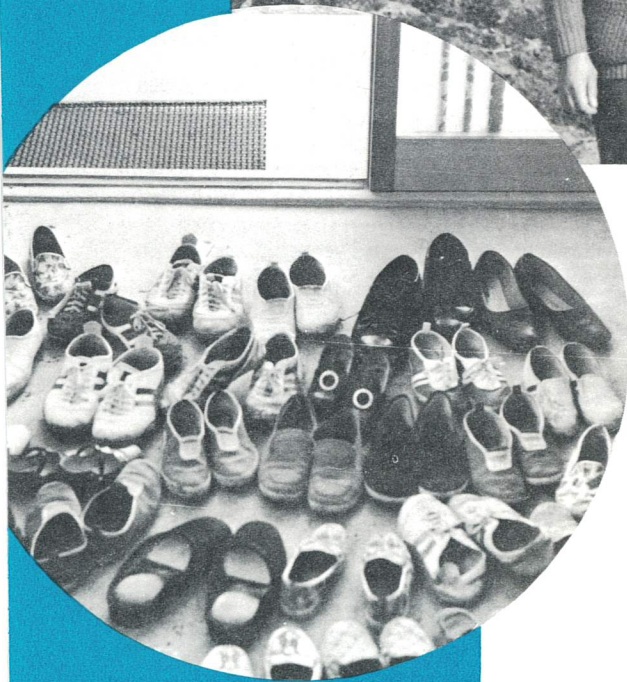


The Northwestern Lutheran

June 3, 1973



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

The Northwestern Lutheran

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OUR COVER

Mrs. Komatsuzaki and Seminary student Nakamoto in front of Mrs. Komatsuzaki's new home which serves as a classroom for the children's Saturday school of Nozoni (Hope) Lutheran Christian Church in Ame, Japan. The tiny shoes at her door are an exquisite testimony to the drawing power of the cross of Christ. Read more on page 170.

THE NORTHWESTERN LUTHERAN

As this is being written some of us have just returned from the funeral of a man through whom God has blessed the pastors of our Wisconsin Synod and its members very richly. President of Northwestern College, Watertown, Wisconsin, from 1919 to 1959, and professor at the school for some 53 years, Prof. Erwin E. Kowalke, known to his students as EEK, lived to reach an age of 85 years. In failing health for some time, he died in the Lord on April 30 and was buried on May 3. The accent of his funeral service at St. Mark's, Watertown, was one of joy in the Lord. His obituary will appear in the next issue of *The Northwestern Lutheran*.

An interesting sidelight in the mission article that tells you about our two congregations in Maryland is the remark by the writers that many of the members of these congregations are in the nature of displaced persons. They come from all parts of the United States — South Dakota, Wisconsin, Minnesota, Michigan, California, Texas, and the New England states. The pastors themselves are also from the Midwest. Pastor Carl Pagel of Atonement Lutheran Church, Baltimore, is a native of Green Bay, Wisconsin, and a graduate of Fox Valley Lutheran High School (Appleton), Northwestern College and, in 1967, from Wisconsin Lutheran Seminary. His neighbor, Pastor John Mittelstaedt of Divine Peace Congregation at Landover, a Washington D.C. suburb, hails from Oshkosh, Wisconsin. He is a graduate of Northwestern Preparatory School, Northwestern College and, in 1970, of Wisconsin Lutheran Seminary.

We thank them for their informative account of the mission work and

the mission potentialities in Maryland. As more and more native Marylanders join their congregations, some of our future pastors and teachers will undoubtedly also come from that part of the United States and be sent as missionaries to other areas. That's the way the Gospel spreads.

In this issue we bring you the first article in a series on "Subscribing to the Lutheran Confessions." Since this matter is one of the real points of contention in the civil war being waged in *The Lutheran Church-Missouri Synod* and coming to a head in the New Orleans convention in July, the series is timely.

More vehemently discussed in Missouri Synod circles than the nature of a subscription to the Lutheran Confessions is the authority of the Holy Scripture. The two really are part of the same concern. Both sides in the controversy insist that they fully subscribe to the Lutheran Confessions. However, the very fact that one party to this controversy is not willing to bow fully to the authority of the Holy Scriptures is evidence that it also differs radically in what it understands by subscribing to the Lutheran Confessions.

Writing this series of articles for us is Professor Arnold J. Koelpin of Dr. Martin Luther College, New Ulm, Minnesota, where he has been teaching in the Religion-Social Studies area since 1962. The articles will be appearing in every other issue.

On June 10, a week following the date of this issue, the Church will observe the Festival of Pentecost. It is an important festival for it is the Holy Spirit who converts our hearts and keeps us in the faith through Word and Sacrament. We are believing children of God because of Him. Let us remember to give Him thanks!

Editorials

Through Wind? Or the Word? A rushing, mighty wind! Tongues of fire! Filled with the Holy Ghost! And the disciples began to speak with other tongues. That was the first Pentecost. There are those today who look for a similar pentecostal experience — a special baptism with the Holy Ghost — a deep emotional feeling like a fire burning within — and the ability to speak in tongues.

How does the Holy Spirit come? Must we look for a wind and fire, for a special baptism and tongues? Luther gave the people of the 1500's his answer from Scripture. Listen to it. It's sound, biblical advice, also in 1973.

"God wants to give the Holy Spirit through the Word, and without the Word He does not want to do it."

"We must constantly handle, preach, hear, and inculcate the Word until the Holy Ghost comes. There is no other way to achieve the desired end. To sit in a corner, to gape heavenward, and wait to see Him come is sheer folly. The Word is the only bridge and path by which the Holy Spirit comes to us."

"Here Christ makes the Holy Spirit a preacher, so that we do not gape up to heaven for Him — as the unstable spirits and visionary enthusiasts do — and separate Him from the spoken Word or the ministry but learn and know that He will be by and with the Word and lead us into all truth through it. For there is no other way or means to experience the comfort and strength of the Holy Spirit."

"Thus it pleased God not to give the Spirit without the Word but through the Word. He could, of course, do this apart from the Word; but He does not want to do it in that way. And who are we to inquire into the reason for the divine will? It is enough for us to know that God so wills it."

God did not promise that He would keep on sending the Holy Spirit with a wind, and fire, and tongues. But He did promise that His Spirit will keep on coming through His Word. Shall we see you in church Sunday?

Giving Up Something For Nothing At one point in Christ's public ministry the ranks of His disciples were seriously depleted by wholesale desertion. The Evangelist John records it: "From that time many of His disciples went back and walked no more with Him." As pastors review the confirmation records of their parishes, they are made sadly aware that apostasy is not just a first-century phenomenon. Many of the young people whom they have confirmed in this generation are no longer with them.

Where did they go? In many cases they did not go anywhere by deliberate choice. They simply drifted away from the Word of God to the opinions of men. This is a natural course. Man's thoughts, from his own viewpoint, tend to rank higher than those of anyone else, including God. Furthermore, the thoughts of men tend to diverge from the thoughts of God. There is a reason for this, and God points to it: "My thoughts are not your thoughts, nei-

ther are your ways My ways; for as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." God's Word does not conform to human reason. This is why it is not naturally acceptable to men in general and to the individual in particular as his authority and guide in life.

In departing from God's Word and resorting to human philosophy and opinion, man consciously or unconsciously feels that he is going on to something better. In fact, however, he is giving up something that cannot be replaced. After centuries of profound deliberation man still has not discovered where he is going, or even why he is here; nor do even the most optimistic believe that he is on the verge of finding out.

There is only one source of reliable answers to man's spiritual needs. The disciples who stayed with Jesus acknowledged it when they said, "Lord, to whom shall we go? Thou hast the words of eternal life."

Give up your faith, and you give it up for nothing.

Immanuel Frey

A Generation of Pleasure-Seekers God doesn't forbid recreation. The Lord Himself drew His disciples aside from their busy round of activities "to rest a while." In the highest sense the Old Testament Sabbath was "recreation" from a workaday life.

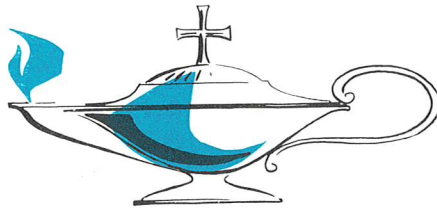
Furthermore, God created many good gifts for us to enjoy. Even to this fallen world He has still left a rich endowment of beauty — majestic mountains, pleasant beaches, serene forests, delightful lakes and streams, awe-inspiring oceans, beautiful sunsets.

