

The Northwestern Lutheran

February 22, 1976



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Briefs by the Editor

In preparing a sermon on Haggai 1:1-14, Pastor Ralph C. Waack, pastor of our WELS congregation in Huntsville, Alabama, came up with an idea which we would like to share with you.

A week from now the Lord is giving us an extra day, since 1976 is a leap year. Leap years, of course, come around every four years, with but a few exceptions. Seldom, however, does the extra day fall on a Sunday, as it does this year. The last time it fell on a Sunday was in 1948, the next time in 2004. When the twentieth century closes, only three out of 24 of them will have been Sundays.

Pastor Waack suggests that on February 29 we firmly resolve to use those 24 hours over the course of the year daring to do those things for the Lord which we have always been putting off, or hesitating to do. We might devote these extra hours to personal evangelism, to in-depth Bible study at home (perhaps using the new series appearing in *The Northwestern Lutheran*), to volunteer work among the sick in our congregation, to assisting in our Christian day school, etc. He writes, "By the time the year is over, quite likely that activity will have become part of our daily Spirit-powered routine."

That the suggestion has merit becomes clear when we read Haggai, chapter one, for ourselves. The Lord's big complaint about ancient Israel was that Israel always put off for another day what they knew the Lord was looking for them to do at that very moment. They always said to themselves, "The time is not yet."

In Israel's case, it was the rebuilding of the Lord's Temple; what is it in our lives? We find time to eat and drink, to watch TV, to participate in sports, to do dozens of other things.

How sad if the Lord must complain that He is being shunted to second place in our lives! Take up Pastor Waack's idea and do something with it. The extra 24 hours are indeed a gift from the Lord.

We are also conscious that February 29 is the last of the Pre-Lent Sundays. Lent starts three days later, on March 3. Undoubtedly your congregation will arrange for special mid-week services. Your pastor will be putting forth special efforts to preach sermons that portray the great redeeming work of Jesus Christ. Your choir will enrich your services with special music. Will you bring yourself and others — to sit at the feet of Jesus? As Peter said to the Lord on the Mount of Transfiguration: "Master, it is good for us to be here."

We would be very remiss if we did not express our thanks to Pastor Kent E. Schroeder for his series of articles on Christ's Sacraments. The last of these articles is appearing in this issue. Pastor Schroeder has taken a very practical look at the comfort and consolation which the Sacraments offer us in our Christian lives. As you reread his articles, they should move you to trust the Lord more fully as He comes into your family with His Word and Sacrament. Kent is pastor of Faith Ev. Lutheran Church in Antioch, Illinois.

Turning to the current series of articles on the Bicentennial, written by pastors of our Colonial Conference, we would like to alert you that the final article will list places of historical, Lutheran interest according to states and will also list our WELS congregations in the area, giving their address and time of service. It is to be hoped that WELS members visiting the east this year will take time to worship with their fellow believers who make their home there.

*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

Members of Mount Olive Lutheran Church, Tulsa, Oklahoma, recently dedicated their new worship-education unit. The Rev. G. F. Schapekahn is pastor of the congregation. To share in the truths presented to the congregation that day by Pastor P. Knickelbein, please turn to page 56.

THE NORTHWESTERN LUTHERAN

Editorials

Strike A Blow The great enemy of salvation by faith is salvation by good works. God never intended His Law to run competition to His Son. It is an ancient error to make "works of the Law" the means of salvation.

But there is another error, old as the hills, which goes to the opposite extreme. It says that God's Law is of no use whatsoever to believers. Our fathers named it "Antinomianism" — this misusing the "liberty wherewith Christ hath made us free" as license to live as one pleases.

St. Paul battled this abuse of the Law in his congregations. He warned his people, telling them they were in error when they blithely excused their immoral behavior by saying, "Christ has freed us from the Law."

Luther in his day also did combat with religious anarchists who refused to plow their fields, provide for their families, or obey the government, saying, "We are filled with the Spirit and are no more bound by earthly things."

Nobody calls it Antinomianism anymore, but this whole business is enjoying something of a revival in the name of the so-called "Charismatic Movement." They will say, "What, you're not getting 'high' on the Spirit or talking in tongues over at your church?"

And if you answer, "But God's Word nowhere teaches that you must get high on the Spirit or talk in tongues, if you would be a Spirit-filled Christian," you only get the look reserved for religious Philistines.

God's Law clearly tells us what good works will flow from our faith. Talking in tongues is not among them.

And Luther gives us a good answer for these folks who claim to have swallowed the Holy Ghost, feathers and all: "I smite your spirit on the snout."

John Parcher

No-Fault Marriage The "no-fault" divorce law is now in effect in several states of the Union. In the states in which this approach to marital discord has been adopted a spouse need not cite specific faults in the other in order to obtain a legal dissolution of the marriage.

What would be a happier solution to the problem is the no-fault marriage. However, since marriages are invariably contracted between imperfect partners, the no-fault marriage remains an unattainable ideal. Failure to recognize this elementary fact has undoubtedly contributed to the legal dissolution of many a marriage.

Many partners in marriage do not get along perfectly together. As a matter of fact, none of them do. This is not surprising, considering the indisputable fact that there are no perfect people, yourself included. When problems arise between man and wife, it may be unpleasant, but it certainly should not be unexpected.

God Himself instituted marriage. He also blesses marriage. But nowhere in His Word does He indicate that any marriage will be without its difficulties. Only in Paradise did ideal conditions obtain, and only in heaven will they obtain again. The recent case of a celebrity who married the same woman for the third time, while not to be emulated, did reflect a degree of adjustment to reality.

Marriage is for life. "What God hath joined together, let not man put asunder." According to God's Word, divorce — no-fault or otherwise — is not the answer to marital problems. This being the case, and in the absence of no-fault marriage, the course for married couples becomes clear, if less than ideal.

Immanuel Frey

A Special Guilt The outcome of a December conference between Jews and the National Council of Evangelicals (about 30 million conservative and fundamentalist Evangelical Protestants who oppose the liberal theology of the National Council of Churches) should not have been expected. Speaking for the Evangelicals, Dr. Arnold T. Olson, president of a member group, the Evangelical Free Church of America, called the charge that the Jews crucified Jesus a "distortion" that has come down through the ages. "I can't imagine any Evangelist coming to the conclusion that Jews crucified Jesus Christ," he said. "The blame cannot fall on one segment of society. All humanity was guilty."

Apparently the "conservative" Evangelicals have yielded to the theological liberals on this point. No wonder that Rabbi Tanenbaum described the three-day conference with the Evangelicals as a "genuine turning point in Evangelical-Jewish relations."

No Christian will dispute the statement that "all humanity" was guilty of the death of Jesus Christ. The sins of the world, not just the sins of one people, brought the Son of God to His death on the cross. Every member of the human race must plead guilty with Paul Gerhardt:

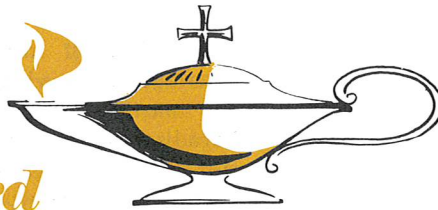
*I caused the woes unnumbered
With which Thy soul is cumbered,
Thy sorrows raised by wicked hands.*

But the Jewish people are nevertheless guilty also in a special way. To the men of Israel, Peter said in his Pentecost sermon, "Him . . . ye have taken, and by wicked hands have crucified and slain." At another occasion he accused them, "Ye killed the Prince of life." Peter did not shift the blame from them to Pilate and to the Roman soldiers. The entire Jewish nation, from Caiaphas, Annas, and the Sanhedrin on down, was responsible for the death of its Messiah. There is a special guilt conveyed by the words, "He came unto His own, and His own received Him not." No other nation did to Christ what the Jewish nation did to Him with its own hands.

In this guilt every Israelite in Peter's audience was involved who did not disavow the murderous act when it was made known to him. In this guilt every Jew is involved today who, when the murderous act is made known to him, does not disavow it.

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Studies in God's Word



The Christian and Christ's Return

Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth and hath long patience for it until he receive the early and latter rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door. Take, my brethren, the prophets who have spoken in the name of the Lord for an example of suffering affliction and of patience. Behold we count them happy which endure. We have heard of the patience of Job and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea and your nay, nay, lest ye fall into condemnation (James 5:7-12).

Christ is coming! That was the Old Testament believers' great hope. And He did come, to lowly manger and cross to save the world. Christ is coming! That is the New Testament believers' glorious hope. And He will come visibly, suddenly, gloriously to judge the world. His return is certain for it was planned by the Father, promised by the Son, prophesied by the angels, and preached by the apostles.

Men have disagreed about His return, guessing about the unknown instead of gaining from the known. Not so the practical James who in his *Course on Concrete Christianity* applies what is known to our daily lives. Listen as he speaks of "The Christian and Christ's Return."

Exhortations to Wait Patiently

The word James uses most often for "patience" suggests meek submission which bears injury without hasty hitting back. Our Lord is a perfect example of such patience. How slow He is to anger and to punish the sinner!

