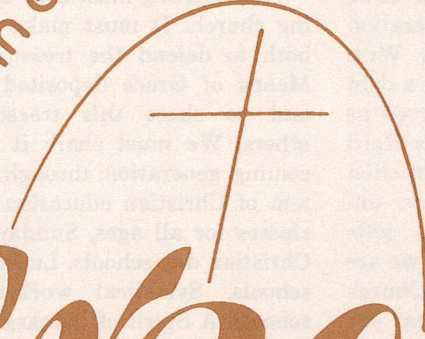


The Northwestern

Lutheran

May 18, 1975

Wisconsin Evangelical Lutheran Synod



Grace

125



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Briefs by the Editor

In 1975, there are a number of us who are fifth and sixth generation Wisconsin Synod Lutherans. With that kind of a history, we owe a debt of gratitude to those who served us with so rich a banquet of God's Word in their sermons and instruction classes, and to the countless unknowns whose prayers and gifts made this possible. Above all, we are indebted to the Lord of the Church who in His grace saw to it that our church body became truly confessional.

Immigrants came to the United States in many waves. Some came for religious reasons. Most of the forefathers of our Synod did not. They looked upon this country, and at the time especially upon Wisconsin, as a wonderful place for Germans to make a go of it economically. For a moment they forgot that sin and death had come along. The hardships of the frontier caused many to die young, others to age fast. But God used even this to lead our families into a closer relationship with Him. In many of our cases, the Wisconsin Synod was already here to welcome us, to comfort us when we buried our dead, to baptize and instruct our children, and to feed us richly with God's Word in our mother tongue. Where the memory of this was kept alive, there is special gratitude today, but again especially to the Lord who placed His grace at our disposal through our church even while still in its infancy.

Over the years, we have become comfortable in our church. That has its good side and its bad side. It would be wrong if, as a result, our loyalty were to the Synod rather than to the Law and Gospel proclaimed through our Synod. It would be equally false to look upon our church body as our private resting place or our own little club.

Thanksgiving must keep us a working church. It must make us ready both to defend the treasure of the Means of Grace deposited with us and to share this treasure with others. We must share it with the coming generation through our system of Christian education — Bible classes for all ages, Sunday schools, Christian day schools, Lutheran high schools, Synodical worker-training schools. A Spirit of thanksgiving will also move us to share it with those outside through our evangelism and mission efforts. We are, after all, not lords of the church, but the Lord's witnesses. In the measure in which we meet this assignment, we will be showing ourselves truly grateful for God's marvelous grace.

The world in which God has placed us to do this work is basically no different than the world in which our ancestors lived. The first president of our Synod bemoaned the increasing wickedness in the State of Wisconsin. We find ourselves living in the same violent society — "in," but not "of." We still have the Gospel message, and we have members who through that Gospel have been filled with the spirit willing to meet the most basic need of our fellow men, the need for a Savior.

This commemorative issue of *The Northwestern Lutheran* will give evidence of that as we seek to capture the spirit of our ancestors and then accompany young Wisconsin Synod Lutherans on a third evangelism-vacation or accompany a Wisconsin Synod nurse on her rounds in Central Africa. Reacting to the violent world in which we live in 1975, we Wisconsin Lutherans seek to bring to men that peace which surpasses all understanding, the peace that is in Jesus Christ.

*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 Logo depicted on the cover is the emblem selected to stress what we of the Wisconsin Ev. Lutheran Synod consider most important as we observe our 125th anniversary. It is God's grace — a grace totally undeserved. Our prayer is that God continue to shower His grace upon us and move us to share it with others.

THE NORTHWESTERN LUTHERAN

Grace,

Mercy, and Peace from God the Father and the Lord Jesus Christ, our Savior!



O. J. Naumann

Oh, that I had a thousand voices
To praise my God with thousand tongues!
My heart, which in the Lord rejoices,
Would then proclaim in grateful songs
To all, wherever I might be,
What great things God hath done for me.

Our Wisconsin Evangelical Lutheran Synod has been richly blessed through God's grace and mercy during these past 125 years.

As Jesus promised His disciples, so He also sent into our hearts the Comforter, His Spirit of truth, who has led us into His truth. For this we owe Him eternal praise and thanks.

It is His grace alone that has kept us in faith and in the confession of His saving Word. It is He who has made us and not we ourselves. We are His people and the sheep of His pasture.

Who would not rejoice and be glad under the care of the Good Shepherd who laid down His life for His sheep! When we follow where He leads and continue to listen to His voice, we are truly at peace and no harm can come near us.

May this Grace 125 year be marked by God-pleasing thanksgiving to Him who has given us all that we are and have! And may our thankofferings serve to send out many more messengers to proclaim God's grace and peace in all the world!

In Jesus' name,

Oscar Naumann
President

Editorials

This Joy Is Ours Today An anniversary of grace is a time for sober thoughts. We cannot remember 125 years of grace to our Synod without repentance for grace not valued or for grace ill used. We cannot think of the future without anxiety because we know that the blessings of grace may be lost also to us. If we do not employ them well, they will be passed on to someone else.

But such reflections dare not displace the joy of thanksgiving that is ours at our Synod's Grace 125. God's favor *does* rest upon us, and His special blessings *are* ours today. Our people are willing to give God's Word first place over man's reasonings. In our churches Christ's redemption takes precedence over social service, and our sermons revolve around the work of the Savior rather than around the accomplishments of men. Our mission to the world is still determined by Peter's word, "There is none other name under heaven given among men, whereby we must be saved." We have not gone down the garden path of ecumenism, yet we have not stinted love and patience to those who have called us brethren. Our faith in Christian education is still strong, and our ministry is still being trained to know God's Word as its first wisdom.

We rejoice in such blessings, but we dare never forget that grace has given them all. Our joy and our gratitude rest, ultimately, on grace alone. In the knowledge of that grace there is no pride taking credit for the blessings of the past and no fear doubting the blessings of tomorrow, but the joy of gratitude today.

Carleton Toppe

Fruits Meet For Thanksgiving The Dictionary of Terms appended to our Synodical catechism defines "grace" as "unmerited favor." As we commemorate the 125th anniversary of the founding of our Synod, it is evident that that word constitutes a happy choice as the theme of our observance. "Grace" (unmerited favor) summarizes in one word the history of our Synod. Favored we are. Meritorious we are not.

Unmerited favor, sincerely appreciated, evokes thanksgiving in the hearts and lives of the favored; and thanksgiving is what we are offering to God for 125 years of grace.

But thanksgiving is acceptable only if it is sincere. Anyone can mouth the words, and in the history of the world many have done just that. God's rebuke to the faithless Israelites of Old Testament times was applied by Jesus to the sanctimonious hypocrites of His own time when He quoted the words of Isaiah: "This people draweth nigh unto Me with their mouth and honoreth Me with their

lips, but their heart is far from Me." God is not necessarily honored by the volume and the number of the organized cheers. He looks at the heart.

Even the hostile scribes and Pharisees showed up among the crowds who came out to hear and see John the Baptist, but John was not impressed. "Bring forth therefore fruits meet (appropriate) for repentance" was his advice to them.

To paraphrase John's admonition, "Fruits meet for *thanksgiving*" are what is called for from us as we sing God's praises for 125 years of grace. The grateful heart knows what those fruits are. From those who have been supplied with the Bread of Life all those years, sounds of praise alone as the fruits of thanksgiving are as inappropriate as a bowl of plastic fruit for the hungry.

Immanuel Frey

Be It Ever So Humble There's no place like home to return to when school is out. But unless things have changed a lot since I attended college, it can also be something of a "trying experience."

