

The Northwestern Lutheran

October 30, 1977



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

Briefs by the Editor

In reading the Formula of Concord one could easily get the impression that Martin Luther is a hero in the Lutheran Church and a saint in almost the same sense in which the Roman Church has proclaimed men and women saints of God. One of God's servants for our good — Yes! But a hero whom we would be willing to follow blindly — No! He always confessed himself a poor, miserable sinner who lived only by the grace of God.

It is remarkable how often and how extensively the Formula quotes Martin Luther. All his major works are cited, and he is quoted again and again as an authority. But never as an authority on par with the "holy men of God who spoke as they were moved by the Holy Ghost." He is cited as "the most distinguished teacher of the churches which confess the Augsburg Confession," but only in the sense that "in these last times, God, out of special grace, has brought the truth of His Word to light again from the darkness of the papacy through the faithful service of the precious man of God, Dr. Luther." Just as Satan had used men to cloud the truth of God's Word, so God used a man to bring the truth of His Word to light again. But the man still remained a man and a sinner, and God alone the Author of truth. We accept Luther's doctrines as truth for no other reason than that they agree with the truth of God's Word.

There is no need therefore to suggest as the Apology does at one point that the coming of Luther and his work were actually foretold. We do not accept Luther because the Apology in Article XXVII, *Of Monastic Vows*, tells about a monk in the town of Eisenach, in Thuringia, "John Hilten, who, 30 years ago, was cast by his fraternity into prison because he had protested against most notorious abuses," and who on his sickbed is supposed to have said: "But another one . . . will come in A.D. 1516, who will destroy you; neither will you be able to resist him." Luther does not need that kind of authen-

tication, and in the final analysis the Apology doesn't lay too much stock in it either, for it continues: ". . . the outcome will teach how much weight should be given to this declaration." It's a pretty story, but not one we need accept because we subscribe to the Apology of the Augsburg Confession as one of the confessions of the Lutheran Church. We subscribe to the doctrines taught there because we are convinced that they agree in every respect with the Word of God.

The Formula of Concord sets this up as the only valid criterion when it states: "We believe, teach, and confess that the sole rule and standard according to which all dogmas together with all teachers should be judged are the prophetic and apostolic Scriptures of the Old and of the New Testament alone . . . Other writings, however, of ancient or modern teachers, whatever name they bear, must not be regarded as equal to the Holy Scriptures, but all of them together be subjected to them, and should not be received otherwise or further than as witnesses which are to show in what manner after the time of the apostles, and at what places, this pure doctrine of the prophets and apostles was preserved."

Luther made this same distinction. The Formula calls attention to this fact when it states that "Dr. Luther himself in the Latin preface to his published works has given necessary and Christian admonition concerning his writings, and has expressly drawn this distinction, namely, that the Word of God alone should be and remain the only standard and rule of doctrine, to which the writings of no man should be regarded as equal, but to which everything should be subjected."

We recognize from these words that Luther was a man who properly humbled himself before the Lord. God's Word was decisive with Luther, not his own words. It is only when we have learned the same lesson that we will be able to celebrate the Reformation correctly.

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The Cover

Pictured on the cover is Jerusalem Ev. Lutheran Church, Morton Grove, Illinois, presently observing its 75th anniversary. Pastor of the congregation is the Rev. George W. Boldt, second vice-president of the Synod. The congregation numbers 700 members. Its school has an enrollment of 66. (See page 354.)

Editorials

Reliable Social Security American coins bear the inscription, "In God we trust." In reality, this in modern context seems to be more of a sop to the Almighty than an actual fact. The truth is that people more often put their trust in the object that bears this inscription than in God.

As people look to the future, they can become almost fanatical about establishing financial security for themselves. They seek it in such things as savings accounts, insurance, investments, and pension plans. Especially disturbing to many at present is doubt about the financial soundness of the Social Security system, upon which many people depend for income in their old age.

There is another form of social security which has a limited number of proponents but which is nevertheless sounder than a dollar. It is summarized by Jesus in the words: "Seek ye first the kingdom of God and His righteousness, and all these things (the necessities of life) shall be added unto you." Commenting on this form of security, David observed, "I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." Jesus' disciples had personal experience with it. When Jesus asked them, "When I sent you without purse and scrip and shoes, lacked ye anything?" they promptly replied, "Nothing." This has also been the experience of everyone else who ever relied on it. Unlike human plans for security it works perfectly.

The key is in the word "first" — not when all else fails. God has promised to take care of those who seek His kingdom *first*, and as He said long ago through Balaam, "God is not a man that He should lie, neither the son of man that He should repent."

It is not wrong, of course, to make provision for the future, but if you are looking for a reliable system of social security — and who isn't? — look to God.

Immanuel Frey

Two Kinds of Strictness As a part-time hospital chaplain I regularly encounter people who have either no religious affiliation or who describe themselves as unchurched Lutherans or Protestants. A frequent reaction on their part to my connection with the Wisconsin Synod is: "Isn't that the strict synod?" Their tone of voice suggests that such strictness is somehow sick and strange and that we in WELS are some sort of weird religious fanatics, not much different from the old-fashioned Amish in their buggies and broadbrimmed black hats or the ultra-orthodox Hassidim Jews in Jerusalem who stoned a woman this past summer for wearing a sleeveless dress on a sweltering hot day.

Surely there is much strictness in religion which should

be exposed and condemned —

When Mormon leaders treat blacks as second-class members ineligible for their priesthood,

When Seventh-day Adventists insist that Saturday is the only acceptable, God-ordained day for worship and that Sunday church-goers will be annihilated in the lake of fire,

When the career of a promising professional baseball player, Danny Thomas, is ruined because he follows a false prophet, Herbert W. Armstrong of the Worldwide Church of God, who convinced him that it's sinful to play on Friday nights or Saturday afternoons before sundown,

When Jehovah's Witnesses dismiss Christmas and Easter celebrations as sinful, oppose voting and military service by their followers, and do everything they can to discourage their members from utilizing life-preserving blood transfusions,

When thousands of men and women the world over desire to enter the holy estate of matrimony, but are forbidden to do so by their leader, a mere man in Rome who stubbornly promotes that doctrine of devils, mandatory celibacy for priests and nuns.

Such tragic examples of misguided strictness deserve no support or even admiration because they originate in the muddled minds of men who refuse to be guided by God's Word.

So the next time you meet someone who criticizes our Synod because we're too strict on issues like abortion, women pastors, church fellowship, and membership in lodges and scouting, be prepared to patiently explain to them, if at all possible, about the two kinds of strictness and that we take the strict positions that we do, controversial and difficult to accept as they may be, because we seek to remain strictly faithful to our Savior and His inspired, inerrant Holy Scriptures.

Reuel J. Schulz

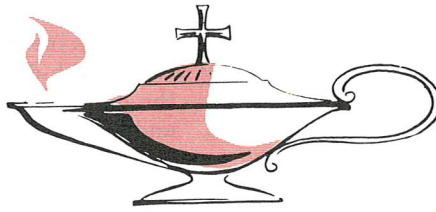
Dreadful Unawareness "He spoke of the plight of confessional Lutheranism.

He saw that the Missouri Synod was internally weakening in theology. Everyone except the Missouri Synod, indeed, was aware of this sickness and of the impending catastrophe that would follow her demise . . . The Missouri Synod herself seemed unaware that she was selling her birthright."

The above statement appeared in a lead editorial of *The Concordia Theological Quarterly* commemorating Dr. Hermann Sasse, a prominent Lutheran theologian who died last year. (*The Concordia Theological Quarterly* is the official theological journal of Concordia Theological Seminary, Fort Wayne, formerly of Springfield, Illinois.) Dr. Sasse had repeatedly warned the Missouri Synod that it was in grave danger of losing its confessional heritage because it was being deceived by unfaithful theologians in its own midst who taught that the Bible must be interpreted in the light of modern scholarship, that it no longer meant what it said.

The editor of the *Quarterly* was admitting that the Missouri Synod had been sleeping on snow for an ava-

(Continued on page 361)



Studies in God's Word

He's for Real!

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the Life was manifested, and we have seen it and bear witness and show unto you that eternal life which was with the Father and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. And these things write we unto you, that your joy may be full (I John 1:1-4).

When will man learn that real life is not found in things or thrills? Since history began, man has sought life's realities in possessions, power, and pleasure, only to learn in the end that what seemed so real is no more precious than fool's gold or permanent than soap bubbles.

In his *Letter of Light, Life, and Love*, John tells us where to find what is real in life. Without wasting a word, he turns to Jesus Christ, God's Son, and tells us that "He's for real."

We Have Seen Him

John's first four verses compose one grand sentence which speaks of the eternal Son of God who became flesh for our salvation. Around this great theme his entire Epistle revolves.

This Son of God is very real. In the beginning of the world when time began, He already was; and at the end of the world when time ceases, He still will be. From eternity He is true God, face to face in an intimate, inexplain-

able relationship with God the Father.

