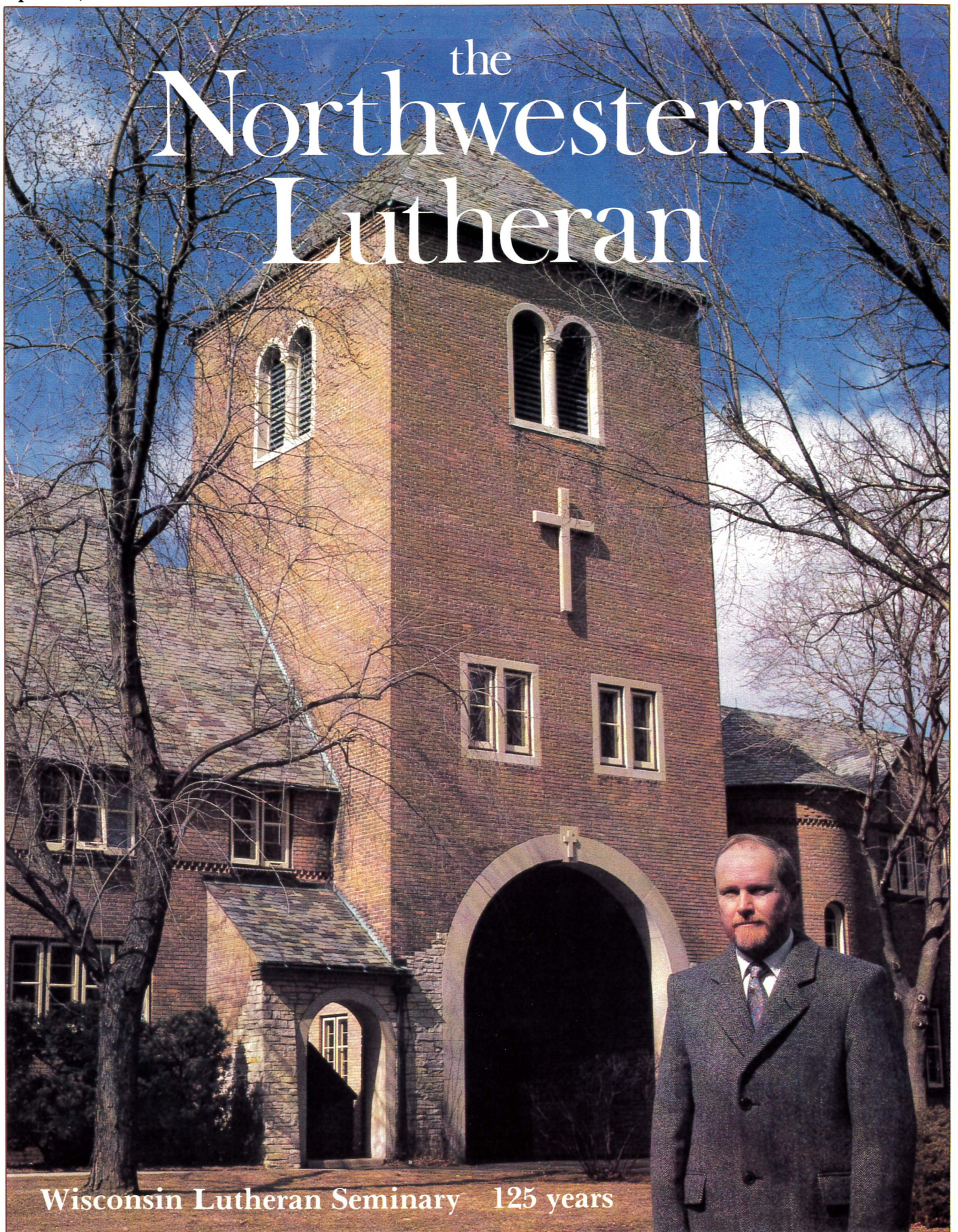
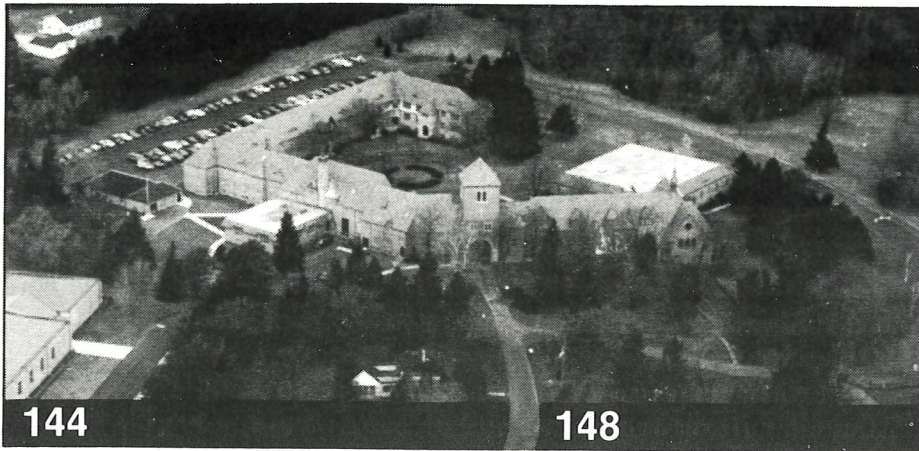


April 15, 1988

the Northwestern Lutheran



Wisconsin Lutheran Seminary 125 years



May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us. 1 Kings 8:57

the Northwestern Lutheran

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COVER: President Armin Panning of Wisconsin Lutheran Seminary, Mequon, Wisconsin, in front of the seminary tower, a part of the central building complex dedicated in 1929.

PHOTO CREDITS: Cover, 148 - Clif Koeller. 146 - Las Vegas News Bureau.

Known and knowing

by Lyle J. Lindloff

"I am the good shepherd; I know my sheep and my sheep know me" (John 10:14).

The Old Testament people, and the people of Jesus' day, were familiar with shepherds and sheep. When the prophet wrote, "We all, like sheep, have gone astray, each of us has turned to his own way" (Isaiah 53:6), these people knew from personal experience that sheep were oblivious to danger. They knew that sheep would stray away and when they encountered a predator they were defenseless and helpless. Sheep were totally dependent on a good shepherd. The people should have been able to make the transition to people spiritually being like sheep. Through the Scripture we have learned to love the analogy of Jesus Christ, the good shepherd, and we, the sheep and lambs of his fold.

