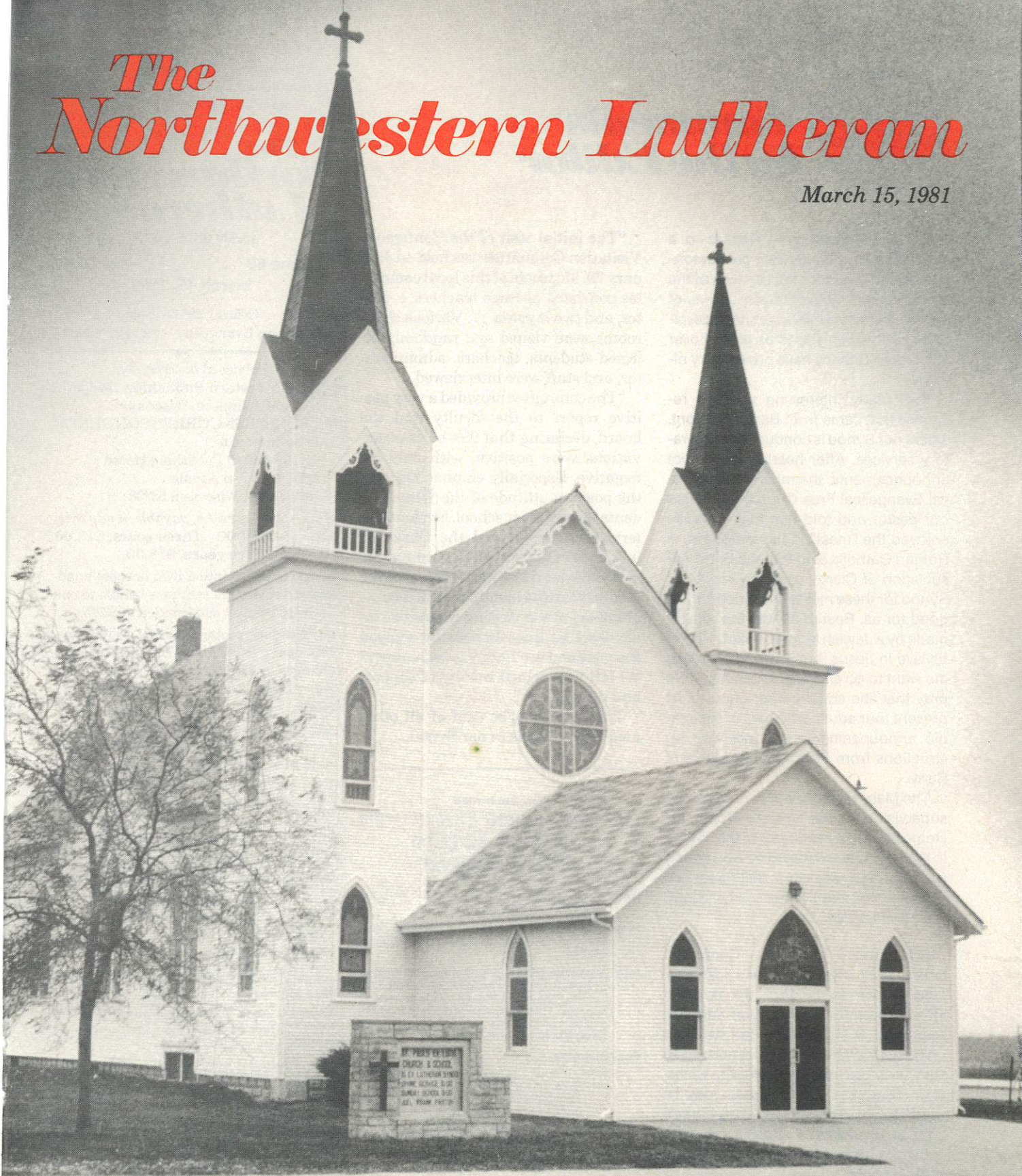


The Northwestern Lutheran

March 15, 1981



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Comments by the Editor

Mass Media Ministry — Replies to a questionnaire recently sent out demonstrate a real need for the services of the Synod's Mass Media Ministry. The spot announcements which have been developed by this ministry to be played over local radio stations have proved very effective.

Particularly interesting was the response that came from Barre, Vermont, where our Synod is conducting exploratory services. After hearing these spot announcements, the minister of the local Evangelical Free Church contacted our pastor and told him that he really enjoyed the "meat" in the messages. A Roman Catholic said that the Barre Association of Clergy ought to thank our Synod for these messages, since they're good for all. Best of all was the remark made by a Jewish lady who said, "I don't believe in Jesus, but these spots make me want to go and hear about him." We pray that she acted on her impulse. At present four adults who heard these radio announcements are receiving instructions from Pastor Daniel Myers at Barre.

The Mass Media Ministry is under the supervision of the Synod's Board for Home Missions. Producers of the "Come to WELS" outreach materials are a young husband and wife team, Mike and Dee Froncek. You may contact them through the Synod office.

High School Visited — Congregations that support Christian day schools are aware that the Synod's Board for Parish Education supplies visitation of classrooms and teachers on a regular basis. This is important so that both the academic and the Christian standards of our schools may be maintained. Are you also aware that a similar Synodical visitation program is being planned for our area Lutheran high schools?

Up until now, the area Lutheran high schools have had their own visiting teams. A report from one of them is of more than passing interest. Wisconsin Lutheran High School reports:

"The initial visit of the Conference Visitation Committee was held on January 29. Members of this local committee consisted of three teachers, a pastor, and two laymen. . . . Various classrooms were visited and randomly selected students, teachers, administrator, and staff were interviewed.

"The committee provided a very positive report to the faculty and the board, declaring that 95% of its observations were positive, with only 5% negative. Especially emphasized was the positive attitude of the Wisco students toward their school. Students interviewed emphasized the Christian influence of the school. Regarding critical remarks, those most critical of the faculty were the faculty themselves. . . . Members of the visiting committee indicated that they thoroughly enjoyed the visit and are happy to recommend WLHS as a school worthy of support and attendance."

The same can be said of all other area high schools in our Synod.

You Are Invited

LUTHERAN SCIENCE INSTITUTE'S CREATION-SCIENCE SPRING SEMINAR

Date: Saturday, March 21, 1981; 1:30-7:15 p.m., followed by social hour.

Place: Wisconsin Lutheran College, 8830 West Bluemound Road, Milwaukee, Wisconsin 53226.

Registration and Fees: Registration is requested by March 18, 1981, and is to be sent to LSI, c/o Wisconsin Lutheran College, above address. The fees are \$10.00 per individual, \$15.00 per couple (husband and wife), and \$5.00 per full-time student.

Four Speakers:

Prof. John C. Lawrenz, President of Michigan Lutheran Seminary, Saginaw, Michigan: "Wisconsin Lutheran Seminary's Archeological Dig in Israel."

Mr. Martin P. Sponholz, Instructor at Luther High School, Onalaska, Wisconsin: "Scientific Expedition to the Antarctica and the South Pole."

Mr. Arthur D. Klemp, I.B.M. Systems Engineering Manager, member of Mt. Olive, Appleton, Wisconsin: "Computers in the School and Parish."

Mr. Victor R. Hildemann, Owner of Optics Research, member of Grace, Oshkosh, Wisconsin: "Astronomy, The Heavens Declare the Glory of God."

*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

Pictured is St. Paul's Ev. Lutheran Church of Plymouth, Nebraska, which observed its centennial in 1980. The congregation has 406 souls, of whom 311 are communicants. The enrollment in its Christian day school is 51. Pastor of the congregation is Rev. Joel Frank.

THE NORTHWESTERN LUTHERAN

Editorials

Hostage Redemption On only a few other occasions has our nation been so enthusiastic about any single event as it was about the release of the Iranian hostages. In fairly recent memory August 1945 can be mentioned. For some few older than the writer November 1918, both false and true Armistice versions, will be an older parallel.

No one would really want to undercut that enthusiasm, not even disgruntled veterans of our most recent war. It should, however, prompt Christians to some special form of enthusiasm and thanksgiving. It should point us, especially in this Lenten season, to a higher form of hostage redemption.

This redemption involves much more time than so many counted days. It involves eternity.

It involves a deprivation far worse than anything any Iranian hostage endured. It involves eternal damnation.

It involves a higher price than that which was paid to bring the Iranian hostages home. It cost the life's blood of our Savior.

Old and well-known words serve better than any of ours to pinpoint the message. They read:

Who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with his holy, precious blood and with his innocent sufferings and death; that I should be. . .

Edward Fredrich

The Light Screened Out If the statement were made, as it sometimes is, "This is an enlightened age," few people would be moved to challenge it. This has been drilled into us and fortified by popular opinion to the point that it has assumed the status of a foregone conclusion. We can speak with lofty contempt of "the Dark Ages," and we can smile condescendingly about the thoughts and ways of those who lived before us. And if we don't share this feeling of modern superiority, we run the risk of being subjected to remarks about our need to be "dragged kicking and screaming into the twentieth century."

