

# Ministering to Bring the Gospel to Our Countrymen and to the World

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[This is the third in this anniversary series of articles describing the seminary's purpose and role in the life of the church. The series was published in the *Wisconsin Lutheran Quarterly*, beginning in Winter 1988.]

Our ascended Lord is keeping his promise to be with his church. He is the one who is continuing to provide his church with people who desire to become public servants of the Word. Looking to the Lord of the church for guidance, our synod in 1863 established a seminary for the purpose of equipping these gifts of our Lord for the public ministry. For the most part, the seminary serves the synod through the *pastoral candidates* which it presents to the church. It is also true that there has hardly been a time when the synod has not looked to the seminary for direct service to our church body in various areas such as inter-church relations, overseas missions, corporate worship and others. In this article we will try to give an overview of both types of service that the seminary has given and continues to render to the synod.

There are some respects in which the seminary dare never change. Its graduates need to be men who are equipped to understand God's Word, and they must also have the skills necessary to bring that Word to people. This dare never change. On the other hand, conditions in our congregations, in our synod, in our country and in the world at large have changed markedly through the years. This has made it necessary for the seminary to respond by changing its program in some respects so as to equip its candidates to function effectively in these new circumstances.

## Providing Candidates

### Basic needs

The seminary's primary calling, which is to provide pastoral candidates, has been discussed in detail in a previous article in this series.<sup>1</sup> Two of the basic requirements the synod makes of the seminary in this area do not change. The synod needs an adequate number of pastors, and it needs men who will teach and preach in full agreement with the Word of God.

In its early days the synod depended on the German mission societies of Berlin and Langenberg as well as the General Synod's seminary at Gettysburg to provide it with pastors. That the number of men supplied was at times woefully inadequate can be seen from the fact that in 1862, when the synod had only 26 pastors, there were 13 vacancies. Sad to say, some of the men it received from the sources available to it were willing to, and often did, compromise sound Lutheran teaching and practice. It must also be said, however, that at this time the synod was just beginning to see the need for confessionally minded Lutheran pastors. After the synod determined to be a strongly confessional church body in the late 1860s, relatively few problems regarding the orthodoxy of the seminary's graduates occurred. We can only thank the Lord of the church for this blessing!

In spite of the founding of the seminary, the problem of supplying the synod with an adequate number of candidates has, nevertheless, been present from time to time in one form or another. During its early years the seminary found it impossible to supply enough workers.

In an attempt to meet the need, the seminary for a time during its Milwaukee and early Wauwatosa period had a "practical" as well as a "theoretical" course. Students who did not have the thorough pre-seminary education provided by Northwestern College were permitted to enter the "practical" division of the seminary. For a year or two the students in the practical division actually outnumbered those taking the "theoretical" course. The synod soon recognized, however, the importance of high standards of education for its pastors. It was especially concerned that its pastors be able to study the Scriptures in their original languages. This led to the end of the practical division in 1897.

To be able to provide more workers and to accommodate men who decide to study for the ministry later in life, the synod in 1962 inaugurated the so-called Bethany Program. Students who were 21 years old or older could acquire the prerequisites for enrollment at the seminary by studying at Bethany Lutheran College in Mankato, Minnesota, a school operated by the Evangelical Lutheran Synod, a sister synod of the WELS. This program served our synod well. In recent years there has hardly been a graduating class that has not included some men from the Bethany Program. Because of changing circumstances, the synod in 1987 resolved to accept the offer of Northwestern College in Watertown to take over this program. Consequently, the program at Bethany is being discontinued, but the synod also expressed its deep appreciation to its sister synod for the service it had rendered.

Twelve men were sent out as pastors from the seminary while it was in Watertown (1863–1870). Twenty-one were graduated during the seminary's St. Louis period (1870–1878). While it was in Milwaukee (1878–1892), 121 men were graduated. During its Wauwatosa period (1892–1929), it produced 493 candidates for the ministry. In the 1930s, after the seminary moved to Mequon, there were years when the number of graduates far exceeded the number of calls for candidates. In recent years this situation has reoccurred.

At the time when there seemed to be too many graduates in the 1930s, it was pointed out that there are never really too many candidates for the ministry. The church should rather receive these gifts of the Lord with genuine appreciation and strive to make use of them to bring the gospel to people everywhere. In regard to the recent apparent imbalance of calls and candidates, President Carl Mischke has likewise said that the problem is not that there are too many graduates. It is rather that the synod is not sending enough men out into the fields that are white unto harvest. May the Lord of the church grant our synod both an abundant supply of workers as well as the zeal needed to send them out and provide for them as they carry on the work of gathering in his harvest!

