

The Northwestern **Lutheran**

June 27, 1976



Thanks be to God!



Briefs by the Editor

Our congregations in the United States will observe the Bicentennial of their country on Sunday, July 4. Many of them, possibly most of them, will be using the special Bicentennial Service submitted by our Commission on Worship.

In so doing, our emphasis will be totally different from that of the founding fathers of our nation. Though some religious leaders have made a great point of the fact that God is referred to in the Declaration of Independence, this fact does not make our country a Christian country. A reading of Professor Fredrich's article on "The Religion of the Founding Fathers" is enlightening and should cause us to thank God more than ever that the United States became a nation where the Good News of the God of heaven and earth can be proclaimed without interference.

The emphasis of our Bicentennial is one of acknowledgment, thanks, and repentance. That our country became a haven for people in distress and a land of refuge for the preaching of the Gospel is not something for which our country can take credit. It is God's doing.

The Old Testament reading, Deuteronomy 6:10-17, Moses' word to Israel as it entered the Promised Land, is indeed appropriate. "Beware," Moses said, "lest thou forget the Lord" and "diligently keep the commandments of the Lord." We need that reminder.

LUTHERANS ON JULY 4, 1776

The July issue of the *Wisconsin Lutheran Quarterly* will contain an article entitled "The Lutheran Church in America on July 4, 1776," by Prof. Edward Fredrich. In the Bicentennial year this article may be of special interest also to many of our lay people. For \$1.25 you may order a copy of this issue of the *Wisconsin Lutheran Quarterly* from Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208.

The admonition of the Epistle, I Peter 2:11-20, applies to us as Christian citizens. Peter lived under a government that gave full freedom to only a few. Yet Peter wrote, "Submit yourselves to every ordinance of man for the Lord's sake." We who are blessed with a multitude of freedoms do well also to note another word of his: "Live as free men, but do not use your freedom as a cover-up for evil; live as servants of God" (NIV).

That which sets the Christian apart from all other men, however, is the wonderful message of the Gospel lesson, John 8:28-36. There He whom the Father sent tells us as we celebrate the Bicentennial, "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." That we are privileged to preach this Word and to point men to the one and only Savior is a gift of God beyond all other gifts.

Our nation has often been called a melting pot. It is really anything but that. It's a nation welded into one political entity from immense diversity — races from all parts of the earth, minority groups from all countries, pockets that speak other languages in addition to American. As we face this continuing diversity God wants us to recognize the truth of the words Paul spoke to an audience in Athens, "God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth." That they are present here in the United States should cause us to become acutely aware that we owe the Gospel of Jesus Christ to all men — of all races — of all languages. Christ, after all, is the Lamb of God that takes away the sin of the world. If living in these United States and observing the Bicentennial opens our eyes to see this, we have not celebrated the bicentennial in vain.

*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

Grateful for church and nation in this
Bicentennial year are Mr. Herman Pfeil,
senior member of Trinity Lutheran
Church, Waukesha, Wisconsin, and his
great-grandson Eric Brechlin. Mr. Pfeil's
age spans almost half the Bicentennial. He
will be 98 on July 30. His great-grandson
is just old enough to know that something
special is going on. They are pictured be-
fore a mural in Trinity Church. Photo-
graph by Mr. James Seefeldt.

THE NORTHWESTERN LUTHERAN

Editorials

**Two Hundred Years
Of Blessings
Through The Church** An editorial in *The Sunday Times* of Zambia is quoted as follows by the executive secretary of our Board for

World Missions in the *Report to the Ten Districts*: "The kingdom of earth itself is in such a mess that it is patently absurd to start thinking of the hereafter. Let Christians begin their crusade to heaven by first righting the wrongs of this temporal world!"

The purpose of the Christian Church is, of course, not devised by editorialists or church officials but by the Church's Head and Founder, Jesus Christ. He has defined that purpose precisely in passages of Scripture such as Matthew 28:18-20. It is not our intention here to belabor this point. What is conveniently overlooked by the critics of Christianity, however, is that Christian faith does not leave the quality of life untouched even in temporal society.

Few will disagree with the Zambian editorialist's assessment that the kingdom of earth is in a mess. The question is, What brought it to that condition? The answer is the sinfulness of man which gives rise to the selfishness, greed, ruthlessness, dishonesty, crime, and immorality which so corrupt the world and pollute the quality of life here on earth.

To imply that the Church, with its emphasis on the life that is to come, has exerted no influence to counteract the corruption in the life that now is is to ignore the facts. The Church teaches charity, mercy, morality, obedience, honesty, and love for one's fellow men. Sincere members cultivate these virtues in themselves and strive to inculcate them in their children. As for schools, hospitals, and institutions of charity — recognized by all as assets to the country — their origins can be traced in large part to the churches.

As members of the Christian Church it would be unseemly for us to blow horns and beat drums in our own behalf in this Bicentennial year. But it would require blind prejudice and rank ingratitude not to recognize the benefits, temporal as well as spiritual, which God has given to our beloved country through His Church in the past 200 years.

Immanuel Frey

Behavior Science? Courses on the subject of death are very popular now on school campuses. A picture appeared of one such class where teacher and students sat around a casket discussing death, while each took a turn lying down in the coffin.

One sees these students of "human behavior" in hospital corridors and rest homes. It's disgusting. Actually, they are not there to help or comfort people. Rather, they

use the sick and dying to compile statistics and compare theories toward acquiring a degree in "behavioral science."

And what startling discovery have they made? This, that as a rule, people do not like to die. No kidding. This probably explains the popularity of "human behavior" courses. They are easier than studying history, languages, or a gritty course in mathematics.

The Church is supposed to be awed by these sociological findings and classifications, such as: people who do not die young tend to grow old and become aged, or, handicapped persons have a harder time of it than persons who are not handicapped.

Or did you know that military personnel and college students are often located away from home, or, that many Americans are on the move each year whereas the sick and shut-in do not move about much at all. Etc., etc.

The world may call this "science." But it is a shameless put-down of Christ's holy people to lay this on them as though they had no head or heart or hands to think and love and do. How much better to turn to God's Holy Word which makes us "thoroughly furnished unto all good works" and teaches to look to Christ and say, "Death is swallowed up in victory!"

John Parcher

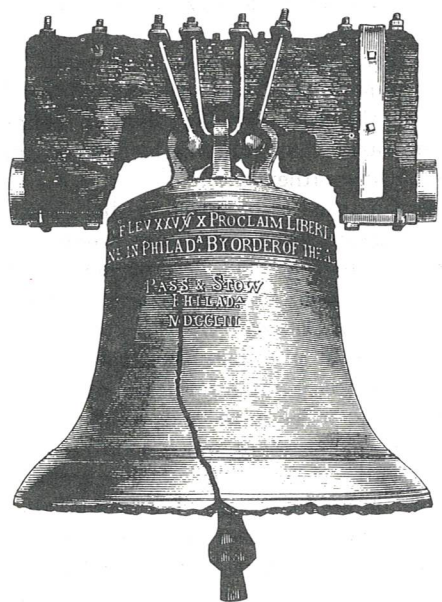
Government By Prayer In *A Man for All Seasons* Cardinal Wolsey makes light of Sir Thomas More's suggestion that England could be governed by prayer. The Christian who ventures the opinion today that our country could be governed by prayer will meet with even more amusement and disdain.

Americans who cling to the ideals of our founding fathers want to believe that the ballots of free citizens will determine our country's destiny. They look to the Constitution and the laws of the land to keep our nation on a straight course. Less idealistic citizens rely on strong and intelligent leaders to fashion our domestic and foreign policy. Politicians, more practical still, believe that government must be maintained by the art of decent compromise. The skeptic questions not only ideals and the rule of law but even decent politics. To him, Watergate is the symbol of corruption in the hands of power, and no party or leader is to be trusted. From skepticism it is only a small step to fatalism. This nation of ours is beyond our control, and we are playthings of chance, and pawns of fate. We resign ourselves to the follies of those in power. Grab what you can, and hope that Brezhnev won't push the red button.

Americans are divided and fragmented as they contemplate the future of their country at this milestone in its history. The idealistic dreamer clashes with the self-serving cynic, and in between are the uncertain, the doubting, and the confused. Who does know how America should be governed? Who does know the things that belong to our peace?

