

The Northwestern Lutheran

March 7, 1976 ◦



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Briefs by the Editor

Articles on the Bicentennial in newspapers and periodicals help us to appreciate the history of which we are part and the country in which we live. They will also move us as Christians to take more seriously the word of the Apostle Paul urging citizens to pray for their country and to work for its good.

Such concern is all the more necessary when we realize that the philosophy of our country today is no more Christian by nature than was the Declaration of Independence. Though some speak in glowing terms of the Christian background of the Declaration and the Constitution, yet a study of these documents demonstrates that their basic thought pattern is man-centered. Man as the measure of things is likewise the philosophy basic to most decisions made in our country today. As long as this is so, the ethical and moral principles followed will not be those of Scripture, but those prompted by man's degenerate will. As a result, we Christians feel somewhat like Moses in Midian — "a stranger in a strange land."

We are especially conscious of that as we during these weeks travel to a place called Calvary. There, almost two millennia ago, the God-man Jesus Christ laid down His life for all

men of all times, including Americans celebrating their Bicentennial and members of the Wisconsin Ev. Lutheran Synod observing their 125th anniversary. For us and for all men, what happened on Calvary spells the difference between heaven and hell, between a life in which we obtain answers that satisfy and a life that is without rhyme or reason. Lent not only arouses a sleeping conscience, it also soothes the troubled heart.

On Calvary men face the holiness of God and the sinfulness of man, the impotence of man and the love of God. What man was unable to do, God took upon Himself, when Christ took man's place.

That's why we do not think it irrational to ride with Christ into the Holy City, to sit with Him in the Upper Room, to walk with Him to the cross, to watch as nails pierce His hands and His feet, to listen as He prays, to ponder His death, and to await His resurrection. We are indeed strangers in a strange land.

Our declaration of freedom and joy are the words we shall some day hear from the lips of Him who died for us and rose again: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

CORRECTION

In introducing Pastor Julian Anderson of St. Petersburg, Florida, as writer of *Mining the Treasure of God's Word*, the editor was in error when he suggested that you order Anderson's translation of Luke and Acts at \$1.95. This was the introductory price. "The Good News & How It Spread" can be ordered from Pastor Anderson or through the Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208 for \$2.95, plus 30 cents handling charge.

THIRD ANNUAL WELS INTERNATIONAL YOUTH RALLY

St. Paul's Lutheran Church, Saginaw, Michigan, will serve as host for the Third Annual WELS International Youth Rally on August 17-19, 1976, with registration taking place on August 16. Eligible applicants will include all Wisconsin Synod Youth presently in the eighth grade or older.

Rally registration will be limited to 500 WELS Youth on a pro-rated basis from each District, plus 50 leaders. Registration information will be sent to all congregational pastors, and applications should be made through them prior to May 1, 1976.

Werner Rosenbaum, Publicity Chairman
3rd WELS Int. Youth Rally

*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

In 1975 St. John's Ev. Lutheran Church, Howell Avenue, Oak Creek, Wisconsin, celebrated its 125th anniversary. St. John's was founded in 1850 and became a member of the Wisconsin Ev. Lutheran Synod in 1867. The first pastor to serve St. John's was Pastor Johannes Muehlhaeuser, the first president of the Wisconsin Synod. For further information on the congregation, see page 70.

THE NORTHWESTERN LUTHERAN

Editorials

Aggression Two best sellers, *Winning Through Intimidation* and *Power*, promote the same theme: be brash, be shameless. Push, shove, bully your way to success. Trample on anyone who stands in your way.

The fact is that these two books have already sold more than a half a million copies is a shameful commentary on the morality, not to say on the decency, of many Americans. About the only difference between the morality of these two publications and the morals of the Mafia and *The Godfather* is that the latter add guns.

Special interest groups have no need of instructions in intimidation. They practiced it before these books were written. Hard-faced chauvinists, hard-handed labor leaders, aggressive officials of teachers' unions, powerful business lobbies, scheming political gangs push, sometimes even ruthlessly, for what they want, no matter what it costs others to give it to them.

Such brazenness is a mark of the wickedness of the last days (II Tim. 3) when men will be utterly self-centered, proud, abusive, loveless, brutal. Such inhumanity is as far removed from the way of the Christian, which is "to speak evil of no man, to be no brawler, but gentle, showing all meekness to all men" (Titus 3), as hell is from heaven.

Yet there are times when the Christian must be bold and forward, though not loveless and brutal. There is a time to speak the word of God with boldness as Peter and John did, even to those who despise it. There is a time to be John the Baptists and to rebuke the sinner with all authority. When God's truth is at stake and His "Thou shalt not" is defied, God's people not only have the right but the duty to speak forthrightly.

Such boldness God commends. It is for another's benefit, not at his expense. It seeks to save, not to destroy.

Carleton Toppe

The Great Commandment We can understand why a person might ask, as a person did, "Which is the great commandment in the Law?" There are many laws, and we often try to sort them out, like eggs in a basket, rating them Grade-A or less valuable.

It is wrong to do this, to think that it takes a mere Gethsemane to cancel out cursing, but two Crosses and one Resurrection to atone for adultery; four conventions and two councils to forgive fornication, but envy need not appear on the agenda at all.

Part of the problem is that we tend to divide life up into tidy compartments, sacred and secular, religious and

nonreligious, a Sunday-morning-is-the-Lord's-but-Saturday-night-belongs-to-me kind of thinking.

Jesus put all the laws into proper focus. He said, "Thou shalt love the Lord thy God with all thy heart . . . Thou shalt love thy neighbor as thyself . . . On these two commandments hang all the Law and the prophets."

Every area of life belongs to God. Our neighbor belongs to God, too. The entire flow of life is to be lived out of love for Him and those who belong to Him. Worshiping or working, honoring the aged or maintaining a marriage, all are in the realm of the sacred.

Far from degrading us, God's law of love elevates, sanctifies and ennobles the mundane tasks and homely routine of day-to-day living. Love erases the line between sacred and secular.

That's why St. Paul often lumps so many sins together, the serious alongside of the seemingly less serious. That's what he meant when he said: "Love is the fulfilling of the Law."

John Parcher

The Motive Is The Thing There are two ways of causing a person to do what you want him to do. One is to make him do it. The other is to make him *want* to do it. The one uses force to attain its objective. The other makes the objective attractive.

There is an apt term for the first. It is called legalism. Its basis is law. Its motivating force is fear — fear of punishment, fear of reprisal, fear of loss, fear of shame.

Legalistic methods can be effective in producing external results in the church. They can increase contributions, boost church attendance, improve Communion participation, establish outward conformity in doctrine and practice. Divide up the budget on a per communicant basis, threaten expulsion, publish a list of delinquents, incorporate some brow-beating in the sermons. Tactics like these will sometimes go far in causing malingerers to shape up.

Churches with financial problems, less than desirable attendance at services and meetings, disappointing participation in work projects (and what congregation has not experienced such problems?) frequently meet with strong-headed suggestions like these to correct the situation, and they are under heavy pressure to use them.

Legalism is the term for this. "Make them do it" is the method.

But while legalism can twist arms, it cannot change hearts. And the heart is what the Lord looks at. Reflection upon the story of Cain and Abel leads to the conclusion that Cain's offering was not acceptable because Cain himself was not acceptable, valuable as his offering may have been. Paul's admonition to the Corinthians brings out the fact that those who give grudgingly, or of necessity, give just the same, but that "God loveth a cheerful giver."

God's grace changes the heart. It makes us want to do what He wants us to do. It is the motivating factor in the life of the Christian. And, it might be added, it is the only God-pleasing one.