### **Preparing candidates who are equipped to serve in new and changing circumstances**

The first pastors who served our young synod were men who had been reared and educated in the state church environment of Europe. The way that a pastor saw himself and the way he carried out his ministry were determined not only by the Word of God but also by what his state church upbringing had taught him.

Here in the United States, however, the church was free. Here there was separation of church and state. This meant that a considerable area of pastoral theology would have to be re-thought so as to fit with the radically different environment in which the church found itself. Our seminary's professors recognized this need from the beginning.

Professor John Schaller met this need for a new pastoral theology in this new land with his book entitled *Pastorale Praxis in der Ev.-Luth. Freikirche Amerikas*. It is significant that the title states that this is a pastoral theology designed for the free church in America.

Professor Schaller writes quite explicitly about this matter in the foreword of his book. He states that up to his time much of the practice of the pastors in the synod conformed to the opinions of the Lutheran theologians of the 17th century. The pastors felt secure only when they followed in the footsteps of the giant dogmaticians of the Lutheran Church. Prof. Schaller expresses his high regard for the dogmatical formulations of those theologians of the past, but he maintains that their mistaken views with regard to the relationship between church and state were bound to influence their teaching with regard to the duties and privileges of a pastor.<sup>ii</sup> This is what led Professor Schaller to write his book on pastoral theology. It was intended to equip the students to conduct their ministry in a way that was suited to the church's environment in a free country.

There were other things that were different for our forefathers in this new land. For example, here in the United States they found themselves rubbing elbows with people who did not speak German. This was very different from their homeland. As the years went by, English became more and more dominant. If the graduates of the seminary were to be equipped to serve the flock, they would have to be able to think and work in the English language. Accordingly, already in the early days of the seminary's Wauwatosa period a professor was

called to serve in the field of English. This arrangement lasted only a short time. Then other members of the teaching staff took over this responsibility.

It seems that in spite of these efforts many, if not most, of the synod's pastors were more comfortable in the German language and perhaps as a result quite naturally favored working in German rather than in English. During the First World War, however, anything that had any connection with Germany became extremely unpopular in our country. This situation served to move many in the direction of English. Nevertheless, many of the classes in the seminary were conducted in German all the way through the 1930s. During those years, however, some of the professors who were fully bilingual used English so as to give the students practice in that language.

This matter of carrying on kingdom work in a second language is perhaps more complex than it appears at first. If, for example, a student came from a congregation where confirmation classes were still conducted in German, he might be fluent in English; but to be able to think theological thoughts in English and also express those thoughts in English might take a little doing. Those pastors who have served bilingual congregations probably recall members who were fluent in English but could pray only in German. Through it all we can see that as the language needs of the flock were changing, the seminary was striving to equip its students to meet those changing needs.

Private pastoral counseling is another area in which the needs of a pastor's flock have changed through the years. As one might expect, Prof. Schaller's book on pastoral theology has an entire section on this subject, which is called "*Privatseelsorge*." (The German term has an evangelical ring to it which is difficult to reproduce in English.)

The basic principles which Prof. Schaller expresses and follows are the same that we hold to in our present day. They have not changed, but the frequency of pastoral counseling and attitudes toward such counseling have changed. Recently a veteran pastor and professor stated that years ago a pastor might have had only one divorce case in his entire forty-year ministry. Such conditions might be difficult for our younger pastors to imagine at all. Changing attitudes toward counseling make it appear that our people are much more willing to go to their pastor for private counseling than they were in the past.

The seminary has in many ways been striving to equip its students to meet the needs of their future parishioners in this changing area of pastoral counseling. As the need was recognized, more attention was given to pastoral counseling in the seminary's pastoral theology courses. In fact, the increased need for instruction and practice in the area of pastoral counseling is one of the things that led to a rather major rearrangement of the subject matter taught during each quarter in pastoral theology. Under the present arrangement one entire academic quarter of the pastoral theology course is devoted to marriage and counseling.

In addition, the seminary's pastoral theology textbook, *The Shepherd under Christ*, authored by Professors Armin Schuetze and Irwin Habeck and published in 1974, gives increased attention to pastoral counseling.

To help equip students for the work they will be doing in their parishes in the area of pastoral counseling the seminary also seeks to use the expertise of people who are not on its staff. The Wisconsin Lutheran Child and Family Service has been especially helpful in this respect.

