

The Northwestern Lutheran

May 19, 1974

Wisconsin evangelical Lutheran synod

Grace

125

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Briefs by the Editor

With His ascension our Lord Jesus ceased to have a specific address here on earth. It no longer is Capernaum, or Jerusalem, or Bethany. Though these together with Bethlehem and Nazareth are of interest to the followers of Christ, they are not holy places. Where then is our Lord, so that we may contact Him?

As He Himself said, in the ascension He went to be with His Father and our Father. But at the same time He assures His believers: "I am with you always even unto the end of the world." He is not confined to one place, one location.

Then, how may we contact Him, and how does He come to us?

Having brought us to faith in Himself, the Lord has opened for us the door of prayer. He says in John 14:13,14: "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye ask anything in My name, I will do it." This promise our Lord connected with His ascension, for in the verse before He had given as supporting reason "Because I go unto My Father." The ascended Lord hears our prayers. Through Him we have access to the Father. He Himself gives us His Holy Spirit. The ascension thus supports another word of His in this same chapter: "I am the way, the truth, and the Life; no man cometh unto the Father, but by Me."

But we also want Him to speak to us. How does He do so after the ascension? Note how our Lord dealt with His disciples during those 40 days between His resurrection and His ascension. Luke gives us the most information. To the disciples on the way to Emmaus on Easter Sunday afternoon, Jesus said: "'O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into His glory?' And be-

ginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." That evening, after He had calmed the startled disciples by showing them His hands and His feet, He said to them: "These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." And Luke continues: "Then opened He their understanding, that they might understand the Scripture, and said unto them: 'Thus it is written, and thus it behoved Christ to suffer and rise from the dead the third day. And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things.'"

The Lord comes to us through His Word and the administration of His Sacraments. He Himself took the Scriptures seriously, accepted them as the truth, and expects us to do the same. He instituted Baptism and the Lord's Supper. When the Scripture is expounded, the Lord is present. It is He who presides at the baptismal font. It is He who gives us His body and blood in His Supper. Through Word and Sacrament we have Him as our Friend and Savior.

For 125 years our Lord has been coming to us through Word and Sacrament in the Wisconsin Ev. Lutheran Synod. He has preserved among us the correct preaching of the Word and the correct administration of the Sacraments. And now, since His first witnesses are long dead, He sends us to men as witnesses to His grace. May we gladly and willingly share His grace with others, so that they too may say with us and with Josua Wegelin of 1636: "On Christ's ascension I now build the hope of mine ascension"!

*The Lord our God be with us,
as he was with our fathers:
let him not leave us,
nor forsake us. I Kings 8:57*

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OUR COVER

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

THE NORTHWESTERN LUTHERAN

Editorials

Homeward Bound In some areas church bells will ring about 7:30 P.M. next Thursday. In at least one place, this will set in motion a predictable chain of reaction, and not merely among the unchurched.

The phone will ring in the parsonage with somebody wanting to know, "Who died?" A few passers-by will casually remark, "I wonder who's getting married on a Thursday night?" Several old-timers in the neighborhood will ask aloud with some amusement, "Now what are those crazy Germans up to?"

The old church Festival of Ascension has fallen upon hard times. The world has cashed in on Christmas and Easter but has never quite known what to do with Ascension. Many folks have whittled religion down to a bit of brotherly love to make this world a better place to live in and are frankly embarrassed by the fact of Christ's visible ascension into heaven.

Ascension Day observances seem to be losing ground even where the fact is still truly believed. Reasons are typical: attendance is down, interest is lacking, church calendars are already crowded with pressing committee and organizational activity, etc.

Jesus' departure was a matter of great concern to the Apostles, and the Lord dealt with the topic at great length. Is today's disciple so comfortable in this world that he is not concerned, not even with the many wonderful reasons Jesus gave for His word, "It is expedient for you that I go away"?

Can any hard-pressed pilgrim ever tire of hearing His age-old promise, "In My Father's house are many mansions; I go to prepare a place for you"?

John Parcher

Whose Body is It? An argument that is militantly advanced by women in favor of abortion is that their bodies are their own to do with as they please. If an abortionist woman wants to get rid of the "2- or 3-inch piece of unborn flesh" developing in her body, she insists that she has the right to do so. She argues that she alone has control over her body, and that includes the fetus in her womb. The argument is a lie.

That "piece of unborn flesh" is not her body, to be disposed of as she would discard a tumor, or an appendix, or her nail clippings. The child in the womb is not hers to eliminate any more than the infant at her breast is. It is another being; it is not her own body. Her body only nourishes and cares for both the fetus and the babe.

Even the state can raise a legitimate objection to the claim of abortionists that the destruction of future citizenry is no one else's business but their own. Governments that have promoted abortions have become alarmed by the eagerness with which women have re-

sponded to the program. Nations are seeing their human capital reduced dangerously in a world from which competition and hostility have not been banished.

But the ultimate reality ranged against the argument that a woman's body is her own, to do with as she wills, is the fact that God owns her body. "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine" (Ezek. 18:4). Every life belongs to Him because He created and formed it.

Particularly does every Christian's body belong to the Lord. "Know ye not that . . . ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19,20).

Neither as a Christian, nor as a created being, does a woman have sovereign right over her body. She is accountable to the Creator and the Savior who own it for what she does with her body and with the new life that God has created in her body.

Carleton Toppe

Releasing Frustrations After things got out of hand at a large public school last year, the traditional "spring fling" was banned by school authorities. This tradition permitted senior students to "paper" the campus on a chosen day near the end of the school year. Last spring 650 seniors threw 3,000 rolls of toilet paper over the school grounds. In addition, they soaped windows and threw eggs at police. One student tore up campus lawns by gunning his motorcycle over them. Students justified their conduct by explaining that they were "releasing frustrations."

In a recent letter to a syndicated columnist a 16-year-old girl decried the attitude of society toward premarital sex. "Why," she complained, "must we suffer the frustration of restraint for society's sake?" She added that a more liberalized attitude would result in "far fewer frustrations" for unmarried young people.

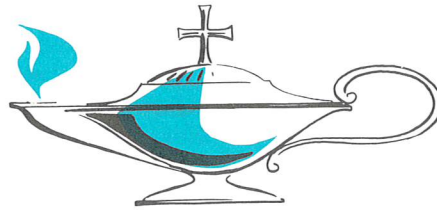
Pseudo-intellectuals have made frustration the whipping boy for many of society's ills; and modern people, schooled to stand in awe of anything labeled scientific, are often impressed. But following the juvenile logic expressed above, a strong case could be made in behalf of murderers, thieves, and rapists, who likewise experience frustration if they are not permitted to give vent to their pent-up desires. Furthermore, every Commandment of the Law which begins with the prohibition, "Thou shalt not," could be regarded as contributing to the problem.

Satan is as much at ease in the white coat of the scientist or in the seat of the psychiatrist as he is in sheep's clothing. This gives urgency to the inspired admonition, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

In many cases the expression "releasing frustrations" is humanistic whitewash for what the Bible calls "fulfilling the lusts of the flesh."

Immanuel Frey

Studies in God's Word



Sin More Contagious Than Good

In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet, saying, "Thus saith the Lord of hosts: Ask now the priests concerning the law, saying, 'If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat (food), shall it be holy?'" And the priests answered and said, "No." Then said Haggai, "If one that is unclean by a dead body touch any of these, shall it be unclean?" And the priests answered and said, "It shall be unclean." Then answered Haggai, and said, "So is this people, and so is this nation before Me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean. And now, I pray you, consider

from this day and upward, from before a stone was laid upon a stone in the Temple of the Lord, since those days were, when one came to an heap of 20 measures, there were but 10; when one came to the pressfat for to draw out 50 vessels out of the press, there were but 20. I smote you with blasting and with mildew and with hail in all the labors of your hands; yet ye turned not to Me, saith the Lord. Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's Temple was laid, consider it. Is the seed yet in the barn? Yea, as yet the vine and the fig tree and the pomegranate and the olive tree hath not brought forth. From this day will I bless you" (Haggai 2:10-19).

