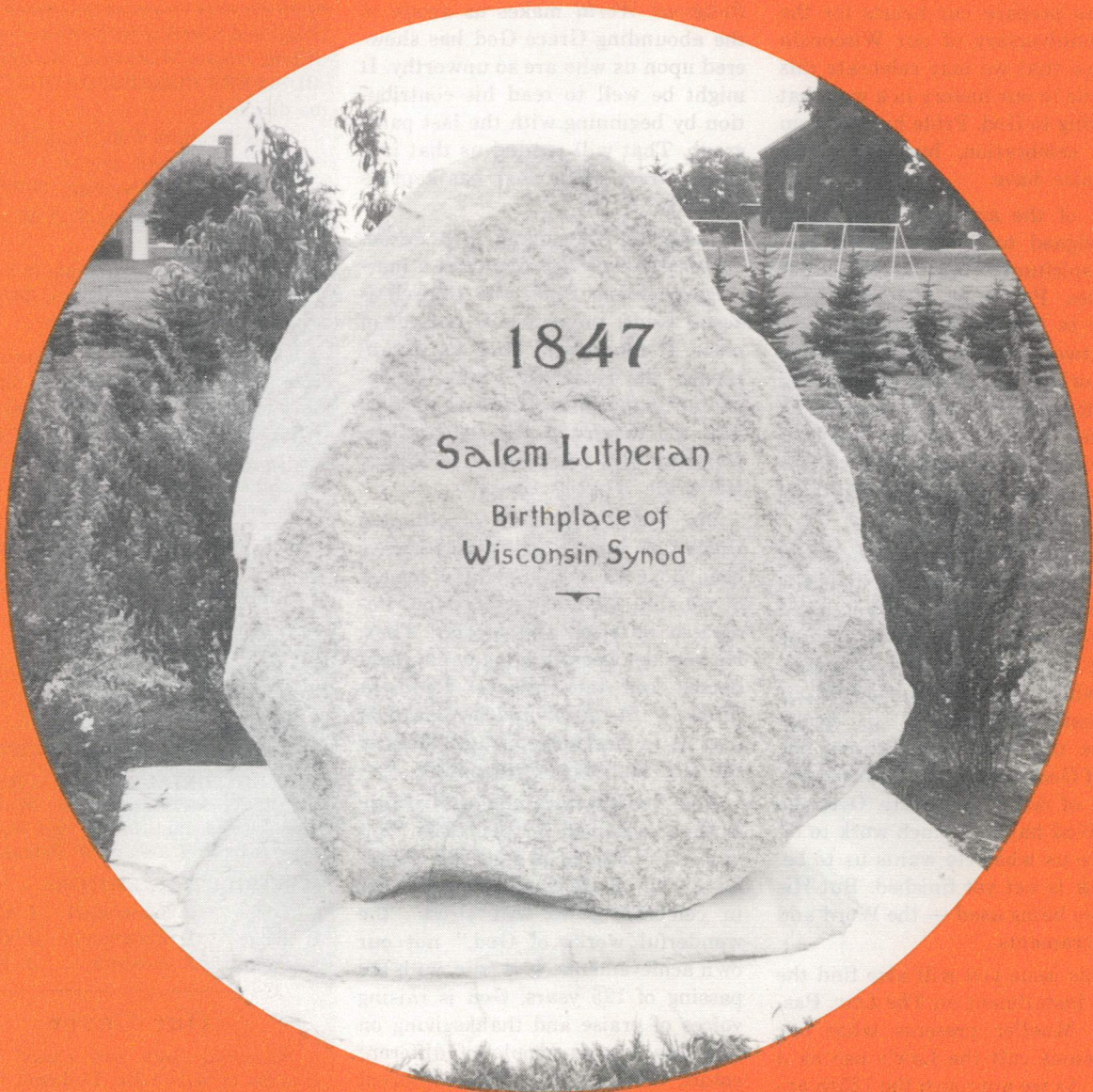


The Northwestern Lutheran

May 4, 1975



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Briefs by the Editor

May you and I use these next two weeks to prepare our hearts for the 125th anniversary of our Wisconsin Synod so that we may celebrate this milestone in our history in a way that is pleasing to God. Pride has no room in our celebration, but repentance and praise have.

Most of the articles in this issue are designed to help us ready ourselves spiritually for the May 18th festivities. Pastor R. Lauersdorf, in *Studies in God's Word*, presents the first of two articles on "The Christian and Works." He speaks of the vital connection between faith and works, and then urges us in our personal and Synodical life to bring forth the fruits of faith. There is no such thing as a do-nothing faith.

"Forgotten Sermons — Cherished Texts" is historical in that it recalls the sermons preached on the occasion of the founding of our Synod. A close look at the texts will help us understand what considerations moved our forefathers to organize our Synod and, at the same time, reveal the hand of God's Grace active in the formation of our church body. Over the years, God has had much work to do to make us what He wants us to be. His task is not yet finished. But His tools are being used — the Word and the Sacraments.

In this issue you will also find the second installment on *The Law*. Pastor R. Mueller presents what our Confessions call the Law's use as a mirror. As we approach the 125th anniversary, it will be well for us, individually and collectively, to look into the mirror of God's Law so that we may see our need for daily repentance. Our history has dark blots, too; sin was not absent. Forgive us Lord, and lead us in the way of righteousness.

Prof. J. Gerlach in *Looking at the Religious World* makes us aware of the abounding Grace God has showered upon us who are so unworthy. It might be well to read his contribution by beginning with the last paragraph. That will remind us that it is God's Grace alone that has kept us faithful.

Pastor T. Franzmann in *A Parish Pastor's Perspective* discusses a marriage problem. Since the Church is Jesus' bride, the article is not out of place. It reminds us that, as we approach the Heavenly Father in repentance and faith, He casts our sins into the depths of the sea and remembers His Son's sacrifice for us, His bride. That is Grace!

Our Synod's work in proclaiming God's Law and Gospel hasn't always been done in well-appointed houses of worship. God, after all, is not impressed by brick and mortar. Thus, He has also been sending us into rest homes and into prisons. Read *In Prison — But Free!* and see how God uses us to meet the spiritual needs of the sick and the downtrodden.

And finally, since our anniversary is being observed on Pentecost Sunday, the birthday of the New Testament Church, we want to be sure that in celebrating we will stress "the wonderful works of God," not our own achievements. It is true, with the passing of 125 years, God is raising voices of praise and thanksgiving on this day among people of different colors, different languages, different cultures, and different nationalities. We thank Him that Pentecost has not come to an end.

And now, may the Spirit of God lead us in the years to come to do those "good works, which God hath before ordained that we should walk in them."

*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

A Memorial Rock was placed on the grounds of Salem Ev. Lutheran Church, Milwaukee, formerly Town Granville, Wisconsin, in 1972 on the occasion of the 125th anniversary of the congregation's founding. Salem Congregation was the site of the constituting convention of the Wisconsin Ev. Lutheran Synod on May 27, 1850. Today Salem is a congregation of more than 1,200 members. In 1973, Salem gave birth to a daughter congregation, Risen Savior Lutheran Church.

THE NORTHWESTERN LUTHERAN

Editorials

The Personal Touch

A company manager invited me to see a new computer system in operation. It was truly something, I guess, but the thing that impressed me were the people in the next room taking telephone orders and typing them up at the same time so fast you couldn't see their fingers fly.