You can call yourself anything you want to. You can say that you are the king of Siam. You can even believe that you are the king of Siam. But that does not make you the king of Siam. Similarly, it is entirely possible for us to anoint ourselves for a position in history that we would like to think we occupy without its being true. Accordingly, this could be an enlightened age only in our own opinion and only because we say it is.

But this may not in fact be an enlightened age; and if it isn't, then many of our thoughts, ways, and attitudes could be based on deception. To be honest, who has not

read passages like 2 Timothy 3:1-4 without thinking of the age in which we live? It reads: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God."

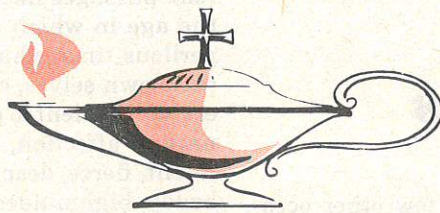
If through repeated assertion, popular opinion, and unwarranted assumption we are led to believe that we are enlightened above all who have gone before us, then in our arrogance we will see little need for the enlightenment afforded by God through his Word. Then also we will tend to judge all matters from the viewpoint of our self-assumed position of superiority. And finally the true light will be effectively screened out as far as we are concerned.

Immanuel Frey

Even Worse Sex Education As had been predicted by Christians who know that knowledge alone does not make people moral, the harvest of sex-education courses conducted by American schools has been a disastrous one. Clearly, the old sex education has failed to prevent an epidemic of teenage pregnancy and venereal disease. According to a sex-education specialist, as reported in the *New York Times*, one in five 14-year-olds today has had sexual intercourse. One in five 14-year-old girls can expect to become pregnant before age 18. Total births to teenagers from 15 to 17 have been declining since 1972 (the result of an increase in the number of abortions), but illegitimate births have been rising since the mid-sixties. In 1979 the reported cases of common venereal disease among those from 10 to 19 numbered more than 260,000. Incurable herpes 2 afflicts an estimated five million to 20 million Americans, including the very young. What a harvest of sin!

Will these statistics cause humanistic sex-education advocates to recommend reducing such education in public schools? Hardly. Instead of restricting it or referring it back to church and home, they are advocating intensifying it. The films shown at the "Sex Media Fair, 1980" are more "open" to varieties of sexual experience and uninhibited in self-expression; they warn of the dangers of sex, but they even go so far as "to promote its pleasures." These films, which are intended for school and community use, assume that early sexual activity is to be expected, and they approve of a variety of forms, even for sixth-graders. Some of the films, like "Who Happen to Be Gay," promote acceptance of homosexuality as "normal." The films explore the moral aspects of sexual choices, but the teacher, who could correct at least some of the false representations in the films, is directed merely to describe the range of possible sexual behavior and attitudes, not to judge their merits. Twelve-year-olds are, then, expected to "clarify their values" on the basis of their own experience, insight, and good sense.

(Continued on page 93)



Studies in God's Word

The Cure For Fear

Read Genesis 43:1-34

Can you imagine what would happen if some researcher came up with a cure for fear? Pharmaceutical companies would pound on his door and people would clamor for his product. God's children, because they have to live in a fearful and fear-filled world, know something about fear. But because they are God's children they know how to turn to their loving God for a "Cure for Fear."

The Fear In Jacob's House

The brothers knew and their father, too, that another trip to Egypt had to be made. Yet they hesitated because their first trip had been anything but pleasant. Somehow the money which they had paid for the grain had found its way into their grain sacks, a strange event which could only spell trouble if they had to return to Egypt. Also, for some strange reason that stern Egyptian had told them not to come back without their younger brother. So they put off the inevitable trip and as they did, we can almost feel their growing apprehension and hear their father's bitter resolve, "My son shall not go down with you."

In the family conference which followed, Jacob petulantly scolded his sons for ever telling the Egyptian ruler that they had a younger brother; but complaining solved nothing. Calmly, firmly, affectionately Judah responded, stating the facts to his father and even offering himself as a guarantee for Benjamin's safety. Then Jacob wisely prepared a gift package of Canaan's dainties for the ruler and advised his sons to take back the money

which had been returned and also more money for more grain in hopes that this might help correct what must have been a mistake. What more could be done? Human resources reach an end, and much too quickly it so often seems.

One more thing Jacob could do. He turned in faith to a higher power. "May God Almighty grant you mercy before the man so that he will let your other brother and Benjamin come back with you," he told his sons, not in timid wish but confident faith. Having done his best, Jacob turned the affair over to God who had the power to move the Egyptian ruler's heart. If God's will were otherwise, Jacob was ready for that, too. "As for me, if I am bereaved, I am bereaved," he said in humbleness of faith. For Jacob, the cure for fear was to turn to the Almighty God.

Have we learned this cure for fear? Note carefully! The cure does not say that we are to do nothing. Like Jacob, we are to do our planning and perspiring. We are to use all available human resources when it comes to the pains and problems of life, but behind and at the end of those resources we need to see our Almighty God. "Do your best, let God do the rest," says the old adage. The Psalmist says it even better: "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass" (37:5).

In God and his power, guided by his love, we have the cure for fear.

The Fear In Joseph's House

When the brothers with the gift, the double money, and Benjamin reached Egypt, they were dumbfounded at the

way they were treated. Last time they had been thrown into prison, this time they were escorted to the palace. Was not this the answer to their father's prayer that God Almighty give them mercy? Should not the steward's words relating how he knew about their money and also about their God have put their minds at ease? Should not the return of their brother Simeon and the kind hospitality given to them and their animals have instilled some confidence in them? But suspicion always clouds the guilty mind! The house appeared like a trap to them and Joseph's kind actions like some trick. Fears were there, fueled by guilt from the past. Not yet had they fully confessed their guilt in their sins toward Joseph and found in God's forgiveness the answer to those sins.

Joseph had his fears, too, but now some of them were answered. His beloved brother whom he had last seen as a little child some 20 years ago now stood alive before him. The welcomed sight moved Joseph to tears. Well might we call Joseph the "weeping patriarch" for his feelings showed so freely (42:24; 43:30; 45:2,14,15; 46:29). The sight of Benjamin told him something else. His brothers had not dealt in jealousy with him as they had years earlier with Joseph. Nor did any jealousy seem to surface at the banquet when Joseph gave Benjamin five times more than the brothers received. Still Joseph did not reveal himself to his brothers because God's program was not yet complete. Joseph had been well trained to turn to God and wait for his time.

Are there sins that cause us fear? Past sins which rattle like skeletons in the closet of our conscience, present sins which rub like salt in the wounds of the soul? Is their guilt which we cannot seem to forget or defeat, guilt which causes us to question God's grace and blessing? If so, then this Lenten Season is a good time to be reminded again of the cure. Blessed are those who know God's love which in Christ has forgiven and forgotten those sins as if they were plunged into the depths of the sea! Blessed are those who this season are drawn again "to the cross which God has blessed with healing gifts for souls distressed"! And blessed are those who like Joseph seek to draw others to that cross!

Richard E. Lauersdorf

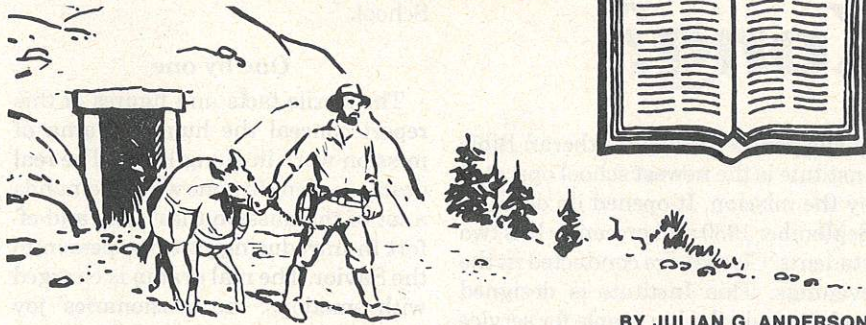
Mining the Treasure of God's Word

Matthew 17:14-23

Mark 9:14-32

Luke 9:37-45

John 7:2-13



BY JULIAN G. ANDERSON

Jesus Leaves Galilee for the Tent Festival

Today we resume our study of Jesus' life right where we were at the end of the last lesson, somewhere on Mt. Hermon (see your map); so get out your tools and read

Mark 9:14-29

The nine apostles were waiting on the lower slopes of the mountain, as Mark describes the opening scene in verse 14. Note what happened as soon as Jesus arrived (v. 15). The distraught father's description of his son and his disappointment with the apostles would arouse anyone's pity (vv. 17,18). Note Jesus' diagnosis of the cause of their failure (first three words, v. 19; hi-lite "faithless" or "unbelieving"), and see what happened when they brought the boy to Jesus (v. 20). Verses 21 and 22a further describe the boy's condition, and the father's request follows (v. 22b). Jesus' reply points out what is lacking. Quoting the father's words, he states the problem is not whether he (Jesus) can help. "No, the question is if *you* can" believe. Underline Jesus' reply beginning "Everything," and hi-lite "believes," because the necessity and power of faith is the main thought of this section (compare Jesus' closing comment in Matthew 17:20b — underline and memorize this fine nugget). Underline also the father's reply in verse 24, which is both a fine confession of faith and a penitent confession that his faith might better be called unbelief! Observe how Jesus again addressed the demon in verse 25

and hi-lite the words, "I command you," which were the voice of *authority*. And mark the result in verses 26 and 27. The closing conversation in verses 28 and 29 is most instructive, for it establishes the fact that Satan's power is so great that only God's power can overcome it. Next, read

Mark 9:30-32

Mark is the only evangelist who gives us a report of Jesus' activities at this point (v. 30a), which brought to an end Jesus' only trip outside Israel. And Mark is also the only one who tells us that Jesus was still trying to avoid any contact with the people of Galilee, and why (vv. 30b and 31a). It is also very important that we take note of what Jesus was talking to the apostles about at this time (v. 32b). Matthew 17:23 gives the reaction of the disciples, but the information Mark gives is much more important, and much sadder (v. 32).