Then at the fullness of time the Eternal One became flesh in Mary's womb and dwelt among men as the "Word of Life." Just as we use words to reveal the thoughts of our hearts, so God used His Son as the incarnate Word to reveal His inmost loving thoughts to man. Three times in our verses John calls that Word "life," impressing on us that Jesus Christ is life itself and that He gives eternal life (John 14:6, I John 5:20). Here is the eternal Son of God, sent by God's love to a sinful world that men "might live through Him" (I John 4:9).

For John and the other disciples nothing was more real than Jesus Christ, the Word of life. "We have heard," John said, remembering the well-known voice and words. "We have seen with our eyes," he continued, recalling the familiar face and form. "We have looked upon," he emphasized, reminding us that they had a three-year acquaintance with Him. "Our hands have handled," he concluded, reliving that first Easter evening (Luke 24:39). You couldn't fool these men. They had seen and touched the eternal God, come into the flesh to be the Savior.

Sometimes we wish that we, too, could touch the risen Christ and thrill to the sound of His voice because we forget that it's not the physical, but spiritual closeness to Him which counts. Through the Word, the Holy Spirit gives us eyes to see and hearts to believe in the Incarnate Word of life. Once we have seen Him, we can say with Luther, "What matter of more sacred importance can lie hidden in Scripture . . . than Christ the Son of God made Man — God made Man — God, Triune and yet One, Christ who

suffered for us and will rule eternally? . . . Take Christ out of Scripture and what else will you find in them?" "Teach me to love Thy sacred Word and view my Savior here" we pray as we wait for heaven where we shall see Christ face to face forever.

We Want Others to See Him

What John had seen he wanted others to see. So he witnessed to them with the goal of fellowship in mind. We witness to others because we want them to share with us salvation from sin, strength in strife, and sure heaven for souls. Also with them we want to share life's burdens and blessings as we journey together to the perfect fellowship in heaven.

This fellowship is more than human; it is divine. We witness to others that they might have "fellowship with the Father and with His Son Jesus Christ." For such a glorious fellowship man was originally created. He was to share fully in all of God's rich blessings and serve God freely in holiness of life. Though man with his sin shattered this fellowship, God has reestablished it through His Son. Through that Son God would give us His love, guarantee us His friendship, and guide us to a perfect, permanent fellowship with Him in heaven.

Only in this fellowship with God can true joy be found. Luther wrote: "It is but the beginning of joy when we begin to believe. When faith daily increases, joy increases in proportion." Again he wrote: "To achieve this joy we must cling wholeheartedly to the Word and find comfort in the thought that Christ has so solemnly promised to be with us, together with the Father, and to protect us so that no misfortune will harm us, no power of the devil and the world will crush us or tear us away from Him." Here's why the eternal Word came into the flesh and the Apostle John wrote — that men might have this joyous fellowship with God.

Aren't you glad your parent, teacher, pastor told you about the Savior whom they had seen! Must we not use our lives to tell others that they, too, might see Him and stand with us some day in His presence where there is fullness of joy and at His right hand where there are only pleasures forevermore! (Ps. 16:11.)

Richard E. Lauersdorf

The Man Behind the Confessions

In proclaiming and defending the Gospel, God has made use of kings and queens, of commoners and elite, of shepherds and physicians, of the handicapped and the physically strong, of the educated and the unlearned. He has made use of people in prison and out of prison. Neither language nor culture has proved a barrier to our God in the extension and preservation of His kingdom.

One whom He used mightily was the man Martin Luther, a citizen of one of the German electorates and a man of the sixteenth century. He was a man whose language at times was more down to earth than we approve, but who in translating the Holy Scripture was able to give voice to the grace and mercy of God. He was a dominant figure in his day and is the man who stands behind all of the confessions of the Lutheran Church.

The Formula of Concord, adopted in 1577, says of him: "By the special grace and mercy of the Almighty the doctrine concerning the chief articles of our Christian religion (which under the Papacy has been horribly obscured by human teachings and ordinance) was explained and purified again from God's Word by Dr. Luther, of blessed and holy memory."

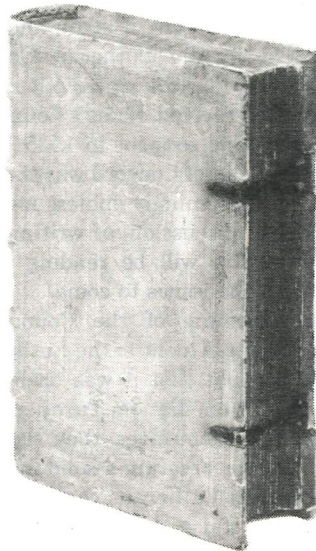
Many others also had a hand in producing the confessions, but Luther from start to finish was the guiding spirit.

The Augsburg Confession

When the Augsburg Confession was read to the assembled Diet on June 25, 1530, in the presence of Emperor Charles V and the representatives of the Roman Church, Luther was absent. Having been placed under the "ban" at Worms, he would have risked his life by appearing in person and would have endangered the cause of the Reformation. But he was present in spirit and by letter.

In preparing for Augsburg, committees of theologians headed by Luther had done great deal of preliminary work, including the preparation of a

document in defence of the Lutheran position. And then a bombshell was dropped at Augsburg. When the theologians arrived, they found that Dr. John Eck of the opposition had published "404 Propositions" charging Luther



The Book of Concord

with every conceivable heresy. To defend themselves against this slander, the theologians had to revamp their entire approach. The task of writing a new document fell on the shoulders of Philip Melancthon. By and large, Melancthon reworked material that had originally come from Luther's pen. The next to the final draft of the resulting confession was also submitted to Luther for approval.

In replying, Luther stated that though he would have put things more forcefully than Melancthon had, he nevertheless wholeheartedly accepted and approved what came to be known as the Augsburg Confession. To it he applied the words of Psalm 119:46, "I will speak of Thy testimonies before kings, and will not be ashamed."

The Apology

The Catholic answer to the Augsburg Confession was the "Confutation." Upon hearing it, the Lutherans immediately undertook to write an Apology. Its purpose was to enlarge on all the ar-

ticles of the Augsburg Confession and to demonstrate in greater depth their Scripture basis.

It was during these hectic and fearful days, when Melancthon was busy writing the Lutheran reply, that Luther by means of numerous letters gave the Lutheran theologians and princes much needed encouragement to stand up for Scripture truth.

When the Apology was presented to the emperor, he refused to accept it. This made it possible for Melancthon in the following months to revise and enlarge the document. Printed together with the text of the Augsburg Confession in 1531, it soon gained the status of a confessional writing in the Lutheran Church. Luther gladly accepted it.

The Smalcald Articles

Their name is derived from that of the city of Smalcald, where the Evangelicals gathered early in 1537 to prepare for a general council which the pope had summoned to Mantua for May of that year. The council never materialized. After much discussion, the Lutherans at Smalcald rejected the invitation because the announced purpose of the council was "to exterminate the Lutheran heresy."

In preparing for the meeting at Smalcald, Luther at the request of the Elector had written the series of articles now known as the Smalcald Articles. He had completed them by December, 1536. In them Luther spoke more decisively than Melancthon had done in the Augsburg Confession and its Apology. Luther looked upon these articles as his last word to the Roman Church and his legacy to his followers.

When the conference convened in February, Luther became ill and soon had to excuse himself. Melancthon exploited his absence and maneuvered matters so that Luther's articles failed to receive a public hearing. They, however, were circulated privately and endorsed by the majority of those in attendance. Melancthon, much to his own displeasure, was furthermore in-

structed by the convention to draw up a series of articles on the power and primacy of the pope and of the power and jurisdiction of the bishops. This document was added to the Smalcald Articles when they were printed.

Despite Melanchthon, Luther's Scripture doctrine carried the day at Smalcald. We need to thank God for that.

Luther's Catechisms

Never officially adopted by any conclave, Luther's two catechisms, the Large and the Small, published almost simultaneously in 1529, immediately won a place in the hearts of Christian people. They met a real need in the church. For years the Roman Church had neglected the religious instruction of its people. This particularly came to Luther's attention when he made a visitation of the churches in 1528 and 1529. This resulted in his two catechisms.

The Large Catechism was written by Luther to place a tool into the hands of pastors, teachers, and parents which would enable them to present the Scripture truth to children and adults alike. The Small Catechism was designed to be placed into the hands of

the children so that they might memorize and learn the truths of God's Word in language they could understand. Through them Luther remains a teacher in the church to this very day.

The confessional status of these two writings grew mightily during the conflicts following Luther's death, as people turned to them for simple and faithful formulations of God's truth.

The Formula of Concord

Luther died in 1546. The Formula was adopted in 1577. The intervening 30 years were years of strife and disagreement in the Lutheran Church and a time when the power of the Roman Church revived. Rome's Council of Trent began its sessions in 1545.

The Formula of Concord was the culmination of seemingly endless months and days of discussion, of writing and rewriting. You will be reading more about it in the issues to come.

The convening of the Council of Trent made it evident to the Lutherans beyond a doubt that it was useless to think of a reconciliation. Turning their attention to themselves, they saw the great need for creating a solid foundation to which Lutherans could turn to combat the false doctrines breaking

forth in their own midst. The strife that had broken out had been predicted by Luther himself. Finally, in 1577, a document was laid before the Lutheran world and submitted for subscription.