That amazed me because I know nothing about computers but do have some idea of the difficulty of accurate typewriting. Members of my own family are sharp as English professors at spotting typing mistakes and misspellings in the Sunday church bulletin.

We do not hear that Simon Peter was particularly impressed with the healing of a relative. What did literally bring him to his knees was the miraculous draught of fishes in his boat. For the fishing business was something Simon knew about.

"Blessed are they that have not seen, and yet have believed," Jesus said. But Thomas was pretty mixed up and was having a bad time of it. So the Lord lowered Himself to let the man look a little at the print of the nails.

We, too, "walk by faith." But the Lord still sends us little signs of His love and personal encouragements along the way, like somehow surviving a hectic day, or managing a dinner party that made us nervous, or keeping down the first meal after surgery.

It probably wouldn't impress others to tell of these things. But to us they are personal proofs of His tender mercies that "are new every morning."

John Parcher

Fulfillment

"Being able to be quietly and sincerely proud of the kind of people your children have grown into can give you as much feeling of accomplishment and success as anything else you can do in a lifetime."

But there is an even greater "feeling of accomplishment and success" possible than that expressed by the mother of seven who wrote the above. Make the "people" "Christian people" and change "proud of" to "grateful for," and you identify the joy in the hearts of many Christian mothers on Mother's Day.

Such mothers reject the women's lib values and demands promoted by Barbara Walters and Tom Snyder on their telecast, "Of Women and Men," last January. In three hours these two celebrities and their guests did not raise "a single voice for monogamous, lifetime marriage, for the family as the basic unit of society, for motherhood as a fulfilling role for women."

Such voices tell Christian mothers that there is more to accomplish by fulfilling themselves as teachers, business women, artists, writers, legislators, scientists than as mothers of Christians and good citizens. These are honor-

able professions, and much good may come of them, but there is no more fulfillment in them than in being Christian mothers; not even as much.

Experience and history tell that the "accomplishments" of one generation may be discarded by the next. Today's laws and scientific discoveries may be yokes on the necks of our grandchildren. What is approved teaching in the schools of the land today is likely to be proved wrong tomorrow. "Accomplishment and success" must be measured by more than today.

There is more assurance of "accomplishment and success" in rearing children in the fear and admonition of the Lord. No future generation can regret what Christian mothers have accomplished, and their Lord's eternal approval rests upon their service to Him and to their fellow men.

Carleton Toppe

The Wrong Color

In the past, if a man lived with a woman, fathered her children, and then abandoned both mother and children, he was considered to be a cad, to use one of the milder epithets.

A rather well-known personality in the motion picture industry admittedly did just this. When he was pressed as to his justification for this kind of activity, he squirmed for a while; but eventually he came up with something. "I must be true to myself," he said.

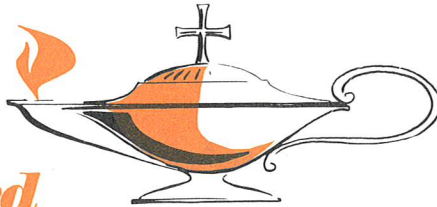
This has a righteous sound. It appears to place its exponents on a lofty plane where honesty and integrity prevail — in contrast, of course, to the "hypocrites," who sublimate their base desires. This open disdain for traditional morality is a practical application of the principle that the best defense is a good offense. It appears to make the immoral more moral than those who espouse morality.

However, when the self-imposed halo is lifted, this sanctimonious talk about being true to one's self does not sound so righteous. God is demoted, and self ascends the throne as the supreme lawgiver. The problem is, though, that self is by nature selfish. If being true to one's self means that each individual should honestly do what he wants to do, an excellent case could be made for thieves who steal your possessions and for murderers who want to take your life. They are being true to themselves when they engage in their criminal activity, and they certainly are not being hypocritical about it.

A coat of paint will sometimes do wonders for your house. In a figurative sense this applies as well to sin, and Satan has a large inventory of colors. As sin emerges today painted in an appealing hue, the Scriptural injunction, "Be sober; be vigilant," is all the more urgent.

Immanuel Frey

Studies in God's Word



The Christian and Works (I)

What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works and I will show thee my faith by my works. Thou believest that there is one God, thou doest well: the devils also believe and tremble (James 2:14-19).

Thousands of people contact the U.S. Patent Office every year to receive patents to protect their inventions. Among the questions asked before such a patent is granted is this one, "Does it work? Is your invention usable?"

In this *Course on Concrete Christianity* James poses the same question. "Does it work?" he asks of our faith. As we observe the 125th Anniversary of our Wisconsin Ev. Lutheran Synod, we do well to listen as James speaks to us about "the Christian and Works."

Faith Produces Works

Before we speak of faith and works, we must speak of grace. For it is God's grace which saves us. With grace we mean God's free gift to undeserving man. God's grace planned our salvation in eternity, prepared it on Calvary, and proffers it to us through Word and Sacrament. The benefits of this salvation we obtain through faith, but even that faith is a

gift of God's grace. Such faith, James reminds us, involves more than talking the language of the Bible and taking Sunday trips to church. It involves our life. Faith which binds our hearts to Christ also binds our lives to His service.

With this emphasis James does not contradict Paul who wrote, "A man is justified by faith without the deeds of the Law" (Rom. 3:28). Both write about the same faith in "the Lord Jesus Christ, the Lord of glory" (2:1), but from different viewpoints. Paul describes the way of justification; James, the life of the justified. Paul warns against "Law works" which the self-righteous sinner would use to earn his salvation; James encourages "Gospel works" which flow from the believer's heart — a heart thankful for full salvation in Jesus. So Paul and James are complementary, not contradictory. Like colors at opposite ends of the spectrum, both are needed to show the full rainbow of Christianity.

"What doth it profit . . . though a man say he have faith and have not works? Can faith save him?" James asks. He does not describe that man as having faith, only as saying that he has faith. A better translation would be: "Can *such* faith save him?" James does not ask whether faith can save, only whether such faith which does not show itself in works can save. Such fruitless faith is dead. Even worse, such counterfeit faith is like the faith of the demons in hell. They know all about theological truth and yet only tremble in fear. For their correct knowledge dries up in the mind, never reaching heart nor hand.

James' point is clear. Works are never a cause of salvation, but ever a result. No more than a rose can refuse to release its fragrance or a fire

to radiate its heat, can faith fail to produce works.

At present we are busy with thoughts of, and talk about, what has happened in our Synod for 125 years. There's always the danger that such backward looking become a pat-us-on-the-back type of thing. Yes, men worked at keeping our teachings clear and correct. Yes, men wrought to build churches and colleges. Yes, men went to carve out missions in far-flung fields. They did this as believers showing their faith. But behind their faith and works was the grace of God. Our history, our orthodoxy, our activity are works of God's grace. Now let our anniversary celebration be a product of our faith and thus of His grace!

Works Prove Faith

James continues with an example. A Christian, lacking food and clothing, receives from those around him only the words, "Good-by and good luck." Such empty words prove the absence of faith, for living faith shows itself in words and works of charity. James repeats this thought with an imagined dialogue. One man says, "You can have faith without works. Why this stress on works?" The other correctly answers, "It is impossible to show faith without works. The only way you can tell that something has happened in my heart is by looking at my life." Our visible life proves the vanity, or verity, of our faith.

"Christians do not belong to a do-nothing party," someone once said. James says the same thing. He asks, "Does your faith work?" He's not speaking about working our salvation; that's done as surely as the Savior's shout from Calvary, "It is finished." James is telling us that faith does not wall itself up in Sunday singing and sermons, but wells up in Monday honesty and Tuesday decency, in Wednesday forgiveness and Thursday kindness, in Friday helping and Saturday witnessing.

