

The Northwestern Lutheran

May 2, 1976



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The Lord our God be with us,
as he was with our fathers:
let him not leave us,
nor forsake us. 1 Kings 8:57

Briefs by the Editor

Subscription Prices

Substantial increases in the postage and in the cost of printing the Synod's periodicals (paper, salaries, etc.) has made it necessary to increase the subscription prices of *The Northwestern Lutheran*, *The Junior Northwestern*, and the *Wisconsin Lutheran Quarterly*.

The new prices will go into effect as of July 1, 1976. However, renewals, new subscriptions, or extensions will be honored at the present prices if orders are postmarked on or before June 30.

The Northwestern Lutheran

One year\$4.00
Three years10.50
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Bundle2.75
Blanket3.25

A bundle subscription must number at least 25 unaddressed copies sent to one address for local distribution. A blanket subscription includes every family in a congregation, the periodical being mailed directly to the members. Addresses must be furnished, and regularly corrected, by the congregation.

The Junior Northwestern

One year\$2.25
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A 20% discount is also allowed on the one-year rate if 15 or more unaddressed copies are sent in a bundle to one address.

Wisconsin Lutheran Quarterly

One year\$5.00
Three years12.50

Our readers should be aware that even when these new prices go into effect, the periodicals will still be receiving substantial subsidy from the Synod's treasury. They have never been self-supporting.

Learning Cantonese Is No Snap

We would like to share the following with you. It is taken from the March, 1976, *Southeast Asia Mission Newsletter*. We quote:

"Just how difficult is it for a new missionary to learn Cantonese? Besides the fact that very few of the words of the language have been derived from English, Latin, German or Greek (languages with which our missionaries are familiar) the Cantonese dialect has seven tones, each of which can change the meaning of a basic word completely. The written language, described by some as the worst cruelty man has ever inflicted on his fellow man, has over 40,000 characters, three thousand of which are frequently used. A beginning student of written Chinese begins learning characters at the rate of 20 each week, and most never learn the characters sufficiently well to write them fluently.

"English speaking people have been taught to speak reasonably fluent Cantonese within six months, but only if they are immersed in the language, not hearing any English during that period. The average missionary must devote two years of full-time study to Cantonese before he is ready to preach. Some churches are requiring three years of full-time study.

"Clearly, a considerable commitment of time and energy is required of any missionary hoping to proclaim the Gospel to the Chinese in their mother-tongue."

CORRECTION

Commenting on the Colonial Tour in the issue of March 21 and expressing the hope that many WELS members will be visiting the churches of the Colonial Conference, one of our pastors called attention to an unfortunate switch in cutlines. The cutlines for the churches at Providence, Rhode Island, and Randolph, New Jersey, should be reversed. The mistake undoubtedly happened because both bear the name Good Shepherd.

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

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The Cover

The Lutheran Seminary at Lusaka, Zambia, is one of four theological seminaries sponsored by the Wisconsin Ev. Lutheran Synod on its foreign mission fields. President Carl Lawrenz of Wisconsin Lutheran Seminary at Mequon recently spent three months visiting the Lusaka Seminary as exchange lecturer. See page 133.

THE NORTHWESTERN LUTHERAN

Editorials

A Religious Issue? One of the burning issues of our time is the abortion question. A continuing battle rages between those who favor abortion and those who oppose it. It seems improbable that either side will convince the other of the validity of its position. It is simply a question of which side will prevail.

To those who put their faith in the Holy Scriptures as the inspired Word of God abortion is murder, prohibited by the Fifth Commandment. There is abundant Scriptural evidence to lead to this conviction. Not all people accept the Scriptures as the Word of God, however. Hence, there are bound to be irreconcilable differences with regard to various issues between those who believe and those who do not believe.

Now come proponents of abortion who contend that abortion is purely a religious issue and that those who oppose abortion have no right to inflict their religious views and practices on others against their will. We agree that we have no right to impose our religious beliefs on others by force of law. But we cannot agree that the matter of abortion is strictly a religious issue.

Few, if any people, including nonbelievers, would contend that society could function without laws pertaining to the protection of human life and property. There are fundamental standards of right and wrong in the relationships of human beings with one another without regard to religion. Robbery and murder are crimes, without reference to the religious beliefs of those who perpetrate these crimes or who suffer as their victims. These are not religious issues.

The unborn child is a living being, helpless though it may be — and for that reason all the more in need of protection. In the normal course of events it will achieve maturity, just as a child moves on through childhood to maturity as an adult. It makes no difference at what stage of development a life is taken. It is the taking of a life just the same. And since when is the taking of a life purely a religious issue?

Immanuel Frey

Preparing Children For Life Social scientists, psychologists, psychiatrists, and specialists on child rearing hold out the promise that every problem in life can be solved. They flood our newspapers and magazines with their solutions to almost every conceivable difficulty in life. Parents are assured that they can plan and provide the promised land for their children.

What will our children find when they enter that "promised land"? No more than men have always found and will ever find in this essentially tragic world: tension, worries, boredom, fatigue, dreariness, suspicions, envies, rivalries; hopes unrealized, goals unachieved, dreams shattered, memories haunted. It is the world of sin and

guilt and suffering and "a long day's dying."

It is this reality, as the Harvard psychiatrist and psychoanalyst, Dr. Robert Coles, points out in *Psychology Today*, that "American schools and homes haven't been willing to recognize as part of what we have to teach our children." Coles would have them brought up "to recognize that life is inherently complicated and full of ironies and ambiguities and inconsistencies."

Who best prepares children for these realities of life? To the displeasure of most of his colleagues, Coles (no believer himself) says that simple, Bible-believing Christians do. "Fundamentalism [in which he would apparently include Lutheran Bible-believing Christians], which we think of as supplying answers to gullible believers," does a better job of preparing children for life than do "the secular formulas the upper-middle classes substitute for religion." Ordinary working people "haven't been exposed to the jargon of social scientists or of the psychiatric profession. All they know is that the Bible helps them to see the world as they experience it in all of its confusions and dilemmas as well as all its mystery and wonder. The fundamentalists, if you will, live with inconsistencies, and the Bible helps them to understand them."

If you want to prepare your children for life as it really is, don't be too much impressed by the analyses, experiments, and pronouncements of psychologists, psychiatrists, and social scientists. Read your Bibles.

Carleton Toppe

Looks Like A Church Many a congregation about to begin a building program resolves: We want a church that looks like a church. Often, when the speeches are over and the smoke clears away, a modern-style building is erected anyway.

At first glance some of them resemble a concrete gun emplacement or ski jump. One chaplain on seeing the modernistic Air Force Academy Chapel remarked: "I didn't know whether to pray at it, or for it, or in it."

When everyone has had his say about the "innovative, meaningful, contemporary design," the Finance Committee probably knows the real reason: it's cheaper. Old-fashioned craftsmanship is expensive.

This raises the question, "What is a church supposed to look like?" Is the model the white-frame country church, or the familiar stone structure in the downtown area of the big city?

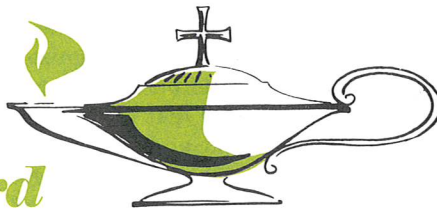
Through the centuries Christians have worshiped in everything from catacombs to soaring cathedrals, in rented storefronts and private homes. Polished marble, ammunition boxes, and hospital trays have all served as altars.

The Christian knows that the Church is people, not wood and steel and stone. "God is a Spirit," Jesus explained, "and they that worship Him must worship Him in spirit and in truth."

Congregations, like families, tend to build the best that they can afford. And if the people who pay the bills like the design of their church building, how is that anyone else's business?

John Parcher

Studies in God's Word



Simon Peter, the "Rock"

With which of the apostles are we to start a series on the "Twelve"? A rather logical answer is suggested by the circumstance that in all four lists of the apostles, Peter's name stands at the head. Who then was that disciple so honored? The Gospels tell us that Peter was a native of Galilee, a fisherman from the little village of Bethsaida on Lake Galilee. He may have been a follower of John the Baptist, for it was in the Jordan region that his brother Andrew brought Peter to Jesus whom the Baptist had pointed out as "the Lamb of God which taketh away the sin of the world." At this first meeting Jesus said, "Thou art Simon, the son of Jona; thou shalt be called Cephas" (John 1:42). Cephas is the Hebrew or Aramaic equivalent of the Greek name Peter. Both mean "rock" or "stone." This initial call was followed by a call to full-time discipleship (Matt. 4:19) and finally apostleship (Matt. 10:2). Peter's life after meeting his Savior falls into three major stages: training under the Master; founding the Church in Palestine; mission work in foreign fields.