Haggai's third message came "when the sowing of the winter crops that commenced after the Feast of the Tabernacles was finished and the autumnal (early) rain had set in, so that in the abundant fall of this rain they might discern a trace of the divine blessing." It was just three months after the building of the Temple had been resumed and about two months following Haggai's second message. Differing from his other utterances, Haggai's third sermon began with a holy quiz. In this way the prophet drew out a vital spiritual principle from the ceremonial law.

A Contagious Disease

The first question had to do with the transfer of sanctity: "Suppose a man carries part of a sacrificial animal in a fold of his clothing and suppose the fold brushes against bread,

cooked cereal, wine, oil, or any other food, shall the food touched by the garment holding sanctified meat be therefore holy?" The priests rightly answered, "No." Thus the Mosaic Law taught that holiness is not easily transferred. It is an individual matter and is not passed on superficially from one person to another.

Another question immediately followed: "If a man who has touched a dead body handles such food, shall it be unclean?" Again, the priests rightly answered, "It shall be unclean." It was a question about the contagiousness of sin. The Law was very explicit about defilement by a dead body. Thus it taught that evil is more catching than good.

Putting the two questions together, we see what the prophet was aiming at. As far as human nature is concerned, goodness is far less communi-

cable than wickedness. A good example alone will not impart holiness. It takes a specific communication of the Gospel, backed by example of course, to pass on salvation. Saving faith is caught only when the Holy Spirit works His quickening power through the proclamation of the Gospel.

The Divine Cure

The prophet then turned to the immediate application of his opinion poll. Procrastination had contaminated the people. Years of failure to put God first, years of devotion to selfish interests, were not easily set aside. Even though the remnant were again at work rebuilding the Temple, the consequences of the years in which they had let their zeal cool down and their selfishness rule were being felt. The prophet challenged them, therefore, to look back ("upward"). He showed that, even since they resumed building, harvest blessings were still lacking. The people were still paying the price for their procrastination as a wholesome reminder of their sin.

It appeared that the people were tending to confuse their work on the Temple with sanctification that comes only from the Lord. It had to be impressed on them that righteousness is not imparted by what men do. It is, rather, a thing of the heart. They needed to know that God desires only those who are pure in heart to do His work. The remnant, although doing a good thing in resuming reconstruction of the Temple, were to understand that full blessing comes only to those whose hearts have been set right by the Lord.

The sermon ends on a note of encouragement and hope with an enabling word from the Lord. Although destructive weather and scanty crops had accompanied the building of the Temple, these judgments were not to continue indefinitely. Since the people were showing renewed obedience to the Lord, He uplifted their spirits with a special promise: "From this day will I bless you."

Is there anything here we can learn about our efforts to build the temple of Christ?

Paul E. Nitz

Gathering a GRACE OFFERING



President Carl H. Mischke, Juneau, Wisconsin, is president of the Western Wisconsin District and First Vice-President of the Synod.

"In the words of the Gospel are faith and peace with God, and love and power in understanding God's will and in resisting sin and the devil — and at the end the glory with God. This is not a matter of *talking* like a child of God, but *being* it. . . . It still remains a wonderful truth that nothing brings one to his knees in humility and reverence like the knowledge of God's love through faith. And God grants it to him who asks for it."

With those words the sainted Professor John P. Koehler closes his history of the Wisconsin Synod, the first (and only) comprehensive history of the Synod and a recognized classic in the field of church history.

The final words also embody a warning against "self-serving" by which the *institution* of the church becomes the goal and purpose of all church life. The Gospel is displaced by a concern for numbers, statistics, honors, busy-ness, and "the Synod."

Focus Is Grace

And that is why, according to Vice-President Carl H. Mischke, chairman

of the 125th Anniversary Committee, "the theme of our two-year celebration is *Grace*, one word that embraces the whole of the Gospel." With that one word, he said, "the accent of the celebration is where it is supposed to be — on God. Grace, properly understood, should keep everything nicely in focus."

The contractor is busy pouring the walls of a new dormitory at Northwestern College. For two dormitories at Michigan Lutheran Seminary the architects are preparing detailed drawings and specifications for bidding. The first two million dollars of the 125th Anniversary Thankoffering have been allocated to these two projects. Another million has been assigned to capital outlays in our home and world mission fields.

Buildings are so visible — and so satisfying. The mind can so easily grasp numbers, say, \$3 million. But the ultimate goal of the celebration is less tangible, less measurable. "We want the prodigality of God's Grace," said Vice-President Mischke, "to be known and loved by all our members. We want to be on our knees in humility and reverence before that Grace of God. Such things human devices cannot measure."

Every Member Response

This month of May is a strenuous month. Thousands of laymen and laywomen in the vast majority of our 1,000 congregations are involved in an every-member response to the Synod's 125 years of Grace. Churches have been urged to give every household an opportunity to express their thanksgiving.

With May the Wisconsin Synod enters its 125th year of existence. May 19th (or thereabouts) will be celebrated as the 125th Anniversary Thankoffering Sunday. The 1973 convention designated Pentecost

Sunday, May 18, 1975, for the celebration itself. The actual date of the Synod's organization was Monday, May 26, 1850.

In a recent report, Mr. Max P. Lehninger, national co-chairman of the Anniversary Offering, said he was "optimistic that the \$3 million offering goal will be reached. The response of my own church and a number of others I visited makes me think that this will be one of the most cooperative offerings we have had in our 125 years."

In mid-April Mr. Lehninger was on a business trip which took him to many parts of the country. "I was surprised," he said, "that the attitude of our people was so positive. I didn't hear anyone complain about the offering coming in the midst of high inflation. One man told me that the suggested guide for giving — one-half percent of one year's income over two years — was too modest a figure. Inflation can take that away in less than a year (he said) and I learn to live with it."

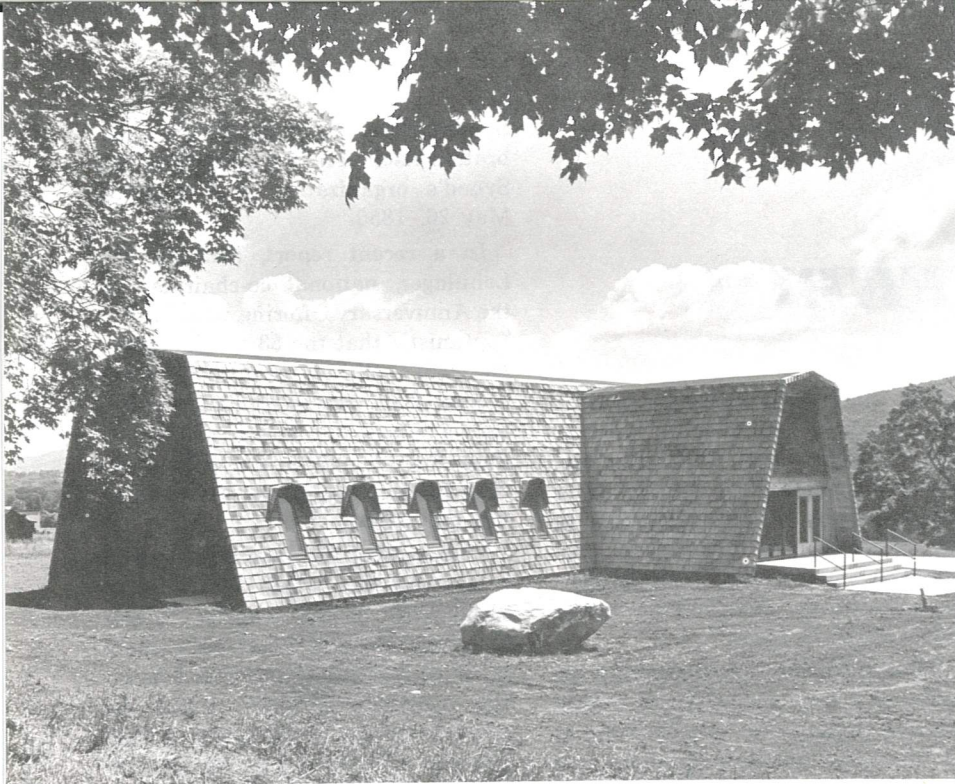
No Small Blessing

When asked whether he thought the offering might overshadow the anniversary itself, Mr. Lehninger said he doubted that very much. "We have just too much to be thankful for. I talk to a lot of church people of all faiths in a week, and hardly one is not disturbed by the strife and dissension sweeping their churches. From that God has spared us. And that's no small blessing. If we can't appreciate our blessings, we shouldn't have them!"

