

# *The Northwestern Lutheran*

May 29, 1977



**Christ Ev. Lutheran Church, Pewaukee, Wisconsin**

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## Briefs by the Editor

The four-hundredth anniversary of the signing of *The Formula of Concord* falls on Pentecost Sunday. This is, of course, a coincidence, but it is a happy coincidence. The two are related.

Pentecost was the day on which the Holy Spirit came upon the disciples according to Jesus' promise. The evidence of His presence was startling. There was the sound from heaven "as of a rushing wind"; there were the cloven tongues "like as of fire"; there was the speaking in other languages. But equally as startling was the fact that the Holy Spirit filled the disciples with courage to confess boldly the truth of Jesus Christ.

The effect on the audience was similar. Though many scoffed, some 3,000 were brought to faith in Christ that day. The working of the Spirit also became evident in their church-life, summarized thus in Acts 2: "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." They lived their faith and confessed it boldly. We take our stand with them.

Almost 2,000 years have passed since that great day. During these years the Church has suffered much strife. But God has always raised up His champions. Luther was one of them. When he was taken by death and strife broke out again, God raised up another group of faithful believers who

wrote *The Formula of Concord*. We too take our stand with the Formula, and that because its teachings agree with Scripture.

Unfortunately, there is strife in Lutheranism again. The reason is not that Scripture does not speak clearly or that the Lutheran Confessions do not speak clearly. The reason is that men have tampered with the Scripture and have thus departed from the principles which the writers of the Formula brought to their task.

The Formula speaks thus about the Scripture: "We believe, teach, and confess that the sole rule and standard according to which all dogmas together with all teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and of the New Testament alone, as it is written in Psalm 119:105: 'Thy Word is a lamp unto my feet and a light unto my path.' And St. Paul: 'Though an angel from heaven preach any other gospel unto you, let him be accursed,' Galatians 1:8."

Based on Scripture, the Lutheran Confessions are for us not merely historical documents but accurate expressions of what we believe. That's why in *This We Believe* we state: "All preaching and teaching in our churches and schools must be in harmony with these Confessions."

And that's being true to Pentecost!

### Plan to Attend

## LAITY DAY

Saturday, August 6, 1977

Wisconsin Ev. Lutheran Synod Convention

Dr. Martin Luther College

New Ulm, Minnesota

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

## The Northwestern Lutheran

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Rev. Harold E. Wicke, Editor  
The Northwestern Lutheran  
3512 W. North Avenue  
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### The Cover

On Palm Sunday, Christ Evangelical Lutheran Church, Pewaukee, Wisconsin, observed the 90th anniversary of its organization. Its present church edifice was dedicated in 1964. Pastor of the congregation is the Rev. Herbert J. Koehler. For an account of the festivities, see page 173.

## Editorials

**Memphis And The WELS** The slowly developing lawsuit brought by a number of black parents against private schools in Memphis imperils private-school systems under court order or government regulation. The suit seeks to deprive federal tax exemption granted to private schools in such cities.

The private schools in Memphis (one has 2,900 students) have proclaimed a nondiscriminatory admissions policy. They accept all applicants. But the tuition fees are more than most black families can manage. Black students may also shun the private schools because they would feel rather lonely there. As a result, despite the open admissions policy, most private schools in Memphis are largely white, if not lily white. The racial mix in such schools is not the same as that in the racially integrated schools.

What if these private schools are church schools? What if they exist for the benefit of the membership of a congregation but accept a number of tuition students? Would a ruling against private schools, denying them tax exemption because they do not have adequate racial integration, endanger our parochial schools in Milwaukee, for example?

Questions of church and state are involved. Perhaps a high court will find some formula to distinguish between private and parish schools. But one cannot be sure. Respect for the church is waning in our country. The foes of Christianity are becoming more raucous and demanding. The pressure for more tax revenue is building up (though it is hard to see how taxing private schools to death and then being forced to enlarge the public-school system makes financial sense). The chief cause for apprehension is that the incorrigible determination to make the rights-freedom-equality formula work will still be dominating the high courts when the Memphis case is tried. Trouble for our Christian day schools may be brewing in Tennessee.

Carleton Toppe

**Making the Church Hum** "The gates of hell shall not prevail against it." This was Jesus' promise concerning the Church. In making this statement Jesus was referring to the communion of saints — all true believers, that is — not to a visible group of those who profess to be Christians and who are associated together in a congregation in a specific place.

It is important for us to keep this in mind. Our attention tends to become focused upon our own external grouping in a given locality with its membership list, its buildings, its financial needs, and its growth patterns, and to build up a prestigious institution of which we can be proud. When this happens, making the church hum takes over as the purpose of the church, and its true purpose becomes merely the excuse for its existence.

Obviously, the Lord uses your church if it fulfills the purpose for which it was established, but He does not promise to preserve it as an institution. Many a church, once fast-growing, beautiful, and crowded with people, has long since passed out of existence. Its members are all gone, and even its former site is undeterminable. This could happen — and probably will happen if the world stands long enough — to the most flourishing churches of our Synod and of the world today.

A review of our concerns is in order. Christ's Church has an eternal purpose, as implied in the words quoted above. He uses local churches to accomplish this purpose. But when the upbuilding of the local church as an admirable and flourishing institution becomes the primary concern of the members, its eternal purpose becomes obscured and its effectiveness diminished.

It may be that a few centuries from now, none of our present churches will any longer exist. Certainly, none of them will survive the day of Judgment. The effects of their work will, however, survive — but only if they keep in mind why the Lord brought them into existence in the first place.

Immanuel G. Frey

**Crying In The Streets** St. Matthew saw passing into fulfillment a strange thing that the prophet foresaw and remarked upon it: "He shall not strive, nor cry; neither shall any man hear His voice in the streets."

When excitement reached a fever pitch among the masses, Jesus frequently "withdrew Himself from thence." Time and again He told the many, as well as the one, "Tell no man."

The calm, confident way that Jesus went about His work stood in sharp contrast to the showy publicity by which men would get the word around. How different is Jesus' way from much of the noisy propaganda in His name today!

TV sponsors are willing to pay \$234,000 for one minute of prime-time advertising. Somehow people suppose if this sells shampoo and shave lotion, it will sell religion, too.

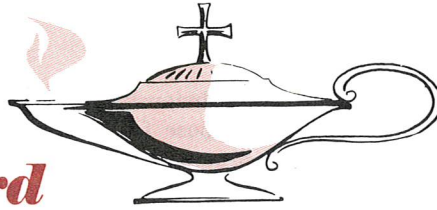
The same billboard by our George Street viaduct that advertised a cure for "itch," a few weeks later publicized Jesus as a cure for unhappiness.

Sensationalism is often self-defeating and unconvincing. Are the people of God mere trophies of some psychological technique or man's manipulative skills? Should people be treated as though God gave them no mind or will of their own?

Boisterous campaigns and noisy promotion are a shoddy substitute for the quiet, confident life of faith. It's not what we can buy or sell, but what we *are* that counts, as Jesus said, "Ye *are* the salt of the earth."

John Parcher

## Studies in God's Word



### He's Coming! Are You Ready?

**But of the times and of the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light and the children of the day; we are not of the night nor of darkness. Therefore let us not sleep as do others, but let us watch and be sober. For they that sleep sleep in the night, and they that be drunken are drunken in the night, but let us, who are of the day, be sober, putting on the breastplate of faith and love, and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him. Wherefore comfort yourselves together and edify one another even as also ye do (I Thess. 5:1-11).**

Every night the aged Christian pulled aside the curtains on his bedroom window and, looking up at the sky, asked, "Tonight, Lord, tonight?" Every morning he pulled the same curtains aside and asked, "Today, Lord, today?" That believer lived each day in earnest expectation of Christ's return on the Last Day.

In our verses Paul encourages the same kind of earnest waiting. "He's coming! Are you ready?"

#### As a Thief in the Night

Through the ages, the questions "when" and "how long" have been in men's minds when thoughts turned to Christ's return. The Thessalonians had questions, too, about the "times and the seasons," but Paul reminded them that the one definite answer to these questions is that no one knows definitely when He will come. Scripture does not publish a timetable or promise an advance announcement. Instead it reminds us again and again that He will come with the uncertain suddenness of a thief in the night, and yet with the inevitable certainty of labor pains to a woman with child.

Toward this certain and yet uncertain return of the Lord, men have adopted several attitudes. One is a feverish expectation which goes beyond Scripture. Such an attitude probes Bible passages and then publishes timetables. Even though Christ said, "No one knows when," this attitude foolishly seeks to establish the "when." Another attitude is a cold indifference which says, "Who cares when?" or "There is no *when* because He's not going to come." Indifferent, they spout "Peace and safety" until the destruction of a hell, emptied of God's blessings and filled with sin's evils, has fallen suddenly upon them.

Christians adopt still another attitude toward the coming of the last day, either of the world or of their life. They know there are no make-up days for those who play truant in life's school.

