

The Northwestern Lutheran

May 30, 1976



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Briefs by the Editor

Two years ago folders were distributed in our churches bearing the title, "You Know the Grace of Our Lord." They included a calendar of 25 months (from May 1, 1974, to May 31, 1976) to be observed in celebrating 125 years of God's amazing Grace. We have now come to the end of that special celebration. It is fitting that at his moment we join in the prayer with which the above folder closed: "Till I reach Thy holy place, daily let me grow in Grace."

In 1973 our Synod in convention resolved to observe this milestone in the history of God's gracious dealings with us by gathering a special Thankoffering. The results, as of this writing, are given on page 167 of this issue. The funds supplied by this Thankoffering are already being put to good use in the Lord's kingdom.

Part of the Thankoffering was designated for "Undergirding Our Pastor-Teacher Training Program." Obsolete dormitories have been replaced at Northwestern College, Wauwatertown, Wisconsin, and at Michigan Lutheran Seminary, Saginaw, Michigan. Wittenberg Hall at Northwestern was dedicated on May 11, 1975. The new dormitory at Michigan Lutheran was dedicated on February 1, 1976.

Another portion of the Thankoffering — a sum of \$250,000 — was designated for the "World Mission Building Fund." One of the projects concluded with assistance from the Thankoffering was the Seminary and Church Center at Hong Kong, dedicated on December 1, 1974. Now in the process of being built is the Seminary Building at El Paso, Texas, for the education of Mexican national

pastors. Ground was broken for this project on January 4, 1976. The facility includes a chapel, two classrooms, two offices, a study-sacristy, a recording studio, and a publications' room.

The third area to receive a special allocation from the Thankoffering is the "Church Extension Fund." The Board for Home Missions always is troubled with a backlog of mission congregations in need of chapels. Missions without chapels are constantly on the move — from a shopping center to an empty store, to a lodge hall, to a public-school auditorium. Such movement, to say the least, is not conducive to growth. The allocation of \$750,000 from the Thankoffering cut the present backlog in half, thus clearing the way for the opening of other missions.

Such has been the impact of our special Thankoffering. This, too, is a mark of God's Grace.

We who have celebrated 125 years of Grace recently also celebrated the Ascension of our Lord. From His own words we know that He fully approves of the use to which we have put this Thankoffering. He said: "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Our response is also in line with the response of the early Apostles, of whom Mark wrote: "So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following" (Mark 16:19,20).

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

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The Cover

Pictured is the chapel of the Wisconsin Lutheran Child and Family Service in Milwaukee, Wisconsin. It was dedicated on May 4, 1975, a little better than a year ago. It has met a real need for the residents at the home. This year the Wisconsin Lutheran Child and Family Service is celebrating its tenth year of service. You may read more about it on page 172.

THE NORTHWESTERN LUTHERAN

Editorials

Things Above The heroes of the movie *Easy Rider* are senselessly gunned down at the end of the film. Ali McGraw tragically dies in the arms of her sweetheart in the last reel of *Love Story*. The bizarre conduct of combat personnel is depicted in *M*A*S*H*.

Critics and common folk all over the country express admiration for the keen insight. "Sad, but true," they say, "how meaningless life on earth is, and how fleeting an hour of human happiness."

Experts point out the folly of grand government programs to solve the nation's ills. Sociologists decry the inhumanity of man to man. Philosophers lament the inability to solve the mysteries of the meaning of life. Folk ballads sermonize that the husks of materialism do not satisfy an empty heart.

And we are supposed to hail all of this as the Great Discovery! Brilliant Analysis! Sensitive Perception!

Pshaw. Solomon said this a long time ago — the utter vanity of seeking satisfaction, permanence, and purpose "under the sun." Jesus warned about setting one's heart upon earthly perishables, "where moth and rust doth corrupt, and where thieves break through and steal."

The Christian pilgrim knows that there is nothing lasting or abiding on earth. He is not unduly discouraged because he does not look for the meaning, purpose, and goal of life on earth.

The ascension of our Lord Jesus into heaven turns his attention, his empty hand and aching heart in another direction: "Set your affection on things above . . . for your life is hid with Christ in God."

John Parcher

Fools Without Excuse Atheism is flaunted by some today almost as a status symbol. It is as though those who deny the existence of God possess superior insights which compel them to dismiss religious beliefs as antiquated superstitions.

But Scripture does not place atheism on this lofty intellectual plane. In fact, the Psalmist wrote, "The fool hath said in his heart, There is no God." In his Epistle to the Romans St. Paul made the point that the existence of God, as well as His power and glory, are observable in the very existence of the universe. A work of art is mute testimony to the fact that an artist created it. That work of art also tells something about the artist — about his talent, if nothing else. Those who deny or pervert the revealed image of God therefore fall under the indictment made by Paul: "They are without excuse."

God has not commissioned us to prove His existence. There is no need for it. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."

The real problem here is not lack of proof of God's existence but the fact that man in his natural corrupt state rebels against submitting to God. The easiest course —

and at the same time the most foolish — is simply to deny the existence of God. This solves the problem with one stroke.

But even if we acknowledge the existence of God, there is still much that we are not inclined by nature to accept, specifically the things that He makes known to us through His Word. Following the same course as those who deny the existence of God, we can simply dismiss the Scriptures from consideration and resort to our own intellectual conclusions.

That does not make us atheists, but it does earn for us the same label as the one applied to them by the Psalmist. Paul wasn't referring to atheists, but to those who "knew God," when he wrote, "Professing themselves to be wise they became fools." This tells us in one sentence how to become fools. It's easy, and it's natural; but there is no excuse for it.

Immanuel Frey

Liberals Without Brakes A few years ago Protestants were cheering in the stands as the Roman Catholic theologian, Hans Kueng, a professor at the University of Tuebingen in West Germany, took the field against the infallible pope. In his book "Infallibility" he attacked the teaching of his church that the pope, when he is speaking "ex cathedra," that is, officially as the head of the church, cannot err when he defines doctrines touching faith and morals. Kueng also had the Protestants on his side when he championed the right of priests to marry.

The Vatican condemned Kueng's position on infallibility. It is also assailing a new book by Father Kueng, "To Be Christian," for departing from church doctrine, but in this case Kueng is questioning doctrines that are basic to Christianity. In his new book he claims that Jesus Christ never expressed the conviction that He was the Son of God. Kueng also questions the teaching of the Virgin Birth.

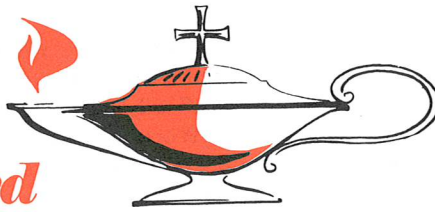
Kueng wrote as a liberal in the 1960s, when he attacked the Catholic tradition of infallibility. He is writing as a liberal now, when he questions basic teachings of Christianity. And therein lies the tragedy of many a liberal. He doesn't know when to stop.

The true liberal believes in being progressive. To him, conservatism is sterile, and tradition is mindless. The church must keep up with the times; it must be "relevant." Therefore, he holds, it must change because "the new is better."

