

The Northwestern Lutheran

March 15, 1982



Missionaries to America? .. page 85

From the President page 86

**What About All
Those Churches? page 88**

Comments by the Editor

Every editor should have one or two of these. It lends authority to his comments, something occasionally in short supply. I am talking, of course, about an underground pollster, an anonymous Gallup type.

I have several. One I have had for years and brought him along with me from stewardship, a move which permits wider circulation for his polls. Having been involved in a number of polls and surveys, I am happy to report that through the years my underground polls have been as valid as any others. Whatever that might mean.



This particular poll was conducted in a congregation during its 1981 fall stewardship program and was quite exhaustive — and exhausting; it called for 150 responses! The items ranged over the whole of church life, from convenience of service time to the effectiveness of its ministry to the senior citizens. There was a lively participation in the poll through to the 150th item.

There was one question which riveted my attention. Up front, where respondents were still fresh, was the statement: "Please indicate topics preached on too often." And leading the topics preached on too often — way, way ahead of everything else — was *money*. The next topic — personal stories — was not even close.

There are about 1,000 parish pastors in our Synod who will say: so what else is new? They will tell you that they have known this for years. As the pastor preaches his annual stewardship sermon, someone at the door will invariably inform him that the trouble with this church is that it is always preaching money. No matter that the last time that subject was a topic for a sermon was one year ago. In such matters memories are long.

But why do I bring this topic up now? Because in the months ahead the offerings of God's people will be mentioned in our congregations more often than in the past. For one thing, unless congregations are prepared to radically curtail their programs, attention, more attention, must be paid to responsible stewardship. While there are many generous folk in the Synod, the fact remains that WELS giving on the average conforms to national norms: about two percent of our income. Secondly, the Synod will soon be engaged in a project called "Reaching Out," a special capital fund offering authorized by the 1981 convention. Everyone will be invited to share in this offering as God gives them the grace and ability. It will be a time to consider our blessings — and, under grace, to *act*.

In his explanation of the first commandment in his Large Catechism Luther calls money "the most common, the most popular idol" loose in the world, God's chiefest rival. The WELS pulpit, pledged to the Lutheran Confessions, is doing its confessional duty when it takes "the most common, the most popular idol" seriously.

James P. Schaefer

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

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The Cover — Officers of the Women's
Fellowship of Christ the King Lutheran
Synod, Nigeria. See page 85 for more.

THE NORTHWESTERN LUTHERAN

Editorials

Scouting Mormons The religious denomination with the most scout troops in our land is the rapidly growing but still relatively small Church of Jesus Christ of Latter-day Saints, popularly known as the Mormon Church. Why this Mormon zeal for scouting within its church body?

Asked to supply an answer, the president of Young Men for the Mormon Church said: "The principles that Lord Baden-Powell espoused in the Scouting movement are exactly the principles we want to rear our young boys by. . . . It also sets the tone for them to become real Christians when it says 'do a good turn daily,' which is the basis of Christianity. You know — do unto others as you would have them do unto you."

The ultimate error of non-Christians in general and of Mormons and official Scoutism in particular is the tragic misconception that the Golden Rule is the basis of Christianity. The basis of Christianity is the Lenten Cross, the Savior's death to redeem us sinners and his resurrection to life that we might live in him and in gratitude might love him and our neighbor.

The Lenten gospel comes first. It is the basis. A Golden Rule comes afterward. It is a by-product. Without the basis there can be no by-product. A by-product of another process perverts the basis. That is why Mormons and Scoutism are wrong, dead wrong.

Edward Fredrich

Demonstrating Against The Spirit of Christ Hard feelings, unfortunately, are a fact of church life. The bruised ego, hurt feelings, offended pride — all are rather commonplace among members of Christian congregations and all too often they result in deliberate noncooperation or complete withdrawal on the part of individuals who were once active in the worship and work of the church.

This can only do harm to God's kingdom on earth. Talent lies fallow; offerings are withheld; and the enthusiasm of fellow members is thereby dampened. Those who for personal reasons indulge themselves in such self-centered sulking in an effort to redress real or imagined wrongs are doing damage to themselves most of all. As a matter of fact, they are placing their own eternal welfare in jeopardy.

This is not the spirit of Christ. He suffered unimaginable wrongs for our sakes. He was "stricken, smitten, and afflicted" through no fault of his own. He even died for us "while we were yet sinners."

Who are we to put ourselves above him? Is the disciple above his Master? In our pilgrimage to the mansions above are we to demand better things for ourselves than our Lord himself experienced?

These are questions we must answer. And we must answer them in the light of the faith we profess, which is based on forgiveness, complete and undeserved.

The fate of the unforgiving is clear: "If ye do not forgive, neither will your Father which is in heaven forgive your trespasses." That statement by Jesus is unequivocal, and it demands some rethinking on the part of church members who are dragging their feet in self-righteous protest against their fellow sinners.

Could their attitude and their actions (or inaction, as the case may be) not be, in truth, a solitary demonstration against the very spirit of Christ on which they profess to base their own hope for eternal life?

Immanuel Frey

Immorality From the Media Who bears the responsibility for America's moral breakdown? Certainly, Satan and the sinful nature of man. But so do their agents and agencies: authors and publishers, newspapers and magazines, television and radio. It is these media that must bear a great share of the blame. Daily they invade our homes to spread the contagion of secularism, permissiveness, and immorality.

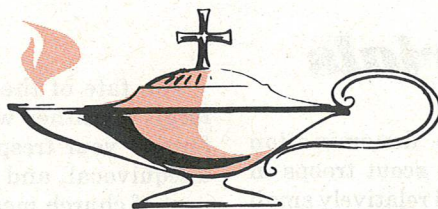
More often than not the media present adultery and extramarital sex as normal, homosexuality as one's right, abortion as a woman's privilege. They ridicule almost all censorship, promote public school sex education over Christian moral instruction, undermine the family headship God has established, tolerate almost any lifestyle.

Thank God, not all television and radio programs, not all newspapers explicitly or in effect foster immorality, but many of the most influential media do, in varying degrees. A survey by *Public Opinion* magazine helps to explain why. The authors of the survey spent an hour with each of 250 persons they chose at random from the "media elite" — editors and reporters at *The New York Times*, *The Washington Post*, *The Wall Street Journal*, *Time* magazine, *Newsweek*, *U. S. News and World Report*, the major television networks and the wire services. Ninety percent of those interviewed defend abortion; three quarters of them feel that homosexuality is not wrong; 54% do not regard adultery as wrong (only 15% strongly agree that extramarital sex is immoral).

Thoughtful Christian readers and listeners must recognize that these attitudes of the media elite are frequently expressed in the newspapers and news magazines they read and in the television and radio programs they tune in. They must do so to avoid being taken in themselves, but they must do so especially for the sake of the young and impressionable they have the duty to warn and to guide.

Above all, Christian pastors and teachers must not only be aware of the destructive influence of the media but must take the lead in the counterattack against media immorality. They, above all, can and must point out to their hearers the falsehood, the folly, and the satanic character of media immorality. God's people need all the moral guidance and support they can get.

Carleton Toppe



Studies in God's Word

How God Works

Then a great and powerful wind tore the mountains apart and shattered the rocks before the Lord, but the Lord was not in the wind. After the wind there was an earthquake, but the Lord was not in the earthquake. After the earthquake came a fire, but the Lord was not in the fire. And after the fire came a gentle whisper. When Elijah heard it, he pulled his cloak over his face and went out and stood at the mouth of the cave. . . . "Yet I reserve seven thousand in Israel — all whose knees have not bowed down to Baal and all whose mouths have not kissed him" (1 Kings 19:11-18).