What thoughtful Christian will not look to a higher power to guide our nation's destiny? The power of the strongest men is frail and fleeting; but "Thou reignest

(Continued on page 207)



Let the Liberty Bell Speak!

The Liberty Bell is a historic symbol of the freedom we enjoy as citizens of the United States of America. It did not ring, as many think, on July 4, 1776, when the Second Continental Congress unanimously adopted the Declaration of Independence; but it was rung on July 8 when the Declaration was officially presented to the people. It summoned all within earshot to the State House of the Province of Pennsylvania, now known as Independence Hall. There the sheriff of Philadelphia publicly read the Declaration to the assembly.

Inscribed on the Liberty Bell are the words of Leviticus 25:10, "Proclaim liberty throughout all the land unto all the inhabitants thereof." As we Christians celebrate our nation's Bicentennial, the Liberty Bell still speaks to us today. It summons us first of all to a thoughtful review of our heritage as Christians living in a land of freedom.

I. Our Precious Heritage

Liberty is a gift of God. As American Christians we enjoy a double heritage of liberty, the spiritual liberty that is ours as Christians and the civil liberty that we have as Americans.

In ancient Israel every 50th year was celebrated at God's command as a Year of Jubilee. The blast of a trumpet on the Day of Atonement

signaled the beginning of the year. The trumpet served to "proclaim liberty throughout all the land unto all the inhabitants thereof." Indentured servants were released, property that had changed hands was returned to its original owners, and no crops were planted or harvested. It was a year of rest for the people, their animals, and their land.

The liberty enjoyed by Israel during the Year of Jubilee was a type and symbol of the spiritual liberty the promised Savior would bring. God had promised to send a Deliverer who would set men free from the cruel tyranny of Satan and sin.

Jesus of Nazareth is that promised Savior and Deliverer. He came, as the Prophet Isaiah had foretold, "to proclaim liberty to the captives, and the opening of the prison to them that are bound." By His holy life and innocent death on the cross He gained the victory over death and the devil. He took our captors captive. His triumphant resurrection sealed their doom.

In His Gospel Christ now proclaims liberty to all the inhabitants of the earth. Through faith in Him we have forgiveness for all our sins and everlasting life. This is our heritage as Christians. What a precious heritage it is!

As a flourish of trumpets marked the beginning of the Year of Jubilee,

so the ringing of the Liberty Bell announced the birth of a new nation, a land of liberty.

In the United States of America we enjoy freedom of speech, freedom of the press, freedom to assemble, and, above all, freedom of religion. We can preach and teach the Gospel of Christ without fear of government interference or persecution. We can print Bibles, hymnals, and catechisms. We can publish Christian literature of all kinds, including periodicals like *The Northwestern Lutheran*, *The Junior Northwestern*, and the *Wisconsin Lutheran Quarterly*, our Synod's theological journal. We are free to conduct confirmation classes, Sunday schools, vacation Bible schools, and even Christian day schools, high schools, colleges, and seminaries. We have the privilege to worship when and as we choose.

All these civil liberties are guaranteed to us by the Bill of Rights. This is our heritage as Americans. What a precious heritage it is!

How shall we as Christians now celebrate the 200th birthday of our country? The words on the Liberty Bell summon us also to a proper Christian celebration of our nation's Bicentennial.

II. Our Bicentennial Celebration

The Year of Jubilee began with the Day of Atonement. On that day the high priest entered the Holy of Holies to make atonement with blood for the sins of the people. Then he confessed their sins over the head of a live goat which was sent away into the wilderness. The ceremony of the scapegoat vividly portrayed how Christ, the heavenly Scapegoat, would take away the sins of the world.

Repentance

Like the Year of Jubilee, our Christian observance of the Bicentennial will be marked, first of all, by sincere repentance for our sins. For 200 years God has opened His hand and lavishly poured out His blessings on the United States of America. It is, like Canaan of old, a land that flows with milk and honey.

But have we not often taken God's

gifts for granted? Have we not only too often been unfaithful stewards of His blessings? Must we not confess that our heritage of spiritual and civil liberty is a wholly undeserved gift of God's grace?

Solomon declares: "Righteousness exalteth a nation, but sin is a reproach to any people." What a stench the moral pollution that pervades our land must be in the nostrils of God! Immorality is not only condoned, it is boldly defended and promoted as a new and better moral code. Crime and violence stalk our streets. Rampant unbelief makes a hollow mockery of the slogan on our money, "In God we trust."

We Christians, too, bear a heavy responsibility for the sins of our nation, sins that cry to heaven. With Isaiah every one of us must confess, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Let us fall on our knees in humble repentance lest we fall under the heavy hand of God's judgment! Remember Sodom and Gomorrah!

Praise and Thanksgiving

But the Year of Jubilee in Israel was also a time for praise and thanksgiving. In gratitude for their deliverance from the bondage of sin God's people showed sympathy, love, and concern for their fellow men. They expressed their appreciation to God by actions that symbolized the sharing of this liberty with others.

Praise and thanksgiving will certainly also be a dominant note in our Bicentennial services. In what better way could we express our thanks to God for our twofold heritage as American Christians than by using our civil liberties to share Christ's Gospel of liberty with others!

The fields of the world are ripe for harvest. More than three-fourths of the earth's four billion inhabitants are still without Christ. They are still prisoners of sin and death. They have not yet heard that Christ has made them free.

God has given us Christians the responsibility to "proclaim liberty throughout all the land unto all the inhabitants thereof." He has not made it our business to impose our American form of government with

its freedom on others. But He has made it our business to bring sinners the truth that makes them free.

Vast fields are white unto harvest right in our United States. According to the 1976 *Yearbook of American Churches* more than one-third of our population is unchurched. Although our Board for Home Missions reports that we now have established congregations in 45 states and are doing exploratory work in two more, our Synod is represented in only 69 of the 172 cities in our country with a population of more than 150,000.

The hour for Christian mission work is late. In country after country the doors are being shut. With praise and thanks to God for the freedom that is ours let us celebrate our Bicentennial by working while it is day; "the night cometh when no man can work."

The Year of Jubilee with its freedom from the toil and drudgery that sin had brought into the world afforded the people of Israel added time for worship and prayer. For us Christians our nation's Bicentennial ought also to be an occasion for more frequent and fervent prayer. Only God's grace can preserve His Word for us and our children in its truth and purity. Only God's goodness can protect the freedom to proclaim that Word which we now enjoy. Only God's gift can supply the wisdom our leaders need to govern in such a way that we may lead a quiet and peaceable life in all godliness and honesty. Pray for God's grace! Pray for His goodness! Pray for His gift!

The Liberty Bell has not been rung since 1835 when it cracked while tolling for the funeral of Chief Justice John Marshall. But through the years it has served as a symbol of liberty. Its ringing was heard throughout the world, and our own forefathers came to these shores seeking freedom and fortune in the New World. May it summon us, their sons and daughters, to a heartfelt appreciation of our heritage as American Christians! May it inspire us to "proclaim liberty throughout all the land unto all the inhabitants thereof" as we celebrate our nation's Bicentennial with penitence, praise, and prayer!

Wilbert R. Gawrisch



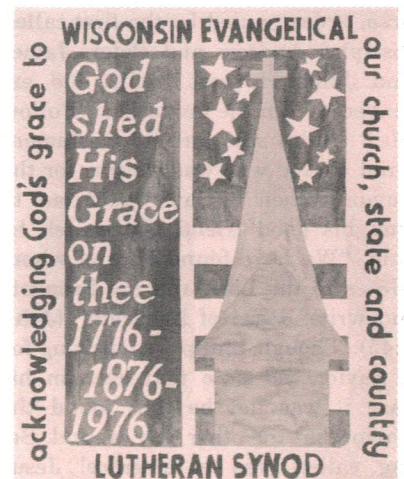
Adaptation

The Adult Fellowship Group of Grace Lutheran Church, Pueblo, Colorado, came up with an interesting adaptation of the Bicentennial banner being used by many of our Wisconsin Synod churches. The original banner is shown above, the adaptation below.

