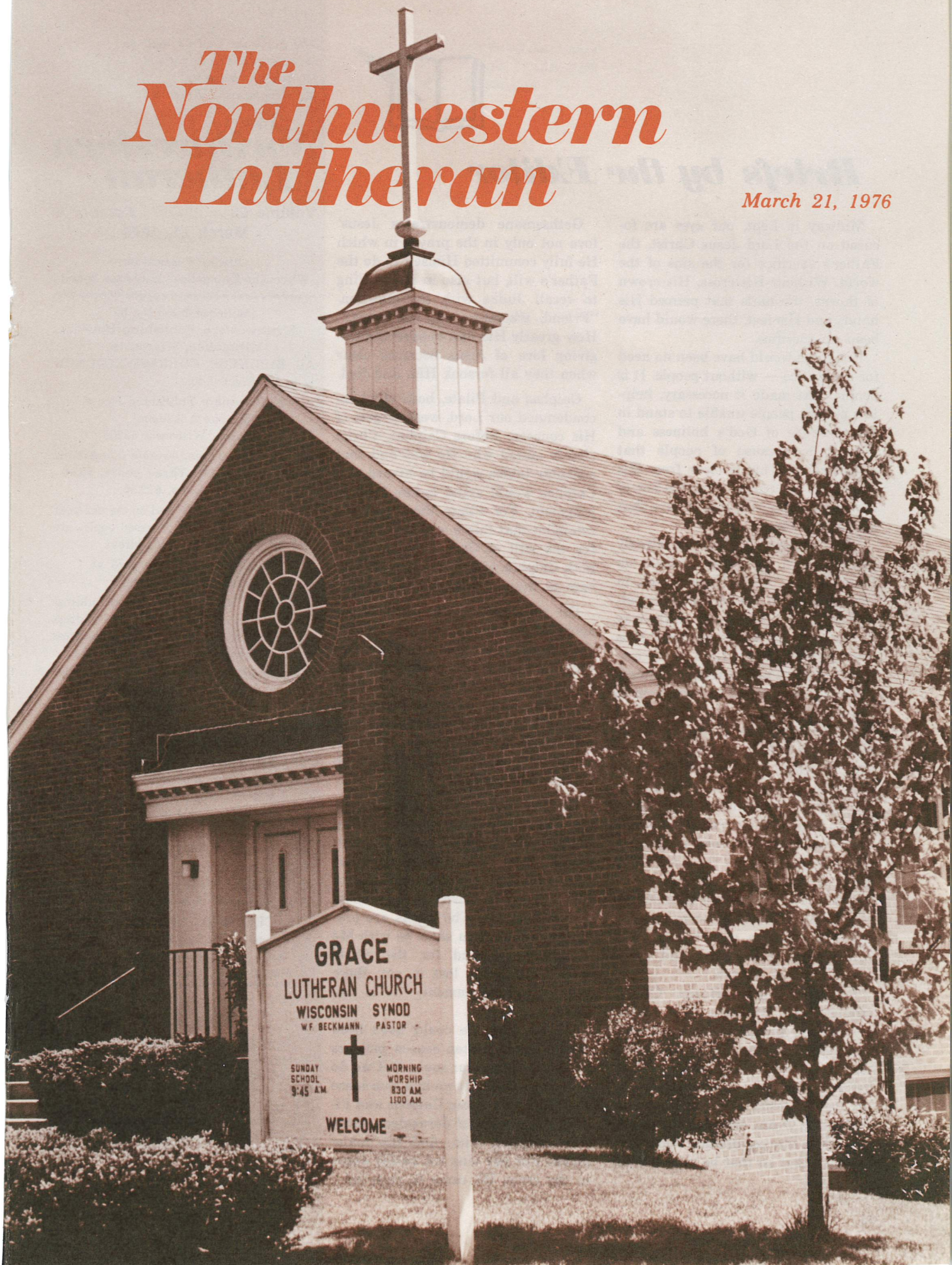


The Northwestern Lutheran

March 21, 1976





Briefs by the Editor

Midway in Lent, our eyes are focused on the Lord Jesus Christ, the Father's sacrifice for the sins of the world. Without His cross, His crown of thorns, the nails that pierced His hands and His feet, there would have been no sacrifice.

But there would have been no need for a sacrifice — without people. It is people that made it necessary, helpless people, people unable to stand in the presence of God's holiness and live. It is because of people that Christ came. This is clear from His statement of purpose: "For the Son of man is come to seek and to save that which was lost."

This purpose of Lent is clearly demonstrated by Jesus' actions on Palm Sunday, in the Upper Room, in Gethsemane, in the high priest's palace, in Pilate's courtroom, on the way to the cross, on the cross itself. It is remarkable how our Lord in the moments of His Passion sought to touch the souls of men and to turn them to Himself as their Savior.

On Palm Sunday He spoke to the entire multitude by means of the very way in which He entered the holy city. His entrance was a deliberate fulfillment of prophecy, a prophecy known by all. Their response was the one sought for: "Blessed is He that comes in the name of the Lord." The effect of that sermon seemed to be lost on Good Friday, yet after Pentecost many of these same people, we can safely assume, were among those who turned to the Lord and today are citizens of heaven.

In the Upper Room Christ strengthened His own. His prayer, His actions, though perhaps not fully understood at that moment, became part of the faith these men confessed before other men. Above all we see the love of Jesus in His dealing with Judas and Peter, exposing the one to shock him into repentance, and warning the other so that he might be on his guard.

Gethsemane demonstrates Jesus' love not only in the prayer in which He fully committed Himself to do the Father's will, but also in His seeking to recall Judas with the question, "Friend, wherefore are you come?" How greatly His own needed the forgiving love of Jesus becomes clear when they all forsook Him and fled.

Caiphas and Pilate, both of whom condemned our Lord, were targets of His concern. Before Caiphas, Christ clearly stated who He was and that someday tables would be turned and Caiphas would stand before Him in judgment. For Pilate there was the reminder that Pilate was helpless but for the will of God. How sad that both Caiphas and Pilate turned deaf ears to these words of seeking love!

On the way to the cross, Jesus spoke to a group of women. Though they were overcome by sympathy, they had made no connection between what was happening and their own sins. Jesus' words to them were clear. We hope they remembered, and that these words became a fire in their souls that brought them to Christ their Savior.

On the cross itself Christ prayed for those who had crucified Him, really praying for all men: "Father, forgive them for they know not what they do." The repentant malefactor was assured by Christ of forgiveness and eternal life. The words are precious: "Today thou shalt be with Me in paradise." And for the whole world, hopelessly lost in sin, there was the announcement: "It is finished."

Do we wish we could have been there? Every Lenten season pictures the scene before our souls. But we do well to confess that we in a true sense are Judas and Peter, Caiphas and Pilate, the women of Jerusalem, those who crucified Him, and the malefactor. For our sins too nailed Jesus to the cross. He came to save us!

*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

Grace Ev. Lutheran Church has the distinction of being the first of the Wisconsin Synod missions in the East, having been organized in 1964. It is located in Falls Church, Virginia, a suburb of Washington, D.C. A self-supporting congregation of almost 300, it is shepherded by the Reverend Walter Beckmann. (See page 90.)

THE NORTHWESTERN LUTHERAN

Editorials

Legal or Moral? God governed ancient Israel in a direct and special manner. Israel's form of government, called a "Theocracy," was different from any on earth today. Our nation does not claim to be a theocracy.

America's form of government is a democracy, intending to be what President Lincoln once described as a "government of the people, by the people, and for the people."

Our nation's laws tend to be a reflection of what the majority of people want, not necessarily what God wants. This accounts for the fact that some things, such as idolatry, immorality, and abortion, may be allowable before the law but not before God.

It is helpful to remember the difference. An American is not necessarily a Christian. What may be "perfectly legal" to the average American may well be immoral for the Christian.

Our nation's laws do not claim to be based upon New Testament principles. Still we American Christians enjoy rare blessings under these laws. We may practice our faith without the undue fear of political reprisal which Christians of the first century suffered.

Surely they would be surprised if we today thought we needed financial aid from the State to profess our teachings, if we expected the "enmity of the world" to furnish us a comfortable environment, or if we tried to use political clout and legislation to force our faith upon others.

John Parcher

A Question Without Significance? The abortion issue is a nettle for presidential candidates.

They wish it weren't growing in this election year, but it is and the public is compelling them to take hold of it. Most have approached it very gingerly. Like President Ford, they have not come out clearly in favor of abortion or against it.

Publicly, at least, their morality is wishy-washy. They deserve the rebuke of the staff editorialist in *The Milwaukee Journal*: "The equivocation, political expediency, and timidity with which he (President Ford, in this case) approached the subject earned him nothing but scorn from those on both sides."

But the *Journal* itself deserves rebuke when it continues: "It is lamentable that, with the enormous problems facing this nation in 1976, the question of abortion has any significance in the presidential campaign. The economy, energy, the cities, transportation — these are the issues on which the presidency should be decided."

The economy, energy, the cities, and transportation are important national issues. In fact, they are so formidable that our country needs more than a President and a

Congress to solve them. One wishes that presidential candidates would realize this and would count more on God to help our country find solutions for them.

But will America assure its greatness even if it succeeds in eliminating Red Dye No. 2, discovering a way to dissolve oil spills, making rickety Amtrak efficient, providing 5,000,000 more jobs, restoring security to our central cities, but lets its morality rot away?