So they use each day in getting ready. Constant watchfulness and calm readiness is their daily attitude, as Paul shows us when he urges us to be

#### Awake in the Light

Strange that Paul should have to encourage Christians to be awake in the light. Here they are — children of light and of the day. The Sun of righteousness, that crucified and risen Savior, has shone in their hearts, dispelling unbelief's dark night. They live in His light; they shine with His light; they wait for the realm of everlasting light. And yet Paul has to urge them to "watch and be sober."

For good reason! The Christian daily breathes the world's polluted air with its danger of drowsiness. The sleeping pills of pleasure, possession, and procrastination are daily within the Christian's reach. Sin's darkness beats daily against the lighted window of the Christian's soul, seeking to filter in through a crack. So real are these dangers that many Christians once awake on guard duty are now asleep.

That's why Paul urges so strongly, "Watch and be sober." That's why he urges, "Put on the breastplate of faith and love, and for a helmet, the hope of salvation." The only sure armor for our hearts is God-given faith in the Savior with the resulting love toward our fellow man. The only sure helmet for our heads is the steadfast hope of our eternal salvation in heaven through a Jesus who died for us and a loving God who has appointed us to share in this salvation. With such divine armor we can resist the world and be ready for the Captain of our salvation whenever He comes.

He's coming! Are we ready? More than a proverbial pinch is needed to wake us up or to keep us awake. What is needed is the steady working of the Holy Spirit. What is needed is the daily use of the Holy Word and the frequent use of the Holy Supper through which the Spirit works ever and again His Pentecost miracle in human hearts.

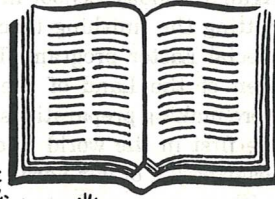
As we wait for Christ's coming, that Pentecost prayer becomes a daily necessity: "Holy Ghost with light divine, shine upon this heart of mine. Chase the shades of night away, turn the darkness into day."

Richard E. Lauersdorf

# Mining the Treasure of God's Word



I Kings 1-4



By Julian G. Anderson

Today we begin a study of Solomon, the third king of Israel. You can broaden and deepen your understanding of this interesting 100-year period by studying and comparing the characters of the first three kings, noting particularly their spiritual qualities. To do so, take time to review rapidly the last five lessons, beginning with March 20, and keep in mind especially the character of David as you read about his son.

## Now Go To I Kings 1

This chapter is a continuation of II Samuel 24, and verse 1 sets the scene. Verses 5-10 are a reminder of the punishment God pronounced on David in II Samuel 12:10,11. Note especially verses 9b and 10. Verses 11-31 relate the actions of Nathan the prophet, who took the lead in opposing this conspiracy because of a promise David had made to Bathsheba (verse 13b, compare verse 30). Verses 32-40 tell how David dealt with this emergency. Underline verse 39a, and hi-lite Solomon's name. This was a most important step in the history of Jesus the Messiah.

## Next, Chapter 2

Verses 1-9 record the last words of David, one of the great men of God, and significantly they were words of advice given to his son Solomon. Verses 2-4 are indeed wonderful words and serve as a model for all Christian fathers in this respect (underline). Verses 5-9, however, show a vengeful and unforgiving spirit. This reminds us that despite all his great qualities David was

still a sinful human being, beset by the same sins we all find in our lives. The chapter division should, of course, come between verses 11 and 12.

Verse 12b should be read slowly and thoughtfully. Only six words, but they give us a great deal of information. The kingdom Solomon inherited from his father was not a large one geographically, but it was a powerful little kingdom, well organized and administered, and economically prosperous and flourishing.

Verses 13-46 record Solomon's initial efforts to eliminate the potential troublemakers in his kingdom. His actions show him to be a man of forceful and decisive character, but they also show us that he shared his father's vengeful nature.

## Now Chapters 3 and 4

Chapter 3:3a describes Solomon as a man who loved God, not only in word, but in deed, but the political marriage described in 3:1 gives a somewhat conflicting picture. The fact that he sought his security in such a marriage reveals a weakness of faith, to say the least, an unhealthy desire for political power, a woeful ignorance of the principles of Christian marriage, and poor judgment in his choice of a mate, since the Egyptian princess was an idolater. Verse 3b may reveal an even greater weakness, if by "high places" are understood the altars erected for the worship of idols. Israel having no central house of worship, its spiritual life was at a low ebb in those days.

Against this background we can understand the exceeding grace of God's miraculous appearance to Solomon in a dream while he was in Gibeon offering sacrifices (3:4 and 5a). God's appearance, which is called a "theophany," and His instructions to Solomon (verse 5b) are certainly an act of pure grace. Solomon's answer (verse 9, underline) pictures him as a man of intelligence, and as one filled with a laudable desire to be a good king. God's answer (verses 11-14) shows us how truly bountiful and generous God is (underline verses 12 and 13). Because of God's bounty Solomon became the wisest man who ever lived, and also the richest. Chapter 3:16-28 gives an example of his wisdom.

Chapter 4:1-19 gives a picture of the size of his court, or government, and verse 20 is a picture of the prosperity of the nation at this time. The geographical boundaries of the kingdom given in verse 21 make it clear that Israel was then at the zenith of its power (look at your map, and bear in mind that "the River" was the Euphrates). An even better picture of the size of the government is given in verse 22 (the "measure" was a "cor" — roughly the size of a baker's barrel). The size of Solomon's "mechanized" army is given in verse 26 (a chariot is the ancient counterpart of the modern tank.) Verses 29-34 again dwell on Solomon's wisdom and his fame (verse 34b). Many of his proverbs are found in the book by that name, and the *Song of Solomon* and *Ecclesiastes* are two of his longer songs, which were poems to be sung. Verse 33 indicates that his wisdom covered such scientific subjects as botany and biology.

Solomon was indeed a most unusual king, and when we recall that his name means "the peaceable one" (the king of peace), we see that he is another clear type and picture of Jesus, his great descendant.

### CHAPLAIN E. C. RENZ HOME ADDRESS

6501 Gau-Bischofsheim  
Bahnhofstrasse 92  
West Germany

Telephone: 06135-3249

### MAILING ADDRESS

398-12-3568  
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APO NY 09185

## Resurrection 77 — Dateline: Tokyo

Raw fish and seaweed for Easter, that is what I had for potluck dinner on Easter Sunday before many of you in America even got up. I had returned to Japan anxious to visit many friends and, yes, anxious to try some raw fish and seaweed for which my husband and I had acquired a taste while he served as an Air Force doctor just outside of Tokyo. Receiving such fare would not have been the only surprise for you, had you attended Easter services with me at our mission, Aganai (Atonement) Ev. Lutheran Christian Church in Tokyo.

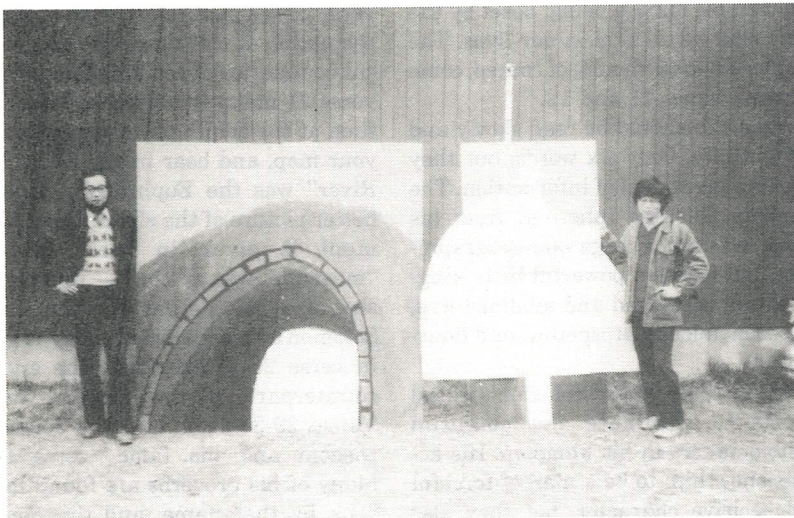
As people in America were preparing to retire on Saturday, the children of Aganai Sunday School in Tokyo were putting the finishing touches on their special Easter program. They as children of the Land of the Rising Sun were making preparations to be among the first in the world to celebrate the resurrection of our Lord.

There were no Easter eggs to be colored nor Easter bunnies to distract the interest of the children from the central message and importance of our Lord's resurrection. The children were presenting a special Easter service

much like the Christmas services we are familiar with in America. By 9:00 A.M. the large plywood props were in place at the front of the church. The gray six-foot tomb still covered by the stone was on the right; to the left stood a large empty cross. As each of the older children arose to tell of the glorious resurrection that took place that first Easter morning, the smaller children would in turn remove a large piece of rock from the entryway of the tomb, turn it over and hang it on the cross. The result was an empty tomb and a bright radiant cross showing us clearly the victory of Christ over death and the grave.