It started with a scramble for survival, but ended with valuable tutoring from the Lord. Into the wilderness Elijah — The Prophet Powered by God — had run to escape Queen Jezebel's murderous wrath; out of the wilderness he came with a renewed understanding of **HOW GOD WORKS**.

A Lesson

Elijah had had it! Nothing seemed to have worked. In spite of all his zealous efforts, King Ahab and the Israelites still seemed to reject the Lord. Sheltered in a mountain cave, all Elijah could do was despair until the Lord drew near and taught him an important lesson.

Elijah had been compelled to work mainly with the lightning and thunder of God's Law. The shutting up of heaven's windows for three and one-half years, the fire which fell from

heaven to consume the sacrifice on Mt. Carmel, the slaying of Baal's priests were all stern Law sermons which had been preached to Israel. Yet where were the results? The people had shouted on Mt. Carmel, "The Lord, he is God! The Lord — he is God," but then seemed to settle back into the old idolatrous ruts. In despair Elijah viewed all his work as having been in vain when he complained, "I am the only one left and now they are trying to kill me, too." In impatience, he even implied that it was high time for the Lord to cast Israel aside in vengeance once and for all (Romans 11:2,3).

See how patiently God deals with his prophet. On Mt. Sinai where God had once given his Law to another of his prophets, he now in a most wondrous way teaches Elijah about the nature and limitations of that Law. First came a violent, mountain-shaking wind, next an eerie earthquake, and then a furious fire, but God was in none of these. When the wind had dropped, the earth stopped shaking, and the fire gone out, a stillness came and in the stillness the "gentle whisper" of the voice of God.

The wind, earthquake and fire were symbols of the terror-producing Law. The Law must be used so that sinners are jolted out of sleep and consciences set shaking, but the Law cannot change the sinner's heart. Only the gentle whisper of God's gospel warms cold hearts, breaks up stony ground of unbelief, and turns men to faith in the Lord. Not the fierce thunder of God's judgments, but the gentle whisper of his grace wins men to him. The fiery prophet was not to despair, but to wait for

God's gospel to do its work in the hearts of Israel.

Breathes there a pastor or teacher anywhere who has never felt, "It's all in vain"? Or a layman who has never said, "What's the use?" At such times we need to go back to Elijah's mountain and hear God's gentle whisper. To the world that whisper will always sound foolish and even to us at times it may sound feeble, but look at what it has done. Through the world it has marched freeing men from sin. Through the opened Bible, in the baptismal font, at the communion altar it still works in the hearts of men. There is no other power unto salvation than the gentle whisper of God's grace in Christ (Romans 1:16). May the Lord as he did with Elijah teach us to trust its power!

An Assurance

On that mountain top God had more for his prophet than just the lesson as to how he works in the hearts of men. He also showed Elijah that the gentle whisper of his gospel is not spoken in vain. "Yet I reserve seven thousand in Israel — all whose knees have not bowed down to Baal and all whose mouths have not kissed him," he revealed to Elijah. The prophet thought he was the only one in Israel whose heart belonged to the Lord, but the Lord had 7,000 more. Assured by this revelation and encouraged by his Lord, Elijah left the cave and went back to work.

Don't we wish sometimes that already here on earth we could have just a glimpse of that eternal "multitude that no one could count from every nation, tribe, people, and language, standing before the throne and in front of the Lamb" (Revelation 7:9)? But do we really need this? Is it not enough that our gracious Lord has assured us that his Word when we preach it "will not return to me empty" (Isaiah 55:11) and that "our labor in the Lord is not in vain" (1 Corinthians 15:58)? Our duty is not to pose questions and prattle on about success, but to preach his Word faithfully and confidently. Like Elijah we need to leave our little caves and march out into the world with the Word of God, assured of success as he alone measures and gives it. □

Missionaries to America?

Is Our Worship Too Mechanical?

by E. H. Wendland

Recently 16 members of the Presbyterian Church of Ghana visited Scotland, England, Germany, Austria, Switzerland and Holland. At a subsequent meeting in Basel, the Africans gave their impressions concerning this visit to Europe. They said that they were very much surprised to see so few people in church on Sundays. They noted especially the absence of young people, the cold formality of worship services, and a lack of participation in church activities by lay persons.

"The pastor does just about everything but take the collection," they observed. "Most of the time we didn't see or hear any church choirs. The general atmosphere in the church is dull and gloomy. Perhaps we could help bring more life into the church."

Missionaries from Africa to Europe? Or for that matter to America? Seems turned around, the reverse of what we've been accustomed to. What can they possibly teach us?

On a recent visit to our fellow Christians in Nigeria there were a number of things which struck us as particularly

outstanding about church life there. To begin with, it was a real joy to participate in their services of worship, whether in a small group or in a large congregation. There was no organ to lead the singing; none was needed. As the congregation joined in the singing of hymns or in the different parts of the liturgy it was a united effort. Everyone sang out — old people, young people, little children, the ever-present choirs which functioned as a self-evident part of the service. Nobody seemed inhibited or embarrassed about singing out with full force. Why should anyone want to hold back or participate halfheartedly when singing praises to the Lord? Worship, in other words, was a spontaneous expression of thanks to a gracious God.

At a service in which the Lord's Supper was celebrated every eligible communicant present participated. In row after row the people came forward before the altar en masse. It was simply taken for granted that they would do so. Why should anyone want to stay away from receiving this needed assur-

ance and strength from the Lord, or from using this means of grace to express a communal oneness with Christ and with each other? Holy communion, in other words, was a real expression of Christian fellowship.

We attended a meeting of a women's fellowship organization. One can describe the meeting with a quote from Paul to the Colossians: "Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God" (Colossians 3:16). The meeting centered in a study of the Scriptures as they apply to the place of women in the home. First Peter 3:1-6 guided the presentation and the discussion.

Toward the close of the meeting the visitors from America were asked to offer suggestions for improvement based on their experience with similar organizations on a different continent. One had the uneasy feeling that more could be learned from the example witnessed in Africa than could be imparted by way of advice.

In general, both at organizational meetings as well as in church services, there was a much greater emphasis given to prayer, especially intercessory prayer. In one service, following the general prayer for the church the entire congregation knelt, and during several minutes of silence each member softly whispered a special prayer of intercession. It left one with a strange yet uplifting reaction — all these whisperings in behalf of something or somebody ascending to the throne of God's grace! In the women's fellowship meeting opportunity was given each member to offer a prayer individually in the presence of all, to which the entire assembly responded each time with an "Amen."

During our stay in Nigeria an aged member, Jonathan Ebong, died. The synod's Board of Directors rescheduled an important meeting in order to



Drums accompany the singing at a meeting of the Women's Fellowship.

Turn to page 92

From the President

"He loved me, and gave himself for me."

That's what you're hearing in your churches. Whether the Lenten series is from the Old Testament or the New, the Prophecy of Isaiah or the Passion History of Jesus! Whether your pastor, a neighboring pastor, or your vicar is preaching! It all comes down to this, "He loved me, and gave himself for me."

Not just on my behalf, not merely for my benefit, but in my place, and in my stead! Because he loved me, he died for me, for me as an individual. Certainly, he died for all. He gave his life as a ransom for all. But not as though they were a blurred mass



of nameless, faceless beings! The Christ who died for me has called me by name. He has said to me, personally and individually, "You're mine!"

This is something I'll have to concentrate on this Lenten Season. I'll have to try to forget that others are in the service with me. At that moment I alone am there with Jesus. I alone see Jesus crucified, bleeding, dying, just for me. I hear him saying to me alone: "You have made me to serve with your sins; you have wearied me with your iniquities." But I also hear him saying to me alone: "I, even I, am he that blots out your transgressions for my own sake and will not remember your sins."

