

The Northwestern Lutheran

December 31, 1972



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Briefs by the Editor



During 1972 the emphasis in *The Northwestern Lutheran* was on mission work and Christian education. The word evangelism also frequently appeared on its pages — this issue even bringing a special evangelism hymn. In so doing, *The Northwestern Lutheran* accurately reflected the concerns of our Synod.

We of the *Wisconsin Evangelical Lutheran Synod* are a group of Christians intent upon passing the torch of faith unquenched to the next generation. Every one of our congregations believes in Sunday schools and instruction classes, and a large proportion is convinced that the most adequate form of Christian instruction is the Christian day school. And 1973 promises another increase in the number of schools in our Synod. The nine Lutheran high schools have also experienced an increase in enrollment, and congregations and individuals are discussing ways and means of establishing more such schools. Keeping our own flesh and blood with Christ receives great priority in our fellowship.

To leave it go at that, however, would mean to ignore the Lord's directive to share the Gospel with others. To meet this assignment locally, more and more of the lay members of our congregations are being trained to witness for Christ to their neighbors and others in the community. This is a wholesome trend away from a former prevailing attitude, that sharing the Good News was something we were paying our pastor to do. Today he is becoming more of a resource person to equip God's people "for the work of the ministry, for the edifying of the body of Christ." This makes for a close feeling of kinship between the parishioner and his pastor and teacher — now he too is talking about the Savior whose blood

cleanses from all sin. Are you involved? If not, why not?

Naturally there are places where you and I cannot go personally. That's why mission work in its more formal aspect is not obsolete. Our agents are our missionaries. As the Word they preach gathers believers, the work is again placed into the hands of laymen and trained personnel. We see this happening on our world mission fields in areas like Central Africa, Japan, and Mexico. And the calling of a three-man team for South America on Reformation Day can only make us thank God for 1972.

Home missions — in the United States and Canada — presents an equal challenge. The Macedonian cry is coming from so many directions that it seems but a dim memory that just yesterday we were almost totally a Midwestern phenomenon.

Nor are we alone in promoting the cause of Christ and His Word. In this issue we welcome words from the pens of fellow believers in *The Evangelical Lutheran Synod* and in *The Federation for Authentic Lutheranism*. They are our brethren.

For all of these blessings the credit belongs wholly to God. He kept us true to the Scriptures and the Lutheran Confessions. He is permitting us to train pastors and teachers who believe in the inspiration and inerrancy of the Holy Scripture, whose hearts are filled with the love of Christ, and who zealously preach the whole counsel of God so that others may see their need for Christ and heed His invitation: "Come unto Me, all ye that labor and are heavy laden; I will give you rest."

1972 was a good year. May 1973 and the years that follow be years in which the Spirit will keep us in fellowship with Christ and the Father. The Lord be with you in 1973!

*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

Looking Over Plans for New Mission at Columbia, Missouri — (left to right) Dr. Virgil Luedders, Columbia, Mo.; Rev. Martin Petermann, chairman, Minnesota District Mission Board; Mr. Kent Feldsien, Columbia, Mo.; and Rev. Roger Zehms, St. Louis, Mo. (See article on page 446.)

THE NORTHWESTERN LUTHERAN

Editorials

Key to Happiness A lot of good will is broadcast at this time of year in the traditional New Year's greeting. Much of it is sincere, although it frequently emanates from a friendly stranger who interrupts your TV program with a charming manner and an eye on your pocketbook. The greeting is also appropriate, since "Happy New Year!" — in any language — expresses the basic desire of every person on earth.

This sentiment would be even more appropriate if it carried with it the power to convey the happiness which it invokes, or at least pointed out how it could be achieved.

This is the purpose of the Holy Scriptures throughout as set forth particularly in such passages as Proverbs 16:20 which designates the way to happiness in simple words: "Whoso trusteth in the Lord, happy is he."

God the Lord put man here. He determined the bounds of his habitation. He has numbered the days of his life here on earth. And in the end man's spirit shall return to God who gave it. The welfare of the creature rests in the hands of his Creator.

Much can and will happen in the new year over which we have no control. By ourselves we can only face the future with worry and apprehension. If we rely on our own strength and wisdom, we have a good deal to worry about; and whistling in the dark won't help much. But Scripture reminds us that "the Lord's hand is not shortened" since He put us here, "nor is His ear heavy that He cannot hear."

"My times are in Thy hands," confessed the Psalmist. And he did not make this confession in a spirit of hopeless resignation. He knew from God's revelation of His mercy and grace that his times could not be in better hands.

As we face a new year, we can commit ourselves to the same Lord with the same confidence. This is the key to happiness in a world of uncertainty.

Immanuel Frey

So What's New? To safeguard the souls of the Corinthian Christians, Paul did not point to the critical issues of the present nor to the foreboding signs of the future. He pointed them instead to the past, to the pilgrim people of God on their wilderness march to the Promised Land some 15 centuries earlier.

The Corinthians thought, as we often do, that "times have changed," that our age has problems never before faced by mortal man, that Satan has devised new forms of psychological warfare to destroy us, that we need new insights, strategies, and methods to meet our day.

Not so, the Apostle firmly declared: "There hath no temptation taken you but such as is common to man." He

warned them about smugly assuming they were "above" the coarse and vulgar sins that have ever kept people from reaching Home: lusting — idolatry — fornication — murmuring — unbelief.

People of the first century, as well as the twentieth, get Home safely the same way God's pilgrim people ever have, or they don't get Home at all. Don't be sidetracked by the so-called "relevant issues" of the present, nor stymied by staring at specters of the future. Look alone to the faithful God whose promises never pass away.

The warning against seeing our situation as something unique in the ages carries with it a wonderful promise for each day of each new year: "But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it."

John Parcher

Key 73 The year 1973 is the one toward which more than 50 larger denominations and nearly 100 smaller religious groups and societies have been aiming. They are all joining forces in the *Key 73* evangelism effort, and this coming year they hope to confront every person in the United States with Jesus Christ.

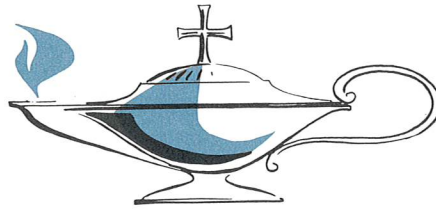
Ninety-five per cent of U.S. Lutheranism will take part in this Christian blitz in one way or other. The Wisconsin Evangelical Lutheran Synod will not be cooperating in the venture because false doctrine and false practice are tolerated by its promoters and by its participants.

The Christ of the United Church of Christ and of the Lutheran Church; the doctrine of justification by faith taught by the Roman Catholics and by the Presbyterians; the Sacraments as administered by the Reformed Church in America and by the Missouri Synod; the doctrine of fellowship as practiced by the United Methodists and by Bob Jones University — these and other differences in doctrine and practice have been toned down or even ignored. "Somehow, Let's Get Together" was the appeal of the 1967 editorial in *Christianity Today* that helped to spark the transdenominational movement. "Somehow" did not follow God's directions for getting together or for staying apart. And so we have not linked up with *Key 73*.

Is the Wisconsin Synod unconcerned about evangelism? Indeed not; on the contrary, our interest and activity in evangelism is growing. Additional evangelism materials are being prepared, and our knowledge of the ways of soul-winning is increasing. As a practical manual, *Talk About the Saviour* is the equal of anything *Key 73* can furnish; above all, its doctrine is not compromised.

During 1973 we shall be about our continuing tasks as evangelists. Also in 1974, and in 1975, and in 1976, and in any and every year the Lord had in mind when He said, "Go ye into all the world and preach the Gospel to every creature." Each new year must be a key year in the saving of souls.

Carleton Toppe



Studies in God's Word

Weeds Among the Wheat

Another parable put He forth unto them saying, "The kingdom of heaven is likened unto a man who sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, 'Sir, didst thou sow good seed in thy field? From whence then hath it tares?' He said unto them, 'An enemy hath done this.' The servants said unto him, 'Wilt thou then that we go and gather them up?' But he said, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn'" (Matthew 13:24-30).

