

The Northwestern Lutheran

February 9, 1975



St. John's of Westland, Michigan

In This Issue —

- Another Celebration of Grace page 37
- Hello from the Silver State page 40
- WELS Area Lutheran High Schools page 42



Briefs by the Editor

December brought along the demise of a periodical that in its day was a real power for good in the Lutheran Church, not only in the United States but throughout the world. Published from 1844 to 1974 — altogether a hundred and thirty years — *Der Lutheraner*, official organ of The Lutheran Church-Missouri Synod, fearlessly took up the cudgel for Biblical doctrine and Biblical practice. In the early years of our Synod's history, it attacked the position of our Wisconsin Synod unmercifully. It was right in much that it said, and thus God used it to prod our Synod to adopt a truly Lutheran confessional stance. This later led to the formation of the Lutheran Synodical Conference.

With the passing of German as the main language in the Lutheran Church of this country, a result of the passing of years and the attitudes fostered by two World Wars, almost all German religious periodicals in this country ceased publication. Our own *Gemeinde-Blatt* printed its last issue in 1969. Now *Der Lutheraner*.

During its last years it was no longer so much a voice in the church as a source of information and devotional reading for such who still depended on, or preferred, the German.

The Lutheran Witness of December 15, 1974, reports: "A steadily dropping circulation (below 2,600 at last count) plus rising production costs led to a decision by the Editorial Commission for Official Periodicals to phase out the magazine with the last issue of 1974. In recent years the paper had been reduced from a bi-weekly to a monthly, and since 1972 to a bimonthly."

Thus was officially buried a magazine which in its last issue said of itself: "From the very beginning, it was the assignment of *Der Lutheraner* to set forth God's Word and the Luther-

an Confessions in clear and unmistakable language. Wherever and whenever false doctrine raised its head, *Der Lutheraner* stepped in with enlightening and informative articles, always based on Scripture and the Confessions." God grant that we may see the rebirth of such a voice in official Missouri!

Though we are just about to enter the Lenten Season, it is not too early to begin planning for this year's celebration of Pentecost. On May 18 our congregations will not only celebrate those great events of the first Pentecost, but also celebrate 125 years of God's Grace in our own midst. On the first Pentecost the Apostles spoke of their Lord Jesus Christ to people whose languages were as varied as their national origins. God's Grace in Jesus Christ is thus meant for all peoples. Those to whom He has entrusted it have an obligation to share it with others.

Building dormitories may at first glance not seem a way of sharing, and yet it is. From them eventually issues a stream of pastors, teachers, and missionaries who will carry the Gospel of the Grace of God into new towns and cities, new states and nations, new tongues and races. There is reason to rejoice as we read of the response of our congregations in Pastor Schaefer's article, "Another Celebration of Grace."

Other articles in this issue pinpoint the Gospel's activity in the state of Nevada and in the 10 area Lutheran high schools supported by congregations of our Synod. Of a doctrinal nature are the articles on Bible Interpretation and the Holy Year. And very practical for any pastor or lay person who has been touched by a feeling of depression is the article under "A Parish Pastor's Perspective." God's Grace can rescue us from under any juniper tree.

*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*

The Northwestern Lutheran

Volume 62

Number 3

February 9, 1975

Official Publication

Wisconsin Evangelical Lutheran Synod

Published biweekly by Northwestern Publishing House, Milwaukee, Wisconsin. All **BUSINESS CORRESPONDENCE** is to be directed to:

Northwestern Publishing House
3624 W. North Avenue
Milwaukee, Wisconsin 53208

Second-class postage paid at Milwaukee, Wisconsin.

Subscription rates, payable in advance: One year, **\$3.00**; Three years, **\$8.00**; Five years, **\$12.50**.

A 20% discount is allowed on the one-year rate if 25 or more unaddressed copies are sent in a bundle to one address.

Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

The deadline for submitting materials intended for publication in **The Northwestern Lutheran** is **five weeks** before the date of issue. Address all items intended for publication to:

Rev. Harold E. Wicke, Editor
The Northwestern Lutheran
3512 W. North Avenue
Milwaukee, Wisconsin 53208

THE EDITORIAL BOARD — Rev. Harold E. Wicke, Editor; Rev. Walter W. Kleinke, Assistant Editor; Prof. Wilbert R. Gawrisch; Prof. Armin W. Schuetze.

CONTRIBUTING EDITORS —

C. Toppe R. Lauersdorf I. G. Frey
P. Janke T. Franzmann J. Gerlach
A. Panning E. Fredrich J. Parcher

OUR COVER

St. John's of Westland, Michigan, founded in 1876, will celebrate its centennial the same year our nation observes its bicentennial. The congregation numbers 1325 souls, 900 of whom are communicants. Pastor of the congregation is the Rev. Robert A. Baer. St. John's supports a Christian day school with an enrollment of 165 and a faculty of seven.

THE NORTHWESTERN LUTHERAN

Editorials

Who's To Blame? In the wake of World War I, in which chemical warfare was waged with horrifying results, a cynical writer composed the following ditty: "After 2,000 years of mass / We've come as far as poison gas."

This bit of verse appears as a bitter swipe at the effects of Christianity in general. Regardless of whether it was so intended, it does illustrate a negative attitude toward Christianity which permeates the thinking of a significant number of people in the present generation. The judgment implied is that Christianity has failed — or worse, that Christianity is to blame. Current popular literature consistently goes out of its way to heap contempt upon those who embrace the historic Christian faith and to attribute to Christian faith and teachings much of what is wrong with the world today.

The next logical step for Christianity's detractors to take is the one invoked against inept and corrupt politicians: "Throw the rascals out." Build a society which eliminates Christianity by force or which undermines it by instituting a subtle counter-culture. This can happen and is happening to a degree at this late date in history.

One is reminded here of the indignation of the wicked King Ahab toward God's Prophet Elijah, who had informed Ahab that a protracted drought would fall upon Israel as the result of Israel's unfaithfulness. When Elijah appeared before Ahab again at the end of the drought period, Ahab demanded, "Art thou he that troubleth Israel?" Elijah promptly set the record straight when he countered, "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the Commandments of the Lord."

After 2,000 years of Gospel preaching, modern-day Ahabs are at it again, fixing the blame for the sorry state of the world. The object of their indignation remains the same. But as in days of old, modern Elijahs can still tell them where to look, even if they won't listen.

Immanuel Frey

**Condemned To Believe
The Lie?** One who prefers the lie may be unable to believe the truth; God's judgment will bind him to the lie. This judgment of God has gone into effect in the case of the Papacy. The Apostle Paul makes this point when he warns the Thessalonians regarding the Antichrist: "Because they [the followers of the Antichrist] received not the love of the truth . . . for this cause God shall send them strong delusion, that they should believe a lie." The usurpations and claims of the Antichrist and his unscriptural teachings are freely ac-

cepted by hundreds of millions — despite the clear teachings of Scripture, despite history, despite logic, despite the evidence that traditions are contradictory. Because they willingly accept falsehood, God's judgment condemns them to a strong belief in the lie.

Is the same price being paid even by Lutherans who prefer lies to truth? There are Lutherans who believe in evolution rather than in creation. They prefer to believe that Adam and Eve were legends rather than real people, that the universal Flood was a myth rather than an historical event. They choose to accept the doubts of the scholars rather than the proclamations of God's inspired writers concerning the Virgin Birth of Christ and concerning His miracles. Given the choice between the view that the Bible is a human, historical book with errors, and the view that it is an inerrant God-given book, they reject the errorless Bible.