Hunting, fishing, swimming, boating, skiing — we may participate in these and other sports. Concerts, wholesome plays, good movies — they are for us to enjoy, especially when they lift up our spirits and strengthen our appreciation for life, nature, or beauty. Paul appreciated athletic contests — so may we. Vacation travel impresses us with the goodness of God and with the wondrous variety of His creative power.

Hedonism, the all-absorbing pursuit of pleasure, is another matter. When taking recreation becomes an obsession with pleasure-seeking, it comes under God's condemnation. When people live only for their pleasure-filled evenings and weekends, when they work to multiply recreation rather than have recreation in order to be able to work more efficiently, then pleasure has become a vice.

If we spend thousands for pleasure, and only a few hundred dollars for the Church's work; if we devote long hours to the recreation of the body and to the pursuit of fun, and begrudge an hour and a half for spiritual recreation in God's house; if we spend \$30 on a night's entertainment, and don't contribute \$25 all year to relieve the plight of millions who cannot afford luxuries; if we fritter away a score or more of hours each week seeking entertainment on the TV screen, and have not even an hour or two to read and learn of God's will and way with us — then God is asking us whether we, like millions of our countrymen, are becoming lovers of pleasure rather than lovers of God.

Carleton Toppe



Studies in God's Word

Our Ascended Lord, The Source of Every Blessing

"When He ascended up on high, He led captivity captive, and gave gifts to men. Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things" (Ephesians 4:8-10).

It may seem to be a contradiction, but many earnest Christians are becoming increasingly concerned about how "popular" Christmas and Easter have become. Their fear is that, with the world taking over these festivals and commercializing them for its own gain, the meaning of these sacred days is being lost. Something of an opposite danger attends the Festival of Our Lord's Ascension. Surely the world has not taken over that festival, and that is understandable enough. But that Christians should seemingly be taking less and less note of the day is a disturbing trend. Attendance at a Thursday evening Ascension service is often so dismal that celebrating the event on the nearest Sunday seems more practical. Now there is certainly nothing wrong with observing the Ascension of our Lord on a Sunday. The pity is rather that His ascension is not stressed on more Sundays, for it is the *ascended* Lord who is the source of every blessing.

He Captured Captivity

St. Paul realized full well the importance of our Lord's ascension when he wrote to the Ephesians: "When He ascended up on high, He led captivity captive." Nothing else testifies so clearly to the completion

of Christ's redemptive work as does His ascension. What He stated on Good Friday in His "It is finished," He here demonstrated visibly by withdrawing His physical presence from His Church. He had come down upon earth to subdue our great enemy, death. He had demonstrated His victory by rising again. Now He could leave. Everything was finished.

In First Peter, chapter three, and in Colossians, chapter two, we are taught that He also proclaimed this victory to the very powers of hell. When He descended to hell, He did not preach the Gospel to the devils and the damned, for He had not come to give them another chance; but "having spoiled principalities and powers, He made a show of them openly, triumphing over them." The victory of that Lord is now our victory.

*We therefore heartily rejoice
And sing His praise with
cheerful voice;
He captive led captivity,
From bitter death He set
us free.*

TLH 223:4

He Gives Gifts to Men

It has aptly been said that the child of God has been "saved to serve." St. Paul also conveys that thought to the Ephesians, for he tells them: "When He ascended up on high, He . . . gave gifts unto men." Prominent in Scripture's account of Christ's ascension is the charge which He on that occasion gave to His disciples. "Ye shall be witnesses unto Me," He said. The greatest gift that can be given to men is the good news that Christ has gained for them the

victory over sin, death, and the devil. At His ascension Christ entrusted that message to men. To His Church He gave as His special gift the holy ministry in all its forms. But as surely as you know Christ to be your triumphant and ascended Savior, so surely you also are one of Christ's gifts to men, whereby others too are to learn of Him.

*We thank Thee, Jesus, dearest
Friend
That Thou didst into heaven ascend.
O blessed Savior, bid us live
And strength to soul and body give.*
TLH 223:1

He Fills All Things

Strength for soul and body will certainly be necessary if we are to be effective "gifts" to our fellowmen. That strength is something our Savior provides, for St. Paul says: "He that descended is the same also that ascended up far above all heavens, *that He might fill all things.*" Sitting at the right hand of God the Father, our ascended Lord now "fills all things." He guides and directs all things with such transcendent and surpassing wisdom that we at times find it difficult to understand — even to detect — His gentle dealing with us. Hence it may seem at times that everything is going wrong. When our testimony to others is rebuffed, when things seem to go awry in the congregation, when perhaps in our own home our children seem unresponsive to admonition, yes, when we question even our own faith in the Savior, then let us think of the *ascended* Lord who fills all things.

*Ascended to His throne on high,
Hid from our sight, yet always
nigh,
He rules and reigns at God's
right hand
And has all power at His
command.*

TLH 223:2

With that power with which He conquered sin, death, and the devil Christ now comes to our aid. Hence we fight only defeated foes and shattered obstacles. Because we have an *ascended* Lord, we know that all things work together for good to them that love Him.

Armin J. Panning

A Parish Pastor's Perspective

"I Don't Get Anything Out of Going to Church"

"I don't get anything out of going to church." That's a statement that is repeated so often that it sounds like a broken record. Pastors hear it when they make calls on lax members or twice-a-year church attenders. Parents hear it when a teenager is rebelling about going to church with the rest of the family. Church elders hear it when they are admonishing the delinquent church member. Relatives hear it when they are talking about church at a family get-together. Maybe you have found yourself thinking it.

When people say, "I don't get anything out of going to church," it is sometimes justified. It may be that they have been going to a church which has departed from Scripture. They have been getting only the candy of the social gospel which rots the teeth of the soul, instead of the good protein of the Word. Who can blame them if they do not feel drawn to such a message? Or it may be that they have been attending a church which has neglected preaching the whole counsel of God and has gotten sidetracked on one or two specific issues. Who wants to participate in the whipping of a dead horse? Yes, sometimes people are justified when they say, "I don't get anything out of going to church."

But all too often people use that statement when they have been neglectful in attending the services at sound, Biblical churches. Then it is usually meant as a criticism of the church and its services. Usually it reveals more about the person speaking than about the church he is trying to fault.

There is an old saying which states: "If you aim at nothing, you are sure to hit it." The truth of this saying can be seen in many would-be church attenders. They do not seem to get much out of going to church because they do not seem to know what they went there for in the first place.

If you have been coming away from the services of God's house less than inspired, then take aim before you go again. Set your goals. What should the goals be?

The Matter of Sin

A rather scrawny homely young man was daydreaming one warm spring day. He pictured himself as the handsome athletic type, and people were oh-ing and ah-ing over him. Then he looked in a mirror and saw the truth about himself. In a similar way we might begin to imagine that we are admirable spiritual creatures. But if we look honestly into the mirror of God's Commandments, we will see ourselves as we really are — spiritually skinny, ugly, downright hideous. Our first goal in going to church needs to be to have the hideousness of our hearts made beautiful in God's sight through Christ's forgiveness. When we go to church seeking to have that aim fulfilled, we will lose no time in getting there. We will be eager to confess our sins, to hear the absolution from our pastor, to sing "Create in me a clean heart, O God," and to hear the Good News read and expounded. But if we persist in thinking we are already gorgeous, then that part of the worship will mean little or nothing to us. Count your aims. It will help you to take aim when you go to church.

Thank You, God!

Jesus healed ten lepers. Only one returned to praise and thank Him. The rest did not see why they should. This is often the case today, too. The worship services in our churches give numerous opportunities to praise God and to thank Him for His blessings. But if we do not recognize our blessings, we won't see much reason for giving thanks, like the nine ungrateful lepers.

Take aim at the worship services by counting your blessings, too. Look at your opportunities for earning a

living, at your family, at your home, at your health. Above all look at your Savior, on the cross where you deserve to be, blood spilt for you, risen to assure you of forgiveness, sitting at the right hand of God pleading with God on your behalf. Count these blessings and you will look forward eagerly to the "hallelujah's," the "amen's" in chorus, the Creed, and the hymns of praise and adoration.

Prepare for going to church. Take aim by counting your sins and by counting your blessings. One will make you crave the Good News of forgiveness. The other will make your mouth water to praise and thank your God. Then you will "get something out of going to church."