By the end of June, according to Mr. Lehninger, the thankoffering total should be known. "We must have some kind of firm figure from the congregations," he said, "because commitments from our building funds are programmed two years in advance. Here we can't indulge in conjecture."

"It still remains," writes Professor Koehler, "a wonderful truth that nothing brings one to his knees in humility and reverence like the knowledge of God's love through faith. And God grants it to him who asks for it."

Rev. James P. Schaefer



Faith Church at Pittsfield, Massachusetts.

WELS *in New England*

Massachusetts, Rhode Island, Vermont

"Don't blame me. I'm from Massachusetts." The bumper sticker reminds the Watergate-conscious that Massachusetts stood alone in opposing Richard Nixon in the '72 election. More than that, it testifies to better than two centuries of Yankee pride and independence. This is New England, with a character and image all its own.

But it was the religious make-up of Massachusetts that brought the Wisconsin Synod here. Though the Puritans came first, it was Roman Catholicism that staked chief claim to the commonwealth through Irish, Italian, and Polish immigrants. In the meantime the Congregational Church flourished, and spawned the Unitarians. Mary Baker Eddy founded Christian Science on Massachusetts soil. The Lutherans, though they have been represented for quite a while, have always been a minority voice, and now are content to ignore their intra-Lutheran differences in religious unionism.

Faith at Pittsfield

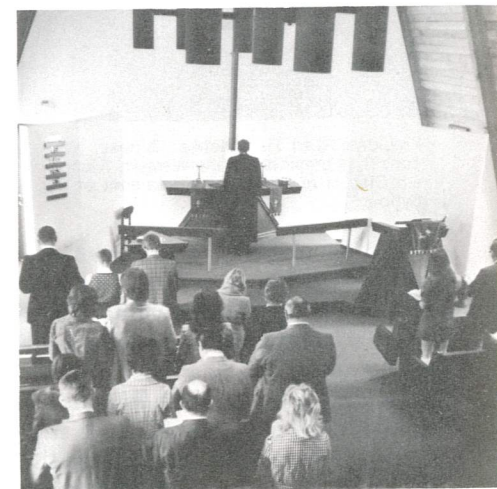
On Reformation Day in 1968, Pastor Karl Gurgel, the first resident pastor of the WELS missions in New England, held a service for three families in Pittsfield. Nearly two years and three more families later, candidate Paul Kelm was called and the mission was organized as Faith Ev. Lutheran.

For three years Faith was a portable congregation. The bare rudiments of worship were unpacked and packed each week in boxes and briefcases. Fiscal business operated out of the treasurer's den. Spiritual ministry was conducted from the parsonage basement. But Faith was portable in an even more significant sense. The members carried their Savior with them from the worship hours in the Pittsfield Girls Club to their neighborhoods, offices, and to the streets in door-to-door canvass. Attendance broke the 100 barrier on special occasions. It was time for this

Gospel ministry to have an address all its own.

Once again the blessings of our fellowship in the Wisconsin Synod became evident. This time it was in the form of real estate — land and a chapel that was dedicated in June of '73. What God knew all along, the community discovered. Faith Lutheran was here to stay. Now the 75 communicants (110 souls) of Faith can expand their program of ministry and reach out toward the day of self-support.

Unlike the majority of eastern missions growing in metropolitan population centers, Faith serves a modest community of 50,000 in a county that boasts only one other Lutheran church. Her members come from four



Faith of Pittsfield at worship.



Baptism of a child whose parents are taking instructions.

states: New York, New Hampshire, Vermont, and Massachusetts. Only a few miles separate another family from a fifth state, Connecticut. At least 15 different towns may be represented by the attendance on any one Sunday. Only one family was originally raised in the Wisconsin Synod. In fact, a large percentage of the membership is new to Lutheranism.

Faith in Action

Faith is a friendly congregation that invites you to get acquainted. Come along with two adult converts as they make evangelism calls. Travel with the several families who are on their way to Schenectady, New York, to see that the daughter mission there gets underway. Listen to the laughter of fellowship ring



Sunday-school class studying Passion with a mock-up of Jerusalem.



Pittsfield young people making an Easter banner.

through the shell of a chapel built by the members themselves serving as their own general contractor, their own common laborers. Sit in on the Bible study conducted under the pines of Camp Half Moon, where each year the members gather for a weekend spiritual retreat. Hear the three members of the stewardship committee explain the work of a Synod that, a year or two ago, they didn't even know existed. Watch the face of a Sunday-school teacher light up when she tells what it's like to have a class of unchurched children. Share tears of joy with a soul one breath from heaven, whom Jesus reclaimed after years of backsliding. Drive the four hours to Barre, Vermont, where monthly services are held for a few faithful souls appreciative of the Bible truth they know they will hear from pastors of the Wisconsin Synod. This is mission work in Massachusetts.

When you leave the beautiful setting of the Berkshire Mountains and travel east, you pause briefly at Springfield to note that there are people living here who attend services in South Windsor, Connecticut. "Some day a church here too," you say to yourself. Another hour on I-90 and the suburban sprawl of Boston becomes evident. Names like Framingham and Worcester are already pinpointed on the map as the next likely spot for a mission to begin.

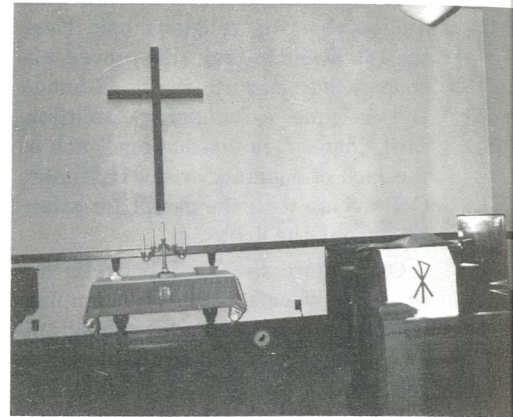
ELS in Boston

For many years conservative Lutheranism has been served in Boston by Harvard Street Lutheran Church in Cambridge, a congregation of our sister synod, the ELS. Now the congregation has sold its property and moved with the masses to the suburbs. Pastor Paul Madson holds services in the Pine Glen School of Burlington, Massachusetts, a northwestern suburb of Boston. Construction of a new church will soon begin on a site adjacent to the school.

Rhode Island

Look south with us now to Rhode Island. The military is leaving. The Wisconsin Synod is just getting started. Almost from the beginning of our

mission in South Windsor, Connecticut, the Hellendrung family attended, driving over from Rhode Island. Pastor Gurgel made reciprocal visits to



Worship at Ramada Inn, Providence.



Sunday-school project at Providence, Rhode Island, mission.



Fellowship after worship at Providence.

our military personnel in Rhode Island. A lead from one of our teachers in the Midwest brought another family into the picture; and the Lord

opened the door to several other new prospects. After weeks of informal meetings and discussions, formal services were begun in the fall of '72.