The children's Easter service had been produced and the props designed and painted by Mr. Keizo Kochi. Mr. Kochi and the Sunday-school teachers of Aganai had sought in vain for an Easter service for their children. Unable to find one, Mr. Kochi decided to write his own Easter service to glorify his Savior's resurrection. He would like to invite the Sunday-school teachers and churches in America to use this approach to give Easter a very special meaning for their children and the whole church. Mr. Kochi says, "Please, if you make such a program about the resurrection, send to me." What a challenge for us in America! How much we can learn from the Christians in Japan and other mission lands about the importance of Easter and its celebration!

The children's special Easter service was followed by a joint Japanese-English service. It was an especially joyful occasion because five baptism-confirmations took place. A young married couple, Mr. and Mrs. H. Matsuzaki, were also accepted as members in that Easter service. Mrs. Matsuzaki is a Finnish national and formerly belonged to the Finnish State Church. Those baptized were Miss Suyama, a Freshman in high school, who has been studying piano since she was two and one-half years old. She has used this training to serve her Lord, first as organist for the Sunday school and now as organist at Aganai. Miss Nishino, a Freshman in college, was ready and wanted to be baptized last year but her



Mr. W. Akagami, head of Aganai Sunday School, and Mr. K. Kochi, designer of set and author of Easter program.



Front: Mr. B. J. Stair, Mrs. Shirayama, Miss Suyama, Miss Nishino, Miss Tokuno. Rear: Missionary Habben, Mr. and Mrs. H. Matsuzaki.

parents would not give their consent. However, when she had completed high school and had passed the stiff entrance exams for college, they consented to their daughter's baptism. Miss Tokuno, a Sophomore in high school, came to Pastor Habben about a month before her baptism. "Pastor Habben, I have a difficult problem. My friend who thought she was being very kind to me bought and gave me a good-luck charm for passing my school tests. I could not refuse to take it because that would have been extremely impolite. What should I do? I don't want it and I know I don't need it because I have Jesus." The next Sunday Miss Tokuno very seriously but gladly gave that good-luck charm to Pastor Habben. Another trophy of grace which proves that your prayers and efforts have not been in vain! Perhaps you will see that good-luck charm when Pastor Habben returns on furlough. Mrs.

Shirayama and Mr. B. J. Stair were also confirmed. Mr. Stair served on the U.S.S. Midway. He and his family will never forget the resurrection day when he received two confirmation certificates and the first one he saw was in Japanese.

As the confirmation rite was pronounced in both Japanese and English, I was forcefully reminded that the Gospel is not ours alone and that it has no national boundaries. The hymns were also sung in both languages, and Pastor Habben preached in both English and Japanese on the words of Matthew 28: 1-10, "Jesus has risen as He hath said." That fact ought, first of all, strengthen our faith and, secondly, fill our hearts with joy and hope. Because if Jesus could keep this "impossible" promise of rising from the dead, He can indeed keep each and every promise He has given us in His Word.

The Lord's Supper followed. As we Americans, servicemen, businessmen, and tourists, stood side by side with our Japanese brothers and sisters to receive Jesus' body and blood, we truly felt "one in Christ." The barriers of culture, language, and tradition that so often separate us in foreign countries seemed to fall away as we joined in singing the last hymn, each in his native tongue.

The interesting potluck followed the service and gave us a chance to sample everything from raw fish and seaweed to scalloped potatoes and ham. The fellowship that ended the day left us all with memories of a truly blessed Easter.

"He has risen just as He hath said!" That is something to rejoice about wherever you may be!

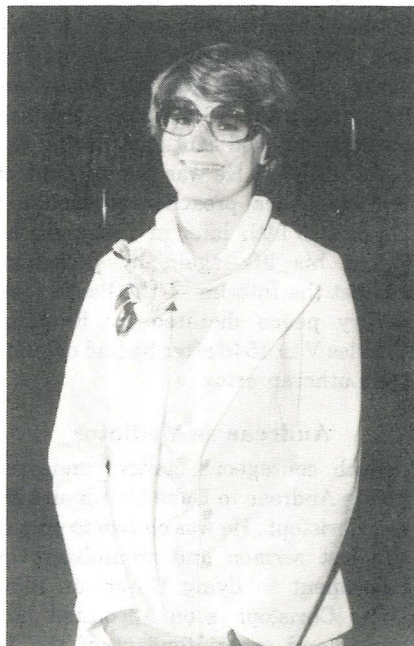
Mrs. Kristin Stuwe Belding  
Barre, Vermont 05641

## Miss Carolyn Schuessler Commissioned for Africa

"The Lord has moved your heart to help with the work of the Gospel in Africa, and because this has happened, your hands are going to become an extension of the Savior's Himself, binding the wounds of the poor and needy, giving healing measures to the sick."

These were among the words addressed by Pastor Daniel Koelpin of Cincinnati, Ohio, to Miss Carolyn Schuessler at her commissioning as nurse in the Medical Mission of the Wisconsin Evangelical Lutheran Synod in Central Africa. Using Luke 10:1-9 and verses 17 and 20, the speaker drew attention to the manner in which Jesus works through His disciples. "Some of the jobs you will be doing," he pointed out, "will be menial. The Lord can take those tedious hours in the dispensary and multiply them into wonderful things for the people in Africa. They may not know the Gospel as it is found in the Scripture, but they are going to begin to know the Gospel as they see it through you."

The commissioning service was held on Palm Sunday, April 3, 1977, at St. Paul's Ev. Lutheran Church, Livonia, Michigan. Pastor Winfred Koelpin con-



Nurse Carolyn Schuessler

ducted the service. Pastor Theodore Sauer performed the rite of commissioning in the name of the Executive Committee for Central Africa. Music for the service was prepared by Carolyn's mother, Mrs. Vera Schuessler,

who also served as organist and directed the choir. Mrs. James Smiertka sang, "Be Thou My Vision, Lord." In the reception which followed the service, Mrs. Herbert Speckin, executive secretary for the Medical Mission, and Miss Edith Schneider and Miss Linda Greve, both former nurses in Africa, added their personal wishes for the Lord's blessing.

Carolyn Schuessler's preparation for her work at Mwembezhi Lutheran Dispensary in Africa spans a period of several years. She received her Bachelor of Science in Nursing Degree from Wayne University, Detroit, Michigan. During the two and one-half years in which she awaited her African field assignment, Carolyn moved to southeastern Kentucky, the heart of Appalachia, and enrolled in a work-study program at Frontier Nursing Service. On completion of this program she received national certification as certified Family Nurse Practitioner.

In Zambia, Miss Schuessler will join Miss Gail Nischke as one of two registered nurses on the staff of Mwembezhi Lutheran Dispensary. She will fill the place which was left vacant when Miss Linda Greve returned to the United States after two and one-half years of service in our African Medical Mission. Miss Schuessler's address will be P.O. Box 1971, Lusaka, Zambia.

T. A. Sauer

# 400 Years of The Formula of Concord

## THE AUTHORS



**\*J. Andreae**

## Jacob Andreae *Theologian on Horseback*

Jacob Andreae, chief author of the Formula of Concord, has been called the wonder child and the whipping boy among the theologians of his time. He once listed 54 abusive terms that had been hurled at him by people who should have been his friends. They nicknamed him Schmidlin, Jack the Smith, and Vulcan because he was the son of a humble blacksmith. Later they reviled him as a meddler, a compromiser, a self-seeker. All this was the price he had to pay for acting as a mediator in a time of bitter controversies within the Evangelical Church.

Born in 1528, in Waiblingen, Wuerttemberg, Andreae had been destined by his father, Jacob Endres, to be a carpenter. Fortunately the town council of Waiblingen heard about smith Endre's bright lad and furnished the money for his education. At 13 the youngster, who was soon to Latinize his name to Andreae, entered the University of Tuebingen on a scholarship furnished by

Duke Ulrich. He got a B.A. at 14 and an M.A. in theology at 17. Then other duties intervened, and he had to wait for his doctorate until the ripe age of 25.

In the meanwhile Andreae won the friendship of Erhard Schnepf, the reformer of Wuerttemberg. Schnepf took his part when he was whipped out of school one day by an angry master. At 18, "Schnepf's Chick" was ordained a preacher in Stuttgart and married a 20-year-old girl, who eventually bore him nine sons and nine daughters. The young husband showed his mettle the following year, 1547, when Spanish soldiers occupied Stuttgart during the Smalcald War. He was the only one of five evangelical preachers to remain at his post. A little later in Tuebingen he risked his life again by preaching against the Interim — the harsh temporary peace dictated by Emperor Charles V in 1548 after he had crushed the Lutheran army.

### Andreae as Mediator

Such courageous stances endeared young Andreae to Duke Ulrich and his son Christoph. He was chosen to preach the last sermon and administer the Sacrament to dying Ulrich in 1550. Duke Christoph soon appointed him pastor and superintendent of the 15 congregations around the city of Goepingen and began to send him on missions to organize Lutheran congregations in neighboring territories and to take part in conferences in which Protestant leaders tried to iron out their theological differences. Andreae became the circuit rider among the nego-

tiators, making some 120 longer journeys during his lifetime. He usually rode on horseback and produced his own mounts, for he was an enthusiastic breeder of horses. Duke Christoph called him his Spitzenreiter (top rider).