Grandma may not be much impressed with one's mastery of the implications of psychological trauma and probably doesn't even know who, or what, Sha-na-na is. It is difficult to converse with younger brothers and sisters who do not know one's inner agonies of developing a comprehensive world view.

Mothers are usually more interested in whether you've "been good" rather than brilliant while away at school. And Dad's way of meeting the critical issues of our day is to sink down with the newspaper after supper and promptly fall asleep. How utterly . . . common!

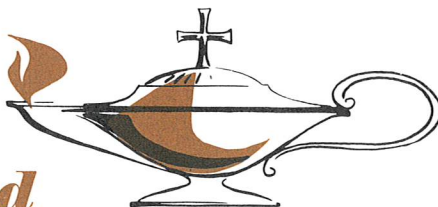
The people of Nazareth had a similar problem. "Is not this the carpenter's son?" they asked. "Is not his mother called Mary?" He was not Dr. Jesus, Professor Jesus, President Jesus, but just Jesus "the carpenter's son." She was not Queen Mary, Lady Mary, but just plain Mary, mother and housewife. The commonplace offended them.

If some famous educator who wrote three books says a thing, how is that superior to the lessons of a Sunday-school teacher who never heard of Freud or Kafka or Kant? If the homecoming queen wears a Jesus' button, is that better than parents who have quietly lived their religion over the years?

The people of Nazareth and the rich man in hell went wrong expecting something more spectacular than mere Moses and the Prophets. Be not offended to find the true treasure still "in earthen vessels."

John Parcher

Studies in God's Word



The Christian and Works (II)

But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God and it was imputed unto him for righteousness; and he was called the friend of God. Ye see then how that by works a man is justified and not by faith only. Likewise also was not Rahab the harlot justified by works when she had received the messengers and had sent them out another way? For as the body without the spirit is dead so faith without works is dead also (James 2:20-26).

Paul is described as "the Apostle of faith", John "the Apostle of love", Peter "the Apostle of hope," and James "the Apostle of works." It is true that James writes much about works, but he also has something to say about faith. For him, as for the others, there is only one way to heaven, through faith in the Savior's sure salvation. When James writes about works, he stresses that a workless faith is a worthless faith, that living faith is powered by and performs for the Savior. Today his *Course on Concrete Christianity* speaks again about "the Christian and Works."

A Raised Knife

Never can Christian life be divorced from Christian faith. Anyone who tries is a "vain" or "empty-headed" man with a "dead" or "barren" faith. Two examples prove this point.

The first one we would surely recognize, the example of Abraham "the father of believers."

What kind of faith did Abraham have? In Romans 4 Paul stresses that Abraham was justified through faith in Christ without works. In our section James says, "Was not Abraham our father justified by works?" Is James contradicting Paul? We know that cannot be for the changeless Spirit would not inspire James to write one way and Paul another. Reading James' words carefully, we find the key in the verse, "Abraham believed God and it was imputed to him for righteousness." James, just as Paul, states Abraham was saved through faith in the coming Savior.

There were no works involved in Abraham's salvation, but they were involved in his faith. "Seest thou how faith wrought with his works?" James says — or better, "Surely you see that faith was at work in his actions." Faith never exists in isolation, but immediately and inevitably gets to work. So with Abraham. In faith he left country and kindred behind. In faith he waited 25 years for Isaac to be born. In faith he laid his son on the altar on Mt. Moriah and raised his knife to kill that son. That raised knife was ample proof that faith in God's promise of the Savior was in his heart. Just as a fruit tree reaches its goal when it produces fruit, so Abraham's faith reached its goal when it produced what God desired.

A Scarlet Cord

From Abraham, the veteran believer and father of the faithful, James turns to Rahab, the novice in the faith and former Gentile prostitute. He doesn't tell us much about Rahab, not even saying that she had

faith. We have to read Joshua chapters 2 and 6 to find her story and Hebrews chapter 11 to find her faith. Her faith wasn't polished or perfect, but it worked. The story is both terse and tense. Joshua's spies came to Jericho. At great risk Rahab hid them and sent the police off in the wrong direction. Those spies then gave the promise that her house, marked by the scarlet cord in the window, would be spared.

Rahab's portrait belongs in the gallery of believers in Hebrews 11. Hers was no barren faith, such as James condemns. Her hiding the spies on the roof and hanging the scarlet cord in the window were actions which grew out of her faith. Both Rahab and Abraham bring us to the inescapable conclusion, faith without works is dead. Man is saved by faith alone; but true faith will never remain alone.

A Grace Anniversary

Does James have something to say to us and our 125th Anniversary? Last time in our article we looked back, marveling at God's grace behind the faith and resulting works of our fathers. Today we look ahead. What will it be? Will we spend our strength only in hanging on to the pure Word, or also in handing it on? Will we deposit it for safe keeping within our walls, or also distribute it into the world?

What is needed is strong faith which like the blood in our bodies circulates to all our members, bringing strength for action to each. What is needed is God's grace dispensed to us in Word and Sacrament. Then will follow offerings for dorms at Watertown and Saginaw, and missionaries sent to South America. Then will come witnessing to our children and working in our home circles, congregations, and communities. Then will come the fruits of faith in larger numbers.

Let our anniversary prayer be: "May Thy RICH GRACE impart strength to my fainting heart, my zeal inspire! As Thou hast died for me, Oh, may my love for Thee, pure warm, and changeless be, A LIVING FIRE."

Richard E. Lauersdorf

Professor Wilbert R. Gawrisch speaks to us on:

“Of His fullness have all we received, and grace for grace.”

John 1:16

“Grace” is the keynote of the 125th anniversary of our Wisconsin Evangelical Lutheran Synod. It is a fitting theme. For a century and a quarter God has opened the windows of heaven and let the sunshine of His grace stream down on us.

As we look back over our Synod’s history, we must confess with Jacob of old that we are not worthy of the least of all the mercies and of all the truth which God in His grace has shown us. Can the spirit of our anniversary celebration then be anything but that of the Psalmist, who exclaimed, “Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth’s sake”? Will not the incomparable riches of God’s grace prompt us to lift our voices in a jubilant doxology:

Glory to God for Grace upon Grace!

“Glory to God! Glory to God!” That will be the chorus proclaimed by our lips and lives, a chorus chanted

- I. In grateful remembrance of God’s grace; and
- II. In joyful response to God’s grace.

I.

Gratefully the Apostle John remembers God’s grace. In the Prolog to his Gospel he speaks of Jesus as “the Word.” This significant title reminds us that in and through Jesus we learn to know God as He really is — a God of mercy, love, and grace.

To rescue fallen mankind the eternal Word, God’s only-begotten Son,

was made flesh and lived on earth as a man among men. Recalling the three years of Jesus’ public ministry, John testifies, “We beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth.” Gratefully John confesses, “Of His fullness have all we received, and grace for grace.”

*“Grace is a word
that lets us look
into . . . God’s heart.”*

“Grace” is a word that lets us look into the inmost recesses of God’s heart. It reminds us, on the one hand, of the magnitude of our guilt and the multitude of our transgressions. But it also assures us that, despite our offenses, Christ loved us and gave Himself for us. Without any merit or worthiness in us He washed us from our sins in His own blood and made us kings and priests unto God and His Father. That was grace, sheer grace!

With deep gratitude John calls to mind the fullness of the Savior’s grace. It is a spring that never runs dry. Daily we sinners can draw life-giving water out of the wells of salvation knowing that “where sin abounded, grace did much more abound.” What a compelling reason we have to sing, “Glory to God!”