Immanuel Frey

Studies in God's Word



The Christian and Prayer

Is any among you afflicted? Let him pray. Is any merry? Let him sing Psalms. Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another

and pray for one another that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again and the heaven gave rain and the earth brought forth her fruit (James 5:13-18).

From Jesus comes an example of how to pray. On the mountaintops of His ministry and in the Garden of Gethsemane He prayed for strength to do His Father's will. In the Upper Room He prayed to His Father for those given to Him, and on Calvary for those crucifying Him. For Himself and for others He spent hours in prayer.

From Jesus comes ability to pray. His crimson blood has opened the direct road to the Father which the believer can walk freely and fearlessly in prayer. So James shows us as in his *Course on Concrete Christianity* he speaks about "The Christian and Prayer."

The Place for Prayer

James speaks first of affliction. When trouble hits the believer, prayer is his first step, not his last resort. He prays asking God to remove the trouble or to give him strength to bear it. In merry times, too, the Christian prays, using prayer to sing the Giver's praises. In sunshine and shadow he turns to his God and prays in Jesus' name.

James takes us next to the sickroom where a Christian lies drained

of strength. Concentrated prayer when pain ravages the body and racks the mind is not easy. Men of prayer at the bedside can help lift the spirits and storm the Father's throne. Along with prayer, these elders could anoint the sick with oil, using it to soothe the body (Luke 10:34) or visibly to remind the sick that the Lord was being asked in prayer to help. At such times believers turn to the Great Physician who raises sick men from their beds. They use all the earthly means their Father has given and then in prayer hold Him to His gracious promises and await His wise answers. In this way the prayer of faith can be said to heal the sick.

Sometimes as the body is tossed in pain, the mind is bothered by past sins. How necessary then becomes the prayer for forgiveness. The believer, recognizing the greater needs of his soul, begins his prayers with a plea for God's pardon and finds it in the Gospel news of the Savior's death. Through that Gospel comes the refreshing news of how "with His stripes we are healed."

James tells us to pray, but how often in adversity do we fret and

fume instead of asking and seeking? How often in prosperity do we remember that praise is the fairest blossom of prayer? How often in sickness do we pray with the conviction that He who rules the world has His way within the sickroom's walls and that His way will be right? How often do we begin our prayers with that so necessary plea for pardon for sins? Must it be said of us, too, "Oh, what peace we often forfeit, Oh, what needless pain we bear, All because we do not carry everything to God in prayer"? For encouragement to pray more in the many areas of our life, James shows us

The Power of Prayer

"The effectual fervent prayer of a righteous man availeth much," he writes, using a word for "prayer" that means "begging." In prayer we don't demand or dictate; we beg. This begging we do as righteous ones who are sinless because of what God has done for us in Christ. We don't achieve this righteousness; we receive it through faith in Christ. Then our prayers are "effectual fervent" or "have energy." They rise effectively to God because they humbly appeal to His mercy and boldly trust in His promises.

Elijah is an example of how the prayer of the righteous avails much. For all his greatness, Elijah was still a man, subject to our sins and susceptible to our weaknesses. Yet look at what he did with prayer! With earnest prayer he closed the windows of heaven for 3½ years so that no rain fell on Ahab's land, and then opened those windows again (I Kings 17-18). His prayers had power because they rose in faith to the God of all power.

"Prayer changes things," the wall plaque said over the sick bed. In our verses, James has said the same thing. There's power in prayer when it taps God's power. When we depend on ourselves or others, we get the little which man can do. When we depend on prayer, we get what God can do. And that's as unlimited as God Himself.

For others and ourselves, in our personal and congregational lives, we need the reminder, "For HIS grace and power are such, none can ever ask too much."

Richard E. Lauersdorf

Groundbreaking at El Paso for WELS Latin American Seminary



Pastors Eggert and Haeuser and Mr. García.

January 4, 1976, was another one of those days important for our Synod and its Latin American Mission program. On the first Sunday in this new year of grace 1976, we were privileged to break ground and initiate the construction phase of the new facilities which will serve San Juan Mission in El Paso, Texas, and the Seminary Training Program for our mission in Mexico. The groundbreaking ceremony took place following the Sunday service, with members of the mission participating. Taking part in the actual groundbreaking were Pastor R. A. Eggert, director of the Seminary Training Program, Pastor David Haeuser of the San Juan Mis-

sion, and Mr. Felipe García.

The San Juan Mission was begun in 1966 under the leadership of Pastor E. Zimdars, one of our missionaries now serving in Colombia. The Seminary Training Program was started in Mexico City by Dr. D. Orea Luna and transferred to El Paso after his death in 1972. Both programs are presently being operated in temporary facilities on the building site at 580 Giles Road.

The new building utilizes tan slump block for both the interior and the exterior. Wood laminated beams support the roof in the chapel area, and the windows are formed of panels of variegated plastic material.

The 3500-square-foot facility includes a chapel, two classrooms, two offices, the pastor's study-sacristy, a recording studio, and a publications' room. The chapel will seat 114 persons. By means of folding doors the classrooms will provide for overflow of seating as well as for informal gatherings and fellowship activities. Mr. Karl Krauss, Jr., who designed the building, and will supervise the construction, is a member of Trinity Congregation at Temple, Texas, and serves on the Board for World Missions.

We give thanks to the fellow members of our Synod for their participation in the special 125th Anniversary Grace Thankoffering which, to a large extent, is providing the funds for the construction of this facility. The recording studio is a gift of the Lutheran Women's Missionary Society. It will be used to prepare materials for the broadcasts of *Mensaje de Salvacion* ("Message of Salvation") which are regularly heard in Mexico and Colombia.

Above all we give thanks to our God and Savior in this 125th anniversary year for the grace received in the past and for this new gift of grace which will enable us to share the Gospel with the Spanish-speaking people of El Paso and, by means of the pastors and religious workers educated there, with our neighbors to the south in Mexico. To God be praise and glory!

R. A. Eggert

EASTER RETREAT '76

Our WELS civilian chaplain in Europe, Pastor E. C. Renz, has recently announced final plans for a religious retreat during the Easter weekend, April 16-18, 1976.

The retreat center will be the Waldhotel "Tanus," located in a little German Village named Budenheim. The hotel can easily be reached by car, train, or bus from Mainz, Wiesbaden, or Frankfurt, Germany. Cost of lodging and meals will be less than 100 DMs per person. Children 10 and under will be half price. Included are six meals and the use of the swimming pool,

sauna, and other facilities.

The Easter retreat will afford our WELS service personnel in Europe and their families an opportunity to join in religious fellowship with their fellow Christians. The schedule includes a Good Friday service, a study period on Saturday, and a Communion service on Easter Sunday morning. Among other activities is a boat trip on the Rhine to Ruedesheim.

We urge you to make plans now to join the WELS Easter Retreat '76. The retreat is open not only to personnel stationed in Europe proper, but to persons as far away as Iceland and Turkey. Should any of our WELS members at home be

planning a European visit during those days, they too would be welcome to join. Your presence would give the retreat an international flavor.

You may contact Chaplain Renz at either of the following two addresses:

<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>

A Parish Pastor's Perspective

"Small Gains at Great Loss"

Despair gripped the camp of Israel. The campaign to conquer the Holy Land, which seemed so bright with promise the day before, appeared doomed for dismal failure. The armies of Israel had appeared invincible to the Canaanites until now. But now! Who would be afraid of them now? The tiny town of Ai had dealt them a humiliating defeat. The proud soldiers of Israel had turned tail in flight. Thirty-six of their men lay dead along the shameful path.

Joshua tore his clothes and bowed down with his face on the ground before the Lord. He lay there till evening, putting dust on his head. He prayed, "O Lord God, what can I say when Israel has turned its back on the enemy? When the Canaanites and all who live in the country hear about it, they'll surround us and wipe out our name from the earth. What will You do then for Your great name?"