Thomas B. Franzmann

CHANGES OF ADDRESS

(Submitted through District President)

Pastors:

Bode, Elden M.
1817 W. 7th Place
Kennewick, WA 99336
Phone: (509) 586-9460

Clark, David W.
P.O. Box 131
Sussex, WI 53089

Eckert, Paul G.
8601 W. Forest Home Ave.
Greenfield, WI 53228

Habben, A. B.
4131 Beechwood Place
Riverside, CA 92506

Hellmann, Robert J.
507 S. 11th St.
Olivia, MN 56277

Knoll, Frederick G.
30473 Mulholland
Agoma, CA 91301

Schulz, Alvin E.
104 Highland Ave.
Wolf Point, MT 59201

Ziemer, Paul C.
Route 1
West Salem, WI 54669

Zuleger, Chester
411 Second St. S.E.
Glenwood, MN 56334

INSTALLATIONS

(Authorized by District President)

Pastor:

Zuleger, Chester, as pastor of Calvary Lutheran, Glenwood, Minnesota, by M. Bradtke, and of St. Paul's Lutheran, Alexandria, Minnesota, by M. Birkholz, both on April 29, 1973 (Minn.).

Jesus' Little Ones in our World Mission Field

"Whoso shall receive one such little child in My name receiveth Me"
— Matthew 18:5.

Only eternity will reveal the immeasurable value and importance of the efforts of Christian women in bringing children to Jesus. The Holy Spirit wrote through Solomon: "Her children arise up and call her

blessed. — Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

The Story of Mrs. Komatsuzaki

At Ame in Japan there lives a faithful Lutheran lady who, having come to faith in Jesus, has made it

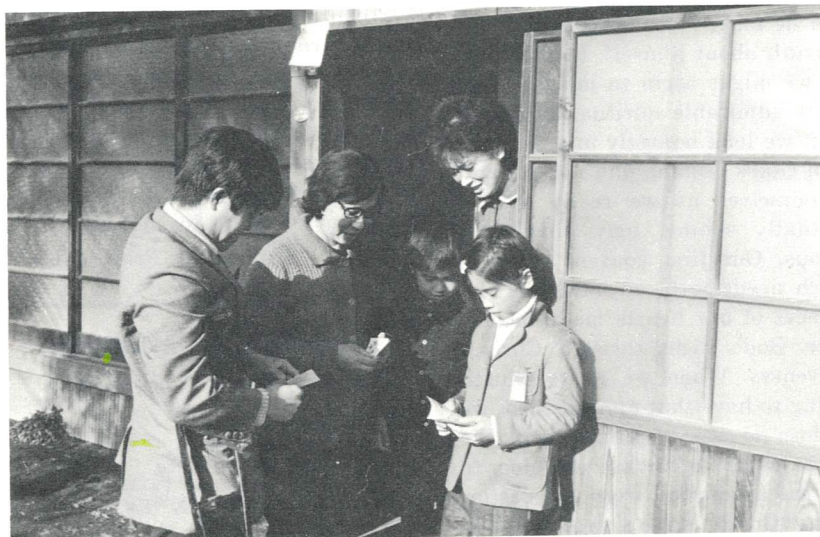
her life's vocation to bring children to Jesus.

Her pastor, Kermit Habben, explains, "I baptized Mrs. Komatsuzaki at Christmas. Last year she organized a group of housewives to study the Bible with me. One day she came to me and said, 'How about starting a Bible school in my new house? It will be finished soon, and I have planned one room just for our Bible class and a Bible school for children.' She and Mr. Nakamoto, the seminary student who helps with the work at Ame, then went from house to house, inviting parents to send their children.

"On my next visit to Ame I asked Mr. Nakamoto, 'How is everything going?' He replied, 'Busting out the doors!' It was literally true; 36 children had more than filled the little room for Bible school and they had broken out the sliding glass doors! Mrs. Komatsuzaki was delighted. She just removed the doors the next Saturday and she told me, 'It is better that they break down the doors rather than not have any school for the children to learn about Jesus over here in Ame!'

"Mrs. Komatsuzaki just beamed when this Christmas was celebrated with a 'door-busting' 46 children! The best thing about this is that the whole thing was Mrs. Komatsuzaki's idea."

Edgar Hoenecke



Mrs. Komatsuzaki and Student Nakamoto calling house to house to ask parents to send their children to Saturday Bible school at Mrs. Komatsuzaki's new house.

The "door-busting" children of Ame at Mrs. Komatsuzaki's house being taught the story of salvation by Seminary student, Mr. Nakamoto.

Orphans at Mito spellbound by Christmas program presented by Sunday school children of Grace Congregation.



Subscribing to the Lutheran Confessions

What are the Lutheran Confessions?

"Many Christians stay outside the organized church because we ask them to believe too much. The issue is sharpened and becomes an outrageous scandal when men are ordained and are asked if they believe the Apostles' Creed." This assessment may strike us as extreme. But in varying degrees it expresses the sentiment of many today who desire a confessionless Christianity.

The issue is heightened when we realize that those who speak thus claim to base their plea on the Bible. Naturally, everyone who pleads the Christian cause must do so on the basis of the Scriptures, or run the risk of being marked as non-Christian. From its infancy, therefore, the Christian Church also had to learn that not only truth, but false teaching as well, appealed to the Scriptures. This very state of affairs gave impetus to the forming of creedal statements. With Paul and the Apostles, Christians felt the need to confess Christ's name not only by affirming the testimony of the Prophets and Apostles, but also by clearly and forthrightly condemning every attempt to make another gospel out of God's Word.

The Ecumenical Creeds

The results are found in the Christian creeds or Lutheran confessions.

Collected in the *Book of Concord*, they fall historically into two groups. The ecumenical creeds (Apostles', Nicene, and Athanasian) were formulated during and after the apostolic age. As false teachers invaded the church, these creeds served to clarify the Christian message. They were used in the church's life as a standard for instructing newcomers into the faith, as a means of worshiping God in the services, and as a norm of faith to distinguish the faithful from the faithless. Their brief form suited these purposes well.

The Particular Creeds

The so-called particular creeds were drafted during Reformation times. As expositions of faith, they served to oppose the false worship of the papacy and other sects. Among them, the *Unaltered Augsburg Confession* occupies a very special place. Presented before the Emperor in 1530, this work together with its *Apology* demonstrated continuity with the apostolic doctrine and denied the charges of innovation and sectarianism.

When the desired discussion did not take place before the Emperor's tribunal, the Lutherans asked to be heard by a general council of the church. Such a council was scheduled to meet in 1537. In preparation, Lu-

ther wrote the *Smalcald Articles*, declaring where the confessors would hold fast for the sake of faith and where they would yield for the sake of peace. At the Smalcald meeting, the *Treatise on the Power and Primacy of the Pope* was adopted as a supplement.

After Luther's death, the old heresies that had been rejected again surfaced within the Lutheran Church. The rift was settled by the consensus adoption of the *Formula of Concord*. At that time *Luther's Large and Small Catechisms* were added to the collection, since they were the "layman's Bible" and contained everything which a Christian must know for his salvation.

Born in controversy, the Lutheran confessions represent the proclamation of the Gospel as the wisdom of God hidden in mystery. In them any attempt to turn God's work among us into the works of men is necessarily condemned. Even a superficial reading of the confessions will reveal their interest to wield God's Word, as a two-edged sword, against all who would not let God's kingdom come.

Questions

Subscription to the confessions has again raised questions in our day. Are confessions necessary? If so, how should we accept them? What are their limitations? In subsequent articles we shall seek to answer these questions, all of them critical when it comes to practising the fellowship of faith.

Arnold J. Koelpin

HOUSEMOTHER NEEDED — MLA New Ulm, Minn.

The position of housemother in Centennial Hall will be vacant following the close of the current school year. With the aid of three Senior College resident assistants, the housemother has supervision of 100 to 125 girls of high-school age preparing for the teaching ministry. Please direct applications or inquiries regarding this responsible position to the undersigned: Milton W. Burk, Dean of Students, Martin Luther Academy, New Ulm, Minn. 56073.

MATRON — NORTHWESTERN LUTHERAN ACADEMY

Since Northwestern Lutheran Academy will be in need of a matron for the girls' dormitory, the Board of Control is seeking someone to occupy this position beginning with the 1973-1974 school year. If you are interested, or if you know

of anyone who might be interested in this position, please contact the undersigned as soon as possible.