Works prove faith. Let this thought remain after our 125th Anniversary is past. Let our congregational and Synodical lives reflect God's grace which has been given and a resulting faith which is genuine.

Richard E. Lauersdorf

Forgotten Sermons - Cherished Texts

Two weeks from the date of this issue, the congregations of our Wisconsin Synod will be observing the 125th anniversary of the Synod's founding. If, according to I Timothy 4:5, even worldly matters such as marriage and the eating of meats are to be "sanctified by the Word of God and prayer," how much more must this be true of things spiritual! Special music may well mark the anniversary in your midst, but by far more important is listening to the voice of Holy Scripture and responding in prayer and praise!

Anniversaries marked by that kind of a spirit are occasions which help God's children experience His Grace. In fact, GRACE is the theme of our celebration, and many pastors will undoubtedly address their congregations on the words of Ephesians 2:8-10, a text that emphasizes the Grace

of God. There Paul wrote: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God, not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

In turning to the Word we are following in the footsteps of our fathers, men named Muehlhaeuser, Weinmann, and Wrede. When they and two others organized the Wisconsin Synod in May, 1850, the minutes reveal how deeply these men first drank of the well of salvation, the Word of God, before they joined hands to extend the Gospel to men and women and children in their neighborhoods and beyond.

The constituting convention was held on May 27, 1850, in Salem Lu-

theran Church, Granville (now Milwaukee), Wisconsin. Five pastors were present, representing 18 congregations. Before they and the lay representatives of their churches joined together in the fellowship now known as the Wisconsin Ev. Lutheran Synod by adopting a constitution, they joined together in worship to hear God's Word and receive His Sacrament. Two services were held on the day before the constituting convention and one on Monday morning. The Sunday was Trinity Sunday, May 26, 1850.

The sermons preached in those services were not recorded or filed, but the texts were noted in the minutes. They were Ezekiel 33:7, a portion of John, chapter 16, and Psalm 133. Taking a look at these texts will help us prepare our hearts for a God-blessed anniversary.

... und das Schweigen, das nun
dieselben würden wohl um ihrer Sünde willen weg-
genommen, aber ihr Blut will ich von des Wächters
Hand fordern,³

7. Und nun, du Menschenkind, ich habe dich zu einem
Wächter gesetzt über das Haus Israel: wenn du etwas
aus meinem Munde hörst, daß du sie von meinewe-
gen warnen sollst.⁴

8. Wenn ich nun zu den Gottlosen sage: Du Gott-
loser mußt des Todes sterben; und du sagst ihm solches
nicht, daß sich der Gottlose warnen lasse vor seinem
Reifen: so wird wohl der Gottlose um seines Gottlosen

³ c. 3, 20.
c. 18, 24.

⁴ 1 Cor. 10, 12.

¹⁰ c. 18, 7, 28.
Luc. 19, 8.

¹¹ c. 20, 11.

Abends, ehe
nen Mund a
that mir m
schweigen fo
23. Und
sprach:
24. Du

Muehlhaeuser's Solemn Word for the Pastors

It was Johannes Muehlhaeuser, the man who had been chosen president of the Synod in its initial meeting on December 8, 1849, who preached the opening sermon on Sunday morning. His choice of Ezekiel 33:7 as text for the occasion shows what lay on his heart.

In 1848, he had followed John Weinmann's plea to come to Wiscon-

sin. Weinman at the time was pastor of St. John's at Oak Creek, the oldest of the congregations which organized the Wisconsin Synod. Weinmann's heart bled for the many Germans who had come to Wisconsin but who were as sheep without a shepherd. In Muehlhaeuser he had a companion whose heart beat in tune with his own.

After Muehlhaeuser came to Mil-

waukee, he soon recognized that the number one need was the need for consecrated pastors who would seek to regain the lost sheep. But his experience with pastors had been anything but a happy one, and it was not to improve in the immediate future. Altogether too many unqualified men were seeking to enter the ministry. What's worse, some of them were wolves in shepherd's clothing. They

fleeced the sheep and instead of Gospel gave them "stones."

Is it any wonder that on this occasion Pastor Muehlhaeuser directed his words to the pastors? He chose the words of Ezekiel 33:7, where we read: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the Word at My mouth, and warn them from Me."

Muehlhaeuser was conscious of the fact that even as God Himself had appointed the Prophet Ezekiel as spiritual watchman over ancient Is-

rael, so God was in 1850 also appointing pastors as spiritual watchmen over His New Testament Israel. They were to use God's Word and transmit it to the people, warning them against sin and building them up in their Christian faith.

It must have been a powerful sermon, one that touched the hearts of the pastors present. But it also did more. It assured the congregations that their pastors would bring them the pure Word of God, feed them with the Bread of life and the Water of life.

If Ehrenfried Seebach of St. John's was there that morning, it must have delighted his heart, for he is the one who had written to the German mission societies pleading for a pastor who would preach the Word in its truth and purity. For all present it was a step in the right direction and, as if to seal it, all pastors that morning received the Lord's Supper together with the members of Salem Congregation. The service struck the right tone, the tone that needs to prevail in our midst even now, 125 years later.

auch ver-
so werden sie
thun um meines
den nicht, der mich
wäre, und hätte es
Sünde; nun aber
re Sünde zu ent-
auch meinen Vater.²⁶
gethan unter ihnen,
n sie keine Sünde;
hoffen doch beide,

²⁴ c. 8, 24, 55.
c. 16, 3.

²⁵ c. 9, 41.
c. 10, 25.

²⁶ c. 7, 7.
c. 8, 19, 49.

²⁷ c. 10, 37, 38.

²⁸ Pf. 35, 19, 69, 5.

²⁹ c. 14, 16, 26.
Luc. 24, 49.
Apost. 1, 4.

³⁰ Apost. 1, 8, 21, 22.
c. 5, 32.
c. 10, 39.

¹ Matth. 13, 21.

² c. 12, 42.

³ Matth. 10, 17.

c. 24, 9.
Marc. 13, 9.
Apost. 8, 1.
c. 12, 2.
c. 23, 12.
c. 26, 9 ff.

12. Ich habe euch noch viel zu sagen, aber ihr könnet es jetzt nicht tragen.¹³

13. Wenn aber jener, der Geist der Wahrheit,¹⁴ kommen wird, der wird euch in alle Wahrheit leiten.¹⁵ Denn er wird nicht von ihm selbst reden; sondern was er hören wird, das wird er reden,¹⁶ und was zukünftig ist, wird er euch verkündigen.

14. Derselbige wird mich verklären; denn von dem Meinen wird er es nehmen, und euch verkündigen.¹⁷

15. Alles, was der Vater hat, das ist mein: darum habe ich gesagt: Er wird es von dem Meinen nehmen, und euch verkündigen.¹⁸

(Evangelium am Sonntage Jubilate.)



Weder ein Kleines, so werdet ihr mich nicht sehen; und aber über ein Kleines, so werdet ihr mich sehen, denn ich gehe zum Vater.¹⁹

17

Weinmann's Word of Comfort for God's People

A second service was held that afternoon. The preacher for the occasion was the secretary of the new body, Pastor John Weinmann. His text is simply noted as John 16. It is unlikely that he preached on the entire chapter, but knowing his concern for the Lutheran Confessions, we can narrow down the choice. It may well have been the words of verses 13 and 14, where the Evangelist John quotes Jesus as saying: "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me, and He shall receive of Mine and shall show it unto you."