When Matthew says, "Another parable put He forth unto them," we are reminded that we have before us a series of parables. The first of these dealt with a sower whose seed fell on four kinds of soil, much of it unproductive. In this parable the seed all fell into good ground. A bountiful harvest seemed assured, but unfortunately an enemy sneaked in at night and scattered weed seed atop the newly-sown wheat. This deed could go undetected for quite some time because until the plants headed out, the tares looked exactly like the wheat.

When the treachery became apparent, the servants who noticed it hurried to their master and suggested rooting out the offending tares. Gently but firmly he had to correct their misguided zeal. Not *they* but *he* will set things aright. Nor is it to be done *immediately*. Rather, *at harvest time* he will give instructions to his reapers.

When the disciples inquired about this parable, Christ replied, "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil."

When we hear that the Sower is the Son of man, almighty God Himself, then it would seem reasonable to suppose that His efforts should be crowned with unmixed success. Wherever His Gospel is proclaimed, there one would expect all people eagerly to accept it and to spring up as good wheat in His field. Our parable, however, teaches us an amazing truth. Not only is God's gracious rule among men not universally accepted, but it invariably draws active, organized opposition.

Tares to Be Expected

Christ tells us why this is so. The devil brings it about. Where the Son of man has sown wheat, there the devil busily and stealthily sows tares. A moment's reflection will show that it is only logical for him to do so. The devil never directs his efforts against the forces of evil. He would be destroying his own. No, he directs his

most vicious attacks at the works of God. Hence he sows his unbelievers among the believers. The effectiveness of his henchmen is often attributable to their looking so much like the believers. The coarse, open sinner is easily enough detected. While he is a tool of Satan, yet he is not as effective a worker of evil as the person who leads an outwardly decent life, utters pious phrases, may even claim church membership, but in his heart does not hold Christ as his only Savior. Such a person, having the form of godliness, nevertheless denies its power (II Tim. 3:5). Luther remarks, "Where the Lord builds a church, there the devil builds his chapel." Members of the "chapel" may look like "church people," but they are not.

Marvel at God's Grace!

Obviously such a state of affairs is a burden to the true believer, and he may long to have things set aright, much as the servants sought the immediate removal of the tares. But here the parable teaches us another marvel, a marvel of grace. Even to the unbeliever the Lord extends a time of grace. As Augustine observed, "What today is tares, tomorrow may become wheat." God's Word has that power. But God is not mocked, nor is His grace spurned indefinitely. Harvest time will come. At the end of the world "the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend." Then there will be "wailing and gnashing of teeth."

For His own, however, Christ's harvest holds no terrors, for the wheat will be gathered into His barn. "Then shall the righteous shine forth as the sun in the kingdom of their Father." In directing us to this end-time, the Savior urges us to examine not so much our outward life and conduct, for that test the tares can pass also, but rather to look into our heart and ask, "What sort of plant am I? Am I among the tares, or does faith in Christ plant me firmly among the wheat and make me heir to its glorious future?" The answer is vital! That's why Christ says, "Who hath ears to hear, let him hear."

Armin Panning

Treasure in Earthen Vessels

The last in a series of three articles in which Prof. Frederic Blume discusses the genealogy of our Lord Jesus Christ, answering the question:

And Who Is Jesus Christ?

It is the teaching of God's Word that Jesus Christ is both the Son of God and the Son of man. As Son of God He existed from eternity with the Father and the Holy Spirit. As the Son of man He was born of the Virgin Mary. As man He therefore had — as we all have — a family tree going back to Adam. What has puzzled many sincere, Bible-believing Christians is that the Bible offers two differing family trees for our Lord. How come? Does Scripture contradict itself? May we permit both of these accounts to stand as the Early Church did? Or is this the place to practice the historical-critical method of Bible interpretation and reject one of these genealogies, or perhaps both, as being inaccurate?

In both previous installments we pointed out that the Evangelists saw no discrepancies between their accounts. It is clear that they knew the solution. In the previous installment we pointed to a solution proposed early in the history of Biblical exposition. Julius Africanus, a third-century layman and writer, who was quoted by the church historian Eusebius, proposed the solution of the levirate marriage (Deut. 25:5-10). This explanation, it is true, poses some difficulties. For instance, Jacob, the actual father of Joseph, and Heli, the levirate father of Joseph, must be brothers, but must also themselves have different fathers. In spite of this complication, the explanation proposed by Julius Africanus was accepted by men such as Ambrose of Milan, Jerome, and Augustine, and is still accepted by some interpreters today. Julius Africanus himself, however, added that his suggested interpretation was unattested. Nevertheless, it became the usual explanation.

Mary's Genealogy

A large number of interpreters of the Bible, on the other hand, believe that there are still too many questions left unanswered even if we assume that the parentage of Joseph can be understood on the basis of an application of the regulation in Deuteronomy 25:5-10. These writers understand Luke as really giving the genealogy of Mary's father, and therefore of Mary herself, and believe that their approach better explains the other problems in this connection than does the assumption that both Gospel writers present the family tree of Joseph.

If we assume that Matthew gives the genealogy of Joseph and Luke that of Mary through her father Eli, it is quite understandable why each inspired writer framed his account of Jesus' family tree as he did. Matthew aims to present Jesus as the Messiah of Old Testament prophecy, of kingly Davidic descent, and truly a member of God's people and the fulfillment of God's promises to the fathers. He is therefore interested in the legal line of descent. Luke, writing for the Greeks of the Roman world, means to show that Jesus of Nazareth was in all truth the Savior of all men no less than the promised Messiah of Israel. Hence Luke traces the descent back to Adam, the founder of the human race, and does so through Jesus' mother.

This interpretation, that Luke gives the genealogy of Jesus through Mary's father, Eli, was already suggested by Irenaeus (177), but did not gain general acceptance until it was championed by the Dominican monk and prolific writer, Annius of Viterbo (Giovanni Nanni), who lived from 1432 to 1502. He proposed this as a

solution in 1490, and it was widely accepted in the time of the Reformation and by most later commentators, although Luther himself seemingly never touched on it.

Luke, in tracing the genealogy of Jesus back to David, therefore did not do so through the line that descended through Solomon but through the line that descended through Nathan, another son of David. Nathan was the ancestor of Eli, Mary's father. The Jewish Talmud attests to the fact that such was the name of Mary's father. The line from David to Jesus, according to Matthew through Solomon to Joseph and according to Luke through Nathan to Eli, Mary's father, converged in its two streams at one point, namely in Zerubbabel. And it was both easy and natural, and according to the providential will of God, that the two lines came together again in Jesus Christ. He is thus a descendant of David both physically and legally, that is, through Mary and through Joseph, His foster-father.

But why wasn't Mary named directly? Luke obviously felt that she did not need to be especially named since so much of what he had written in the foregoing part of his Gospel had centered around the mother of the Lord. Nevertheless, the very way in which both Luke and Matthew write their genealogies of Jesus demonstrates that they were tracing the family tree from different sides. Matthew gives the genealogy of Joseph, for he writes: "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." He does not say, as in all the other links in this genealogical chain, that Joseph begat Jesus. In fact, the rest of Matthew 1 shows in what manner Joseph is to be understood as the father of Jesus. Jesus is born of Mary when married to Joseph, but "before they came together, she was found with child of the Holy Ghost" (Matt. 1:18b). Joseph was Jesus' legal father, his foster-father. Through Joseph, Jesus was the legal descendant of Abraham and David.

Luke on the other hand clearly indicates that he is not giving the genealogy of Joseph. He begins the genealogy with this statement: "And Je-

sus Himself began to be about thirty years of age, being (as was supposed) the son of Joseph." Throughout the first part of the Gospel Luke has shown that Jesus was the physical son of Mary, not of Joseph. He, however, identifies Jesus at the Jordan as the supposed son of Joseph because that is how the people spoke of Him. Then he continues to enumerate the names of those from whom He did descend physically. That line leads through Heli, not through Jacob the

father of Joseph. Luke gives us the line of physical descent.