The first to sign the Formula were the six theologians who had been instrumental in formulating it. They were Andreae, Selnecker, Musculus, Koerner, Chytraeus, and Chemnitz. They were followed by the electors of Saxony, Brandenburg, and the Palatinate; 20 dukes and princes, 24 counts, four barons, 35 imperial cities, and about 8,000 pastors and teachers — representing two-thirds of all the Lutherans in Europe.

This document, which in quoting theologians cites only Luther, presents the true doctrine over against the Reformed and Roman churches and exposes and corrects the errors which had crept into the Lutheran fold. We can be sure that it would have met with Luther's approval.

Lutheranism in our day needs to return to the Book of Concord. It needs to listen once again to Martin Luther, the man behind the Confessions. In doing so, it will be listening to God for it is to God's Word that Luther directs us.

H. W.

Jerusalem at Morton Grove Observes its Seventy-fifth

Jerusalem Ev. Lutheran Congregation, Morton Grove, Illinois, set aside the entire month of October to observe its 75th anniversary. Begun in 1902 by Pastor Carl Buenger of St. Matthew's, Niles, Illinois, and considered a daughter of St. Matthew's, it was subsequently served by Pastor Julius Toepel of St. Matthew's, Pastor Theo. Thurow, and then from 1906 to 1955 by Pastor Otto Heidtke. Present pastor of the congregation is the Rev. George Boldt, who has served Jerusalem Congregation since 1955.

Jerusalem Congregation has been interested in the cause of Christian education from the very beginning. It opened its Christian day school in 1906, with Pastor Heidtke teaching the classes until 1920. In that year Mr. Otis Stelljes was called from DMLC, New

Ulm, Minnesota, to serve as the school's first full-time teacher. Mr. Melvin Schwartz, who is presently teaching at Weyauwega, Wisconsin, has the record of teaching at Jerusalem for the longest number of years, having taught from 1951 to 1975. Members of the present faculty are Mr. Frank Corona, since January, 1974; Mrs. Anita Boldt, since 1959; and Mr. Kurtis Seeger, Miss Kay Mielke, and Mrs. Patricia Seeger, all since 1976.

During its 75 years of existence, Jerusalem Congregation has been involved in a number of building programs. The original church was built in 1903. Damaged by fire, it was remodeled in 1929. A new school building was built the same year. The present church was erected in 1964. The original parsonage was built in 1906, re-

modeled in 1912, and razed in 1954 to make way for the present parsonage.

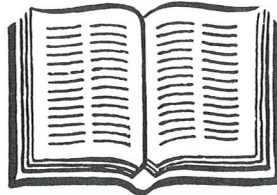
Jerusalem Congregation has also been privileged to take part in the work of the church at large through its participation in the work of the Synod and through the young people from the congregation who have entered the Lord's work as full-time pastors and teachers.

Among the guest pastors who conducted the services during the month of October were three who were confirmed at Jerusalem's altar. They are Richard Stevens of Cannon Falls, Minnesota; George Swanson of Los Alamos, New Mexico; and H. Curtis Lyon of Crete, Illinois. Another guest speaker was Pastor Adolph Buenger, Kenosha, Wisconsin, whose father was the congregation's first pastor. The month of anniversary celebrations closed with the Lutheran Heritage Hour of the Chicago Area conducting a section of its Reformation Service at Jerusalem.

We thank God for His grace and blessing and pray that He will ever keep us with His Word in all of its truth and purity!

Mining the Treasure of God's Word

II Chronicles 14-20



BY JULIAN G. ANDERSON

Ever since we read the first promise of a Savior in Genesis 3:15 we have been reading the story of Jesus' family history. In Genesis 12:1-3 God told Abraham that his family would become a great nation, and that the Savior would come from this nation. In Genesis 49:10 God revealed that the Savior would come from the tribe of Judah, and in II Samuel 7:13-16, that He would be born into the family of David. From that point we have read about the reigns of Solomon, his son Rehoboam, and his son Abijah. You might begin your work today, then, by quickly rereading the last lesson. Then we'll turn to

II Chronicles 14-16

First, hi-lite the name of the next king in 14:1, and notice how the chronicler (probably Ezra) describes his reign in verse 2 (underline and hi-lite the word "good"). Then put a star in the margin, since we are now reading about a king who was a true descendant of David and a true type of Christ. Verses 3-5 continue the description. Remember that the "high places" were the little groves or gardens on the tops of the hills where they built the altars and placed the images of their idols. The groves were either trees or wooden poles placed in the ground which were symbols of the goddess Asherah, who was the chief goddess of the area. The images (verse 5) were sun-images, used in the worship of the sun god. These few verses tell us that during the last years of Solomon's reign, and continuing through the reigns of Rehoboam

and Abijah, idolatry had become widespread in Judah. Ezra then gives us a few notes on the political conditions under Asa in verses 6-8, noting that it was a period of peace and prosperity (verse 7, last phrase) and pointing to the cause in verse 6b. Read rapidly 14:9-15, noting what Asa did in this emergency (verse 11), and the ultimate result in verse 12a. Note the location of Gerar (verse 13) on your map, along the main road to Egypt.

Next read the little speech the prophet Azariah made to Asa (15:1-7). Verse 2b sums up very well the lesson God was teaching His people during their past history, especially in the time of the judges (underline). Then read verses 8-19, and mark Asa's response to the prophet (verse 8, underline). The last phrase probably means that he rebuilt or repaired the altar. Then notice what the people did in response (verse 12, underline). The covenant spoken of here was the one God made with their fathers in Exodus 19:5,6. Verse 17 puts the whole picture into the proper perspective, noting that idolatry had not been wiped out by Asa's reforms. Chapter 16 shows us that Asa like David also had his times of weakness.

Next, Chapters 17-20

Hi-lite the name of the next king in 17:1. Then underline Ezra's description of his reign in verses 3 and 4, compare 20:32, and put another star in the margin. Next note the result of all these good efforts in verse 5 (underline). In verses 7-9 you will find a nice little

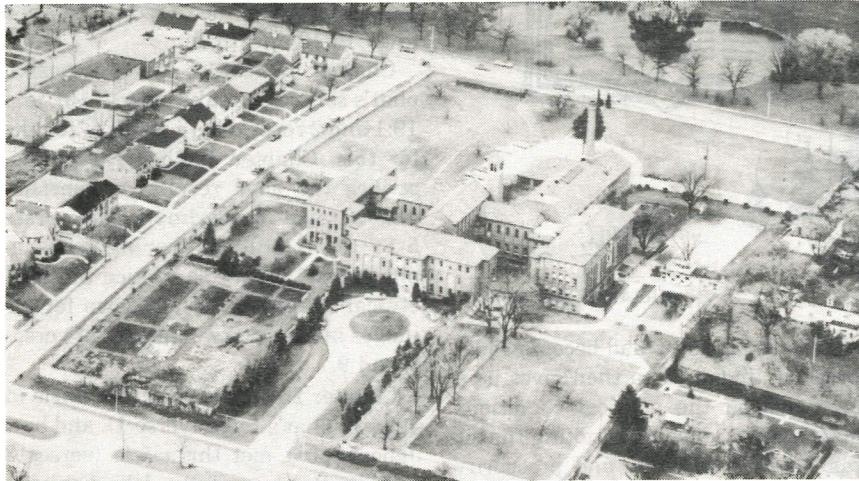
nugget, for these verses record the initiation of one of the greatest and most beneficial programs ever instituted in Israel, namely, a national program of religious education (verse 9a), taught by the Levites and priests, and supervised by the members of the royal family (verse 7). The results of these efforts of Jehoshaphat to lead his people in the way of the Lord are recorded in 17:10-13 and 18:1a.

Chapter 18 tells of one of Jehoshaphat's serious mistakes (verse 1b), and 19:1 and 2 report God's words of rebuke for this. Chapter 19:4b, however, describes the good results of Jehoshaphat's reign (underline), and verses 5-11 report still another of Jehoshaphat's good programs. Notice the high ethical standards he laid down for his judges in the last two phrases of verses 7 and 9.

Chapter 20 tells of the great crisis in Jehoshaphat's reign (verse 1), and how Jehoshaphat met this crisis (verses 3 and 4). Read carefully Jehoshaphat's fine speech in verses 5-12 (underline the closing phrase). Next read the fine speech of the prophet Jahaziel in verses 14-17 (underline verse 15b, beginning "Be not afraid . . ."; and verse 17a, down to "with you"). Then notice the response of the people (verses 18 and 19), and Jehoshaphat's fine advice in verse 20c, beginning "believe . . ." (underline this). Mark what the people did next (verses 21 and 22a), and what happened (verses 22b-25). The account of this remarkable battle closes in verses 26-30 (Berachah means "blessing"). Verse 33 reminds us again of the persistent presence of idolatry in Judah, and 20:35-37 records Jehoshaphat's last mistake.