There were obstacles. Schools were unavailable for religious use. Even the familiar Holiday Inn proved uncooperative. A suite in the Ramada Inn became a temporary solution. Still, there were distractions, such as the lack of a piano, or the Baltimore Colts vying with the pastor for attention from the lobby.

Once more the Lord had His answer. A vacated church, complete with pews, piano, Sunday-school and fellowship areas, was available at the remarkably low price of \$16,000. The neighborhood was right; the time was ripe. And the Synod's Board of Trustees approved the purchase. Some \$6,000 of repair work this summer will complete an ideal home for Good Shepherd Congregation in Providence.

So now we have a congregation of 14 communicants and 27 souls, a church, and a parsonage. Only a pastor to fill the pulpit and occupy the parsonage is lacking. Can you doubt that the Lord will answer this need as well? The call has been extended.

This has been a short tour through a wide area, with detours into hearts and homes. There aren't many congregations, but there are a lot of people to reach, and there's an unlimited Gospel to share. This is no new story. You've read a similar story before in your Bible — in the Acts of the Apostles. Really, it's the same story, continued and continuing, the story of God's love in Christ, voiced by men but written and directed by the Holy Spirit.

Paul E. Kelm

Pastor Paul E. Kelm is a 1970 graduate of Wisconsin Lutheran Seminary. He serves our first congregation in Massachusetts and has assisted a nucleus of Christians to form our first congregation in New York. For the past three years he has been editor of *The Colonial Conference Crier*, a quarterly newsletter promoting the work of WELS missions in the East. The *Crier* is available from him upon request.

Fruits of the Spirit . . .

LOVE

In briefly reviewing the Ten Commandments of our God, one seems almost naturally to concentrate more on what the Law forbids than on the positive reaction of sanctified living which familiarity with God's Law serves to elicit in a Christian's life. It is true, of course, that a very important purpose of the Law is to curb the coarse outbursts of sin in the lives of the unregenerate. The Law is also very useful in helping us to recognize sin for what it really is: defiance of the holy will of God. This defiance is clearly evident in the "works of the flesh" which the Apostle Paul enumerates in Galatians 5:19-21. He is talking about the transgressions of God's Law when he lists the works of the flesh as: "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." If these sins are the fruits of a person's life, he is not a child of God. "They which do such things shall not inherit the kingdom of God," because they have no saving faith in their hearts.

On the other hand, those who, by the grace of God, do have true, saving faith in their hearts, will also be bearing fruit. Theirs will be "good" fruit, however. Paul calls it "the fruit of the spirit" (Gal. 5:22). It is this "fruit of the spirit" which we shall be discussing in this series of articles — a rather natural sequel to the recent series on the Ten Commandments.

One thing to be noted immediately is the sharp contrast in Galatians 5 between the "works of the flesh" and the "fruit of the spirit." The former refers to the activities of man's depraved nature — his sinful flesh; the latter speaks of the way of life which the "new man" produces in the child of God. Sanctified by the Holy Spirit, the Christian will be able to present clear evidence of the fact that his heart is filled with God-given faith. He will be proving that he really means it when he says, "Yes, Lord, I believe!"

"Love" is the first of these Christian virtues mentioned by Paul. The Greek word used here indicates a

higher and deeper form of love than mere personal affection or liking. It is the "agape" kind of love which the Lord is speaking of here — the love of intelligence and reason and comprehension — the love which a Christian can feel even for the most hateful of enemies. This is the kind of love which God has exhibited for the whole world of sinners (John 3:16). Despite the foul abomination of sin in which the world is steeped, God *loved* the world and sent His Son to cleanse it. He understood its wickedness and took the steps needed to remove its spiritual pollution.

When the Lord says that one "fruit of the spirit" is *love* (agape), He is not speaking about "personal affection." Jesus showed His "love" for all, even gross sinners, not by joining them in their sin, but by seeking to win them from sin. This "love" even made it necessary for Him to speak very frankly, to call a spade a spade, to call men, "vipers." This was done so that these persons might see the real state of their lives and repent before it would be too late. We see that our Savior was deeply concerned about His enemies. He still is. He prayed for them as they were crucifying Him. He had become one of us so that He could die as a substitute for sinners. "Greater *love* hath no man than this . . ." (John 15:13).

It is this kind of "love" which the Holy Spirit helps us to have in our hearts for *everyone*, friend and foe alike. The "new man" in us will cause us to be deeply concerned about the criminals of this world, the false prophets, the scoffers, the promoters of immorality, the liars and cheaters and deceivers. When is the last time you prayed for such people? We often bemoan the moral and spiritual condition of the world, but are we really concerned enough to try to help change this condition? Do we really "love" those who contribute to the "shape of things" today? Or do we often say about the notoriously wicked, "They ought to be put away!" and then forget about them? As individual Christians are we letting our "love" shine? Let's think and pray about it.

Philip R. Janke

Highlights from DMLC



Part of College Choir singing in chapel.

WLHS Students Visit DMLC

On Friday, February 15, 1974, a bus load of 50 students from Wisconsin Lutheran High School, Milwaukee, traveled to the DMLC campus. They arrived late afternoon to enjoy a dinner in the Luther Memorial Cafeteria. Since it was snow-carnival week, the group attended the annual queen coronation and entertainment that evening.

On Saturday, Prof. J. Oldfield discussed the financial aids available to students through his office. The recruitment director, Prof. D. Brick, followed this by giving the group an overview of the curriculum and then showing some colored slides depicting various campus activities. Several members of the Collegiate Council then led the visitors on tours around the campus and through its buildings.

After being present for the beard judging and the judging of the snow sculptures, the students enjoyed Saturday brunch before starting on their return trip to Milwaukee at 2:00 P.M. The DMLC family was pleased to have these young people visit the campus and hopes that even more will do so in the future.

Guest Lecturers

Three special guest lecturers visited the campus during February and March. The first of these was

Missionary John Janosek of Malawi, Africa, who gave an illustrated slide-lecture on his work on February 14. One week later, Dr. Henry Koch of Manitowoc, Wisconsin, took the students and faculty on a slide-tour of Paul's second missionary journey. Mr. Howard Festerling, headmaster of Immanuel Lutheran English Middle School, Hong Kong, spent Monday evening, March 11, acquainting the DMLC family with the work of the Chinese Ev. Lutheran Church of Hong Kong.

Lancerettes Minnesota Champs

On February 23, the DMLC Lancerettes won the championship game of the Minnesota Women's Collegiate Basketball Tournament. Then representing the State of Minnesota, they played in the US Regional Tournament at Brookings, South Dakota. Unfortunately, they lost to Kansas State University in the first game.

Financial Aids Office

Prof. J. Oldfield recently reported that financial assistance to DMLC students for the first semester of the 1973-74 school year amounted to \$127,660. Included in this amount are the following items which may be of interest to the readers: WELS Transportation Aid for 36 students: \$5,011; WELS Tuition Aid for six students: \$1,020; Nebraska District Grants for six students: \$1,450;

scholarships and grants from congregations for 52 students: \$8,570; the same from private sources for three students: \$1,750; monies willed or given to DMLC for student aid for 61 individuals: \$13,600; and on-campus employment for 126: \$16,902. The remainder was derived from benefits, loans, and grants given directly to the students.

DMLC is grateful for those whose gifts in the past have made it possible for young men and women to become teachers in our Synod's Christian day schools. With the rising cost of education, more assistance of this kind will be needed in the future.

Not to be forgotten is another kind of assistance given to all students attending schools of our Synod. A large proportion of the total cost of preparing students for the preaching and teaching ministry is borne by the Synod's treasury.