There is a place for progress in the church; for new methods, new emphases, new applications, new ventures. Every conservative must be liberal enough to accept that. But unless the liberal is also conservative enough to recognize that the doctrine of Christ's church is unchanging, its morals not to be rescinded, and its purpose unalterable, he is on the way to losing everything he has. When the liberal possesses a mindedness that will accept nothing he cannot change, he is traveling the same road to doubt and unbelief that Kueng has traveled, and that many in the Catholic Church are traveling with him.

Carleton Toppe

Studies in God's Word



James, the Brother of John

James is a common name in our day. Apparently it was in apostolic times also, for among the Twelve we find two apostles bearing that name (Luke 6:14,15). Add to that the reference to the James who was a relative of the Apostle Judas "not Iscariot" (Luke 6:16). And then there was James, "the Lord's brother" (Gal. 1:19), as well as James "the Less" (Mark 15:40). Obviously some distinction is needed.

A Son of Zebedee

The James of interest to us is the "brother of John." These two are regularly referred to as "the sons of Zebedee." Their father Zebedee, a commercial fisherman on Lake Galilee, managed a business large enough to warrant the hiring of "servants" (Mark 1:19,20). Both James and John left their father's nets to accept Christ's invitation to become "fishers of men."

A reasonable guess at their mother's name is also possible. Matthew names three of the women at the foot of Christ's cross: Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's children (27:56). Mark seems to be describing the same three when he speaks of Mary Magdalene, Mary the mother of James the Less and Joses, and *Salome* (15:4). Apparently Salome is the mother of Zebedee's children, i.e., James and John.

There can be no doubt that James was one of the more prominent apostles. In the four lists (Matt. 10, Mark 3, Luke 6, Acts 1), his name always

appears in either the second or third place. He was one of the "inner circle" of disciples. It was Peter, James, and John who were present at the raising of Jairus' daughter; who saw Christ's glory at the Transfiguration; and who witnessed His agony in the Garden. But just in this *combined* activity lies the problem in analyzing the character of James. The New Testament records no independent activity for him nor any word spoken exclusively by him. He is the inseparable companion of his brother John. Surprisingly, what is recorded about the two together tends not to be very complimentary to either of them.

A Quick Temper

Jesus called James and his brother "Boanerges" (Mark 3:17), which means "sons of thunder." The incident that seems best to explain this name is the occasion when Jesus and His disciples were passing through Samaria on their way to Jerusalem. The Samaritans, hostile neighbors to the Jews and inveterate opponents of worship at Jerusalem, refused to give Jesus and His party lodging in their territory. The reaction of James and John was: "Lord, wilt Thou that we command fire to come down from heaven and consume them?" (Luke 9:51f.)

A Streak of Ambition

The other incident involving James has him joining his brother in the ill-advised request: "Master . . . grant

unto us that we may sit, one on the right hand, and the other on Thy left hand, in Thy glory" (Mark 10:35f.). Jesus' response was: "Ye know not what ye ask," and the reaction of the other disciples could have been predicted: "They began to be much displeased with James and John."

Surely it was a questionable move on the part of James and his brother to seek a favor that would give them the advantage over their fellow disciples, and yet it is a request that allows an insight into their character. Note the time at which this request was made. Jesus was on His way to Jerusalem for the last time. Three times already He had told His disciples that He was going there to suffer and die. Outwardly, things looked bleak indeed! But James never doubted that his Master would yet rule, and that there would be glory. His only request was for a share in it. Ambitious? Perhaps, but it was an ambition grounded on faith in his Lord.

While not granting the request in the form in which it was asked, Jesus did promise: "Ye shall indeed drink of the cup that I drink of" (Mark 10:39). Significantly, the New Testament's one entry about James alone is the report of his death. "Now about that time Herod the king stretched forth his hand to vex certain of the church. And he killed James the brother of John with the sword" (Acts 12:1,2).

A Sharer in Glory

By about a decade after the founding of the Church, James had become the leader whom the enemies of Christianity felt they must get rid of. Thus James "drank the cup" of his Lord. He became the first of the Twelve to be martyred and so received the fulfillment of his request to sit in his Lord's presence and share in His glory. It was not a glory received because of his fierce loyalty to Christ against Samaritan insult, nor wheedled from Him as a favor. Rather it was a gift of *grace*. As such, it is the reward, not just of apostles, but of all who believe their Savior's promise: "Be thou faithful unto death, and I will give thee a crown of life."

Armin J. Panning

Focus on the Bicentennial

by Prof. Edward C. Fredrich

THE GREAT AWAKENING

When the *Life* editors put together the publication, *100 Events That Shaped America*, for the Bicentennial market, they included only one event in that total of post-1776 happenings specifically of a religious nature. It was the revivalism efforts headed by Charles Finney in the 1830's.

While we might be tempted to quarrel with the selectors on the grounds that religion has been important enough in American life to warrant more than one selection in the hundred, we would not dispute the significance of the one event selected. Revivalism, for good or ill, has been a dominant feature of this country's religious scene for well over two centuries.

We will go a step further in second-guessing the selectors of *100 Events That Shaped America* and suggest that, had they not limited themselves to post-Revolutionary events, they would have freely substituted for Finney revivalism the granddaddy and "big daddy" of all U. S. revivalism, the Great Awakening of the 1740's.

The Great Awakening was prologue and first act of the continuing revival drama in American life. It set goals and patterns that are still being followed. It began a movement that would add untold numbers to the church rolls, that would reclaim and rekindle the faltering zeal of many a backslider, and that would in the process, strange to say, hinder the cause of Bible doctrine and Gospel truth. As *Focus on the Bicentennial* centers attention on "The Great Awakening" it hopes to highlight origin and result, description and evalu-

ation, the good and the bad in this bit of relevant and instructive history.

Origins of the Great Awakening

The Great Awakening did not strike into the religious life of the colonists like a bolt out of the blue in 1740. As with all major developments, this also had its period of preparation when basic causes were making themselves felt and preliminary steps were rather gingerly taken.

In Northhampton, Samuel Stoddard had enjoyed revival seasons from time to time as he preached against spiritual sluggishness and false security and as he practiced a much more liberal membership policy than was customary among New England Congregationalists.

Soon after Jonathan Edwards inherited the Northhampton pulpit from his grandfather, he undertook even more energetic revivals. In 1734 and 1735 the Northhampton membership list lengthened considerably. One name, however, had to be dropped, that of Edwards' own uncle-by-marriage who slit his throat in a fit of religious despondency.

Of special significance for the revival movement was the book on the subject produced by Edwards, a great theological thinker and writer. In *A Faithful Narrative of the Surprising Work of God* he set down models of what he considered perfect regeneration. The widely read volume became a sort of handbook for later revival practitioners of the Great Awakening.

Other areas besides New England and other denominations besides the

Congregationalists contributed to the first stirrings of the Great Awakening. In the 1720's Theodore Frelinghuysen, a minister in the Dutch Reformed Church in New Jersey's Raritan Valley, was emphasizing in his preaching the conversion experience and the devotional life.

Among the Presbyterians, William Tennent was training in the so-called "Log College" at Neshaminy, Pennsylvania, his own younger sons and others for ministries that stressed evangelism and revival. The graduates of the Log College, with Gilbert Tennent playing an outstanding role, became the mainstays of the Awakening in the middle colonies. They worked hard for the establishment of the College of New Jersey, today's Princeton, which was originally organized to carry on the Log College tradition after William Tennent's death in 1746.