NLA Board of Control
Pastor David Krenke, Chn.
620 West Ninth Street
Mobridge, S. D. 57601

ONALASKA PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 18-22, 1973. Two essays will be presented: The Pastor Administers His Office (Pastor C. Mischke) and Messianic Prophecies of the O.T. (Prof. H. Vogel). The sessions will run from 9:00 to 11:45 A.M. daily. A fee of \$10 will be requested of each participant. Dinner will be served promptly at 11:45 at a cost of \$1.25. If you plan to attend, we would appreciate your registration now for the sake of planning. Send your registration to:

Pastors' Institute, Luther High School, Onalaska, Wisconsin 54650.

FALL PASTORS' INSTITUTE

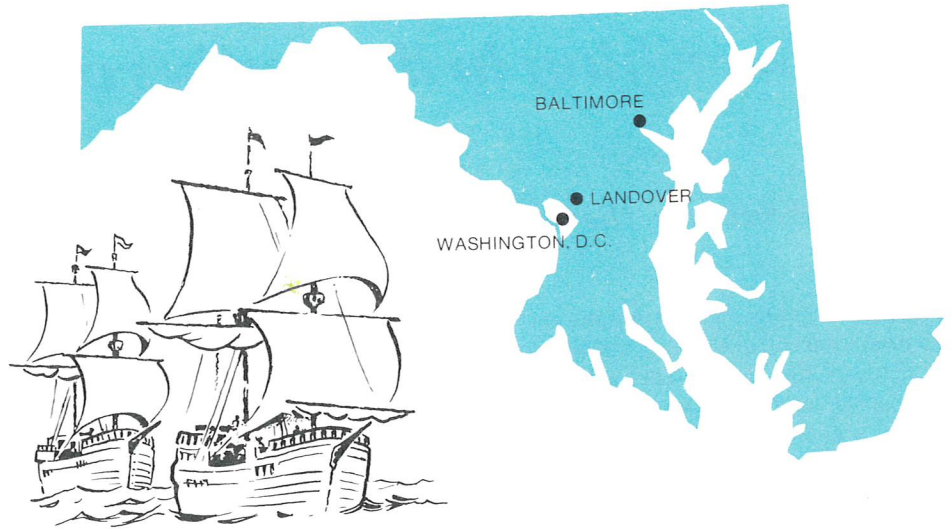
The 1973 Pastors' Institute at Wisconsin Lutheran Seminary, Mequon, Wisconsin, will be held, God willing, on five Monday afternoons beginning October 1. Two lectures will be presented on each of the Mondays from 1:30 to 4:30 p.m. in the multipurpose room in the lower level of the library. The following are the topics and the lecturers:

"Luther the Preacher" — Dr. Elmer C. Kiessling.

"Contemporary Reformed Thinking Analyzed and Evaluated" — Prof. Edward C. Fredrich.

The registration fee is \$5.00. Registrations are to be sent to President Carl J. Lawrenz, 11831 N. Seminary Dr. 65W, Mequon, Wis. 53092.

The Ark and The Dove come to Maryland



In March of 1634 two ships sailed into the Chesapeake Bay, having made a long and difficult voyage from Cowes, England. On board those two ships were some 200 people, the first settlers for the Proprietary Colony of Maryland. The names of the two ships were "The Ark," and "The Dove."

Today our Synod has two congregations in the Free State, *Atonement* of Baltimore and *Divine Peace* in the Maryland suburbs of Washington, D. C. These two congregations might be compared to the two ships that first brought settlers to the Colony.

The Ark

Atonement of Baltimore might be compared to "The Ark," the older

and slightly larger vessel. Exploratory services were begun in Baltimore in 1966 as a result of requests made by WELS families living in the area. The first worship services were held on Sunday afternoons. They were conducted by pastors who drove in from Virginia, Pennsylvania, and New Jersey. By the time the first resident pastor was installed in July of 1967 the congregation numbered 11 communicants and 25 souls.

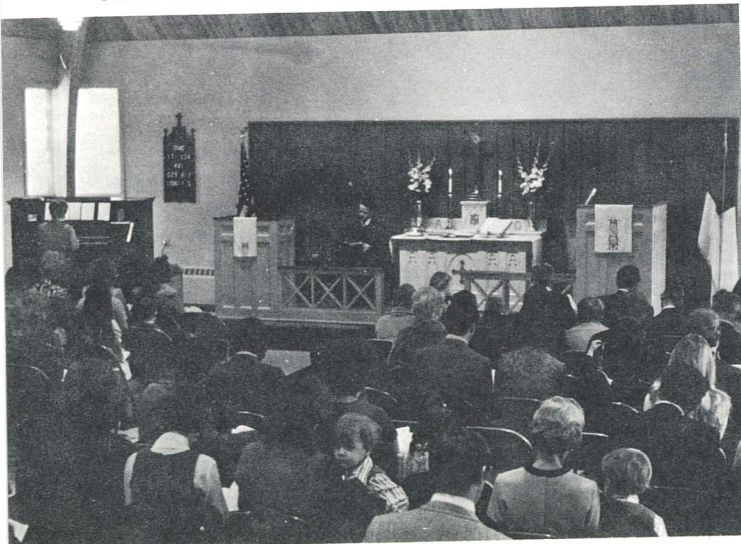
Early meeting places included a motel, a bowling alley, and an elementary school. A loan from the Church Extension Fund enabled the congregation to purchase land in 1969. A chapel and parsonage were dedicated on Reformation Day in 1971, exactly five years from the date

of the first service. The congregation now has 86 communicants and 125 souls, and has become a nonsubsidized mission congregation as of January 1, 1973. Currently more than 100 people gather there each week to thank God for these blessings.

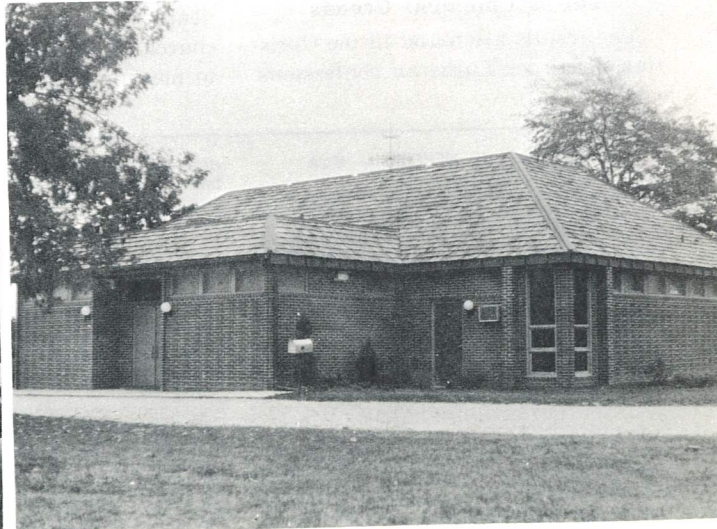
The Dove

Divine Peace, like "The Dove," arrived on the scene a little later, but filled with courageous settlers who were ready to do the hard work of founding a colony. The nucleus of this mission congregation consisted of Maryland residents who had been driving 40 to 60 miles in order to attend services at Grace Lutheran in Falls Church, Virginia. They were eager to establish a mission in their own area of Washington.

Church service at Atonement, Baltimore



Atonement Church, Baltimore — dedicated Oct. 31, 1971





Pastor C. Pagel and members of Atonement training in the **Talk About the Saviour** program



Divine Peace, Landover, Maryland — Choir

Services were begun in Landover, Maryland, on January 4, 1970, at the Kenmoor Elementary school. Pastor John Mittelstaedt was installed in July of the same year. The congregation has been blessed with steady growth, and attendances are now in the 60's. These people are looking forward to securing land and erecting a building in the very near future.

Looking back we can see how the Lord's hand has guided us and blessed us in establishing these missions in two of the great population centers of our nation. We can see how He has sheltered these young congregations and shepherded them through early trials. And we thank Him that He has filled the members of these missions with deep appreciation for His Word and the zeal to do mission work.

Evangelism Efforts

From the very start the members have been willing to go out and canvass neighborhoods looking for the unchurched. They've told their friends of their joy in the Gospel. Some are now training in the "Talk About the Savior" method of personal evangelism. Zeal for the worldwide mission program of our Wisconsin Evangelical Lutheran Synod has moved the members of our Maryland congregations to contribute more than \$40 per communicant for the work of the Synod each year.