When such Lutherans persistently and even vehemently reject testimony from Scripture and history and sound reason, we may ask whether God's judgment is not being executed. If, despite sound instruction, despite vows, despite their being confronted repeatedly by the unchanging testimony of sacred Scripture, Lutherans hold to human notions and errors and stonewall their attitudes, shall they escape the justice of God that condemns those who love not the truth and that sends them "strong delusion that they should believe a lie"?

Carleton Toppe

Double Cure In the year our nation was born, an Englishman by the name of Augustus Toplady published a Gospel hymn that has worn well. Its name is *Rock of Ages*. Though the hymn has worn well, too many who have sung it have ignored one of its most striking expressions and have failed to translate it into daily Christian living.

Looking up to Christ as the Rock of Ages, Toplady pleaded, "Let the water and the blood / From Thy riven side which flowed / Be of sin the *double cure*, / Cleanse me from its *guilt and power*."

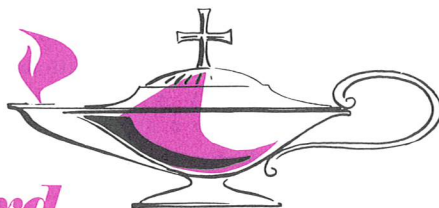
We are very willing to look up to Jesus Christ as God's answer to our guilt. However, if we see in Jesus no more than that, then we are guilty of what has been called "cheap grace."

God's Grace in Christ was not cheap. It cost God the death of His Son. It caused God's Son to hang on the accursed tree and to bear the terrifying load of the world's sin. That was the price paid to make us who are guilty, guiltless in the sight of the holy God.

But Toplady grasped the sense of Holy Scripture when he spoke of a *double cure*. "Cleanse me from its *power*," he prayed. Sin is powerful, but the Gospel is more powerful. It saves us not only from the damning guilt of our sins, but gives us strength for Jesus' sake to say "No" to sin, to lead a holy life as a grateful and believing response to a Grace that knew no bounds.

As we approach the Lenten Season, may the story of Christ's suffering become in us also a power to godly living. Then ours has been a double cure.

Studies in God's Word



Our Epiphany Lord, An Incomparable Savior

(Christ) is the image of the invisible God, the firstborn of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible. . . . All things were created by Him and for Him: and He is before all things, and by Him all things consist. And He is the head of the body, the Church . . . for it pleased the Father that in Him should all fullness dwell and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself (Colossians 1:15-20).

Time and again Scripture gives us to understand that if we would know God and our heavenly Father aright, then we must learn to see Him and to know Him through Christ Jesus, our Epiphany Lord. The writer to the Hebrews declares that, although God has spoken at different times and in various ways in the past, yet in these last days He has "spoken unto us by His Son" (Heb. 1:2). In his Gospel the Evangelist John says much the same thing: "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1:18). And in his letter to the Colossians the Apostle Paul also follows that line of thought when he writes: "(Christ) is the image of the invisible God." God is a spirit and hence invisible to our human eyes, but the only-begotten Son, who is in the bosom of the Father, He came down to earth and took on human flesh and blood. That is the message of Christmas. Thus the true and invis-

ible God became visible and audible to sinful men. And what men now saw at the appearing of this "image of the invisible God" and what they heard from His lips, that is the message of the Epiphany season. Epiphany shows us a grand and majestic Lord and Savior, if we will but look and listen.

Creator of All

Speaking by inspiration, St. Paul calls our Epiphany Lord "the firstborn of every creature." But lest we misunderstand, as though he were saying that Christ was created, that He Himself is a creature, St. Paul hurries on to tell us that Christ is in fact the Creator, for "by Him were all things created, that are in heaven and that are in earth, visible and invisible. . . . All things were created by Him and for Him." If anyone doubts His creative ability, let him look to the water turned into wine at Cana, or let him remember the five loaves and the two small fish that He multiplied so greatly that they fed the 5,000. Our Epiphany Lord, "the image of the invisible God," can be none other than the true and eternal God, the Lord and Creator of the universe and everything in it.

Preserver of All

But more than that. Christ not only created all things; He still sustains them. St. Paul continues: "He is before all things, and by Him all things consist." Perhaps the term "consists" could be clarified a bit if it were translated ". . . and in Him all things *hold together*." If it were not for Christ's controlling power, the world and everything in it would fly

apart and be thrown into instant chaos and confusion. The amazing accuracy of sun and stars, the dependability of the seasons, the continuing miracle of growth and reproduction, the marvel of the human body, all of these testify to the surpassing power and glory of Christ, our Epiphany Lord.

Head of the Church

We would do well to retain for a moment the picture of that marvelous cooperation within the body, for St. Paul uses it to illustrate yet another aspect of our Lord's glory when he says, "And He (Christ) is the head of the body, the Church." As the head directs all the functions of the human body, guiding its thoughts, controlling its muscles, directing the various members, so our Epiphany Lord is the Head of that vast throng which He has called to be His spiritual body, the Church. And because "it pleased the Father that in Him should all fullness dwell," Christ is able perfectly and without hindrance from anyone to direct all things for the benefit of His own.

But now, wonder of wonders, this almighty Epiphany Lord, the image of the invisible God, the Creator of the universe, the Sustainer of all, announces: "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and they shall condemn Him to death, and shall deliver Him to the Gentiles and they shall mock Him, . . . scourge Him, . . . spit upon Him, . . . kill Him" (Mark 10:33). Why? Why? We ask. Because it pleased the Father "by Him to reconcile all things unto Himself, having made peace through the blood of His cross." It was for *our peace* that He was bruised; for *our reconciliation* that He shed His blood on the cross. "The Son of man came, not to be ministered unto, but to minister, and to give His life a ransom for many." That is the message of Lent. As we leave the Epiphany season and prepare once more to follow the Man of sorrows to Calvary, may God grant us eyes to see and hearts to remember the glory that He laid aside in order that He might indeed be our only Savior!

Armin J. Panning



President O. J. Naumann and Co-chairman Max P. Lehninger, Jr.

Another Celebration of Grace

The 1973 convention of the Wisconsin Synod adopted a number of resolutions relating to the observance of the Synod's 125th anniversary, due to be celebrated in May of 1975. One of the resolutions authorized a thankoffering with a \$3 million goal and instructed the 125th Anniversary Committee to supervise the gathering of the offering.

As the anniversary year approaches, the Anniversary Committee is able to announce that the \$3 million goal has been reached. Approximately 825 congregations of the Synod have submitted commitments, or estimated commitments, totaling more than \$3 million.

"It is no small blessing of God," said Pastor Carl H. Mischke, chairman of the Anniversary Committee and the Synod's first vice-president. "This is another significant item we can add to the long list of blessings God has given us over our 125 years of Grace. We can only ask God for one gift more: enough gratitude to match His blessings!"

Divided Three Ways

The Thankoffering has been divided among the three primary activities of the Synod: home missions — \$750,000 for its Church Extension Fund; world missions — \$250,000 for its building fund; and worker-training — \$2 million for its building

fund. Since over \$850,000 has already been received by the end of December, allocations are already being made to these various capital funds.

There are 194 congregations which as of January 1, 1975, had not as yet indicated to what extent they will participate. It is conservatively estimated by the committee that these 194 congregations will report an additional \$400,000 so that the final Thankoffering total will exceed the original goal by 13 per cent.

The \$400,000 expected from the 194 unreported congregations has already been allocated to assist further in the building of two dormitories at Michigan Lutheran Seminary at Saginaw. Final contracts at the school exceeded preliminary estimates by \$400,000. Construction of the two dormitories is already under way with completion scheduled for early spring of 1976.

