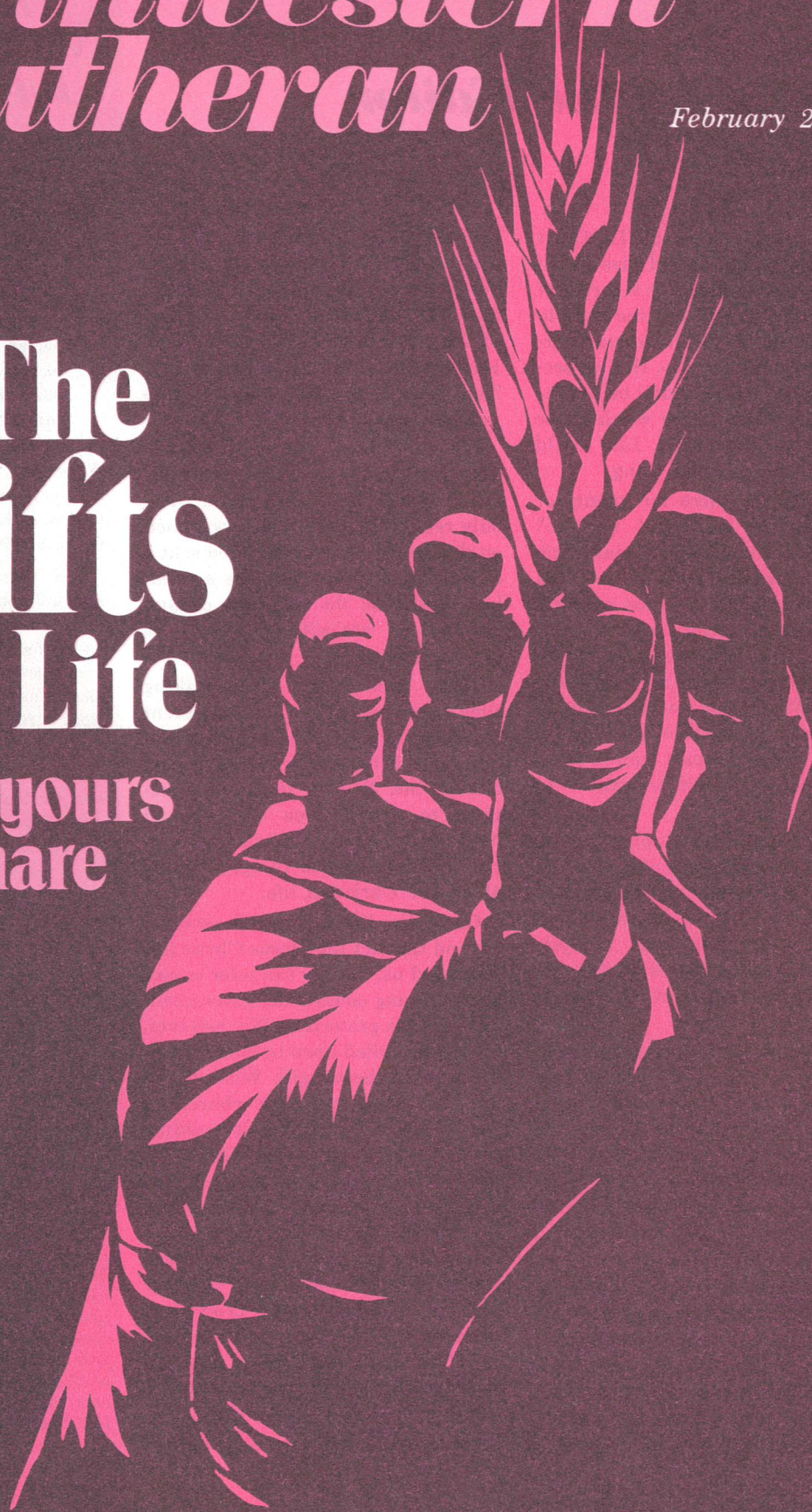


The Northwestern Lutheran

February 23, 1975

The Gifts of Life

**...are yours
to share**





Briefs by the Editor

What if there were no Lent? At first thought, that would give us an extra evening at home for a period of six weeks. We could use the time to watch TV or we could amuse ourselves in some other way. But, on second thought, that wouldn't be so funny. Without Lent there wouldn't be any news but bad news. Life would be a dark and dismal thing.

How so? Are there not plenty of other religions we could turn to? Hasn't man the ability to make this globe a fairly good place to live? Yes and no, but chiefly no. Just what do these other religions have to offer, even the false interpretation of the Old Testament which is today's Judaism? All of them succeed only in placing an intolerable burden on man. All of them expect man in some way to make himself acceptable to God.

The Gospel for Septuagesima spelled out the meaning of that — it's a sitting in darkness and in the shadow of death. The fact that most men do not agree with that analysis doesn't change the situation; it is, after all, God's analysis of the state of things.

And what if no religions had come into being at all? Is the atheist less disturbed about death? And those who have substituted philosophy for the revealed religion, what have they to offer man? Situation ethics is on the verge of producing a world that is a complete Sodom, a place unsafe to live in and unfit to be in.

Sad to say, even many in the Christian Church have succumbed to this evil and have set aside the revealed will of God. They no longer call an adulterer, a homosexual, a pervert to repentance, but instead welcome him or her as is. Paul put it differently.

He said: "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God." Man's philosophy causes him to end up in hell. The inborn sin has already pronounced the verdict.

We need Lent; we need Easter. They are God's antidote for uncertainty, fear, dread, and terror. The only real good news ever proclaimed on this world of sin is that God sent a Substitute, and that He was a capable Substitute, the very Son of God Himself. He was willing and able to pay the price.

Thus, it is indeed worth taking time out to meditate on the one event in human history which makes the difference between eternal death and eternal life. Besides that, it's something to cherish even after the 40 days of Lent have come to a close and the Scripture begins to speak to us about the Christian life.

Our entire life as a church revolves around the fact that Jesus Christ has redeemed us. Society can offer us improved living conditions; government can offer us protection. We, however, have been called upon by God to offer the world a better gift. Whether we are dedicating our first church in Georgia or the third church building in less than a century in a Wisconsin town; whether we are providing special help for students preparing for the ministry or listening to our young men praise the Lord in "hymns, anthems, and spiritual songs," in every case we come bearing the promise of salvation and life eternal through Jesus Christ, crucified for our sins and risen again for our justification.

Thank God for Lent, for Easter, for the message, and for the gift of faith!

*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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THE COVER

God has given us richly bread to eat and His Word to nourish our souls. In the course of a lifetime He has permitted many of us to amass more material treasures than we can possibly use. He looks to us to share these gifts with the less fortunate and to help bring to men the Bread of Life. See page 56 for suggestions. It's never too late to start!

THE NORTHWESTERN LUTHERAN

Editorials

The Right Amount For Me One of the most remarkable prayers of all time has been preserved for us in writing. It was uttered by a man named Agur, about whom we know little except the name of his father. It is recorded in Proverbs 30, and it reads as follows: "Give me neither poverty nor riches."

There is nothing very remarkable about the first part of this petition. Who wants to be without adequate food, clothing, shelter? The desire set forth in this portion of Agur's prayer has undoubtedly been expressed by everyone at some time in his life, if not as a prayer, at least as a wish.

Few, however, would rush up to sign the second part of ancient Agur's petition. Books on how to make a million find a ready market, but a book on how to keep from becoming rich has yet to be published.

Agur's reasoning makes sense — for a godly person, that is. If he were to be afflicted by poverty, he would be tempted to steal. If he were to accumulate riches, he would be tempted in a spirit of arrogance and self-sufficiency to sneer, "Who is the Lord?"

What Agur does request is, "Feed me with food convenient for me" — just the right amount *for me*. Not all people are qualified to handle riches. If we happen to be among those who are qualified, the Lord is aware of it, and He will deal with us accordingly. If we are not among those exceptional persons whom riches will not corrupt, we can thank God for withholding them from us.

The effects of economic recession or downright depression may not be all bad. It is very doubtful that Agur would have complained.

Immanuel Frey

"Christian" Rock? The drug theme and the revolution theme are not as prominent in rock music today as they were in the late sixties when they were shrieked and dinned by the rock stars and combos; but the sex has stayed in. It may not be as raw as it was when Jimi Hendrix, Janis Joplin, Mick Jagger, Jim Morrison, and their ilk sang and mimicked fornication to worshipping audiences, and when they delighted

to "turn on" thousands of young girls to "dancing with the ceaseless enthusiasm of bottled lust."