The history of our Synod from its constituting convention on May 27, 1850, to the present is also a record of grace upon grace. In its early years our Synod had strong ties with the

unionistic mission societies in Germany from which the founding fathers and many of its pastors came. Through able leaders sent by God it soon grew, however, in its understanding of the Holy Scriptures and the Lutheran Confessions. God in His wondrous grace made it a church that endeavored to be faithful to His Word in its doctrine and practice.

To preserve His truth among us God also led our forefathers to establish a strong system of Christian education. Christian day schools, Lutheran high schools and academies, our Synodical colleges, and our Seminary were outstanding instruments in the hand of God to hand down to us of today the full and unadulterated truth of His saving grace.

By leading our fathers to the land of liberty in which we live God cradled our Synod in a home where His Gospel could be preached without restraint or hindrance. In this land, flowing with milk and honey, God has also placed into our hands the means to bring His Word of grace to countless others, both within our borders and beyond our shores.

What Moses said to the people of Israel is also true of us, however: “The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you.” God’s mercy, love, and grace are the only explanation for all the blessings we have enjoyed through the past 125 years.

Will not the remembrance of these countless gifts of God’s grace inspire us to raise our voices in a grateful “Glory to God!”?

*“God’s mercy, love, and
grace are the only
explanation....”*

A grateful heart is a joyful heart. Sons and daughters who truly appreciate the heritage they have received will inevitably express their joy in word and deed. Gratitude for 125 years of grace upon grace will be accompanied by a joy that will find un-

failing expression in every facet of our lives. A spontaneous "Glory to God!" will rise from our hearts in joyful response to the wonders of God's amazing grace.

II.

How John rejoiced in God's grace! He and his fellow Apostles were eyewitnesses of Christ's glory. They personally experienced the fullness of His grace and truth. With the eyes of faith they saw that in Jesus the grace of God that brings salvation has appeared to all men. They heard Jesus say, "I am the way, the truth, and the life," and with believing hearts they embraced the truth that He is the Savior of sinners.

John's life was a joyful *Te Deum* in response to God's grace. His faith made him a faithful witness to the fullness of that grace. His Gospel, his three Epistles, and the Book of Revelation are an eloquent and inspired testimony to the glory of that

"John's life was a joyful Te Deum in response to God's grace."

grace. The purpose of his writing was, in his own words, "that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name."

Like John, we too have come to know Jesus as the Lord of Glory and King of Grace. We, too, have tasted the fullness of His grace and truth. His Gospel of grace has brought peace and joy to our hearts also.

What will our response be to the grace upon grace that God has manifested to us? Will we not, like John, strive to be faithful witnesses to Christ? Will we not joyfully rededicate ourselves to His service? Will we not lengthen the cords and strengthen the stakes of the tent of His Church by our personal testimony and by our cheerful and generous support of His work in our congregations and in our Synod?

The shadows of God's day of grace are deepening. The night when no

man can work is rapidly approaching. Millions upon millions of our fellow men have not yet learned to know the grace of God in Christ Jesus. They are still strangers to His covenants of promise, having no hope and being without God in the world. Certainly we cannot be indifferent to their plight if true joy in God's grace has taken hold of our hearts!

Jesus has entrusted us with His message of grace and truth. He has commissioned us to go into all the world and preach the Gospel to every creature. What a challenge this is! Although we as a Synod number less than one hundredth of one per cent of the world's four billion people, and although our resources in manpower and money may seem pitifully inadequate for the task, let us not forget that we stand in the service of One whose resources are unlimited and of whose fullness we have all received.

God give us the zeal to work and pray as faithful stewards of His gifts of grace and gold!

The Apostle John was not only a faithful but also a fearless witness to God's grace and truth. After many years as a pillar of the congregation in Jerusalem and a leader of the church in Ephesus, John spent the evening of his life in lonely exile on the island of Patmos. Willingly, yes, joyfully, he took up his cross and followed Christ. He was uncompromising in his confession of his Savior and Lord. That was his response to the grace of God.

The times in which we live also call for an uncompromising testimony to God's grace and truth. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" Ecumenism and materialism, humanism and hedonism are big words, but they represent powerful antichristian forces that threaten to uproot our faith and paganize our children. We are witnessing the chilling fulfillment of Jesus' prophecy, "Because iniquity shall abound, the love of many shall wax cold."

Within the visible Christian Church the termites of compromise and concession have chewed away the doctrinal foundation of many a denomination. Not the salvation of men's souls but the improvement of

human society has become the driving concern of a tragic number of churches. Blatant denials of the inspiration and inerrancy, of the authority and clarity of the Holy Scriptures are heard from many a nominally Christian pulpit and podium. Within a single generation the

"The times in which we live call for an uncompromising testimony to God's grace and truth."

stormy winds of error and unbelief have torn orthodox Lutheran churches loose from their confessional moorings, threatening them with theological shipwreck.

The lesson for us is clear: "Let him that thinketh he standeth take heed lest he fall!" In these days of wholesale apostasy God give us the courage of a John, who was a fearless witness to God's grace and truth regardless of the cost! O God, continue to grant us Your grace!

As we celebrate our Synod's anniversary with its theme "Grace 125," let us make the prayer of Solomon our own, the prayer which has served as a motto on the masthead of *The Northwestern Lutheran* ever since its first issue in January, 1914: "The Lord our God be with us, as He was with our fathers: let Him not leave us nor forsake us!" Then we can face the uncertainties of the future with confidence and courage till we at last join the saints and angels in an eternal jubilee of praise: "Glory to God for grace upon grace!" Amen.

Wilbert R. Gawrisch

Professor Wilbert R. Gawrisch has been teaching at Wisconsin Lutheran Seminary, Mequon, Wisconsin, since 1965. His specialties are Systematic Theology and Homiletics. He is also a member of the Editorial Board of *The Northwestern Lutheran*.

Before coming to the Seminary, Professor Gawrisch was pastor of Zion Church in Rhinelander and of Good Shepherd in West Bend, both in Wisconsin. His first years in the ministry were spent as instructor at Winnebago Lutheran Academy, Fond du Lac.

What were we like?

Who were we back in the mid-1800's?

When the Wisconsin Ev. Lutheran Synod was organized in 1849, four pastors were present: Johannes Muehlhaeuser, William Wrede, Johannes Weinmann, and Paul Meis. At the constituting convention in 1850, five were present: Muehlhaeuser, serving two congregations, Wrede, serving three, Weinmann, serving two, Blies (Kaspar Pluess), serving four; and Meis. There were 18 congregations in all, but the others are not identified. Some undoubtedly were just preaching stations.

Of these early congregations, still in existence in 1975, the three oldest are St. John's of Oak Creek, Wisconsin, organized in 1843; Salem of Milwaukee, Wisconsin (then Town of Granville), organized in 1847; and Grace (then known as Trinity) of Milwaukee, organized in 1849. To these must be added First Ev. Lutheran of Racine, organized by Pastor Weinmann in 1849. Of the three, Grace was a city congregation and St. John's and Salem were country congregations. Members and pastors alike experienced all the hardships and problems of pioneer Wisconsin. Records, all of them written in beautiful old German script, bring many interesting facts to light, all of which belong to the story of God's grace in the history of our Synod.

St. John's, the Oldest

One hundred and thirty-nine years ago, back in 1836, a number of German immigrants passed through Milwaukee and moved their families and their few possessions 12 miles south to establish new homes in what today is known as Oak Creek, Wisconsin. They settled among the Indians and hewed farms out of the virgin forest. Though these men had brought along devotional books and sermon books, they had brought along no pastors.