"He loved me and gave himself for me." There's the answer to every question in our individual, congregational and synodical lives. Yes, we're asking a few questions around the Synod these days, most of them (though by no means all) tied to the economy. Will we recover from the midwestern January which decimated our offerings? How will the 2% shortfall in 1982 subscriptions affect our mission outreach? Will the \$10 million "Reaching Out" offering meet, hopefully exceed, its goal? Will we be able to make good use of the pastor and teacher candidates the Lord is placing at our disposal?

We're apt to have long faces unless and until we remind ourselves, "He loved me, and gave himself for me." Our assignment has not changed, nor will it. The Lord still says: "Go! Into all the world!" He still provides us with open doors and workers prepared and ready to enter them. He still places into the hands of our membership the money needed to train them and to send them into the world's vast harvest field. And he still supplies the master motive for getting on with our assignment eagerly, positively, energetically. "He loved me, and gave himself for me."

Carl H. Muehke

The Church That Had To Happen

Often the Lord opens doors for mission expansion where we might not have walked ourselves. In an era of beginning new congregations in major metropolitan suburbs, Genesee Depot, Wisconsin, ordinarily would not have been high on the priority list. This tiny crossroads 10 miles from Waukesha found itself in the center of an extra-urban sprawl of new country homes. Among them were living many WELS people who were eager to begin a new church. Ninety-six people showed up for the first service in a school classroom on April 9, 1978. With a solid nucleus of 50 communicant members, things had to happen fast.

With 109 communicant members by the end of 1979, the congregation qualified for a rapid CEF building program. A fine landsite on a major highway intersection was purchased for \$28,000.

At the same time a committee had selected an architect and by the end of 1980, with 135 communicant members, Reformation Lutheran was ready to proceed with chapel construction. The congregation also declared itself free of synodical operating subsidy, the first step to self-support.

On April 12, 1981, the third anniversary of its first service, ground was broken for its \$250,000-chapel-education unit. Six months later, on November 15, the 4,300-square-foot size "A" mission chapel was dedicated. The rural/rustic building, expandable in two directions, is designed to serve the growing congregation which now numbers 168 communicant members. At the beginning of 1982 the voters of the church that had to happen resolved to be totally self-supporting.

This group of your fellow Christians is filled with gratitude to the Lord of the church for the amazing blessings it has experienced. It is also appreciative of the Church Extension Fund without which it would have been stymied.

Duane K. Tomhave

Mining the Treasure of God's Word

Mark 10:46-52; 14:3-9
John 11:55-12:11



BY JULIAN G. ANDERSON

Jesus Heals Two Blind Men

As you get out your tools, remember that we're still in Jericho, 17 miles northeast of Jerusalem; and it's now the Friday before Good Friday, as Jesus leaves town. So

Read Mark 10:46-52

Notice where this incident took place (v. 46a), and the information given about the main character in verse 46b. Matthew 20:30 tells us that there were *two* blind men involved, but Mark and Luke center their attention on the one who did the speaking. Their "occupation" was made necessary by the fact that they couldn't do any gainful work. And since this was the week before the Passover, the roads were filled with pilgrims, which explains their location.

For the first scene, read Luke 18:36,37. Then note what Bar-Timaeus called Jesus in verse 47. As noted before, "Son of David" was the popular title for the coming Messiah, referring to 2 Samuel 7:12-16. The reaction of the crowd may be explained by the fact that Jesus was probably talking to them, but it produced the opposite result (v. 48b). Jesus' response was typical (v. 49a, compare Psalm 34:15). And note the man's joy when they told him Jesus' answer (v. 50). To understand Jesus' next question, note that the man's first request might have been for a blessing from a "holy man," or some money (most probably), or for healing (possible). And the man's answer (v. 51) must have pleased the Lord, for it showed

men whose hearts were filled with real *faith*. Matthew 20:34a gives Jesus' typical reaction, for his heart is filled with pity for all poor sinners. Matthew also records what Jesus *did* (20:34a), which was a bit of sign language, telling them that he was going to grant their request, and intended to strengthen their faith. Mark records Jesus' words (v. 52a, underline and hi-lite "faith"). Again the cure (v. 52b) is really an anticlimax, since we have known it was coming all along. Again we see two blind men with 20-20 spiritual vision.

Now Read John 11:55-57

Note the time reference in the opening phrase. This is where John's narrative joins the three synoptics, just a week before the Passover. Verse 55b gives us a picture of the pilgrims streaming into Jerusalem to take care of their cleansing ceremonies. The Passover was the greatest of all the festivals, and attendance was required of all men. Verse 56a focuses on the topic of greatest concern that year, and it should read, "You don't think he'll *come* to the festival, do you?" And the reason for their doubt is given in verse 57 (see v. 53). We can feel the tension of the city! Now read

John 12:1-11

In verse 1 John gives us an exact date — "six days before the Passover" (Saturday), and tells us where Jesus was on this last Sabbath of his earthly life — in Bethany, a suburb of Jeru-

salem, with his old friends, Lazarus, Martha and Mary, plus many other friends. The occasion is given in verse 2a, and the "they" included all Jesus' friends. Martha, as usual, is helping with the dinner (see Luke 10:40), and Lazarus was the other honored guest (v. 2). The "dinner" was the usual evening meal, which started at about 5:00 P.M., the main meal of the day. Mark 14:3 gives us the name of the host, and a bit of his former history. We would guess that Jesus had healed him. His house was probably the largest one in town. And as in Luke 10:38-42, Mary is the main figure, and her actions are also typical (v. 3). John explains that nard was an expensive oriental perfume, and Mary had a whole pint of it in an expensive alabaster bottle (Mark 14:3). Matthew and Mark record that she poured some of it on Jesus' head (Mark 14:3), and John adds that she also poured some on his feet, and wiped them with her hair (v. 3a); and verse 3b describes the striking result. It was surely one of the greatest acts of love ever performed for Jesus, for the value of this bottle was worth *more* than a year's wages for an average man, since the usual daily pay was a dinar a day (v. 5).

Again the angry actions of the Twelve and others, led by Judas, must have been terribly disappointing to Jesus (vv. 4 and 5). But John adds a little note in verse 6, explaining Judas' motivation. He was the group treasurer. The contrast between Judas and Mary is a dramatic one, one motivated by a great love, the other by a growing hatred. And Jesus' rebuke must have been sharply spoken (v. 7a). Verse 7b should read, "... so that she can keep this perfume for my burial," as he gently reminded them all of his coming death, only six days away (v. 8). As usual, John records the reaction of the crowds of pilgrims in verses 9 and 11, and the contrasting reaction of the head priests (Jews) in verse 10. Again the contrast is sharp and clear between the growing faith of the common people, and the growing hatred and hostility of the Jewish leaders centered in Jerusalem.

And as we thus close this period of Jesus' travels in Perea and Judea, the stage is set for the Passion week, which will begin the next day. □

What About All Those Churches Out There?

Over the years the writer has been pastor and member of a number of WELS congregations. In worshiping, these congregations never confessed their faith by saying, "I believe in St. Peter's Ev. Lutheran Church," or "I believe in St. Mark's Lutheran Church." Instead they voiced their confession in the well-known words of the Apostles' Creed: "I believe in the Holy Ghost; the holy Christian church, the communion of saints. . . ."

It is evident, then, that the word "church" is used in different senses. It may mean a building where people worship, a congregation, a denomination, the whole visible church, the true believers gathered at one place, or the sum total of true believers. The Scripture in using the term usually emphasizes the spiritual side, as Paul did in 1 Corinthians 1: "To the church of God in Corinth, to those sanctified in Christ Jesus and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ — their Lord and ours." The visible church may have in its midst hypocrites, but the holy Christian church consists of true believers only. It is important that we note this, lest we identify any denomination as the alone saving church here on earth and thus automatically consign the members of all other denominations to eternal damnation. The matter of the holy Christian church is spoken of in paragraphs 1, 2 and 10a of *This We Believe*, Article VII.