An Apprentice in Training

Peter was a rash and impetuous fellow who often spoke and acted without careful consideration. Here was a "rock," a diamond in the rough, who needed a great deal of polishing before he could be useful to his Master. To this early period belong his many "failures" recorded in the Gospels. Trusting in his Savior, Peter could walk on water, but when

he was distracted by wind and wave, he began to sink. Or in exalted tones he could confess his Savior: "Thou art the Christ, the Son of the living God" (Matt. 16:16) and hear that confession commended with the Savior's words: "Thou art Peter, and upon this rock I will build My Church." But in the same breath Peter could also rebuke his Lord for intending to go to Jerusalem to suffer and die. He thereby earned the Savior's rebuff: "Get thee behind Me, Satan: thou art an offense unto Me" (Matt. 16:23). Similarly, the disciple who boasted: "Though all men shall be offended because of Thee, yet will I never be offended" thrice denied any knowledge of that Lord. Peter was "consistently inconsistent" until he learned to know himself, and above all, to know his Savior. It was a humbled disciple who after the Resurrection declared: "Lord, Thou knowest that I love Thee" (John 21:15-17). Such a disciple could be useful in the Savior's Church.

The Church in Palestine

Peter's role in the founding of the Christian Church at Jerusalem is well known. He preached the Pentecost sermon that converted 3,000 Jews. Less known is Peter's work in the expansion of that church. After Philip the Evangelist had done preliminary work in Samaria, the church in Jerusalem sent Peter and John to the Samaritans who had received the Word. Samaritans were a mixed race, partly Jewish and partly Gentile, but when Peter and John "laid . . . their hands on them, . . . they received the Holy Ghost" (Acts 8:17). Thus God

clearly indicated the widening scope of His Church.

Peter's ministry also contributed to bringing full Gentiles into the Church. The first of these was the Roman centurion Cornelius. In a vision the Lord had instructed Peter to consider no one "common or unclean" (Acts 10:9-15). When Cornelius too received the Holy Ghost upon hearing Peter's message, the Church concluded: "Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18). Peter's role at the Council of Jerusalem, which assured Christian liberty to Gentiles in the Church, is recorded in Acts 15.

Foreign Missionary

The final stage of Peter's work is reflected only in his Epistles. At this time he may have been serving those whom he addresses in his First Epistle as "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia (I Pet. 1:1). Notably absent from the Epistles is his early bluster and bravado. There is no lording it over others as a bishop of Rome, or of any other place. Rather, he breathes a spirit of humility. He urges: "Live in harmony . . . be compassionate and humble." The disciple who once struck off an opponent's ear continues: "Do not repay evil with evil . . . but with blessing," and the man who thrice denied his Lord advises: "Whoever would . . . see good days must keep his tongue from evil and his lips from deceitful speech" (I Pet. 3:8-10).

But did Peter ever get to Rome? Some would see the mention of "Babylon" (I Pet. 5:13) as a reference to Rome. Perhaps more convincing is the persistent tradition of the Early Church that under the Roman emperor Nero, Peter was crucified — head down, because he considered himself unworthy to die as had his Master. That the place was Rome is not improbable. That he died a martyr's death is certain because it had been promised to him (John 21:18,19) that he would not again desert and deny his Lord but that even by his death he would prove himself to be the "Rock" that the Lord had called him when He gave him the name Cephas.

Armin J. Panning

Our Seminary Exchange Program Begins

A new program was recently inaugurated when the Wisconsin Lutheran Seminary, Mequon, Wisconsin, made it possible for its president, Professor Carl J. Lawrenz, to visit the Lutheran Bible Institute and Seminary located at Lusaka, Zambia, in Central Africa. This new venture is known as the *Seminary Exchange Program*. Professor Lawrenz, accompanied by his wife Irene, was in Africa from early December, 1975, to late February, 1976.

A New Venture

The idea of an exchange program between the faculties of our foreign-based seminaries and Wisconsin Lutheran Seminary was proposed and adopted by the Board for World Missions in 1965. After a few discussions it was also endorsed by the faculty of the Wisconsin Lutheran Seminary in 1967, as reported in the *Proceedings 1967*:

"A noteworthy achievement is the fact that at a joint meeting with the World Board representatives, the Wisconsin Lutheran Seminary faculty expressed the interest and willingness to cooperate in this venture as soon as they have enough staff to introduce the four-quarter system of instruction." The Synod authorized the program.

The announcement that we could soon look forward to the implementation of the *Seminary Exchange Program* was received with enthusiastic support by the first World Seminary Conference at Hong Kong in 1971. Representatives of our Wisconsin Lutheran Seminary met there with heads of our World Mission seminaries for mutual discussion concerning the work done in all Synod-sponsored worker-training programs. Subsequent meetings in Lusaka, Zambia, and Tsuchuria, Japan, gave further thought to the plans for exchanging professors at our seminaries.

A committee, appointed through the Synod's Board for World Missions to take steps toward implementing this program, stated in its guidelines: "The objective of the program is to promote the preservation of our common Lutheran heritage in all the seminaries, to benefit mutually from the exchange of professors, and to encourage and strengthen the World Mission seminaries by means of periodic guest professors' visits from the Wisconsin Lutheran Seminary At the same time, every endeavor will be made to involve professors from World Mission seminaries in lecture courses on missions at the Wisconsin Lutheran Seminary while on furlough."

An Objective Achieved

The many meetings and programs carried on these days, involving valuable time as well as expenditure of funds, may cause one to question the advisability of inaugurating a new venture of this kind. Those who are called upon to pioneer new undertakings are equally concerned as to whether or not their efforts will be adequate and properly directed to achieve the hoped-for goals. It is especially reassuring, therefore, to hear the positive reports of those who participated in the Lusaka undertaking.

Professor Lawrenz states concerning his visits to the classrooms: "What especially pleased me as I visited these classes is the evidence that the basic Biblical concepts of Law and Gospel, of sin-grace-thankfulness are firmly anchored in the thinking of the students." Concerning his attendance at a worker-training conference held in conjunction with his visit Professor Lawrenz adds: "On the basis of my observations, I am led to say that the Lutheran Church of Central Africa has in a very brief period of time developed considerable effectiveness in func-

tioning as a synodical church body. The manner in which the African-trained workers and lay delegates during the synodical committee meeting grappled with all the problems and concerns of the church, and freely expressed themselves concerning them, was very heartening."

Professor E. H. Wendland, reporting for the Lusaka faculty, declares: "We feel that the objectives of our Faculty Exchange Program have been achieved through the visit of Professor Lawrenz to our Central African field. The entire visit had a wholesome, positive, stimulating, and an edifying effect upon the field and its workers as well."



Left: Prof. and Mrs. E. H. Wendland
Right: Prof. and Mrs. C. Lawrenz

Perhaps the most expressive comments were those frequently made by the students after hearing the guest professor's lectures on Genesis: "He knows his Bible very well We want him to come again."

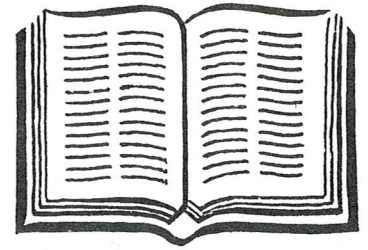
Busy Days

As one thinks back to the three-month visit of Professor and Mrs. Lawrenz, one is amazed that so much could be packed into such a relatively short period of time. There were visits to all classes over a period of several weeks. There were weekly faculty meetings during the entire stay. There was a solid month of daily lectures on the Book of Genesis. A

(Please turn to page 142)



Mining the Treasure of God's Word



A good review at this point would be to start back at the first starred passage, Genesis 3:15, and then follow the story as told by the stars (in the margins of your Bible). Be sure you can list the three things we learned about the Savior in Genesis 3:15, and the three parts of God's covenant with Abraham (Gen. 12:1-3), the name of the land God gave Abraham, the names of Abraham's son and grandson, the size of this grandson's family, and his new name. Also remember the principle that God has been following in the lives of all these people. Then let's start digging.

Read Genesis 36-47

Chapter 36 is another of those sections which is not really a part of the main story at all. Its purpose is to gather up some loose ends and dispose of them. It does this by giving us a rather elaborate genealogy, or family tree, of Esau, Jacob's twin brother, for the next 400 or 500 years. After this, Esau never enters the story again.

The story of Jacob's family begins in chapter 37, and here we're digging away in the main vein. From here on, however, the story moves much more slowly, and the "ore" is not as rich as before.

Chapters 37-47 give us one of the most interesting stories ever told, from a literary point of view. There are four real nuggets in this section. The first one is in 46:27. Underline the last half of this verse, beginning with "all the souls . . ." and put a star in the margin. Notice where the members of Israel's (Jacob's) family were at the beginning of this section (37:1), then where they went (46:27),

and why (41:54). The importance and significance of this section is that it involves the first two parts of the covenant God made with Abraham (Gen. 12:1,2a). The family is being forced to leave their land.

Now notice what God told Jacob before he left, in Genesis 46:3,4. This is the second nugget. Underline it. It tells us what God is going to do to the family of Israel in the years that followed (compare 12:2). And lastly, 46:27 tells us how large the family of Israel was when they came into Egypt. Mark the number by shading it in with a hi-liter pen or colored pencil, and memorize it.