God told Joshua why this had happened. God had withdrawn His support from His people on account of a sin in their midst. Even though God had distinctly commanded that the Israelites were not to take any of the plunder from Jericho for themselves, one of them had disobeyed. Achan had succumbed to temptation. He secretly took a fine Babylonian robe and several thousand dollars worth of silver and gold. He buried them beneath his tent. Property that God had condemned he desired for himself.

A Great Price

What a great price had to be paid for that small gain! It seemed pretty important to Achan at the time when he took it, but, oh, the cost! Thirty-six men died. The nation was thrown into turmoil. The name of God was dishonored among the heathen. And Achan himself lost his life, stoned to death as punishment for his disobedience.

It would be easy to write off Achan's sin as a rare thing. But when

we look at it closely, we realize that there is a little Achan in every person. As is the rest of Scripture, so this account too is written for our learning. The Lord knows how easily each and every one of us can be blinded by base passions such as greed, lust, fear, and selfishness. We, too, are prone to close our minds to the great costs that lie ahead and think only of the immediate gains. May this account of Achan's sin lead us to think twice before considering a transgression of God's will for the sake of earthly gain a small thing!

The Story Brought Up to Date

To keep the amount of state and federal taxes we pay to a minimum is important to many. And, no doubt, when this can be done within the spirit of the law, it is a good thing. But falsifying a tax return in order to accomplish the saving is too high a price to pay. What a dishonor is brought upon our Lord's name when one of His Christians is found to be defrauding the government!

Wearing nice clothing makes a woman feel good. But if a Christian wife lies to her husband about the cost of what she purchases, she dishonors God's name in her family and loses the confidence of her husband. The gain has come at too great a cost. Avoiding shame and dishonor among friends and neighbors is a natural desire. But if one must undergo an abortion and snuff out the life given by the Creator in order to avoid public shame, the cost is far too high.

For a young man to prove his sexual manhood is made to appear a great goal. In fact, according to a recent survey by NBC news, only 38 per cent of all Americans feel that premarital sex is wrong. But to lose one's virginity and to defile the temple of the Holy Ghost for a moment of passion or self-glorification is far too high a price to pay.

To put across that "big deal" may result in many business advantages.

But if one must compromise one's Christian honesty and God's prohibition against stealing, one has paid too high a price.

May the story of Achan lead each of us to cry, "God be merciful to me, a sinner!" Turning to our Savior, let us pray, "Create in me a clean heart, O God, and renew a right spirit within me." Only by His grace and in His strength can we avoid making small gains at great cost.

T. Franzmann

St. John's

(Howell Avenue)

125th

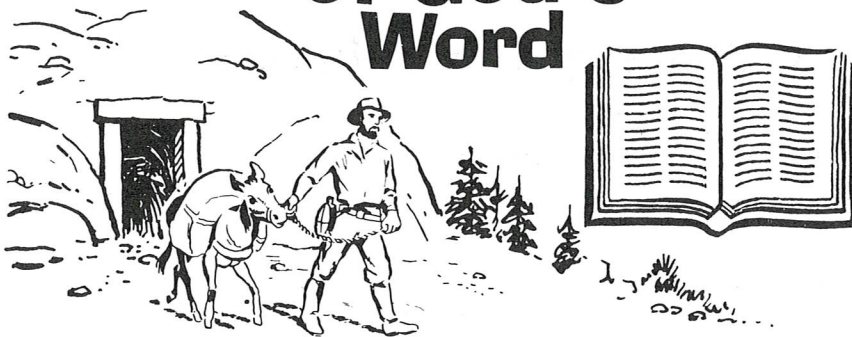
Eight special services during 1975 marked the 125th anniversary of St. John's Congregation, 6700 S. Howell Avenue, Oak Creek, Wisconsin.

The beginnings of St. John's go back to 1849 when the Rev. John Muehlhaeuser, the first president of the Wisconsin Synod, began conducting services in an area known as New Coeln at the home of Adam Bauer. Services were held twice a month. On March 17, 1850, the congregation was formally organized and incorporated. The voting membership at the time of organization lists 26 men. In 1867 the congregation affiliated with the Wisconsin Synod.

Today St. John's membership stands at about 600 souls. The congregation is served by the Rev. Roger Ph. Drews, the thirteenth in the list of pastors who have served the congregation with the Word and Sacraments. He has been at St. John's since August, 1972.

During its 125-year history, St. John's has erected three houses of worship. The first, built in 1850 by the members themselves, was a log cabin church. A chancel was added in 1860. The second church edifice was dedicated on September 1, 1901, and the present church on March 11, 1956. As part of its 125th anniversary, St. John's authorized and carried out the complete renovation of its church.

Mining the Treasure of God's Word



Now Read Rapidly Chapters 6-9

This is the second main section of the story. The first little "nugget" to look for is found in 6:2. Remember that at this point there were only two families in the world (4:16 and 4:26). Chapter 6, verse 2, speaks of these two groups of people. Can you figure out which was which? But the important part of verse 2 is the last phrase. What were those people doing to the principle that we noticed back in chapter 4? Then notice the sad results of all this intermarriage, as described in verses 5 and 11 to 12.

In our last lesson we studied Genesis 3:15, the first promise of a Savior in the Bible. We saw that it tells us 1) that this Savior would be born of a woman, 2) that He would destroy the devil, and 3) that He would also be wounded in the struggle — a prophecy of His death. In this lesson we're going to continue our prospecting in the Book of Genesis, as we follow the "vein" of this promise. For this is what the Old Testament is all about. It's the expanding story of how God went about keeping that promise.

Turn to Genesis 4

Read verse 1, noting what Eve said. The proper translation would be either 1) "I have gotten a man *with the help of the Lord*," or 2) "I have gotten a man, *the Lord*." Most Old Testament scholars today, including Beck, prefer the second choice. In either case, it's clear that Eve thought *this* child was the promised Savior. But Cain obviously wasn't the kind of man who was going to do battle with the devil. Verses 3-8 show that Cain was a typically sinful human being.

Now read verses 25 and 26. Underline the name of this third son, and notice what Eve said now, comparing it with 3:15. Then underline the name of Seth's son in verse 26. We are now tracing the family history of Jesus. The last phrase of verse 26 also tells us what *kind* of people Seth and Enos were.

Here we must also notice something that God had done before the birth of Seth. It's found in the last phrase of verse 12, and explained more clearly in the first phrase of

verse 14. God did this to protect Seth, but in so doing He established a very important principle which runs through the whole Book of Genesis and the whole Old Testament — that the godly people, and especially the ancestors of the promised Savior, are to be *separated* from the wicked, and are to live separated lives. Watch carefully to see how this principle is constantly carried out through all the Old Testament, and on into the New Testament. It's important for us!

Here we come to the end of the first main section of Genesis, and the main story has been set in motion.

Now We'll Look Briefly at Chapter 5

This is the kind of a chapter which tends to discourage new Bible readers from reading any farther. It's just a dry list of names. But that's the point of this chapter, and there's something important to be learned here. These names are arranged in what we call a "genealogy," or more commonly, a family tree. And if you remember what the main story is, you will see that this is a list of *Jesus'* ancestors, father to son, from Adam to Noah.

The chapter is an "interlude" — a period of time between main acts, so to speak. The period of time covered here is a long, long time — at least 1,650 years, without one word about anything that happened during that time. Obviously Moses is tracing Jesus' family history, or family tree. And if you underline the 10 names, you have the whole story. You might want to see how Luke used this list in the third chapter of his Gospel, verses 36b-38.