The choice of this portion of John 16 would have been a natural for

John Weinmann, for He had celebrated Pentecost with his congregations the Sunday before. What is more, he knew to whom this small body of Lutheran Christians would have to turn if they were to do the Lord's work.

Perhaps his choice of text was prophetic. It speaks of the Spirit of God as "guiding you into all truth." That, above all, was what this new church body needed. In the years to come, it would receive brutal, verbal abuse from other Lutherans for its lukewarm Lutheranism. The critics — among them especially pastors of the Missouri Synod — were right, but their abusive language did not heal the situation. It was the Holy Spirit who later used confessional men in our own midst, men like Bading, to bring us to the truth.

But what a comfort Weinmann's sermon must have been for the lay people who attended that service. They realized they were joining a group that wished nothing more than to be true to the Father in heaven, to love His Son Jesus Christ, and to listen to the Spirit in the Word. Weinmann, in choosing a word from John 16, plotted out the course of the new church body that was just being born. The Spirit through the years has not failed us, but has by Grace made us the body Weinmann prayed it would be.

As we celebrate the passing of 125 years, let us now, too, turn in prayer to the Spirit of God. He will not fail us in the future, even as He did not fail us in the past. He will glorify the Lord Jesus in our words and in our actions.

Der 133. Psalm.

Die Eintracht der Brüder.

1. Ein Lied Davids im höhern Chor.

Siehe, wie fein und lieblich ist es, daß Brüder einträchtig bei einander wohnen.¹

2. Wie der köstliche Balsam² ist, der vom Haupt Aarons herab fließt in seinen ganzen Bart, der herab fließt in sein Kleid.

3. Wie der Thau, der von Hermon³ herab fällt auf die Berge Zion.⁴ Denn daselbst verheißt der Herr Segen und Leben immer und ewiglich.

Der 137. Psalm

Pluess on the Blessings of Christian Fellowship

Early history reveals that Pastor Weinmann had a heart aflame for the truth of God's Word. An examination of the early minutes of the Synod, however, reveals another facet of the man's character, one that many of us can sympathize with. He didn't always get the details straight. Twice in the second set of minutes, he speaks of the organizational meeting as having taken place on May 28. But that Monday was May 27. Perhaps Weinmann transcribed the minutes the next day and automatically put in the wrong date. At least it reveals that these men who are a part of our history were quite human.

He also erred in spelling the name of the preacher for the Monday morning service. According to Secretary Weinmann, it was Pastor Blies. Pastor Blies actually was Pastor Kaspar Pluess, who served two congregations in Sheboygan, one out in

the country and one in town.

For that morning service, the actual opening service of the constituting convention, young Pastor Pluess chose the words of Psalm 133 as text. Psalm 133 reads: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

The choice of text reveals that emotions were at a high level on that Monday. Just think — to have found brothers and to be able to unite with them in the Christian fellowship of worship and of doing the Lord's work! For the men that morning —

2 . . .
3 Ps. 1.
1 Ps. 11:
2 2 Gebro
3 Ps. 118
4 5 Mos.
5 Ps. 86,
97. 9.
6 Ps. 117
7 Jer
3e'
+ Eb
bis

and the record tells us that it was a good-sized gathering — it was like the dawn of a new day. It was as sweet-smelling as the ointment that filled the beard of Aaron, brother of Moses and first highpriest of Israel. It was as refreshing as the morning dew on Mount Hermon. This new-found unity was an expression of life — the life that is eternal. When the benediction was pronounced that morning, joy filled the hearts of all. They had come to take a step which would free them from spiritual loneliness. Now they had brothers to walk with. It was a good choice of text which Pastor Pluess made. We cherish it today yet.

It is unfortunate that he himself did not cherish it as he might have. As Jesus had His Judas, as Paul had his Demas (II Tim. 4:10), so Muelhaeuser, Weinmann, and Wrede had their Pluess. The very next year he had to be dismissed from the ranks of the new church body for high-handed actions in his Sheboygan congregations. And then he revealed that his heart had never really been in it. He joined the Reformed Church.

His subsequent action, however, did not ruin the sermon. The unity of those who are united in faith in Jesus Christ is always and ever a beautiful sight to behold. May our celebration of the 125th anniversary be a reflection of that unity — unity in the Confessions, unity in the work!

The sermons preached on May 26 and 27, 1850, were never recorded on paper, only in the hearts of men. The texts were recorded long before by the Spirit of God, so that we might profit by them in 1850, in 1975, and in the years to come.

Join Your Children in Prayer

We pray to thank You, O God above,
For blessing our church with Your wonderful love.
We have Your Word and the promise of heaven
Help us to serve You, and to tell what You've given.

Dear Lord, we know that we are living in a world filled with sin and unbelief. We thank You for bringing us to faith in Jesus and keeping us in that faith. We also thank You for keeping our Synod faithful to Your Word. Amen.

Dear Father in heaven, send the Holy Spirit to all the pastors, teachers and others who are telling about the way to heaven. Help them to teach only what is true. Send the Holy Spirit into our hearts also and give us a strong faith to trust Your words and promises. We ask this in the Savior's name. Amen.

Dear Lord Jesus, we are happy that we have come to know You as our Savior. We want others to be as happy as we are. Be with our missionaries in foreign lands, so that they can preach Your Word to many lost sinners. Amen.



The Law - Its Three Uses

Part II — The Law as Mirror

Have you ever seen an oral thermometer that could cure pneumonia or leukemia? Or do you know of any doctor who uses a stethoscope to heal the victim of a heart attack? Of course not! Yet every hospital patient has his temperature taken with a thermometer at least three times a day, and medical doctors would not think of practicing without a stethoscope. Such instruments, though they have only a limited use, are needed in observing the functions of the body.

So also the Law of God. Though it cannot save, it is nevertheless useful. God uses it to expose the spiritual disease of our soul. As a mirror reveals our physical features, including our imperfections, so *the Law as a mirror* discloses our spiritual shortcomings.

Mirrors Are Revealing

Think of yourself as a young boy who has returned to the table after his father had told him to wash his face. Hear your father say, "I thought I told you to wash your face." You answer, "But Dad, I did!" "Well, then wash it again," is his reply. After a second washing with the same results, your father disgustedly tells you to look in the mirror. Following his advice, you see smudges near your ear and under your chin. After washing them off, you again look in the mirror, and seeing no other traces of dirt, you pass your father's inspection with ease.

Or step into a hospital room where for 10 long months a young girl has been bravely facing the painful ordeal of having skin grafted on her face, badly burned in a fire. You watch as the nurse hands the patient

a mirror. The young girl promptly hurls it to the floor. She can't stand to see her once pretty face now made ugly by scars. She vows not to look into a mirror again.

Or consider the person who can't pass a mirror without either adjusting her make-up, covering up a facial blemish, straightening an artificial eyelash, or recombining her coiffure. Unlike the fire-scarred girl, such a person uses mirrors to improve on herself, almost to the point of perfection. She would be lost without a mirror.

All three cases help us answer St. Paul's question: "Wherefore then serveth the Law?" Which shall it be? Shall we use the Law as a vain person uses a mirror? Shall we shun the Law and break it as the young lady did who did not want to see herself as she really was? Or shall it be used to show us our spiritual stains and the need for the cleansing blood of Jesus? The Apostle answers: "It was added because of transgression!" Since "we are all as an unclean thing and all our righteousnesses are as filthy rags," the Law is certainly to be used to show us our many sins. That's why Scripture states: "By the Law is the knowledge of sin."