If our rulers believe that selfishness and sexual sin should be covered by abortion, they had better expect to do without God's blessing in their effort to solve the "enormous" problems the *Journal* feels are the vital ones. Deliberate, calloused destruction of God-given life is a cancer on our body politic. A nation that can kill its young without compunctions is a nation whose vital national conscience is being destroyed. It is breaking down barriers that separate human decency, not to speak of Christianity, from barbarism, which tramples basic human rights under foot.

Granted that our nation may not wish to choose its President solely on the basis of his stand on abortion, it must still face the question: Does the abortion issue, does basic life morality have any significance in an election year or in any year?

Carleton Toppe

Love In The Congregation The keynote of the Christian religion is love. The Christian Gospel originated in the love of God: "God so loved the world that He gave His only-begotten Son." The Christian faith is expressed in the Christian's love for others, as indicated so clearly by Jesus when He said, "A new commandment I give unto you, that ye love one another, as I have loved you."

However, if it were not for the emphasis placed on love in some of the sermons and hymns in our churches, an outsider might at times have difficulty in discerning that love is the heart of the Christian religion. The atmosphere around congregations does not always reflect it. Animosity among the members sometimes seethes just beneath the surface. Hostile attitudes polarize around specific events and personalities. Divisions and factions form within the congregation.

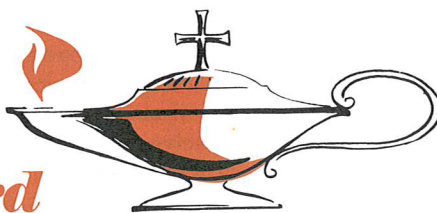
Where this atmosphere prevails, the members with their stony faces, sinister suspicions, and unfriendly attitudes toward one another stand in uninviting contrast to the early Christians, who amazed the outsiders with their love for one another. Besides dividing the congregation, this spirit can quickly quench any interest on the part of visitors and prospects.

It is true, of course, that militaristic expressions abound in Scripture. "Fight!" it exhorts. "Soldiers of Jesus Christ," it calls us. But when it talks about fighting, it is not talking about fighting among ourselves but against the enemies of the faith. "Divide and conquer" is a strategy employed by Satan long before it was ever seized upon by men as a military tactic.

St. Paul admonished: "With all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of

(Continued on page 95).

Studies in God's Word



The Christian and Concern for Souls

Brethren, if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his ways, shall save a soul from death and shall hide a multitude of sins (James 5:19,20).

How concerned our Lord Jesus was for souls! His crib and cross reflected that concern; His ministry mirrored it. The Samaritan woman by the well, the publican Levi behind the receipt of custom, the penitent thief beside His cross, all felt the Savior's concern and benefitted. Betraying Judas and blaspheming Jews, weak-kneed Pilate and weeping daughters of Jerusalem were subjects of that concern, too. Like a shepherd, Jesus looked for lost sheep. Like the woman searching for the lost coin, He scoured Palestine for lost souls. His divine mission was to seek and to save the lost.

James concludes his *Course on Concrete Christianity* by urging us to share the Savior's concern for souls. In a most practical way he writes about "The Christian and Concern for Souls."

Straying from the Truth

As long as the devil still walks about seeking to devour and as long as our sinful nature still works within seeking to deceive, men will err from the truth. It can and does happen that believers wander from the path of God's Word. It can and does happen that they turn from the truths of His Word or fail to apply those truths to their daily lives and as a result place their souls in jeopardy.

Such straying seldom occurs overnight. More often it is a gradual process. The slow malignancy of unnoticed or uncared for sin claims more spiritual lives than sudden attacks. Watch out when church attendance decreases and the truths of God's Word diminish in importance, when prayer life grows cold and concern for one's soul congeals. These are insidious steps on the path which leads away from Him who is the Way and whose Word is the Truth. We look at past confirmation classes and admit it has happened to some who were once with us. We look around us on Sunday and wonder whether it is happening to some whose benches are empty. We look at ourselves and realize it could happen to us. For us, too, the caution light is flashing when James speaks of souls straying from the truth.

Sought by the Brother

What should we do when a brother strays? "Nothing," some would answer. Such an answer, we admit, appeals to our human nature because reaching for the straying and restoring the sinner are not easy. Yet Scripture shoulders us squarely with this brotherly duty.

How shall we deal with them? James tells us to convert the sinner from the error of his way. Paul tells us more in Galatians 6:1. He writes: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." In loving, humble concern we are to exert every effort to turn the erring brother back from sin to God, from error to truth. In such vital work we must pray for the wis-

dom from above. We'll implore the Spirit's guidance as we apply the Law to show sin and the Gospel to show the Savior. Through that Gospel comes the power to convert the sinner from the errors of his way.

James speaks to more than pastors and church boards. Soul gaining and reclaiming is every Christian's responsibility. Being God's instrument in rescuing a soul from hell's death is the greatest work on earth and brings the greatest blessings to our fellow man in eternity.

So, brother, seek the straying, the spiritual dropouts in our midst and the spiritually ignorant in the world. Pray for them and speak to them. Visit them and invite them. Tell them: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." When we hesitate or minimize the importance of this work, remember the words of Jesus: "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). And remember that Jesus would seek that sinner through US!

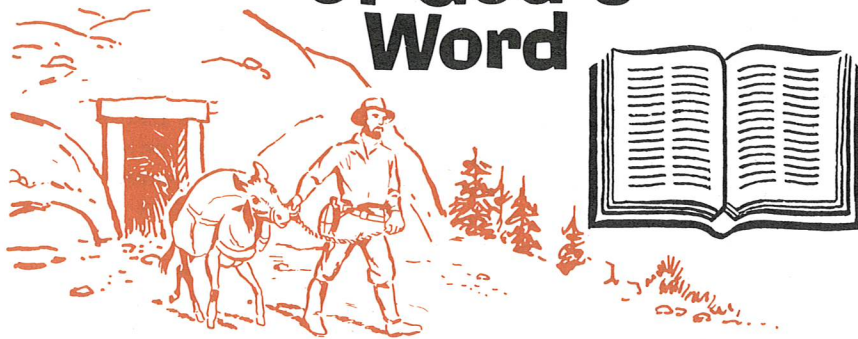
Saved by the Lord

The Christian seeks, but the Lord saves the straying and lost. On the cross His death prepared the perfect payment for all sins. To that cross we must lead men if we would save their souls. Through the Gospel we must point them to the Lamb which went "uncomplaining forth, the guilt of all men bearing." Through the Gospel we must proclaim to them "the miracle of time, God's own sacrifice complete." Through this message the Spirit works faith in men's hearts and hides the multitude of their sins. When covered with Christ's perfect payment, sins are completely canceled and souls completely cleansed. The Psalmist was right: "Blessed is he whose transgression is forgiven, whose sin is covered" (32:1). And what a blessing from God are those who bring us that message when we sin!

Is there any concern more important than bringing the news of salvation to the needy souls of men? No wonder James closes his *Course on Concrete Christianity* by urging us to share this concern!

Richard E. Lauersdorf

Mining the Treasure of God's Word



Remember, please, that as we continue our study of Genesis, we're actually reading the story of Jesus, which begins with God's first promise of a Savior in Genesis 3:15. And to refresh your memory, it might be well to reread the summary presented in the first paragraph of the last lesson (March 7). After that, we covered about 1,750 years of time as we studied Jesus' family tree from Seth, the third son of Adam, to Shem, who was Noah's oldest son. We also saw that all the way God tried to keep the godly believers separated from the wicked unbelievers. This is a permanent principle in both the Old and New Testaments.

Now Please Read Genesis 10

You may be wondering why such dull, dry, uninteresting stuff was ever put in the Bible at all. But it has a useful purpose. It's another "interlude." Like chapter 5, this chapter shows the passage of time, and how the earth's population increased after the Flood, as Noah's three sons and their families multiplied. The total time covered here is at least 200 or 300 years.

Next Read Chapter 11

The first nine verses give us one brief incident in the history of the world, the story of the tower of Babel. And the key verses are 4b, which tells us what the people of the time did not want to happen, and 9b, which tells us that this is what God did want to happen. What principle do you see at work here?

The next thing you should notice is that aside from two verses in I Chronicles 1, where the writer is re-

viewing this part of ancient history, Ham and Japheth and their families are never mentioned again in the Biblical history, because they are of no importance to the main story. This is how a good Bible reader discovers what is important and what isn't.

You should also notice that verses 10-26 are a continuation of chapter 5, which means that this is another "interlude." Perhaps it would be good to read again what was said about chapter 5 in the last lesson (March 7) and apply this to verses 10-26.

And now begin at verse 10 with Shem, Noah's son, and underline every different name, up to and including Abram in verse 26. You'll find that you again have 10 names, and that this is the whole story of this period. This is Jesus' family tree continued for another 350 years, down to about 2,000 B.C. All 10 are important men.

Abram, however, is one of the most important men in the story of Jesus, as is shown by the fact that Moses devotes 13½ chapters to this one man, while his two brothers, Nahor and Haran, drop out of the story.

Verse 29 gives us the name of Abram's wife, and verse 30 tells us about Abram's one great problem. Remember it, because it's quite important.

And Here's A Real Nugget — 12:1-4

First go back to Genesis 3:15 and put a star, or some other special mark, in the margin there; and then do the same thing here at 12:1-4, because like Genesis 3:15, this is a real rich "vein."

Notice carefully where God told Abram to go (last phrase, verse 1 — underline the noun); and what God was going to make of Abram (first phrase, verse 2 — underline both words); and what Abram was going to be (last phrase, verse 2 — underline this word and read verse 3, which adds some more important information).