Now Read John 7:2-13

Note the information that John gives in verse 2. This was the third great festival of the Jews, a harvest festival, held during the first part of October, and it tells us that Jesus was not only six months away from his death, but only he knew this. Since this trip to Jerusalem is not mentioned in any of the Synoptic Gospels, we are forced to insert it here by conjecture, because it would explain why he cut short his

travels outside Galilee. And since Mark has told us that he was now traveling around in Galilee, but in such a way as to avoid all contact with the people there (9:30), we can easily picture Jesus arriving in Capernaum after dark, spending a few days there without being seen, and leaving again after dark and going to Jerusalem *secretly*, just as John says in 7:10. If so, the only ones who saw Jesus in Capernaum would have been his family, just as John says in verses 3-9.

John's note in verse 5 tells us that their suggestion in verses 3 and 4 was just a sarcastic joke to them, and Jesus gave them a typically cryptic answer in which the words "the right time" (v. 6, hi-lite) can have two meanings. To Jesus it meant the time set by his Father and himself for his death, which was still six months away. But his brothers would take the more obvious sense, that he just didn't want to go yet. As usual in John's Gospel, the "world" (v. 7) refers to the *unbelieving* world, here particularly the Jewish leaders in Jerusalem; and this summed up Jesus' present situation perfectly. Verses 9 and 10 suggest that Jesus stayed in Capernaum only long enough to let his brothers leave town, and then left town himself, perhaps early the next morning before anyone was up, and that he traveled through Galilee and Judea in such a way as to avoid all contact with the towns and villages so that no one knew where he was, or that he was coming.

John also gives a fine picture of what was going on in Jerusalem at this time (vv. 11-13). Note carefully John's distinction between the "Jews" and the crowds. As usual, John refers to the Jewish leaders as the Jews, and the term also includes the sense that they were unbelievers. The "crowds," however, were made up to a large extent of people from Galilee, many of whom were Jesus' followers (v. 12b). We know why the leaders were watching for him (v. 1b); and the crowds were naturally wondering if Jesus would have the courage to come, knowing how dangerous it would be. John tells us also that many of the people in the crowds did not accept him as the Messiah (v. 12c). But no one wanted to talk about him openly, lest the "Jews" should hear them and take them to be some of Jesus' followers (v. 13).

What's happening in Hong Kong?

Almost five years have passed since *The Northwestern Lutheran* had the opportunity to publish an article on the work in Hong Kong. At that time the pioneer missionaries who had enabled the Synod to establish a base in southeast Asia had returned to the States. Their successors were still learning the language and studying the culture. It was time to review the past . . . and to reorganize for the future.

The reorganization, which occurred early in 1977, was tantamount to the Synod's "second beginning" in Hong Kong. There was a new strategy: a strategy which among other things, required no financial subsidy to Chinese churches and schools. There also was a new name: S.A.L.E.M. (South Asia Lutheran Evangelical Mission).

And what is happening now?

Two congregations

The missionaries assist two organized congregations. The largest, Grace, is served by Missionary Gary Schroeder and has an average attendance of 75 at its worship services. Comprised of members from every age group and social class, Grace has a weekly schedule which includes a high proportion of Bible classes and instruction courses, in addition to the typical meetings of homogenous groups within the church. A second congregation, Immanuel, presently is served by a lay evangelist and has an average attendance of 25.

Two schools

The mission also operates two schools. Immanuel Lutheran English Middle school, a combination junior and senior high school, has a current enrollment of 250 students, taught by a staff of 13. This school's objective is not only to provide a quality education for its students, but also to introduce these Chinese youth to their Lord and Savior Jesus Christ. Attendance at the weekly meetings of Christian students averages 80.

The Southeast Asia Lutheran Bible Institute is the newest school operated by the mission. It opened its doors in September 1980 and presently has two students. Classes are conducted in the evenings. This Institute is designed both to equip the lay people for service in the congregation and to prepare qualified individuals for entrance into the seminary and later, the pastoral ministry.

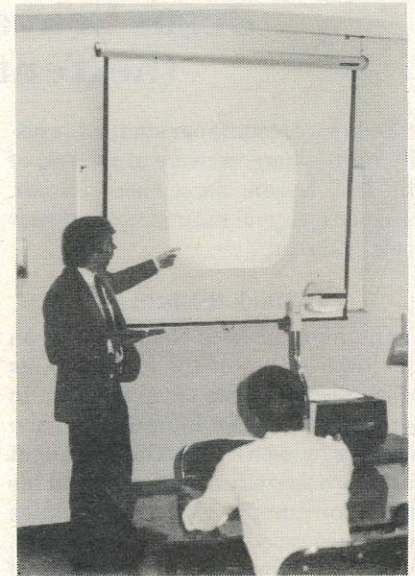
Three missionaries

The Wisconsin Synod currently has three missionaries in Hong Kong. All three members of the missionary team cooperate in the primary task of "making disciples." All three preach in the churches and teach in the schools. Yet, each one also has a specific area of responsibility, directly related to his particular gifts. John Chworowsky, who acts as the "Friendly Counselor" to all of the southeast Asian missions, is the field supervisor and concentrates on the overall administration of the work in Hong Kong. Gary Kirschke coordinates the training programs for ministry and, temporarily, also is responsible for the mission's outreach

through education agencies. Gary Schroeder is the director of mission development and, temporarily, also serves as the pastor of Grace Lutheran Church. A fourth man, Sherwood Wessel, is a teacher at Immanuel Lutheran School.

One by one

The sterile facts and figures of this report conceal the human drama of mission work in Hong Kong. The real drama is a lengthy one which demands a lot of the missionaries' time and effort in introducing just one person to the Savior. The real drama is charged with emotions: the missionaries' joy over the one sinner who finally repents



Teaching at the Southeast Asia Lutheran Bible Institute



Meeting of Immanuel's Christian youth fellowship

as well as their sorrow over the one sinner who ultimately rejects the only Savior. There is conflict, too: the agonizing, internal conflict of the individual Chinese who, without any support from family or friends, must choose between the long-established traditions of his own people or a new life in Christ. Yet, this is what is really happening in Hong Kong. In this crowded city of more than 5 million people, the Lord — slowly, but surely — is reaching and rescuing his own . . . one by one.

The big question

This report revealed what *is* happening in Hong Kong. The people of Hong Kong themselves, though, are more concerned about what *will* happen. Hong Kong technically is classified as a British colony. The people's Republic of China, however, maintains that Hong Kong belongs to them, but is temporarily being administered by Britain. To further complicate the matter, the agreement by which China leased the greater part of Hong Kong

to Britain expires in 1997. So, what will happen? No one really knows!

One thing, though, is most certain. Hong Kong still has some crucial needs. There is a need for more mission work. There is a need for more missionaries to do the work. There also is a need for more Chinese to be trained for carrying on the work. And, of course, there is that great need for your prayers and offerings to support the work and the workers.

G. A. Kirschke

The Lord's Work in Taiwan



Missionary and Mrs. Charles D. Found
Shelah and Rachel

In February 1980 a divine call was extended to Pastor Charles D. Found of Pueblo, Colorado, to be missionary to Taiwan. After the Lord led him to accept that call, he was commissioned as missionary in an evening service at

Grace Lutheran Church of Pueblo on June 22, 1980.

Liturgist for the service was Pastor Ronald Kaiser of Colorado Springs, circuit pastor of the Colorado Conference. Pastor Charles E. Found of Douglas,

Arizona, the new missionary's father, preached the sermon. Pastor Kurt Koeplin, chairman of the Executive Committee for Southeast Asian Missions, read the rite of commissioning. Board for World Missions Executive Secretary Theodore Sauer also participated in the service, as well as brother pastors of the Colorado Conference. Mrs. Jackie Lasater was organist. Unable to attend but participating in spirit were other members of the Board for World Missions, Missionaries M. Manthey and R. Meister of Taipei, Taiwan, and the thousands of other lovers and supporters of our WELS world missions.

