

The Northwestern Lutheran

April 20, 1975



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Briefs by the Editor

A few weeks ago we celebrated Easter with its assurance of forgiveness and life everlasting through the suffering, death, and rising again of our Lord Jesus Christ. Death has been overcome; our bodies too will rise to glory.

Now we are looking forward to celebrating Jesus's ascension and His first and great gift to the church, the sending of the Holy Spirit on Pentecost.

All this is good news in the real sense of the word. It's pure Gospel, for we have been freed from the curse of the Law, from slavery to sin, and from the impossible effort to save ourselves.

The Scriptures teaches the Christian to glory in this freedom. Yet the same Apostle who said, "Stand fast in the liberty wherewith Christ hath made us free," also said, "Now I pray God that ye do no evil." It is evident, the Law still has something to say to the Christian.

Our Confessions speak of three uses of the Law — its use as a curb, as a mirror, as a rule or guide. The Formula of Concord has a special article on the third use of the Law, the use as it applies to the regenerate Christian who has been freed from the curse and coercion of the Law. It says: "We believe, teach, and confess that, although men truly believing (in Christ) and truly converted to God have been freed and exempted from the curse and coercion of the Law, they nevertheless are not on this account without Law, but have been redeemed by the Son of God in order that they should exercise themselves in it day and night. For even our first parents before the Fall did not live without Law, who had the Law of God written in their hearts, because they were created in the image of God."

Setting aside God's Law as a

guidepost creates moral havoc. Following the principles of situation ethics, some in the church no longer warn against homosexuality, but accept it as another pattern of life, even though God's Word condemns it. Others take no real stand against premarital or extramarital sex, even though God's Word condemns fornication and adultery. Divorce has almost become acceptable, even though God's Word warns against it. When God's will is set aside, man's life becomes a mess.

Beginning in this issue, Pastor Robert P. Mueller of Owosso, Michigan, will treat these matters in detail. Discussing the three uses of the Law, he will show us that we Christians have been freed from the curse of the Law, not to sin, but to carry out the requirements of God's will with willing and loving hearts. Studying these articles will repay you by helping to give your life as a Christian the proper direction.

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

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OUR COVER

The WELS Northern California pastors who participated in the installation of the Rev. R. Hochmuth as pastor of St. Andrew Congregation in Sacramento, California, on February 2, 1975. Left to right: H. Dorn, F. Bivens, A. Keibel, J. Boehringer, R. Hochmuth, T. Franzmann, D. Valleskey, G. Geiger, N. Sauer, and R. Langbecker. (See page 124.)

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Editorials

Paul's Picture Thrilling biographies have been written about the famous missionary, Paul the Apostle. Historians paint in glowing colors his triumphant march with the Gospel westward from Jerusalem of Judaea to Rome.

Scholars often glamorize Paul's astute "mission strategy," and his evangelism efforts are dramatized to make the point, "Why can't you be a little more like that?" Surely, they are an example for us. But Scripture also tells a different story.

Paul's own pen describes anything but an untarnished record of triumph and success. Forcibly ejected from three cities that he never planned to visit in the first place, manhandled and mocked in the fourth, he said he came to Corinth "in weakness and in fear and in much trembling." Humanly speaking, a more pathetic figure could scarcely be imagined.

Paul was not a "famous missionary" in the cities he visited. His letters to the believers he left behind tell of much anxiety and weariness, tears and temptations, suffering and affliction, of joy, yes, not in human accomplishments, but rather joy in God whose strength is made perfect in weakness.

But what a comfort it was for them to know that they were not statistical trophies of some clever human strategy, or psychological gimmicks. Their election was certain because it was not of Paul's planning, nor their own, "but God hath from the beginning chosen you."

And what a comfort to us today who are inclined to feel bad because our humdrum Christian lives are not exciting, and the table of homely duties Paul points us to is anything but glamorous and dramatic!

John Parcher

Selective Righteousness As God's archenemy, Satan has as his purpose to promote unrighteousness. Since unrighteousness in its gross forms is quite easily detected by those who are knowledgeable, Satan devises techniques to direct attention away from unrighteousness. One devilish technique is to promote selective righteousness. Selective righteousness has the effect of setting up a smokescreen for unrighteousness.

History's most notorious practitioners of selective righteousness were the scribes and Pharisees. Jesus saw through the smokescreen. He pointed out to them, "Ye devour widow's houses and for a pretense make long prayer." He went on to acknowledge their meticulous care in observing the outward forms of the Law by tithing even such small things as "mint and anise and cummin," but He added that they "omitted the weightier matters of the Law: judgment, mercy, and faith." He picturesquely branded this selective righteousness as straining at a gnat and swallowing a camel.

Among "Christian" church bodies today ours is rather unique in certain respects. Our fellowship principles and our position with regard to the inerrancy of Scripture are cases in point. We are convinced that they are Scriptural,

and we hold that they are vital to the preservation of the truth. We insist upon them in a religious atmosphere where they are highly unpopular.

However, unless we are wary, this can degenerate into a selective righteousness such as the scribes and Pharisees practiced. Correct teaching and practice in such areas as those referred to above are not the sum total of the Christian faith and life; and by adhering to them we are not exempted from the Scriptural injunctions pertaining to such other things as stewardship, mission work, and a sanctified Christian life.

In the words of Jesus, we should not do the one and leave the other undone. Jesus had an apt term for the ancient exponents of selective righteousness, a term which applies to its modern exponents as well. He called them "whited sepulchers, full of dead men's bones."

Immanuel Frey

Life Is In God's Hands The Sixth Commandment has been ravaged by courts, schools, and public media. Abortion is breaking down the Fifth Commandment as well and is laying the groundwork for increased disregard of human life. We fear a growing sentiment that the defective, the infirm, the bedridden, and other unwanted and burdensome members of society should be eliminated or be given an opportunity to remove themselves from life.

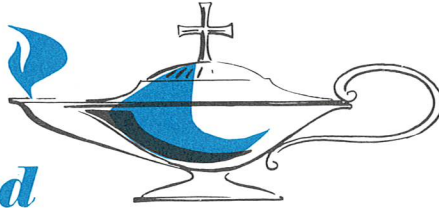
The words of the dying pastor of a Congregational church in Connecticut, who was a doomed victim of the gruesome Creutz-Jakob disease, are of import to a generation that is beginning to think irresponsibly about mercy killing and euthanasia. The Savior's name should be on the lips of a Christian when he views death's portal, and we hope that it was in the heart of this pastor as he expressed his faith in his last message to his congregation. His words are still a moving testimony to those who are losing their consciousness of the sanctity of human life.

As reported by columnist Wm. F. Buckley, the pastor's final words to his people were: "What does the Christian do when he stands over the abyss of his own death and the doctors have told him that his disease is ravaging his brain and that his whole personality may be warped, twisted, changed? THEN does the Christian have any right to self-destruction [or do others have the right to destroy him?], especially when the Christian knows that the changed personality may bring out the horrible beast in himself? Well, after 48 hours of self-searching study it comes to me that ultimately and finally the Christian has to always view life as a gift from God, and every precious drop of life was not earned but was a grace, lovingly bestowed upon the individual by his Creator and so it is not his to pick up and smash. And so I find the position of suicide untenable, not because I lack the courage to blow out my brains but rather because of my deep, abiding faith in the Creator who put the brains there in the first place. And now the result is that I lie here blind on my bed and trust in the succeeding, loving power of that great Creator who knew and loved me before I was fashioned in my mother's womb. But I do not think it is wrong to pray for an early release from the diseased, ravaged carcass."

God granted that early release.

Carleton Toppe

Studies in God's Word



The Christian and Love

If ye fulfill the royal Law according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the Law as transgressors. For whosoever shall keep the whole Law and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the Law. So speak ye and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy that hath showed no mercy; and mercy rejoiceth against judgment (James 2:8-13).

Markings are meaningful. We've learned to look for them when making purchases. That "UL" marking on Christmas tree lights assures us that they are safe. That "machine washable" label on an item of clothing assures us that we can just drop it into the tub. That "nontoxic" sticker on a toy assures us that our children can safely play with it.

Christians bear markings, too. Followers of Christ are marked with His love. Hearts filled with His loving salvation lead to lives of loving sanctification. This James shows us in his *Course on Concrete Christianity* as he writes about "the Christian and Love."