Let Us Treasure Both Genealogies

Matthew's genealogy was designed to show that Christ was the son of Abraham in whom all the nations of the earth are blessed. We, too, are blessed in Abraham's Son. Luke, on the other hand, designed his genealogy to show that Christ was the Seed of the women who would crush

the head of the serpent. That's why he takes the genealogy back to Adam and to God who gave the promise. He gives us the comfort that even though we are not physical descendants of Abraham, yet like Theophilus, for whom he wrote the original account, we, too, are the sons of God through faith in His only-begotten Son. Christ is the Savior of both Jew and Gentile. His is the only "name under heaven given among men, whereby we must be saved" (Acts 4:12).

Latin American Conference

On October 4, 1972, our Latin American missionaries from Puerto Rico, the southwestern part of the United States, and Mexico converged on the city of Guadalajara, Mexico, to attend the biennial Latin American Conference of our Wisconsin Synod's Spanish-speaking missionaries.

One of the major decisions of this conference authorized the printing of a number of items of Christian literature in the Spanish language. Since the last conference the missionaries had spent many hours preparing needful items, even field-testing some. Approved for printing was a sermon book prepared by Pastor Venus Winter, our Spanish missionary in Tucson, Arizona. The book treats the Old Testament texts for the entire church year. Prof. Rupert Eggert, our Friendly Counselor and Seminary Director for Mexico, submitted the Savior's passion history prepared for reading in the special Lenten church services. Six lessons on Holy Communion, written by Pastor Ernst Zimdars of El Paso, Texas, will also be printed — as well as a 33-lesson adult instruction course authored by Pastor Roger Sprain of Puerto Rico and a six-step catechism memory course by Prof. R. Eggert. These publications will be valuable

tools in the hands of our missionaries and national workers.

Free time during the three-day meeting afforded opportunity for the missionaries to renew acquaintances. There was also a lively exchange of helpful ideas.

On Sunday, October 8, an inaugural service was conducted at the newly constructed chapel in Guadalajara. Because the chapel was as yet not completely finished, dedication of the church was postponed to a later date. The inaugural sermon was preached by Pastor David Chichia Gonzalez, president of the Confessional Ev. Lutheran Church in Mexico and pastor of the congregation in Guadalajara.

The closing session of the Latin American Conference elected Prof. R. Eggert as chairman, succeeding Pastor V. Winter, and Pastor Felipe Luna Garcia, pastor of our church in Mexico City, as secretary, replacing Pastor E. Zimdars.

The conference was a very fruitful and enjoyable one. We pray that the Lord's evident blessing on this conference will enrich our Latin American mission field for many years to come.

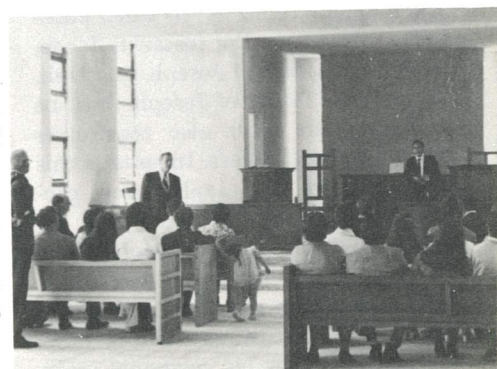
Harold A. Essmann, chairman
Executive Committee for
Latin America



Pastor H. Essmann, center, discusses matters concerning the mission in Puerto Rico with Missioners Ralph Martens (left) and Roger Sprain.



Pastor E. Zimdars, secretary, and Pastor V. Winters, chairman, preside over a discussion on the printing of Christian literature in the Spanish language.



Forty were present at the inaugural service at our Lutheran church in Guadalajara. The chapel will be dedicated in January.

The Evangelical Lutheran Synod



President G. Orvick

The Evangelical Lutheran Synod has for many years been in doctrinal and spiritual fellowship with the Wisconsin Evangelical Lutheran Synod. In this article we would like to provide the readers of *The Northwestern Lutheran* with some information about their sister church body so that our ELS may become better known to our brothers and sisters in Christ in the WELS. We will, therefore, in this article write briefly about the history, the doctrine, and the mission of the Evangelical Lutheran Synod.

The History of the ELS

The ELS is not a new church body on the American scene. Our history goes all the way back to the 1840's when services were first conducted among the Norwegian immigrants at Koshkonong, about 15 miles southeast of Madison, Wisconsin, by pioneer pastors. It was in 1853 that the

church body was organized as the Norwegian Synod, and by 1886 it had grown rapidly to nearly 150,000 members in 723 congregations. But difficult days were ahead. The storm of the Election Controversy struck the Synod in the 1880's and caused a serious division. After about one-third of its membership had withdrawn, the Synod continued to grow and again reached the large membership of 986 congregations by 1917. At this time something else was to take place which was to cause a small minority to start all over again in building a church founded upon purity of doctrine. In 1917 a merger of the Norwegian Synod with two other Norwegian church bodies took place on the basis of a compromise in doctrine. Thus was brought into being what later became the Evangelical Lutheran Church, which in 1960 became part of the present ALC. In 1918 a small group of pastors and congregations of the former Synod reorganized the Norwegian Synod and began what is known today as the Evangelical Lutheran Synod. Why did they make such sacrifices and refuse to go along in the merger? It was because they would not approve the false doctrine that man could cooperate in his conversion and thus contribute to his salvation. The founders of the Evangelical Lutheran Synod would not give up the precious teaching that our conversion and election is due to God's grace alone. They would not compromise the pure doctrine of Scripture for the sake of building a huge outward organization.

In the years following the re-organization in 1918 the Lord continued to bestow His rich blessings upon our church body. An active mission

program was begun immediately. In 1927 Bethany Lutheran College in Mankato, Minnesota, was acquired and became the Synod's school. In 1946 Bethany Lutheran Seminary was established which has since that time provided for the training of our pastors. During most of its long history our church body was a member of the former Lutheran Synodical Conference together with the Missouri Synod, the Wisconsin Synod, and the Slovak Synod. In 1957 the Synod decided to change its name. While it was proud of its heritage it did not want anyone to draw the conclusion that it was primarily interested in serving people of Norwegian descent. A new generation of Americans had been born, language barriers had disappeared, and so the term "Norwegian" was dropped and the new name became simply "The Evangelical Lutheran Synod." The ELS continued to expand, growing from the original number of only 11 congregations to our present size of some 90 congregations and over 17,400 souls. While the congregations are largely concentrated in the Midwest, the Synod also has parishes in Tacoma and Parkland, Washington; Rochester and Syracuse, New York; and in Cambridge and Brewster, Massachusetts.

The Doctrine of the ELS

While the size and scope of the program of a church body are not to be minimized, the most important factor about a synod is "What does it teach?" The Lord has made it very clear in the Holy Scriptures that He requires faithfulness in continuing in His Word. "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31,32). The Evangelical Lutheran Synod holds firmly to the teachings of conservative, orthodox, evangelical Lutheranism. It confesses the Holy Scriptures to be the true and inerrant Word of God, verbally inspired by the Holy Ghost. It holds that the Scriptures are infallible also when they deal with historical, geographical, and scientific matters. It rejects the conclusions of the so-called historical-critical method of

Bible interpretation as an unwarranted and arbitrary dealing with the sacred Scriptures. It holds to the statement of Scripture that God created all things in six days, as taught in Genesis 1 and 2 and elsewhere in Scripture, and thus rejects the theory of evolution. Especially does the ELS emphasize that, in order to rescue fallen mankind, God sent His Son, Jesus Christ, into the world, clothed in human flesh, true God and true Man in one Person. By His righteousness and by His innocent suffering, death, and resurrection Jesus has redeemed the entire world. The ELS also believes that the Scriptures require that church fellowship shall be built upon the full confession of the true doctrine of the Word. Deviation from the teaching of the Word of God is not to be tolerated in the Church. The ELS is therefore not caught up in the modern ecumenical movement which seeks to unite church bodies in spite of doctrinal differences. For this reason the ELS is in church fellowship with the Wisconsin Synod and the newly organized Federation for Authentic Lutheranism with which it is in doctrinal agreement.

