear is coming from our fathers. Luther's is the loudest. "Hans Heinrich Harms is a bishop of the church that bears my name???"

Joel E. Gerlach

HIGH SCHOOL '72

In the month of May, High School '72 was presented by the Wisconsin Lutheran Choral Festival at the Performing Arts Center in Milwaukee, Wisconsin. The program featured a mass choir, individual choirs, symphonic band, and brass choir. Over 3,000 people attended the concert, given at 2:30 P.M. and 7:30 P.M. There were over 600 choir members, and 80 band members.

The High School choirs and their directors in the concert were: Lakeside Lutheran, Lake Mills, Wis., Mr. Robert Kuehn; Luther High, Onalaska, Wis., Mr. Dave Adickes; Manitowoc Lutheran, Manitowoc, Wis., Mr. Robert Sonntag; Michigan Lutheran, Benton Harbor, Mich., Mrs. Bernard Kremers; Northwestern Prep, Watertown, Wis., Dr. Arnold Lehmann; Shoreland Lutheran, Kenosha, Wis., Mr. Fred Biedenbender; Winnebago Lutheran Academy, Fond du Lac, Wis., Rev. T. W. Zuberbier; Wisconsin Lutheran, Milwaukee, Wis., Mr. Harold Hosbach. The mass choir was directed by Mr. Franklin F. Zabbell and Mr. Harold A. Hosbach. The Wisconsin Lutheran Symphonic Band and Brass Choir was under the direction of Mr. Terry Trueden and Mr. David Fenske.

We wish to thank the members of the choirs and band, their directors, and all who helped with this year's concert. The music ranged from "Beautiful Savior" to the "Hallelujah Chorus" from the *Messiah*. This concert was sponsored by the Milwaukee Federation of Wisconsin Synod Lutheran Churches. Next year's concert will be May 13, 1973, at 3:00 P.M. at the Performing Arts Center.

Records of the 1972 concert are available from: Wisconsin Lutheran Choral Festival, 7724 W. Ruby Avenue, Milwaukee, Wisconsin 53218. The price of the two-record album is \$6.00.