The third nugget is found in 46:33 and 34. Underline the last half of verse 34, beginning with "that ye may dwell. . . ." Now turn to your map in your Bible atlas or Bible dictionary, or in the back of your Bible, and locate the area in Egypt where they were brought. Mark this name also with your hi-liter or colored pencil, and remember it. Look at your map again, carefully, and notice that Goshen was in the delta area of the Nile River, which means that the river here branched out into a triangular area made up of hundreds of little streams. Actually, then, the family of Israel was located on islands, completely surrounded by water on all sides. It was a very fertile land. Can you see what principle was at work here again?

Isolated

We must realize that this location was no chance happening. Read verses 33 and 34, paying particular attention to the last part of verse 33, and also the last part of verse 34. This indicates that Joseph purposely arranged things so that his family

would be placed in this isolated location. He knew that the Egyptians looked upon all shepherds in the same way that we would look upon a group of people who have the bubonic plague (34b). The reason was that the Egyptians considered sheep unclean animals, and any shepherd was, therefore, also unclean.

Besides their occupation, however, the family of Israel was separated from the Egyptians by their language and their religion. This gives us a picture of a group of people who were totally separated from the surrounding neighbors by their location, their occupation, their language, and their religion. Goshen, therefore, was the perfect place for God to carry out His intended purpose, expressed in 46:3c.

In all these seemingly accidental happenings we see clearly the hand of God, directing all things according to His eternal purpose. And from this we learn that God also directs the course of events in our lives in a similar fashion — a most comforting thought.

Now then, notice what happened to the family of Israel in Goshen — 47:27. Underline the last half of this verse, paying particular attention to the last two words. Here again, God is at work (46:3c), and the covenant with Abraham is especially prominent.

Observe also the special request Jacob made of his son Joseph before he died (47:29c and 30a). Can you see his reason for asking this? If in doubt, you'll find it in 28:13b and 12:7. This brings us close to the end of the life of the third patriarch, Jacob, but it has also taken us quite a way into the story of his family.

Julian G. Anderson

Our Presidents

Johannes Muehlhaeuser



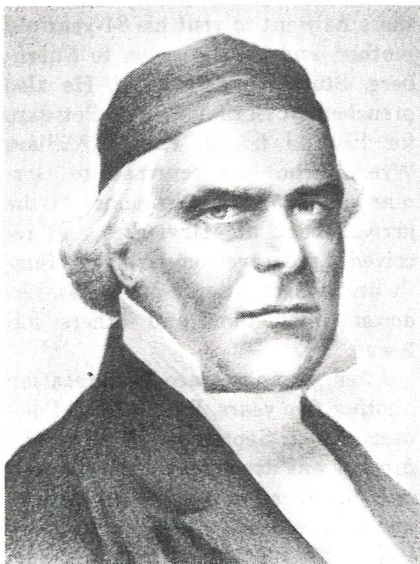
In 1851, when our Wisconsin Synod was barely a year old, St. John's Congregation, W. Vliet Street, Milwaukee, Wisconsin, acquired a parcel of land and started the "St. Johannes Friedhof." Later, members of St. John's and of Grace Church purchased 40 acres to the north of the St. Johannes Cemetery for a burial site and named it Union Cemetery. In 1867, the St. Johannes Friedhof and Union Cemetery were joined, and Trinity Church, N. 9th Street, was added to the corporation. It was on September 18 of that year that Pastor Johannes Muehlhaeuser of Grace Church was buried on that cemetery. In 1913, some 46 years later, Pastor Johannes Bading of St. John's Church was buried on the same cemetery. Muehlhaeuser and Bading were the first two presidents of the Wisconsin Ev. Lutheran Synod.

Missionary from the Start

Johannes Muehlhaeuser was born on August 4, 1804, in Notzingen, Wuerttemberg, Germany. In his youth he was a journeyman baker, but was always interested in gaining others for the Lord. In 1829, young Muehlhaeuser headed for Vienna, working at his trade and distributing Christian literature throughout Austria, Hungary, and Bohemia. In 1832 he spent the months from March to October in prison because of his activity in distributing Christian literature. But even while he was in prison, his testimony for Christ bore fruit, bringing two Jews, a police commissioner, and a gendarme to Christ. In 1835 he enrolled in the mission training school of the Rhenish Mission in Barmen, wishing to prepare for work in Africa. When it

was questioned whether at his age he could master the African languages, the Langenberg Society selected him and two other candidates for work in America.

On October 3, 1837, the three of them landed in New York — Maximilian Oertel to be pastor, Johannes Muehlhaeuser to assist him and to



serve as teacher, and a Pastor Nollau to do mission work among the Indians. All three of them were to find that life doesn't always move in the previously chosen paths. Nollau worked among the Germans near St. Louis, later was sent as a missionary to Borneo, and ended up in the vicinity of St. Louis again as a member of the Lutheran-Reformed Synod of the West. Pastor Oertel worked for a time in New York, then among the Saxons in St. Louis, but by 1840 had converted to Roman Catholicism. And Muehlhaeuser's German church-school never made any headway. The

Germans in New York wanted their children instructed in English and chose the public schools instead.

In reviewing his case, the Langenberg Society advised Muehlhaeuser to ask for a colloquy with the New York Ministerium and to take charge of the vacant pastorate at Zion Lutheran Church in Rochester, New York. He was to remain with the Rochester congregation, which was affiliated with the General Synod, for the next 10 years.

On to Milwaukee

On June 27, 1848, Johannes Muehlhaeuser arrived in Milwaukee. His friend, Johannes Weinmann, pastor of St. John's in Oak Creek, Wisconsin, had written him concerning the urgent need for pastors and the deplorable spiritual conditions among the Germans. Commissioned as colporteur by the New York Tract Society, Muehlhaeuser traversed the country north and south of Milwaukee, preaching and selling Bibles and devotional literature as he had once done in Europe. But his health was not up to the hardships of pioneer living, and he soon decided to settle down.

In October, 1848, he founded Grace Congregation, at first called Trinity. A reorganization in May, 1849, gave it a Lutheran complexion. The same year another of Muehlhaeuser's friends, William Wrede, became pastor in Town Granville. On December 8, the three men met to organize the Wisconsin Ev. Lutheran Synod. Muehlhaeuser was elected the first president. At the constituting convention in May, 1850, a constitution was adopted. Work in the new congregation and in the Synod kept Muehlhaeuser more than busy the rest of his life.

Pastor of Grace Church

Realizing that if his newly organized congregation was to grow, it needed a church home, Pastor Muehlhaeuser in 1850 went east to collect funds for that purpose in New York and in the New England states. The Synod had no Church Extension Fund at that time. After six months he returned with \$2,106.17, and the congregation proceeded to take steps to erect its church. On July 15, 1851,

the cornerstone was laid, containing copies of the New Testament, Luther's Small Catechism, and the Augsburg Confession. The new building was dedicated on Christmas day, 1851. In writing of this, Muehlhaeuser stated: "It was for me and for the congregation a day of rejoicing and gratitude to God, who purely out of grace for Jesus' sake has given us this house." The total cost, including lot, church, and classroom, came to \$4,160.12. The church was torn down in 1900 to make room for a larger one.

Synod President

During his 10 years as president of the Synod, 1850-1860, Pastor Muehlhaeuser espoused a decidedly mild Lutheranism as opposed to the confessional stand taken by the Missouri and Buffalo synods. This was not because Muehlhaeuser was un-Lutheran — he was fully committed to the doctrine of Justification by faith without the deeds of the Law — but because his zeal to spread the Gospel of Jesus Christ led him chiefly to do battle against rationalism, Catholicism, and Methodism. It remained for those who came after him to raise the confessional boundaries.

His presidential addresses, all of which have a pastoral tone, emphasize the need to do mission work, the need to supply pastors for the many groups turning to him with appeals, and the need to bring up the young in the nurture and admonition of the Lord. We can well understand how the desperate needs of the congregations often led them to accept ministerial applicants who later turned out to be inept to teach and took advantage of the congregations. His pleas to the German mission societies brought some candidates to Wisconsin, but never enough. He gave wholehearted support to the establishment of Christian day schools and Sunday schools, a trait which is a characteristic of our Synod to this very day. In 1860, when he refused to run for reelection, the Synod had 20 pastors, 48 congregations, 23 day schools, and 20 Sunday schools.

Senior Muehlhaeuser

His last years brought him respect and honor among his brethren and

abroad. When he retired from the presidency, the Synod created a special title of honor for him. He was called "Senior." And he was that — the only one of the original pastors still serving the Synod and the oldest by far.