All of these early "Awakeners" were trying to combat what they viewed as a serious decline in religious piety and fervor. Church membership figures were not keeping pace with population growth. A general disdain for religion was manifesting itself by increased Sabbath-breaking and decreased family prayer.

The fact was that the second and third generation were simply not matching the first in religious fervor. The original Puritans had left home and homeland and risked the dangers of ocean and wilderness to keep their religion pure. Their descendants were less spiritual and more material in their outlook. The old belief in Calvin's theology was being undermined by the growing spirit

of rationalism fostered by the so-called "Age of Enlightenment."

In this situation it was assumed that only the most heroic measures would suffice to reverse the trend. Extra and protracted gatherings were addressed by skilled itinerant preachers. A very direct appeal was made to the hearers, with major emphasis placed on an angry God and a sinful people. After much searching of the soul and anguish over sin, the hearer was expected to testify to the healing he experienced when the light of grace dawned in the sinful heart.

This approach represents a basic error in the prevailing theology of the time and indicates a major reason for the continuing popularity of the revival tactic. Calvin's theology contained within itself the fatal flaw of minimizing God's grace. Christ did not die for, and efficacious grace could not be offered to, those chosen for damnation. That was the chain of errors that resulted from an effort to make reasonable Scripture's twin truths of grace for all and by grace alone.

Unable to offer the sinner the assurance of the Gospel promise, the advocates of such theology had to comfort and encourage him by substituting for that Gospel a personal experience, a conversion crisis, a convincing testimony. In the need of the hour new and special methods were devised to make the experience more heartfelt, the crisis more intense, and the testimony more meaningful. That is what the Great Awakening was all about.

Heyday of the Great Awakening

As history reckons it, the movement began in earnest with the tour of George Whitefield through the colonies in 1740-1741. He was an Anglican-Methodist evangelist. In those days a clear line between the two denominations had not yet been drawn. Whitefield clung to the error of limited grace even when that meant clashing with John Wesley, the pioneer Methodist. He could, however, touch huge audiences to tears with his sermons, excelling in field preaching to throngs that numbered as many as 20,000. Invitations

to address Congregational, Presbyterian, even Lutheran congregations, individually and collectively, were quickly forthcoming. The transdenominational, unionistic character of revivalism, it is to be noted, asserted itself at the outset.

Others followed Whitefield's pioneer pathway. Gilbert Tennent has been mentioned. Eleazar Wheelock preached throughout New England until the excitement subsided. Then he opened an Indian mission school which, when it was moved to Hanover, he named Dartmouth. James Davenport created a stir by carrying just about every undesirable excess of revivalism to new extremes. In the process he was rebuked by the Boston clergy and judged unbalanced in Connecticut and sent home. Eventually he was induced to admit his mistakes.

The spread of the Great Awakening was rapid. From New England it soon moved into the middle colonies. The South did not remain untouched, although the Anglican establishment there did all it could to hinder the movement. Of the major denominations, it was the Anglicans alone who consistently stood against the Awakening.

Within each denomination, however, there were conflicts between "New Side" or "New Light" proponents of the Awakening and "Old Side" or "Old Light" opponents. Chauncy in Boston, for example, wrote extensively against Edwards and other revivalists, accusing them of making a "mechanical impression on animal nature." Single congregations and larger groupings split over the issue in a conflict that would not soon die out.

Results of the Great Awakening

This atmosphere of heated conflict was a legacy of the Great Awakening. In addition to the clashes within denominations and congregations just mentioned, difficulties often arose between pastor and people. Itinerant evangelists in some cases took it upon themselves to denounce an "unconverted clergy." Those who had revival experiences often wanted to set out on new spiritual pathways and could clash with their pastor over the issue.

The damage done collectively and individually by the Awakening's stress on the sinner's experience cannot of course be measured. Yet it is not to be doubted that the shift of emphasis to subjective experience in justification, conversion, and sanctification at the expense of the objective promises of Scripture in the Gospel was a detrimental factor.

Did any good come out of the Great Awakening? Again, it is impossible to know what sinners were converted or comforted by the message they heard at the revival gatherings. Certain outward improvements can be noted. Church membership often increased remarkably in the revival effort. Converts were added to existing congregations, and new congregations were founded. There were evidences of renewed zeal and fervor on the part of those who had been members all along.

The need for more ministers in this time of upsurge in piety led to the founding of well-known schools. They may be secularized today but began under religious auspices, with the training of pastors a main *raison d'etre*. The Presbyterians founded Princeton in 1746, the Anglicans King's College or Columbia in 1754, the Baptists Brown in 1764, the Reformed Rutgers in 1766, and the Congregationalists Dartmouth in 1769.

The most striking result of the Great Awakening was its ability to reproduce and perpetuate itself. Soon the fervor and excitement of the movement died down. Wars with the French and Indians and with the British absorbed attention. At the turn of the century, however, at the time of another religious decline, came the Second Great Awakening. It featured on the frontier the camp meetings that could bring together thousands and in some cases tens of thousands. Here audience participation reached new heights, and taking the "sawdust trail" to the "mourners' bench" was the thing to do.

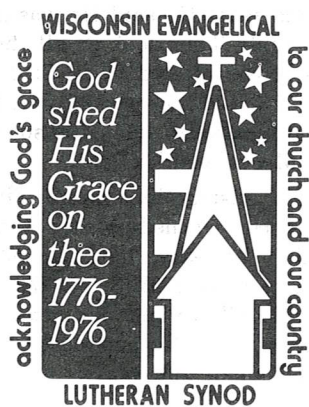
Finney revivalism flourished in the 1830's. After the Civil War, Dwight Moody appeared on the scene. The early part of this century featured Billy Sunday and Aimee Semple McPherson. Today's evangelistic crusaders are carrying on the tradition.

Lutheranism and the Revival Movement

Lutherans who were only mildly confessional were inclined to embrace revivalism. Muhlenberg in Philadelphia opened his Lutheran church and school to Whitefield. In New York in the 1830's a new Lutheran body, the Hartwick Synod, was brought into being, chiefly in the interest of carrying on revival efforts. On the midwestern frontier revivalism was not uncommon among some small Lutheran synods. For the most part, however, Lutheranism, especially confessional Lutheranism, has not been an enthusiastic promoter of the movement.

In fact, confessional Lutheranism has definite objections to the Great Awakening and all its descendents. Among these can be mentioned:

1. the misplaced emphasis on the believer's experience at the expense of the objective truth of the Gospel;
2. the stress of the sinner's part in the conversion process which the Bible tells us is wrought by the Holy Ghost alone;
3. the diminution of Baptismal grace, which is often completely ignored;
4. the transdenominational and unionistic character of the revival effort;
5. the tendency to overrate the momentary experience and to underrate continuing indoc-trination;
6. the harm to the saving Gospel as it is conditioned by what man feels and responds.



"Concerning the Collection"

Paul the Apostle in writing to the Corinthians (I Cor. 16) gave detailed instructions "concerning the collection for the saints." He had previously given the same details to the churches of Galatia. The Apostle was deeply concerned about the fruits of faith among those who had come to faith in the Lord Jesus Christ, the Giver of all good gifts.