Also partially funded by the Thankoffering is a dormitory replacement at Northwestern College, Watertown, Wisconsin. The dormitory, a twin of Wartburg Hall already on the campus, is nearing completion and will be ready for occupancy in early spring.

Report to the Convention

Max P. Lehninger, Jr., Milwaukee, co-chairman of the Thankoffering said he was "sure that by convention

time (August, 1975) all 1,000 plus congregations of the Synod will have reported their commitment or estimates. Since the plan for the Thankoffering was so flexible, every congregation — at one time or another — will be able to participate."

"We are eager to report to the convention," he said, "that our job is completed. It would be a very happy day to report all congregations accounted for and the \$3.4 million mark reached. I can see no reason now why I will not be so reporting."

Late starters, according to Mr. Lehninger, "will push the Offering completion date beyond June 1, 1976, the end of the original two-year commitment period. But we are sure, based on past experience with our congregations, that by December of 1976 all \$3.4 million of the Thankoffering will be hard at work in the Lord's Kingdom."

Anniversary Sunday

On Sunday, May 18, 1975, all congregations will hold services thanking God for 125 years of His Grace. Pastors are being urged to base their sermon that day on Ephesians 2:8-10, the great Grace text of the New Testament. In many areas joint celebrations are being planned for the afternoon or evening.

Within a few weeks, anniversary material will be shipped to each congregation for its Sunday school and Christian day school. The material is designed for use in these agencies between Easter and May 18. Offering banks will be available for the children so that they too can share in the Thankoffering.

Since the Anniversary Committee feels that "the best response to 125 years of God's Grace and the fitting approach to the years to come are to be found in a faithful application to Holy Scripture which is the source of all Grace and of every true response to Grace, a folder, *The Holy Scripture in 365 Readings*, has been prepared for every home in the Synod. A six-session Bible class course, *Celebrate Grace*, has also been prepared. The Anniversary Committee fervently prays that both will be faithfully and widely used.

Rev. James P. Schaefer

The Interpretation of the Bible

Part II — In the Early Church and in the Middle Ages

The first hundred years after Jesus' ascension were exciting times for the Christian church. A life-giving and refreshing spirit was blowing upon a world decayed and rotted with sin. In his Pentecost sermon Peter described this spirit: "This is that which was spoken by the Prophet Joel: And it shall come to pass in the last days, saith God, I will pour out My Spirit upon all flesh" (Acts 2:16f). The Holy Ghost Himself through the early church was turning the world upside down, bringing love, joy, and peace where there had been hatred, sorrow, and discontent. Since the creation of the sun, never had this earth felt such warmth and seen such brightness!

These were also dangerous years for Christianity. The light of the Gospel was resisted by the powers of darkness. Persecution from without and false teachers from within threatened the fledgling church.

The Allegorical Method

In our second essay on Bible interpretation we shall see how a false and perilous system of interpretation crept into Christendom. Not long after the days of the Apostles this method gained control of Bible study and for a thousand years hindered understanding and appreciation of God's Word. We are talking about the allegorical method.

The leading church fathers, almost without exception, spoke of the Bible as God's inspired Word. To Justin Martyr (114-165), Irenaeus (?-190), Origen (182-251), Augustine (354-430) and others the Bible was God's Book. In the words of Irenaeus: "... being most properly assured that the Scriptures are indeed perfect, since

they were spoken by the Word of God and His Spirit." The early church fully agreed with Jesus and the Apostles as to what the Bible was. The agreement ended, however, when it came to understanding that book.

As we recall from our last article, allegory is the attempt to get behind Scripture's literal meaning to something deeper. This often means forsaking the natural sense of a passage.

One of the most influential church fathers was Clement, bishop of Rome from 92 to 101. He had been a disciple of Peter and Paul. Like St. Paul, Clement wrote an epistle to the church in Corinth. In it he stated that Rahab's scarlet thread indicates "that redemption should flow through the blood of the Lord to all them that believe and hope in God" (chapter 12). This is a mild example of allegorical interpretation. Though Clement was generally free of it, he, nevertheless, did display a tendency in that direction.

Origen

This seed of allegorizing burst into full bloom in the person of Origen, who like the famed Jew, Philo, lived in Alexandria, Egypt. Origen was a man of tremendous intelligence and learning, a true genius. Unfortunately, he applied his gifts in the wrong direction.

According to Origen, the Bible is to be interpreted in three senses: the literal (fleshly), moral (psychic), and intellectual (spiritual). The last sense was meant only for the more advanced Christians. Origen attempted to support his theory by appealing to a faulty translation of Proverbs 22:20,21. The verse reads, "Have I not written to thee excellent things?" The Greek translation which Origen

used, however, says, "Have I not written to thee in a *triple way*?" Sometimes he found two, sometimes three senses in a Scripture passage. Finding either two or three meanings, Origen felt, was also supported by Scripture. After all, did not the waterpots at the wedding in Cana contain *two or three* firkins each (John 2:6)?

Thus, the Israelites' journey through the wilderness was for Origen the journey of the Christians' soul toward perfection. And this is how he interpreted the Old Testament Passover lamb: the head was "the highest and leading doctrines concerning the heavenly things"; the feet were "the most material or terrestrial things or evil spirits or unclean demons"; the entrails were to teach us "we must not break or cut up the most sinewy and strongest joints of the harmony of its [Scripture's] whole system."

Its Appeal

Much of this may seem foolish to us. Yet there was a strong appeal in the allegorical method. One could interpret literally those parts of the Bible he liked and allegorize those he found difficult to accept. In other words, the interpreter made Scripture say what he wanted it to say. For instance, Origen denied the resurrection of the body. The story of Jesus' resurrection would be no problem for him — he could simply allegorize it away.

Three centuries after his death the Catholic Church condemned Origen as a heretic. Yet his methods of interpretation lived on. By the Middle Ages his threefold sense had been expanded to four.

Rome Usurps Right to Interpret

Parallel with the rise of allegory, another evil was stealing into Christendom. As the church in Rome gained in power and influence, more and more Christians looked to that city as the voice of authority. More and more the Roman bishop (the pope) and his aides determined what Christians were to believe and practice. Less and less did people ask, "What saith the Lord?" Rather, the question became, "What saith the church?"

By the fifth century the power of the Roman hierarchy, known as the magisterium, was so great that Pope Innocent I declared matter-of-factly:

Nothing which was done even in the most remote and distant provinces should be taken as finally settled unless it came to the notice of this See [Rome], that any just pronouncement might be confirmed by the authority of this See, and that other churches might from thence gather what they should teach.

(Epistle XXIX, January, 417)

The use of allegory plus a few men holding the power to interpret can add up to a terrible distortion of God's Word. This is exactly what happened. Often the decrees of the Roman magisterium conflicted with the clear words of Scripture.

What a strange turn of events we have just witnessed! In the post-apostolic days the Bible was still considered God's Word. But by the use of allegory that Word was twisted to fit the ideas of the interpreters. Then, as the voice of human authority replaced the divine, the church lost the light of Pentecost and sank into the Dark Ages.

Only a return to sound Bible interpretation would jolt Christendom out of a long and deadly slumber. That will be our next topic.

Roland Cap Ehlke

(Part III to follow)

A Parish Pastor's Perspective

"Under the Juniper Tree"

At the end of that day Elijah was exhausted. The great challenge against the prophets of Baal on Mt. Carmel and the long run back to Jezreel ahead of Ahab's chariot had left him emotionally and physically drained. Even so, he looked forward eagerly to the days ahead. The people of Israel had finally denounced Baal and declared themselves for the Lord. Even King Ahab had been impressed. Surely, there would be a spiritual awakening in Israel now!