Why Man Needs the Law

Our confessional writings remind us that even though we sin daily, we are inclined not to see the gravity of our sins. We like to deceive ourselves into thinking "that (our) work and life is entirely perfect." That's why our all-wise God gave His Law. He wants us to recognize our sins, even those of which we are not aware. Remember how the young lad didn't realize that he still had dirt on his

face until he looked into a mirror? In the same way we get to see our real image whenever we use the Law as a mirror. Even St. Paul had to admit: "I had not known lust, except the Law had said: Thou shalt not covet!"

In spite of the fact that Jesus has freed us from the penalty of our sins, we need to be reminded by the mirror of the Law that we have not been holy as God is holy. This is the chief aim of God's Law, for God can only lead those to repentance whom the Law has shown the gravity of their sins.

When an apprentice carpenter makes a costly error, his foreman may use the blueprint to point out his mistake. We need that function of God's Law, since unfortunately there is a little Pharisee in each one of us. The Pharisees of Christ's day thought that all their work was good, in fact, perfect. Many, adding their own ideas about what's right and what's wrong to God's blueprint of the Law, proudly held up their own accomplishments as being especially good. However, that didn't stop the Master Builder from being aware of the many, many mistakes in their lives. He hated their pride.

The Law, in making us see our guilt, seeks to break down such pride. It causes us to cry out with the Psalmist: "Mine iniquities are gone over my head: as a heavy burden they are too heavy for me. . . . I am troubled: I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease and there is no soundness in my flesh." The Law as a mirror accuses and condemns us before God and excludes every possibility of earning salvation by keeping it. No attempt

on our part at straightening out our wrinkled dress or covering up our spotted tie — revealed as such by the mirror of God's Law — can alter our standing in God's sight. The Law can never justify; rather, we are "justified freely by (God's) grace, through the redemption that is in Christ Jesus." The Apostle Paul states "that a man is justified by faith, without the deeds of the Law."

The Gospel, Our Greatest Need

The Law, in showing us our sin, demonstrates our need for a Savior. Sinners who have seen their sins in the mirror of God's Law can find comfort only in the Gospel. When the Law reveals our sin, we must daily appropriate from the Gospel the consolation that for Christ's sake our sins are all forgiven before God. There is no other way to find peace.

Following the way of the Law can

only result in alienation from God. One thinks of Luther in the monastery before he received the Gospel by faith. In despair he cried out, "Luther, when will you ever be able to do enough to please God?" and "How can I find a gracious God?" The Psalmist voiced that same futile feeling when he stated: "If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" It was the Holy Spirit who supplied the comforting answer: "But there is forgiveness with Thee, that Thou mayest be feared." The one was Law; the other, Gospel.

Thus the chief purpose of the Law is to make us realize our lost condition and our need for a Savior. Remember the young lady with the ugly scars who broke the mirror when she saw herself as she really was? Well, there's a sequel to her tragedy. Through treatment and therapy, the taut, hard skin became pliable. Most

importantly, she learned that her parents loved her as much as ever, as also her boy friend. They were eventually married and became the proud parents of two beautiful children. So likewise when the mirror of the Law makes us cry out, "O wretched man that I am; who shall deliver me from the body of this death?" let us take heart and look to the Christ of the Gospel who "loved the Church (of believers) and gave Himself for it that He might sanctify and cleanse it with the washing of water by the Word; that He might present it to Himself not having spot or wrinkle or any such thing." Only in that way does the second use of the Law serve its purpose and only in that way are we prepared to embrace our heavenly Bridegroom, Jesus Christ.

Robert P. Mueller

Next: *The Law As A Rule Or Guide*

Looking at the Religious World

information and insight

"There, But for the Grace of God. . . ."

The English martyr, John Bradford, usually gets the credit for having been the first to say, "There but for the grace of God go I." In this year of "Grace 125," numerous things have happened on the religious scene which give us cause to pause and say, "There but for the grace of God goes the Wisconsin Synod." For reasons understandable only in terms of God's amazing grace, He has steered our Synod clear of the whirlpools which have sucked in one church after another, stripping them of their confessional integrity and distinctiveness. Here are some cases in point on the ecumenical scene.

The Common Catechism

The Easter season featured the publication of the English translation of the first ecumenical catechism.

Published in Germany two years ago, the new catechism is the result of a cooperative venture on the part of 36 Catholic and Protestant churchmen, mostly German theologians. Two of Europe's most prominent churchmen served as editors, the Rev. Lucas Vischer, a Protestant who serves the World Council of Churches, and Father Johannes Feiner, currently a member of the Pope's theological commission.

The Common Catechism is a propaganda piece for the ecumenical views of radicals who reject the authority and the inspiration of the Bible. It refers to the resurrection of Jesus as a "permanent problem." It insists that the Reformation principle of salvation by grace alone is no longer a point of difference between Catholics and Protestants — which

for most ecumenicals is doubtless true. The primary issues separating Protestants and Catholics, according to the new catechism, are twofold: the role of Mary in doctrine and worship, and the nature of authority in the church, including papal authority.

The new catechism summarily discards original sin. It makes an open question of infant baptism. It suggests that parents may well let their children decide for themselves whether they wish to be baptized. The Commandments are relative, not absolute, since they are "to a large extent conditioned by their age."

As one would expect, the new catechism espouses the higher critical view of Scripture. New Testament passages do not necessarily record what Jesus said and did. They may be nothing more than words which later Christians put into the mouth of Jesus.

Time's review of the new catechism appropriately calls it "the uncatechism." We think a more apt epithet might be "the unchristian catechism"

— to distinguish it from catechisms of the Antichrist.

A number of Lutherans had a hand in the production of *The Common Catechism*. As we said, "There but for the grace of God . . ."

Next, The Common Hymnal

The U.S. Government Printing Office has issued a new 805-page *Book of Worship* sponsored by the nation's armed forces for use in worship services at military chapels. The inclusion of Jewish and Orthodox along with Catholic and Protestant hymns puts the new *Book of Worship* a step or two ahead of *The Common Catechism* in the ecumenical competition.

In addition to the hymns and chants, the book contains the usual liturgical helps: a form for Catholic mass, two forms of worship for Protestant services, a Torah service, and a liturgy for Eastern Orthodox use together with additional forms for occasional services.

Ten criteria were used in the selection of the hymns. Among them were spiritual reality, scriptural fidelity, and beauty in language and music. One wonders how the editors determined which Jewish hymns reflected scriptural fidelity.

From the government's viewpoint, and from the viewpoint of economy and practicality, we can understand the desirability of having one service book in the pews of military chapels. Yet we wonder how the Lord feels about incorporating worship forms which both affirm and deny His deity between the covers of one *Book of Worship*. Surely no one who knows the God of the Bible as "a jealous God" thinks that He is nodding His head in approval at this new venture.

Christianity Today concludes its editorial (March 28, 1975, p. 24) with the comment, "The book should not offend any . . ." To which we reply: If it doesn't, it ought to. Certainly it offends the Lord. It is a sad sign of the times when an avowedly "evangelical" publication can see nothing offensive in such a book.

Again we say humbly and thankfully, "There but for the grace of God. . ."

An Act of Courage, or of Rebellion?