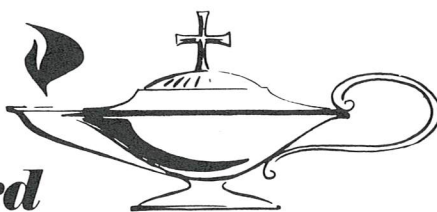
Grace Lutheran decided to commemorate not only God's grace to our Synod and to our country, but also God's grace to the state of Colorado. It was in 1876 that Colorado achieved statehood. Grace Church indicated that by adding the word "state" and that date "1876."

There are 15 Wisconsin Synod congregations in Colorado, the oldest of them organized in the 1930s. Exploratory services are now being conducted at Boulder.

Rev. Charles D. Found is the pastor of Grace Lutheran.



Studies in God's Word



Philip of Bethsaida

The very fact that the Apostle Philip needs to be designated as being from Bethsaida is an indication that there is a danger of confusing him with other Philips. The one most likely to cause confusion is Philip *the deacon*, one of the seven men appointed to administer the relief program in Jerusalem (Acts 6:5). After persecution drove him from Jerusalem, Philip the deacon became an evangelist to the Samaritans (Acts 8:5f). It is also he who was sent to speak to the Ethiopian eunuch (Acts 8:26f), and Paul once stayed with Philip on his way to Jerusalem (Acts 21:8).

Note that all of these references to Philip the deacon occur in the book of Acts. Other than that his name is included in the lists of the Twelve, Philip *the Apostle* is mentioned only in John's Gospel — and there only four times.

Found by Jesus

The first mention of Philip the Apostle is his being called to discipleship. As Jesus was leaving the Jordan area, accompanied by the first-called disciples Andrew and Peter, James and John, He met Philip and extended to him the invitation: "Follow Me." Philip was an Old Testament child of God who was waiting for the Savior. When he later went out to find his good friend Nathanael, he said, "We have found Him of whom Moses in the Law, and the Prophets did write, Jesus of Nazareth" (John 1:45). Though Philip was waiting for a Savior, yet note that even in his case it was not he that found the Savior, but the other way around. Being called was pure grace! Jesus found Philip and made him a dis-

ciple, that is, a learner. And Philip had a great deal to learn.

Instructed in Divine Mathematics

Before the feeding of the 5,000 Jesus put Philip to the test by asking him, "Whence shall we buy bread, that these may eat?" (John 6:5.) Philip replied, "Two hundred pennyworth of bread is not sufficient for them, that everyone of them may take a little." A *pennyworth* was the equivalent of a day's wage. Hence Philip set his estimate at about two-thirds of a year's wage, divided it by 5,000, and came up with the answer that feeding such a crowd was impossible. Mathematically he was no doubt right. Spiritually he was dead wrong. Philip had to learn that any resource, when multiplied by Christ's omnipotence, is adequate for accomplishing whatever He wills. Let's not fault Philip too severely. We've experienced Christ's miraculous power, but do we always trust it as we should?

Sought by Greeks

John tells us that at the last Passover Jesus attended in Jerusalem "there were certain Greeks among them that came up to worship at the feast" (John 12:20f.). When they wanted an interview with Jesus, it was to Philip that they made their request. We're not told why they came to him. Perhaps it was because Philip was one of the two apostles who bore Greek names. (Philip means, "a lover of horses.") On this occasion Philip showed himself as a man reluctant to accept responsibility. Only after consulting with Andrew, the other apostle with a Greek name, did he

bring the request of the Greeks to Jesus.

Shown the Father

The final learning session involving Philip took place in the Upper Room on the evening of Maundy Thursday. After Jesus had clearly explained to His disciples that He would now be returning to the Father, Philip naively requested, "Lord, show us the Father and it sufficeth us" (John 14:8). It may well be that for someone who had received three years of patient instruction from the Master Himself this was a foolish and ill-advised request, and yet Jesus turned it into an occasion on which He gave an answer that has justly become precious to every child of God. Jesus replied, "Have I been so long time with you, and yet hast thou not seen *Me*, Philip? He that hath seen *Me* hath seen the Father." Therein lies the sum total of the Christian message. "*God was in Christ*, reconciling the world unto Himself, not imputing their trespasses unto them" (II Cor. 5:19).

When it seems to us that the world is coming apart at the seams and that everything is out of control, and when we cry out, "Lord, give us some indication that You are still in charge; let us see Your guiding hand," then we are really only repeating Philip's request, "Lord, show us the Father and it sufficeth us."

Our request has been answered. Like Philip, we have our answer in the eternal abiding presence of our Savior, Jesus Christ, who comes to us in Word and Sacrament. He is our link with the Father. Christ Himself assures us, "I am the way, the truth, and the life; no man cometh unto the Father but by Me" (John 14:6). To be sure, without Christ no one can come to the Father, but with Him we can be absolutely sure that we have a loving Father from whose hand no foe can wrest us and whose "house of many mansions" stands ready and waiting to receive us in His good time.

Philip's request may have been naive, but the answer it drew from our Savior is priceless. Philip has put us all into his debt by asking the question.

Armin J. Panning

Focus on the Bicentennial

by Prof. Edward C. Fredrich

The Religion of the Founding Fathers

These days a frequently expressed Bicentennial exhortation reads: "The best way America could observe its anniversary would be to return to the Christian principles on which it was founded two centuries ago." It is assumed that this country began its history as a religious and Christian nation according to the prescriptions of those who laid the foundations and according to the provisions of the Declaration and the Constitution. Are such assumptions valid?

This *Focus on the Bicentennial* article endeavors to react to that question and to related issues. It surveys the role religion played in the lives and the intentions of the honored founding fathers, such as Washington, Franklin, Adams, Jefferson, and Madison. It examines the wording of the founding documents in those sections dealing with a religious issue or having a religious character. The objective is to clarify ideas about the religion of the founding fathers and

the founding documents.

Two Definitions of Christianity

Not all who describe America as a Christian country use the descriptive word in the same sense as we do. For us the essence of the Christian religion is Christ and His Gospel, the truth that He is the Son of God and the Savior of sinners. There are many other related doctrines that treat of the Christian faith and the Christian life. The truth that the Son of God is Savior, however, is the heart doctrine on which all else rests.

At the same time we realize that many others view the Christian religion as something altogether different. Jesus is to them no more than a teacher of morality and a guide for His followers. They hold that those are Christian who try to do as Jesus did, who help and serve neighbor and community. The issues of sin and salvation are deemed irrelevant by them.

This is the viewpoint from which many evaluate the religious factors at work in America back in 1776. This is the viewpoint, in fact, which was held by the majority when this country was called into being. While there certainly were many in this land then who were Christians, in our sense of the term, they were not generally to be found in the ranks of the Revolutionary movers and shakers.

There are exceptions, of course, and it must be admitted that finally it is God alone who can know which human heart harbors saving faith. Judging, however, on the basis of their words and deeds, one is forced to conclude that the founding fathers were influenced by the Deistic spirit of the times in their own religious life and in whatever religious flavoring they put into the founding documents.

The time when our country came into being was a time when the reign-



Franklin



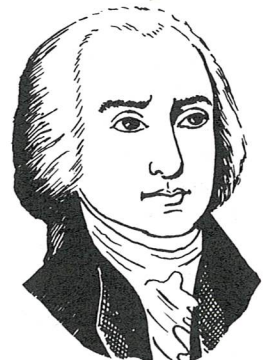
Washington



Adams



Jefferson



Madison

ing philosophical viewpoint was that of the Enlightenment, of Deism, of Rationalism. This viewpoint rejected as superstition any belief in the miraculous or supernatural. It denied original sin and held man to be perfectible, to a greater or lesser degree, independent of a Savior. God was conceived as the benign architect of the universe and Jesus was declared altogether man and not God.

Deists could have a great concern for the decent, moral life. They could eloquently urge this for others, and sometimes apply it to themselves. This outwardly virtuous living they regarded as the true Christianity. Unfortunately it was a Christianity without Christ.

The 1700s was also the time when the Masonic lodges were gaining a foothold in our land. They merit mention in this connection because they are a specific example of this Christless type of "Christianity" that was then so popular. Franklin revived the original lodge in Philadelphia. Washington took his oath of office as president on a Masonic Bible. He had been initiated in the lodge at Fredericksburg, Virginia. Fourteen signers of the Declaration of Independence were Masons, as were many men who were active in the Constitutional Convention.