1. We believe that there is one holy Christian church, which is the temple of God (1 Corinthians 3:16), the body of Christ (Ephesians 1:23; 4:12). The members of this one church are all those who are "the sons of God through faith in Christ Jesus" (Galatians 3:26). Whoever believes that Jesus died for his sin and rose again for his justification (Romans 4:25) belongs to Christ's church. The church, then, consists only of believers, or saints, whom God accepts as holy for the sake of Jesus' imputed righteousness (2 Corinthians 5:21). These saints are scattered throughout the world. Every true believer, regardless of the nation or race or church body to which he belongs, is a member of the holy Christian church.
2. We believe that the holy Christian church is a reality, although it is not an external, visible organization. Because "man looks at the outward appearance, but the Lord looks at the heart" (1 Samuel 16:7), only the Lord knows "those who are his" (2 Timothy 2:19). The members of the holy Christian church are known only to God; we cannot distinguish between true believers and hypocrites. The holy Christian church is therefore invisible and cannot be identified with any one church body or the sum total of all church bodies.
10. We reject any attempt to identify the holy Christian church with an outward organization, . . .

A close reading of the above brings out the fact that it is not our name on a membership list that assures us of being a member of God's church. Rather, it is faith and trust in our Lord Jesus Christ and what he has done for

us. God accepts us because of Christ's work of redemption, not because of our holiness or righteousness.

The Scripture states that it is through Christ Jesus that we are a temple in which God the Holy Spirit lives and operates. It also calls the believers the body of Christ. This latter is a spiritual, not a physical, relationship, as is noted in paragraph 11 of this article:

11. "We reject any view that sees in the church, as the body of Christ, an extension of Christ's incarnation."

The word "body" in reference to the church reminds believers that they are united with one another by faith in Christ and that Christ is their head. As the head of the body, Christ cares deeply for his church.

It is faith in Christ that determines who is a member of the holy Christian church. But faith is not something that can be seen, since man can only look at "the outward appearance, but the Lord looks at the heart" and he alone knows "those who are his." We are, therefore, compelled to state: "The holy Christian church is therefore invisible and cannot be identified with any one church body or the sum total of all church bodies." The holy Christian church is neither the Wisconsin Evangelical Lutheran Synod nor the World Council of Churches. Rather, it is composed of all true believers in Christ.

Since we cannot look in the hearts of people, we naturally ask: Is there some way by which we can determine where the holy Christian church is present? The answer of *This We Believe*, on the basis of Scripture, is: "The means of grace are . . . the marks of the church." This is stated in paragraph 3.

3. We believe that the presence of the holy Christian church nevertheless can be recognized. Wherever the gospel is preached and the sacraments are administered, the holy Christian church is present, for through the means of grace true faith is produced and preserved (Isaiah 55:10,11). Moreover, where these means are in use, we are confident that the church is present, for the Lord has entrusted them only to his church of believers (Matthew 28:19,20). The means of grace are therefore called the marks of the church.

The means of grace are the gospel in Word and sacraments (baptism and the Lord's Supper). Where the gospel is preached, where baptism is administered in the name of the Father, Son and Holy Spirit, where the Lord's Supper is received, there you will have believers. So, look for the church where the Word and sacraments are in use.

This, of course, brings us face to face with the church we can see — congregations, synods, denominations. As said before, not all who have their names on the membership lists will necessarily be members of the holy Christian church. In paragraph 2 we stated: "The members of the holy Christian church are known only to God; we cannot distinguish between true believers and hypocrites." This fact is repeated in paragraph 4 which speaks of the gathering together of God's children.

4. We believe that it is the Lord's will that Christians gather together for mutual edification and spiritual growth (Hebrews 10:24,25) and for carrying out the whole of the Lord's commission (Mark 16:15). Since these visible gatherings (for example, congregations, synods) confess themselves to the marks of the church and make use of them, they are called churches. They bear this name, however, only because of the true believers present in them (1 Corinthians 1:2).

As we look at the various visible gatherings that are called church, there is one thing that troubles us, namely, the startling doctrinal differences that exist between the various denominations, even those bearing the same name. This is a serious matter, one that also demonstrates the importance of distinguishing between the outward church and the holy Christian church. Of the latter we confess that it is one, united by a common faith.

5. We believe that the holy Christian church is one, united by a common faith, for all true believers have "one Lord, one faith, one baptism, one God and Father of all" (Ephesians 4:5,6). Since this is a unity of faith in the heart, it is seen only by God.

But what about church bodies that tolerate or promote doctrines that are a clear violation of the Word of God? Scripture in Romans 16:17,18 bids us keep away from persistent errorists. It states: "I urge you, brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naive people." To worship together, to proclaim the gospel together, to join in Holy Communion, to pray together, to do joint church work, we need to seek out those whose confession is wholly in agreement with the Scriptures. This naturally separates us from many who call upon the name of the Lord Jesus Christ and state that they are believers. But we have no other choice if we would remain true to the Word of the Lord. We are bound to that Word. It is therefore the obedience of faith, bowing to the inspired Word, that causes us to write as we do in paragraphs 6, 7, 12 and 13.

6. We believe that God bids us on our part to acknowledge oneness in faith among God's saints on earth only as they by word and deed reveal (confess) the faith of their hearts. Their unity becomes evident when they agree in their confession to the doctrine revealed in Scripture. We believe, furthermore, that the individual through his membership in a church body confesses himself to the doctrine and practice of that body. To assert that unity exists where there is no agreement in confession is to presume to look into man's heart. This only God can do. It is not necessary that all agree on matters of church ritual or organization. About these the New Testament gives no commands.
7. We believe that those who have become evident as united in faith will give recognition to their fellowship in Christ and seek to express it as occasion permits. They may express their fellowship by joint worship, by joint proclamation of the gospel, by joining in Holy Communion, by joint prayer, by joint church work. We believe that we cannot practice religious fellowship with those whose confession reveals that error is taught or tolerated, supported or defended. The Lord

bids us keep away from persistent errorists (Romans 16:17,18).

12. We reject as false ecumenicity any views that look for the unity of the church in some form of external or organizational union, and we oppose all movements toward such union made at the expense of confessional integrity.
13. We reject the contention that religious fellowship may be practiced without confessional agreement.

How does the church here on earth carry out its work? Prominent in the churches are the men and women who are called publicly to do the spiritual work of the church. Though the call sets them apart from the membership, it does not make them holier than others nor lords over the congregations nor mediators between the members and God. All individual believers — men, women and children — are priests and kings before God. It is to them that the means of grace belong, not to the pastor or teacher by virtue of his or her call. This is spoken of in paragraph 8.

8. We believe that every Christian is a priest and king before God (1 Peter 2:9). All believers have direct and equal access to the throne of grace through Christ, our Mediator (Ephesians 2:17,18). To all believers God has given the means of grace to use. All Christians are to declare the praises of him who called us out of darkness into his wonderful light (1 Peter 2:9). In this sense all Christians are ministers of the gospel.

From the very beginning the Lord moved the apostles and congregations to appoint and call men into the public ministry. We recognize in this the will of God. Besides, it is also a matter of proper biblical order and of assuring that qualified people will do the preaching and teaching, leading and guiding. In agreement with the Scripture (1 Corinthians 14:34,35; 1 Timothy 2:12,13) we restrict the office of pastor of the congregation to qualified men and do not ordain women to this position. They do, however, serve their fellow believers in many other capacities.

Not all who are called to proclaim the Word serve as pastors of congregations. Some may be editors, others professors, others missionaries. The Scripture nowhere decides the place, form and scope of service. It does, however, lay down the qualifications of those who labor in the Word and doctrine. All this is covered in paragraphs 9 and 10.