Christians were shocked recently to read about the suicide pact of the Rev. and Mrs. Henry Pitney Van Dusen. Van Dusen was the retired president of New York's prestigious Union Theological Seminary and "one of the world's pre-eminent Presbyterians." He and his wife, both ill, agreed in January to their pact and subsequently carried it out. They felt they had exhausted the possibilities open to them for life and that there was no point in continuing to live.

More shocking than the pact itself were the subsequent attempts of Van Dusen's former colleagues to justify the suicides. His successor at Union called it "an act of courage." We make no judgment regarding the fate of the Van Dusens. God tells us to leave such judgment to Him. We do insist, however, that the Van Dusen's act was an open and deliberate violation of the revealed will of God.

Presbyterian doctrine makes no exception to the prohibition against taking life. The Westminster Catechism definitely and correctly teaches that God "forbiddeth the taking away of our own life, or the life of our neighbor unjustly."

We think another unidentified Presbyterian theologian, quoted in *The National Observer*, was correct and to the point when he said, "Since situation ethics have invaded theological thinking, such decisions are often based on individual conviction."

Dr. Van Dusen was largely responsible for the invasion of the new morality's situation ethics at Union Seminary during his 18-year career as president. His tragic death ought to serve as a convincing object lesson to all those who think they are in a position to do God's thinking or to make His decisions for Him.

We are constrained to say it again. It is only by the grace of God that we have been spared the tragedy of doing theology Van Dusen's way at our Seminary and in our Synod. Woe to us if and when we ever begin to take that grace for granted. Then it will be only a matter of time until we too become situation ethicists.

Some readers of this column may conclude that our comments smack of self-righteousness. Only a person who lacks an understanding of our deep appreciation of God's grace could draw such a conclusion.

Joel C. Gerlach

Mr. Chappa

Last year the Lutheran Women's Missionary Society through its Mission for the Visually Handicapped sent a Braille Writer to Mr. Chappa in Africa.

Mr. Chappa, who is blind, had studied the braille edition of Luther's Small Catechism with the help of the Reverend D. Fastenau and is now preparing for the Lord's service in the Bible Institute in Lusaka, Africa. The Braille Writer has become a handy tool, in fact, an essential tool for Mr. Chappa in his studies.

Mr. Chappa recently wrote: "The Perkins Braille will help me to have notes and some sermons transcribed. I pray to Almighty God to help me to do what He wanted me to do before I leave this earth for my eternal home in heaven."

Pastor Fastenau added a postscript, saying: "I would personally like to thank you for the work in getting this writer for our use with the blind here in Zambia. Mr. Chappa and also the other students at our Bible Institute and Seminary are happy to see this kind of work done here."

The Mission for the Visually Handicapped is supporting the same kind of work in our mission in Japan as well as supplying many blind and visually handicapped persons here in the United States with Gospel materials in braille.

Offerings for this purpose are to be made out to the "Mission for the Visually Handicapped Fund" and sent to the Special Ministries Board, 3512 W. North Avenue, Milwaukee, Wisconsin 53208.

A Parish Pastor's Perspective

"God's Wonderful Memory"

Harry was on his way home from work. It had been a long day. He had left the house before the crack of dawn that morning. Now, with a sense of satisfaction because the annual audit was done, he was glad to be almost home. Yet, there was an uneasy feeling in the pit of his stomach.

In the comfortable surroundings of his home he went through his usual routine — hung his overcoat in the closet, tossed his jacket over the back of the easy chair, and went in to see what was cooking. But something was not quite right. His wife wasn't in the kitchen. Then it hit him — her birthday!! He had forgotten. No present. No flowers. No card. Not even a "Happy birthday, dear" when he left that morning!

What should he do now? He knew she was probably upstairs, feeling pretty low. And he didn't blame her. It was thoughtless of him. The last time this happened HE had gotten angry at HER because she didn't understand the pressures on him. They had quite an argument that time, with each of them dredging up all their past faults. It pained him to remember it.

He thought what a strange thing the human memory is. It can't seem to remember a simple birthday, but it surely can remember every single fault in a loved one. And the devil seems to take full advantage of the situation each time it happens.

Harry remembered something their pastor had said in a sermon a few weeks back. It was about the Lord's memory.

The Lord has a marvelous memory which always remembers His people and never forgets them. In Isaiah chapter 49 He says: "Can a woman

forget her nursing child, and have no compassion on the son of her womb? Even these may forget, but I will not forget you. Behold, I have inscribed you on the palms of My hands; your walls are continually before Me." God never forgets His people!

Yet the Lord does forget the forgiven sins of His people. In Isaiah 43:25 He says: "I, even I, am the one who wipes out your transgressions for My own sake; and I will not remember your sins." Knowing this, the penitent believer can pray boldly: "O remember not against us former iniquities" (Ps. 79:8) and "Remember, O Lord, Thy tender mercies and Thy loving-kindness; for they have been ever of old. Remember not the sins of my youth, nor my transgressions; according to Thy mercy remember Thou me for Thy goodness' sake, O Lord" (Ps. 25:6,7).

"What a wonderful memory my Lord has," thought Harry. "I wish mine were more like His! Wouldn't it be something if I could remember what I should, and forget what I should! Instead, I do just the opposite!"

Harry knew this much — it was wrong for him to try to defend his thoughtlessness. It was not too late. He could go to her, and apologize for forgetting her birthday. Even though she would not fully understand how he could forget — do husbands and wives ever fully understand each other? — she would forgive him, because she was a Christian.

There was still time. Even though he was tired after his long day, he would suggest that they go out for dinner and shop for a gift together. More important than a few hours relaxation for him were her tender feelings on her special day.

Grace Notes

It was on the day after Trinity Sunday that the constituting convention of the Wisconsin Synod was held in 1850. And we chose Pentecost Sunday to celebrate the 125th anniversary of that occasion.

These two facts reveal God's gracious dealing with us. Causing us to worship Him within the framework of the church year, the Lord has guided us to place the emphasis where it belongs — on the "wonderful works of God," not on the works of men.

Though the church-year arrangement is not commanded by God, it is a great aid in keeping a church Christ-centered. Developing the thoughts of the church year Sunday after Sunday prevents our pastors from riding their theological hobbies. Forced to mine deeply in the Scripture, they concern themselves with the whole counsel of God. As a result, they set Christ Jesus before their hearers during the festival half of the church year and the Christ-centered life during the non-festival portion.

One hundred twenty-five years of such preaching is indeed a gift of God's Grace. It makes for ministers and lay people who have tasted the goodness of God and are ready to share it with others who need to know the Savior who was born for them, suffered for them, died for them, and rose again for them.

May the Grace of God cause Christ Jesus to remain the very heart of our worship and the sum of our preaching!





In Prison - But Free!

Whether it's in Wisconsin or California, Minnesota or Michigan, our pastors are building the Church of God in some of the most unlikely places. All of them are bringing the healing Gospel of our Lord Jesus Christ to people in their own homes and in hospitals, in the homes for the aged and in mental institutions. They visit the depressed and bring them the joy that is to be found in Christ Jesus — and in Him only.

Not only do our pastors do so, but we know of many lay persons — women and men — who do not hesitate to open their mouths and to direct the downtrodden and the sick at heart to the one and only Healer of souls. Working in these places, they place copies of *The Northwestern Lutheran* and of *Meditations* where they can be read by those whom they care for. And even though these copies may be old copies, yet the message of the Gospel in them is always effective. God Himself has promised that, when He said, "My Word . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

Perhaps a more unlikely place in which to share the Gospel than those mentioned above is a prison. Yet there too our pastors, our mission developers, our institutional missionaries, and even our laymen find an open door for the Gospel of Jesus Christ. Let me illustrate that fact by telling you the story of a man named Francis, who lives behind the bars of a tight security prison in California.