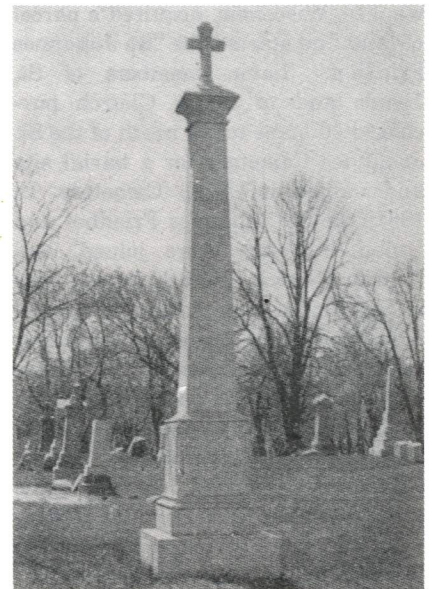
A highlight of his declining years came in 1862, when the Langenberg Society invited him to Germany for a double anniversary. It was the 25th of the society and the 25th of his commissioning as its first emissary to America. He was moved to accept the invitation particularly in view of the urgent need in the Synod for eight to 10 preachers to supply vacancies. After 15 days at sea, he arrived safely in Bremen. August 9 found him in the midst of his Langenberg friends, where he quietly celebrated his 59th birthday. The celebration of the society's anniversary took place on August 15, and Muehlhaeuser was among the guest preachers. From there he went to visit his 84-year-old mother, and then went on to Nuernberg, Stuttgart, and Basel. He also preached in Staffelde near Potsdam for his old friend, Pastor William Wrede, who had returned to Germany in 1855. On November 20 he arrived back at Milwaukee and received a great welcome from his family and congregation. Four emissaries accompanied him, and others followed.

After serving Grace Congregation another five years, Pastor Muehlhaeuser died on September 15, 1867. His funeral was attended by city officials and members of the police department. Preaching for the occasion was Pastor Carl F. Goldammer of Burlington. Beside the casket of Muehlhaeuser was another containing the body of a little child. Pastor Goldammer fittingly preached on Matthew 18:4: "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." He extolled the simple, childlike faith of the Senior Muehlhaeuser.

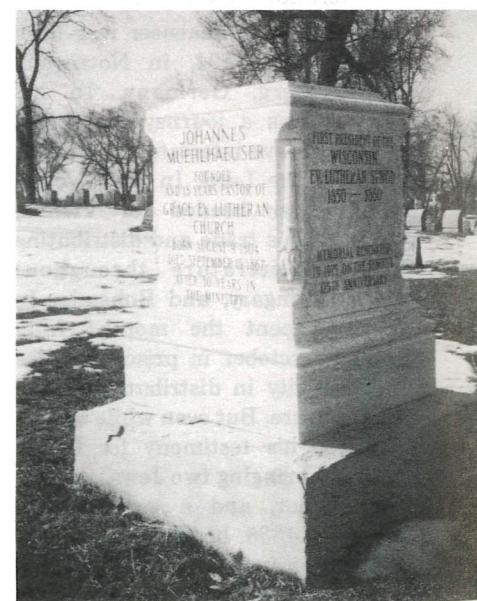
The memorial marker on Muehlhaeuser's grave suffered greatly over the years — from vandals and from weather. Vandals toppled the tall shaft and made off with the cross. Weather seriously pitted the soft marble so that by 1975 the inscrip-

tion was barely legible. To commemorate its 125th anniversary, our Wisconsin Ev. Lutheran Synod had the marker renovated, the inscription translated from German into English, and a historical note added to the effect that Johannes Muehlhaeuser was the first president of our Wisconsin Ev. Lutheran Synod. One inscription was left in its original German. The words emphasize Muehlhaeuser's readiness to suffer all in serving the Lord and proclaim his hope of heaven: "Durch Kreuz zur Kron", Der Ueberwinder Lohn."

Pastor Armin Engel
Maribel, Wisconsin



Original Monument



Renovated in 1975

Looking at the Religious World

information and insight

Evolution May Make a Monkey out of Man

The theory of evolution may be "on the verge of collapse," according to Tom Bethell in the February issue of *Harper's*. Bethell's conclusion is based on a problem the scientific community itself has brought to light.

Many biologists, according to Bethell, now believe that "Darwin made a mistake sufficiently serious to undermine his theory. . . . It is beginning to look as though what he really discovered was nothing more than the Victorian propensity to believe in progress."

Natural selection is the vulnerable feature of Darwin's theory according to the scientists. Nobel prize-winning genetecist T. H. Morgan insists that "to state that the individuals that are best adapted to survive have a better chance of surviving than those not so well adapted to survive" is nothing more than a truism. It doesn't really explain what it is supposed to explain.

Apparently all that natural selection explains is why some species became more (or less) numerous. But it does not really solve the question of how they came into being in the first place, which is precisely what the theory was formulated to explain. It is at this point, Bethell asserts, that scientists wax poetic (or should one say religious) comparing natural selection to a sculptor or a "master of ceremonies." We quote Bethell's conclusion:

"Life on earth, initially thought to constitute a sort of *prima facie* case for a creator, was, as a result of Darwin's idea, envisioned merely as being the outcome of a process that was . . . 'blind, mechanical, automatic, impersonal' and . . . 'wasteful, blind and blundering.' But as soon as these criticisms were leveled at natural selection, the 'blind process' itself was compared to a poet, a composer, a

sculptor, Shakespeare — to the very notion of creativity that the idea of natural selection had originally replaced. It is clear I think that there was something very, very wrong with that idea."

Wrong indeed. All the more reason that creationism ought to be considered as a viable alternative to the prevailing theory of origins which fails to explain origins.

Annual Meeting, LCUSA

Reports from 35 divisions and committees of the Lutheran Council, USA were presented at the "cooperative agency's" 10th annual meeting in Philadelphia last March. The three larger Lutheran synods hold membership in the Council though The Lutheran Church-Missouri Synod restricts its participation to 15 of the Council's 32 programs.

Decreasing financial support continues to hamper the Council's work program. The '76-'77 budget of \$2,634,160 represents a decrease of \$130,000 compared with the budget for the current fiscal year.

The Division of Ministry and Mission, the Council's largest, reported that the agency helped to settle more than 16,000 Indochinese refugees in 1975.

The Division of Theological Studies reported that it has received fewer "specific requests for studies" than in former years. The division's executive director, Dr. Paul Opsahl, questions whether the constituent synods are still committed to a "tripartite approach to the theological matters which affect the faith and life of American Lutheranism." Perhaps the real reason for the disinterest is that Council Lutherans no longer see a compelling need to study doctrinal issues which are not considered divisive of fellowship. The growth of a spirit of doctrinal indifference is inevitable among those who agree to disagree on doctrine.

The Council elected Dr. George Schultz of Minneapolis to succeed Dr. Arnold Mickelson as president. Dr. Edward Lindell, St. Peter, Minnesota, moves from the secretary's position to the office of vice-president, and Rev. Herbert Mueller of St. Louis from the vice-presidency to the office of secretary.

The numerous reports suggest that what the Council calls the work of a "cooperative agency" is in actuality church work.

TM Update

Transcendental Meditation advocates continue to insist that TM is a science, not a religion. Evidence to the contrary continues to mount. The evidence discredits the claim of TM supporters who contend that opposition to TM comes chiefly from fanatical fundamentalists. Consider the following.

The list of bestselling books for 1975 issued by "Publisher's Weekly" lists Harold Bloomfield's *TM — Discovering Inner Energy and Overcoming Stress* in third place in the religious category, despite the author's claim that the book is a secular offering.

Time (March 1) reports on the tempest over teaching TM with federal funds in New Jersey schools. *Time's* description of student activity says: "One by one they entered a room and reverently knelt before a candlelit altar holding a picture of the late Guru Dev. . . . Each student brought fruit and flowers to be placed on the altar by teacher Janet Aaron, who recited a Sanskrit *pūja* (hymn of worship) and whispered each student's *mantra*, the secret word that must be repeated to aid meditation." Significantly, *Time* asks, "Is 'Creative Intelligence' simply another name for God?"

In California, Dr. Robert Bellah, sociologist at the University of California, Berkeley, and Dr. Gerald Larson, specialist in Asian religions and chairman of the department of religious studies at the University of California, Santa Barbara, have sworn out affidavits in support of the plaintiffs in the New Jersey lawsuit.

When the Maharishi Mahesh Yogi incorporated the TM movement in California, the articles of incorpora-

tion asserted that the corporation "is a religious one" with a purpose "to promote spiritual welfare as a thought group." Only after the Maharishi began to publicize his program as a science of creative intelligence did the movement become popular.

Meanwhile in Milwaukee one large corporation offers TM instruction to salaried employees on a shared cost basis, and urges participation. Let Christians beware!

Joel C. Gerlach

Our Presidents

As a separate synod, the Wisconsin Ev. Lutheran Synod had four presidents: J. Muehlhaeuser, 1850-60; J. Bading, 1860-89; Ph. von Rohr, 1889-1908; and G. E. Bergemann, 1908-17.

From 1892 to 1917 it was partner in the Joint Synod of Wisconsin, Minnesota, and Other States, but retained its own identity. Presidents of this group were Prof. A. Ernst, 1892-1901; C. Gausewitz, 1901-07 and 1914-17; and F. Soll, 1907-13.

In 1917 these synods amalgamated to form the Ev. Lutheran Joint Synod of Wisconsin and Other States, and the Wisconsin Synod was divided into three districts. There have been three presidents of this body: G. E. Bergemann, 1917-33; J. Brenner, 1933-53; and Oscar J. Naumann, since 1953.

Since August 13, 1959, our Synod has been officially known by the name Wisconsin Evangelical Lutheran Synod.