This section is known as the covenant God made with Abram. If you're not sure what a "covenant" is, look it up in a dictionary. This is the first great covenant in the Old Testament, and you should memorize the three parts: what God was going to give (show) Abram (v. 1), what He was going to make of Abram and his family (v. 2a), and what Abram and his family were going to be (v. 2b).

Then note what God told Abram to do, verse 1a, and what Abram did, verse 4a. Now read Hebrews 11:8, last phrase, to see why what Abram did was so unusual. Abraham was his later name. Now see what Paul calls this kind of obedience in Romans 16:26. What God told Abram in verse 2a also took a lot of this same quality. (Reread what Genesis 11:30 tells us about him, and how old he was at this time, 12:4). Abraham was especially remembered for this quality, which explains the special title Paul gives him in Romans 4:11.

But the most important part of this covenant is the third part, verses 2b-3. First, however, we must dig a little farther to find out what God meant by this. The answer is found in Acts 3:25,26 and Galatians 3:14. We discover that God was referring here to the person spoken of in Genesis 3:15. And finally note for whom this blessing was intended, Genesis 12:4b.

Now if we put all this together, we see that the picture given in Genesis 3:15 has been made much larger and clearer. We see that the Savior will not only be a man (born of a woman), but that He will be born in a certain nation, all descended from Abraham, living in a certain land, and that His work (destroying the devil) will be of benefit to all the nations of the earth. More about this great covenant with Abraham next time!

Julian G. Anderson

"We Ought to Obey God Rather Than Men"

The following article brings our readers up to date concerning the case of Pastor Lars Engquist of Sweden who had been charged by the Swedish government with gross negligence. His first trial in May, 1975, was reported in *The Northwestern Lutheran* of August 24, 1975. The present account is written by Glen L. Thompson, who attended the trial. Mr. Thompson is a Middler at Wisconsin Lutheran Seminary, Mequon, but presently studying under Dr. Seth Erlandsson at Biblicum in Uppsala.

On December 9, 1975, Pastor Lars Engquist entered a courtroom in Luleå, Sweden, to defend his conduct as a pastor in the Swedish National Church. In May, Pastor Engquist had been convicted before a local court on two charges. The one involved Pastor Engquist's refusal to take up special collections on 10 Sundays in 1972. The other charge involved his condemnation of a local newspaper in a sermon preached in 1974. Though Engquist openly admitted to both charges, he pleaded that his conviction be overturned, since in both cases he had merely been following his ordination vow to preach and to act according to God's Word.

To understand the trial, one must clearly see the church-state relationship that exists in Sweden. In Sweden the national church (Lutheran) is actually a branch of the government. At birth a Swedish citizen automatically becomes a member of the Church of Sweden. Since the 1952 law on religious freedom, it has been possible to leave the national church by signing a legal document. However, only a small percentage has done so. More than 95 percent of the people are still formally members. In order to preserve the national church from splintering, doctrine has been totally de-emphasized. The Swedish Church thus has room for everyone, from extreme theological liberals to fundamentalists to agnostics.

Conscientious pastors in the Swedish Church thus face a real dilemma. Parts of the church law

(which is part of the national law) bind pastors to remarry divorced persons no matter what the circumstances, accept women pastors, and cooperate with the ecumenical movements — even if this is against the pastors' own theological convictions. Pastor Engquist was one of those who were "caught between church law and God's Word." Though both church and state have tried to avoid violating the consciences of pastors, Engquist's case makes it plain that these solutions do not work out in practice. His case also demonstrates the total interrelation of church and government in Sweden. The charge dealing with the church collections was brought by Engquist's bishop and diocese. The charge concerning his public condemnation of the newspaper's statement was brought by the paper's local editor. Since both involved the pastor's conduct as a public servant and a state employee, a state prosecutor was appointed to handle both cases. In essence, it was the Swedish government vs. Pastor Lars Engquist.

In pleading his defense, Engquist explained to the court that the appointed collections which he refused to take up were to be used for the recruiting of women ministers, the support of violent guerilla organizations, and the like. Even the prosecutor had to admit that it was a case of whether Pastor Engquist as pastor in the Swedish State Church had the right to follow his conscience, or whether he was forced to obey the church-state laws.

In seeking to defend his action in preaching on the "Eighth Commandment" after being attacked by the local newspaper, Engquist reported that his conservative Bible-believing views had met with open opposition from this particular newspaper for quite some time. A stack of newspaper clippings supported what he termed to be a "systematic persecution" of his person and views from 1970 to the very week of the trial be-

fore the Appeals Court (Hovrätten).

In his concluding statements, Engquist said that he had always been especially careful to follow exactly what the Bible and the Lutheran Confessions teach, as his ordination vow demanded. At the same time, he continued, he has spent countless hours instructing his congregation and his own family in their duty to their country and its laws. "But if a conflict arises, my priority is determined. I must obey God rather than man."

One week after the trial, the verdict was announced. Engquist was judged guilty of not taking up the collections on eight occasions, but innocent of all charges stemming from the sermon in 1974. The original fine was lowered accordingly to 1,650 Swedish crowns plus court costs.

Though Pastor Engquist is glad to be freed from the charges surrounding the sermon and sees it as a condemnation of the false accusations in the *Norrlandska Social Demokrat*, the main problem still remains. Since the court now has ruled that it is not permitted in the national church to obey the Word of God, Engquist has decided to resign from his office and leave the national church. He has since done so.

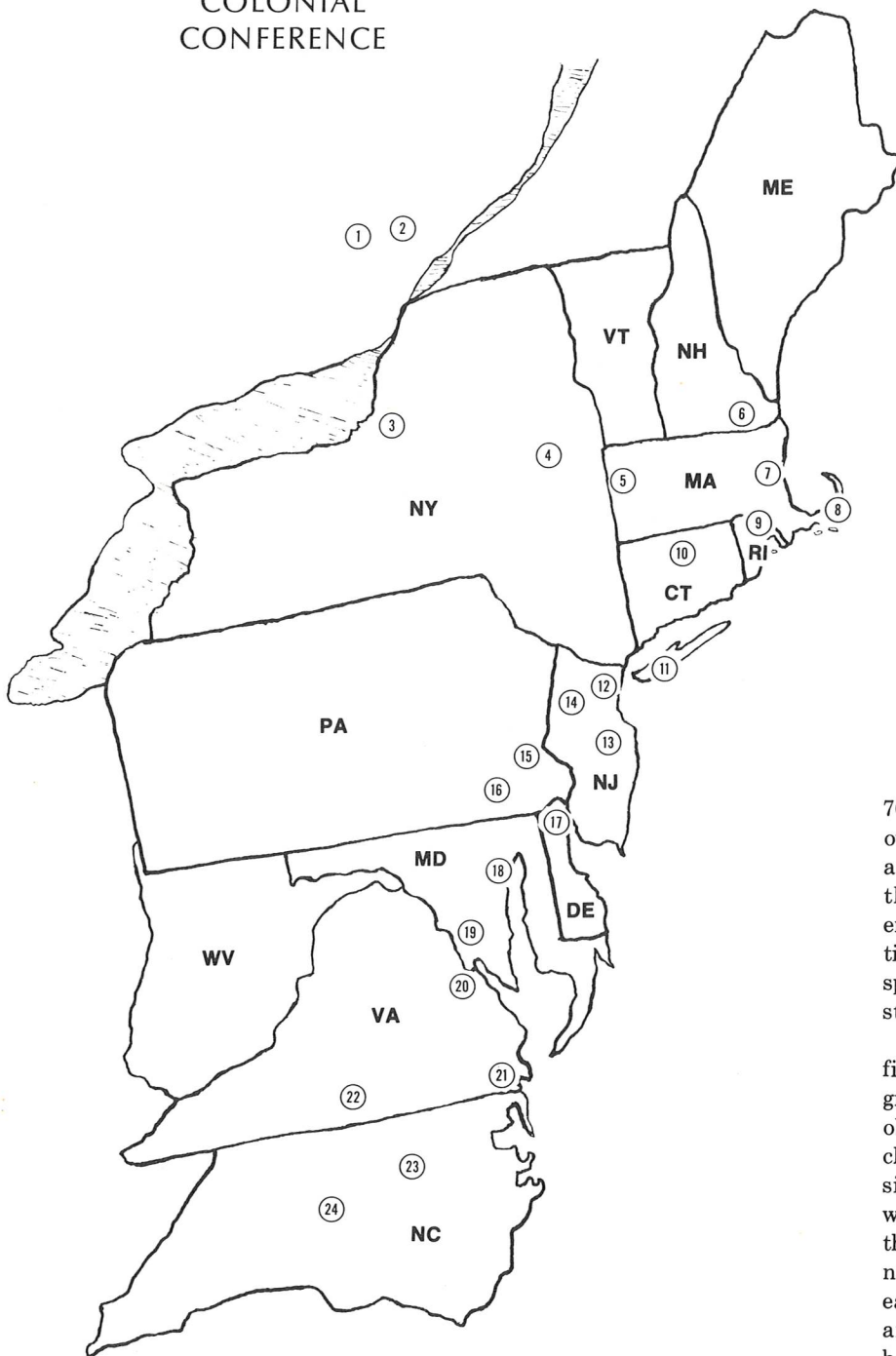
The Luleå trial serves as a sobering reminder that it is not only Communism that threatens religious freedom. Any time the God-given functions of the church are assumed by the state, Christian pastors will face problems in carrying out their duty of preaching God's Word and overseeing the life of the church. Americans should offer a special prayer of thanks to God for preserving this distinction between church and state for the past 200 years in our country. We should also remember in our prayers the countless unnamed Christians around the world who are fighting battles to preserve the true preaching of God's Word.