The Mission of the ELS

While it is the constant prayer of the ELS that it may remain faithful to God's Word, the Synod also recognizes that it must correspondingly have a "burning heart" of zeal for the spreading of that Word. In response to the command of our Lord to "preach the Gospel to every creature" our Synod has both a home and a foreign mission program. A number of home mission congregations are supported by the Synod in the Midwest as well as on both coasts. New opportunities present themselves so often that mission expansion has become a major goal of the ELS. In 1968 the Synod began foreign mission work in Lima, Peru. Here hundreds of thousands of people who live around the city in so-called "barriadas" are in desperate need of the pure Gospel. The people are very poor and have moved to the city from the mountains in the hope of finding a better way of life. At the present time we have two missionaries and one lay worker on the field. A congrega-

tion has been organized and numbers almost 200 souls. There are national Sunday-school teachers and church officers. Two nationals are studying for the ministry on the field under the supervision of the missionaries. Work has also begun in a mountain village of Paillon which can be reached only by horseback. The second foreign mission of the ELS is located in Managua, Nicaragua. Here there are three mission stations under the direction of the ELS missionary.

The Lord has also asked us to "go and teach all nations." Education has therefore been a high priority matter in the ELS. The Synod owns and operates Bethany Lutheran College in Mankato, Minnesota. Bethany is a liberal arts junior college which can prepare young people for almost any field they wish to enter. The college has achieved "candidate status" with the North Central Association of Colleges and Secondary Schools, which means that its credits are transferrable to other institutions of higher learning throughout the country. Bethany emphasizes the fact that it is a "Christian" college, where the students may "learn the way of God more perfectly" and thus be strengthened in faith and in Christian living.

The pastors of the ELS are trained at Bethany Lutheran Seminary, also in Mankato. For almost 30 years this "school of the prophets" has provided the necessary workers to fill the pulpits of the ELS congregations. The ministerial students must complete four years of college, three years of seminary, and one year of vicarage before they are ordained into the ministry.

The ELS is also active in promoting Christian education on an elementary and secondary level. A number of its congregations operate their own Christian day schools, and quite a few high-school students make use of the WELS Lutheran high schools.

The people of the ELS have generously supported the work of the Lord in their church body. In the past six years the budget for the Synod has almost doubled. In 1967-68 the congregations contributed \$146,218.00 for synodical work and in 1973 the budget is \$282,863.00. We are most

thankful to God that He has moved the hearts of our people to respond in this way to spread the wonderful message of salvation in our Lord and Savior, Jesus Christ.

The annual convention of the ELS is held the third week in June at Bethany College in Mankato, Minnesota. Each congregation is represented by its pastor and two lay delegates. The work of all its boards and committees is reviewed at the convention and plans are made for carrying on the Lord's work. Each year 12 representatives from the ELS meet with a like number of men from the WELS in what is called "The Evangelical Lutheran Confessional Forum." Here the two synods give expression to their unity of faith, share their concerns, and discuss together how the work of the Lord can be done in the most effective manner.

The Evangelical Lutheran Synod cherishes its fellowship with the Wisconsin Evangelical Lutheran Synod and prays that the two bodies may continue to be united in doctrine and practice. The ELS is most grateful to the Lord for His abundant blessings which it has enjoyed these many years, and trusts in His merciful providence for the future.

George M. Orvick, president
Evangelical Lutheran Synod

YEARBOOK 1973

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of the

Wisconsin Ev. Lutheran Synod

The WELS Yearbook contains a complete listing of all officials, boards and committees of the Synod and the Districts; the name, address and telephone number of all pastors, professors and teachers; the name, address and time of service of all congregations; a complete listing of all colleges, academies, area high schools, day schools, and charitable institutions; a directory of the pastors, teachers and colleges of the Evangelical Lutheran Synod.

Available Now Price: \$1.25

The Federation for Authentic Lutheranism

A little more than a year ago, a small group of Lutheran Christians met at St. John's Lutheran Church, Libertyville, Illinois, to formally constitute *The Federation for Authentic Lutheranism*. After many years of hoping in vain, these faithful men followed the steps of the WELS and the ELS of approximately 10 years earlier and said that they could no longer consider themselves to be in fellowship with The Lutheran Church — Missouri Synod (LCMS). As Chairman Halverson stated in his opening remarks: "We did not leave Missouri, she left us."

The evening of October 30, 1972, found a live and enlarged FAL opening its 2nd annual convention at St. John's Lutheran Church in Watertown, Wisconsin, with a celebration of the Lord's Supper. Whereas a year ago there were but seven congregations and 12 pastors, the FAL had now expanded to 15 congregations and 21 pastors. The Lord had richly blessed the Federation with a fine first-year growth.

There were a number of highlights at the convention. Some of these highlights were in the form of reports, some in the form of resolutions, and some in the form of greetings.

The Rev. E. Halverson, chairman of the board for the FAL, reported an exciting first year, full of many evidences of God's wonderful grace and blessing. He spoke of the joy in once again being able to devote full energy to the prime mission of the church — the spreading of the Good News of salvation — and no longer being pulled down by discouraging theological battles. He stressed the blessing of the relationship the FAL has with the WELS and the ELS, noting that both bodies had given much as-

sistance and encouragement to the Federation. "As we look ahead to the coming year," he said, "we look forward to establishing and strengthening ties with other confessional church bodies."

Pastor Halverson concluded his report by reading Revelation 1:5,6: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."



President Naumann at FAL Convention

WELS President Speaks

Pastor Naumann was the second synodical leader to speak. He extended his greeting from the WELS in the name of the Savior. In his address, President Naumann quoted Romans 8: "If God be for you, who can be against you?" He assured the FAL that the thoughts and prayers of the

WELS were with them. Although the WELS has not met in convention since the constituting convention of the FAL, President Naumann reported that the proper representatives of the WELS had held discussions with the FAL and found no barrier to fellowship. The matter of formal fellowship will be brought before the next WELS convention. President Naumann concluded his remarks with a prayer that God would bless the rest of the convention so that all might return to their fields of labor and continue in the ministry upon which the Lord's blessing rests according to His promise.

ELS President E. M. Orvick

The third synodical leader to address the convention was President Orvick of the ELS. He expressed his joy that in the FAL he saw another church body finding its certainty in the Word of God. He noted that the FAL had followed the pattern of the ELS in granting each member congregation two lay delegates to the conventions, and reminded the delegates of the important role played by the laity in the Reformation. He cited the fact that a layman had written both the introduction and the conclusion to the Augsburg Confession.

It was the privilege of President Orvick to announce to the FAL that the ELS had declared fellowship with the FAL during its 1972 convention. He closed his remarks with a prayerful expression that God would bless the fellowship found to exist between our two respective church bodies. (As the Rev. Walter Elgin, chairman of the FAL Board of Colloquy and Church Discipline, stated earlier, we do not create fellowship, but declare the fellowship God gives to us.)

"Christian Certainty"

Another highlight of the convention was the presentation of the essay by the Rev. Alvin Wagner. Pastor Wagner showed how we can be certain of the salvation won for us by Christ even though we live in a time when men are uncertain about so many things, when even the Word is called into question by many.

Missions

The one evening session of the convention was devoted to the missions

of the FAL. Presently, the FAL is sponsoring a number of home missions, including a new mission opening in Northville, Michigan (suburban Detroit). Foreign mission work has been carried out in Central America, and Pastor Eugene Kaufeld, chairman of the mission board and host pastor for the convention, gave an exciting slide presentation on Antigua, a Caribbean mission that the FAL is just opening. As the WELS and the ELS have also discovered, God grants many mission opportunities to those who faithfully follow His Word.