A Parish Pastor's Perspective

Memory Joggers

We tend to drift along through life, following the current of daily events. When the Lord causes something significant to take place, it soon passes by and becomes a part of the dim past. We feel life is a drag, because we so quickly forget the wonderful and exciting things the Lord has done and still does for us. What can be done to jog our memories? What can be done to keep the wonderful works of God before us always?

Things weren't much different at the time of Joshua. During the days when the Lord brought the people of Israel safely into the land of Canaan and gave them victory after victory in their conquest of the land, great and memorable events were taking place. They were events to be remembered. But how? Several times in the Book of Joshua we find Joshua setting up visible memorials to serve as memory joggers for the people.

Stones Out of a River Bed

When the Lord stopped the flow of the Jordan River so that the people could cross over on dry ground, he directed them to take 12 stones out of the river bed. These were then set up on the site where they camped for their first night in the Holy Land.

For years to come, whenever an Israelite passed that spot, he would be reminded of the great miracle God had done which made it possible for those stones to be where they were. It is not hard to imagine little children talking excitedly about the stones, or even drawing pictures of them to show to their grandparents.

An Altar

Later, when the people of Israel had penetrated to the very heart of the land, a memorable ceremony took place there. Half of the people stood on the slopes of Mount Gerezim and the other half on the slopes of Mount Ebal. It must have been a thrill to hear thousands of voices, echoing from hillside to hillside, in a responsive reading of the blessings and cursings of the Law. Joshua set up an altar there, and inscribed the Ten Commandments on it. Years later, anyone passing by would see the altar. He would be reminded to stop, look around at the two mountains, and recall the events of that day. Once again he would feel that little shiver that he had felt years before.

A Stone and an Oak Tree

Just before Joshua died, he challenged the people to choose whom they would serve, the Lord or foreign gods.

The people promised, "We will serve the Lord our God and we will obey His voice." Joshua wrote down the words of that covenant. Then he took a large stone, and set it up under a large oak tree by the sanctuary. He said: "Behold, this stone shall be for a witness against us, for it has heard all the words of the Lord which He spoke to us; thus it shall be for a witness against you, lest you deny your God." No doubt, that stone served as a reminder for years to come, a wholesome prod for the memory to recall all that had been said and done there.

What memory joggers do we have? What can we use to prod our drifting thoughts to focus on the significant events which the Lord has brought to pass for us?

The Lord's Supper

Of course, the most valuable one we have was instituted by Christ Himself — the Lord's Supper. "Do this is remembrance of Me," He said. It was His intention that we would remember the events of Holy Week each time we receive His body and blood in and with the bread and wine. No more significant events have ever taken place on the earth. Great blessings come to Christians who use the Lord's Supper as a reminder of them.

Crosses

Christians all over the world set up crosses as reminders of Christ's cross. In our churches, schools, and homes, on altar linens, pews, and jewelry — the cross appears in many forms as the most used Christian symbol of all time. And rightly so! When its plain

shape reminds a child of God that his Savior died on the cross to redeem him and rose the third day to seal His victory, a wholesome purpose is served.

A Multiplicity

Other memorials serve well to jog the memory. There are the cornerstones and dedication plaques on buildings used for God's worship and work. There are the baptismal and confirmation certificates. There are the wedding rings. Like the stone under the oak at Shechem, these

earthly things have "heard" the words of the Lord that were spoken in their presence. They "witnessed" the promises that people made on those significant days. We would do well to read over those certificates, to ponder for a few minutes in front of those plaques, to reflect on the promises to each other and to God that were made in the presence of those now-worn wedding bands.

Memorial Gifts

Memorial gifts are a fine way of remembering, too. Gifts given to

Christ's Church in loving memory of one who has entered into glory can serve as reminders of our Lord's infinite grace. The soft light streaming through a stained-glass window, the thrilling tones of a great pipe organ, a picture of a mission chapel built with memorial gifts, the Word of God from the lips of a young pastor who was helped through school by memorial funds — all can serve as memory joggers. They are reminders to the living of God's grace to the departed.

Thomas B. Franzmann

Direct from the Districts

Minnesota

Chapel Dedication at Sauk Rapids

On January 25, 1976, the members and friends of Petra Ev. Lutheran Church, Sauk Rapids, Minnesota, gathered to dedicate a plot of land and a portable chapel to the glory of the Triune God.

Guest speaker at the regular 9:00 o'clock service was the Rev. Thomas Liesener of South Bend, Indiana, who had served the congregation as vicar from 1969 to 1971. On the basis of Philippians 1:3-11, he used "A Reason to Rejoice" as his theme.

Addressing the congregation at the 2:30 dedication service was the Rev.

Martin Petermann, chairman of the Minnesota District Mission Board. He spoke on "A Commitment to Remember," basing his words on Matthew 7:24-27. The pastor of the congregation, the Rev. Peter J. Naumann, served as liturgist.

Petra Ev. Lutheran Church began as a mission in 1966. Land for a permanent location was purchased in July of 1975 through the Church Extension Fund.

Northern Wisconsin

Twenty-fifth Anniversary of Ordination

The 25th anniversary of the ordination of Prof. Philip Janke was

observed at Manitowoc Lutheran High School on February 29, 1976. Prof. Janke is instructor in religion and history at MLHS. Pastor Martin Janke, brother of the celebrant, addressed the anniversary gathering on the theme, "Praise God's Grace." He pointed out that God's grace made the celebrant His child, gave him the necessary gifts and the willingness to serve in the Gospel ministry, and made that ministry a blessing to many. The MLHS Lancer choir and the Lakeshore Lutheran Chorale, of which Prof. Janke is a member, enhanced the service with appropriate anthems.

Prof. Philip Janke is a native of New Ulm. He received his Christian day- and high-school training in his home city, at St. Paul's School and Martin Luther Academy. His preparation for the ministry took him to Northwestern College and Wisconsin Lutheran Seminary, where he graduated in 1950. Prior to accepting the call to serve in the teaching ministry at MLHS he served in the parish ministry at Zeeland and Hague, North Dakota (1950-1954); Johnson, Minnesota (1954-1960); and Menomonee Falls, Wisconsin (1960-1972). During his 25-year ministry, Prof. Janke has served the church at large in various capacities. Currently he writes a regular column in *The Northwestern Lutheran*.

Pastor Janke was married in 1950 to the former Naomi Gerlach. Their marriage has been blessed with five children: Beth (Mrs. Carl Nolte) of Chicago; Jane, of Seminole, Florida; Richard, a senior at DMLC; and Mary and Steven, at home.



Petra Ev. Lutheran Chapel, Sauk Rapids, Minnesota

Southeastern Wisconsin

A Full Century

Wednesday, February 25, 1976, was a very special day for Mrs. Anna Sutheimer, who has been a resident of the Home for Aged Lutherans, Wauwatosa, Wisconsin, for the past



Mrs. Anna Sutheimer on her 100th birthday with her daughter, Miss Etta Sutheimer, and their pastor, Rev. F. Gilbert.

six years. It was the day when she reached her 100th birthday, and it fell on the very day when the Home was observing all February birthdays with a special dinner.

Mrs. Sutheimer is pictured here with her birthday cake, her daughter, Miss Etta Sutheimer, and their pastor, the Reverend Frederic Gilbert of Jordan Lutheran Church, West Allis, Wisconsin.

Western Wisconsin

Ten Years in Eau Claire

On March 14, 1976, two special worship services were conducted at St. Mark Ev. Lutheran Church in Eau Claire, Wisconsin. The occasion was the tenth anniversary of official WELS representation in the city.

President Carl Mischke exhorted the 228 worshippers in the morning service to remember their present and future role in St. Mark, that role being: "What I have is the Lord's and I want to share it." He based his address on Luke 10:30-35. The congregation's Adult Choir and Christian day school, kindergarten and Sunday school classes sang for the service.

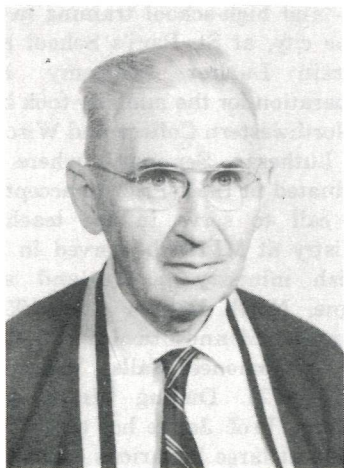
Pastor H. Marcus Schwartz, who was initially involved in the organization of the congregation, used a play on words in his theme for the evening service when he reminded 305 worshippers to "drink freely of, and ever keep pure the 'Eau Claire' (French for 'clear water') that you have in the Word of God." He used as his text Revelation 22:1. Twenty-four singers from the DMLC Concert Choir presented sacred music in the service.

A slide presentation and cassette narration of "Ten Years of God's Grace" was prepared by the members and was viewed after each service.

St. Mark has had two pastors: Frederick Kogler until 1973, and Herbert Prah from that year to the present.

To dwell on the past may not be good, but to look to the past occasionally allows one to build correctly for the present and the future. Ten years has been long enough for the members of St. Mark, Eau Claire, to see that God richly blesses where His grace is central in heart and life. That is His firm promise. May we fervently cling to it and work with it!