The shepherd-sheep picture in John 10:14 emphasizes knowledge. The knowledge the good shepherd has of the sheep and the knowledge the sheep have of the good shepherd.

Known

We are known by many people. That knowledge may be as a casual acquaintance. It may be knowledge of many years of marriage or close friendship. At best, our knowledge of one another is still incomplete. This is not true with Jesus Christ. The good shepherd is the one and only Son of God. He is omniscient. He looks beyond outward appearances, seeing clearly into our hearts. There is no mistake in his judgment. His knowledge of his sheep is complete in every way.

Before the good shepherd there is no such thing as a secret sin. He knows that spiritually we are able to go only one way, straying. He knows that each day as we meet our spiritual predator, the devil, we are completely helpless and defenseless. We are totally dependent on the good shepherd. And he knows our greatest need, the forgiveness of our sins. He makes it possible for us, through the Holy Spirit, to live our lives by faith in him. Jesus Christ is the *good* shepherd. In every respect he is blameless and excellent. He always has our best and most needed interests in his heart. Perfectly the good shepherd knows me.

Knowing

We know him. How do we learn to know Jesus? We must associate with him. How do we associate with Jesus? We cannot call him on the phone. We cannot go to his home or office. We cannot take him out to lunch or dinner. We cannot learn to know Jesus Christ by taking a nature hike.

Jesus tells us how we may associate with him and learn to know him. "These are the Scriptures," Jesus says, "that testify about me" (John 5:39). We learn to know Jesus Christ in the holy, sacred writings given by the inspiration of the Holy Spirit. The Scriptures, that is where we learn to recognize the voice of Jesus Christ. We do not know him because we are intellectually superior. We do not know him because we are better people than others. We know Jesus Christ because the Holy Spirit, through the Scriptures, has brought us to the true faith and keeps us in it.

Our hearts, our minds, our wills rest in Jesus Christ as we continue to grow in grace and knowledge through the Scriptures. When it comes to speaking about Jesus Christ and our Holy Spirit-given knowledge of him, we must be very careful in our use of such words as, I guess, I think, it seems to me. Our Scripture-based knowledge is a sure knowledge of the good shepherd who has laid down his life for the sheep.

We are told that sheep know and will obey only the voice of their shepherd. How blessed and privileged we are to know the voice of Jesus Christ. How blessed and privileged we are to recognize the countless other voices that cry out for our attention and allegiance.

He knows me. I know him. Known and Knowing! It is all made possible by God's plan of love for straying and lost sheep. There is much we do not know about the shepherd-sheep relationship. By God's grace, through faith, through the Scriptures, however, we do know what Jesus Christ means when he says, "I am the good shepherd; I know my sheep and my sheep know me."



Lyle Lindloff is pastor of Calvary, Thiensville, Wisconsin.

Thank you, Lord, for 125 years of grace

By the standard of normal human experience, 125 years is a long time. For a building to stand for a century and a quarter, for a firm to be in business for 125 years, for a school to survive that long — those are major accomplishments.

Wisconsin Lutheran Seminary is this year being permitted to observe its 125th anniversary. But whose accomplishment is it? The psalmist gives the only possible answer when he says, “Not to us, O Lord, not to us but to your name be the glory” (Psalm 115:1).

A herald, a messenger, might as well be mute if he has no message to proclaim. But God in his love and faithfulness has given his church a marvelous message. It is the great good news that God sent his Son to become true man so that he might bear the sins of the world. By his perfect life and his innocent death he paid for the sinner’s every misdeed. He takes the world’s sin and he gives it his righteousness. It is the message of that glorious exchange which he now bids his church to proclaim through the “foolishness” of preaching.

In the familiar mission festival epistle Paul asks, “How can they preach unless they are sent?” But one could also ask, “How can they preach unless they are trained?” For 125 years now God has provided faithful preachers for the Wisconsin Evangelical Lutheran Synod by training them in his “school of the prophets.” Beginning in 1863 in Watertown, Wisconsin, with two students being taught by one professor in temporary quarters, God has maintained a formal seminary training program in our midst.

We would be remiss if we did not acknowledge with deep gratitude that the Lord has moved you, the members of the WELS, to be most generous in supporting that seminary program. You have provided a beautiful eighty-acre campus in a park-like setting a few miles north of Milwaukee. You subsidize its operation through contributions that provide a shade under half of the cost of educating the 217 seminarians presently enrolled. Direct support of individual students by parents and home congregations, together with generous gifts and scholarship grants, provide additional help and support.

But the most precious contribution you make to the seminary program is the gift of your sons — men of sterling talents, keen intellect and probing minds, who nevertheless in humble faith let God’s word be the only basis of their faith and doctrine, men who let God’s directives lead and guide them in every circumstance of life and who let God’s work consume their strength and their energy. Since 1863, by rough tally, some 2,814 such men have enrolled at Wisconsin Lutheran Seminary.

One hundred twenty-five years is a long time to be enjoying God’s grace. And from the seminary there can be but one response: to join you in thanking God for his love and faithfulness and to dedicate ourselves anew to the task and high privilege of training the next generation of pastors to serve all people in God’s world with the precious message of his gospel. Looking backward from the vantage point of a 125th anniversary gives us the courage to look confidently also to the future, mindful always that “unless the Lord builds the house, its builders labor in vain” (Psalm 127:1).

Armin J. Panning



*Professor Panning
is president of
Wisconsin Lutheran
Seminary.*

Ephesians 3:1—4:24

by Julian G. Anderson

When we come to Ephesians 3, there is a noticeable change in the spirit of this letter. From this point Paul's words are not slanted so pointedly towards the gnostic false prophets, and the letter takes on a warmer personal note, as he writes to his friends, with only scattered references to the gnostics. He begins this section with

My work among the foreign nations (3:1-12)

Paul reminds his friends that God had chosen him in a special way to be the one through whom God would make known another secret (the gnostics, of course, had lots of secrets, but they would never make them known).

This particular secret was that "through the good news the people of the other nations are also going to receive from God all the good things he has set aside to give to his children of Israel. Paul wrote this to assure his Gentile friends that God really did include them in his plan of salvation.

Then he adds, "God has now made known through the church all of his rich and varied wisdom, telling the rulers and authorities of the heavenly world (including gnostic rulers) what he has done through our Lord Jesus Christ."