Charles Douglas Found was born in Watertown, South Dakota. He graduated from Northwestern Lutheran Academy in 1961. After nearly four years in the U.S. Air Force and one year at Phoenix College, he enrolled at Bethany Lutheran College where until May of 1969 he pursued where in our Synod's special preseminary program. After his graduation from Wisconsin Lutheran Seminary in 1973, he was assigned as pastor of Grace Lutheran Church where he served until the time of his commissioning. The former Lois Krause has been his faithful companion since their marriage on July 28, 1968.

After months of preparing for travel and waiting for visas, Missionary and Mrs. Found and daughters Shelah, 5, and Rachel, 3, arrived in Taiwan on August 1, 1980. By the end of August the Founds were already settling well into their new lifestyle, and Missionary Found had already attended his first language school class. Since then,

(Continued on the next page)

Taiwan (Continued)

learning the Mandarin Chinese language has occupied the majority of his time. It takes about two years of full-time language study to complete the basic courses a missionary needs in order to be able to preach and teach truths of Scripture in simple Mandarin. Your prayers are requested that our Taiwan missionaries will soon be able effectively to communicate salvation through Jesus Christ to the Chinese people in their official Chinese dialect.

The arrival of the Found family was an answer to the prayers of many. The initial team of three expatriate missionaries to Taiwan, authorized by our Synod back in 1977, was complete and on field as of Missionary Found's arrival. The Spirit of the Church has since then called Missionary Marcus Manthey as pastor of the new home-mission at Melbourne, Florida. We thank the Lord for the groundwork he laid in the Taiwan mission through Pastor Manthey and implore the Spirit's guidance in the calling of the next missionary to Taiwan.

For more than a decade Pastor Victor Cheung, called to Taiwan after completing seminary courses taught by our Hong Kong missionaries, has been serving three small congregations in Taiwan. It is our hope that Missionaries Found and Meister and future workers will be able to expand upon that work in cooperation with Pastor Cheung. In a country in which over 50 percent of the population worships the Buddhist and/or Taoist deities and in which upwards of 30 percent of the population are complete atheists, the half-million or so Protestant Christians of Taiwan represent less than five percent of the people.

Missionaries Found and Meister know what work they have to do in Taiwan. Please continue to support that work with the spiritual and physical resources which have been presented to you in abundance through Jesus Christ! Thank you on behalf of those whom the Lord has promised to bring to faith in Christ wherever the gospel is proclaimed.

R. Meister

H. Wicke

The Scriptures —

The Canon

Is the Bible a book of the church or a book of God? Do we accept the Bible because early church councils decreed: that these books were God's Word, or do we accept the Bible because it is the inspired Word of God which has authenticated itself? These questions are important because if the Bible is a product of the church, then the church is actually the source of doctrine and also has the right to alter and change doctrines as it sees fit. And then your eternal hope is based on something that is really unreliable. That's why we ask: Who determined the canon of Scripture?

Canon

What is meant by the word "canon" as applied to the Scriptures? The Greek word "kanon" originally meant a measuring rod. Later it was used to denote a decree of the church. Still later it was applied to the collection of God-inspired books we call the Bible. In this sense it was used by the Council of Laodicea in A.D. 363, when it decreed: "No psalms of private authorship can be read in the church, nor uncanonical books, but only the canonical books of the Old and New Testaments." And that is the sense in which we use the term.

Since we are aware that some churches have more books in their Bible than the 66 we have, we naturally ask: Who determined which books were part of the Scriptures, and who is right?

The Old Testament

Which books of the Old Testament does the Bible itself accept as authentic? From Scripture we know that there were many ancient books of a religious nature which never became part of the Bible. Thus we read in 1 Chronicles 29:29,30: "As for the events of King David's reign, from beginning to end, they are written in the records of Samuel the seer, the records of Nathan the prophet and the records of Gad the seer, together with the details of his

reign and power, and the circumstances that surrounded him and Israel and the kingdoms of all the other lands." First Chronicles is a part of the Scriptures, but these books to which it refers as authorities are not. (See also 2 Chronicles 9:29, 12:15 and 13:22.)

Who determined which books belonged to the Old Testament? The Septuagint, the Greek translation of the Old Testament made by the Jews living in Alexandria, Egypt, and completed by about the year 250 B.C., contains all the books we have in our Old Testament plus a few others. The Jewish Council of Jamnia in the year 90 A.D., however, accepted only those we have in our present Old Testament. Who was right, the Septuagint or the Council of Jamnia? And which of these was empowered to determine the number of the Old Testament books?

In determining the content of the Old Testament we are not dependent on the Old Testament believers living in Egypt around 250 B.C. nor on the Jewish rabbis who gathered at Jamnia in A.D. 90. Rather, it is Christ who has made this decision for us.

On Easter evening Christ appeared to the apostles in the upper room and showed them his hands and his feet and ate before them to convince them that he was indeed the risen Lord. And he did more than that. He pointed them to the Scriptures, saying, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms." Luke continues: "Then he opened their minds so they could understand the Scriptures."

In those words the Lord himself marks the perimeter of the Old Testament: the Law of Moses, the Prophets and the Psalms — the same books we at present have in our Old Testament. Furthermore, no others are quoted in the New Testament as Scripture. For us that is decisive. No one can know better than our Lord. That Ezra and the men who worked with him original-

ly collected these books is granted, but that is not the decisive issue. What our Lord said, however, is.

The New Testament

Does our Lord Jesus lay down any principles we can apply in judging the New Testament? Indeed he does. He gives us an advanced list of the writers when he says to his disciples: "But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you" (John 14:26). He assures us that what they speak in his name and write in his name is God's Word.

This is also the witness of the rest of the New Testament. Paul, whom our Lord Jesus called as his apostle on the road to Damascus, wrote to the Galatians (1:11,12): "I want you to know, brothers, that the gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ." And in Ephesians 2:19,20 he added: "Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone." The term "prophets" refers to the Old Testament, and the term "apostles" to the New Testament. Such is the testimony of the New Testament to itself.

Aware of Being Inspired

This is the way Paul speaks about himself in 2 Thessalonians 2:13-15: "But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth. He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ. So then, brothers, stand firm and hold to the teachings we passed on to you, whether by word of mouth or by letter." And in his first letter to them (1 Thessalonians 2:13) he had already stated: "And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe."

Paul taught that these writings of his were inspired, and the recipients of his writings recognized them as such.

Assembling the NT Canon

The gathering and distribution of the New Testament writings began shortly after they were written. Paul, for example, tells the Colossians (4:16): "After this letter has been read to you, see that it is also read in the church of the Laodiceans." In other words, congregations and individuals who received these writings shared them with other congregations and individuals. In each case the testimony of the first recipients was available in addition to the witness of the individual writings themselves.

In 2 Peter 3:15 Peter speaks of the existence of a collection of Paul's letters. "Bear in mind," he writes, "that our Lord's patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him. He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction."

The evidence is clear. God saw to it that the inspired writings of the apostles and prophets which constitute our Old and New Testaments were collected and preserved. His inspiration authenticated them all.

The Apocrypha

At times various church councils and church fathers accepted some writings as inspired which were not inspired. We call these writings the Apocrypha. There are both Old Testament Apocrypha and New Testament Apocrypha. Gradually, as their true character became recognized, the church excluded them from the Scriptures. Jerome, who translated the Scripture into Latin, did not accept any of the apocryphal books. And by the sixth century the books in the canon were identical to those we have in our Bible today.

In 2 Thessalonians 2:1-3 the Apostle Paul warned his readers against spurious documents. We read: "Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers, not to become easily un-

settled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come. Don't let anyone deceive you in any way." Many of his letters Paul authenticated with his signature; here he provides the inner key whereby the readers could distinguish the true from the false. The Apocrypha would contain doctrines not in accord with the words of the Old Testament nor with the words of the apostles known to have been written by them. Distinguishing between the true and the false was a task the Thessalonians were called to face.

In spite of these words of Paul, the Roman Catholic Church in 1546, shortly after the death of Martin Luther, in its Council of Trent accepted the apocryphal books of Tobit, Judith, Wisdom, Ecclesiasticus, Baruch and the two Maccabees as part of the canon. Why? Because in these books the Roman Church found support for its false doctrines of purgatory and saint worship. We have refused to follow their lead.

Witnesses to the Truth

Very interesting in the study of the canon are the writings of the early church fathers. There are many of them, but we shall refer to only two, Clement of Rome and Tertullian.

The life of Clement of Rome overlapped the lives of the apostles. Two letters bear his name; one may be a forgery, but the other is genuine. Both of these letters were written about A.D. 97, or about the same time the Apostle John wrote his Gospel and Revelation. In his two epistles, written to the congregation at Corinth, Clement quotes from 18 of the 27 books of the New Testament. In fact, these letters have 89 direct references to New Testament passages.