Andreae's first major project was to devise a system of church government patterned after that of John Calvin in Geneva. It would have allowed the Church of Wuerttemberg to run its own affairs, independently of the secular government. But Duke Christoph vetoed the plan, and that meant in effect that the State would continue to dominate the Church in Germany. Another dream of Andreae's was to work out a formula, acceptable to both Lutherans and Calvinists, to heal the rift that had divided the Protestant Church ever since Luther and Zwingli could not agree on the doctrine of the Lord's Supper at Marburg in 1529. When that dream went awry, Andreae set himself the more modest goal of uniting the Lutherans, who were themselves divided on the doctrine of the Sacrament and on several others.

Gnesio-(genuine) Lutherans adhered strictly to the teachings of Luther; Philippists, or followers of Philip Melancthon, wavered on some of the issues. Andreae had no use for the extremists in either party. Since he was rather blunt himself, the wonder is that he succeeded as a conciliator and mediator. He did have the aid of a number of solid theologians like Martin Chemnitz and of princes like Elector August of Saxony, who became leader of the movement for unity in its later



stages. But it was Andreae who persisted in the work, swallowing his pride again and again after humiliating rebuffs, attending an almost endless number of meetings and producing most of the documents used as bases for discussions. Notable among these were his Six Sermons, which contained an exposition of the controversial doctrines, and the Swabian Concord, which presented the same material in the form of theses and antitheses (doctrinal affirmations and rejections of errors).

### Unity Is Achieved

Finally a group of "safe theologians" were invited by Elector August to a meeting at Torgau. Andreae wrote a friend that his colleagues were "overwhelmed with rejoicing and wonder" at the spirit of conciliation that prevailed. The preliminary documents were carefully reworked into the so-called Torgau Book, which was printed at the Elector's expense and circulated among Lutherans for examination. To meet the objection that the document was too long for a confession, especially for laymen, Andreae shortened several articles on his own and composed the Epitome, a concise and readable version of the larger work. As a popular preacher, he always had the interests of the average Christian in mind.

When all comments and criticisms were in, Andreae, Martin Chemnitz

and Nicholas Selnecker — later joined by David Chytraeus, Andrew Musculus, and Christian Koerner — subjected the Torgau Book to a thorough revision at several meetings in Bergen Abbey, near Magdeburg. The resulting Bergen Book forms the Solid Declaration of the Book of Concord. Andreae's Epitome was also reviewed and approved. On May 29, 1577, just 400 years ago, the six men signed both the Solid Declaration and the Epitome and declared that the 12 articles in each of these documents contained the "faith, doctrine, and confession in which we are willing by God's grace, to appear with fearless hearts before the judgment seat of Christ to give an account of it."

The Electors of Saxony and Brandenburg sent the finished work, now called the Formula of Concord, to the Lutheran constituencies, not for comments this time but for subscription. No pressure was placed on anyone to sign, but Philippists and other dissidents knew that if they did not sign, they would lose their jobs. The nonsigning theologians were in fact dismissed and in some instances exiled or imprisoned. The age of tolerance was still two centuries in the future. More than 8,000 pastors, princes, and city councils did sign, however, and the Formula was thereupon published, along with the ecumenical creeds and all other confessions of the Lutheran Church in the massive Book of Concord in June, 1580,

exactly 50 years after the presentation of the Augsburg Confession.

### Andreae's Final Years

The great work of unification on the basis of sound Lutheran doctrine was accomplished, but Andreae, who had contributed so much to bring it about, came out of the ordeal with what one writer calls a case of nerves. He had had sharp words with his colleagues and with Elector August himself. They parted as brothers in faith, not as friends. But the Elector, who had spent "a ton of gold" and often kneeled with his pious wife, "Mother Anna," praying for God's grace on the work of the theologians, overlooked Andreae's touchiness and presented him with a fine coach and three white horses, so that he would not have to travel on horseback anymore.

Andreae was 52. He spent the remaining decade of his life performing his duties as chancellor of the University of Tuebingen, a position he had held for many years. On the day before his death in 1590, he called his friends about him, partook of the Sacrament with them and then, seemingly still smarting from years of vituperation, begged them to deny any "slandorous rumors" that might be spread concerning him and to witness that he died in the Lutheran faith for which he had labored so selflessly and so long.

Elmer C. Kiessling

## *A Parish Pastor's Perspective*

### *"The Next Generation"*

Bring a group of mature Christian adults together for informal visiting and one topic that will usually surface is the next generation. People are worried about the next generation; they often speak very critically of young people. They complain that the music of the young is too raucous and sensual, their interest in the church is too slight, and their outlook on life is too materialistic. "These are signs of the times," someone will usually say.

It's easy to complain about the next generation. But mere complaining does no good, and actually widens the gap. It fosters a growing pessimism regarding the young and nurtures a weary defeatism toward the next generation. Worse, mere complaining overlooks a basic truth, namely, that each generation of the church is the teacher of the next. In Titus chapter two, St. Paul shows that the older men and women should teach the younger generation how to live in

accordance with Christian teachings.

### Are You Teaching?

Who is teaching the next generation to express its faith and love in fine music? How many parents take their youngsters to hear the wonderful sacred concerts that our Synodical schools present? How many adults turn a deaf ear to their children's complaints and insist that they keep on with their piano, organ, and trumpet lessons? How many church members stifle that groan when they hear the cost of a new pipe organ, and consider it a small price to pay to hand down a priceless musical heritage to a few more generations? How many fathers will go out of their way to compliment their 10-year-old sons on their singing and assure them that it is not "sissy-  
(Continued on next page)

ish"? How many unkind remarks about the church organist, spoken within earshot of the younger generation, does it take to dampen their enthusiasm for sacred music? If the younger generation is not taught fine music — with patience, persistence, and self-discipline — the older generation should not complain if the young express themselves in the kind of music they do know.

Who is teaching the next generation to take an interest in Christ's Church? The father who misses most of the congregational meetings should not complain if his son skips the church youth activities. The grandfather who constantly picks apart the plans and decisions of the church council should not be surprised if his grandsons look askance at the work of the church council. The mother who can't find anything nice to say about the pastor, his wife, the teachers, or their wives should not expect her sons or daughters to be interested in full-time service to the Lord. Parents who take their

children to church on Sundays but rarely discuss with enthusiasm the grand mission of Christians and show little interest in the work of Christ's Church should not fault their children for their disinterest in church. How can young people be interested in what they don't properly know?

Who is teaching the next generation about the dangers of a materialistic outlook on life? If the youth in a congregation observe the adults consistently placing cost above principles, who can fault them for doing the same? If children see their superiors valuing recreation, sports, overtime hours, night school, automobiles, and hobbies so highly that they can find neither time nor money to serve in the church and support its work, they will adopt a similar outlook on life for themselves.

#### God's Key

Add to these thoughts a simple fact of life — because of inborn sin the next generation's neglects and failings will not be equal to the past generation's.

They will be worse. Inbred sin causes a downward spiral in the life of the church from generation to generation, unless the power to reverse that trend is applied. The power is the Gospel in Word and Sacraments. Only by sending the roots of the next generation's faith deep into the rich soil of the Gospel can the tree grow strong enough to bear fruit as good or better than its predecessors.

There is the key for the older generation. Let the older generation see to it that devotions are conducted in every home, that Sunday school and Bible classes are well attended, that Christian day schools and Lutheran high schools are established and well supported. Then let the older generation reinforce what the Word of God teaches with consistent Christian behavior. Such a course won't leave time for complaining about the next generation. Nor will there be as much to complain about!

Thomas B. Franzmann

## Chaplain at WLCFS



Pastor H. Heckendorf in Bethany Chapel

For many months, the 160 aging and infirm who make Wisconsin Lutheran Child and Family Service in Milwaukee, Wisconsin, their home had been hoping that their desire would be fulfilled — a desire to have a resident chaplain who would minister to their spiritual needs with Word and Sacrament. Although staff pastors at the Agency had been sharing the various chaplaincy duties, it was always felt

that it would be advantageous to have one person looked to as "pastor."

Meanwhile, in Mosinee, Wisconsin, 175 miles away, Pastor Harvey Heckendorf was recovering from a heart attack. He too had a desire — a desire to continue to serve his Lord and his Lord's people in the ministry, and yet fulfill his doctor's advice to decrease his workload. All too often such situations boil down to an "either — or" de-

cision; either ignore medical advice and continue as is with possible detrimental effects for all concerned — or retire completely.