Direct from the Districts

Dakota-Montana

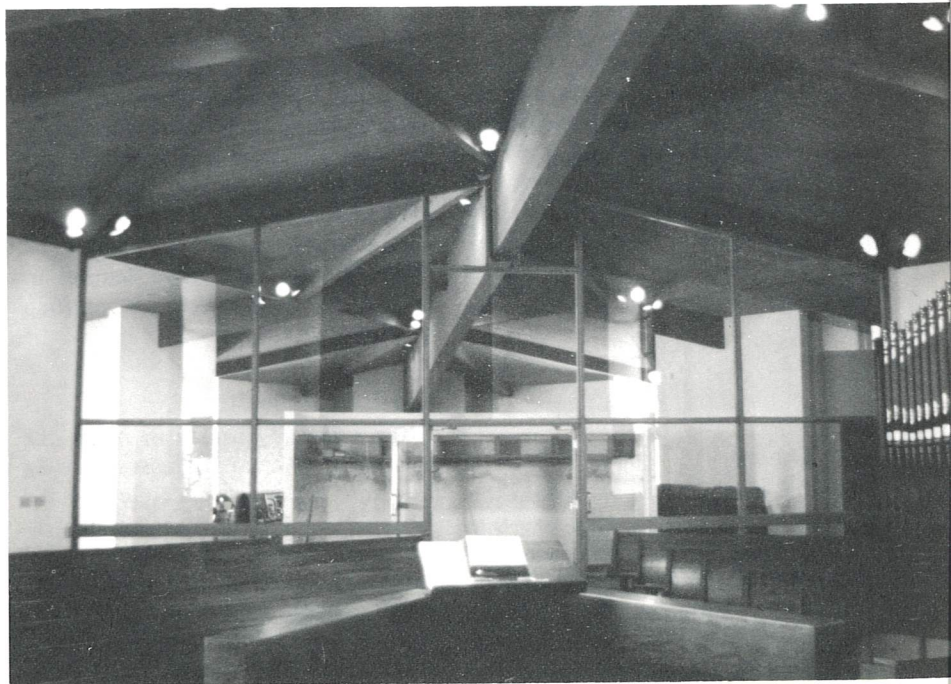
Dedication at Brookings, South Dakota

June 4 was a day of great rejoicing for the members of Our Savior Ev. Lutheran Church and their pastor, the Rev. Ronald Heins, when they were privileged to dedicate a new church to the service of the Triune God. Pastor Wayne Schulz, chairman of the Dakota-Montana District Mission Board, served as guest speaker, basing his message on Exodus 3:1-6, 11-14: "Take Off Your Shoes, This Is God's House." In the afternoon service Pastor A. P. C. Kell, president of the Dakota-Montana District, delivered a message of joy and thanksgiving on I Corinthians 15:58: "Why We Should Gratefully Accept Our New Church as a Gift of God from His Hand."

Services were begun in Brookings in January, 1964, by Pastor Brandt in the Student Center which had been purchased in the fall of 1963. By

the summer of 1965 several families were attending the services at the student center and expressed interest in establishing a mission congregation. In 1966 mission status was granted and in February, 1967, Our Savior Ev. Lutheran Church was organized. In August, Seminary Graduate Ronald Heins became resident pastor of Our Savior. In January, 1971, St. Paul's of Argo Township voted to close its own church and seek membership in Our Savior. New plans for building were now prepared, and a loan of \$100,000 acquired from the Church Extension Fund. The merger of St. Paul's with Our Savior also provided a fine pipe organ for the new church. Our Savior today has a membership of 176 souls, of whom 106 are communicants.

The dominant symbol in the architectural design of the new building is the equilateral triangle, symbol for the Triune God. There are thirty-two 17'6" equilateral triangles that go to make up the structure. The roof line



A View from the Pulpit at Brookings, South Dakota

reminds all men that the only connecting link between a sin-cursed earth and heaven is Jesus Christ, the Son of God. No matter where you stand in the building, your eyes are drawn upward to the cross which hangs over the altar. The altar and chancel wall are slightly wedge-shaped to indicate the all-encircling love of Jesus as we walk through this vale of tears to our home in heaven. The seating is arranged in quarter-circle to indicate that all who worship Christ as their Savior are members of the family of God, not far removed, but drawn close to the seat of God.

It is the congregation's prayer that these design features may help to make more meaningful the worship of all who enter this House and proclaim our hope to all who drive by.

Vacancies Filled

Three candidates were assigned to the District and have been ordained and installed in their fields: Howard Nehmer in the Glendive-Terry-Ekalaka, Montana, field; Robert Krueger, Sioux Falls, South Dakota (St. Paul's); Robert Pless, Bismarck, North Dakota.

Flood

A devastating flood struck the Rapid City and Sturgis area the night of June 9. By God's grace none of the members of our congregations lost their life. Considerable property damage was, however, sustained. The financial help of many sister congregations in the District and our Synod's Relief Committee served to strengthen the faith of these fellow members of our District. In their trial they saw how the Lord was at their side to help them through their brethren.

Pacific Northwest

New Laborers

The number of servants within the District was replenished by two this past summer, following the meeting of the Wisconsin Synod Assignment Committee. Following her graduation from DMLC, Miss JoAnn Nunnenkamp has taken her place in the classroom at St. Matthew's Lutheran

School, Spokane, Washington. Theodore Lambert completed his schooling at the Seminary in Mequon and was then ordained and installed as pastor of Christ the King Lutheran of Bremerton, Washington. The new pastor relieves President Frey who served this group of worshipers for three years in addition to his own congregation.

25th Anniversary

The Lord was honored on July 16 by Salem Lutheran Church, Edmonds, Washington, for permitting His servant, Pastor Ralph Baur, to complete 25 years in the ministry. Pastor David Bode brought a message based on II Corinthians 4:1-7: "The Office of the Holy Ministry." Following a dinner served by the ladies of the church, Pastor Luther Weindorf emceed a program enjoyed by 150 friends of the jubilarian.