You need God's power and Christ's love (3:14-21)

This section begins with a lovely prayer from Paul for his people. "I'm asking our Father . . . to fill your inner self with power by his Spirit. I'm also praying that Christ will live in your hearts through your faith, and that Christian love will be the soil which supplies you with life and strength, and also the foundation on which your life is built, and that you will be fully able to understand how wide and long and high and deep Christian love is, and also that you will come to know Christ's love, even though his love is far too great for anyone to fully understand."

We are all one body in Christ (4:1-16)

Paul begins with a plea to both the Jewish and Gentile Christians, that "your Christian love must lead you to be patient and put up with one another's faults, because the Spirit has joined you all together."

Then follows the great passage on the unity of the Church. "You must preserve this unity by living together in peace, which ties you all together. For you

there can only be one body and one Spirit, just as God gave you all one hope when he called you. And there is only one Lord, one faith, one baptism and one God, who is the Father of all men and women. He rules over all of us, works through all of us and lives in all of us" (vv. 3-6).

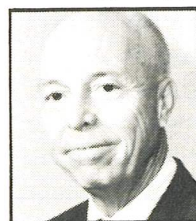
And so, says Paul, "the goal is that we all should come to the point where we're perfectly united, believing the same thing, and having a full knowledge (gnosis) of God's Son . . . and we aren't children any longer . . . carried away by every new teaching that comes to us by the clever tricks of men who use underhanded tricks to fool us and carry us away into some error" (no doubt about who they were). And we must aim to "grow more perfectly united with Christ in every way. For he is the head who joins the whole body together." Again Paul focuses their eyes on Christ.

Off with the old, on with the new (4:17-24)

And now, to sum it all up, Paul says, "You mustn't go on living any longer like the people of the other nations, who know nothing about God's kind of life." And you must remember that "Jesus teaches only the truth. And since he has been your teacher, you must try to get rid of your old self, which controlled your old way of life. . . . And your hearts and minds must be made completely new, and you must put on your new self, which has been created to be like God, always doing the right and holy things which the truth leads us to do."

We see how Paul's thoughts in this section have become more positive. And they also emphasize the unity of the church, which is the body of Christ and the family of our triune God.

Again Paul stresses the fact that the only knowledge worth having is the knowledge (gnosis) of God's only Son, the only Savior of fallen mankind. And in the last section he leads us over into our sanctification — living holy, God-pleasing lives as his children, and always doing the right and holy things which God wants us to do. □



Julian Anderson is a retired pastor and seminary professor living in Naples, Florida.



Coming to grips with gambling

by Thomas B. Franzmann

In the previous three articles in this series we have taken the position that to say "gambling is sinful" is a blanket statement difficult to prove from Scripture in all situations. Yet there are cases in which we would be unfaithful to Scripture to say anything less. Sometimes gambling is sinful.

Gambling is sinful when it is against the Fourth Commandment. If a form of gambling is clearly against the law, it is wrong for Christians to do it. Much of the gambling on sporting events in our country falls into this category. Similarly it is wrong for a young person to place bets if his parents have plainly forbidden him to do so. The argument that

"everybody is doing it" is no more valid in the case of gambling than it is of other forbidden activities.

Gambling is sinful when it violates the Seventh Commandment. Christians are moved by love for Christ to manage all their personal resources in a responsible manner. For most Christians this means developing a well thought-out plan for the use of time, money and abilities. Most gambling, however, is impulsive. Impulsiveness in spending usually bodes ill for responsible stewardship. Add to that the high degree of uncertainty regarding what a Christian is doing to someone else's stewardship life if he happens to win.

Gambling is sinful when a Christian pins his hopes for prosperity on "Lady Luck" rather than on the provident hand of God. Jesus spoke so plainly about putting our trust in our heavenly Father, about God's blessings upon honest labor, about the faithful use of one's God-given talents and abilities, about taking every need to the Lord in prayer. When one sees gamblers kissing the dice, folding their hands in a posture of prayer, and glancing toward the heavens as though pleading for blessings, but evidently not importuning the triune God, how close is this to idolatry?

Turning to another concern, gambling is a serious matter among people who work with the poor. A priest in Chicago lamented the effect the Illinois lottery was having upon poor blacks in his parish. A social worker in California noted that low-income Hispanics spend a far greater proportion of their income on the lottery than their Anglo neighbors. Figures of \$500 to \$1000 per household spent on the lottery alone are not uncommon.

An April 1987 article in the *Sacramento Bee* stated: "What minimum wage immigrant, for example, can resist the seductive appeals of, here's your ticket to the good life, instantly. . . . Even a superficial analysis raises questions as to the ethics of the state invading every home with skillfully seductive Madison Avenue phrases, including misleading statements as to the substantial opportunities for becoming a millionaire. For example the Lottery Commission . . . strongly suggests that there is a significant chance of becoming a millionaire without ever advising the public that less than one in 20 million tickets will produce such a result."

A common argument that Christians use to justify their gambling is: "All of life is a gamble; why single out certain forms as being wrong?" Frankly, this writer has always had difficulty taking that argument seriously. It seems to be a misuse of language — two

widely different definitions of the same word in the same context.

We use the word "gamble" in a very broad sense, meaning any activity or endeavor that involves risk. Yes, in that sense, everything is a gamble — planting a crop, buying a piece of property, getting pregnant, starting a mission church, getting an education, granting a loan at a bank, buying stocks. Even the most honest of occupations involves risk every day.

We also use the word "gamble" in a very narrow sense, meaning the risks taken in wagers and games of chance. It's a long leap of logic to say that the commonness of everyday risks justifies gambling simply because both are risks. The leap is so great that either the intelligence or the sincerity of the one who uses this argument must come under suspicion.

Another common argument used to justify gambling goes something like this: "I am setting aside twenty dollars which I can afford to lose. What difference does it make if I lose it gambling or going out to dinner?" Let's assume the Christian who uses this argument is sincere. He has "his ducks in order" in his personal stewardship life. He does in fact have some discretionary income to use on entertainment.

This writer would answer: It depends on *where* you are planning to spend your \$20. If you are going to play cards with close friends, with people who practice moderation in all things, where there is no compulsive gambler in the group, where there are no hungry little mouths being deprived and where the same \$20 will probably come back again the next time you play, we have no proof that the Lord would disapprove of your plans.

But if you are planning to spend your \$20 in an environment where many people are obviously inebriated, where hostesses and entertainers are dressed in scanty clothing, where the parents of deprived children are squandering their livelihood, where organized crime is always trying to gain a toehold — why would a Christian be willing to leave his \$20 dollars in such a place? Didn't the \$20 come from the Lord in the first place?