Theodore T. Boettcher 1898-1976



Mr. Theodore T. Boettcher was born at Hortonville, Wisconsin, on February 27, 1898, the son of Pastor Gustav Boettcher and Anna nee Schwebs. He became a child of God by the washing of regeneration and renewing of the Holy Ghost on March 6. He attended parochial school at

Bethlehem Ev. Lutheran Church, Hortonville, Wisconsin, and was confirmed March 31, 1912. In the fall of that year he enrolled at Northwestern Preparatory High School at Watertown. After three years, he transferred to the high-school department of Dr. Martin Luther College, New Ulm, Minnesota, and graduated from the college in 1919.

His first call was to teach at Trinity Lutheran School, Kaukauna, Wisconsin. For the next 31 years he taught there, played the organ for worship services, and directed the choirs. He also served as a secretary of the Fox Valley Lutheran High School Planning Board. In 1950 Mr. Boettcher accepted the call to teach at Trinity Lutheran School, Menasha, Wisconsin, and from 1951 to 1963 taught at St. Lucas Lutheran School, Milwaukee, Wisconsin. His retirement in 1963 was brought about by Parkinson's disease. In 1973 he moved to Neenah and became a member of Grace Ev. Lutheran Church. On March 17, 1976, it

pleased our most merciful God to call His faithful servant out of this life to a more abundant life in the kingdom of glory.

Family members who look forward to a joyful reunion in the kingdom of heaven are two daughters, Mrs. James (Lorna) Kuehl and Miss Leah Boettcher; a son, Rodney; a brother, the Rev. Immanuel Boettcher; two sisters, Mrs. John Kehl, and Mrs. Olga Radichel; and five grandchildren. His wife, Eva Grebe Boettcher, was called to eternal rest in 1971.

The undersigned brought the word of comfort and joy to the family, co-workers, and friends assembled at Trinity Ev. Lutheran Church of Kaukauna on March 20, 1976. The sermon was based on the words of the Apostle Paul in II Timothy 4:6-8, which speak of our crown of righteousness in heaven. This crown belongs to all the saints around the throne, and by the grace of our Lord Jesus Christ it is offered to all of us who love His appearing.

Alvin R. Kienetz

**SEMINARY
SUMMER
QUARTER**

As previously announced through an insert in the current Seminary catalog sent to all WELS pastors, professors, male area-high-school teachers, and male Christian-day-school teachers, the 1976 summer quarter of graduate and supplementary studies will begin June 21, 1976, and is to continue Monday through Friday to July 9, 1976.

All courses listed are subject to the provision of being dropped unless at least six enroll in the course by May 5, 1976.

Tuition for a two-hour course will be \$30.00, for a one-hour course \$15.00. Students may enroll for one, two, or three courses. Noon meals will be served for \$30.00 to those desiring them. Those desiring room and board in the dormitory can be accommodated for \$100.00.

Please include a \$5.00 deposit for each course for which you register, in addition to the \$5.00 general registration fee. The deposit will be refunded if a course cannot be given. Mail your enrollment application as early as possible to:

Prof. Carl J. Lawrenz, President
11831 North Seminary Drive
Mequon, Wisconsin 53092

RESIGNATION

Pastor Guenter Kern resigned from his pastorate at St. Matthew, Iron Ridge, Wisconsin. He has made application to the American Lutheran Church for membership. He is no longer eligible for a call in our confessional fellowship.
George W. Boldt, President
Southeastern Wisconsin District

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Brand, Floyd E., was installed as pastor of St. John, Fremont, Wisconsin, on March 21, 1976, by J. Brandt (N. Wis.).
Vathauer, W. F., was installed as pastor of Zion, Eitzen, Minnesota, and of St. Peter's, Caledonia, Minnesota, on March 28, 1976, by M. Doelger (Minn.).
Ziemer, Paul C., was installed as pastor of St. Peter, Brodhead, Wisconsin, on March 14, 1976, by L. Schlomer (W. Wis.).

I (two hours) 7:15-9:00 a.m.

OT 412

Establishment and Significance of the Sinaitic Covenant
— Lawrenz

NT 428 A & B

Readings in Christian Writers of the Second Century
A: Latin & Greek not required
B: Selections will be read in the original
— Panning

ST 439

The Proper Distinction of Law and Gospel
— Vogel

II (one hour) 9:05-9:55 a.m.

NT 478A

Exegesis of I Thessalonians
— Kuske

ST 444

The History of Doctrine
The Post-Reformation Period
— Gawrisch

CH 481

Readings from Luther on Man's Will and God's Grace
— Schuetze

III (two hours) 10:15-12:00 a.m.

CH 474

Augustine's *City of God*
— Balge

PT 444

Guiding the Religious Development of the Adolescent
— Robert J. Voss

PT 452

Sermon Studies on Selected Old Testament Texts
— Nitz

ADDRESSES

(Submitted through the District Presidents)

Pastors:

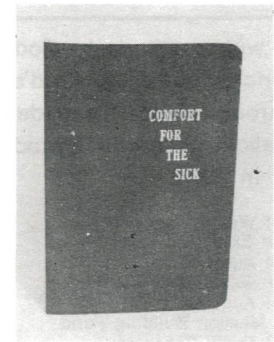
Brand, Floyd E.
R.R. 2
Fremont, WI 54940
Lemke, Lloyd H.
1403 Hunting Saddle Drive North
New Port Richey, FL 33552
Vathauer, W. F.
P.O. Box 386
Eitzen, MN 55931
Phone: (507) 495-3158
Ziemer, Paul C.
1708 West 6th Ave.
Brodhead, WI 53520

Teacher:

Kempfert, Orville W.
1800 29th St.
Two Rivers, WI 54241
Kolander, Robert
2526 S. 90th St.
West Allis, WI 53227

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Milwaukee, Wisconsin 53208

**Closing Exercises
At WELS Schools**

**Wisconsin Lutheran Seminary
Mequon, Wisconsin**

Closing Concert — May 25 at 7:30 P.M.
Graduation Service — May 26 at 10:00 A.M.

**Northwestern College
Watertown, Wisconsin**

Alumni Meeting — May 18 at 3:00 P.M.
Alumni Luncheon — May 18 at 5:00 P.M.
Commencement Concert — May 18 at 7:30 P.M.
Graduation Exercises — May 19 at 10:00 A.M.

**Dr. Martin Luther College
New Ulm, Minnesota**

Alumni Meeting — June 3 at 4:00 P.M.
Commencement Concert — June 3 at 8:00 P.M.
Graduation Exercises — June 4 at 10:00 A.M.

**Northwestern Preparatory School
Watertown, Wisconsin**

Commencement Concert — May 18 at 7:30 P.M.
Graduation Service — May 19 at 1:30 P.M.

**Martin Luther Academy
New Ulm, Minnesota**

Commencement Concert — June 2 at 8:00 P.M.
Graduation Exercises — June 3 at 10:00 A.M.

**Michigan Lutheran Seminary
Saginaw, Michigan**

Commencement Concert — May 21 at 7:30 P.M.
Graduation Exercises — May 22 at 10:30 A.M.

**Northwestern Lutheran Academy
Mobridge, South Dakota**

Commencement Concert — May 27 at 8:00 P.M.
Graduation Exercises — May 28 at 10:30 A.M.

GIFTS FOR THE LORD'S WORK

It is with gratitude to God that we acknowledge the following gifts for the Lord's work given by Christians who through their wills made bequests to the Wisconsin Evangelical Lutheran Synod. The following were received in 1975:

Estate of Wanda Frey Church Extension Fund	\$ 200.00
Estate of Adele Rieck Church Extension Fund	103,983.93
Estate of Augusta Koch World Mission Building Fund	500.00
Estate of Frank Schentzel Aid to Sister Synods Fund	2,000.00
Estate of Frieda Degner Church Extension Fund	500.00
Estate of Henrietta Berg Church Extension Fund	500.00
Estate of Serena Brummond Church Extension Fund	5,882.56
Estate of Jack DeVora Church Extension Fund: California District Mission	470.60
Estate of Dorothea Leseberg Budgetary Fund: Civilian Military Chaplaincy	250.00
Budgetary Fund: Home Mission	250.00
Estate of Martha Gehring Apache Indian Mission	2,000.00
Estate of Albert F. Groth Budgetary Fund: World Missions	250.00
Estate of Herman Stolp Budgetary Fund for Educating Ministers	9,421.15
Estate of Roma Baumann Budgetary Fund for Operations in Wisconsin	74,209.31
Estate of Leona Schnitker Church Extension Fund	40,858.84
Estate of John William Bashans Church Extension Fund	145.20

Estate of Maria E. Naumann Church Extension Fund	525.00
Estate of Martin Biesterfeld Church Extension Fund	4,375.00
Estate of Elizabeth F. Wilke Church Extension Fund	10,686.51
Wisconsin Ev. Lutheran Synod Scholarship Fund	2,019.19
Estate of Gustav Klatt Church Extension Fund	26,532.70
Budgetary Fund: General Missions	1,000.00
Estate of Elinor Brinkman Church Extension Fund	1,000.00
Estate of Sybil Widvey 125th Anniversary Thank Offering	527.22
Estate of Agnes Mitzner World Mission Building Fund	6,293.01
Wisconsin Ev. Lutheran Synod Scholarship Fund	3,146.50
Estate of Henrietta Bartell Church Extension Fund	500.00
Estate of William Behrens Church Extension Fund	500.00
Estate of Helmut P. Plass Stocks valued at	24,211.71
(The stocks are to be held in a fund and the income used for various purposes at Northwestern College.)	
Total	\$322,738.43

Norris Koopmann, Treasurer

The Deferred Gifts Office of the Wisconsin Synod is prepared to offer full service and advice to those who wish to remember the work of the Kingdom in a Bequest or other Deferred Gift. Contact:

Arthur W. Schaefer, Counselor
3512 W. North Avenue
Milwaukee, Wisconsin 53208
(414) 445-4030

Seminary (from page 133)

Workers' Conference of the Lutheran Church of Central Africa was arranged to coincide with the visit. There were trips to Malawi over the Christmas holiday, to the Copperbelt of Zambia, weekend attendance at many urban and rural congregations, a stay in the Mwembezhi area, and an overnight tenting expedition to the field in Zambia's Southern Province.