It was with the same concern that our Synod's Stewardship Counselor, the Rev. James P. Schaefer, reported to the congregations in a release on April 19, 1976. In this release he stated:

"As predicted last month, we did reach the \$3 million level in the 125th anniversary thankoffering, \$3,022,659 to be exact. Can we reach the \$3.4 million goal by the end of

May? It is not impossible, but we will have to put considerable effort into it. Many congregations are planning a wind-up celebration in May. Have you given that some thought? By the way, I have been using \$3.4 million. That figure is the amount allocated to the three anniversary projects. Actually, total congregational commitments to the offering amount to \$3.55 million. So to reach our commitment goal we still have about \$500,000 to go!"

The latest figures available (as of April 28) give the amount collected as \$3,065,751.81. Since this collection was over and above the regular budget, it is indeed a marvelous outpouring of thankfulness and love on the part of God's people. God continue to bless all of you!

Hitchhiking

With an outstretched arm and thumb in the air, the hitchhiker relays a message of "BEWARE." These two actions say, "YOU supply the car. YOU supply the gas. YOU pay for repairs and upkeep. YOU pay the insurance. And if anything happens which I don't like, I'll sue you for damages."

It seems pretty one-sided, doesn't it? It spells DANGER.

But think of the many hitchhikers in a church. They stand outside of the church and wait for a free ride. They seem to say, YOU supply the church. YOU supply the money. YOU pay for the upkeep, the lights and fuel. YOU prepare the programs, the Christian education, the evangelism, the stewardship, the Sunday school, the Pioneers, the Bible classes. YOU pay for the insurance and I will stand aside. If I don't like the way things are going, I'll complain; I'll criticise; I'll probably get out and hitchhike to another church.

These people are really cheating

themselves and God. "Cursed be he that doeth the work of the Lord negligently" (Jer. 48:10). "For they have not served Thee in their kingdom, and in Thy great goodness that Thou gavest them, and in the large and fat land which Thou gavest before them, neither turned they from their wicked works" (Neh. 9:35). "But be ye doers of the Word, and not hearers only, deceiving your own selves" (Jas. 1:22). For "blessed are they that hear the Word of God, and KEEP IT" (Luke 11:28).

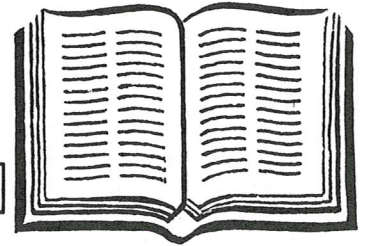
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Mining the Treasure of God's Word



Exodus 1-4

Let's begin with a brief review of the Book of Genesis, remembering that by now we have covered about 40 per cent of the total period of time from the creation of the world to our present day! It has also taken us a long way into the story of Jesus, the promised Savior, which is the real theme of the Bible. You can see why Genesis is such an important book.

In the story of the Fall we learned why such a Savior was necessary. We also studied the first promise of that Savior (Gen. 3:15), noting the three facts God revealed about Him there. Then when we came to Abraham, we saw how the promise was expanded in a new covenant. This covenant had three parts, and provides the outline for the rest of the Old Testament. By now we know the name of the land in which the Savior would be born, and the name of the family into which He would be born — the family of Abraham, which would become a great nation. And when we came to Jacob, also called Israel, we saw how this family was beginning to grow. Now then,

Read Exodus 1

The first seven verses are a fine review of the last part of Genesis. Verses 1-4, plus verse 6, give us the names of the 12 sons of Jacob, or Israel. Hi-lite the one who was chosen to be the ancestor of the Savior (Gen. 49:8-10). Verse 5 gives the size of Jacob's family when they moved to Egypt. Hi-lite the number.

Verse 7 is interesting. It covers a period of 400 years! And the one fact given here is all we know about that period of time. But it's a very important fact, because it records the fulfillment of the second part of the covenant with Abraham. Underline the

entire verse, and put a star in the margin, and a cross reference back to Genesis 12:2a. You may recall that this was recorded earlier (Gen. 47:27). Now you can see why they were called the children, or nation, of Israel. This, of course, was the nation into which the Savior would be born. Genesis 49:8-10 tells us from which tribe the Savior would come, and also something else about this tribe, and about the Savior, too (see last lesson: Genesis 49). The rest of the Old Testament, of course, deals with this nation. By the way, do you remember in what part of Egypt they were living, and how they were separated from all the Egyptians? (Gen. 46-47).

Verse 8 describes very briefly the great change that took place in Egypt about 1,600 B.C. It wasn't just a "new king," but a whole new dynasty that came to power, bringing to an end the old dynasty in which Joseph had held such an important position. And this brought some great changes also for the family of Israel.

Verses 9 and 10 bring the new conditions into focus. The fact that this family had grown so tremendously posed a problem for the Egyptians. This is the necessary background to understand the history we're going to read.

Verses 11-14 record the first attempts of the new pharaohs to solve their problems. To "afflict them with their burdens" and "make them serve with rigor" (extreme hardship) suggests that they tried literally to work them to death. But this plan didn't work (verse 12).

Verses 15-22 record the next measures, which were more drastic. This was a systematic plan to destroy the nation in a generation's time, but it

didn't work either (verse 20). But it set the stage for that part of the history of the chosen nation recorded in Exodus.

Read Chapters 2-4

Remember that the oppression of the Israelites was a part of God's plan — to return the nation to their land (Gen. 12:1,2). These three chapters introduce the principal figure in that plan. His name is recorded in 2:10 (underline or hi-lite it). Between verses 10 and 11 there is a period of 40 years, which are described briefly by Stephen in Acts 7:21,22. Notice that he was given a royal education, which equipped him to be the leader of a great nation. Acts 7:23-29 summarizes Exodus 2:11-22, and this likewise covers a period of 40 years. (Acts 7:30). Here Moses was also being trained for his later life and duties as the leader of the nation. Exodus 2:23 pictures the conditions of the Israelites at the end of this 80-year period, and 2:24 puts it all into focus. Underline this verse. Now God is ready to act (2:25).

Chapters 3 and 4 record the call of Moses to be the leader of the nation. Note how God introduced Himself in 3:6, and what He said He was going to do (3:8). Then look at all the excuses Moses offered: 3:11, 3:13, 4:1, 4:10, 4:13, and how patiently God answered him, up to 4:14. And so in the end "Moses went" (4:18).

God's instructions were simple (3:18). He warned Moses that it wouldn't be easy, but that Moses would be successful (3:19). We'll see how this all worked out next time. It's been hard digging today. We've covered about 200 years!

Julian G. Anderson

Our President — Philipp von Rohr



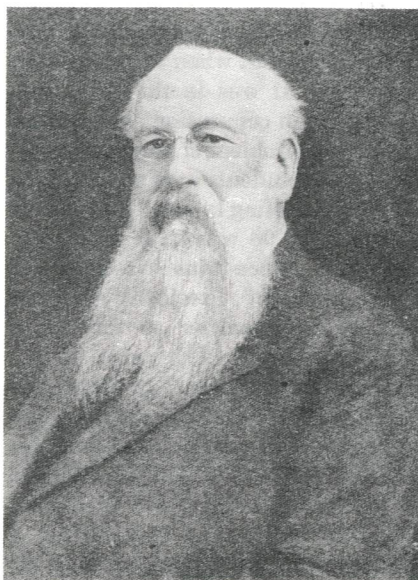
The Wisconsin Synod was 13 years old when God in His grace provided for its third president, the first who was American born. He was Philipp Andreas von Rohr, son of Heinrich von Rohr and Margaretha nee Luetzel. He was born in Buffalo, New York, on February 13, 1843.