Farce

Previously James had warned against the sin of partiality toward men. When sin is pointed out, an immediate reaction is to make excuse. Those Jewish Christians might have

alibied, "We did no wrong in honoring the rich. Doesn't the Law say we are to show love to all men?" James would agree that the royal Law, the one which is king over and includes all laws, is for man to love his neighbor as himself. Such perfect, unselfish love toward visible man shows love toward the invisible God and thus is a fulfilling of the Law. If their actions to the rich came from such love, they were doing well. If not, they were convicted as transgressors by the very Law to which they appealed.

James goes to the core of their deception, "For whosoever shall keep the whole Law and yet offend in one point, he is guilty of all." He is not saying that an adulterer is at the same time a murderer. His point is that one sin makes a man guilty of the whole Law. For the Law is a unit, expressing the undivided will of God who gave it. That whole Law is stamped with His authority; to disregard any part of it is to disregard His authority. Also that Law has an essential unity of love. Any breach of it is a breach of love.

We can understand this point. One run ruins the whole stocking; one letter misspells the whole word. God's Law is not a set of 10 pins where you can knock one down and leave nine standing. There was no excuse for the partiality of those Jewish Christians. Their pointing to the Law of Christian love was only a farce.

We've tried this farce at times, haven't we? "Lord, I don't do this sin," we try thinking, "so excuse me when I do that one." In our minds we set up spiritual ledgers with their debit and credit columns. But it doesn't work. James has told us again that, regardless of what clever devices we contrive, sin is still seri-

ous. It takes only one to ruin us and look how many we have! How can our salvation depend on us? That's a farce! There can be no pride in our works, only the plea, "If Thou, Lord shouldst mark iniquities, O Lord, who shall stand?"

James' words though, were aimed at the discovery of hypocrites, not the discouragement of saints. So he moves from our love which is a failing farce to God's love which is a freeing force.

Force

With "law of liberty" James, as in 1:25, refers to God's entire Word. In that Word is found the Gospel of Jesus. Only His perfect death can free men for life in heaven and for service on earth.

This Gospel is the "law of liberty," not because it frees man from, but because it empowers him for, obedience to God's Commandments. Animals need to be prodded; objects need to be pushed; but believers are powered by God's love in Christ. When God's children freely do and speak as they know it pleases their dear Father, that's the highest liberty.

This same "law of liberty" will judge us. James doesn't mean that we gain mercy from God as we give mercy to man. That would contradict other clear words of Scripture which tell us that "man is justified by faith **without** the deeds of the Law" (Rom. 3:28). Rather he speaks as Jesus did in Matthew 25:31ff. In the Judgment invisible faith will be demonstrated by visible mercy. The New Man is marked by deeds of mercy because he is the product of God's mercy in Christ.

It's good for us to remember the coming Judgment. It's even better for us to remember that on that Day the only comfortable spot will be a cleft in that merciful, loving Rock of Ages. But while we are here on earth, we who have shared His mercy will show His mercy. Ours may be feeble and pathetic efforts, but they will be there with His love as the force behind them.

May God's love for us in Christ be the full force in our salvation and the free force in our lives!

Richard E. Lauersdorf

I am Joe's SOUL

When Christians speak about me, a human soul, they are probably, at the same time, discussing the Scriptural doctrine of salvation and eternal life in heaven. They use expressions like "blood-bought souls," or "the souls that have gone to heaven." They may be speaking about how very precious even *one* human soul is in the eyes of God, and how tragic it is when a soul is lost, remembering Jesus' famous question: "What good is it for a man to gain the whole world, yet forfeit his soul? Or what can a man give in exchange for his soul?" (Mark 8:36,37 — NIV)

Yes, I am *important* in a way more meaningful and significant than anything else that people might consider to be important in this world. I am the *immortal* part of Joe's nature. I shall never die. I shall never be annihilated. When Joe dies, his body will return to the dust from which it was taken, but, since Joe is a believing child of God, I will be taken by the angels of God "into Abraham's bosom" — I will be in God's perfect heaven. Joe's bereaved Christian relatives and friends will put it this way: "Joe has gone to heaven!"

Ever since God created Adam, in a manner distinctly different from that in which all other creatures were made, human beings have the unique distinction of consisting of two parts: body and soul. Joe's body, wonderful as it is, is far easier for people to understand than it is for them to know exactly who or what I am. Skeptics have tried to prove that I do not exist, arguing that in the human anatomy there just is no evidence of a soul. Some people engage in endless speculation about the possibility of a soul's leaving one body and entering into another human body at some later date and perhaps in some other land. And, of course, in the last few years the word "soul" has been used among Black Americans to reflect a sense of

racial pride and social and cultural solidarity.

What is your answer to the question: "What is a soul?" In other words, what or who am I, Joe's soul? Are you satisfied with a dictionary definition like this: "Soul — an entity which is regarded as being the immortal or spiritual part of the person and, though having no physical or material reality, is credited with the functions of thinking and willing, and hence determining all behavior"? Or do you want an answer from a more authoritative source? You do? Good! Let me show you what God says about me in His holy Word. Since science or chemistry or biology can't explain what I am, let's see what kind of a picture of me the Lord reveals.

Keep in mind that the words "soul" and "spirit" as used in the Bible usually refer to the same "substance." In Luke 1:46 and 47, for example, Mary sings: "My *soul* doth magnify the Lord, and my *spirit* hath rejoiced in God my Savior." Intelligence, emotions, affections, etc., are ascribed to both spirit and soul. Also, when the Bible speaks of dying, it sometimes refers to death as "giving up the ghost (spirit)" and at other times as the departing of the soul — a distinction which can be seen in the original languages of Scripture.

If all this sounds rather "technical" (I could go into even greater detail in describing myself, you know), keep in mind that we are dealing with just one of the many wonderful aspects of God's unfathomable wisdom as it is revealed in what He has created. Let me try to point out just a few more facts about myself, and if this still leaves certain questions about me that have not been answered, don't be disturbed. The human mind is simply incapable of comprehending fully the wisdom and knowledge of the God of all creation!

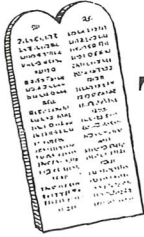
When the Bible speaks about the soul it seems to indicate that this spiritual "substance" is, or ought to be, joined to some other substance, namely, the body. That's why angels are called "spirits" but not "souls." So you see there sometimes is a difference between "soul" and "spirit" — but the difference is difficult to define. Another example: the word "soul" is preferred in speaking of emotions and affections, while "spirit" is used with reference to intelligent will. There are numerous Scripture passages, of course, to support these facts.

Let me add just this about myself: the relation between the body and the soul is one of mutual dependence. The body is the instrument of the soul. Joe's body is dead without me. When Joe dies, it is only his body which dies, I live on in eternity. But there is no time in eternity. So man's time-limited mind can only put it this way: as far as Joe's consciousness is concerned, the moment of his death for him will coincide with the time of the final judgment, when his resurrected, glorified body and I will be reunited for an eternity of unmerited bliss. "Believe on the Lord Jesus Christ and thou (body and soul) shalt be saved!" In that sense, then, I can say that I am Joe. Without Christ's atoning death, Joe (both body and soul) would be lost forever. Let each of us believe that Christ died for *me*, body and soul!

O Jesus, draw near my dying bed
And take me into Thy keeping
And say when my spirit hence is fled,
"This child is not dead, but sleeping."
And leave me not, Savior, till I rise
To praise Thee in life eternal. Amen.

Philip R. Janke





The Law - Its Three Uses

Part I

In the closing words of the Old Testament, God told His people through the Prophet Malachi, "Remember ye the Law of Moses, My servant, which I commanded unto him in Horeb, for all Israel, with the statutes and judgments." Thereafter followed 400 years of silence before "the fullness of the time was come (when) God sent forth His Son, . . . to redeem them that were under the Law." During that time, as well as before, God's people were restrained, educated, and guided by the Law. The Psalmist describes a faithful child of God as one whose "delight is in the Law of the Lord," while confessing that the statutes, testimonies, commandments, and Law of the Lord were his own delights. The expression "Law of the Lord" in this instance refers to the entire Word of God, including the Law as such.

Having lost the proper understanding of the Law, the Pharisees fanatically expanded God's precepts with their self-contrived dictums. This unfortunately became a stumbling block to their acceptance of Jesus' New Testament way of life. Following in their footsteps, the Judaizers of St. Paul's era tried to block the way to heaven for many a first-century Christian with their emphatic insistence on the Law as the way to heaven. Behind all of this lay man's natural desire and opinion that he is capable of keeping the Law and of thus meriting a place in God's favor.

