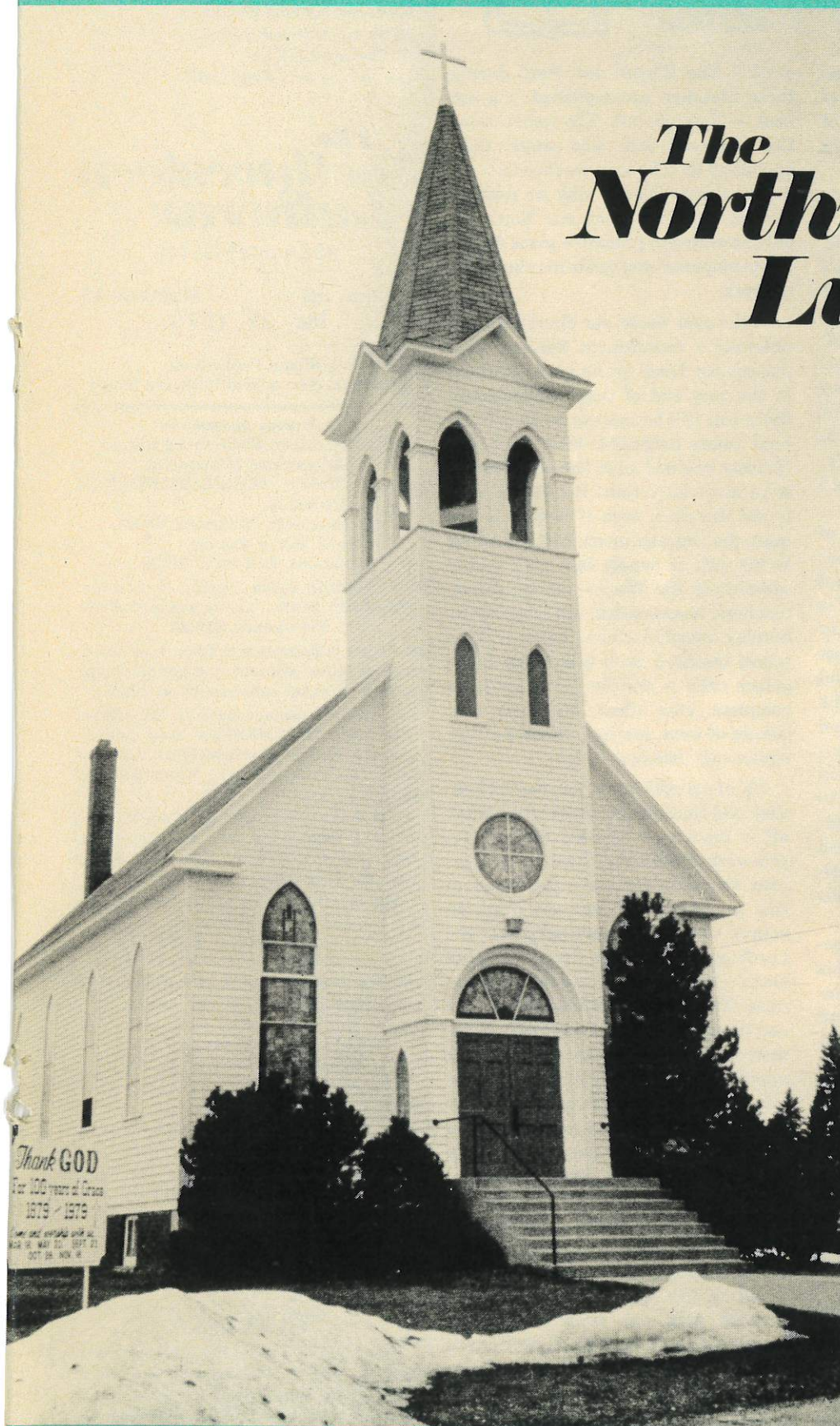


# *The Northwestern Lutheran*

May 27, 1979



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## Briefs by the Editor



On Thursday of this past week it was about 1,945 years since our Lord Jesus Christ ascended into heaven. Part of the ascension was witnessed; part was not seen by human eyes.

Acts 1:9 puts it very simply: "He was taken up before their very eyes, and a cloud hid him from their sight." He, with whom they had spent three years in close communion, who had died but had risen again, who had showed himself to them for a period of 40 days after his resurrection, now removed his visible presence from them. But they knew where he had gone. On Easter Sunday he had told Mary Magdalene to tell them: "I am returning to my Father and your Father, to my God and your God."

What happened on the other side of the cloud was not seen by the disciples, but it is revealed in the Word. Paul writes in Ephesians 1: "That power is like the working of his mighty strength, which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given not only in the present age but also in the one to come. And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way."

The glory of it fills the hearts of believers with joy and courage to this very day. It means that during the intervening 1,945 years Christ the Lord has been ordering all things on their behalf. How else, do you think, did you become a member of his family! It was he who sent the Holy Spirit who brought you to faith and through the gospel sustains your faith.

But as the ascended Head of the church, the Lord Jesus also assists us in fulfilling the assignment he gave us. When he left this world and removed his visible presence from our midst, he did not leave us to ourselves. He gave us a task to do. We turn to Acts 1 again. There our Lord, shortly before his ascension, told his disciples: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the

earth." The Eleven and Paul during their lifetimes accomplished a great deal — but not all. The generations that followed still had more than enough to do. The task we face today is overwhelming. That's why we need to remind ourselves that our Lord not only ascended to prepare a place for us, but to empower and guide his church in its work.

In the past weeks our churches have observed a recruitment Sunday. This pleases our Lord, for he needs workers to the very end of time. Undoubtedly there will still be souls to be gained the hour before judgment. What an honor if either you or I were the ones chosen to be involved in that! But even if that is not the case, even if history is not quite that far advanced, God is looking to his own to supply him with public servants of the Word — with pastors, teachers, missionaries, nursing sisters, Sunday school teachers, vacation Bible school teachers, such who make evangelism calls — and the list is far from complete. How about becoming real fishers of men, not just keepers of the aquarium! (See page 172.)

All of us also have another obligation, and that is to offer the wherewithall — the cash — needed to carry out this work of the Lord. Take a look at recent treasurer's reports published in this periodical and note the need. To supply the funds necessary for the Lord's work has been the privilege of God's children from the very beginning. The areas in which these gifts can be put to work are as varied as the men and women whom the Lord has moved to serve in special ways. For example, do you know that your gifts in the past have made it possible for our missionaries to do pioneer work in translating Luther's *Small Catechism* into quite a number of African languages? (See page 166.) This, too, is work which has our ascended Lord's blessing and approval. But underlying it all is the fact that our Lord is pleased with our contributions for congregational, synodical, and charitable purposes because they are fruits of our faith in him.

When we become weary, Lord, fill us with new enthusiasm through your gospel!

*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*

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### The Cover

One hundred years of existence not only includes untold blessings, but also severe testings. St. Matthew's of Freeland, Michigan, has experienced both in its history. For the full story, please turn to page 168. The cover pictures St. Matthew's second church building, erected in 1914.

## Editorials

### The Church Wedding Is A Religious Service

It is undoubtedly safe to say that no service of the church is the source of more conflict between a pastor and his people than the church wedding. The conflict usually develops from the fact that the pastor looks upon a wedding in the church as a religious service. By contrast, some who are planning the wedding may tend to view it as an epic production featuring the bride.

It can happen, then, as Charles Merrill Smith wrote, that "the bride's mother shows up for the rehearsal with a copy of Emily Post under her arm and a managerial expression on her face." The pastor, in turn, brings to the rehearsal his copy of *The Lutheran Agenda* and a feeling of apprehension born of experience. The lines are drawn, and the atmosphere is ripe for battle. If the pastor stands his ground, ruffled feelings, and even tears, may result. If he forfeits the contest, he hates himself for not having the fortitude to stand up for his principles.

Scripture nowhere outlines the wedding ceremony. It doesn't even mention it. This leaves the details to our judgment.

The presumption is, however, that if a wedding is held in God's house with the minister presiding, the bridal pair is coming into God's presence to ask God's blessing upon their marriage. This makes it a religious service. The same principle applies as to any other religious service: "Let all things be done decently and in order." It is no place for stunts and gimmicks. We are there to honor God, not to admire ourselves.

Some common ground from which to approach a wedding ceremony would be helpful in forestalling incipient conflict. The first step is to reach agreement on what a church wedding is. What a church wedding is, is a religious service. Now one more time lest we forget: The church wedding is a religious service.

Immanuel Frey

### The Difference Between Lutheran And "Lutheran"

The reports were side by side on the religion page of a metropolitan newspaper: Heads of Lutheran Groups Perpetuate Rift, Leader Says, and Harvard Dean Blasts Christian Arrogance. In the former report the Rev. James R. Crumley, Jr., president of the Lutheran Church in America, said that the divisions between Lutheran bodies were being kept alive by denominational leaders, not congregations. According to him, ordinary Lutherans don't see any real differences between Lutheran groups. "The leaders make the differences far greater than they really are."