The seminary also recognizes the fact that when our students are serving in their parishes, they may need to minister to people who are in special situations. To help equip them for such specialized counseling our senior pastoral theology course includes a visit to a state penitentiary and a lecture by a visiting psychiatrist.

### **Outreach to our countrymen**

In its early days the synod seemed to see its purpose chiefly in seeking out and serving German Lutherans who had recently arrived in this country. The first instructor in the seminary, Prof. Eduard Moldehnke, had previously served as a traveling missionary and continued this kind of work even after he began teaching in the seminary. Some of the seminary's graduates worked as circuit riding pastors. One of these

was John Dejung, Jr., an 1896 graduate, who was called to assist his father in serving 19 stations in northern Wisconsin and upper Michigan from a base in Rhinelander, Wisconsin.

It was quite natural that the synod would concentrate its efforts on serving these German Lutherans and their descendants. Prof. August Pieper chastised the synod severely for this, however, in his convention essay which he read to the assembled delegates at New Ulm in 1919. He challenged the synod to make the United States Lutheran. The delegates considered this essay to be so significant that they resolved to have it read at all pastoral conferences and distributed throughout the synod.

Through the years the synod has become more and more aware of its calling to bring the gospel to all of our countrymen. As a result, there has been an increasing interest in, and emphasis on, evangelism in the day-to-day life and work of our congregations.

The seminary has responded to this increased emphasis on evangelism in numerous ways. As one might expect, at first evangelism was given more attention in the pastoral theology courses. Subsequently, to make additional training in the area of evangelism possible in the seminary curriculum, the faculty urged that when a vacancy next occurred on the seminary faculty, the board give consideration to calling a man with experience and expertise in evangelism.

The mission seminars which are held on campus each year during the Epiphany season have done much to give the students a realistic grasp of what is involved in evangelism. At present, the main emphasis of the seminar is on home missions for two years followed by two years of emphasis on world missions. Preparing for the mission seminar and conducting the two-day seminar is carried out completely by the students. Faculty members and mission executives of the synod help in an advisory capacity.

For a number of years at graduation time the Conference of Presidents has arranged call orientation seminars for the current class of candidates. This provides these men with a better understanding of their new responsibilities, including mission work here in the United States or overseas. It also familiarizes them with methods and procedures used by the synod's mission boards.

### **Outreach to the world**

It is perhaps characteristic of the seminary that zeal for the cause of missions is not something that is placed into a separate academic compartment. Rather, it is the faculty's hope and prayer that such zeal may permeate all of its teaching. A remark by Prof. August Pieper which was taken down by a student in his class notes of the 1925/26 school year is a good example of this. It was in his class in Isaiah that Prof. Pieper said, "Above all else, the study of Holy Scripture demands the truly sanctified attitude of heart from you which is summarized in Luther's *Oratio, Meditatio, Tentatio*, because it knows of nothing more urgent and sacred than to want to serve the Lord in his kingdom. If I knew I had imbued you with this spirit, then I would also rest assured that the cause of the Lord's kingdom is secure. To share the gospel of Christ is the one all-surpassing purpose of our being!"<sup>iii</sup>

That such classroom expressions of zeal for the cause of missions on the part of a professor can produce abundant fruit is demonstrated by the fact that the young student who took those notes in Prof. Pieper's Isaiah class went on to become one of the synod's most challenging voices for the cause of missions. He is Pastor Edgar Hoenecke, who is now in retirement but is still actively writing and speaking for the cause of world missions in the synod.

The earnestness that the seminary feels with regard to graduating men who have a deep commitment to world missions has perhaps found no better expression than in the following words which were spoken by Prof. Carl Lawrenz at the time of Prof. Ernst Wendland's installation as a professor at the seminary. Prof. Wendland had been serving on the African mission field for about sixteen years when he received a call to the seminary. In his installation sermon Prof. Lawrenz said, "A seminary training program that contents itself with training only enough workers to fill pulpits which have become vacant through retirement and death is hardly in full harmony with the Lord's own program. It lacks the mission emphasis which marked the Apostle Paul's exhortation concerning worker training. If we really appreciate the gospel, the message of God's free salvation to sinners

through Christ, appreciate it so much that we will tenaciously guard it against all adulteration, we will want to share it also with as many others as possible. We will want to train gospel messengers for more and more home and world missions. Otherwise our zeal for pure doctrine can become suspect.”<sup>iv</sup>

The desire for such mission emphasis at the seminary has, no doubt, influenced the board in calling men who have had overseas mission experience. In this way the board has provided for an ongoing mission presence on the faculty. This presence serves as a stimulant for greater mission awareness both in the faculty and in the student body as well.

