

The Northwestern Lutheran

May 16, 1976



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Briefs by the Editor

In 1976 we who are members of the Wisconsin Ev. Lutheran Synod and citizens of the United States of America are deeply aware of the double blessing God has bestowed on us. This month concludes our Synod's observance of its 125th anniversary. Our beginnings were small. We were not a colony of like-minded souls setting out for a new country to obtain religious liberty. Rather, our congregations were mission efforts on the part of German mission societies concerned about the spiritual welfare of their German relatives and friends in America.

History informs us that the concern was very much in place. Many German immigrants fell prey to any sect that came along, others adopted a totally rationalistic spirit.

In the beginning years our confessionalism as a church body left much to be desired. In those days the Missouri Synod was known for its orthodoxy, our Synod for its vagueness. Until God took a hand, and raised among us brethren who took a stand for the truth of God's Word. One of these men was Pastor John Bading. His story is an interesting one. It is one of four accounts written for our readers by Pastor Armin Engel of Maribel, Wisconsin. Digging in the history of our Synod has long been a hobby of Pastor Engel's, and we want to express our appreciation to him. The next two issues will bring us the stories of President Philip von Rohr and President G. E. Bergemann. Recalling those who have taught us the way of truth is a good way to observe our church's anniversary.

As United States citizens we have every reason to express our appreciation to God in connection with our country's Bicentennial. Especially for the blessings we have received as a church — religious liberty and separation of church and state. Anyone who studies our nation's early history will recognize this as a miracle of God.

With this issue we therefore begin a series of articles on the general theme, "Focus on the Bicentennial." In them Prof. Edward C. Fredrich of Wisconsin Lutheran Seminary will examine the relation of church and society in our country over the past 200 years and earlier. The first in the series examines "Just how Free the Church was during the Early Colonial Period." It will bring you some surprising facts.

Professor Fredrich is eminently qualified to write this series. He teaches Church History at the Seminary and previously taught history at Dr. Martin Luther College, New Ulm, Minnesota. He is well known to the readers of *The Northwestern Lutheran* as a regular contributor.

People who have been blessed as richly as we have also need to share these blessings. Our church does so through a world-wide mission program. Last time we heard about the start of a faculty exchange program between our foreign seminaries and the Seminary at Mequon. In this issue, and in subsequent ones, we shall turn our eyes to our mission in Japan. It will provide interesting reading.

The mission in Japan also has a gift for you. Answering the requests of State-side pastors for adult instructional materials in Japanese, the Literature Committee of the Lutheran Evangelical Christian Church in Japan offers you the following items in Japanese: *The Wonderful Works of God*, by Prof. P. Eickmann; *The Enchiridion of Luther's Small Catechism*; *This We Believe*; and *Christ and the Holy Scripture*, by H. Wicke. Being a non-profit, tax-exempt organization in Japan, the L.E.C.C. cannot charge anything for its publications. I'm sure contributions for handling and postage could be accepted. For the present, you may order the above materials from: L.E.C.C. Literature Committee, c/o H. Johne, 619 Komatsu, Tsuchiura City, Ibaraki Ken, Japan 300.

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

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THE COVER

Pictured is the interior of Calvary Ev. Lutheran Church, Thiensville, Wisconsin. The church, which seats 500 comfortably, was dedicated on November 9, 1975. Pastor of the congregation is the Reverend L. J. Lindloff. (Picture by Cliff Koeller Photography.)

THE NORTHWESTERN LUTHERAN

Editorials

Something Extra Jacob made a vow to God at Bethel for a safe return, Hannah for the birth of a son, Zacchaeus out of plain gratitude, and St. Paul for some personal reason we do not know about.

The Law did not require vows. Vows were freewill expressions of thanksgiving to God over and above what the Law required. The strange thing was that vows were strictly regulated. We would assume the person could be trusted who wanted to do something extra for God.

Evidently God does not share that same high opinion of man's religious intentions. He is not at all optimistic when religious people, full of zeal and fervor, volunteer something "extra."

"Take heed," Jesus said in the Sermon on the Mount, "when thou doest thine alms . . . when thou prayest . . . when ye fast." Right there, on religious ground, where you are most sure of yourself, "Look out! Be careful! You may break your spiritual neck with your piety."

Through the ages some terrible crimes and unholy excesses have occurred in the name of religious zeal. Divine favor was promised the Crusaders to "kill a Turk for Christ." Mendicant Monks made a virtue out of free-loading and were extolled for their superior piety.

Examine carefully today's religious activities that are advertised as something above the simple life of faith. Jesus does not dampen the zeal of His disciples, but He does strictly channel it: "If ye love Me, *keep My commandments.*"

John Parcher

Original Sin Hasn't Left The Schools

It has become quite obvious that many public high-school diplomas are not worth the paper they are printed on, and there is reason to doubt whether some recipients of high-school diplomas are even able to read them. The nation's high schools are graduating an alarming number of students who haven't learned basic skills. For that reason the State of Arizona, for example, is now requiring graduating students to be able to read, write, and compute on at least the ninth-grade level.

Why has public high-school education deteriorated? For a variety of reasons. Discipline has broken down in the homes and in the schools. Experimentation often replaces solid teaching methods. There is an unrealistic stress on equality among students. Courses have been watered down so that no one experiences the distress of failure. Students are being asked to make educational choices before they are mature enough to do so. Work has become a repulsive word; students expect school to be fun and games. The list could go on.

One factor that must be included is the failure to reckon with original sin. At Niles North High School in Skokie, Illinois, for instance, students were given con-

siderable freedom to choose their own courses. Even the most talented students often chose "mush" courses instead of rich, rigorous courses. Students were given freedom to leave the campus during the school day to carry out educational interests on their own; they left the campus to get away from discipline and work. They were given an opportunity to reduce their English requirements; they took one year of English. When they had the option to take pass-fail courses that were intended to encourage them "to learn a subject for its own sake, rather than for a grade," they did not demonstrate the dedication and commitment they would have under the motivation of a traditional grade. Progressive education experiments in Niles North batted just about zero. And such experimentation has not been confined to Niles North.

Original sin made these students lazy, pleasure-seeking, selfish, willful, disobedient; but wool-brained educators were too starry-eyed to see it. Original sin is a hard, stubborn fact. Christian educators understand that and reckon with it. Educators who do not are guilty of folly and deserve the disgrace they bring upon themselves.

Carleton Toppe

Name-Calling A recent U.S. Supreme Court decision allows states to prohibit homosexual acts between consenting adults in private. Leaders of homosexual rights groups are naturally (or unnaturally?) outraged. Particularly incensed, according to Religious News Service, is Prof. Louis Crew, founder of an Episcopal group named Integrity. He termed the decision "antediluvian," which to those who like big words means "from the period before the Flood."

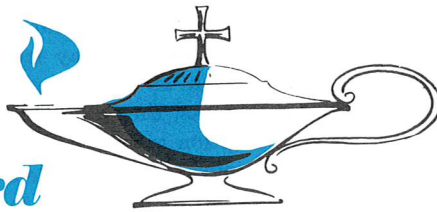
It is not uncommon nowadays for traditional moral standards and Biblical doctrines to be dismissed with such epithets as "medieval" . . . "Victorian" . . . "Puritan" — and now, "antediluvian." This amounts to nothing more than a form of childish name-calling. It also becomes a little tiresome.

Scraping away the coating of superior wisdom implied in such use of these terms, the question that emerges is: Where do these people get their information? Not from a divine source, obviously, but from the mind of man. If we are going to dismiss the Word of God as antediluvian, then we have to resort to the human mind to answer some questions which are very basic to human welfare, such as, Where did we come from? Why are we here? Where are we going? Men in their arrogance may take it upon themselves to revise Scriptural moral standards and to disdain ancient religious values, but the human mind has been notoriously unproductive in answering these fundamental questions with any degree of certainty. In fact, some of the greatest minds in history have despaired of answering them at all.