In the other report the dean of Harvard University's divinity school, Krister Stendahl, was quoted as saying that the tendency of some Christians to think the world

ought to be Christian was "Christian conceit." "This vision of God's plan, this Christianization of the world, is not a truly sound one from a Biblical view." Stendahl deplored the failure of Christians to try to understand and accept other religions, like Judaism, Zen Buddhism, Hinduism. In other words, the Harvard dean does not accept the import of Peter's apostolic words: "There is none other name under heaven, given among men, whereby we must be saved," and our Lord's own imperatives, "Go ye therefore, and teach all nations . . . Preach the gospel to every creature."

Stendahl brands Christians who take these words of Scripture seriously, as "arrogant." Now Krister Stendahl is a Lutheran minister. Shouldn't the president of the LCA, a man who is qualified to head the largest Lutheran body in America, see a difference between the kind of "Lutheranism" Stendahl promulgates, and the Lutheranism of Christians who have learned from their Bibles and from their catechisms that there is only one Savior for all mankind and that those who do not believe in Him are damned? If the LCA president can't see that the difference between Bible-believing Lutherans and Stendahl's pseudo-Lutheranism is as great as that which divides heaven from hell, his is a sorry Lutheranism. In fact, it is a sorry kind of Christianity.

The "leaders" don't "make the differences far greater than they really are." Any Lutheran who accepts the Bible as God's truth knows how great the differences are.

Carleton Toppe

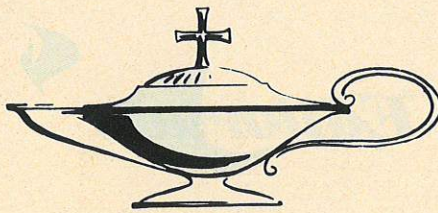
**On Second Thought** It's finally happened. The *Wall Street Journal* reports that the Iowa Insurance Department has now approved malpractice insurance for clergymen and religious organizations.

It's a sad day when there is need for such insurance, but I suppose it was inevitable. As soon as clergymen and religious groups left behind the idea of preaching the Word of God and instead promised things that weren't in the Bible and involved themselves primarily in political and social issues, they were opening themselves up for problems. Unfortunately, the ones who may have been most seriously affected won't be able to get any satisfaction. They will have already been condemned to eternal punishment because someone failed to tell them of their sin and their Savior.

The whole situation could be avoided if all pastors would make the words of the Apostle Paul their own: "I am determined not to know anything among you save Jesus Christ and Him crucified." Preaching Christ is the purpose of the church, and any church or clergyman that doesn't want to observe that purpose might want to contact the Iowa Insurance Department.

Gordon Peters

## Studies in God's Word



### Jesus Christ, the Consoler

**Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know (John 14:1-4).**

To see Christ the Consoler in sharp focus we need to note the close connection that this portrait of the Savior has with that of the preceding chapter. There we saw Jesus the Servant washing his disciples' feet. In the current *Study* the setting is still the Upper Room on Maundy Thursday. By washing his disciples' feet Jesus had illustrated the truth which he taught throughout his whole ministry, namely, that the Son of man had come not to be ministered unto, but to minister and to give his life a ransom for many. The thought of loving service to his own is still very prominent, but now under a different picture. In the previous chapter we were told that Jesus *came* to serve. Now Jesus declared that also his *going away* is a distinct service.

#### Troubled Disciples

But the thought of their Master's going away disturbed the disciples. In fact, it was the culmination of a number of unsettling things in the Upper

Room. First of all, Jesus had predicted: "Verily, verily, I say unto you, one of you shall betray me" (13:21). That drew from all the disciples the question, "Master, is it I?"

After Judas' departure, Jesus further unsettled the disciples by announcing: "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, 'Whither I go, ye cannot come,' so now I say to you" (13:33). When Peter boldly asserted his determination to follow his Master come what may, Jesus had to tell him: "The cock shall not crow, till thou hast denied me thrice" (13:38).

These dire predictions of betrayal and denial in connection with their Master's departure left the disciples confused and disturbed. It is now that Jesus, himself facing bitter agony and death, consoles his disciples with the tender words, "Let not your heart be troubled."

#### His Going Away A Blessing

These words of the Savior were not an empty wish, such as we sometimes utter when we say, "Don't worry; everything's going to be all right." No, Jesus provided a basis for his assurance. "In my Father's house are many mansions," he says. "If it were not so, I would have told you. I go to prepare a place for you."

Recall that these words were spoken on the eve of Christ's Passion. His "going away" is first of all his bitter death on the cross. Without his death to pay for our sins there could be no place for us in heaven. But washed clean in the blood of the Lamb and purged of every

stain, we are indeed children of God. We have a heavenly Father in whose house there are prepared for us "many mansions."

The word which is translated "mansions" means simply "places to stay." We might render it, as many modern versions do, with the term "rooms." There are many such "rooms." Christ's death is all-sufficient. There is no need for the believer in Christ ever to fear a "No Vacancy" sign in heaven. By his death and resurrection Christ has prepared these rooms, and by his ascension and subsequent sending of the Holy Spirit he has prepared us to receive these heavenly habitations.

#### Coming Again for Reunion

That Christ's "going away" is in preparation for a reunion becomes very clear from the words of the angels at the ascension. "This same Jesus, which is taken up from you into heaven," they assert, "shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). And that is exactly what Jesus the Consoler promised to his disciples, and also to us, when on Maundy Thursday evening He said, "And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

Christ will return to take us to himself in heaven. It is significant that Jesus says nothing more about the "mansions." They will unquestionably be luxurious and comfortable beyond anything we can imagine, but creature comforts are not the essence of heaven. Our real joy will be to live eternally in the presence of God, there to praise and magnify the grace that could save even sinners like us.

To be sure, Christ is not visibly present with us today, and in his absence our hearts too at times are troubled. But they really shouldn't be. He has told us, "Whither I go ye know, and the way ye know." We know where he is and we know that we will be going there shortly because the Holy Spirit, who has come as a direct result of Christ's going away, has taught us that Christ is indeed what he claims to be, namely, the Way, the Truth, and the Life. Such a Savior offers true consolation when he tenderly invites us: "Let not your heart be troubled; ye believe in God, believe also in me."

Armin J. Panning

# Mining the Treasure of God's Word



BY JULIAN G. ANDERSON

## The Apocryphal Books

Many Christians do not realize that between Malachi 4:6 and Matthew 1:1 there lies a period of 400 years which are sometimes called the four "silent centuries," because we have no books in our Bible from that period.

This does not mean, however, that the Jews suddenly stopped writing books during those 400 years, for we have quite an extensive collection of books — 13 in all — written during this period.

### Why Are They Called Apocryphal?

These books are called "apocryphal," which means "hidden," because the Jewish rabbis, who were the religious leaders of the Jews, refused to recognize the literature written during this time as *canonical*. That means they did not believe these books were written by true prophets, that is, men who had been specially called by God and to whom He had given a special revelation by divine inspiration. Thus, they decided that these books were not to be published, but to be kept "hidden." The reasons why the rabbis rejected them were no doubt many, but chief among them was undoubtedly the fact that 12 of the 13 books were anonymous, written by unknown authors. And a second reason was certainly the character of the books themselves, for the larger number are clearly unhistorical romantic tales.

### A Brief Description

Five of the apocryphal books are what we call pseudepigrapha, or liter-

ary forgeries. They falsely claim to be the work of some famous Biblical person — the Wisdom of Solomon, the Letter of Jeremiah, the Letter of Baruch (Jeremiah's secretary), the Prayer of (King) Manasseh, and the Apocalypse of Ezra, which deals with the final judgment and the establishment of the Messiah's kingdom. Such forgeries were quite common in the ancient world. Another three of the books are clearly late romanticized additions to the canonical books of Ezra, Esther, and Daniel; and Tobit and Judith are popular mythical romantic folk tales and the "history" they relate is fictitious.

Still another book, called *Ecclesiasticus*, is a typical work of Jewish "wisdom" literature, and in many ways similar to the canonical *Ecclesiastes*. The difference is that it reflects the teachings and principles of the Sadducees, the priestly party, rather than the "orthodox" position of the Pharisees. This was no doubt the chief reason for its rejection by the rabbis, all of whom were Pharisees. This book, however, has some fine passages, and is worth reading. The last two books — I and II Maccabees — are historical and are of real interest and importance to us, since they are our primary source of information for the history of the interesting period of the Maccabees, about 170-100 B.C. Their story, however, does not deal with the Biblical theme of the coming of the Messiah.

And thus, while some of these books are of interest and value to us, they all

stand outside the circle of the Old Testament canonical books and have nothing to do with the main theme of the Old Testament.

### A Little Bit About Their History

As noted above, all of these books are of Jewish origin and were written probably between 300 B.C. and 50 A.D. when the first books of the New Testament appeared. Since we know nothing about their authors (except one), we can say nothing definite about the exact time or place of their composition. However, it seems clear that most of them are related to the times of the Syrian oppression and the Maccabean revolt, 175-165 B.C. They seem to have made their first "public appearance" in Egypt, where they circulated freely with the Greek translations of the canonical books of the Old Testament in the first few centuries of our Christian era.