Religious Beliefs of the Founding Fathers

A brief look at the religion of individual patriot leaders will bear out the generalizations found in previous paragraphs. Benjamin Franklin may have been a nominal Anglican or Episcopalian, but his stated beliefs must be classified as Unitarian. He once summed up his religion in these six propositions

1. There is one God, who made all things.
2. He governs the world by his providence.
3. He ought to be worshiped by adoration, prayer, and thanksgiving.
4. The most acceptable service of God is doing good to man.
5. The soul is immortal.
6. God will certainly reward virtue and punish vice, either here or hereafter.

Franklin encouraged churchgoing. He played host to Evangelist Whitefield when the latter came to Philadelphia and even donated reluctantly to the cause. Franklin was a friend of all denominations. His interest, however, always was the contribution that they made to the virtuous life.

Washington was an Episcopalian vestryman. Some of his recorded prayers exhibit deep religious convictions. He attended services quite regularly, also when he was on military duty. It is reported, however, that he did not receive the Sacrament of the Lord's Supper, habitually leaving church when that part of the service began, even though Martha remained. No clergyman was called to his bedside when he died in 1799.

John Adams was a Congregationalist. During that time, however, many of the old New England Puritan congregations were making their shift from Congregationalist to Independent Congregationalist, a designation that would later be changed to Unitarian. John Adams, it seems, also shifted in his belief with the times. It was his claim that he accepted the Bible, but the acceptance was in the sense in which he interpreted that Bible. He has left evidence that he rejected the old Puritan "orthodoxy." In a letter to Jefferson, Adams wrote, "The Ten Commandments and the Sermon on the Mount are my religion."

James Madison, the influential leader at the Constitutional Convention, was an Episcopalian. He attended church frequently and contributed but, like Washington, seems to have had a block about receiving the Sacrament. He stressed the Creator aspect of God, once declaring: "The belief in a God all-powerful, wise, and good is so essential to the happiness of man, that arguments which enforce it cannot be drawn from too many sources."

Thomas Jefferson was, like Franklin, a nominal Episcopalian but a Unitarian in his beliefs. Time and again he expressed his opposition to the creeds and doctrines that centered on the saving truth that Jesus is God's Son and our Savior. He was not shy about attacking the clergy who proclaimed the doctrines he despised. Religious and political oppo-

nents called Jefferson everything from atheist to antichrist. A story has it that a Puritan clergyman during a baptism asked the father for the child's name. "Thomas Jefferson Brown," the father replied. "No such unchristian name!" thundered the pastor. "John Adams Brown, I baptize thee."

Actually Jefferson was a Deist, a rank Deist, or a Theist, as some would insist. About creeds he said: "These formulas have been the bane and ruin of the Christian Church." Late in life he wrote to John Adams: "The day will come when the account of the birth of Christ as accepted in the Trinitarian Churches will be classed with the fable of Minerva springing from the brain of Jupiter." In another letter he expressed the wish, fortunately far from fulfilled, "I trust that there is not a young man now living in the United States who will not die a Unitarian."

Some "Bibles" of the Founding Fathers

While the founding fathers frequently quoted the Bible and customarily treated it with reverence, they cannot be classed as full-fledged Bible believers. Mention has already been made of their tendency to use or ignore Scripture sections as they saw fit.

Franklin even insisted on inserting in his own copy of the Bible a *Parable Against Persecution* adapted from an old Persian story and added to the text as a fifteen-verse fifty-first chapter of Genesis. In the parable Abraham rebukes a stranger for not worshipping "the most high God" in the accepted manner. When God asks: "Couldst not thou, that art thyself a sinner, bear with him one night?" Abraham is supposed to have repented and replied: "Lo, I have sinned, forgive me, I pray Thee." God should then have changed the threatened affliction of his descendants into a blessing.

Jefferson went much farther in tampering with the Scripture text. He actually brought out *The Life and Morals of Jesus of Nazareth Extracted Textually from the Gospels in Greek, Latin, French, and English*. Commonly called "Jefferson's Bible," this booklet begins with Luke 3, omit-

ting the birth accounts for obvious reasons. The selected passages are woven together to form a topical narrative that is supposed to reproduce what Jesus actually did and taught. All accounts of miracles, as well as the resurrection chapters, are left out, and the picture of Jesus remaining is that of a virtuous man and wise teacher.

Religion in the Declaration and Constitution

In the *Declaration of Independence* the four references to God speak of Him as "Nature's God," the "Creator," the "Supreme Judge of the world," and "Divine Providence." This is the phrasing of Jefferson, the chief drafter, and it is used to make the point that the people have unalienable rights because they have a divine birthright. We would not quarrel with the *Declaration's* terms for God but we at the same time could not insist that they are exclusively Christian, in the proper sense of the word.

The same applies to the moral tone of duty toward God and neighbor that permeates the *Declaration*. We are happy for the moral commitment but again could not claim it as an exclusively Christian commitment. The

Deist, guided by the unwritten law, can come to the same viewpoint.

The United States *Constitution*, as originally ratified, has only one explicit reference to religion. Its Preamble contains none of the terms for God that characterize the *Declaration*. The framers began with the conviction that all concerns for religious matters rested with the states, not with the federal government, and consequently felt no need to include any extra religious phrasings. They did insert in the Constitution one section mentioning religion in Article VI, which provided that "no religious test shall ever be required as a qualification to any office or public trust under the United States." The wording was *under*, not *in*, because the states had their own stipulations.

Almost immediately Amendment One with its "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof" was added. Originally applying only to the federal government but broadened to apply to the states through subsequent judicial rulings, this fundamental right has proved to be among our most precious blessings. It is this outcome that above all else merits special mention.

The Great Religious Contribution of the Fathers

The founding fathers and the founding documents may not have bequeathed us a specifically Christian nation; quite the contrary. Some of the fathers may have been anything but Christian. They were committed, however, to the ideal of religious toleration, freedom of worship and conscience, separation of church and state. Whether their motives were Christian or not, they allied themselves in this cause with such clergymen among the founding fathers as Presbyterian Witherspoon and Baptist Backus, who no doubt drew their guidance from the Scriptures.

The end result was religious liberty and separation of church and state, first under the federal government but finally also under the states. This is a blessing to be cherished. We may not be able to find every one of our Christian principles espoused in the *Constitution*; in fact, some of its current interpretations may be completely at variance with them. But we have under that *Constitution* the right to believe, worship, proclaim, and live as our Bible and our conscience dictate. For this we thank God and the founding fathers.

Twelfth LC Convention

The beginning of April brought beautiful weather to the city of Whitewater, Wisconsin, and also some 125 Lutheran Collegians. Delegates to the 12th Annual Lutheran Collegians National Convention, April 2-4, 1976, came from several Midwest states, represented being Wisconsin, Minnesota, Michigan, Illinois, and South Dakota.

For two and one-half days the Collegians and their spiritual and faculty advisers carried on the Lord's work in business meetings and worship gatherings. Plans and procedures for the upcoming year's activities were formulated and accepted. The rest of the time was spent in Christian fellowship and recreation, Bible studies, worship services, and sing-alongs.

Included among the highlights of the weekend were the usual Friday afternoon delegate committee meetings and the Bible study for nondelegates, led by Prof. Joel Gerlach. His topic was "Solving a Synoptic Problem — A Study in How to Study the Scripture." At the opening service on Friday evening, Pastor H. Prahl of Eau Claire served as liturgist. A dialogue sermon was presented by Professors Gerlach and John Jeske, both of Wisconsin Lutheran Seminary.

Saturday morning began with matins led by Mr. Mark Porinsky of the Seminary. This was followed by the business meeting. On Saturday afternoon Dr. Menahem Mansoor of the University of Wisconsin-Madison presented "The Relevance of Biblical Archaeology Today." Professor Jeske

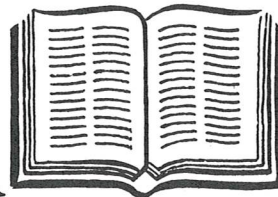
followed with a presentation of "The Bible-Believing Christian Looks at Archaeology." At the Saturday evening banquet the guest speaker was Mr. Norman Thede of Stoughton, Wisconsin. Entertainment was presented by the various chapters, and this was followed by volleyball.