The rhythmic, pounding beat, especially when it is loud and driving, is primarily sexual and physically hypnotic. Quite frankly, in its pulsations if not in shameless lyrics, it appeals to sex and desire. Jan Berry of the singing duo Jan and Dean freely admitted, "The throbbing beat of rock-and-roll provides a vital sexual release for its adolescent audience." *Time* writes: "By its very beat and sound [rock] has always implicitly rejected restraints and has celebrated freedom and sexuality." A former writer and singer of rock states simply, "Rock is sex."

Now what is "Christian" rock or "gospel" rock music? Essentially it is the attempt to unite Christian words to beat music. Thus it is a yoking together of the spiritual and the carnal. The words intend to glorify God; the beat appeals to the flesh, even to sensuality. The words say one thing, but the music says something else.

Some music is neutral regarding good and evil, and it can be used for either good or evil; but rock is not neutral. It appeals to man's baser nature, to his sensual pulse beat.

The Christian worships the Lord in the beauty of holiness, and angels join that worship. Vulgar, sexual rock beat was always part of pagan worship; it has no place in the Temple of God.

Carleton Toppe

Bible And Cannonballs? Nothing causes sides to form, for and against, as does the mention of Jonah's name. Four short chapters long, the Bible book of Jonah is a battleground where two sides slug it out, toe-to-toe, believer and unbeliever.

The world brushes the story aside as a bad joke, with Jonah's saying to the whale, "If you had kept your mouth shut, we wouldn't be in this trouble." Many clergymen won't come right out and call Scripture a lie (wanting still to draw their salary from the church), so they speak of it as a "primitive parable," or some such thing.

But almost as strange are some of the sincere, but man-made attempts to "prove" the Jonah story, ranging from I'd-believe-Jonah-swallowed-the-whale-if-the-Book-said-so, to the so-called "scientific evidence."

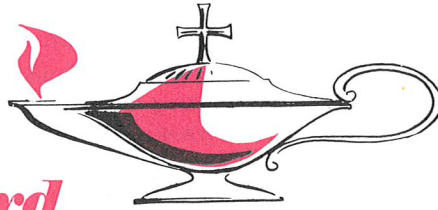
Researchers tell of large sea animals capable of devouring a man whole, of the stomach capacity of the Cachelot Whale, and some pretty wild stories, such as the chap who fell overboard at sea, was swallowed up and about to be carried off, when crewmen fired a cannonball smack into the whale causing it to cough up the sailor.

Do these weird, often questionable, "case histories" really prove the Scripture? Do we need them to bolster up our faith in God's Word?

Jesus used no such shaky crutches to prop up the truth. He simply spoke of Jonah and the fact of his deliverance as a prophecy of His own factual resurrection on the third day. And He kept the issue clear for us: "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

John Parcher

Studies in God's Word



Tradition: A Help or a Hindrance?

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ" (Colossians 2:16,17).

A great many of the important events and activities in our lives are things that have come to be surrounded with a host of customs and traditions. When we think back to childhood days in our parental homes, what may stick most vividly in our minds is what was traditionally done at special events: how birthdays were celebrated, how anniversaries were observed, what foods were served at Thanksgiving, how the Christmas tree was decorated. Or if we think back to school days, our thoughts are likely to turn, not first to books and classrooms, but to the traditions of our alma mater: its athletic games and homecomings, its concerts, its graduations.

And whether we realize it or not, a great deal of what we associate with church and congregational life, yes, what we do in our spiritual life in general, is to a large degree conditioned by custom and tradition. Much of what we do has been handed down to us from previous generations. Just as there is nothing wrong with observing customs and traditions in our home and school life, so it should be noted that there is a place for tradition also in our religious life. But we must ever be on guard that we do not confuse that

which is incidental and traditional with that which is Scriptural and essential.

In writing to the Colossian congregation, St. Paul is addressing himself to just that problem. Customs and ceremonies that had become ingrained through centuries of use were being viewed as essentials. Hence the Apostle warns, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days, which are a shadow of things to come."

Shadow Was Valuable

That there should be teachers in the Colossian congregation urging the members to conform to a certain pattern of diet and to observe a fixed rotation of festivals is not to be wondered at. These teachers were carrying forward what God Himself had at one time commanded to His people. Through Moses God had carefully spelled out in His Law which the clean and unclean foods were. God had furthermore prescribed a regular pattern of festivals to be observed on an annual, a monthly, and even a weekly basis.

Paul is not arguing that these observances were worthless. They did have a value — for their time. They foreshadowed "things to come," i.e., they pointed Old Testament Israel to the coming Savior. Recall, for example, the annual festival of the Passover at which Israel killed a lamb "without blemish" and applied its blood to the doorposts of their houses. To be sure, this reminded them of when the angel of death had

"passed over" their homes in Egypt (Exod. 12), but no one who knew God's promise of a Savior could fail to see the reference to the real Lamb, the Lamb of God who was coming to take away the sins of the world.

Shadow Was Temporary

If on a bright, sunny day you are waiting for a friend and he happens to approach from behind you, you may perhaps see his shadow before you see his person. The shadow assures you that he is coming, that he is in fact close at hand. But when he reaches you, you will hardly spend much time looking at the shadow.

So, too, Christ's coming did away with the Old Testament "shadow," with observing dietary laws and prescribed festivals. In fact, He fulfilled every demand of the Law. St. Paul says: "And you, being dead in your sins . . . hath He (God) quickened together with Him (Christ), having forgiven you all trespasses, blotting out the handwriting of ordinances that was against us . . . nailing it to His cross" (Col. 2:13,14).

Fullness in Christ

Ironically, as we at this season meditate on Christ's being nailed to the cross in our place to free us from all the demands of the Law, there are again coming to the surface a host of Lenten customs and traditions that can tend toward becoming a new law for men to keep. Prevalent with many is the idea of fasting, of preparing themselves by doing something special or by giving up something. If such traditions can help us to fix our attention on the Lamb of God who has done all for our salvation, then these customs can perhaps be of some benefit. But may God in His mercy keep us from thinking that by such observances we are adding anything to our Savior's Passion. Then it would be a matter of our merit and not of the Savior's grace. Then we would again be looking to a "shadow" and would be missing Him who is the Substance.

*Lamb of God, we fall before Thee,
Humbly trusting in Thy Cross.
That alone be all our glory;
All things else are only dross."*

Armin J. Panning

The Interpretation of the Bible

Part III — The Lutheran Reformation and the Bible

In the year of our Lord 1453 the Moslem sultan, Mohammed II, captured Constantinople. For a thousand years this city had been the eastern fortress of Christianity. Now the armies of Islam, like a mighty wave, threatened to surge into Europe and engulf it. Within the Christian lands the churches had fallen into bad times. Corrupt is the word which most accurately describes the papacy and the clergy of that time. Lust and pleasure had replaced learning and piety. Many priests were so unlearned that they could not even recite the Lord's Prayer. Such was the sad state of Christian Europe when Martin Luther was born.

Gospel Turned Into Law

But perhaps the worst evil afflicting Christendom was that the joy of salvation had been replaced by utter despair. The Gospel of Jesus Christ had come to mean nothing but drudgery. The person who wished to enter heaven was burdened with requirements such as pilgrimages to holy places, the purchase of indulgences, repeated fastings, and the worship of saints. And even if he did all this, he still could not be sure that he had done enough. Jesus' warm invitation, "Come unto Me," had been lost. Instead, God was looked upon as a harsh taskmaster — always whipping His slaves into line, but never quite pleased with the results.

Search for Certainty

"How may I be certain of salvation?" This was the question that tormented Martin Luther as he pursued his lonely studies in the monastery.

The answer to the question hinged on the interpretation of the words "righteousness of God" (Psalm 48:10;

Romans 1:17). The words could be understood in two ways. They could refer to God's holiness by which He judges sinful men. In that case no one would dare to stand before Him, for who can measure up to God's perfection? They could also be understood as a righteousness which God gives us. In that case He would judge us not according to *our* deeds, but according to *Jesus'* holiness.

After studying the Scriptures, especially the Psalms and Romans, Luther rightly concluded that the righteousness here spoken of is Christ's righteousness applied to us. Later the Reformer declared that with this discovery "the gates of paradise" swung open for him. Because Christ died for us, salvation is a free gift of God to men.

Blessed Consequences

Great were the consequences that followed upon this joyous discovery, for one thing, the Reformation principle of *Sola Scriptura* developed out of it. Dr. Luther had not found the Gospel of salvation by reading the old and revered writings of the church fathers. Nor had he found it in the decrees of Rome. The Gospel lay in the Scripture, and *Scripture Alone* became the norm for Reformation preaching. To Luther the Bible was not merely an outstanding book with a wonderful message, but the Word of God, inspired by the Holy Ghost. Martin Luther was convinced, "The Scriptures have never erred."