The fact is that this Greek translation of the Jewish Scriptures was the only available "Bible" for those Jews of the dispersion who knew no Hebrew or Aramaic. This translation, known as the Septuagint, naturally became the Bible of the early Christians, most of whom also knew no Hebrew. This being the case, the early church uncritically accepted all of these apocryphal books as canonical. After all, they were in their Bible. This explains why all Roman Catholic Bibles going back to the time of Jerome in 400 A.D. have always included the apocryphal books as a part of the Holy Scriptures.

During the time of the Reformation, however, Luther and the Reformed theologians recognized the inferior character of most of these books and reverted to the more dependable views of the Jewish rabbis noted above. Luther included them in his German translation of the Bible, but placed them in an appendix and labeled them as "ecclesiastical" (not canonical) books, which though not inspired were suitable for Christian reading. Most all of the later Protestant Bibles dropped them from their Table of Contents and regarded them with suspicion after the Roman Church officially, but without evidence of any kind, declared them to be canonical. (To be continued.)

# Luther's Catechisms in the WELS' World Mission Fields

## Part II — Translating the Catechism



### Catechism Translations

Getting Luther to speak in other languages isn't always easy. Not that the fault lies with Luther. Unfortunately many translators have not been as successful in getting Luther to speak Chinese or Swedish as Luther was in getting Moses to speak German. While one has to admire the zeal and dedication of the early missionaries, their translations have often been too stilted and literal. In the light of more recent language studies some of their expressions, translated in good faith, are even misleading. And the revisions of these translations have not kept pace with the changes languages inevitably undergo.

The need for good translations is acute. Besides English, our Synod on a worldwide basis is using the Small Cat-

echism in 17 different languages: German, Swedish, Norwegian, Spanish, Portuguese, Japanese, Chinese, Indonesian, Tamil, Telugu, Apache, Chewa, Tonga, Bemba, Luvale, Tumbuka, and Lozi. While other church bodies have done much of this translating, we have done the pioneer work in seven of these languages: Apache, Chewa, Tonga, Bemba, Luvale, Tumbuka, and Lozi.

Besides English, we use the Large Catechism in six languages: German, Swedish, Norwegian, Spanish, Portuguese, Japanese, and Chinese. Since English is used as a medium of instruction in our Central African Bible Institute and Seminary because of the many vernaculars, the need to translate the Large Catechism into one or the other of the African vernaculars has not been a matter of priority.

### An Unfinished Task

Reports from our fields emphasize the need for better translations. "We're still trying to become familiar with our Chinese Catechism," writes Missionary Gary Kirschke of the one produced in 1943. He hopes that a "recent revision" will be of help. . . . "The 1878 Swedish edition," writes Dr. Seth Erlandsson, "is not completely free from Pietist deviations." He adds, "We are working on a new and modern translation, but it is not so easy to translate Luther's explanations of the Ten Commandments to fit our modern society." . . . Our Latin American missionaries, on the other hand, are finding a translation of Dr. Melendez, which goes back to the year 1909, more usable than a more modern Spanish Catechism put out by "a variety of synods." Missionary Venus Winter comments: "Judging from the erudite style of these people and the size of many of their words it would seem that they forgot Luther was writing for children." . . . The men from Japan do not mention any particular translation problems. Missionary Richard Poetter reports that even the Large Catechism is frequently quoted, and also studied, by church elders. "A separate edition of the Small Catechism has been printed," he states, "adding the phonetic readings to the characters so that even little children can read it." One wonders in this connection what Luther would have to say about seeing his catechisms in the form

### OVE SETU ULI MWILU.

#### Calumbunukila muka?

Namazu awa Kalunga mwatusanyika mangana tufwelele ngwetu apwa Setu wamucano, kaha etu tunapu tuvana venyi, mangana hakumika cosena nalufwelelo, tuhase kumwihula nge omu vana veji kwihulanga kuli sevo vazanga cikuma.

The Address of the Lord's Prayer  
in the Luvale language of Central Africa  
(Luther's *Small Catechism*)

of Chinese characters. . . . The sainted Pastor F. Uplegger not only had the work of translating into the Apache tongue. Like Luther he first had to formulate a written language into which to do the translating. Today, however, Missionary H. E. Hartzell reports, Apache is rarely used as a printed language. The biggest problem in Apacheland, he adds, is to present the divine truths of the catechism in such a way that their meaning is clearly understood. One might say that it becomes a matter of translating our own familiar English terms and expressions into an even simpler English. One has to work in places where English is used as a second language in order to appreciate this problem fully.

The biggest translation problems, of course, are in Africa. In Zambia and Malawi no other Lutheran church has travelled this way before us. Pioneer work must be done in no less than six African vernaculars. Very often theological terms and concepts are being formulated for the first time. Expatriate missionaries and their African co-workers sit together in translation teams and discuss for hours how some expression can best be put into a cer-

tain vernacular. "In the effort to produce a dynamic-equivalent translation of Luther's Enchiridion from English into an African vernacular," reports Missionary E. R. Wendland, our language coordinator in Africa, "difficulties of four major types are encountered: lexical (words), syntactical (grammar), semantic (meaning), and exegetical (doctrine)." He lists no less than 89 problem areas which were encountered in the Chichewa translation alone. The Chewa word for "fear," for example, has only a negative, servile connotation. The word "flesh," when translated literally into any Bantu language, simply means "meat." The term "superstition" has such a wide significance that one has to list specific examples of what it means to "practice superstition" in order to convey any real meaning to the African. To say that "baptism works forgiveness" would give people the idea that the water of baptism is some high-powered medicine or some type of magical holy water. One has to say: "Through baptism God works forgiveness." These are but a few examples of the difficulties faced by those who do translation work in entirely new language areas, as

some of our missionaries are called upon to do.

### A Precious Tool, Worldwide

In reply to our quest for information concerning the use of Luther's Catechisms in our world mission fields, Missionary R. G. Cox, superintendent of the Lutheran Church of Central Africa, reminds us of Luther's own words in his preface to the Small Catechism: "Alas, good Lord, of all the misery I saw. The people, especially in the villages, know nothing at all of Christian doctrine." Superintendent Cox suggests that wherever possible in our mission fields we should strongly encourage a memorization of the Enchiridion by young and old alike. This is from a man who has spent many years in every phase of our work in a foreign situation.

How thankful we in our church should be that Luther felt himself "impelled and constrained" to put Christian doctrine "in this short, plain, simple form"! How we, too, ought to feel ourselves impelled and constrained to put this same precious gift into the hands, mouths, and hearts of people everywhere!

## Do Lutherans Believe in Jesus?

*For the answer visit Beckley and Charleston, West Virginia.*

The question, "Do Lutherans believe in Jesus?" may sound strange to you if you are reading this in Wisconsin, Minnesota and any other place where Lutheranism is well known. However, this question was put to one of the members of Good Shepherd Lutheran Church, Beckley, Virginia, shortly after I arrived in West Virginia. The person who asked the question was assured that Lutherans — and especially WELS Lutherans — do believe that Jesus Christ is the Savior, the way to heaven.

It was, therefore, clear from the very start what we had to do. We had to get the word out on what we believe. But how? What would be the best way? How could we reach the most people? Our answer: the radio.

However, that answer posed even more questions — questions such as the following. When should we be on



**Pastor R. Hoepner recording  
"A Minute With the Shepherd"  
WJLS — 56 — Beckley**

the air, Sunday mornings or some evening during the week? What kind of a program should it be? What kind of a format should we follow? Should it be a worship service, or should it be more informal? What about the length? Should it be an hour, a half-hour, or 15

minutes? Should the program have a title? Which radio station should we use? How should the program be funded? Should it be placed in the budget, or should it be made a nonbudget item?

Here are the answers we came up with. Because our purpose was to get our message out to as many people as possible, we chose a time when the most people are listening to the radio, that is, during the rush hour. We have used the morning and the afternoon rush hours. Presently, we are on the air right after the 5:00 P.M. news and weather. In order to be on more than once a week, we chose to use the "minute" spot. A longer time would have been quite a bit more expensive. We also reasoned that people would be more inclined to listen and wouldn't be so apt to switch channels if it were only a

**(Turn to page 174)**

## Centennial Services at St. Mathew's, Freeland, Michigan

The German Lutherans who settled in the area north of Saginaw, Michigan, somewhat over 100 years ago did not remain without the Word and the Sacraments. Under the leadership of Pastor Christian Eberhardt, pastor of St. Paul's in Saginaw, they soon met for regular worship services in the old Crane School. On March 12, 1879, the congregation officially organized as St. Matthew's Ev. Lutheran Church in the home of August Rohde. Pastor Wilhelm Kramer of the Zilwaukee parish consented to serve St. Matthew's and met with the worshippers every two weeks on Sunday afternoon.

The following year Mr. Ludwig Rosien donated a one-and-one-half-acre plot of land on Hospital Road, and the congregation proceeded to erect its first church building, at a cost of \$1159. From the very beginning the building was also used for Christian day school purposes. When the number of pupils increased to 55 in 1885, a separate school building was erected. This building is still in existence, but no longer serving as a school.

In the summer of 1913, the first church building was struck by lightning and completely destroyed. Its replacement, built at a cost of \$6,000, was dedicated on September 20, 1914.