"Six to Fifteen"

First visited by two of our pastors in southern California when in their areas, Francis was later referred to

our mission developer, Pastor Harold Warnke, when he was working in the northern part of the state. Seeing this man required a hundred-mile round trip, reminding us of the many journeys undertaken by the early Apostles of our Lord. Modern transportation has, however, made it much easier and faster. But let's hear about it in Francis' own words.

"'Six to fifteen' was the greatest thing that ever happened to me. Until I was 14 or 15 I had a morbid fear of baptism. I was finally baptized at 17, but by that time somehow things spiritual were quite unimportant. The devil constantly provided me with excuses of just why I should not worship on Sundays. The here and now things were all that really mattered. My conscience bothered me because of my past life, but the church was just too close to God — and judgment — for me to seek it out.

"In the midst of my flight from God came the rap of a gavel and the thunderous words '6 to 15 years.' The world was cracking up around me. All I had, position, wife, children, goods, everything was gone. I was thrust into prison. There was nothing left to live for — I had lost everything.

"For the first time in my life I felt helpless. I began to take inventory of my past. I was blind, living for the moment. I alienated myself from everyone, including my own family. I trusted no one. I was unhappy with everything, frustrated, jittery, fearful — but still too proud to ask for help.

"And then came the visits of a Wisconsin Synod pastor. For the first time in my life I began to read the Bible. I saw myself as I really was, as St. Paul says: a sinner of whom I am

chief. Never before had I really prayed. All that suddenly changed. I repented of my sins. I asked for forgiveness. Now I still have no material possessions, but I am rich in Christ Jesus.

"Strange as it may seem, for the first time in my life I am at peace with God and my fellow men — and free, despite the bars, the guns, and the guards."

Same Story in Michigan

Pastor A. Klessig in Michigan recently wrote: "The man whom I see was brought to my attention by the Special Ministries Board of the Synod. This man had been reading *The Northwestern Lutheran* in the prison library, and had written to the Special Ministries Board to see if he could be placed on the mailing list.

"Since having been sentenced to life in prison some three years ago, he has been baptized and is diligently searching for the answers. He and several other inmates have now formed a Bible discussion group. Even though I am not permitted to sit in with the group, I try to guide their discussion through personal visits and by supplying materials.

"I know of another similar case in another part of our state. That man, too, began by reading old copies of *The Northwestern Lutheran*. Coming in contact with one of our pastors, he took an information course in Lutheran doctrine. If all goes well, he may soon be out of prison and become a member of one of our congregations."

Excellent Cooperation

Work in prisons and penitentiaries would be all but impossible for our pastors without the excellent cooperation of the prison officials. A case in point was the ease with which the recent shift in personnel took place in the southern Wisconsin area.

For many years Pastor Arnold Schroeder made regular calls at the Wisconsin State Penitentiary at Waupun in addition to his other work as institutional pastor. As the work load increased, two other men were added to the staff, Pastors Robert Kleist and Kenneth Lenz. Recently the responsibilities were redivided,

and Pastor Kenneth Lenz assumed the duties among the prisoners previously shouldered by Pastor Schroeder. The transition was smooth, chiefly because of the fine cooperation extended to our men by the prison authorities.

Pastor Lenz visits the Wisconsin State Penitentiary twice a month. On the first Sunday of every month he conducts a service in the prison chapel, attendance at which is usually better than 50. On the second Thursday of each month he devotes his time to counseling our members in prison and others who request it. This also permits him to commune those who are privileged to receive it. Interviewing others, he also has an opportunity to organize instruction classes.

In addition, Pastor Lenz visits the Central State Hospital for the Criminally Insane in Waupun and the Wisconsin Correctional Facility at Fox Lake. All three of our institutional pastors visit the House of Correction and Milwaukee County Jail upon request.

Prisons may not be a place to build congregations, but they are places where our pastors can salvage souls who have erred and who without the Gospel of Jesus Christ would not only be lost forever, but continue to be most miserable here on earth. It's a reminder to all of our pastors that a prison, or other similar institution in the vicinity, is really an opportunity.

We hope that parents and members of our congregations will not let embarrassment and shame keep them from notifying their pastors or the Special Ministries Board of our Synod. When the Law of God and man has done its work, the Gospel is the only source of peace and hope.

Listen again to the words of Francis in California: "Six to fifteen' was the greatest thing that ever happened to me. . . . I now have inner peace and harmony that I never thought was possible. . . . I am at last a member of God's family, and such membership has been the most wonderful experience of my life."

From Letters Received from
WELS Pastors

Direct from the Districts

Nebraska



Zion Church, Clatonia

Clatonia Addition

In a special afternoon service on January 26, 1975, Zion Ev. Lutheran Church, Clatonia, Nebraska, dedicated a new narthex to the honor and glory of the Triune God. District President Gerald Free served as guest speaker for the occasion. The Rev. Julius Wille, pastor of Zion, served as liturgist.

Pastor Free based his message on the words of the Psalmist, "Open to me the gates of righteousness; I will go into them, and I will praise the Lord" (Ps. 118:9). He reminded the congregation that the doors of its new narthex do open to the place where our gracious God makes His righteousness available in Word and Sacrament.

In October, 1974, the members of Zion were granted the privilege of celebrating their 90th anniversary as a congregation. Their present house of worship was built in 1909. The new narthex, which extends the structure by 25 feet, was designed to eliminate exterior steps and provide additional space for overflow seating.

The members of Zion are deeply grateful to our gracious God who in Christ accepts our worship. It is alone through Him that such a project is possible.

Groundbreaking at Valentine

Following their worship service on March 16, 1975, the members of Zion Ev. Lutheran Church, Valentine, Nebraska, broke ground for their new church building.

The new \$90,000 brick-veneer building will be constructed adjacent to its school and parsonage on a site the congregation has owned for some years. Completion is scheduled for December 31, 1975.

Measuring 36 by 66, with a seating capacity of 190, it will replace a 73-year-old building in which the congregation has worshiped since 1940. Sunday-school classrooms and a kitchen are planned for the basement of the structure.

Zion Ev. Lutheran Church was organized in October, 1934, and is presently served by Pastor Richard Kugler.



Groundbreaking at Valentine. Pastor R. Kugler wielding the shovel.

Ascension and Pentecost Make A Difference!

Neither Ascension nor Pentecost have captured the fancy of the general public. There's a reason. Christmas, Good Friday, and Easter lend themselves to pageantry, to something that catches the eye. Ascension and Pentecost do not. Christmas we decorate a tree, on Good Friday we drape a cross, on Easter we place our lilies; but what can we do on Ascension or Pentecost? These two holy days are thus totally spiritual in their thrust. They are festivals of faith. That's why they ought to be so very important in our church life.

Scripture emphasizes that. What a difference Ascension and Pentecost made in the lives of the Apostles! Even Easter did not fully persuade all of them. Matthew, for example, tells us: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshiped Him; *but some doubted*" (Matt. 28:16,17). After they had witnessed His ascension, their doubts were dispersed. Luke records: "And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. *And they worshiped Him*, and returned to Jerusalem with great joy" (Luke 24:51,52).