As for the church fathers and their interpretations, Luther remarked, "When God's Word is expounded and glossed by the fathers, it is as when one strains milk through a coal sack."

The Catholic Church had taught that it, through its magisterium, must

determine what man is to believe. Luther turned that upside down, stressing that Scripture must declare what the church is to say: "This Queen [the Bible] must rule."

Scripture Interprets Scripture

If man, however, cannot determine what Scripture says, who will? Luther's answer to this was that the Bible must be allowed to interpret itself. The clearer passages shed light on the more difficult sections. For instance, a book like Revelation, difficult to understand because of its symbolism, must be interpreted in the light of the rest of the Bible, not vice versa.

So confident was the Reformer that Scripture is clear and self-interpreting that he translated it into the language of the people. For centuries few people had been able to read the Bible, for the official Bible was written in Latin. Though Luther's translation was not the first, his German was a German which the Germans could understand. He would even visit the butcher to learn the proper terms for the different parts of the animals mentioned in the Old Testament sacrifices. Yet, in putting the Bible into everyone's hands Luther was running the risk that any crackpot could come along and twist the Bible to fit his own purposes. This has, in fact, happened time and again. To Luther, though, having the Scripture in the language of the people was worth the risk. Now fathers could teach God's Word to their children and old folk could read it each night for their comfort.

Christ-Centered

Finally, since God's righteousness comes to us through the death and

resurrection of His Son Jesus Christ, the whole Bible revolves around this teaching and this Person. Luther's interpretation therefore was centered in Christ. He saw Christ in Genesis, in the Psalms, in all the Prophets — everywhere. No matter what text of the Bible he preached on, he would always come around to Jesus Christ. "Take Christ out of the Scriptures and what else will you find in them?" asked Martin Luther. This, of course, is totally in agreement with Jesus' own words, "Search the Scriptures for . . . they are they which testify of Me" (John 5:39).

One Sense Only

Luther's convictions about the Bible were shared by his fellow reformers. In the Middle Ages it had become common to find four meanings in every passage of Scripture. The reformers realized that this made the Bible into a "waxen nose" which

could be bent in any direction. They were persuaded that every passage has but one sense. This sense can be discovered by studying the grammar and historical setting of the passage. By this method, the reformers comprehended that in John 20:23, for example, Jesus was not just talking to Peter (and the popes one by one after him), but to all the Apostles. "Whosoever sins ye remit, they are remitted unto them." In the Greek language of the New Testament "ye" is plural, not singular. Such careful digging into Scripture helped overthrow the many wrong teachings about the papacy current at the time, as well as other errors.

When we read the basic writings of our church, the *Lutheran Confessions*, we see how often the reformers appealed to context and grammar to support their teachings. This type of interpretation is called the grammatical-historical method.

The Tragedy of Trent

This method of interpretation, rediscovered in the Reformation, was a return to the way the Lord Jesus had interpreted the Scripture. It was, however, totally rejected by the Roman Church. In the Council of Trent (1545-63) Rome reaffirmed that it, and it alone, had the right to interpret the Bible and then placed its own traditions on a plane with Scripture.

In the years since the Reformation, concerned Christians have had to contend with more fallacies than just the Roman Catholic. New methods of interpretation have raised their heads to challenge the clear words of Scripture. In the next article we shall take up the study of these.

Roland Cap Ehlke

(Part IV will follow)

Student Help

Wisconsin Synod Scholarship Fund

"I'd like to take this opportunity to thank the members of the Wisconsin Synod . . . for the vote of confidence given to me in the form of a grant-in-aid. . . . Without the generous financial support of my parents and the members of the Wisconsin Synod, I couldn't possibly afford a college education. Hopefully, I will be able to repay the members of the Synod in a small way by a life of full-time work in the church."

"As a senior at Wisconsin Lutheran Seminary and a student of the Bible, I have heard time and again that the Lord takes care of those that are His. Although we apply this to our spiritual care first and foremost, it does 'run over' to the material benefits. And it is this last part that has been brought home to me through the \$200 scholarship I recently received from the Synod Scholarship Fund."

The foregoing are two examples of

appreciative letters received from approximately 50 students during the past school year who were recipients of Wisconsin Synod scholarship grants. With some 1,700 young men and women presently enrolled in the pastor- and teacher-training courses of our Synodical schools, it is understandable that not a few of these students are encountering financial needs during the eight to twelve years of training required before they can be presented to the Synod as qualified pastors or teachers. This is where the Wisconsin Synod Scholarship Fund is intended to lend a helping hand.

Last year \$5,804 were allocated to our Synod's educational institutions from the Synod's Scholarship Fund. This is a small sum when reviewing the various needs of some 1,700 students. But, if it keeps one prospective pastor or teacher from dropping out because of finances, it's worth it! The money was received by the Wisconsin Synod Scholarship Fund in the form

of bequests, gifts, and memorials from individuals, societies, and congregations. Such gifts are sent directly to our Synod's treasurer: Mr. Norris Koopmann, 3512 W. North Avenue, Milwaukee, Wisconsin 53208

Synod Scholarship Endowment Fund

In addition to the regular Synod Scholarship Fund, a Synod Scholarship Endowment Fund has also been established. This is a trust fund intended particularly for larger gifts and bequests. Earnings of the Endowment Fund are from time to time placed into the regular Scholarship Fund for distribution in the usual manner, namely, by decision of the Commission on Higher Education. Legacies and other gifts intended for this fund should be designated to the Wisconsin Ev. Lutheran Synod for the specified purpose of the Wisconsin Synod Scholarship Endowment Fund.

Synod Scholarship Fund for Minority-Group Students

Recognizing the desirability of encouraging more minority-group students to prepare themselves for the preaching and teaching ministry in

1975 YOUTH RALLY

The churches of the Winona Circuit, Mississippi River Valley Conference, will be hosting a WELS International Youth Rally on July 22-24, 1975. The theme of the rally will be SHARING HIS GRACE!

If you are interested in attending the youth rally, please contact your pastor for registration information. If any pastor has misplaced his mailing, he should contact the Rev. Norman Kuske, 810 37th Avenue, Winona, Minnesota 55987.

Registration will be limited to 500. During January and February, registration will be by quotas allotted to the various Districts. If registration has not reached the full complement of 500 by the end of February, registration will continue to March 31 on a first-come, first-accepted basis.

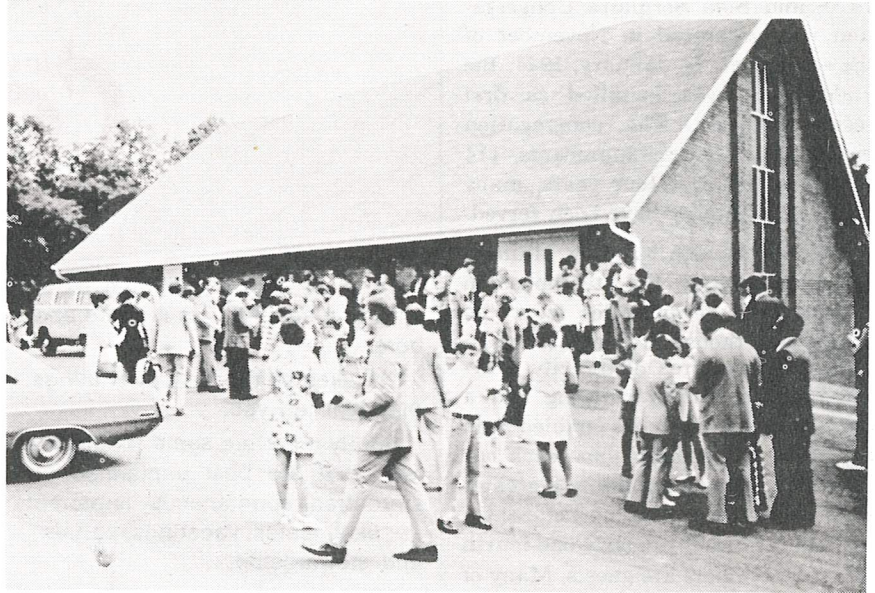
our Synod, the Synod's Commission on Higher Education is also maintaining a Scholarship Fund for Minority-Group Students. Although our regular Scholarship Fund is intended and used for any needy students in our worker-training institutions, most of our minority-group students are to be found in our area Lutheran high schools, where financial help from the regular Scholarship Fund is not available. Hence the establishment of a special Scholarship Fund for Minority-Group Students. At the present time three such students are receiving help through this fund. Gifts for this fund should likewise be sent to our Synod's treasurer.