Miscellaneous

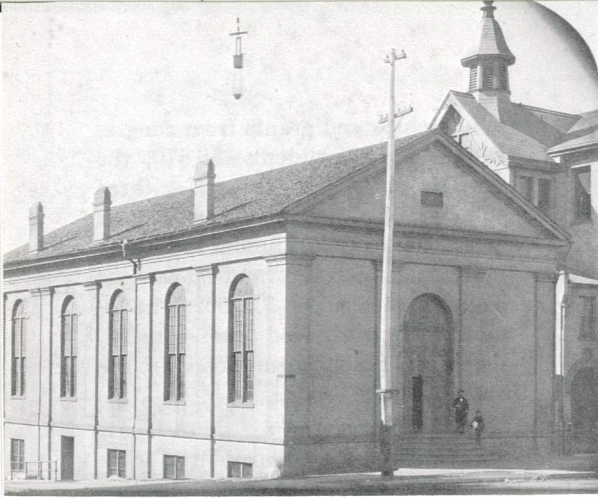
On February 24, Mr. Paul Manz of St. Paul was on campus. In the afternoon he gave a lecture-demonstration on organ improvisation and followed this, in the evening, by a recital of organ works. — The DMLC Drama Club presented four successful performances of "South Pacific" on the weekend of March 15-17.



Prof. J. Oldfield, Financial Aid Officer.

DMLC Business Office.





Grace Church, 1851-1900, founded by first president of the Wisconsin Synod.



Present church dedicated in 1901; parish center dedicated in 1970.

125 Years of Grace for Grace

Grace Ev. Lutheran Church, North Broadway and East Juneau Avenue, Milwaukee, Wisconsin, is observing its 125th anniversary with six special Sunday services and a reunion dinner.

Grace Church was organized on May 13, 1849. Its first worship services were held in a hall on the Hustis Block on the northwest corner of North Third Street and East Juneau Avenue, only three blocks east of its present location. Founder and first pastor was John Muehlhaeuser, who was also founder and first president of the Wisconsin Synod. Pastor Muehlhaeuser came to Milwaukee as a missionary on June 29, 1848, after serving a Lutheran congregation in Rochester, New York, for 10 years. A native of Wuerttemberg, he had been sent to the United States by the Langenberger Verein, an association of Christians which supplied immigrant Germans in America with pastors.

On Christmas Day, 1851, the fledgling congregation dedicated its first church. In 1876 an addition was added to the church and, in 1894, a three-story schoolhouse was erected. The present Gothic structure was dedicated in August, 1901, replacing the church built in 1851. The latest restoration involving a complete renovation of the church's interior and exterior, as well as the rebuilding of its towers and organ, was begun in 1955.

On October 18, 1970, a new air-conditioned, two-level parish center was dedicated, replacing the 80-year-old schoolhouse, closed in 1935. The center extends the church and its functions into a connected building offering a lounge, a nursery with closed-circuit television, church offices, recreation room, Sunday-school classrooms, and other utility areas.

The Lord has richly blessed Grace Church. During its 125 years, it has been shepherded by only six pastors. Four of these, John Muehlhaeuser (1848-67), Theodore Jaekel (1868-1906), Carl Gausewitz (1906-27), and W. F. Sauer (1928-52), were called into their eternal rest while in its service. Succeeding pastors are Elton H. Huebner (1952-61) and Elmer A. Mahnke, since 1962.

The six special Sundays of celebration during 1974 each emphasize a special theme. May 12 is Youth Sunday, emphasizing the Lord's blessings bestowed on the children of the congregation. Pastor Harold A. Sauer of Saginaw, Michigan, will be guest preacher.

Music Sunday will be observed on June 9. Pastor Kurt J. Eggert, Milwaukee, director of the Lutheran Chorale, will discuss the church's musical heritage.

Pastor Elton H. Huebner of Beaver Dam, former pastor of Grace Congregation, will address the members on Reunion Sunday, July 14. His theme

will be "Keeping Faithful to Our Vows."

The fourth special service will emphasize missions. Prof. J. C. Jeske of Wisconsin Lutheran Seminary, Mequon, will speak on Mission Outreach. The date of this service is August 11.

Synod Sunday, September 8, will feature the president of the Synod. Pastor O. J. Naumann is expected to preach on "Our Synodical Fellowship."

President Carl J. Lawrenz of the Wisconsin Lutheran Seminary is the designated speaker for the Sunday of Rededication, October 13.

The services on May 12 and October 13 are scheduled for 10:30 A.M., all others for 9:30 A.M.

Present pastor of Grace Congregation is the Rev. Elmer A. Mahnke. Director of Music and Education, since 1967, is Mr. Elfred P. Bloedel.

A reunion dinner will be served at 5:30 P.M. at the Wisconsin Lutheran High School on July 14. Reservations may be made by phoning 332-7576 or 242-0712. A warm welcome is extended to old and new friends of Grace Congregation.

Grace Congregation indeed has reason to celebrate 125 years of God's Amazing Grace to Grace. It prays for God's continued grace so that it may meet its needs in the years ahead and may, above all, meet its responsibilities.

Looking at the Religious World information and insight

Presbyterian "Eschatological Liberty"

Presbyterian merger dealings loom large on the religious scene these days. The two larger bodies, the United Presbyterians and the Presbyterian Church in the United States (Southern) are in the process of working out a plan of merger to be achieved some years in the future. Recently dissidents of the latter body withdrew to form the National Presbyterian Church, the third largest grouping in the denomination.

Meanwhile two smaller conservative bodies are developing a Proposed Plan of Union. They are the Orthodox Presbyterian Church, formed by Machen and others protesting liberal theology in 1936, and the Reformed Presbyterian Church, Evangelical Synod, itself a 1965 merger of the Reformed Presbyterian Church in North America of Scottish descent and the Evangelical Presbyterian Synod, composed of many who broke with Machen shortly after the Northern exodus and who generally held strong premillennial views.

It is this premillennial bent that is generating doctrinal discussions and Catechism changes as the Proposed Plan of Union is being shaped and considered by the Orthodox and the Reformed groups. Premillennialism has been tolerated by the Orthodox but the line was drawn against dispensationalism. However, premillennialists in the Reformed grouping are seeking changes in the wording of the Orthodox Catechism, seemingly to safeguard their present position or even to enable a future enlargement.

The changes sought are in questions dealing with eschatology, the teachings regarding the Last Things, and are calculated to allow various views to be freely held. The resurrection is no longer to be described as coming "at the last day" but "at the return of Christ." The confession of a

"general and final judgment" coming "immediately after the resurrection" is to be replaced, according to the Proposed Plan, by a reference to a "final judgment" coming "after the resurrection." The fate of the wicked previously said to be determined "at the day of judgment" now is put in the time frame of "when they are judged."

All the proposed changes in wording obviously open the door wide to all manner of false views regarding an extra return of Christ and a reign on earth of a thousand years and even worse aberrations. What is termed "eschatological liberty" may well turn out to be license for eschatological error.

Not Always the Same

The old church history maxim, *Roma semper eadem*, "Rome always the same," usually holds true, but not always. It did not hold true in the case of the recent decision, unilaterally arrived at in the Vatican, to retire Jozsef Cardinal Mindszenty from his offices of Archbishop of Esztergom, which includes Budapest, and Primate of Hungary.

For a quarter of a century Cardinal Mindszenty has been one of Rome's highly regarded symbols of opposition to Communism. The Cardinal's trial, imprisonment, house arrest, refuge in the U.S. Budapest legation, and exile in Vienna all represented a stand against the Red regime in Hungary. Rome, especially in the Cold War era, was by no means reluctant to use the Mindszenty story to make the point of the Vatican's opposition to Moscow and to leave the impression that a good way to check Communism was to join forces with Rome. How many converts to Catholicism were won by this particular emphasis cannot of course be known, but the number could be legion.