9. We believe that it is the will of God that the church in accordance with good order (1 Corinthians 14:40) call qualified men (1 Timothy 3) into the public ministry. They are to preach the Word and administer the sacraments publicly, that is, not merely as individuals who possess the universal priesthood, but by order and in the name of fellow Christians. These men are the called servants of Christ, ministers of the gospel, and not lords over God's heritage, his believers (1 Peter 5:3). Through its call the church in Christian liberty designates the place, form and scope of service. We believe that when the church calls men into this public ministry, it is the Lord himself acting through the church (Acts 20:28).
10. . . . likewise [we reject] any claim that the church must function in the world through specific organizational forms.

H. Wicke



NEWS *around the world*

At a recent conference on bio-medical ethics held in Madison, Wisconsin, ethical questions raised by test tube babies (in vitro fertilization) were on the agenda. In one of the papers presented at the conference, Dr. John Buuck, president of Concordia College, Milwaukee, said fertilized eggs discarded as "abnormal" during the selection process involved in "test tube" conception represent "mini-abortions." In at least one case where in vitro fertilization has been used, up to 200 fertilized eggs were discarded. "We are already witnessing the erosion of our idea of man as something splendid and divine, as a creature with freedom and dignity, and in its place we see an individual as simply a bag of chemicals to be manipulated," said Buuck, who has a doctorate in human physiology from the University of Nebraska-Lincoln. Buuck said the key question regarding discarding unwanted embryos is: When does life begin? "If human life begins at the time of conception," he said, "then it is obviously unethical to discard unwanted embryos."

The February issue of Psychology Today reports the results of a psychological well-being survey which the magazine conducted. For the purposes of this study the US was divided into the nine regions used by the Census Bureau. Many of our readers live in the East North Central region — the states of Michigan, Ohio, Indiana, Illinois and Wisconsin. This region, according to PT, can be labeled "the Great Lakes of Disappointment." Residents of this former industrial heartland of America rank eighth (of nine regions) in their level of well-being, one step above the bottom. They rank lowest in their general outlook on life and highest in their negative feelings. They lead the second most stressful lives, are seventh in their overall satisfaction and manage to crawl up to sixth both in positive feelings and feelings of personal competence. "The picture of well-being in this region," reports PT, "is almost unremittingly grim."

Books of the Bible have been published in 1,739 different languages and dialects, according to the latest Scripture language report of the United Bible Societies. This is an increase of 29 languages over the 1980 figure. Another 944 languages have single Biblical books. Last year the Bible was reported to have been published in two languages for the first time ever. These Bibles were in the Mbai:Moissala language which is spoken in Chad, and in the Somali

language of Somalia. New Testaments were reported published for the first time in 25 languages and dialects. Nine of these were African languages, including four from Nigeria. Six of the first-ever New Testaments were in languages spoken in Papua New Guinea. Four were in Mexican languages. It must be noted that books of the Bible are not currently available in all the 1,739 languages. Books of the Bible have at one time been published in this number of tongues, but some languages have fallen into disuse.

After a heated debate the American Bar Association voted to let Oral Roberts University Law School keep its "provisional" accreditation. The accreditation was attacked by some delegates because the law school allegedly promoted "bigotry and intolerance." As a condition of entrance it requires all its students to sign an honor code recognizing Jesus Christ as their Savior and vowing to adhere to a fundamentalist Christian philosophy. Speaking for retention of the provisional accreditation, Norman J. Redlich, dean of New York University Law School, told delegates that he is a Jew and would feel a far greater danger of religious intolerance if Oral Roberts University were denied accreditation. "I would rather trust my security to a society that encourages the diversity of religions, including those that operate universities that profess a creed to which I cannot subscribe, than to a society which subordinates sincere religious belief to some state-mandated social goal."

In the *National Review* (2/5/82) Catholic columnist Michael Novak takes aim at the U.S. Catholic bishops. He points out that the liberals (progressives) of the Vatican II era (1962-65) are now come into full power. They have seized nearly "all places of authority in seminaries and chanceries, church agencies and publications." The "open church" that he and others had hoped for is showing signs of being a "closed church." But this time the progressives are in control and the conservatives are being fired or muzzled. Novak quotes a highly-placed staff priest in Washington, D.C. who calls the United States Catholic (Bishop's) Conference "the Democratic Party at prayer." It is not pure fancy, said Novak, to imagine that a "great many Catholic churchmen are carrying water for the Democratic party. . . . The bishops' public views on social policy and foreign affairs are more nearly coincident, by far, with the views of liberal Democrats than with those of the Reagan administration." Is it really desirable, he asks, for "the Catholic bishops to conduct the church as if it were a political faction? Do we really want the Catholic bishops to have their own foreign policy, their own miniature defense department, or even their own foreign intelligence department?" □

Direct from the Districts



Retreat Bible Study

With the Lord

**Pastor Martin T. Bradtke
1925-1982**

Pastor Martin T. Bradtke was called to his eternal home by the Lord of life and death on January 21, 1982. The Lord had granted him 56 years, 9 months, and 10 days of grace on this earth. At the time of his death, he was the pastor of Faith Ev. Lutheran Church, Elizabeth, Illinois.



M. Bradtke

Martin Theodore Bradtke, son of Edward T. Bradtke and Margaret nee Brisel, was born on April 11, 1925, in Kirchhayn, Wisconsin. To prepare for the ministry he enrolled

in the high-school department of Concordia College, Milwaukee, then in Northwestern College, Watertown, and finally in Wisconsin Lutheran Seminary, Mequon, graduating in 1951.

On June 2, 1951, he was united in holy wedlock with Lucille Boettcher.

His first call into the ministry was to St. John's Lutheran Church, Brewster, Nebraska, where he was ordained in July of 1951. The Lord also led Pastor Bradtke to serve congregations in South Dakota, Ohio, Michigan, Minnesota and Wisconsin.

The Reverend Donald Bitter, Fort Atkinson, Wisconsin, president of the Western Wisconsin District, brought words of comfort to family and friends at Faith Ev. Lutheran Church, Elizabeth, Illinois, on January 25, 1981. He based his message on the words of the Psalmist, "Be still and know that I am God."

Pastor Bradtke is survived by his wife; a son, Jay; a daughter, Rebecca; a granddaughter; his mother and two brothers, along with many other relatives and friends.

A prayer and committal service was held at David Star Lutheran Church, Kirchhayn, Wisconsin, with Pastor Martin Janke officiating.

Harold W. Sturm

MICHIGAN

Reporter Edward Schaeve

No Longer Alone

"We have fellowship with one another." Grand blessings are packed into those simple words. But how easy it is for us to take these words of the Apostle John for granted! Too easily we forget what blessings regularly come into our lives from having acquaintances who are "one in Christ and one in heart."

Perhaps it is not quite as difficult for WELS members of the Colonial Conference — and other such areas of our Synod — to underestimate the blessings connected with Christian fellowship. Each congregation in this conference is at least an hour — and many times two or three hours — from its closest neighboring WELS congregation. There is, of course, Christian fellowship within each congregation; yet since most of the Colonial Conference churches have less than a hundred members, some people seldom see more than 25 or 30 WELS people in one place at one time. And the fact that several families on the east coast must travel an hour or more to their worship services effectively restricts their "fellowship with one another" in person to about once a week.

These thoughts, no doubt, were uppermost when in the summer of 1972 the Christian Education Committee of Faith Lutheran Church, Pittsfield, Massachusetts, discussed the opportunities for spiritual growth that would be possible at a weekend gathering of fellow Christians. Under the guidance of Pastor Paul Kelm, Faith Lutheran hosted the first of what would become annual Labor Day weekend retreats. The first retreat was held on Saturday and Sunday, September 9-10, 1972, when 75 people attended the outdoor worship service at Camp Half Moon in Monterey, Massachusetts, a small town in the Berkshire Hills.