Pastor Baur served for eight years in congregations in Nebraska before coming to Washington. The Lord of all grace grant him, his wife, family, and congregation further favors for the all-important work of the Gospel ministry!

Golden Weddings

In the 22 years since the organization of Salem Lutheran Church, Edmonds, Washington, the congregation never had the privilege of observing a golden wedding anniversary. Now there has been not only one, but two such occasions. The celebrants were Mr. and Mrs. Wm. Martens and Mr. and Mrs. Wm. Bersch. Special services observing these milestones were conducted by their pastor, R. N. Baur. We can join these couples in their prayer that the Savior continue to abide with them.

Debt Retirement

On a festive Sunday in April, the members of Grace Lutheran Church, Yakima, Washington, celebrated the retirement of the congregation's indebtedness on its church-school building, which was dedicated in November, 1960. The Rev. T. R. Adascheck, pastor of the congregation from 1939-1971, served as guest speaker in a special service of thanks-

giving. The parsonage mortgage was retired in November, 1970.

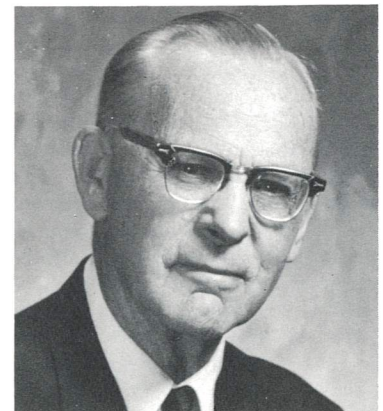
Grace Congregation numbers 320 communicants. Its Christian day school has an enrollment of 100 children. Melvin Teske is the pastor, and Thomas Marten the principal. As the congregation looks to the future, it faces the immediate need of additional classroom space. For the sake of the lambs of Jesus, we rejoice with the members in their desire to "go forward."

Western Wisconsin

50th Year Since Ordination

On August 20, 1922, the Rev. Herbert Schumacher was ordained into the holy ministry at St. John's Lutheran Church, Edgerton, Wisconsin. Fifty years later, on August 20, 1972, Pastor Schumacher observed his year of jubilee with a thanksgiving service planned by the members and pastor of St. John's Lutheran Church of Milton, Wisconsin.

The Rev. Wernor Wagner of St. Matthew's Lutheran Church, Janesville, Wisconsin, delivered the ser-



Pastor H. Schumacher

mon based on Matthew 4:18-22. Pastor Myron Schwanke served as liturgist. Pastors along with members from nearby sister congregations joined St. John's in thanking God for the many blessings bestowed upon the congregation during the ministry of Pastor Schumacher. Except for 2-1/2 months, which he spent in the state of Montana, the Rev. H. Schumacher served his entire ministry at Milton. The jubilarian retired from the active ministry in 1971, and remained a member of St. John's Congregation.

Parsonage Dedication at Savannah, Illinois

On Sunday, May 14, 1972, St. Peter's Ev. Lutheran Church of Savannah, Illinois, was privileged to dedicate its new parsonage. Pastor Hoffmann of Milwaukee, a former pastor, addressed the congregation that day, describing the new home as a little bit of heaven.



Parsonage and Church, Savannah

St. Peter's parsonage was built next to the church on property which the congregation purchased in 1965. It is an attractive, well-built, two-story home which includes a pastor's study, kitchen, family room, and four bedrooms. The home has 2,000 square feet of living area in addition to a full basement and an attached garage. It also is equipped with central air-conditioning. A large part of the cost of \$42,000 was donated posthumously by one member who left a generous contribution to the church in his will.

St. Peter's and its pastor, the Rev. Wayne Schneider, are thankful to the Lord for the blessings received. They now have a church and parsonage which will serve them well for many years to come.

EXPLORATORY SERVICES

PORT TOWNSEND, WASHINGTON

Wisconsin Ev. Lutheran Mission Church is conducting exploratory services at Fort Worden Chapel, Port Townsend, Washington 98368. Worship services are conducted at 7:30 p.m. on Sundays. Send names and addresses to Pastor T. D. Lambert, 2922 Northlake Way, Bremerton, WA 98310.