In answer to both desires, the Lord has now had His plan and desire fulfilled. Responding affirmatively to a call extended to him by the W.L.C.F.S. Board of Directors, Pastor Heckendorf assumed the duties of chaplain at the Agency on April 1, 1977. An installation service held in the Bethany Chapel at the Agency on Sunday, April 17, found an overflowing assembly of residents, patients, relatives, and friends giving thanks to God for answering all prayers.

As the chaplain, Pastor Heckendorf will be conducting the Sunday morning services, midweek vespers, Bible classes, and in-room visitations as needed and requested. The Agency's chaplaincy program is not designed to replace the resident's home pastor, but to assist him in ministering to the special needs of God's people in these special circumstances and surroundings.

How wondrously the Lord of the Church finds ways to make use of the talents and abilities of His people, all the while enabling their desires to be fulfilled — with Word and Sacrament, To Serve and To Be Served!

# *Looking at the Religious World*

## *information and insight*

Edward C. Fredrich

### **Developments in Lutheran Relations**

The youngest of the Lutheran church bodies, the newly formed Association of Evangelical Lutheran Churches (AELC), consisting of Missouri dissidents, was not granted membership in the Lutheran Council in the USA at the recent LCUSA meeting. The membership application was tabled. A strong possibility exists that the application will be acted upon favorably at next year's LCUSA meeting.

The Lutheran Church-Missouri Synod's Commission on Theology and Church Relations has memorialized the July Dallas convention to declare a "state of protesting fellowship" with the American Lutheran Church. The CTCR recommendation allows for selective fellowship on the local level but insists that on the synodical level "doctrinal agreement does not exist between the ALC and LCMS." Specifics cited are positions on Scripture, ordination of women, fellowship principles and practices, and membership in ecumenical organizations.

Late in April, Lutheran Church in America officials declared their body to be in fellowship with the AELC. The declaration is consistent with the long-standing LCA position that it will fellowship with any church body subscribing to the Lutheran Confessions.

The ALC has not yet declared fellowship with the AELC. This step, however, is expected to be taken when constitutional requirements have been met. That could be next year.

### **LCA Overseas Missionaries Increase**

The number of LCA overseas missionaries rose slightly this year after sharp declines since 1969. In that year there were 325 such missionaries. Five years later the number was 180. This dropped to 160 in 1975 and to 151 last year.

It is heartening that this downward trend has been reversed, even if the 1977 increase so far is only 4 to 155. LCA mission officials predict that they will be able to recruit a record number of missionaries before the year is out. Most of the new missionaries will be serving in South America, southern Asia, the Middle East, and Africa.

### **Bible in 1603 Languages**

The most recent report of the Bible Society shows that some portion of the Scriptures has been published in over 1600 languages and dialects since printing began. Last year, 29 new languages joined the lengthy list, three of them of the native American variety and five spoken in Nigeria.

At present the complete Bible is available in 262 languages, the New Testament in 401, and Bible portions in 940 additional languages. At a time when we are very much concerned and troubled about selecting the most useful English versions from among a dozen possibilities, we should not forget to be grateful that in the total picture the Bible is available in so many translations.

### **NAE and Scripture**

The National Association of Evangelicals, a sort of conservative counterpart to the National Council of Churches, had its 35th annual convention early this year in Chicago with some 1,200 in attendance. A convention position paper on Scripture, however, was not as conservative as it should have been.

The paper confessed belief in Bible infallibility but failed to make any confession regarding inerrancy. The omission is ominous in view of the conflict raging in conservative ranks over just that issue. The pertinent paragraph in the position paper was so worded that both upholders and opponents of inerrancy could find something favoring their stand.

Speeches at the podium and on the floor, however, left no doubt that many did not want to take a strong inerrancy position. Unity is based on belief in Christ, not on agreement to a doctrinal statement, argued one speaker. Another warned against the kind of "adversary scholarship" that "attacks, destroys, and puts others down." He could have had in mind Lindsell's recent book, "The Battle for the Bible," with its strong inerrancy position.

Unfortunately, not all self-styled "evangelicals" or "theological conservatives" hold to an inerrant Bible. More's the pity.

### **China Christianity**

Harry Liu, a worker for the Pocket Testament League, recently reported on interviews he had in Hong Kong with newly arrived Christian refugees from China's mainland. Some of the highlights in the report, which the *May Moody Monthly* carried, are —

Since Mao's death the new regime has been somewhat less strict about regulations regarding Christian evangelism.

There may be 2 million Christians in China, double the number of 25 years ago when foreign missionaries were forced to leave.

Chinese Christians meet in homes for Bible study and prayer in an effort to escape public notice. Hymns are sung to the tunes of folk songs so that they will not be recognized.

During their six-month imprisonment, the usual sentence for witnessing, Chinese Christians seek to win converts by witnessing to other prisoners. When released, they gladly obey the order to leave town so that they can find a new setting for their witnessing.

It is obvious that, even with the reported relaxation of regulations, the plight of the Chinese believers is still real and earnest. They need our prayers. That is one aid to them that the Bamboo Curtain cannot prevent.

### **Elastic Ethics**

A Canadian Mennonite Conference, as a *Christianity Today* item reports, recently accepted a \$250,000 grant from a lottery that country named

## Direct from the Districts

Wintario. What is noteworthy is that the church body in question has consistently condemned lotteries on moral and religious grounds. A face-saving resolution of the conference hinged the acceptance on the condition that officials look into ways of repayment. Meantime, however, the grant will be used to speed up construction of a huge senior-citizen community center at a Mennonite retirement complex.

Those advocating acceptance of the tainted grant insisted that lottery money was no worse than other government funds generated in part by liquor or tobacco taxes. A Robin Hood rationalization argued: "If we don't accept the money, someone else will get it and not spend it responsibly. We as Christians have a responsibility to see that the money is spent properly."

A different denomination in a different country may be involved, but the point strikes much nearer home. We are all prone to the vice of stretching sanctification standards, especially when a thin purse can be stretched in the process. The moral trend of the times seeks to substitute for God's absolute standards man's shifting situational viewpoint. Elastic ethics are elongated more and more and finally end up limp and lifeless.

### How-to Book With a Halo

Scheduled to reach the bookstores next month is Graham's new book entitled *How To Be Born Again*. Advance publication planning calls for a first run of over 500,000 copies. Speculation speaks in terms of a record in this line for nonfiction books.

"Born again" is a religious concept that is stirring the country's imagination for various reasons. If Graham's last book, *Angels*, was successful in bestseller terms, there is no reason why *How To Be Born Again* should not do even better.

To be a truly good book, *How To Be Born Again* will have to square with the answer to the old question Nicodemus raised: "How can a man be born when he is old?" In reply Jesus said: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. . . . The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

## Michigan

### Pittsfield Parsonage Arrives in Two Sections

Our grandfathers no doubt would have found it difficult to believe that one day a home could be built in a factory and then be transported over 150 miles to be placed on its foundation. But that's exactly how the 24 x 32-foot ranch-style parsonage came to Faith Congregation in Pittsfield, Massachusetts.

On January 25, 1977, two trailer trucks delivered the modular home to Pittsfield from Westville, New Hampshire, where it was constructed by the Westfield Homes Corporation. A large crane then lifted each half of the new parsonage onto the foundation which was poured the previous month. The same day the construction workers began bolting the modules together. Within two weeks, members of Faith were able to form a work crew to paint, wallpaper, and clean.

The cedar-shingled home sets to the north of Faith's three-year-old church building. To the east is a spectacular view of October Mountain and the valley farmland.

The main floor has a kitchenette, spacious dining and living area, and three bedrooms. Part of the basement serves as a two-car garage. Members of Faith will finish the rest of the basement for a family room and fourth bedroom. Landscaping will be done by the

congregation when weather permits.

The building contract for the completed project totaled \$37,800. The split-level parsonage which was purchased in 1971 has been sold.

Members of Faith are again thankful to their fellow Christians in WELS whose financial support and prayers helped to erect this home. On February 13 the new parsonage was dedicated to the glory of the Triune God. Pastor of the congregation is the Rev. Kenneth R. Arndt.

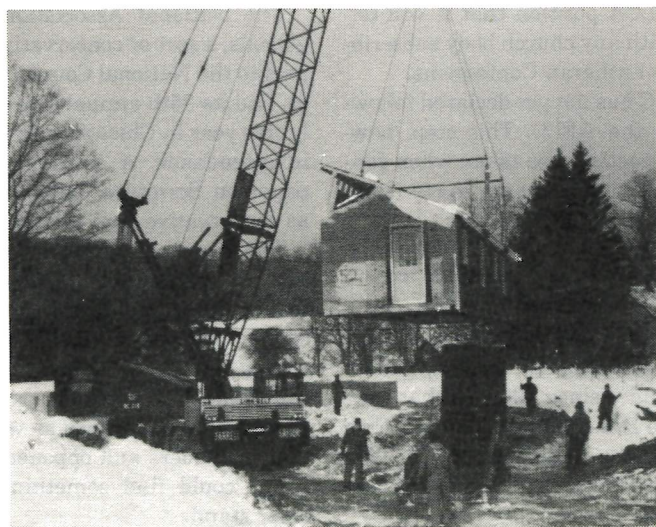
## Pacific Northwest

### Dedication at Corvallis

It was 4:00 P.M. on November 7, 1976. Three pastors made their way from the sacristy to take their places at a service which had been long awaited and worked for by those pastors and many of the more than 100 people who had gathered for the dedication of Beautiful Savior Ev. Lutheran Church of Corvallis, Oregon, and its parsonage.