With such a favorable beginning, a tradition was started. Within the next decade the location was changed three times, but the opportunities for spiritual growth and Christian fellowship

(turn to next page)

remained the same. This past Labor Day, 178 people from 14 congregations met for three days at a camp in Tolland, Massachusetts. Together they celebrated a happy tenth anniversary.

The theme for the 1981 retreat was "God With Us!" The Bible studies and outdoor worship service reminded those who attended that God is always with them in the means of grace. Separate Bible classes were conducted for children, teenagers, and adults. The sessions were taught by Colonial Conference pastors and Sunday-school teachers. And this year the evening hymn-sing was revived after a lapse of several years. Evening campfire devotions were followed by presentations of special interest, among them slides of the 1981 Synod convention and an informative talk on the Mwembezi Lutheran Dispensary in Zambia, Africa. And plenty of time was left over for swimming, softball, boating, tennis

and whatever other recreation families enjoy.

Each year our Christians return to meet old friends and to make new ones. The retreat helps us of the Colonial Conference to get rid of any "Elijah-at-Horeb" complex in which we begin to feel, "We are the only ones left. We are all alone." For 10 years the Lord has graciously blessed this annual retreat by not only dispelling such thoughts, but also by feeding the spiritual lives of young and old with generous portions of his Word and providing a relaxing Christian atmosphere for re-creation.

The retreat usually closes with the singing of Hymn 464 — meaningful words that are not easily forgotten:

*Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.*

Kenneth R. Arndt

SOUTH ATLANTIC
Reporter Edward Schuppe

Dedication at Hendersonville

The members of Our Savior Evangelical Lutheran Church in Hendersonville, North Carolina, dedicated their newly acquired and remodeled chapel on October 18, 1981. Friends from the community and sister congregations in Tennessee, North Carolina, South Carolina, and Georgia gathered on the beautiful Appalachian autumn afternoon to celebrate God's grace with the congregation. The building was acquired from the Church of Christ and remodeled, adding a colonial-style front and, in the downstairs, a fellowship area.

The guest preacher for the dedication was the Rev. Jon Guenther, former pastor of Our Savior, presently serving Grace Congregation in

Missionaries (from page 85)

attend his funeral service. The women's organization served as an honor guard. The entire congregation, of course, attended. Many joined in bringing a special offering for the bereaved family in memory of the departed brother in Christ. For an entire community to drop everything in order to "mourn with those who mourn" would no doubt create some practical problems in our busy-busy American society. Perhaps it comes down to a question of priorities where time is concerned, a question in which African society obviously has a different sense of values.

There are many ways in which we can help our fellow Christians in Africa. We have a much larger membership in our Synod. We have a rich background of many theological and confessional truths to share with them.

But let us not forget that there are ways in which they can help us, too. While they are not as yet financially able to send missionaries to this country, a closer look at some of their hearty, spontaneous ways of expressing their Christian faith and love can serve us well, especially when we notice ourselves becoming altogether too cold, casual, and matter-of-fact in our service to the Lord.

DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

SUMMER SCHOOL CALENDAR 1982

June 13	— 3:00 — 5:00 p.m.	
	7:00 — 9:00 p.m.	Registration
June 14	— 8:00 a.m.	Opening Service
	9:15 a.m.	First Classes
June 29	—	First Term for ASP Ends
June 30	—	Second Term for ASP Begins
July 4	— Sunday	
July 15	— 7:30 p.m.	Closing Service
July 16	— 7:50 — 9:35 a.m.	Final Examination

SUMMER CLASS SCHEDULE

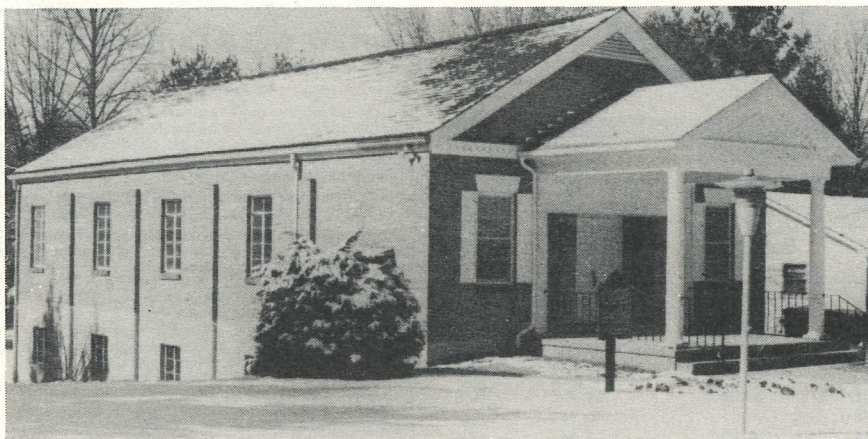
	7:50 — 9:35		10:15 — 12:00
Rel. 1S	History of Israel — Brug	Rel. 21S	New Testament History — Krueger
Rel. 20S	Christian Doctrine I — Lange	Rel. 75S	Lutheran Confessional Writings — Raddatz
Edu. 410S	Principles of Christian Education — Isch	Edu. 52S	Teaching Religion — Isch
Edu. 90S	Teaching the Gifted — Elaine Bartel	Edu. 50S	Psychology of Learning — Barnes
Math. 50S	Fundamentals of Contemporary Math — Yotter	Eng. 2S	Speech Fundamentals — Koestler
Mus. 75S	Lutheran Worship — Backer	Eng. 56S	The 20th Century American Novel — Levorson
SSt. 21S	American Scene to 1877 — Levorson	Mus. 20S	Perception of Music — Nolte

PROGRAM IN SUPERVISION

June 14 to July 2 (three weeks)

Course: 570 Introduction to Supervision (three credits) — Wessel
Scheduled 10:15-12:00 and 1:30-3:00 p.m. each day.

Hours Arranged: Organ Lessons — Piano Lessons — Lois Schroeder, Summer School Choir.



Our Savior, Hendersonville, North Carolina

Charlotte, North Carolina. Pastor Scott Stone from Shepherd of the Hills, Knoxville, Tennessee, and Pastor Robert Rhyne of Our Savior served as liturgists. Twenty members from Abiding Peace, Greenville,

South Carolina, made the trip up the mountain to celebrate with their neighboring congregation. It is a cause for celebration for all of us as we see the Lord providing such fine tools for mission outreach. □

ADVANCED STUDY PROGRAM

First Term: June 14 to June 29

	7:50 — 9:35		10:15 — 12:00
Rel. 523	Romans — Part I — Raddatz	Rel. 547	The Divided Kingdom — Lange
Rel. 540	Opening the Scriptures Boerneke	Mus. 583	The Children's Choir in Church and School — Bartel

Second Term: June 30 — July 16

	7:50 — 9:35		10:15 — 12:00
Rel. 524	Romans — Part II — Raddatz	Rel. 559	To Babylon and Back — Lange
SS. 541	Thoughts and Religions in China and Japan — Krueger	Edu. 553	Rel. Motifs in Children's Literature — Jacobson

WORKSHOPS — ON CAMPUS

June 14 — 18	Mus. 77Wk	Organists' Workshop — Engel
June 14 — 25	Edu. 298Wk	Kindergarten Workshop III — Haar
June 21 — 25	Edu. 154Wk	Reading and Singing in the Elementary School — Music Wagner-Meyer
June 21 — JI 2	Edu. 291Wk	Coaching Interscholastic Sports in the Elementary School Dallmann, Gorsline, Leopold
June 28 — JI 2	Edu. 193Wk	Helping Children with Learning Problems — Natzke
July 5 — JI 9	Edu. 299Wk	Elementary Teacher as a Naturalist — Wandersee
July 5 — JI 16	Edu. 296Wk	Computer Programming — Paulsen-Micheel
	Edu. 151Wk	Diagnosis and Remediation of Reading Difficulties — Wessel