An invitation from Pastor R. Holtz

The fiftieth anniversary of the congregation was observed in 1929. Shortly thereafter, in 1931, the lodge question threatened the very existence of the congregation. When two-thirds of the members severed their connection with St. Matthew's, the remaining members found themselves unable to carry on alone. The congregation would have folded without financial assistance from the Wisconsin Synod.

In 1977, in preparation for the centennial to be observed in 1979, the congregation began an extensive redecorating and remodeling program, both interior and exterior. The total cost amounted to \$43,000. An interesting sidelight of the project was the donation of 18 pews to the Wisconsin Synod mission in Decatur, Georgia. A

rededication service was held on September 24, 1978, with Prof. Martin Toepel of Michigan Lutheran Seminary as guest speaker.

During its 100 years, the following 14 pastors have served St. Matthew's Congregation: W. Kramer, F. Huber, A. Moussa, H. Lemster, F. Menke, J. Wuerthner, W. Wuestenberg, P. Schulz, A. Fischer, H. Zink, A. Schwerin, R. Yecker, R. Carter and, since 1975, Robert W. Holtz.

Seven special centennial services were planned for 1979. Two of them were conducted on March 18. The morning speaker was Pastor Robert Carter, who served St. Matthew's from 1971 to 1975. Afternoon speaker was Pastor Richard Weber, a son of the congregation. A confirmation reunion service took place on May 20, as well as a service stressing Christian music. Pastor Harold Zink (1933-43) and Pastor Richard Yecker (1962-70) were the guest speakers. On October 28, Pastor Dennis Enser, a son of the congregation, will speak on the blessings of the Reformation, and in a final centennial service on November 18, Pastor Friedel Schulz, a son of a former pastor of St. Matthew's, will stress the work of missions.

We pray that the Lord may continue to pour out His blessings upon His little flock at St. Matthew's in Freeland, Michigan.

R. W. Holtz

## Looking at the Religious World

### Bible Condensation

Underway is a Readers' Digest project of condensing the Bible in the pattern for which the family magazine is noted. Legal contracts are being worked out with the copyright holders of the Revised Version, which will be used. Trial runs in condensing I Samuel, Daniel and Acts have proved to be, according to those involved, "first rate."

An editor calls the effort "just a reduction in length, like any of our condensations. You simply take out what

you can, without distorting what the author meant. Only in this case, the author has more stature than most."

Our readers will no doubt respond to this report with mixed reactions. Given the decline in inclination and ability to read at length demonstrated by present-day Americans and given the deplorable drop in regular Bible reading that is presently measurable, one might conclude that something like this is a possible solution to a grave problem.

On the other hand, we have some ex-

perience with Bible reduction of one kind or another. Jefferson's New Testament version is shorter than the Holy Spirit's. Jefferson condensed by removing the miraculous and the superrational, retaining only the moral teaching he approved. Perhaps the greatest difficulty God's Book is encountering today is a "condensation" at the hands of historical-critical misinterpretation and reductionism.

We need more Bible reading today, certainly. But we all also should be eager to read more of the Bible, not less of it.

### Another Missouri?

Reacting to a surprise visit of a delegation of Lutheran Church-Missouri Synod district presidents at a gathering of American Lutheran Church dis-



trict presidents in Minneapolis early in March, ALC President David Preus cheerfully declared, "There is another Missouri besides the one that we face in public print." The "public-print" Missouri is obviously the one that placed its fellowship with the ALC in the "protesting" area at its last convention and will in its summer meeting seriously consider the continuation of that fellowship.

Is there "Another Missouri"? Since 1969 when Missouri replaced President Harms with President J. Preus and at the same time declared fellowship with the American Lutheran Church, that synod has been demonstrating a theological split personality. Much good has been achieved in such areas as commitment to Scripture and confessional worker-training. Much remains to be done in the fellowship field.

Is there "Another Missouri"? The fellowship study the LCMS convention requested in 1977 may supply the answer. No report as to the outcome has as yet surfaced. We hope that report will negate the existence of "Another Missouri."

#### **New Church Body**

This time the name is Evangelical Orthodox Church. Fifty churches previously members of the New Covenant Apostolic Order have formed this new grouping with the Rev. Peter Gillquist as presiding bishop and with headquarters at Santa Barbara, California. Former staff members of Campus Crusade for Christ are reported to be leaders in the emerging denomination.

Why another church body when hundreds are already in existence? Bishop Gillquist says his body seeks to be "a prophetic voice in calling the church as a whole back to its age-old foundations of doctrine, worship, and government." The dream is to restore "the one holy catholic and apostolic Church." Adherents to the Augsburg Confession and its expression of just such a foundation will not hasten to join any line forming at Santa Barbara.

#### **Historic Methodist Meeting**

Early this spring in Washington bishops of the four major Methodist church bodies in this land met for the first time in history in order to take a step forward on the path of denomina-

tional unity and social justice. The four bodies are: the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Christian Methodist Episcopal Church, and the United Methodist Church.

The first three bodies number about 3 million members and are predominantly black. The United Methodist Church has about 10 million members, predominantly white.

One wonders why a denomination so committed to social justice causes has taken so long for leaders of its components to get together in the interest of social justice. Whatever the answer the reaction will be, "Better late than never."

#### **Mormons On The March**

In the five years that President Kimball has headed the Mormons, the group has added converts at the rate of 200,000 a year and has grown from 3,300,000 to 4,100,000 members. President Kimball, however, is not satisfied.

"How can we be satisfied with 200,000 converts in a year out of 4 billion people in the world who need the gospel?" he asked a gathering of Mormon leaders recently.

One seldom finds anything in Mormon utterances, even those of their "Chief Revelators," with which to agree. This is the exception.

A church body whose comparative growth rate is much lower and slower than that of the Mormons, and which can actually supply the Gospel instead of a perversion of the same, has special reason to be dissatisfied. The dissatisfaction ought to manifest itself in an earnest endeavor to upgrade evangelism efforts.

#### **Financial Troubles**

##### **In The Armstrong Empire**

Herbert Armstrong's Worldwide Church of God has at this writing been placed by California courts in temporary receivership. There have been accusations that Armstrong and top aides have diverted church funds, destroyed church records, and failed to submit required reports.

The 65,000-member religious body has an annual income of almost \$70 million. A legalistic system of tithing, and in some cases double tithing, has brought in the monies that fund such

enterprises as Ambassador College and Ambassador International Cultural Foundation.

What the eventual outcome of the court's investigation will be, can of course not yet be known. One can hope that many deluded by Armstrong will have sober second thoughts as they see how the mighty are fallen.

#### **Maiden Encyclical**

The first, or inaugural, encyclical of Pope John Paul II, *Redemptor Hominis* (Redeemer of Man), is now a part of the record, but that record is being given varying interpretations. Some call it old and borrowed; some find a decided "humanistic" emphasis. One commentator complained that John Paul II has his "head on the right but his heart is on the left."

One thing emerges clearly: the old Roman errors will be espoused in the new pontificate. *Redemptor Hominis* still considers the Eucharist a sacrifice, it still espouses celibacy, it still calls for devotion to Mary, it still overemphasizes individual confession.

#### **Victory For**

##### **Presbyterian Conservatives**

Southern Presbyterians in the PCUS have been engaging in a spirited contest over a proposed amendment that would have changed the denomination's counting of votes on church union and confessional issues from the traditional one vote per presbytery method to one that would have given greater voting strength to the larger presbyteries. With only 10 of the 59 presbyteries favoring the amendment, it lost decisively.

Since the smaller rural presbyteries are generally more conservative than their larger urban counterparts, the result seems to make the task of the liberal wing favoring reunion with the United Presbyterians harder. And that is a desirable outcome for all who espouse the more conservative brand of religion.

#### **Conglomerate Confession**

Since January 1 the newly formed United Protestant Church of Belgium has been in existence as a merger of Belgium's former Protestant Church,

(Continued on next page)

# Insurance Against Living Too Long?

We don't know who "invented" the annuity idea but we can assume how it might have developed.

Perhaps it started with the thought that since life insurance worked so well why not have a sort of *income* insurance, something that would assure a person a regular income in his old age. It could be based on actuarial tables similar to life insurance but provide fixed income payments during life rather than a death benefit for heirs.

Statistics show that in a group of 100 men, aged 65, one-fourth will live less than 10 years. One-fourth will live 10-15 years. One-fourth will live 15-20 years. And one-fourth will live more than 20 years. In fact, five of those last 25 will live to be over 100. But no one knows in which fourth he will be. So, they all take annuities. Assume that each of them invests \$10,000. Each one receives an income for the rest of his life. Those who live longest will receive more, those who don't will get less, but

## Religious World (cont.)

Reformed Church, and the Gereformeerde Churches. About 115 congregations are involved, some with Lutheran and Methodist roots along with the predominating Reformed variety.

This background is the reason for the strange confessional platform of the United Protestant Church of Belgium. The church body's declaration of faith states: "Within the communion of the universal Church, it recognizes itself as heirs to those who confess their faith in the Apostles' Creed, the Nicæno-Constantinopolitan Creed, the Athanasian Creed, the Augsburg Confession, the Confessio Belgica, the Heidelberg Catechism, and the Twenty-five Articles of Religion."