FOREST LAKE, MINNESOTA

Exploratory services are now being conducted at Forest Lake, Minnesota. The place of worship is at the new senior high school at the junction of Highways 61 and 97. Anyone knowing of prospective members or interested persons in Forest Lake, Chisago City, Wyoming, North Branch, Weber, Hugo, Stacy, Rush City, Hinckley, Circle Pines, or Scandia, is kindly asked to send all pertinent information to: Pastor Wm. H. Wiedenmeyer, 7712 Xerxes Ave. South, Minneapolis, Minnesota 55423.

Treasurer's Report

1972 PREBUDGET SUBSCRIPTION PERFORMANCE Seven months ended July 31, 1972

	Subscription Amount for 1972	7/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 207,038	\$ 120,772	\$ 119,946	99.3
Dakota-Montana	179,886	104,934	94,982	90.5
Michigan	928,338	541,530	490,721	90.6
Minnesota	929,880	542,430	539,611	99.5
Nebraska	163,116	95,151	89,267	93.8
Northern Wisconsin	1,014,758	591,942	551,433	93.2
Pacific Northwest	62,805	36,636	31,891	87.0
Southeastern Wisconsin	1,267,565	739,412	637,326	86.2
Western Wisconsin	1,137,579	663,587	640,948	96.6
Total — 1972	\$5,890,965(A)	\$3,436,394	\$3,196,125	93.0
Total — 1971	\$5,539,838	\$3,231,572	\$3,036,191	94.0

Note (A) — The subscription amount for 1972 has been increased \$5,035.00 to include all revisions received by the Stewardship Department as of June 30, 1972.

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended July 31, 1972 with comparative figures for 1971

	Twelve months ended July 31		Increase or Decrease*	
	1972	1971	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$5,662,570	\$5,304,358	\$358,212	6.8
Pension Plan Contributions	99,630	93,180	6,450	6.9
Gifts and Memorials	58,557	52,516	6,041	11.5
Distribution of Trust Fund Income	—	33,158	33,158*	
Income from NWPH	6,562	6,562	—	
Other Income	232	122	110	90.2
Total Income	\$5,827,551	\$5,489,896	\$337,655	6.2
Expenditures				
Worker-Training — Expenses	\$3,310,865	\$3,015,922	\$294,943	9.8
Worker-Training — Income	1,421,139	1,374,789	46,350	
Worker-Training — Net	1,889,726	1,641,133	248,593	15.1
Home Missions	1,162,979	1,182,739	19,760*	1.7*
World Missions	886,406	868,986	17,420	2.0
Benevolences	781,705	774,136	7,569	1.0
Administration and Services	423,380	360,663	62,717	17.4
Total Operations	\$5,144,196	\$4,827,657	\$316,539	6.6
Appropriations	800,489	895,413	94,924*	10.6*
Total Expenditures	\$5,944,685	\$5,723,070	\$221,615	3.9
Operating Deficit**	\$ 117,134**	\$ 233,174**		

Norris Koopmann, Treasurer & Controller
3512 West North Avenue
Milwaukee, Wisconsin 53208

PLACE AND TIME OF SERVICES

PALISADE, MINNESOTA

WELS services are now being conducted at Mt. Olive Lutheran Church at Palisade, Minnesota, every Sunday evening at 7:30. Mt. Olive was formerly a LC-MS congregation. This congregation serves the area of Palisade, Aitkin, McGregor, and surrounding Minnesota communities. Anyone knowing of prospective members or interested persons in this area, please send all pertinent information to: Pastor Jeff Hopf, 802 Maple Grove Road, Duluth, Minnesota 55811.

ATTENTION, BOSTON AREA

WELS personnel moving into or near the Boston area are invited to contact the ELS church in Cambridge, Mass. (Harvard Street Lutheran). The pastor is Rev. Paul Madson, 30 Richfield Rd., Arlington, Mass., Tel.: 646-7584.