The Crisis

After all those years, the wickedness among all the people who were then in the world had become so widespread that there was only one family left, only one man who still believed God's promise and was looking for the promised Savior. That tragic truth is set forth in 6:8, and the man is described in verse 9.

And so God decided that He would bring about a new *separation*, verses 7-13. It meant that God had to begin all over again. And that's just what He said He would do, 7:18-22.

It took Noah a long time to build his gigantic boat. Subtract his age in 5:32 from his age in 7:6. The story of the Flood is told in 7:11-24. Notice how many godly people were left in the world at that time — verse 13. We must also remember that this is an excellent picture of the final judgment. It's also a very sobering picture, which probably accounts for the question asked in Luke 13:23, and Jesus' answer in 13:24. Compare also Matthew 7:13,14.

Now notice what godly Noah did in Genesis 8:20. This is what would be called a "thankoffering." Notice also God's promise in verses 21 and 22.

And Now Back to the Main Story

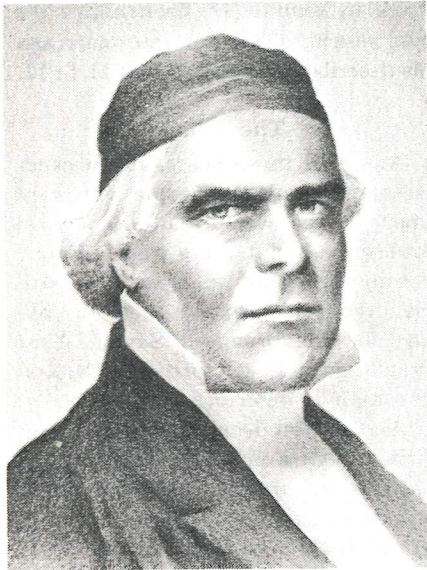
Read 9:18-27, and note which one of Noah's sons was spoken of as being a worshiper of God (verse 26). This is the next man in the list of Jesus' ancestors. Underline his name. This also brings us to the end of the second main section. I hope you enjoy mining the treasures of God's Word!

Julian G. Anderson

Lutheranism in the Colonies

II. WELS Early Roots in the Colonies

THREE PASTORS WITH A MISSION



J. Muehlhaeuser

Although the most populous section of our country is the Northeast, the Lord in His wisdom placed this portion of our country at the end of the list for mission expansion as far as our Wisconsin Synod was concerned. It was not until the year 1963 that we established a mission in the Northeast, beginning our work in the Washington, D.C., area.

In this year of our nation's Bicentennial, it is, however, interesting to note that while our Synod may be somewhat of a "Johnny-come-lately" in the East, yet our Synod's roots actually extend all the way back to the early Colonies. All three of the pastors whom God led to form the Wisconsin Synod in 1849 and 1850 spent part of their ministries serving churches in the East.

Johannes Muehlhaeuser

Johannes Muehlhaeuser, who became the first president of the Wis-

consin Synod, was the first of the three founding fathers to come to America. Like the two men who came shortly after him, John Weinmann and William Wrede, Johannes Muehlhaeuser was trained and sent here by the Langenberger Mission Society in Germany. Muehlhaeuser landed in New York in 1837. He was ordained by the New York Ministerium in 1838 and for the next 10 years served as spiritual shepherd of Zion Ev. Lutheran Church in Rochester, New York. In 1848, feeling the call to serve in a broader mission capacity, Pastor Muehlhaeuser traveled west to Wisconsin, settling in Milwaukee. It was there that he founded Grace Lutheran Church and participated in the founding of the Wisconsin Synod. Zion Lutheran Church, meanwhile, merged with a church named Concordia Lutheran somewhere around the turn of the century. It is known today as The Lutheran Church of the Incarnate Word and is located at 597 East Avenue, Rochester, New York. The congregation is a member of the Lutheran Church in America.

William Wrede

Pastor William Wrede, another of the founding fathers, also served in the New York area before continuing on to Wisconsin. He arrived in this country in 1846, landing in New York. In October of that year he became the minister of a group of Germans in the town of Callicoon, New York, and served them intermittently until 1849. The Callicoon congregation had begun exploratory services in 1842. Its first pastor was Christian Sans, who later became the first pastor of St. Mark's Ev. Lutheran Church, Watertown, Wisconsin, serving that congregation from 1854 to 1860.

Pastor Wrede soon discovered that the Callicoon congregation was made up of a very stubborn group of people who lacked interest in supporting the Lord's work. In all fairness, it must be stated that those were economically hard times, a fact that certainly aggravated the situation. At any rate, Pastor Wrede had such difficulty in collecting his salary that in January, 1847, he issued an ultimatum to his people telling them that he would no longer preach for them until he was paid. This apparently helped bring the people to their senses. They agreed to pay their pastor's salary in four equal installments. Members were permitted to pay in the form of oats, corn, or rye if they desired, and Pastor Wrede was authorized to collect the "dues." Apparently, he was "happy to perform" this task. However, in September he again informed the congregation in a note to the trustees that he would not hand over the monies he had collected until they had paid him his back salary in full. From all evidence available, the congregation seems to have complied with their pastor's request. After this the work of the church seemed to advance without too much difficulty.

In 1849 Pastor Wrede followed Muehlhaeuser to Wisconsin and became the pastor of the congregation in Town Granville, where the Wisconsin Synod was formally organized in 1850. That congregation is now known as Salem Congregation and is located at N. 107th and W. Fond du Lac, Milwaukee. The experience Pastor Wrede had in the East, no doubt, served him well for the arduous task of helping unite a group of people into one body to form a synod.

As for the congregation in Callicoon, in 1855 it reorganized itself as

the "German Presbyterian Church of Jeffersonville." The same year it also joined the Presbytery of Hudson.

John Weinmann

John Weinmann, the third pastor who took part in establishing the Wisconsin Synod, also put in time in the East. But he served there after he had helped to form the Synod in Wisconsin. It was in 1853 that Pastor Weinmann came east, accepting a call to serve a Lutheran group in Baltimore, Maryland. Pastor Weinmann, who had served St. John's, Oakwood Road, Oak Creek, Wisconsin, and First Lutheran in Racine, did not withdraw from the Wisconsin Synod when he came east. He was therefore the first man from our Synod to serve in that area.

From records which exist to this day, we can gain somewhat of an insight into the character of Pastor Weinmann. The congregation he served in Baltimore was named Trinity German Lutheran. It had been founded in 1833 under the name of Fells Point Church. The first 20 years of its existence were stormy ones. In fact, in 1839 the situation became so serious that the group dissolved and reorganized under the name of Trinity German Lutheran. The problem troubling these Christians was similar to the one facing other Lutheran groups at that time. It stemmed from the doctrinal differences between those who called themselves "evangelical" and those who wished to be known more strictly as "Lutheran." Pastor Weinmann entered upon this struggle in 1853.

Apparently, Pastor Weinmann was ideally suited for the job. Both sides found in him a man whom they respected and were ready to follow. He is described as an "angel of good will" and "a man of strong convictions and a kindly nature." Under his leadership, the rift between the "Lutherans" and the "evangelicals" in Trinity German Lutheran Church was healed. In 1858 Pastor Weinmann left for Germany to visit his aged and ailing mother. On the return trip he lost his life on September 13, together with several hundred other passengers, in the burning at sea of the wooden packet steamer *Austria*. The building in which Pas-

By Richard C. Scharf

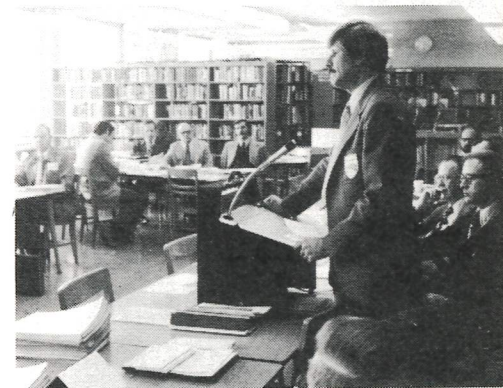
Milwaukee Area Principals Meet

The Wisconsin Lutheran Principal's Conference, composed of the principals of 45 Wisconsin Synod Lutheran elementary schools of the greater Milwaukee area, met at Wisconsin Lutheran High School, 330 North Glenview Avenue, on Wednesday, January 21, 1976.