As a specific encouragement to interest in missions and to give students an opportunity to understand missions better, the seminary offers two of its five elective courses in the field of world missions. One of these courses deals with day-to-day practical matters in foreign missions. The other is a course in the theology of missions.

As was mentioned previously, the annual mission seminar at the seminary stresses world missions during alternate two-year intervals. Extensive preparation for this seminar puts the students involved in correspondence with or in direct contact with many people who have experience in overseas missions. The seminar itself does much to increase the students’ understanding of, and interest in, the cause of world missions.

The purpose of both the mission elective courses and the mission seminar is not so much to stimulate students’ interest in becoming missionaries as to equip all the students to give their people a realistic understanding of world missions. It is hoped that the mission courses and seminar will also give the students a greater zeal for the cause of world missions, a zeal which they will then transmit to the members of their congregations.

Occasionally a student or students will be assigned to a world mission field upon graduation from the seminary. When that happens, an orientation seminar is conducted at the seminary for the men who have received these overseas calls. Wives of the candidates are included in these seminars. Vicars who are assigned to overseas service also attend these seminars.

As the synod has demonstrated a growing response to our Lord’s mandate to proclaim his saving gospel to all the world, the seminary has been striving to equip its students to understand and meet the challenges of world missions.

## **Direct Service to the Synod**

### **World missions**

Over the years the seminary has served the synod directly in the area of world missions.

Prof. Joh. P. Koehler visited the synod’s first “foreign” mission, the mission among the Apache Indians in Arizona, shortly after the turn of the century. His account of the visit as found in his *History of the Wisconsin Synod* indicates that he developed a deep interest in this work and was determined to do what he could to further it after his return to the Milwaukee area.<sup>v</sup>

While Prof. Koehler was on a sabbatical in Europe in 1924, he was asked to go to Lodz, Poland, to visit Candidate Gustav Malschner-Maliszewski. Malschner had requested help from the Wisconsin Synod to enable him to serve confessionally inclined German-speaking Lutherans in Poland. In response to Malschner’s request and at the urging of Pastor Otto Engel, who had been in Poland to arrange for the distribution of relief supplies after World War I, the synod in 1923 resolved to begin work in Poland. During Prof. Koehler’s visit he ordained Malschner as the first pastor of the Evangelical Lutheran Free Church of Poland. The service was held in St. Paul’s congregation in Lodz. The American pastors, Otto Engel and Kurt Koehler, assisted.<sup>vi</sup> Upon his return to the United States, Prof. Koehler described the field in Poland as white unto harvest.

In more recent years the seminary’s direct service to the synod in world missions has followed a different pattern. For example, since 1971 the Board for World Missions has conducted a number of world seminary conferences. Several of them have been held overseas. The first was in Hong Kong. One was held at the seminary in Mequon. These conferences brought together the men responsible for worker training on all of

the synod's world mission fields. The Mequon seminary was represented at each of these conferences. Mequon professors gave essays especially in the area of various theological disciplines. These conferences have worked to maintain strong ties between Mequon and our overseas seminaries. Through these conferences the Mequon professors not only provided guidance for the overseas men, but they also received valuable insights into the work of training pastors in societies and cultures very different from their own.

It was especially the men who were involved in these world seminary conferences who then also espoused and encouraged what is called the "Faculty Exchange Program." It was deemed that, if at all possible, men from the Mequon faculty should from time to time visit and spend an appropriate amount of time at overseas seminaries. The purpose is to provide opportunity for Mequon to offer direct guidance to the seminary programs on foreign soil. It is hoped that wherever possible the professors from Mequon also do some teaching at these mission seminaries.

The first such visit by a Mequon faculty member under this program was conducted by Prof. Carl Lawrenz in late 1975 and early 1976. He and his wife spent three months with the missionaries in Africa. Most of that time was spent at the Bible institute and seminary at Chelston, a suburb of Lusaka, Zambia. Both the visiting professor and those who were visited still speak in glowing terms of that experience.

While at Chelston, Prof. Lawrenz gave lectures on Genesis at the seminary. He met with the faculty almost weekly. They reviewed the entire seminary program. It was upon Prof. Lawrenz's suggestion that another year was added to the program. He also encouraged an even greater stress on languages. Prof. Lawrenz came away from Chelston deeply impressed by the seminary's thorough training program and its determination to graduate men who were well founded in the disciplines necessary for pastors of a confessional Lutheran church.