So, the first years found them without a church and minus the Sacraments.

Of the original settlers, the names of Goelzer and Mahr are still found on the congregation's register today. Prominent among those concerned about God's Word was the family of Daniel Goelzer and, a few years later, that of Ehrenfried Seebach.

Early Services

It was not until 1840 that an itinerant Chicago preacher stopped at the Goelzer log cabin and inquired whether people in that area would welcome worship services. Needless to say, he was welcomed with open arms. Unfortunately, he turned out to be a Methodist and was thus unacceptable to these settlers who had been brought up on Luther's Small Catechism. Somewhat later a Pastor Schmidt, a Lutheran from New York, stopped at the Goelzer's every few months, preaching to those who gathered and baptizing their children and instructing them. In 1842 he confirmed a class of children at the Goel-

zer home, the first Lutheran confirmation in this part of Wisconsin. The names of the class are not recorded, for St. John's Congregation was first organized on October 2, 1843. Its 24 members immediately proceeded to build a log church.

When Pastor Schmidt, immediately after the dedication, left the area for parts west to follow the immigrants, St. John's again was without spiritual care. It was then that Ehrenfried Seebach stepped into the breach. Mr. Seebach had been born at Wesel on the Rhine River in 1808. His wife, Maria nee Krus, was also born there in 1815. They were married in 1831; and in 1842 they came to Wisconsin with three children. Four more were to be born in America. Now a member of St. John's, Ehrenfried Seebach conducted reading services during the vacancy and wrote to the Langenberger Mission Society in Germany for a pastor. That's how Johannes Weinmann came to St. John's in 1846.

St. John's did not provide a parsonage, just a room in the Goelzer cabin. It served the purpose, but only because Weinmann was not married. An energetic preacher, he remained at the congregation for almost three years, also being tireless in gathering groups in other places like Caledonia and Racine. In later years, those who recalled him spoke of him as a powerful preacher of repentance. When he left for Racine, the congregation applied to Pastor Muehlhaeuser for a successor.



St. John's second church built in 1894,
renovated in 1943 and 1960.

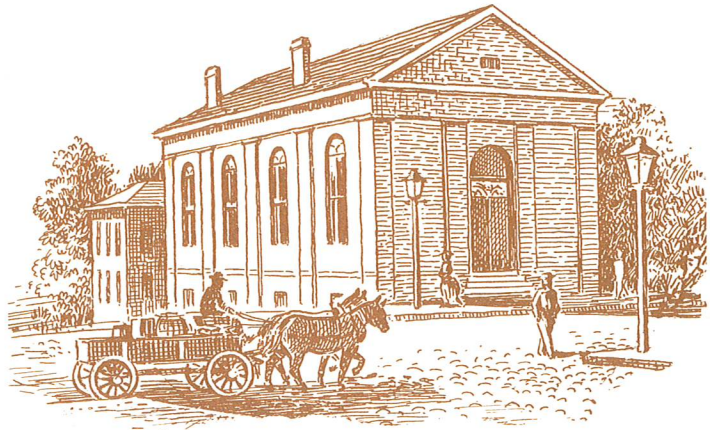
The replacement, a man by the name of Rausch, was a misfortune. He turned out to be a rationalist. It is related that he told his instruction class that if they prayed the Lord's Prayer once a week that was sufficient. His sermons were cut from the same material. So it's not surprising to read that he brought about the first split in a Wisconsin Synod congregation. Half of the members pulled out, following Pastor Rausch to Paynesville. St. John's found its longed-for peace in the ministrations of Pastor Conrad Koester, who served the congregation from 1852 to 1864.

Good old days? Hardly! About the only thing you could say for them was that a pound of nails cost 6 cents and a flagon of Communion wine 31 cents. Distressing is a reading of the burial records of the congregation — children, children, and more children, among them also the children of some of the early pastors. And then a note that someone who had died at the age of 61 had died from the complications of old age. Things have changed, but it is to be hoped that the hunger and thirst for God's Word have not changed.

St. John's present address is 10302 South 27th Street or 2537 W. Oakwood Road, Oak Creek, Wisconsin.

Salem, the Church with the Constitution

Salem Congregation, 6814 N. 107th Street, Milwaukee, Wisconsin, was situated in the Town of Granville



Grace Church, dedicated in 1851, enlarged in 1876, and replaced in 1901.

when it was organized on December 25, 1847. Since then the city has come out to meet it. In a review of its early records three things are especially noteworthy: its early theological position, its rapid changeover of pastors, and its detailed constitution.

Salem began as a Lutheran-Reformed Congregation. Knowing the history of the Lutheran Church in Europe, this does not strike us as strange. We're just grateful it didn't remain that way. But very strange were their early dealings with their pastors. At the time of its organization, the congregation was without a pastor. Then, on July 23, 1848, a Pastor Dulitz was hired for six months. On January 21, 1849, Pastor Meis took over, and on December 16, 1849, Pastor Wrede. We can well understand why Pastor Meis was no suc-

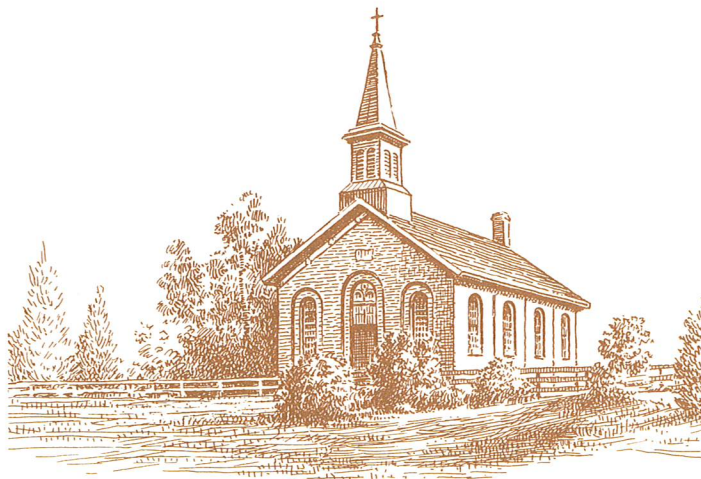
cess; the congregation was more Lutheran than it thought. In February, 1849, Pastor Meis must have conducted a series of revival services, for on March 8 he baptized a large group of adults and also baptized the entire class confirmed on that day. The details are not available, but the situation led to a change in pastors.

Understandable, keeping in mind the rationalistic background of church life in Germany, there was also another arrangement that revealed Reformed leanings. Reformed theology lacks a real appreciation for the Sacraments. Consequently, in those years only three or four Communion services were held during the year and, as we shall see, the members were only required to commune twice a year. But that brings us to the constitution.

Of all the early congregations, Salem has the most extensive and explicit first constitution. It was adopted on Christmas Day, 1847, and demonstrates that Salem Congregation was a group of deeply concerned Christians. This becomes especially evident in the requirements put before those who wished to join the congregation. Here's a translation from the original German.