EAST JORDAN, MICHIGAN

Faith Evangelical Lutheran Church of Wilson Township, East Jordan, Michigan, is now conducting a Christian Day School at its church, located two miles east and 3-1/2 miles north of East Jordan, on Wilson Road. Inquiries concerning the school may be addressed to Mr. Warren Krug, Principal, Radio City Village 1-A, Petoskey, MI 49770. For information regarding time of services, telephone Mrs. Nellie Knop, 616-582-9783. All WELS or ELS members living in the area are most welcome.

HELP WANTED

Ward parents and nurses' aides needed at Bethesda Lutheran Home. Contact the Personnel Manager, 700 Hoffmann Drive, Watertown, Wisconsin 53094.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

EASTERN PASTORAL CONFERENCE

Date: November 7-8, 1972.

Place: Trinity, Clear Lake, South Dakota; R. Roth, host pastor.

Time: 10:00 a.m.; Communion service at 7:30 p.m.

Preacher: A. P. C. Kell (E. Habermann, alternate).

Agenda: How Can a Pastor Help His Church Council Render Effective Spiritual Assistance?, R. Roth; Exegesis of I Timothy 5, D. Neyhart; A Study of the Sixth Commandment in Luther's Large Catechism, K. Haberkorn; Divorce: Two Valid Scriptural Premises (Adultery and Desertion) or One?, R. Heins; Homiletical Study of Psalm 2, E. Werner; Counseling Donors and Recipients of Transplants, M. Schulz; The Present View of Mixed Marriages in Roman Catholicism, G. Bunde. M. Schulz, Secretary

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: November 14, 1972; 9 a.m. Communion service.

Place: St. Matthew's, Stillwater, Minnesota; E. Zacharias, host pastor.

Preacher: D. Seager (K. Schroeder, alternate).
Agenda: Exegetical Study of I John 1-2:2, L. Holz.

D. Buch, Secretary

NEBRASKA

PLATTE CIRCUIT CONFERENCE

Date: October 25, 1972.

Place: St. Paul, Stockton, Kansas.

Preacher: C. Flunker.

Agenda: Evangelism Methods for Use by Laymen on a Continuing Basis, M. Sprengeler and L. Schoon; Spiritual Dangers Facing Our Children in the Public Schools, G. Haag; Dealing With the Delinquent Member, G. Eckert.

C. Westhoff, Visiting Elder

WESTERN WISCONSIN

CENTRAL TEACHERS' CONFERENCE

Date: October 6, 1972; 9 a.m.

Place: St. John's School, Jefferson, Wisconsin.

Agenda: The Seventh Petition, Pastor E. Vomhoff; "The Open Classroom," Dr. M. Manly; Northwestern Report; Lakeside Report; Business meeting; Physical Education, Mr. J. Gronholz and Mr. D. Walz.

K. Klitzke, Secretary

WISCONSIN

WISCONSIN STATE TEACHERS' CONFERENCE

WISCONSIN LUTHERAN HIGH SCHOOL, Milwaukee, Wisconsin

Thursday, Nov. 2, 1972

9:00 Opening Service
10:15 Announcements and Elections
10:30 "Sanctification"
11:45 Noon Hour and Displays
1:30 Devotions
1:40 Board for Parish Education Report
2:10 Reports of DMLC and NWC
2:45 Sectionals

Friday, Nov. 3, 1972

9:00 Devotions
9:15 Business Meeting
10:15 Sectionals
11:30 Noon Break
1:00 Sectionals
2:15 Return to Auditorium
2:30 Closing Service

R. Moldenhauer, Secretary

JOINT REFORMATION SERVICE

The Central Conference of the Western Wisconsin District and Lakeside Lutheran High School will sponsor a joint Reformation service on Sunday, October 29, 1972, at 2:30 p.m. The service will be held in the Lakeside Lutheran High School auditorium, situated on Woodland Drive, Lake Mills, Wisconsin.