Tertullian in his writings quotes the New Testament more than 1,800 times. During his lifetime (160-220), it seems, the original manuscripts of the New Testament were still in existence. In his work "Against Heretics," he has a suggestion for those readers who might want to make their own investigations. "If you are willing to exercise your curiosity profitably in the business of your salvation," he writes, "visit the Apostolic churches in which the very chairs of the Apostles still preside in their places; in which their very au-

(Continued on the next page)

thentic Epistles are read, sounding forth the voice and representing the countenance of each of them. Is Achaia near you? You have Corinth. If you are not far from Macedonia, you have Philippi and Thessalonica. If you can go to Asia, you have Ephesus. If you are near Italy, you have Rome."

This word of Tertullian's reminds us of the suggestion Paul makes indirectly in 1 Corinthians 15:3-8: "For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that

he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born."

In Paul's day the Corinthians could interview those who had seen the risen Christ. In Tertullian's day, it seems,

they could examine the original manuscripts of the New Testament. We can do neither, but we do have their witness. And above all, we have the witness of the Scripture itself.

Thus, as we investigate the history of the canon, there can be no doubt that the canon was fixed not by men, not by the church, but by God. The 66 books we have in our Bible are the books inspired by the Holy Spirit. As such they are self-authenticating. Yes, our Bible is reliable; we can trust its promises; nothing is missing!

"100 Years of Grace" St. Paul's, Plymouth, Nebraska

The 400 members of St. Paul's Ev. Lutheran Church in Plymouth, Nebraska, chose "100 Years of Grace" as the theme of the year-long celebration of thanksgiving to commemorate their centennial year.

This congregation, located in southeastern Nebraska, was organized on August 30, 1880. Their first church building, constructed in 1882, was struck by lightning early in the morning of May 20, 1913, and completely destroyed by fire. On April 26, 1914, the present church building was dedicated to the service of the Triune God.

A Christian day school was opened in 1883 and at present 47 students are receiving their education under the guidance of three teachers, Mr. Stephen Schultz, Miss Debra Loos, and Mrs. Richard Freese. The present school building was dedicated on May 12, 1946.

The congregation has been served by 13 pastors: Th. Seiler, Klokemeyer, T. Haessler, J. Lange, W. Bergholz, E. Strube, M. Lehninger, W. Baumann, A. Degner, F. Weindorf, H. Schaller, H. Schnitker, and their present pastor, Joel Frank, who has served the congregation since June 1973.

Official acts of the congregation at the time of the centennial totalled 1,155 baptisms, 897 confirmations, 297 marriages, and 379 burials.

Centennial 1980 will long be remembered by the many members and friends of St. Paul's who attended the

special services of thanksgiving throughout the year. The first service was held on January 27 when Pastor Gerald Free, president of the Nebraska District, was the guest speaker. Following the service the cornerstone boxes from the church and school were opened in the presence of the entire congregation, and the contents displayed for all to view.

On June 8 all former members were invited to a daylong celebration of thanks, praise, and rededication. More than 1,700 worshipers attended the three services in which former pastors and teachers, and sons and daughters of the congregation served as preachers, liturgists, and organists.

Pastor Milton Weishahn of Brewster, Nebraska, a son of the congregation, based his message on Psalm

22:22,23 for the morning service. In the afternoon Pastor Donald Grummert of Minneapolis, Minnesota, another son of the congregation, spoke on "Grace, a Gift for All Times," using Psalm 126:3 as his text, and a former pastor, H. C. Schnitker, conducted the liturgy. Pastor Ernst Lehninger of Milwaukee, Wisconsin, whose father had served the congregation from 1903 to 1929, reminded the congregation of "God's Everlasting Goodness," basing his message on James 1:17,18, and another former pastor, Alwin Degner, served as liturgist. A 100-page historical booklet was prepared for the occasion, and the school building housed a detailed display of memorabilia and a slide presentation for guests to view.

The third Centennial Sunday was held on September 14 in conjunction with the congregation's annual mission festival. Pastor G. B. Frank of Ixonia, Wisconsin, delivered the sermon for the morning service. The guest speaker in the afternoon was Pastor Norman Berg, executive secretary of our Synod's General Board for Home



Aerial View

With the Lord

Pastor Harold E. Warnke
1909-1981



Harold Edward Warnke, child of William Richard Warnke and his wife Ida, nee Theel, was born in Kingston Wisconsin, on July 27, 1909.

He entered the Northwestern Preparatory Department in the ninth grade and graduated from Northwestern College in 1931. In 1934 he was graduated from Wisconsin Lutheran Seminary at Thiensville (Mequon). His first call was to Faith Congregation at Platte, South Dakota, where he was ordained into the holy ministry.

He next served at St. John's Congregation in Princeton, Wisconsin. It was during his pastorate there (1936-49) that he married Anna Heuer.

From 1949 to 1954 he served St. Paul Congregation at Dale, Wisconsin. From Dale he followed the Lord's call

Missions. In the evening an all-German service was held with Pastor H. C. Schnitker, who served the congregation from 1956 to 1973, preaching the sermon.

Finally, on Thanksgiving Day, President Carl Mischke concluded the year of celebration with his sermon based on Romans 1:14,15, using as his theme "My Debt of Gratitude."

Looking back over the 100 years of its existence, the members of St. Paul's join the Psalmist in saying, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

Pastor Joel Frank

to serve as the first principal of the new Fox Valley Lutheran High School. Under his principalship he saw the school grow from eight students studying in a dilapidated former public grade school to 600 students in an appropriate new building. To aid himself in his new work he pursued graduate studies at Marquette University, receiving his Master of Education degree in 1960.

In 1974 he stepped down from the principalship, but stayed on to give his aid and counsel during the transition. During those years he spent part of his time in Florida, asking immediately for work in the South Atlantic District. In the summer of 1976 he and his wife made Florida their permanent home and became members of Bay Pines Ev. Lutheran Church in Seminole. During their years in the South, he and his devoted wife served their Lord by serving in 16 different fields of labor, taking care of vacancies and doing mission work. He was loved wherever he served, for he loved God's children of all ages.

Pastor Warnke was an avid writer, authoring a 14-volume commentary on Dr. Luther's Small Catechism, booklets, pamphlets and articles for periodicals on varied theological subjects. He served the church-at-large in many different capacities, especially in those related to Christian education and Christian literature.

On January 18, he conducted the worship services at the mission congregations in Brooksville and Beverly Hills, Florida, as he had each Sunday for several weeks during the vacancy there. That evening he spent several hours on one of his many writing projects. This work of serving the Lord was interrupted early the next morning when he suffered a severe heart attack. He died peacefully on Friday, January 30, 1981, while he, his wife, his son and Pastor Theodore Olsen were speaking the Lord's Prayer.

The next day, a memorial service was held at Bay Pines Ev. Lutheran Church. Pastor emeritus A. T. Kretzmann encouraged the assembled relatives, brethren in the ministry and friends to carry on the personal mission work which Pastor Warnke exemplified in his life. Pastor Kretzmann based his sermon on Ephesians 3:8: "Unto me, who am less than the least

of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

The funeral service followed on February 3 at Zion Ev. Lutheran Church, Kingston, Wisconsin. Pastor David Kastenschmidt, the pastor of Zion, conducted the liturgy. On the basis of Ephesians 5:25b-32: "Christ also loved the church, and gave himself for it," Pastor Raymond Wiechmann of Bay Pines Ev. Lutheran Church comforted the family and friends, asking them to take to heart "The Great Mystery of Christ and the Church."

Pastor Warnke leaves his devoted wife Anna; his son Pastor Richard Warnke of Kiel, Wisconsin; four grandchildren; a sister and a brother, Pastor Hugo Warnke of Escondido, California; other relatives and a host of friends.

Pastor Arthur Tacke
1891-1981



Arthur Bernhard Louis Tacke was born on October 12, 1891, in Oshkosh, Wisconsin, a son of William Tacke and his wife Mary, nee Wachholz.

In the fall of 1905 he enrolled at Northwestern Preparatory School and College, Watertown, Wisconsin, from where he graduated on June 18, 1912. He graduated from Wisconsin Lutheran Seminary, then at Wauwatosa, in June 1915.

On July 11, 1915, he was ordained into the holy ministry at Grace Lutheran Church, Oshkosh, and on August 8 he was installed in the Nebraska mission field, serving congregations in Merna, Broken Bow, Callaway, and Berwyn.

On June 21, 1916, he was married to Esther Jeske of Milwaukee. She preceded him in death in 1975. On July 29,

1979, he married Thelma Kempf of Honolulu, Hawaii.

In July 1917, Pastor Tacke accepted the call to the newly organized Zebaoth Lutheran Congregation in Milwaukee and was installed as the first resident pastor on July 29. He served Zebaoth Congregation for almost 50 years, until retiring in May 1966. During his ministry he baptized 1,701, of whom 105 were adults; confirmed 1,397, of whom 417 were adults; officiated at 660 weddings, and conducted 476 funerals.

The kingdom of God outside his

congregation also benefitted from his services. He was a member of the board of directors of the joint Milwaukee Lutheran High School for 14 years and of the board of the Wisconsin Lutheran High School for five years. For many years he served on the Radio Committee and on the Lutheran Lenten Noon-Day Services Committee. He also served as chairman of the Milwaukee Pastoral Conference and as visitor for the northside congregations. After his retirement to Omro, Wisconsin, he served as supply and vacancy pastor at a number of congregations in

the area.