Informational Materials

Pastors, teachers, and members of our Synod who would like additional materials concerning the Synod's Scholarship Fund may obtain such information by writing to the office of the Synod's Commission on Higher Education, at 3614 West North Ave., Milwaukee, Wisconsin 53208.

Wisconsin Synod
Scholarship Fund
Oscar J. Siegler, chairman

Sola Scriptura



Georgia's First WELS Church

On the afternoon of Sunday, September 1, 1974, over 200 worshipers gathered to hear the Word of God proclaimed for the first time from the pulpit of the new church building of Sola Scriptura Evangelical Lutheran Church, Decatur, Georgia. Besides members of the congregation and interested friends from the community, guests came from Tennessee, Alabama, South Carolina, Florida, and from as far away as Wisconsin.

In his dedication sermon, Pastor Karl Peterson of Birmingham, Alabama, emphasized the Grace of God. It is by God's Grace alone that we sinners are called to be His children and heirs of everlasting life. It is by God's Grace alone that we are allowed to build church buildings to His Glory. It is by God's Grace alone that Grace Alone is still proclaimed from our pulpits.

The Rev. Larry Zwiieg of Merritt Island, Florida, addressed the congregation on behalf of the South Atlantic District Mission Board. Sola Scriptura Congregation is one of many mission congregations of the Wisconsin Synod begun during the

past decade. Interesting to note is that in 1964 the Wisconsin Synod was represented in only 19 states; yet, by 1974, Sola Scriptura Congregation had served members who came from 26 different states, as well as a student from one of our world missions which hadn't even existed 10 years ago.

The new church building was designed by Mr. Al Sorheim, chairman of the building committee. Mr. Fred Dissen, however, served as chairman while the building was under construction. Although small, the building gives the appearance of spaciousness. The sanctuary, on the upper level, will seat over 200 worshipers, yet does not appear empty when the number is less than 100. The fellowship and Christian Education area, on the lower level, will have eight Sunday-school classrooms when folding partitions are installed. The same area can also be used for a Christian day school when God in His Grace grants us that blessing.

Decatur, a suburb of Atlanta, Georgia, lies in the foot hills of the Blue Ridge Mountains. The new

church is built into a hillside, making good use of the sloping terrain. Entrance may be gained to either level directly from the parking area.

Exploratory services were begun in the Atlanta area in the summer of 1970, and Sola Scriptura Congregation was organized in November of the same year. In January, 1971, the undersigned was installed as first resident pastor. The congregation presently has 60 communicants, 114 souls. In the past four years, many times that number have been served.

The new church building, situated seven miles from the statehouse in Atlanta and seven miles from the county courthouse in Decatur, is in a relatively new area of the city. Having its own church building and a permanent location has enabled Sola Scriptura Congregation to reach out into the local community to a greater degree than was possible before. On an average Sunday, nearly one-fourth of the worshippers are guests. Many of the children in Sunday school are from nonmember homes.

For this we thank God, but we also thank you. It was your generous gifts and loans to the Church Extension Fund that made this building possible. It is through your generous support of the mission program of the Wisconsin Evangelical Lutheran Synod that our continuing ministry is made possible.

A Saturday school is now being conducted by a former Christian day-school teacher for five children who live more than 40 miles northeast of the present church. Another is being planned for nine children living the same distance northwest of the church. These groups may very well become the nuclei of sister missions. They, too, will turn to you for support and for loans to build church buildings. We are confident that the Grace of God which has moved you to give your gifts of love for us will move you to sacrifice so that the Grace of God may also be brought to others in a part of the country where, today, the Gospel is so seldom heard.

Joh. P. Meyer

A Tale of Two Ways



To most people planning — *any* kind of planning — is a chore and a bore.

"It takes all the fun out of things," they will tell you.

Surely there are *some* things, they feel, that are best unplanned, unstructured, spontaneous, impromptu . . . like picnics, vacations, parties — and stewardship.

"Certainly *giving* is one human activity that doesn't need to be planned," they say.

True enough — if you mean the type of offhand, impulsive giving that many people do — a few dollars here, a few dollars there, a dollar to the volunteer at the front door and an "extra" five to the church at Christmas and Easter.

But serious stewardship — the kind that God expects from every Christian — requires that you plan your giving carefully — not only regular weekly giving, but also the disposition of those things that you have accumulated beyond your current needs.

When you *do* plan, you will find that there are ways to give that you may have never considered, or heard

of, before — that planning can make it possible for you to give *more* than you thought — that it is possible for your gift to go on helping you with your financial needs while helping to solve the needs of the recipient — that your gift can have greater impact and effectiveness — greater dollar value — than the same gift made without planning.

The Deferred Gifts Office of the Wisconsin Evangelical Lutheran Synod was authorized by the 1973 Convention to assist you with your plans. It is your gratitude to God, who gave you Life in Jesus Christ, and your concern for the mission of the church that motivate you to give, but there are various material considerations from which you can also benefit.

In the coming months these pages will carry additional articles designed to inform you of these material considerations and the impact that they may have on your gift of love.

Your further inquiry is invited. A trained representative is ready to advise and assist you, on a personal, confidential basis. Mail the coupon today!

Wis. Ev. Lutheran Synod, Deferred Gifts Office
3512 W. North Ave., Milwaukee, Wis. 53208

Please add my name to your mailing list:

Name _____

Address _____

City _____ State _____ Zip _____

NWL 2/75



Marked for Death!

Life is cheap today. The criminal, of course, is ready to go to any length to protect his own life. The daily papers bring us any number of accounts which tell of men, women, and even children being held as hostages and at times brutally murdered. Low on the scale of life expectancy are the lives of those whose career it is to protect the lives of others, to keep crime under control. Marked for death today are many innocent people and many to whom we owe our own safety and protection.

Our Lord Jesus was marked for death even before He entered this world. He Himself said: "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." That's the story of His life and especially the story of His Passion. Christ Jesus came into this world of ours marked for death.

A Victory Over Death Marked Christ For Death

The immediate event which caused our Lord to be marked for death was the news that He had raised Lazarus from the dead. Knowing that Lazarus had been in the grave four days, even the enemies of Christ had to acknowledge the reality and the greatness of Jesus' miracle. However, they did not permit His miracles to persuade them to accept Him; instead, they hardened their hearts and plotted His death.

The high priest Caiphas quickly gathered a council and told the gathering: "There's only one way. It is expedient for us that one man should die for the people and that the whole nation perish not." In his mind, this crime was good politics. What he did not realize was that God was speaking through him. From that day on, however, these men, the chief men of the nation, took counsel together how to put Jesus to death. From the raising of Lazarus on, Jesus was marked for death.

The Spiritually Dead Marked Christ For Death

Caiphas, the Pharisees, and chief priests acted against better knowledge. What else can we say about men who come together and ask, "What do we? For this man doeth many miracles"! Their consciences should have told them the same that Nicodemus had once said to the Lord, "No man can do these miracles that Thou doest, except God be with him."

These men were without excuse. Hatred for the Lord, love for the things of this world, greed for power — all these filled hearts that should have welcomed the Lord. That was spiritual death. Spiritually dead men marked the Lord for death.

We Marked Christ For Death

"What do you mean? I believe in Him, I trust in Him, I love Him." Yes, you and I do. But we do so only because He first loved us and laid down His life for us. By nature we did not believe in Him, trust Him, or love Him. By nature we were dead in trespasses and sins. Thus it was our sins that marked Him for death, for He came to save us from our sins. May we ever be conscious of that and let that fact lead us to daily repentance!

God Marked Christ For Death

Unbelievable, but true! "For God so loved the world that He gave His only-begotten Son." It was God's will that His sinless Son die for the sins of men.

Perhaps nowhere does this come out as clearly as in the Garden of Gethsemane. The Son there pleaded: "Father, if Thou be willing, remove this cup from Me; nevertheless not My will, but Thine be done." God answered by sending His Son to the cross; the Father had marked Him as one "slain from the foundation of the world." Unbelievable, but true!

Obedience Marked Christ For Death

Paul writes in Philippians: "And being found in fashion as a man, He (Christ) humbled Himself, and became obedient unto death, even the death of the cross."