Pastor William Bernhardt served as opening liturgist. It was he who had conducted the exploratory services back in December of 1970. Pastor Warren Widmann delivered the sermon. He had served the congregation in '71 and '72 as District Missionary, working with the nucleus to establish a group that could carry on the work of serving the community with the pure Word of God. Pastor Mark Hannemann concluded the service. He became the

Section being positioned on foundation





Beautiful Savior Church and Parsonage, Corvallis, Oregon

group's first resident pastor in 1973, and worked with the congregation during the planning and construction of the chapel and of the parsonage.

The chapel was designed by our Synod's Architectural Department under the guidance of Mr. G. Vanselow. It is a 2800-square-foot, low-profile structure. Future plans call for adding a fellowship hall and extending the length of the worship area. Currently the congregation is making use of free-standing room dividers to separate fellowship and worship areas. The many guests who have attended in the months since the dedication have commented on the beauty of the wooden arches and of the decking which forms the ceiling.

The parsonage is a two-level, split-entry home with attached garage. At this point, the upper level is occupied by the pastor and his family. One room in the lower level, the pastor's study, is completed and doubles as a meeting room.

Without the funds provided through the Church Extension Fund, without the efforts of the hard-working members of Beautiful Savior Lutheran Church, we would still be meeting in a schoolroom or in the SDA youth hall. We were grateful to be able to meet anywhere at all to share the good news of Christ crucified, risen, and ascended; but now more than ever we see the benefits of a mission chapel in bringing erring souls to hear the Word of life. Therefore our greatest joy is in seeing the grace of God at work among us.

M. Hannemann

### **Southeastern Wisconsin Christ Church, Pewaukee, Observes 90th Anniversary**

Palm Sunday 1977 was a special day of rejoicing for Christ Ev. Lutheran Church, Pewaukee, Wisconsin. The Gospel reminded the members to join in saying, "Blessed be the King that cometh in the name of the Lord." The guest preacher, the Rev. James P. Schaefer, WELS Stewardship Counselor, reminded the worshipers to "Do What You Do Best" (I Pet. 1:24,25). Pastor Schaefer was the last in a series of guest preachers since last September who assisted Christ Lutheran Church observe its 90th anniversary.

The story of Christ Lutheran, however, began before April 3, 1887, the date on which the congregation was formally organized under the leadership of Prof. A. Ernst, president of Northwestern College, Watertown, Wisconsin. Four years previously a group of Pomeranian and Saxon Lutherans came together to worship at the home of Wilhelm Kluender. The home is today owned by Mr. and Mrs. Jack W. Cadieu, members of the congregation. By 1887, the group numbered 15.

The congregation's first church, a New England-style white-frame building, was built for \$740 and dedicated on April 29, 1894.

Services in those days were conducted in German. Following their European traditions, the women and children sat on the left of the center

aisle when attending church, and the men on the right.

In its early years, except for the period from 1914 until 1918, the congregation was always served by the pastors of Zion Lutheran Church of Hartland. It wasn't until 1940 that the congregation called its own resident pastor. It became self-supporting in 1943.

New property was purchased in 1944. From 1952 to 1963 the congregation worshiped in a basement church. The superstructure was completed in 1964 and dedicated on November 29, at a cost of \$210,000.

Resident pastors of the congregation since 1940 have been: Alfred Nicolaus (1940-46), John Brenner (1946-49), T. Thurow (1949-65), D. Kolander (1965-72) and, since 1972, the Rev. Herbert J. Koehler.

From 1887 to 1977 the congregation has increased in membership from 15 to 565. Customs, languages, and furnishings also have changed, but not the message — Christ crucified and risen again!

### **Charmaine Ruth Berger Dies**

Mrs. Charmaine Berger was born November 8, 1936, to the late Ivan Parcher and his wife, Hertha, in Flint, Michigan. She died April 11, 1977.

On June 16, 1956, she was united in marriage to Pastor James C. Berger, who is presently a member of the pastoral staff at Wisconsin Lutheran Child and Family Service, Milwaukee. God blessed their union with five children, one of whom, Dennis, preceded his mother in death.

Funeral services were conducted for Mrs. Berger on April 13 at Bethlehem Church, Menomonee Falls, Wisconsin, by Pastor Kenneth Lenz and Pastor Roland F. Zimmermann. Pastor Zimmermann addressed the mourners and friends on Romans 5:1,2: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." Graveside services were held in Milwaukee.

Survivors include her husband, James C. Berger; four children: Amy, Karen, Jonathan, and Stephen; her mother, Hertha Idiens; her sister, Karen Herman; and her brother, Pastor John Parcher.

## With the Lord

### Teacher Ferdinand W. Schultz 1888-1977



Ferdinand W. Schultz, a longtime Christian-day-school teacher in many congregations of our Synod, died on Tuesday, March 22, 1977, at the Wisconsin Lutheran Child and Family Service in Milwaukee, Wisconsin. Born at Jordan, Minnesota, on September 7, 1888, he attained an age of 88 years. His parents were William Schultz and his wife, Augusta nee Karkow.

To prepare for the teaching ministry, Mr. Schultz attended Dr. Martin Luther Academy and College, graduating in 1909. On December 29, 1910, he married Miss Mathilda Kipp at St. Paul's Lutheran Church, Jordan, Minnesota.

His long teaching career of 52 years was spent in the following congregations: St. Paul's, Manistee, Michigan; Zion, Columbus, Wisconsin; St. John's,

Neillsville, Wisconsin; Friedens, Kenosha, Wisconsin; St. Luke's, Kenosha, Wisconsin; Salem, Granville, Wisconsin; and Fairview, Milwaukee, Wisconsin. After his retirement in 1961, he assisted during teaching vacancies in the Apache Mission in Arizona; in St. Paul's, Town Forest, Wisconsin; and in St. Lucas, Kewaskum, Wisconsin.

During his retirement, Mr. Schultz and his wife lived in Kewaskum, Wisconsin, and were active and faithful members of St. Lucas Congregation there.

He is survived by seven daughters: Mrs. Mathilda Bryski, Mrs. James Nash, Mrs. Todd Wenslaff, and Mrs. Milton Snyder, all of Milwaukee, Wisconsin; Mrs. Frank Dutton, Tombstone, Arizona; Mrs. Walter Mogden, Kenosha, Wisconsin; and Mrs. Howard Russov, Sleepy Eye, Minnesota. Four sons also survive: Pastor Adalbert Schultz of Zion Church, Kiel, Wisconsin; Teacher Ferdinand Schultz of St. John's School, Juneau, Wisconsin; Pastor Ronald Schultz of St. Paul's Church, Hillpoint, Wisconsin; and Teacher Loran Schultz of Good Shepherd School, West Bend, Wisconsin. A sister also survives. His wife preceded him in death.

Funeral services were conducted at Fairview Lutheran Church, Milwaukee, on March 25. Pastor Victor Thierfelder, then pastor of Fairview, served as liturgist. The sermon was preached by Pastor Paul Hoenecke of St. Lucas, Kewaskum., May the sermon text be a comfort to the family: "I will give unto thee the keys of the kingdom of heaven!"

Paul H. Hoenecke

#### REQUEST FOR COLLOQUY

Pastor Elwood Fromm and Teacher Fred Lambs, both formerly members of The Lutheran Church-Missouri Synod, have requested colloquys preparatory to entering the preaching and teaching ministries of the Wisconsin Evangelical Lutheran Synod. Correspondence relative to these requests may be addressed to the undersigned.

George W. Boldt, President  
Southeastern Wisconsin District

#### PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 13-17, 1977. Dr. S. Becker will present a series of lectures on "The Occult." Prof. H. J. Vogel will present an exegetical study of James 2: "Justification and Sanctification." A fee of \$15.00 is requested of each participant. The sessions will run from 9:00-11:45 a.m. daily. If you plan to attend please send your registration to: Pastors' Institute, Luther High School, 1501 Wilson St., Onalaska, WI 54650.

#### DMLC HISTORY

The Board of Control of Dr. Martin Luther College, New Ulm, Minnesota, has commissioned Prof. Morton A. Schroeder to write the college's centennial history.

If you have any historical data, or know of any, which you feel may be germane to this project, please contact Professor Schroeder. Any help and cooperation that can be afforded him will be appreciated.

Conrad Frey, President

#### WINONA AREA CAMPING

The Winona Area Councilmen's Conference is sponsoring two one-week camping sessions for the youth of the area WELS congregations.