You have now finished the account of one of the great periods in the history of the southern kingdom of Judah, characterized by the reformation brought about by the combined efforts of the first two good kings, Asa, who reigned 40 years, and Jehoshaphat, who ruled for 25 years. This was one of the longest continuous periods of true godliness in the entire recorded history of God's Old Testament people, and one of the best illustrations in the Old Testament of the principle we noted earlier in chapter 15:2b. During this 65-year period there was a great difference between the kingdom of Israel and the kingdom of Judah.

Wisconsin Lutheran College Moves to New Campus



WLC's West Bluemound Campus

Excitement fills the air at Wisconsin Lutheran College this fall. The school year began on a newly purchased campus located at 8830 West Bluemound Road, Milwaukee, Wisconsin.

Since its founding in 1973, the college had been operating in temporary facilities. Classrooms were leased from Wisconsin Lutheran High School. Offices, dormitory space for some of the women students, and a student center were housed in a large home across from the high school.

In order to grow, WLC needed its own permanent home. This became possible when the House of Good Shepherd, a former girls' home, was offered for sale early this summer.

An architectural firm with considerable experience in college-building construction and renovation was engaged to determine whether the facility could accommodate a college program. Heating, plumbing, electrical, and structural consultants as well as city building inspectors examined the buildings and grounds. They unanimously agreed that the campus and buildings were well-suited for college use.

The architectural firm provided cost projections for remodeling and opera-

tions. These were presented to the delegates of the 43 conference congregations on June 12. In a special meeting on July 31, the delegates voted overwhelmingly to purchase the property at a price of \$750,000.

Remodeling of some buildings will be accomplished in a number of phases over a period of several years. The first phase of remodeling has already begun and will cost \$173,000. Total remodeling will cost in excess of \$1.5 million. Replacement cost of the buildings as presently constructed would be approximately \$14 million.

The 8.5-acre campus is adjacent to a beautiful park area. The buildings are red brick with tile roofs. The architecture is Romanesque. One of the most beautiful features of the complex is the chapel, which has a seating capacity of 600.

The interior space of the buildings totals 91,000 square feet. It will accommodate a student body of 350 and provide office space and classrooms for 30 faculty members and administrators. An additional bonus for students, faculty, and friends of the college is the 85,000-gallon in-ground swimming pool.

Wisconsin Lutheran College offers a two-year transfer curriculum. Most students who enroll plan to complete their college program by transferring to a senior college. Pre-professional programs such as pre-agriculture, business, dentistry, education, journalism, forestry, home economics, law, medical technology, medicine, pharmacy, social work, and veterinary medicine are offered at WLC.

Christian education is not just a cliché at Wisconsin Lutheran College. Courses in Biblical studies are the heart of the curriculum, and the integration of Christian perspectives into all other course content is WLC's educational ideal. The college recognizes that in Christ "are hid all the treasures of wisdom and knowledge" and integrates this truth into the classroom and social activities.

It is the goal of this new college to give students every opportunity to grow in grace through the study of God's Word so that they may face the rigorous demands of contemporary society, prepared to follow the mandate of our Lord to spread the Good News.

Our prayers for a permanent home were quickly answered by the Lord of the Church who promises to hear all prayers. We pray that He will continue to shower His blessings upon us.

Gary J. Greenfield

WISCONSIN LUTHERAN COLLEGE

NEW CORRESPONDENCE COURSES

The following non-credit adult correspondence courses are now available from Wisconsin Lutheran College. The courses are on cassette tape and can be used by individuals or groups.

TEACH US TO PRAY

Prof. Edward Fredrich
Wisconsin Lutheran Seminary

I'M O.K. — YOU'RE O.K.

(Transactional Analysis)
Rev. James P. Schaefer
WELS Stewardship Counselor

LUTHERAN DIFFERENCES

Prof. Gerald Lange
Wisconsin Lutheran High School

LUTHER THE PREACHER

Dr. Elmer C. Kiessling

LAW, GOSPEL, AND CHILDREN

Rev. William Fischer
WELS Sec. of Part-Time Education

DOCTRINAL TOPICS

Prof. David Kuske
Wisconsin Lutheran Seminary

The courses vary in cost from \$6 to \$25 according to their length and the number of persons enrolled.

To obtain a course brochure, write: PACE, Wisconsin Lutheran College, 8830 W. Bluemound Road, Milwaukee, Wisconsin 53226.

Is yours in good shape?

CONSCIENCE

In this complex world we often need the help of specialists, who are trained in their particular field and are qualified to help us with our problems. We may consult a doctor, an architect, a lawyer, a car mechanic. Even as a doctor not only studies various ways to restore health, but must also become an expert in regard to the human body, so the Christian pastor, teacher, and parent not only studies the means of grace which alone can help our spiritual ills, but also needs to know the field where these are to be applied, namely, the soul. One of the chief functions of the soul, a function that affects our outward words, deeds, and thoughts, is our conscience.

In discussing the conscience, there are three questions that should be answered: What is conscience? What is its God-given function? and, How should we deal with it?

What Is Conscience?

It is interesting to note that the word conscience does not occur in the Old Testament. However, the function of conscience is referred to many times — in God's dealings with Adam and Eve, in His words to Cain before and after his crime, in Nathan's counseling of David, in the Psalms, in the Prophets, in fact, on almost every page. In the four Gospels the word occurs only once. When the scribes and the Pharisees (John 8) brought a woman taken in adultery to Jesus and wanted to stone her to death, Jesus without looking up said, "He that is without sin among you, let him first cast a stone at her." Then John writes: "And they were convicted by their own conscience and went out one by one." The word occurs more frequently in the Acts of the Apostles and in the Epistles.

The word conscience means "together with knowledge." The knowledge spoken of is spiritual knowledge. There are two kinds of religious knowledge, first, the natural knowledge of God inscribed in every person's heart, and then, acquired spiritual knowledge. We, for example, acquire spiritual knowledge as we study the Word of God

at home, in the church school, and in church.

Besides this spiritual knowledge, there is another voice within us, our conscience, in the narrower sense of the word. Conscience in the narrower sense is like a judge within our soul. Its function is to declare us guilty or not guilty, or as Paul says in Romans 2, to either accuse or excuse us. The verdict which the conscience pronounces will differ greatly in different people, depending on the spiritual knowledge they possess on the basis of which the verdict is reached.

Paul in Romans 2 points that out as he speaks about several classes of people. First he spoke of the Jews. They had the Ten Commandments, the ceremonial laws, and many man-made laws. When they did something forbidden in their laws, their conscience accused them. If, however, they pretty well lived up to what their laws required, their conscience would excuse them. In some cases, they became proud and arrogant and considered themselves better than others who did not have their laws. But, as Paul points out, with only the Law to go by they could only perish. They would have ignored the one thing needful in their Old Testament, the Gospel of Jesus Christ, without which no one can stand before God.

With the Gentiles the situation was somewhat different. They did not have the laws of Moses. But they did have a natural knowledge of God, written in their hearts. At times they outwardly did the things contained in this natural law, and as a result their conscience would pat them on the back. At other times, however, when they committed deeds they knew to be wrong, their conscience accused them. Paul said of them too, that they would perish, even though they did not have the revealed Law to accuse them. They, too, by nature lacked the one thing needful for a good conscience before God, the Gospel of Jesus Christ.

When people speak of an erring conscience, that is actually a misnomer. It is not the conscience as such, in the

narrow sense, that errs, but it is the knowledge that is wrong. When Paul persecuted the Christians, he thought he was doing the right thing. His conscience excused him, but it was wrong because his spiritual knowledge was wrong. After his conversion he learned that from his Lord.

We also at times speak of a doubting conscience, one that is not sure whether something is right or wrong. Again it is not the conscience that is at fault, but the knowledge. We have heard people say, "Let your conscience be your guide." That can be understood correctly, but only if sound Biblical knowledge supports the conscience.

Conscience is a precious gift of God. We note that human judges judge only *after* an act has been committed; our conscience works *before, during, and after*, and thus is a powerful factor in our lives.

What Is the God-given Function of Conscience?

The first function of the conscience is to bring us to the knowledge of our sins. Here we are speaking of conscience in the wider sense, that is, conscience as the judge together with the spiritual knowledge which conscience uses to make the judgment. This function of the conscience is all-important, even though the conviction that we are sinners will not save us, but is only preparatory. The second and most important function is to assure us on the basis of the Gospel that Jesus Christ has cleansed us of all unrighteousness. A third function is to further our Christian life, so that we may live as Christians out of love to Him who first loved us. Another important function of conscience is to make us sure of our salvation, basing our confidence on the solid Rock Jesus Christ and His Word. Only then can we rejoice in the Lord as such who will be able to stand in the Judgment — not because of anything we have done, but solely through the obedience of Jesus Christ.

How Do We Deal with Conscience?