Who are the members of these mission churches? Talk to them after the service and you will find them to be a youthful group. You may find a tax man from South Dakota, an account-

ant from Wisconsin, a sales manager from Minnesota, a secretary from Michigan, as well as students and servicemen from California, Texas, or New England. The young and growing families are typical of the nucleus which often helps to form an East Coast mission congregation.

But you will find more and more native Marylanders in our congregations, too. Some are people who had fallen away from church and were drifting along until the pastor or our members called on them. Some are children drawn by the love of the Savior as they have come to know Him in Sunday school or vacation Bible school. Some are adults who have come because they felt that their former church was drifting away from the Scriptures.

The zeal of the new members is inspiring to see. One woman has brought 20 of her relatives and friends into the church as one by one she tells them of the joy she has found in the Gospel. Some drive 30 miles or more, passing up dozens of other churches to come to the place where they are sure they will hear the Word of God.

The joys that we have experienced so far remind us of the Lord's promise, "In all places where I record My name I will come unto thee and bless thee." We feel that our blessings have just begun in Maryland, and that the Lord has great blessings in store for our missions as we go out to preach His Word.

The Area

Visitors to Baltimore and Washington often express surprise at the



Primary Sunday School at Divine Peace, Landover

Pastor John Mittelstaedt "gowning"



size of these neighboring cities. Baltimore is the sixth largest city in the nation. The Maryland suburbs of Washington contain nearly as many people as the city of Detroit. Prince Georges County, in which our mission is located, is the fastest-growing county in the nation. The D.C. area has tremendous mission potential because of its ever-expanding suburbs and its mix of people from all over the country.

The building boom is still going on in Baltimore, too. In the area around our mission, houses, townhouses, and apartments are being built. We can expect to call upon 2-3,000 new residents there in the next year or so. Obviously we are going to need more than two or three congregations to serve the six million people in the Baltimore-Washington area!

The Colony that was founded 300 years ago has become a state, and the state has become part of a mighty union. Our missions that were founded in Maryland in the last seven years are already a part of an ageless and ongoing commission. They are a vital part of our united effort to preach the Gospel to all people.

We praise the power and wisdom of God who uses our weak and foolish beginnings as the chosen vessels for His Word. We are happy that He has blessed our work and that our missions are healthy and growing. But we shall not glory in the things of ourselves. Rather, like St. Paul, we shall glory in our infirmities, that the power of Christ may rest upon us!

Carl Pagel
John Mittelstaedt

P.S. People often ask what they can do for our mission congregations. Pray for us, of course! Support the CEF and the Synod mission program. And kindly send accurate referrals of WELS members living in Maryland to:

Atonement Lutheran Church
9121 Old Harford Road
Baltimore, Md. 21234

Divine Peace Lutheran Church
3416 Cheverly Drive
Cheverly, Md. 20785

Relocation Complete Sault Ste. Marie, Michigan

On March 18, 1973, Immanuel Lutheran Congregation of Sault Ste. Marie, Michigan, in a brief ceremony was privileged to dedicate its new parsonage to the glory of God. This act concluded a relocation program which was begun in 1968 when a new church building was erected on a four-acre piece of property located about four blocks from the new International Bridge and two blocks from Lake Superior State College.

The parsonage is a contemporary two-story structure with full basement and a two-car, attached garage. The exterior features minimal-care materials with brick on the first floor and vinyl siding on the second. The four large bedrooms, with two and one-half baths, are supplemented by large storage areas and a family room in the basement. The house is valued at \$50,000, but 2,000 hours of volunteer labor by the members in every phase of construction helped to keep costs considerably below this figure. The house has wall-to-wall carpeting throughout and is heated by a three-zone, gas-fired, hot-water furnace.

Immanuel Congregation was founded in 1900 with the late Prof. Herman Fleischer as the first resi-

dent pastor. The old church and parsonage were both built in 1900 and served the congregation well until recent years. In 1965 it was decided to relocate because sufficient land for growth was not available at the old site. Under God's guidance and rich blessings this relocation was completed several years sooner than envisioned. It is the prayer of the congregation that these fine new facilities may serve to the advancement of God's kingdom in this northern outpost of our Synod.

Immanuel Congregation has about 325 members. Pastor of the congregation is the Rev. Richard E. Frohmader.



Immanuel Church

Immanuel Parsonage. Sault Ste. Marie



Looking at the Religious World

Another Spirit Conference

Sponsors announce that a second International Lutheran Conference on the Holy Spirit is to be held in Minneapolis August 7-11. Last year's gathering numbered 9,000. This year an attendance of 13,000 is expected.

Like the first, so this second "charismatic" conference will cut across confessional lines and involve members of all Lutheran bodies. Unionism will be practiced while speaking in tongues and miracle healing will be overstressed.

"Charismatic" gatherings may be the "in" thing. They may be growing in popularity among many Lutherans. But the Minneapolis meeting this August is one we will want to miss. For us the special occasion to praise the Holy Spirit will be our own

congregation's services celebrating the Pentecost festival on June 10.

New COCU Track

At its 11th plenary session early in April the Consultation on Church Union (COCU) resolved to abandon its merger proposal released three years ago. There was general dissatisfaction among the eight COCU members with the draft Plan of Union. A ninth church body, the United Presbyterian Church, has even withdrawn from the Consultation.

After expressing "general unreadiness to accept the organizational structures proposed for a united church," delegates determined on two substitute projects. Commissions were created for study of three prob-

lem areas — ministry, congregational life, and racism. The latter item received considerable attention at the meeting as delegates discussed "compensatory treatment" for the three predominantly black COCU bodies — the African Methodist Episcopal, the African Methodist Episcopal Zion, and the Christian Methodist Episcopal Churches.

Local ecumenical experiments are also to be fostered. Congregations from differing Protestant traditions will be urged to celebrate Holy Communion together regularly and to work together for three years in shared programs. It is hoped that such experiments will eventually bring about a more acceptable merger plan.

It is to be regretted that the eleventh COCU plenary produced nothing more than second thoughts regarding a specific merger plan, but not any abatement of its errant unionism.

Edward C. Fredrich

Direct from the Districts



St. Paul's Church, Ixonia, Wisconsin

Western Wisconsin

St. Paul's of Ixonia Dedicates New Narthex

On Sunday evening, April 1, 1973, St. Paul's Congregation of Ixonia, Wisconsin, dedicated its new church narthex. Groundbreaking took place on July 30, 1972. The church building dates back to 1926.

President Carl Mischke of Juneau preached for the celebration. His text was Hebrews 10:25. Developing his theme, "Who Needs Church Buildings?" he pointed out that without adequate facilities for worship a congregation cannot function as well as it might.

Architects for the project were Stubenrauch Associates of Sheboygan. General contractor was H. F. Mallow of Watertown. Total cost came to \$73,783.

St. Paul's Congregation numbers 500 members, of whom 370 are communicants. Enrollment in its Christian day school is 92. The school has four teachers. Pastor of the congregation since 1965 is the Rev. Gustav Frank.

The Millennium —

What about “The Great Tribulation”?

It's a troubled world in which we live, and Scripture makes no promise that it will improve. As Christians we have the commission to proclaim the Gospel of Jesus Christ, but since the preaching of the Gospel confronts man with his sins, the unbelieving world has often caused the Christian to bear the brunt of its hatred against Christ. This Christ Himself predicted, when He said, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, 'The servant is not greater than his lord.' If they have persecuted Me, they will also persecute you" (John 15:18-20).

The Apostle Paul and his coworkers reminded the people of Lystra, Iconium, and Antioch of that same truth when they exhorted them "to continue in the faith and that we must through much tribulation enter into the kingdom of God" (Acts 14:22). Since tribulation is something to be expected, it does not surprise us that the Book of Revelation describes the saved who have died and who are with Christ as such who have come "out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14). Nor does the description which Christ gives of the end of the world promise anything better. It is remarkable that our Lord in His teaching never — never! — says anything about a golden period, let's say of a 1000 years duration, in which we Christians before the end of the

world will rule in earthly splendor with Him on this globe of ours. To interpret the words of Revelation 20 in that way contradicts everything that Christ has said elsewhere.