The answers to these vital questions must proceed from a higher Source than man, and downgrading His revelations with supercilious name-calling will not alter the truth nor supply the answers to fundamental questions about life which even little children can answer from God's Word.

Immanuel Frey

Studies in God's Word



Andrew Missionary Par Excellence

When we think of the apostles, we generally think of a *group* of men whom our Lord sent out to proclaim His Word to the ends of the earth. It may seem strange, therefore, to single out one of the apostles and refer to him as the missionary par excellence. No doubt all of the apostles were capable missionaries, but in studying what the Scriptures tell us about Andrew, a significant feature appears.

Not a great deal is told us about Andrew. His name is mentioned in all the lists of the apostles. The synoptic Gospels, Matthew, Mark, and Luke, give us some bits of biography. But it is in John's Gospel that Andrew acquires personality and character. There he emerges three times, and each time we see him bringing someone to Jesus. Andrew was a missionary. For him it was not enough that he himself was with Jesus. Having Christ was something to share.

Home Missionary

Originally Andrew was a native of Bethsaida in Galilee, as were also some of the other apostles. Like them, he too was a fisherman. We first meet Andrew as a disciple of John the Baptist. When Jesus entered upon His public ministry, John pointed out the Savior with the clear call, "Behold the Lamb of God," and urged his own disciples to become followers of Christ. The

Evangelist tells us: "And the two disciples heard him (John) speak, and they followed Jesus . . . One of the two which heard John speak and followed Him was Andrew" (John 1:37,40). Thus Andrew was among the very first disciples called. In fact, the writings of the Early Church frequently refer to him with the title *First-called*.

Keeping the news of a Savior to himself was unthinkable for a man of Andrew's temperament. Hence it will not surprise us to hear the Evangelist continue: "The first thing Andrew did was to find his brother Simon and tell him, 'We have found the Messiah'" (John 1:41 NIV). That the Old Testament prophecies had been fulfilled and that the Savior of the world was here was good news that simply had to be shared. For Andrew that sharing began in his own family, with his brother Simon Peter.

Often we tend to think of mission work as spreading the Gospel *abroad* and then lose sight of the tremendous possibilities we have nearer at home. Andrew's example reminds us of the truth: Mission work begins at home. With his sense of priority we too will want to share the Savior with those nearest to us, brothers and sisters, with our spouse, and certainly also with our children.

Significantly, Andrew shows that interest in children. At the feeding of

the 5,000 when the other disciples were in a quandary how to feed the multitude, it was Andrew with his heart for souls and his keen eye for possibilities who alone came up with a suggestion. And it was a suggestion that involved a youngster. Andrew volunteered the information: "There is a lad here which hath five barley loaves and two small fishes" (John 6:8,9). How Andrew knew of the boy we are not told, but it's hard to imagine that the lad whose lunch the Lord multiplied so miraculously that day ever forgot his Savior.

Foreign Missionary

John records a third incident showing Andrew's mission zeal when he writes: "And there were certain Greeks among them that came up to worship at the feast. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him saying, 'Sir, we would see Jesus.' Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus" (John 12:20-22). The incident described by John took place in Jerusalem. Some pilgrims who had come to the Passover festival asked Philip to arrange an interview with Jesus for them. Philip's embarrassment stemmed from the fact that these people were not Jews but gentile Greeks. Jesus had consistently carried out His ministry among the "lost sheep of the house of Israel." Should Philip now bring these non-Jews to Jesus?

It tells us something about Andrew that he is the disciple to whom Philip went with his question. And it tells us even more about Andrew when we now read, "And again Andrew and Philip tell Jesus." There was no hesitancy on Andrew's part. He knew his Lord was the Savior of *all men*, be they Jew or gentile. These Greeks too must be brought to the Savior. It will not surprise us therefore that tradition reports that Andrew lived and worked the latter part of his life in Greece, suffering a martyr's death on a cross shaped like an X.

At home and abroad, among Jews and gentiles, Andrew was bent on bringing men to their Savior. He was a missionary! Scripture can pay him no higher tribute than that.

Armin J. Panning

Focus on the Bicentennial

by Prof. Edward C. Fredrich

How FREE Was the CHURCH in the EARLY COLONIAL PERIOD?

In this year of national celebration great emphasis will be placed on the national heritage of religious freedom and separation of church and state. This is as it should be. Among all the blessings bestowed on us in this land by a gracious God, that of religious liberty would be regarded and ranked by most of us as the most precious.

This cherished blessing has been enjoyed so long and its grateful praises sung so frequently that sometimes the enjoyment and the praise assume a taken-for-granted attitude. America and religious liberty are thought of as essential synonyms. We picture the first colonists as finding on the shore the flower of freedom of worship in full bloom. We tend to confuse the land and the Lord as the giver of the good gift.

That is why *Focus on the Bicentennial* asks: "How Free Was the Church in the Early Colonial Period?" The answer will point to abuses and errors, struggles and advances, failures and successes. It will demonstrate once again that "Man proposes but God disposes." It will make us vigilant in our gratitude.

A History of Persecution

Mary Dyer's story is tragic testimony to the lack of liberty in the young land. When she and other Quakers tried to win converts among the Puritans in Massachusetts Bay Colony, they were subjected to fines and floggings, imprisonment and banishment. The Puritans, who had traded home and homeland for the dangers of the ocean and the wilderness to preserve their religion from contamination, even passed a law

that condemned to the gallows once banished Quakers who dared to return.

Mary Dyer tested that law in 1659 with two companions, William Robinson and Marmaduke Stevenson. Although granted a reprieve, Mary was not informed until she had marched to the gallows, seen the other two hanged, and felt the rope around her own neck. Over her objections she was taken to Rhode Island. The next spring she returned to Massachusetts, this time to hang.

A Quaker petition of 1660 enumerates over 40 whippings, over 40 banishments, 64 imprisonments, three instances of cutting off the right ear, four executions, and numerous other sufferings.

It wasn't only Quakers that were persecuted in the Bay Colony. Anne Hutchinson challenged the authorities in the state and the church, denouncing most of the clergy as "legal preachers" and claiming for herself direct communication with God. She was banished and had to seek refuge in Rhode Island. There Roger Williams had settled. He too had clashed with the Bay authorities, chiefly over the issue of state enforcement of the First Table of the Law. To escape deportation to England, Williams had fled to the place he called Providence.

New Amsterdam, as New York was named until 1664, was determined to prevent any other public worship from competing with that of the Dutch Reformed. This caused the Lutheran settlers in that colony untold difficulties. Private worship was for a time permitted, but children had to be baptized and later instructed by

the Reformed clergy. In time anyone preaching a Lutheran sermon was to be fined a hundred pounds, and anyone attending the service twenty-five pounds. When finally in 1657 a Lutheran pastor, John Goetwater, arrived at New Amsterdam to serve the Lutherans there and at Albany, he was haled before the magistrates, forbidden to carry out his pastoral office, and ordered deported posthaste.

No mention has been made of the period preceding the foundings of Jamestown and Plymouth and the extermination of Protestant colonies by the Spanish. That account simply would augment and intensify the record of religious persecution in the early history of this land.

After the ascendancy of William and Mary to the English throne in 1689 and the passage of the Act of Toleration, most outright persecution ceased in the colonies, as in the mother country. Like it or not, the colonies were forced to cease and desist as England tightened its controls.

Many Establishments

This does not mean that there was an abrupt emergence of complete religious liberty. On the contrary, the predominant feature of the colonial religious scene was establishment, the system whereby one religion had an official status, was supported by the state and was expected to support it in turn, and exerted more or less control over other church bodies and over people who belonged to no church. These latter, incidentally, made up the great bulk of the population.