There were also those "little extras" which can manage to creep into the scheme of things, such as a church dedication out in the bush, a good look at Zambia's Victoria Falls at its finest, busy days at each of our Lutheran dispensaries, the breathtaking view from Malawi's Zomba Plateau — just to mention a few.

Mrs. Lawrenz, who was kept quite busy typing up her husband's notes and lectures, was happy with her many new experiences in Africa and remarked especially about the friendly attitude displayed by the

Africans wherever she went. Even some of the unplanned occurrences, like a vehicle breakdown miles from the nearest repair shop, failed to dampen the visitors' enthusiasm.

The Future

It is difficult, of course, to assess all the benefits of a program of this kind. There are so many intangibles. Many ideas have been exchanged. Suggestions for further consideration have been made. The fruits of such discussions lie in the future.

Already now, however, we can well imagine that Africa will become more real to the students in Mequon. We also know that in Africa there is a renewed conviction concerning the importance of adhering to sound Scriptural teaching.

This mutual strength-giving is important for our day. Rev. Edgar Hoenecke, executive secretary of our Synod's Board for World Missions, summarizes this thought in these words: "Our Synod has come to a critical point in its development. The Lord

has been very good to us in keeping-us from straying from His Truth at home and in blessing our feeble efforts to share our heritage with our fellow men at home and abroad in greater measure than at any time in our history of 125 years. While we acknowledge this as an undeserved mark of His grace, we cannot take for granted that we will always keep to the Word. If the Lord, the Holy Spirit, warned and prophesied to the church concerning a falling away (II Tim. 4:1-5), and if Luther likewise cautioned the church of his day that the Gospel is like 'a moving local shower, which does not return, where it has once been, since unthankfulness and a despising of it will not let it remain,' then we are certainly well advised to exercise all the precautionary measures we can think of to delay and by God's grace avert this tragedy in our Synod and in the churches which the Holy Spirit brings into life through our faithful witness."

E. H. Wendland

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people, who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman. Pastors who want stations included in this list are to inform the respective District mission board chairman. Area names are dropped from this list after appearing in the Yearbook for one year.

Alabama	Moblie
Alaska	Eagle River/Wassila
Arizona	Northwest Tucson Paradise Valley
California	East Anaheim Modesto* Petaluma Sacramento Sierra Madre
Colorado	Greeley
Florida	Clearwater* Daytona Beach* Engelwood Sarasota*
Illinois	Springfield* West Chicago Westmont*
Indiana	LaFayette* Merrillville
Iowa	Burlington Dubuque Shenandoah*
Michigan	Gaylord Grand Ledge Lake Orion Port Huron* Romeo
Minnesota	Cambridge* Lakeville Northfield* Owatonna
Missouri	North Kansas City
Nebraska	Fremont* Norfolk* Scottsbluff*
Nevada	Reno
New Hampshire	Nashua
New Mexico	Las Alamos* Las Cruces*
New York	Long Island Syracuse
North Carolina	Charlotte*
Ohio	S.E. Columbus* Wooster*
Pennsylvania	Altoona* Glenshaw (N. Pittsburgh) Lehigh Valley*
South Carolina	Charleston*
South Dakota	Mitchell
Texas	Beaumont* Lubbock Temple
Virginia	Roanoke*
Washington	Pullman
Wisconsin	Hudson* Middleton Prairie du Chien (Preaching Station)
Alberta	Edmonton*
Ontario	Pembroke*

*Denotes exploratory services.

(New Missions in cities already having a WELS Church are not listed.)

Note: All names and addresses of members who move unless they can be transferred directly to a sister congregation, should be mailed to our —

WELS MEMBERSHIP CONSERVATION
3512 W. North Ave., Milwaukee, Wis. 53208

EXPLORATORY

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.

CONCORD, NEW HAMPSHIRE

Exploratory services are being held the second and fourth Sunday evenings of each month at the Wonolancet Club, 1 North State Street, Concord. Worship is at 7:00 p.m., Bible study at 7:45 p.m. Send referrals to Pastor David Clark, Naticook Road, Merrimack, N.H. 03054; telephone: 1-603-889-3027.

CLEARWATER, FLORIDA

Exploratory services are being held at the Kraeer-Bayshore Funeral Home at 2200 Bayshore Dr., Dunedin, Florida, at 3:30 p.m. each Sunday. Please send names to Pastor Joh. P. Meyer, 4900 Arcadia Rd., Holiday, Florida 33589, or to Pastor Raymond L. Wiechmann, 11335 77th Ave. N., Seminole, Florida 33542.

TIME AND PLACE

MERRILLVILLE, INDIANA

Our Shepherd Ev. Lutheran Church, Merrillville, Indiana, is holding worship services at Peace United Church of Christ, 1001 W. 73rd Avenue. The worship service is at 11:30 a.m. For more information please contact Pastor Tom Liesener, 16791 Cleveland Rd., Granger, Indiana 46530; phone: (312) 272-5682.

LITTLE ROCK, ARKANSAS

WELS services are being conducted at the Little Rock Air Force Base for the military personnel on a monthly basis. For information contact Pastor A. L. Schmeling, 3912 Ellis, Alexandria, Louisiana 71301; or notify Mr. Jack Clark, 8208 Reymere Drive, Little Rock, Arkansas 72207, phone: (501) 227-4384.

NASHUA, NEW HAMPSHIRE

If visiting the East (Boston area) during this summer's Bicentennial, note that St. Paul Lutheran of Nashua, New Hampshire is now worshipping at the Greenbriar Terrace Healthcare Center — Chapel, 55 Harris Street, Nashua. Worship is at 9:30 a.m., Sunday school and Bible study at 10:30 a.m. For more information contact Pastor David Clark, Naticook Road, Merrimack, N.H. 03054; telephone: 1-603-889-3027.

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.

GAINESVILLE, FLORIDA Change of Location

Zion Ev. Lutheran Church of Gainesville, Florida, is holding worship services at 10:30 a.m. each Sunday on the third floor of the J. Wayne Reitz Student Union on the University of Florida campus. To reach the University, take the middle Gainesville exit east off I-75 for four miles. For information, call Pastor John C. Lawrenz at (904) 376-9940.

WINONA AREA CAMPING

The Winona Area Councilman's Conference will again sponsor two weeks of Christ-centered camping for the young people of the Winona area this summer. Dates for the two one-week sessions are: Younger Children's Camp (ages 9-11), July 11 through July 17; Teenager's Camp (age 12-up) July 18 through July 24. Registration begins at 3:30 on July 11 and 18. The children may be picked up at 12:00 on July 17 and 24. The cost for this year's camp is \$25.00, with a \$5.00 registration fee. Please send all registration forms and fees to Gerald F. Kastens, 418 So. Baker, Winona, Minnesota 55987.

CAMPING AT DEVIL'S LAKE?

Campers are invited to worship with us at Christ Lutheran Church, rural Baraboo, Wisconsin. Our church has special Saturday evening services at 7:30 p.m., May to September, especially for campers. The church is located one mile east of Devil's Lake, just off Hi-Way 113, on Tower Road. For further information please call Mr. Walter Meisel 493-2714 or Pastor Loren Fritz, 385 Washington St., Prairie du Sac, Wisconsin 53578 (phone: 643-4050).

THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet on May 5 and 6, 1976, in the Synod Administration Building, 3512 W. North Avenue, Milwaukee, Wisconsin 53208. The first session is to begin at 9 a.m.

All reports that are to be included in the REPORT TO THE TEN DISTRICTS for their conventions this summer should be ready for distribution to all members of the council at this May meeting.

Preliminary meetings of various boards, committees, and commissions are being called by their respective chairmen or secretaries.