The Teen Camp (13 years old and up) will run from June 26 to July 2, at a cost of \$35.00 per camper. The Youth Camp (ages 8 to 12) will be held from July 3 to July 9, at a cost of \$30.00 per camper.

A slide presentation of the camping activities is available to any congregation.

For information on the Whitewater Youth Camp contact: Gerald Kastens, 418 S. Baker, Winona, Minnesota 55987.

#### THE FORTY-FOURTH BIENNIAL CONVENTION OF THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

The Forty-fourth Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held, God willing, August 3 to 10, 1977, at Dr. Martin Luther College and Martin Luther Academy, New Ulm, Minnesota.

The opening service with Holy Communion will be held Wednesday, August 3, at 10:00 a.m. in St. Paul's Lutheran Church, State and 2nd N. Streets. First Vice-President Carl H. Mischke will preach the sermon. The closing service will be held Tuesday, August 9, at 7:30 p.m. in the Chapel Auditorium of Dr. Martin Luther College. Second Vice-President George W. Boldt will deliver the sermon.

The opening session will be held Wednesday, August 3, at 2:00 p.m. in the gymnasium of the college. Delegates are asked to arrive early enough so that they will have time to register before the beginning of the opening session. Registration will be made in the lobby of the gymnasium.

The theme of the convention is PUBLISH AND CONCEAL NOT. Prof. Arnold Koelpin will read an essay entitled: "Preparing a New Bible Translation in Luther's Day," and Prof. John Jeske will read an essay entitled: "Preparing a New Bible Translation Today."

Housing for the delegates will be provided in the dormitories of the college. Detailed instructions pertaining to housing will be mailed to each delegate together with reservation cards. All voting and advisory delegates must make reservations for housing. Reservations should be made no later than July 15, 1977. Kindly address all communications to the Convention Housing Committee, Dr. Martin Luther College, New Ulm, Minnesota 56073.

Meals will be served to all bona fide delegates in the college cafeteria. Meal tickets will also be available to visitors at nominal rates.

Mail sent to delegates during the convention should be addressed in care of Dr. Martin Luther College, New Ulm, Minnesota 56073. Delegates may be reached by telephone by calling 1-(507)-354-8221.

Associations or organizations within the Synod planning displays for the convention should submit detailed plans (together with handout material) to the Praesidium well in advance of the convention.

Heinrich J. Vogel, Secretary

#### INSTALLATIONS

(Authorized by the District Presidents)

##### Pastors:

**Seltz, Paul F.**, as pastor of Zion, Egg Harbor, and of Christ, Baileys Harbor, Wisconsin, on April 17, 1977, by R. Werner (N.Wis.).

**Thierfelder, Victor W.**, as pastor of Redemption, West Palm Beach, Florida, on April 17, 1977, by R. Wiechmann (So.Atl.).

##### Teachers:

**Karnitz, David**, as teacher at Trinity, Hoskins, Nebraska, on January 30, 1977, by W. Bruss (Neb.).

**Strassburg, Steven A.**, as teacher at St. John's, Stanton, Nebraska, on January 30, 1977, by R. Beckmann (Neb.).

#### ADDRESSES

(Submitted through the District Presidents)

##### Pastors:

**Arndt, Kenneth R.**  
881 Holmes Road  
Pittsfield, MA 01201

**Haakenson, Reed A.**  
1665 Shannon Rd.  
Girard, OH 44420

**Seltz, Paul F.**  
Route 1  
Egg Harbor, WI 54209

**Thierfelder, Victor W.**  
970 Pike Road  
West Palm Beach, FL 33406

##### Teachers:

**Karnitz, David**  
Box 106  
Hoskins, NE 68740

**Strassburg, Steven A.**  
Box 247  
Stanton, NE 68779

## 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:

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

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alabama	Montgomery
Alaska	Eagle River/Wassila
Arizona	Chandler*
	Verde Valley
Arkansas	Little Rock*
California	Modesto*
	Placer County*
Colorado	Boulder*
Connecticut	Bridgeport*
Florida	Clearwater
	Daytona Beach*
	Sarasota*
Idaho	Pocatello*
Illinois	Belleville
	Downers Grove
	Lincoln Estates*
Indiana	Merrillville
	S. Fort Wayne
Iowa	Burlington
	Clinton*
	Shenandoah
	Preaching Station
Michigan	Gaylord
	Imlay City*
	Port Huron
Minnesota	Cambridge
	Eden Prairie
	Fairmont*
	Grand Rapids*
	Lakeville
	Northfield*
Missouri	S.E. Kansas City*
Montana	Missoula*
Nebraska	Fremont*
	O'Neill*
	Scottsbluff
New Hampshire	Nashua
New York	Syracuse
Ohio	Ashland
	Dayton*
	Lima*
Pennsylvania	S. E. Columbus
	Altoona
	Harrisburg*
	Lehigh Valley
South Carolina	Charleston
Texas	Wichita Falls*
Washington	Pullman
West Virginia	Beckley*
Wisconsin	Antigo
	Galesville
	Germantown*
	Holmen*
	Hudson
	Plymouth
	Prairie du Chien*
	Rice Lake*
Alberta	Edmonton*
British Columbia	Vancouver*
Ontario	Pembroke*

\*Denotes exploratory services.

### CRYSTAL LAKE, ILLINOIS CHANGE OF WORSHIP LOCATION

Lord and Savior Ev. Lutheran Church, Crystal Lake, Illinois, is now worshipping at 4311 Route 176, in the meeting room of the Krepel home, 1/2 mile east of the junction of Highways 176 and 31.

For information and to submit names of prospects, call Pastor Richard W. Mueller at (815) 455-2448. His address is 794 Dover Court, Crystal Lake, Illinois 60014.

### CLEARWATER, FLORIDA

Christ the Lord Ev. Lutheran Congregation is now holding Sunday services at the Ramada Inn, 2560 US Hwy 19 N (across from Country-side Mall), Clearwater, Florida. Worship is at 9:30 a.m., with Sunday school and Bible class at 10:30 a.m. Vacationers and tourists are welcome to worship with us. For more information or to refer names of prospects, please contact Pastor Keith C. Kruck, 2878 St. John Drive, Clearwater, Florida 33519; phone (813) 725-5673.

### RICE LAKE, WISCONSIN

The WELS exploratory services in Rice Lake are now being held at the Mason Funeral Home, 502 North Main St., at 7:00 p.m. Sundays. Send names to Pastor Dennis Kempf, 1315 Larson St. Box 1, Bloomer, Wis. 54724 (phone: 715/568-4322) or Mr. Kenneth Michaels, 1127 Lee St., Rice Lake, Wis. 54868 (phone: 715/234-8269).

### SOUTHERN CONNECTICUT

Weekly Sunday services are now being held in the Bridgeport-Fairfield area. Services are at 5:30 p.m. in the Community Room of the First Federal Savings and Loan, 1177 Post Rd., Fairfield. For information contact Mr. David Mathwig, 408 Old Field Rd., Fairfield, Connecticut 06430 — phone: (203) 225-2728; or Pastor Paul Schweppe, 519 Brooklyn Blvd., Brightwaters, New York 11718 — phone: (516) 665-6659.

### FAIRMONT, MINNESOTA

Exploratory services are being conducted every Sunday morning in May at 11 o'clock in the community room of the Fairmont *Sentinel* Building, 124 N. South Avenue, Fairmont, Minnesota. For information please call Mr. Paul Nolte at (507) 235-9765. Please submit names to Pastor Eugene Roecker, 400 N. 5th Street, Butterfield, Minnesota 56120; phone (507) 956-3451.

## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### EASTERN DELEGATE CONFERENCE

Date: June 14, 1977; 9:00 a.m.  
Place: Good Shepherd Ev. Lutheran Church, Sioux Falls, South Dakota.  
Agenda: *Book of Reports and Memorials*.  
D. Schmidt, Secretary

#### WESTERN DELEGATE CONFERENCE

Date: June 14, 1977; 10:00 a.m. (CDT) Communion service.  
Place: Zion Lutheran Church, Mobridge, South Dakota.  
Agenda: Discussion of the *Book of Reports and Memorials*.  
R. Pless, Secretary

### MICHIGAN

#### DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 14-15, 1977.  
Place: Michigan Lutheran Seminary, Saginaw, Michigan.  
Preacher: K. R. Gurgel (D. Tomhave, alternate).  
Conference Theme: "Called to Serve."  
Agenda: The Servant's Divine Call: Prof. J. Gerlach; Women's Call to Serve in the Church, the Home, and Society: E. Fredrich III; Reports by the chairmen of the District boards.  
Notes: 1. Lay delegates to the Synod Convention in August are to be present on the second day of the conference; 2. Room and board are available at Michigan Lutheran Seminary.  
E. Pinchoff, Secretary