Nothing is farther from God's truth. That states, "They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one!" Because man cannot fulfill the Law of God and because sin subjects man to eternal condemnation, man cannot be freed from

sin by the Law. Nor is it the purpose of God's Law to save mankind. The Bible declares, "By the works of the Law shall no flesh be justified."

But that does not mean that we may discard the Law. Motor oil is not good to drink, but we don't eliminate it from our list of useful items on that account. We use it for lubrication, causing the moving parts of an engine to operate smoothly. It prevents wear and reduces friction.

The Law's Threefold Purpose

The Law of God, although it does not lead to salvation, has other good purposes. According to the *Formula of Concord (Art. VI)*, the Law has a threefold purpose: 1) as a curb, 2) as a mirror, and 3) as a rule or guide. These purposes and their application to our lives are best understood as we look at the people to whom the Law is directed.

As a curb the Law is meant to restrain the Christian's Old Adam and to check to some extent the coarse outbursts of sin in the non-Christian. As a mirror the Law should be used by all people, but principally it is the Christian who uses it to see the ugly stains of his sins and his desperate need of Christ's spiritual cleansing. Once that cleansing is received by faith, the Law becomes a rule or guide for the Christian's daily life, making for decisions that are in accord with God's revealed will in areas where the flesh would direct us otherwise. But more on those subjects in a subsequent issue. For the present, let's take a closer look at the Law as a curb.

The Law As a Curb

As everyone knows, a curb at the roadside serves as a restrainer. Dur-

ing a heavy rain shower, the curb keeps large amounts of water from sloshing on adjacent lawns and, with the aid of a gutter, directs the water on its way to the storm sewer. Its other useful purpose is to keep errant automobiles on the road, particularly when traveling on icy roadways. In a similar manner, God's Law serves to check even an unregenerate person by restraining the immoral, indecent, and disobedient tendencies of his sinful flesh. By nature we humans do not know or understand the Gospel; nor can we of our own strength believe it. Yet because of the natural knowledge of God written in our hearts, all people have some grasp of the Law.

This natural knowledge of God's Law affects the conscience, and together with the threat of punishment, works to curb grossly criminal acts. This, in turn, promotes a certain civic discipline which helps to hold our society together. Can you imagine living in a place where there were no laws? One could never leave one's home lest all the furnishings would be "ripped off" by the time one returned. Acts of adultery and immorality would occur in public with embarrassing regularity. It would be unsafe to travel anywhere lest you be run off the road. To walk the streets of any city would be to risk being murdered by marauding mobs.

An automobile that is driven recklessly or at high speeds can easily "jump" the curb. Some years ago a major Boston newspaper reported the death of four of its citizens, crushed against the wall of a downtown building by a run-away auto. Its driver had had a heart attack. As he slumped forward over the steering wheel, his foot pressed heavily on the accelerator pedal, causing the uncontrolled car to leap the curb with resultant destruction. So also the spiritually reckless and neglectful person, disregarding God's will, often does "jump" the restraining curb of the Law.

That's what St. Paul had in mind when he told Timothy, "The Law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners." God's authority stands behind such a "civil"

use of the Law, for His holy writer directed the Roman Christians, "Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive unto themselves damnation."

Why God Established the Law As a Curb

It should be noted that God wants order in our society so that the Gospel may be freely proclaimed. St. Paul reminds us "that first of all, supplications, prayers, intercessions and giving of thanks be made for all men, for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God, our Savior, who will have all men to be saved

and to come unto the knowledge of the truth . . . (and) who gave Himself a ransom for all, to be testified in due time." Thus there is an outward "right and wrong" which God wants all people to observe and promote, believers and unbelievers alike. He directs us, "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme, or unto governors, as unto them that are sent by Him for the punishment of evildoers and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men."

Motivation

The unconverted do this because of the threat of the Law. The Law is their "motivator" and they are the Law's slaves. Not so the regenerate Christian. Although the Christian,

because of his flesh, needs the discipline of the Law, he is motivated to do God's bidding by God's love as contained in the Gospel of Christ's redemption. Gratefully responding to that God who loved him first, the true believer wants to follow God's Law, not as a slave, but as a free man who desires to honor the name of his holy Benefactor. In our society, saturated with selfishness, the unregenerate man needs the threat of a policeman's gun or a jail term to keep him from robbing a bank. The true follower of Jesus avoids such activity because he knows it is contrary to the will of God whom he loves and to the laws of the government which he recognizes as the representative of the God whom he respects and whom he does not want to offend.

Next Issue: *The Law As a Mirror*

Robert P. Mueller



DMLC celebrates with music

On Sunday, February 16, 1975, the DMLC Chapel Choir, directed by Prof. R. Schilling, performed Sir John Steiner's well-known oratorio, "The Crucifixion." Solo and recitative numbers were sung by Joseph Beatrice, senior from Scottsdale, Arizona, a tenor, and by Timothy Swantz, freshman from New Ulm, a baritone. Incidental solos were sung by Mark Ricke, David Bauer, and Bruce Noah. Miss Sharon Wolter accompanied at the organ.

"The Crucifixion" was written in 1887, three years after Dr. Martin Luther College was founded, and was presented in commemoration of the 90th anniversary of the college and the 125th anniversary of the Wisconsin Synod. The work had been performed on the New Ulm campus previously in the centennial year of the Synod.

Two organ recitals were also presented recently in the chapel-auditorium on the Memorial Organ. Miss

Mary Johnson, daughter of Pastor and Mrs. Iver Johnson and church organist at St. James Lutheran in St. Paul, Minnesota, gave a recital on January 28. Miss Sharon Wolter of Franklin, Wisconsin, a senior at DMLC, was presented in recital on February 7.

Contributing its talents on April 11-13 was the DMLC Drama Club, presenting the musical "Bye, Bye, Birdie" every evening at 8:00 and on Sunday at 2:00.

A Report on Colombia

A Year Later

Medellin — Envigado — Versalles

As I write this, very early in February, one year of actual mission work in our new South American field has been completed. No doubt, most of the readers of *The Northwestern Lutheran* will remember that January 20, 1974, was designated as a Synod-wide Sunday of prayer as we opened the work in this new field. When you gathered in church on that Sunday, two missionaries were making preparations to leave for Colombia and one was already on his way. These men joined you in asking that our dear heavenly Father would hear your prayers. Now, a year later, I want to report that our heavenly Father did, for Christ's sake, grant that which you and we asked of Him.

Our Story

In part, statistics will tell the story. Our Sunday attendance averages around 50 at the present time in the central congregation in Medellin. The congregation is now organizing itself and has chosen as its name *La Congregacion de La Santa Trinidad* (Holy Trinity). Seven adults and two teen-agers have already been confirmed. A new confirmation class has also been started, which is presently attended by another seven interested persons. Two other preaching stations have been established, one in Envigado, a large suburb of Medellin, and the other in Versalles, a large barrio (neighborhood) in the eastern part of the city.

In Versalles an average of 50 children have been attending the Sunday-school classes and 12 adults the Bible-study group. Just this past week, it was decided to investigate a very good opportunity to buy either a

lot with a building on it, which will then serve as a chapel in this area, or a different lot on which a small chapel could be constructed. This step is being taken completely by the national church. This means that its members will decide, plan, and pay for the project.

In Envigado the group is much smaller, partly due to the fact that this group has faced strong opposition. We do have, however, six children in Sunday school and one adult and four teen-agers in instruction class.

And as if this were not enough to demonstrate that our prayers were indeed heard and answered, we can report that God the Holy Spirit has in His grace blessed this young national church by moving three of its young men to express a desire to serve Him in His kingdom. One of them, Omar Ortiz Acosta, began his studies during the second week of January, when the first steps were taken to establish a Bible Institute in Colombia. One or both of the other young men will, most likely, begin their studies later this year.

Finally, since August 29, 1974, we have been broadcasting via radio the Lord's message of salvation in Jesus. We have had but one written response. However, that person and one of her friends is now in our instruction class.

People

Those are the statistics. They tell a story. It is the story of people — people once lost and condemned, but now saved and blessed through God's grace in Christ Jesus. They are people in whom the Holy Spirit has

worked and is continuing to work, for they have come to the services and have returned. They have attended Bible classes and instruction classes for six and seven months before being received for Holy Communion. They are people who, being moved by God's love, have loved others and have spoken to them and brought them to church. They are people who hope to buy land and build their own chapel. They are people who want to teach in Sunday school and desire to be trained to serve the Lord full time.

That is the story behind the numbers, a remarkable story, a story of God's blessings.