Following an illness of six months, Pastor Tacke died at his home in Omro on Saturday, January 31, at an age of 89 years, 3 months, and 19 days. The funeral service was conducted at Zebaoth Lutheran Church on February 4. Pastor Clarence Koepsell of Oshkosh preached on "Eternal Victory," basing his words on 1 Timothy 6:12, Pastor Tacke's confirmation memory verse. Mark Haefner, pastor of Zebaoth, served as the liturgist. Burial was in Graceland Cemetery, Milwaukee.

Direct from the Districts

SOUTHEASTERN WISCONSIN

Reporter Robert Kleist

Mrs. Paula Eggert At Rest

In the early morning hours of Monday, January 5, 1981, a gracious God called his servant, Paula Eggert, into Life. Her pilgrimage ended while hospitalized less than a week. Her earthly years numbered 88. A service of Christian burial was conducted by Pastor Kurt Koeplin at Atonement, Milwaukee, on January 7.

The service and sermon centered on the theme, "The Christian's journey from life to Life," and was based on the words of Psalm 73. The message of comfort was drawn from verses 23-26 and had as its theme, "I Am Always With You."

Members of the Atonement Senior Choir, together with members of The Lutheran Chorale, enhanced the service by singing, "Be Thou With Me," "Lord, Let At Last Thine Angel Come," and "Behold, A Host Arrayed in White."

Paula Bertha Marie Eggert was born on May 10, 1892, in Lowell, Wisconsin, the daughter of August and Laura Kirchner.

On July 14, 1915, she was married to William Eggert and returned to her girlhood home and congregation in Lowell, to which her husband had been called as pastor following the death of Pastor August Kirchner. Previous to her marriage, our sister had served as Christian-day-school teacher

in Neosho and Appleton.

After 10 years in Lowell, the couple moved to Wausau, where Pastor Eggert served Salem Lutheran Church and three neighboring parishes at Schofield, Ringle, and Brokaw. In 1929 the Lord led them to Watertown, Wisconsin, where Pastor Eggert became associate pastor of St. Mark's Lutheran Church. Following the sudden death of her husband in 1953, our sister moved to Milwaukee, which remained her home until her death. While there, she attended Gethsemane and Atonement Lutheran Churches.

In the long life which God granted her, Paula Eggert was permitted to serve her Savior not only as a beloved wife and mother, but also by active service in his church.

Those of the immediate family who survive her include one son, Pastor Kurt Eggert, and three daughters, Ruth (Mrs. James) Schaefer, Dr. Gertrude Eggert, and Hildegard (Mrs. Ralph) Fischer. She is also survived by 15 grandchildren, seven great-grandchildren, and one sister.

"Blessed are the dead who die in the Lord!"

Mrs. Loraine Kleinke With the Lord

The wife of Pastor Walter Kleinke was called to her eternal home on February 3, 1981. She was born Loraine M. Bartell, daughter of Rudolph Bartell and his wife Ann nee Tesch, on August 30, 1902, in Milwaukee, Wisconsin.

In 1929 she was married to Pastor

Walter Kleinke and spent the next five years in Watertown, Wisconsin, where Pastor Kleinke was an instructor at Northwestern College. The following six years were spent in parsonages, five years at Town Gibson, Manitowoc County, Wisconsin, and one year at Christ Church in Milwaukee.

When her husband had to retire from the preaching ministry because of voice trouble, the family moved to Fond du Lac, Wisconsin. They lived there until 1950, when they returned to Milwaukee, where both husband and wife served the Lutheran Spiritual Welfare Commission (now Special Ministries Board) for over 20 years. Here they became charter members of St. Mark Church, Brown Deer, Wisconsin.

Mrs. Kleinke's retirement years were spent entirely at home because of illness. The last several years she was confined to a wheelchair. Even then she helped her husband in many ways with his work. Finally her gracious Lord called her to himself in heaven. Truly, she had spent her years laboring for the Lord as a faithful wife and mother!

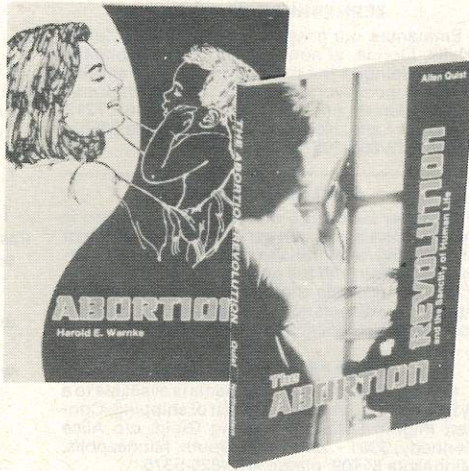
Her survivors include her husband, two daughters, Ruth (Mrs. Alfons) Woldt and Lois (Mrs. Harold) Krantz, six grandchildren, one great grandchild, one sister, and many other relatives and friends.

The funeral service was conducted in St. Mark Lutheran Church, Brown Deer, Wisconsin, on February 7th. Her pastor, the Rev. George Rothe, addressed the mourners on her confirmation verse: "This is the victory that has overcome the world, even our faith," 1 John 5:4b.

G. Rothe

A REVIEW

Abortion Books



Should the mere mention of the word abortion rile us? Does it conjure all kinds of negative feelings in our minds?

Let's face it — Christian parents, young people, counselors and pastors had better know what Scripture says on the subject.

The late Rev. Harold E. Warnke addressed his book, *Abortion*, to this need. By referring to numerous Scripture passages, he shows just what the Bible says about abortion. The message is clear and unmistakable.

The other book, *The Abortion Revolution*, takes a different approach, one we want to follow when appealing to the government to change existing laws. Prof. Allen Quist discusses abortion from the viewpoint of natural law. He points out that the laws of our land are based on this law: "The reason our nation used to be such an outstanding example of the protection of human rights (with some exceptions, of course) was because this country was founded squarely on natural law."

The conclusion reached by the two authors is the same: abortion is murder.

Both books present a historical background regarding this heinous crime, as well as the various methods used to destroy the life of the unborn. Another point noted in the two works is the decision of the United States Supreme Court. In one of the most dreadful rulings in history, a majority of the justices legalized the murder of more people in just a few years than Herod and Hitler killed in a lifetime.

As Christians, we know that Jesus has commissioned us to carry out his tasks of love: the proclaiming of the gospel to the entire world, and the sustaining of the needy in this same

world. As members of his church our primary goal is the sharing of the gospel of Christ. As members of the state our primary goal is the protection of all who are in need.

May we be moved to increased efforts in the promotion of these two tasks. Yes, may God move our nation to affirm again the basic rights which he has given to all mankind. And may he raise up leaders who will again ensure that our children's right to life is duly recognized as an essential part of the law of our land.

I would consider these books a "must" on everyone's bookshelf. Two excellent books on a subject noncontroversial for Christians. Excellent re-

Editorial (Continued)

And these children, 11 to 14 years old, are also expected to decide what is right and wrong when the psychologists and psychiatrists who construct these films and set up the directives to sex-education teachers may not be including such choices as obedience to the Sixth Commandment, and self-discipline. They withhold, or they discount, religious and moral standards as valid choices. Furthermore, what folly to expect inexperienced children, unaware of all the consequences of sexual misconduct, but stimulated and aroused by sexual desires, to make prudent and moral choices in sex matters!

A formidable array of State and Federal health agencies, foundations, humanistic university research institutes and professional associations like the Sex Information and Education Council of America and Planned Par-

view on the historical development of a subject that has loosened the morals of more people than most are willing to acknowledge.

This review, by Pastor Ernst F. Lehninger, Executive Director of Wisconsin Lutheran Child and Family Service, Milwaukee, Wisconsin, is from the Fall 1980 issue of the *Courier*, the official publication of the WELS Commission on Christian Literature.

ABORTION — A Biblical Approach

By Harold E. Warnke

Paper cover, 51 pages, 12N1720

\$2.75 each

THE ABORTION REVOLUTION and the Sanctity of Human Life

By Allen Quist

Paper cover, 108 pages, 12N1721

\$4.95 each

Both books are published and distributed by Northwestern Publishing House, 3624 W. North Ave., Milwaukee, Wisconsin 53208; phone 414/442-1810. In placing your order please add 10 percent of the total dollar amount of the order — \$1.25 minimum — to cover the cost of transportation and handling Wisconsin residents are asked to add 4 percent state sales tax.

enthood are promoting the new sex-education curriculum, which runs counter to both Christian and traditional values and weakens the family's and the church's moral influence. The belabored and battered Christian family must brace itself for even stronger attacks, not only on its moral standards but also on its inherent rights. May God preserve our Christian families!

Carleton Toppe

SYNODICAL CERTIFICATION COURSE

Dr. Martin Luther College has arranged to offer an extension course, Rel. 2E New Testament History, at Michigan Lutheran Seminary, Saginaw, Michigan, beginning Monday, June 5, 1981, at 8:00 a.m. and meeting four hours every weekday until June 30. Prof. Paul Kuske of Michigan Lutheran Seminary, has consented to teach the course.