We're coming close to the end of our discussion on gambling. When we began this series we were aware that we would be reaching readers who have widely divergent views on the subject. Some of you, no doubt, as a result of many years of Christian training and living, have found that the best way to handle gambling is to have nothing to do with it in any form. It wouldn't have bothered you a bit if we had said simply "Gambling is sinful; stay away from it." Concerning Dr. Walther's denouncement of gambling in

our opening paragraph in the first article, you probably said, "Right on!"

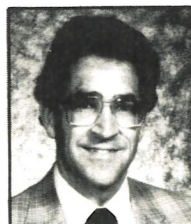
But many of our Christian brothers and sisters don't have that same background. Some rather innocent forms of gambling have been part and parcel of their lives. Were we to issue a blanket condemnation of all gambling, we would be lumping the innocent with the guilty. We would be saying to them, "You have been unfaithful to your Lord and you must repent!" Then our zeal for curtailing an obvious blight on our land would also wound the consciences of people who are really not part of that blight. This writer feels that we do a disservice to the church when we do not carefully and patiently make distinctions in these matters.

Still others, because they come from a different culture and because the church has been somewhat hesitant to teach the wrongness of much gambling, have been participating in gambling that is either sinful in itself or that gives an uncertain testimony to others. What's the best way to persuade them to choose different ways to spend their time and money?

We believe that Christ is the greatest motivator in all such situations. Somehow Christians must be led to ask themselves: "What would Jesus do?" When standing on the sidewalk outside a casino, ask Jesus, your constant companion, "Well, Jesus, shall we go in there?" If you hear him saying in response: "No thanks, it's not my kind of place," what will your reaction be? When standing at the counter where lottery tickets are sold, ask Jesus, who helped you earn all you have, "Jesus, shall we buy some tickets?" If his answer is, "There are much better ways for us to spend our money," what will your reaction be?

Is it ever wise for a Christian to plunge ahead where Jesus would be reluctant to go? Doesn't Jesus at our side help us to avoid some of the impulsiveness which keeps us from the kind of Christian life we really want to live?

Some gambling is sinful. Christians should not dishonor the name of the Savior by being part of it. Most other gambling has enough question marks hanging over it that a Christian could well say: "It certainly won't hurt me to steer clear of it. It may even be a great benefit to me or to someone else if I choose other things to do." Decisions made in that spirit will receive the blessing of a loving Savior. □



Thomas Franzmann is pastor of St. Mark, Citrus Heights, California.

Our seminary's 125-year odyssey

by Edward C. Fredrich

As it reaches the anniversary marking a century and a quarter of service to its synod, Wisconsin Lutheran Seminary recalls its former homes: several at Watertown, one in St. Louis, two in Milwaukee and one in Wauwatosa. Finally in 1929 the wandering seminary found a lasting home at the present site. Even there it had to change its address when the Thiensville location was absorbed into Mequon's land claims in 1961. Much of the story of the school, and of its synod as well, is embedded in the seminary's own odyssey.

Through all the wandering, the Lord of the church enabled the school to maintain a solidly scriptural and confessional theological position and to bequeath the position to the church body through the four generations of pastors it trained to serve in the Wisconsin Synod's parishes. The one position prevailed at the various locations.

In Watertown homes and the Watertown school

In 1863 the synodical convention choice of Watertown over Milwaukee as the site for the worker training school by a two-to-one margin in itself indicated something of the theological position the church body wanted its school to take. The pro-Milwaukee group was headed by the synod's founder and first president, Senior Pastor Muehlhaeuser, who espoused

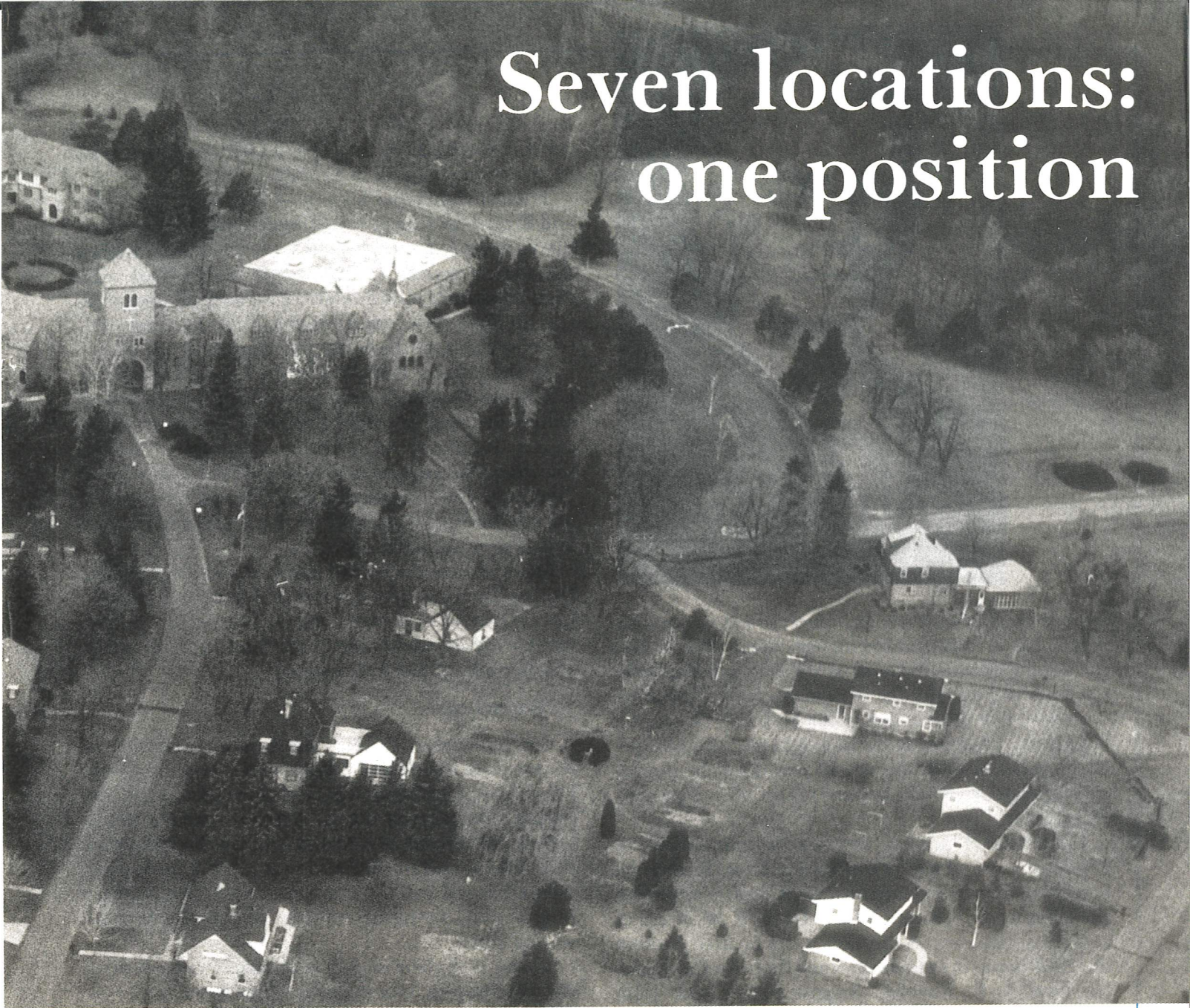
a somewhat broad and easygoing Lutheranism. The pro-Watertown majority had as its leader President Bading, pastor of St. Mark, Watertown, who was trying to lead the synod into a staunch Lutheran position and was succeeding. The choice of Watertown as the school's location indicated what the synod wanted that school to teach its students.