A Reminder and Plea

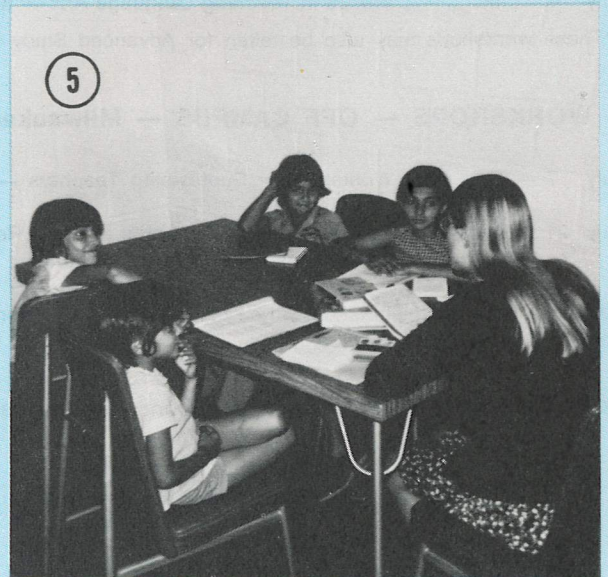
Moved by these many blessings, we would like to voice a petition in closing. God's grace and goodness indeed come to us often without our asking. But He has taught us to pray and has promised to hear us. In 1974, God certainly fulfilled His promises to us in Colombia. He not only heard us, but answered us beyond what we dreamed possible. It would be ingratitude to sit back and say, "All is going very well in Colombia. Now we can forget about it." The truth is that we didn't do the work in 1974, the Lord did it. And He has to do it in 1975. But He wants to be asked.

Our petition, then, is that you may keep on doing today what you did in 1974. Pray, pray every day, pray for this work, pray for these people. It is God's work, and they are His people. Let us then ask Him again and again to use us to carry out His will here in Colombia in 1975 and beyond.

Pastor Roger Sprain
Missioner, Medellin, Colombia



1. Confirmation on Sunday, November 24, 1974. Confirmands (left to right): Dr. Luis Carlos Corrales, Sra. Elena Corrales, Elsie Cuartas, Sra. Lola Cuartas, Don Jesus Cuartas, and Don Alfonso Marin.
2. Missioner Roger Sprain, Missioner Francis Warner, Bible Institute Student Omar Ortiz, and Missioner Ernest Zimdars.
3. Missioner Zimdars conducting Sunday service in the Sprain home. Missioner Warner at the piano.
4. The Sprains with a portion of their Wednesday evening group at the barrio of Envigado.
5. Student lay-worker Mary Wollenberg teaching a class at Envigado.



DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

SUMMER SCHOOL CALENDAR 1975

June 15 —	3:00 — 5:00 p.m.	
	7:00 — 9:00 p.m.	Registration
June 16 —	8:00 a.m.	Opening Service
	10:15 a.m.	First Classes
July 2 —	7:00 — 9:00 p.m.	Second Term Registration
July 18 —	10:15 a.m.	Graduation and Closing Service

ADVANCED STUDY PROGRAM

First Term: June 15 — July 2

7:50 — 9:35

10:15 — 12:00

Portraits of Preaching in the Gospels
(1.5) Raddatz
Choral Preludes of Bach — Orgelbuechlein
(1.5) Anderson

Thoughts and Religions of
China and Japan (1.5) Olsen
Exemplars of Method in Christian
Education (1.5) Barnes

Second Term— July 2 — July 18

Portraits of Preaching Among the Apostles
(1.5) Raddatz
Ethics of the Christian Teacher
(1.5) Frey

Thoughts and Religions of India
(1.5) Olsen
Liturgical Choir School:
Introits-Gradual-Alleluias-
Hymn of the Week (1.5)
Backer

WORKSHOPS — ON CAMPUS 1975

June 16 — 27	Diagnosis and Remediation of Reading Difficulties — two weeks — 3 cr. Wessel
June 16 — 27**	Audio-Visual Materials for Communicating the Gospel — two weeks — 3 cr. Fischer
June 30 — July 4	Math Laboratory Activities for the Intermediate Grades — one week — 1.5 cr. Micheel
June 30 — July 4	Teaching in Multigrade Classrooms — one week — 1.5 cr. Isch
July 7 — 18**	Religious Education for the Mentally Retarded — two weeks — 3 cr. Barnes
July 7 — 18	Trends in Teaching Language Arts — two weeks — 3 cr. Arras

**These workshops may also be taken for Advanced Study Program credit.

WORKSHOPS — OFF CAMPUS — Milwaukee Area — 1975

July 7 — 11	Workshop for Supervising Teachers — one week — 1.5 cr. Wessel
July 21 — Aug. 1	Religious Education for the Mentally Retarded — one week or two weeks — 1.5 or 3 cr. Barnes

Registration for each workshop will be held on the night before the workshop begins from 8:00 to 9:00 p.m. in OLD MAIN.

Additional Information and applications may be secured by writing:

Prof. George Heckmann
Director of Special Services
Dr. Martin Luther College
Box 417
New Ulm, Minnesota 56073

Asleep in Jesus

Teacher Herman Fehlaue 1912-1975

Herman Otto Fehlaue, son of Mr. and Mrs. Emil Fehlaue, was born in Vergas, Minnesota, on September 18, 1912. In 1935 he graduated from Dr. Martin Luther College, teaching in Christian day schools for 33 years before his retirement in 1968.



He taught at schools in Appleton, Wisconsin; Gibbon, Minnesota; Crete, Illinois; Milwaukee, Ixonia, and Berlin, Wisconsin; Ottertail, Minnesota; Corder, Missouri; Watertown, Minnesota; and finally at Trinity Lutheran School in Nicollet, Minnesota.

Upon his retirement because of ill health, he moved to Winthrop, Minnesota, and later to New Ulm, where he and his wife, the former Blondina Damlo, whom he married on June 24, 1942, became members of St. John's Congregation.

Despite his illness, Mr. Fehlaue was quite active during the years of his retirement. After having spent a normal day, he was suddenly stricken with a fatal heart attack in his home on the evening of February 10, at an age of 62 years, 4 months, and 23 days.

He is survived by his wife; a son Bruce of Baraboo, Wisconsin; two daughters, Elaine of Rochester, Minnesota, and Sandra (Mrs. K.

Kirkpatrick) of Norristown, Pennsylvania; also three brothers and four sisters.

The funeral service was held at St. John's in New Ulm on February 13, with burial in the Lutheran Cemetery. The undersigned conducted the service and used Mr. Fehlauer's confirmation memory verse for the sermon: "The Lord shall preserve thee from all evil; He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore" (Ps. 121:7,8).

F. H. Nitz, Pastor

Pastor William G. Essig 1885-1975

The Lord granted to Pastor William Essig an earthly life of more than 89 years. He was born December 5, 1885, in Brooklyn, New York. The Lord took him to Himself on February 23, 1975, at Benton Harbor, Michigan.

Pastor Essig served in the active ministry for 36 years. His first three parishes (Chinook, Montana: three years; Posen, Michigan: two years; and Sawyer, Michigan: seven years) were members of the Missouri Synod. In 1920 he accepted the call to St. Paul's Congregation in Stevensville, Michigan, where he remained until his retirement in the year 1943. For many years after his retirement he helped out in his former congregation and in neighboring congregations.

Surviving are three sons: Rev. Ernest Essig, Fair Grove, Michigan; Rev. Raymond Essig, Cadillac, Michigan; Professor Erhard Essig, Fort Wayne, Indiana; a daughter, Mrs. Edgar Lockwitz of Stevensville, Michigan; 11 grandchildren and 6 great grandchildren. His wife, the former Minnie Kirchner, preceded him in death in 1947.

The funeral service was held in St. Paul's Church at Stevensville, on February 25, 1975, with the undersigned delivering the message on the basis of I Corinthians 15:10, "But by the grace of God I am what I am, and His grace which was bestowed upon me was not in vain. But I labored more abundantly than they all, and

yet not I, but the grace of God which was with me." Pastor Herbert Kuske, associate pastor of St. Paul's, conducted the altar service at church and the committal service at the Stevensville Cemetery.

H. J. Zink

Teacher Ruby Reich 1906-1975

Miss Reich's life as a Christian woman and her professional life as a teacher in the Christian day school were spent almost exclusively within the fellowship of St. Mark's Congregation at Watertown, Wisconsin.

Born in Watertown on February 11, 1906, the daughter of Herman Reich and his wife, Martha nee Stark, she was baptized at St. Mark's



on February 22 and given the name Ruby Augusta Mathilda. It was also at St. Mark's that she was confirmed in the year 1920.