Seven Requirements for Membership

"Article 2. To become a member of the congregation, it is required, first, that by the grace of God the applicant be firmly determined to avoid everything sinful and, with all his



Salem's second church, erected in 1867.

heart, embrace the grace offered him in Christ for the salvation of his soul; second, that he will seek to follow the precepts of Jesus concerning himself and his fellow believers toward friend and foe, and thus show himself a follower of Jesus in deed; third, that he accept God's Word as the only norm and guide for faith and life, reading it diligently and prayerfully; fourth, that he attend public worship services and prayer gatherings and support these with prayer and heartfelt devotion, appear at the Lord's Table at least twice a year, have his children baptized and send them to confirmation instructions; fifth, that every member must according to ability support the congregation with contributions and lend a hand to promote the welfare of the congregation; sixth, that every person who wishes to become a member must submit to a six-month trial period, at the close of which the church council will decide whether to acknowledge him as a full-fledged member; seventh, if a member has become guilty of unchristian conduct (see Galatians 5:19,20), which may God forbid, the church council will investigate the matter and, if the person is found guilty, he is to undergo a six-month disciplinary period and to be acknowledged as a member in good standing only if heartfelt repentance becomes evident, but if not then he is to be publicly expelled until he repents and amends his life." The same was also required of the pastors, except for the preliminary trial period. It's clear this group was serious about its Christianity, even though we would say that a certain amount of pietism was evident.

Grace, the President's Church

Grace, first known as Trinity, was the youngest of the three congregations. Its present address is 1209 N. Broadway, Milwaukee, Wisconsin. Its first pastor, Johannes Muehlhaeuser, was elected the first president of the Wisconsin Synod.

Grace Congregation was different in character from the other two, for unlike them it was a city congregation. However, that didn't immediately make for rapid growth. In re-

cording the history of those early years, Pastor Muehlhaeuser stated that most of the educated citizens of Milwaukee of that time were rationalists and avoided church whenever possible. However, Muehlhaeuser had a way with people. In his case, a heart filled with compassion and love — love for the Savior and for His redeemed people — made up for a certain laxness in doctrine. Originally, as he admitted, he was inclined to organize a combination Reformed-Lutheran congregation. In 1849, however, he decided to make it purely Lutheran, as he became aware that the majority of those who gathered to hear him were of Lutheran persuasion. The usual Sunday attendance the first year was between 40 and 50. The congregation was organized on May 13, 1849.

Since the members of Grace at that time were unable to finance the building of their church, Pastor Muehlhaeuser did what we would frown on today. Twice, once in 1850 and again in 1851, he took a leave of absence and collected funds in congregations in New York and New England — not all of whom were even Lutheran. He was acquainted with them, because he had been a pastor in Rochester, New York, for 10 years before coming to Milwaukee. His journeys netted the church some \$2,806.17 — a large sum for those days. Churches in Milwaukee also contributed.

Grace Church was dedicated on December 25, 1851, with Pastor Weinmann preaching the sermon, Pastor Wrede reading the rite of dedication, and Pastor Muehlhaeuser speaking the prayers. The total cost of the undertaking was \$4,160.12, broken down thus: \$700 for the lot, \$3,277.53 for the church, and \$182.59 for the school. On the day of dedication the congregation was only \$274.21 in debt.

Such were the beginnings. Just a few congregations, all of them small. A Synod with a theological stance that was indecisive at best. A constant changeover of pastors, with all its resultant difficulties. An unlikely start, indeed — except for the grace of God!

H. W.

Miss Boehme Commissioned for Africa

The consecration service in which Miss Darlene Boehme was commissioned as nurse to Salima, Africa, was held on February 16, 1975, at Friedens Lutheran Church, Kenosha, Wisconsin. The Rev. Edgar Greve, a former missionary to Africa, preached the sermon for the occasion. Pastor Adolph Buenger of Friedens Church served as liturgist, and the Rev. A. L. Mennicke read the rite of consecration. Organist for the service was Mr. John Hardman, and special music was provided by the church choir.

Addressing Miss Boehme, Pastor Greve opened his sermon by saying, "Everyone's life has what we call ups and downs, peaks and depressions. Most of these are mild and normal. Others are more pronounced, especially those moments when our Lord reveals to us His plan for our life, the way He has laid it out."

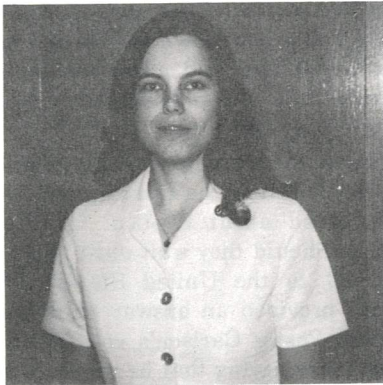
EXPLORATORY SERVICES

BEAUMONT-PORT ARTHUR-ORANGE, TEXAS

Exploratory services are held each Sunday at St. James Episcopal Church, Calder at Major, in Beaumont for that city, Port Arthur, and Orange. Services are at 7:00 p.m. and Sunday school and Bible study at 6:00 p.m. For information please contact Mr. John Muller at 160 Briggs, Beaumont, Texas 77707; Pastor Vilas Glaeske, 11303 Stroud Dr., Houston, Texas 77072 (phone: 713-498-4063); or Pastor William Gabb, 17125 Red Oak Dr., Houston, Texas 77090 (phone 713-444-8965).

BAYONET POINT, FLORIDA

Exploratory services are being conducted at Bayonet Point, Florida at the Gateway Executive Center, 200 Highway 52 (Room 202A). Time of services is 7:30 p.m. If you know of someone interested living in Port Richey, Hudson, Brooksville or Spring Hill, Florida, contact: Rev. Mark A. Goeglein, 4900 Arcadia Rd., Holiday, FL 33589 (Tel.: 813-937-5893).



Miss Darlene Boehme

He continued: "Miss Boehme, the day you made up your mind to serve the Lord in Africa was a peak in your life. In fact, it was also somewhat of a surprise to you. It was not pre-planned on your part. The Lord led you into it rather soft and easy like."

Three Questions

Using as his text the words of Luke 14:12-14, Pastor Greve asked three basic questions: "What will you be doing? Why will you do it? What will you get out of it?"

Calling attention to the work Miss Boehme will be doing in our name, he said, "That work will be a work of love, a love which is an absolutely one-way street. And it cannot be otherwise, for your work is not simply to bring a measure of physical relief to some poor, backward, and disadvantaged people, but through that work to reflect the love of God in Christ, and in the end to be instru-

mental in leading them to their Savior."

Turning to the second question he said, "You will soon see that your resolve is good but that your execution of that resolve leaves something to be desired. Service of self is so deeply ingrained in our human nature! The more you try to serve others without return, the more the devil will keep telling you it isn't worth it. And let me tell you, there will be days when you will not only be sorely tempted to say it's not worth it, but you will say it — with emphasis!"

Offering encouragement, he continued, "Face the imperfections of your one-way service and love squarely and honestly. In the light of your shortcomings, the perfection of our Savior's love and service stands out so much more clearly. And the clearer that love becomes, the more you will appreciate it, an appreciation which can only produce a greater success in service on your part."

Responding to the third question, he said, "With your work will come blessings of joy, satisfaction, and fulfillment as you learn to understand clearly the purpose of your own life. . . . That is a partial answer to anyone who is wondering what you will get out of this one-way service of love in Africa.

"Yet," he assured her, "there is much more. The Lord Jesus says, 'Thou shalt be recompensed at the resurrection of the just.'"

What About Us?

Addressing the audience, Pastor Greve concluded, "Miss Boehme will shortly leave us for her field of labor. That's where the Lord wanted her. All of us, however, don't have to go to Africa in order to find opportunities for the one-way service of love. They are all around us. They are both a test of our faith and an opportunity for further growth in grace and love. May the appreciation of sins forgiven lead us to seek out those opportunities. In doing so, we will also be supporting the work our sister will be carrying out in our name. And that will be the best send-off we can give Miss Boehme."