Such patience is easier to talk about than to practice, as the Jews to whom James wrote well knew. They were afflicted by wrong and oppressed by the wicked, and as a result "grudged one against another." So quickly can trials cause hurried complaint about one's lot and unhealthy comparison with the lot of others. Also when tried, people can so quickly express their disgust in wrong swearing so that James must warn against all false and frivolous oath-taking.

It's hard to bear up under the blows of life when all you can do is feel the bruises. James takes us beyond the bruises to the glorious end of it all, the return of the Lord. When He returns, it will be as our Lord and Savior to draw us from earth's little while of pain to heaven's eternal life of joy. Also when He returns, it will be as Judge to dispense proper judgment to, and demand proper payment from, the wicked. For Christians, patience now becomes more than some close-lipped, dumb despair under life's trials. It becomes a sustaining, supporting force, built on the lively hope of His return.

In the centuries since James wrote, trials have not slackened for God's children. But where is His promised return? Lest we lose hope, we need to remember that God does not measure with our impatient arithmetic. "Near" and "far" are relative terms with Him. Our clocks and calendars

cannot calculate His return. Each minute must be viewed as possibly the last grain of sand in the hour-glass of earth's time.

We don't know when He will come in glory, but we do know how He once came in grace. And that's the main point! We know the reasons for and the results from His coming to the cross. We know His love and so we also know that He, our loving Savior, controls all. The day of His return is coming and with it, our day, too. As we look back to His gracious coming and forward to His glorious coming, patience in our earthly pilgrimage is the blessed result.

Examples of Patient Waiting

For encouragement James uses the example of the farmer who plows his field, plants his seed, and then waits patiently for the rain. The rain has come before and will come again, from God's goodness, with the resulting harvest. So we wait through the heat of adversity and the dry spells of anxiety, knowing He will gather us as His harvest.

The prophets who brought God's message had to bear evil in many forms, but did not despair. Men like Moses, Elijah, Jeremiah endured patiently because they looked for God's purpose and leaned on God's strength. Likewise, when life's gloom settles o'er us, it is not night as long as we can see Jesus, the "Sun of our soul," drawing near.

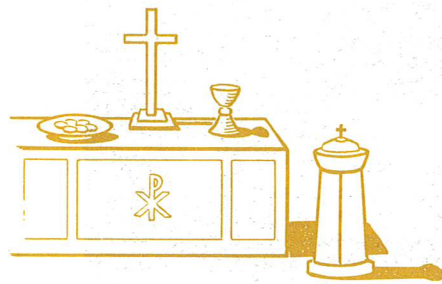
And what shall we say about Job? He held up under life's heaviest blows without losing his faith in God. Yes, he said "ouch" when it hurt, but still believed even when he could not understand. As a result, he felt God's pity and mercy more closely and saw more clearly the coming Redeemer who would stand at the latter day upon the earth.

The gracious Lord has ways of turning our hearts to His coming. But when He lets the bruises of affliction fall on us, His goal is always to make us look more eagerly for His return. Then, with Him in His heaven, we shall be more than conquerors.

Christ is coming! What James has told us about that glorious coming is cause enough to pray, "Even so, come, Lord Jesus" (Rev. 22:20).

Richard E. Lauersdorf

Christ's Sacraments



The Effectiveness of the Sacraments Entirely Dependent Upon Christ

One of the most comforting things about the Sacraments given us by our Lord is that their effectiveness or their validity is not dependent upon the sinful beings to whom they are given. Their effectiveness rests solely and completely in the hands of a perfect Lord. Their validity is guaranteed by none other than the One who instituted them.

Not Dependent on Person Who Administers It

That's certainly a great comfort to the parent who brings a child to the pastor for Holy Baptism and asks that he perform the baptism even though he is a sinful human being. Similarly, it's a great comfort to the communicant who comes to the Lord's table and receives the bread and wine from a pastor who is in need of the Lord's forgiveness as much as he to know that the power of the Sacrament does not lie in the character of the human being who administers it, but in the Lord who instituted the Sacrament.

God's plan for the salvation of man is such that He makes use of sinful human beings as tools in bringing other human beings to the knowledge of salvation. In spite of their sinful shortcomings, He uses them as His ministers and entrusts to them the stewardship of His mysteries. He asks them to plant His Word with their mouths, and to continue to water the seedlings of faith with His Word and the Sacraments, and assures them that it is He Himself who brings about the results. He through His Holy Spirit gives the increase.

The Word of the Lord coming through the Holy Spirit is so powerful and so effective that it is able to achieve God's intended results even when it comes through the most unusual spokesmen. Jesus Himself once indicated that even the godless scribes and Pharisees were at times serving as spokesmen for the truth. He said, "The scribes and Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not" (Matt. 23:2,3). When the scribes and Pharisees, seated in the seat of Moses, that is, quoting from Moses and the Prophets, speak those divine words, those words are to be heeded and not disregarded. The blessed power of the words does not rest with the speaker, but with God from whom the words come.

The Apostle Paul in his letter to the Philippians indicates that he was aware of the fact that there were some who were preaching Christ out of "envy and strife" and "not sincerely." Yet he says, "whether in pretense, or in truth, Christ is preached; and I therein do rejoice" (Phil. 1:18). Paul could rejoice because God's Word of truth was being proclaimed in spite of the wicked motives of the spokesmen.

The Assurance Lies in Christ

The same thing is true of our Sacraments. Their effectiveness and validity depends completely upon the Christ who instituted them, not upon the human beings who administer them. Whenever the Sacraments are

administered according to God's divine command, using the earthly elements which Jesus prescribed and the words He spoke when He instituted them, they are complete and valid. All those who receive them in faith, that is, with believing hearts, will receive the blessings Jesus promised to bestow through them.

We should note, however, that it is essential that the Sacraments be administered in complete agreement with the provisions Jesus made at their institution. Where the public doctrine and teaching of a church is at variance with the words of institution, or where the words have been emptied of their God-intended meaning, there the Sacrament has been robbed of its divine sense and meaning. A Sacrament is a Sacrament only because it is instituted by Christ; and it can be valid and effective only when it is what Christ instituted it to be.

Not Dependent on Worthiness of Recipient

It is likewise a great comfort to the Christian to know that the validity or the effectiveness of the Sacrament is not dependent upon the character or worthiness of the recipient. The gift of faith and the blessings of forgiveness and life and salvation promised in Baptism are not bestowed by God upon the little child because He sees something deserving in that child. That child was conceived and born in sin, and so was under the wrath of God and would be lost forever, unless delivered by our Lord Jesus Christ. The Lord Jesus Christ with His suffering and death is the only One able to deliver that child from a dreadful end. And so too, the effectiveness of Baptism rests completely and alone upon that same Jesus Christ.

Martin Luther in his explanation of the Lord's Supper points out that the same thing is true in the Sacrament of the Lord's Supper. The blessing of forgiveness is not dependent upon the character or worthiness of the communicant. The effectiveness of the Sacrament rests upon much more stable ground. It rests upon Him who gave Himself for sinners and who promised to give of Himself through the Sacrament. Luther con-

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NORTHWESTERN BOOSTER!

Over a number of years sentiment had been growing for establishing an auxiliary organization at Northwestern College. It was to supplement, not supplant, the yeoman service rendered by the Northwestern College Alumni Society ever since its founding before the turn of the century. By its very nature, however, the Alumni Society is rather exclusive. It comprises an overwhelmingly male membership; it doesn't normally allow for participation by graduates of Northwestern Preparatory School or nongraduate former students of the College, except perhaps through honorary membership; and it has no regular provision for participation by the people who have a built-in interest in doing something tangible for the schools and their students, namely, the students' parents — mothers, as well as fathers.

Prompted by this sentiment, the Northwestern board in 1973 took the initiative. It authorized board chairman, Pastor Reginald Siegler of Bangor, Wisconsin, to appoint a committee of men and women living in the greater Watertown area to lay the groundwork for forming an auxiliary group. The committee sent out letters — limited initially to pastors and congregations in the Watertown vicinity — and was gratified to receive an encouraging response. Attendance at the first several meetings was good, underscoring the latent interest among members of the Synod supporting a Northwestern auxiliary. Today, two years and a few months after its first meeting, the Northwestern Booster Club, as the organization calls itself, is a going concern.

Purpose

According to the constitution it adopted and submitted to the board for approval, the purpose of the Booster Club is threefold: "to promote greater interest in Northwestern College and Northwestern Preparatory School; to provide opportunities for Christian fellowship; and to give financial support to Northwestern by supplying needed items and carrying out certain projects." Membership is open to men and women who are members of the Wisconsin Ev. Lutheran Synod and of churches in fellowship with it.