Sunday morning concluded the weekend activities. Pastor D. Luetke of Whitewater gave the closing sermon, with Pastor Th. Zarling of Brookings, South Dakota, serving as liturgist.

National officers elected were Kevin Smith, River Falls, president; Jane Schlomer, Minneapolis, vice-president; Linda Remmele, Brookings, secretary; Sue Schuenemann, Milwaukee, treasurer. Pastor Zarling was selected as spiritual adviser, and Dr. Glenn Brooks of Platteville as faculty adviser.

Gail Eggenberger
Appleton, Wisconsin

Mining the Treasure of God's Word



Exodus 12-18

To have a proper understanding of the book of Exodus, which we're now studying, one must always keep in mind God's covenant with Abraham (Gen. 12:1-3), and then what God said He was going to do in Exodus 3:8. It would also be well to review what we learned about the Passover in the last lesson (Exod. 11-12:20). As you review this, put stars in the margins at 12:5 and 12:13.

Now Read Exodus 12:21-13:22

The first section tells how the people ate the first Passover (21-28). Verses 29-38 record the conclusion of the great contest with the Pharaoh. Note the reactions of the Egyptian people in verse 33, as they thought about the possibility of another plague.

Exodus 12:37 records the start of the journey from Egypt to Canaan, which means that we're back in the main vein again. As we read the story, trace the movements and route on your map. The more expensive editions of the Bible have maps in the back, and all Bible dictionaries contain maps. Every Bible student must have them and must try to become familiar with the geography of the Bible lands. It will make your Bible reading much more vivid and interesting. Naturally, the distance traveled that first night and the next day would not be very far.

Underline the number of men (from 20-60 years old) in the group (12:37b), and compare with the number of men when they came into Egypt (Exod. 1:5); and then read again God's promise to Abraham in

Genesis 12:2a. Next, underline the length of time the family of Israel lived in Egypt while they were becoming a nation (12:40). This covers 13 generations, and means that the group doubled in size during each succeeding generation.

The section 13:1,2 and 11-16 gives the origin of the Jewish custom that the firstborn of both man and beast was regarded as belonging to the Lord, because He had personally saved their lives at the Passover. Note that the family could redeem, or buy back, the firstborn son by the payment of a ransom. Read how Mary and Joseph followed this custom in Luke 2:22-24. The ransom price was specified as five shekels (Num. 3:47), about a month's wages. In 13:17-22 the journey resumes. The reference to "the way of the land of the Philistines" (verse 17) means "the Philistine highway," the main road that followed the coast of the Mediterranean from Canaan to Egypt. This was the shortest road, but it would have led to a battle with the Philistines, who were a warlike nation. The general route is given in verse 18, and the second stop is given in verse 20. From 13:21,22 it is clear that God didn't leave the route up to Moses or the people. He personally led them every step of the way in a miraculous fashion. Underline both verses. This reminds us of a very comforting thought — that God is always with His people, even as Jesus promised in Matthew 18:20.

Now Read Chapters 14-18

In this section God is teaching us

some wonderful lessons by the use of symbolism. Chapter 14 shows us how God protects His people and delivers them from their enemies. Our enemies, symbolized by the Pharaoh and his armies, are mentioned in I Peter 5:8 and John 15:18 (compare Eph. 6:12). Paul sees another aspect of this symbolism in I Corinthians 10:1 and 2, namely, that the passing through the waters of the sea is symbolic of our baptism, whereby we are rescued from the devil and the world, and from the guilt and punishment of our sins.

Chapter 14:1-4 makes it clear that this miracle was carefully planned ahead of time; and one of God's purposes is indicated in 14:31. In fact, all of God's actions in this section were done with this same purpose in mind. This is expressly stated in 15:25 (last phrase) and 16:4 (last part). Compare these two verses with Genesis 22:1, and what was said there about the meaning of "prove." Peter mentions this same thought as something God is always doing in the lives of His people (I Pet. 1:7a). The events in 17:1-7 and 17:8-16 were both planned and carried out with the same purpose in mind. In all cases it is clear that the purpose of these tests is to strengthen faith.

And we should all be warned by the behavior of the people of Israel, as recorded in 15:24, 16:2, and 17:3; and realize that they give us a very true picture of ourselves. What the father of the sick child said in Mark 9:24b is true of all of us in this respect.

Chapters 16 and 17:1-7 give us a beautiful picture of how God constantly provides us not only with all of our material needs, but with food and drink for our souls. It is against this background that we must understand Jesus' words in John 6:32,33 and 6:48-51, John 4:10, 13, and 14, John 7:37-39, and Revelation 2:17, 21:6, and 22:17.

The words of 17:8-16 set forth the power of prayer, along with the picture of how God protects His people. And chapter 18 describes the earliest attempt at some sort of governmental organization in the nation of Israel. That's all for today.

Julian G. Anderson

Looking at the Religious World

information and insight

African Scene

Growth and persecution continue to highlight church news on the Dark Continent. In southern Ethiopia the 240 churches of the Sudan Interior Mission gained 24,000 converts in a four-month evangelism effort designated "New Life For All."

The Sudan Interior Mission has employed the same program elsewhere with similar, though less spectacular, success. Congregations designate one Sunday each month for evangelism. After a brief service at the church, members blanket the countryside in teams to recruit the unchurched for convert classes and for home Bible study groups.

Meanwhile in another Ethiopian province, Eritrea, the army has closed the Orthodox Presbyterian hospital. Turmoil in the province has compelled all American missionaries to leave. The future of Christian missions in Eritrea is uncertain according to a news item in *Evangelical Newsletter*.

In Equatorial Guinea Christians are experiencing similar harassment. Dictator Francisco Macias has issued edicts forbidding church meetings, as well as financial support of churches and pastors. Christians are not allowed to conduct funeral services or to baptize without government consent.

In Mozambique, President Samora Machel has released two of the three U.S. missionaries imprisoned for almost a year. Reasons for their imprisonment and release were never made public. However, the government's hard line against Christianity continues. Machel recently warned that "to attend church services or to obey missionaries will mean to work against Mozambique and to serve imperialist powers." This despite the fact that Christians constitute 70 per cent of the population in Mozambique.

In Nigeria another denomination related to the Sudan Interior Mission, the Evangelical Churches of West Africa, is building a church with a seating capacity of 2,000 in Kano, formerly a center of Islam in Nigeria. The denomination has seven congregations in Kano.

Observers frequently predict that the outlook for Christianity is brighter on the Dark Continent than anywhere else in the world. Hopefully, political unrest and turmoil together with open opposition such as in Angola, Eritrea, and elsewhere will not jeopardize that hope.

Supreme Court Deals Blow to Gay Liberation

The U.S. Supreme Court's recent refusal to grant a full court hearing to review a Virginia sodomy law is cause for Christian thanksgiving. The Virginia law makes homosexual acts between consenting adults a crime.

A federal court in Virginia ruled against two homosexuals who sought to have the Virginia law declared unconstitutional. The Supreme Court's refusal to review the case in effect establishes the constitutionality of sodomy laws.

Christians can hope that the decision marks the beginning of a trend toward a greater appreciation of basic morality in future Supreme Court decisions. One can only wish the court would have applied the same standard of judgment in its infamous abortion decision.

McIntire's Fallout

Fundamentalist Presbyterian Carl McIntire continues to isolate himself more and more from his former fundamentalist friends. Churchmen once in the McIntire camp have scheduled a World Congress of Fundamentalists at Edinburgh, Scotland, late this summer. McIntire is miffed because Bob Jones University organizers of

the Congress did not include McIntire's International Council of Christian Churches as a sponsor. McIntire's tight-fisted control of the ICCC has driven numerous fundamentalist groups into other organizations.

As spokesman for the Twentieth Century Reformation Hour, McIntire has demonstrated a great deal of courage and zeal for conservative causes, but he has not always coupled his zeal with common sense, or with a proper understanding of the real mission our Lord has given to His Church. McIntire gives the impression that the best way to work for Christ is by working against His enemies. Opposition to error and errorists is necessary, but it is not primary.

Organizers of the World Congress of Fundamentalists are probably correct in their assumption that the Congress will accomplish more without McIntire than with him.