Darlene Boehme is the daughter of Mrs. Paula Boehme, Kenosha, Wisconsin. She earned her R.N. diploma in Madison in 1971. In 1973 the B.S. degree was conferred upon her by the University of Wisconsin. She is serving in the mobile clinic at Salima, Malawi, Africa. On her way to Salima, she visited the dispensary at Mwembezi. In April she was joined at Salima by Miss Linda Phelps, who spent three years at the dispensary in Zambia.

May our Lord continue to bless our medical mission work in Central Africa!

A. L. Mennicke, chairman
Executive Committee for
The Lutheran Church
of Central Africa

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.

TIME AND PLACE

SANTA BARBARA, CALIFORNIA

Saint Andrew Lutheran 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.

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).

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).

NAMES WANTED

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

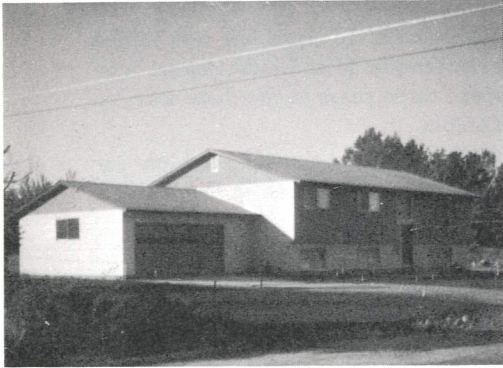
The South Atlantic District Mission Board requests the names of WELS families and others who might be interested in WELS services in the above named areas. Send such information to Pastor James Vogt, 3012 18th Ave. W., Bradenton, Florida 33505.

Direct from the Districts

Pacific Northwest Parsonage Dedicated at Kennewic

The members of King of Kings Lutheran Church in Kennewic, Washington, dedicated their new parsonage on November 3, 1974. About 60 people attended. The home pastor, the Reverend Elden Bode, officiated.

The new parsonage should serve well the needs of the Lord's undershepherd there. It has 1,500 square feet of living space on the main floor. The lower level was unfinished at the time of dedication, but the congregation has since finished a study on that level. Members of the congregation also did the electrical work, the shingling, and the painting.



In the near future members of King of Kings will have another opportunity to offer their practical skills for the Lord's work. Plans and specifications for a new chapel-fellowship hall complex have been sent to the General Board for Home Missions for approval. By the grace of God His praises will resound in another of His houses of worship within the year.

News from Messiah Lutheran In Nampa, Idaho

Messiah Lutheran Church in Nampa, Idaho, recently received a memorial gift from Mr. and Mrs. John Lange of Benton Harbor, Michigan. The gift of \$280 was designated for Communion ware for the mission church.

Our only church in Idaho, Messiah Lutheran began about three years ago. Pastor Warren Widmann, then mission developer for the Pacific Northwest District, did considerable exploratory work there and even continued to serve the congregation after accepting the call to serve as pastor of Grace Lutheran Church in Portland, Oregon.

At first, Messiah Lutheran was based in Boise, Idaho. When their first full-time pastor, Ronald Mehlberg, arrived in the summer of 1973, the members decided to relocate in Nampa. The reasons were simple: there were more members living in that area, and Nampa was central to the existing field.

Under the Lord's direction, the congregation has grown and is now planning to acquire land and to build a chapel. The District Mission Board is working together with the congregation in taking these important steps. We pray that our Lord will see fit to make the chapel a reality in the near future. We realize more than ever how important our offerings for the Church Extension Fund are to our brothers and sisters in Christ who are in new fields, such as Nampa, Idaho.

A Long Way for a Baptism

Little did Pastor Errol Carlson of Ellensburg, Washington, realize that his trip to Europe last summer would have one extra-special highlight beyond the sightseeing.

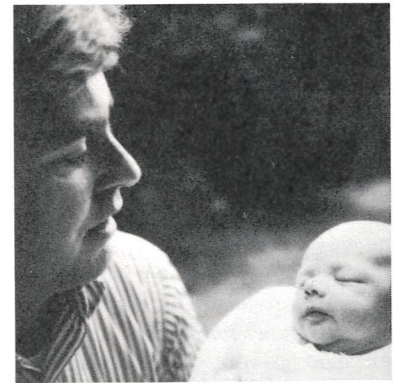
After spending a few days in Brussels, Belgium, he crossed the English Channel to England. In London Pastor Carlson sought out Mr. Bob Couchman and his wife, Mary Ellen. Mrs. Couchman is a member of Good Hope Congregation in Ellensburg, one of the congregations Pastor Carlson serves. Mr. Couchman was in England serving with the U.S. Coast Guard, European Division. Pastor Carlson had married Bob and Mary Ellen two years before in Ellensburg. Soon after, the Couchmans set out

for England. And now, two weeks before Pastor Carlson's arrival in London, the Lord had entrusted a precious life to the Couchmans — Matthew Lee was born.

Since there are none of our churches in England, the Couchmans were concerned about baptism for Matthew. Should they wait until they returned to the United States? The Lord provided an answer when they heard Pastor Carlson's voice on the telephone saying that he was in London and "Let's get together."

Together, parents and pastor spoke about the meaning and necessity of Holy Baptism. They picked a day and a place — the next Friday afternoon in a lovely park in South Hampton in the south of England.

It was a beautiful day, but they soon learned that something was missing — water. English parks are not so liberally supplied with drink-



Pastor Carlson and Matthew

ing water as are American parks. So out of the park they went in search of water. The lady whom they stopped on the street at first hesitated to help them; but when she learned that the water was for the baby she moved quickly. A call to someone in a neighboring house brought water on the double "for the baby!" Little did they realize how important that water was for the baby — water joined to the power of God's Word for the forgiveness of sins.

Finally, back in the park everything was ready. As the water was poured on the head of the small child, the grateful parents heard those important words, "Matthew Lee Couchman, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

District Reporter

Reporter for the Pacific Northwest District is Pastor William F. Bernhardt. He has been pastor of Immanuel Ev. Lutheran Church in Salem, Oregon, ever since his graduation from Wisconsin Lutheran Seminary in 1968. Presently he is also serving as chairman of the Pacific Northwest's Commission on Evangelism.

Pastor Bernhardt is married to the former Patricia Korth. The Lord has blessed their marriage with two daughters.

Western Wisconsin

Mrs. Richard Bruesehoff Dies

Blondina Bruesehoff, who was born in Eden, Minnesota, on July 27, 1890, died at Joliet, Illinois, on March 17 at an age of 84 years.

Mrs. Bruesehoff was the wife of Teacher Richard Bruesehoff, who taught in WELS Christian day schools in Town Forest, Barre Mills, Racine, and Juneau, Wisconsin, and at the Bethesda Lutheran Home in Watertown, Wisconsin. He survives her.

Funeral services were conducted by Pastor Walter Schumann at Trinity Lutheran Church, Watertown, on March 21. Committal took place at the Glenview Memorial Gardens, Ixonia, Wisconsin.

Pastor's Widow Dies

On April 1, Mrs. Doris B. Gutzke died suddenly at her home at La Crosse, Wisconsin, at an age of 73. Mrs. Gutzke was born on November 30, 1901, at Watertown, Wisconsin, the daughter of Dr. and Mrs. J. Henry Ott. Her husband, the Reverend Walter Gutzke, formerly pastor of Immanuel Lutheran Church in La Crosse, preceded her in death on June 15, 1970.

Mrs. Gutzke is survived by three daughters, one son, 11 grandchildren, a sister, and two brothers.

Services were held at Immanuel Lutheran Church on Friday, April 4, with committal in Oak Grove Cemetery. Officiating at the services was Pastor John Parcher.