Mindful of the lay participation in the Lutheran Reformation, it was good to note the lay participation at a Reformation Day convention. Besides taking part in the convention discussion, voting, and committee work, laymen at regular intervals during the convention presented brief Bible studies.

International Radio Ministry

A number of important resolutions were discussed and voted on at the convention. Of greatest interest to our readers may be a resolution dealing with an international radio ministry. A committee has been established to study the feasibility of beginning a shortwave and AM radio ministry that would carry the Word faithfully to every corner of the globe, including Communist China. Because of the urgency of getting the Word out since these may well be the last days, the Board of Directors has been empowered to conduct a referendum of the congregations as soon as the report is complete.

The convention was privileged to receive a report on the Pioneer program which offers young boys and girls an opportunity to participate in character building activities under Christian leadership.

While the convention was in progress, women from many of the FAL congregations met and formed the "Mission Lights of FAL" (Lights: Ladies, Involved, Giving, Helping, Tendering).

The convention closed with a Communion service on the afternoon of November 1, 1972.

Rev. Peter B. Prange
Editor-at-large
Sola Scriptura

St. Louis Mission Attains Self-Support

On September 24, 1972, the members and friends of Martin Luther Ev. Lutheran Church, St. Louis County, Missouri, gathered to thank and praise the Lord for having permitted the congregation to reach the status of self-support on July 1, 1972. The guest speaker for the occasion was the Rev. Martin Petermann, chairman of the Minnesota District Mission Board. The pastor of the congregation, the Rev. Roger Zehms, served as liturgist.

Martin Luther Congregation was organized on November 22, 1967, after eight months of exploratory services. For the first year, services were held in a meeting room of a local motel. After property was purchased in September, 1968, with a Church Extension Fund loan, the congregation worshiped in a local school gymnasium. The chapel was completed and dedicated in October, 1970. At the time of self-support Martin Luther Congregation numbered 98 communicants and 174 souls.

That Martin Luther Church is no longer a mission congregation does not mean it no longer has a mission. At the fellowship meal on September

24 several members of the congregation met with Pastor Petermann in regard to a new mission congregation in Columbia, Missouri, 120 miles west of St. Louis. Members of both Martin Luther, St. Louis County, and Peace, Owensville, Missouri, live in Columbia. Later that day Pastor Petermann traveled to Cape Girardeau, Missouri, 100 miles south of St. Louis, and met with another group of 25 who are requesting exploratory services in their community. Again, some of these are members of Martin Luther, St. Louis County.

Martin Luther Ev. Lutheran Church is now a self-supporting congregation of the Wisconsin Synod. For that blessing we thank our merciful God from whom comes every good and perfect gift. Our thanks also go to all members of the Wisconsin Synod who made it possible through their generous mission giving and their special Church Extension Fund offerings. Does Martin Luther Congregation have a mission? Yes! Our mission is just as great and urgent as ever — to bring the message of the Savior to a sin-sick world!

R. Zehms, Pastor

You and Your Synod

A revised and expanded edition of *You and Your Synod* has been prepared under the auspices of the Board for Parish Education and published by the Northwestern Publishing House. This edition updates the history and activities of our Synod. It is divided into the following units: The Beginnings of our Synod, Growth of our Synod, Organization and Function of our Synod, Home Missions of our Synod, and World Missions of our Synod. The first units gave a brief history of our Synod. The units that follow describe the organization and activities of the Synod. Those units have been completely rewritten and new illustrations and pictures have been added.

The previous edition of *You and Your Synod* was used extensively as a textbook in the upper grades of our Christian day schools, and this edition will again find an appropriate and useful place in the school's curriculum. We believe, however, that organizations in our congregations, such as youth groups, ladies' aids, and men's clubs, will find this book a good source for discussions on our Synod and its work. Families of our Synod should consider acquiring this book for themselves. They will find it very informative. This new volume which so vividly describes our work in Christ's kingdom and the gracious blessings of our Lord and Savior should find wide distribution among the members of our Synod. It would make an excellent gift for anyone interested in our Synod's work.

No. 7N34 \$4.00

Contradictions?

The Flight into Egypt

Isn't it amazing how much time we spent this month "getting ready" for Christmas! And when the big day rolled around, many were too tired to participate. That's the way it goes. Sad, isn't it!

Did you know that the parents of Jesus also spent a lot of time and effort getting ready for His birth? They traveled over mountains and desert, in winter, and for the most part on foot or on a beast of burden, to get to the place where their Son was to be born. They just made it, for Luke tells us (2:6,7a) that "while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born Son."

Does Luke Deny The Flight Into Egypt?

Later, according to Matthew (2:14), we are told that they had to travel again. "(Joseph) arose and took the young Child and His mother by night, and departed into Egypt." Why? Because suspicious and fearful

King Herod was out to get this "new-born King of the Jews," who might, so he thought, some day usurp his shaky throne.

Some Bible critics claim that there is a contradiction between Luke and Matthew, for Luke does not relate this incident in his Gospel at all. For that matter, Luke does not mention the visit of the wise men or the slaughter of the innocent babes, or the death of King Herod either. All that Luke says is: "When they had performed all things according to the Law of the Lord, they returned into Galilee, to their own city Nazareth" (2:39). This, the critics claim, is a discrepancy.

He Certainly Does Not!

Look at the two Gospels a bit more closely and honestly, and, I'm sure, you will readily see how untenable this charge is.

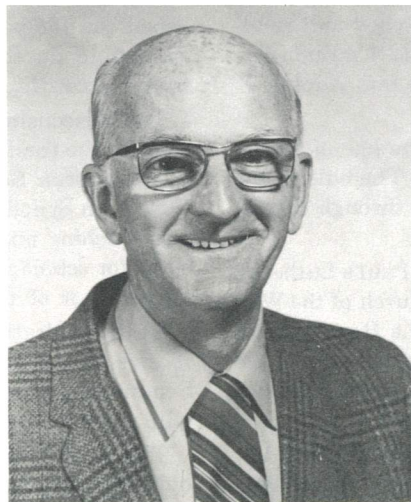
Does Luke actually deny that the Holy Family fled to Egypt? Not at

Thank You, Pastor Vertz!

"Thank you" are weak words to express our appreciation to Pastor Kenneth Vertz, and our regrets that he found it necessary, because of an increasing load of duties, to resign as contributing editor. Pastor Vertz has served our readers well. Since May of 1962 he has written some 87 articles on topics as varied as "What Do You Mean . . . Contradictions?" to "What Do You Mean . . . Grace . . . Justification . . . Adiaphora . . . Good Works . . . In Christ?"

Pastor Vertz became the minister of Salem Congregation in Owosso, Michigan, in 1946. This congregation now numbers about 1,200 communicants. Over the years Salem's Christian Day School has grown to an enrollment of 234 and a faculty of 8

teachers. Presently Pastor Vertz is also serving on the Board of Directors of the Martin Luther Memorial Homes Association and on the Board of Regents of Michigan Lutheran



Pastor Kenneth W. Vertz

all! He merely does not mention this episode from the early life of the Christ-Child. Isn't it then the height of absurdity to call this a contradiction or a denial!

Furthermore, we must remember, that no specific date or time is given by either Evangelist. After the visit of the wise men is the only dating Matthew gives to the flight into Egypt. Luke, on the other hand, gives the time of the return of the Holy Family to Nazareth: "When they had performed all things according to the Law of the Lord." Thus the time designation in Luke is both broad and indefinite enough to cover all the other events related by Matthew.

Again the discrepancy is not in the Word of God, which is without error, but in the mind of mere man, which can easily go astray.

Since this is the last article this contributing editor will be writing for *The Northwestern Lutheran*, he wishes to thank his readers for their words of constructive criticism or of encouragement. He also wishes everyone of you a truly happy New Year, one that won't fade with the Christmas toys and tinsel, but which will blend into the eternal joys of heaven, where we shall see our wonderful Savior face to face forever.