But Elijah's high hopes were soon to be dashed to the ground. When wicked Queen Jezebel heard how her prophets had been defeated and slaughtered to the man, she put out an all-points bulletin on Elijah. "You'll be dead by tomorrow at this time" was the message she sent to him.

Elijah ran. He fled to the southernmost part of the land. There he left his servant, and went another day's journey into the desert. He found a juniper tree, a desert shrub, and sat down under it. He was spent! Things had looked so bright before, but now gloom overwhelmed him. He had thought Ahab was coming to his senses, but Ahab did nothing to stop Jezebel. He had thought the people were ready to support him, but they were silent.

How could he go on? He knew he shouldn't feel that way. He was ashamed of himself. But there he was, sitting under the juniper tree, in a deep depression, asking the Lord to let him die. "It is enough now, O Lord, take my life," he said, "for I am not better than my fathers."

Depression — how common it is, especially during the bleak months after Christmas. To sit and mope, to feel like quitting, perhaps even to wish to die — it's all so foreign to the Christian spirit. It's so contrary to the joy, hope, and eternal optimism that is ours in Christ. Yet how often it comes upon us! It even came upon that great man of God, Elijah.

We cannot solve the whole problem of depression in one little article, but the story of Elijah shows us some preventive measures we can take. First, we can try to avoid the kind of severe mental and physical strain which pushes the human system beyond the point of balance. If, from time to time, such strain is unavoidable, we can at least recognize our vulnerability and be on our guard.

Second, we can learn to set realistic goals. We Christians should indeed have high ideals; optimism and hope become those who rest in Christ. But we should remember that we are still in the world. To expect near perfection in our spouse, to hope that our children will not sin, to think that our fellow church members (even our pastors and teachers) will not let us down sometimes, is to be unrealistic. If we set our hearts on such hopes, we are due for a letdown. It may be a letdown that we cannot handle, especially if it comes at a time of peak stress and fatigue.

Third, we can learn not to isolate ourselves from our fellow Christians. When we sense a depression coming, we need to talk it out with someone who understands — a Christian wife or husband, a Christian friend, a Christian pastor.

The Lord brought Elijah out of his depression very gently. First He provided Elijah with sleep, and food, and more sleep. Then He gently reminded Elijah of his calling and assigned him another task in the kingdom of God. Finally He sent Elijah on his way with the assurance that he was not the only believer left, as he thought. There were still thousands left, and they needed his help.

If you find yourself "under the juniper tree" or need to help someone who is, remember how the Lord gently guided Elijah. Prescribe rest and good food. Then be reminded of the high calling that we Christians have

(Continued on page 45)

Hello from the Silver State and "Fabulous" Las Vegas

Something Fabulous

As far as most of the 15,000,000 visitors were concerned who came to Nevada last year, there were only two places worth seeing in the entire state — one, the Ponderosa Ranch near Carson City, and the other, Las Vegas.

They missed a great deal. There's more to Nevada than desert ranches and more to Las Vegas than casinos and fabulous resort hotels. For example, Nevada is twice the size of Wisconsin and has more untapped natural resources than most other states in the Union. Besides, there are more than a half-million people living there permanently. That's the other Nevada, the one not so well known. It's a fabulous state.

Something Unexpected

The majority of visitors who come to Nevada come seeking pleasure, sinful and otherwise. They do not come looking for churches, least of all a WELS church. But did you know that right in the midst of this city which offers man every "pleasure" conceivable, the Lord has presented our Synod with an opportunity to bear witness to Christ who alone can give the human heart the joy and peace that it needs?

It all began with a small nucleus of families who were not willing to accept the liberal theology that was being preached in the churches of Las Vegas, including the Lutheran churches. In late 1969 a group of them began meeting in each other's homes and soon requested our Synod to supply them with doctrinally-sound teaching materials and sermon

tapes. As frequently as possible, Pastor Herman John and a number of other pastors drove over from California, a distance of over 200 miles one way, to bring them the Word and the Sacrament.

Convinced that there was fine mission potential among the 332,000 people of Las Vegas, this nucleus appealed to the California Mission Board for services. In the spring of 1972, Pastor Hugo Warnke, Mission Developer for the California Mission Board, began conducting exploratory services. Despite a great turnover among those attending the services, he reported promising growth. Such was the beginning of Mt. Olive Lutheran Church in Las Vegas.

Something Permanent

The decision to grant Las Vegas mission status was made early in 1973. Mt. Olive Congregation, authorized by the Mission Board, immediately proceeded to purchase 2³/₄ acres of land on the residential southeast side of the town as the site for its permanent church. A small two-bedroom home on the property became the parsonage. It was later enlarged with the addition of another bedroom and a study.

At the same time Mt. Olive Congregation approached the Synod's Assignment Committee for a pastor. Seminary graduate David Kiecker was assigned the call and installed as pastor of Mt. Olive in an evening ser-



Members of Mt. Olive Congregation leaving after services. Pastor David Kiecker in center.



Parsonage at church site in Las Vegas

Palm Sunday, 1974
Pastor D. Kiecker
with
Cindy Steele and
Rodney Kreitzman



vice on July 1, 1973. The service was conducted in the Paradise Park Town Hall, which the congregation still uses for its regular worship services. The congregation at the time numbered 40 persons.

That fall, when the California Mission Board and the General Board for Home Missions concurred, the congregation set plans in motion to erect a permanent church home on its property. Plans were drawn, and in the summer of 1974 CEF monies were allocated. Over 60 people attended the groundbreaking ceremonies on September 1, 1974. Building is progressing very well, but no dedication date has been set as yet.

The Lord's blessings are spelled out not only in land, funds, and buildings, but in people whom He has led to the doors of Mt. Olive Congregation. By Christmas 1974 the membership had increased to 90. It is clear that Mt. Olive Congregation has been keeping its primary goal in

mind — to lead lost sinners to their Savior.

Something Additional

It is also evident that the Lord does not want us to restrict our efforts in preaching the Gospel just to the people in the Las Vegas area. Another group of concerned Christians has been gathering in the Reno-Sparks area. In the spring of 1974 these people began holding informal services in the home of retired Pastor Paul Heyn. We are happy to report that the field looks so promising that early in 1975 Pastor Warnke will again return to Nevada to begin exploratory work in this second most-populous area of the Silver State.

There's silver in Nevada — the souls whom the Lord would lead into His family. This is a treasure which He is asking us to mine. When you come to Nevada, come to worship and rejoice with us.

David Kiecker

Grace Notes

The GRACE of God comes to us unworthy sinners in His Word. There God reveals Himself as our Father. There is the story of our Savior, God the Father's son, who died for the sins of such as we. By means of that Scripture the Holy Spirit overcomes our hearts and brings us to faith in the Redeemer, one generation after another.

Love for that Scripture, and then faithfulness to that same Scripture, led our Synod after two decades to join in a fellowship that endured 90 years, the Lutheran Synodical Conference. How our hearts still long for that fellowship and bleed that it has passed! But it was that same love for the Word, and then faithfulness to that same Word, that caused us to step out of that Conference.

God's grace has not permitted love for His Word to die out among us. Love for the Word and faithfulness to it always cause God's children to defend it. Love for that Word and faithfulness to it prevent them from rashly making common cause with many whose personal faith they will not question. We delight to pray for all who by faith are members of the Una Sancta.

Why do we love the Scripture? It is because we love our Lord, who said, "The Scripture cannot be broken." We love this Book because we find Him there.

That's the spirit God's GRACE has nourished among us. It is not of our making; it is God's Gift. During these 125 years we have often faltered; but God has not faltered. He has kept us in His Word. Praise be His GRACE!