Christ could have refused. The soldiers who came to arrest Him were cast to the ground by a word from His lips. He could have walked right through their midst and escaped, as He had done on several other occasions. But this was the hour! In His highpriestly prayer the night before Jesus had said, "Father, the hour is come." Only there in the upper room Jesus had looked beyond the cross to the glory. Before the glory, however, came the cross. The way of obedience led Him to that cross — for us!

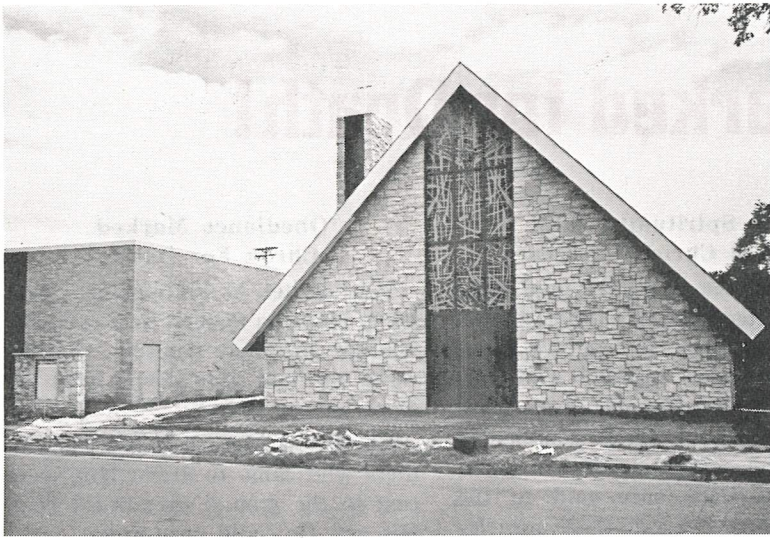
Life Marked Christ For Death

Christ's death was not a common death. It was not like the death of the other two who were crucified with Him. It was a death whose result was life. You see, His death was a ransom — paid to take away the guilt of men. Because He wanted life for the sons of men, He had to die in their place. His death produced life. Our life marked Him for death.

Can we be sure of that? Yes, indeed. Even as Christ was marked for death, for the cross, for the tomb, so Christ was also marked for resurrection. At His transfiguration, Moses and Elijah spoke of the death He should accomplish. But He told His disciples, "Tell the vision to no man, until the Son of man be risen again from the dead." Christ always put the two together: His death, His resurrection. And Scripture puts these two together: His death, our life — spiritual life, resurrection, and eternal life.

Marked for death that we might live. That's the story of Lent. And the story of Easter.

H. W.



St. John's of Sparta

three churches dedicated in 94 years

After a week of feverish activity, the members of St. John's Lutheran Church, Sparta, Wisconsin, dedicated their new worship and fellowship facilities on Sunday, September 1, 1974, to the service and glory of the Triune God.

St. John's of Sparta was organized in 1880. Its first church was dedicated the same year. In 1902 a second house of worship was built. This has been replaced by a third in 1974. The three pictures reveal quite a change in architecture and servability. Pastor Herman W. Winkel has been shepherd of St. John's since 1954. The congregation has had a Christian day school since 1903. Today the school has 75 pupils and a faculty of three.



1880-1892

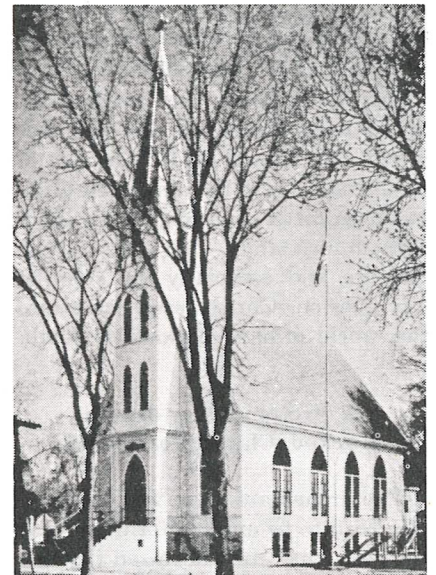
Four worship services were held, two in the forenoon, one in the afternoon, and another in the evening. The congregation's pastor conducted the morning services and read the rite of dedication. Pastor Gerald Schroer of Saginaw, Michigan, preached in the afternoon and Pastor Carl Mischke, president of the Western Wisconsin District, in the evening. In all of these services St. John's members were reminded that it is God's Grace alone that enabled them to erect their new facilities. The ladies of the congregation provided meals and coffee after the services, thus giving everyone time and opportunity to tour the entire complex.

It was in January, 1973, that St. John's Congregation voted to build a new church. Ground was broken in August of the same year. The building committee received but two directives from the congregation: that the worship-fellowship facility serve all the members of the congregation, and that it be as maintenance-free as possible. These directives were carried out. All of the building, for example, is above ground, with no steps except for those in the chancel. All areas are accessible to wheelchairs even without the use of ramps.

The sanctuary, measuring 100 by 50, is constructed of a combination of

Bedface, Seamface, and Splitface ashlar stone from the Fond du Lac area. It has a ceiling of wood decking. The focal point of the sanctuary is a 24- by 10-foot faceted glass window depicting the Reformation. Placed above the stone altar, it rises to the very roof. The window at the south end of the sanctuary depicts the Reformation. Seating is provided for 375 worshipers, with additional seating available for 150.

The fellowship hall measures 60 by 100. The building also serves as a gymnasium for St. John's School and is connected to the school by a tunnel. A lobby between the fellowship



1902-1974

hall and the sanctuary serves as a common entrance for both parts of the new complex.

Included in the new building is the bell from the old church. Refurbished and electrified, it was installed in a new bell tower. The nine-rank pipe organ, installed in the old church in 1927, was modernized and rebuilt in the balcony of the new building.

Total area of the complex is 13,728 square feet. The total cost, including furnishings, was \$434,000.

Members of St. John's joined the preachers on dedication day in thanking and praising God for the rich blessings He had bestowed upon them.

Pastor H. Winkel

A Holy Year

"indulgences and purgatory"

Reading the newspapers and even many releases written by Lutherans, one would almost swear that Rome has changed dramatically, that Vatican II has indeed caused a new breeze to blow through Romanism.

Changes have indeed taken place. But they are superficial. Latin has been set aside, and eating meat on Friday is no longer a sin. There is a willingness to talk and fellowship with the "separated brethren," even a reluctant willingness to call them a church. Outwardly the climate is quite different from what it was. Perhaps that is why we ought to thank God for the Holy Year just begun. It stops us from believing something we ought not swallow blindly.

In the last issue we pointed out the basic difference between a Bible-believing church and Rome. Rome does not teach the Biblical doctrine of justification, that act of God whereby He declared the whole word of sinners righteous in Jesus' death. Rome has not changed; it still places part of the burden on man himself.

Christ Not Sufficient, Says Rome.

Christ on Calvary said, "It is finished!" But Rome to this day says, "It's not finished!" Thus it's still up to you. What? Getting to heaven.

With the advent of the Holy Year, Pope Paul VI, as his predecessors, proclaimed that you can shorten your stay in purgatory by visiting four churches in Rome during the next twelve months — St. Peter's Basilica, St. John Lateran, St. Mary Major, and St. Paul Outside the Wall. Already tours are being promoted to visit Rome during the Holy Year, with some offering a side trip to the Holy Land. Of course, if you do not have the cash or can't borrow it, you will have to spend more time in purgatory.

Since when does Scripture say that visiting or praying at certain places here on earth will make you more acceptable to God? Our Lord once said to the woman at Samaria's well — a

woman who needed pardons and indulgences if anyone ever did! — "Woman, believe Me, the hour cometh when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father. . . . But the hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth." Upon that, He revealed Himself to her as the Messiah.

Jesus would say exactly the same about Rome and its seven hills or four special churches. It simply isn't what man does — the food he eats or does not eat, the place where he prays, the effort he makes to get there. Not one of these can bring a man closer to heaven or an hour nearer. Only the ransom paid by Christ can bring us there, for that pardon is a complete and perfect pardon. Luther was right when he repudiated indulgences. Man's efforts are always futile. What's more, they set Christ aside.

Purgatory a Tragic Doctrine

An older Roman instruction book on my bookshelves calls purgatory the clearest teaching of all. Unbelievable, but that is what it states.

Unbelievable? How so? Isn't God a gracious God? Won't He give man a second chance? Purgatory isn't a question of God's grace at all. God was gracious in that He gave His only-begotten Son who paid the full price. That is ours for the taking. And that's why purgatory is a fraud.