The von Rohr ancestral line can be traced back to the 13th century in Brandenburg, Germany. Many of his ancestors were deeply involved in the affairs of both state and church. His father, Heinrich von Rohr, was an officer in the Prussian army. He was, however, not at all in favor of the "Union," the enforced amalgamation of Reformed and Lutherans in the state church of Prussia. When the Lutherans who opposed this "Union" were persecuted in 1839, he resigned his commission and emigrated to America under the leadership of Pastor J. Grabau.

Pastor Grabau and a large contingent settled in Buffalo, New York, where the next year Grabau founded Martin Luther College. Some 40 families, however, under the leadership of von Rohr, continued on to Wisconsin, where they staked out their acreage chiefly in the Mequon and Freistadt areas. Pastor Grabau soon asked Heinrich von Rohr to return to Buffalo to teach in the newly founded school and to prepare for the ministry. He became pastor at North Bergholz, New York, and helped organize the Buffalo Synod in 1845.

When young Philipp was 12, his father, who had decided that he was to become a pastor, enrolled him in Martin Luther College at Buffalo to prepare for the ministry. For nine years Philipp received a classical and theological training under Pastor Grabau, graduating in the fall of 1863. He was ordained into the Gospel ministry at Buffalo on October 13, 1863, and served as pastor at Toledo, Ohio, for the next two and one-

half years. On February 1, 1866, he married Emma Schaal of Buffalo and that same year accepted a call to



Pastor Ph. von Rohr
President of the Wisconsin Synod
1889 - 1908

St. Martin's Congregation, Winona, Minnesota.

Break With Grabau

It was during these years that von Rohr became part of a dissident wing in the Buffalo Synod. This group of pastors objected to Grabau's dictatorial dealings and his hierarchical tendencies. In 1875, Philipp von Rohr, the second president of this group, presided over the dissolution of that faction. In looking around for a new church home, von Rohr applied for membership in the Wisconsin Synod, together with his congregation.*

When Philipp von Rohr became pastor of St. Martin's Congregation in 1866, it was a very small parish, consisting of only nine families. By the time of his death, in 1908, it numbered some 2,000 members. During his 42 years as pastor of the congregation, he christened 4,089 children,

confirmed 2,032, performed 991 marriage ceremonies, and buried 950 persons. His work had literally borne fruit an hundredfold.

His first members at Winona were chiefly farm folk, but Philipp von Rohr, a man tall in stature and dynamic in manner, preached such vivid sermons that his members forgot all about their weary tasks, their aching backs, and their homesickness as they listened to the glad message of salvation in their native tongue. Pastor von Rohr, however, was also very proficient in English.

The von Rohr home was no different than that of any other Christian family where the father's influence is strongly felt. When the large family gathered together at the table, there was silence until the father had spoken the blessing. Nor did anyone leave the table until the head of the family had given thanks for the benefits received. There was always "company" at the parsonage, especially after Philipp von Rohr became president of the Wisconsin Synod. Pioneer pastors from Wisconsin, Iowa, and the Dakotas used his parsonage as a stopover. It is said that he loved the majestic chain of hills along the Mississippi and used to find special pleasure in driving up the many valleys. Those were, of course, the horse-and-buggy days.

Becomes Member of Wisconsin Synod

In 1877 he became a member of the Wisconsin Ev. Lutheran Synod, meeting in convention that year at Watertown, Wisconsin. He gave his full ap-

* We regret to record that when our Synod was compelled for doctrinal reasons to break with The Lutheran Church-Missouri Synod in 1961 St. Martin's Congregation left our fellowship and joined the Missouri Synod.

proval to the actions of that important convention. It was the time when members of the Synodical Conference were urging the formation of independent state synods. Wisconsin was ready to go along, providing that it would receive a guarantee that these state synods would not later simply become district synods of the Missouri Synod. Its own history of 27 years was just as dear to Wisconsin as Missouri's 30-year history was to her. This same convention also debated whether the time had come for the Wisconsin Synod once more to establish its own Seminary. Since 1870 Wisconsin had been sending its students to St. Louis. The Seminary was reopened in 1878. History records that Pastor von Rohr always had a big heart for both Seminary and College.

Elected President

In 1889 Pastor von Rohr was elected president of the Wisconsin Synod. Having had his disagreements with Grabau, he himself saw to it that laymen were involved in the work of the Synod to a much greater extent than before. When in 1892 the Joint Synod of Wisconsin, Minnesota, and Other States was formed, he remained

president of the Wisconsin Synod and continued to hold that office until his death.

He was well known for the sermons he preached at 17 Synod conventions, at places as varied as Milwaukee, Watertown, Manitowoc, Fond du Lac, La Crosse, and Appleton. His convention sermons were just as graphic as those he delivered to his people at home. So timely and practical were they that many of them were printed in the *Gemeinde-Blatt*.

His love for the educational institutions of the Synod becomes particularly evident when we turn to the year 1904. It was in that year that the Synod in convention seriously attacked the problem of adequate housing for the students at Watertown. At a special meeting later in the year the sum of \$50,000 was fixed as the upper limit. When bids exceeded this figure by \$1,267, President von Rohr and a lay member of the board pledged themselves to raise the excess. In fact, Pastor von Rohr had been quietly collecting for the new dormitory long before work was begun and was ready with a collection of \$7,000 when the Synod finally decided to build. The cornerstone of this dormitory was laid on May 30,

1905. On October 15 Pastors Bading and von Rohr preached for the dedication. The service was held out in the open, and both of them "had difficulty making themselves heard against the blustery wind." The building served the college well and was replaced in 1974 by Wittenberg Hall.

In 1906 Pastor von Rohr's health began to fail. In the hope of finding relief, he together with his wife made a journey to Europe. When it was determined that the illness was incurable, they returned to Winona at once. A few weeks later Dr. William Mayo came down from Rochester and performed an emergency operation on Pastor von Rohr on the dining room table in the parsonage. It gave him temporary relief and prolonged his life. He died on December 22, 1908.

When shortly before his death he asked Vice-President G. Bergemann to preach the funeral sermon, he instructed him, "Praise only two things: grace and Christ. Nothing else!" His co-worker and friend complied with that request, preaching on the words of I Corinthians 15:10. "By God's grace I am what I am, and His grace has been sufficient for me."

A Mission Portrait from Tokyo

Kochi is his name. San is the same as our English word "Mister." Kochi San is a member of our *Church of the Atonement* at Higashi Kurume, a district of northwest Tokyo. He works for NHK Television as a staff photographer. He is also a Sunday-school teacher who helps Pastor Kermit Habben faithfully in many ways. He tells his own story,

"I found myself sluggishly and aimlessly going from one day to the next. My heart sank ever deeper into a feeling of wretchedness. During an extremely heavy storm I went out into the wind and rain, hoping that in some way God would talk to me. But I only felt my wretchedness and foolishness all the more, and in de-



Kochi San

spair I returned to my room drenched to the skin.