The Augsburg Confession of the Lutherans is placed next to such Reformed documents as the Heidelberg Catechism and the Confessio Belgica. That must be the reason why the *Unaltered* part of the designation had to be left out.

E. C. Fredrich

it will all even out. And *each* of them will have lifetime security.

Why not simply invest the money and live off the interest? Because annuities are scientific distributions of both income *and* principal. You get more income at what amounts to lower cost and you cannot outlive the benefits. Sort of an insurance against living too long.

It would be completely logical, then, to apply these same principles to Christian stewardship by making annuities a method of giving. When part of the original investment is designated as a gift to the church through the purchase of a gift annuity from the Wisconsin Ev. Lutheran Synod, the annuitant receives special tax advantages that provide deductions from income and capital gain taxes. True, such a gift reduces the income return slightly in comparison to commercial annuities. But for people who *want* to give . . . who have a strong giving motive but limited resources . . . it can be the perfect answer to satisfying their desire to give and their need for a fixed and guaranteed life income.

And that is probably how the idea was born.

To summarize — Here is what Annuities can give you:

1. Annual payments you cannot outlive . . . regular, dependable, unchangeable.
2. Tax benefits such as contribution deductions, reduced capital gain taxes and annual payments that are largely tax free.
3. No worries about investments or money management matters.
4. Convenience of money by mail.
5. Payments that do not penalize age. The older you are, the higher your rate.
6. Satisfaction that you have used God's gifts to you in a way that will bring maximum benefits to you and to His kingdom.
7. Safety — Your annuity is guaranteed by the assets of the entire Wisconsin Ev. Lutheran Synod and we have been "in business" for over 125 years!!!

**"That Big House Was Just a Big Worry after Ben Passed On."**



**"I wanted SECURITY and INCOME not the burden and expense of a large home."**

Helen Johnson felt trapped. She wanted the carefree living so many of her friends enjoyed either in a nearby apartment complex or a retirement home in town. But how to go about it? The legal details of selling her house frightened her. Then, at an Estate Planning clinic held at her church, she heard about a Gift Annuity—a plan that would enable her to exchange her house for a **guaranteed lifetime annual income.**

Now her "problem asset" became a productive asset which provided adequate income for comfortable living, relief from the expense and anxiety of maintenance and taxes, and assurance that the portion of her property not used to provide income would become a gift to the church at her death.

Would a Gift Annuity solve some problems for you? Why not find out **today?**

— clip and mail —

Stewardship Department  
Wisconsin Evangelical Lutheran Synod  
3512 West North Ave. 414 445-4030  
Milwaukee, Wisc. 53208

The present value of my (our) home is about \$\_\_\_\_\_. How much could I (we) expect as a lifetime annual income from its sale? How much of this is tax-free income, and what would be the tax deduction figure?

I'd like to discuss a Gift Annuity with an Estate Counselor.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

DATE OF BIRTH \_\_\_\_\_ PHONE \_\_\_\_\_

DATE OF SPOUSE'S BIRTH \_\_\_\_\_

# How to Manage Your Christian Life

## Part Two: Setting Standards

Life is governed by standards. Consider space technology. Our astronauts would never have walked on the moon if rigid standards had not been set and adhered to. A rocket ship, hurtling through space at thousands of miles per hour, guided by an intricate electronic system, is too unforgiving of even the tiniest mistake to allow for anything but the highest standards. Or consider the housing industry. The spacing and size of the two-by-fours in your home's walls, the diameter of the pipes that carry your running water, the current-carrying capacity of the wires that energize your appliances — all are determined by a rigid set of standards set down in the Uniform Building Code. Life is governed by standards.

What standards govern your life as a Christian? Christianity is unique from every other part of life when it comes to standards. In every other aspect of life standards are determined by needs, as people see them at the time. Safety, usefulness, value, and desirability will lead people to set standards as high or low as the circumstances seem to require. Consequently the standards will often change — up or down — as needs and human knowledge about them change. But the standards of Christianity are not established by the needs of the moment. Where do we find the standards of Christianity?

### Bible the Source

Christian standards are found in the Bible. They come from him who has said: "I am the Lord; I change not." Since he is unchanging, the standards that come from him are unchanging. Though standards in all other aspects of life change because human needs and human knowledge are always changing, the standards of Christianity do not change. The God who gave them does not change; the needs they serve do not change; and the knowledge revealed in the Bible does not change.

Standards in other areas of life *need* to change because they need to be *im-*

*proved*. But the standards of Christianity do not need to change because they do not need improving — they are already perfect. They are revealed in a Bible which is inspired by God, which is without error, and which is totally reliable as a guide for life.

The biblical standards for Christianity are perfect — and they *demand* perfection. "You shall be perfect, as my Father which is in heaven is perfect," said our Savior. "Be holy," is the standard of the Bible. "Live as saints," is the summary of the standard for Christians. So the standards for Christians are unique from all others. No other standard is perfect; no other standard dares to require perfection.

### Jesus Our Lord

The perfect standards set by Scripture would constitute a crushing burden loaded upon the shoulders of Christians if it were not for Jesus Christ. Jesus Christ came into the world and lived by the perfect standard of Scripture. He was perfect in all he did. He lived a holy life. He was truly a saint in the fullest sense of the word. And after he had lived that perfect life, he gave it up in payment for all our imperfections and sins. As a result God has declared us to be perfect and holy through him. God has given us a new status — he has declared us to be saints for Christ's sake. How grateful we are that Jesus lived a life of perfection for us!

Now that we are believers God expects us to live a life of perfection for him. Christ's perfection *for us* should result in a standard of Christ's perfection *in us*. Over and over again the Word of God urges us to be imitators of Christ. He is the pattern we are to follow. His life is the blueprint for our lives.

To aid us in living the Christlike life, our Lord, before he left this earth, promised to send the Helper among us. This Helper came as the Holy Spirit on Pentecost. He still comes to dwell within Christians and to direct them to set standards that are as high as Christ's,

to encourage them to set their sights on nothing short of the perfection that Christ has attained, to uplift them and upbuild them when they have permitted their standards to slip below the perfect standard that God has ordained.

What standards govern your life? Do you have your sights set at the pinnacle, looking upward to the perfection of Christ and longing for the day when you will be with him in his perfection? Or have you permitted substitute standards, therefore lower standards, to drag you down beneath what God knows you can be?

Setting standards is one of the keys to successfully managing your Christian life. Setting wrong standards will lead to failure. Recognizing Christ's standard as the only reliable one for Christians to follow puts the Christian on the path to glory.

Thomas B. Franzmann

### King James Version Modernized

Approximately the date of this issue booksellers will have on display and sale the *New King James Bible, New Testament*. Four years of work have gone into this Bible version which seeks both to renew and retain the Old King James Version.

What is new? Capitalization of pronouns referring to God, quotation marks, contemporary expressions replacing what has become archaic, and *you* instead of *thee* and *thou*.

What is old? A basic original Greek text not too different from that used by the translators in 1611 and the familiar rhythm and word order. The NKJB editors claim that a person hearing the 1611 King James Version being read aloud will be able to follow along, word for word, in the New King James Version.

The publisher, Thomas Nelson, has tentatively scheduled the completion of the Old Testament for 1981.

## Fishers of men, not just keepers of the aquarium

# King of Kings

Alexandria,  
Louisiana

The date was February 4, 1979. Armed with the promises of God, a dose of determination, sharp pencils and comfortable shoes, eight members of King of Kings Ev. Lutheran Church in Alexandria, Louisiana, strode into the surrounding neighborhood for the first of its monthly religious surveys. Within the hour, 120 homes were contacted, revealing five prospects. Since this initial survey, the homes contacted number over 600, with a promising number of prospects.

Why all the activity? Why a monthly canvass? Canvass chairman Joel Nitz summed it up one Sunday after the service by quoting from hymn 496: "Fields are white and harvests waiting, who will bear the sheaves away?" Members of King of Kings believe that they are to be "fishers of men" and not just keepers of the aquarium. They realize that a monthly canvass forms a solid base for outreach with the Gospel of Christ to those who so badly need to hear so wonderful a message.

To be sure, Alexandria's house of God is used as a "feeding station" where believers are fed the milk and meat of God's Word for the nourishment of the souls and the growth of their faith. Yet, it's more than that. It's a base of operation, from which fed and nourished Christians go into the world, and more specifically, their community, to spread the Good News.

King of Kings didn't always have a beautiful church building. From 1973-1978 members worshiped in the community room of a local bank. Throughout the many delays and disappointments in the planning and building of their church home, the Lord taught everyone lessons in patience and understanding. Finally, on August 27, 1978, members and friends of King of Kings joyfully dedicated their new church and fellowship hall. Guest speaker, Rev. Joel Frank, chairman of the Nebraska District Mission Board, based his theme, "A House of Prayer," on Matthew 21:12,13. He directed King of Kings' believers to make their new church a sanctuary from the commer-

cialism of the world; a place where they talk to God and pray for each other; a place to ask for the Lord's guidance as they study, learn and grow in his Word.

Members have the blessed privilege of worshiping together each week in a 3,200-square-foot, air-conditioned church-fellowship unit. There is room for about 120 worshipers, and the Synod prototype building is designed with a "knockout wall" for future expansion.