Despite its brief history the Booster Club has already sponsored several worthwhile projects. A very generous response from an appeal made for financial help to the ladies aid societies of congregations in the three Wisconsin Districts of the Synod yielded enough money to supply material for curtains in the classrooms and auxiliary rooms of the music-auditorium building. Volunteer help from ladies in the neighborhood, under the leadership of Mrs. Carl Mischke of Juneau, then cut, sewed, and hung the curtains. At the request of Dr. Arnold Lehmann, other monies went to acquire lockers for storing band instruments, also in the music-auditorium building. Last fall, the Club financed the purchase of a color television set for the enjoyment of Preparatory School girls living in North Hall. Other projects approved by the Northwestern faculties and board are in the works, awaiting the gathering of funds sufficient to implement them. All of these are nonbudgetary items.

Next Meeting

February 29

2:30 P.M.

Music Auditorium

Volleyball Tournament

In addition, the athletic department has drawn on volunteers from the Booster Club to serve as ushers and ticket-takers at football and basketball games. In March of 1976, the Club will sponsor a volleyball tournament at Northwestern. The participating teams will comprise adult members of congregations in the Wisconsin Districts. Any congregation wishing to send one or several teams is invited to do so by registering with Prof. Lloyd Thompson, athletic director, as soon as possible. The Club is hopeful that the tournament will become an annual event and help to stimulate interest in Northwestern and provide further opportunity for fellowship, in keeping with the Booster Club's purpose.

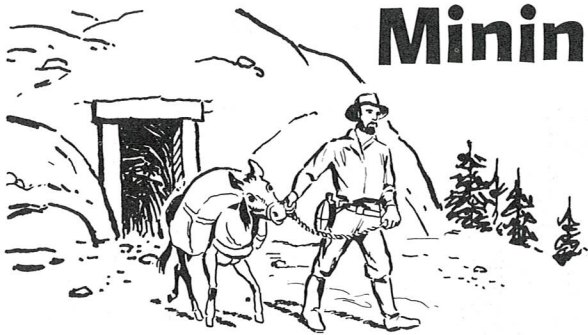
Booster Club meetings, to which all interested members of the Synod are invited, are held four times a year. They consist of a program of entertainment by Northwestern students and a brief business meeting. Coffee and doughnuts are served by Chef and Mrs. Willis Hanke.

Officers for the coming year are Mr. Eldon Lemke, teacher at St. Mark's Lutheran School, Watertown, president; *professor emeritus* Armin Schultz, Oconomowoc, vice-president; Mr. David Fritze, Watertown, treasurer; and Mrs. Dan Kolosovsky, Cudahy, secretary.

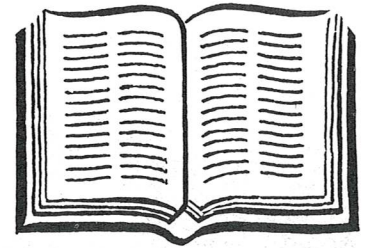
Special thanks are due to those who have served as officers during the difficult time of the Club's formation. They are past presidents, Mr. William Schmidt and Mr. James Wade, Watertown; and Mr. Arthur Hackbarth, principal St. John's School in Waterloo, and Mrs. Beth Lemke, Watertown, treasurer and secretary respectively.

It is our hope and prayer that the Booster Club will prove a valuable adjunct to Northwestern in its work of preparing future pastors and teachers for the Synod and thus in advancing the kingdom of God.

James A. Fricke



Mining the Treasure of God's Word



The Old Testament. What's It All About?

When a man goes prospecting, he has to know what he's looking for. And it's the same when a person reads a book. You have to know what you're looking for. This is particularly true when the book is as big as the Old Testament, which discusses every conceivable topic from A to Z. If you don't know what you're looking for, you'll get lost awfully quick, and never find anything.

You remember we decided that we're going to start our prospecting in the Old Testament, which was the Bible Jesus used. So what's it all about? Is it a history of the Jews? Is it a book which tells us what we must do to be saved? That's what most people today think. It's also what most people in Jesus' day thought. But Jesus gives us the right answer in John 5:39b. The word "testify" means to tell or speak about. Now turn to Luke 24 and read verses 27, 44, and 46, and you'll find the same answer. The "Scriptures" (that is, the Old Testament writings) are the books that speak about Jesus. It may surprise you, but this is where we have to begin. As we read the Old Testament, we're going to be looking for things about Jesus.

Where Is Jesus First Mentioned In The Old Testament?

In the first chapter, the first verse, the fourth word! He is the subject of the whole chapter. Now read how God created everything in verses 3, 6, 9, 14, 20, 24, and 26. Then read John 1:1-5, and then John 1:14. Interesting, isn't it? Notice also the plural "us" and "our" in Genesis 1:26 — the first hint that God is a Trinity, three Persons in one. Jesus is the Son.

Now Turn to the Third Chapter of Genesis

You might read rapidly through chapter 2, noting especially verses 16 and 17. Now read 3:1-6, the story of the Fall. Notice who it was who caused the Fall (verse 1, compare Rev. 12:9 and 20:2), and what the Fall really was (Rom. 5:10 and I John 3:4). This brings out a very important truth — that in God's eyes there are no such things as "big" or "little" sins. Read on to see what this one seemingly "little" sin did, in verses 22-24, especially verses 23 and 24a.

Now read again what God said the penalty would be if they disobeyed His command in 2:17b. Then read 3:23 and 24a again, which tells how they were punished. This

teaches us another very important truth — that what God meant by "death" in 2:17 is what we call "spiritual" death, that is, being separated from God (see II Thess. 1:9).

See how Ephesians 2:1 and 2:5 describe the results of that one "little" sin. This is clearly spiritual death. And why does this affect us? Read Psalm 51:5. This is the doctrine of Original Sin. How many people are affected by this diseased spiritual condition? See Romans 3:10 and 3:23. You see, we must understand what happened at the Fall, and the doctrine of Original Sin, if we're going to find

The Great Treasure in Genesis 3

God's whole wonderful creation was ruined by that one sin. Man, who was created to live with God, is now separated from God, and this includes the whole human race. But immediately God had the answer. The reason is found in John 3:16a. Remember that man was God's highest and greatest creation (Genesis 1:27).

Now read Genesis 3:14-15. Notice to whom God was speaking in verse 14, but particularly what He says in verse 15. Underline the words "her seed," "bruise thy head," and "bruise his heel." The "her" could only refer to one person (verse 1). Her "seed" could also refer only to one person (Gal. 3:16b).

This is the first promise of a Savior. It is called the Protevangelium, which means the first mention of the Good News, or the Gospel. In other words, this is where the Gospel, or the story of Jesus, begins. The neuter pronoun "it" should, of course, have been translated as "He," since this "seed" of a woman is a man, as is made clear in the last line ("his" heel).

Now Look at This Nugget Carefully!

This first promise is a much greater find than it may appear to be at first glance. It tells us not one, but three things about the Savior, brought out in the three underlined phrases. The phrase "her seed" tells us who, or what kind of a creature, this Savior would be (see the end of the last paragraph), and how He would enter the world (see Gal. 4:4, following the word "Son," and changing "made" to "born").

The phrase "bruise thy head" tells us what the Savior was going to do to save mankind (see Heb. 2:14b). And

(Continued on page 61)

GROUNDBREAKING CEREMONY IN DEEP SOUTH



Left to right: Joel Nitz, John McGoldrick, Ronald Simmons, Charles Dykes, Builder George Kencinsky, and President Emmet Albright watching Pastor A. L. Schmeling turn the first shovel of dirt.

King of Kings Lutheran Church, Alexandria, Louisiana, held groundbreaking ceremonies for a new parsonage on December 7, 1975. Plans are also under way for the construction of the first chapel later in 1976.

Exploratory services were begun in November, 1972, when the undersigned was called as District Missionary for the Nebraska District and assigned to Alexandria. The congregation was granted mission status in 1973 and organized the following year. A land site was purchased in 1975.

King of Kings presently worships in the Rapides Bank and Trust Company's community room, Jackson Street and MacArthur Drive. The member farthest away from the church lives in Arkansas and travels almost 300 miles to attend service. President of the congregation, Mr. Emmet Albright, lives at Leesville, Louisiana, and travels about 45 miles. The closest WELS churches are those in Houston, Texas, 250 miles, and New Orleans, Louisiana, about 200 miles.

In addition to serving King of Kings, the undersigned also serves the military bases in the area. These

activities take him regularly to Leesville, Alexandria, Shreveport, all in Louisiana, and to Jacksonville, Arkansas.

God has richly blessed King of Kings Congregation. Beginning with just two WELS families in 1972, it today has a membership of 71 persons, 46 of whom are communicants. The congregation was recently granted permission to call its first resident pastor.

Members of King of Kings herewith express their deep appreciation to the members of the Synod who have contributed to the mission fund of Synod and to the CEF. Special thanks to the Nebraska District Mission Board and the General Board for Home Missions for their guidance.

Arlyn L. Schmeling
Nebraska District Missionary

Dedication in Tulsa

The Lord has continued to bless our WELS congregations in Oklahoma richly.

On September 7, 1975, Mount Olive of Tulsa dedicated its new worship-education unit to the glory of God. The rite of dedication was read by Pastor G. F. Schapekahn. Pastor Paul Knickelbein of Oklahoma City delivered the dedicatory sermon.

Directing the hearers to I Kings 9:3, Pastor Knickelbein reminded them to "Keep Your House of God Holy."