Times change. Rome is presently seeking to improve relations with the Communist countries of Eastern Europe and to regularize church conditions there. Mindszenty, as staunch and outspoken a foe of Communism as ever, became an expendable embarrassment to the Roman Church. The Vatican simply announced that the see of Esztergom was vacant. Mindszenty announced, "This does not solve the problems of the Hungarian church. . . Hungary and Hungary's Catholic church are not free."

Mindszenty semper idem? Yes. Roma semper eadem? In its false doctrines, yes; in its forms and politics, no. To opt for bad doctrines that do not change for the sake of an admired but alterable policy that can change to the less admirable remains a bad bargain for anyone any time any place.

Evangelicalism: New and Green

Those who oppose what is often called "liberal theology" like to apply to their more conservative approach to things religious the descriptive adjective "evangelical." Many insist that the real division in today's Christendom is not marked by any denominational boundary but is determined by the line, stretching across all denominations, that separates "liberals" and "evangelicals."

What seems to be an easy classification, however, is complicated by the fact that there appear to be differing groups of evangelicals. The more conservative among them tend to think of the others as espousing "neo-evangelicalism." In the March issue of *Eternity*, an evangelical publication, Bernard Ramm, an evangelical theologian, describes a new breed of evangelicals that he calls the "green-grass" kind.

These "green-grass evangelicals," according to Ramm, have certain likes and dislikes that set them off from the earlier and more familiar brand of evangelicals. Among the likes are: psychological Christian experience, authentic Christian lifestyle, more social concern, and art as an expression of faith. What the "green-grass evangelicals" tend to downgrade are: interest in election

and perseverance, controversy over evolution, millennium and prophecy, and debate over Scripture inerrancy.

If Ramm's characterization of "green-grass evangelicals" is true to life, we will have to conclude that in the new group there is something good and something bad. The good involves a toning down of Reformed overstatements and errors. However, there are other trends much less desirable and easily identified. In these instances the grass isn't greener on their side of the fence.

Journey from Neuendettelsau

Over a century ago a number of pastors went out from the little Bavarian town of Neuendettelsau, where Wilhelm Loehe was pastor, to labor in parishes in Midwest America. They were responding to the urgent appeal for men to serve the throngs of Lutheran immigrants filling and tilling the Great Lakes area.

They joined the Ohio and Michigan Synods. They helped found the Missouri Synod and the Iowa Synod. They supplied names and deeds for the pages of church history.

Early this year another Lutheran pastor, Gerhard Betzner, left Neuendettelsau, still a stronghold of Bavarian Lutheranism. Like Loehe before him he had drawn more and more worshipers to the church services and to the Lord's Supper celebrations through an energetic ministry. In January came his sudden journey from Neuendettelsau.

In a letter of resignation Betzner explained that he could not remain in a church that allowed a woman, serving as a sort of apprentice pastor, to administer the Sacrament of the Altar and so-called "lay preachers" to assume duties formerly reserved for ordained ministers. Pastor Betzner became the third man to leave the Bavarian Lutheran Church in protest against such innovations in

the doctrine and practice of the public ministry.

It was in this very matter that Loehe long ago had his greatest difficulties. He overstressed ordination and the visible church. These errors caused some of the emissaries he trained to shun the Missouri Synod and form the Iowa Synod, which became a part of the American Lutheran Church. What is most regrettable about the 1974 journey from Neuendettelsau is that it is taking the pilgrim completely out of the Lutheran Church into Rome. According to latest reports, Betzner has begun studies to prepare himself for the Roman priesthood. In that priesthood, at least for the present, he will find no ordained women but he will have to learn to live with much more extravagant views regarding ordination and church visibility than ever espoused at Neuendettelsau.

Edward C. Fredrich



1973 Workshop participants and instructors.

What a Privilege!

One of the participants who attended the workshop for the spiritual training of the mentally retarded at Dr. Martin Luther College last year reacted by saying, "What a privilege!" He was moved by the eagerness and enthusiasm with which the retarded received the Good News of Jesus their Savior.

We are happy to note that Dr. Martin Luther College, New Ulm, Minnesota, in cooperation with the Special Ministries Board, will again be offering *Education for the Mentally Re-*

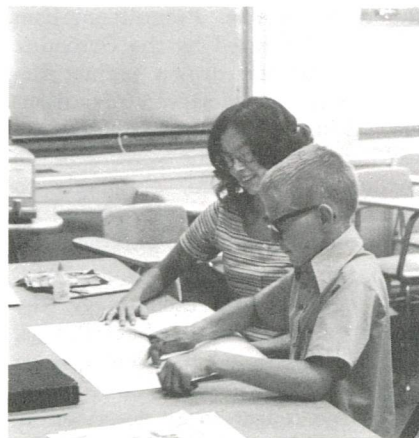
tarded — one or two weeks — 1.5 or 3 cr., June 17-28, 1974. The first week is designed to develop theory and technique, the second week offers opportunity for participants to practice teaching the retarded. This workshop is open to teachers, pastors, parents, and anyone interested in developing a program of spiritual education for the retarded.

We hope and pray that many will make use of this opportunity. We would urge each District to send at least one representative so that even-

tually we might have resource people within each District who could assist establishing local programs for the spiritual training of the retarded. For further information about registration, please contact Dr. Martin Luther College by June 1, 1974.

For information concerning services available for those in WELS who are mentally retarded, contact the Special Ministries Board, c/o Alfons L. Woldt, Executive Secretary, 3512 W. North Avenue, Milwaukee, Wisconsin 53208.

A. L. Woldt



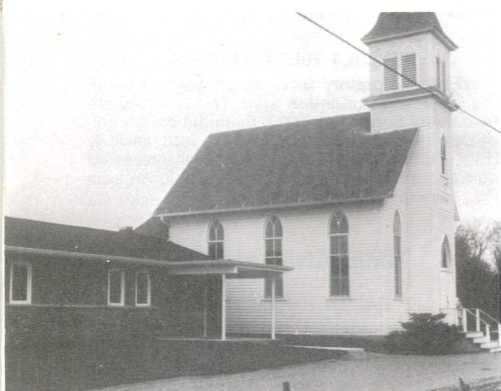
VBS in action.

Direct from the Districts

Northern Wisconsin

Preparing for 75th Anniversary

In preparation for its 75th anniversary this year, Zion Ev. Lutheran Church, 5321 West 20th Street, Oshkosh, Wisconsin, dedicated a new multipurpose addition to its church on September 23, 1973.



Zion Church and multipurpose room.



Pastor Alvin Aichele officiating at April 29, 1973, groundbreaking.

In the morning service of dedication, a former pastor, the Rev. R. D. Ziesemer of Mequon, Wisconsin, addressed the congregation on the basis of I Peter 2:9. He reminded the members of the importance of committing the future into the hands of God, who alone knows what it will bring. With God, he said, we can do the impossible.

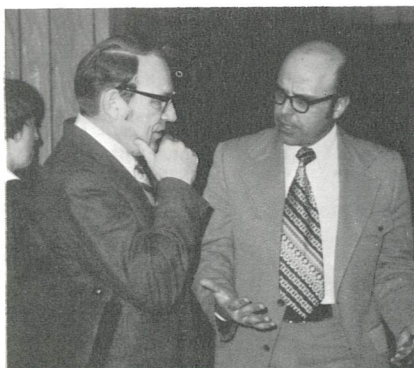
At the afternoon service the speaker was Pastor Elmer Semenske of

Ripon, Wisconsin, who had also served the congregation for several years. He used Deuteronomy 6:4-7 to point out the importance of a facility in which young people can be taught and educated in God's Word, as our Lord has commanded. The new building contains five large classrooms.

As Zion Congregation looks forward to the observance of its 75th anniversary, it gives thanks to the God of all grace for sustaining and preserving its little flock, which presently numbers about 40 families. The Rev. Alvin Aichele, Pickett, Wisconsin, is the spiritual shepherd of Zion Congregation.