In New England, with but one exception, a Congregational establish-

ment prevailed. That exception was Rhode Island. This unique New England colony has already been mentioned and will be described more fully in a subsequent section. Elsewhere in New England the Congregational establishment was strong, especially in the early years, as has been detailed. In its heyday it coerced consciences, deported gainsayers, and extracted taxes from all to support the established faith. So hardy and ingrained was this establishment that it did not die out in Massachusetts until 1833.

In the southern colonies the Anglican or Church of England establishment held sway. Today's term for it would be Episcopalian. This included Maryland, where in 1649 the famous "Act Concerning Religion" or "Act of Toleration" was passed. In only one of the five southern colonies, Virginia, were Anglicans a majority of the population, but the Anglican establishment was the order of the day nonetheless.

In New York and New Jersey the numerous dissenting groups were able to prevent an establishment on a colony-wide basis. In certain areas, however, local establishments were set up, usually of the Anglican variety.

Conditions for the dissenters under these establishments varied widely from place to place and time to time. The New Sweden colony established on the Delaware in 1638 was essentially a Lutheran establishment, since this was a Swedish venture. On August 15, 1642, however, the authorities decreed that the Dutch settlers in New Sweden should not be disturbed "in the free exercise of their Reformed religion." This actually is the first declaration of toleration to be officially and effectively in force in America. Rhode Island was exercising toleration by that time but was not yet a chartered colony, while Maryland's edict would not be issued for another seven years. At the very same time, as has been noted, the New Amsterdam establishment was showing itself to be most intolerant.

In the case of one establishment the ecclesiastical tax collected by the state from dissenters might be designated for the established church

alone; in another instance the tax money would be turned over to a tolerated church of the taxpayer's choice.

Even at best, however, the establishment system involved practices that were objectionable. Church and state were so closely linked that troubles and evils could not help but arise. Harsh "blue laws" encroached on Christian and civil liberty. Ugly law suits over clergy salary, such as Virginia's infamous "Parson's Cause," could become scandalous political footballs. Licensing the dissenting clergy to fulfill pastoral duties was burdensome and expensive. There are instances of Lutheran clergymen, such as Peter Muhlenberg, seeking Anglican ordination to cope with the licensing problem.

As widespread as the establishment system may have been on the colonial religious scene and as tolerant and liberal as it could on occasion be, it was not a development that could be considered desirable by any means.

Some Religious Liberty

Far better were the few instances in early American religious history where true religious freedom prevailed. While this was true of New York and New Jersey locally and periodically, if not always and everywhere, the three colonies that deserve special mention are Rhode Island, Delaware, and Pennsylvania.

Roger Williams founded Rhode Island after his banishment from Massachusetts. Williams and the Massachusetts authorities had quarreled chiefly over the issue of religious liberty. Williams simply abhorred any use of the power of the state in religious matters, in demanding oaths of the unregenerate, in maintaining a church, or in enforcing the First Table of the Law. His principles prevailed in Rhode Island.

This was not the kind of toleration that says, "One religion is as good as the next." When the Quakers swarmed into Rhode Island, Williams debated with them publically and wrote against them profusely, but he would not use the governmental power he possessed to coerce them. These views of Williams were generally endorsed by the Baptists,

with whom Williams was briefly in fellowship. From that early time on, the Baptists have been among the staunchest exponents of religious liberty and separation of church and state.

In Delaware and Pennsylvania it was Quaker influence that laid the basis for religious freedom. While a Quaker establishment may have been unthinkable in those days, it should be noted that religious liberty was a matter of conviction, not just expediency, for the Quakers. A result was that Pennsylvania soon became the homeland for many church bodies seeking spiritual breathing room. Outstanding among them were German Lutherans. By the time of the Revolution there would be some 75,000 Germans from Lutheran lands in Pennsylvania.

One could wish that more could be said about religious liberty in the early period of American history. What little there was, however, could serve as a model and could furnish a glimpse of better things to come. When the turn of events in 1776 forced the former colonies to develop new state governments, it was inescapable that serious thought would be given to the possibility of replacing establishments with religious liberty. This was done in more than one state, if not immediately in all. When the turn of events in 1789 and 1791 forced the newly created federal government to speak out on the issue of the rights of the people, it could declare in Amendment One that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

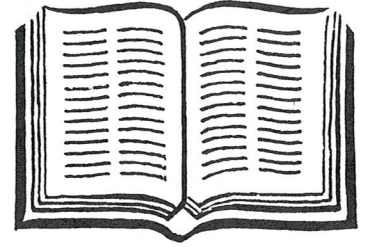
It was God who directed the turn of events. It was He who planted and protected and prospered the small beginnings of religious freedom in the land. It was He who showered upon a people generally disposed at the outset to intolerance and establishment the great boon of free churches in a free land.

Under that Lord let us cherish the boon, remembering that what came to us step by step and stage by stage can be lost also, not in one fell swoop, but step by step and stage by stage. Eternal vigilance is the price of liberty, especially religious liberty.

E. C. Fredrich



Mining the Treasure of God's Word



Review briefly the last lesson, keeping in mind that everything we're reading about is a fulfillment of the covenant God made with Abraham in Genesis 12:1-3. Be sure you are thoroughly familiar with that covenant, and observe how in the last lesson the first two parts of that covenant are especially prominent. The family we're reading about is the family of Abraham, now called the family of Israel. Do you remember who Israel was, and how large his family was when they were forced to leave their land, and where in Egypt they were settled, and the importance of this place, and what happened to them there? Then let's start digging again.

Read Chapter 48

This is really a lovely and touching scene, the final reunion and meeting between Jacob and his favorite son, Joseph, who is now the functioning ruler of Egypt. But the most important part is found in verses 21 and 22. Underline the last part of verse 21, beginning with "God shall be . . .," and the first part of verse 22, down to ". . . thy brethren." Verse 21 is Jacob's final reminder to Joseph of the covenant God made with Abraham.

Verse 22 refers to the future. At this point you might read again what was pointed out about the birthright in the first paragraph of the section on Genesis 25:19-34 (April 18 issue). This explains what Jacob told Joseph in verse 22. Yet the whole situation seems odd, to say the least. If you glance back to 29:31-30:24, you will notice that Joseph was the eleventh son in Jacob's family, but the first son of Rachel. Bear in mind also that

Rachel was the girl Jacob selected to be his wife, for whom he served Laban for seven years, only to be tricked by Laban, who gave him Leah. And so Jacob made it clear in this conversation that he regarded Joseph as his true firstborn son, to whom he was giving the birthright. Later on we'll see that in the division of the land Joseph was allotted two sections, one for Manasseh, and one for Ephraim.

Now Read Chapter 49

This chapter has a strange sound or ring for today's reader — the picture of a dying man gathering his whole family around him to speak a blessing on each one. It was an important custom in those days, however, and in the case of the family of Jacob, the blessings turned out to be important prophecies which show further developments in the covenant made with Abraham. And here is where we come upon the real nugget in today's digging.

Can you find the one son who is selected for special praise? The clue is the word "praise." Can you find him? Read verses 8-10, and underline 8a, down to the word "praise," and all of verse 10. This tells us which one of Jacob's 12 sons would inherit the blessing and be the ancestor of the Savior spoken of in Genesis 3:15 and 12:3. He is not the firstborn in any sense, but he is chosen by God's eternal purpose and foreknowledge. Put a star in the margin here, and underline or hi-lite his name and memorize it.

Verse 10 is even more important. Put a star here too. This speaks directly of the Savior promised in Genesis 3:15 and 12:3. For the first

time He is here given a name, Shiloh. The meaning of this name (all Hebrew names have a meaning) is unclear to us. It could mean "his (Judah's) son," or "the one to whom the kingdom belongs (the great King)," or "the peace bringer." All of these interpretations fit Jesus. The passage here clearly speaks of the tribe of Judah as the royal tribe in Israel, since the "scepter" was the special rod carried by kings. Underline the word or hi-lite it. The prophecy says that the scepter will not leave the tribe of Judah until the promised Savior comes, who will receive this scepter as the King of Israel. This Savior would obviously be Judah's son, or descendant, and He would be the one who would restore peace between God and men. Whatever Jacob meant, we learn here that the promised Savior will be a King, and that He will be born in the tribe of Judah. Note these two very important facts.