God's Word tells us that we are to preach the Law of God and to hear that Law. Conscience will use the Law to convict us of our sins and to cause us to cry out: "I have sinned against heaven

(Continued on page 362)

DMLC News

300 Attend Summer School

The 1977 summer session at Dr. Martin Luther College, New Ulm, Minnesota, opened on Monday, June 20. The opening service was conducted by Prof. Th. Olsen. He based his sermon on I Peter 1:3-9 with the theme, "The Heavenly Heirs and Their Priceless Inheritance." This theme gave direction to the summer-session chapel devotions. Almost 300 students attended the various educational opportunities offered in the summer session. Offerings included courses from the regular curriculum, advanced study program classes, and a variety of one-week and two-week workshops. Director of the

Horn of Red Wing, Minnesota, and James Polzin of Milwaukee. The following were recommended for Synod certification: as elementary teachers: Susan Bell, Libertyville, Illinois, Nancy L. Schumacher, San Jose, California, and Mrs. Doris Stout, Yakima, Washington; as secondary teachers: Jeanne Euler, La Crosse, Wisconsin, Sandra Grandt, Lake Mills, Wisconsin, Stephen Hintz, New Ulm, Minnesota, Ruth Lohmiller, St. Joseph, Michigan, Conrad F. Miller, Kenosha, Wisconsin,

Margo E. Semon, Whiteriver, Arizona, James H. Wandersee, Greenfield, Wisconsin. The first student to complete the Advanced Study Program of the Christian Ministry was Elizabeth Kurth of Appleton, Wisconsin.

During the closing service of the summer session the present director gave recognition to Prof. Eric Sievert. Professor Sievert has been connected with the summer session from its beginning, serving as one of its instructors for 30 years. He also served as its director until a few years ago when that duty was assigned to Prof. G. Heckmann. Anyone who has attended summer sessions during the past 30 years will realize what a blessing the Lord gave to the Church through the work of Prof. E. Sievert.

Largest Freshman Class in History

When the Freshmen finished registering for the 1977-78 school year, there were 249 students in the class, the largest group of Freshmen ever to enroll at DMLC. With such a large Freshman class there was a marked increase in the total number of students on campus. The college enrollment this year stands at 791, up from 732 one year ago and from 660 in 1974. Of these 791 students, 224 are male students, also the largest number ever on the Dr. Martin Luther College campus. In addition, Martin Luther Academy enrolled 272 students. Thus there are 1063 students attending classes on the hill in New Ulm, Minnesota. The cafeteria serves more than 900 at its noon meal.

As we read these figures, we ought to reflect on the blessings our Lord has given to our Wisconsin Ev. Lutheran Synod. Not only has He blessed DMLC with students — and each of them was led by the Lord in making their decision — but He is also granting the classrooms where they will teach. In the past five years more than 75 congregations have opened Christian day schools, 18 of them in the fall of 1977. What is more, almost half of these 18 were opened not in young congregations as they gained enough strength to support education through a Christian day school but in older congregations which have now added this phase to their program. Since some 20 students

accepted requests to teach on an emergency basis for one year, there are only 129 seniors on campus. The following graduating classes will be considerably larger.

The opening service for the 1977-78 school year was held on Sunday, September 11. Pastor Iver Johnson delivered a sermon on "Think to the Glory of God." President C. Frey was the
(Continued on next page)



F. Horn receives Bachelor of Science in Education

summer session was Prof. G. Heckmann.

The closing service of the summer session was held on Friday, July 22. Prof. L. Huebner, Vice-President of Student Affairs, delivered the sermon, based on John 17: 22-24. During the service Prof. J. Engel was at the organ and Prof. R. Shilling directed the summer-school choir.

In charge of conferring degrees and presenting diplomas was Prof. A. Schulz, Vice-President of Academic Affairs. The degree of bachelor of science in education was granted to Frederick



Dean Haar and Freshmen Girls



Friday Buffet

Direct from the Districts

Michigan

Huron Valley Installs Instructor

Huron Valley Lutheran High School, Wayne, Michigan, installed its sixth faculty member in the school year's opening service on August 26, 1977. Pastor Dennis Smith, formerly of Birmingham, Alabama, was installed by Pastor W. Koelpin, chairman of the HVL Board of Regents. The sermon was delivered by Pastor K. Vertz. The liturgist was Pastor L. Koeninger.

Pastor Smith will teach religion, German, history, and physical education, and serve as athletic director.

HVL began in 1975 with a student body of 17. On opening day 71 students were in attendance. The HVL Funding Association is purchasing a 25-acre school site by means of a bond offering. The school's long-range plan aims at

liturgist. During the service Pastor Otto Engel of Danube inducted the new faculty members. This was his last official act as chairman since he did not seek another term of office at the last Synodical convention. He has served on the board of control for 24 years, 19 years as its chairman.

The additions to the faculty are: Robert Averbeck, education; Roger Hermanson, music; Judith Wade, women's physical education; Deborah Voss, music; Mrs. Lester Ring, student-teaching supervision; Stephen Hintz, assistant to the Dean of Students, English; James Bakken, Rachel Gerlach, and Vicki Tippett, music.

On Friday evening, September 9, a buffet was served for all new students, parents, and faculty. More than 800 were in attendance. On Saturday morning a matin service was conducted by Dean Huebner, followed by a presentation of guidelines for campus life. While the Freshmen were writing placement tests, their parents were having coffee with the Deans Huebner, Schulz, and Haar. We pray that the Lord will give DMLC another blessed and fruitful academic year.



Pastor D. Smith installed at HVLHS

the construction of a complete plant in time for the 1981 school year.

HVL students come principally from congregations in southeastern Michigan and northern Ohio.

Nebraska

Zion School 50 Years Old

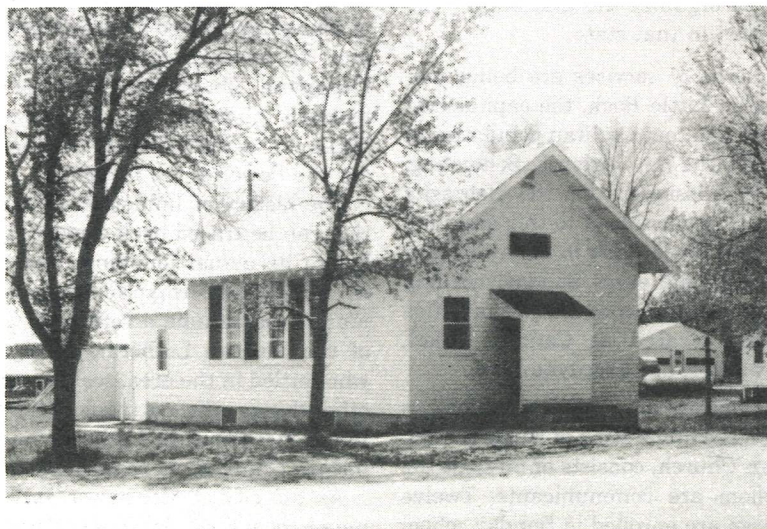
July 24, 1977, was a special day of thanksgiving for Zion Ev. Lutheran Church, Mission, South Dakota. It was the day on which the congregation observed the 50th anniversary of its Christian day school.

In a special afternoon service the members and guests heard one of the former pastors, the Rev. Edgar Herman

of Flat Rock, Michigan, remind them of the need to turn "Back to God in Education" (Ps. 78:1-7). Pastor of the congregation at present is the Rev. Roger Wahl.

Present for the anniversary were several former teachers and pastors, including the school's first teacher, Mrs. Hilda Bauer (nee Martin), and her husband, who was one of the first pastors of the congregation. They brought with them pictures of the dedication of the school and a record book going back to the first years of the school. Many other pictures on display also reminded the members and guests of God's grace in allowing the congrega-

(Continued on next page)



Zion School in Mission, S.D.

tion to observe 50 years in which the children of the congregation have been taught the Word of God as an integral part of their education. There have been 161 graduates during these 50 years.

Though there have been many physical changes at Mission during these years, the message proclaimed in Zion Ev. Lutheran School remains the same — Christ, the one and only Savior. We continue “teaching them to observe all things” in His name!



Little Rock, Arkansas

Harvest Time in Arkansas

It was beautiful to see the cotton and rice fields in Arkansas ripe for harvest. More significant is that Arkansas also presents a picture of fields ripe for a spiritual harvest. Though the 1977 Yearbook lists no WELS congregation in Arkansas, efforts are now being made to organize the first WELS congregation in that state.

Exploratory services are being conducted in Little Rock, the capital city, which has a metropolitan population of 360,000. The Rev. Arlyn L. Schmeling, District Missionary for the Nebraska District, was assigned to this area and moved to Little Rock in July. Services are being held every Sunday morning at 10:00 at Cantrell Place, an office building located at Cantrell Road, Highway 10, and Biscayne Blvd.

The nucleus of worshipers, which has chosen the name King of Kings Ev. Lutheran Church, consists of 50 souls, 32 of whom are communicants. Twelve children are enrolled in Sunday school and 25 adults attend Bible class.

May the Lord of the harvest continue

to bless the efforts being made to spread the Gospel in Little Rock, Arkansas, and fill the hearts of the worshipers with a passion for winning souls for His kingdom!