"The Lord has heard your prayers and your supplications," he said, "and permitted you to build a temple to His glory.

"Hell's door is opened by the Law. But the Gospel grants free grace and closes hell's door. Jesus suffered that we might enjoy the unending bliss of heaven.

"God has placed His name on your new church. Use this facility to feed

your souls and the souls of your children. God's eyes and heart are here perpetually. Where His Word and His name are, there are His love, His forgiveness, His grace, and His mercy.

"Pray the Holy Spirit that He help you keep your new house of God holy. Show your thanks by living a Christian life at home, at church, and in the world. Share the Word with your neighbors and bring them to church.

"This new house of God is holy because God Himself has hallowed it by placing His name on it. Keep this house of God holy by hallowing His name here."

We thank our Lord for opening the hearts of WELS members so that we could build and dedicate our church to the glory of God. May the Holy Spirit continue to instill a mission spirit in all so that new houses of God may be built everywhere!

G. F. Schapekahn

Lutheranism in the Colonies

I. Lutheranism Comes to the Colonies

A PATRIARCH AND HIS FAMILY

By 1740 there were an estimated 50,000 Lutherans in Pennsylvania. The year previous, three Lutheran congregations, Philadelphia, Trappe (New Providence), and Falckner's Swamp (New Hanover), assembled as "United Congregations" for the purpose of calling a pastor to serve them. They sent a call to Halle in Germany.

Henry Melchior Muhlenberg

The call was answered in 1742, when Henry Melchior Muhlenberg arrived in Philadelphia on November 25 and began a career that has rightly earned him the designation of "patriarch of the Lutheran Church in America." Though Dr. Bente says of him, "His was not the genuine Lutheranism of Luther, but the modified Lutheranism, then advocated in Germany generally, notably in Halle and the circles of the Pietists, a Lutheranism inoculated with legalism, subjectivism, and unionism," yet it was Henry Melchior Muhlenberg who was used by God to bring order out of the chaos then prevailing in Lutheranism in the colonies. He was an excellent organizer and a remarkable scholar.

Muhlenberg's first concern upon arriving in Philadelphia was to put a halt to the flow of Lutherans to the magnetic Count Nicholas von Zinzendorf. Zinzendorf had come to America at the beginning of 1741 with two aims: to convert the Indians and to unite all Christians regardless of differences in doctrine into one body. In Europe and America his followers came to be known as the Moravians. Because the German Lutherans in America suffered from the lack of pastors or, even worse, from persons who passed themselves off as pastors,

Zinzendorf was quite successful in winning many to his side in a very short time. Humanly speaking, except for the coming of Muhlenberg, most Lutherans would eventually have entered Zinzendorf's camp or gone over to the Episcopalians.

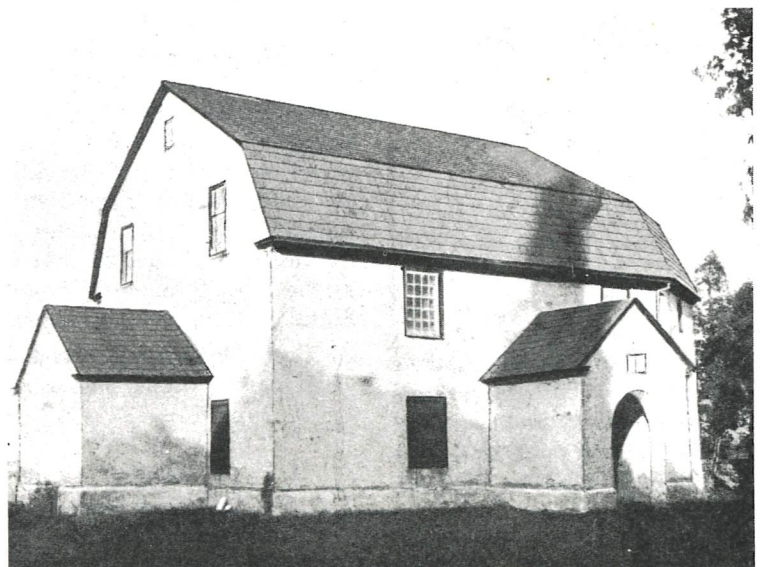
Prior to Muhlenberg's arrival, Zinzendorf had claimed supervision over all the scattered and unorganized Lutherans in the new world. Muhlenberg, however, held his ground as the rightly called pastor of the Lutherans. When the Lutherans heeded Muhlenberg's words, Zinzendorf returned to Germany early in 1743. The field now was Muhlenberg's.

By 1748 Muhlenberg organized the first Lutheran synod in America, the Pennsylvania Ministerium. Later other synods were organized, including the New York Ministerium, 1786, the North Carolina Synod, 1803, the Synod of Ohio, 1818, the Synod of

Maryland and Virginia, 1820, and the Tennessee Synod, 1820. Most of these bodies joined to form the General Synod in 1820. Today most of them are merged into the Lutheran Church in America.



Henry Melchior Muhlenberg



Old Trappe Church

Muhlenberg's labors and influence extended far beyond Pennsylvania. Very early he was in contact with Lutherans in New Jersey, New York, Maryland, and elsewhere. By 1771 he had 81 congregations under his care, either directly or by means of his influence over the Pennsylvania Ministerium. He lived until 1787 and spent his closing years at Trappe, Pennsylvania. Augustus Church in Trappe, built by Muhlenberg in 1743, is still standing and used for occasional services today. Muhlenberg, his wife, and son Peter are buried in the cemetery adjacent to this church.

Pennsylvania Immigrants

As eastern Pennsylvania filled up, a number of Lutherans moved on to other colonies. They generally followed the Blue Ridge and Allegheny Mountains. In 1738 a congregation was organized on Monocacy Creek in Maryland. Another congregation of "Pennsylvania immigrants" settled in present-day Hagerstown; a third, in Baltimore.

The oldest Lutheran congregation in Virginia is Hebron, in Madison County, organized in 1725. John Caspar Stoeber, Sr., became its first pastor. In 1740 a frame church was built, and remains today as the oldest Lutheran church in continuous use by Lutherans in America. The congregation is a member of the Lutheran Church in America. Other congregations in Virginia organized by migrating Pennsylvanians include Strasburg (1747), Winchester (1753), and Woodstock (1772). Lutheran congregations were also organized in North Carolina, South Carolina, and Georgia before the Revolution.

The War

The Revolutionary War days were hectic for all of the colonists. Some Lutherans, pastors and laymen, were "Tories." Though some congregations emigrated to Canada, taking their pastors along, most Lutheran pastors maintained neutrality and made little effort to guide the political actions of their church members. Not all, however.

Among the pastors who participated actively in the War of Independence was John Peter Muhlen-

berg, the oldest son of the patriarch. On a Sunday in 1776, after concluding his sermon in the church at Woodstock, Virginia, he removed his preacher's gown and revealed a colonel's uniform. More than 200 men from the congregation and the community marched off to war with him. He served with distinction and was a leader in the decisive battle at Yorktown. His brother, Frederick, also left the pulpit for the position of statesman.

Henry Melchior Muhlenberg, the father, expressed his regret over the action of his sons, stating that "they had allowed themselves to be betrayed to the profane world." Reluctant to take sides, he himself planned to sit out the war at Trappe, a quiet country town far removed from the violence of battle in Philadelphia. He could not know, of course, that Washington would retreat into winter quarters at nearby Valley Forge while the British occupied Philadelphia. At one time or another during the war, British or Colonial troops occupied the church at Trappe.

In days of peace following the war, the Muhlenberg sons, as well as other Lutherans, helped launch the new nation. John Peter Muhlenberg served as a member of the first, third, and sixth congresses. In 1801 he was elected to the United States Senate. His brother Frederick also entered politics and served as speaker of the first and third sessions of the House of Representatives. Both men are honored by a grateful nation with statues in the rotunda of the capitol in Washington, D.C.

Another distinguished Lutheran active in the War of Independence was John Hanson of Maryland. He became a member of the Continental Congress, signed the Articles of Confederation, and in 1781 was elected as the "first President of the United States in Congress Assembled."

Pastor Richard W. MacKain
King of Prussia, Pennsylvania

Next:

Our Early Roots
in the Colonies

St. Paul's of Saginaw
to host
Third Annual
WELS International
Youth Rally

According to Mr. Werner Rosenbaum, publicity chairman, St. Paul's of Saginaw, Michigan, will host the August 1976 WELS International Youth Rally. Two previous rallies were held in Ottawa, Canada, and Winona, Minnesota.

Hosting the Youth Rally, according to Mr. Rosenbaum, will be one of the highlights of St. Paul's observance of 125 years of service in the Lord's kingdom. St. Paul's Congregation was organized in 1851 with 22 charter members. Today, after 125 years, St. Paul's has a membership of 1,386. St. Paul's is the oldest of six WELS congregations in Saginaw and the immediate vicinity. Pastor of the congregation is the Rev. Duane Tomhave.