The conference devoted much of this meeting to a general discussion of guidance in the elementary school. A panel of counselors from Wisconsin Lutheran High School, moderated by Mr. Wayne Baxmann, Guidance Director at Wisconsin Lutheran High School, led the discussion. Other panelists were Emanuel Arndt, Robert Arndt, Rudy Jeseritz, Paul Ruege, and Floyd Schewecke, all guidance counselors at WLHS.

Inasmuch as eighth-grade students will be registering for the ninth grade soon, and inasmuch as over 60 per cent of the students from these Lutheran elementary schools register at Wisconsin Lutheran High School, the counselors spent a great deal of time acquainting principals with the freshmen course descriptions and the overall guidance role that the principal plays in helping these young people make the transition from the elementary school to high school. Panelists placed much emphasis on the principal's role in the development of proper attitudes, attitudes which carry over into high school. One panelist stressed the importance of correcting negative attitudes toward classroom conduct, respect for superiors, working to full academic potential, proper worship habits, and engaging in wholesome activities, including church-related ones.

Other panelists emphasized the need to help students plan for their future in selection of courses and cautioned principals not to be swayed by personal attitudes in prescribing only academic offerings to all students. The realization that many types of job clusters are now available to qualified high-school graduates with no four-year-college educa-



Mr. Wayne Baxmann, moderator

tion should motivate principals to prescribe business and industrial course offerings for some students also.

Other speakers who addressed the assembly were Mr. Adolph Fehlauer, executive secretary of the Board for Parish Education of the Wisconsin Evangelical Lutheran Synod; the Rev. Robert Krause, principal of Wisconsin Lutheran High School; Dr. Gary Greenfield, president of Wisconsin Lutheran College; Mr. John Juern, Social Services Department of Wisconsin Lutheran Child and Family Service; and Mr. Richard Scharf, Elementary School Coordinator of the Wisconsin Lutheran High School Conference.

tor Weinmann served in Baltimore is located on the corner of Trinity and High Streets, but is shortly to be torn down.

With the death of John Weinmann in 1858, the Wisconsin Synod left our country's Northeast for a period of time that would stretch out to become 104 years. It was not until 1963 that God in His grace moved our

Synod to begin work in this part of the United States again. But in this year of our nation's Bicentennial, and in view of the 125th anniversary of our Synod's existence, it is good for us to remember our early roots in the Colonies.

Pastor David Scherbarth
Good Shepherd Lutheran Church
East Providence, Rhode Island

Farewell and Godspeed!



Kazuko Kusawake

The following is taken almost verbatim from an article written by staff writer Kathy Berg, which appeared recently in the New Ulm Daily Journal, New Ulm, Minnesota. The photo accompanying the article is also by courtesy of the New Ulm Daily Journal.

Religion is very important to Kazuko Kusawake.

It is so important that the 32-year-old Japanese woman took leave from her job at a Tokyo department store to take courses in religion at Dr. Martin Luther College for a year.

Kazuko first heard about DMLC from a missionary in Tokyo who was helping her study the Bible. He suggested that she attend DMLC.

Kazuko began classes at the college in January, 1975. Most of the classes she has taken have been in religion. "It was difficult at first," she said, "because I did not have enough basic knowledge about the Bible." Because of the language barrier, she said she had to study quite hard. She had never attended college in Japan, but had gone to an English school.

Kazuko did not come to New Ulm as part of any student organization or exchange program. "I just came for my own interest," she said.

Before coming to New Ulm, she had been in the United States once for a short visit in Los Angeles. When she told her friends that she was going to Minnesota, they did not know where the state was. Kazuko said Japanese people have little knowledge about Minnesota other than knowing about the farming that goes on here.

Last summer Kazuko traveled extensively, visiting friends in a number of states. Her travels took her to Illinois, Kentucky, West Virginia, Ohio, and a few other eastern and midwestern states. Later two friends from Japan flew over and joined her on a trip to Phoenix, Arizona.

While in Phoenix, Kazuko worked in the WELS Apache Indian Nursery at East Fork. "That was a different experience for me," she said.

She and her friends returned to Illinois from Phoenix by train. "We spent 27 hours on the train, but we were never tired," Kazuko said.

Kazuko's one-year student visa expired in January. Instead of renewing it, Kazuko decided to return home, perhaps to work in the department store again.

"All the people here have been so nice to me," Kazuko said. "I didn't expect that I could have such a pleasant time here. But I have been away from Japan for a year and I would like to go home. I have learned a lot about God here. My faith has become more fast. I appreciate what I have learned about God," she said in taking farewell of New Ulm and of DMLC.

In addition to taking religion courses at Dr. Martin Luther College while in New Ulm, Kazuko also finished a course of instructions with Pastor Leroy Dobberstein of St. Paul's Congregation.

We wish Kazuko Kusawake God's continued blessings!

Curtain Christianity

An underground document that surfaced in Jerusalem recently contains the report that, after almost 60 years of communism, there are 198 active Russian Orthodox Churches in urban areas of the Soviet Union. This figure can easily be misinterpreted as larger than it actually is. The city of Sverdlovsky with a population of over one million has only one church.

Baptist David Wong recently returned to Hong Kong from a three-week visit in southern China. What he observed and reported about the status of Christianity is not encouraging. The former church buildings he went to visit had all been converted into factories, schools, or assembly halls. Pastors and church leaders, with whom he had been acquainted formerly, could not be located. Believers told him that Bibles "are largely unobtainable" but that in some remote areas there are growing numbers of Christians, among them also young Christians.

The thanksgiving that we will be sending to the throne of grace in this bicentennial year should be accompanied by our petitions on behalf of the beleaguered believers behind bamboo and iron curtains in less happy lands. F.

Pastoral Dropout Pattern

The huge Southern Baptist Convention, which in any given year can lose 1,000 of its more than 50,000 pastors to early retirements, recently undertook a study of the chronology, cause, and cure of the problem. The conclusion reported is that one of three predictable ministerial crises usually triggers the untimely resignation from the ministry.

The first crisis is said to occur from three to five years after seminary graduation and has the highest ministerial dropout rate for large Protestant denominations. This is the time when the first idealism and enthusiasm is squelched by numerous frustrating experiences with unenthusiastic members and real congregational problems.

Double trouble takes its toll in the so-called "40-crisis." The realization comes that a small church ministry is going to continue in the future as it has in the past. At the same time, the

Looking at the Religious World

By Professors Fredrich and Gerlach

huge college costs for the education of the children must be faced.

Nearing 60, the pastor feels unappreciated as calls come to younger, less able men but not to him. Morale drops to the danger point.

Cures suggested for the dropout pattern in the study run the gamut from stronger family relationships and sharing of problems with fellow pastors to hobbies, continuing education, and vacations.

The key point is missing in the list of preventive measures. It is a continuing and growing appreciation for the divinely instituted public ministry on the part of all pastors and all congregation members. We can thank the Lord of the Church that He has spared us a pastoral dropout problem in the past. As He maintains among us the Bible teaching regarding the holy ministry, He will continue to spare us in the future. F.

