

St. John's at Tappen, North Dakota

THE NORTHWESTERN
Lutheran

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July 2, 1972



BRIEFS by the Editor

God has been very gracious to our country. And through our country to us. Nowhere else has our Lord granted to a people freedom or liberty in the same measure. Nowhere else has He showered people with as much material wealth. Nowhere else have people an equal privilege to worship Him without interference. And nowhere else is the right of dissent honored as it is here.

Have we as citizens, better, as Christian citizens, appreciated this fact as we should? Have we prayed for our country and its officials? Have we been ready to serve our country and our fellow citizens in responsible positions? Have we lived righteous lives, neither (as citizens) transgressing on the rights of others nor (as Christians) jeopardizing our Lord's reputation as reflected in our lives? Have we been willing to supply Christian education for the next generation in order to make the Christian philosophy of life a living force in America's future?

Love for our country does not necessarily mean that we approve of all that it stands for and advocates. But it does mean that if we think matters

should be changed, this change will be effected within the framework of the Law. To do otherwise would not have the approval of God.

This weekend is a good time to think thoughts like these, lest our country go the way of all nations — and that by default of men and women who as Christians have influence with the Lord. He has promised: "Whatsoever ye shall ask the Father in My name, He will give it you." Let's show our love for our country and for our fellow citizens in this way, too.

The next months will see many mission festival services scheduled in our churches. Though their nature has changed drastically over the years, they are still important services.

Years past Mission Festival Sunday was *the* Sunday of the year when the greater part of the contributions needed for missions was gathered. Today that is an every-Sunday matter, as it should be. Years ago it was also a Sunday on which the congregation and members of neighboring congregations gathered for an after-

noon or evening of fellowship. This feature has to a large extent disappeared. But we still have guest pastors to enthrone us to share the Gospel message with others who as yet do not know their Savior.

As we approach this time of the year, we gratefully take note that the Lord has been richly blessing many of our congregations. I quote from a letter from a friend of mine down in Phoenix. He writes: "Sunday was a red-letter day in the short history of our 'trailer house' congregation (St. Thomas) here in Phoenix. We had 242 in attendance at worship, surpassing our 1972 Easter Sunday record of 235. You must remember that it was 101 degrees Sunday, and usually by this time of the year, the surrounding mountains with their pine-sheltered cool weather claim at least 20% of our 140 communicants. The Guest Book shows enough from last Sunday alone to keep me busy for a month. That kind of busy-work, however, is the most pleasant kind! — Today the District Mission Board has consented to a tour of the area of Phoenix west of us. I hope to convince them that we need to move NOW into yet another exploding growth area."

It's work of that kind which your mission contributions and mission prayers undergird. It's work of that kind which all of our congregations should be doing in their own back yards. And that ties in with our opening paragraphs. That's the real way to show love for our country.

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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Editorials

"Here Am I. Send Me." "Call Day," as it is known to the students of our Theological Seminary and of our Teachers' College, is a unique experience. On this day graduating students receive their first calls. The atmosphere is charged with excitement. Tension is great. Immediately following the meetings of the Synod's Assignment Committee, candidates for the pastoral and teaching ministries gather in the chapel of their respective institutions to learn where and in what capacity they are to serve.

"Call Day" is the culmination of years of preparation. It is anticipated with eagerness, and yet with deep awe and considerable trepidation. The candidates have not applied for specific positions, and they do not know where they will be sent. They simply present themselves as ready to serve wherever the Lord through His Church calls them. In many cases this involves leaving family and friends hundreds, even thousands, of miles behind, to live among strangers in places where they would not have chosen to live, usually at very modest salaries.

One is reminded on this occasion of the words of a mission hymn: "Here am I. Send me!" For these candidates the thought expressed in this hymn is not a piece of sentiment. It is a firm offer.

Not everyone can serve in the full-time ministry. God gives various gifts to various people and assigns them to different stations in life. But whatever their station in life may be, all can do as did the Christians in Corinth, of whom St. Paul said that they "first gave their own selves to the Lord."

This is the key to service in the Lord's kingdom among pastors, Christian day-school teachers, and lay people alike. And this is the reason why our young candidates on "Call Day" wait breathlessly in their chapel for their names to be called and their area of service to be announced. They have "given their own selves to the Lord," and they are ready to respond to His call.

As long as this spirit prevails in the Church, its future is bright.

Immanuel Frey

All Who Are in Authority Former Secretary of State, Dean Rusk, reminded his audience in an interview last year that there is a difference between the world of opinion and the world of decision. He asked for compassion for those who must make decisions.

Judges and magistrates know what he meant. When facts are tangled and issues are murky, decisions may have to be half measures. Even though they may analyze their data with the logical mind of a computer, businessmen may still make unwise investments. No matter how well they know their children, parents will often make some wrong choices in training and guiding them.

Opinions may make as many mistakes as decisions do, but decisions have the misfortune of being recorded. Opinions safely vanish into the air of unaccountability.

It is well for us to remember this as we celebrate our nation's birthday. In this land of ours there are perhaps less than a thousand highly placed people who are responsible for vital national decisions: the members of Congress, the members of the Cabinet, the Supreme Court, for example. In the very center of our nation's world of decision are the President and his top military and civilian advisors. Theirs is the grievous burden that those in the world of opinion do not feel and need not bear. Even the political foes of the President appeared to grant this when he went to Peking and Moscow.

Shouldn't there be some time on the Fourth of July when a Christian pauses to offer a prayer for his nation's welfare and for those who are charged with the awesome responsibility of guarding it?

*The powers ordained by Thee
With heavenly wisdom bless;
May they Thy servants be
And rule in righteousness!
O Lord, stretch forth Thy mighty hand
And guard and bless our Fatherland.*

Carleton Toppe

Let Freedom Ring!

Jesus spoke the best word on the subject of freedom: "If yet continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free."

The Jews bristled at the saying, but they showed amazing insight when they answered: "We were never in bondage to any man." They were a conquered nation, subject to the Roman Caesars, with armies of occupation in their streets. Yet they knew that no political regime can conquer the inner realm of man's spirit.

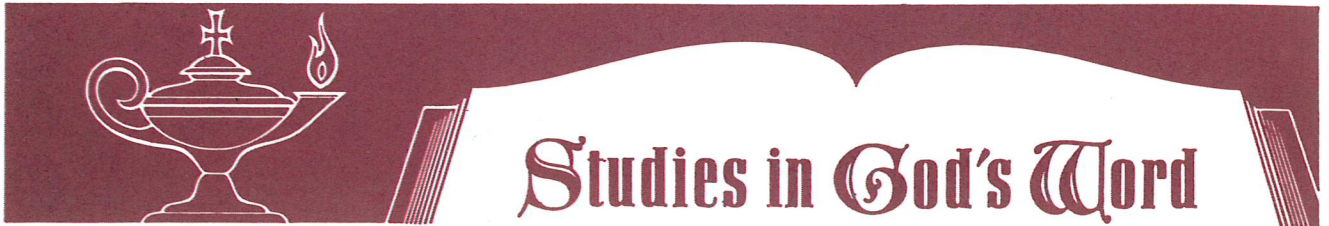
Where the Jews went wrong was in refusing to recognize they were in bondage even there, spiritually! Jesus explained: "Whosoever committeth sin is the servant of sin." Refusing to see the spiritual tyranny of Satan, they did not appreciate Jesus' offer of freedom, or the price He paid for it.

Regardless of whose flag flies from the courthouse we are free, always free in Christ. But because of the flag that does fly from our courthouse we American Christians are free to worship with our families and be about our Father's business without threat of political reprisal.

Our national holidays remind us of the price paid for that freedom. We are grateful to God for the men who have paid dearly to give us freedom to "work while it is day."

After the last World War pacifist clergymen met at Chautauqua to discuss disarmament. Reporters asked the old theologian Reinhold Niebuhr: "Isn't it true most clergymen here consider it a sin to engage in war?" "Yes," he replied. "Dr. Niebuhr, what do you think of that?" He answered: "Thank God for our laymen."

John Parcher



Studies in God's Word

THE SON OF MAN — THE SINNER'S SUBSTITUTE

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish but have eternal life (John 3:14,15).