WELS Area Lutheran High Schools

WELS AREA LUTHERAN HIGH SCHOOLS

- Fox Valley Lutheran High School**
Appleton, Wisconsin
- Kettle Moraine Lutheran High School**
Jackson, Wisconsin
- Lakeside Lutheran High School**
Lake Mills, Wisconsin
- Luther High School**
Onalaska, Wisconsin
- Manitowoc Lutheran High School**
Manitowoc, Wisconsin
- Michigan Lutheran High School**
St. Joseph, Michigan
- Saint Croix Lutheran High School**
West Saint Paul, Minnesota
- Shoreland Lutheran High School**
Kenosha, Wisconsin
- Winnebago Lutheran Academy**
Fond du Lac, Wisconsin
- Wisconsin Lutheran High School**
Milwaukee, Wisconsin

The Lutheran high-school movement in the Wisconsin Synod extends over 72 years, from 1903 to 1975. Its history is a record of remarkable growth: from one struggling beginning in 1903 to 10 growing schools in 1975; from an enrollment of 18 girls in 1903 to 3,550 boys and girls in 1975; from a small group of volunteer teachers serving on a part-time basis without remuneration to a large, dedicated group of 201 Christian teachers; from a small supporting nucleus to a mighty army of Christians joined together in associations and federations; from temporary, inadequate quarters to beautiful, efficient plants together valued at millions of dollars; from a ninth-grade curriculum to a full secondary program preparing our young people for the Christian life into eternity. Indeed, that is a history of remarkable growth, growth reflecting grace.

From Tiny Beginnings

Tiny beginnings they were! Fox Valley Lutheran, today the second largest school with an enrollment of



Sculpture at Wisconsin Lutheran High School portrays the real purpose of all WELS area Lutheran high school education.

553, was begun with only eight students. St. Croix Lutheran opened with a freshman class of just 22. Lakeside and Kettle Moraine were begun with 41 and 35 students respectively in two grades, freshmen and sophomores.

From such tiny beginnings we now have Wisconsin Lutheran, with 1,200 students, the largest Lutheran high school in the United States. Three of the high schools have enrolled over 300, with St. Croix enrolling 219. Michigan Lutheran and Shoreland, both begun in this decade, show fine early growth and hold good promise for the future. Kettle Moraine,

opened in 1974, has projections for growth which present real challenges for its constituency.

Equally gratifying has been the growth in increased percentages of boys and girls coming from the congregations which support the schools. For example, Wisconsin Lutheran High School now enrolls freshman classes which are equal in size to 54.4 per cent of all the graduates of the Lutheran elementary schools that serve as feeders to the high school.

Not only that, there are reports of growing interest in different areas of the Synod which are looking into the possible establishment of such area

high schools. Such zeal reflects remarkable growth in grace.

Strongly Motivated Nuclei

The constituencies initially establishing area schools have been weak in numbers but strong in motivation. The strongly motivated leadership of as few as three people has been credited under God for the birth of a high school.

History shows that the schools have begun with associations of individuals supporting them, and these associations of individuals in time generally become associations or federations of congregations. Wisconsin Lutheran High School began in 1903 supported by a small association of Christians. In 1918 the support of the school was taken over formally by an association of congregations. The conference now includes 58 congregations of 33,959 communicants and is still growing.

Manitowoc had resolved that a federation would not be formed until it reached a minimum of 13 congre-

gations and 5,000 communicants. Although the school was established in 1956, it was not until 1969 that the federation of 15 congregations was formed.

Winnebago Lutheran Academy, initially supported by an association of patrons, now is supported by an association of 22 congregations and 8,000 communicants.

Michigan Lutheran High School, begun in 1970, while founded also by congregational gifts, is supported still by an association of over 200 individuals.

Kettle Moraine, our infant high school, is supported by three congregations and an association of 320 individuals.

In this development, too, there is evidence of growth reflecting grace.

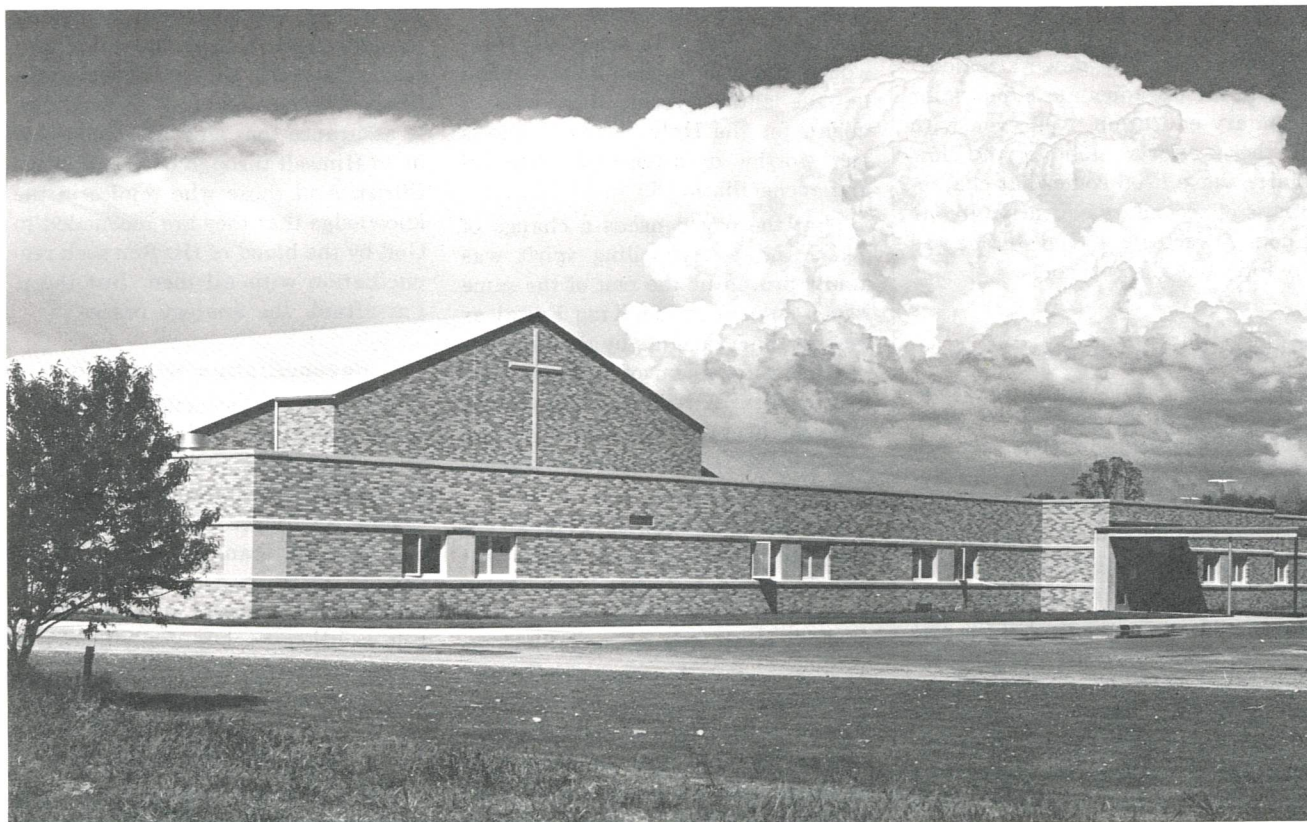
Meager, Inadequate Facilities

Growth is obvious also, even to the casual observer, in the construction and expansion of facilities. Frequently the schools have begun in temporary facilities, in meager and inadequate quarters.