"After this I despaired of ever hearing God's voice. But, later, in God's own way, God did speak to me. The means is well known to each of you. He spoke to me in the church through His Word. I was surprised that one of the greatest Christians, the Apostle Paul, had the same experience I did. He cried out, 'Who shall deliver me from the body of this death?' And I found the answer in his next words: 'I thank God through Jesus Christ our Lord!' I have found peace of heart. And I find it anew every Sunday morning when I come to church. Jesus has found me, and I am happy in His loving care."

From Clatonia, Nebraska,
to Salima, Malawi, Africa

Pastor Julius Wille Commissioned for Central Africa

The commissioning service for the Rev. Julius Wille as missionary to Central Africa was held on March 28, 1976, at St. Mark's Ev. Lutheran Church, Watertown, Wisconsin, the missionary's home church before entering the holy ministry. The sermon for the service was preached by the Rev. Harold E. Wicke, editor of *The Northwestern Lutheran* and formerly pastor at St. Mark's. Using II Timothy 1:10-12 as his text, he encouraged Missionary Wille to "Face Your Mission With Confidence."

"You can do so," Pastor Wicke stated, "because God has provided you with a saving message. As you enter upon your new field of labor, you will not be introducing a new philosophy, setting up a conclave of American culture, or teaching the white man's ways. Neither did those who preceded you. You have just one mission, namely, to teach others the Word of God so that they in turn may share it with their friends and their neighbors. Your message is summarized by Paul in these words: 'Our Savior Jesus Christ hath abolished death and hath brought life and immortality to light through the Gospel.' Because yours is the message of what God did in Jesus Christ you can face your mission with confidence.

"You can do so also because God has called you with a divine calling. True, you have had no experience such as Paul had on the road to Damascus. But neither did Paul every time he set out on his mission journeys. Yet your call to Central Africa, even as your first call, was not of your own doing. It is God's call, laid on you by your fellow Christians, in your case the Executive Committee for the Lutheran Church of Central Africa. Through them God chose you. That is why you can face your mission with confidence.

"But what about the journey, the

separation from your loved ones, the lack of familiar surroundings, as you and your wife set out for your new field of labor? You can face them all with confidence because you have the assurance of personal salvation. You can say to one another, 'We are in the hands of God. He will take care of us. He has promised us life everlasting.' You can say with Paul: 'I am persuaded that He is able to keep that which I have committed unto Him against that day.' Above all, you can face your mission with confidence because these words come to you not only from the lips of a great Apostle but from the Holy Spirit of God who inspired him to write them also for such as you. Go then, my brother, with confidence!"

The rite of commissioning was read by the Rev. A. L. Mennicke, chairman of the executive committee. The liturgist was Pastor Henry Paustian of St. Mark's. Mrs. Paul Steiner served as organist. Assisting at the blessing were Pastors Wicke, Paustian, David Kock, Carl Otto, David Seager, and Douglas Weiser, a missionary recently returned from Africa. Ladies of St. Mark's and St. Luke's served at the social hour following the commissioning service.

Rite of Commissioning

Pastor Wille was born June 10, 1930, in Watertown, Wisconsin. After graduating from Northwestern Preparatory School in 1949, he enrolled in Northwestern College. His studies were interrupted after his freshman year by the death of his father. In the years that followed, he served as plant superintendent of the former Village Blacksmith Company of Watertown and later operated a farm in the Watertown area. In 1962 he was led by the Lord to resume his studies for the ministry. He graduated from

Northwestern College in 1965 and from Wisconsin Lutheran Seminary in 1969. His vicarage was served at North Trinity Lutheran Church, Milwaukee, Wisconsin. Following his graduation, he was pastor at Star of Bethlehem Lutheran Church, New Berlin, Wisconsin, from 1969 to 1972. From 1972 until leaving for Africa, he served the dual parish of Zion Lutheran, Clatonia, and St. John's Lutheran, Firth, Nebraska.

Mrs. Wille is the former Joan Westenberg of Watertown. She has served as a Christian-day-school teacher in the Watertown and Milwaukee areas.



Pastor and Mrs. Wille at
the 1975 Synod Convention

There are three children in the Wille family. John has finished his first year at Wisconsin Lutheran Seminary, Judy is completing her third year at Dr. Martin Luther College, New Ulm, Minnesota, and Jean is employed at the Bethesda Lutheran Home, Watertown.

Missionary and Mrs. Wille left for Africa on Palm Sunday and arrived on Easter. They will serve the Lutheran Church of Central Africa at Salima, Malawi. Their address is P. O. Box 83, Salima, Malawi, Africa. They will appreciate it greatly if you will remember them in your prayers.

Pastor A. L. Mennicke

Celebrating 10 Years of Christian Service at Wisconsin Lutheran Child and Family Service

Ten years ago, 165,000 Grace-filled members of the Wisconsin Synod in 390 congregations within the state of Wisconsin made a historic decision: to join hearts and hands through the organization known as Wisconsin Lutheran Child and Family Service in order to provide a variety of Christian services to and for their fellow believers. In retrospect, these past 10 years seem short when compared to the 125-year history of our Wisconsin Synod. Yet, the same Grace of God is evident in the formation, development, and operation of the Agency's programs of service.

"As I have loved you, that ye also love one another" are the well-known words of our Savior. As His believers recognize that His love is not simply pious, theological theory but has been active in providing actual blessings, so the goal of WLCFS is not simply to talk about love to one another, but to provide a channel whereby true Christian concern can find expression in practice.

Following the dissolution of the Lutheran Synodical Conference in the early 1960s, many of the joint projects formerly carried on by the members of that Conference were

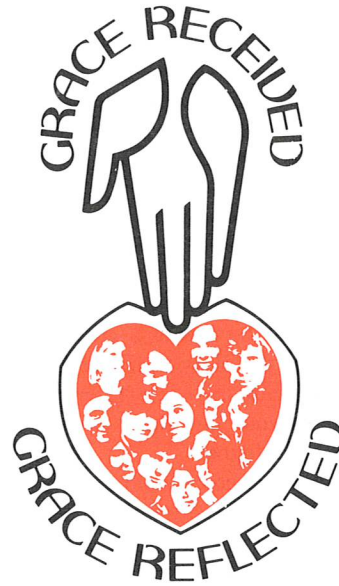
also separated. So it was that in January, 1966, a decision was reached to enlarge the scope and direction of the

the spiritual needs of children, unwed and adoptive parents, troubled families, the aged, the convalescent, and handicapped in a Lutheran welfare program, including, but not limited to, custodial care, consultation, casework service, and the maintenance and operation of foster homes, and to provide such other Christian welfare services as the Board of Directors may decide to institute" (quoted from the By-Laws).

Today, WLCFS serves hundreds of WELS families each year through many programs of service, the scope of which is unparalleled in any other Lutheran welfare agency.

Convalescent Care with Christian Love

The convalescent unit at WLCFS is dedicated to providing skilled nursing care to over 110 patients in an individual way which reflects our Christian concern for the spiritual, emotional, and physical needs of each person. A staff of trained professionals provides, in addition to nursing care, the services of occupational and physical therapy, and other restorative and rehabilitative programs.



former Wisconsin Lutheran Convalescent Home; to change the name to the present WLCFS; and "to care for



Annual Meeting of Agency



Social Service Staff Inservice Training

A Home with Love for Our Aging

Home equals love, warmth, comfort, security. Some 48 of our elderly WELS fellow Christians chose to make the residential facility of WLCFS their home. In a time when the process of aging is too often looked upon as a "problem," it is our challenge to make life meaningful for those fellow saints of God over 65.