When in the Exodus the Children of Israel were led from Egypt to Canaan, the wilderness posed many problems for them. Many of these were natural and unavoidable. The burning heat through the trackless desert, the shortage of water, and the lack of food could be offset only by the miraculous providence of Jehovah, their Covenant God. But Israel also encountered many troubles that were of their own making. Their constant murmuring and complaining could not help but draw chastisement and correction from a just and loving God who continued to show concern for His people and the covenant He had made with them. One such corrective measure furnishes important background material for understanding today's reading, which again is a word of our Savior in which He explains the role of the Son of man, pointing out the utter necessity of His being "lifted up." The incident to which He refers is, of course, that of the brazen serpent, recorded in Numbers 21.

Wages of Sin in the Wilderness

As we read the opening verses of that chapter, we will find Israel complaining because they could not take a direct route to the promised land, but rather had to go around the land of Edom. Hence "the soul of the people was much discouraged because of the way. And the people spoke against God, and against Moses, 'Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water; and our soul loatheth this

light bread (manna).' And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died."

God's Cure

Here was a life and death matter. If Israel was to live, something had to be done — and by someone other than Israel itself, for they couldn't help themselves. It is the Lord who says to Moses: "Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live." Being saved from the serpents was entirely the Lord's doing. If Israel was to live, they had to look to the Lord's cure which Moses raised aloft before them.

Now Christ says: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Christ's words make it obvious that the brazen serpent erected by Moses was a type. It foreshadowed the work of the Son of man. If the Son of man is to be the Savior of the world, then He too must be "lifted up." As we noted last time, being "lifted up" refers to Christ's passion, primarily His being raised up on the cross, but also His being raised from the grave and returning to His home in heaven.

Wages of Sin in the World Today

But why was it so necessary that He be "lifted up"? Surely not for Himself, for He was the holy, sinless Son of God. It was for us! Our case was a parallel to that of stricken Israel. It was a life and death matter with us in our sinful state, for Scripture leaves no doubt as to the urgency of the sinner's condition. "Your iniquities have separated between

you and your God" (Isa. 59:2). "Cursed is everyone that continueth not in the things which are written in the Book of the Law to do them" (Gal. 3:10). "The wages of sin is death" (Rom. 6:23). Death is the inevitable result of sin, for "as by one man sin entered into the world, and death by sin . . . so death passed upon all men, for that all have sinned" (Rom. 5:12). If sin is to be atoned and paid for, it must be with blood. "Without the shedding of blood (there) is no remission" (Heb. 9:32). Hence, if the Son of man was to be the Savior of sinners, it was absolutely necessary that His blood be shed. There was no other way. The sinless Son of God had to become the Son of man that He might die as our Substitute.

God's Cure

For Israel in the wilderness the brazen serpent was an absolute necessity if their temporal lives were to be extended. Those who looked to it in faith lived but only for a while. Death carried them off to the grave eventually. How much more important to look to the Son of man, for this is a matter not merely of temporal life, but of *eternal* life. He has been lifted up so that "whosoever believeth in Him should not perish, but have eternal life."

He is not *a* cure for eternal death; He is *the* cure. There is no other! What sinful folly to look anywhere else but to Him. With eyes of faith let us ever direct our gaze steadfastly on the Son of man, lifted up for us, and resolve with the Apostle Paul "not to know anything . . . save Jesus Christ and Him crucified" (I Cor. 2:2).

Armin Panning

Pertinent Questions: What is the doctrinal position of Campus Crusade for Christ International? May WELS students on college campuses make common cause with Campus Crusade? What about Explo '72?

CAMPUS CRUSADE FOR CHRIST — Truth or Error? —

Part I

The International Student Congress on Evangelism, called Explo '72, met at Dallas June 12-17. When this article was prepared, it was estimated that about 100,000 would attend the meeting. The mass rally, set for June 17, was expected to draw 250,000, with Billy Graham and Bill Bright as the scheduled speakers. During the past year, college and high-school students, laymen and military personnel have been receiving the invitation to come to Dallas for training for "explosive spiritual revolution."

According to publicity, the aim of Explo '72 is to train tens of thousands in how to "introduce people to the Savior and help them grow in maturity in Christ."

Every Christian should be concerned with evangelism and every disciple of Christ would like to encourage Christian maturity. However, before we become influenced by the enthusiasm over Explo '72 and the zeal of its promoters, it is necessary for us to "try the spirits whether they are of God; because many false prophets are gone out into the world" (I John 4:11).

Campus Crusade for Christ International

Sponsoring Explo '72 is *Campus Crusade for Christ International*, Arrowhead Springs, San Bernardino, California. *Campus Crusade* calls itself an interdenominational Christian movement. The organization was organized at UCLA in 1951 by William R. Bright. Mr. Bright left a successful business to devote his time to doing evangelism work among college students. Since Mr. Bright's organization stresses morality and clean living, it appeals to a public which is fed up with the violence and filth that has flooded college campuses.

Businessmen and well-meaning individuals have contributed millions of dollars to *Campus Crusade*. The organization has experienced tremendous growth since its beginnings. It is now represented on most college campuses and military installations in the United States and in many high schools. Campus Crusade has also reached into 45 countries.

Neither success, publicity, nor endorsements, however, should influence us. We must look at the teachings of *Campus Crusade for Christ International*. Though the *Campus Crusade* professes a hypothetical religious neutralism, it has a very definite system of doctrine. In the light of Scripture, much of what it teaches is false doctrine. Though it claims no creeds, a statement of faith of Campus Crusade is set forth in what is called *Four Spiritual Laws*.

Justification

The doctrine of Justification is the heart and core of the Christian religion. Scripture teaches that Jesus Christ by His suffering and death made atonement for the sins of the whole world. For Christ's sake, God has declared the world justified in His sight. One may call this objective or general justification. Christian faith is based upon the vicarious atonement of Christ. The individual receives justification as his own when he believes that Christ died for the world and therefore also for him.

In its literature, *Campus Crusade* unfortunately speaks out of both sides of the mouth. For example, it says: "Faith is simply believing and claiming as truth what Jesus Christ has said and what He has already done for us. Faith enables us to view ourselves as God views us as His children — loved, forgiven and cleansed." But the emphasis usually lies elsewhere. Thus it tells the poor

sinner: "After you have made a decision for Christ, after you have prayed and surrendered your will to Christ, then Christ will pardon you." True Christian faith is based upon the pardon that was granted when Christ died. *Campus Crusade's* faith is an uncertain thing. Most of its writings leave the distinct impression that faith is based upon a pardon that will be granted when certain conditions are met.

Conversion

This leads to another error of *Campus Crusade*. The error is in the area of conversion. *Campus Crusade* stresses the individual's cooperation in conversion. The *Fourth Spiritual Law* reads: "We must individually receive Jesus Christ as Savior and Lord; then we can know and experience God's love and plan for our lives." Mr. Bright writes in his first instruction booklet in the series, *Ten Basic Steps to Christian Maturity*: "Some of you may say, 'I believe that Jesus Christ is the Son of God. I believe that He died for my sins. Why, I have believed this all of my life. Am I not a Christian?' Not if you have refused to yield your life to Him." The theology of *Campus Crusade* is synergistic; that is, it suggests that a man can cooperate in his conversion. Again, in the first booklet of *Ten Basic Steps*, Mr. Bright writes: "God created man with a free will, with a right of choice. He can say yes or no to God, and for the most part man has chosen to say no." However, no man can of himself say yes to God. No man since the Fall has the free will to say anything but no. The idea of conversion as a matter of intellectual assent, a "receiving Christ" or "making a decision for Christ," is contrary to Scripture. In Ephesians 2:1,5 it is stated that men are by nature dead in trespasses and sin and it is written, "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" (Eph. 2:8,9).

The Means of Grace

There is confusion and shallowness in the teaching of *Campus Crusade* concerning the Means of Grace. The Means of Grace are the means by which God offers and gives the forgiveness which Christ earned for us upon the cross. By these Means of Grace the Holy Spirit comes to us and works faith in us. Since personal forgiveness is made dependent on the individual's decision by the *Campus Crusade*, the Word and the Sacrament no longer really are the Means of Grace. According to their doctrine, one hears the Word and receives the Sacraments not to receive forgiveness, but as an act of obedience. All that is said of Baptism is: "Through Baptism, as an act of obedience, the Christian publicly declares his faith. By the Communion service he regularly reminds himself of the suffering and death of Christ for his sins and His coming again." Thus short work is made of two of the Christian's dearest treasures. The Lord's Supper, with its remission, and Baptism, with its washing away of sins, are reduced to mere acts of obedience.