After graduating from the preparatory department of Northwestern College at Watertown, she began her career of teaching first grade at St. Mark's, a career that spanned 44 years and three generations of children. After retiring from full-time teaching, she taught part time for a short while at St. Paul's Lutheran School, Ixonia, Wisconsin.

Miss Reich died at Watertown on Monday, March 3, 1975, at an age of 69 years. A brother and his wife, Mr. and Mrs. Larry Reich, are the only immediate survivors.

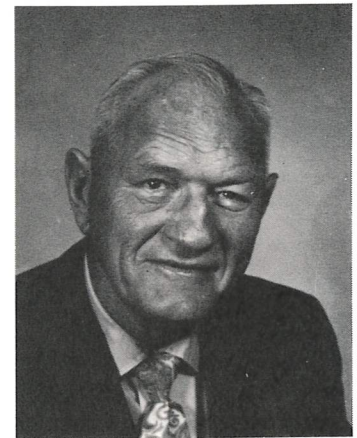
Her funeral service at St. Mark's on March 6 was enhanced by the singing of St. Mark's Christian day school children. Pupils of the lower four grades opened the service by singing "Glory be to Jesus," and the boys and girls of the upper four grades closed the service with "I Know That My Redeemer Lives." Pastor Myron Kell of St. Mark's comforted those in attendance with Job's words on the resurrection, as

recorded in Job 19:24-27. He also officiated as her body was laid to rest in the Lutheran Cemetery.

This teacher's memory lives on in the hearts of her many coworkers and in the lives of the hundreds of children whom she was privileged to instruct and to direct to their Savior Jesus Christ. With them we pause to say, "Jesus lives! The victory's won!"

Pastor Luther Voss 1895-1975

Luther Martin Voss left the Church Militant and entered the Church Triumphant on March 9, 1975, after a full and richly blessed life of fourscore years.



His life began on February 26, 1895, when he was born to Charles and Magdalena (nee Hinz) Voss in New London, Wisconsin. After his confirmation in Emanuel Lutheran at New London, he enrolled at Northwestern in Watertown to prepare for the holy ministry. He interrupted his studies to enter military service in September, 1917, and served in the U.S. Army until February, 1919, including overseas duty in France. His military service was to have a strong influence on the course of his ministry. Graduating from the Wauwatosa Seminary in June, 1922, he followed the Lord's call to Florence, South Dakota.

In January, 1925, he began his work in the Milwaukee area, where he was instrumental in organizing several congregations. He served Good Shepherd Congregation from

its inception until 1942 and then Ephrata until 1950. His intense desire to serve men in the military service with the Gospel led him to accept our Synod's call as civilian chaplain during the Korean conflict. For two years he served at Camp Rucker, Alabama, Fort Benning, Georgia, and at other military installations. In 1952 he became pastor of Emanuel, St. Paul, Minnesota, where he served until 1956, when he became assistant to his son at Siloah Lutheran in Milwaukee.

His ministry there ended when he again heeded the call of the Spiritual Welfare Commission and became our Synod's first civilian chaplain to serve overseas in the Far East, particularly in Vietnam, from Christmas 1965 to August 1967. Upon his return from Vietnam, he

continued as civilian chaplain at the naval base in Norfolk, Virginia. There he ended his ministry as it had begun, by serving in the establishment of a new mission congregation.

Pastor Voss retired from the active ministry in 1970, later serving vacancies in Milwaukee and in California. He remained active to the end, preaching on February 9, the Sunday before his 80th birthday, and for a Lenten service on February 19.

Pastor Voss also served the church at large as visiting elder and as a member of various boards, among them that of the Northwestern Publishing House, Wisconsin Lutheran Seminary, and Lutheran Institutional Ministry.

A constant companion, even for eight months in Southeast Asia, has

been his wife, Magdalene nee Berndt, to whom he was married on April 18, 1923. Their marriage was blessed by three children, one of whom, Elaine, predeceased her father. Surviving are Mrs. Voss; one son, the Rev. Robert J. Voss; one daughter, Mrs. Ruth Demcak; 10 grandchildren; three sisters and three brothers.

The funeral service was conducted at St. James Church, Milwaukee, Wisconsin, on March 12, 1975. Pastor Waldemar Pless preached the sermon on II Thessalonians 2:16, 17, pointing out "The Precious Comfort of a Christian Faith." President Oscar J. Naumann also addressed the audience briefly. Burial was at Graceland Cemetery with Pastor W. Hoffmann of Siloah Church reading the committal.

W. O. Pless

Direct from the Districts

Arizona

Fifty Golden Years

On Sunday, February 2, 1975, the Rev. and Mrs. E. Arnold Sitz of Tucson, Arizona, observed their 50th wedding anniversary. At a service in Grace Church, the Rev. Victor Prange, son-in-law of Pastor and Mrs. Sitz, addressed the jubilarians, the family, and friends who had gathered for the occasion. Some 300 people attended the reception which followed.

It was in September, 1923, that Missionary Sitz, then serving the Carrizo Canyon Station on the Ft. Apache Reservation, accepted a call to Tucson to assist Pastor Wm. Beitz at Grace Church and to teach in the day school. When Pastor Beitz accepted a call to Rice Lake, Wisconsin, in December, 1924, Pastor Sitz was called to succeed him in Grace Church. He continued as pastor of Grace Church until his retirement on April 30, 1972.

Pastor Sitz was united in marriage with Miss Frieda Koehler of Wauwatosa, Wisconsin, on February 6, 1925.

All of their married life has been spent in Tucson. The Lord blessed them with eight children — six daughters, one of whom died in 1936, and two sons.

Grace Congregation and its pastor, the Rev. Mark L. Hallemeyer, wish Pastor and Mrs. Sitz the Lord's continued grace and blessing.

California

Farewell and Welcome

A moving farewell was arranged by the members of Peace Church of Santa Clara on Sunday, January 26, 1975, for the Rev. Robert H. Hochmuth and his family. He had been called as their first pastor in 1959 and thereby became "father" of the Synod's northern California churches, which now number 14. He is also chairman of the California Mission Board.

On Sunday, February 2, at 4:00 P.M. and 120 miles to the northeast in the state capital, Sacramento, Pastor Hochmuth was received as minister of St. Andrew Church. The service was conducted in Holiday Inn

South where the congregation regularly worships at 10:00 A.M. Sundays. St. Andrew's was founded a year ago by the Rev. Hugo W. Warnke, mission developer, who is now serving a nucleus of believers in Reno, Nevada. The pastor-elect was installed by the Rev. Armin K. E. Keibel of Concord, with the Rev. David J. Valleskey of San Jose preaching on "A Seasoned Pastor's One-sentence Summary of his Ministry," based on St. Paul's statement at Miletus in Acts 20:24. Seven other pastors and three church elders assisted, 260 members and visitors attended, and the adult and school children's choirs from St. Mark's in nearby Citrus Heights participated.

Conference at Carlsbad

Thirty-four pastors and 12 visitors attended the California Pastoral Conference January 27-28, 1975, in Beautiful Savior Church of Carlsbad, 30 miles north of San Diego, to hear Prof. Wilbert R. Gawrisch of our Seminary lecture on "Eschatological Prophecies and Current Misinterpretations." He presented the history, unscripturality and destructiveness of millennialism and other end-of-the-world heresies, and then gave the Bible's own interpretation of prophecies relating to the New Testament Church, the arrival of the Antichrist, and the signs of the times.

The California High School Committee reported on the completion of its Association's constitution and stated that slides and tracts were being processed for promotion in the congregations. The Association has 750 members, who have contributed some \$9,000 since its inception one year ago.

Under Construction

Mt. Calvary in Redding recently celebrated the 10th anniversary of its first worship service and broke ground for a second unit to serve as its sanctuary. . . . A third unit, an auditorium-classroom building, is going up on the property of Reformation Church in San Diego. . . . St. Paul's Congregation in Honolulu is considering the purchase of an old church structure which, due to extremely high real estate valuation in Hawaii, costs more than a comparable new one stateside.

Sowing the Seed

A Japanese woman was recently confirmed by Pastor Manfred J. Lenz of Thousand Oaks. Used in the course of instructions were a bilingual New Testament, a Japanese translation of Luther's Small Catechism, and other materials obtained from our Seminary in Japan. A half-hour program, *Word of Life*, sponsored by two of our San Fernando Valley churches, St. John of Tarzana and Messiah of North Hollywood, is heard Sundays at 9:00 P.M. over station (KGIL/1260). It offers a sermon, sacred music, Bible answers to today's questions, and announcements.