TM and the Courts

A California court has issued a moot ruling in the case of Grunow vs. the San Lorenzo school district. The case involved a citizen's protest against the teaching of Transcendental Meditation in public schools. The moot ruling was issued after the new superintendent of schools promised to drop the teaching of TM in district schools.

Meanwhile in New Jersey a citizens' group, represented by Roman Catholic lawyer John Patton, has filed a similar suit in Federal District Court. The suit against the Federal government, TM Inc., and Maharishi Mahesh Yogi protests a federally funded program for the teaching of TM on an experimental basis in six New Jersey high schools.

The plaintiffs contend that the program violates the principle of separation of church and state. If successful, the department of Health, Education, and Welfare intended to use the program as a model for similar pro-

grams nationwide.

A ruling in favor of lawyer Patton's group would help to forestall the development of similar programs in other states. It's a matter worthy of your prayerful concern. G.

Lutheran Census Figures

Lutheran membership worldwide totals 70,638,520 according to the latest tabulation issued by the Lutheran World Federation. The 1975 figure represents a decline of 2.3 million for the year despite membership gains in Africa and Asia. More than one-third of the membership loss occurred in East Germany.

Largest Lutheran population is in West Germany, 24 million, followed by 8.5 million in the U.S.A. Sweden (7.7 million) replaces East Germany (7.1 million) in third place on the list. Asia and Africa each number 2.5 million Lutherans. Three of every five Lutherans in Asia live in Indonesia. Latin America has a million Lutherans — over 90 per cent of them in Brazil.

The 24 million Lutherans in West Germany include 10.7 million members of Union (Lutheran-Reformed) churches. Tanzania has the largest Lutheran population of any nation in Africa. G.

First Lutheran Woman Chaplain

The Lutheran Council reports that the Rev. Christine Miller has become the first Lutheran woman chaplain to serve on active duty in the U.S. military. Miss Miller began her service as a Navy chaplain in January at Camp Pendleton Marine Corps Base in California.

Ensign Miller is the daughter of a retired naval officer and a 1975 graduate of Luther Seminary, St. Paul, Minnesota. She is a clergy member of the American Lutheran Church. Her ambition is to attend graduate school

and to become a seminary professor. She is the only woman among the 290 Lutheran chaplains currently on active duty in the armed forces.

Chaplain Miller's "first" is just another incident in a long series which will serve ultimately to desensitize church members to the Scriptural injunction which forbids women to usurp the man's authority in Christ's Church. G.

Our Ministry of Compassion

Scanning the periodicals of other church bodies frequently reminds this reporter of one conspicuous difference between *The Northwestern Lutheran* and its counterparts. In comparison to other journals, the columns of this periodical contain scant information about Synodical or congregational welfare projects.

The dearth is not due to a lack of interest or a lack of involvement on our part in social welfare and relief projects. The God who fills the hearts of our people with His love does not leave them devoid of compassion for suffering mankind. We just are not in the habit of filling the pages of this periodical with reports of such activities. That policy has something to do with not letting the left hand know what the right hand is doing.

Just in case your congregation did not utilize the service bulletin distributed by the Synod's Committee on Relief, you might be interested to know that last year your gifts dug 100 wells in drought-stricken Africa, providing water for an estimated 50,000 natives. In India, hungry people ate \$10,000 worth of food you provided, ditto Niger and several other places.

Surely such acts of compassion are worthy of a report, but not to the extent that they predominate on these pages at the expense of more important things. We still believe that one thing is needful. Sharing that one thing is still our prime concern also in those areas of the world where poverty, hunger, and suffering prevail. In that respect our ministry is patterned after our Lord's.

All of which is not meant to say that we could not improve our performance in our ministry of compassion to others. G.

Direct from the Districts

Dakota-Montana

More Than an Athletic Achievement

To be frank, one wonders at first whether such things as basketball games belong under "District News," but it does if one hears the whole story. On Saturday, December 6, 1975, the girls' basketball team of Northwestern Lutheran Academy of Mobridge, South Dakota, won runner-up honors in the first South Dakota Class B Girls Basketball Tournament. The girls won a berth



NWL
Academy
Girls'
Basketball
Team

in the state tourney by winning sectional and regional titles. In their first game at the state meet they defeated one of the three pretournament favorites. After their semifinal victory they became known as the "cinderella" team. Their loss in the championship game was to a high-powered team with such emphasis on girls' basketball that last year the school played a 40-game schedule.

The Northwestern Academy girls' basketball team did not choose to go to state this year to gain a "laurel" for themselves. Our Academy in Mobridge belongs to, and participates in, the South Dakota Activities Association in conjunction with the school's state accreditation.

What has made it more than an athletic achievement is not the fact that our school received statewide media coverage but that the conduct of the team and the student body earned widespread respect. And that

was to God's glory. The world, as someone said, reads Christians more than they read their Bibles. What the world read there all pointed to the Light of the world, Jesus Christ.

Arriving home at 3:30 A. M. on Sunday morning someone made reference to the chore of getting up so early that morning for church. To this another responded, "How could we possibly stay home from church and not thank God for everything He has given us?" More than an athletic achievement? The Dakota-Montana District says "Yes" and also a

"Thank You" to God for the people who give their offerings to the synodical budget out of love for the Light. He and you coworkers make it possible in this farflung District for this Christian academy to exist with its unique and necessary dual role of providing both a general course and a full-time pastor-teacher education course.

Michigan

Pastor's Sermons Published

St. Paul's Lutheran Church, Columbus, Ohio, has recently honored the memory and work of its late pastor, the Rev. John O. Lang, by compiling and printing 54 of his sermons. All of them were preached during his ministry at St. Paul's, which extended from 1949 to his death in 1974.

Pastor Lang usually addressed his hearers with the words, "In Christ

Jesus, dear friends." Consequently, the congregation chose these words as title of the volume. From the first sermon, "No Preparation Without Repentance," to the last, "When They Leave Us, Only Christ Matters," these sermons are Christ-centered and beautifully present the Gospel message in its truth and purity.

Pastor Lang was a man who translated his words into action. When the American Lutheran Church, at whose Capital University and Seminary he had taught for a number of years, succumbed to liberalism, involving especially the doctrines of Inspiration and Creation, he severed his connection with the ALC. In 1965 Pastor Lang entered the ministry of the Wisconsin Ev. Lutheran Synod.

In Christ Jesus, dear friends is a valuable addition to any church library. The book (including postage and tax) can be had for \$8.67. It can be ordered through Mrs. William F. Smith, 2751 Westmont Blvd., Columbus, Ohio 43221.

Minnesota

Educational Unit and Pipe Organ

Sunday, November 2, 1975, was a day of dedication at Good Shepherd Lutheran Church, Cedar Rapids, Iowa, as grateful members and friends assembled to dedicate a new educational unit and pipe organ.

The Rev. Roger Zehms, pastor of Martin Luther Lutheran Church in St. Louis, Missouri, delivered the sermon, reminding the congregation that the education which would be offered in the new addition and the worship which would be prompted by the organ must be based on the Word of God. Following the service, a potluck "finger" dinner, featuring only those foods which can be eaten with the fingers, was served in the fellowship hall.

Both the educational unit and the pipe organ were gifts from the Lord neither anticipated nor planned 12 months earlier. It was the Lord who moved the hands and hearts of His people. The four-rank "unit" pipe organ, installed in the balcony, was donated by a member of the congregation. The construction of the educational unit, attached to the

present church edifice, was a congregational affair. The building was designed by Mr. Duane Anderson who, prior to his recent move to West Virginia, was a member of Good Shepherd. The church's building committee served as the general contractor. Much of the construction work and all of the financing was done by members of the congregation.