Valley Lutheran Chorale

The Valley Lutheran Chorale is one of the newest choral groups in our Synod. It was organized in September, 1973. Director of the group is Prof. James Engel, choir director at Fox Valley Lutheran High School, Appleton, Wisconsin.



Prof. James Engel, director, and Prof. Wayne Borgwardt, president.

The chorale's first performance was at the mass Reformation service last fall at Fox Valley Lutheran High School. On March 17, 1974, the chorale presented a Sacred Song Service at St. Peter's Lutheran Church in Weyauwega, and on the next Sunday, March 24, at St. Paul's in Appleton.



Chorale members preparing for concert at St. Peter's, Weyauwega.

The 59-voice choir practices every Sunday evening at Fox Valley Lutheran in Appleton. Voice tryouts will again be conducted next September. Members of the choir come from as far away as Green Bay, Waupaca, and Weyauwega.

Western Wisconsin

Anniversary at Monroe, Wisconsin

On May 12, 1974, Mt. Olive Ev. Lutheran Church observed the 25th anniversary of its dedication.

The day began with a worship service at 10:45 A.M., the sermon being preached by Pastor Ardin Laper, chairman of the Mission Board of the Western Wisconsin District. In the special commemorative service at 2:30 P.M., the first pastor of the congregation, the Rev. Eldor Toepel, delivered the sermon.

Pastor of the congregation is the Rev. R. F. Bittorf.

Meditations

Now Available in Cassettes

For information contact:

Workshop for the Visually Handicapped
2534 1/2 East 7th Avenue
North St. Paul, Minnesota 55109

CHANGES OF ADDRESS

(Submitted through District Presidents)

Pastors:

Cares, Herman W.
3714 W. Branting Lane
Milwaukee, WI 53215

Krueger, David A.
970 Pike Rd.
West Palm Beach, FL 33406
Phone: (305) 684-0691

Teacher:

Vilski, William J.
461 McHenry St.
Burlington, WI 53105

SOUTHEASTERN WISCONSIN

METRO-NORTH PASTORAL CONFERENCE

Date: May 20, 1974; 9 a.m. Communion service.
Place: St. Mark, 8635 N. 60th Street, Brown Deer, Wisconsin (G. Rothe, host pastor; telephone: 354-4784).
Preacher: H. Kaiser (R. Kleist, alternate).
Agenda: Exegesis of I Peter 3:8-17; L. Ade; Exorcism in the Bible and Today; A. Koepsell; reports; questions of casuistry.

Notes: 1) The noon meal will be served jointly by the ladies of St. Mark and Risen Savior at Risen Savior, 9550 W. Brown Deer Road; 2) excuses are to be made to the host pastor.

J. J. Sullivan, Secretary

METRO-SOUTH PASTORAL CONFERENCE

Date: May 20, 1974; 9 a.m. Communion service.
Place: Star of Bethlehem Ev. Lutheran, 3700 Casper Drive, New Berlin (R. Baerbock, host pastor; telephone 786-6473).

Preacher: H. Eckert (W. Fischer, alternate).
Agenda: Exegesis of Mark 4:21ff; D. Sabrowsky; Summary and discussion of R. Drews' essay: Matthew 18 and Questions of Excommunication; Removal and Dismissal; Study of the New Three Year ILCW Pericope and its Effect on the Church Year; K. Eggert; Article III of the Augsburg Confession; V. Thierfelder; reports, questions of casuistry.

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

WESTERN WISCONSIN

DISTRICT CONVENTION

Place: Northwestern College, Watertown, Wisconsin.
Dates: June 10-12, 1974.

Opening Communion Service: Trinity Lutheran Church, Fourth and Wisconsin Streets, on Monday, June 10, at 10 A.M.

Note: Information regarding registration, housing, meals, etc., will be mailed to all teachers and pastors.
H. Winkel, Secretary

AUDIO VISUAL AIDS

FISHERS OF MEN IN THE LAND OF 10,000 LAKES

1974 25 min. S & T color

The story of the missions of the Minnesota District — WELS. The Gospel is proclaimed and the thrill of being fishers of men is experienced by this District's missions not only in the land of 10,000 lakes, but also in the adjacent areas of the states of Wisconsin, Iowa, and Missouri. This slide-tape presentation was prepared under the auspices of the Minnesota District Mission Board. Order from: Audio Visual Aids, 3512 W. North Ave., Milwaukee, Wisconsin 53208.

CAMPING

The Milwaukee Federation of Wisconsin Ev. Lutheran Synod Churches, Inc. is sponsoring three weeks of Christ-centered camping for boys and girls ages 8 thru 12. The camp fee is \$35.00 per week per child. The dates for 1974 are July 14-20; July 21-27; and July 28 to August 3. We will be camping at Willerup on Lake Ripley near Cambridge, Wisconsin. For further information please contact: M. Wernicke, 5744 N. 69th St., Milwaukee, Wis. 53218. Adults interested in serving on the staff please contact the above.

REQUEST

Wisconsin Synod pastors vacationing this summer in Kansas: If you could conduct services on June 30 and July 7 at Wichita, Kansas, please write to Pastor David Plocher, 7007 W. 11, Wichita, Kansas 67212.

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.

Alaska	Fairbanks*
Arizona	Litchfield Park*
	Paradise Valley*
California	Alameda County (Fremont)*
	Arcadia
	Mission Viejo
	Novato
	(Marin County)*
Colorado	Colorado Springs
	North Denver*
Delaware	Wilmington
Florida	Gainesville
	Winterhaven*
Idaho	Boise/Nampa
Illinois	Bloomington/Normal*
	Champaign-Urbana
	Crystal Lake*
	Springfield*
	West Chicago*
Iowa	Dubuque*
	Shenandoah*
Louisiana	Alexandria
Michigan	Holland
	Indian River
	Taylor Twp.
Minnesota	Bemidji
	Eagen Twp.*
	Forest Lake
	Owatonna*
Missouri	Columbia*
	N. St. Louis County*
	St. Joseph
Nebraska	Scottsbluff*
New York	Schenectady
	Syracuse*
North Carolina	Cherry Point*
	Raleigh
Ohio	Mansfield*
	Youngstown (Niles)
Rhode Island	Providence
South Dakota	Huron
Tennessee	Memphis
Texas	Corpus Christi*
	Lubbock*
	San Angelo*
	Temple*
	Weslaco
Washington	Spokane Valley*
	Vancouver*
Wisconsin	Prairie du Chien*
	Suamico
Wyoming	Cheyenne
Alberta	Edmonton*
Ontario	Orleans (Ottawa)

*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

BLOOMINGTON-NORMAL, ILLINOIS

Exploratory services are now being held at 7 o'clock Sunday evenings in Bloomington-Normal. These services are held at "The Guest House" on the corner of Linden and Emerson in Bloomington. Names of WELS families and students enrolled at Illinois State University and at Wesleyan University should be sent to Pastor D. N. Rutschow, 122 State Street, N. Pekin, Illinois 61554.

NORTH ST. LOUIS COUNTY, MISSOURI

Exploratory services are being held at 9:00 a.m. each Sunday at the Trio Restaurant, 7900 North Lindbergh Blvd. Hazelwood, Missouri. Sunday school at 10:00 a.m. Please send names of interested persons living in Hazelwood, Florissant, Ferguson, Spanish Lake, Berkely, Missouri and Alton, Illinois to Pastor Roger Zehms, 5142 Red Cedar Ct.; St. Louis, Missouri 63128. Phone: 314/843-4177.

BEVERLY HILLS, FLORIDA

WELS exploratory services are being held in the Inverness/Dunnellon area. The services are held every Sunday at 3:00 p.m. in the parish hall of Our Lady of Grace Catholic Church, Beverly Hills, Florida. Please send names of interested parties to: Rev. Mark A. Goeglein, 4900 Arcadia Rd., Holiday, Florida 33589.