Northern Wisconsin

Twenty-five Years at Princeton

For the past 25 years it has been the privilege of Pastor Walter L. Strohschein to serve St. John's Congregation at Princeton, Wisconsin. A special service of thanksgiving to God was planned by the congregation and was held on December 1, 1974. The Rev. Waldemar Pless, pastor of St. James Church, Milwaukee, was the guest speaker. The liturgy was conducted by Pastor Paul Kolander of Montello, Wisconsin. After the ser-

vice the congregation presented its pastor a gift of appreciation.

Ordained on July 13, 1930, at St. John's Lutheran Church, Buffalo, Minnesota, Pastor Strohschein served the Trinity-Immanuel parish at Dundee and Campbellsport, Wisconsin, until November of 1949. At that time he accepted the call from St. John's at Princeton.

Not only has Pastor Strohschein been a faithful servant of his congregation but also of the church at large. From 1950 to 1952 he served the Northern Wisconsin District as president. He was a visiting elder of the Winnebago Pastoral Conference for 23 years and a member of the Synod's Board of Trustees for several years.

A First

February 28, 1975, was a happy day for basketball fans at the Lutheran High School Invitational Basketball Tournament held at the Winnebago Lutheran Academy in Fond du Lac. Participating for the first time were our young Apache brethren from East Fork Lutheran High School in Arizona. The team and its coaches, Werner Lemke and Reg Riesop, were welcomed with a tremendous ovation.

The "Eagles" from East Fork gave a good showing in the games they played. The championship trophy, however, went to the "Lancers" of our Lutheran High School in Manitowoc. In the final game they were victorious over Lakeside Lutheran from Lake Mills, Wisconsin.

The trip for our young fellow Christians from Arizona was made possible by the gifts of several individuals. The principal of the East Fork high school is Mr. Arthur Meier.

Western Wisconsin

40th of Pastor William Lange

St. Paul's of Wisconsin Rapids, Wisconsin, observed the 40th anniversary of Pastor William Lange's ordination on February 2, 1975. The Rev. R. P. Otto, a classmate, preached the anniversary sermon. The service was followed by a dinner and

social program in the school's all-purpose room.

Pastor Lange served Valley City, Marmouth, Bierman, and Ives, all in North Dakota, from 1935 to 1939. He then served the Lord at Gary, South Dakota, from 1939 to 1946. From 1947 to 1955 he was pastor of Grace Lutheran in La Crosse, Wisconsin, and from 1955 to 1956 at Zion, Sanborn, Minnesota. Since 1956, Pastor Lange has served as pastor of St. Paul's, Wisconsin Rapids.

During his pastorates the jubilarian has served the Synod and the Districts in various capacities. At present Pastor Lange is vice-chairman of the Synod's Stewardship Board, chairman of the Western Wisconsin District Stewardship Board, visiting elder of the Wisconsin River Valley Conference, and secretary of the District Mission Board.

Pastor and Mrs. Lange also observed their 40th wedding anniversary on the same occasion.

75th at Wisconsin Rapids

St. Paul's Ev. Lutheran Church, Wisconsin Rapids, Wisconsin, celebrated its 75th anniversary during 1974 in a series of services in which sons of the congregation occupied its pulpit. St. Paul's was organized in 1899 and today numbers 1590 souls, of whom 1160 are communicants.

In the anniversary service on June 23, the Rev. Alfred Walther of Milwaukee delivered the sermon. The Rev. Lyle Lange of Escondido, California, spoke at the reunion service on June 30. On Mission Sunday, August 11, the Rev. David Pagel of Ramsey, New Jersey, brought encouragement from God's Word. The Rev. Burton Stensberg of Schofield, Wisconsin, proclaimed the Word at the rededication service on November 17. To mark its anniversary, the congregation had replaced a dossal curtain in the chancel with a stained glass window.

St. Paul's has been a member of the Wisconsin Synod from the very beginning. It has also maintained a Christian day school for most of its 75 years of existence.

The following pastors have served the congregation over the past 75

years: G. Baum, Wm. Nommensen, G. M. Thurow, A. P. Sitz, E. H. Walther, and, since 1956, the Rev. William Lange.

Western Wisconsin

Portable Chapel Dedicated at Rockford

February 16, 1975, will be a day long remembered by the members and friends of Peace Lutheran in Rockford, Illinois, for it was the day on which Peace dedicated its first worship facility. During the three years of its existence, Peace had been holding services in a Boys' Club.

Last fall plans were initiated to obtain a portable chapel. After some delay, the chapel arrived in two sections from the factory in Tomah, Wisconsin, and was then assembled on the property which Peace Church owns on the northeast side of town.

Pastor Kenneth Gast of Tomah, who helped Peace organize in January, 1972, delivered the afternoon dedication sermon. His theme, "The Lord Establishes Peace," was based on Haggai 2:4-9. The members of Peace and its pastor, the Rev. Thomas Hilliard, were encouraged to be strong in the Lord and to remember that it is He who will build Peace in Rockford.

The history of Peace clearly displays the working of the Lord. Within three years, Peace Congregation has obtained its own property, its own pastor, and now its own chapel. With the Lord's help the future will be just as productive.

All readers are invited to attend services in our Synod's newest portable chapel when they are in the vicinity of Rockford and to join the members of Peace in singing the Lord's praises.

Corrections

In Miss Sperling's obituary (page 62, February 23) it is stated that Prof. Carl Schweppe was a pupil of hers. Actually he was a pupil in the upper grades at St. Paul's School, St. James, Minnesota, when she was a teacher in the lower grades.

In *Studies in God's Word* (page 84, March 23) a negative was unfortunately lost. The first full sentence in column 3 should read: "To be sure, we need food on the table and a roof over our head, but that is *not* the sole objective of our life here on earth."

If you are filing your copies, please make the above corrections.

NOTICE THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet on April 30 and May 1, 1975, in the Synod Administration Building, 3512 W. North Avenue, Milwaukee, Wis. 53208. The first session is to begin at 9 A.M. CDT.

All reports that are to be included in the Book of Reports and Memorials for our 1975 Convention should be ready for distribution to all members of the Council at this meeting. Those preparing reports are asked to make 100 copies.

Our constitution stipulates that any memorials that are addressed to the Synod's convention "shall be presented in writing to the President not later than the May meeting of the Synodical Council" if they are to appear in the Book of Reports and Memorials.

The preliminary meetings of various boards, committees, and commissions should be called by their respective officers.

Oscar J. Naumann, President

NOMINATIONS Northwestern Lutheran Academy

The following have been nominated to teach in the field of science and assist in athletics at Northwestern Lutheran Academy, Mobridge, South Dakota.

Mr. Richard Ash	Manitowoc, WI
Prof. Myron Duin	New Ulm, MN
Mr. Richard Everts	Grand Island, NE
Rev. Thomas E. Frey	Monticello, MN
Mr. David Halldin	Kenosha, WI
Mr. Paul Hartwig	Appleton, WI
Mr. Lawrence Hollenbeck	Ithaca, MI
Rev. Theodore Horneber	Slinger, WI
Mr. Steven Jaeger	Mankato, MN
Mr. Alan Jeffers	Saginaw, MI
Mr. Donald Korn	Yankton, SD
Prof. Gerald Mallmann	Kenosha, WI
Mr. Joel P. Mischke	Owosso, MI
Mr. Lester Mull	Wauwatosa, WI
Mr. Theodor Nommensen	Rhineland, WI
Mr. Ralph Rabenberg	Norfolk, NE
Rev. George Rothe	Brown Deer, WI
Mr. Lyle Schneider	Neenah, WI
Mr. LaVerne Schultz	Halsey, NE
Mr. Roger Sievert	Phoenix, AZ
Prof. Eugene Strusz	Appleton, WI
Mr. Arlyn Wollenburg	Lake Mills, WI

Pertinent information concerning the qualifications of these nominees must be in the hands of the undersigned no later than April 21, 1975.

Pastor Dennis A. Hayes, Secretary
1729 S. Sherman Avenue
Sioux Falls, South Dakota 57105

OFFER

St. John's Lutheran Church, Oak Creek, Wisconsin, herewith offers any mission congregation a used Communion set free of charge. Those interested are to write to the president of the congregation: Mr. Harold Schrubbe, 10711 7 Mile Road, Franksville, Wisconsin 53126.