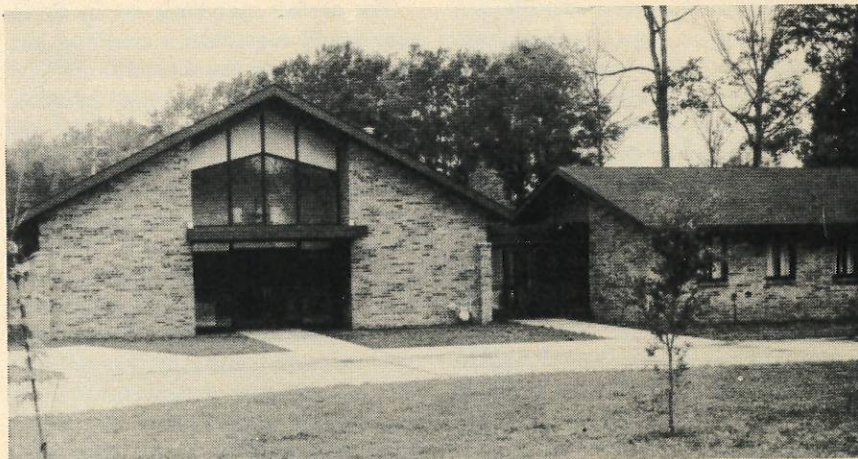
In the meantime, members of King of Kings are not waiting for the unchurched to break down the doors on Sunday morning in their rush to get in. The Great Commission to "go and make disciples" does not allow them to sit back and wait, but compels them to get out and do their privileged footwork.

There's no doubt about it. You would be impressed with the natural beauty of central Louisiana. You would not soon forget the trees draped with Spanish moss, the lush foliage, tall pecan trees and well-manicured lawn adorning the three acres of property and surrounding the church and parsonage.

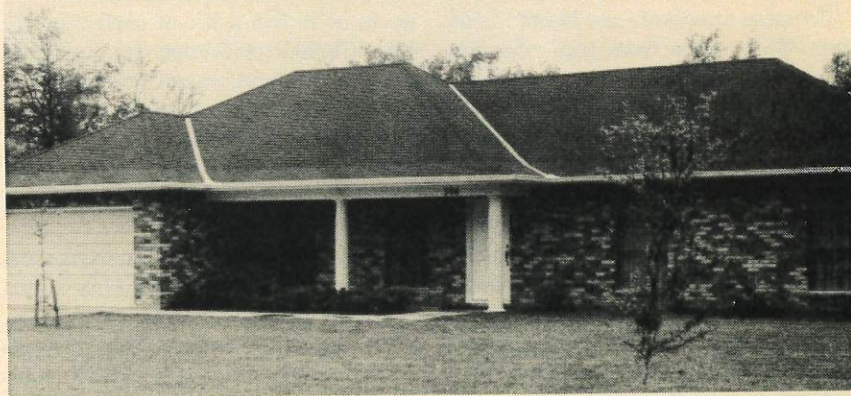
But there is something much more impressive. Just as the frequent rains refresh and nourish the rich vegetation, so God regularly sends his Word as a gentle rain upon the Christians in central Louisiana, to refresh and nourish their souls and to strengthen the roots of their faith. Now that's beautiful!

As these believers grow, they also go — out into the community to canvass and offer the invitation to hear the Gospel. If the 60 communicants and 95 souls were to describe the history of King of Kings Congregation from dedication until now, and into the future, they might aptly say, "By the grace of God, to be continued!"

Pastor Timothy Bauer



King of Kings' Church and Fellowship Hall



King of Kings' Parsonage

## With the Lord

### Prof. Dudley H. Rhoda 1901 - 1979

Prof. Dudley H. Rhoda, retired professor of Northwestern College, died on April 1, 1979, following a brief illness and surgery. He was born July 2, 1901, in Oconomowoc, Wisconsin, son of the late Albert H. Rhoda and Bertha, nee Schuster.

Professor Rhoda served his Lord for 50 years in the ministry, from 1925-1975. Two of these years were served as a tutor at Michigan Lutheran Seminary, 12 years as pastor of Grace Lutheran Church, Flint, Michigan, and 36 years as professor of German at Northwestern College, Watertown, Wisconsin.

On June 23, 1927, Professor Rhoda married the former Anita Klug in Emmanuel Lutheran Church, Milwaukee, Wisconsin. Surviving are his wife, nieces, nephews and other relatives.

Professor Rhoda was a member of St. Matthew's Lutheran Church,

Oconomowoc, Wisconsin, where his pastor, the Reverend Kent Schroeder, on April 4, 1979, comforted relatives and friends on the basis of Psalm 23:4. His body was laid to rest to await the glorious day of resurrection in Pine-lawn Memorial Park, Milwaukee, on April 5, 1979. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

### Pastor Louis W. Meyer 1896 - 1979

"Take comfort in the glory of Jesus who has had glory from eternity and who shares it with His believers." This is the comforting message in John 17:24 heard at the funeral service conducted for Pastor Louis William Meyer, Sr.

Pastor Meyer was born at West Salem, Wisconsin, on January 7, 1896. He is a graduate of Dr. Martin Luther Academy, New Ulm, Minnesota; Northwestern College, Watertown, Wisconsin; and, in 1922, of Wisconsin Lutheran Seminary, Milwaukee, Wisconsin.

He was ordained and installed at Emmanuel Lutheran, Star Prairie, Wisconsin, on August 13, 1922. The next year he became pastor of Zion Lutheran, East Farmington, Wisconsin, and faithfully served that congregation for 41 years. In August 1965 he was installed at Grace Lutheran, Clear Lake, Wisconsin, and since November 1967 also served Zion Lutheran, Almena, Wisconsin. After 47 years in the service of his Lord, he retired in 1970 and took up residence in St. Croix Falls, Wisconsin.

On June 26, 1922, he was married to Lillian Jandt. They were the parents of six: Pastor Merlin, Pastor Louis, Jr., Marilyn Stapel, Arlette Winter, Doris Vogt, and Helen Trojan. Lillian preceded him in death. On February 16, 1963, he married Pauline Rasmussen, who survives him.

He was called to his heavenly rest on April 3, 1979, at St. Petersburg, Florida, at the age of 83 years, 2 months and 26 days. Pastor John Baumgart officiated at a memorial service at Faith Lutheran in St. Petersburg on April 5, and Pastor L. Kaminski officiated at the funeral at Zion Lutheran, East Farmington, Wisconsin, on April 7. "Rest in peace with the glory of Jesus!"

## Direct from the Districts

### DAKOTA-MONTANA Reporter Thomas Schmidt

#### From Synod to Self-Support

"Self" support at first may sound selfish or isolationist. On the contrary, it's a term that means that a congregation, once encouraged and supported by the offerings of fellow Christians in the Synod, has now grown to where it no longer needs Synod's financial support.

Under God's gracious and persuasive influence, the dual parish in Circle and Wolf Point, Montana, went self-supporting on January 1, 1979. The 89 souls of Salem Lutheran in Circle and the 54 souls of Good Shepherd in Wolf Point enjoyed and are thankful for the undergirding help of the mission board for so many years. Salem and Good

Shepherd Congregations, served by Pastor Timothy Lowry, were the oldest missions in Montana served by the Wisconsin Synod — organized in 1933 and 1949.

Thanks be to God for His divine guidance and strength, enabling us to do the tasks set before us!

### NEBRASKA Reporter Timothy Bauer

#### Faith Lutheran of Platte, S. Dak., Observes 40th Anniversary

On Sunday, April 8, 1979, the members of Faith Ev. Lutheran Church of Platte, South Dakota, gathered to thank their gracious Lord for the many blessings he had showered upon their congregation. The specific occasion

was the 40th anniversary of their organization as a congregation on April 16, 1939.

Pastor Robert Gurgel was the guest preacher at a 3:00 P.M. worship service attended by many friends and former members of Faith. Using Psalm 95, Pastor Gurgel encouraged the congregation to thank the Lord: "Let Us Come Before His Presence With Thanksgiving!"

Surely the members of Faith have the best of reasons to thank the Lord. For more than 40 years he has blessed them with the full forgiveness of sins through the gospel in Word and sacrament and has strengthened them in their faith in his Son. It was truly a joy for the members of Faith to "come before his presence with thanksgiving!"

#### Colorado Conference Young People's Camp

The Colorado Conference young people's camp will be held this summer July 14-21 at the Printed Boy Camp

Ground near Leadville, Colorado, the two-mile-high city.

This year's camp, called the "Rocky Mountain Christian Camp," welcomes any young people who have finished the sixth grade — through high school. The cost is \$30.00 per camper. Families are invited, too. Applications may be obtained by writing the camp director at 2410 Second Avenue, Pueblo, Colorado 81003.

**MICHIGAN**  
Reporter Edward Schaewe

### Growing at Good Shepherd, Beckley, West Virginia

On January 14, 1979, Thomas Lund received the washing of holy baptism. He was the first infant baptized at Good Shepherd's by Pastor Robert Hoepner, the congregation's first resident pastor. On February 25, 1979, the first adult was baptized as Shirley Lund, the mother of Thomas, was strengthened in her faith through baptism.