The educational unit, which provides the church with more than 2,100 square feet of additional space, is divided into three spacious classrooms which can house a Christian day school.

Good Shepherd's building program was undertaken to meet the needs of a growing congregation, which — by God's grace — has increased in size in recent years from 75 members to 300.

Nebraska

Construction Complete

St. Peter Ev. Lutheran Church, Fort Collins, Colorado, celebrated its mission festival on October 26, 1975. On the same day its new parsonage was dedicated to the service of the Triune God. It was a memorable event, for it marked the end of the "construction phase" of this young congregation. A new chapel and fellowship hall were completed and dedicated on July 28, 1974.

Ten years ago there was no WELS congregation in Fort Collins. Initial services were conducted on February 13, 1966, by Pastor A. K. Hertler of Longmont. Little did the handful of people present that day realize the blessings God had in store for them. Now the congregation has a fine permanent home as a base from which to preach the saving Gospel of Jesus Christ. The congregation's pastor, the Rev. L. A. Retberg, reports a present communicant membership of 86, with new faces seen almost every Sunday. Already the congregation looks forward to the day when it can open a Christian day school.

St. Peter Lutheran Church, Fort Collins, is immensely grateful to fellow Christians for providing a Church Extension Fund, which made its \$170,000 investment in land, chapel, and parsonage possible. To God alone be glory!

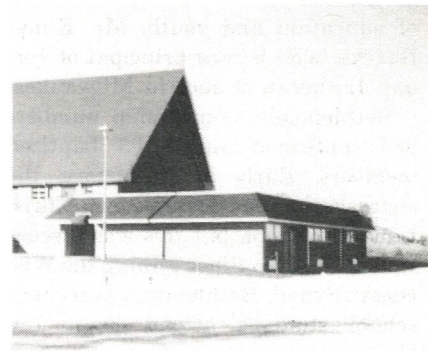
Northern Wisconsin

Bethlehem, Oshkosh, Observes 75th Anniversary

Bethlehem Lutheran Church of Oshkosh, Wisconsin, observed its 75th anniversary on February 1, 1976, in two morning services. Guest preacher was Pastor Harold E. Wicke, editor of *The Northwestern Lutheran*.

From its founding on February 10, 1901, until September, 1971, Bethlehem was a congregation of The Lutheran Church-Missouri Synod. In September, 1971, the congregation withdrew its membership from the Missouri Synod for reasons of doc-

trine and conscience, and remained an independent congregation until January, 1972. At that time Bethlehem joined the Wisconsin Evangelical Lutheran Synod.



Educational Unit, Cedar Rapids, Iowa



Parsonage in Fort Collins, Colorado



Bethlehem Lutheran Church, Oshkosh, Wisconsin

During its 75-year history, Bethlehem has had only three pastors. Its present shepherd, Pastor Walter H. Moll, has served the church since 1965. From 1970 to 1975 the congregation was also served by a director of education and youth, Mr. Elmer Baacke, who is now principal of Jordan Lutheran School in Milwaukee.

Bethlehem's membership numbers 835 confirmed and 1,105 baptized members. Early in its history, the congregation operated its own Christian day school, but this was discontinued in 1918. Since joining the Wisconsin Synod, Bethlehem's parochial-school students attend Grace Lutheran School in Oshkosh and Winnebago Lutheran Academy in Fond du Lac. The congregation has one member preparing for Christian-day-school teaching at Dr. Martin Luther College, and a young man who will begin his preministerial education at Northwestern College in September.

The anniversary thankoffering was designated for the new Wisconsin Synod mission in Houghton, Michigan.

Southeastern Wisconsin WELS Pastor Attends Congressional Breakfast for Life

The Rev. Roger Ph. Drews, pastor of St. John's Ev. Lutheran Church

(Howell Avenue), Oak Creek, Wisconsin, was recently invited by Representative Clement J. Zablocki to be his guest at the Congressional Breakfast held on January 22, 1976, to mark the third anniversary of the Supreme Court's tragic decision on abortion. He was invited because he has taken an active role in speaking against abortion. Though not a member of the Wisconsin Citizens Concerned For Life group, he is on their list of speakers and has spoken on this matter before many of our church groups and also before civic associations and in public high schools — all by invitation.

Pastor Drews also took part in the March for Life down Pennsylvania Avenue and was present for the 90-minute rally on the east steps of the capitol. An estimated 70,000 marchers took part. What particularly impressed Pastor Drews was the peaceful nature of the march and the large number of young people taking part. Both the breakfast and the march are intended to arouse support for an amendment to overturn the Supreme Court's decision on permissive abortion.

Christians taking their ethics from Holy Scripture must indeed speak out against mercy killing and abortion. To terminate human life, except as regulated by the Holy Scripture, is to rob man of his time of grace.



Texas Delegate Conference, January 6-7, 1976, at Lord of Life Lutheran Church, Houston, Texas. Guest lecturer, Prof. W. Gawrisch, second row extreme left. Pastor R. C. Van Norstrand, host, first row extreme right. Account in last issue of *The Northwestern Lutheran*, page 60.

LUTHERAN SCIENCE INSTITUTE FAMILY CAMPING TOURS

LAKE HURON July 26-August 6, 1976

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

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

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

GLACIER NATIONAL PARK July, 1977

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

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

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Behn, Paul H.
Box 27
San Carlos, AZ 85550
Dobberstein, Verlyn J.
2108 N. 27th
Sheboygan, WI 53081
Mahnke, Kurt L.
2966 N. First St.
Milwaukee, WI 53212
Phone: (414) 265-9079
Off.: (414) 264-4330
Maurice, Richard A.
640 Leebrick St.
Burlington, IA 53601

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Dobberstein, Verlyn J., as pastor of Calvary, Sheboygan, Wisconsin, on February 1, 1976, by H. Juroff (N.Wis.).
Kelm, Paul E., as pastor at the Wisconsin Lutheran Chapel and Student Center, Madison, Wisconsin, on January 25, 1976, by R. Ehler (W.Wis.).
Maurice, Richard A., as pastor of Our Savior, Burlington, Iowa, on January 25, 1976, by J. Brandt (Minn.).

**Pastor O. G. Schupmann
1914-1975**

Pastor Otto G. Schupmann was born on May 23, 1914, in Colome, South Dakota. He was the son of Pastor and Mrs. Gustav G. Schupmann. The influence of parsonage life directed young Otto to follow in his father's footsteps, so that in 1927 he enrolled at St. Paul's Prep School and College in Concordia, Missouri. Upon graduation from the college department of this school, he entered Concordia Seminary, St. Louis, Missouri.

Seminary student Schupmann's studies at St. Louis were interrupted by several years of teaching in a Christian day school in Beardstown, Illinois. When he resumed his seminary training, it was at Concordia Seminary, Springfield, Illinois, from which he graduated in June, 1941.

Pastor Schupmann's first call took him to Immanuel Lutheran Church (LC-MS), Minneapolis, Minnesota, where he served for nine years. During this time, on January 20, 1944, he married a young widow, Mrs. Lydia Kmetz and adopted her twin daughters, Diane and Constance. Their marriage was blessed with two sons, Paul David and Mark Robert.

In December, 1951, Pastor Schupmann withdrew from The Lutheran Church-Missouri Synod for confessional reasons and founded Holy Trinity Lutheran Church in Minneapolis, where he served his Lord for 20 years. Upon leaving The Lutheran Church-Missouri Synod he

joined the Orthodox Lutheran Conference which he served as editor and publisher of *The Orthodox Lutheran* and *The Orthodox Lutheran Theologian*. For a number of years the Orthodox Lutheran Seminary was conducted in his home. Early in 1962, after the Wisconsin Synod severed its fellowship with The Lutheran Church-Missouri Synod, he and his congregation affiliated with the Wisconsin Synod.