We are happy, of course, whenever Christ is proclaimed and presented as the Lamb of God that takes away the sin of the world. This Gospel proclamation is the power of God unto salvation wherever and whenever it is announced. But we cannot help but be deeply concerned when doctrines, such as those treated, are watered down and not presented in the Scriptural way. This compromises the Gospel and endangers faith, making it uncertain, making it depend on man's own decisions.

In the next installment we shall take up the teachings of *Campus Crusade* concerning Sanctification, Final Perseverance, and Church Fellowship.

Eugene F. Ahlswede, Pastor
St. Paul Ev. Lutheran Church
Moline, Illinois

FOUR-STEP EVANGELISM PROGRAM — III

1. The Religious Survey — Canvassing
2. The Lay Visitation — Witnessing
3. THE PASTOR'S CLASS — TEACHING
4. The Follow-Up — Revisiting

When lay visitors call on homes of the unchurched they speak of the Savior. This is as it should be, for Christ our Lord said, "Ye shall be witnesses unto Me." Lay visitors always pray that the Holy Spirit will effectively work through their Gospel testimony, for they know that only the Holy Spirit can influence the hearts and minds of the people to whom they are witnessing. They pray that the Holy Spirit may generate faith, even though it may be no more than a faint spark. They pray that the Holy Spirit may induce those to whom they are witnessing to want to hear more of that Savior who died for all sinners. They pray that the Holy Spirit may create in them a desire to attend the Pastor's Bible Information Class for adults (hereafter referred to as the Pastor's Class).

Our Lutheran Church throughout history has stressed the high importance of the Pastor's Class. This, because our Lord gave His Church clear instructions: "TEACHING them to observe ALL THINGS whatsoever I have commanded you." The lay visitor, obviously, cannot teach them "all" things. He can and does present the elementary "things" of Law and Gospel, so that his hearers will know that they are sinners under the curse of God and that they are saved by grace alone through faith in Christ Jesus. But, the teaching of "all things" the lay visitor lets to the pastor, who has been called by the congregation for this very purpose.

The trend in many churches today seems to be to eliminate systematic "teaching." Churches put emphasis on getting members, often without any formal instructions. Some churches with Christ-centered evangelism programs depend on lay witnesses to effect conversions to Christ and then commitments to attend church services, their stated end goal.

Our goal is different. We do hope that people will come to church; but if there is a choice, we ask them to come to the Pastor's Class so that we can teach them all the chief doctrines of Holy Scriptures.

The undersigned, who has been a "missionary" for over 30 years in an urban community, stresses attendance at the Pastor's Class rather than church attendance. Experience has taught him that the unchurched do not understand why they should come to church. When they come they do not understand words like "justification," "redemption," "reconciliation," "atonement," etc. The pastor loses them in the sermon when he uses any Biblical word that is strange to them. They lose interest. We try to get them to the Pastor's Class first. Then we find, after the doctrines of redemption and sanctification have been learned, the Holy Spirit also leads them to church to worship their Savior. After progressing this far in their instructions they know why they should come to church. They know that the Holy Spirit who has generated saving faith in their hearts must keep them in this faith unto the end. They know that He works through the preached Gospel. Now they desire to worship.

How long should the Pastor's Class last? That depends on a number of factors, chiefly, the religious background and the inquisitiveness of the people. Our course usually stretches over a six-month period. We try to finish with a total of 20 lessons, not quite the number of hours in a single day. Some classes require and request 30 and more. Regardless of the number of lessons, when they have all been taught, the pastor will want to be able to say to the people who attended his class, "I have not shunned to declare unto you all the counsel of God."

W. Valleskey

KING OF KINGS AT WILLOUGHBY, OHIO,
HAS FOUND A PERMANENT HOME AT

2815 LOST NATION ROAD



King of Kings at Willoughby, Ohio

An unusual, yet descriptive, name for a road became King of Kings new address when it dedicated its new chapel to the glory of God on January 30, 1972. The chapel is located at 2815 Lost Nation Road. Though we live in a nation and a community lost in sin, we have a message of hope in Christ Jesus. May God grant that through this chapel on Lost Nation Road many in Willoughby, Ohio, may find Christ, the only road to heaven!

The Bible states about Solomon building the Temple: "So was he seven years in building it." It took almost that long before King of Kings Ev. Lutheran Congregation

was able to occupy its first chapel. The early history of this congregation was marked by several moves and a "friendly split." The first service was held in Stow (Akron), Ohio, on April 4, 1965. In quick succession moves were made to Twinsburg and then to the Willoughby-Eastlake (Cleveland) area. Then, in the spring of 1966, occurred the "friendly split," when several families requested permission to begin a second mission in the Akron area, since the group had now moved 40 miles north. This sister mission is Hope Ev. Lutheran Church of Cuyahoga Falls.

Several months were lost for construction because of a "building ban" in the city of Willoughby. By coincidence the building permit was issued on December 24, 1970, and the occupancy permit arrived on December 24, 1971. The single-level building can seat 146 in the chapel and provides room for six Sunday-school classes in the fellowship hall. Exposed deck and laminated beams are used throughout the buildings. All areas are carpeted in a rich, gold color. The decorating was done by members of the congregation. Mr. Bob Kollmeyer of our WELS mission in Indianapolis offered his time and abilities to supervise the decorating.

Since delays in construction had forced postponement of the dedication from October 31 to January 30, it was with special joy that the 164 worshipers gathered to dedicate this house of God on that day. The founding pastor, the Rev. Keith Kruck, returned to deliver the sermon based in I Kings 9:3. Visitors for the occasion came from five different states. With heartfelt gratitude King of Kings Congregation stands ready to proclaim the Good News to the lost so that they may be found!

Glen A. Schaumberg, Pastor

The Diary of a Bible

(From "In the Lord's Service," June 1972)

January 21 — Been resting quietly for a week. The first few nights after New Year's Day my owner read me regularly . . . but has forgotten me now I guess. Another resolution gone!

February 2 — Cleaning day. I was dusted along with other things and put back in place, unopened.

February 3 — Owner quickly picked me up and rushed off to Sunday School . . . but never opened me. Why did I go?

February 9 — Cleaning day. Dusted and returned to my place.

May 5 — In Grandma's lap. She let a tear fall on John 14:1-3.

May 6, 7, 8 — In Grandma's lap every afternoon . . . a comfortable place. She opens me again and again to John 14 and Psalm 23.

May 10 — Grandma left. Back now in my own place.

June 19 — I was opened today. The young girl in the house took me down to feed my middle pages two four-leaf clovers.

July 1 — Packed in a suitcase with a lot of other things. Off for a vacation.

July 20 — Sure is dark in this suitcase!

July 25 — Home again, in my usual place. Quite a vacation! Wonder why I went along?

August 16 — Cleaned again with special care and put in a prominent place on the living room table. Did I hear that the minister is coming over?

August 17 — Pastor came to call. I know he noticed me. The lady of the house asked her son to bring the "book we love so much." I saw him return with the *Reader's Digest*. Well, tomorrow is another day.

Is This How Your Bible's Diary Would Read?

THREE LIVES DEDICATED TO GOD

Miss Louise Kutz "Mother" of 1,414



Miss Louise Kutz and "children"

On January 2, 1972, members of the Apache congregations, missionaries, friends of the Nursery, pastors and teachers, members of the Tribal Council and members of the Board for East Fork Lutheran Nursery gathered to attend a very special service at the East Fork Chapel in Arizona. They had come to honor Miss Louise Kutz, who was retiring after spending 30 years serving her Lord among the Apache Indians, the last 20 of these in direct service to the little Apache children at East Fork Lutheran Nursery. During that period of 20 years she "mothered" 1,414 children. Many of these met her at the door of the chapel to press her hand and express their thanks at the close of the service.

At the service Pastor H. Hartzell led the congregation in worship and praise, members of the Board and Nursery staff spoke their words of farewell and appreciation, and Mr. Adam Luke addressed Miss Kutz in behalf of the Apache Tribe. It is with pleasant memories that Miss Kutz makes her retirement home in Phoenix, where she resides at 4235 North 35th Avenue, Villa Hermosa Apartments, Apt. No. 1.