Upward Trend in Church Membership

Statistics indicate a slight upturn in church membership in 1975 according to the "1976 Yearbook of American and Canadian Churches." The gain is a mere .4 of a per cent — not sufficient to indicate a reversal of the downward trend of recent years. But at least the slide has abated temporarily. Membership in 223 church bodies in the U.S. totalled 132,287,450.

Joel C. Gerlach

REQUEST

The new WELS mission congregation in Charleston, South Carolina, is in need of Communion ware, altar furnishings, and hymnals (in good repair). Please address inquiries and offers to Pastor John Guse, 429 Shag Bark Trail, Lexington, South Carolina 29072, or phone (803) 356-0471.

OFFER

Bethlehem Ev. Lutheran Church, Menomonee Falls, Wisconsin, offers any mission congregation an altar, pulpit, and baptismal font for the hauling. Please contact Pastor Roland F. Zimmermann at N83 W15250 Manhattan Drive, Menomonee Falls, Wisconsin 53051, or phone: (414) 251-2859.

OFFER

Holy Trinity Lutheran Church, New Hope, Minnesota, has the following items to donate to any mission congregation in need of them: two altar linens (one 22" wide by 72 1/2" long with 3/4" hemstitched edge; one 28 1/2" wide by 74" long, 2" hand-hemmed edge) and three linen corporals (one 20" x 20", 3/4" machine hemstitched edge; and two 18 1/2" by 17 1/2", with narrow hems). Any interested mission congregation may write to: Holy Trinity Lutheran Church, 4240 Gettysburg Ave. N., New Hope, Minnesota 55428.



A Century of Service

June, 1876

Pastor Reinholdt Adelberg stood to address the delegates to the 26th annual convention of the "German Evangelical Lutheran Synod of Wisconsin and other States." As treasurer for the Northwestern College Board of Control, he had the cheerless task of reporting that the Synod's school of higher learning was badly in debt. But the delegates knew that it would not be easy to implement a solution. The congregations at that time were not in a habit of budgeting for the general needs of the Synod. Besides this, the economy, especially in the rural Midwest, was still bobbing in the wake of the Great Depression of 1873.

After a series of urgent fund-raising pleas and suggestions, according to the official *Proceedings*, Pastor Adelberg suggested "that we consider unlocking additional sources of income to provide a financial cushion during hard times and years of de-

pression. He recalled in particular how other synods accumulated significant funds for the work of God's kingdom through the sale and publication of books. He stated that this might be a favorable point in time for us to begin a similar activity.

"The Textbook Committee also voiced support for such a project. It reported that an English primer . . . prepared for the Synodical Conference . . . could be gotten at the publisher's price by the member synods. Therefore it recommended that our Synod appoint a suitable person in Milwaukee to obtain the aforesaid book and to sell it at the agreed price, by the unit and by the dozen.

"As a result the Synod voted, not only to undertake the sale of this book, but also to establish a Synodical Bookstore under the supervision of a gentleman who would be suited to serve as the Wisconsin Synod Bookstore agent. The Synod named a committee to take the necessary steps

and gave it full authority to issue interest-free notes to cover the requirements up to the amount of one thousand dollars. The committee was composed of Pastors Adelberg and Bading, Teachers Warneke and Behrens, and Mr. Geiger."

From Resolution to Reality

Later that same year the committee engaged the services of Mr. F. Werner, who for a nominal fee agreed to operate the Synodical Bookstore out of his picture-framing shop on Broadway in Milwaukee. The committee then spent \$1,200 to stock the shelves with theological and devotional books purchased from the firm of Huhn and Heidenreich in Oshkosh, Wisconsin.

In June, 1891, the Synod resolved to add a printing shop to the bookstore, and it empowered a committee to perform the work. Two months later they rented a building at 310 Third Street in Milwaukee and purchased a secondhand press. On October 8 the combined operation was incorporated as "Northwestern Publishing House." Now the Bookstore had the joy of displaying and promoting literature that was produced, not only by other synods and other publishing firms, but also by our own.

After two more moves to larger facilities in the neighborhood, the Publishing House Board purchased a lot on Fourth Street between State and Cedar and put up a substantial 25 x 150-foot three-story structure. The year was 1914, and the bookstore finally had a home of its own. Northwestern Publishing House enjoyed 34 years of productivity and prosperity at this address — until the city of



1876



1976

Milwaukee served notice of its intention to purchase that part of town to build a sports arena. In summer of 1948 the Publishing House received an order to vacate the premises, and by the end of November the entire organization was transplanted to its present location on North Avenue.

June, 1976

We are able to survey 100 years during which the Lord of history has far exceeded the limited goals and aspirations of our fathers. What they proposed as a stopgap "financial cushion," He has sustained as a productive dispensary of sound Christian literature. For 100 years the "Synodical Bookstore" has had the honor of serving the expanding membership of the Wisconsin Synod. Through its catalog and advertising programs it has been able to disseminate Christian books and materials to groups and individuals outside the Synod.

Instead of building a Synodical reserve "during hard times and years of depression," the bookstore income is now able to remain active in the business itself. It helps subsidize the printing of vital periodicals, textbooks, Bible class materials, devotional booklets, and the like, which otherwise would be impossible to produce at a reasonable price for a limited and distant market. Over 80 per cent of the business is conducted through the mails. For this reason the Publishing House feels an obligation to produce and to distribute at least two major catalogs each year: the large, professional *Church Supply Catalog*, which serves all the pastors and teachers in the Synod, and the widely circulated *Home and Gift Catalog*.

For the past 28 years the bookstore proper has been located in the front of the attractive Northwestern Publishing House building at 3624 West North Avenue, only a few doors away from the Synod's Administration Building. The operation continues to be maintained by and for the members of the Wisconsin Synod. In other words, it is *your* bookstore. And if your Bicentennial itinerary happens to include Milwaukee, remember our Centennial, drop anchor, and stop to see us. We would be honored.

John A. Trapp

A Parish Pastor's Perspective

"Drunkeness"

Ellen sat in the chair across from the pastor's desk. The pastor couldn't help but notice her appearance. She had been a faithful member of his church for many years, but he had never seen her looking so disheveled. She always looked well-groomed and neat, but this morning her eyes were swollen and red, her clothes crumpled, her shoulders stooped. The reason became clear as she spilled out her story.

"I can't go on, pastor," she said in a whisper. "John's drinking has gotten to be too much for me. Last night he didn't come home at all."

The pastor had heard the story before — not from Ellen, but from other wives and husbands like her. As she talked he could almost predict what she was going to say: "Growing problem . . . bitter arguments . . . frightened children . . . smashed car . . . unpaid bills." Now for the first time, John had not come home at all. Was he sleeping it off somewhere? Was he dead? She felt distraught and haggard after the long night of worry and no sleep.

When she had gone, the pastor leaned back in his chair. He sighed, thinking about the problems of drunkness. There are an estimated nine million alcoholics in the United States. Experts believe that there are more than twice that many "problem drinkers" who become inebriated with some frequency. That's one in eight Americans! Add to that number those who simply drink too much, including leaders in the government and the church. The problem of alcohol abuse is an immense one!

Great Cost

The cost is great. More than 50 per cent of all major crimes are committed while under the influence of alcohol. In the "accidental deaths" category — drownings, pedestrian mis-

haps, fires, poisonings, etc. — the *victims* are inebriated in a high percentage of cases. The cost to American industry due to lost production, property damage, sick pay, and sloppy work has been conservatively estimated at \$15 billion per year — paid for by nondrinkers. And who can calculate the cost in lost respect for self and others!

Greater Cost

But there is an even greater cost, the cost to America's families. Families are torn apart when husbands and wives lose confidence in one another, when children are ashamed of their parents, when young people start using the behavior of adults as a pattern for themselves or as an excuse for using milder drugs. Excessive drinking within the family provides the occasion for countless other sins. The bad stewardship that often accompanies it puts crippling pressures on other members of the family.

Greatest Cost

Yet the pastor knew the greatest cost of all was the cost to the drinking person's soul. The habitual drinker often hardens his heart to his sin. He comes less and less frequently to seek the forgiveness of his gracious God. He often turns away from the Word and Sacraments, the sinner's life line. No wonder I Corinthians 6:9,10 warns: "Be not deceived . . . drunkards . . . shall not inherit the kingdom of God."