TIME AND PLACE

EAGAN, MINNESOTA

Exploratory services are being planned for the Eagan, Minnesota area. Please send names of prospects to Pastor Charles Clarey, 3124 78th Street East, Inver Grove Heights, Minnesota 55075, or call 455-6097.

COLORADO SPRINGS, COLORADO

New Place of Service

Salem Ev. Lutheran Church has moved its place of worship to Keller Elementary School, 3730 Montbello. The school is located in the N. E. area of Colorado Springs. Time of service is 10 a.m. If more information is desired, contact Pastor E. Ahlswede, 22 W. Clover Circle, Colorado Springs, CO 80906, Phone: (303) 576-5814.

FORT SILL, LAWTON, OKLAHOMA

WELS civilian and military visitors and residents in the Fort Sill/Lawton area are invited to attend Communion services held the last Sunday of each month at 3:30 p.m., Sheridan Road Chapel, Ft. Sill, Oklahoma. For more specific information and direction contact: Major Carl B. Eggleston, 524 L. N. Lauman Ave., Ft. Sill, Oklahoma 73503, Telephone: (405) 351-3137.

HOUGHTON, MICHIGAN

Worship services for students at Michigan Technological University are being held every Sunday at 7:00 p.m., with Sunday school and Bible class at 6:00 p.m. Services are held at the Christian Science Church, 209 W. Montezuma, Houghton, Michigan. Names of WELS families or interested persons in Houghton, Hancock, Calumet, Laurium, and L'Anse should be sent to: Pastor Paul E. Kante, Box 607, Stambaugh, Michigan 49964.

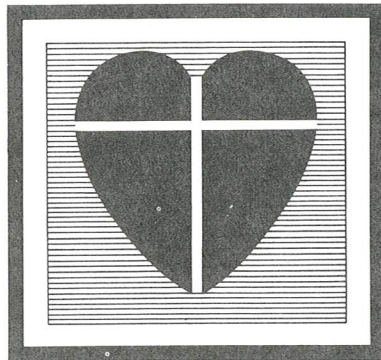
OFFERING PLATES

St. Paul Congregation has four used wooden offering plates available to any congregation in need of them. Contact: Pastor David Voss, Box 164, Dale, Wisconsin 54931.

CHAPLAIN E. C. RENZ

6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany
Telephone: 06135-3249

A most Rewarding Return comes from Lending to the Lord



YOU can build mission churches and help congregations grow — by Lending to the Lord. For land, chapels, and parsonages.

Last year a rewarding return — 56 loans to mission congregations. This year we need you even more to meet a greater demand for CEF loans. Open your heart and Lend to the Lord.

CEF Lending Plans

1. **ONE-YEAR NOTES** provide 5% on earnings, and are automatically renewable. Invest \$100 or more, as much as \$1000, \$5000, \$10,000 or more. Earnings paid on anniversary date of note.
 2. **PASSBOOK LOAN ACCOUNT** gives you 4% earnings, daily interest, compounded quarterly. Make deposits with as little as \$1.00. Add or withdraw funds at any time by mail. Earnings are added January 31, April 30, July 31, and October 31.
 3. **LOAN CERTIFICATES** face value can be \$25 — \$100 — or higher. \$18.75 grows to \$25.73 in just 5 years and 10 months. 5% earnings. A high return in mission chapels built.
- SAVINGS STAMPS** for youth and children. 25¢ CEF stamps turned into a filled book of \$18.75, grows to a \$25 Certificate.

WISCONSIN
EVANGELICAL
LUTHERAN SYNOD
**CHURCH EXTENSION
FUND**

3512 West North
Avenue, Milwaukee,
Wisconsin 53208



Please send complete details on how my savings can help.

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Three months ended March 31, 1974

	Subscription Amount for 1974	3/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 284,176	\$ 71,044	\$ 81,134	114.2
Dakota-Montana	198,690	49,673	38,867	78.2
Michigan	1,013,283	253,321	224,712	88.7
Minnesota	1,050,611	262,653	233,957	89.1
Nebraska	204,415	51,104	45,930	89.9
Northern Wisconsin	1,140,109	285,027	284,414	99.8
Pacific Northwest	75,950	18,988	13,826	72.8
Southeastern Wisconsin	1,374,223	343,556	307,929	89.6
Western Wisconsin	1,320,560	330,140	271,506	82.2
South Atlantic	52,870	13,218	11,381	86.1
Total — 1974	\$6,714,887(A)	\$1,678,724	\$1,513,656	90.2
Total — 1973	\$6,415,373	\$1,603,843	\$1,499,176	93.5

Note (A) — The subscription amount for 1974 has been increased \$8,000.00 to include all revisions received by the Stewardship Department as of March 31, 1974.

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended March 31, 1974, with comparative figures for 1973

	Twelve months ended March 31		Increase or Decrease*	
	1974	1973	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$6,760,179	\$6,038,143	\$722,036	12.0
Pension Plan Contributions	92,571	100,697	8,126*	8.1*
Gifts, Memorials and Bequests	72,113	53,197	18,916	35.6
Earnings from Fox Estate	84,728	—	84,728	—
Income from NWPB	—	6,562	6,562*	—
Other Income	4,956	2,102	2,854	—
Transfers from Other Funds	66,555	—	66,555	—
Total Income	\$7,081,102	\$6,200,701	\$880,401	14.2
Expenditures				
Worker-Training — Expenses	\$3,730,155	\$3,412,061	\$318,094	9.3
Worker-Training — Income	1,569,657	1,510,720	58,937	3.9
Worker-Training — Net	\$2,160,498	\$1,901,341	\$259,157	13.6
Home Missions	1,178,412	993,361	185,051	18.6
World Missions	1,123,375	896,263	227,112	25.3
Benevolences	815,400	804,594	10,806	1.3
Administration and Services	508,145	405,004	103,141	25.5
Total Operations	\$5,785,830	\$5,000,563	\$785,267	15.7
Appropriations — Building Funds	229,945	257,656	27,711*	10.8*
Appropriations — CEF Program	793,592	788,713	4,879	0.6
Total Expenditures	\$6,809,367	\$6,046,932	\$762,435	12.6
Operating Gain	\$ 271,735	\$ 153,769		

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

Note: Future cutoff dates of PBS receipts in the Synod's Post Office Lock Box are as follows:

For the month of:	Cutoff Date
May	June 7
June	July 5
July	August 7
August	September 6

CALL FOR NOMINATIONS

The Synod in convention in August, 1973, resolved to establish the office of President of Northwestern Preparatory School, Watertown, Wisconsin. Since a vacancy exists on the staff of Northwestern Preparatory School, the Board of Control of Northwestern College is implementing this resolution at this time and therefore invites the members of the Synod to nominate candidates for the position of President of Northwestern Preparatory School.

The candidates for this office should be ordained pastors or professors with parish experience, qualified to assume the administrative duties of the office of president and to teach several classes in subject areas to be determined by mutual agreement.

All nominations, with pertinent information, should be in the hands of the undersigned by June 3, 1974.

Pastor Walter Schumann
612 S. 5th Street
Watertown, WI 53094

THE ASSIGNMENT COMMITTEE

Because of the widely staggered commencement dates at our Synod's schools, including the Northwestern College and Prep School commencements on May 22, the day before Ascension Day, the Assignment Committee will not make all its assignments during one week.

The Committee will meet on Monday, May 20, 1974, at 1 p.m. in the Synod Administration Building and on Monday evening and Tuesday, May 21, at the Seminary at Mequon until all ministerial candidates, tutors, and vicars have been assigned.

On Monday and Tuesday, June 3 and 4, the assignment of teacher candidates will take place at Dr. Martin Luther College, New Ulm, Minnesota.

Oscar J. Naumann, President