Her Story

Back in January 1958 Miss Kutz wrote the following for *The Apache Lutheran*:

"We have many visitors at the nursery and two questions most often asked are: Where is your home? and: How long have you been here? East Fork has been my home for quite a number of years, but to be more explicit, I will add that I was born on a farm near Estherville, Iowa. This was our home until my mother's death when I was nearly seven years old and my youngest brother 10 days old. After mother's death we came to Ft. Atkinson, Wisconsin, to live with our grandmother. Two years later our father died, leaving grandmother alone to care for us and also a blind brother who lived with her. We lived with her until her death when my youngest brother was about 12 years old.

"The nearest schools were at Ft. Atkinson. It was there that we attended public, parochial, and high school. After my youngest brother graduated I decided that I would like to work at an orphanage.

"Prior to this I had become interested in the Indian Mission Orphanage, but as there was no opening at the time I applied at our Lutheran Children's Home at Wauwatosa, where I worked for a year when I had the opportunity of getting some training plus employment at the Convalescent Home for Children in connection with Milwaukee Children's Hospital. I was there for five years when I was asked if I would consider coming back to the Children's Home, which I did and worked there for five years.

"Shortly after this, in the spring of 1942, Rev. H. Gieschen asked if I would be interested in going to Arizona, which was what I had wanted to do in the first place but God plans so much more wisely for us than we do. I know now I wasn't ready to come at the time I wanted to.

"At East Fork, as at both of the other homes, I worked with girls, then for a short time with boys, and since then at the Nursery."

The years stretched out to 20 years at the nursery, and 30 years in all at East Fork on the Apache Mission. All of them were years of service to the Lord her Savior among the Lord's people.

"We, As a Tribe, Cannot Thank You Enough."

A few days after the farewell service a signal honor was accorded Miss Kutz. She was made an honorary member of the Apache Tribe, the first time this honor has been given to a woman living among the Apache people. The letter of citation said in part:

"It is indeed a great pleasure to write to you to tell you that the Tribal Council of the White Mountain Apache Tribe unanimously voted to adopt you as an honorary member of the White Mountain Apache Tribe. I am enclosing Resolution No. 72-7 which is self-explanatory.

"Miss Kutz, I cannot find words to tell you that we, as a Tribe, cannot thank you enough for the many, many years that you spent on the reservation caring for our children at the Nursery. Not very many people have the love and talent that you exemplified during your stay on the reservation. But we want you to know that our sincere gratitude and appreciation goes with this letter.

"Our love and prayers go with you, and may the good Lord spare you for many more years."

All of us join Mr. Fred Banashley Sr., Chairman of the White Mountain Apache Tribe, in expressing our thanks and best wishes to Miss Kutz.

When Miss Kutz was asked, "What was the hardest part of your work for the last 20 years?" she answered without hesitation: "To take care of a little child for months, sometimes years, and then to see it leave." It's equally as hard for us to see Miss Kutz leave the Nursery!

Miss Frieda Hoenecke One of God's Businesswomen



Miss Frieda Hoenecke

It isn't often that a buyer for a business concern is spoken of as a servant of God serving God's people. But that's the case when the buyer is an employee of Northwestern Publishing House, the publishing house of our Wisconsin Synod, and when she has been serving in that and other capacities for some 59 years.

Miss Frieda Hoenecke began working for Northwestern Publishing House back in 1913 when she was 16. Over the years she tried her hand at many different tasks and under three managers: Mr. Julius Luening, Mr. Herbert Schaefer, and Mr. Walter Bunge. For a while, at the beginning, she was in charge of the office; later she had charge of merchandise in the store; and now, for many years, she was in charge of buying and of arranging the catalog. One of her special pleasures was to represent the Publishing House at numerous conventions.

Frieda Marie Hoenecke was born at La Crosse, Wisconsin, in 1897, the daughter of Pastor Walter Hoenecke and his wife Wilhelmine, nee Birk. Her grandfather was the well-known Wisconsin Synod theologian, Dr. Adolph Hoenecke. Most of her schooling, including business college, was acquired in Milwaukee, where her father was pastor of Bethel Lutheran Church. Miss Hoenecke is still a member of that congregation, and her pastor is the Rev. Henry Lange. Her home address is 3233 N. 58th Street, Milwaukee, Wisconsin 53216, where she resides with her sister Ilse. Asked what she would do with her spare time, she spoke of resting and gardening and painting and sewing.

All of the Publishing House personnel were present to honor her at a catered dinner served on the premises on March 30, 1972. Surprisingly, it came as a surprise to this fine lady who always had all things at her fingertips and always knew what was going on. Those who worked with her miss her genial spirit and welcome her as a dear friend whenever she comes to visit the office.

There aren't many who can serve the Lord in the business world at one job from graduation to retirement, as Miss Hoenecke did — and that for 59 years! We pray Miss Hoenecke will enjoy her retirement. May God bless her for having put her talents to use so very well!

Miss Ruth Vathauer God's Nurse in Malawi, Africa

At a special service held on May 7, 1972, in St. John's Lutheran Church, Fairfax, Minnesota, Miss Ruth Vathauer was commissioned as nurse of the Salima Lutheran Dispensary in Malawi, Africa. Pastor Erling Carmichael conducted the liturgy and Pastor Gerhard Horn preached the sermon and commissioned Miss Vathauer. A farewell gathering followed immediately after the service. Refreshments were served by the Couple's Club of St. John's Church.

In the sermon, based on Matthew 5:16, Pastor Horn pointed out the wonderful privilege and opportunity they have who serve as nurses in Africa. They, in a special way, have the opportunity to let their light shine before men in the service of love which they perform among the sick and diseased in Africa. And, in so doing, they have the privilege of bringing glory to the name of our heavenly Father.



Miss Ruth Vathauer

Miss Vathauer's field of labor for the next two years will be the Salima area in northern Malawi. She will work with the mobile medical unit under the supervision of Missionary Theodore Kretzmann. The medical mission program in Central Africa is supported by women's organizations of the Wisconsin Evangelical Lutheran Synod and is a mission arm in the fields in which the Synod is working. Two other nurses are working in the Mwembezhi Lutheran Dispensary in Zambia, Africa.

Miss Vathauer is the daughter of Pastor and Mrs. W. F. Vathauer of Fairfax. She attended Lutheran elementary schools and graduated from Martin Luther Academy, New Ulm, Minnesota. She received her diploma in nursing from Swedish Hospital in Minneapolis, and practiced her profession in various hospitals in Minnesota and Washington. In December of 1971 the request came to serve as a nurse in Africa. She arrived in Africa on May 17 and replaces Miss Edith Schneider.

May our Lord bless her words and her ministrations!

— 1972 Teaching Assignments —

(This listing includes the assignments of the June graduates, as well as some reassignments from previous years. Some of those not yet assigned will be assigned in July.)

MEN:

Agenten, Douglas
To Be Assigned
Bahn, Michael
St. Peter's—Schofield, Wisconsin
Bertolus, Paul
M.L.S.—Saginaw, Michigan
Besemer, Ronald
Gethsemane—Mason City, Iowa
Bilitz, Steven
St. John's—Westland, Michigan
Bock, Robert
Trinity—Crete, Illinois
Boehling, Edward
St. Paul's—Muskego, Wisconsin
Boehning, David
Pilgrim—Minneapolis, Minn.
Brich, Steven
To Be Assigned
Brodbeck, Michael
King of Kings—Garden Grove, California
Cole, Stanley
Nain—West Allis, Wisconsin
Dast, Douglas
Zion—Morrison, Wisconsin
Davis, Murray
Calvary—Thiensville, Wisconsin
Dus, Hartley
Our Savior—Zion, Illinois
Enter, David
Mt. Calvary—LaCrosse, Wisconsin
Falk, Michael
Calvary—Sheboygan, Wisconsin
Faust, Thomas
To Be Assigned
Fehlauer, Bruce
St. John's—Baraboo, Wisconsin
Finstler, James
To Be Assigned
George, Michael
St. John's—Juneau, Wisconsin
Haakenson, Cary
St. Peter—Milwaukee, Wisconsin
Halldin, David
Japan Ex. Comm.—Japan
Hartmann, Warren
M.L.S.—Saginaw, Michigan
Huth, Eugene
Trinity—Marinette, Wisconsin
Johnson, David
N.W.L.A.—Mobridge, South Dakota
Kaiser, Paul
Grace—St. Joseph, Michigan
Kehl, Stephen
Zion—Crete, Illinois
Kienzle, Stephen
St. Matthew's—Oconomowoc, Wisconsin
Klitzke, Douglas
St. Matthew—Iron Ridge, Wisconsin
Koch, Donald
St. Paul's—Arlington, Minnesota
Krause, Loyal
St. Stephen's—Adrian, Michigan
Krug, Gary
Reformation—San Diego, California
Kufahl, Dennis
Zion—Columbus, Wisconsin
Lauber, Keith
M.L.S.—Saginaw, Michigan
Mantey, Curtis
Zion—Mobridge, South Dakota
Manthe, Byron
Pilgrim—Mesa, Arizona
Meinel, Fredrick
Bethlehem—Hortonville, Wisconsin
Mellon, Thomas
Luther High School—Onalaska, Wisconsin