Kenneth W. Vertz

Seminary. His has been, and is, a busy and a blessed ministry. Perhaps we can prevail on his able pen for an occasional article sometime in the future. Thank you, again!

GOSPEL GEMS FROM ISAIAH

No prophet of God painted a clearer word-picture of our Savior and His work than Isaiah. In this Bible class course Prof. Paul Eickmann presents some of his familiar prophecies, giving both a brief historical setting and a concise explanation. Divided into 8 lessons.

Available from Northwestern Publishing House by January 1, 1973.

No. 7N52 \$.80

*Pastor W. Valleskey introduces
a new Evangelism hymn*

Let Us Talk About the Savior

We submit this beautiful new hymn to our readers in the hope that it may find common usage in many of our congregations. It was written by Pastor Reuel Schulz, one of our Wisconsin Synod pastors, in about two hours on a Saturday night last summer after he had made a thorough study of the new TALK ABOUT THE SAVIOUR method of witnessing. Pastor Schulz is currently chairman of the Synod's Commission on Evangelism. His congregation, together with many others, is using the recently published TALK ABOUT THE SAVIOUR manual as a guide in training its members how to witness for Christ. The author's joy in witnessing will become apparent as his inspirational song of praise is read and sung. This lovely hymn is sung to the tune of "O du Liebe," *The Lutheran Hymnal*, number 498. Our congregations may mimeograph it for use in their own worship services.

W. Valleskey

1. Let us talk about the Savior,
Jesus Christ, our Lord and King.
With our tongues and whole behavior
Let us each His praises sing.
With our unchurched friends and neighbors,
With the strangers whom we meet
Let us share our priceless Treasure,
Jesus, Savior, oh, so sweet!
2. Let us tell men how He suffered,
Died, and rose to set us free
From the power of sin and Satan,
Life to give to you and me.
When we see men lost and stumbling
In the wilderness of sin,
Let us tell how God gave Jesus
Everlasting life to win.
3. Let us talk about the Savior,
Pastors, teachers, Christians all,
Everyone who trusts in Jesus
Has received the Master's call:
Go and tell to all who'll listen,
Jesus is the only way.
He alone has died to save us,
This is what the Scriptures say.
4. Let us talk about the Savior,
Let us speak of sin and grace,
For there's nothing but the Gospel
Which can save our fallen race.
Let not shame nor fear nor weakness
Keep us from our life's main task.
Let's be ready with the answer,
Giving it to all who ask.

2.4 Million Dollar Bequest

The Wisconsin Evangelical Lutheran Synod and related institutions are the beneficiaries of a \$2.4 million private foundation trust established by the late Adolph F. Fox, Saginaw, Michigan.

Mr. Fox, who died last December at the age of 94, retired from his carpeting business in 1929. The bulk of the estate was acquired in the ensuing years through careful investments.

Mr. Fox was a long-time member of St. Paul's Lutheran Church, Saginaw, Michigan, a member church of the Wisconsin Synod. According to his pastor, the Rev. Richard A. Gensmer, "he was a devout and faithful member of the church. He carried his wealth with grace. Often generous to others, he himself lived quite modestly."

In speaking of his generosity, Pastor Gensmer cited Mr. Fox's help to destitute German families after World War II. "He spent an estimated quarter of a million dollars in

CARE packages and cash gifts to families in the post-war period."

Mr. Fox had emigrated from Germany in the 1890's and settled in the Saginaw area, first in Unionville and later in Saginaw.

Mr. Fox died without direct descendants and established the 100-year private foundation trust because "he wanted to do the most good for the longest period of time," according to Pastor Gensmer.

The Wisconsin Synod will receive 50 per cent of the income of the trust for general educational purposes; Michigan Lutheran Seminary, Saginaw, a high school of the Wisconsin Synod for students preparing for the preaching and teaching ministry, will receive 35 per cent of the income for scholarships; and St. Paul's Church will receive 15 per cent of the income for unrestricted use.

At the expiration of the trust, the Wisconsin Synod will receive 50 per cent of the principal; Michigan Lutheran Seminary will receive 40 per cent; and St. Paul's Church will receive 10 per cent.

This is the largest estate ever received by the 122-year-old Wisconsin Synod which has congregations in 38 states and three provinces of Canada.

WELS' Institutional Missions - Fox River Valley



Missionary I. P. Boettcher



Missionary L. A. Winter

For 30 years our Wisconsin Synod has been bringing the Word of Life to people in various institutions along the shores of Lake Winnebago and the Fox River, from Fond du Lac to Green Bay, Wisconsin. The idea of doing institutional mission work in this area originated with Pastor Roy Gose, the first full-time missionary called by our Synod to serve here. Pastor Gose did the initial spadework and served in the field for several years by himself. When the field was divided, Pastor Immanuel P. Boettcher was called to serve in the northern section while Pastor Gose continued to serve in the southern section. In 1962 Pastor Gose retired because of ill health, and Pastor Louis A. Winter was called to take his place.

The Role of Institutional Missionary

Although the work of any pastor or missionary is well summarized in the words of Christ: "Preach the Gospel," and of Paul: "Preach the Word; be instant in season, out of season; re-

prove, rebuke, exhort with all long-suffering and doctrine," the institutional missionary's role is a varied one. Besides conducting services at an institution, he makes bedside calls and group visits, distributes Communion, counsels the distressed, and reads devotions. Even though the missionary has been called primarily to serve the people of our own Synod who reside at an institution, he does not forget the unchurched, those who have strayed away from their church, and others who desire to speak to him. On occasion he will prepare people for church membership — instructing them in the chief doctrines of the Christian religion, perform the rite of confirmation, administer the Sacrament of Holy Baptism, and conduct a funeral service. In general, these services of the missionary are greatly appreciated by the vast majority of those whom he serves, and rarely does someone refuse his visits. It can be said that most people look upon the institutional missionary as a real friend, and are hungry for his message. This makes the work of an

institutional missionary very rewarding.

To say the least, his work is also intensely interesting, for he deals with various types of people: the physically sick, the mentally ill, the mentally infirm, the mentally disturbed, the mentally retarded who need psychiatric care, the alcoholics, the drug addicts, the criminal, the criminally insane, the tuberculous, and people who merely want to be by themselves — people of all ages from four to 94. In the Winnebago State Hospital and in some of our County Mental Health Centers you will find hundreds of people who are sorely in need of the missionary's services.

And now for an answer to some of the questions often put to an institutional missionary. "Isn't this work rather tedious, yes, even boring? And how does the missionary 'kill time'?" Let me begin by saying that the institutional missionary is engaged in a specialized field of work, work which is not only difficult but also requires much experience and training, for he is dealing with people who are afflicted, sick, dependent, unfortunate — some of whom are hardened and hardhearted or stubbornly wicked — trying to keep them with Christ or trying to regain them for Christ. The work, like that of any pastor, is hard work, but with the help of God not impossible. Even though there is a certain amount of sameness in the work — listening to other peoples' troubles calls for patience and forbearance — yet preaching the Gospel and caring for blood-bought souls shouldn't be boring at any time. And certainly there is no problem in "killing time" when one has several services to conduct every Sunday and perhaps a few more during the week, and has upward of 300 sick, ailing, or troubled souls waiting for his visits. A Christian pastor or missionary will readily and cheerfully serve those under his care, whether they have any of the run-of-the-mill illnesses which confine them to a hospital for a few days, or whether they are hospitalized for an extended stay because they are afflicted with a loathsome malady, have some communicable disease, are infirm, confused, disturbed or deranged and perhaps even

a little cantankerous. He will try to help them spiritually and materially.

Northern Area

At the present time Missionary Boettcher's labors take him regularly to the Outagamie County Mental Health Center at Appleton, River-view Sanatorium and General Hospital at Kaukauna, Sunset Haven Home for the Aged at Menasha, and Hickory Grove Sanatorium at De Pere. He also visits a number of patients at several Heritage Homes for the Aged and the Extended Care Center at Appleton. Whenever pastors request it, he also contacts young men of our Synod at the Green Bay Reformatory.