Oscar J. Naumann, President

THE ASSIGNMENT COMMITTEE

The Assignment Committee will meet at Wisconsin Lutheran Seminary, Mequon, Wisconsin, on Monday and Tuesday, May 17 and 18, 1976. The first session is to begin at 10 a.m.

On Monday and Tuesday, May 31 and June 1, 1976, the assignment of teachers will take place at Dr. Martin Luther College, New Ulm, Minnesota. The first session is to begin at 9 a.m.

Oscar J. Naumann, President

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for

May 3-4, 1976.

Business to be acted on is to be submitted to the executive secretary of the board, with copies to the chairman of the board, no later than ten days prior to the meeting date.

Norval W. Kock, Secretary
Board of Trustees

NEEDED

The WELS mission parish, consisting of Lord and Savior Ev. Lutheran Church, Crystal Lake, Illinois, and St. Andrew Ev. Lutheran Church, Elgin, Illinois, is interested in acquiring the following items: paraments, preferably in red and black, for altar, pulpit, and lectern; a simple hymnboard with a set of numbers; a small, two-manual electric organ. Should anyone have these items available as donations or at a reasonable figure, please contact: Pastor R. W. Mueller, 794 Dover Court, Crystal Lake, Illinois 60014; phone: (815) 455-2448.

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

CALENDAR OF CONFERENCES

MICHIGAN

SOUTHWESTERN PASTORAL CONFERENCE

Date: May 4, 1976; 9:00 a.m. Communion service.
Place: Holy Trinity, Wyoming, Michigan; R. Semro, host pastor.

Preacher: C. Franzmann (J. Graf, alternate).
Agenda: Exegesis of Ezekiel 38 and 39; R. Frey; *Gesetzlich Wesen Unter Uns* (to be studied in advance), study leaders: F. Berger, J. Graf, H. Kuske; Meditation, Pagan and Christian: F. Toppe; President's report; Questions of Casuistry; Conference business.
R. Semro, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTOR-TEACHER CONFERENCE

Date: May 3, 1976.

Place: Communion service at 9:00 a.m. at Bethany Lutheran, Appleton, Wisconsin; Conference sessions at the Fox Valley Lutheran High School.

Preacher: E. Krueger.
Agenda: The Wisconsin-Missouri Debate: Prof. E. Fredrich; Ministry of the Keys and Confession: Prof. S. Becker.
Note: A registration fee of \$1 is requested to cover expenses.

R. Muetzel, Secretary

LAKE SUPERIOR PASTOR-TEACHER CONFERENCE

Date: May 3-4, 1976; Communion service at 9:00 (CDT).
Place: Grace Lutheran Church, Crivitz, Wisconsin; W. Besler, host pastor.

Preacher: L. Weindorf.
Agenda: What is the Church?: A.C. Art. VIII: J. E. Lindquist (future: Of Baptism: Art. IX: L. Weindorf); Promoting Active Participation in Church Organizations: Mr. D. E. Southard; Exposition of the First Commandment: A. Klessig; Reports: Circuit Pastor and Parish Education; Exegesis of Galatians 3: D. Tills (future: Galatians 4: K. Kuenzel); Handbook for Circuit Pastors: W. Zink and P. Kuckhahn; Exegesis of Genesis 49: T. Trapp (future: Genesis 50: J. Kingsbury); Conference Business; Casuistry.

Note: Please excuse to the host pastor.
K. Kuenzel, Secretary

RHINELANDER PASTORAL CONFERENCE

Date: Monday, May 17, 1976; Communion service, 9:00 a.m.

Place: Christ Lutheran Church, Hiles, Wisconsin.
Preacher: F. Bergfeld (D. Fleming, alternate).
Agenda: Exegesis of Ephesians 6:18-24; F. Bergfeld; Euthanasia: C. Siegler (alternate: Exegesis of Mark 1:1 ff., D. Fleming).

C. J. Siegler, Secretary

SOUTHEASTERN WISCONSIN

CHICAGO-SOUTHERN JOINT PASTORAL CONFERENCE

Date: May 11, 1976.

Place: Trinity Ev. Lutheran Church, 7936 Nicholson Rd., Caledonia, Wisconsin; Wm. Hein, host pastor.

Preacher: J. Braun, Galatians 6 (A. Buenger, Ephesians 1, alternate).

Agenda: Exegesis of II Peter 1: L. Nolte (II Peter 2: R. Pasbrig, alternate); An Isagogical Study of Esther: T. Deters (An Evaluation of the Proposed Revision of the Enchiridion: R. Pope, alternate).

Kent Schroeder, Secretary

SOUTHEASTERN WISCONSIN

METRO-NORTH CONFERENCE

Date: May 17, 1976; 9:00 a.m. Communion service.
Place: Zebaoth Ev. Lutheran Church, 3885 N. 6th Street, Milwaukee, Wisconsin 53212; A. Koepsell, host pastor; phone: 264-4329.

Preacher: M. Kujath (D. Kuske, alternate).
Agenda: Exegesis of Hosea 1:6-11; P. Nitz; Isagogical Treatment of the Book of Revelation: S. Becker; Isagogical Treatment of Obadiah: H. Lange; Reports and other Conference business; Questions of Casuistry.

Note: All excuses are to be sent to the host pastor.
K. Mahnke, Secretary

WESTERN WISCONSIN

ONALASKA PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 14-18, 1976. Two essays will be presented: Liturgy in the Lutheran Church from 1517 to the Present: Prof. Martin Albrecht; Oriental Religions: Prof. Erwin Scharf. The sessions will run from 9 to 11:45 A.M. daily. A fee of \$12.00 will be requested from each participant. If you plan to attend, we would appreciate your registration in the near future for the sake of planning. Send your registration to: Pastors' Institute, Luther High School, Onalaska, Wisconsin 54650.

CHIPPEWA RIVER VALLEY-WISCONSIN RIVER VALLEY JOINT PASTORAL CONFERENCE

Date: May 11, 1976; 9:00 a.m. Communion service.
Place: St. Mark's Ev. Lutheran Church, Hamilton Ave. at State Street, Eau Claire, Wisconsin; H. Prah, host pastor.

Preacher: R. Michel of the Wisconsin Lutheran Child and Family Service.

Agenda: Report on Wisconsin Lutheran Child and Family Service; Exegesis on Isaiah 40 (con't.): L. Koester; Role of Polemics in Preaching and Teaching: R. Hoenecke; Catechism Enchiridion Review (con't.): R. Otto and G. Schmeling.

D. Dengler, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: May 11, 1976; 9:00 a.m.

Place: St. Paul's Lutheran Church, Bangor, Wisconsin.
Preacher: F. Werner (H. Winkel, alternate).

Agenda: Philippians 3: E. Toepel; The Practical Nature and Needs of WLCFS Work: WLCFS Representative; Guidelines in Divorce Counseling — with Special Emphasis on "What is Malicious Desertion?"; E. Breiling; A Study of the Second Draft of the Revised Enchiridion of Luther's Catechism.

R. W. Kloehn, Secretary

CENTRAL PASTOR-TEACHER CONFERENCE

Date: May 17, 1976; 9:00 a.m.

Place: St. Matthew's Lutheran Church, Janesville, Wisconsin; D. Sievert, host pastor.

Preacher: R. Uhlhorn (E. Vomhof, alternate).
Agenda: Confirmation — Making it Meaningful: R. Hartman; WLCFS Report: R. Michel; The Blessings of the Christian Day School in our Synod: H. Ihlenfeldt; The Christian Day School Teacher as a Wider Servant of the Congregation: H. Wiedmann.

G. Pieper, Secretary

ANNOUNCEMENT

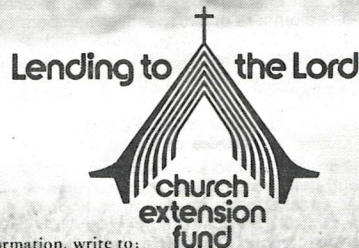
The Wisconsin Ev. Lutheran Synod has recently added an "Interest Add On" option to its Church Extension Fund One-Year Promissory Note program. Under this provision, yearly interest would be added to the principal of the note on its anniversary date in lieu of the issue of an interest check. The note holders would receive a copy of their ledger card indicating the amount of interest added to their note. This option would not affect the reporting of interest earnings to the United States Internal Revenue Service, e.g., the note holder would still receive a Form 1099 annually.

If you wish to make this change please so indicate by sending all correspondence listing the note numbers you would like changed to Wisconsin Ev. Lutheran Synod Fiscal Office, 3512 W. North Avenue, Milwaukee, Wisconsin 53208.

If it's alive, it's growing...

Life does not stand still — it grows. It moves, progresses from one point to another. Growth is inherent in life, it is the evidence of life. In the Church Extension Fund, there is ample evidence of life: Mission congregations are being formed; souls are being brought into the Kingdom; churches and chapels are being built. CEF is alive and growing because people are investing in the work of Jesus Christ through the "Lending to the Lord" program. There are several ways that you can be part of the growth:

• 5% Loan Certificates • 5% one-year notes • 4% passbook accounts



For more information, write to:

Church Extension Fund / Wisconsin Evangelical Lutheran Synod
3515 West North Avenue / Milwaukee, Wisconsin 53208