Now Read Chapter 50

This is an epilogue, bringing to a close the story of the three patriarchs and Joseph. Notice where the family buried Jacob (verse 10). This is what one would expect of the grandson of Abraham. And then notice what Joseph told the family in verse 24b, beginning with "God will . . ." Underline this also, and note what the children of Israel did with Joseph after he died (verse 26b). Underline. They did not bury him. And you know why, don't you? It would remind the family of a very important fact. — Between now and the next issue, review all of Genesis.

Julian G. Anderson

Our President — Johannes Bading

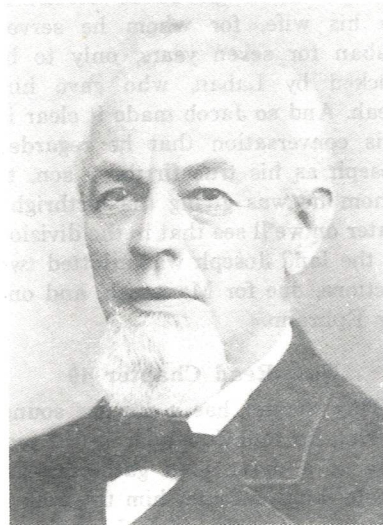
A dark-gray, rugged, granite cross marks the grave of Pastor Johannes Bading on the Union Cemetery in Milwaukee, Wisconsin. It has withstood the elements very well, as has Bading's theology in the Synod which he was to guide for so many years as its second president. His life span measured 88½ years, from November 24, 1824, to May 24, 1913. Marking the family plot are the well-known words of Moses in Psalm 90: "Lord, Thou hast been our dwelling place in all generations."

Who was Johannes Bading and where did he come from? A wheelwright journeyman by trade, he was born in Rixdorf, near Berlin, Germany. His decision to enter the ministry was born on a day in 1849 when he saw the words of Mark 16:15 inscribed above the door of the Berlin Mission House: "Go ye into all the world, and preach the Gospel to every creature." He received most of his theological training under Louis Harms, founder of the Ev. Lutheran Missionary Society in the little Hanoverian town of Hermannsburg, but completed his work in Barmen and was sent to Wisconsin in 1853 by the Langenberg Society. It was from his teacher Louis Harms that he imbibed the truly Lutheran attitude that distinguished him from most of his contemporaries in the early years of the Wisconsin Synod.

Arriving in Milwaukee in late July, 1853, the 28-year-old Langenberg emissary was directed by President Muehlhaeuser to Pastor Goldammer at Newtonburg near Manitowoc. The latter directed him to the territory west of there, where he encouraged him to establish a field of labor.

The young man set out on foot along a trail leading in the general direction of Lake Winnebago. In the deep forest he encountered a band of Indians with guns slung over their shoulders. That evening he arrived at the isolated loghouse of a farmer and expressed his concern. He was assured that the Indians were quite

harmless. Two days later when he lost his way entirely in the forest, an Indian directed him to a trail leading to Brothertown on the shore of Lake Winnebago. From here he soon reached his destination, a settlement near Calumetville, now called Malone.



Pastor John Bading

It was from there that an elder of a small congregation had appealed to President Muehlhaeuser to send them a "decent" preacher. The early minutes of the Calumet Congregation contain the following account of Bading's coming:

"In an election meeting of the Evangelical Lutheran Congregation of Calumet, held in the church building on August 14, 1853, Pastor Bading of the Evangelical Lutheran Synod of Wisconsin was elected by the congregation as its pastor after the same had held two trial sermons, and this call was accepted by the same Pastor Bading."

Signed: Ferd. Osterfeldt

Confessionally Minded

Willing to promote true Lutheranism in this area, Bading insisted on more than the customary position of

licensed pastor. He insisted on being ordained. When President Muehlhaeuser and his brother-in-law, Pastor Jacob Conrad of Town Herman, came for the ordination on October 6, 1853, a dispute arose immediately. Bading demanded to be pledged to all the Lutheran Confessions in his ordination vow, and President Muehlhaeuser objected, terming the Confessions mere "paper fences." But Bading's wishes prevailed, and at his ordination Bading preached on the importance of the Confessions.

How seriously Bading took his confessional stand is demonstrated by the following. The Calumet congregation had among its members some rationalists who had joined the church mainly because they were opposed to Methodists and Catholics. Bading was a disappointment to them, and they to him. When some of them stubbornly resisted his efforts to foster Lutheran doctrine and practice and he himself received but little support from the Praesidium of the Synod, he applied for membership to Pastor O. Fuerbringer of Freistadt, who had just been elected president of the newly organized Northern District of the Missouri Synod. Fuerbringer, however, advised him to stay with the Wisconsin Synod to lend his influence in raising its standards of doctrine and practice. We today still have reason to be thankful to God for this Christian counsel.

Early in 1855 Bading moved to Dodge County, taking charge near Theresa of the Ev. Lutheran St. Jacobi Church, founded in 1850, and two subcharges, including St. Paul's of Lomira. This move put him near two former schoolmates, Gottlieb Reim at Ashford and Philip Kœhler at Town Addison, near West Bend. These three, together with others, made up the distinguished Northwestern Conference, which became very influential in leading the five-year-old Wisconsin Synod in the direction of a more solid confessional Lutheranism.

Better at Chosen Calling

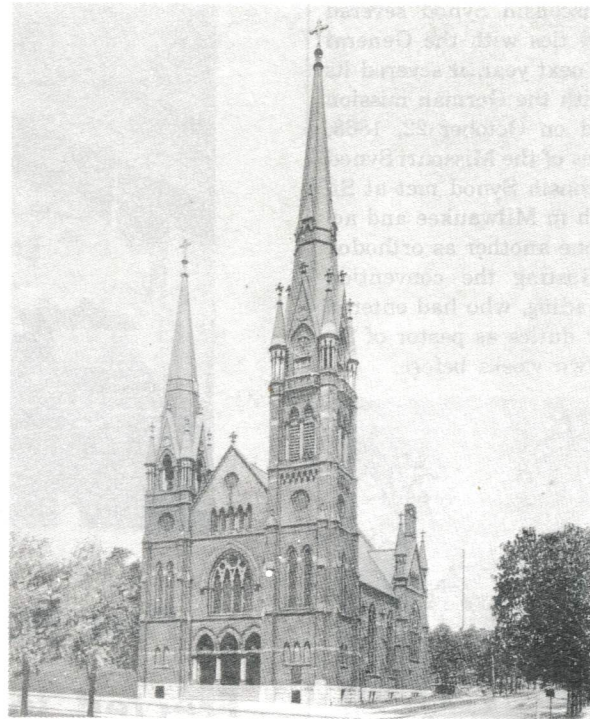
Bading and Koehler lived only 15 miles apart. One morning found them both trying to plaster the walls of an upstairs room in the Addison parsonage with trowels hand-fashioned by Bading. They simply couldn't make the plaster stick to the laths. Upon complaining to a member, they were informed that pig bristles should have been added to the mixture. When that was done, they tried again, but used so much force in applying the plaster between the laths that the walls presented a picture of hills and valleys. Their wives commented that they had never seen such plastering in all of Germany, and the members said it looked as if a troop of cavalry had trampled on it. Thereafter they left these activities to others.