Our largest high school began in one classroom of a parochial school. Another used an old parochial school left vacant by the erection of a new school. In several instances schools were begun in old, decrepit public schools which had been abandoned by the local school system in favor of new facilities. Several high schools were begun in borrowed educational facilities. In almost every case these schools were born in facilities that eager students, zealous faculties, and loyal supporters were ready to make do.

Yet, God's blessings have been abundantly evident. Our largest school waited long, but in 1959 a plant was dedicated costing two and one-fourth million dollars and now valued at several million more.

Winnebago lived and even thrived in aged, inadequate facilities from 1925 to 1955. Some of our schools, notably Onalaska and St. Croix, have had to move forward very quickly in constructing new facilities. Michigan Lutheran High, begun in 1970, dedi-



Michigan Lutheran High School, St. Joseph, Michigan — erected in 1973.

cated a beautiful plant at a cost of \$650,000 in May of 1973. Shoreland still looks forward to the erection of its plant.

Four of our high schools have already dedicated additions to their schools.

Truly, the blessings of God are evident even in stone and steel.

Financial Difficulties

Even with all their blessings our secondary schools have had to face problems, and one of the problems has been of a financial nature. Since our high schools are not intended to be private schools for the rich, all of them have endeavored to keep the cost of tuition within the means of the average family. The tuition now ranges from \$250 to \$500, with an average of about \$340.

The schools cannot be maintained alone by tuition revenue. They are supported generously and liberally by individuals and by congregations. In the large Wisconsin Lutheran High School Conference the amount expected from member congregations for the support of the high school is \$12 per communicant per year. Congregations have had to work zealously to build up adequate support for secondary education. And even with all these efforts, deficits and low salaries have been somewhat characteristic of secondary education in our Synod. Nevertheless, God's grace has not forsaken these schools.

Blessings — A Golden Thread

There have been difficulties. There have even been criticisms from within. Yet, the blessings of God have run like a golden thread through the secondary-school movement in our Synod. That golden thread is evident in ever greater enrollments, in dedicated staffs of Christian men and women, in consecrated efforts put forth by supporting Christians, in facilities that are a real credit to Christian education. Above all, youth in ever greater numbers, in the most difficult years of their life, have been drawn closer to Him who said, "Follow Me."

R. Voss

A Holy Year

"renewal and reconciliation"

Late Christmas Eve we witnessed a most interesting and impressive newscast on TV. With great solemnity Pope Paul VI three times tapped on the holy door of St. Peter's Basilica in Rome. Appropriately, it was a silver hammer he used. The massive door was lowered on pulleys. Then prelates thoroughly washed the threshold and doorposts. As the Pope, assembled cardinals, bishops, lower clergy, and lay people walked through that door, which is opened only once every 25 years, many of them — not all — kissed the doorposts. The Holy Year of 1975 had officially been opened.

Its Theme

Time's first issue in 1975 reported this occurrence in its section on THE WORLD. The implication was clear. The Holy Year was something that would affect, or at least be of interest to, the entire world. And well it might, for the Holy Year's theme is one worthy of attention: "renewal and reconciliation."

That the world needs a change of heart and a reconciling spirit was amply proved by the rest of the same issue. *Time* featured King Faisal as Man of the Year and, by the same token, oil as problem of the year. The real problem? Greed! As long as that rules the hearts of men, there is room for a call to "renewal and reconciliation."

The theme is likewise a confession that the Roman Church needs "renewal and reconciliation." Ever since Vatican II (1963-1965), it has been plagued with disputes and heresies. At least here in America, the Roman Church has been losing its once iron grip on its people. The laity dares to disagree publicly and privately with its clergy. Priests disagree with their bishops, and these in turn disagree almost as openly with their "supreme pontiff." These are indeed distressing

times for Pope Paul. We can understand why he would want to dedicate the Holy Year to "renewal and reconciliation."

We as Lutherans have no special quarrel with a Holy Year. Ceremonies, in themselves, do not shatter unity or faith. The *Augsburg Confession* states: "Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike." As members of the Wisconsin Ev. Lutheran Synod, we ourselves are looking forward to a Year of Celebration, beginning May 18. Our theme is: 125 Years of Grace.

Our "Year of Celebration"

We rightly interpret that theme to include "renewal and reconciliation," for our hearts need to be renewed day by day. We Wisconsin Synod Lutherans need to hear the voice that cries, "Repent, ye, and believe the Gospel." We — all of us! — need daily assurance that God has reconciled us to Himself through our Lord Jesus Christ. And those who rejoice in the knowledge that they are reconciled to God by the blood of His Son seek reconciliation with all men. But there, I'm afraid, the analogy ceases.

Reconciliation with God

How are we reconciled with God? *Time* capsulizes the answer of the Holy Year thus: "As in past Holy Years, pilgrims to Rome who visit St. Peter's and three other basilicas — St. John Lateran, St. Mary Major and St. Paul Outside the Walls — will receive a papal plenary indulgence: full remission of any temporal punishment (i.e., time in purgatory) they may have earned for their sins."

A Basic Difference

The difference between the two celebrations is enormous. It's the difference between gratitude for grace fully accomplished for us by God

through Christ, on the one hand, and justification as a process taking place in man, on the other hand. The latter turns out to be a process never complete, except in the case of some very exceptional people. That has been the basic difference between our two churches from the beginning.

In two subsequent issues we shall take up the other differences clearly indicated in *Time's* short account. One is the matter of indulgences and purgatory as opposed to the great reconciliation completed for all men in Christ Jesus. The other, the matter of saints and the papacy as opposed to total pardon on the authority of Christ and revealed by His Spirit.

Luther once followed the path that led to St. Peter's Basilica, St. John Lateran, St. Mary Major, and St. Paul Outside the Walls. In Rome he crept up Pilate's staircase on his knees and wished his parents had been dead so that he might pray them out of purgatory. Luther's eyes had not as yet seen the light of God's revelation.

God's Answer

However, God had a word for Luther, one that had been neglected and misinterpreted for centuries. It was written by Paul in Romans 1:17: "The just shall live by faith"; followed by Romans 3:24: "Being justified freely by His grace through the redemption that is in Christ Jesus"; and Romans 3:28: "Therefore we conclude that a man is justified by faith without the deeds of the Law."

It was a long time, an agonizing time, before Luther got the message. His Old Adam was convinced that God first had to make him a better man, help him achieve a higher moral status, before he could be acceptable to God. But when Luther realized that God for Jesus' sake was presenting righteousness to him and to all as a gift, a righteousness completely achieved by Christ and to be grasped by faith, then heaven's glory filled Luther's heart.

Augsburg Confession

That led straight to the *Augsburg Confession*, Article IV, *Of Justification*. That article reads: "Also they (our theologians) teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Romans 3 and 4."

That's the only doctrine of justification that can remove fear from a sinner's heart, for it assures him that he IS reconciled with God. Christ *has done it*; it is not something that must first be accomplished and achieved in the sinner's life.

Roman Doctrine

Rome still hasn't found that kind of justification, that is, the Biblical kind. It always inserts its own efforts. At the Council of Trent, soon after

the Reformation, it condemned the Biblical doctrine. Vatican II changed nothing in that respect.

The consistent Catholic is taught to look within himself. He asks whether God's transforming grace has really succeeded in changing his heart and life to such a degree that he is acceptable to God. He is concerned because he has no way of knowing how prayerful, how repentant, how loving or obedient God's grace must first make him before God can accept him. Church doctrine assures him that God succeeds in the case of some few who achieve sainthood, but also indicates that the majority face the fires of purification in purgatory.

We can understand why Rome needs a Holy Year. It has not discarded doctrines like the teaching about indulgences and purgatory because it does not understand the grace of God. Saints are still being proclaimed in 1974 and readied for the step in 1975. But it's futile and depressing — all of it.