Dates selected for the Youth Rally are August 17-19, 1976. Registration will take place on August 16. Registration information is being sent to all WELS pastors, and application should be made through them before May 1, 1976.

Eligible to attend the Youth Rally are all Wisconsin Synod youth presently in the eighth grade or older. Attendance will be limited to 500. These will be allotted to each of the Synod's Ten Districts on a pro-rata basis. Some 50 leaders are also expected to attend.

If you have not previously attended a WELS International Youth Rally, you may read about them in *The Northwestern Lutheran*, issues of October 6, 1974, and September 7, 1975.

"OUR FAVORITE HYMNS"

A recording of twenty-one favorite general (not seasonal) hymns sung by the Seminary Male Chorus and the Dr. Martin Luther College Choir, on disc-recording or cassette. Price: \$3.50 postpaid. Order from and make check or money order payable to: Prof. Martin Albrecht, 11820 N. Luther Lane 65W, Mequon, Wisconsin 53092.

Teacher Leo T. Luedtke 1894 - 1975

On November 22, 1894, Gustav Luedtke and his wife, Henrietta nee Tank, Sandstone, Minnesota, became the parents of a son whom they named Leo Theodore. Since they knew that he was God's gift to them, they gave him back to the Lord in the Sacrament of Baptism. In 1907 he renewed his baptismal covenant at his confirmation.

When his mother died, he went to live with his paternal grandparents in Balaton, Minnesota. They enrolled him in Dr. Martin Luther College, from which he graduated in 1914.

His first call took him to Emanuel Ev. Lutheran Church, Tawas City, Michigan, where he taught for four years. Among his students were Emil Kasischke and Herbert Buch, both of whom today are pastors in the Michigan District of our Synod.

In 1918 he accepted the call to St.

John's Ev. Lutheran Church — the Berne Church — rural Pigeon, Michigan. Here he faithfully taught for 36 years. In 1954 he moved to Pigeon, where he resided until his death.



Leo T. Luedtke

Both at Tawas City and in Pigeon, Mr. Luedtke on occasion taught as many as 80 students at one time. His teaching was effective, because he used God's own tools in dealing with the children, the Law and the Gospel.

Mr. Luedtke died on December 23, 1975, at an age of 81 years, one month, and one day. He was given Christian burial on December 26.

Mr. Luedtke is survived by his faithful wife of 60 years, the former Elizabeth Hinz, whom he married on June 30, 1915. Also surviving are two sons, Leo, Jr., and Arthur, and one daughter, Verona, Mrs. Donald Dast, all of Pigeon. There are also eight grandchildren, two great-grandchildren, a sister and a brother. Douglas Dast, a grandson, is principal of the day school at Morrison, Wisconsin.

"All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies," Psalm 25:10. On the basis of this text his pastor was able not only to point out that God had indeed been merciful to the brother, but that he, having experienced God's mercy, was also merciful in all his relationships with others.

Philip K. Press, Pastor

Direct from the Districts

Dakota-Montana

Youth Rally

A beautiful Sunday afternoon on September 21, 1975, marked the one-day gathering of 85 young adults from 16 different congregations for the Fall Area Youth Rally in eastern South Dakota. The host congregation was Emmanuel Lutheran of Grover, South Dakota. Circuit Pastor Ed. Werner opened the Rally with a devotion based on Matthew 6:33 entitled, "God Is Number One."

President Daniel Malchow of Northwestern Lutheran Academy, Mobridge, gave an interesting slide lecture on the birth, the growth, the curriculum, and the activities of the Academy. One of the Academy students, Joel Suckow, told the group about his experiences at the Academy. "You miss your family when you leave for NLA," he said, "but you gain a new one, over 100 strong."

Activities for the youth group included a variety of games, indoors and outdoors, with the pastors joining in the fun. "Praise the Lord with all Your Living" was the closing

theme based on Psalm 117. And isn't that what youth rallies are for — to provide opportunity and motivation to praise the Lord with all our living?!

Minnesota

Debts Fully Paid

It was on the 22nd Sunday after Trinity, November 14, 1954, that Grace Ev. Lutheran Church, Hutchinson, Minnesota, dedicated its church and parsonage to the preaching of the everlasting, saving Gospel. Grace Congregation had at that time been organized for only one and one-half years. Loans from our Wisconsin Synod and many hours of personal labor by the membership had made the building of these structures possible.

In 1971 a \$30,000 loan from the Church Extension Fund was refinanced through L.A.C.E. (the Lutheran Association for Church Extension, Inc.), thus returning this amount to CEF for use by another mission congregation in South Dakota.



Chairman M. Dummer, Pastor Gail Johnson, Elder C. Larson

In 1975 a special drive, spearheaded by a committee of dedicated members, culminated in discharging the remaining indebtedness. On Sunday, November 16, the 25th Sunday after Trinity, worshipers at Grace Ev. Lutheran Church witnessed a public

burning of the mortgage that had been held by L.A.C.E. They gave thanks unto the God of all Grace for the material blessings He had bestowed on them enabling them to pay off their church debt. They were exhorted above all never to forget to rejoice over the debt of sins fully paid by the sacrifice of the Savior!

Spiritual shepherds at Grace since shortly after its organization have been Pastors Harold Hempel, Francis Machina, Douglas Bode, and Roland Scheele. Presently serving Grace is Pastor Gail B. Johnson.

Twenty-fifth at Zumbrota

On December 7, 1975, friends, relatives, and members of the congregation he serves gathered at the Zumbrota, Minnesota, high school to conduct a service of thanks for Pastor Herbert Muenkel's 25 years of service as pastor of Christ Lutheran Church, Zumbrota. Pastor Robert Beckmann of Wabasha, Minnesota, served as speaker at the 10:30 service and addressed the assembly on Philippians 1:17: "Paul's Estimate of the Gospel Ministry."

At a fellowship hour following the service, Pastor Waldemar Hoyer, Rochester, Minnesota, classmate of Pastor Muenkel, spoke to the assembly. A slide commentary of the highlights of Pastor Muenkel's ministry at Christ Church was followed by a fellowship dinner.

Pastor Muenkel served congregations at Wabasha and rural Dexter, Minnesota, before accepting the call to Christ Church, Zumbrota. May the Lord continue to bless his ministry at Christ Church!

Southeastern Wisconsin

Gratitude at 50 Years

It was with much joy that Miss Elizabeth Peterson placed flowers on the altar of Immanuel Lutheran Church, Waukegan, Illinois, on December 7, 1975. They were a token of her gratitude to God on the observance of her 50th anniversary as church organist.

Miss Peterson played her first service on December 6, 1925, the year of her confirmation. She has continued



Miss Elizabeth Peterson

to serve with dedication ever since — in three churches and two chapels. At Immanuel Church she has served during the pastorates of the Rev. A. C. Bartz, the Rev. O. A. Lemke, and the Rev. K. H. Gawrisch.

Pastor's Wife Dies

Mrs. Esther Tacke, wife of the Rev. Arthur B. Tacke, was called home by her Lord on Thanksgiving Day at the age of 78 years.

Mrs. Tacke was born on May 22, 1897, in Milwaukee, Wisconsin, the daughter of Mr. and Mrs. Gustav J. Jeske. She married Pastor Tacke on June 21, 1916, and served the Lord with her husband in Merna, Nebraska, and in Milwaukee, Wisconsin, where Pastor Tacke was pastor of Zebaoth Lutheran Church from 1917 to 1966. In May of 1966 they retired to Omro, Wisconsin.

Survivors are her husband; two daughters, Mrs. Henry (Esther) Bartelt and Mrs. Franklin (Grace) Contrades; two sons, Dr. Arthur W. Tacke and Mr. William H. Tacke; also 11 grandchildren.

The funeral service was conducted from Zebaoth Church on December 1, 1975. Pastor Clarence Koepsell spoke to the mourners on I Corinthians 15:57, "A Victorious Thanksgiving," and Pastor Arthur Koepsell of Zebaoth served as liturgist and read the committal service on Graceland Cemetery, Milwaukee, Wisconsin.

Texas

Delegate Conference and News

On January 6-7, 1976, the Texas Delegate Conference was privileged to have Prof. Wilbert Gawrisch as its guest lecturer. This was the second time in as many years that a professor from our Seminary in Mequon, Wisconsin, was invited to present an in-depth study of a theological nature.

Professor Gawrisch's topic was, "Eschatological Prophecies and Their Misinterpretations." Five time periods, each an hour and a half in length, were devoted to the presentation and discussion. This presentation was one of a series of topics presented at an annual pastors' institute at our Seminary. Since it is almost impossible for pastors who live at a great distance from the Seminary to attend such an institute, the members of the Texas congregations elected to bring the institute into their own area.

The conference was held in the new church building of Lord Of Life Congregation in Friendswood, Texas, formerly Clear Lake City, a suburb 15 miles to the southeast of Houston. By the grace of God, the Rev. Robert C. Van Norstrand, pastor at Lord Of Life Congregation, had sufficiently recovered from a stroke he suffered in September, to host the conference.