Then too, it's not Scriptural. Purgatory is an idea imported from paganism and flattering to the Old Adam. The passages usually cited in support of this doctrine are taken from Second Maccabees and from the Gospels. However, none of these passages even mention purgatory. As far as First and Second Maccabees are concerned, these books were not even accepted as Scripture until Rome did so in the Council of Trent after the Reformation. They don't even have their history straight.

But what about the quotations from the Gospels. These do not say what Rome would have them say. Speaking about the eternal prison, Christ says in Matthew, "Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Jesus presents a release as an impossibility, not as a possibility. He knows of only two places after death. In Matthew 25 He states: "And these shall go away into everlasting punishment; but the righteous into life eternal." Christ knows nothing about purgatory. Those who rely on it are being defrauded. Their salvation could hang in the balance.

It's a good thing the Holy Year came along. We might have been lulled to sleep and led to believe that Christ and Luther had won Rome over.

H.W.

(To be Continued)

ORDINATIONS AND INSTALLATIONS

Authorized by the District Presidents)

Pastors:

Ordained and Installed:

Stock, Reuben L., as pastor of Valley Lutheran Indian Mission, Phoenix, Arizona, on January 5, 1975, by H. Rosin (Ariz.-Calif.).

Installed

Pastors:

Eilwein, Henry, as pastor of St. John's, Tappen, North Dakota, on January 5, 1975, by R. Pless (Dak.-Mont.).
Falck, Daniel R., installed as pastor of St. John's, Tomah, and St. Jacob's Norwalk, Wisconsin, on January 5, 1975, by H. Winkel (W.Wis.).
Gorske, Ronald C., as instructor at Fox Valley Lutheran High School, Appleton, Wisconsin, on January 6, 1975, by J. Schroeder (N.Wis.).
Hahm, Martin R., as pastor of St. Luke's, Kenosha, Wisconsin, on January 5, 1975, by R. Gosdeck (SEW).
Koening, Philip J., as pastor of Paul the Apostle, Detroit, Michigan, on December 29, 1974, by L. Koening (Mich.).
Molkentin, Karl F., as pastor of Mt. Calvary, Tampa, Florida, on December 29, 1974, by R. Wiechmann (S.At.).

Teacher:

Raschka, Mark, as instructor at Fox Valley Lutheran High School, Appleton, Wisconsin, on January 6, 1975, by J. Schroeder (N.Wis.).

CHANGES OF ADDRESS

(Submitted through District Presidents)

Pastors:

Koening, Philip J.
1707 Springwells Ave.
Detroit, MI 48209
Schewe, John P.
1115 Oshkosh St.
New London, WI 54961
Stock, Reuben L.
917 E. Sheridan
Phoenix, AZ 85006
Phone: (602) 252-9216

Teacher:

Manthe, Raymond C.
11382 Glen Cove Dr.
Garden Grove, CA 92643

Two Texas Congregations Reflect on 1974

"O give thanks unto the Lord; for He is good, because His mercy endureth forever" (Psalm 118:1). In this spirit of grateful joy the dual parish of St. Mark Lutheran Church of Duncanville and Mt. Zion Lutheran Church of Hillsboro, Texas, look back on the festive year of 1974, when both congregations celebrated their 10th anniversaries.

Mt. Zion began its celebration on May 12, when the Rev. Myrl Wagenknecht of Immanuel Ev. Lutheran Church, Fort Worth, led the worshippers in thankful recognition of 10 years of Grace since the first worship service on May 3, 1964. Pastor Wagenknecht had assisted the Rev. Robert Neuman, now of Messiah Lutheran Church, North Hollywood, California, as summer vicar in 1964. Pastor Neuman (or "Brother Bob" as Bible-belt people in Texas affectionately call their "preachers") was then serving Calvary, Dallas, along with St. Mark and Mt. Zion. Later, in 1965, he also conducted services at Redeemer, Edna, some 300 miles south of Dallas. On September 11, 1966, the first WELS chapel in Texas was dedicated to the glory of Zion's Lord in Hillsboro. To combine the joy of remembering both the dedication and the first service, August 11 was selected as 10th Anniversary Sunday.

The Anniversary Vacation Bible School (VBS) during the previous week paved the way. Its closing service opened the day of anniversary praise as the children participated in song and recitation. "Brother Myrl" set the mood. His sermon on Romans 8 was entitled "Emergency" — God's love in Jesus coming to meet the sinner's emergency. In the afternoon, 111 thankful people heard the Rev. Robert Hartman, first full-time pastor and presently serving St. Paul's, Lake Mills, Wisconsin, preach on Matthew 13:16-17. He stressed the blessedness of the past, present, and future for eyes which have seen Jesus Christ. A "Texas-sized" buffet supper fed about 100 "Texas-hungry" appetites. The filmstrip, "WELS in Texas," preceded the evening song service with the Rev. Robert Neuman speaking on Psalm 122:6-9: "How to Promote Peace in the Church." Mt. Zion's youth group had set up an excellent display for the occasion.

St. Mark of Duncanville also began its anniversary celebration with a two-week VBS. Over 100 children were enrolled. The VBS closing service served as a fine beginning for the festivities on July 28, emphasizing the mission spirit of the congregation. Pastor Wagenknecht spoke on I Peter 2:5-6, underscoring the high calling of the members as "Living Stones in

a Spiritual House." Pastor Wagenknecht helped organize St. Mark and conducted its first service on July 26, in the summer of 1964. The anniversary celebration continued at the Lion's Club, the first place of worship, with a ham dinner and program following. Significant in bringing back joy-filled memories was the use of the Texas Mission Board's portable organ and cross used 10 years before. Other displays were arranged by the Youth Fellowship of St. Mark.

On December 15 St. Mark marked the 6th anniversary of the dedication of its church building. The chapel was built in 1968 for a modest sum of \$43,500, under the leadership of Pastor Hartman. An educational wing was added in 1971.

The congregations in Texas — all of them — thank you for your support and prayers! Should you wish to keep informed on the Gospel work being carried on in Texas, write for the "LONE STAR LUTHERAN," 17125 Red Oak Drive, Houston, Texas 77090. Also available through the Synod's Audio-Visual Department is the 10th anniversary filmstrip, "WELS in Texas."

As our Synod celebrates 125 years of Grace, as our country prepares to mark 200 years of independence, as each of us reflects on God's Grace to us personally, may we note the words of the ancient Psalmist: "Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, Amen. Praise ye the Lord!"

M. R. Hahm

Dr. Martin Luther College Announces Second Study-Tour Program in Europe

As a part of the 1975 Summer Session, Dr. Martin Luther College is again offering a course in *European Civilization and Culture* which will give the student an opportunity to learn the travel-way. Many phases of classical, medieval, and modern European civilization will be unfolded in visiting and studying cultural and historical landmarks.

The 7-8 week tour will take you to England, France, Belgium, Holland, Austria, Switzerland, and Germany. This study-tour is open to anyone eligible to enroll in the college or the summer-school program. Prof. T. Hartwig and Prof. A. Koelpin, the tour guides, will present both "on-the-spot" lectures at historical places and preparatory lectures for visiting specific areas. Six semester-hours of credit can be earned.

The estimated cost for transportation, food, lodging, and tuition is \$1,650. The tour is being planned to begin about mid-June and end about mid-August.

All who may be interested — also those who have already expressed interest — should write for additional information and applications to:

DIRECTOR OF SPECIAL SERVICES
Dr. Martin Luther College
Box 417
New Ulm, Minnesota

SOUTHEASTERN WISCONSIN

DISTRICT COUNCILMEN'S WORKSHOP

Date: Saturday, March 2, 1975; 9:45 a.m.
Place: Wisconsin Lutheran High School, Milwaukee, Wisconsin.

Agenda: The Qualifications and Responsibilities of the Church Councilman, based on *The Order for Installation of the Church Council*: J. Gerlach; Stewardship of Time of the Church Council: G. Schroeder; Discussion of Specific Councilman Duties, i.e., President, Secretary, Financial Officers, Trustees, Elders, and Ushers.

District Stewardship Board
M. Otterstatter, Chairman

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

OFFER

Apostles of Christ Ev. Lutheran Church, Wauwatosa, Wisconsin, has available the following: altar, pulpit, lectern, and baptismal font. Available to any WELS mission congregation free of charge, except for transportation. Write or phone: Pastor H. Witte, 11118 W. Wisconsin Ave., Wauwatosa, Wis. 53226; phone (414) 774-6469.