We in our Year of Celebration want to look only at what God has done for us in Christ Jesus. In this all-important matter of being justified before God, our eyes must be turned away from ourselves and focused on the cross — the middle cross! How blessed that we are permitted to celebrate Lent and Easter before we enter upon our Year of Celebration!

H. W.

(To be continued)

REQUEST FOR STAINED GLASS WINDOWS

Stained glass windows — from a church that has been razed — desired for a residential chapel. Willing to assume the necessary reasonable expense for acquiring and transporting. If any available, please contact the Rev. Donald E. Kolander, 8200 S. Saginaw, Grand Blanc, Michigan 48439.

CALL FOR NOMINATIONS Wisconsin Lutheran Seminary

The Seminary Board of Control invites the members of the Synod to nominate candidates to replace Prof. Frederic E. Blume, whom the Lord has called into the Church Triumphant. The candidates are to be qualified to teach New Testament and Church History.

Please submit nominations to the undersigned no later than February 14, 1975.

Pastor E. Toepel, Secretary
720 Wheeler Street
Baraboo, Wisconsin 53913

LAKE LUTHERAN TEACHERS' CONFERENCE

Date: February 27-28, 1975; 9:00 a.m. opening service.
Place: Immanuel Lutheran, 34 S. Chapel Ave., Waukegan, IL 60085

Preacher: J. Braun.

Agenda: Doctrinal Paper: "Personal Evangelism"; Pastor D. Witte; Workshops: 1. Teaching Children to Tell About Jesus (Thursday only): Pastor D. Witte; 2. Developmental Learning Skills: Mr. David Frick; 3. Metrics and a Second Look at Modern Math: Mr. Robert Hill; 4. Developing a Music Program in Our Schools: Mr. John Nolte; 5. Science Projects in the Elementary Classroom: Mr. Robert Adickes; 6. Making the Bible Story Live (Friday): Prof. Joel Gerlach.

E. Albert, Secretary

CHANGES OF ADDRESS

(Submitted through the District Presidents)

Pastors:

Falck, Daniel R.
Rt. 4
Tomah, WI 54660
Gorske, Ronald C.
3320 N. Meade St.
Appleton, WI 54911

Hahn, Martin R.
6700 30th Ave.
Kenosha, WI 53140
Seifert, John C.
4301 James Drive
Midland, MI 48640
Phone: (517) 835-4127

PERSPECTIVE (cont.)

in this world. Until the Lord Himself takes us home, our work is not done. There are souls to be won, prayers to be said, Jesus' brethren to be fed and housed, offerings to be brought, and precious children to be taught God's Word.

One Christian counselor said: "When people feel badly, it's usually because they have behaved badly." Instead of running away from our Christian calling, let us be immersed in it. That's how to come out from under the juniper tree.

Thomas B. Franzmann

Looking at the Religious World

information and insight

Lutheran Giving

Statistics for 1973 supplied by the National Council of Churches indicate that all six Lutheran bodies reporting their contributions exceeded the Protestant average of \$108 per member for total contributions.

Rankings for the six Lutheran bodies in the categories of total contributions and benevolences are indicated by using familiar abbreviations:

Total	Benevolences
CLC	WELS
LCMS	ELS
WELS	LCMS
ELS	CLC
ALC	ALC
LCA	LCA

Total contributions ranged from a high of \$160 to \$108. Similar benevolence figures are \$31 and \$16.

It is easy to draw misleading conclusions from statistics and rankings.

However, one thing is obvious: what is reported here does not bear out the oft-repeated claim that those most doctrinally conservative and concerned are going to be least zealous in Christian living and giving.

Prediction and Response

The year-bridge issue of the religious weekly emanating from New Haven, Missouri, in a submitted, letter-to-the-editor item offered among 26 "Predictions for 1975" that have to do with affairs of The Lutheran Church-Missouri Synod one item that may interest our readers. It states: "Serious talks with the Wisconsin Synod will be opened, but will not produce any significant results for hard-core Missourians who see Walther, Stoeckhardt, and Pieper as guiding lights. Wisconsin has enjoyed its autonomy and does not want to become Missouri's sidekick again."

One who is neither a prophet nor a prophet's son will not debate whether

the future months will bring "serious talks" between Wisconsin and Missouri. However, the prediction is dead wrong on at least two other counts.

For one thing, the implication that Walther, Stoeckhardt, and Pieper are what is keeping Missouri and Wisconsin apart could not be farther from the truth. Missouri departures from what those three taught and practiced in the matter of fellowship caused the break and prevent its healing.

For another, we know of no Wisconsin Synod member who so delights in "autonomy" that he does not earnestly desire resumption of fellowship with Missouri as she was.

Aftermath to the Year of Evangelism

The intense concern for evangelism that manifested itself at Lausanne and Rome and a host of other places in 1974 is having repercussions of one kind and another.

Underscoring the basic problem, the *National Catholic Register* reported that in Boston the ratio of adult conversions to the total church membership was 1 to 5,229. Only 362 adults were received into a membership that totals 1,893,050.

Pastor Oscar G. Frey 1881 - 1974

God gave Pastor Oscar George Frey an earthly life of 93 years, 3 months, and 24 days. He was born in Lansing, Michigan, on August 23, 1881, the son of J. George and Carolina Krebs Frey. The Lord took him to Himself on December 17, 1974, at Saginaw, Michigan.

Pastor Frey enrolled in the "Theologisches Seminar" of the Michigan Synod in Saginaw in the fall of 1897 and graduated in June, 1903. At the time of his death, he was the last surviving graduate of the Michigan Synod Theological Seminary, the predecessor of the present Michigan Lutheran Seminary, one of our Synodical high schools. He was ordained on July 3, 1903.

His first parish was St. John's in

Allegan, Michigan, and St. John's in Brady Twp., Kalamazoo County. During this time he also served a group of Lutherans in Otsego. In 1910 he accepted a call to Friedens Lutheran Church in Ludington, Michigan, and Immanuel Church in Sheridan Twp., Mason County.

In March, 1916, he began his long ministry at St. John's in Saginaw. He served St. John's full time until 1961 and then assisted almost until the time of his death, a period of nearly 59 years. During his first two years in Saginaw, he also served St. Paul's of Mayville.

For some 38 years, Pastor Frey served on the Board of Control of Michigan Lutheran Seminary. During most of that time, he was the secretary of the board.

During his pastorate at Ludington, Pastor Frey was married to Miss

Emma Marzke of Lansing. She died in 1973.

Pastor Frey leaves to mourn his passing: two daughters, Charlotte, Mrs. Conrad Frey of New Ulm, Minnesota, and Miss Marjorie Frey of Saginaw; four sons: Pastor George of Tacoma, Washington; Pastor Raymond of Battle Creek, Michigan; Pastor Edwin of Detroit, Michigan; and Pastor Theodore of Sterling, Michigan; also two sisters, one brother, 12 grandchildren, and nine great grandchildren.

The funeral service was held at St. John's Church, Saginaw, on December 20, 1974, with Pastor H. C. Buch officiating. Pastor E. Kasischke spoke on behalf of Michigan Lutheran Seminary and Pastor J. Brenner for the District and the Synod.

"Enter into the joy of thy Lord."
H. C. Buch

At its December 10 meeting the General Assembly Missions Council of the United Presbyterian Church had before it a "Declaration and Call" in which concerned ministers and lay persons demanded mission reform. The plea stated, "We are distressed by confusion over the meaning of evangelism, by the declining number of missionaries supported by our denomination, and by the dwindling financial commitment of the people to the overseas missionary enterprise."