WORKSHOPS — OFF CAMPUS

Milwaukee			
July 19 — 23	Mus. 77Wk	Organists' Workshop — Engel	
July 26 — 30	Edu. 155Wk	Using Art Materials in the Kindergarten — Averbeck	
Watertown			
July 19 — 23	Edu. 98Wk	Supervisors of Student Teachers — Wessel	
July 26 — 30	Edu. 194Wk	Helping Children With Learning Problems — Natzke	
Appleton			
Aug. 2 — 6	Edu. 155Wk	Using Art Materials in the Kindergarten — Averbeck	
Aug. 2 — 6	Edu. 194Wk	Helping Children With Learning Problems — Natzke	

For further information please contact:

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

SPRING NATIONAL RALLY FOR YOUNG ADULTS (Ages 18-25) Madison, Wisconsin

Today's world presents many different lifestyles, but the only meaningful "Lifestyle" is one in tune with Jesus Christ. Join us at Howard Johnson's Motor Lodge and Wisconsin Lutheran Chapel & Student Center in downtown Madison, Wisconsin, on April 16-18, 1982, for

"LIFESTYLE"

- Seminar #1 — Spiritual Maintenance
- Seminar #2 — Wanted: Partners in Christ Workshops (choose 3 of 5)
 1. Aids for Bible Study
 2. How To Be a Christian Without Being Obnoxious
 3. Personal and Small Group Study
 4. Isolated Christians
 5. Talking to Children About Christ

Registration begins 1:00 p.m. Friday, April 16, at Howard Johnson's. Practical mini-workshops (e.g., How to Put Together a Newsletter) run from 3-5 p.m. on Friday and a special closing service will be held on Sunday at 9:00 a.m. The cost is \$39 for two-nights lodging, all meals, banquet, professional entertainment, speakers, tours and more. It's \$25 without lodging and \$20 without lodging or banquet. For reservations please write your check to: "LC Convention Fund" and send it to Wisconsin Lutheran Chapel, 220 W. Gilman St., Madison, Wisconsin 53703, or call Pastor Thomas Trapp at 608/257-1969 or 608/221-0852.

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

- Behling, James A.**, as pastor of Christ Church, Pewaukee, Wisconsin, on January 31, 1982, by A. Schultz (SEW).
- Dobberstein, Leroy A.**, as professor at Wisconsin Lutheran Seminary, Mequon, Wisconsin, on February 7, 1982, by E. Zell (SEW).
- Valleskey, Stephen P.**, as pastor of Abiding Word, Houston, Texas, on January 17, 1982, by C. Learman (A/C).
- Valleskey, Thomas A.**, as area missionary in Lewisville, Texas, on January 24, 1982, by W. Diehl (A/C).
- Zickuhr, John G.**, as pastor of Our Redeemer, Grant Park, Illinois, (an additional charge) on February 14, 1982, by D. Dolan (SEW).

Teacher:

- Strehler, Lyle.**, as teacher at St. John's, Milwaukee, Wisconsin, on January 10, 1982, by M. Schulz (SEW).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

- Dobberstein, Prof. Leroy A.**
11732 N. Luther Lane 65W
Mequon, Wisconsin 53092
- Valleskey, Stephen P.**
17125 Red Oak Dr.
Houston, Texas 77090
Phone: 713/444-8965
- Valleskey, Thomas A.**
1826 Santa Fe
Lewisville, Texas 75067
Phone: 214/436-3835

Teacher:

- Strehler, Lyle**
4020 S. 65th St. Apt. 11
Greenfield, Wisconsin 53220

THE WORLD IS COMING TO KNOXVILLE

If you are planning to attend the 1982 World's Fair (May to October) in Knoxville, Tennessee, Shepherd of the Hills Lutheran Church (12 mi. west of the Fair site on the Pellissippi Parkway) invites you to join us for Sunday worship at 10:00 a.m. and Sunday school at 11:15 a.m. For more information, contact Pastor Scott J. Stone, 8631 Peppertree Lane, Knoxville, TN, 37923; phone: 615/693-7494.

WINTER VISITORS TO MELBOURNE/PALM BAY, FLORIDA

You are cordially invited to worship with New Hope Ev. Lutheran Church, a mission congregation meeting at the Seventh-Day Adventist Church, 210 W. New Haven Ave., Melbourne, on Sunday evenings at 7:00 p.m.

Financial Report

Wisconsin Ev. Lutheran Synod

PREBUDGET SUBSCRIPTION PERFORMANCE

1 January 1982 through 31 January 1982

	Subscription Amount for 1982	1/12 of Annual Subscription	Pre-Budget Subscription Offerings	Per Cent of Subscription
Arizona-California	\$ 820,865	\$ 68,405	\$ 38,628	56.5
Dakota-Montana	349,245	29,104	10,184	35.0
Michigan	1,861,196	155,100	55,061	35.5
Minnesota	2,033,560	169,463	80,606	47.6
Nebraska	444,241	37,020	14,802	40.0
Northern Wisconsin	2,047,475		102,141	
Pacific Northwest	199,611	16,634	7,945	47.8
Southeastern Wisconsin	2,590,687	215,891	113,506	52.6
Western Wisconsin	2,413,315		117,457	
South Atlantic	212,286	17,691	7,093	40.1
Total — 1982	\$12,972,481	\$ 1,081,040	\$ 547,423	
Total — 1981	\$12,233,442	\$ 1,018,873	\$ 707,303	69.4

CURRENT BUDGETARY FUND

Statement of Receipts and Disbursements

Twelve months ended 31 January 1982 with last year comparisons

Twelve months ended 31 January

			Increase or (Decrease)	
	1982	1981	Amount	Per Cent
Receipts:				
Prebudget Subscription Offerings	\$11,910,227	\$11,110,448	\$ 799,779	7.2
Gifts and Memorials	1,446,671	608,843	837,828	—
Bequests	344,002	401,557	(57,555)	(14.3)
Other Income	65,253	110,928	(45,675)	(41.2)
Transfers from Other Funds	213,328	41,829	171,499	—
Total Receipts	\$13,979,481	\$12,273,605	\$1,705,876	13.9
Disbursements:				
Worker-Training	\$ 4,477,472	\$ 4,480,109	\$ (2,637)	(0.1)
Home Missions	2,315,239	2,265,618	49,621	2.2
World Missions	2,072,005	2,004,388	67,617	3.4
Benevolences	1,199,587	1,185,339	14,248	1.2
Administration and Services	1,337,497	1,322,682	14,815	1.1
Total Operations	\$11,401,800	\$11,258,136	\$ 143,664	1.3
CEF — Interest Subsidy	947,946	838,991	108,955	13.0
Appropriations — Bldg. Funds	636,250	690,260	(54,010)	(7.8)
Total Disbursements	\$12,985,996	\$12,787,387	\$ 198,609	1.6
Twelve Months Increase/(Decrease)	\$ 993,485	\$ (513,782)		
Fund Balance — Beg. of Period	\$ (1,212,762)	\$ (698,980)		
Fund Balance — End of Period	\$ (219,277)	\$ (1,212,762)		

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 31

Norbert M. Manthe
Chief Accounting Officer
3512 W. North Avenue
Milwaukee, WI 53208

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for

April 27-28, 1982

Business to be acted on is to be submitted to the Executive Secretary of the Board, with copies to be furnished the Chairman of the Board, no later than ten days prior to the meeting date.

James J. Westendorf, Secretary
Board of Trustees

SOUTHEASTERN WISCONSIN METRO-NORTH PASTORAL CONFERENCE

Date: March 15, 1982.