### MINNESOTA

#### SOUTHERN PASTOR-DELEGATE CONFERENCE

Date: June 14, 1977; 9:00 a.m. Communion service.  
Place: Grace Ev. Lutheran Church, Columbia, Missouri.  
Preacher: R. Zehms (P. Berg, alternate).  
Agenda: The Earth Climate Before and After the Flood: Mr. Walter Baden; *Book of Reports and Memorials*.  
Notes: The women from the WELS congregations in Missouri are invited to be present for a special meeting to discuss the formation of an LWMS circuit in Missouri.  
G. Sommer, Secretary

#### NEW ULM PASTOR-TEACHER DELEGATE CONFERENCE

Date: June 15, 1977; 9:30 a.m.  
Place: St. Paul's Lutheran, New Ulm, Minnesota.  
Agenda: *Book of Reports and Memorials*.  
L. Meyer, Secretary

### SOUTHEASTERN WISCONSIN

#### DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 14-15, 1977.  
Place: Trinity Lutheran Church, 1052 White Rock Ave., Waukesha, Wisconsin.  
Opening Service: 9:00 a.m., Tuesday, June 14; First Vice-President W. B. Nommensen will be the preacher.  
Essay: The Continuing Relevance of the Formula of Concord: Prof. R. D. Balge, Wisconsin Lutheran Seminary.  
Meals: On your own!  
Registration: Announcement of fee and registration cards will be mailed. Register on arrival.  
M. Kujath, Secretary

### WESTERN WISCONSIN

#### DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 6-7, 1977.  
Place: Northwestern College, Watertown, Wisconsin.  
Note: Agenda and information on registration, housing, and meals will be sent to all pastors and teachers.  
H. Winkel, Secretary

### SOUTH ATLANTIC

#### DISTRICT DELEGATE CONFERENCE

Date: June 13-15, 1977.  
Place: J. Wayne Reitz Student Union, University of Florida, Gainesville, Florida.  
Communion Service: June 13, 1977, 7:30 p.m.  
Preacher: J. Schroeder.  
Agenda: Essay and Open Discussion on Publications: J. Lawrenz; Review of the *Book of Reports and Memorials*.  
R. Wendland, Chairman

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# Treasurer's Report

## PREBUDGET SUBSCRIPTION PERFORMANCE

Three months ended March 31, 1977

	Subscription Amount for 1977	<sup>3</sup> / <sub>12</sub> of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California .....	\$ 407,124	\$ 101,781	\$ 103,528	101.7
Dakota-Montana .....	227,147	56,787	54,182	95.4
Michigan .....	1,206,145	301,536	251,550	83.4
Minnesota .....	1,293,291	323,323	307,823	95.2
Nebraska .....	242,910	60,728	62,621	103.1
Northern Wisconsin .....	1,385,482	346,370	307,471	88.8
Pacific Northwest .....	116,740	29,185	25,427	87.1
Southeastern Wisconsin .....	1,685,132	421,283	350,999	83.3
Western Wisconsin .....	1,592,486	398,121	361,508	90.8
South Atlantic .....	90,875	22,719	23,805	104.8
Total — 1977 .....	\$8,247,332	\$2,061,833	\$1,848,914	89.7
Total — 1976 .....	\$7,511,540	\$1,877,885	\$1,785,819	95.1

## CURRENT BUDGETARY FUND

### Statement of Income and Expenditures

Twelve months ended March 31, 1977 with comparative figures for 1976

Twelve months ended March 31, 1977

	1977	1976	Increase or Decrease*	
			Amount	Per Cent
<b>Income</b>				
Prebudget Subscription Offerings .....	\$7,804,252	\$7,083,313	\$720,939	10.2
Pension Plan Contributions .....	75,049	81,644	6,595*	8.1*
Gifts and Memorials .....	169,354	124,560	44,794	36.0
Bequests .....	72,814	87,381	14,567*	16.7*
Earnings from Fox Estate .....	51,366	43,270	8,096	18.7
Other Income .....	13,568	13,570	2*	—
Transfers from Other Funds .....	93,369	85,937	7,432	8.6
Total Income .....	\$8,279,772	\$7,519,675	\$760,097	10.1
<b>Expenditures</b>				
Worker-Training — Expenses .....	\$4,818,480	\$4,466,033	\$352,447	7.9
Worker-Training — Income .....	2,074,662	1,840,323	234,339	12.7
Worker-Training — Net .....	\$2,743,818	\$2,625,710	\$118,108	4.5
Home Missions .....	1,554,344	1,474,937	79,407	5.4
World Missions .....	1,334,656	1,189,507	145,149	12.2
Benevolences .....	975,203	924,158	51,045	5.5
Administration and Services .....	686,720	708,405	21,685*	3.1*
Total Operations .....	\$7,294,741	\$6,922,717	\$372,024	5.4
Appropriations — Building Funds .....	200,000	196,748	3,252	1.7
Appropriations — CEF Program .....	574,706	618,740	44,034*	7.1*
Total Expenditures .....	\$8,069,447	\$7,738,205	\$331,242	4.3
Operating Gain/Deficit* .....	\$ 210,325	\$ 218,530*		

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

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

For the month of	Cutoff Date:
May	June 7
June	July 7
July	August 5
August	September 7

## CALL FOR NOMINATIONS — NWPS

The members of the Synod are invited to submit nominations for the position of Dean of Students of Northwestern Preparatory School, Watertown, Wisconsin, a position vacated by Dean Martin W. Schultz's acceptance of a call into the parish ministry. Nominees should be qualified to assume the responsibilities of Dean of Students and teach a course in religion. Nominations should be in the hands of the undersigned no later than June 20, 1977.

Rev. W. A. Schumann, Secretary  
612 South 5th St.  
Watertown, Wisconsin 53094

## NOMINATIONS REQUESTED

Pastor Edgar Hoenecke has announced his intention to retire as of August 15, 1977, from his position as Executive Secretary of the Board for World Missions. The Board has, however, asked him to continue to serve until his successor qualifies.

The Board for World Missions herewith invites the voting members of the Synod to submit names of candidates for this position. Names shall be submitted to the undersigned no later than June 17, 1977.

Pastor William A. Meier, Secretary  
5237 W. Thomas Road  
Phoenix, Arizona 85031

## NOMINATIONS — MLS

The following men have been nominated for the office of president of Michigan Lutheran Seminary, Saginaw, Michigan.

Prof. Gary P. Baumber	Watertown, WI
Pastor Walter F. Beckmann	Annandale, VA
Pastor Norman W. Berg	Milwaukee, WI
Prof. Wayne M. Borgwardt	Appleton, WI
Pastor Leroy A. Dobberstein	New Ulm, MN
Prof. Paul E. Eickmann	Watertown, WI
Pastor Thomas B. Franzmann	Citrus Heights, CA
Pastor Gerald E. Free	Omaha, NE
Pastor Ronald F. Freier	St. Joseph, MI
Prof. Joel C. Gerlach	Mequon, WI
Pastor Daniel M. Gieschen	Adrian, MI
Pastor Ronald H. Gosdeck	Kenosha, WI
Pastor Daniel E. Habec	Oshkosh, WI
Pastor Thomas Henning	New Ulm, MN
Prof. Lloyd O. Huebner	New Ulm, MN
Pastor Iver C. Johnson	St. Paul, MN
Prof. Harris P. Kaesmeyer	Saginaw, MI
Pastor Paul E. Kelm	Madison, WI
Teacher Darrell Knippel	Minneapolis, MN
Teacher Kenneth Kolander	Appleton, WI
Pastor Silas R. Krueger	Tucson, AZ
Prof. Paul W. Kuske	Saginaw, MI
Pastor Richard E. Lauersdorf	Jefferson, WI
Pastor John C. Lawrenz	Gainesville, FL
Prof. Daniel W. Malchow	Mobridge, SD
Pastor Paul A. Manthey	Milwaukee, WI
Pastor Floyd W. Mattek	Riga, MI
Pastor William A. Meier	Phoenix, AZ
Pastor Robert P. Mueller	Owosso, MI
Pastor Marcus C. Nitz	Garden Grove, CA
Pastor Carl E. Pagel	Baltimore, MD
Pastor Richard K. Pankow	Appleton, WI
Prof. Jerald J. Piltzuweit	Watertown, WI
Pastor David M. Ponath	North St. Paul, MN
Pastor James P. Schaefer	Milwaukee, WI
Prof. Arthur Schulz	New Ulm, MN
Pastor Reuel J. Schulz	West Allis, WI
Prof. Robert A. Sievert	West St. Paul, MN
Pastor Allan H. Siggeikow	Fort Wayne, IN
Pastor Edward F. Stelter	Two Rivers, WI
Pastor David J. Valleskey	San Jose, CA
Pastor Robert J. Voss	Brookfield, WI
Pastor Daniel D. Westendorf	Hopkins, MI

The Board of Control of MLS will meet on Wednesday, June 16, 1977, at 8:00 a.m. to call a man from the above list. Correspondence concerning the nominees should be in the hands of the secretary no later than June 15, 1977.

M.L.S. Board of Control  
Mr. Milton Bugbee, Secretary  
206 S. Alp  
Bay City, Michigan 48706