Front:

Tracy Siewert
Janis Vogt
Kris Koepke

Rear:

Donna Boerner
Gina Hassler
Michael Hassler
Tom Koepke
Brenda Rea
Pastor Clark

Third Evangelism-Vacation

For the third straight Easter vacation, March 30 - April 7, 1975, the Youth for Christ high-schoolers of Faith Ev. Lutheran Church, Sussex, Wisconsin, traveled hundreds of miles to do personal witness work for Christ in one of our Synod's "mission outposts." The first two years they helped Rock of Ages Ev. Lutheran in Nashville, Tennessee, whose pastor is the Reverend Richard Stadler. This year they assisted Gloria Dei Ev. Lutheran of Memphis, Tennessee, under the Reverend Rodney Busch.

This youth evangelism venture was conceived three years ago by the pastor of Faith-Sussex, David W. Clark. The plan was formulated with certain goals in mind — with the hope that certain results would be evidenced. Our Youth for Christ would like to share with their fellow members of the Wisconsin Ev. Lutheran Synod how beneficial this evangelism venture really is.

One goal we had in mind was to have a project which would keep our youth involved in our own youth group year-round. Results evidenced! The trip takes year-long planning, discussion, and involvement by the youth. All pitch in to raise money through the congregation's paper drives and through their personal savings.

Another goal was to have a project which would help expand the personalities of each youth. Results evidenced! They learned to live for a week in the homes of Gloria Dei's

southern members who offered them free room and board. So close did they grow to their host-hostesses that tears flowed freely as we boarded the Greyhound to head home. Also the cooperation between the youth as they traveled, lived, worked, and played with each other and with their pastor for a week was proof of results evidenced. Youth need to learn this for their work together later as adults.

Another goal was to let the youth learn of "mission-outpost" life firsthand. Again results were evidenced! Before worship, the youth swept the floor and set up chairs, the portable organ, and the altar in a rented Kiwanis Club building. They also met four worshipers who traveled 155 miles one way — from Mississippi! These experiences help make our youth appreciate what we have "up north" in Wisconsin, and it helps them look beyond their own "spiritual backyard" in Sussex.

Another goal was to get the youth to be "evangelism minded." And the results have been evidenced. They can now call on total strangers and give a witness for Christ. These trips also act as feeders for Faith's Adult Evangelism program. Last year two teens joined, and this year two more desire more training and experience as it is offered in the Adult Evangelism program. As one youth blurted out, "Wow, I just had someone give a beautiful profession of faith. It was tremendous!"

We had set our goals on aiding the mission congregation in Memphis by making calls, but also on giving our youth a chance to share their Savior by making use of their confirmation instruction training. Results evidenced! We reached 792 homes in 4½ days of witnessing. And as one youth said, "Witnessing is sometimes scary work, but it's amazing how the Lord lets the words just flow, and I'm amazed at how my confirmation studies have helped me in a very practical way."

The most important goal we set

was simply to reach souls with the precious Gospel message of forgiveness through Jesus Christ. Results were indeed evidenced! These five groups of two evangelists each made 367 canvass calls, 425 canvass-witness calls, 93 Law-Gospel presentations, and came up with 11 prospects in 4½ days — proof that the goal was reached. The fact that a new family of five and another married woman worshiped with us on the Sunday we left Memphis is proof that "God's Word will not return unto Him void." Many hearts that never knew of, or

had forgotten, Jesus now have had the chance to repent and cling to Jesus as the Savior from sin.

We praise God for permitting our Youth for Christ to reach such goals and to see such spiritual results. His blessing made it all possible. If any of our WELS youth, youth directors, or adults would like more information on this rewarding venture into evangelism, feel free to contact the undersigned and the Youth for Christ of Faith-Sussex.

David W. Clark

VIOLENCE

The Christian in a Violent Society (Part I)

It seems you just can't escape it — no matter how hard you try. Turn on the TV, the radio, flip the pages of a magazine, glance over the front page of your newspaper — it blares and glares at you: violence in the streets, in dark alleys, in sunlit parks, in comfortable homes, in grimy ghettos, in the nation, in the world. Does it seem sometimes that we live in a society which dotes on violence? Just out of curiosity the other day I flipped the pages of the local TV Guide. Though I had some small inkling of what I would find, I wasn't prepared for the final tabulation. Programs dealing with crime and violence in a seemingly infinite variety of forms flood the networks. Turning to the movie pages only served to underline what had become already evident: we live in violent times, both real and graphically imaginary.

I couldn't repress the feeling as I watched one of the regular fare with its liberal amount of bloodletting that I had "copped out" in bowing at least intellectually to the producers' claims that such was all in the interest of presenting society as it really is. Is society really so violent? And if it is, what do I, or can I, a Christian, do about it? I certainly can't condone it, I surely don't wish to participate in its violence. Should I with ample early precedent withdraw from the world? Should I go one step farther

than Paul's injunction and not only not be "of" the world, but, as far as possible, not even be "in" it? Were that even remotely possible, violence would remain.

The problem, of course, is that we *are* "in" the world — and that for a purpose. What happens in the world *is* our business as it was our Savior's before us. The Father's business He set about to do was work "in" the world, with and among men, all kinds, the passive *and* the violent. They were violent men who laid hands upon Christ, violent men who brutalized Him, violent men who mocked and spat upon Him, violent men who scourged Him, violent men who sent Him to the cross. And, strange as it may seem, you and I took part in each violent action against Him.

All the violence so evident today is really a result of Adam's first sin and of our latest sin. The violence done to Christ was nothing more than an overt act of rebellion against God. Jesus taught God's Truth: every man needs a Savior — and man rebelled in self-righteousness. Jesus taught God's way: live in peace with your neighbor — and men rebelled with warfare. Jesus lived God's life: do good to those who spitefully use you and persecute you — and men rebelled in hatred and violence.

Sometimes it seems our era is es-

pecially marked by violence, that there is no hope for anything better, that it will simply increase until God finally summons all men before His throne of judgment. But God has no more left us without an effective means of combatting the violence of our day than He has at any other time. We have the Gospel of Jesus Christ, the only power able to change man's heart and to destroy the effect of rebellious sins and the might of Satan. If only all men were moved to accept that gracious Gospel invitation! But the fact is that most prefer their rebellion, their violence, their hatred, their darkness. Jesus said He came not to bring peace, but a sword, the sword of the Gospel which will always divide those who by God's grace become children of light from those who prefer to remain in darkness. And darkness will, as it always has, continue to war against the light.

Do we retreat then? Get out of the world? Shut our eyes and minds and hearts to what goes on? That was not our Lord's commission to His first disciples or to us. Regardless of how men react to the light of His Truth, the Lord's directive is still: Go! Tell! Make disciples of all nations! That directive is ours to carry out.

As far as our own persons are concerned, let us call upon God that He send us increased measures of the Holy Ghost to remove the vestiges of violence, rebellion and darkness from our own hearts; that He strengthen us when we are tempted to act and react violently; that He move us to

(Continued on next page)

seek after the spiritual virtues of meekness, temperance, peace. Pray that He make us an example to all men that violence need not be a way of life, for violence as a way of life leads ultimately to everlasting death.

It cost Jesus His life to withstand violence with peace, to reward evil with good. You and I have reason to thank the heavenly Father that it is so, for Jesus' violent death has made possible our peaceable life, now and in eternity. Isn't that a far better message to dwell on? Let us be "in" the world, even this violent world, with God's peace in our hearts, on our lips, through our lives.

William E. Staab

CALENDAR OF CONFERENCES

MICHIGAN

DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 10-11, 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 10 (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.