From 1863 to 1865 the seminary operated out of two houses, the St. Mark parsonage that President Bading and his wife vacated during the extended fundraising tour in Europe and the home on Fourth Street that had been obtained as professorage for the school's first teacher and president, Dr. Eduard Moldehnke, trained at the University of Halle and called from his traveling missionary post.

In the fall of 1865 the Watertown school could be



Seven locations: one position



dedicated and there the seminary shared quarters with the preparatory and collegiate departments of what was then known as Northwestern University. Because Moldehnke was still trying to serve part time as traveling missionary, the 1866 synod convention called as second teacher and dormitory dean, Pastor Adolph Hoenecke of Farmington, also trained at Halle University. Because this seemed to him to be an extravagant waste of manpower at such a small school, Moldehnke resigned. In a policy dispute the school lost its very able and energetic first president.

Adolph Hoenecke began in 1866 the work of seminary president and theological teacher which he would carry on, with an interruption in the 1870s, until his death in 1908. From him two generations of Wisconsin Synod pastors received their training in

dogmatics and homiletics and, above all, a firm and evangelical pastoral approach to their office.

Almost from the very beginning of his seminary service, Hoenecke reached out from the school to provide the church body with sound theological leadership in the most crucial years of its development. In the conventions of 1867, 1868 and 1869 the synod broke its ties with the European Reformed/Lutheran mission societies and with the newly founded General Council over fellowship relations with the Reformed. Convention committees dealing with these issues invariably had Hoenecke as a member and frequently he served as chairman.

In a sense Hoenecke was by these efforts working himself out of a job. By mending its theological fences the Wisconsin Synod could begin in 1868 a long-last-

Adolph
Hoenecke



ing fellowship with the Missouri Synod. A tangible result was a worker training agreement that would open the Watertown school to Missouri pre-seminary students and transfer the Wisconsin Synod seminary department to the campus of the St. Louis Concordia Seminary. That part of the plan that envisioned Hoenecke moving with the school could not be carried through and in 1870 he became pastor of St. Matthew, Milwaukee.

Until 1878, four years beyond the termination of Missouri's use of the Watertown school, Wisconsin Lutheran Seminary remained at St. Louis, enjoying the benefits of instruction from Dr. C. F. W. Walther and his colleagues on the Concordia faculty. Among the 22 Wisconsin students trained there for the ministry were J. P. Koehler, August Pieper and John Schaller, the trio that would be the Wisconsin Lutheran Seminary faculty from 1908 to 1915.

In Milwaukee

In 1878 that school moved from St. Louis to Milwaukee. No doctrinal issue was involved but the Wisconsin Synod became disturbed by the way in which a plan for reorganizing the Synodical Conference into "state synods" served by one joint seminary was being fostered. The Wisconsin Synod felt that such objections simply made it necessary in all fairness for its seminary to have its own campus.

The move to Milwaukee came so quickly that temporary housing had to be provided for teachers and students. By the fall of 1879 an Eimermann's Park, near Thirteenth and Vine, had been acquired and its buildings readied. Here the school remained

until overcrowding forced a search for larger and more adequate facilities in 1892.

The three-member faculty — President Hoenecke and Professors Eugen Notz and August Graebner and his successor, Gottlieb Thiele — rendered yeoman theological service to the church body along with their classroom assignments. The burning issue during the first Milwaukee years was the election controversy that tore the Synodical Conference apart.

At the crucial 1882 Wisconsin Synod meeting at LaCrosse, Graebner read the convention paper on conversion and in connection with its discussion of causes, Hoenecke set forth the Scripture's teaching that election causes conversion and faith and that no "foreseen" faith causes election. The synod stood firm on this biblical truth and its ties with the Missouri Synod were strengthened.

Meanwhile the seminary grew in student numbers. During the first fifteen years at Watertown and St. Louis there were 42 enrollees; during the fifteen Milwaukee years there were 136. Such growth made another school move necessary.

In Wauwatosa

On September 17, 1893, the enlarged seminary at Wauwatosa's 60th and Lloyd Streets was dedicated. Here the school began a period of larger service, providing pastoral training for Wisconsin and its fellow synods (Michigan and Minnesota) in the federation that was formed in 1892 and that in 1917 became the merged synod we know today. Almost 550 students prepared for the parish ministry during the 31 Wauwatosa years.

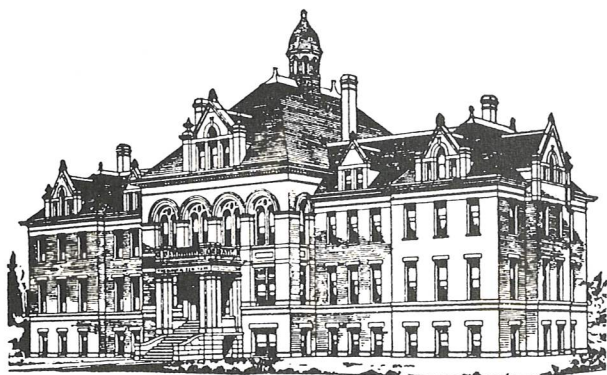
Along with their larger classroom responsibilities, the Wauwatosa faculty men shouldered larger assignments in providing theological leadership for a growing church body. Six of these teachers have already been mentioned: Hoenecke, Notz, Thiele, Koehler, Pieper and Schaller. Joining the ranks at Wauwatosa were: Reinhold Adelberg, Hermann Meyer and his brother, J. P. Meyer, William Henkel and Gerhard Ruediger. The faculty size peaked in the early 1920's at five teachers.