Bading soon became known as a reliable and energetic pastor by his fellow clergymen. In 1856 they elected him secretary of the Synod. At the 1860 convention in Fond du Lac they elected him second president of the Synod at the age of 35 years. At the same time he was appointed to a committee to compile an Agenda which would be strictly Lutheran and which was to replace the Pennsylvania Synod Agenda then in use. On July 15, 1860, he was called as pastor by St. Mark's Congregation, Watertown, Wisconsin, and accepted.

Doctrinal Direction

Among Bading's first acts as president of the Synod was to assign two doctrinal papers to be read at the 1861 sessions at Watertown, one of them on the confessional position of the Synod. "Friend and foe," he stated in his presidential report, "can and should know what we believe and confess, since we need not be ashamed of our confession." Doctrinal essays became a regular part of Synodical convention agendas after 1869, and have remained so to this day. In 1862 President Bading pointed out plainly that the Confessions were binding on all 32 pastors present, not "to the extent that" but "because they agree with God's Word."

A second matter he fought for was the founding of a seminary and college to enable the Synod to train its



St. John's Church, W. Vliet St., Milwaukee.
Pastor Bading served here from 1868 to 1912.

own pastors. The resolution calling for the establishment of such a school was passed at the 1863 convention. It was decided to open the seminary in a rented home on Fourth Street in Watertown that very September, but to defer the opening of the college until a building could be erected. President Bading himself was asked to take a leave of absence from his duties at St. Mark's in order to travel to Europe to collect money for the proposed building.

Bading sailed for Germany with his family in July, 1863. His wife and two children stayed in Hermannsburg, her home, while he traveled throughout Germany. In Hanover the king granted him an audience and contributed from his personal funds. In Prussia, general collections were announced. In September he set out for Russia, visiting the Lutheran congregations in St. Petersburg and Moscow. The closing of the Volga River to further navigation with the arrival of winter prevented him from going any farther. Meanwhile his wife bore another child, and in October, 1864, Bading with wife and two children returned to America. He left behind his son John to attend the gymna-

sium at Gueterslow in order to prepare for the ministry.

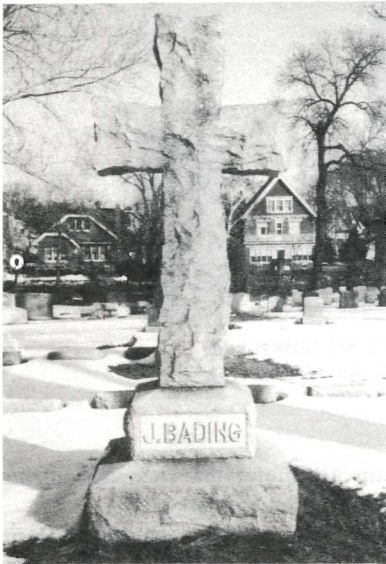
On his return, Bading found America busy reelecting Abraham Lincoln as president and the Synod busy erecting the first building at Northwestern College in Watertown.

At the 1865 Synod session it was decided to publish a church paper called "Evangelisches-Lutherisches Gemeinde-Blatt." It was published in Watertown, with Bading as associate editor. On September 14 of that year, Bading spoke at the dedication of Northwestern's first building, praising God for the preachers of the Gospel whose training this institution would make possible. (He was a member of the college board from 1865 to 1912.) That same September the first issue of the "Gemeinde-Blatt" appeared in print.

Fellowship Decisions

While at Watertown, Bading and his coworkers at the college made it a point to cultivate the friendship of neighboring Missouri Synod pastors. The time had come to lay aside the trend in our Synod to associate with others who were less than faithful to the Lutheran Confessions. Thus, in

1867, the Wisconsin Synod severed its short-lived ties with the General Council. The next year, it severed its connection with the German mission societies. And on October 22, 1868, representatives of the Missouri Synod and the Wisconsin Synod met at St. John's Church in Milwaukee and acknowledged one another as orthodox Lutherans. Hosting the convention was Pastor Bading, who had entered upon his new duties as pastor of St. John's only two weeks before.



In 1871, under Bading's leadership, doctrinal agreement was established with the Minnesota Synod, now the Minnesota District of the Synod. In July, 1872, the Lutheran Synodical Conference was founded by representatives of the Missouri, Ohio, Wisconsin, and Norwegian synods. Memorable were Bading's words of greeting: "Unity makes strong in faith inwardly and in battle outwardly." He was to serve as president of the Lutheran Synodical Conference for 30 years.

Bading's services to our Synod stretched over 46 years, twice as president (1860-64 and 1867-89) and twice as vice-president (1866 and 1889-1908). He was also privileged to serve St. John's Congregation in Milwaukee from 1868 to 1912. In that year increasing infirmities of age compelled him to lay down his shepherd's staff. He died in the Lord on May 24, 1913. The "Gemeinde-Blatt" which he helped found rightly designated him as one of the "great in Israel."



First WELS Church Building Erected in Western Pennsylvania

Faith Ev. Lutheran Church of West Newton, Pennsylvania, dedicated its new church to the glory and service of God on Sunday, March 21, 1976. Guest speakers were the two pastors who served the congregation during its exploratory phase.

The special celebration began just before the morning service as members of the building committee placed the cornerstone in position. After this the congregation entered the new church for a service centering on the theme, "Jesus Christ, The Chief Cornerstone." Pastor John Graf of Sturgis, Michigan, used I Peter 2:4-6 to remind the congregation that "You Are God's House."

The service of dedication was held at 4:00 o'clock. Pastor Glen Schaumburg of Willoughby, Ohio, preached on the theme, "What's In A Name?" He explained the significance of each word of the congregation's name, Faith Evangelical Lutheran Church.

Both services were conducted by Rev. John Brug, pastor of Faith. The morning service was attended by 130 worshipers, and the afternoon service by 231.

Faith Lutheran Church was organized as a mission congregation in the fall of 1971. In January, 1976, it became self-supporting as far as operat-

ing expenses are concerned. The congregation presently numbers 106 communicants and 137 souls.

The new church is a two-story, buff-brick building, designed by Harry Ashbaugh of Greensburg, Pennsylvania. Because it is built into a hillside, both stories have ground-level entrances. The upper level contains a worship area seating 208. The lower level contains a fellowship hall, four classrooms, the pastor's office, a kitchen, and work and storage spaces. The fellowship hall and the kitchen can also double as classrooms. The building, which measures 70 feet by 40 feet, was built by the Lutz Construction Company of Eighty Four, Pennsylvania. It is the first church building to be erected by our Synod in western Pennsylvania.

A matching parsonage was completed and occupied in September, 1975.

The members of Faith herewith thank the members of the Synod whose mission offerings maintain the Church Extension Fund. You make it possible for mission congregations throughout the country to build places of worship in which the work of spreading the Gospel can be carried out in your name. Thank you!

What Does a New Missionary Do in Japan?

When the Board for World Missions succeeds in calling a new missionary for one of the foreign fields, it does so far in advance of the day when the new man will be able to share the burden with his fellow workers. In some of our fields it takes a full year or more for a man to learn to handle the language and to cope with the strange customs of the people to whom he is to bring the precious Gospel.

In the old days our missionaries were expected to begin to preach and teach almost as soon as they arrived in the mission field. They had to work through interpreters, many of whom knew little English and certainly were unable to transmit the Word of God, Law and Gospel, meaningfully to their hearers. Many languages and dialects simply lack the words and concepts which convey the saving Truth from one human being to another. Bible terms in order to be understood by the hearers must often be couched in different words and expressions. But as long as the speaker does not have command of the new language himself, much of what he says is only meaningless gibberish. To acquire a command of the vernacular so that the difficult theological truths are correctly transmitted takes much time, hard study, and constant practice. The Japanese language is especially difficult to learn and, it has been said, no Westerner ever learns to speak it perfectly.

The New Missionary

So, what does the new missionary do in Japan? He goes to school!