Northern Wisconsin

Golden Jubilee at Immanuel, Manitowoc

“A Half Century of God’s Presence Among Us” is the theme chosen by Im-

manuel for just one man. In 1923 an assistant pastor, the Rev. Theophil Uetzmann, was called and specifically charged to organize a daughter congregation on the city’s north side. In 1924 property was purchased on Pine Street for \$6,400. A house canvas of First German’s members raised over \$56,000 for the erection of a worship facility for the new congregation.

On April 28, 1926, a constitution was adopted by 49 voting members, who then selected the name Immanuel and chose a building committee. In September ground was broken for a new church and parsonage. In March, 1927, First German released 141 families, and Immanuel Congregation came into existence. Pastor Uetzmann was called as pastor and later that same year Mr. Victor Albrecht accepted the call as teacher. Both served the congregation until 1967.

Already on dedication Sunday the congregation numbered over 450 souls. Over 100 families were added to Immanuel in the first five years of its existence. In the fall of its first year of existence, a parochial school was opened with 79 pupils.

Due to a controversy that existed in the Synod at the time of Immanuel’s founding, action to join the Synod was never taken and in the late thirties fellowship with the Synod was suspended. For 30 years Immanuel then functioned as an independent Lutheran congregation, its pastor and teachers affiliating with the Protestant Conference.

In 1967, after 40 years of service to Immanuel, Pastor Uetzmann retired. At his suggestion the congregation turned again to the Wisconsin Synod for a replacement pastor. Pastor Glenn Unke accepted the call. In 1970 the congregation affiliated with the Wisconsin Synod. The congregation, numbering 1,200 souls, is an active supporter and member of the Manitowoc Lutheran High School Federation.

The Lord has also blessed Immanuel School with fine growth. In 1954 the school, which for 27 years had been housed in the church basement, received its own building. In 1974 more classrooms, a multi-purpose room, and a spacious gymnasium were added. Enrollment today is 150. The school is staffed by six teachers, Mr. Arvon Peter being principal.

manuel Ev. Lutheran Congregation of Manitowoc for its 50th anniversary jubilee. Anniversary events have taken place throughout the year. The actual anniversary date, July 10, 1977, was marked by a choir concert. Other anniversary services are scheduled for October 16 and November 13.

The Rev. Glenn Unke, present pastor of Immanuel, served as liturgist for the July 10 services. Pastor Theophil F. Uetzmann, founding pastor of Immanuel, preached on II Chronicles 20:14-17, “A Half-Century of Grace under the Power of the Gospel.”

The history of Immanuel Congregation can be traced back some 70 years before its actual founding. Beginning in 1855, First German Congregation of Manitowoc became a refuge for many of the German Lutheran immigrants who settled in the area, seeking among other things religious freedom from the forced merger of the Lutheran and Reformed Churches in their homeland.

As the city of Manitowoc grew, the members of First German realized that spiritual responsibility for the entire area was becoming too great a burden

South Atlantic

Mission in Englewood Acquires Property

The strains of "Praise God from Whom All Blessings Flow" rang out as 30 Christians gathered on a prime three-acre site just north of Englewood, Florida, on the first Sunday in July. Trinity Ev. Lutheran Church of Englewood was dedicating her newly acquired property to God's glory and use. Nearby, on busy State Road 775 bordering the site, passing motorists possibly caught snatches of the congregation's prayers and praise to the Lord for His marvelous goodness and grace and watched as a large sign was erected by the church officers to herald the coming of the congregation's worship facilities.

Reading from Deuteronomy 6, Rev. James Aderman, the congregation's pastor, reminded the worshipers of the similarity between the Israelites of Moses' day, as they looked ahead to entering the Promised Land, and the Christians at Englewood, as they look ahead to building worship facilities on

the land the Lord has given them. Moses' admonition applied to both: "Be careful not to forget the Lord."

Trinity has been a mission congregation for slightly over two years. In that time she has grown from 16 souls to 39. Currently, Trinity worships in the cafeteria of the Lemon Bay Junior High School.



Trinity's New Property

Dreadful Unawareness

(Continued)

lanche and that all but a few of its people had been dreadfully unaware of the peril. He shuddered to think how close to doctrinal and confessional disaster his synod had come.

The sweat on another man's brow is telegraphing a message to us. A synod sure of its confessional security, a synod with a record of faithfulness to His Word can be dreadfully unaware of a gradual tilt toward change and confessional decline, a tilt seemingly imperceptible to most of its people.

It is not enough to repeat that we in our Synod have the Gospel in its truth and purity, as if to reassure ourselves that all is well with our Synod. That refrain can be a tragic delusion. On Reformation Sunday ours must be a prayer rather than a boast: "Lord, keep us from all false sense of security; help us to be alert to every danger; Lord, keep us steadfast in Thy Word."

Carleton Toppe

ORDAINED, INSTALLED, AND COMMISSIONED

(Authorized by the District Presidents)

Pastors:

Ordained

Festerling, Howard H., ordained and commissioned as missionary for the Southeast Asian Missions at St. John's, Bay City, Michigan, on September 18, 1977, by L. Koeninger (Mich.).

Schroeder, Marc D., ordained and installed as pastor of Prince of Peace, Columbus, Ohio, on September 11, 1977, by H. Barthels (Mich.).

Installed

Pastors:

Ahlsweide, Eugene F., as pastor of Christ Lutheran, Eagle River, Wisconsin, on September 25, 1977, by E. Kock (NW).

Diener, Robert J., as campus pastor and institutional missionary, Oshkosh, Wisconsin, on September 25, 1977, by J. Sauer (NW).

Teachers:

Achey, Howard J., as teacher at Good Shepherd, Burton, Michigan, on August 28, 1977, by H. Birner (Mich.).

Averbeck, Robert, as professor at Dr. Martin Luther College, New Ulm, Minnesota, on September 11, 1977, by O. Engel (Minn.).

Babler, Bruce A., as teacher at St. Paul's, Livonia, Michigan, on September 11, 1977, by W. Koelpin (Mich.).

Bock, Robert, as professor at Northwestern Preparatory School, Watertown, Wisconsin, on September 11, 1977, by R. Siegler (SEW).

Buelow, Ronald, as instructor at Michigan Lutheran High School, St. Joseph, Michigan, on August 25, 1977, by R. Freier (Mich.).

Hermanson, Roger, as professor at Dr. Martin Luther College, New Ulm, Minnesota, on September 11, 1977, by O. Engel (Mich.).

Mathwig, Michael J., as teacher at Zion, Egg Harbor, Wisconsin, on August 14, 1977, by P. Seiltz (NW).

Rodenbeck, Timothy, as teacher at Zion, Rhinelander, Wisconsin, on September 25, 1977, by D. Kock (NW).

ADDRESSES

(Submitted through the District Presidents)

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Rodenbeck, Timothy
302 Sutliff Ave.
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Conscience

(Continued)

and against thee." It will lead us to recognize that we have offended God and justly deserve His temporal and eternal punishment. But we dare not stop there. Having heard the Law, we need to hear the Gospel, need to be assured that "there is no condemnation to them who are in Christ Jesus," and that "the blood of Jesus Christ His Son cleanses us from all sins." The effect is stated thus in Hebrews 9:14: "The blood of Christ . . . will purge your conscience from dead works." Thus the Gospel brings us assurance, peace, and joy as it quiets our conscience.

As we deal with one another as Christians, as we rejoice in the firm knowledge and unity which our Lord has granted us, we will also note that consciences often act differently. Although our spiritual knowledge is one in principle, our conscience (in the wider sense) will also be affected by other things, such as our emotions, our

earthly relationships, the customs and habits we have learned from our youth. In our congregations we note differences in regard to the order of service and the vestments used. Some have very strong feelings about which version of the Bible should or should not be used.

Such differences are nothing new. The Jewish Christians at the time of Christ and the Apostles had to face many important decisions. Could they now eat meat which had been forbidden in the Old Testament? What about circumcision, the Sabbath, the Passover? The Gentile Christians wondered whether they could or could not eat meat that might have been used in heathen sacrifices. What is the answer?

First of all, let us continue to study the Word of God. Scripture exhorts us to practice love and patience and understanding. It admonishes us to avoid offence. Those, for example, who have

no special scruples in one or the other matter not expressly forbidden or commanded by God's Word are not to flaunt their freedom before others. Those who have scruples are not to think of themselves better than others. Rather, together we are to make use of the Word to educate and train our consciences and to guide us in our Christian living. As we do so, the Law will say to all of us: "Depart from Me, you workers of iniquity." We have indeed deserved that verdict. But thanks be to God, as we cast ourselves on the mercies of Christ, we shall also hear other words, precious words: "Your sins, being many, are forgiven." When conscience has done its work, we always need the forgiving voice of Jesus Christ. To it we reply in the words of the poet:

*Just as I am without one plea
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come, I come.*

John Raabe

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

LUTHERAN TEACHERS' CONFERENCE

Date: November 3-4, 1977; opening service 9:00 a.m.
Place: Redeemer Lutheran Church, Tucson, Arizona.
Agenda: The Place of Competition in Motivation: M. Sprengeler; Teaching Children with Learning Disabilities: J. Juern and F. Matzke; Conference Business.