At Wauwatosa the theological journal, *Wisconsin Lutheran Quarterly* (*Quartalschrift*), was launched in 1904. Ever since then four issues a year have appeared. The first volumes reported extensively on the conversion-election discussions at free inter-synodical conferences from 1903-1906 in which Wauwatosa men played significant roles.

During the Wauwatosa years Koehler, Pieper and Schaller, Hoenecke's successor, guided the Wisconsin

sin Synod into the church-ministry position that seeks to rely fully and only on what Scripture teaches in the matter and will not suffer any human limitations to be imposed. August Pieper's *Quarterly* articles are must reading for anyone wanting to come to grips with this all-important issue in Wisconsin Synod history.

During the last Wauwatosa years the seminary became heavily engaged in the bitter Protes'tant Controversy. Faculty men took differing stands over the 1926 writing, *God's Message to Us in Galatians: The Just Shall Live by Faith*, around which the conflict swirled. Issues that had given rise to the paper had already so embroiled Ruediger that his call was terminated in early 1927. Koehler differed with his colleagues over interpreting the document in question, and the conflict continued until and beyond the seminary's move to its present location.



The Wauwatosa seminary (1893-1929)

At the Mequon site

It was a bittersweet celebration when in August 1929 the new building and the four professorages were dedicated. There was joy because of the splendid facility that had been provided and because that facility could be dedicated with "cash on the barrelhead," paid for completely by a long and large building fund collection in the synod's congregations. There was sadness because of the knowledge that instruction would begin in September with only two professors in the classrooms. William Henkel had died suddenly and Koehler was relieved of classroom assignments while last unsuccessful efforts were made to heal the breaches that had developed in the seminary and synod.

The Mequon years were marked by steady but unspectacular growth during the depression of the 1930s and then in the trauma of World War II. There were five faculty chairs at that time and in the 1939-1940 school year the dormitory with accommodations for 72 students was filled.

After 1945 growth accelerated. The five professors became 16 by 1974. Class size swelled to sixty and more. Dormitory sections had to be added to the original complex. Dining facilities were enlarged. A library wing was erected. Finally in 1986 the auditorium-gymnasium was constructed. As this is being written, dust is still settling from the conversion of the old gymnasium into classrooms and synodical archives. Generous hearts of synod members were moved by the Lord to provide cheerfully and adequately for all the seminary's needs.

In turn, the school sought to maintain and augment its service to the church body. The curriculum was broadened to include a vicar year and to provide more practical training for graduates who had to face the parish problems of today and occupy mission posts at home and abroad.

When fellowship aberrations began to threaten the unity of the Synodical Conference, the seminary played a major role in the synodical effort to maintain the Conference on its old foundations. With the Conference of Presidents the seminary faculty served as the original "interchurch relations committee." President E. Reim was a major spokesman and writer until he differed with the synod over continuing fellowship with Missouri and resigned his seminary post and synodical membership. His successor as seminary president, Carl Lawrenz, then headed the difficult but necessary withdrawal from the Missouri Synod and the Synodical Conference.

More recently the seminary faculty has rendered service to the synod in prolonged studies of new Bible translations with the result that the *New International Version* has gained wide use in the church body. A doctrinal concern that called for extensive seminary faculty study and *Quarterly* writing was the woman role in God's creation. In the past year exegetical stewardship studies had a priority place on the agenda of faculty study meetings and the resultant *Quarterly* articles are just beginning to appear.

For a century and a quarter the Lord of the church and the Wisconsin Synod have dealt kindly with Wisconsin Lutheran Seminary. Its anniversary hope and prayer is that it has rendered some service in return and will continue to espouse its one theological position at Mequon or elsewhere. □



Professor Fredrich teaches church history and education courses at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

by Paul E. Kelm

We are dating teenagers who are confused as to how far it's OK to go sexually before it becomes wrong. Can you tell us what the Bible says?

Your question, however sincere, begins at the wrong point. The Bible emphasizes honoring God with our bodies (Romans 6:13; 1 Corinthians 6:20), not playing on the perimeter of sin. Listen to St. Paul in 1 Thessalonians 4:3-6: "It is God's will that you should be holy; that each of you should learn to control his own body in a way that is holy and honorable, not in passionate lust." Such reverence for God is coupled with Christian respect for the person you're dating as the apostle continues: "In this matter no one should wrong his brother (sister) or take advantage of him (or her)."

The better question is: how can we best express our Christian faith, love and values in our dating?

The Bible speaks first to our sexual attitudes, not the physical expression of them. In Ephesians 4:19-24 St. Paul contrasts those who have "given themselves over to sensuality so as to indulge in every kind of impurity with a continual lust for more" with Christians who have "put off your old self, which is being corrupted by its deceitful desires, to be made new in the attitude of your minds . . . created to be like God in true righteousness." "Do not give the devil a foothold" is the apostle's further warning (verse 27) that Christian dating is not a mere matter of drawing a line midway in the process of sexual expression.

In Ephesians 5 the apostle again emphasizes Christian virtue — "Be imitators of God, as dearly loved children" (v. 1), establishing who and whose we are before drawing the behavioral conclusion: "Among you there must not be even a hint of sexual immorality" (v. 3). Recognizing the rationalizations of a society in love with lust, Paul concludes: "Let no one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient" (v. 6).

Not how far we can go, but how fast we can "flee youthful lusts" is the point of 2 Timothy 2:22. Not love as an excuse for sex, but love that is a denial of self is the message of Romans 12:9-10. "Love must be sincere. Hate what is evil; cling to what is good. . . . Honor one another above yourselves."

The answer to your question begins with motive. Are we glorifying God or gratifying desires? Are we expressing Christian love or human lust? Are we concerned for each other's spiritual and emotional well-being or merely our own physical wants?

While conscience can be dulled, I think your Christian sensitivity will recognize when affection turns to desire. Listen to your conscience.