From the Lutheran Church in America comes the report that it may not be able to send any new missionaries overseas in 1975 because of "the dramatic increase in the costs of maintaining missionaries overseas and the continuing decrease in support."

The December 20 *Christianity Today* offers as "Current Religious Thought" an article by Klaus Bockmühl entitled "Evangelicals Without Theology." Professor Bockmühl works at the St. Crischona Pastors' Training Institute at Basel which a century ago was sending missionaries and leaders into the Wisconsin and Michigan and Minnesota Synods. At this late date St. Crischona supplies us this reminder: "Especially those working in the field of mission and evangelism are duty-bound to see that those who have found faith will also receive further instruction. A church without theology has no answer to the challenge of today's ideologies."

When some 80 German participants at the Lausanne Congress held a follow-up gathering in Wölmersen recently, Professor Beyerhaus and other "Frankfurt Declaration" supporters declined to attend. They insist on the Bible and Gospel foundations of evangelism and felt that "any further discussion within this group would make no sense" since different emphases would prevail.

What will the aftermath to the year of evangelism be in our midst? We should determine to make 1975 a year when more exert greater efforts in bringing lost sinners to Christ by the Gospel.

Edward C. Fredrich

Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Twelve months ended December 31, 1974

	Subscription Amount for 1974	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 284,176	\$ 295,345	103.9
Dakota-Montana	198,690	214,734	108.1
Michigan	1,013,283	999,885	98.7
Minnesota	1,050,611	1,095,681	104.3
Nebraska	204,415	228,800	111.9
Northern Wisconsin	1,140,109	1,133,502	99.4
Pacific Northwest	75,950	79,715	105.0
Southeastern Wisconsin	1,374,223	1,372,507	99.9
Western Wisconsin	1,320,560	1,308,931	99.1
South Atlantic	52,870	54,345	102.8
Total — 1974	\$6,714,887	\$6,783,445	101.0
Total — 1973	\$6,416,873	\$6,834,356	106.5

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended Dec. 31, 1974 with comparative figures for 1973

	1974	1973	Twelve months ended December 31	
			Increase or Decrease*	
			Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$6,696,459	\$6,729,441	\$ 32,982*	0.5*
Pension Plan Contributions	86,986	102,167	15,181*	14.9*
Gifts, Memorials and Bequests	90,687	78,140	12,547	16.1
Earnings from Fox Estate	98,785	72,836	25,949	35.6
Other Income	9,373	5,800	3,573	61.6
Transfers from Other Funds	81,033	32,251	48,782	
Total Income	\$7,063,323	\$7,020,635	\$ 42,688	0.6
Expenditures				
Worker Training — Expenses	\$4,066,600	\$3,592,740	\$473,860	13.2
Worker Training — Income	1,642,661	1,533,279	109,382	7.1
Worker Training — Net	\$2,423,939	\$2,059,461	\$364,478	17.7
Home Missions	1,306,947	1,126,720	180,227	16.0
World Missions	1,190,518	1,039,061	151,457	14.6
Benevolences	838,661	813,012	25,649	3.2
Administration and Services	531,689	510,272	21,417	4.2
Total Operations	\$6,291,754	\$5,548,526	\$743,228	13.4
Appropriations — Building Funds	204,496	237,859	33,363*	14.0*
Appropriations — CEF Program	811,968	790,330	21,638	2.7
Total Expenditures	\$7,308,218	\$6,576,715	\$731,503	11.1
Operating Gain/Loss	\$ 244,895*	\$ 443,920		

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

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

For the month of:	Cutoff Date
February	March 7
March	April 7
April	May 7
May	June 6

RIO GRANDE VALLEY

Attention winter tourists to the Rio Grande Valley! You are invited to join us for worship at Abiding Savior Ev. Lutheran Church, Weslaco, Texas. Our Sunday service is at 10:00 a.m., with Bible class at 9:00 a.m. Presently we are worshipping in the Weslaco Civic Center located at 520 S. Kansas Ave. For more information, please contact Pastor Craig Weber, 901 S. Illinois Ave., Weslaco, Tx. (Phone: 512-968-5228).

LOUISVILLE, KENTUCKY

Hope Evangelical Lutheran Church, the WELS mission in Louisville, Kentucky, conducts worship services at the Jefferson City Farm Bureau Ins. Building, located at 730 Locust Lane. The services begin at 10 a.m. (EST). For more information, or to submit the names of prospects, write: Pastor James Castillo, 7020 Leisure Lane, Apt. A-11, Louisville, Kentucky 40229.



BEQUEST: a testimony of love

Writing a will is an act of love.

A Christian knows that for him death is not an end but, in the God and Father of our Lord and Savior Jesus Christ, a beginning. By making arrangements for the disposition of the material blessings that have been entrusted to his care during his stay in life, the Christian reaffirms that not only all he is, but all he has, comes from God alone.

Through the provisions of his will the Christian may be assured that his love will continue to bear fruit in the lives of his survivors, the activity of a favored charity, or the mission of his Church.

We can help with information about wills and estate planning. Simply fill out the coupon and mail it to the Deferred Giving Counselor, Milwaukee, Wis.



WISCONSIN EVANGELICAL LUTHERAN SYNOD		2-9-75
Deferred Giving Counselor		
3512 W. North Avenue, Milwaukee, Wis. 53208 · Phone (414) 445-4030		
Please send me, without obligation, information about wills and how a will may fit into my estate plan.	Name _____	
	Address _____	
	City _____	State _____ Zip _____

WINNEBAGO TEACHERS' CONFERENCE

Date: February 13-14, 1975; 9:00 a.m.
Place: St. Paul's, Appleton, Wisconsin.
Agenda: **Thursday:** "Organizing a Successful Parent-Teacher Organization"; A. Voight; Business meeting; Workshops. **Friday:** Business Meeting; Workshops; "Modern Bible Translations — Pros and Cons"
 T. Koepsell, chairman
 Program Committee

CHAPLAIN E. C. RENZ

HOME ADDRESS
 6501 Gau-Bischofsheim
 Bahnhofstrasse 92
 West Germany
 Telephone: 06135-3249
MAILING ADDRESS
 398-12-3568
 Box R
 APO NY 09185

AUDIO VISUAL AIDS

A Letter From Africa (F-12-LFA)
 1974 40 min. color

This is person-to-person information on our Synod's world mission program in Central Africa. The film pictures the Lutheran Church of Central Africa as it proclaims the Gospel message in Zambia and Malawi. You will see the congregations and churches of our fellow-Lutheran Christians; the Lutheran Bible Institute and Seminary; the Lutheran Dispensary and the mobile medical unit. It is the marvelous story of what God has done in the 25 years of this mission. Produced by the Board for World Missions. Order from:

AUDIO VISUAL AIDS
 3512 West North Avenue,
 Milwaukee, Wisconsin 53208

CALL FOR NOMINATIONS Northwestern Lutheran Academy

The Board of Control of Northwestern Lutheran Academy, Mobridge, South Dakota, invites the membership of the Synod to submit nominations for the professorship vacated by the resignation of Prof. R. Georg.

Nominees should be qualified to teach in the field of science, specifically physics, chemistry, and general science, or should have an interest in pursuing further education equipping them to teach in this area. They should also be qualified for, or have an interest in, working in the field of athletics.

It is important that all candidates have a sound theological background or are willing to obtain the same. Since not all candidates may have received their education in Synodical schools, we ask that all biographies be as complete as possible.

Nominations and pertinent data should be in the hands of the undersigned no later than March 1, 1975.

Pastor Dennis A. Hayes, Secretary
 1729 South Sherman Avenue
 Sioux Falls, South Dakota 57105