R. Stone, Secretary

NEBRASKA

COLORADO MISSIONARIES' CONFERENCE

Date: November 8-9, 1977.
Place: Mt. Olive Ev. Lutheran Church, 95th & Switzer, Overland Park, Kansas; P. S. Soukup, host pastor.
Preacher: Prof. R. Balge (7:30 p.m. Communion service on November 8).
Agenda: Preaching Repentance and Remission of Sins—With Application to Personal Witnessing: R. Balge; *The Shepherd Under Christ*, Chapter 9, "The Shepherd Reaches out to the Unchurched"; panel discussion; Principles and Policies of our Home Mission Division: D. Gieschen; Conference business; Reports.

Note: Announcements and excuses are to be made to the host pastor.

P. Zarling, Secretary

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: November 8, 1977; Communion service, at 9:00 a.m.
Place: Christ Lutheran, North St. Paul, Minnesota; D. Ponath, host pastor.
Preacher: D. Tiarks (M. Schwartz, alternate).
Agenda: To What Extent May Women Serve in Our Congregations?: D. Meier; Exegesis of James 5:13-16: M. Schwartz; Our Role in Counseling Depressed or Emotionally Disturbed People: W. Wiedenmeyer.

Keith Schroeder, Secretary

NEW ULM PASTORAL CONFERENCE

Date: November 2, 1977; 9:30 a.m.
Place: St. Paul's Lutheran Church, New Ulm, Minnesota.
Preacher: H. Russow (E. Roecker, alternate).
Agenda: Exegesis of I Corinthians 10: Prof. I. Habeck; Article XII of *The Formula of Concord*: President C. Frey.

J. Schmidt, Secretary

SOUTHERN PASTORAL CONFERENCE

Date: November 8, 1977; 9:00 a.m. Communion service.
Place: Peace Lutheran, Cape Girardeau, Missouri.
Preacher: K. Bender (P. Berg, 1st alternate; W. F. Dorn, 2nd alternate).
Agenda: Exegesis of Ezekiel 38: R. Bushaw; 20th-Century Reformed Thinking Analyzed and Evaluated, Part Two: Current Reformed Thinking about Revelation, by Prof. E. Fredrich: P. Berg, discussion leader; What Makes a Valid Baptism?: L. Lucht; The Question of Slavery in the Light of Scripture: G. Sommer (alternate).

G. Sommer, Secretary

NORTHERN WISCONSIN

MANITOWOC PASTORAL CONFERENCE

Date: November 14, 1977; 9:00 a.m. Communion service.
Place: St. Peter Ev. Lutheran Church, Collins, Wisconsin; K. Edenhauser, host pastor.
Preacher: W. Loesch; C. Rosenow, alternate.
Agenda: Exegesis of Isaiah 1: H. Kuschel; Sermon Study: L. Ellenberger; Pentecostalism: W. Loesch.

P. J. Damrow, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON SUNDAY SCHOOL TEACHERS' INSTITUTE

Date: November 6, 1977.
Place: St. Paul's Ev. Lutheran Church, Cedar Lake, Wisconsin.
Registration: 1:00-1:30 p.m.
Topics: Audio and Visual Aids: Sandra Roebke. Leader: Martin Luther's Views on the Education of Children and How We Can Apply This to the Sunday School Today: Dr. E. Kiessling.
Mrs. Jim Pieper, Secretary

CHICAGO PASTORAL CONFERENCE

Date: November 8, 1977; 9:00 a.m. CST.
Place: Immanuel Ev. Lutheran Church, Waukegan, Illinois; K. Gawrisch, host pastor.
Preacher: R. Voss (O.T. text); R. Rathje (N.T. text), alternate.
Agenda: Exegesis of Titus 2: A. Wolfgramm; Titus 3: D. Rutschow, alternate; The Relationship Between Objective and Subjective Justification: D. Deutschlander; Abortion, What Should We Be Doing — As a Synod, As a Conference, As Individuals?: R. Mueller, alternate; Excommunication Versus Self-exclusion, An Exegesis of Matthew 18: A. Siggelkow, second alternate.

R. Pasbrig, Secretary

SOUTHERN PASTORAL CONFERENCE

Date: November 8, 1977; 9:00 a.m. Communion service.
Place: First Ev. Lutheran, Racine, Wisconsin, 728 Villa St., downtown just off Hy. 32, about six blocks from Lake Michigan; R. Pope, host pastor.
Preacher: R. Weeks; L. Wenzel, alternate.
Agenda: Exegesis of Romans 7:1-12: R. Gosdeck; Discussion of Alcoholism: T. Kraus; The Relevant Warning in Pharaoh's Obduracy: R. Ziebell, alternate.

J. Schroeder, Secretary

SUNDAY SCHOOL TEACHERS' INSTITUTE

The 1977 Fall Conference of the Sunday School Teachers' Institute of Milwaukee will be held on Sunday, November 13, 1977, at Resurrection Ev. Lutheran Church, 213 E. Howard Avenue, Milwaukee, Wisconsin, starting at 2:00 p.m.
Pastor William Fischer of the Board for Parish Education will speak on the revision of the present Sunday-school course. Any suggestions will be most welcome.

All WELS Sunday-school teachers and pastors of the area are invited to attend this conference.

Greg Bork, President

JOINT PASTORAL CONFERENCE METRO-NORTH AND METRO-SOUTH

Date: November 21, 1977; 9:00 a.m. Communion service.
Place: St. Lucas Church, 2605 S. Kinnickinnic Ave., Milwaukee, Wisconsin; C. Leyrer and R. Roth, host pastors.
Preacher: P. Manthey.
Agenda: Unworthy Participants at the Lord's Supper According to I Corinthians 11 and the Formula of Concord: J. Trapp; Report and Evaluation of the LCMS Convention: C. Lawrenz; Reports of Presidents; Mission Reports; Miscellaneous Reports; Business.
Note: Excuses are to be made to the host pastors.

J. Phillips, Secretary

MISSION FAIR

A Mission Fair will be held at Gloria Dei-Bethesda Ev. Lutheran Church, 9420 W. Capitol Drive, Milwaukee, Wisconsin, on November 11-13, 1977. Special services are scheduled for November 13 at 8:00 and 10:30 a.m. and at 2:00 p.m., emphasizing missions at home and abroad. Come and share with us the great commission, "Go Ye Into All The World."

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.

Alabama	Montgomery
Alaska	Eagle River/Wassila
Arizona	Chandler
	Sierra Vista*
	Verde Valley
Arkansas	Little Rock*
California	Modesto
	Placer County
	San Luis Obispo*
Colorado	Boulder
Connecticut	Bridgeport*
Florida	Clearwater
	Ft. Meyers*
	Lakeland*
	Port Richey
	Sarasota
	Zephyrhills*
Georgia	Lawrenceville*
Idaho	Pocatello
Illinois	Belleville
	Downers Grove
Kansas	Salina*
Indiana	Merrillville
	Muncie
	S. Fort Wayne
Iowa	Burlington
	Clinton*
Michigan	Gaylord
	Imlay City
	Port Huron
Minnesota	Cambridge
	Chisago Lakes*
	Eden Prairie
	Fairmont*
	Grand Rapids
	Lakeville
	Northfield*
	Plymouth/Maple Grove*
Missouri	S.E. Kansas City
Montana	Missoula*
Nebraska	Fremont*
	O'Neill*
	Scottsbluff
New Hampshire	Nashua
New York	Syracuse
Ohio	Ashland
	Dayton
	Lima
	S. E. Columbus
Pennsylvania	Altoona
	Harrisburg*
	Lehigh Valley
South Carolina	Charleston
Tennessee	Knoxville*
Texas	Midland/Odessa
	Wichita Falls*
Washington	Moses Lake*
	Pullman
West Virginia	Beckley*
Wisconsin	Antigo
	Galesville
	Holmen*
	Hudson
	Plymouth
	Prairie du Chien*
	Rice Lake*
Alberta	Edmonton*

*Denotes exploratory services.

EXPLORATORY

LAWRENCEVILLE, GEORGIA

Exploratory services are being conducted in Lawrenceville, Georgia, which is in the Greater Atlanta area. Sunday services are conducted at 10:30 a.m. at the Kinder Care Center, Langley Drive off Hwy. 29, Lawrenceville. Sunday school and Bible class begin at 9:15 a.m. For further information please contact Pastor Larry Zahn at 3157 A Ferrite Loop, Lawrenceville, Georgia 30245; phone 404/962-1894.

SALINA, KANSAS

Sunday morning services are being held in the Schilling Manor Chapel, Scanlan Avenue, Kansas Technical Institute, at 10:45 a.m. Sunday school is held at 10:00 a.m. Submit names to and for more information please contact Pastor Edwin Fredrich, 1094 Shalimar Drive, Salina, Kansas 67401, phone 913/827-2401.