Here is what one of our new Japanese missionaries, Pastor Roger Falk, recently wrote to his family in the United States:

"I get up between 6:30 and 7:00, shave, have some coffee, and study for three hours or so. Breakfast. More study. Bicycle to the station (about 10 minutes) to catch the express train at 12. Twenty minutes on the train. Change to a subway for

another 10- or 15-minute ride. A 10-minute walk to Tokyo Lutheran Center for three hours of class with a 10-minute recess about halfway through. 4:00 p.m. Classes are over. Return home by subway, train, and bicycle. (A total of 460 steps up and down in the various train stations in one day!) A hot bath, supper, and more study for the next day's class! To bed about 10:30 or 11, completely tired. But every day is an experience for which we are thankful."

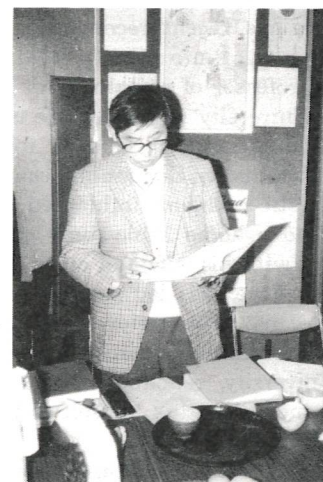
Why?

Why is all this study necessary? In the first place because our missionaries must learn to speak the Gospel of Christ to others in their own tongue wherein they were born. To depend on an interpreter leaves one uncertain whether the Law and the Gospel are actually being conveyed in their truth and purity. Furthermore, in Japan we are dealing with a very literate people who demand of their teachers (and pastors are in that class) that they teach clearly and with a literary style which befits their high standing. For this reason we have for the past 20 years had a fine Christian gentleman, Mr. Igarashi, on our staff to make sure that what

we speak and write is couched in good Japanese. But, above all, we have the great responsibility, also in Japan, to follow our Lord's injunction, "Teaching them to observe all things whatsoever I have commanded you." We are "to speak the things which become sound doctrine." This implies that our missionary, also in Japanese, must "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Self-evidently, then, in all of our foreign fields we work as faithfully as we can under the Lord's directive. So "that the man of God may be thoroughly equipped for every good work" (II Tim. 3:17).

Edgar Hoenecke



Deacon Ryuichi Igarashi, the literary expert, speaks Japanese, English, German, Russian.



Our Japanese and American Staff — Front (left to right): Oshino, Igarashi, Yoshida, and Nakamoto. Back (left to right): Missionaries Habben, Poetter (Superintendent), Winterstein, Falk, and Johne.

Looking at the Religious World

information and insight

Colombian Revival

Unusual things are happening in Roman Catholic Colombia, particularly in Bogota, Colombia's capital. Several churchmen, Catholic and Protestant, have sparked a revival both inside and outside the Catholic Church.

Most interesting of the revivalists is Jose Vincente Pinto, a former dropout from a Jesuit Seminary. Prior to his recent reconversion to Christianity, Pinto was a Marxist and a professor of philosophy at National University in Bogota. He used his teaching position, he said, to recruit students for Communist causes.

Domestic problems influenced him to attend a home Bible-study group meeting with his wife and other relatives, a move that led some months later to his reconversion. He subsequently resigned his teaching post at the University, renounced Marxism, and is now devoting himself to full-time evangelism work.

Pinto is convinced that there is room in the Catholic Church for his view of the Gospel. He is working in the parish of Our Lady of Carmen. A year ago attendance at the main service averaged two dozen persons. More than a thousand attend now.

Other evangelists have had similar successes in Colombia. We hope the Lord will use the movement to make the work of our own Colombian missionaries easier in a country where Catholic superstition still wields a powerful influence on the people.

Good News for Angola

News is being made these days in troubled Angola. The best news concerns the Good News. Just recently the Bible Society there announced the publication of 20,000 copies of the full Bible in Umbundu, a dialect spoken by well over one million people in the highlands of western and west-central Angola.

True liberation, the freedom from sin and death and hell we have in the Savior, comes, as they say in Umbundu, through *Embimbiliya Li Kola*.

Costly Dialogue

Recent years have witnessed epidemics of dialogues between Christian denominations and representatives of other religions. There are Lutheran-Reformed, Lutheran-Catholic, Lutheran-Episcopal, Catholic-Protestant, Christians and Jews, Christians and Marxists dialogues.

Now another has been added to the list — Christians and Muslims. At a cost of one million dollars, 300 Muslims and Christians met recently in Muslim Lybia to explore a "sincere desire for better accord."

Reports indicate that the chief point of contention in the dialogue centered on whether Zionism is a form of racism, Muslims affirming it, Vatican representatives denying it. Such futile efforts remind us that Jesus charges us to confess Him, not to dialogue about Him.

Boys' Town or Fort Knox?

Boys Town, the well-known Catholic institution in Nebraska which solicits annual Christmas contributions also from non-Catholics, reported a 1975 income of \$20.9 million dollars and current assets totaling more than \$242 million, according to a news item in *Christianity Today*.

Religious journalists with raised eyebrows are wondering where all that money is going.

Humanist Addresses Lutheran Meeting

Swedish Nobel prize-winning economist and social critic, Gunnar Myrdal, served as essayist at the LCUSA's recent annual meeting in Philadelphia. His address was an attempt to sound a note of optimism in

the face of "truly frightful pending dangers."

Dr. Myrdal asserted that he was "speaking within the Lutheran tradition when I urge everybody who has a voice, and particularly the clergy of our churches, to hold up the responsibility of the individual common citizen for what happens in the country."

Clearly however Dr. Myrdal was not speaking within the Lutheran tradition when he stated that "in the present extremely perilous situation in America and the world the servants of the Church cannot be permitted to turn their interest merely to the salvation of the individual person to the extent of forgetting that society must be radically reformed." No true Lutheran interests himself merely in the salvation of individuals, but neither does any genuine Lutheran consider it the task of the church to participate in Dr. Myrdal's kind of radical reformation of society.

In his introductory remarks Prof. Myrdal declared that he was "not prepared to give up my basic trust that human beings are good." Perhaps that helps to explain why Dr. Myrdal affixed his signature to Humanist Manifesto II in 1973 (*The Humanist*, Nov. 1973, p. 5). That Manifesto contains a candid condemnation of Christianity. We wonder why LCUSA Lutherans would want to spend their time listening to a man who espouses a condemnation of their faith.

ALC View of the LCMS Controversy

In his April presidential report to the 18 districts of the American Lutheran Church, Dr. David Preus openly deplored the turmoil and the deterioration within the Lutheran Church-Missouri Synod. Dr. Preus attributes Missouri's troubles to that Synod's adoption of "A Statement of Scriptural and Confessional Principles," a document which reaffirms old-Missouri, orthodox, confessional theology.

The ALC president maintains that "the differences that exist within the LCMS are not destructive of confessional unity among Lutherans." The issue in Missouri has to do with the authority of the Bible. One side up-

holds it, the other side does not. According to the ALC president, the two sides can disagree on that point and still be confessionally united. His position involves a contradiction in terms.

Dr. Preus further asserted: "The Lutheran Confessions provide a full and adequate understanding of the Christian faith." Our Confessions also presuppose the authority and the inerrancy of the Bible. If that is not part of a person's confession, his confession is not genuinely Lutheran.

Dr. Preus reiterated his position in a public letter to his cousin, Dr. J. A. O. Preus, president of the LCMS, after the Missouri Synod president dismissed four district presidents from office early in April. The ALC Preus accused the LCMS Preus of "narrowing down" the Lutheran Confessions in a manner that is "neither evangelical nor Lutheran." His letter also urged the LCMS president to "undo the acts that have brought party spirit and enmity and now threaten the church with division."

Scripture makes it clear that division is caused in the church by those who depart from the Word, not by those who seek to uphold its authority.

Israel once had a leader too who tried to shift the blame elsewhere. "Art thou he that troubleth Israel?"