Mitchell, Robert
Graduate Work
Montejo, E. Pierre
Bethlehem—Menomonee Falls, Wisconsin
Neil, A. Frederick
M.L.S.—Saginaw, Michigan
Oppitz, Mark
St. Paul—Appleton, Wisconsin
Paschke, Timothy
St. Peter's—Helenville, Wisconsin
Priebe, Richard
To Be Assigned
Reiter, David
Asked Not to Be Assigned
Riesop, Reginald
East Fork Mission—Whiteriver, Arizona
Ross, David
St. Croix Luth. High—West St. Paul, Minnesota
Rude, Larry
Western Koshkonong—Cottage Grove, Wisconsin
Schierenbeck, James
St. John's (S. 68)—Milwaukee, Wisconsin
Schmidt, Kurt
Bloomington—Bloomington, Minnesota
Schroer, Thomas
To Be Assigned
Schulz, Paul
Redeemer—Fond du Lac, Wisconsin
Stebnitz, Warren
Immanuel—Hutchinson, Minnesota
Strusz, Eugene
Fox Valley Luth. High—Appleton, Wisconsin
Swain, Paul
N.W.L.A.—Mobridge, South Dakota
Thurow, John
Friedens—Kenosha, Wisconsin
Ulbricht, Eugene
St. Paul—Franklin, Wisconsin
Uttech, Frederick
Northwestern College—Watertown, Wisconsin
Vasold, Terrance
Graduate Work
Viiski, William
St. John's—Burlington, Wisconsin
Wagner, Wayne
Emanuel—St. Paul, Minnesota
Walker, Patrick
St. John's—Wauwatosa, Wisconsin
Wilde, Dean
Peace—Hartford, Wisconsin
Zanto, Stephen
St. Mark's—Brown Deer, Wisconsin

WOMEN:

Attarian, Janet
Apostles—Peace—San Jose, California
Bartels, Mary
Apache Mission—Peridot, Arizona
Becker, Barbara
Palos—Palos Heights, Illinois
Biesterfeld, Bonnie
Shoreland Luth. High—Kenosha, Wisconsin
Bredemann, Barbara
St. John's—Caledonia, Minnesota
Brick, Lois
Zion—Denver, Colorado
Bryski, Lorene
St. John—Sparta, Wisconsin
Buege, Carol
Bethany—Manitowoc, Wisconsin

Buehner, Jill
Our Savior's—Bylas, Arizona
Buth, Sharon
Zion—Sanborn, Minnesota
Chasty, Barbara
Mt. Lebanon—Milwaukee, Wisconsin
Cook, Paula
St. Paul's—Fort Atkinson, Wisconsin
Crossfield, Cynthia
Calvary—Dallas, Texas
Dankers, Diann
Gethsemane—Los Angeles, California
Dickinson, Jean
St. Paul—Norfolk, Nebraska
Dunsmoor, Andrea
Bethesda—Gethsemane—Cibecue, Arizona
Edinger, Karen
Trinity—R.1, Manitowoc, Wisconsin
Eick, Patsy
Emanuel—New London, Wisconsin
Foelske, Beverly
Immanuel—Medford, Wisconsin
Franke, Marilyn
To Be Assigned
Fredrich, Christine
Friedens—Kenosha, Wisconsin
Fritz, Brenda
Siloah—Milwaukee, Wisconsin
Gabower, Sheryl
St. John—Wrightstown, Wisconsin
Griepentrog, Sandra
Bethany—Saginaw, Michigan
Grobe, Joy
Trinity—Nicollet, Minnesota
Groehler, Barbara
St. Paul—Mt. Calvary, Wisconsin
Groll, JoAnn
Ocean Drive—Pompano Beach, Florida
Gruetzmacher, Mary
Redeemer—Ann Arbor, Michigan
Hahn, Janet
Grace—Muskegon, Michigan
Hall, Laura
Emanuel—Tawas City, Michigan
Hanke, Lynda
Emanuel—New London, Wisconsin
Hannemann, Paula
Zion—Toledo, Ohio
Helmke, Jeanne
First German—Manitowoc, Wisconsin
Hermann, Carol
St. John's—Fairfax, Minnesota
Hubbard, Mary
St. John's—New Ulm, Minnesota
Kehl, Marlene
St. John—R.3, Manitowoc, Wisconsin
Kiesow, Judith
East Fork Apache Mission—Whiteriver, Arizona
Klement, Ruth
Christ the Lord—Houston, Texas
Knickelbein, Naomi
St. Paul's—Tomah, Wisconsin
Krause, Carol
Siloah—Milwaukee, Wisconsin
Krueger, Barbara
Not Assigned At This Time
Krueger, Marcia
Trinity—Marinette, Wisconsin
Lecker, Diane
St. Marcus—Milwaukee, Wisconsin
Lettow, Sharon
Immanuel—Hadar, Nebraska
Liermann, Grace
Zion—Mission, South Dakota
Lindloff, Linda
St. Peter's—Helenville, Wisconsin
Luetke, Grace
Peace—Green Lake, Wisconsin

What do you mean..



"In Christ"?

It Means Christ In Us

Have you enjoyed these brief articles — "In Christ"? The writer sincerely hopes so. He has enjoyed writing them and then sharing them with you. Each article has brought him closer to Christ, for he has felt himself more "in Christ" than when he first began this series quite some time ago. We pray that the Holy Spirit has done the same for you, that you are not only *in Christ*, but that *Christ is in you*. This is the last thought we would like to leave with you — In Christ means *Christ in us*.

A Thought "All Human Thought Transcending"

Jesus Himself in the beautiful Gospel of John, shortly before His Passion, said to all His disciples for all time, "Take care to live in Me, and *let Me live in you*. For a branch can't produce when severed from the Vine. Nor can you be fruitful apart from Me. Yes, I am the Vine, you are the branches. Whoever lives in Me and *I in him* shall produce a large crop of fruit. . . . My true disciples produce *bountiful harvests*. This brings great glory to My Father" (John 15:4,5,8 — *The Living Bible*).

What a stupendous thought, "all human thought transcending"! Christ in *us*, in *us* sinners, in *us* frail mortals, in *us* men, whose corruptible bodies will return to the dust of the earth. Think of it! The Christ of God, in whom "dwells all the fullness of the Godhead bodily," condescends to live in us. Could you imagine anything more wonderful than that?

We, Therefore, Belong To Him

This fact, that Christ is *in us*, that He has taken up residence within us, implies the right of possession, does it not? Since He bought you, made you His very own, you

are no longer your own, to do with yourself, or with your time, talents, or treasures, as you please. You can't go on "doing your thing." Since Christ is *in you*, you must do His thing. Didn't He say, "If you love Me, you will keep My commandments"? (John 14:15.)

Hence, all that you have and are should be dedicated to Him, to His service. Your face becomes His face to show forth His beauty and glory. Your lips become His lips to speak His Word to others, especially those who have never heard it or who need its comfort. Your ears become His ears, sensitive to the cries for help which come from your fellow men who are in need. Your mind thinks His thoughts, thoughts of peace in place of thoughts of anger, evil, jealousy, or hate. Your hands become His hands to help, to heal. Your feet become His feet, to walk in His way, the way of love.