On the same day Shirley joined three other adults in being confirmed. Welcomed as new members of Good Shepherd, in addition to Shirley Lund, were Mary Newman, Art Tillman and Guy Wiles.

We thank God for this growth and are praying for a lot more!



Baptism of Thomas Lund at Beckley, WV



Adult Confirmation (left to right): Guy Wiles, Art Tillman, Pastor Hoepner, Mary Newman, Shirley Lund

### Lutherans and Jesus (from page 167)

minute. We chose to title our program "A Minute With The Shepherd" since the name of our Church in Beckley is Good Shepherd, and in Charleston is Shepherd of the Valley. We decided to make use of all three radio stations in Beckley, and in Charleston we chose the most popular station. We made our radio effort a nonbudget item, asking for special gifts from our members, Sunday schools, day schools and other groups within the Synod. We have been on the air two or three times a week for the past four months, and we think we are accomplishing our purpose.

Here is a sample of "A Minute With The Shepherd."

Good afternoon. Pastor Hoepner here, with "A Minute With The Shepherd."

What do you believe about sin?

Do you believe that "all have sinned and come short of the glory of God"? Do you believe that "the wages of sin is death"? But do you also believe that "the blood of Jesus Christ cleanses us from all sin"? If you do, Good Shepherd Lutheran Church, a new mission in Beckley, is the church for you! You are invited to check out our Bible-based teachings this Sunday morning at 10:00 at The Rural Acre Garden Club, our temporary place of worship. For more information, you may contact me, Pastor Hoepner, at 252-5820. This has been a presentation of Good Shepherd Lutheran Church in Beckley.

Thanks for permitting us to share with you what has been happening in wild and wonderful West Virginia.

R. Hoepner

### FALL PASTORS' INSTITUTE

The 1979 Pastors' Institute at Wisconsin Lutheran Seminary will be held, God willing, on five Monday afternoons beginning October 1. The time is from 1:30 to 4:30 p.m. The place is the multipurpose room in the lower level of the Seminary library. The topics will be:

An Evaluation of Walther's Theses of 1852 and 1866, Prof. Carl Lawrenz.

The Shaping of Lutheranism in America in This Century, Prof. Edward Fredrich.

The registration fee is \$7.50. Registrations are to be sent to President Armin W. Schuetze, 11831 N. Seminary Dr. 65W, Mequon, WI 53092.

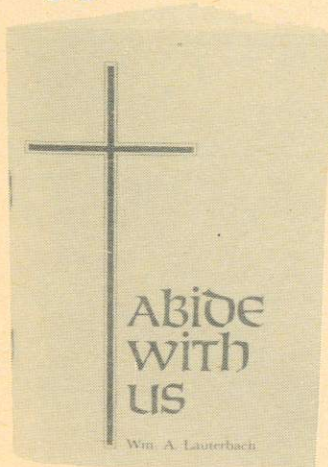
Pastor Paul A. Manthey, Secretary  
Wisconsin Lutheran Seminary  
Board of Control

### CALL FOR NOMINATIONS MICHIGAN LUTHERAN SEMINARY

Prof. Jerome Birkholz has accepted the call to serve as principal of Minnesota Valley Lutheran High School. The Board of Control of Michigan Lutheran Seminary asks the voting members of the Synod to submit nominations for the vacant professorship. From the nominees the board will select a man who will teach in the language field, primarily English and German. The education required to meet the certification standards of the state of Michigan and/or the Synod will be provided. Nominations, including pertinent information, should be in the hands of the secretary no later than June 18, 1979.

Mr. Milton Bugbee, Secretary  
206 South Alp Street  
Bay City, Michigan 48706

a gift  
suggestion . . .



### ABIDE WITH US

Compiled by William A. Lauterbach

This devotional pocket-size book utilizes a fresh selection of Scripture passages and hymn verses. The style and format are similar to its German counterpart, *Es Will Abend Werden*. There is an illustration with each of the 32 devotions. The type is large and legible, especially designed for the bedridden and aged. 64 pages. Paper.

06 N 0556 \$1.25

### ES WILL ABEND WERDEN

Compiled by William A. Lauterbach

26 N 0511 \$1.25

Please add 10 per cent of the total dollar amount of the order — 50 cents minimum — to cover the cost of transportation and handling. Wisconsin residents are asked to add 4 per cent sales tax.



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

### EVERETT ORGATRON

Good Shepherd Ev. Lutheran Church of Wolf Point, Montana, has a used Everett Orgatron to give away. The organ is in need of repair, but it does work. It would be ideal for a mission congregation that is just starting out and in need of musical accompaniment for its services. Taker must provide transportation. For information call Pastor Timothy P. Lowry 406/653-2843.

### SUNDAY SCHOOL BOOKS

Salem Ev. Lutheran Church of Circle, Montana, has a large number of old Sunday-school books to give to anyone who would like to make use of them. For information concerning these books please call or write Pastor Timothy P. Lowry, 104 Highland Ave., Wolf Point, MT. 59201; phone 406/653-2843.

### NEEDED

Grace Ev. Lutheran Church in Prairie du Chien, Wisconsin, is in need of the following used items: Communion ware (common cup and individual cup), hymnals in usable condition, and equipment and supplies for use in a day school. Please send any information or descriptions regarding such items to: Pastor Clarke Sievert, 1005 E. Broadway, Prairie du Chien, Wisconsin 53821; or call 608/326-4202.

## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### EASTERN DELEGATE CONFERENCE

Date: June 12, 1979, 9:00 a.m.  
Place: Bethlehem Lutheran Church, Watertown, South Dakota  
Agenda: *Book of Reports and Memorials*.  
D. Schmitt, Secretary

#### WESTERN PASTOR-DELEGATE CONFERENCE

Date: June 19, 1979, 10:00 a.m. (Central Time).  
Place: Communion service at Zion Lutheran and sessions at Northwestern Lutheran Academy, Moberly, South Dakota.  
Agenda: *Book of Reports and Memorials*.  
D. Weiser, Secretary

### MINNESOTA

#### RED WING DELEGATE CONFERENCE

Date: June 19, 1979.  
Place: Our Redeemer, Wabasha, Minnesota; R. Beckmann, host pastor.  
Preacher: E. Carmichael; M. Doelger, alternate.  
Agenda: *Book of Reports and Memorials*.  
R. Kuznicki, Secretary

#### REDWOOD FALLS DELEGATE CONFERENCE

Date: June 19, 1979; 1:30 p.m.  
Place: St. John's Ev. Lutheran Church, rural Belview, Minnesota.  
Agenda: *Book of Reports and Memorials*.  
R. J. Hellmann, Secretary

#### SOUTHERN DELEGATE CONFERENCE

Date: June 19, 1979; 9:00 a.m. Communion service.  
Place: Prince of Peace Lutheran Church, Mason City, Iowa; D. Hochmuth, host pastor.  
Preacher: R. Maurice; W. Niermeier, alternate  
Agenda: Prof. E. Hirsch's Presentation on Martin Luther Preparatory School; D. Hochmuth's and R. Bushaw's Presentation on the other Synodical Schools; *Book of Reports and Memorials*.  
G. Sommer, Secretary

#### NEW ULM PASTOR-DELEGATE CONFERENCE

Date: June 20, 1979; 9:30 a.m.  
Place: Emmanuel Ev. Lutheran Church, Fairfax, Minnesota; V. Starbuck, host pastor.  
Agenda: Review of the 1979 *Book of Reports and Memorials*.  
Note: Please excuse to the circuit pastor.  
J. Schmidt, Secretary

### NORTHERN WISCONSIN

#### RHINELANDER DELEGATE CONFERENCE

Date: Sunday, June 24, 1979; 3:00 p.m.  
Place: Redeemer, Tomahawk, Wisconsin; C. J. Siegler, host pastor.  
Agenda: *Book of Reports and Memorials*.  
C. Siegler, Secretary

### SOUTH ATLANTIC

#### DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 11-13, 1979  
Place: Gloria Dei, Memphis, Tennessee; R. Busch, host pastor.  
Preacher: F. Adrian; J. Werner, alternate.  
Agenda: Laborers Together with God — In the Congregation; K. Kruck; Laborers Together with God — In the District; J. Schroeder; *Book of Reports and Memorials*.  
H. Huhnerkoch, Secretary

### SOUTHEASTERN WISCONSIN

#### DISTRICT PASTOR-TEACHER CONFERENCE

Dates: Tuesday and Wednesday, June 12-13, 1979.  
Place: St. Paul's Lutheran Church, S66 W14325 Janesville Road, Hales Corners, Wisconsin; R. J. Zink, host pastor.  
Opening Service: 9:00 a.m., June 12, 1979.  
Essayist: Pastor Wm. E. Fischer, Secretary of Part-time Education.  
Agenda: *Book of Reports and Memorials*.  
Meals: Delegates are on their own.  
Registration: A \$2.00 fee for each pastor, teacher, vicar, professor and instructor, but not including retired workers.  
M. Kujath, Secretary

### WESTERN WISCONSIN

#### DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 11-12, 1979.  
Place: Northwestern College, Watertown, Wisconsin.  
Note: Further information will be mailed to each pastor, teacher, and professor.  
H. Winkler, Secretary

#### WLC CONFERENCE ANNUAL DELEGATE MEETING

The annual delegate meeting of the Wisconsin Lutheran Conference will meet at Wisconsin Lutheran College, Milwaukee, Wisconsin, on Friday, June 15, 1979. A tour of the facilities will be provided from 4:30-5:00, to be followed by a social hour with buffet from 5:00-6:30, and the delegate meeting from 6:30-8:30 p.m.