If you'll agree that sexual intercourse is reserved for marriage (read St. Paul's commentary on the "one flesh" of marriage in 1 Corinthians 6:13-20), then whatever is part of the process leading to a climax in intercourse should be reserved for marriage. "Making love" is a process. There's something phony about separating part of that process from its intended conclusion in order to justify sensual pleasure apart from marriage. Erogenous "petting" is intended to stimulate, not satisfy. That should be a biological answer to your question. When you don't want to stop the sexual escalation, you've probably already gone too far.

Talk about the sexual parameters of your relationship before only your hormones are talking. Confess your wrongs to each other and to God, then enjoy together the liberating power and joy of his forgiveness. Develop the other dimensions of your relationship with dating activity that allows you to understand and appreciate each other as the unique individuals God has made you. Avoid situations that you know will compromise Christian control. What you'll gain is far greater than the sexual sensations you're reserving for the complete expression of love God wants you to know in marriage.

Rhetorical questions I can't answer:

"Why is Luther's Small Catechism taught by pastors and teachers when Luther wrote it so that the head of the family could teach it to his household? Can you imagine what might happen within Christian homes today if parents were trained and encouraged to interact with their children in God's word to prepare them for confirmation?"

"Why is it that the budgets of our Lutheran high schools include a significant percentage for athletics, but virtually nothing for evangelism and other Christian life experiences that encourage spiritual growth? The late Pete Maravich said: 'Sports do not build character. Only Jesus Christ builds character.' Our fans and players don't always demonstrate that character."

Send your questions to Questions, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222-4398. Questions of general interest are preferred. Questions will be answered, however, only through this column.

Pastor Paul Kelm is the synod's administrator for evangelism.

Russia is not the Ukraine

Dennis Kastens' feature article in the March 1, 1988 issue, "1,000 years of Christianity in Russia," is clearly well-intentioned; however, it is also severely misleading. As a WELS member of Ukrainian descent, I am appalled at the incorrect reference to "Russian Ukraine." Russia is Russia and Ukraine is Ukraine. The term "Russian Ukraine" makes no more sense than English Wales or Spanish France.

The fact Ukraine was subject to imperial Czarist Russia during much of its history does not change the fact that Ukraine and Russia have distinctively separate languages, customs, people, mentalities and histories. In short, Ukraine and Russia are different nations, despite the fact that Russian Czars referred to Ukraine as "Little Russia." Referring to Ukraine as Russia is particularly painful to all Ukrainians, both in the Motherland and in the Diaspora, for it is a denial of their precious and rich national heritage.

Heroically, Ukraine has endured efforts to obliterate its rightful place among the nations of the world. The brutal incorporation of Ukraine into the USSR after WW I was valiantly resisted; when armed combat failed, the battlefield went underground, where it continues to this day. Tragically, the Russian Orthodox Church is a collaborator in this persecution.

Soviet persecution of believers in Ukraine has produced countless martyrs for the faith. Ironically this persecution has led to a religious revival in Ukraine which is a problem for the militantly atheistic government. Ukraine needs our continued prayers so that the saving light of Christ's gospel might shine forth freely again.

*George Mychkovsky
Westerville, Ohio*

(The editor is aware of the distinction between the republic of Russia and the republic of Ukraine, two of the fifteen republics in the U.S.S.R. He is also aware of the diversity of these republics with their 29 language groups. We did not want to be insensi-

tive to the Ukrainian cause which is also dear to the heart of the author who has his own roots in the Ukraine. Consulting a few dictionaries will convince one that the use of the name Russia in referring to the 15 republics is much more common among Americans than the use of the official and correct name, the Union of Soviet Socialist Republics.)

How about a change of pace?

We Lutherans are more Protestant than we think. In reading about "dinks," "complete families" and "AIDS" in TNL, I find an uncanny echo of TV preachers and politicians who rail at the sins of society to the delight of their home audience, smug saints.

Wouldn't it be a breathtaking change of pace to hear how Christians, pastors and lay people are continuing to transform our society the way the Bible instructs us, by changing the hearts of people, one person at a time?

It must have been an extremely brutal winter in the Midwest. The good soil has frozen right down to the heart. I am waiting for a lovely spring rain of grace to soften the perspectives of some of TNL's writers.

*Don Pieper
Riverside, California*

Workshops recommended

I recently attended a workshop entitled, "The Christian in the Secular Workplace," sponsored by the Chicago area branch of the Wisconsin Lutheran Child and Family Service. We grappled with a number of the critical issues that challenge the Christian while on the job. The workshop was led primarily by lay men and women representing a wide variety of careers. They did an excellent job.

This type of workshop could do much to promote spiritual renewal among our people which our last synod convention emphasized. I heartily recommend more such workshops throughout our synod.

*Steven Radunzel
Chicago, Illinois*

Don't apply labels

The Northwestern Lutheran is the best among religious periodicals today and I delight in sharing it with my members and prospective members. Every so often, however, there is an article which makes me hesitate to do so because of the hurt feelings that result, even though such was not the intent of the article. The March 1 issue had another of those articles on its back page.

The warning about the destruction of God's ideal for family life is indeed in place but it can be done without labels such as "crippled vs. complete." It is only in Christ that any of us can ever hope to become "complete." It would be good to show a little more sensitivity and empathy for prospective members and people in our congregations who find themselves in these situations. Our mission is not to apply cute labels to sinners but to preach the gospel.

*Richard H. Schleicher
Amherst, New Hampshire*

Lutheranism in the U.S.A.

Recently a few issues brought us through the history of Lutheranism in the U.S.A. Since my family left the ALC back in 1940 because of the ALC's liberalism, these articles were of special interest.

The disturbing thing is that nothing is mentioned about the Church of the Lutheran Confession (CLC). Aren't we supposed to have all the history or is this an embarrassment for WELS? An interesting thing to point out here is that the CLC was formed mostly from WELS pastors and congregations who could not abide putting up with the Missouri Synod any longer; then at this point the WELS finally broke the association with Missouri.

*Gerald F. Althoff
Fenton, Michigan*

Letters between 100 and 250 words are preferred. In the interest of conciseness, letters are subject to editing. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Letters cannot be acknowledged, nor can all letters be used. Address your letters to LETTERS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222.

Kingdom Workers and miracles

by Kurt F. Koeplin

Miracles? You bet! We firmly believe that the days of miracles happening will never cease. Each time a child is baptized and the Spirit implants saving faith, each time an adult is empowered to turn from idols and confess Jesus as the Savior, each time families are brought to Jesus, miracles of grace are recorded.