The fact that Christ speaks of the whole life of the Christian as being subject to tribulation with no sign of a letup, puts those who teach a millennium on the spot. That's why they have invented the "Rapture" is their way of exempting Christians from the horrors of the "Great Tribulation," as taught by them. However, it soon becomes evident that they have torn these Scripture passages entirely out of their context. One of the passages of which they claim that it teaches a special tribulation period at the end of the world, from which Christians will be exempt, is Matthew 24:21: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Regardless of what the true explanation of this passage is — and we'll come back to it later — the next verse clearly states that believers (the elect) are present in the tribulation, for Christ says, "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." To teach as they do concerning the "Rapture" and "The Great Tribulation," they simply have to ignore this verse. Thus it becomes evident that their teaching is not Scriptural, even though they insist that it is. Let's not be taken in by it.

"The Great Tribulation"

What do they actually claim when they teach "The Great Tribulation"? There are so many variations on this

theme that it is almost impossible to give a fair account of what is taught. Basically they teach that after the true believers are taken by Christ in the "Rapture" either to heaven or somewhere out in space, there will follow a time of unequaled tribulation, through which Jews and Gentiles and the professing Church (those left behind at the "Rapture") will pass. They teach that this period of time will be exactly seven years in duration, and that it will again be divided into two equal periods of three and one-half years each. During the first three and one-half years the Antichrist will make a covenant with the Jews, whereby the Temple worship will be restored. During this time, too, a group of Jewish evangelists will put on the most successful evangelism program the world has ever seen, and that despite the fact that in the "Rapture" the Holy Spirit, too, has been taken away from the earth. In a period of slightly more than 1200 days these evangelists will be more successful than the Christian Church and the Holy Spirit were in a space of 1900 years. At the end of that period, however, the covenant will be broken, and a time of unparalleled persecution and destruction will break upon the world, until suddenly Christ comes to establish the millennium.

Nowhere do we find anything like this even hinted at in Christ's words. The passages that are quoted to support the various elements in the composite picture above are manifestly misused. Before we turn to Christ's own description of the end, as given particularly in Matthew 24, we want to call attention to two specific items. First, the teaching about a successful evangelism program without the presence and activity of the Holy Spirit is something completely un-Biblical. Scripture teaches us in I Corinthians 12:3 that "no man can say that Jesus is the Lord, but by the Holy Ghost." Their suggesting the contrary should alert us that there is something seriously wrong with their doctrine of "The Great Tribulation." Secondly, this doctrine of theirs actually provides the unbeliever with a second chance, and thus is somewhat related to the Roman idea of a purgatory. That, too, is un-Biblical.

"It'll Give You Trouble."

"Your zeal hath provoked many."

This letter was written by one of our Japanese pastors, a graduate of our Seminary at Tsuchiura, now serving one of our congregations, in the great industrial center of Hitachi.



Pastor Tadashi Yoshida and his church council in front of the church at Hitachi. The sign reads "Lutheran Evangelical Christian Church."

1767 Namekawa-cho
Hitachi City, Ibaraki
March 13, 1973

Dear Rev. Essmann:

I'm a pastor of Hitachi church, Lutheran Evangelical Christian Church of Japan. It is the Japan Mission of W.E.L.S.

We talked about recent earthquake at Managua, Nicaragua. We heard that there is a Lutheran Church which has contact with W.E.L.S. We want to help them, and enclbse 3,000 Yen.

Will you help us? It'll give you trouble. Thank you for your kindness.

Sincerely yours in Christ,
Tadashi Yoshida

P.S. I hope you can understand
my strange English.

Indeed, we can, Pastor Yoshida! And we can also understand and appreciate your Christian way of expressing your love for the Savior.

Pastor Harold Essmann, chairman of the Executive Committee for the Lutheran Ev. Christian Church in Japan, sent the letter to us with this note: "Needless to say, our Executive Committee was touched by the warmth and concern in this letter of our Christian people in Japan for fellow believers in other parts of the world. Knowing what an earthquake is and the devastation it creates, these Japanese Christians reflect the love of the Savior for their brothers and sisters in Christ."

Millennium (cont.)

Christ's Olivet Discourse

By far the most detailed passage in which Christ speaks about the end of the world is His Olivet discourse in Matthew, chapter 24, and the related chapters in the other Gospels. Christ and His disciples had just left Jerusalem where He had said of that city and nation: "Behold, your house is left unto you desolate." When the disciples called His attention to some of the grand structures, almost wondering out loud how these could be left desolate, Jesus told them that "there shall not be left here one stone upon another, that shall not be thrown down." It was then that they asked Him: "When shall these things be? And what shall be the sign of Thy coming, and of the end of the world?"

Jesus answers by beginning with the last part of the question, and points out that in the years ahead (the years of the New Testament period) as the world approaches its end there will be plenty of signs — abnor-

mal things happening in the world of men, in nature, and in the church — that should alert the believer to be ready for Christ's coming. Over the years these signs have been fulfilled any number of times, also the very last of them: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (v.14). The entire account, however, shows that the lot of the Christian throughout this period of time will be anything but an easy one. Not only does the history of the Christian Church demonstrate that, but it isn't any different now. We indeed live in a country where persecution is of the subtle rather than the crass kind, but not all believers are that fortunate in this world of ours. The signs spoken of by Christ are all around us. We should be alert for the Lord at all times.

In all of these words from the lips of our Lord there is no mention of a special seven-year period just before the millennium when a special measure of tribulation will be poured out upon the world, a tribulation, how-

ever, which we Christians will escape. No hint even of anything like that. What special troubles may mark "the little season" when Satan is loosed (Rev. 20:3) at the very end, we commit into the Lord's hands. It is certainly possible that conditions may become much worse for the Church of God before the end; yet if Christ were to appear today, all of His predictions would have been fulfilled to the letter.

In the next portion of the chapter, Matthew 24:15-25, Jesus especially speaks about the events in connection with the destruction of Jerusalem in 70 A.D. Even verse 21 about the "great tribulation" can very well be applied to the terrifying events and sufferings of that day. At any rate, it is evident that it does not teach "The Great Tribulation" which the millenarians propose, because verse 22 speaks of the elect as still being on earth during this period of suffering.

The Lord's Coming

His own coming our Lord describes in verses 29 and following. He begins

by saying: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." What is "the tribulation of those days"? Read about it once more in verses five to 14. The time of tribulation is the entire time of the New Testament. When we have passed through these troubles, we shall not enter a millennium, but face the Last Judgment. That we shall also be subjected to these tribulations is clear from the following verse (v.31), where Christ speaks about what happens on Judgment Day: "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." That, by the way, is the real rapture of the saints, when we go to meet Him as He comes in judgment and then stand at His right hand.

That is Jesus' account of the days of the New Testament and His coming again. When we look at them from one angle, they are the years of the millennium. When we look at them from another angle, they are the years of the tribulation. But whether they bring success for the Gospel or suffering for the saints, the Lord promises us: "But he that shall endure unto the end, the same shall be saved" (v.13). Besides, all these strange and horrible things happening in the world, among men, and in the church, remind us of the Lord's words in Luke 21:28: "And when these things begin to come to pass, then look up, and lift up your hearts; for your redemption draweth nigh."

This is what the Lord teaches. This teaching of His strengthens and consoles us as we pass through this world of trouble. His words let us see not only our troubles, but also the Sun of Righteousness. He said: "I come quickly." The signs are all there!

NEW W.E.L.S. 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 the Synod's Membership Conservation office. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman. Pastors who want stations included in this list are to inform the respective District mission board chairman. Area names are dropped from this list after appearing in the Yearbook for one year.

Arizona	Litchfield Park*
California	Paradise Valley*
	Alameda County*
	Arcadia*
	Mission Viejo
	Novato (Marin County)*
Colorado	Colorado Springs*
Delaware	Wilmington*
Florida	Gainesville*
	West Palm Beach
	Winterhaven*
Idaho	Boise*
Illinois	Champaign-Urbana*
	Jacksonville
	Rockford
	Springfield*
Indiana	South Bend
Iowa	Dubuque*
Louisiana	Alexandria*
Michigan	Grand Blanc
	Holland*
	Indian River
	Marquette
	Midland
	Taylor Twp.
Minnesota	Bemidji*
	Forest Lake
Missouri	Columbia*
	St. Joseph*
	Bozeman
Montana	Bergen County
New Jersey	Albany/Schenectady
New York	Cherry Point*
North Carolina	Raleigh*
Ohio	Youngstown*
Oregon	Bend
Rhode Island	Providence
South Carolina	Columbia
South Dakota	Huron*
Tennessee	Memphis*
Texas	Clear Lake City
	Corpus Christi*
	Weslaco*
Washington	Spokane Valley (East)*
	Wenatchee*
Wisconsin	Hubertus
	River Falls
	Suamico*
Wyoming	Cheyenne*

* Denotes exploratory services.