Ahab asked Elijah. Missouri's troubles are a regrettable tragedy, but they are not caused by those who are determined to abide by God's Word and to oppose error in the guise of confessional Lutheranism.

An Open Letter to the Meredith Corporation

A number of readers wrote to indicate they had cancelled subscriptions to *Better Homes and Gardens* following an item in this column noting that the Meredith Corporation, publisher of *Better Homes*, had contracted to print pornographic magazines for Penthouse, Inc. The following letter was addressed by this column's editor to Donald Arnold, a Meredith Corporation vice president.

Dear Mr. Arnold:

Thank you for the explanatory letter in which you set forth the reasons for Meredith Corporation's decision to bid for contracts to print *Penthouse* and *Viva* magazines. Unfortunately the letter served only to confirm the judgment which led me to write you about my subscription.

I appreciate the comprehensiveness of your reply. The ethics you employ to justify your decision were of particular interest to me. I have had opportunity to pursue the study of ethics in recent years and have

taught a graduate course in that field.

The ethical justification you propound for the decision of Meredith Corporation is the kind of ethic Plato exposed in *Gorgias* and Aristotle condemned in his *Nichomachean Ethics*.

It strikes me that the reasoning you employ to justify your decision to print pornographic magazines is in essence tantamount to the reasoning the henchmen of President Nixon used to justify Watergate and its subsequent cover-up.

It is significant that Alexandr Solzhenitsyn has pointed out on several occasions that the existential, situational ethics which you and others espouse is one of the most evident signs of the decline of the West.

What a tragedy that the publisher of *Better Homes and Gardens* has adopted a policy which contributes to that decay and decline. And all because "several million dollars worth of production equipment would have been idled and the jobs of 150 to 225 employees placed in serious jeopardy."

There is something seriously wrong with the balance on which you weigh your judgments. I sincerely hope that the Meredith Corporation's decision is not irreversible.

Regretfully,
Joel C. Gerlach

Direct from the Districts

Dakota-Montana

Organist 67 Years

Mrs. Albert Dorn, nee Martha Uppendahl, was taken to her eternal rest on February 20, 1967, at Hendricks, Minnesota. She was born on June 13, 1888.

At the age of 13 she began serving as organist at St. Paul's, Argo Township, South Dakota. After her marriage, she served as organist at Trinity in Hendricks until she was 80 years old.

Using her confirmation text, First Peter 5:6,7, Pastor Edgar Gieschen

urged her four sons, two daughters, 19 grandchildren, and 22 great-grandchildren to emulate her love for her Lord.

Minnesota

Mrs. Lillian Seebach Hartwig Dies

Mrs. Lillian Hartwig, 84, wife of retired Pastor Philip Hartwig, died on March 29, 1976, at New Ulm, Minnesota. She was born in Red Wing, Minnesota, on August 13, 1891. Mrs. Hartwig was the grand-

daughter of Ehrenfried Seebach, an influential layman in the early days of our Synod's history.

In 1912 she graduated from the Lutheran Ladies' Seminary at Red Wing. After a year's study in Leipzig, Germany, she returned to teach music at the Red Wing school.

In 1916 she married Pastor Philip Hartwig and served with him in parishes in Bay City, Spring Valley, and Hartland, Wisconsin. In 1947 she and her husband moved to Salem, Oregon, and in 1968 to New Ulm.

Survivors include Pastor Hartwig; a son, Prof. Th. Hartwig of DMLC; a daughter, Mrs. Waldemar Hoyer of Rochester, Minnesota; a sister; a brother; 13 grandchildren, and 8 great-grandchildren.

The funeral was held at St. John's, New Ulm, on April 1. Pastor F. H. Nitz preached on the Lord's words in John 14.

SUBSCRIPTION RATES INCREASED

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 years	10.50
Five years	16.25
Bundle	2.75
Blanket	3.25

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
Three years	6.00
Five years	8.75

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 years	12.50

CALENDAR OF CONFERENCES

MINNESOTA

RED WING

PASTORAL — DELEGATE CONFERENCE

Date: June 15, 1976; 9:00 a.m. Communion service.
Place: St. John's Ev. Lutheran Church, Lake City, Minnesota; R. A. Goede, and D. M. Gosdeck, host pastors.

Preacher: W. A. Meier (H.F. Muenkel, alternate).
Agenda: A Study of the Second Draft of the Revised Enchiridion of Luther's Catechism: G. A. Horn; A General Discussion of the *Report to the Ten Districts* of the Synod.

Note: The congregations of the Red Wing Circuit are requested to send along their three-dollar conference dues.

W. A. Meier, Secretary

NORTHERN WISCONSIN

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

RHINELANDER DELEGATE CONFERENCE

Date: Sunday, June 27, 1976, 2:30 p.m.

Place: Grace Lutheran Church, Monico, Wisconsin; D. Fleming, host pastor.

Agenda: "Report to the Ten Districts."

C. J. Siegler, Secretary

SOUTHEASTERN WISCONSIN

METRO-NORTH CONFERENCE

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

METRO-SOUTH PASTORAL CONFERENCE

Date: May 17, 1976.

Place: Resurrection Lutheran Church, Milwaukee, Wisconsin.

Preacher: C. Krug (E. Lehinger, alternate).

Agenda: Exegesis of Mark 6:30ff; V. Thierfelder; Techniques in Teaching Confirmation and Bible Classes: W. Fischer; Evaluation of the Revision of the Enchiridion: panel discussion by M. Stern, R. Kom, J. Raabe, and C. Krug (pastors are asked to bring a copy of the revision); (alternate: Isagogical Study of Joel: P. Hartwig).

Note: Please excuse to the host pastor.

R. Kom, Secretary

DISTRICT CONVENTION

Date: Tuesday and Wednesday, June 15 and 16, 1976.

Place: Wisconsin Lutheran High School, 330 North Glenview Avenue, Milwaukee, Wisconsin.

Opening Communion Service: Tuesday, June 15, 1976, at 9:00 a.m. in St. John's Lutheran Church, West Forest Home Avenue and South 68th Street, Milwaukee, Wisconsin; H. Lichtenberg, host pastor. President George W. Boldt will preach for this service.

Essay: Consistent Application of the Scriptural Injunctions Concerning the Role of Women in the Church: K. Kruck.

Notes: Noon meals on Tuesday and Wednesday and the evening meal on Tuesday will be served in the high-school cafeteria. The cost of the meals has been included in the registration fees announced in the president's letter. Please send the fees in advance to the secretary. Lay delegates' credentials must be signed by the president and secretary of the congregation.

Wisconsin Lutheran High School is located in the first block south of Bluemound Road (Highway U.S. 16 and Wis. 18) on the east side of Glenview Avenue (84th Street) approximately three blocks north of the 84th Street exit from the east-west freeway, I-94. Parking lots are behind the school.

Delegates desiring overnight accommodations are asked to contact the business manager of the high school no later than June 8, 1976. He will be helpful in making reservations at nearby motels.

M. Kujath, Secretary

WESTERN WISCONSIN

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

DISTRICT CONVENTION

Date: Monday to Wednesday, June 7-9, 1976.

Place: Northwestern College, Watertown, Wisconsin.

Note: Particulars concerning reservations, registration, agenda, and the like will be sent out by mail.
H. Winkel, Secretary

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.

SUMMER CAMP FOR CHILDREN

Three one-week camp sessions for WELS children ages 8-12 will be sponsored by the Milwaukee Federation. The dates are: July 11-17, July 18-24, and July 25-31 (from 2:00 p.m. Sundays to 11:00 a.m. Saturdays). Only one week per child. The cost is \$40.00 per week — less if parents serve on the staff.

Needed: Volunteer staff, ages 16 to 60+, including pastor or teacher (daily Bible Class and devotions) lifeguard (Red Cross certified), nurse, waterfront supervisor, archery instructor, dining room help. Unless sufficient help volunteers, the camp will be canceled.