Of course, not all Christians are alike. Some are more like Christ than others. One day my vicar came to my office to tell me about a call he had made on one of our invalid members. The man's body, he said, was racked with pain, but his spirit rejoiced in God his Savior. We agreed, he put us both to shame. But *every* Christian, who has Christ in him or her, is different. "If any man be in Christ, he is a *new creature*" (II Cor. 5:17). He has to be, for the control room has been changed.

Do you really want to be more like Christ? Then every time you walk into your church or open your Bible, let this simple prayer be your prayer, "O Holy Spirit, let me see Jesus." And you will see Jesus, the real Jesus, the Christ of God, who lived so long ago in Palestine and who lives now — lives with you and me, yes, who lives *in us*.

Kenneth W. Vertz

- Macioroski, Kathryn
St. John's—Jefferson, Wisconsin
- Manthe, Jean
St. Luke's—Kenosha, Wisconsin
- Meinzer, Olga
Immanuel—Manitowoc, Wisconsin
- Nunnenkamp, JoAnn
St. Matthew's—Spokane, Washington
- Orud, Diana
Redemption—Milwaukee, Wisconsin
- Phelps, Elizabeth
St. John—Montello, Wisconsin
- Plamann, Sharalyn
San Pablos (Spanish Mission)—Tucson,
Arizona
- Protzmann, Denise
St. Paul's—Stevensville, Michigan
- Putz, Nancy
East Fork Apache Mission—Whiteriver,
Arizona
- Raddatz, DeAnn
St. Peter's—R.4, Chilton, Wisconsin

- Ratke,Carolynn
St. Paul's—Moline, Illinois
- Ratz, Martha
Our Savior—Pomona, California
- Raugutt, Cheryl
St. Paul's—South Haven, Michigan
- Remias, Susan
St. Paul's—Wisconsin Rapids, Wisconsin
- Schendel, Barbara
St. Bartholomew—Kawkawlin, Michigan
- Schmidt, Karen
St. Paul's—Lake Mills, Wisconsin
- Schuetze, Kristine
Bethlehem—Menomonee Falls, Wisconsin
- Schwab, Mary
St. Matthew's—Oconomowoc, Wisconsin
- Selbig, Lois
Fairview—Milwaukee, Wisconsin
- Siegler, Dorothea
Redeemer—Tucson, Arizona
- Sponem, Louise
Zion—Valentine, Nebraska

- Steil, Rosanne
Salem—Loretto, Minnesota
- Stoltenburg, Nancy
Bethlehem—Hortonville, Wisconsin
- Strieter, Mary
Emanuel (Wellington)—Fairfax, Minnesota
- Uhlenbrauck, Diane
Zion—Mobridge, South Dakota
- Vasold, Janine
N.W.L.A.—Mobridge, South Dakota
- Waldschmidt, Suzanne
St. John—Sleepy Eye, Minnesota
- Westendorf, Phyllis
Zion—Crete, Illinois
- Wilson, Diana
St. Paul—Green Bay, Wisconsin
- Wittenberg, Joann
St. John—Two Rivers, Wisconsin
- Zahn, Lynda
St. Paul's—Norfolk, Nebraska
- Zumm, Cynthia
St. Matthew—Benton Harbor, Michigan

**Pastor Edward E. Kolander
1892-1972**

In Pastor Kolander's ministry it was his privilege to proclaim, in his retirement it was his joy and delight to hear, and in the hour of his death it was his comfort and confidence to confess, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15). This passage was also the text for his funeral service conducted at St. Luke's Ev. Lutheran Church, Watertown, Wisconsin, on May 18, 1972.

The deceased was born at Lakefield, Minnesota, on April 15, 1892. He was brought to the Lord in baptism as an infant and attested to his baptismal covenant at the time of his confirmation. He was a graduate of Martin Luther Academy, New Ulm; of Northwestern College, Watertown; and in 1918 of the Theological Seminary, Wauwatosa. His first call was to serve as assistant pastor and day-school teacher at St. Martin's Luther-

an Church, Winona, Minnesota. He then followed the Lord's calling to serve as pastor at Goodwin, South Dakota; at Zeeland, North Dakota;



Pastor E. E. Kolander

two congregations at rural Stratford, Wisconsin; at Marathon City, Wisconsin; at Alma City, Minnesota; at Lynn Township, rural Hutchinson, Minnesota; and at Cambria, Wisconsin. In 1962 he retired from the active ministry and moved to Watertown, Wisconsin, where he became a member of St. Luke's Ev. Lutheran Church.

On September 25, 1920, he married Ella Detert of Waterloo, Wisconsin, who preceded him into eternal glory on June 22, 1965. Pastor Kolander enjoyed the gift of good health until early in the morning of May 15. He entered into his eternal rest on the afternoon of that day, at the age of 80 years and 1 month.

The departed is survived by three sons, each active in the Lord's vineyard: Luther, instructor at Wisconsin Lutheran High School, Milwaukee; Donald, pastor at Pewaukee, Wisconsin; and Paul, pastor at Montello, Wisconsin. There are also six grandchildren, two brothers, and two sisters.

His body was committed to the ground at Waterloo, Wisconsin, to await the resurrection of all flesh on the last day. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors and their works do follow them" (Rev. 14:13).

Ervine F. Vomhof

May 7, 1972, was a day of rejoicing and thanksgiving for St. Matthew Ev. Lutheran Church (Flora Twp.) Renville, Minnesota. In two special services it commemorated the centennial jubilee of its organization in 1872.

The Rev. Willard Olson, pastor of the congregation, conducted the liturgy in the morning service, and the Rev. Manfred J. Lenz, Delano, Minnesota, president of the Minnesota District, delivered the sermon in which he admonished the hearers to "Hold Fast," basing his words on Revelation 3:11. In the afternoon, a short devotional service was held by the local pastor, and an informal program followed. Personal greetings were given by two former pastors, both of whom are retired from the active ministry, Pastor Carl Kuske of Wausau, Wisconsin, and Pastor O. K. Netzke of Redwood Falls, Minnesota. Greetings were also extended by Miss Ann Breitreutz, a teacher at St. Andrew Lutheran School, St. Paul Park, Minnesota, and by other former members of the congregation. The Saturday-school children sang at

CENTENNIAL AT RENVILLE, MINNESOTA



St. Matthew's Lutheran, Flora Township

both services. About 400 persons were in attendance. The centennial offering was designated for the WELS Church Extension Fund.

St. Matthew Congregation presently numbers 124 baptized souls, 88 communicants, and 27 voting members. Since 1872 there have been 380 baptisms, 261 confirmations, 98 marriages, and 133 burials.

One hundred years is truly a mile-

stone in the history of any congregation. St. Matthew's joyfully acknowledges that the Lord has richly blessed the congregation during its 100 years. "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3). We pray: "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).

W. Olson, Pastor

Treasure in Earthen Vessels

"have no company with" (II Thess. 3:14)

When the Apostle Paul went out into his world to bring the message of salvation to men lost in sin, no set of ready-made words that would convey the Gospel message to his hearers and readers was in existence. Words which we recognize as having a strictly Christian meaning were given that meaning by Paul and the other writers of the books of the New Testament.

Old Words — New Meanings

Not that Paul brought an entirely new language into being, one that had not existed before. He made use of the Greek of the first century, which was a language of commerce, of literature and art, of philosophical and religious thought. But when the first Gospel preachers proclaimed their message of good-news in this language, there was as yet nothing specifically Christian in the language itself. The words Paul had to use still had the basic meanings given them in the heathen world out of which they had come. But God's Holy Spirit in a most wonderful way used these first Christian writers, the Apostles and Evangelists, to remake the raw material of a non-Christian Greek over into the language of the New Testament, filling the old words with a new and a Christian meaning.

Very often in trying to understand a New Testament word it is helpful to consider how it was used before the days of the Apostles and then to note how they filled it with a Christian content, while letting some of the old basic meaning remain. In this way the word really became a new creation and a ready means whereby the saving truth of Christ could be brought home to others.

"Redemption"

An example of such a word is the term we know as "redemption." In the older language this word had

meant "setting a slave free" (manumission). When the New Testament uses this word, it always involves the blood of Christ, the price which He paid to set us *spiritually free*, not from a slavery of the flesh but of the spirit.

On the other hand there are a few words taken from the older language that occur so seldom in the New Testament that their meaning cannot be determined from the Biblical passages alone. So in trying to discover just what the New Testament writer meant, it will usually help to study other writings in which the word was used at about the time the New Testament was written. Noting the basic meaning the word had before it entered the New Testament will often help us to understand the word as it is used by the Apostles of our Lord.