It might be of interest to note that in order to attend this conference in Houston, delegates from four of the sixteen congregations in Texas had to travel a one-way distance of over 100 miles. Six congregations are over 200 miles away, one (Weslaco) is 350 miles to the south, and another (Lubbock) is over 550 miles to the northwest. Both Weslaco and Lubbock sent lay delegates with their pastors. Total attendance was more than 25 pastors and delegates.

Abiding Savior Congregation, Weslaco, is presently at work developing plans for its first church building. Larger worship and assembly facilities are needed especially during the winter months when visitors migrate from the north to the Texas Lower Rio Grande Valley to wait out the cold weather. It is a blessing for the members of our Synod to have a church away from home where they are able to receive Word and Sacra-

ment. A parsonage was dedicated in Weslaco just last summer.

Western Wisconsin

A Half-Century of Service

On Sunday, November 2, 1975, St. John's Ev. Lutheran Church of Hay Creek (Augusta), Wisconsin, celebrated the dedication of a new Hammond organ and the recognition of 50 years of service as organist by Mrs. Adelheid Zank. For the occasion, Mrs. Cora Arndt sang "Great is the Lord, Our God."

After the service a luncheon was served in the fellowship area, and Mrs. Zank was presented with a plaque in honor of her faithful services. Mrs. Zank and her husband, John, have been members of St. John's for 50 years. The congregation itself is 92 years old. The Rev. Herbert H. Prael is pastor.

May the dedication Mrs. Zank has shown be to the glory of God, and serve as an inspiration to others!

Mrs. Walter Schumann, Sr., Dies

Mrs. Schumann, the former Erma Schultz, was born on December 23, 1896, at Lomira, Wisconsin, the daughter of Mr. and Mrs. Louis Schultz. On January 1, 1919, she was married to the Rev. Walter A. Schumann at North Fond du Lac, Wisconsin. Together they served the Lord at North Fond du Lac, Markesan, La Crosse, and twice at Northwestern College, Watertown, Wisconsin. The second time was from 1946 to Professor Schumann's retirement in 1967. They then continued to make their

home in Watertown. She was a member of Trinity Congregation, where one of her sons is the pastor.

Mrs. Schumann was called to her eternal rest at the age of 78 on December 12, 1975, and received Christian burial on December 15. The words of comfort, based on Luke 2:29-32, were spoken by Pastor Henry Paustian. In his address he emphasized "The Blessedness of Christian Death."

Surviving Mrs. Schumann are her husband; one daughter, Mrs. Norman (Gena) Barenz, Hartland, Wisconsin; two sons, the Rev. Walter A. Schumann, Jr., Watertown, Wisconsin, and the Rev. Robert L. Schumann, Duluth, Minnesota; also 15 grandchildren and two great-grandchildren. Her body awaits the resurrection unto life in the Lutheran Cemetery in Watertown.

Professor's Widow Dies

On December 27, 1975, Mrs. Anna Wendland, the widow of the late Prof. E. Wendland of Northwestern College, fell asleep in the Lord in Milwaukee, Wisconsin, at the age of 92.

Mrs. Wendland was born on March 2, 1883, in Milwaukee, the daughter of Mr. and Mrs. Herman Krienitz. She married the Rev. E. Wendland on July 26, 1911, and supported him in his ministry in Summerdale, Alabama (1911-12), and Rib Falls, Wisconsin (1912-14). From 1914 until his retirement from the NWC faculty in 1959, she was part of the Northwestern College community. Professor Wendland died on December 28, 1970.

The funeral service for Mrs. Wendland was conducted at St. Mark's Lutheran Church, Watertown, Wisconsin, on December 30. Pastor H. Paustian spoke to the mourners on John 10:27,28: "I give unto them eternal life." Her body was buried beside that of her husband in the Lutheran Cemetery.

Survivors include two daughters: Mrs. Walter (Gertrude) Bunge, Wauwatosa, Wisconsin; Mrs. John (Helen) Wiegand, Redondo Beach, California; one son: Missionary E. H. Wendland, Lusaka, Zambia, Africa; 11 grandchildren, and 12 great-grandchildren.

Christ's Sacraments

(Continued from page 53)

cludes that "it is not the eating and drinking, indeed, that does them (those great things), but the words here written, 'given and shed for you for the remission of sins.' Which words, beside the bodily eating and drinking, are the chief thing in the Sacrament. And he who believes these words, has what they say and declare, namely, forgiveness of sins." The blessings are ours by faith, not by merit.

The Sacraments would bring precious little comfort if their effectiveness were dependent upon the character and worthiness of those who receive them or the pastors who administer them. They depend upon Christ and His promise, and that's most comforting, "for He is faithful that promised" (Heb. 10:23).

Pastor Kent E. Schroeder

Editorial (Continued from page 51)

By the grace of God thousands in Peter's day did disavow it and did accept their Messiah in repentance and faith. By the grace of God today there are also thousands of God's ancient people who have disavowed the deed their fathers committed and who have accepted Jesus Christ as their Lord and King.

It was a Jew who repented of his nation's sin and who came to faith in Christ who said, "Whether formally or not, the terrible crime of slaying, with wicked hands, their Messiah-King rests, alas, on Israel."

We have no right to disallow God's Word to silence that judgment.

Carleton Toppe

Mining (Continued from page 55)

the phrase "bruise thy heel," along with the above "bruise thy head," indicates some kind of a great fight in which the Savior would also be wounded. You know, of course, what this points to (see Luke 23:33a).

You see, then, that this first promise gives us the essentials of the two great facts in the life of Jesus, namely, His birth and His death. And the rest of the Old Testament is really a further unfolding of this first promise. This is what the Old Testament is all about. In other words, now we have struck the vein of pure gold; and in the next issues we're going to dig deeper into this vein, and follow it along.

Julian G. Anderson

**NEW
WELS CHURCHES
EXPLORATORY**

DAYTONA BEACH, FLORIDA, AREA

Worship services are conducted each Sunday night in Holly Hill, Florida, at the Holly Hill Community Club, 1064 Daytona Avenue. Sunday school/Bible class begins at 6:00 p.m.; worship at 7:30 p.m. Visitors to the area may call (904) 767-7955 in Daytona. Request information from and send referrals to Pastor L. Zwiig, 560 S. Tropical Trail, Merrit Island, Florida 32952, Phone (305) 453-1000.

CHARLESTON, SOUTH CAROLINA

Exploratory services are scheduled to begin in early 1976. Please send names of WELS people and prospects, who are living in the Charleston area, to Pastor John Guse, 429 Shag Bark Trail, Lexington, South Carolina 29072; phone (803) 356-0471.

HUDSON, WISCONSIN

WELS exploratory services are being conducted in Hudson, Wisconsin, in the Elks Lodge hall. Anyone knowing of prospective members living in the Hudson area is kindly asked to send the pertinent information to the Rev. Wm. H. Wiedenmeyer, 3000 W. 78th Street, Minneapolis, Minnesota 55423.

CAMBRIDGE, MINNESOTA

WELS exploratory services are being conducted in Cambridge, Minnesota, at the Seventh Day Adventist Church, just off Highway 65 on 10th Ave. S.W. and Ashland St. at 1:30 p.m. every Sunday followed by an adult Bible class. Please send names and addresses of interested persons to Pastor John Martin, 21290 Harrow Ave. N., Forest Lake, Minnesota 55025 or call (612) 464-3458.

ROANOKE, VIRGINIA

Exploratory services are now being held in Roanoke, Virginia, at the Salem-Roanoke Valley Civic Center. Any further information, as well as the exact time of the services, may be obtained by contacting Mr. Victor Leitzke (703) 774-5653, or Pastor Ronald Hahm. Names and information about WELS and other interested people in the Roanoke—Lynchburg area and in the entire southwest portion of Virginia and southern West Virginia should be sent to: Pastor Ronald Hahm, 3229 Sandra Lane, Virginia Beach, Virginia 23462; phone (804) 424-3547.

FREMONT, NEBRASKA

Exploratory services are being conducted in Moser Memorial Chapel at 2170 N. Somers Street, on Sundays at 11:00 a.m. Please send names and addresses to Pastor Douglas Hartley, 8707 S. 36th Street, Omaha, Nebraska 68147, or to Mr. Leo Thietje, 1535 W. Linden Avenue, Fremont, Nebraska 68025.

TIME AND PLACE

LAKEVILLE, MINNESOTA

Bethlehem Lutheran Church of Lakeville, Minnesota, is holding worship services at The Lakeville School Administration Building, 8670 West 210th St. The worship service is at 8:30 a.m. and Sunday school at 9:45 a.m. For more information please contact the Rev. David E. Koeplin, 1744 Meadowlark Road, Eagan, Minnesota; phone: (612) 452-4126.

EAGAN, MINNESOTA

Beautiful Savior Lutheran Church of Eagan, Minnesota, is holding worship services at the John Metcalf Junior High School, County Highways 13 and 30. The worship service is at 10 a.m. and Sunday school and Bible class at 11 a.m. For more information please contact the Rev. David E. Koeplin, 1744 Meadowlark Road, Eagan, Minnesota, 55122; phone: (612) 452-4126.

Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Twelve months ended December 31, 1975

	Subscription Amount for 1975	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 317,213	\$ 320,265	101.0
Dakota-Montana	209,992	220,926	105.2
Michigan	1,059,169	1,042,760	98.5
Minnesota	1,104,369	1,175,562	106.4
Nebraska	214,329	231,813	108.2
Northern Wisconsin	1,183,160	1,193,602	100.9
Pacific Northwest	86,485	98,965	114.4
Southeastern Wisconsin	1,434,614	1,426,806	99.5
Western Wisconsin	1,373,571	1,390,265	101.2
South Atlantic	59,461	63,288	106.4
Total — 1975	<u>\$7,042,363</u>	<u>\$7,164,252</u>	<u>101.7</u>
Total — 1974	<u>\$6,714,887</u>	<u>\$6,783,445</u>	<u>101.0</u>

Note: Subscription amount for Arizona-California was adjusted due to the addition of a new congregation.

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

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

	Twelve months ended December 31, 1975		Increase or Decrease*	
	1975	1974	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$7,081,471	\$6,696,459	\$385,012	0.6
Pension Plan Contributions	82,781	86,986	4,205*	5.0*
Gifts, Memorials and Bequests	309,336	90,687	218,649	—
Earnings from Fox Estate	47,981	98,785	50,804*	64.5*
Other Income	16,218	9,373	6,845	73.0
Transfers from Other Funds	72,649	81,033	8,384*	10.3*
Total Income	<u>\$7,610,436</u>	<u>\$7,063,323</u>	<u>\$547,113</u>	<u>8.0</u>
Expenditures				
Worker-Training — Expenses	\$4,322,296	\$4,066,600	\$255,696	6.3
Worker-Training — Income	1,781,545	1,642,661	138,884	8.5
Worker-Training — Net	\$2,540,751	\$2,423,939	\$116,812	5.0
Home Missions	1,436,780	1,306,947	129,833	10.0
World Missions	1,211,536	1,190,518	21,018	2.0
Benevolences	900,886	838,661	62,225	7.4
Administration and Services	629,951	531,689	98,262	18.5
Total Operations	\$6,719,904	\$6,291,754	\$428,150	7.0
Appropriations — Building Funds	193,496	204,496	11,000*	5.4*
Appropriations — CEF Program	687,261	811,968	124,707*	15.4*
Total Expenditures	<u>\$7,600,661</u>	<u>\$7,308,218</u>	<u>\$292,443</u>	<u>4.0</u>
Operating Gain/Loss**	<u>\$ 9,775</u>	<u>\$ 244,895**</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
February	March 5
March	April 7
April	May 7
May	June 7

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Bradtke, Martin T., as pastor of St. Luke, Knowles, Wisconsin, on December 27, 1975, by N. Retzlaff (SEW).
Carmichael, Erling L., as pastor of St. John's, Dakota, Minnesota, on January 11, 1976, by P. Ziemer (Minn.).
Martens, Andrew C., as pastor of St. Peter's, Town Carlton, Kewaunee, Wisconsin, on January 11, 1976, by A. Dobberstein (additional charge) (N.Wis.).
Zittlow, Paul R., as pastor of Grace, Waupun, Wisconsin, on January 11, by S. Stern (N.Wis.).

ADDRESS CHANGES

(Submitted through the District Presidents)

Pastors:

Kelm, Paul E.
5310 Knightsbridge Rd.
Madison, WI 53714
Kogler, Fred A.
566 Humboldt Ave.
St. Paul, MN 55107
Zittlow, Paul R.
1016 Church St.
Waupun, WI 53963

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

WESTERN WINTER PASTORAL CONFERENCE

Date: February 24, 1976; 10:00 a.m. (CST) Communion service.
Place: Zion Ev. Lutheran Church, Mobridge, SD.
Agenda: The Apology of the Augsburg Confession, Article XII (pp. 253-281): D. Linn.
 R. P. Pless, Secretary

MICHIGAN

NORTHERN PASTOR-TEACHER CONFERENCE

Date: February 23-24, 1976.
Place: Trinity, Bay City, Michigan.
Preacher: P. Press (J. Rockhoff, alternate).
Agenda: Observing The Bicentennial In Our Churches: R. Zahn; A Study of Romans 13: H. Sauer; Avoiding Ruts In Preaching: J. Kurth; A Review Of *The Shepherd Under Christ*: G. Struck; A Study of the *Augsburg Confession and Apology*, Articles X and XXII: R. Ehlers.
 E. Schmelzer, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: February 24, 1976, 9:00 a.m. Communion service.
Place: St. John's Lutheran, Dowagiac, Michigan (E. Zehms, host pastor).
Preacher: C. Franzmann (R. Frey, alternate).
Agenda: Continuation of Exegesis: I Corinthians 7:26-35; P. Bell; Continuation of *Gesetzlich Wesen Unter Uns*: F. Berger; Book Review: *Disciplining the Brother*: D. Westendorf; Reports and Conference Business.
 R. Semro, Secretary

MINNESOTA

REDWOOD FALLS PASTORAL CONFERENCE

Date: February 24, 1976; 9:00 a.m. Communion service.
Place: St. John Ev. Lutheran Church, Redwood Falls, Minnesota 56283; E.O. Schultz, 120 W. Broadway, host pastor.
Preacher: C. Henkel (O. Lemke, alternate).
Agenda: Exegesis of I Timothy 5:17-25; P. Werner; Restudy of Catechism Revision: panel discussion led by O. Lemke; Review of chapter 7 of *Shepherd Under Christ*: P. Kuske; Conference Business.
 L. Hohenstein, Secretary

NEW ULM PASTORAL CONFERENCE

Date: February 25, 1976.
Place: St. John's Lutheran, New Ulm, Minnesota.
Preacher: D. Tiarks (O. Siegler, alternate).
Agenda: Discussion of Legalism in Our Midst: T. Hartwig; I Corinthians 8: L. Huebner.
 L. Meyer, Secretary

CROW RIVER PASTORAL CONFERENCE

Date: February 25, 1976; 10:00 a.m.
Place: Immanuel, Acoma Twp., Hutchinson, Minnesota.
Agenda: *Gesetzlich Wesen Unter Uns*: discussion leader: G. Birkholz.
 M. Birkholz, Secretary

NEBRASKA

ROSEBUD DELEGATE CONFERENCE

Date: February 24-25, 1976; 10:00 a.m. Communion service.
Place: Zion Ev. Lutheran Church, Bonesteel, SD; D. Kollerjahn, host pastor.
Preacher: W. Leerssen (D. Haberkorn, alternate).
Agenda: Christian Liberty (I Corinthians 10:23): W. Leerssen; Speaking in Tongues: D. Haberkorn.
Note: Those desiring lodging should announce in advance to the host pastor.
 R. Kugler, Secretary

CENTRAL DELEGATE CONFERENCE

Date: February 23-24, 1976; opening service 10:00 a.m.
Place: St. John's, Stanton, Nebraska; R. Beckmann, host pastor.
Preacher: J. Enderle.
Agenda: Exegetical and Isagogical Study of Ephesians 1: Pastor J. Enderle; *Smalcald Articles*, Parts I and II: Teacher D. Schmal; Counseling Souls Troubled by the Charismatic Movement: Pastor R. Beckmann.
 R. Schmidt, Secretary

SOUTHERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: February 24-25, 1976; Communion service, Tuesday, 7:30 p.m.
Place: St. Mark Lutheran, Sutton, Nebraska.
Preacher: P. Zarlum (V. Micheel, alternate).
Agenda: Of Baptism (Art. IX), *Augsburg Confession*: E. Fredrich; The Bible — Its Origin, Transmission, and Translation: R. Otto; Does Gambling Come Under the Seventh Commandment? Layman; The Third Commandment and the New Testament Christian: L. Gruendeman.
Note: Announce or excuse to R. Otto, host pastor.
 D. Plocher, Secretary

COLORADO DELEGATE CONFERENCE

Date: February 25-26, 1976; 10 a.m.
Place: Salem, Colorado Springs, Colorado (E. Ahlsweide, host pastor).
Preacher: P. Schwerin (C. Found, alternate); Communion service on Tuesday at 7:30 p.m.
Agenda: Elections; Predestination — Controversy and Consolation: W. Westphal; How Much Shall I Give to the Lord, with a Special Emphasis on Proportionate Giving and What Proportionate Giving Is? L. Retberg; What Responsibilities and Privileges Do You Feel as a Member of Your Church Council? Mr. P. Uhlhorn; The Use of the Law and Gospel in Stewardship: P. Schwerin.
 P. Schwerin, Secretary

NORTHERN WISCONSIN

WINNEBAGO PASTORAL CONFERENCE

Date: February 23, 1976; 9:00 a.m.
Place: Trinity Lutheran Church, Neenah, Wisconsin.
Preacher: S. Stern (W. Strohschein, alternate).
Agenda: Catechism: W. Weissgerber; *Smalcald Articles*: E. Semenske (note: bring along your Triglotta); *Shepherd Under Christ*: J. Hoenecke.
 S. Stern, Secretary