FT. MYERS/FLORIDA AREA

Exploratory services are being conducted in Ft. Myers, Florida, at the Villas Civic Association, 2306 Sunrise Blvd., every Sunday morning at 8:15. Sunday school and Bible class follow. The area served includes Ft. Myers Beach, Sanibel Island, Lehigh Acres, Bonita, as well as all of south Ft. Myers and Cape Coral. For information contact Pastor Robert Wendland, 266 Evergreen Road, North Ft. Myers, Florida 33903, phone 813/995-0988.

PLYMOUTH/MAPLE GROVE, MINNESOTA

Worship services are being held Sundays at the American Legion Hall at the junction of Hwys. 55 and 101 (Hamel), at 9:00 a.m. Sunday school is at 10:00 a.m. Names of interested persons may be sent to the Rev. A. Lemke, 7595 Minnewashta Pkwy., Excelsior, Minnesota 55331; phone: 612/474-4966.

TIME AND PLACE

POCATELLO, IDAHO

Shepherd of the Valley Lutheran Church is worshipping Sundays in the facilities of Grace Christian School, 1250 Pershing, Pocatello, Idaho, 10:30 a.m. Those moving into eastern Idaho and wishing further information should contact Rev. Gordon J. Peters, 1748 S. Von Elm, Pocatello, Idaho 83201; phone: 208/233-2471.

VANCOUVER, B. C., AREA

If you know of people interested in WELS church services in the Vancouver, B. C., Canada area, please send their names, telephone numbers, and addresses to: Pastor Steven Korth, 912 Berkley Rd., No. 211, North Vancouver, B. C., Canada, V7H1Y2.

Our mission at Vancouver is conducting services in the Pickwick Room of the Coach House Motor Inn. Sunday school and adult Bible classes meet at 10:00 a.m. The church service begins at 11:00 a.m.

Names

FERGUS FALLS/BATTLE LAKE, MN

Please forward the names of WELS and ELS people living in the Fergus Falls and Battle Lake, Minnesota, areas to Pastor Gary A. Griep, 715 Scandia Street, Alexandria, Minnesota 56308.

NOTICE

By request of visitors and delegates 150 tapes were made of Missionary R. G. Cox's sermon delivered at St. John's in New Ulm on Synod Sunday. Some of the copies of the original tape may be defective. If you have a defective tape, please write Prof. Gary Carmichael at Dr. Martin Luther College for a replacement.

The fact that the last 10 to 15 seconds of the sermon are not on any tape is not a defect. The last few seconds were not recorded because the tape was used up and the sermon ended before the second side became operable.

We regret any inconvenience this may have caused but technical difficulties beyond our control were at fault.

Dr. Martin Luther College
C. Frey, President

APPOINTMENT

The Rev. Erhardt Schultz of Durand, Michigan, has been appointed as a member of the Michigan District Mission Board, to fill the term of Pastor Daniel Gieschen, who resigned because of his position as chairman of the General Board for Home Missions.

W. J. Zarling, President
Michigan District

OUR FAVORITE HYMNS

Set Two

Another set of 21 favorite hymns, recorded by the Dr. Martin Luther College Choir and by the Seminary Male Chorus, is available in either disc or cassette form, \$4.00 postpaid. Order from:

Prof. Martin Albrecht
11820 N Luther Lane 65W
Mequon, WI 53092

CHURCH DOORS

A pair of decorative doors is being offered by St. John's Ev. Lutheran Church, 7531 English Lake Road, Manitowoc, Wisconsin, to any church, at no charge. Please contact the Rev. K. Haberkorn, 7525 English Lake Road, Manitowoc, Wisconsin 54220; phone: 414/758-2201.

WANT TO GIVE AWAY

Portable altar with four sets of paraments, a fair linen, and also a baptismal font. Please contact Pastor Jerome McWaters, 2151 Dunn Court, Thousand Oaks, California 91360; or phone 805/497-1301.

ALTAR

Available to any mission congregation for the cost of transportation: a knotty-pine altar with light finish. Size 79" x 31"; height 40" in front with 6" shelf in back; large storage space underneath. Write or phone:

Trinity Lutheran Church
119 E. Monroe
Bangor, Michigan 49013
Phone: 616/427-7102

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Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Seven months ended July 31, 1977

	Subscription Amount for 1977	⁷ / ₁₂ of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 407,124	\$ 237,489	\$ 223,233	94.0
Dakota-Montana	227,147	132,502	121,284	91.5
Michigan	1,206,145	703,585	601,894	85.5
Minnesota	1,293,291	754,420	708,953	94.0
Nebraska	242,910	141,698	133,538	94.2
Northern Wisconsin	1,385,482	808,198	728,135	90.1
Pacific Northwest	116,740	68,098	65,770	96.6
Southeastern Wisconsin	1,685,132	982,994	849,720	86.4
Western Wisconsin	1,592,486	928,950	827,210	89.0
South Atlantic	90,875	53,010	55,250	104.2
Total — 1977	\$8,247,332	\$4,810,944	\$4,314,987	89.7
Total — 1976	\$7,511,540	\$4,381,732	\$4,191,436	95.7

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended July 31, 1977 with comparative figures for 1976

Twelve months ended July 31, 1977

	1977	1976	Increase or Decrease* Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$7,866,127	\$7,429,119	\$437,008	5.9
Pension Plan Contributions	73,630	82,807	9,177*	11.1*
Gifts and Memorials	210,676	130,101	80,575	61.9
Bequests	48,538	113,617	65,079*	57.3*
Earnings from Fox Estate	61,371	41,703	19,668	47.2
Other Income	11,561	13,674	2,113*	15.5*
Transfers from Other Funds	97,222	88,713	8,509	9.6
Total Income	\$8,369,125	\$7,899,734	\$469,391	5.9
Expenditures				
Worker-Training — Expenses	\$4,986,549	\$4,539,983	\$446,566	9.8
Worker-Training — Income	2,123,630	1,926,606	197,024	10.2
Worker-Training — Net	\$2,862,919	\$2,613,377	\$249,542	9.5
Home Missions	1,598,428	1,495,059	103,369	6.9
World Missions	1,359,581	1,241,079	118,502	9.5
Benevolences	999,187	946,292	52,895	5.6
Administration and Services	713,806	723,263	9,457*	1.3*
Total Operations	\$7,533,921	\$7,019,070	\$514,851	7.3
Appropriations — Building Funds	200,826	200,000	826	.4
Appropriations — CEF Program	609,786	548,448	61,338	11.2
Total Expenditures	\$8,344,533	\$7,767,518	\$577,015	7.4
Operating Gain/Deficit*	\$ 24,592	\$ 132,216		

Norris Koopmann, Treasurer & Controller
 Ronald H. Meier, Assistant Treasurer
 3512 West North Avenue
 Milwaukee, Wisconsin 53208

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

For the month of	Cutoff Date:
September	October 7
October	November 7
November	December 7
December	January 6

CHAPLAIN E. C. RENZ
 HOME ADDRESS
 6501 Gau-Bischofsheim
 Bahnhofstrasse 92
 West Germany
 Telephone: 06135-3249
 MAILING ADDRESS
 398-12-3568
 Gen. Del.
 APO NY 09185

CHAPLAIN C. E. KRUG
 HOME ADDRESS
 8524 Neunkirchen a. Br.
 Goldwitzerstrasse 31
 West Germany
 Telephone: 09134-5716
 MAILING ADDRESS
 392-10-5816
 Gen. Del.
 APO NY 09066

AUDIO-VISUAL AIDS

Northwestern Lutheran Academy (FS-67-NLA)

This filmstrip tells the story of Northwestern Lutheran Academy, one of the four high schools operated by our Synod to prepare young men and women for the preaching and teaching ministry. While similar in purpose to the other prep schools, the Academy is unique in that its location enables it to serve our congregations in the western half of the United States. Those congregations will find this filmstrip a useful tool in recruiting future church workers.

Go Ye — Into Puerto Rico (FS-68-PRC)

Our Synod's Spanish mission efforts outside the continental United States was conducted in Puerto Rico. This was the first testing ground for the principles of the Christian Missioner Corps. Under these principles our missionaries work toward establishing a self-supporting, self-propagating church as soon as possible. This filmstrip shows the progress that has been made in achieving these goals.

Go Ye — Into Mexico (FS-69-MEX)

For a number of years our Synod's efforts to begin mission work in Mexico were hindered by a Mexican law which requires that Mexican congregations have Mexican pastors. This filmstrip tells how God removed that barrier by sending us two pastors from another Lutheran synod in Mexico, and by blessing our efforts to establish a Spanish seminary in El Paso, Texas.

Go Ye — Into Colombia (FS-70-COL)

How does our Synod enter a totally new mission field? This filmstrip answers the question, outlining the steps followed to open the first Wisconsin Synod mission in South America. Under God's blessing the new field has flourished. Already there is a seminary program for Colombians who want to become Lutheran pastors. And God is offering opportunities for the expansion of this mission work. The story of our mission in Colombia aptly demonstrates the need for more men and money in the mission field.

Order the above filmstrips from:
AUDIO-VISUAL AIDS
 3624 W. North Ave.
 Milwaukee, Wisconsin 53208