Pastor Boettcher shares a few lines with us from a letter which he recently received from a boy who is locked up for having attempted armed burglary: "Dear Pastor Boettcher, i was very happy to see you last Monday. i am glad tyou take the time. you have helped me in many ways, believe it nor not. you have helped me fine myself. each time i see you, i stop and think why are you trying to help me? well i thought that if you did not think i was a Christian you would not waste your time. went to Bible class today and most of the time i get some thing out of it. church here just doesn't seem the Same as it does on the Streets. well Pastor Boettcher i will try to write again some time. try to come and see me when you can."

Southern Area

Missionary Winter's labors take him to Winnebago State Hospital, Winnebago County Hospital (mental), and Pleasant Acres Nursing Home at Winnebago; to the Fond du Lac County Mental Health Center and Rolling Meadows Nursing Home at Fond du Lac; and to the Ladies' Benevolent Society at Oshkosh. He is also on call at the Wisconsin Home for Women (penal) at Taycheedah, and at a prison farm near Oshkosh.

Since both Missionaries Boettcher and Winter are your servants, they bid you: "Pray for us!"

Louis A. Winter
Institutional Missionary

Direct from the Districts

Southeastern Wisconsin

Pastor James P. Schaefer

The 25th anniversary of the ordination into the holy ministry of Pastor James P. Schaefer was observed at Atonement Lutheran Church, Milwaukee, on October 22. The Rev. Carl H. Mischke, first vice-president of the WELS, preached the sermon.

Upon graduation from Wisconsin Lutheran Seminary in 1947, James Schaefer was called as assistant pastor at Atonement Lutheran Church. For the next 20 years he served the congregation in various capacities: as teacher and principal in the school, as assistant pastor, and later as associate pastor with his father.

In 1967, following a leave of absence from his congregation to direct the Missio Dei program of the Synod, Pastor Schaefer was called by the WELS to serve as its Stewardship Counselor.

The jubilarian also serves the Synod as chairman of the Committee on Constitutional Matters and as the director of public relations. In his principal role as Stewardship Counselor, he chairs the Synod's Division of Administration and Services. Pastor Schaefer is married to the former Ruth Eggert. They have six children: Paul, Ruth Ellen, William, Grace, James, and Pency.

Double Observance at St. Paul's, Hales Corners

In October, 1972, St. Paul's Congregation, Hales Corners, not only celebrated its 115th anniversary but had the privilege of dedicating a new addition to its Christian day school. Pastor Robert J. Zink writes: "On this 115th anniversary may our dedication of this new school addition say to the world around us: St. Paul's Congregation is deeply convinced that the great need of our generation and all generations to come is the need for Christian education — an education centered in Christ and based upon His Word."

St. Paul's Christian Day School officially began four years ago, in 1968. The new addition of five classrooms, a research center, and an administra-



St. Paul's School

tive area was made necessary by the school's rapid growth. Hundreds of hours of labor by members helped to keep the total construction cost down to \$175,000.

In 1857 when St. Paul's began as a mission, 12 families constituted the entire membership. Its membership today has grown to 1,800 souls. Pastor W. B. Nommensen, first vice-president of the SEW District, was the guest speaker for the evening festival service.

CHANGES OF ADDRESS

(Submitted by the District Presidents)

Pastors:

- Borchardt, Paul V.**
2218 Granger Rd.
Manitowoc, WI 54220
- Borgwardt, Wayne M.**
1931 S. Bouten St.
Appleton, WI 54911
- Franzmann, Thomas B.**
7770 Northridge Dr.
Citrus Heights, CA 95610
- Goers, Walter Jr.**
327 Jones Dr.
Randolph, WI 53956
- Grummert, Donald**
1435 Adams St. N.E.
Minneapolis, MN 55413
- Hering, Johannes S.**
524 Olive St.
Florence, WI 54121
- Schmeling, A. L.**
2203 Magnolia Lane
Alexandria, LA 71301
Phone (318) 448-1147
- Westendorf, Daniel**
2906 - 24th St.
Hopkins, MI 49328

Teachers:

- Gawrisch, John F. em**
11754 N. Seminary Dr. 65W
Mequon, WI 53092
- Sievert, Richard H.**
412 E. Milwaukee Ave.
Fort Atkinson, WI 53538

In the Hour of Trial

There is Blessing and Comfort in Psalm 130.

Has it ever happened that one setback after another, one disappointment following another, has marked certain periods of your life? Are you perhaps experiencing something like that right now? If you personally are not being thus tested by the Lord, very likely you know of someone who is, because believers throughout the ages have had crosses to bear as they followed in the footsteps of their Lord.

But "My yoke is easy," says the Lord. "My burden is light" (Matt. 11:29). "Are you burdened by worries and cares? Come unto Me! I will give you rest!" It is Jesus who issues this invitation. But He also does more. He shows us how to accept it and how to enjoy the blessings of that acceptance. ♦

In doing all this for us the Savior reminds us that it does happen, as many of us know only too well, that also Christians sink into a state of severe depression. It does happen that Christians find themselves desperately in need of spiritual strength and encouragement. A child of God can indeed find himself feeling very low and depressed — for a number of reasons.

Under these conditions there is no better cure than to turn to God and let Him speak to us in His holy Word. Sometimes He does this through inspired writers who themselves have needed His spiritual curative powers and have received the help which only He can give. Consider the author of Psalm 130, for example. He knew what to do in his distress. He knew the importance of taking his problems to the Lord, for he says, "Out of the depths have I cried unto Thee, O Lord!" That is our answer, too. Although we certainly pray to our God also at other times, it seems that

when we are being overwhelmed by the pains and problems of life, then especially do we learn to storm the heart of our God with our petitions. "Lord, hear my voice; let Thine ears be attentive to the voice of my supplications!"

In approaching the mercy seat of God with our earnest pleas, we will surely not want to display our own righteousness as a basis for our requests, because "if Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" Who of us would want the Lord to *mark* our iniquities? Iniquity and sin is the reason behind all the trouble and despair and depression in life. There simply is nothing about us or about our works and deeds that could earn anything in the sight of our holy and righteous God.

How comforting it is to know that we don't have to come to the Lord with our own righteousness! We can anchor our pleas and our petitions on this wonderful truth: "There is forgiveness with Thee, that Thou mayest be feared." What an amazing display of God's love! He forgives us! He gave His only-begotten Son for us! That divine Son offered Himself on Calvary's cross for us!

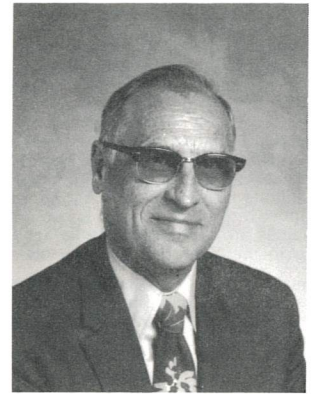
Yes, we can confidently "wait for the Lord" from one day to the next. Even in the midst of sorrows and trials of every kind there is one thing of which we can be certain: "With the Lord there is mercy, and with Him there is plenteous redemption."

Trust in the Lord, fellow-heir of heaven! He will continue to deal graciously with you. He will make your burden light, and your sorrows will be turned into joy.

Philip R. Janke

Teacher Theodore H. Lau 1905-1972

After an illness of a week, Teacher Theodore Lau died on November 22 at the age of 67 years. He was born on November 17, 1905, in Town Weston, Dunn County, Wisconsin, the son of Mr. Julius Lau and Bertha, nee Plath.



Mr. Theodore Lau

Upon his graduation from Dr. Martin Luther College in 1926 he entered the teaching ministry, teaching the lambs of our Lord Jesus in Christian day schools in Green Bay, Brillion, and Hortonville, and for the last 21 years at St. John's, Wauwatosa, Wisconsin. A gentle man and a faithful teacher, he was deeply loved by those whom he taught and respected by his colleagues.