Pastor Lars Engquist's name will not be noted in history books, nor will his trial in Luleå. But to the small group of people who heard his defense, his confession rang out as loudly and clearly as did that of Luther before the Diet at Worms — "Here I stand. I cannot do otherwise. God help me! Amen."

Lutheranism in the Colonies

III. WELS Returns to the Colonies

A VISIT TO THE
COLONIAL
CONFERENCE



1. Abiding Word, Orleans, Ont.
2. St. Paul, Ottawa, Ont.
3. Mission, Syracuse, NY
4. King of Kings, Schenectady, NY
5. Faith, Pittsfield, MA
6. St. Paul, Nashua, NH
7. Pinewood (ELS), Burlington, MA
8. Trinity (ELS), Brewster, MA
9. Good Shepherd, E. Providence, RI
10. Messiah, South Windsor, CT
11. Grace of God, Long Island, NY
12. Triune God, Ramsey, NJ
13. Our Savior, E. Brunswick, NJ
14. Good Shepherd, Randolph, NJ
15. Mission, Lehigh Valley, PA
16. Peace, King of Prussia, PA
17. St. John, Wilmington, DE
18. Atonement, Baltimore, MD
19. Divine Peace, Largo, MD
20. Grace, Falls Church, VA
21. Resurrection, Virginia Beach, VA
22. Mission, Roanoke, VA
23. Gethsemane, Raleigh, NC
24. Exploratory, Charlotte, NC

Your tour guide is NWC Prof. Gary Bauml, until recently pastor of *Our Savior* in East Brunswick, NJ.

When speaking of the 1960s and 70s it may sound strange to refer to our Eastern States as a wilderness area, but for the WELS in these years the original Colonies suddenly emerged as the new wilderness frontier. It has been history in reverse, a spiritual replay of our country's early struggles.

It all began in Virginia, as did the first Eastern colony. In 1964 a small group of worshipers turned from the obvious comforts of large established churches to try something unheard of since the founding fathers moved west — a Wisconsin Synod mission in the original Colonies. Like the pioneers three and one-half centuries earlier they had to find land, clear it, and build where they had never built before. Maybe it was not as daring as Captain John Smith among the Indians, but those first pioneers of WELS missions in the East had embarked on a venture of faith.

Pastors' telephone numbers are given to enable visitors to ask for directions and time of service.

New missions after that did not follow any particular pattern, but rather grew up where small groups of interested people had settled. In 1965 New Jersey and Pennsylvania joined the ranks of struggling new WELS missions in Colonial America. With a united sense of purpose typical of the Colonies in 1776, these congregations immediately adopted the unofficial name "Colonial Conference" and began to dream of and work for the day when the "colonial" beginnings might mature into an organized front for the Lord. We had come to proclaim the liberty of Christ where the standard of "liberty or death" had once become the rallying cry of the Colonies. We cried, as it were, in a wilderness, since the Gospel no longer gave its clear sound in many of the established churches. We looked ahead with the zeal of Colonial visionaries — "We hope to have 13 colonial churches, to match the original 13 Colonies by 1976!" "We will be a District one day!"

Growth

Then things began to happen quickly. Maryland, Connecticut, Massachusetts soon showed new mission starts. Already existing churches in New Jersey and in Canada allied themselves with us. This was an unanticipated blessing. We were reminded how the Colonies failed in their attempt to annex Canada during the Revolution. Then we began getting second missions in some states as the first ones built churches and became self-supporting. Our Southern outposts grew to include North Carolina. We heeded the call, "To Arms!" We endured the sometimes bleak, wintry days of discouragement that frontier beginnings are bound to bring. We lost a battle here and there, not getting started when and where we thought we should. But we always regrouped and, with the Lord's direction, kept expanding.

By 1970 we became a bona-fide conference. By 1975 we became a Mission District. Even now the need for our version of a "Constitutional Convention" to achieve full District status in our Synod has become apparent.

Come and See

But we would rather show you the results of our return to the Colonies and our proclamation of liberty than to continue to talk about it. That's why we invite you to make our Colonial Conference churches a part of your Bicentennial vacation. In the time it took Paul Revere to gallop from Boston through Lexington and toward Concord, you should be able to reach one of our churches for worship from most of the Bicentennial historic sites.

Think of where your Bicentennial vacation may take you.

Canada

Beginning with points of interest in the northernmost parts of the Colonial Conference, you should take time to visit the country that almost became a state — Canada. Col. Benedict Arnold, before his infamous act of treason, led an expedition north to try to take Canada, but failed. Canada's beautiful capital city, Ottawa, is a good place to start your Bicentennial vacation.

Our churches there are *The Evangelical Lutheran Church of St. Paul* in Ottawa and *Abiding Word Ev. Lutheran Church* in Orleans, a suburb of Ottawa. The Reverend Thomas C. Pfothenauer (phone: 613-736-6038) is pastor of St. Paul's and also serves *Our Shepherd* of Poltimore, Quebec, and a mission in Pembroke, Ontario. The pastor of Abiding Word is Rev. David E. Priebe (phone: 613-824-2298).

Upstate New York and the Hudson

As you come back into the United States in an attempt to relive some of the Revolutionary drama, you will come to Fort Ticonderoga in upstate New York, near the Vermont border. Driving south you will pass through some of the scenic mountains where many little-known battles were fought and the Americans, with important help from the Indians, withstood the British. Do you remember Ethan Allan and his Green Mountain Boys from Vermont?

Our churches in this area include a new mission in Syracuse, New York, and *King of Kings Congregation* in

Schenectady (near Albany). Both are served by Pastor Erich Waldek (phone: 518-399-3046). Across the Hudson in western Massachusetts you may worship with *Faith Congregation* at Pittsfield. The congregation at present is being served by Pastor Karl R. Gurgel of South Windsor, Connecticut (phone: 203-644-1980).

The Boston Area

Your next stop is one of the "musts" for a Bicentennial trip as you come into the Boston, Massachusetts, area and recall the well-known scenes of the Boston Tea Party, Paul Revere and the Minute Men, Bunker Hill, and others. This is where this great country's fight for freedom began. If time allows, you may want to relax awhile out on Cape Cod and swing through Colony Square in Newport, Rhode Island. On the way over to the Homestead of Nathan Hale ("I regret that I have but one life to give for my country") in Hartford, Connecticut, a visit to historic Sturbridge Village, Massachusetts, is sure to keep you in the colonial mood.

WELS and ELS visitors have many opportunities to worship with fellow Christians in the Boston area. One of our newest missions is located in Nashua, New Hampshire. Its name is *St. Paul Lutheran Church* and its pastor is Rev. David W. Clark (phone: 603-889-3027). There are two ELS churches in Massachusetts. The one is *Pinewood Lutheran* which has just relocated from Cambridge to Burlington, and the other is *Trinity* at Brewster (Cape Cod). Pinewood's pastor is the Reverend Paul G. Madson (phone: 617-646-7584). Pastor Howard F. Aufderheide (phone: 617-432-6251) serves Trinity. Connecticut and Rhode Island each have one WELS church. In Rhode Island it is *Good Shepherd* at East Providence, Rev. David Scherbarth (phone 401-434-4078), and in Connecticut it is *Messiah* at South Windsor (Hartford area), Rev. Karl R. Gurgel (phone: 203-644-1980).