The pastor knew he could not take Ellen's visit lightly. While she had been in his study, he had offered her the comfort that God was with her and would give her the strength and wisdom to meet this test. He had also asked her to invite John to call the pastor for an appointment when he

(Continued on page 207)

Direct from the Districts

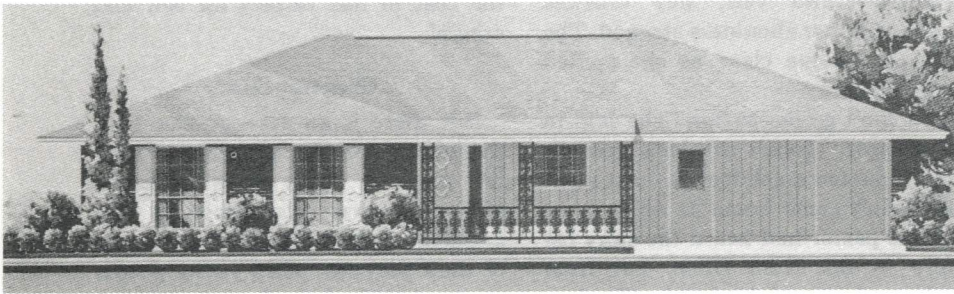
Arizona-California

Second Parsonage since 1971

On February 1, 1976, Our Savior Ev. Lutheran Church, Sun City, Arizona, dedicated its second parsonage, this one situated on its own church site. The first parsonage, purchased in 1971 when the services were begun in Sun City, was sold and the proceeds returned to the Parsonage-Teacherage Fund.

The new parsonage is a Del E. Webb Company home, designed for the Sun City Retirement Community.

Germany, on July 1, 1890. On February 3, 1917, she was united in marriage with Paul W. Peters, then studying at the University of Berlin. At the close of World War I, Dr. and Mrs. Peters left for the United States where he had accepted a call into the ministry. In 1925 they returned to Berlin, where Dr. Peters taught in the Lutheran Seminary at Zehlendorf until the outbreak of World War II. From 1939-1966 Dr. Peters was professor at Wisconsin Lutheran Seminary, Mequon.



Sun City Lutheran Parsonage

Built on a concrete slab, it is constructed of slump block, with hard-board siding and standard asphalt shingle roof. The home contains 1,300 square feet of living area, plus garage and storage and utility areas. Added features are a front porch and a covered lanai off the living-dining area. The floor plan was modified slightly by converting the carport into an enclosed garage and transforming the third bedroom into a study with an outside entry.

The dedication service was read by the pastor of the congregation, the Rev. V. C. Schultz, following the morning service. Open house was held in the afternoon.

The congregation and pastor express their thanks to the Arizona Mission Board and the General Board for Home Missions for their fine cooperation.

Dakota-Montana

Wife of Dr. Paul W. Peters Dies

Mrs. Paul W. Peters was born Helen Louise Doescher in Hamburg,

Upon his retirement, the couple moved to Phoenix, Arizona. Since 1969 they have lived at Edmonton, Alberta, Canada. On February 3 of this year they were privileged to observe their 59th wedding anniversary. Mrs. Peters died unexpectedly on April 6, 1976, at the age of 85 years.

Funeral services were conducted on April 9 at St. Peter's Lutheran Church in St. Albert, Alberta, Canada, by Pastor John M. Engel. God's Word in Isaiah 53:4,5 served to comfort the survivors.

Those who mourn her passing include her husband; two daughters, Mrs. Philip Press and Mrs. Ernst Klaszus; also 10 grandchildren.

"Precious in the eyes of the Lord is the death of His saints."

Michigan

Pastor's Institute

Sixty pastors, professors, and teachers attended the Michigan District Pastors' Institute held in Lansing, Michigan, on April 21-22, 1976. This was the largest such institute

yet held away from the campus of Wisconsin Lutheran Seminary in Mequon, Wisconsin.

Without long-distance travel and long absences from their congregations, and with only modest expense, the men had the opportunity to study under two of our Seminary's professors. The large attendance indicated that such opportunities are welcome.

Seminary President Carl Lawrenz and Professor Edward Fredrich delivered lectures on Genesis 3 and the Wisconsin Synod's interchurch relations. Although the program was very intensive — each pastor heard two five-part lectures in two days — it was well received. A repeat of the institute is planned in future years.

Southeastern Wisconsin

German Services

Discontinued at Friedens

After 120 years, German services were discontinued at Friedens Evangelical Lutheran Church, Kenosha, Wisconsin, on Easter Sunday, April 18, 1976.

City records, and those of Friedens, indicate that German services were conducted in the city of Kenosha beginning in 1850. The services were conducted by Lutheran itinerant preachers on an irregular basis. Friedens was formally organized in 1856. This was the first Lutheran congregation in Kenosha.

Several reasons were given for discontinuing the use of the German language in public services. Among them is the fact that less Lutheran immigrants are coming from Germany. The Wisconsin Evangelical Lutheran Synod, of which Friedens is a member, was ethnically German. Today, less than 40 congregations out of over 1,000 in the United States and Canada, still conduct German services. The Seminary graduates are no longer trained to preach in the German language, although a reading knowledge of it is necessary in their theological training. Attendance at German services at Friedens has been declining rapidly from year to year.

Friedens is the last congregation in Kenosha to discontinue the use of German in its services.

Friedens was once known as the

"German Lutheran Church on the north side." The memory will linger long. Above the front entrance of the church is the inscription "Ev. Luth. Friedens Kirche." The name Friedens comes from the German word "Friede," meaning "peace." "Kirche" means "church." A similar inscription is above the entrance to the school, which reads "Ev. Luth. Friedens Schule." This wing of the building now houses Shoreland Lutheran High School. Pastors of Friedens Congregation are Rev. Adolph C. Buenger and Rev. R. H. Gosdeck.

Western Wisconsin

Principals' Banquet at NPS

Northwestern Preparatory School sponsored its first annual principals' banquet on Friday, April 2, 1976. All parochial-school principals in the Synod's three Wisconsin Districts were invited. Although only 25 found it possible to attend, those present were unanimous in expressing their approval of the idea and their desire for such gatherings in the future.

The purpose of the meeting was to help acquaint the principals with Northwestern Prep and its operation. Among other things, it was pointed out that 88 per cent of the 1975-76 ninth-grade class at NWPS came from parochial schools. It is hoped that better acquaintance with Northwestern will enable the principals to do an even better job than they have been doing in recruiting students for the preaching and teaching ministry.

Mrs. Louise Kuckhahn Hoeft Dies

After a lingering illness, Mrs. Hoeft died in Jefferson, Wisconsin, on April 29, 1976. She was born in Milwaukee on October 7, 1902, the daughter of Mr. and Mrs. Otto Wesotzke.

On August 23, 1926, she was married to Pastor Herman Kuckhahn and was privileged to serve the Lord with her husband in parishes at Geneva, Nebraska, St. Charles, Minnesota, Hill Point and Lime Ridge, Wisconsin, and finally in Colfax and Bayer Settlement, Wisconsin. Pastor Kuckhahn died in 1950.

Her marriage to Mr. Edgar Hoeft took place at St. Mark's, Watertown, Wisconsin, on October 2, 1954. Mr. Hoeft died on March 31 of this year.

Pastor Henry Paustian of St. Mark's officiated at her funeral on May 3, preaching on Job 19:23-25. The committal took place in Trinity Lutheran Cemetery, Town of Nauvart, Marathon County. Despite her poor health, the deceased had only words of praise for her Savior's grace and mercy.

Survivors include two sons, Col. Karl Kuckhahn and the Rev. Philip Kuckhahn, one stepdaughter, and two stepsons.

Minnesota

STLYF Spring Rally

"If an atomic bomb dropped on us right now, would you be sure that you would end up in heaven?" Pastor Richard Stadler of St. James Lutheran Church in West St. Paul, Minnesota, asked this question of the youth gathered at Zion Ev. Lutheran Church, Olivia, Minnesota, for the spring rally of the Sioux Trail Lutheran Youth Fellowship. Using this question as a springboard, Pastor Stadler reviewed the basics of our Christian faith. He showed that we are certain of our salvation through Christ and that we should share the good news of salvation with others.