"Have No Company With"

Such a word is the one rendered "have no company with" in II Thessalonians 3:14. Verse 15 with its "admonish him as a brother" shows that the meaning cannot be: "have absolutely nothing to do with him." The word is found again in I Corinthians 5:9 and 11, where it is translated: "not to company with" and "not to keep company." But neither here nor in the Thessalonians passage does the context throw much light on its basic meaning nor on the connotations of the word, that is, the emotional values that are added to the letter-for-letter meaning. (An example of connotation would be the value we find in the word "home" as opposed to "house.") The basic meaning is something like "do not continue to be utterly commingled with," yet this does not help us to understand precisely what it is that Paul wants us to do with a brother who is "walking disorderly, working not at all" (verse 11).

In a case like this we turn to other examples of the use of the word, and try to discover what thoughts people of that day had when they heard or spoke the word. Fortunately, there are at least two such examples where the meaning is very plain. The one is on a piece of papyrus found at Oxyrhynchus, Egypt, written less than a century after the last books of the New Testament were written. The papyrus speaks of a four-acre plot of ground that is claimed as part and parcel of a larger, fifty-three acre section. The words read: "These four acres of Crown land *were included in* (that is, *utterly commingled with*) the fifty-three acres belonging to me." The meaning is quite plain: the four acres spoken of are part of the fifty-three which make one larger unit. Their belonging together to make this larger unit is the point of emphasis, not merely that they lie close to one another or are similar in some respects. Evidently here "being utterly commingled with" means *identification as far as the point of view of those on the outside is concerned*. Someone not otherwise familiar with the situation who looked at this land would recognize only one single fifty-three acre plot of ground.

Philo's Use of the Word

The other example of the use of the word is found in the work of the Jewish-Greek writer and philosopher Philo, a contemporary of our Lord and of the Apostle Paul. In a fanciful manner Philo puts certain words into the mouth of Balaam, whose story is found in Numbers, chapters 22-24. Philo represents Balaam as saying to Balak: "I shall not be able to harm the people, which shall dwell alone, not reckoned among other nations; and that, not because their dwelling-place is set apart and their land severed from others, but because by virtue of the distinction of their peculiar customs *they do not mix* with others to depart from the ways of their fathers." Once more the connotations of the word are plain. The Hebrews are not one with those in whose midst they dwell. It is not that the

Hebrews have absolutely nothing to do with their Gentile neighbors. They do business with them; they live as neighbors, but "by virtue of the distinction of their peculiar customs" (the rites and practices peculiar to the Hebrew people), they are constantly serving notice on their immediate world that they are not to be looked upon as one with that world. "They do not continue to be utterly commingled with it to depart from the ways of their fathers." The Hebrews are always serving notice, says Philo, to anyone concerned with their status that, whatever the superficial appearances may be, *they are not to be identified with the people among whom they dwell.*

It would seem then that this word "have company with" has reference to the identification that fellowship and communion mean in the eyes of a third party who observes that relationship from the outside.

On the basis of insights thus won, Paul's intention with his words to the Thessalonians and to the Corinthians becomes much clearer. In neither case are the readers to have "absolutely nothing to do with" the problem cases in their midst. In neither case has the situation advanced to the stage of the incestuous man spoken of I Corinthians 5:5. This one had

not listened to the words of admonition spoken to him. In his case, because of his persistent refusal to obey the Word of God, the congregation had no choice but to "deliver such an one unto Satan," that is, declare him to be no longer a member of the Christian church nor of the Corinthian congregation.

Not a Complete Break

The case of those mentioned I Corinthians 5:11 and II Thessalonians 3:14 is not the same as that of the impenitent incestuous person. Not that the matter is not extremely serious. In both cases these people are guilty of very wrong and offensive conduct. But there is still something that remains to be done. They are to be admonished. Paul is not yet willing to close the case with respect to them, for he is very hopeful that they can be won for Christ and for a life that conforms to His will. Paul hoped that they may be brought around — that they "may be ashamed." But in addition to the admonition something else is to be done. The Corinthian and the Thessalonian Christians are to let it be known that they no longer, as was true in the past, accept complete identification with these people who are to be dealt with. By their ac-

tions and by their words they are to declare that something has entered the picture to disturb the complete peace and harmony that previously prevailed.

"State of Confession"

By taking their stand in this "state of confession," as we would call it, the believers in those two Christian congregations are not uttering a threat or shaking a warning fist at their erring brethren. But, by their spoken and unspoken change of attitude toward the ones in error, they are seeking to impress upon these people how really serious the situation is. It cannot continue and become an accepted way of life. Their action in this "state of confession" is one way of showing how seriously their words of admonition are meant. The Apostle does not prescribe at what point the "state of confession" is to be terminated. For the moment his only concern is that the action of the congregation may bear salutary fruit and that those who have fallen into error may repent of their ways so that the congregation will again be completely happy to be *identified with them also in the eyes of those who view the situation from the outside.*

Frederic E. Blume

NORTHERN CALIFORNIA SUMMER WORSHIP SCHEDULE

City	Congregation	Address	Pastor	Telephone
REDDING	Mt. Calvary, 9:30	3919 Alta Mesa Dr.	Joel Prange	243-4235
ANDERSON	Faith, 11	1590 Spruce St.	Harold Dorn	365-7774
SACRAMENTO-CITRUS HEIGHTS	St. Mark, 8 and 10:30	5747 Sunrise Blvd.	T. Franzmann	967-1661
LODI	Christ, 10:30	Central at Flora	Norman Sauer	368-6250
FRESNO	Shepherd of the Valley, 10:30	Dakota and Fresno Sts.	J. Boehringer	229-5213
CONCORD	Bethany, 10:30	971 Treat Blvd.	A. Keibel	686-1818
VALLEJO	First Lutheran of the Redeemer (FAL), 8:30 and 11	Florida at Napa	E. W. Halverson	642-7260
MARIN COUNTY	Exploratory 7:30 p.m. Meeting in the "Church of Ignacio" (Episc.)	Ignacio Blvd. at 101	A. Keibel	686-1818
BELMONT	Gloria Dei, 10:30	2600 Ralston Ave.	G. Geiger	593-3361
SANTA CLARA	Peace, 10:45	885 Pomeroy Ave.	R. Hochmuth	248-7967
SAN JOSE	Apostles Thursday 7:30 p.m., Sunday 9:30 a.m.	6001 Blossom Ave.	D. Valleskey	226-0630
SAN JOSE	Mt. Calvary, 8:30	1555 White Rd.	F. Bivens	258-0409
MONTEREY	Military Contact Services Sunday evenings (contact Pastor D. Valleskey)	Fort Ord III Brigade Chapel		

NEW W.E.L.S. CHURCHES

Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people, who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman. Pastors who want stations included in this list are to inform the respective District mission board chairman. Area names are dropped from this list after appearing in the Yearbook for one year.

Arizona	San City
Arkansas	Little Rock*
California	Alameda County*
	Novato (Marin County)*
	Pasadena
	Victorville*
Florida	West Palm Beach*
Georgia	Atlanta
Illinois	Jacksonville
	Rockford
Indiana	South Bend
Michigan	Grand Blanc
	Indian River*
	Marquette*
	Midland
	Taylor Twp.*
Minnesota	Granite Falls
	Inver Grove Heights
Missouri	Harrisonville
Montana	Bozeman
Nevada	Las Vegas
New Jersey	Bergen County*
New York	Albany/Schenectady*
North Dakota	Jamestown*
Ohio	Cincinnati
Oklahoma	Tulsa
Oregon	Bend
	Corvallis*
Pennsylvania	Pittsburgh
South Carolina	Columbia
South Dakota	Yankton*
Tennessee	Nashville
Texas	Clear Lake City
	Lubbock*
	Mercedes*
	Salt Lake City
Utah	Spokane Valley (East)
Washington	Hubertus
Wisconsin	River Falls*
	Stevens Point

*Denotes exploratory services.

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

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

WELS MEMBERSHIP CONSERVATION
10729 Worden, Detroit, Mich. 48224

LAS VEGAS, NEVADA NEW LOCATION

Mt. Olive Lutheran Congregation now meets in its parsonage-chapel at 3490 Sand Hill Road, Las Vegas. Worship service at 9:30 and Sunday school at 8:45.