New York City, New Jersey, Pennsylvania

The U.S. Military Academy at West Point (New York) might be



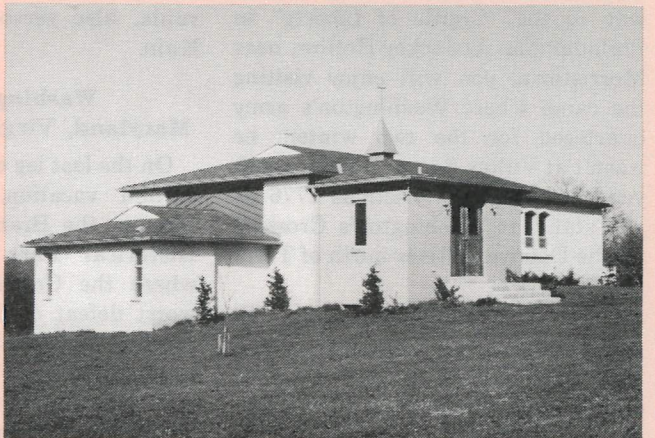
Pinewood (ELS), Burlington, MA



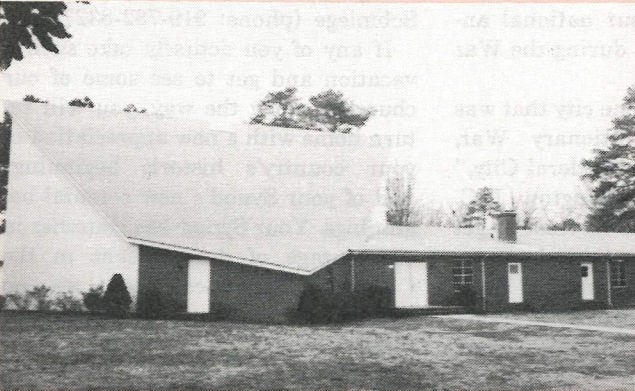
Our Savior, East Brunswick, NJ



Divine Peace, Largo, MD



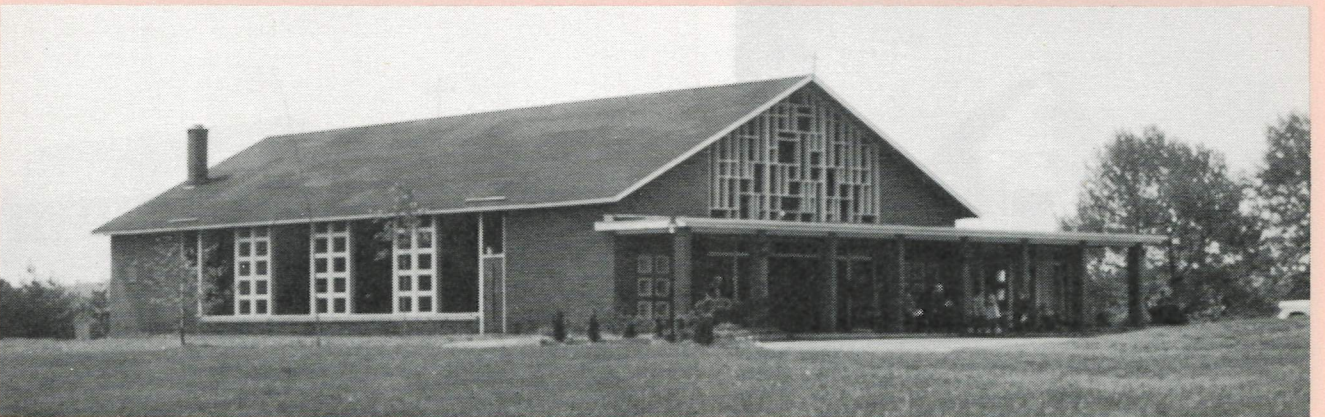
Peace, King of Prussia, PA



Resurrection, Virginia Beach, VA



Atonement, Baltimore, MD



Good Shepherd, East Providence, RI

your next destination. It began as an important fort guarding the Hudson River against the British during the Revolution. After that you should plan a full day or more in New York City to see all the sites there. At least, in the Bicentennial spirit, make sure to see The Statue of Liberty. You might also visit St. Matthew's Lutheran Church of the LC-MS while in New York. Founded in 1649, it holds the distinction of being the oldest Lutheran congregation in America still in existence.

Then linger awhile at the many historical sites in New Jersey on your way to the "Cradle of Liberty" in Philadelphia. At Jockey Hollow, near Morristown, you will enjoy visiting the camp where Washington's army quartered for the two winters he wasn't at Valley Forge. Farther south you can imagine Christmas 1776 as you stand at Washington's Crossing on the Delaware River north of Trenton.

Once in Philadelphia, you will again relive several well-known moments of Revolutionary history, among them the meeting of the Continental Congress, the signing of the Declaration of Independence, the ringing of the Liberty Bell. Outside the city enjoy a relaxing tour of Valley Forge with its Fort Muhlenburg, named after Gen. Peter Muhlenberg. In Philadelphia proper you might also visit the American Swedish Historical Museum, where Campanius' translation of Luther's Small Catechism into the language of the Delaware Indians is on display.

The six WELS congregations in this area will provide you with ample

opportunity for worship. They are: *Grace of God*, Long Island, New York, served by Pastor Paul E. Schweppe (phone: 516-665-6659); *Triune God*, Ramsey, New Jersey, Pastor David F. Pagel (phone: 201-825-3816); *Our Savior's*, East Brunswick, New Jersey, also being served at present by Pastor David F. Pagel; *Good Shepherd*, Randolph, New Jersey, Pastor Otto T. Zeeb (phone: 201-366-4267); *Peace*, King of Prussia, Pennsylvania, Pastor Richard W. MacKain (phone 215-265-9262), and an exploratory mission at Lehigh Valley (near Allentown), Pennsylvania, also served by Pastor MacKain.

Washington, D.C.

Maryland, Virginia, N. Carolina

On the last leg of this dream Bicentennial vacation, you might pass through the Brandywine Battlefield Historical Park in Pennsylvania where the Colonists suffered their worst defeat of the war. When you reach Baltimore, Maryland, take the time to see our "star spangled banner" still waving over Fort McHenry which was first built in 1774 to protect Baltimore harbor from the British navy, although our national anthem was born there during the War of 1812.

Then head for the one city that was born in the Revolutionary War, George Washington's "Federal City," better known as Washington, D.C. Take a couple of days at least to get to know our nation's capital.

As you move south, another Colonial village will attract your attention, Williamsburg, Virginia. From

there you may go to Yorktown where Cornwallis surrendered in 1781 to end the war. With a last leisurely swing south into North Carolina, you will say good-bye to the Colonial Bicentennial historic vacation with stops at Tryon Palace in New Bern and Constitution House in Halifax. North Carolina, by the way, was the first state to instruct its delegates to vote for independence.

WELS churches in this area are: *St. John*, Wilmington-Newark, Delaware, Rev. Robert O. Balza (phone: 302-834-5495); *Atonement*, Baltimore, Maryland, Rev. Carl E. Pagel (phone: 301-668-3410); and *Divine Peace*, Largo, Maryland, Rev. John R. Mittelstaedt (phone: 301-350-4520). Virginia has three WELS congregations. They are: *Grace* (the church nearest Washington, D.C.) in Falls Church, Rev. Walter F. Beckmann (phone: 703-573-1327); *Resurrection*, Virginia Beach, Rev. Ronald E. Hahm (phone: 804-424-3547); and an exploratory mission at Roanoke, also served by Pastor Hahm. In North Carolina there are *Gethsemane* at Raleigh and an exploratory mission at Charlotte. Both are being served by Pastor Paul A. Schmiede (phone: 919-782-8327).

If any of you actually take such a vacation and get to see some of our churches along the way, you will return home with a new appreciation of your country's historic beginnings and of your Synod's new colonial beginnings. Your Synod has churches in every stage of development in the Colonial Conference. Soon, we too will be "colonial" only in the historic sense.



Good Shepherd, Randolph, NJ



Messiah, South Windsor, CT

Midyear Graduation at DMLC

In a special convocation at 7:00 P.M. Wednesday, January 21, 1976, ten DMLC students were granted Bachelor of Science in Education degrees. The graduates were attired in the usual cap and gown.

The liturgical portion of the service was conducted by Prof. L. Huebner, Dean of Students. President C. Frey delivered the commencement sermon on Mark 10:13-16. DMLC academic dean, Prof. Arthur Schulz, conferred the degrees. During the service the College Chorale sang an original composition by Prof. James Engel, director of the Chorale. Two oboes and bassoon plus organ accompanied the number entitled, "We Walk With Angels All the Way."

Immediately after the recessional, a receiving line formed in the halls of the Academic Center and a reception followed in the LMU Cafeteria.

Graduates and their assignments are as follows:

Mr. Orville Breitreutz, Redwood Falls, Minnesota; granted permission for advanced study.

Miss Diane Diamond, Livonia, Michigan, assigned to grades 1-4, Our Savior Lutheran School, Jacksonville, Florida.

Mr. James Grasby, La Crosse, Wisconsin, assigned to grades 7-8, Bethany Lutheran School, Kenosha, Wisconsin.

Miss Sharon Hamula, Colorado Springs, Colorado, assigned to grade 5, Ocean Drive Lutheran School, Pompano Beach, Florida.

Miss Joanne Hougan, Stoughton, Wisconsin, assigned to grades 1-8, Faith Lutheran School, Petoskey, Michigan. Faith Lutheran is a member of the ELS.

Mr. Randall McBain, Antioch, Illinois, assigned to grades 3-4, St. Paul Lutheran School, Columbus, Ohio, for the remainder of the school year.

Miss Wendy Nork, Prescott, Wisconsin, assigned to grade 4, Trinity

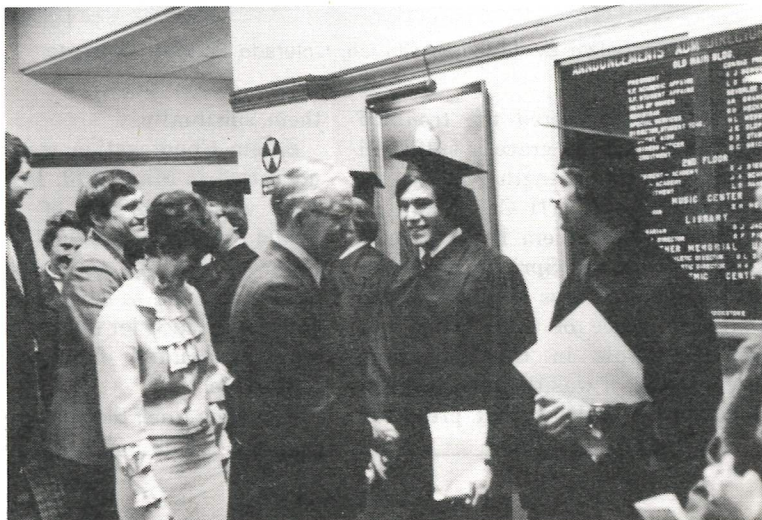
Lutheran School, Crete, Illinois.

Mr. Terry Paul, Fox Lake, Wisconsin, assigned to grades 5-6, Redemption Lutheran School, Milwaukee, Wisconsin, for the remainder of the school year.