James Westendorf, 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

METRO-SOUTH PASTORAL CONFERENCE

Date: May 19, 1975; 9:00 a.m. Communion service.

Place: Zion Ev. Lutheran, 2220 Ninth Ave., South Milwaukee, Wisconsin (P. Hartwig, host pastor; phone: 762-8144 or 762-4466).

Preacher: R. Heins (R. Hoepner, alternate).

Agenda: Exegesis of Mark 5:1ff; A. Schupmann; Augsburg Confession, Art. IV — *Of Justification*; H. Wicke; Can A Christian Participate in A Lottery? C. Krug; Reports and Questions of Casuistry.

Note: Excuses are to be made to the host pastor.
R. Scharf, Secretary

WESTERN WISCONSIN

DISTRICT PASTOR-TEACHER CONVENTION

Date: June 11-12, 1975; first session begins at 10 a.m., Wednesday, June 11.

Place: Northwestern college, Watertown, Wisconsin. Further information concerning agenda, lodging, and meals will be sent to all pastors and male teachers of the District.

H. Winkel, Secretary

CHANGES OF ADDRESS

(Submitted by the District Presidents)

Pastors:

Allwardt, William H.
650 4th Street SW
Valley City, ND 58072

Kuske, Theodore H.
Goodhue, MN 55027

Teacher:

Baxmann, Wayne W.
8509 Jackson Park Blvd.
Wauwatosa, WI 53226

FALL PASTORS' INSTITUTE

The 1975 Pastors' Institute at Wisconsin Lutheran Seminary will be held, God willing, on five Monday afternoons beginning October 6. Two lectures will be presented on each of the Mondays, from 1:30 to 4:30, in the multipurpose room in the lower level of the Seminary library. The following are the topics and the lectures:

"The Wisconsin Synod's Relations with Other Church Bodies" — Prof. Edward Friedrich.

"Hermeneutical Problems" — Prof. David Kuske.

The registration fee is \$5.00. Registrations are to be sent to President Carl J. Lawrenz, 11831 N. Seminary Dr. 65W, Mequon, Wis. 53092. Pastor Emil G. Toepel, Secretary Seminary Board of Control.

CALL FOR NOMINATIONS MICHIGAN LUTHERAN SEMINARY

The Board of Control of Michigan Lutheran Seminary, Saginaw, Michigan, invites the membership of the Synod to submit nominations for the professorship vacated by Prof. Robert Holtz, who has accepted the call to St. Matthew's Ev. Lutheran Church, Freeland, Michigan.

Nominees should be qualified to teach in the field of English. It is important that all candidates have a sound theological background or are willing to obtain the same. Biographies of candidates should be as complete as possible.

Nominations and pertinent data should be in the hands of the undersigned no later than June 7, 1975.

Mr. Milton Bugbee, Secretary
206 S. Alp St.
Bay City, Michigan 48706

CLOSING EXERCISES AT WELS SCHOOLS

Wisconsin Lutheran Seminary Mequon, Wisconsin

Closing Concert — May 27 at 7:30 P.M.
Graduation Service — May 28 at 10:00 A.M.

Northwestern College Watertown, Wisconsin

Alumni Meeting in Gym — May 20 at 3:00 P.M.
Prof. Rohda's 50th (Chapel) — May 20 at 4:00 P.M.
Alumni Luncheon — May 20 at 5:00 P.M.
Commencement Concert — May 20 at 7:30 P.M.
Graduation Exercises — May 21 at 10:00 A.M.

Dr. Martin Luther College New Ulm, Minnesota

Alumni Meeting — June 5 at 4:00 P.M.
Commencement Concert — June 5 at 8:00 P.M.
Graduation Exercises — June 6 at 10:00 A.M.

Northwestern Preparatory School Watertown, Wisconsin

Commencement Concert — May 20 at 7:30 P.M.
Graduation Service — May 21 at 1:30 P.M.

Martin Luther Academy New Ulm, Minnesota

Commencement Concert — June 4 at 8:00 P.M.
Graduation Exercises — June 5 at 10:00 A.M.

Michigan Lutheran Seminary Saginaw, Michigan

Commencement Concert — May 23 at 7:30 P.M.
Graduation Exercises — May 24 at 10:30 A.M.

Northwestern Lutheran Academy Mobridge, South Dakota

Commencement Concert — May 21 at 8:00 P.M.
Graduation Exercises — May 22 at 10:30 A.M.

Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Three months ended March 31, 1975

	Subscription Amount for 1975	3/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 316,513	\$ 79,128	\$ 86,308	109.1
Dakota-Montana	209,992	52,498	44,742	85.2
Michigan	1,059,169	264,792	239,904	90.6
Minnesota	1,104,369	276,092	326,734	118.3
Nebraska	214,329	53,582	51,160	95.5
Northern Wisconsin	1,183,160	295,790	301,833	102.0
Pacific Northwest	86,485	21,621	26,212	121.2
Southeastern Wisconsin	1,434,614	358,654	334,724	93.3
Western Wisconsin	1,373,571	343,393	357,393	104.1
South Atlantic	59,461	14,866	16,105	108.3
Total — 1975	<u>\$7,041,663</u>	<u>\$1,760,416</u>	<u>\$1,785,115</u>	<u>101.4</u>
Total — 1974	<u>\$6,714,887</u>	<u>\$1,678,722</u>	<u>\$1,513,656</u>	<u>90.2</u>

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended March 31, 1975 with comparative figures for 1974

	1975	1974	Increase or Decrease*	
			Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$6,960,336	\$6,760,179	\$200,157	3.0
Pension Plan Contributions	87,906	92,571	4,665*	5.0*
Gifts, Memorials and Bequests	236,804	72,113	164,691	
Earnings from Fox Estate	100,217	84,728	15,489	18.3
Other Income	15,900	4,956	10,944	
Transfers from Other Funds	59,222	66,555	7,333*	11.0*
Total Income	<u>\$7,460,385</u>	<u>\$7,081,102</u>	<u>\$379,283</u>	<u>5.4</u>
Expenditures				
Worker Training — Expenses	\$4,113,398	\$3,730,155	\$383,243	10.3
Worker Training — Income	1,658,306	1,569,657	88,649	5.6
Worker Training — Net	\$2,455,092	\$2,160,498	\$294,594	13.6
Home Missions	1,332,408	1,178,412	153,996	13.1
World Missions	1,214,118	1,123,375	90,743	8.1
Benevolences	846,120	815,400	30,720	3.8
Administration and Services	565,109	508,145	56,964	11.2
Total Operations	\$6,412,847	\$5,785,830	\$627,017	10.8
Appropriations — Building Funds	195,748	229,945	34,197*	14.9*
Appropriations — CEF Program	817,968	793,592	24,376	3.1
Total Expenditures	<u>\$7,426,563</u>	<u>\$6,809,367</u>	<u>\$617,196</u>	<u>9.1</u>
Operating Gain	<u>\$ 33,822</u>	<u>\$ 271,735</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
May	June 6
June	July 7
July	August 7
August	September 5

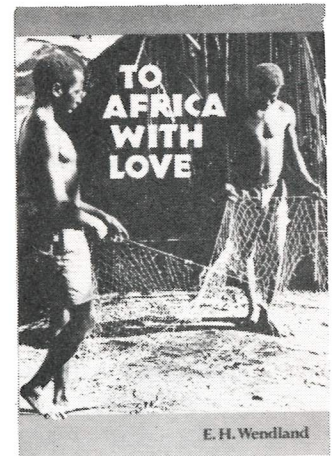
NOTICE

The next regular plenary session of the Board of Trustees is scheduled for June 16-17, 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

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