About three and one-half years ago Pastor Schupmann accepted a call to Holy Cross Lutheran Church, Withrow, Washington. While there, he reactivated a preaching station at East Wenatchee, Washington, and organized Our Savior Lutheran Church. About a year ago he began to experience a noticeable loss of strength, whereupon he took a leave of absence from his pastoral duties to go to California for a rest. He soon realized, however, that he was seriously ill, and therefore resigned from the pastorate in Washington and joined King of Kings Lutheran Church, Garden Grove, California.

This past year saw a gradual worsening of Pastor Schupmann's condition until our Lord Jesus called him to eternal rest on December 24, 1975, at the age of 61 years and five months. He was preceded in death by his father and six brothers. Those who survive him are his wife Lydia; his daughters, Diane (Mrs. Andrew Kampe) and Constance (Mrs. James Holmer); his sons, Paul and Mark; six grandchildren; his mother, Mrs. Maria Schupmann; three brothers, of

whom Arthur is pastor in Milwaukee, and six sisters.

The evening before his death, Pastor Schupmann acknowledged that he knew he would soon see his Savior. Therefore the undersigned found it appropriate to use the words of Simeon for the funeral sermon: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation" (Luke 2:29,30). The funeral was held at King of Kings Lutheran Church, Garden Grove, California, on December 29, 1975. Interment took place at Anaheim Memorial Cemetery, Anaheim, California.

M. C. Nitz, Pastor

HYMNS BY NWC MALE CHORUS

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

WANTED

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

AVAILABLE

Available from Salem Lutheran Church, Owosso, Michigan, for the cost of shipping to the recipient, the following items of brassware: 6 collection plates (12"), 2 candle lighters (2 ft. in length), 2 altar candelabra (22" in height), 2 matching floor candelabra (67" in height). Write to Pastor R. P. Mueller, 1845 Woodland Blvd., Owosso, Michigan 48867.

DR. MARTIN LUTHER COLLEGE

1976 SPRING CHOIR ITINERARY

			April 8	8:00 P.M.	St. Paul, Lake Mills, WI
			April 9	8:00 P.M.	St. John, Riga, MI
			April 10	4:00 P.M.	Bethel, Bay City, MI
				8:00 P.M.	St. Luke, Saginaw, MI
March 13	8:15 P.M.	St. John, Dakota, MN (Nodine)	April 11	8:00 A.M.	St. John, 2290 Pretzer Rd., Hemlock, MI
March 14	9:30 A.M.	Grace, Ridgeway, MN		10:00 A.M.	Hope, St. Charles, MI
	11:00 A.M.	St. Luke, Pickwick, WI		3:00 P.M.	Grace, 2526 Corunna Rd. Flint, MI
	3:00 P.M.	Christ, Cochrane, WI		8:00 P.M.	Emanuel-Redeemer, Yale, MI
	7:30 P.M.	St. Mark, 3307 State, Eau Claire, WI	April 12	8:00 P.M.	St. Paul, Ottawa, Canada
March 20	8:00 P.M.	St. Paul, Morris, MN	April 13	8:00 P.M.	Faith, Pittsfield, MA
March 21	9:00 A.M.	Trinity, Johnson, MN	April 14	8:00 P.M.	Grace, Falls Church, VA
	10:30 A.M.	Mt. Olive, Graceville, MN	April 15	7:30 P.M.	Faith, West Newton, PA
	3:30 P.M.	Immanuel, Willmar, MN	April 16	7:30 P.M.	St. Paul, Columbus, OH
March 28	8:30 A.M.		April 17	4:00 P.M.	Zion, 186 Cole Rd., Monroe, MI
	& 10:00 A.M.	St. Paul, Arlington, MN		8:00 P.M.	St. Peter, Plymouth, MI
	7:30 P.M.	St. John, Sleepy Eye, MN	April 18	5:48 A.M.	St. John, Westland, MI
April 3	8:00 P.M.	Immanuel, Medford, WI		10:30 A.M.	Grace, St. Joseph, MI
April 4	10:00 A.M.	St. John, Cornell, WI		3:00 P.M.	St. Paul, South Haven, MI
	4:00 P.M.	Trinity, Osceola, WI		8:00 P.M.	St. Matthew, Niles, IL
	8:00 P.M.	Salem, Loretto, MN	April 25	8:00 P.M.	Dr. Martin Luther College, New Ulm

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 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

HUDSON, WISCONSIN

WELS exploratory services are being conducted in Hudson, Wisconsin, in the Elks Lodge hall. Anyone knowing of prospective members living in the Hudson area is kindly asked to send the pertinent information to the Rev. Wm. H. Wiedenmeyer, 3000 W. 78th Street, Minneapolis, Minnesota 55423.

CAMBRIDGE, MINNESOTA

WELS exploratory services are being conducted in Cambridge, Minnesota, at the Seventh Day Adventist Church, just off Highway 65 on 10th Ave. S.W. and Ashland St. at 1:30 p.m. every Sunday followed by an adult Bible class. Please send names and addresses of interested persons to Pastor John Martin, 21290 Harrow Ave. N., Forest Lake, Minnesota 55025 or call (612) 464-3458.

FREMONT, NEBRASKA

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

DAYTONA BEACH, FLORIDA, AREA

Worship services are conducted each Sunday night in Holly Hill, Florida, at the Holly Hill Community Club, 1064 Daytona Avenue. Sunday school/Bible class begins at 6:00 p.m.; worship at 7:30 p.m. Visitors to the area may call (904) 767-7955 in Daytona. Request information from and send referrals to Pastor L. Zwieg, 560 S. Tropical Trail, Merrit Island, Florida 32952, Phone (305) 453-1000.

CHARLESTON, SOUTH CAROLINA

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

ROANOKE, VIRGINIA

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

TIME AND PLACE

LAKEVILLE, MINNESOTA

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

EAGAN, MINNESOTA

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

NORTH KANSAS CITY, MISSOURI Change of Location

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

CALENDAR OF CONFERENCES SOUTHEASTERN WISCONSIN

METRO NORTH CONFERENCE

Date: March 15, 1976; 9:00 a.m. Communion service.
Place: Trinity Lutheran, West Mequon, Wisconsin; R. Uttech, host pastor.

Preacher: H. Kruschel.

Agenda: Exegesis on Hosea 1-5; J. Westendorf; Should We Use the Textus Receptus or May We Use an Electric Greek Text? D. Kuske; Review of *The Christian Family* (Schuetz); R. Michel; Conference Business and Questions of Casuistry.

K. Mahnke, Secretary

METRO SOUTH PASTORAL CONFERENCE

Date: March 15, 1976; 9:00 a.m. Communion service.
Place: St. Andrew's Ev. Lutheran, 1128 W. Oklahoma Ave., Milwaukee, Wisconsin; J. H. Martin, host pastor, phone: 744-1806.

Preacher: R. Kom (C. Krug, alternate).

Agenda: Exegesis of Mark 6:14ff; D. Tetzlaff; An Evaluation of Stuart Briscoe's *Theology & Outreach Techniques*; R. Baerbock; Augsburg V. *The Office of the Ministry*; P. Eckert; Techniques in Teaching Confirmation and Bible Classes; W. Fischer.

Note: Excuses are to be made to the host pastor.
R. Kom, Secretary

USED HYMNALS WANTED

The Bethany Lutheran Youth Organization of North Fort Myers, Florida, wishes to purchase used copies of *The Lutheran Hymnal* for donation to Bethany Lutheran Congregation. If your congregation has some to dispose of, please contact Miss Michelle Wendland, Secy., 266 Evergreen Road, North Fort Myers, Florida 33903.