Mr. Kenneth Taylor, Lake Mills, Wisconsin, assigned to grade 7, St. John Lutheran School, S. 68th, Milwaukee, Wisconsin.

Miss Catherine Ulrich, Russell, Kansas, assigned to kindergarten to grade 2, Salem Lutheran School, Loretto, Minnesota.

Mr. Ned H. Goede of Milwaukee, Wisconsin, received a Bachelor of Science in Education degree *in absentia*. Mr. Edward E. Schutters of Chicago, Illinois, was certified as a secondary teacher.



Prof. G. Heckmann congratulating Graduate Kenneth Taylor

Growing Pains at KMLHS

When Kettle Moraine Lutheran High School, Jackson, Wisconsin, opened its doors in 1974, it began with an enrollment of 35. Presently the enrollment stands at 90, in three classes. When the Senior class is added in the fall of '76, the enrollment is projected to reach 150 students. This remarkable growth has compelled the federation, consisting of nine congregations, to authorize the General Board to form a Building Fund Drive Committee to gather moneys for the building of permanent facilities. The

school presently is housed in rented quarters.

The Building Fund Drive Committee has set a goal of \$800,000 in cash and commitments over the next three years. Headed by Mr. A. G. Laubenstein of St. John's Lutheran Church, Newburg, Wisconsin, the committee will contact 21 WELS and ELS congregations in the three-county area in the vicinity of Jackson, 25 miles northwest of Milwaukee. The federation already owns a 49-acre site in the Town of Jackson. A master plan

is being developed by the architectural firm of Bray and Associates of Sheboygan.

Kettle Moraine Lutheran High School was founded with the objective of offering a Christ-centered, secondary education to WELS and ELS young people in the Jackson area. It enables students to take the first steps in preparing for God-pleasing lay occupations or for full-time work in the kingdom of God. Kettle Moraine has a faculty of seven teachers, headed by Principal James Fenske. Two calls for teachers are presently being considered by the recipients.

God has really been putting the pressure on! Thank Him with us!

W. H. Voigt
Publicity Chairman

Two Important Months



Salem Ev. Lutheran Church, Colorado Springs, Colorado

The Lord answered the troubled Apostle Paul, "My grace is sufficient for thee; for My strength is made perfect in weakness" (II Cor. 12:9).

The story of Salem Ev. Lutheran Church, Colorado Springs, also illustrates the weakness of men and the abundant grace of God. When our Synod's people in this city were sorely tested, it was the knowledge of God's love in Christ that preserved

them spiritually.

Salem Congregation was formally organized in May, 1973. Its membership was made up of Wisconsin Synod families who had moved to Colorado Springs and of such who were compelled to leave another congregation which for doctrinal reasons was suspended from Synodical fellowship.

For some time, the young congrega-

tion worshiped Sunday evenings in a rented church. Later, a public school gymnasium had to serve as a place of worship. Services at first were conducted by the members of the Colorado Mission District Board. Then, in February, 1973, Pastor Eugene Ahlswede was called as resident missionary.

In its search for property the young congregation faced a serious problem. A moratorium on natural gas permits was declared by the city, so that land had to be sought outside the city limits. Then it developed that the land decided upon had no usable water supply. It was in this hour of our weakness that the guidance of the Lord became evident. A member of the congregation alerted us to a large bilevel home with four bedrooms that was 90 per cent complete. When the Colorado District Mission Board approved the purchase, members and friends of the congregation immediately went about finishing the parsonage.

About the same time, a phone call from a real estate agent who had been contacted two years before offered to show the congregation a modern church building with a seating capacity of 180. The site turned out to have a paved parking lot, room for expansion, and was located in a

Rededication at Zilwaukee



St. John's, Zilwaukee, Michigan

In a special service of praise, St. John's Congregation of Zilwaukee, Michigan, rededicated its newly remodeled and newly furnished house of worship on Sunday morning, November 23, 1975. The undersigned addressed the assembled worshippers in two services. The Junior and Senior Choirs of the church participated in praising God for the 110 years of grace with which the Lord has blessed this congregation.

The present church structure was built in 1881 and previously remodeled in 1947. The parish hall, a multipurpose building, was erected in 1962. A new parsonage was built in 1971.

This past summer the bell tower of the church was renovated and the bells electrified. The tower roof and the church roof were redone and the exterior of the church freshly painted. The interior of the church was reno-

pleasant neighborhood only a few blocks off Interstate 25. The building came equipped with altar, padded pews, lighted cross, Sunday-school rooms, piano, fully furnished kitchen, and lighted sign. Funds for its purchase were supplied by the Synod's Church Extension Fund. Gifts from members and others in our fellowship supplied an organ, Communion ware, service books, pulpit, lectern, and hymnals.

Thus, in a period of two months, Salem went from having no usable property and from not knowing where to turn, to a congregation having all necessary facilities. Having tested our faith, the Lord opened the windows of heaven and allowed gifts and blessings to rain down in profusion.

The dedication of the church and parsonage was held on September 7, 1975. Guest preacher was Pastor Walter Westphal, Longmont, Colorado. Members of sister congregations in Colorado joined Salem in its hymns of thanksgiving.

We pray that all who read this notice will join us in thanking God for preserving us in our spiritual and physical trials and in praising Him for the bounty He has bestowed upon us. God has indeed been gracious!

Eugene F. Ahlswede

vated and completely redecorated. Since the congregation wanted to preserve the traditional beauty of the church, the walls were sandblasted and repainted and the woodwork was antiqued. The altar statue of Christ was beautifully repainted by a member of the congregation to blend in with the overall color scheme. New carpeting, padded pews, pulpit, lectern, and baptismal font were also part of the project. The pews and church furniture are of red oak stained in a medium oak tone matching the woodwork. The walls are painted white. The fact that the members donated their skills and labor helped keep the cost down to \$30,000.

St. John's Congregation at the end of 110 years of God's grace numbers 240 communicants. To God alone be all glory!

Pastor James E. Hanson

† Former Editor Dies †



Rev. W. J. Schaefer

From the fall of 1936, the pages of *The Northwestern Lutheran* often bore the signature "W.J.S.," initials that were to become very familiar to its readers. The year 1936 was the year in which Pastor William J. Schaefer was appointed to the editorial board of the Synod's official publication. With the issue of May 21, 1939, he became its managing editor and continued in that post until February 3, 1957. During all these years he was also a working member of various Synodical and District committees and served as pastor of Atonement Congregation in Milwaukee, Wisconsin. His was a busy life.

The words of commendation printed after his death for the edification of the members of Atonement Congregation can rightly be echoed by the members of our Synod: "Our W.J.S. was one of the 'wealthiest' men whom we ever met and worked with. He was rich in personal faith in his beloved Savior. He was fabulously wealthy in Biblical knowledge which he dispensed liberally from his pulpit, in the classroom, and in private conversations. He shared the treasures of grace given to him with all with whom he came into contact. He made others rich in Christ. With a force, vigor, and clarity seldom seen in today's world, this servant of God pointed the way to the treasures in heaven earned for us by God's own Son, our Redeemer."

William John Schaefer was born on January 30, 1891, in Manitowoc, Wisconsin, the son of Mr. and Mrs. John W. Schaefer. He began his pursuit of the Holy Ministry at North-

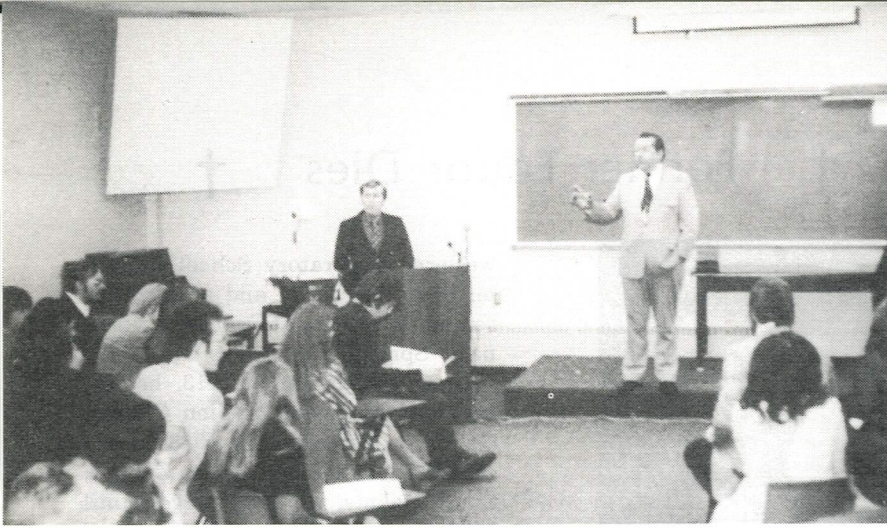
western Preparatory School in Wauertown, Wisconsin, and received his seminary training at Concordia Seminary, Springfield, Illinois.

Upon graduation in 1913, he was ordained as pastor of Zion Church, Garrison, Nebraska. In 1919 he accepted a call to Zion Church, Colome, South Dakota, where he served until 1929. In that year he accepted a call to organize a mission on the northwest side of Milwaukee. This resulted in the establishment of Atonement Congregation, organized on January 12, 1930, with 40 baptized members. Today it numbers in excess of 1,700 baptized persons. Pastor Schaefer served Atonement as its pastor for 40 years, and then continued to serve as its Visitation Pastor from 1970 to 1973. His service in the Holy Ministry spanned 60 years.