All enrollees taking the courses for Synodical Certification must have been accepted into the program before registration. Anyone interested in merely taking the course for academic credit or audit is also invited. All applications should be sent before May 15, 1981.

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

NEW WELS CHURCHES

Names Requested

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

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

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

Alaska	Kenai
Arizona	Deer Valley
California	Rancho Cucamonga*
Florida	Brooksville*
	Daytona Beach*
	Keystone Heights
	Leesburg
	Lehigh Acres*
	Melbourne
	Zephyrhills
Georgia	Augusta
	Warner/Robbins/Perry*
Illinois	Sandwich/Plano*
Kansas	Topeka
Louisiana	Baton Rouge*
Michigan	Mt. Pleasant
	Novi*
	Perry
Missouri	Jefferson County*
Montana	Helena
	Miles City*
Nebraska	Fremont
New York	Rochester*
North Carolina	Asheville*
	Charlotte*
Ohio	Englewood
Oregon	Gresham*
	Medford*
	Pendleton*
South Carolina	Greenville
South Dakota	Hot Springs
Texas	Fredricksburg*
	Killeen/Ft. Hood*
	Midland/Odessa
	Tyler*
Vermont	Barre*
Wisconsin	Cottage Grove*
	Genesee Depot
	Merrill*
	Port Washington
	Rice Lake
Wyoming	Casper*
Alberta	Calgary*
Ontario	Toronto*

*Denotes exploratory services.

TIME AND PLACE

SOUTH CENTRAL NEW JERSEY

Monthly services are held in the main chapel lounge at Ft. Dix, New Jersey, for the military personnel at Ft. Dix and McGuire Air Force Base and for civilians living in the area. The service is conducted at 3:30 on the fourth Sunday of each month. For local information, contact Donald Davis at 609/723-3332. Please submit referrals to Pastor James Tauscher, 151 Milltown Road, East Brunswick, New Jersey 08816; phone: 201/254-1207.

S.E. KANSAS CITY, MISSOURI

Gethsemane Ev. Lutheran Church of Kansas City, Missouri, is now worshipping in its new church building, located in the southeast section of Kansas City, at 10007 James A. Reed Road. The time of service is 9:15 a.m., with Bible study at 10:30 a.m. For more information, please contact Pastor Elton C. Stroh, 7409 E. 118th Place, Kansas City, Missouri 64134; phone 816/765-0624.

MISSISSAUGA, ONTARIO, CANADA

The WELS exploratory group in the Toronto, Canada, area, which has taken the name Divine Peace, is holding services at 10:30 a.m., Bible class and Sunday school at 9:30 a.m. We meet at 4340 Old Creditview Road in Mississauga, Ontario. Please submit names of WELS people and other interested parties in the Toronto area to Pastor R. W. Hefti, 4340 Old Creditview Road, R. R. 6, Mississauga, Ontario L5M 2B5, or call 416/826-0968.

ZEPHYRHILLS, FLORIDA

Emmanuel, our mission congregation in Zephyrhills, Florida, is now meeting at the Woman's Club Building on the corner of 5th Avenue and 9th Street. Sunday worship at 8:15 a.m. For information or referrals, contact Pastor Gary Schult, 7212 Gunstock Lane, New Port Richey, Florida 33553; phone: 813/863-3957.

AVAILABLE: ORGAN

An older Baldwin Electronic church organ is available to any mission congregation for the cost of handling and transportation. This is a two-manual organ with full pedal and still being used. It will be available after April 2, 1981. Contact: Pastor L. J. Wendland, 571 High Avenue, Hillsboro, Wisconsin 54634; phone 608/489-2189.

AVAILABLE: PARAMENTS

One set of white altar paraments is available to a WELS congregation for the cost of shipping. Contact Pilgrim Lutheran Evening Guild, c/o Alice Kennedy, 3901 - 1st Avenue South, Minneapolis, Minnesota 55409; phone: 612/825-5375.

PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 15 and 16, 1981. Prof. Paul Nitz will present a series of lectures on "The Use of the Old Testament in the New" and Prof. Armin Schuetze will present a series of lectures on "The Significance of the Reformation for Our Ministry Today." A fee of \$15.00 is requested of each participant. The sessions will run from 9-12, 1-3, and 6-9 on June 15 and 9-12 and 1-4 on June 16.

INSTALLATION

(Authorized by the District Presidents)

Pastor:

Winterstein, Herbert, as pastor of Faith, Monroe, Michigan, on February 1, 1981, by D. Hennig (Mich.).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Schulz, Thomas A.
1023 Plaza Topaz
Sierra Vista, Arizona 85635
Phone: 602/458-5897

Werner, James E.
11721 Morrison Rd.
New Orleans, Louisiana 70128

Winterstein, Herbert
5080 N. Stony Creek Rd.
Monroe, Michigan 48161
Phone: 313/289-4346

WISCONSIN LUTHERAN COLLEGE

HOBBY SHOW

On Saturday, May 9, 1981, Wisconsin Lutheran College, 8830 West Bluemound Rd., Milwaukee, Wisconsin, will offer you an opportunity to share your hobby with your fellow Lutherans. To reserve space, contact Mr. Ralph Ihlenfeld, phone 466-2631. The showing will run from 10:00 a.m. to 4:00 p.m.

1981 WELS INTERNATIONAL YOUTH RALLY

The 8th annual WELS International Youth Rally will be held from Monday, July 13, through Thursday, July 16, in Ann Arbor, Michigan. The rally is open to all Wisconsin Synod youth (high-school age and up), youth counselors and interested adults.

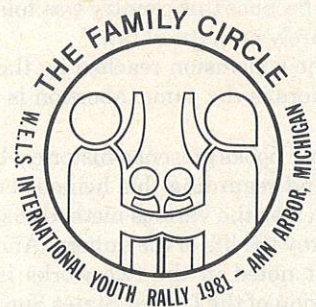
The theme of the rally, THE FAMILY CIRCLE, will focus on God's adopting us into his family as his children; and within this wider circle of believers God establishes smaller family circles, through which he blesses us. We will explore how the family begins, grows and ends. The rally will also encourage the participants to develop their God-given talents and to use them both within their own families and for the benefit of the larger family of believers in the world.

Opening mixers at the University of Michigan football stadium, on-campus recreation, a visit to Greenfield Village, and a beach outing with swimming and a barbecue have been planned to en-

courage fellowship among our youth and to provide relaxation.

If you are interested in joining over 600 WELS youth and counselors for three days of spiritual growth, fun and fellowship, see your pastor or youth counselor for more information and registration forms. Or you may contact:

1981 WELS International Youth Rally
Redeemer Ev. Lutheran Church
1406 Hewett Drive
Ann Arbor, Michigan 48103
Phone: 313/761-6362



CHAPLAIN E. C. RENZ HOME ADDRESS

6501 Gau-Bischofsheim
Bahnhofstrasse 92
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Telephone: 06135-3249

MAILING ADDRESS

398-12-3568
USMCA-MZ
Box 322
APO NY 09185

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Goldwitzerstrasse 31
West Germany
Telephone: 09134-5716

MAILING ADDRESS

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Gen. Del.
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DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

SUMMER SCHOOL CALENDAR 1981

June 14	— 3:00 — 5:00 p.m.	
June 15	— 7:00 — 9:00 p.m.	Registration
	— 8:00 a.m.	Opening Service
	— 9:15 a.m.	First Classes
July 1	— Wednesday	Second Term begins for ASPCM
July 4	— Saturday	Holiday
July 16	— 7:30 p.m.	Graduation and Closing Service
July 17	— 7:50 — 9:35 a.m.	Final Examination

SUMMER CLASS SCHEDULE

	7:50 — 9:35		10:15 — 12:00
Rel. 1S	History of Israel — Koelpin	Rel. 21S	New Testament Epistles — Boerneke
Rel. 50S	Christian Doctrine II — Lange	Rel. 75S	Lutheran Confessional Writings — Hartwig
Edu. 410S	Principles of Christian Education — Isch	Edu. 50S	Psychology of Learning — Barnes
Edu. 20S	Human Growth and Development — Fischer	Edu. 52S	Teaching Religion — Isch
Mus. 20S	Perception of Music — Nolte	Eng. 2S	Speech Fundamentals — Kuster
Mus. 75S	Lutheran Worship — Backer	Math. 50S	Fundamentals of Contemporary Math — Yotter
SSt. 50S	20th Century America — Leverson	SST. 20S	Europe in Modern Times — Krueger