Wisconsin Lutheran Seminary has also been directly involved in the development of the Lutheran Confessional Church (Scandinavia) in Sweden, Norway and Finland. It all started when Mrs. Per Jonsson, the wife of a pastor in Sweden, read an article by Prof. Siegbert Becker entitled "Truth and Modern Lutheranism." She wrote to Prof. Becker, who was a member of the seminary faculty, for permission to translate the article and publish it in Sweden. This article met with such a favorable response that subsequently more articles by Prof. Becker were translated and published.

In 1972 this confessional group in Sweden asked Prof. Becker to lecture at its Bible research center, Biblicum, which is located in Uppsala. In response to this invitation Prof. and Mrs. Becker spent about five weeks in Sweden. Prof. Becker not only lectured at Biblicum but also traveled to many other places in Sweden giving lectures on confessional Lutheranism. It should be mentioned that in preparation for this visit to Sweden, Prof. Becker took an intensive course in the Swedish language. As a result of this course and much personal study, Prof. Becker was able to speak the language quite well, although most of his lectures were given with the help of an interpreter. In 1977 Prof. Becker consented to teach and lecture in Sweden for three months under the Faculty Exchange Program.

Until the time of his death in 1984, Prof. Becker rendered great service to the Board for World Missions as its connecting link with the Lutheran Confessional Church (Scandinavia). This work involved a great deal of travel and much correspondence as this struggling, young confessional church looked to our synod for guidance.

The seminary faculty has been directly involved in other overseas fields as well. For example, a faculty member participated in three of the exploratory trips that were made to Brazil before the Board for World Missions sent its three-man team there in 1987. A member of the seminary faculty has also participated in the seminars which are being held regularly for national pastors and evangelists in both Nigeria and the Cameroon.

For a number of years a member of the seminary faculty has also served on the synod's Board for World Missions. At present he serves as a member of the Committee for Interim Missions.

The *Wisconsin Lutheran Quarterly*, which is edited by the seminary faculty, has published and continues to publish essays, news articles and book reviews pertaining to missions. Of many examples, the following articles might be mentioned: "World-Wide Mission: The Work of the Triune God,"<sup>vii</sup> "Luther's Practical Mission-Mindedness"<sup>viii</sup> and "The Fruits of Luther's Mission-Mindedness,"<sup>ix</sup> all three by Dr. Paul Peters of the

seminary faculty; “Extension of the Mission Endeavor,”<sup>x</sup> “ ‘Reflections’ on the World Mission Development in the Wisconsin Synod”<sup>xi</sup> and “The Mission Mandate in Isaiah and Other Old Testament Books,”<sup>xii</sup> these by the synod’s former executive secretary of the Board for World Missions, Pastor Edgar Hoenecke; and “The Use of Luther’s Catechisms in Our World Mission Fields,”<sup>xiii</sup> “An Evaluation of Current Missiology,”<sup>xiv</sup> and “Pietism’s World Mission Enterprise,”<sup>xv</sup> these three by Prof. Ernst H. Wendland, now in semi-retirement after serving for eight years on the seminary faculty after his service in Africa. In this way the seminary’s theological journal also serves to demonstrate its stance toward and continuing concern for the cause of world missions.

### **Bible translations**

The seminary has served the synod for a number of years in the area of Bible translations. During the post-war years there was widespread concern in the synod with regard to an English translation of the Bible that would adequately serve the needs of our people. It was obvious that the English of the *King James Version* had become difficult for many of our people to understand. Many new translations were appearing, but all of them seemed to have serious flaws.

A measure of the concern can be gained from the fact that 45 men gathered at the seminary in January 1974 for a two-day seminar on Bible translations. The group was made up of the synod’s praesidium, its publishing and editorial boards, language instructors, representative parish pastors and the seminary faculty. One of the important resolutions that came out of this seminar was that “we offer the services of our Old Testament scholars to the translators of the *New International Version*.”

The New Testament of the *New International Version* had appeared late in 1973. The seminary faculty made a thorough review of this translation and found it to be significantly more acceptable than any other translation that had appeared to that date.

The faculty sent a copy of its review of the NIV-NT to the executive secretary of the Committee on Bible Translation of the New York International Bible Society, which had produced the NIV-NT. This review included suggestions for changes in the translation. The seminary also offered to have members of its New Testament department present the faculty’s suggestions for changes in person at the translation committee’s office in New York. As it turned out, the executive secretary and another translator came to Mequon to meet with the faculty.