Those who mourn his death are his wife Viola (nee Dahlke), to whom he was married on August 15, 1931; his three children: Shirley (Mrs. Thomas) Osgood of Wauwatosa; Theodore F., teacher for Zebaoth Congregation at Siloah Lutheran School, Milwaukee; and John, teacher in Salem Christian Day School, Edmonds, Washington; three grandchildren; three brothers; relatives, friends, and members of St. John's Congregation.

The funeral service was conducted at St. John's on November 25. His pastor, the Rev. Karl Otto, preached on Genesis 12:1-3, speaking on: "Blessed to be a Blessing." The committal service was read by Pastor H. Wicke at Pine Lawn Cemetery.

"For all the saints who from their labors rest, Who Thee by faith before the world confest, Thy name, O Jesus, be forever blest. Alleluia!"

APPOINTMENT

The Rev. Robert J. Zink of St. Paul's Congregation, Hales Corners, Wisconsin, has been appointed to serve the remainder of the Rev. Philip Janke's term as the Southeastern Wisconsin District's representative on the Synod's Board for Parish Education. Pastor Janke accepted a call into another District. His term extends to August, 1975.

Oscar J. Naumann, President

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	Litchfield Park*
	Paradise Valley*
California	Alameda County*
	Mission Viejo*
	Novato (Marin County)*
	Pasadena
Colorado	Colorado Springs*
Delaware	Wilmington*
Florida	Gainesville*
	West Palm Beach
	Winterhaven*
Idaho	Boise*
Illinois	Champaign-Urbana*
	Jacksonville
	Rockford
	Springfield*
	South Bend
Indiana	Dubuque*
Iowa	Alexandria*
Louisiana	Grand Blanc
Michigan	Holland*
	Indian River
	Marquette
	Midland
	Taylor Twp.*
Minnesota	Bemidji*
	Forest Lake
Missouri	Columbia*
	St. Joseph*
	Bozeman
Montana	Bergen County
New Jersey	Albany/Schenectady
New York	Cherry Point*
North Carolina	Raleigh*
	Bend
Oregon	Providence*
Rhode Island	Columbia
South Carolina	Huron*
South Dakota	Memphis*
Tennessee	Clear Lake City
Texas	Corpus Christi*
	Weslaco*
	Spokane Valley (East)*
Washington	Hubertus
Wisconsin	River Falls
	Suamico*
	Cheyenne*

*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

EXPLORATORY SERVICES

FREMONT-HAWYARD-NEWARK- UNION CITY, CALIFORNIA

Home mission activity is about to be undertaken in southern Alameda county. Names of referrals with pertinent information from friends

or relatives should be directed to the California Mission Board, WELS c/o Pastor R. Hochmuth, 3451 Eden Drive, Santa Clara, CA 95051.

CAPE GIRARDEAU, MISSOURI

Several families have requested exploratory services in Cape Girardeau/Jackson, Missouri. Names of other families who might be interested should be sent to: Pastor Roger R. Zehms, 5142 Red Cedar Ct., St. Louis, MO 63128 (1-314-843-4177).

CHEYENNE, WYOMING

Exploratory work is being conducted in the Cheyenne, Wyoming, area. Anyone knowing of prospective members, interested persons, or Warren Air Force Base personnel residing in the area, is kindly asked to call or send the pertinent information to: Pastor Lawrence A. Retberg, 1304 Lemay Ave., Ft. Collins, CO 80521 (1-303-482-5326).

WILMINGTON, DELAWARE

Exploratory services are now being held in Wilmington, Delaware, at the Channin Elementary School, 2503 Naaman's Road. Worship services are held Sunday mornings at 8:00 A.M. Please send the names of people living in Delaware or southeastern Pennsylvania who may be interested to: Pastor Richard MacKain, 352 Sweetbriar Road, King of Prussia, PA 19406.

TEXAS RIO GRANDE VALLEY

WELS exploratory services are conducted by the Texas-New Mexico Mission District Mission Board in Weslaco, Texas, using the facilities of the First Presbyterian Church, 7th & Iowa, Bible class, 6:30, Worship, 7:30 p.m. Winter visitors in the Brownsville, Harlingen, Weslaco, Donna, Mission, and McAllen areas are encouraged to make this exploratory mission their church home away from home. Write or call: Rev. W. R. Gabb, 17125 Red Oak Dr., Houston, Tx., 77090, (713) 444-8965, or, in the Valley, Mr. Buddy Hovda, Box 123, Progreso, Tx., 78579, (512) 565-2851.

TIME AND PLACE

ALBANY-SCHENECTADY-TROY NEW YORK

The new mission serving the Albany-Schenectady-Troy, New York, area is now holding services each Sunday at 4:30 p.m. at the Schenectady Women's Club, 56 Washington Ave., in Schenectady. Sunday school and Bible class meet at 3:15. Please send the names and addresses of people who might be interested in this mission to Pastor Paul Kelm, 618 East New Lenox Road, Pittsfield, Mass. 01201.

WINTER HAVEN, FLORIDA

WELS services are being conducted in the Hope Presbyterian Church, 2110 Cypress Gardens Blvd. Location: 1 mile West of Cypress Gardens. Services are conducted every Sunday afternoon at 3:00 p.m. Please send names of prospective members to: Pastor E. C. Renz, 2828 W. Kirby St., Tampa, Florida 33614.

MIAMI, FLORIDA

If you are planning to vacation or winter in Florida and will be near Miami, we of Cutler Ridge Ev. Lutheran Church invite you to come and worship with us. Our Sunday morning Bible class is at 9:15 and regular morning worship starts at 10:30. If you would like directions to find the church write: Pastor Ronald Litke, 9630 Montego Bay, Miami, FL 33157.

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

TEXAS-NEW MEXICO PASTOR-DELEGATE CONFERENCE

Date: Jan. 9-10, 1972; Communion at 10:30 A.M.

Place: El Paso, Texas.

Preacher: M. Wagenknecht.

Agenda: Election of officers; How to Avoid Pitfalls that Often Accompany Weddings and Funerals, Diehl; Paul's Missionary Injunction of Becoming All Things to All Men, Clement; The Biblical Substantiation

for the Baptism of Infants, W. Vogt; A History of Bible Translations, M. Hahm; Exegesis of Revelation 20, W. Gabb.
W. Vogt, Secretary

MICHIGAN

SOUTHEASTERN PASTOR-TEACHER- DELEGATE CONFERENCE

Date: Jan. 15-16, 1973.

Place: St. John, Riga, Michigan (F. W. Mattek, host pastor).

Preacher: J. Schmugge (E. Herman, alternate).

Agenda: Are We Effectively Preparing Christian Day School Children for Active Christianity?, J. Klug; Sex and Marriage under God, A. Maaske; Exegesis, Revelation 4, R. Winter; The Law and Gospel in Relation to Stewardship Programs, R. Stieve; conference business.

Note: You must register in advance for meals with the host pastor.

J. Kiecker, Secretary

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: Jan. 9, 1973; 9 a.m. Communion service.

Place: Salem, Stillwater, Minnesota (P. Kurth, host pastor).

Preacher: K. Schroeder (R. Bittdorf, alternate).

Agenda: Exegetical Study of I John 2:3-2:29, C. Clarey.

D. Buch, Secretary

WESTERN WISCONSIN

WISCONSIN RIVER VALLEY- CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Date: Jan. 16, 1973; 9:00 a.m. Communion service.

Place: Trinity Lutheran, Town Berlin (Merrill), Wisconsin; H. H. Hoepfner, host pastor.

Preacher: L. Koester (F. A. Kogler, alternate).

Agenda: Exegesis of II Tim. 2:6ff, A. Schulz; Review of Prof. J. P. Koehler's essay, "Legalism in an Evangelical Church," E. Prenzlow Sr.; "Proselytizing Part II," F. Kogler; reports and conference business.

F. A. Kogler, Secretary