WORKSHOPS — ON CAMPUS

June 15 — 19	Edu. 59Wk	Singing in the Lutheran Elementary School — Meyer — 1.5 credits
June 15 — 26	Edu. 83Wk	Planning for Library Use — Jacobson — 3 credits
June 15 — 26	Edu. 297Wk	Teaching Kindergarten — Haar — 3 credits
June 22 — 26	Edu. 60Wk	Organists' Workshop — Schubkegel — 1.5 credits
June 22 — 26	or	
June 29 — J13	Edu. 77Wk	Microcomputers in the Elementary Schools — Micheel and Paulsen — 1.5 credits
July 6 — 10	Edu. 63Wk	Piano Instructors' Workshop — Anderson — 1.5 credits
July 6 — 17	Edu. 291Wk	Coaching Interscholastic Sports in the Elementary School — Dallmann, Gorsline, Leopold — 3 credits
July 6 — 17	Edu. 74Wk	Preparation and Utilization of Science Materials for Upper Grades — Paulsen and Wandersee — 3 credits
July 13 — 17	Edu. 67Wk	Choir Directors' Workshop — Hermanson — 1.5 credits
July 13 — 17	Edu. 98Wk	Workshop for Supervising Teachers — Wessel — 1.5 credits

ADVANCED STUDY PROGRAM

First Term: June 15 to June 30

	7:50 — 9:35		10:15 — 12:00
Rel. 519	Hosea to Malachi — Boerneke	Rel. 526	1 Corinthians — Koelpin
Edu. 594	Religious Education for Mentally Retarded — Barnes	Mus. 577	Psalms for Use — Backer
Mus. 534	Choral Based Composition: Hymn Introductions — Engel	Edu. 584	Lutheran Elementary Education — Today & Tomorrow — Grams

Second Term: July 1 — July 17

	7:50 — 9:35		10:15 — 12:00
Rel. 532	Letters from John — Hartwig	Rel. 550	To Babylon and Back — Lange
SSt. 556	Archeology and Bible History — Brug	Mus. 542	Instruments for Worship: Organ — Meyer

Address Requests for Additional Information to:

Director of Special Services
Dr. Martin Luther College
New Ulm, MN 56073

AUDIO VISUAL AIDS

BURIED TREASURES IN BIBLE LANDS

1959 R & M color

These filmstrips take the viewer into the world of Biblical archaeology. They show how the discovery of ancient ruins adds to our understanding of the Bible.

Bible Scrolls (FS-379-BSC)

1959 15 min. R & M color

The story of the Dead Sea Scrolls and the Qumran Community which produced them, their discovery and their significance for Bible scholars today.

Bible Cities (FS-380-BCT)

1959 14 min. R & M color

The rich past of buried Bible cities and the people who lived in them is being revealed as archaeologists explore their ruins in Palestine.

THE HOMELAND OF JESUS

1959 R & M color

These four filmstrips take the viewer on a tour of modern Palestine to view the places where Jesus lived and worked. While much has changed in 2,000 years, there is much that remains the same.

Land of Jesus' Birth (FS-381-LJB)

1959 9 min. R & M color

Land of Jesus' Boyhood (FS-382-LJH)

1959 10 min. R & M color

Land of Jesus' Early Ministry (FS-383-LJE)

1959 10 min. R & M color

Land of Jesus' Later Ministry (FS-384-LJL)

1959 11 min. R & M color

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Controller's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

January 8, 1981 thru January 31, 1981

	Subscription Amount for 1981	1/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 754,251	\$ 62,854	\$ 41,194	65.5
Dakota-Montana	334,026	27,836	28,856	103.7
Michigan	1,766,584	147,215	96,631	65.6
Minnesota	1,934,877	161,240	124,715	77.3
Nebraska	410,583	34,215	26,522	77.5
Northern Wisconsin	1,954,604	162,844	112,376	60.3
Pacific Northwest	187,921	15,660	9,442	60.3
Southeastern Wisconsin	2,412,965	201,080	110,357	54.9
Western Wisconsin	2,283,714	190,310	149,173	78.4
South Atlantic	<u>186,946</u>	<u>15,579</u>	<u>8,037</u>	<u>51.6</u>
Total — 1981	<u>\$12,226,471</u>	<u>\$1,018,873</u>	<u>\$707,303</u>	<u>69.4</u>
Total — 1980	<u>\$10,969,543</u>	<u>\$ 914,212</u>	<u>\$723,194</u>	<u>79.1</u>

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended January 31, 1981 with comparative figures for 1980

Twelve months ended January 31

	1981	1980	Increase or (Decrease) Amount	Per Cent
Income:				
Prebudget Subscription Offerings	\$11,036,270	\$ 9,664,625	\$1,371,645	14.2
Pension Plan Contributions	74,178	72,452	1,726	2.4
(A) Gifts and Memorials	608,843	198,202	410,641	—
Bequests	401,557	232,351	169,206	72.8
Earnings from Fox Trust	77,808	71,792	6,016	8.4
Other Income	33,120	2,891	30,229	—
Transfers from Other Funds	<u>41,829</u>	<u>36,346</u>	<u>5,483</u>	<u>15.1</u>
Total Income	<u>\$12,273,605</u>	<u>\$10,278,659</u>	<u>\$1,994,946</u>	<u>19.4</u>
Expenditures:				
Worker-Training	\$ 4,480,109	\$ 3,871,964	\$ 608,145	15.7
Home Missions	2,265,618	2,123,021	142,597	6.7
World Missions	2,004,388	1,976,616	27,772	1.4
Benevolences	1,185,339	1,120,085	65,254	5.8
Administration and Services	1,322,682	1,102,714	219,968	19.9
Total Operations	<u>\$11,258,136</u>	<u>\$10,194,400</u>	<u>\$1,063,736</u>	<u>10.4</u>
CEF — Interest Subsidy	838,991	798,209	40,782	5.1
Appropriations — Bldg. Funds	<u>690,260</u>	<u>485,797</u>	<u>204,463</u>	<u>42.1</u>
Total Expenditures	<u>\$12,787,387</u>	<u>\$11,478,406</u>	<u>\$1,308,981</u>	<u>11.4</u>
Operating Gain/(Loss)	<u>\$ (513,782)</u>	<u>\$ (1,199,747)</u>		
(A) Special Post East Offering:				
Fiscal Year 1979-80	\$ 252,133			
July 1980 to date	144,784			
TOTAL	396,917			

Norris Koopmann, Treasurer & Controller
Norbert M. Manthe, Assistant Controller
3512 W. North Avenue
Milwaukee, WI 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
March	March 31
April	April 30
May	May 29

CONFERENCE PAPERS

Two new conference essays are available: No. 54: The Moral and Scriptural Principles Concerning Test-Tube Babies: John W. Gawrisch, \$0.90; No. 55: What About Fasting? Joel B. Schroeder, \$0.48.

The following previously listed conference papers are still available in limited quantities: No. 38: Luther — As a Father and Teacher: A. Koelplin, \$0.25; No. 39: Adventism — Its History and Doctrine: J. Adermann, \$0.22; No. 42: Foundation of Worship: B. Backer, \$0.25; No. 43: Redeeming the Time — An Essay on the Pastor's Stewardship of Time: V. Glaeske, \$0.30; No. 44: Heaven and Hell: S. Becker, \$1.00; No. 45: A Study of the Covenants of the Bible: J. Schmidt, \$0.48; No. 46: Encouraging Christian Education in the Home: S. Degner, \$0.54; No. 47: Moralizing and the Pastoral Ministry — The Proper Use of the Law and Gospel in the Pastoral Ministry: S. Krueger, \$0.48; No. 48: Dealing with the Neglector of the Word and Sacraments: J. Mahnke, \$0.36; No. 49: Francis Schaeffer — How Far From Lutheranism: J. Zarling, \$0.48; No. 50: The Word Fitly Spoken: C. Bolle, \$0.66; No. 51: Man and Woman in God's World: W. Gawrisch, \$0.66; No. 52: Proselytizing: W. Fischer, \$0.36; No. 53: Martin Luther and Catechetical Instruction at Wittenberg: M. Bartling, \$0.72.

Anyone desiring may be placed on the permanent mailing list to receive each paper as it is printed. Billing will be periodical. Those on the permanent mailing list who have moved recently are asked to submit their new address promptly.

M. L. Women's Circle
10151 Sappington Rd.
St. Louis County, MO 63128

AUDIO VISUAL AIDS

INTERNATIONAL YOUTH RALLY (S-16-YR) 1980 C & M 14 min. color

The Synod's Committee on Youth Ministry sponsors an annual youth rally which attracts teenagers from all over the United States and Canada. These slides tell the story of these rallies, emphasizing a five-point youth program: worship, fellowship, education, service and recreation. These slides are shipped in a carousel. Care should be taken that they are kept in proper sequence.

Order from: AUDIO—VISUAL AIDS
3624 W. North Ave.
Milwaukee, WI 53208

WANTED

St. Louis Edition (Walch 2) of Luther's Works. Please write to Rev. Philip Press, 7369 Berne Rd., Pigeon, Michigan 48755, stating availability, condition and asking price of the set(s).

SYNOD CONVENTION

The forty-sixth biennial convention of the Wisconsin Ev. Lutheran Synod will meet, God willing, on August 3-8, 1981, at Martin Luther Preparatory School, Prairie du Chien, Wisconsin. Details will be announced later.

Heinrich J. Vogel, Secretary