Shortly thereafter Prof. John Jeske of the seminary’s Old Testament department received an invitation to participate in an intensive translation session to be held the following summer.

After giving the matter careful consideration, both the seminary faculty and the board of control concluded that Prof. Jeske’s participation as a member of the NIV translation team would not be in conflict with our synod’s position on church fellowship, as long as he would not participate in group devotions. Prof. Jeske continued to serve on the NIV team until the translation was completed in 1978.

Since that time the seminary faculty has remained in contact with the NIV translators. The faculty is continuing to make suggestions for further improvements of the NIV translation.

The seminary faculty has also been unofficially involved in the revision of William F. Beck’s *An American Translation*. The translation will most likely be known as the GWN, which stands for *God’s Word to the Nations*. This translation, which was originally made by a Lutheran scholar and now is being revised, is expected to serve a useful purpose as an alternate study Bible.

### **Other areas**

Through the years the synod has looked to the seminary for specific service in matters of doctrine and relationships with other church bodies. Until 1959 the entire seminary faculty belonged to the synod’s Commission on Doctrinal Matters. At present three members of the seminary faculty serve on the Commission on Inter-Church Relations, as this commission is now called.

The seminary has also provided leadership in the area of corporate worship. At present a member of the seminary faculty is on the Joint Hymnal Committee, which is developing a new hymnal under the auspices of the synod. The same member of the seminary faculty is also editor of the periodical *Focus on Worship*, published by the Commission on Worship.

Conventions and conferences of the synod have often called on seminary professors to prepare and deliver essays. Currently, members of the faculty have been or will be giving essays on such subjects as bio-ethics, spiritual renewal and alternate preaching forms.

The seminary has been and continues to be a servant of the synod. Its history shows that it has tried to respond to the needs of the synod which brought it into being. History also shows that the synod has continued to look to the seminary for expertise in those areas in which the seminary is asked to serve.

How grateful we are that our Lord has enabled the seminary to maintain the study of the Scriptures as the core of its curriculum. It is difficult, if not impossible, for anyone to anticipate the specific needs of the parishes of the synod in the next generation. Whatever social, structural or economic changes may take place in the synod, there will always be a need for pastors who are able to interpret and apply Scripture to the people whom the Lord has called them to serve. We look to the Lord of the church to enable the seminary to continue to supply that need.

### Endnotes

<sup>i</sup> Armin J. Panning, "Our Primary Calling — Providing Pastoral Candidates," *Wisconsin Lutheran Quarterly*, Vol 85, No 1 (Winter 1988), pp 13ff.

<sup>ii</sup> J. Schaller, *Pastorale Praxis in der Ev.-Luth. Freikirche Amerikas* (Milwaukee: Northwestern, 1913), p III.

<sup>iii</sup> Edgar Hoenecke, "Reflections on the Inter-relationship between the Theological Seminary and World Missions," an unpublished essay, p 7.

<sup>iv</sup> *Wisconsin Lutheran Quarterly*, Vol 75, No 4 (October 1978), p 245.

<sup>v</sup> John Philipp Koehler, *The History of the Wisconsin Synod* (St. Cloud, MN: Faith-Life, The Protéstant Conference, 1970), pp198ff.

<sup>vi</sup> *Durch Kreuz zur Krone, Kirchenblatt der Evangelisch-Lutherischen Bekenntniskirche*, May 1974, p 2.

<sup>vii</sup> Vol 65, No 4 (October 1968), pp 234-257.

<sup>viii</sup> Vol 66, No 2 (April 1969), pp 103-122.

<sup>ix</sup> Vol 67, No 1 (January 1970), pp 41-59; Vol 67, No 4 (October 1970), pp 253-276; Vol 68, No 1 (January 1971), pp 31-56; Vol 68, No 4 (October 1971), pp 237-260.

<sup>x</sup> Vol 58, No 4 (October 1961), pp 232-258; Vol 59, No 1 (January 1962), pp 1-26.

<sup>xi</sup> Vol 75, No 3 (July 1978), pp 199-212.

<sup>xii</sup> Vol 79, No 4 (October 1982), pp 263-291; Vol 80, No 1 (January 1983), pp 15-60.

<sup>xiii</sup> Vol 76, No 2 (April 1979), pp 139-145.

<sup>xiv</sup> Vol 79, No 3 (Summer 1982), pp 167-194.

<sup>xv</sup> Vol 82, No 3 (Summer 1985), pp 186-202.