(New Missions in cities already having a WELS church are not listed.)

Note: All names and addresses of members who move, unless they can be transferred directly to a sister congregation, should be mailed to our

WELS MEMBERSHIP CONSERVATION
10729 Worden, Detroit, Mich. 48224

EXPLORATORY SERVICES

ALEXANDRIA, LOUISIANA AREA

King of Kings worship services are now being held in the Alexandria area at the Rapides Bank and Trust Company Community room, MacArthur and Jackson Streets at 10:00 a.m., with Bible class and Sunday school at 11:00 a.m. Please send names of WELS military personnel or families and prospects moving into the Alexandria or Shreveport areas to: Pastor A. L. Schmeling, 2203 Magnolia Lane, Alexandria, La. 71301, phone 448-1147.

YOUNGSTOWN-WARREN, OHIO

Exploratory services are now being held in the Youngstown-Warren, Ohio, area. Worship services are held at 7:00 p.m. in the All Faiths Chapel in Eastwood Mall, Niles, Ohio. Sunday school and Bible classes are conducted at 6:00 p.m. Inquiries and correspondence should be addressed to: Pastor Glen Schaumberg, 2815 Lost Nation Rd., Willoughby, Ohio 44094.

LOUISVILLE, KENTUCKY

The Southeastern Wisconsin District is considering exploratory services in the Louisville, Kentucky, area. Please send names of prospects to: Pastor John Raabe, 1080 Alfred Street, Brookfield, Wisconsin 53005; phone: (414) 782-5852.

METRO-PHOENIX AREA

The Arizona-California District Mission Board is planning to begin exploratory work in the metro-Phoenix area: in Paradise Valley and the Litchfield Park area. Please send names and addresses of any interested persons, or persons who should be contacted, to: Pastor Hugh Reaume, 6701 E. Osborn Road, Scottsdale, Ariz. 85251.

CHEYENNE, WYOMING

(Change of Location)

Good Shepherd Evangelical Lutheran Church, an exploratory mission of the Colorado Mission District Mission Board, is now holding services in the Capitol Mortuary, 1814 E. 17th, Cheyenne, Wyoming. Bible class: 6:00 p.m.; Worship: 7:15 p.m., Sundays. Please send names of prospective members and Warren Air Force Base personnel to: Pastor Lawrence A. Retberg, 1304 Lemay Avenue, Fort Collins, Colorado 80521 (303-482-5326).

CHICAGO AREA CHURCHES

If you have members who have moved, students, or servicemen in the Chicago area, the Chicago Area Mission Effort would like to help make sure they come in contact with, and are served spiritually by, WELS churches or congregations in our fellowship. Write to:

CAME
1407 Elizabeth St.
Crete, Illinois 60417

TIME AND PLACE

COLORADO SPRINGS, COLORADO

Wisconsin Ev. Lutheran Synod worship services are presently being conducted at the Gateway Presbyterian Chapel, 731 Castle Rd., Colorado Springs, each Sunday at 8 a.m. For information contact Rev. Eugene F. Ahlswede, 22 W. Clover Circle, Colorado Springs, Colorado 80906. Phone 303-576-5814.

NEW ORLEANS, LOUISIANA

Crown of Life Lutheran Church now conducts services in its just-completed chapel-parsonage at Weaver Rd. and Rockton Circle (I-10 Read Rd exit north 2 blks to Rockton). Family worship at 10:30 A.M. Send contact information to Pastor D. Weiser, 9781 Rockton Circle W., New Orleans, LA 70127. (504) 242-3442.

ARLINGTON HEIGHTS (PALATINE), ILLINOIS

Christ the King Ev. Lutheran Church is now worshipping in the Thomas Jr. High Cafeteria at Thomas St. & Arlington Hts. Rd., Arlington Heights, Illinois. Worship services are scheduled for 9:30 a.m., beginning June 3 up to and including September 2.

Norman T. Paul, Pastor

BETHESDA LUTHERAN HOME

Ward Parents — Nurses Aides — Night Attendants — Maintenance Men and Janitors are needed to serve the mentally retarded and physically handicapped residents at Bethesda Lutheran Home, Watertown, Wisconsin 53094. For more information, phone 414-261-3050, extension 310.

Pastor Ernst C. Kuehl
1903 - 1973

"Verily I say unto thee, Today shalt thou be with Me in paradise." From those blessed words of Jesus on the cross, Pastor Gerald Free, President of the Nebraska District, brought words of rich comfort to those who mourned the passing of Pastor Ernst C. Kuehl.

Pastor Kuehl was born October 11, 1903, in Dickenson County, Iowa, to Claus Kuehl and his wife, Anna. At an early age he was received into the Lord's kingdom through the washing of Holy Baptism. He was instructed in Christian doctrine and confirmed at St. Paul Ev. Lutheran Church, Mound City, South Dakota.

Pastor Kuehl prepared for the full-time work of the Church by attending Dr. Martin Luther Academy, New Ulm, Minnesota, Northwestern College, Watertown, Wisconsin, and then graduated in 1932 from Wisconsin Lutheran Seminary, Mequon,

Wisconsin, as a candidate for the holy ministry. He was united in marriage with Helen Giedt at Bowdle, South Dakota, in 1934.



Pastor E. C. Kuehl

Pastor Kuehl served more than 40 years in the parish ministry. Beginning in 1932 at Circle, Montana, he served also in Lemmon, South Dakota; Union, Illinois; Cortez and Mancos, Colorado. In 1945 he became the pastor of Grace Ev. Luther-

an Church, Pueblo, Colorado. While in Pueblo, Pastor Kuehl was also called to serve Our Savior Ev. Lutheran Church, Monte Vista, Colorado.

Our brother was called to his heavenly home very unexpectedly on April 6, 1973. The funeral service was held on April 9, 1973, at Grace Ev. Lutheran Church of Pueblo. President Gerald Free of Omaha, Nebraska, preached the sermon, and the undersigned conducted the service and committal rites. Burial was at Mountain View Cemetery in Pueblo.

Those who mourn his departure are his wife, Helen; brothers, Reinhard, Carl, Henry, John, William, and August; and sisters, Mrs. Eliese Diersen, Mrs. Anna Koontz, and Mrs. Erna Arnold; also brethren in the ministry and the members of Grace and Our Savior Congregations.

"Blessed are the dead which die in the Lord from henceforth."

Larry Ellenberger

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

WESTERN DELEGATE CONFERENCE

Date: June 12, 1973; 9 a.m. Communion service (CDT).
Place: Zion Ev. Lutheran Church, Mobridge, South Dakota.
Preacher: R. Kloehn (T. Schmidt, alternate).
Agenda: Discussion of Reports and Memorials for 1973 Synod Convention.
D. A. Hayes, Secretary

EASTERN DELEGATE CONFERENCE

Date: June 12, 1973; 9 a.m. Communion service.
Place: Our Savior Ev. Lutheran, Brookings, S.Dak.
Agenda: Book of Reports and Memorials.
M. W. Schulz, Secretary

MINNESOTA

REDWOOD FALLS DELEGATE CONFERENCE

Date: June 26, 1973; 1:30 - 9:00 p.m.
Place: St. Paul's Ev. Lutheran Church, Arlington, Minnesota (J. Bradtke, host pastor).
Agenda: Discussion and reports on the basis of the Book of Reports and Memorials: Abortion in the Light of Scripture; L. A. Hohenstein; conference business.
Note: Please send all excuses to the host pastor.
A. Jannusch, Secretary

ST. CROIX PASTOR-TEACHER-DELEGATE CONFERENCE

Date: June 26, 1973; 9:00 a.m. Communion service.
Place: St. James, West St. Paul, Minnesota.
Preacher: R. Bittorf (C. Clarey, alternate).
Agenda: The Theology of Ecology; I. Johnson; Study and Discussion of Reports and Memorials for 1973 Synod Convention.
D. Buch, Secretary