Looking at the Religious World

information and insight

Book Beat

Reviewers and writers for the conservative religious periodical, *Eternity*, named Solzhenitsyn's *The Gulag Archipelago* as last year's "most significant new book" for the magazine's readers. In second place was Menninger's *Whatever Became of Sin?*

Interest in the Bible and Bible study was indicated by the inclusion in the selected book list of: *The New International Version New Testament*, 5; Erdman's *Handbook to the Bible*, 6; Lane's *Commentary on the Gospel of Mark*, 11; Pfeiffer's *Old Testament History*, 14; and Hendrikson's *The Gospel of Matthew*, 16.

At last fall's famed Frankfurt Book Fair, one of the religious books to attract special notice was *Christ Sein* (Being a Christian), the latest writing of Roman theologian Hans Küng. Previous Küng books, such as *Infallible? An Inquiry*, have gained for the author the disapproval of Rome. However, at a Frankfurt press conference Küng expressed the hope that *Christ Sein* would show that he does not deserve to be labeled a "destructive critic of the church, hostile to the Pope, demolisher of dogmas."

China Challenges

Before next year reaches its conclusion, two major efforts to aid the Gospel's spread behind the Bamboo Curtain will have been mounted. In view of all the difficulties that threaten Christianity and its message in Red China, we cannot help but anticipate them eagerly and hopefully.

Plans are already under way for an International Congress of Chinese Evangelicals scheduled to meet in Hong Kong in the summer of 1976. One of the stated purposes of the gathering is to prepare for evangelism in mainland China.

Late this year a new Chinese version of the New Testament is to be published under the auspices of the

Bible Society. The four Gospels are already at the printers. A top priority rating has been given to the publishing of the whole Bible, to be completed by 1978, in a version that achieves the best possible contemporary readability.

Scholars in Hong Kong, Singapore, and Taiwan preparing the version do not wish to make it a competitor or replacement of the highly regarded Union Version, now over 50 years old. However, they are seeking to meet the need for another version that will communicate the Gospel message more effectively and clearly, especially to non-Christian people who are unaccustomed to more formal church language.

Waldensian Wedding

Italian members of the Waldensian Church, numbering about 40,000 of the 45,000 in the whole body, have agreed to unite with the slightly smaller Evangelical Methodist Church of Italy. This is a footnote in modern church history to subject matter that loomed large centuries ago.

The Waldensians recently celebrated the 800th anniversary of their founding. Waldo ranks with Wyclif, Hus, and Savonarola among reformers prior to Luther. He stressed Bible preaching above all else. In the sixteenth century the Waldensians joined the ranks of the Reformed, continuing their opposition to the papacy and Rome.

There are several thousand Waldensians in Latin America. Canada has several congregations and New York City one.

Tennessee Replay

Fifty years ago in the widely publicized Scopes "Monkey Trial" at Dayton, Tennessee, a state law forbidding the teaching of theories of origin in conflict with Genesis and the Bible was upheld. The law remained on the books until just a few years ago.

Now Tennessee is the scene for another legal contest involving the teaching of origins in that state's public schools. However, the passage of 50 years has brought about a reversal of roles in the matter of what is prohibited and what is protected.

Tennessee's 1973 so-called "Genesis Law," specifying that all public-school biology textbooks give equal space to the Biblical and evolutionary accounts of origins, was struck down in a lower court recently. The grounds were that the law in question involved "an establishment of religion" and thus ran counter to the constitutional doctrine of the separation of state and church. No doubt there will be appeals to higher courts.

A half century can bring great changes in the law and in the land. And in the churches. Fifty years ago no parent body of the American Lutheran Church would have stated in its church paper that it "does not have a position on the theory of evolution." But that is exactly what *The Lutheran Standard* said of the American Lutheran Church in its issue of December 17, 1974.

Prayer Proposals

A final edition of *Prayers We Have in Common* has just been published by the International Consultation on English Texts (ICET). Included are up-to-date versions of prayers and liturgical materials regularly used in worship. The "Lord's Prayer" version follows:

Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven.

Give us today our daily bread.

Forgive us our sins as we forgive those who sin against us.

Save us from the time of trial and deliver us from evil.

For the Kingdom, the power, and the glory are yours now and forever. Amen.

Wordings in an earlier version that obviously did not meet with general approval were the First Petition, "holy be your name," and the Sixth Petition, "Do not bring us to the test."

Edward C. Fredrich

Miss Ida A. Sperling
1881 - 1974

After a long life of 93 years, 4 months, and 13 days, of which almost 50 years were spent in the classrooms of our Christian day schools, Ida Sperling entered her eternal rest on December 17, 1974.

She began her earthly pilgrimage in Saginaw, Michigan, where she was born on August 4, 1881, to Teacher John Sperling and his wife, the former Katherina Meyer. Her childhood was spent in Saginaw where her father taught in St. Paul's Lutheran School. When her father accepted a call to teach at St. Paul's,



Appleton, Wisconsin, she became a student for the 1896-1897 school year in the preparatory department of Northwestern College, Watertown, Wisconsin. In 1901 she moved with her family to New Ulm, Minnesota, where her father became an instructor at Dr. Martin Luther College. After the move to New Ulm, Miss Sperling attended the college and completed her preparation to serve as a Christian day-school teacher in 1904.

Upon graduation she was assigned to St. Paul's Lutheran School, St. James, Minnesota, where the late Prof. Carl Schweppe was a pupil of hers. In 1906 she accepted the call to teach in Immanuel Lutheran School, Mankato, Minnesota. Because of her mother's illness, she returned to her home in New Ulm early in 1911. From 1916 until ill health forced her retirement in 1953, she taught at St. Paul's School in New Ulm.

In her retirement she rarely missed a concert or special service at Dr. Martin Luther College. At the time of her death she was the oldest living graduate of the college. As the frailties of old age became more burdensome, she frequently expressed the "desire to depart and to be with Christ which is far better." The Lord answered her prayers a week before Christmas, December 17, 1974. She is survived by one sister, Mrs. Lydia

Lynsley of St. Paul, Minnesota, and one sister-in-law, Mrs. Lydia Sperling of New Ulm, with whom she made her home for many years.

The funeral service was conducted on December 19 at St. Paul's, New Ulm, with the children of the school bringing God's comfort in the words of the Advent hymn: "Once He Came in Blessing." The undersigned directed the thoughts of the congregation to the believer's desire to be present with the Lord. The text was II Corinthians 5:8, "We are confident and willing rather to be absent from the body and to be present with the Lord." Her mortal remains were laid to rest in St. Paul's Cemetery, New Ulm, to await the resurrection unto glory.

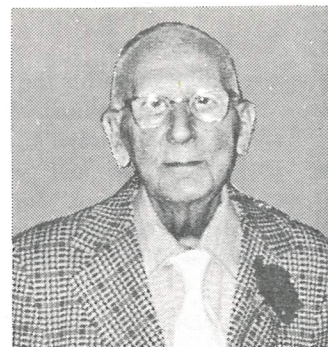
T. Henning

Pastor Edgar R. Gamm
1896 - 1974

As the melodies of the Christmas carols still rang in our ears, the Lord on December 27, 1974, called His servant, Pastor Edgar Gamm, to the mansions above "where the angels singing with all the saints unite." By God's grace he had reached an age of 78 years, 4 months, and 8 days. Friends, members of his former congregation, and fellow pastors gathered with the family on December 30 for the funeral at St. Paul's Ev. Lutheran Church, New Ulm, Minnesota. The words of comfort were based on the angels' Christmas song: "Glory to God in the highest, and on earth peace, good will toward men." Burial was in St. Paul's Cemetery.

Pastor Edgar Gamm was born August 19, 1896, to Mr. and Mrs. Fred Gamm at Watertown, Wisconsin, where he received his early Christian training in St. Mark's Christian Day School. He was confirmed at St. Mark's on April 9, 1911. Three years later, in June, 1914, he graduated from Northwestern College. After completion of his studies at the Seminary in 1917, he was assigned to a multiple parish in North and South Dakota. He was ordained and installed at McIntosh, South Dakota, and from there served congregations at Morristown, Wautauga, South McIntosh, South Dakota, and Paradise

and Swastika, North Dakota. In 1923 he became pastor of Zion Ev. Lutheran Church, Mobridge, South Dakota, and St. Jacobi Ev. Lutheran Church of Glenham.



While serving at Mobridge he took an active part in the establishment of Northwestern Lutheran Academy in 1928. Encouraged by him, the congregation at Mobridge purchased and donated the property and first building for the Academy. Pastor Gamm also was a member of the board of control for the Academy for several years. While at Mobridge, he also served two terms as the president of the Dakota-Montana District from 1934-1938.