Pastor Schaefer entered into life eternal on Sunday, January 25, 1976, five days before his 85th birthday. He is survived by his wife, the former Pency Palmer, whom he married in 1913. Also surviving are one daughter, Mrs. Raymond (Miriam) Wiechmann; two sons, John W. and the Rev. James P. Schaefer, the Synod's Stewardship Counselor; ten grandchildren and six great-grandchildren.

Atonement Congregation honored its pastor-emeritus in a service on Wednesday, January 28. Pastor Kurt J. Eggert delivered the Word of comfort and praise on Romans 8:31-34, a text chosen by Pastor Schaefer himself. Pastor Kurt F. Koeplin officiated as liturgist and conducted the committal service on Graceland Cemetery. Since Pastor Schaefer had served on the Intersynodical Committee of Hymnology and Liturgics which edited *The Lutheran Hymnal*, the hymns sung in the service were two of three translated by W.J.S., "Wondrous King All-Glorious" and "Lord Jesus, Thou the Church's Head."

"Lord, help us all to realize that we best remember those who have spoken Your Word to us by being faithful to their teaching of Your blessed Gospel. For Your name and glory's sake, hear us. Amen."



Stadler and Koeplin addressing LC Seminar

"Because We Have Good News"

The words "Because We Have Good News" served two purposes at the Lutheran Collegians Evangelism Seminar on December 27-30, 1975. First, they served as the theme, and, secondly, as a statement of the Collegians' purpose to gather, to worship, to study, and to enjoy fellowship. The seminar was held at the Wisconsin Lutheran Seminary, Mequon, Wisconsin.

This was the seventh annual Evangelism Seminar organized and planned by the Lutheran Collegians'

Mission Committee. The committee is grateful to the many people who aid in planning the seminar each year, especially to the coordinators who are most valuable resource people. This year's coordinator was Pastor Kurt Koeplin. On December 27 he joined Prof. Joel Gerlach in welcoming the 67 young people who participated in the seminar. Then followed two and one-half days of studying God's Word, giving special thought to evangelism, listening to lectures, discussing topics, canvass-

witnessing for two area churches, and participating in fellowship activities.

Lecturers and discussion leaders included Prof. Joel Gerlach, Pastor Kurt Koeplin, Pastor Ronald Heins, Rev. James Schaefer, Rev. H. Flegel, Mr. Arthur Schaefer, Mr. James Woodfin, Pastor Richard Stadler, and Seminary students Jim Witt, Robert Jensen, Mark Porinski, Ken Janke, and Neil Randall. Hosting the canvass-witnessing were Pastor H. Kaiser and Redeemer Lutheran Congregation of Cedarburg, and Pastor L. Pautz and Good Shepherd Lutheran Congregation of West Bend.

Fellowship activity included visits to La Sata Home and to the Wisconsin Lutheran Child and Family Service. We talked with residents and sang for them, and enjoyed it as much as they did.

The closing service was highlighted by a dialogue sermon presented by Pastors Kurt Koeplin and Richard Stadler.

We pray that God may continue to bless us with similar worthwhile seminars in the future.

Carol Huffman
L. C. Missions Committee

Pastor Richard A. Gensmer 1912-1976

On Tuesday, January 27, 1976, Pastor Richard Gensmer preached words of Christian hope at a funeral. The following Wednesday morning he wrote a monthly letter to his congregation and went home to prepare for assisting at another funeral. As he ate lunch, the Lord suddenly called him from his earthly labors. Family members who mourn his death are his wife Gertrude, nee Hippauf, whom he married April 20, 1941, and a son, Richard J. Gensmer.

Comforting them and the assembled congregation at a funeral service on Saturday, January 31, Pastor W. J. Zarling stated: "You Wouldn't Change Things Even If You Could." Basing his message on Lamentations 3:31-33, he directed attention to God's providence, compassion, and love.

Richard A. Gensmer was born April 5, 1912, baptized and confirmed

at Lewiston, Minnesota. After attending the preparatory school of Dr. Martin Luther College at New Ulm, Minnesota, for four years, he enrolled



Richard A. Gensmer

at Northwestern College to continue his ministerial training. In 1936 he graduated from Wisconsin Lutheran Seminary, Mequon, Wisconsin, and was assigned as a tutor in classical

languages and history at Northwestern College for three years.

Pastor Gensmer then received a call to organize what later became Immanuel Lutheran Church at Findlay, Ohio. Ordained in 1939, he served this new field until 1942, when he accepted a call to Salem Lutheran Church, Coloma, Michigan. In 1954 he became a partner in the dual pastorate of St. Paul's Lutheran Church, Saginaw, Michigan, a position which he held until the day of his death.

In 1957 Pastor Gensmer suffered a near-fatal heart attack and has had three like occurrences since that time. For these 19 years he gladly and faithfully continued to carry a full load of pastoral work, knowing those words of the Lord to an earlier pastor, "My grace is sufficient for thee, for My strength is made perfect in weakness" (II Cor. 12:9). As an heir of that grace, he has now also inherited the joy of eternal bliss with his Savior.

Duane K. Tomhave

NEW WELS CHURCHES EXPLORATORY

ROANOKE, VIRGINIA

Exploratory services are now being held in Roanoke, Virginia, at the Salem-Roanoke Valley Civic Center. Any further information, as well as the exact time of the services, may be obtained by contacting Mr. Victor Leitzke (703) 774-5653, or Pastor Ronald Hahm. Names and information about WELS and other interested people in the Roanoke—Lynchburg area and in the entire southwest portion of Virginia and southern West Virginia should be sent to: Pastor Ronald Hahm, 3229 Sandra Lane, Virginia Beach, Virginia 23462; phone (804) 424-3547.

FREMONT, NEBRASKA

Exploratory services are being conducted in Moser Memorial Chapel at 2170 N. Somers Street, on Sundays at 11:00 a.m. Please send names and addresses to Pastor Douglas Hartley, 8707 S. 36th Street, Omaha, Nebraska 68147, or to Mr. Leo Thietje, 1535 W. Linden Avenue, Fremont, Nebraska 68025.

ASHLAND, MANSFIELD, WOOSTER OHIO

Exploratory services are being conducted in Montgomery Elementary School in Ashland, Ohio, just off I-71 at Hyway 250, Sundays at 4:00. Please send names of prospects to Pastor Kurt Grunewald, 328 Kathron Ave, Cuyahoga Falls, Ohio, 44221.

CHARLESTON, SOUTH CAROLINA

Exploratory services are being conducted in Charleston, South Carolina, at the Sheraton Inn, Rivers and Aviation Avenues. The weekly services begin at 7 p.m. Names of prospects and requests for information may be sent to Pastor John Guse, 429 Shag Bark Trail, Lexington, S.C., 29072, phone (803)-356-0471.

TIME AND PLACE

LAKEVILLE, MINNESOTA

Bethlehem Lutheran Church of Lakeville, Minnesota, is holding worship services at The Lakeville School Administration Building, 8670 West 210th St. The worship service is at 8:30 a.m. and Sunday school at 9:45 a.m. For more information please contact the Rev. David E. Koeplin, 1744 Meadowlark Road, Eagan, Minnesota; phone: (612) 452-4126.

PITTSBURGH, PENNSYLVANIA (BETHEL PARK)

Change of Worship Location

Divine Charity Ev. Lutheran Church is now conducting its worship services at the Woman's Club of Upper St. Clair, 2541 Edgewood Drive, Upper St. Clair, Pennsylvania. Services begin at 9:30 a.m. followed by Sunday school and Bible class at 10:30 a.m. These facilities will be used until the time when a chapel can be erected on the congregation's permanent site in Bethel Park. Divine Charity serves the southern half of the greater Pittsburgh area. For information, or if you have the names of WELS members or prospects in the area, please contact Pastor Duane Erstad, 700 McMurray Road, Bethel Park, Pennsylvania 15102; phone (412) 835-6212.

GREELEY, COLORADO Change in Worship Location

Shepherd of the Hills Ev. Lutheran Church, a WELS mission congregation, is now holding its worship services in the Governor's Room of the Farm Fare Cafeteria, located at 1024 9th Avenue in Greeley. Sunday school and Bible study begin at 9:00 a.m., followed by Sunday service at 10:15 a.m. We invite you to come and worship with us. For information, or if you have names of WELS members or prospects in our area, contact Pastor Larry Lemke, 2202 10th St. Rd., Greeley, Colorado, 80631; phone (303) 352-7320.

NORTH KANSAS CITY, MISSOURI Change of Location

Rock of Ages Lutheran Church is now meeting in the community room of the Metropolitan Savings and Loan, 7101 N. Oak St. The time of worship is 7:00 p.m. with Sunday school at 6:00 p.m. The pastor is the Rev. Paul S. Soukup, phone (913) 888-6293.

EAGAN, MINNESOTA

Beautiful Savior Lutheran Church of Eagan, Minnesota, is holding worship services at the John Metcalf Junior High School, County Highways 13 and 30. The worship service is at 10 a.m. and Sunday school and Bible class at 11 a.m. For more information please contact the Rev. David E. Koeplin, 1744 Meadowlark Road, Eagan, Minnesota, 55122; phone: (612) 452-4126.

MIDLAND, MICHIGAN Change in Location

Good Shepherd Evangelical Lutheran Church, the WELS mission congregation in Midland, Michigan, is now holding its worship services in its own church located on the corner of Washington Street and Wheeler Road in Midland. Worship service is at 9:00 a.m. Sunday school and Bible class follow at 10:15 a.m. For more information, or if you have names of WELS members or prospective members in the area of Midland County, please call or write Pastor John C. Seifert, 4301 James Drive, Midland, Michigan 48640; phone: (517) 835-4127.