MANITOWOC PASTORAL CONFERENCE

Date: February 23, 1976; 9:00 a.m. Communion service.
Place: Bethany Ev. Lutheran Church, Manitowoc; Larry Ellenberger, host pastor.
Preacher: P. Janke (H. Juroff, alternate).
Agenda: Exegesis of Isaiah 64: G. Unke; Isaiah 65: E. Stelter; The Ministry of the Keys: H. Koch.
 P. Damrow, Secretary

SOUTHEASTERN WISCONSIN

LAKE LUTHERAN TEACHERS CONFERENCE

Date: February 26-27, 1976; 8:30 a.m.
Place: St. Andrew's Lutheran Church, Chicago, Illinois.
Agenda: **Thursday:**
 8:30 Registration
 9:00 Service: Pastor A. Wolfgramm
 10:15 Essay: The Proper Distinction Between Law and Gospel: Pastor W. Mueller.
 11:15 Report of Board for Parish Education.
 11:45 Business Meeting
 1:15 Devotion
 1:30 Workshops: Motivational Activities: R. Festerling; Learning Disabilities: F. Clary; Music: J. Schibbelhut; Kindergarten: A. Boldt; Religion: J. Raabe.
 3:45 Closing
Friday:
 9:00 Devotion
 9:15 Workshops continued
 1:15 Devotion
 1:30 Workshops continued
 2:30 Business Meeting
 2:45 Closing Devotion
 R. Lemke, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: Feb. 23, 1976; 9:00 a.m.
Place: Northwestern College, Watertown, Wisconsin.
Preacher: L. Cooper (R. Uhlhorn, alternate).
Agenda: Exegesis of I Corinthians 5: G. Haag; Relating the Sermon to the Needs of the Modern Hearer: J. Jeske.
 G. Pieper, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: February 24, 1976; 9:30 a.m.
Place: St. Peter's Lutheran Church, Clifton, Wisconsin.
Preacher: A. Werner (F. Werner, alternate).
Agenda: Philippians 2: R. Siegler; Scripture on the Open Door — Should It Guide Us in our Mission Work? O. Heier; Catechism, Article II (Q. 171-183): F. Werner; Discussion of the Practical Nature and Needs of WLCFS Work: WLCFS Representative.
 R. Kloehn, Secretary

CENTRAL WISCONSIN TEACHERS' CONFERENCE

Date: February 26-27, 1976.
Place: St. Paul's Lutheran School, Lake Mills, Wisconsin.
Agenda: Essay: The Ministry of the Keys and Confession: Dr. S. Becker; workshops: Teaching Catechism: Prof. M. Albrecht; Kindergarten: J. Averbeck; Kodaly Music: J. Nolte; Home-School Relations: J. Petermann; Learning Disabilities: M. Schwartz.
 M. Knief, Secretary

DOINGS AT

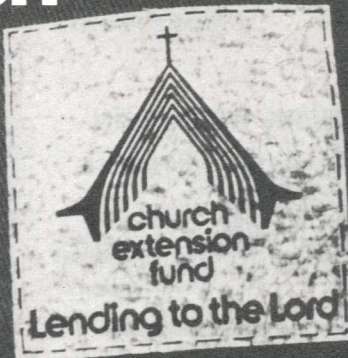
DR. MARTIN LUTHER COLLEGE and MARTIN LUTHER ACADEMY New Ulm, Minnesota

March 5-7:	8:00 p.m.	Geroge M. (Musical)
March 7:	2:30 p.m.	George M. (Musical)
March 14:	8:00 p.m.	Choral Vespers
March 19:	8:00 p.m.	Concert Band Ensemble
March 26:	8:00 p.m.	Recorder Club Concert
April 2-3:	7:30 p.m.	Academy Sr. Class Play
April 4:	3:00 p.m.	Aeolians and Marluts
April 25:	8:00 p.m.	College Choir
May 6-7:	1:00 p.m.	Children's Theater
May 7-8:	7:30 p.m.	Children's Theater
May 9:	3:30 p.m.	Aeolians, Marluts, and Academy Band
June 2:	8:00 p.m.	Academy Commencement Concert
June 3:	10:00 a.m.	Academy Graduation
June 3:	9:00 p.m.	College June Night Concert
June 4:	10:00 a.m.	College Commencement

LENTEN DEVOTIONS FOR FAMILIES

The Nebraska District of our Synod recently engaged in a new venture, that of publishing a booklet of 49 Lenten devotions covering the entire Lenten season including the week after Easter. The devotions were written by pastors and teachers of the District. Each page offers a devotion, questions for discussion, a prayer, and frequently suggestions for further study. They are meant particularly for families with children, but can also be used profitably by others. Title of the booklet is "Behold Christ, the Lamb of God." The cost of the devotions is \$1.25 postage paid. The booklet may be ordered through Pastor John Schmidt, St. Paul Ev. Lutheran Church, 632 26¹/₂ Road, Grand Junction, Colorado 81501.

YOU'VE GOT A CHURCH IN YOUR POCKET!



One of the functions of the Church Extension Fund is to provide the means for building mission churches and chapels. One of the prime tools used to do this is right in your pocket: money! So, in a very real sense, you do have a church in your pocket. With some of that money, you can make a start toward getting the church out of your pocket and out in the field where it is needed. There are three basic lending plans that you can use:

- 5% Loan Certificates
- 5% one-year notes
- 4% passbook accounts

For more information on any or all of the lending plans, write to:
Church Extension Fund / Wisconsin Evangelical Lutheran Synod
3515 West North Avenue / Milwaukee, Wisconsin 53208

WISCONSIN LUTHERAN COLLEGE WANTS NAMES

Wisconsin Lutheran College requests the names of high-school seniors who may be considered for recruitment into next year's freshman class. The school seeks those students who are WELS members in good standing, who possess the necessary academic gifts for college work, and who are not planning to become teachers or pastors in the Wisconsin Synod. Mail the names and addresses to:

Admissions Office
WISCONSIN LUTHERAN COLLEGE
407 N. Glenview Avenue
Milwaukee, Wisconsin 53213
414-774-8620

NOTICE

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

January 19-20, 1976.

Business to be acted upon is to be submitted to the executive secretary of the board with copies to the chairman of the board no later than ten days prior to the meeting date.

Norval W. Kock, Secretary

CHAPLAIN E. C. RENZ

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INDEX AVAILABLE

The Index for Volume 62 (1975) of *The Northwestern Lutheran* is available free of charge to all who request a copy. For your copy write to the editor of *The Northwestern Lutheran*, 3512 West North Avenue, Milwaukee, Wisconsin 53208. Those who have requested copies in former years will automatically receive a copy as soon as it is off the press. Laymen whose address has changed in the meantime should inform the editor immediately.

APPOINTMENT

Pastor Joel Ph. Sauer, Kewaunee, Wisconsin, has been appointed to the Northern Wisconsin District Mission Board, filling the vacancy occasioned by the death of Pastor Arno Voigt.

Carl W. Voss, President

CONFERENCE PAPERS

New: No. 31: Promoting Practical Evangelism Among Our Church Members: R. Roth, \$0.15; No. 32: The Formula of Concord: A Survey of its History: H. Koch, \$0.15; No. 33: How to Keep Our Young People Moral in the Age of the New Morality: J. Stellick, \$0.15.

Still available in limited quantities: No. 8: Exegesis of Philemon: H. Wackerfuss, \$0.50; No. 11: The New American Standard Bible: Is This the Answer? A. Panning, \$0.34; No. 12: Religion and Science: A. Eggert, \$0.26; No. 13: The Gideons: C. Clarey, \$0.23; No. 14: Who Can Be Accorded a Christian Burial According to Scripture? M. Koepsell, \$0.21; No. 16: Free Will and Conversion: L. Lange, \$0.26; No. 18: The Treatment of Elders and Prospective Elders in the Church: R. Rose, \$0.22; No. 19: The Descent of Christ into Hell: M. Zehms, \$0.27; No. 20: Sheep Stealing: What It Is and When Does It Occur? E. Lindemann, \$0.20; No. 22: The Fifth Commandment: M. Janke, \$0.30; No. 23: Amazing Grace — 125 Years of It: J. Jeske, \$0.22; No. 24: A Review of What Scripture Says About "Repentance" Both in the Old and the New Testaments: J. Raabe, \$0.24; No. 25: The Changing Church in a Changing World: D. Schmeling, \$0.12; No. 26: Our Own Arts and Practices As An Outgrowth of the Law: J. Koehler, \$0.48; No. 27: Glossolalia and Faith Healing: W. Niemeier, \$0.23; No. 28: The Lord's Word Concerning the Last Things: W. Gawrisch, \$0.42; No. 29: Pitfalls of the Modern Evangelistic Movements: D. Raddatz, \$0.29; No. 30: Revelation 20 — An Exegesis: K. Plocher, \$0.22.

Place orders with: Martin Luther Women's Circle, 10151 Sappington Road, St. Louis County, Missouri 63128. Consider having your name placed on their permanent mailing list.