For application forms and further information please contact the camp managers: Chuck and June Jones, Route 2 Troy Terrace, Eagle, Wisconsin 53119; phone: (414) 594-2317.

1976 DISTRICT CONVENTIONS

Western Wisconsin

June 7-9

Northwestern College
Watertown, Wisconsin

Southeastern Wisconsin

June 15-16

Wisconsin Lutheran High School
Milwaukee, Wisconsin

Michigan

June 15-17

Michigan Lutheran Seminary
Saginaw, Michigan

South Atlantic

June 17-19

International Inn
Tampa, Florida

Arizona-California

June 22-24

St. Thomas Church
Phoenix, Arizona

Dakota-Montana

June 22-24

Northwestern Lutheran Academy
Moberidge, South Dakota

Nebraska

June 22-24

Immanuel Church
Hadar, Nebraska

Pacific Northwest

June 22-24

Grace Church
Portland, Oregon

Minnesota

June 29-July 1

Dr. Martin Luther College
New Ulm, Minnesota

Northern Wisconsin

August 2-4

Winnebago Lutheran Academy
Fond du Lac, Wisconsin

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	Mobile
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

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.

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.

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

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

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 28 at 7:30 P.M.
Graduation Exercises — May 29 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.

WISCONSIN LUTHERAN COLLEGE COMMENCEMENT

Commencement services will be held at Wisconsin Lutheran College, Milwaukee, Wisconsin, on May 16, 1976, at 3:00 p.m. A reception for the graduates will be held at the student center immediately following the service.

The annual delegate meeting of the Wisconsin Lutheran College Conference will be held the same day, beginning at 6:00 p.m.

For information on Wisconsin Lutheran College contact President Gary J. Greenfield, Wisconsin Lutheran College, 407 North Glenview Avenue, Milwaukee, Wisconsin 53213 (phone: 774-8620).

WISCONSIN LUTHERAN SEMINARY COMMENCEMENT CONCERT

The Commencement Concert by the Seminary Choir this year for the first time will not be presented in the Seminary chapel. Instead, it will be presented in Calvary Ev. Lutheran Church, Thiensville, Wisconsin. The date and hour remain the same: Tuesday evening, May 25, at 7:30.

APPOINTMENT

Pastor Charles Schlei, Hortonville, Wisconsin, has been appointed by the Northern Wisconsin District praesidium as Circuit Pastor of the Western Circuit of the Fox River Valley Conference, replacing Pastor Donald Nimmer, who has accepted a call to a different circuit.
C. W. Voss, President
Northern Wisconsin District

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Fritze, Hugo L., Em.
606 South 3rd St.
Watertown, WI 53094
Hein, William
2514 Kimberly Drive
Muskegon, MI 49444
Meyer, Joh. P.
4900 Arcadia Road
Holiday, FL 33589

Teachers:

Ehlke, Delbert F.
4021 So. 68th St.
Milwaukee, WI 53220
Wagner, Wayne L.
268 E. Winona
St. Paul, MN 55107

Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Three months ended March 31, 1976

	Subscription Amount for 1976	3/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 351,776	\$ 87,944	\$ 106,565	121.2
Dakota-Montana	218,873	54,718	48,030	87.8
Michigan	1,115,796	278,949	220,711	79.1
Minnesota	1,177,243	294,311	318,822	108.3
Nebraska	221,420	55,355	55,168	99.7
Northern Wisconsin	1,247,301	311,825	316,419	101.5
Pacific Northwest	99,040	24,760	23,388	94.5
Southeastern Wisconsin	1,542,708	385,677	356,916	92.5
Western Wisconsin	1,465,523	366,381	317,915	86.8
South Atlantic	71,860	17,965	21,885	121.8
Total — 1976	\$7,511,540(A)	\$1,877,855	\$1,785,819	95.1
Total — 1975	\$7,041,683	\$1,760,416	\$1,785,115	101.4

Note (A) — The subscription amount for 1976 has been increased \$2,850.00 to include all revisions received by the Stewardship Department as of March 31, 1976.

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

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

Twelve months ended March 31

	1976	1975	Increase or Decrease*	
			Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$7,083,313	\$6,960,336	\$122,977	1.8
Pension Plan Contributions	81,644	87,906	6,262*	7.1*
Gifts, Memorials, and Bequests	211,941	236,804	24,863*	10.5*
Earnings from Fox Estate	43,270	100,217	56,947*	56.8*
Other Income	13,570	15,900	2,330*	14.7*
Transfers from Other Funds	85,937	59,222	26,715	45.1
Total Income	\$7,519,675	\$7,460,385	\$ 59,290	0.8
Expenditures				
Worker-Training — Expenses	\$4,466,033	\$4,113,398	\$352,635	8.6
Worker-Training — Income	1,840,323	1,658,306	182,017	11.0
Worker-Training — Net	\$2,625,710	\$2,455,092	\$170,618	6.9
Home Missions	1,474,937	1,332,408	142,529	10.7
World Missions	1,189,507	1,214,118	24,611*	2.0*
Benevolences	924,158	846,120	78,038	9.2
Administration and Services	708,405	565,109	143,296	25.4
Total Operations	\$6,922,717	\$6,412,847	\$509,870	8.0
Appropriations — Building Funds	196,748	195,748	1,000	0.5
Appropriations — CEF Program	618,740	817,968	199,228*	24.4*
Total Expenditures	\$7,738,205	\$7,426,563	\$311,642	4.2
Operating Gain/Deficit**	\$ 218,530**	\$ 33,822		

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

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

For the Month of:	Cutoff Date:
May	June 7
June	July 7
July	August 6
August	September 7

NOTICE

The dates for the Commencement doings at Michigan Lutheran Seminary, Saginaw, Michigan, have been changed from that formerly announced. The Commencement Concert will take place on Friday, May 28, at 7:30. The Graduation will be held on Saturday, May 29, at 10:30.

OFFER

St. James Ev. Lutheran Church, Cambridge, Wisconsin, offers the following to any mission congregation for the cost of transportation: one Communion chalice, one pair newly refinished candlesticks, one dossal curtain (maroon velvet, 4 x 10), one valance box for dossal curtain (oak, custom-made). Please contact Pastor Russel G. Kobs, 550 E. North St., P.O. Box 261, Cambridge, Wisconsin 53523; phone: (608) 423-3550.

NOMINATIONS

MICHIGAN LUTHERAN SEMINARY

The following men have been nominated to teach in the field of music at Michigan Lutheran Seminary, Saginaw, Michigan:

David Adickes	Onalaska, WI
Robert Averbeck	Milwaukee, WI
Alan Ballenberger	Adrian, MI
Frederick Biedenbender	Westland, MI
Willard Engel	Bay City, MI
Orville Hando	West Allis, WI
Roger Hermanson	Appleton, WI
Eldon Hirsch	New Ulm, MN
Harold Hosbach	Milwaukee, WI
Phillip Lehmann	Toledo, OH
Mark Lenz	Inver Grove Heights, MN
George Lillegard	Milwaukee, WI
Charles Luedtke	New Ulm, MN
Kermit Moldenhauer	New Ulm, MN
John Nolte	Lake Mills, WI
Ronald Pape	St. Joseph, MI
Otto Schenk	New Ulm, MN
Ronald Shilling	New Ulm, MN
Robert Sonntag	Manitowoc, WI
Wayne Wagner	St. Paul, MN
Franklin Zabell	Watertown, WI

The Board of Control of Michigan Lutheran Seminary will meet at 1:30 p.m. on Friday, May 28, 1976, to call a man from this list. Correspondence concerning the nominees should be in the hands of the secretary no later than Thursday, May 27, 1976.

MLS Board of Control
Mr. Milton Bugbee, Secretary
206 South Alp Street
Bay City, Michigan 48706