INSTALLATION

(Authorized by the District Presidents)

Pastor:

Warnke, Richard E., as pastor of Trinity, Kiel, Wisconsin, on January 25, 1976, by H. Warnke (N.Wis.).

Teachers:

Grasby, James, as teacher at Bethany Lutheran, Kenosha, Wisconsin, on February 1, 1976, by G. Enderle (SEW).

McBain, Randall D., as teacher at St. Paul's, Columbus, Ohio, on February 1, 1976, by W. K. Roehl (Mich.).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Warnke, Richard E.

316 Fremont St.
Kiel, WI 53042

Wendland, Mark T.

P.O. Box 1424
Ndola, Zambia

Teachers:

Grasby, James

7415 22nd Ave.,
Kenosha, WI 53140

McBain, Randall D.

295 Thurman Ave., Apt. B-1
Columbus, OH 43206

Zahn, Kenneth D.

1333 E. Ohio St.
Tucson, AZ 85714
Phone: (602) 889-3843

Editorials (Continued)

Peace." All of us in our congregational life do well to heed such pleas for peace and unity among ourselves as well as the calls to battle against the enemies of the truth.

Willingness to stand up against the enemies of the Gospel is no substitute for love among ourselves. A Christian congregation needs both. When love is lost, there is no longer anything to fight for.

Immanuel Frey

CHAPLAIN E. C. RENZ

HOME ADDRESS

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

MAILING ADDRESS

398-12-3568
Box R
APO NY 09185

NOTICE

The date of graduation at Northwestern Lutheran Academy in Mobridge, South Dakota, has been changed to Friday, May 28, at 10:30 a.m. The commencement concert will be held the previous evening, May 27, beginning at 8:00 p.m.

President Daniel W. Malchow

NOTICE OF RESIGNATION

David A. Schottey, formerly pastor of St. Paul's Church of Mayville, Michigan, has for cause resigned from the ministry. He is not eligible for a call.

W. J. Zarlring, President
Michigan District

LUTHERAN SCIENCE INSTITUTE FAMILY CAMPING TOURS

LAKE HURON July 26-August 6, 1976

A family camping tour is being planned by Prof. and Mrs. Gerald Mallmann of Shoreland Lutheran High School in behalf of the Lutheran Science Institute. The tour will circle Lake Huron, beginning at Detroit and ending near Jackson or Ann Arbor, Michigan. If you are interested, write to the Lutheran Science Institute at 4821 19th Avenue, Kenosha, Wisconsin 53140. Information will be sent you as soon as it is printed.

Costs remain as in previous years: LSI members, \$15.00 per person or \$30.00 per family; nonmembers, \$30.00 per person or \$60.00 per family. For those who wish to take only part of the tour, the cost is 10 per cent of the total for each day with the tour group. Register early. Make checks payable to the Lutheran Science Institute. Enclose information requested below.

The funds are used to book advance reservations, to cover fees in some museums, to reserve group camping areas so that discounts can be had, to cover the mass of correspondence and phone calls necessary for planning a successful trip, and to cover the reasonable costs of the director, with the balance going to the LSI for future tours and expeditions. All tours feature hikes, fossil hunting, and other matters of geological interest.

GLACIER NATIONAL PARK July, 1977

For those wishing to plan ahead, the Mallmanns announce an LSI family camping tour in Glacier National Park in July, 1977. For those who want to go into the back country, there will be extra Mallmanns along to guide. This tour will give special attention to the Lewis Overthrust, the igneous layer and the unusual fossil beds found there in 1964. The tour will be open both to the high-adventure and to the car-sightseeing types. Base camp area for all 11 days spent in the park will be St. Mary's. There are KOA, NPS, Indian and other camping areas at St. Mary's, in addition to motel and lodge accommodations. Age will not be a factor, since the group registering will be split up according to ability. There will be some overnight hiking trips in the mountains. Write LSI early so that we may know how many guides to plan for.

In your correspondence indicate which trip you wish to take, your name, address, and age, and your church membership. We encourage only members of WELS and of churches affiliated with WELS to apply. If you wish to indicate your particular reason for wishing to take part in either of these tours, please include that information in your letter.

Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

One month ended January 31, 1976

	Subscription Amount for 1976	1/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 351,776	\$ 29,315	\$ 38,456	131.2
Dakota-Montana	218,873	18,239	17,925	98.3
Michigan	1,115,796	92,983	76,326	82.1
Minnesota	1,174,243	97,854	157,671	161.1
Nebraska	221,420	18,452	23,063	125.0
Northern Wisconsin	1,247,451	103,954	142,750	137.3
Pacific Northwest	99,040	8,253	8,139	98.6
Southeastern Wisconsin	1,542,708	128,559	128,410	99.9
Western Wisconsin	1,465,523	122,127	133,684	109.5
South Atlantic	71,860	5,988	6,537	109.2
Total — 1976	\$7,508,690	\$625,724	\$732,961	117.1
Total — 1975	\$7,041,030	\$586,752	\$688,006	117.3

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended January 31, 1976 with comparative figures for 1975

Twelve months ended January 31, 1976

	1976	1975	Increase or Decrease*	
			Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$7,127,244	\$6,760,509	\$366,735	5.4
Pension Plan Contributions	81,963	87,927	5,964*	6.8*
Gifts, Memorials and Bequests	313,825	95,584	218,241	—
Earnings from Fox Estate	45,817	100,750	54,933*	54.5*
Other Income	12,800	9,804	2,996	30.6
Transfers from Other Funds	75,936	72,327	3,609	5.0
Total Income	\$7,657,585	\$7,126,901	\$530,684	7.4
Expenditures				
Worker-Training — Expenses	\$4,373,821	\$4,099,637	\$274,184	6.7
Worker-Training — Income	1,813,627	1,654,189	159,438	9.6
Worker-Training — Net	\$2,560,194	\$2,445,448	\$114,746	4.7
Home Missions	1,449,672	1,315,566	134,106	10.2
World Missions	1,195,235	1,188,793	6,442	0.5
Benevolences	909,841	840,371	69,470	8.3
Administration and Services	675,465	534,148	141,317	26.5
Total Operations	\$6,790,407	\$6,324,326	\$466,081	7.4
Appropriations — Building Funds	194,580	201,580	7,000*	3.5*
Appropriations — CEF Program	664,774	813,968	149,194*	18.3*
Total Expenditures	\$7,649,761	\$7,339,874	\$309,887	4.2
Operating Gain/Deficit**	\$ 7,824	\$ 212,973**		

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
March	April 7
April	May 7
May	June 7
June	July 7

APPOINTMENT

Pastor David E. Kock of Rhineland, Wisconsin, has been appointed to the Board for World Missions to serve the unexpired term of Pastor Paul Hanke on the Executive Committee for The Lutheran Church of Central Africa. This term runs until 1977. Pastor Hanke resigned because he is carrying a heavy burden of responsibility in his own congregation, as a vice-president of the Minnesota District, and as chairman for the Belle Plaine Lutheran Home.

Oscar J. Naumann, President

HYMNS BY NWC MALE CHORUS

Reel to reel tapes of all of the hymns recorded in the past 12 years by the Northwestern College Male Chorus have been assembled. The selections have been taped in a fashion so that congregations or areas that have radio services may use them for that purpose. Since radio stations have various regulations for tapes, preliminary correspondence must be conducted so that proper speeds and tracks may be used. Anyone interested in obtaining these tapes should contact Dr. Arnold O. Lehmann, Route 4, Watertown, Wisconsin 53094.

WANTED

Star of Bethlehem Ev. Lutheran Church, New Berlin, Wisconsin, is looking for used choir robes. We would need at least 20. If any congregation has used choir robes with which it is willing to part, it is asked to contact pastor Ronald Baerbock, 17714 W. West Lane, New Berlin, Wisconsin, 53151, phone: (414) 786-6473.

REQUEST FOR COLLOQUY

Mr. Richard E. Muller, a theologically trained man and a member of our Peace Ev. Lutheran Church in King of Prussia, Pennsylvania, has requested a colloquy with a view to entering the preaching ministry of the Wisconsin Ev. Lutheran Synod. Correspondence relative to the request may be addressed to the undersigned.

W. J. Zarling, President
Michigan District, WELS

REQUEST FOR COLLOQUY

Rev. Keith Bender of Ochevedan, Iowa, who has come to the conviction that he can no longer for doctrinal reasons serve as pastor in The Lutheran Church-Missouri Synod, has requested a colloquy preparatory to entering the preaching ministry of the Wisconsin Ev. Lutheran Synod. Any correspondence pertaining to him should be addressed to Pastor G. A. Horn, President of the Minnesota District.

MICHIGAN DISTRICT PASTOR'S INSTITUTE

A Pastor's Institute will be held at Long's Banquet and Convention Center in Lansing, Michigan, on April 21-22, 1976. Prof. Carl Lawrenz will present lectures on "Genesis 3 and Modern Interpretation," and Prof. Edward Fredrich will lecture on "The Wisconsin Synod's Interchurch Relations."

A fee of \$10, which includes two meals, will be charged each participant and should accompany your registration. The cost of motel accommodations is extra. Registrants will receive information on motel costs and reservations. Those planning to attend should send their registration and fee to: Michigan District Pastor's Institute, c/o Rev. Ronald Waterstradt, 1002 McEwan Street, Clare, Michigan 48617.