In 1938 Pastor Gamm accepted the call to serve the congregations at Marshall and Milroy, Minnesota. He served Christ Ev. Lutheran Church, Marshall, Minnesota, until he retired in 1969. After his retirement he moved to New Ulm where he became a faithful member of St. Paul's and continued to serve his Lord and His Church by translating sermons from English to German for the Lutheran Chapel Hour broadcast by the WELS congregations in the New Ulm area.

On June 9, 1919, he married Sadie Breu who survives him together with four children: Dr. Edgar Gamm, Park Rapids, Minnesota; Lorraine, wife of Prof. M. J. Ingebritson, Dr. Martin Luther College; Margaret, a teacher at St. Paul's, New Ulm; and, Barbara, Mrs. Dennis Frie, Mankato, Minnesota. There are eight grandchildren, one great-grandchild, two sisters and one brother.

T. Henning

NWC Concert Schedule

The Northwestern College Touring Male Chorus and Wind Ensemble will present a concert of sacred music in each of the churches listed below. The chorus is under the direction of Dr. Arnold O. Lehmann, professor of music at Northwestern College, Watertown, Wisconsin.



Left to right: first row: D. Russow, D. Kipfmiller, F. Casmer, E. Lehmann, D. Putz, A. Schultz, B. Marggraf; **second row:** J. Fischer, M. Zarling, J. Huebner, M. Henke, D. Scheuerlein, J. Kehl; **third row:** J. Renz, M. Freier, R. Siirila, M. Henning, D. Rosenow, P. Strackbein, D. Kelm; **fourth row:** R. Edwards, T. Hoffmann, D. Farley, K. Steih, R. Schumacher, R. Scheibe, M. Wagner; **fifth row:** B. Wietzke, R. Voswinkel, P. Ibisch, M. Guthmiller, M. Maloney, B. Weishahn, D. Kehl; **rear row:** M. Haefner, R. Schwab, M. Woldt, S. Ristow, G. Schulz, C. Springer, T. Nass.



Dr. Arnold O. Lehmann

*grace
in
hymns,
anthems,
and
spiritual
songs*

- | | | |
|----------|--|----------------------|
| Feb. 26 | St. Stephen Lutheran Church | Beaver Dam, WI |
| March 5 | Peace Lutheran Church | Hartford, WI |
| March 6 | St. Matthew Lutheran Church | Oconomowoc, WI |
| March 9 | Northwestern College Easter Concert | Watertown, WI |
| March 12 | St. Mark Lutheran Church | Watertown, WI |
| March 14 | Resurrection Lutheran Church | Aurora, IL |
| March 15 | St. Paul Lutheran Church | Moline, IL |
| March 16 | Gethsemane Lutheran Church | Davenport, IA |
| | Martin Luther Lutheran Church | St. Louis County, MO |
| March 17 | Rock of Ages Lutheran Church | Nashville, TN |
| | Concert in Goodlettsville
Community Hall | Nashville, TN |
| March 18 | Redeemer Lutheran Church | Huntsville, AL |
| March 19 | Our Savior Lutheran Church | Birmingham, AL |
| March 20 | Sola Scriptura Lutheran Church | Decatur, GA |
| March 21 | Peace Lutheran Church | Holiday, FL |
| March 22 | Peace Lutheran Church | Bradenton, FL |
| March 23 | Faith Lutheran Church | St. Petersburg, FL |
| | Bay Pines Lutheran Church | Seminole, FL |
| | Our Savior Lutheran Church | Naples, FL |
| | Bethany Lutheran Church | N. Fort Meyers, FL |
| | Concert in Early Childhood
Academy Auditorium | Fort Meyers, FL |
| March 24 | Ocean Drive Lutheran Church | Pompano Beach, FL |
| March 25 | King of Kings Lutheran Church | Maitland, FL |
| March 26 | Our Savior Lutheran Church | Jacksonville, FL |
| March 27 | Hope Lutheran Church | Lexington, SC |
| March 29 | Zion Lutheran Church | Toledo, OH |
| March 30 | St. Andrew Lutheran Church | Toledo, OH |
| | St. Timothy Lutheran Church | Maumee, OH |
| | Arlington Avenue Lutheran Church | Toledo, OH |
| | Beautiful Savior Lutheran Church | Fort Wayne, IN |
| March 31 | Good Shepherd Lutheran Church | West Allis, WI |
| April 1 | Northwestern College Chapel | Watertown, WI |

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.

Alabama	Mobile*
Alaska	Fairbanks*
Arizona	Northwest Tucson* Paradise Valley*
California	Fremont Modesto* Sacramento Sierra Madre Stockton*
Colorado	Arvada/Westminster Greeley*
Florida	Beverly Hills Engelwood*
Illinois	Bloomington/Normal Crystal Lake Springfield* West Chicago
Iowa	Dubuque Shenandoah*
Michigan	Gaylord* Grand Ledge* North Pontiac Romeo Taylor Twp.
Minnesota	Eagan Twp.* Owatonna
Missouri	Columbia N. St. Louis County St. Charles County*
Nebraska	Scottsbluff*
Nevada	Reno*
New Mexico	Sante Fe*
New York	Long Island Syracuse* Western N. Y. State*
Ohio	Mansfield*
Pennsylvania	Altoona* Lehigh Valley*
South Dakota	Mitchell
Texas	Beaumont* Lubbock* Temple
Washington	Spokane Valley* Vancouver
Wisconsin	Ashwabenon* Middleton* Prairie du Chien*
Alberta	Edmonton*
Ontario	Pembroke*

*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
3512 W. North Ave., Milwaukee, Wis. 53208

ARIZONA SUN CITY-YOUNGTOWN-PEORIA

To those moving to or wintering in the Sun City, Youngtown, Peoria, Arizona area: Please be informed that we have a Wisconsin Synod church in Sun City to which you are cordially invited. It is located in Phase I, on the southern side of Sun City. Services are held at 10:00 a.m. from October through April and at 9:00 a.m. from May through September. Bible classes on Wednesday evenings at 7:30. Please contact Pastor V. C. Schultz, Our Savior Ev. Lutheran Church, 9825 103rd Avenue, Sun City, Arizona 85351; phone (602) 977-2872.

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).

EXPLORATORY SERVICES

SANTE FE, NEW MEXICO

Exploratory services in Sante Fe, Mexico, are being held at the Santa Fe Schools Administration Building, 610 Alta Vista. The services are being conducted every Sunday, with Bible class at 6:30 p.m. and worship services at 7:30 p.m. Send information to, or request information from, Pastor Wayne Vogt, 3905 General Bradley NE, Albuquerque, New Mexico 87111. His telephone is (505) 296-7008. A special invitation is extended to all traveling through New Mexico to visit the services either at Albuquerque or Santa Fe.

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

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

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

NOMINATIONS NORTHWESTERN PREPARATORY SCHOOL

The following have been nominated to teach United States History and first-year German and possibly to assist in the wrestling program at Northwestern Preparatory School, Watertown, Wisconsin.

Rev. Robert Bitter	Moline, IL
Rev. Percy Damrow	Mishicot, WI
Rev. Larry Ellenberger	Denver, CO
Rev. Donald Fastenau	Lusaka, Zambia, Africa
Rev. William Gabb	Houston, TX
Mr. Robert Gruetzmacher	Stevensville, MI
Rev. Karl Gurgel	South Windsor, CT
Mr. James Haferman	Green Lake, WI
Mr. James Hennig	St. Paul, MN
Rev. Theodore Horneber	Slinger, WI
Rev. John Ibsich	Maumee, OH
Mr. Kenneth Kolander	Appleton, WI
Rev. Frederic Kosanke	Elkhorn, WI
Prof. Robert Krueger	New Ulm, MN
Rev. William Leerssen	Winner, SD
Rev. Ralph Martens	Guayama, Puerto Rico
Rev. Joh. Meyer	Decatur, GA
Rev. Daniel Pautz	Tempe, AZ
Rev. Larry Pautz	West Bend, WI
Rev. Ronald Roth	Omaha, NE
Rev. Kent Schroeder	Antioch, IL
Mr. Neal Schroeder	Watertown, WI
Mr. Thomas Schwartz	Calmar, IA
Rev. David Seager	Prescott, WI
Rev. Alan Siggelkow	Fort Wayne, IN
Rev. Myrl Wagenknecht	Fort Worth, TX
Rev. Daniel Westendorf	Hopkins, MI
Rev. Allen Zahn	Chapin, IL

Pertinent information concerning the qualifications of these nominees must be in the hands of the secretary no later than March 4, 1975.

W. A. Schumann, Sec.
612 South 5th
Watertown, WI 53094