Gary J. Greenfield  
President

#### 90TH ANNIVERSARY

St. Paul's Ev. Lutheran Church of Hurley, Wisconsin, will observe 90 years of God's grace in its midst in two special services on June 17, 1979. Friends and former members are invited to attend. Services will be at 9:00 a.m. and 4:00 p.m., with a meal following the afternoon service. Pastor of the congregation is the Rev. Walter Hoepner.

#### AN OFFER TO PASTORS

If you would like to take a vacation in the Mountain State of West Virginia, our home is available July 8-22. Beckley and Charleston will need a pastor to conduct services and preach on July 15 and 22. If you are interested, contact Pastor Robert Hoepner, 313 Myers Avenue, Beckley, West Virginia 25801; phone: 304/252-5820.

## For prompt service

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## NEW WELS CHURCHES

### Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to:

WELS MEMBERSHIP CONSERVATION  
3512 W. North Ave., Milwaukee, WI 53208

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alaska	.....	Sitka/Ketchikan*
Arizona	.....	Sierra Vista
Arkansas	.....	Little Rock
California	.....	Placer County
		Santa Clarita
		Santa Maria
		S. San Diego*
Connecticut	.....	Trumbull
Florida	.....	Ft. Walton Beach*
		Leesburg
		Melbourne*
		Zephyrhills*
Georgia	.....	Augusta*
Illinois	.....	Decatur*
		Effingham*
		Wheeling*
Indiana	.....	Muncie*
		Warsaw*
Iowa	.....	Clinton
Kansas	.....	Salina
		Topeka*
Michigan	.....	Big Rapids
		Imlay City
		Mt. Pleasant*
		Perry/Laingsburg*
Minnesota	.....	Fairmont
		Fergus Falls*
		Northfield*
		Plymouth/Maple Grove
Missouri	.....	Joplin*
Montana	.....	Helena*
Nebraska	.....	Fremont*
		O'Neill
New Mexico	.....	Gallup*
North Carolina	.....	Asheville*
North Dakota	.....	Jamestown
Ohio	.....	N.W. Dayton*
		Strongsville
Pennsylvania	.....	Harrisburg
South Dakota	.....	Hot Springs
Texas	.....	Kerrville*
		Midland/Odessa*
		Wichita Falls
Washington	.....	Moses Lake*
West Virginia	.....	Beckley*
Wisconsin	.....	Cottage Grove*
		Galesville
		Genesee/Wales
		Holmen
		Plymouth
		Prairie du Chien
		Rice Lake
British Columbia	.....	Vancouver*
Ontario	.....	W. Ottawa
		Toronto*

\*Denotes exploratory services.

## EXPLORATORY

### DAYTON, OHIO

WELS exploratory services in northwest Dayton (Englewood area), Ohio, are being conducted at 309 Woodside Drive at 8:45 a.m. Sundays, with Sunday school following the service. For information call 513/849-9374 or 513/836-7819, or write to Pastor F. C. Knuempel, 1025 Cliffside Drive, New Carlisle, Ohio 45344.

### TOPEKA, KANSAS

Exploratory services are being held at the Educational Reading Services Office, 3300 W. 29th St., Topeka, Kansas. The time of worship is 3:00 p.m. with Bible class and Sunday school at 4:00 p.m. Please submit names of WELS people and other interested parties in the Topeka, Lawrence, Manhattan area to Pastor Paul S. Soukup, 9530, Perry Lane, Overland Park, Kansas 66212, or phone 913/888-6293.

## COTTAGE GROVE, WISCONSIN

Exploratory services are being held in the village hall at Cottage Grove, Wisconsin, each Sunday at 9:30 a.m. Please send the names of people who should be informed about our services to: Pastor Gerhardt Haag, Rt. 2, Box 118, Waterloo, Wisconsin 53594, or call 414/648-5205.

## TIME AND PLACE

### COMING TO THE MOUNTAIN STATE?

The WELS has two places to worship in West Virginia. Good Shepherd in Beckley worships at 9:00 a.m. every Sunday, with Sunday school and Bible study at 10:15 a.m., at The Rural Acres Garden Club, 512 Rural Acres Drive. Shepherd of the Valley in Charleston worships at 3:30 p.m. every Sunday, with Sunday school and Bible study at 4:30 p.m., at The University of Charleston Chapel (formerly Morris Harvey College), MacCorkle Avenue. For more information, contact Pastor Robert Hoepner, Box 601, Beckley, West Virginia 25801; phone: 304/252-5820.

### CLAY, NEW YORK

Cross of Christ Ev. Lutheran Church recently transferred its worship services to the Metropolitan Water Board Office Bldg., Intersection of Hwys 481 and 31, Clay, New York. Pastor of the congregation is Kenneth A. Kappel, 4276 Gemini Path, Liverpool, New York 13088; phone 315/652-7951.

### COLUMBUS, OHIO

Prince of Peace Lutheran Mission of Columbus, Ohio, is now meeting at the Reynoldsburg Seventh Day Adventist Church, 8544 E. Main Street, Reynoldsburg, Ohio. The time of service is 9:30 a.m. For more information call or write Pastor Marc Schroeder, 6890 Woodview Ct. N., A, Reynoldsburg, Ohio 43068; phone: 614/868-8573.

### FORT WAYNE, INDIANA

Holy Scripture Ev. Lutheran Church of Fort Wayne, Indiana, will be conducting all of its services, year round, at 9:00 a.m. Sundays at the Southeast Family YMCA, 5125 Werling Drive. This means that the Sunday morning summer services will also begin at 9:00 a.m., and not at 8:15 as previously listed in the 1979 Yearbook. Pastor of the congregation is Donald L. Thompson, 219/747-3822.

### GLACIER OR YELLOWSTONE

Going to Glacier or Yellowstone National Parks this summer? Planning a vacation to the West? Our churches of Good Shepherd in Wolf Point, and Salem in Circle, Montana, are here to serve you as you travel. Please drop in and worship with us. Service time at Good Shepherd is 11:00 a.m. and service time at Salem is 9:00 a.m. Pastor Timothy P. Lowry, phone 406/653-2843.

### ST. PETERSBURG, FLORIDA?

Faith Evangelical Lutheran Church, located at 2601 49th Street North, St. Petersburg, Florida, has changed its time of services. Bible class and Sunday school begin at 8:30 a.m. The worship service begins at 9:30 a.m. John Baumgart is the pastor.

### FOLLOWING THE "LIBERTY TRAIL"

If you are vacationing in the East this summer and visit the Philadelphia area on a weekend, plan to worship the One who has won for you Christian freedom. Just two miles from Valley Forge National Park is one of our WELS churches, Peace Ev. Lutheran Church, King of Prussia, Pennsylvania; 215/337-1997; Pastor Daniel Schaller. Summer worship services begin at 9 a.m., preceded by Bible class.

### WELS RADIO RESEARCH TAPES

The "One-minute" programs on sample tapes sent to each pastor are NOT available for broadcast. Synodwide usage will be considered and decided at the Synod Convention in August.

### NOMINATIONS — NWC

The following names have been placed in nomination by the voting constituency of the Synod for the field of classics at Northwestern College, Watertown, Wisconsin, to replace Prof. Orville Schlenner whom the Lord has called to his eternal rest.

Prof. George Baer	Watertown, WI
Rev. John Braun	Milwaukee, WI
Rev. Rick Curia	Newcastle, CA
Rev. Thomas Franzmann	Fair Oaks, CA
Rev. Philip Geiger	Bonduel, WI
Rev. Iver Johnson	St. Paul, MN
Rev. Kieth Kuschel	Trumbull, CT
Prof. Paul Kuske	Saginaw, MI
Rev. Lyle Luchterhand	Appleton, WI
Prof. Roderick Luebchow	St. Paul, MN
Prof. Daniel Malchow	Mobridge, SD
Prof. Karl Peterson	Ann Arbor, MI
Rev. Mark Porinsky	Dexter, MI
Rev. W. Keith Roehl	Grove City, OH
Rev. Ronald Roth	Milwaukee, WI
Prof. Paul Ruege	Brookfield, WI
Rev. John H. Schmidt	Grand Junction, CO
Rev. Joel Schroeder	Madison, TN
Prof. William Staab	Oakdale, MN
Prof. Wayne Ten Broek	Mobridge, SD
Rev. Frederick Toppe	Kimberly, WI
Rev. James Westendorf	Brookfield, WI
Rev. Arno Wolgram	Chicago, IL
Prof. Thomas Ziebell	Appleton, WI

Correspondence concerning the above nominees must be in the hands of the secretary no later than June 5, 1979.

Walter A. Schumann, Secretary  
612 South 5th Street  
Watertown, Wisconsin 53094