Place: St. John's, Newburg, Wisconsin; E. Biebert, host pastor.

Preacher: J. Westendorf; R. Westendorf, alternate.

Agenda: Exegesis and Sermon Study of Job 19:23-27: R. Balge; Preaching on the O.T.: J. Jeske; An Update on the ALC Today: M. Westerhaus.

Note: Please excuse to the host pastor or conference secretary.

C. Jahn, Secretary

NEW WELS CHURCHES

Names Requested

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

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

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

Alaska	Kenai
Arkansas	Russellville*
California	Rancho Cucamonga
Florida	Coral Springs*
	Daytona Beach*
	Lehigh Acres*
Georgia	Warner/Robbins/Perry*
Michigan	Novi
Missouri	St. Charles County*
	Springfield*
Montana	Miles City*
New York	Rochester*
North Carolina	Charlotte*
North Dakota	Minot*
Ohio	Dublin/Worthington*
Oregon	Medford
	Pendleton*
Texas	Killeen/Ft. Hood*
	Lewisville*
	Tyler*
Vermont	Barre
Virginia	Manassas
Wisconsin	Chippewa Falls*
	Merrill
Wyoming	Casper
	Gillette*
Alberta	Calgary
Ontario	Toronto*

*Denotes exploratory services.

EXPLORATORY

DAYTONA BEACH, FLORIDA

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

NAMES WANTED

BRYAN/COLLEGE STATION AREA

Survey work is currently being conducted in the Bryan/College Station area in Texas. Please forward names and addresses of all interested people to Dr. Robert Harmel, 3301 Providence Ave., Apt. 1702, Bryan, Texas 77801, phone: 713/779-0655 (home) or 713/845-5124 (office); or to Pastor Loren Fritz, 1202 Pine Drive, Killeen, Texas 76541, phone: 817/526-8125.

TIME AND PLACE

GILLETTE, WYOMING

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

**LUTHERAN SCIENCE
INSTITUTE'S
CREATION-SCIENCE
SPRING SEMINAR**

Date: Saturday, March 27, 1982; 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 24, 1982, and to be sent to LSI, c/o Wisconsin Lutheran College, at the 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:

Mr. Robert W. Adickes, principal of Arizona Lutheran Academy, Phoenix, Arizona: "Creationist View of the Grand Canyon."

Mr. Ronald A. Pape, Instructor at Michigan Lutheran High School, St. Joseph, Michigan: "Biology and the Bible."

Mr. David R. Golisch, Program Analyst with Computer Methods Inc., member of St. Paul Lutheran, Livonia, Michigan: "Atomic Dating Methods."

Mr. Dale Dobberpuhl, Design Engineer with John Deere Inc., member of St. Peter Lutheran near Mayville, Wisconsin: "Nature's Wonderland: Horicon Marsh, History and Wild Life."

AUDIO VISUAL/AIDS

DARE TO DISCIPLINE (FS-390-DTDab)
1982 C&M 9 min. and 11 min. color

How to have good discipline, or no discipline, in your classroom, presented in a clear and entertaining manner by people who know what they're talking about. Although Scripture is not quoted, the scriptural content of the message is apparent. Recommended for anyone who teaches groups of children, regardless of age or experience. There are two filmstrips in the set, but both will be sent as a unit.

PRINCIPLES OF LEARNING
1982 C Prof. D. Kuske

These cassettes are recordings of three lectures given by Professor David Kuske at a workshop for the writers of the new Sunday-school course. They will be of interest to pastors and teachers who are concerned about improving the construction, presentation and effectiveness of their religion lessons. Use of the accompanying notes is a must. Each lecture is about 50 minutes long. Order as a group.

Updates:

The slide lectures on the Lutheran Womens' Missionary Society Rally and the Wisconsin Synod Youth Rally have been updated. The new versions are now being sent in response to orders for LWMS or Youth Rally slides. — The script for "Grace in Hong Kong" (FS-82-GHK) has been rewritten and recorded in children's language. Both adult and children's versions are automatically mailed with each order. A children's script also accompanies "These Are Written" (FS-81-TAW).

ORDER FROM: AUDIO-VISUAL AIDS
3624 W. North Ave.
Milwaukee, WI 53208-0902

AVAILABLE FOR PURCHASE

A 2-manual and pedal, 3-rank Wick's Pipe Organ, formerly used at NWC. Ideal for a small church. For details contact Lawrence Marowsky, Jefferson, WI, phone: 414/674-5163.

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**JAPAN MISSION
25TH ANNIVERSARY**

On September 12, 1982, our Synod will observe the 25th anniversary of our present mission effort in Japan. For congregations and schools as well as organizations which would like to plan ahead, the following items are available.

1. An anniversary filmstrip (17 minutes) entitled PRAISING HIS GRACE. Order from:
Audio Visual Aids
Northwestern Publishing House
3624 West North Avenue
Milwaukee, WI 53208-0902
2. A non-returnable Information Kit. Any item may be ordered in quantity. Order from:
Mr. Clarence H. Krause
R#1 Box 36 Island Drive
Pardeeville, WI 53954
3. A returnable Memorabilia Kit containing various artifacts, pictures, etc. Order from:
Mr. Clarence H. Krause
R#1 Box 36 Island Drive
Pardeeville, WI 53954

Additional items will become available as the anniversary day approaches.

The Executive Committee
for Japan Missions
Pastor Ronald F. Freier, Chairman

**1982 WELS
INTERNATIONAL YOUTH RALLY**

The 9th annual WELS International Youth Rally will be held from Tuesday, July 5, through Friday, July 9, in Stevens Point, Wisconsin, at the University of Wisconsin Campus. The rally is open to all Wisconsin Synod youth, youth counselors and interested adults.

The theme of the rally is: FOR THE TIME OF YOUR LIFE. The theme is based on Ecclesiastes 3:1-8 and will be broken down into the following points: 1. A Time to be Born; 2. A Time to Grow; 3. A Time to Die. Ten WELS laymen and clergy will make the various presentations, all of which will deal with vital issues which confront Christian youth in their life today, issues such as abortion, alcohol abuse, preserving faith in the college years, living the life of Christian love, using life rather than abusing it, death and heaven.

The rally will also offer various activities such as swimming, roller skating, bowling, a barbecue, all designed to provide Christian fellowship and fun.

Detailed information is being sent to all the congregations of the Synod.

If you are interested in joining 400 WELS youth and counselors FOR THE TIME OF YOUR LIFE, see your pastor or youth counselors. Or you may contact:

1982 WELS International Youth Rally
Pastor Craig Weber, Coordinator
1702 Magnolia St.
Plover, Wisconsin 54467
Phone: 715/344-8185

VACATION BIBLE SCHOOL SERIES

Over the past two years we have used two original VBS series entitled "God's Got a Plan" and "Following God's Plan." This coming summer we would like to use another original series. We are offering free of charge to any interested party a copy of either of our series in exchange for a copy of theirs. All requests should be made before May 1, 1982, and sent to Pastor Timothy Kujath, 3155 Cuneen Trail, Inver Grove Heights, Minnesota 55075.

CHAPLAIN D. L. TOLLEFSON
HOME ADDRESS
8524 Neunkirchen a. Br.
Goldwitzerstrasse 31
West Germany
Telephone 09134-5716

**DR. MARTIN LUTHER COLLEGE
An American Study Tour**

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

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

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

MIMEOGRAPH AVAILABLE

A used A. B. Dick "90" Mimeograph-duplicator is available free of charge to any WELS congregation or school. Please call the Raabe residence at 414/782-5852.

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NOTICE

Northwestern Publishing House will close at 12:00 noon on Wednesday, March 31, for inventory. Business operations will resume on Thursday morning, April 1, at 8:00 A.M.

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By Arthur J. Clement

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