CHOIR ROBES AVAILABLE

Emmanuel First Ev. Lutheran Church, Lansing, Michigan, has 40 used maroon choir robes available for transportation costs to any WELS mission congregation(s). Write Pastor Daniel M. Buske, 222 W. Kilborn St., Lansing, Michigan, 48906; or phone (517) 487-0848.

INSTALLATION

(Authorized by the District Presidents)

Pastor:

Weber, Richard F., as pastor of First Lutheran, Lake Geneva, Wisconsin, on March 9, 1975, by F. Kosanke (SEW).

CHANGES OF ADDRESS

(Submitted through the District Presidents)

Pastors:

Hochmuth, Robert H.
10 Brentford Circle
Sacramento, CA 95823

Weber, Richard F.
1212 Horace St.
Lake Geneva, WI 53147

Teacher:

Sievert, James
3144F Panorama Road
Riverside, CA 92506

CALENDAR OF CONFERENCES MICHIGAN

COLONIAL PASTORAL CONFERENCE

Date: April 22-23, 1975; 9:00 a.m. Communion service.
Place: Messiah Ev. Lutheran Church, Hartford, Connecticut (K. Gurgel, host pastor).

Preacher: R. Hahn.

Agenda: Exegesis of Hebrews 6:4-8; P. Kelm; *Augsburg Confession*, Art. IV; D. Scherbarth; The Use of the Critical Apparatus of the Nestle Greek Text of the New Testament; D. Priebe.

D. Pagel, Secretary

DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 17-18, 1975.

Place: Michigan Lutheran Seminary, Saginaw, Michigan.

Agenda: Conference Theme: "Many Members, Yet One Body"; Exegesis of I Corinthians 12:12-27; J. Brug; Called Workers Filly Joined Together (Pastor's Role in School, Teacher's Role in Church); D. Brohn; Called Workers and Laity Filly Joined Together; D. Tomhave; Reports by chairmen of District Boards (Lay delegates of the District to Synod Convention in August are to be present on second day of conference).

Communion Service: Christ Ev. Lutheran Church, Saginaw, Michigan, 7:30 p.m., June 17 (G. Schroer, host pastor).

Preacher: K. Roehl (H. Buch, alternate).

Accommodations: Room and board available at Michigan Lutheran Seminary. If you do not receive information before end of April, please contact the undersigned.

J. Westendorf, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR PASTORAL CONFERENCE

Date: April 29-30, 1975; opening devotion at 10:30 a.m. (Eastern).

Place: Immanuel Lutheran, Sault Ste Marie, Michigan; R. Frohmader, host pastor.

Communion Service: April 29, 7:30 p.m. (Eastern).

Preacher: W. Steffenhagen.

Agenda: Exegesis of Genesis 47; K. Kuenzel; *Consensus facit Matrimonium*; D. Tills; *Deutsche Messe*; J. Hering; Exegesis of Galatians 1; J. E. Lindquist; Article V of the *Augsburg Confession*; "Of the Ministry"; J. Wendland; Text Study for Pentecost; A. Meyer; Reports: Visiting Elder and Parish Education; Questions of Casuistry.

Note: Excuses and need for lodging should be sent to the host pastor.

K. Kuenzel, Secretary

SOUTH ATLANTIC

SOUTH CENTRAL CONFERENCE

Date: April 28, 1975.

Communion Service: 7:30 p.m., April 28.

Place: Christ Lutheran Church, E.L.S., 316 Tibet Avenue, Savannah, Georgia (H. Vetter, host pastor).

Preacher: J. Guse (J. Meyer, alternate).

Agenda: A study of *Gesetzlich Wesen Unter Uns*, R. Waack; Exegesis of Daniel 7; R. Busch; Study of *Augsburg Confession*, Article I & II; Sermon Review; H. Vetter; Cases of Casuistry.

R. Busch, Secretary

SOUTHEASTERN WISCONSIN

CHICAGO-SOUTHERN JOINT PASTORAL CONFERENCE

Date: May 13, 1975.

Place: First Lutheran, Elkhorn, Wisconsin; F. Kosanke, host pastor.

Preacher: R. Ziebell (G. Boldt, alternate).

Agenda: Exegesis of I Peter 5; L. Luchterhand (Exegesis of II Peter 1; L. Nolte, alternate); Gospel Reductionism; R. Voss (How Might We Give Catechetical Instruction New Life and Meaning; J. Braun, alternate).

K. E. Schroeder, Secretary

WESTERN WISCONSIN

CENTRAL PASTOR-TEACHER CONFERENCE

Date: April 28, 1975; 9:00 a.m.

Place: Salem Lutheran, Lowell, Wisconsin.

Preacher: R. Hartman (alternate: R. Reede).

Agenda: How the Parish Can Best Provide for the Christian Education of the Special Child; Panel Discussion: Mr. A. Woldt, Mrs. R. Voss, Prof. P. Eickmann; The Separation of Church and State as it Relates to our Christian Education Program; Prof. W. Gawrisch.

G. Pieper, 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 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.

Alabama	Mobile
Alaska	Fairbanks*
Arizona	Northwest Tucson* Paradise Valley*
California	Fremont Modesto* Sacramento Sierra Madre Stockton*
Colorado	Arvada/Westminster Greeley*
Florida	Beverly Hills Engelwood*
Illinois	Bloomington/Normal Crystal Lake Schaumburg* Springfield* West Chicago
Iowa	Dubuque
Michigan	Shenandoah* Gaylord* Grand Ledge* North Pontiac Romeo Taylor Twp. Eagan Twp.* Owatonna Columbia North Kansas City* N. St. Louis County St. Charles County*
Minnesota	Scottsbluff*
Missouri	Reno* Sante Fe* Long Island Syracuse* Western N. Y. State* Mansfield* Altoona* Lehigh Valley* Mitchell Beaumont* Lubbock* Temple Spokane Valley* Vancouver Ashwabenon* Middleton* Prairie du Chien* Edmonton* Pembroke*
Nebraska	
Nevada	
New Mexico	
New York	
Ohio	
Pennsylvania	
South Dakota	
Texas	
Washington	
Wisconsin	
Alberta	
Ontario	

*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
3512 W. North Ave., Milwaukee, Wis. 53208

EXPLORATORY SERVICES

SYRACUSE, NEW YORK

Exploratory services are being conducted in Syracuse, New York, at the Holiday Inn on Buckley Road at exit 36 on the New York State Thruway and Interstate Route 81. Services are bi-weekly at 3:00 p.m. followed by adult Bible class. For more information call Mr. Kenneth Becker of Baldwinsville at (315) 635-3688 or Pastor Erich W. Waldek of Schenectady, New York, at (518) 399-3046.

RENO, NEVADA

Exploratory services at Reno, Nevada, are being conducted at Holiday Inn South, 5851 S. Virginia, in Tahoe Room No. 5. Sunday school meets at 10:00 a.m., followed by worship services at 11:00 a.m. The group is served by District Mission Developer, the Rev. Hugo M. Warnke, 1220 Berrum, Apt. F, Reno, Nevada 89502. Those interested may contact him by calling (702) 825-3292.

NORTH KANSAS CITY, MISSOURI

Exploratory services are being conducted in North Kansas City, Missouri, at the Englewood Elementary School, Englewood and N. Oak Trafficway. Services begin at 7:00 p.m., with Sunday school at 6:00 p.m. For more information, or to submit the names of prospects, please contact: Pastor Paul S. Soukup, 9530 Perry Lane, Overland Park, Kansas 66212; phone: (913) 888-6293.

PETALUMA (MARIN CO.), CALIFORNIA

Preaching services are being conducted Sundays at the Seventh Day Adventist Church, 2695 Petaluma Blvd. Sunday school is scheduled for 9:00 a.m. and worship at 10:00 a.m. Pastor A. Young may be contacted by calling (707) 762-5386.

NAMES WANTED

CAMBRIDGE, MINNESOTA

Please send names of any WELS members or prospects in the Cambridge, Minnesota, area to: Mr. and Mrs. John Luedtke, 423 NW 4th Ave., Cambridge, Minnesota 55008, phone (612) 689-4478; or to Mr. and Mrs. Harold Mead, 854 So. Birch St., Cambridge, Minnesota 55008, phone (612) 689-4350.

DAYTONA BEACH — HOLLY HILL ORMUND BEACH — PORT ORANGE, FLORIDA

The South Atlantic District Mission Board requests the names of WELS families and others who might be interested in WELS services in the above named areas. Send such information to Pastor John F. Vogt, 2140 St. John's Bluff Road, Jacksonville, Florida 32216.