Pastor Hugo M. Warnke
(702) 451-1050

LORD OF LIFE: HOUSTON, TEXAS

Lord of Life Ev. Lutheran Church, Houston, Texas, serving the South Houston area including Clear Lake City, Kemah, Seabrook, League City, Friendswood, Alvin and Pearland, is now conducting weekly worship services at the Junior Achievement Building, 17302 El Camino Real, Clear Lake City. Sunday school and Bible class begin at 6:00 p.m. and worship at 7:00 p.m. For information, please contact Rev. Vilas R. Glaeske at area code 713, 498-4063.

FT. WORTH, TEXAS

Immanuel Ev. Lutheran Church of Ft. Worth is now meeting at 5247 Davis Boulevard, Ft. Worth, Texas 76118. Worship services are conducted at 10:30 a.m. and Sunday school at 9:30 a.m.

Pastor Myrl Wagenknecht
937 Brown Trail
Bedford, Texas 76021
Tel.: 871-268-0286

FALL PASTORS' INSTITUTE

The 1972 Pastors' Institute at Wisconsin Lutheran Seminary, Mequon, Wisconsin, will be held on five Monday afternoons beginning October 2, 1972. Two lectures will be presented on each of the five Mondays from 1:30 to 4:30 p.m. in the multipurpose room in the lower level of the library. The following are the topics and the lecturers:

"Dr. Martin Luther on Faith and Reason" — Dr. Siegbert Becker.

"An Exegetical-Isagogical Study of the Prophet Micah" — Prof. John Jeske.

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

Emil G. Toepel, Secretary
Seminary Board of Control

CHANGES OF ADDRESS

(Submitted by District Presidents.)

Pastors:

Gast, Kenneth A.
322 Woodard Ave.
Tomah, WI 54660

Lawrenz, John C. crm
11822 N. Seminary Dr. 65W
Mequon, WI 53092

Schliesser, Paul P.
Box 1026
Wetaskiwin, Alberta
Canada
Tel. (403) 352-5726

INSTALLATIONS

(Authorized by the District President.)

Gast, Kenneth A., as assistant pastor at St. Paul's Lutheran, Tomah, Wisconsin, on May 21, 1972, by O. W. Heier (W.Wis.).

CALENDAR OF CONFERENCES

MINNESOTA

BIENNIAL DISTRICT CONVENTION

The twenty-eighth biennial Convention of the Minnesota District will be held at Dr. Martin Luther College, New Ulm, Minnesota, from July 25-27, 1972.

OPENING SERVICE

A Communion Service will be conducted on Tuesday, July 25, at 9:00 a.m. in the Chapel of the D.M.L.C. Academic Center, with Rev. F. Falen delivering the sermon.

ESSAY

On Wednesday Professor A. Panning will present the essay, "The New American Standard Bible, Is This The Answer?"

BUSINESS

Applications for membership, overtures, or other communications relative to business of the Convention should be addressed to the District President (and a copy of the same to the Secretary) in due time. Congregations which have translated or changed their constitutions are asked to submit a copy to the proper committee before the Convention. All Conference Secretaries are reminded to bring their Conference minutes.

HOUSING

The costs for a delegate and a pastor, whether they attend or not, are \$20.00. This fee should accompany the Convention form when it is returned to the Housing Committee. Registration cards and a detailed schedule will be sent.
Gerhard Birkholz, Secretary



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helps extend
His kingdom
...while earning
for you

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FOR COMPLETE
DETAILS WRITE:

Church Extension Fund
Wisconsin Ev. Lutheran Synod
3512 W. North Avenue
Milwaukee, Wisconsin 53208

Treasurer's Report

1972 PREBUDGET SUBSCRIPTION PERFORMANCE

Four months ended April 30, 1972

	Subscription Amount for 1972	4/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 200,738	\$ 66,912	\$ 69,657	104.1
Dakota-Montana	179,886	59,962	54,224	90.4
Michigan	928,338	309,446	273,627	88.4
Minnesota	929,880	309,960	319,083	102.9
Nebraska	163,116	54,372	47,863	88.0
Northern Wisconsin	1,014,758	338,252	344,170	101.7
Pacific-Northwest	62,805	20,935	18,126	86.6
Southeastern Wisconsin	1,267,565	422,521	379,112	89.7
Western Wisconsin	1,137,579	379,193	380,302	100.3
Total — 1972	\$5,884,665(A)	\$1,961,553	\$1,886,164	96.2
Total — 1971	\$5,554,219	\$1,848,071	\$1,793,555	97.1

Note (A) — The subscription amount for 1972 has been decreased \$1,265.00 to include all revisions received by the Stewardship Department as of March 31, 1972.

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended Apr. 30, 1972 with comparative figures for 1971

	Twelve months ended Apr. 30		Increase or Decrease*	
	1972	1971	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$5,598,331	\$5,190,557	\$407,774	7.9
Gifts and Memorials	49,226	58,261	9,035*	15.5*
Pension Plan Contributions	96,544	95,781	763	.8
Distribution of Trust Fund Income	33,158	—	33,158	
Income from NWPH	6,562	16,562	10,000*	60.4*
Other Income	170	2,515	2,345*	93.2*
Total Income	\$5,783,991	\$5,363,676	\$420,315	7.8
Expenditures				
Worker Training — Expenses	\$3,270,530	\$2,972,818	\$297,712	10.0
Worker Training — Income	1,369,031	1,345,167	23,864	
Worker Training — Net	1,901,499	1,627,651	273,848	16.8
Home Missions	1,153,318	1,175,633	22,315*	1.9*
World Missions	900,490	818,121	82,369	10.1
Benevolences	775,614	773,295	2,319	.3
Administration and Services	414,939	332,933	82,006	24.6
Total Operations	\$5,145,860	\$4,727,633	\$418,227	8.8
Appropriations	819,666	856,498	36,832*	4.3*
Total Expenditures	\$5,965,526	\$5,584,131	\$381,395	6.8
Operating Deficit**	\$ 181,535**	\$ 220,455**		

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

COMMUNION SET—WANTED

Christ the King Lutheran Church, a young mission in Palatine, Illinois, needs a Communion set. We take this opportunity to let our need be known in case a sister congregation should be willing and able help supply it. Contact Pastor Norman T. Paul, 134 Cambridge Lane, Hoffman Estates, Illinois 60172.

GOING TO DISNEY WORLD VIA TAMPA?

If you travel through Tampa you are cordially invited to worship at Mount Calvary Ev. Lutheran Church, 2828 W. Kirby St. in Tampa. Our Sunday school and Bible class are at 9:00 a.m. and the Worship Service is at 10:00 a.m. Pastor E. C. Renz, Telephone (813) 935-3076.

PORTABLE ALTAR—WANTED

Exploratory services for Peace Lutheran Church are being held at the Mishawaka, Indiana, YMCA. A portable altar would be a big help to the worshipers, since equipment must be put away after each service. Presently they are using two card tables. If anyone has a portable altar available, please contact Mr. M. Gerhard Bornemann, Route 2, Bremen, Indiana 46506. Peace Lutheran will be happy to pay the transportation.

TRAVELERS TO GLACIER NATIONAL PARK

For information regarding WELS worship services, please contact Pastor John Sullivan, 808 Sacajawea Drive, Great Falls, Montana 59404 (Phone 452-1286).

NOTICE!

WELS Civilian Chaplain in Germany

Note: To avoid delay and inconvenience, Pastor Otto has accepted an offer to use the mailing address of a Catholic chaplain. This address is within 30 minutes of the USAEUR Hq. Address all mail to:

Karl J. Otto 392-16-6370
Office of the Catholic Chaplain
Benjamin Franklin Village Chapel
APO New York 09086

THE WELS FOUNDATION

was created to help you serve the Lord's work financially, through your Gifts of cash or other assets Bequests in your will Assignment of insurance Life Annuities

For information or help write:
Wisconsin Ev. Lutheran
Synod Foundations, Inc.
3512 West North Avenue
Milwaukee, Wis. 53208

SAMPLE FORM

I bequeath to the WELS Foundation, Inc., Milwaukee, Wisconsin, the sum of

..... (\$

(In the case of property, a description should follow.)