Pentecost brought about just as marvelous a change. Good Friday had filled their hearts with terror, something that not even Easter was able to dispel at first. For in John 20:19 we read: "Then the same day at evening, being the first day of the week, *when the doors were shut where the disciples were assembled for fear of the Jews*, came Jesus and stood in their midst, and saith unto them, Peace be unto you." The presence of Christ after Easter, His contacts with them for 40 days, His visible ascension, and then Pentecost changed these disciples from fearful men to men ready to confess their Lord regardless of the consequences.

Peter's sermon on Pentecost was fearless. He confronted his audience

with their sin. Speaking of the death of Christ, he told them, "(Him) ye have taken, and by wicked hands have crucified and slain" (Acts 2:23). Then he added: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father, the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear" (Acts 2:32,33).

Peter and John displayed the same courage when brought before the Sanhedrin which had condemned Christ. We read in Acts 4: 10,11 that Peter said, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

The Ascension and Pentecost made the difference.

Have they made a difference in our lives? Yes. The Ascension assures us that He who lived among us, who died on Calvary's cross, who became alive on the third day is the very Son of the Father. His ascension fulfilled what He had asked in His highpriestly prayer: "And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was" (John 17:5).

Pentecost adds an essential point. The disciples saw Jesus ascend, but did not see His reception in heaven or His sitting at the right hand of God. However, when He left, He promised to send the Spirit. So the events of Pentecost are proof that Jesus is indeed at the right hand of the Father. If heaven had remained mute, doubt would dominate our hearts, despair would be around the corner.

That's why we need these two holy days, Ascension and Pentecost. They teach us to rejoice with the ancient Psalmist: "Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts for men; yes, for the rebellious also, that the Lord God might dwell among them" (Psalm 68:18).

"O Lord, open Thou my lips; and my mouth shall show forth Thy praise!"

H. W.

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

ONALASKA PASTORS' INSTITUTE

A Pastor's Institute will be held at Luther High School, Onalaska, Wisconsin, June 16-20, 1975. Prof. Gerald Hoenecke will present "An Exegetical Study of Selected Portions of I Peter." Prof. Carl Lawrenz will present a series of lectures on "Modern Interpretation of Genesis 3." The sessions will run from 9:00 A.M. to 11:45 daily.

A fee of \$12.00 will be charged each participant. Dinner will be available at additional cost.

Those planning to attend should send their registration to: Pastors' Institute, Luther High School, Onalaska, Wisconsin 54650.

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 Fittingly Joined Together (Pastor's Role in School, Teacher's Role in Church); D. Brohn; Called Workers and Laity Fittingly 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.

J. 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

METRO-NORTH PASTORAL CONFERENCE

Date: May 19, 1975; 9:00 a.m. Communion service.
Place: Siloah Lutheran, 3721 N. 21st, Milwaukee, Wisconsin; W. Hoffmann and R. Westendorf, host pastors; phone 873-5770.

Preacher: K. Kruck (W. Krueger, alternate).

Agenda: Exegesis of I Peter 4:12-19; R. Uttech; Essay: Thoughts on the 125th; J. Schaefer; Minissey; The Rapture; Reginald Pope; reports, conference business and questions of casuistry.

Note: Please excuse to the host pastors.

A. Koepsell, Secretary

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Date: May 13, 1975; 9:00 a.m.

Place: Christ Lutheran, West Salem, Wisconsin.

Preacher: M. Schwartz (E. Toepel, alternate).

Agenda: Ephesians 6; W. Paustian; Relating the Sermon to the Needs of the Modern Hearer; E. Toepel; Catechism Teaching Methods; M. Herrmann; Catechism, Article I; A. Werner.

T. Kuske, Secretary

CAMPING

The Milwaukee Federation of Wisconsin Ev. Lutheran Synod Churches, Inc., is sponsoring three weeks of Christ-centered camping for boys and girls, ages 8 to 12. The camp fee is \$35.00 per week per child. The dates for 1975 are July 13-19, July 20-26, and July 27-Aug. 2. We will be camping at Willerup on Lake Ripley near Cambridge, Wisconsin. For further information please contact C. V. Jones, Rt. 2 — Troy Terrace, Eagle, Wisconsin 53119 (Phone: 414-594-2317). STAFF members are NEEDED. Volunteers, 16 years old or older, interested in serving please contact the above.

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

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.

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.

CHANGES OF ADDRESS

(Submitted through the District Presidents)

Pastors:

Kutil, Jeffrey L.

522 South Adams
Lancaster, WI 53813

Schupmann, Otto G.

926 S. Park Circle, No. 1
Anaheim, CA 92804

COMMUNION WARE REQUESTED

Abiding Word Ev. Lutheran Church, Orleans, Ontario, Canada, is in need of Communion ware. If any WELS congregation has any pieces available to a new mission, please contact Pastor David E. Priebe, 71 Glen Park Dr., Ottawa, Ontario, Canada 11B 3Z1.

AVAILABLE

Red velvet frontal for altar 61 inches long and pulpit hanging and dossal curtain to match. Also a complete set of narrow hangings for altar, pulpit, and lectern in damask purple. Available to mission congregation free of charge. Please write: First Ev. Lutheran Church, Box 417, Minnesota City, Minnesota 55959.

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 3:45 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.

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 |
| | Dundee |
| | Springfield* |
| | West Chicago |
| Iowa | Dubuque |
| | Shenandoah* |
| Michigan | Gaylord* |
| | Grand Ledge* |
| | North Pontiac |
| | Romeo |
| | Taylor Twp. |
| Minnesota | Eagan Twp.* |
| | Owatonna |
| Missouri | Columbia |
| | North Kansas City* |
| | N. St. Louis County |
| | St. Charles County* |
| Nebraska | Scottsbluff* |
| Nevada | Reno* |
| New Mexico | Santa Fe* |
| New York | Long Island |
| | Syracuse* |
| Ohio | Mansfield* |
| Pennsylvania | Altoona* |
| | Lehigh Valley* |
| | Pittsburgh (North Hills) |
| South Dakota | Mitchell |
| Texas | Beaumont* |
| | Lubbock* |
| | Temple |
| Washington | Spokane Valley* |
| | Vancouver |
| Wisconsin | Ashwabenon* |
| | Middleton* |
| | Prairie du Chien* |
| Alberta | Edmonton* |
| Ontario | Pembroke* |

*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

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.

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).

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.

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).

TIME AND PLACE

NORTON, KANSAS

Redeemer Ev. Lutheran Church, Norton, Kansas, is worshiping every Sunday at 111 Norton Street. Bible class and Sunday school meet at 6:30 and worship service at 7:30 p.m. Pastor of the congregation is the Rev. Edwin C. Fredrich, Jr., 1499 Railroad Ave., Phillipsburg, Kansas 67661; phone (913) 543-2008.

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.

MOBILE, ALABAMA

The WELS mission congregation in Mobile, Alabama, is Living Word Ev. Lutheran. It is presently worshiping 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 Lawrence, 216 Berwyn Dr. W, Apt. 66, Mobile, Alabama 33608.

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.

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.

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).

WEST PALM BEACH, FLORIDA

Redemption Ev. Lutheran Church, West Palm Beach, Florida, is now worshiping at 970 Pike Road. Pastor of the congregation is the Rev. David A. Krueger. He may be contacted at the same address or by calling (305) 684-0691.

COMING TO LOUISIANA?

Come worship with us at King of Kings Lutheran Church, Alexandria, Louisiana, when touring the South. Presently we are worshiping 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).

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.