SARASOTA — SOUTHGATE, FLORIDA

The South Atlantic District Mission Board requests the names of WELS families and others who might be interested in WELS services in the above named areas. Send such information to Pastor James Vogt, 3012 18th Ave. W., Bradenton, Florida 33505.

TIME AND PLACE

RAMSEY, NEW JERSEY Change in Worship Location

Triune God Lutheran Church, the WELS mission in Bergen County, New Jersey, is now holding its worship services at the Cavallini School, West Saddle River Road, Upper Saddle River, N.J. Sunday school and adult Bible class are at 9:30 a.m., and worship service at 10:30 a.m. Please send names of prospects in the metropolitan New York City area to Pastor David Pagel, 218 E. Crescent Avenue, Ramsey, N.J. 07446 (Phone 201-825-3816).

MARIN COUNTY — SAN RAFAEL — NOVATO, CALIFORNIA

Living Word Ev. Lutheran Congregation is presently being served by Pastor Gerald Geiger of Belmont. Plans are under consideration for a change of time and meeting place. Local people are asked to contact: Major Irvin Swett, phone 883-6707, or Mr. Bruce Marggraf, phone 456-8379.

SANTA BARBARA, CALIFORNIA

Martin Luther Congregation is meeting at 487 N. Turnpike Rd. Worship service at 8:30 a.m. Sundays, followed by Sunday school at 9:30. Pastor S. Degner may be contacted by calling (805) 687-1943.

ROCKFORD, ILLINOIS

Peace Lutheran Church of Rockford, Illinois, has moved from Harlem Boy's Club on Elm and Evans (Yearbook, page 59) to its own facilities at 5183 Pebble Creek Trail (one mile east of Alpine on Riverside). Time of service remains at 10 a.m. Pastor is the Rev. Thomas Hilliard, 3634 Rural St., Apt. 1, Rockford, Illinois 61108, Phone: (815) 226-9805.

SACRAMENTO, CALIFORNIA

Saint Andrew Lutheran is meeting at the Southgate Day Care Center, 4508 Brookfield. Sunday school is at 9:00 a.m. and worship at 10:00 a.m. Pastor of the congregation is R. Hochmuth; phone (916) 392-2476.

MOBILE, ALABAMA

The WELS mission congregation in Mobile, Alabama, is Living Word Ev. Lutheran. It is presently worshipping in the Belmany Funeral Home chapel, 100 S. Beltline Highway, Mobile. Worship service is 10:00 a.m. each Sunday. Please forward all names and requests for information to Vicar Steven Lawrenz, 216 Berwyn Dr. W, Apt. 66, Mobile, Alabama 33608.

COMING TO LOUISIANA?

Come worship with us at King of Kings Lutheran Church, Alexandria, Louisiana, when touring the South. Presently we are worshipping at the Rapides Bank and Trust Co., Jackson Street and MacArthur Drive. Worship services are at 10:00 a.m. and Sunday school and Bible class at 11:00 a.m. Services are conducted by the Rev. A. L. Schmeling, 2203 Magnolia Lane, Alexandria, Louisiana 71301 (phone: 318-448-1147).

SEATTLE COLLEGIANS

Do you know of any college-age persons living in or near Seattle, Washington? If so, Lutheran Collegians would appreciate hearing about them. Lutheran Collegians meets every week and is seeking to contact all interested students or young working persons who wish to worship the Lord with us and to share in our varied activities. Please send the names to: Mr. Richard Schwartz, President of Lutheran Collegians, 4734 15th Avenue N.E., Seattle, Washington 98105; or to: Pastor Luther Weindorf, Chaplain of Lutheran Collegians, 11051 Phinney Avenue N., Seattle, Washington 98133.

PASTORAL CARE FOR WELS MEMBERS AT MARSHFIELD, WISCONSIN

This is a special reminder for members of WELS who may be hospitalized at St. Joseph's Hospital while undergoing treatment at the Marshfield Medical Center. Please notify the Rev. Gerhardt Lambrecht at (715) 676-3980 if you desire the pastoral visits of a pastor of our Synod. He will be available to serve when called upon. Failure to notify Pastor Lambrecht will result in WELS patients at the facility receiving pastoral visits and being offered Communion by a general Protestant chaplain. For more information call or write: Pastor Gerhardt Lambrecht, Route 2, Marshfield, WI 54449.

CAMPUS MINISTRY — PROVIDENCE

Students attending Brown University, Providence University, or the University of Rhode Island are invited to attend worship services at Good Shepherd Lutheran Church in East Providence, R.I., at 50 Ferris Ave. All correspondence is to be mailed to: Rev. David Scherbarth, 49 Vista Drive, Rumford, R.I. 02916 (phone: 401-434-4078). Services are held each Sunday morning at 11 o'clock with Bible Class at 10:00.

Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Two months ended February 28, 1975

	Subscription Amount for 1974	2/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 317,513	\$ 52,919	\$ 55,511	104.9
Dakota-Montana	209,992	34,999	27,659	79.0
Michigan	1,059,169	176,528	161,512	91.5
Minnesota	1,104,369	184,062	215,041	116.8
Nebraska	214,329	35,721	29,875	83.6
Northern Wisconsin	1,183,139	197,190	190,035	96.4
Pacific Northwest	86,485	14,414	14,417	100.0
Southeastern Wisconsin	1,433,238	238,873	202,409	84.7
Western Wisconsin	1,373,071	228,845	220,597	96.4
South Atlantic	59,725	9,954	9,589	96.3
Total — 1975	<u>\$7,041,030</u>	<u>\$1,173,505</u>	<u>\$1,126,645</u>	<u>96.0</u>
Total — 1974	<u>\$6,714,887</u>	<u>\$1,119,148</u>	<u>\$1,026,215</u>	<u>91.7</u>

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended February 28, 1975 with comparative figures for 1974

	Twelve months ended February 28		Increase or Decrease*	
	1975	1974	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$6,793,270	\$6,685,132	\$108,138	1.6
Pension Plan Contributions	87,751	93,806	6,055*	6.5*
Gifts, Memorials and Bequests	97,240	72,714	24,526	33.7
Earnings from Fox Estate	99,001	81,001	18,000	22.2
Other Income	16,790	3,657	13,133	
Transfers from Other Funds	64,341	56,013	8,328	14.9
Total Income	<u>\$7,158,393</u>	<u>\$6,992,323</u>	<u>\$166,070</u>	<u>2.4</u>
Expenditures				
Worker Training — Expenses	\$4,126,872	\$3,670,650	\$456,222	12.4
Worker Training — Income	1,657,364	1,553,777	103,587	6.7
Worker Training — Net	\$2,469,508	\$2,116,873	\$352,635	16.7
Home Missions	1,325,674	1,160,860	164,814	14.2
World Missions	1,194,503	1,095,801	98,702	9.0
Benevolences	842,660	814,475	28,185	3.5
Administration and Services	553,719	508,983	44,736	8.8
Total Operations	\$6,386,064	\$5,696,992	\$689,072	12.1
Appropriations — Building Funds	198,664	233,689	35,025*	15.0*
Appropriations — CEF Program	814,232	792,649	21,583	2.7
Total Expenditures	<u>\$7,398,960</u>	<u>\$6,723,330</u>	<u>\$675,630</u>	<u>10.0</u>
Operating Gain/Loss**	<u>\$ 240,567**</u>	<u>\$ 268,993</u>		

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

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

For the Month of:	Cutoff Date
April	May 7
May	June 6
June	July 7
July	August 7

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

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for April 28-29, 1975.

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.

Carl S. Leyrer, Secretary
Board of Trustees

Dormitory Dedication Northwestern College

The dedication of the new dormitory on the Northwestern College-Northwestern Preparatory School campus has been arranged for Sunday, May 11, 1975, at 4:00 P.M., in connection with a Central Conference observance of the Grace 125 anniversary of the Synod. The service will be held in the college gymnasium. Tours of the new residence hall will be conducted after the service. A buffet lunch will be available in the college dining hall.

We hope that many whose anniversary gifts have made this new facility on the Northwestern campus possible will attend this special observance of Grace 125.

C. Toppe

VOLUNTEERS NEEDED

The Milwaukee Federation of Wisconsin Ev. Lutheran Synod Churches is again sponsoring three weeks of Christ-centered camping for boys and girls. A STAFF IS NEEDED before we can accept camper registrations. Any Synod member, 16 years of age or older, interested in serving on the staff please contact the camp managers: Chuck and June Jones, Route 2 — Troy Terrace, Eagle, Wisconsin 53119. Phone: (414) 594-2317.