MICHIGAN

PASTOR-TEACHER CONFERENCE

Date: June 12-14, 1973; 10 a.m.
Place: Michigan Lutheran Seminary, Saginaw, Michigan.
Registration: 8:30 to 10 a.m. Reservations for meals and lodging to be made by June 1.
Conference Service: Communion service at St. Paul Lutheran Church; R. Gensmer and D. Tomhave, Pastors.
Preacher: T. Pfotenhauer.
Synod Delegates: All lay delegates of the Michigan District who will attend our Synod Convention in August are to be present at this conference on Wednesday, June 13, for the afternoon session, beginning at 1:30 p.m.
Agenda: Exegesis of Ephesians 5:22-33; E. Pinchoff; Ministers of Christ and Their Obligation to Their Families; D. Tetzlaff; Things You Can Do Before the Sand Runs Out (Ministry to Youth); R. Pape.
J. Westendorf, Secretary

NORTHERN WISCONSIN

Fox River Valley Pastor, Teacher, Delegate Conference

Date: June 25, 1973; 9:00 a.m. Communion service.
Place: St. Mark, Green Bay, WI (C. Voss, host pastor).
Preacher: H. Warnke (R. Kaiser, alternate).
Agenda: Book of Reports and Memorials; Fall Stewardship Program; Proposed Change in Office of Visiting Elder.
R. M. Muetzel, Secretary

PACIFIC NORTHWEST DISTRICT CONVENTION

In connection with the Delegate Conference, June 19-21, 1973, Bellevue, Washington, the District will meet in Convention on Thursday morning, June 21, 1973. Delegates should be authorized accordingly.

D. Bode, Secretary

SOUTHEASTERN WISCONSIN

DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 12-13, 1973.
Place: Wisconsin Lutheran High School, 330 N. Glenview Avenue, Milwaukee, Wisconsin 53213.
Opening Service: June 12, 1973, 9:00 a.m. at Good Shepherd Lutheran Church, 1235 S. 100th Street, West Allis, Wisconsin.
Preacher: Second Vice President D. H. Kuehl.
Essay: Forms of Worship in Our Synod — Today and Tomorrow; H. Flegel.
Note: All pastors, professors, and new teachers of the District are expected to attend.
M. Kujath, Secretary

WESTERN WISCONSIN

DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 11-12, 1973.
Place: Northwestern College, Watertown, Wis.
Note: Information concerning registration, program and lodging will be sent to all District pastors, teachers, and professors.
H. Winkel, Secretary

CALL FOR NOMINATIONS

Since Prof. Robert Bame has accepted the call to St. Paul's Ev. Lutheran Church, New Ulm, Minn., the Board of Control of MLS asks the membership of the Synod to submit nominations for the vacant professorship. The nominees should be qualified to work in the MLS music department. This includes teaching classes in music theory, directing the band and choruses, and assisting in the administration of the piano program. Candidates should also be qualified to teach in some academic field. Nominations and pertinent data should be in the hands of the undersigned no later than June 25, 1973.

Miller Bugbee, Secretary
MLS Board of Control
210 S. Alp St.
Bay City, Michigan 48706

Treasurer's Report

1973 PREBUDGET SUBSCRIPTION PERFORMANCE

Three months ended March 31, 1973

	Subscription Amount for 1973	3/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 254,122	\$ 63,530	\$ 64,139	101.0
Dakota-Montana	191,770	47,942	43,015	89.7
Michigan	994,460	248,615	236,786	95.2
Minnesota	990,912	247,728	238,706	96.4
Nebraska	186,352	46,588	39,843	85.5
Northern Wisconsin	1,108,983	277,246	258,941	93.4
Pacific Northwest	69,325	17,331	11,023	63.6
Southeastern Wisconsin	1,353,982	338,496	328,238	97.0
Western Wisconsin	1,265,467	316,367	278,485	88.0
Total — 1973	<u>\$6,415,373(A)</u>	<u>\$1,603,843</u>	<u>\$1,499,176</u>	<u>93.5</u>
Total — 1972	<u>\$5,884,665</u>	<u>\$1,471,166</u>	<u>\$1,335,170</u>	<u>90.8</u>

Note (A) — The subscription amount for 1973 has been increased \$150.00 to include all revisions received by the Stewardship Department as of March 31, 1973.

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended March 31, 1973 with comparative figures for 1972

	Twelve months ended March 31		Increase or Decrease*	
	1973	1972	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$6,038,143	\$5,591,873	\$446,270	8.0
Pension Plan Contributions	100,697	98,308	2,389	2.4
Gifts and Memorials	53,197	48,040	5,157	10.7
Distribution of Trust Fund Income	—	33,158	33,158*	—
Income from NWPB	6,562	6,562	—	—
Other Income	2,102	134	1,968	—
Total Income	<u>\$6,200,701</u>	<u>\$5,778,075</u>	<u>\$422,626</u>	<u>7.3</u>
Expenditures				
Worker-Training — Expenses	\$3,412,061	\$3,235,888	\$176,173	5.4
Worker-Training — Income	1,510,720	1,364,540	146,180	—
Worker-Training — Net	1,901,341	1,871,348	29,993	1.6
Home Missions	1,252,483	1,155,170	97,313	8.4
World Missions	896,263	903,920	7,657*	.8*
Benevolences	804,594	772,168	32,426	4.2
Administration and Services	405,004	437,634	\$ 32,630*	7.5*
Total Operations	<u>\$5,259,685</u>	<u>\$5,140,240</u>	<u>\$119,445</u>	<u>2.3</u>
Appropriations	<u>787,247</u>	<u>827,999</u>	<u>40,752*</u>	<u>4.9*</u>
Total Expenditures	<u>\$6,046,932</u>	<u>\$5,968,239</u>	<u>\$ 78,693</u>	<u>1.3</u>
Operating Gain	\$ 153,769	—	—	—
Operating Deficit**	—	190,164**	—	—

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

CAMPING

The Milwaukee Federation of Wisconsin Ev. Lutheran Synod Churches, Inc. is sponsoring three weeks of Christ-centered camping for boys and girls, ages 8 to 14. The camp fee is \$30.00 per week per child. The dates for 1973 are July 15-21; July 22-28; and July 29 to Aug. 4. We will be camping at Willerup on Lake Ripley near Cambridge, Wis. For further information please contact M. Wernicke, 5744 N. 69th St., Milwaukee, Wis. 53218. Adults interested in serving on the staff please contact the above.

ADDRESS OF CHAPLAIN E. C. RENZ

Chaplain and Mrs. E. C. Renz are now residing just north of the city of Mainz, Germany. Their phone number is: 06135-3249. Their address is:

Rev. E. C. Renz, Chaplain WELS
6501 Gau-Bischofsheim
Bahnhofstrasse 92, W. Germany

ADMINISTRATOR SOUGHT

The Martin Luther Memorial Home Association of Michigan is seeking to fill the positions of Administrator at its South Lyon Home and at its Saginaw Home. Any member of our Synod who is interested is asked to request information and application forms from the Rev. Robert P. Mueller, Chairman, Board of Directors, M.L.M.H., 31507 West Chicago, Livonia, Michigan 48150.

RESULT OF COLLOQUY

In a colloquy held on April 10, 1973, Pastor Adelbert F. W. Geiger, formerly affiliated with The Church of the Lutheran Confession, was found to be in agreement with the doctrine and practice of the Wisconsin Ev. Lutheran Synod. He is herewith declared eligible for a call into the ministry of our Synod.

Second Vice-President Manfred J. Lenz
District President A. P. C. Kell
Professor Wilbert R. Gawrisch

RESULT OF COLLOQUY

In a colloquy held on April 26, 1973, Mr. Fred Bartel, Cedarburg, Wisconsin, a teacher in The Lutheran Church-Missouri Synod, was found to be in agreement with the doctrine and practice of the Wisconsin Ev. Lutheran Synod. He is herewith declared eligible for a call into the teaching ministry of our Synod.

First Vice-President Carl H. Mischke
District President George W. Boldt
Professor Irwin J. Habeck

LIGHTS AVAILABLE

St. John's Lutheran Church, Lake Benton, Minnesota, has 4 large hanging lights (16" x 10", 300-watt) and 4 small hanging lights (9" x 6", 150-watt) available free of charge to any congregation willing to pay the transportation charges. For more details write Mr. Woodrow Faber, Route 2, Lake Benton, Minn. 56149.