Chaplaincy Program

In order to meet the spiritual needs of patients and residents, WLCFS encourages the individual pastors of these people to continue their ministry to them. In addition, the Agency utilizes the services of a regular chaplain, who conducts Sunday-morning services, midweek vespers, and a

weekly Bible class, and who visits the individual rooms with the ministry of the Means of Grace.

Christian Social Services

In its early years, the Social Services Division functioned chiefly as an adoption service, counseling unwed parents and placing children in adoptive homes. More recent years have seen also the development of various family services, offering Christian counseling in the areas of parent/child relationships, marital problems, group education and workshops, and preventive programs. WLCFS counselors, all of whom are members of our Wisconsin Synod, see clients at the Agency's home office in Milwaukee, area offices in Black Creek and Madison, Wisconsin, or by

field trips to all parts of the state of Wisconsin. Future developments will hopefully see more area offices, additional educational and preventive counseling programs, and possibly services to the mentally retarded.

Grace Received . . . Grace Reflected

It is the prayer of those who serve, and those who are served, at WLCFS that the principle set forth in its 10th Anniversary theme will always be followed. "Grace Received" — God's marvelous grace extended to us must be the motive for our services. "Grace Reflected" — to love one another in deed and action remains our purpose and goal.

R. H. Michel

Direct from the Districts

The Story of Two Young Congregations

Dakota-Montana

"The Royal Banners Forward Go!"

On January 25, 1976, a new parsonage for Our Savior Lutheran Church in Brookings, South Dakota, was dedicated to the glory of Him who equips His servants to serve His Gospel to needy souls. Pastor Thomas F. Zarling is the shepherd of the congregation.

Long ago, a hymn writer composed the words: "The royal banners forward go; the cross shines forth in mystic glow where He in flesh, our flesh who made, our sentence bore, our ransom paid." To help carry forth that message is the reason God moved Our Savior's Congregation to build this new parsonage.

A review of the congregation's history will bear this out. The congregation grew out of campus work at the South Dakota State University. Organized in 1967, it at first worshiped in the chapel of the WELS Student Center. The first parsonage was purchased at that time on the east side of Brookings. In 1971, members were

gained through the dissolving of St. Paul's Lutheran, Argo Township. Worship was then conducted in the Dairy-Bacteriology Building of the University. The year 1972 saw a permanent church home go up. In July, 1975, Our Savior's became an "interest-subsidized" congregation, otherwise self-supporting.

The four-bedroom parsonage is on the same property on which the church is located. Its style is colonial ranch. Both the contractor and the supplier were members of a sister congregation in Sioux Falls, South Dakota. Many members donated hours of time to the project. And so another step was taken as grateful Christians watched "The Royal Banners Forward Go!"

Minnesota

Thanks for All of God's Gifts!

"Thanks be unto God for His unspeakable gift." These words of St. Paul in II Corinthians 9:15 also express the feelings of Emmanuel Ev.

Lutheran Congregation, Owatonna, Minnesota.

This infant church has indeed much to be thankful for. In February, 1974, formal exploratory services were begun under the direction of Pastor Waldemar Hoyer. When interest in the mission continued, the General Board for Home Missions was moved to grant it mission status in November. On January 22, 1975, the congregation was officially organized. At their February meeting, the assembled voters called their first resident pastor, Wernor E. Wagner of La Mesa, California. Pastor Wagner was installed on June 29, 1975.

God's further guidance is equally appreciated by the members of Emmanuel. Since it was impossible to rent an adequate home for the missionary and his family, a home was purchased in June. Then a used church building, originally owned by a Missouri Synod congregation and more recently by the Assembly of God, became available. The church, seating at least 100 comfortably, officially became Emmanuel's on October 6, 1975. The facilities, which include an educational wing, were dedicated on November 23. In the morning service Pastor Wagner reminded the worshipers of the blessings they had received from God and of the zeal they should now evidence to further His kingdom. This was seconded by Pastor Martin Petermann,

chairman of the District Mission Board, in the afternoon service.

The interior of the church has been renovated to conform to our Lutheran style of worship. All the work was done by members. Supplying Emmanuel Lutheran with church furnishings, other than pews, were St. Matthew's of Janesville, Wisconsin, St. Matthew's of Marathon, Wisconsin, St. John's of Goodhue, Minnesota, Trinity of Lake City, Minnesota,

and Our Redeemer of Wabasha, Minnesota. These gifts, plus many others from neighboring congregations and friends, gave the small mission a tremendous boost. Emmanuel is very thankful to God for all His gifts, but especially for the gift of His Son.

The Lord has been with this congregation throughout its founding year. May the members now work to extend His kingdom and to prove their thankfulness!

**Pastor Henry E. Pussehl
1907 - 1976**

The Rev. Henry Ernst Carl Pussehl was born on June 1, 1907, the son of Ernst Pussehl and his wife, Mary nee Awe. He was received into Christ's Kingdom of Grace by Holy Baptism at St. Paul's Lutheran Church, Saginaw, Michigan, on June 23, 1907. Before that same altar he was confirmed on June 6, 1921.



Henry E. Pussehl

His preparation for the holy ministry began at Michigan Lutheran Seminary, Saginaw. He continued his preministerial training at Northwestern College, Watertown, Wisconsin, graduating with the class of 1929. He was declared a candidate for the holy ministry upon graduation from Wisconsin Lutheran Seminary, Mequon, Wisconsin, in 1932.

As was the case with the majority of the Seminary Class of '32, the deceased awaited a call for service for a time. He was ordained and installed as pastor of St. John's Lutheran, Enterprise, Wisconsin, and of Grace Lutheran, Monico, in 1933. On August 16, 1937, he was united in marriage

with Bernice C. Olmsted. In 1941 he followed the Lord's call to St. John's of Gibson and St. John's of Two Creeks, Wisconsin, and in 1951 to St. John's, Wrightstown, Wisconsin. He retired on January 31, 1975. His service as a pastor spanned 42½ years.

Following his retirement because of poor health, he took up membership at Mount Olive Lutheran Church, Appleton, Wisconsin.

By His Spirit, the triumphant Savior preserved him in the joy and certainty of eternal glory and brought his hope to happy fruition on Holy Saturday, April 17, calling him from life in this vale of tears to the bliss of His presence at the age of 68 years, 10 months, and 17 days.

A memorial service was held on April 20 at Mount Olive Church. The Rev. Harold Warnke comforted the family and friends on the basis of Job 19:25, the text chosen by the deceased, reminding the assembly that the Redeemer, in whom Job trusted, was the same Redeemer in whom Pastor Pussehl trusted. That Redeemer had now called him to glory. Our assurance of entering the joy of the Redeemer's presence is founded on Christ's death, resurrection, and promise.

The undersigned served as liturgist at the service and officiant at the committal in St. John's Lutheran Cemetery, Wrightstown.

Pastor Pussehl is survived by his faithful wife of 38 years; a son, Joel; two daughters, Rachel and Patricia; two sisters and three brothers.

"I am the resurrection and the life. He who believes in Me will live, even though he dies; and whoever lives and believes in Me will never die."