Cathy Schmidt, president of STLYF, led the business meeting. Officers were elected, rules for the summer softball league were established, and \$50.00 was donated to the Redwood Falls Conference Mission Booster Association. Information was distributed on a summer camping retreat and the WELS International Youth Rally. Mr. and Mrs. Arthur Miller of Danube led a sing-along. The afternoon ended with a lunch served by the host church.

The Sioux Trail Lutheran Youth Fellowship is made up of youth from the congregations of the Central Circuit of the Redwood Falls Pastoral Conference. These congregations are St. Matthew's of Danube, Bethany and St. Matthew's of Emmet and Flora, Zion of Morton, Zion of Olivia, St. John's of Redwood Falls, St. John's of Renville, and St. John's and St. Paul's of Sheridan and Seaforth. Fifty-one youth plus several pastors and parents attended the rally. Pastoral Adviser of the group is the Rev. R. J. Hellmann.

Drunkenness (Continued)

got home. Now the pastor was praying that John would call him. He knew that the start of counseling would begin much more smoothly if John wanted it enough to ask for it.

"Christ can help John," the pastor thought. He knew that counseling John would be a time-consuming task. But from previous experience he also knew that there are often joyous results when, with God's strength, the drinker quits, his family is restored, and his forgiven status with God is reassured. God is glorified every time the sin of drunkenness is faced and conquered by the power of Christ. The pastor permitted himself to daydream a bit, picturing John and Ellen side by side again, partaking of the Lord's Supper together. It gave him an inner warmth — and hope.

Thomas B. Franzmann

Editorials (continued)

over all . . . and in Thine hand it is to make great and to give strength unto all" (I Chron. 29:12). The wisdom of men is alloyed by folly; but "He giveth wisdom to the wise, and knowledge to them that know understanding" (Dan. 2:21).

There is no surer way to safeguard our nation than to appeal to the only One who can overrule the willfulness and folly of leaders of men, who can preserve our country amid perils from within and perils from without, who can keep our beloved land sovereign and secure. That way is the way of prayer.

This Fourth of July, as our country celebrates its 200th birthday with flags and fanfare and fireworks and extravaganzas, this nation's best patriots and its most profitable servants will be those in whose hearts and on whose lips will be the words addressed to the Lord of the nations, "For Thine is the kingdom, and the power, and the glory. Amen."

Carleton Toppe

APPOINTMENT

Mr. Louis F. Baehman, Oshkosh, Wisconsin, has been appointed to the Northern Wisconsin District Board for Student Aid to fill the vacancy caused by the death of Mr. Otto F. Pagel.
Carl W. Voss

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people, who may be interested in a Wisconsin Synod mission to our

WELS MEMBERSHIP CONSERVATION
3512 W. North Ave., Milwaukee, Wis. 53208
Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alabama	Mobile Montgomery*
Alaska	Eagle River/Wassila
Arizona	Northwest Tucson Paradise Valley* S. Tempe* Verde Valley*
Arkansas	Little Rock*
California	East Anaheim Modesto* Petaluma Placer County* Sacramento Boulder*
Colorado	Greeley
Florida	Clearwater Daytona Beach* Engelwood Sarasota*
Illinois	Belleville* Springfield West Chicago Westmont
Indiana	LaFayette* Merrillville
Iowa	S. Fort Wayne* Burlington Dubuque Shenandoah*
Michigan	Fenton* Gaylord Grand Ledge Port Huron Washington
Minnesota	Cambridge Eden Prairie* Lakeville Northfield* Owatonna Rochester*
Missouri	North Kansas City
Nebraska	Fremont* Scottsbluff*
Nevada	Reno
New Hampshire	Nashua
New Mexico	Las Alamos Las Cruces*
New York	Long Island Syracuse Charlotte*
North Carolina	Ashland*
Ohio	S.E. Columbus Tillamook County*
Oregon	Altoona
Pennsylvania	Glenshaw (N. Pittsburgh) Harrisburg* Lehigh Valley Charleston Mitchell Beaumont* Lubbock Wichita Falls* Pullman Breckley* Antigo* Germantown* Holmen-Galesville* Hudson Middleton Plymouth* Prairie du Chien (Preaching Station)
Alberta	Edmonton*
British Columbia	Vancouver*
Ontario	Pembroke*

*Denotes exploratory services.

NAMES REQUESTED

KNOXVILLE, TENNESSEE

Please forward names of WELS people and prospects living in the Knoxville, Tennessee, area to Mr. and Mrs. Michael Burke, 105 Edinboro Lane, B-22, Oak Ridge, Tennessee 37830, or to Pastor John Guse, 429 Shag Bark Trail, Lexington, South Carolina 29072.

EXPLORATORY

PLYMOUTH, WISCONSIN

Exploratory services are being held in Hotel Mitchell, downtown Plymouth, at 8:00 a.m. Sundays. For information, or to submit names of prospects, please call Mr. and Mrs. Ted Hansmann at (414) 892-7349, or Pastor John Baumgart at (414) 533-4385.

BELLEVILLE, ILLINOIS

Exploratory services are being held at Augustine's Restaurant just south of the intersection of Routes 158 and 460 on Route 158 in Belleville, Illinois, at 11:00 a.m. Sundays. Please send names to Pastor Peter Berg, 1830 St. Catherine St., Florissant, Missouri 63033; telephone (314) 837-7489.

GERMANTOWN, WISCONSIN

Exploratory services are being conducted at 10:00 a.m. Sundays at the Marine Bank, corner Pilgrim and Mequon Roads, Germantown, Wisconsin. Send names to Pastor John Raabe, 1080 Alfred Street, Brookfield, Wisconsin 53005, or phone (414) 782-5852.

CHANDLER, SOUTH TEMPE, SOUTH MESA, ARIZONA

The Arizona-California District is planning to begin exploratory services this fall in the Chandler, South Tempe, South Mesa area of metropolitan Phoenix. Please send names of any interested Wisconsin Synod members as well as other interested parties in that area to: Pastor Daniel Pautz, 904 Roosevelt Street, Tempe, Arizona, 85281; or phone (602) 967-3277.

TIME AND PLACE

ARVADA/WESTMINSTER, COLORADO Change in Worship Location

Shepherd of the Valley Ev. Lutheran Church, our WELS mission in north Denver, is now conducting its worship services at The Colorado Lutheran Home, 8001 W. 71st Ave., Arvada, Colorado. Sunday school and Bible class begin at 9:15 a.m., followed by the worship service at 10:30 a.m. If you are in the north Denver area, please come and worship with us. Names of prospects should be sent to: Pastor James Kuehl, 9073 Kent St., Westminster, Colorado 80030; phone: (303) 429-8853.

"NEW SPIRIT OF '76"

During the month of July, the Wisconsin Lutheran Viking Band of Milwaukee, Wisconsin, will play a number of concerts and march in numerous parades in areas where congregations in fellowship with WELS are located. Please note the following dates and places: July 19: Kokomo, Indiana; 20: Miamisburg, Ohio; 21: Columbus, Ohio; 23: Falls Church, Virginia; 24: Washington D.C. and Falls Church, Virginia; 25: Washington D.C.; 26: Berkeley Heights, New Jersey; 27: Rochester, New York; 29: Ann Arbor, Michigan; 30: Morton Grove, Illinois; and July 31: Carpentersville, Illinois.

REQUEST FOR COLLOQUY

Mr. Harry Gudmundson, a professor at Concordia Lutheran Junior College of Ann Arbor, Michigan, has requested a colloquy with a view to entering the teaching ministry of the Wisconsin Ev. Lutheran Synod. Correspondence relative to the request may be addressed to the undersigned.

W. J. Zurling, President
Michigan District

CALENDAR OF CONFERENCES

MINNESOTA

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

NORTHERN WISCONSIN

RHINELANDER DELEGATE CONFERENCE

Date: Sunday, June 27, 1976, 2:30 p.m.
Place: Grace Lutheran Church, Monico, Wisconsin; D. Fleming, host pastor.
Agenda: "Report to the Ten Districts."

C. J. Siegler, Secretary