1972 REFORMATION LECTURES

Bethany Lutheran College and Seminary of Mankato, Minnesota, are this year again sponsoring a series of lectures as their way of observing the anniversary of the Lutheran Reformation.

Time: Thursday and Friday, October 26-27.

Place: Bethany Lutheran College — Gymnasium-Auditorium.

Topic: "Studies in the Lutheran Reformation: Law, Love, and Order" will explore Luther's position and activity in the educational, political, and social spheres.

Speaker: Dr. N. S. Tjernagel, Rochester, New York (Ph.D. in European History and a pastor of the Evangelical Lutheran Synod).

A moderate charge will be made for registration and a copy of the lectures.

ATTENTION, PASTORS!

Please send the names and addresses of all students attending non-Synodical schools away from home promptly to the following address: Student Services Committee, Special Ministries Board, 3512 W. North Ave., Milwaukee, Wisconsin 53208.

CHANGES OF ADDRESS

(Submitted by the District Presidents.)

Pastors:

Found, Charles E.
BX CH91 Lusaka
Zambia, Africa

Huebner, Philip
120 S. 5th St.
Sebewaing, MI 48759

Lambert, Theodore D.
2922 Northlake Way
Bremerton, WA 98310

Mueller, R. W.
1117 N. 2nd St.
Watertown, WI 53094

Neumann, Robert E.
13135 Ottoman St.
Arleta, CA 91331
Tel. (213) 767-5138

Siegler, Carl J.
539 S. Gate Dr. US515
Tomahawk, WI 54487

Waldschmidt, Robert O. crm
1313 Meadowbrook Dr.
Mason City, IA 50401

Weeks, Richard L.
1301 E. Co. Hy. 42
Burnsville, MN 55378

Wille, Julius
Zion Lutheran Church
Clatonia, NE 68328

Winter, Albert A.
R. 1
Avalon, WI 53505

Teachers:

Bahn, Michael
5507 Ferge St., Apt. 2
Schofield, WI 54476

Cole, Stanley R.
2567 S. 91st St.
West Allis, WI 53227

Fehlauer, Bruce
527-1/2 1st St.
Baraboo, WI 53913

Holzhueter, Donald G.
R.3, Box 20
So. Haven, MI 49090

Kaiser, Paul
2252 Jeffrey St.
Stevensville, MI 49127

Koepke, Robert
815 Mallard
Oshkosh, WI 54901

APPOINTMENT

Pastor Paul R. Hanke of St. Peter, Minnesota, has accepted an appointment to the Executive Committee for the Lutheran Church of Central Africa and thus to membership on the Board for World Missions. He is filling the vacancy created by the resignation of Pastor Gerhard A. Horn who is now the president of the Minnesota District.

Oscar J. Naumann, President

REQUEST

Pastors in Sweden and Denmark interested in true Lutheranism are in need of copies of the German editions of the Dogmatics written by Adolph Hoenecke and Franz Pieper. Those willing to donate their copies or to sell them are asked to contact Dr. Siegbert Becker, 11808N Luther Lane 65W, Mequon, Wisconsin 53092.

ALTAR AND LECTERN

Available to any mission congregation for the cost of transportation: a portable altar and a portable lectern, both white. If interested, please contact: Rev. Lyle W. Lange, 1100 N. Midway Drive, Escondido, California 92027.

COMMUNION WARE NEEDED

The group of Wisconsin Synod Lutherans worshipping in the vicinity of Raleigh, North Carolina, are in need of a usable set of communion ware. Any congregation desiring to fill this need, please contact:

Pastor P. Ziemer
676 Green Valley Drive
Virginia Beach, Va 23462

AUDIO-VISUAL AIDS NOTICE

The following materials are no longer available: FS-145-YAW: "And You Also Are Witnesses" (catalog, page 8); FS-107-FN: "Go Forth In His Name" (page 12); FS-160-LFI: "Let's Face It" (page 14); FS-144-LL: "Lutheran Liturgy In Slow Motion" (page 15); FS-18-PF: "Progress Of Faith" (page 17); FS-15-D: "We Are In Debt" (page 20).