Richard K. Pankow

REQUEST FOR COLLOQUY

Mr. Ralph O. Wood, Marengo, Illinois, who has come to the conviction that he can no longer for doctrinal reasons serve as a teacher in The Lutheran Church-Missouri Synod, has requested a colloquy preparatory to entering the teaching ministry of the Wisconsin Ev. Lutheran Synod. Any correspondence pertaining to him should be addressed to Rev. Carl H. Mischke, president of the Western Wisconsin District.

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Hackbarth, Herbert, em.
308 Emerson Lane
Mankato, MN 56001
Weiser, Douglas P.
915 S. Dakota St.
Aberdeen, SD 57401
Phone: (605) 225-6081

Teacher:

Hardman, John C.
1482 32nd Ave.
Kenosha, WI 53140

**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

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
Mobridge, 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

CALL FOR NOMINATIONS SECRETARY OF PUBLICATIONS

The Synod's Board for Parish Education invites the members of the Synod to submit in nomination the names of men qualified to serve as Secretary of Publications of the Board for Parish Education. The men nominated for this position should be qualified to plan, write, and promote educational materials intended primarily for the Synod's Christian day schools. Nominations should be in the hands of the undersigned no later than June 21, 1976.

Mr. Ferdinand Schultz
363 Lincoln Dr.
Juneau, WI 53039

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RESULT OF COLLOQUY

Rev. Keith Bender, formerly of Ocheyedon, Iowa, has withdrawn from The Lutheran Church-Missouri Synod for doctrinal reasons. In a colloquy held on April 23, 1976, he was found to be in agreement with the doctrine and practice of the Wisconsin Ev. Lutheran Synod. He is herewith recommended for enrollment in Wisconsin Lutheran Seminary for a year of study prior to entering the preaching ministry in our Synod.

First Vice-President Carl H. Mischke
District President Gerhard A. Horn
Professor Armin W. Schuetze

NEW WELS CHURCHES EXPLORATORY

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.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

EASTERN DELEGATE CONFERENCE

Date: June 9, 1976; 9:00 a.m.
Place: Trinity Ev. Lutheran Church, Elkton, South Dakota.
Agenda: Report to the Ten Districts.

G. C. Bunde, Secretary

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

SOUTHERN PASTOR-DELEGATE CONFERENCE

Date: June 15, 1976; 9 a.m. Communion service.
Place: Grace Lutheran, Oskaloosa, Iowa; W. A. Wietzke, host pastor.

Preacher: C. Palenske (M. Stuebs, alternate).
Agenda: Discussion of the Report to the Ten Districts: The circuit pastor will be assigning each pastor a portion of the report to present; Elders Use Talk About the Savior; V. Voss, chairman of the District Commission on Evangelism; Conference elections.
Note: Please excuse to the host pastor.

L. H. Lothert, Secretary

ST. CROIX PASTOR-TEACHER- DELEGATE CONFERENCE

Date: June 22, 1976; 9:00 a.m. Communion service.
Place: St. John's Lutheran, Hastings, Minnesota; G. Backus, host pastor.

Preacher: D. Waage (J. Zeitler, alternate).
Agenda: An Evaluation of Transcendental Meditation and Various Other Cults on the Campus; A. Backus; An Exegetical Study of Revelation 21:9-22:5; W. Kirchner; Conference and Circuit Elections; Dues and "Lutheran Educator" Subscriptions.

D. Buch, Secretary

BIENNIAL DISTRICT CONVENTION

The Thirtieth Biennial Convention of the Minnesota District will be held at Dr. Martin Luther College, New Ulm, Minnesota, June 29 to July 1, 1976.

OPENING SERVICE

A Communion service will be conducted on the opening day, June 29, at 9 a.m., in the chapel of DMLC, with Pastor Emil Peterson delivering the sermon. Pastor Samuel Kugler will be the alternate.

ESSAY

Prof. Paul Eickmann of Northwestern College will present an essay on "What Is the Prophets' Message to Us as We Enter Century III?"

BUSINESS

Applications for membership, overtures, or other communications relative to the business of the Convention should be addressed to the District president (and a copy of same to the secretary) in due time. Congregations which have translated or changed their constitutions are asked to submit sufficient copies to the proper committee before Convention dates. All conference secretaries are to bring their conference minutes to the Convention.

HOUSING

Requests for housing, costs, and a detailed schedule will be mailed to all active pastors and teachers of the District at a later date. Registration forms and fees are to be returned to the Housing Committee by June 12, 1976.

Warren J. Henrich, Secretary

SOUTH ATLANTIC

DISTRICT CONVENTION

Date: June 14-16, 1976; convenes at 1:00 p.m. Monday.
Place: International Inn, 4800 W. Kennedy Blvd., Tampa, Florida.

Communion Service: Tuesday, June 15, at 7:30 p.m. at Mt. Calvary Lutheran Church, Tampa, Florida.
Preacher: Joh. P. Meyer (R. Busch, alternate).

M. Goeglein, Secretary

SOUTHEASTERN WISCONSIN

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

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.

FALL PASTORS' INSTITUTE

The 1976 Pastors' Institute at Wisconsin Lutheran Seminary will be held, God willing, on five Monday afternoons beginning October 4. Two lectures will be presented on each of the Mondays from 1:30 P.M. to 4:30 P.M. in the multipurpose room in the lower level of the Seminary library. The topics will be:

"The Occult" — Dr. Siegbert Becker.

"Review of Homiletical Theory" — Prof. Joel Gerlach.

The registration fee will be \$7.50. Registrations are to be sent to President Carl J. Lawrenz, 11831 N. Seminary Dr. 65W, Mequon, Wisconsin 53092

Paul A. Manthey, Secretary
Seminary Board of Control

WINONA AREA CAMPING

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

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.

CAMPING AT DEVIL'S LAKE?

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

APPOINTMENTS

The Rev. Gerald Schroer has been appointed to the Michigan District Stewardship Board.

The Rev. Karl Vertz has been appointed, and Mr. Hans Johannson and the Rev. Keith Roehl have been reappointed to the Michigan District Commission on Evangelism.

W. J. Zaring, President
Michigan District

Pastor Carl S. Leyrer has been appointed chairman of the Board of Trustees of our Wisconsin Evangelical Lutheran Synod. He is asked to serve the remainder of the two-year term to which Pastor Elton Huebner was elected in August 1975. Pastor Huebner has been called to the office of executive secretary of the Board of Trustees and has accepted that call.

Oscar J. Naumann, President

NOTICE

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

June 21-22, 1976.

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

Norval W. Kock, Secretary
Board of Trustees

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 Hardo	West Allis, WI
Roger Hermanson	Appleton, WI
Eldon Hirsch	New Ulm, MN
Harold Hosbach	Milwaukee, WI
Philip 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 Zabel	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

Like a pebble in a pond...

Have you ever tossed a pebble into the smooth, still water of a pond and watched the ripples spread?

The money you lend to CEF is very much like that pebble. It causes ripples. They spread across the length and breadth of the land. Mission congregations are established. The unchurched are reached for the Kingdom, worship facilities are built . . . the church of Jesus Christ expands and grows.

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- 5% Loan Certificates that mature in 5 years and 10 months
- 5% one-year notes that are automatically renewable, annually
- 4% passbook accounts with daily interest compounded quarterly

For more information, write to:

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