Sometimes miracles occur in other ways. The scene is a frustrating moment in a meeting of the world mission board. The frustration factor is high because the topic under discussion is the now desperate need for the fourth missionary to Taiwan, the man who would be on the cutting edge of proclaiming Christ to the millions of native-born, Taiwanese-speaking people (not the Chinese population) of that far-off island republic.

For five years (!) the urgent need had been presented to the board and for five years budget constraints have compelled our budgeteers to say: "No," "Not now," "Can't," "Maybe next time," "Much later."

Suddenly the windows of heaven are opened and the announcement made that "The Kingdom Workers" have pledged a special gift of \$50,000 per year for at least four beautiful years to fund "Taiwan #4" without touching the synodical budget. Grown men cried while angels rejoiced over yet another miracle of grace.

WELS Kingdom Workers is a

Picture identified

In response to a flood of inquiries, the classroom scene on the March 15 cover was taken at Atonement, Milwaukee, and the teacher is Mary Prange. Principal of the school is Stephen Schafer.

budding nationwide support network of mission-minded lay people who are interested in supplying people-power and over-and-above WELS budgetary offerings to move forward in outreach, both here at home and in foreign fields.

It's a matter of picking specific mission projects (see box for partial list) and either funding them or personally doing them, thus be-

coming conduits of the Holy Spirit as he works his miracles.

WELS Kingdom Workers is an organization on the move. To learn more and to become a part of the miracle, watch for your initial district rally. Two rallies scheduled are: Southeastern Wisconsin, April 10 at St. Paul, Muskego, 2:00 p.m.; and Western Wisconsin, April 17 at St. John, Waterloo, 2:00 p.m. All WELS men and women are cordially invited to these constituting meetings and share in the four Ms: missions, manpower, money and miracles.

PRIORITY MISSION PROJECTS FOR WELS KINGDOM WORKERS

Board for World Missions

1. Fourth missionary for Taiwan (\$200,000 — already funded for four years)
2. 1988 World Mission Seminary Conference (\$5000 — already funded)
3. Brazil Faith Mission (\$300,000 per year)
4. House-sit foreign parsonages while missionaries are furloughed. (Need couples to pay way to and from the field and stay two months)

Board for Home Missions

1. Fund prospering mission congregation to self-support (three to five years, variable cost)
2. Subsidize vicars in prospering missions (\$12,000 each, annually)
3. Mission rallies (variable cost)
4. Fund leave for pastor to produce materials for outreach to Mormons (\$60,000)

Grant to help recruitment

Wisconsin Lutheran College, Milwaukee, has been awarded a \$15,000 AAL grant to enhance its recruitment efforts.

The money will be used to conduct orientation programs for pastors, elementary school principals and coaches and high school teachers. According to Michael Butterfield, project director, "We feel these people could have an impact on the college's ability to

recruit its students."

At the orientation programs information will be provided concerning the mission of Wisconsin Lutheran College, what it means to be a liberal arts college and how that translates into lay ministry. Regional meetings will be held at four Wisconsin sites — Appleton, Manitowoc, Jefferson and Milwaukee — and in Waukegan, Illinois.

Costs rise — and so do grants

On January 16 financial aid and recruitment officers and presidents of our ministerial schools met with the Scholarship Committee of the Board for Worker Training at Northwestern College to discuss financial aid for students who face higher costs over the next two years at the synod's six ministerial schools — two colleges, a seminary and three academies.

In view of budget stringencies, tuition and fees at these schools will increase by about \$400 in the next two years. Even with this substantial increase in cost to the student, Rev. Wayne Borgwardt, administrator for worker training, pointed out that "the subsidy which the synod provides for each ministerial student still exceeds 50 percent of the educational costs."

It was recognized that some students will face genuine financial problems because of these increases. Consequently, the Board for Worker Training plans to nearly double the amount of money it makes available for grants in aid.

At the January meeting the partnership of the student, the family and the synod in paying for education at our ministerial schools was stressed. All students will be encouraged to explore the possibility of receiving financial aid. A statement of need for financial aid should accompany, if possible, the student's application for admission to the ministerial school.

The joint meeting also encouraged congregations and individuals throughout the synod to support the WELS Scholarship Fund and the WELS Scholarship Endowment Fund. Congregations were encouraged to establish student aid funds for the education of future pastors and teachers who will serve them and other congregations in the synod.

At the meeting the Scholarship Committee restated its goal: to keep education at our ministerial schools within the reach of anyone who desires to prepare for the full-time ministry of the church.

For more information about financial aid at the synod's ministerial schools all students and prospective students are urged to

contact the financial aid officer of the school they plan to attend. For more information about the WELS Scholarship Fund or the WELS Scholarship Endowment Fund or to send gifts to the funds, the address is: WELS Board for Worker Training, 2929 N. Mayfair Rd., Milwaukee, WI 53222.

— Alan Siggelkow



Attending the meeting of the Scholarship Committee were (clockwise from left) Worker Training administrator Wayne Borgwardt and the following presidents: Theodore Olsen of Martin Luther Preparatory School (partially hidden), Armin Panning of Wisconsin Lutheran Seminary, William Zell of Northwestern Preparatory School, Robert Voss of Northwestern College and John Lawrenz of Michigan Lutheran Seminary.

Centenarian dies

John W. Jung, founder of one of the nation's largest mail order seed companies, died March 11. In the past year he had celebrated his 100th birthday. Still active at 100, he had been visiting the company farms Friday afternoon and suffered apparent heart failure that evening.

Mr. Jung served for 50 years on the mission boards of the synod beginning in 1932 when he was elected to the Western Wisconsin District Mission Board. At the time of his death he was an honorary

member of the synod's Board for Home Missions, whose meeting he had last attended at the age of 95. He was a member of Friedens in Randolph, Wis., where the Jung Seed Company maintains its offices.

According to his pastor, Walter O. Goers, Mr. Jung meticulously arranged the details of his funeral with text, theme, reading and hymns. "As befitted his lifelong interest," said Pastor Goers, "he wanted the sermon to be a mission sermon."

DMLC announces new program

Beginning in the fall of 1988, freshmen who enroll at Dr. Martin Luther College, New Ulm, Minnesota will have two options, either to enter the four-year WELS elementary teacher education program, or a new five-year dual program qualifying graduates to serve as teachers in WELS elementary and WELS secondary schools (high schools and academies).

The new five-year program was approved by the 1987 synod convention. Support was given to the five-year program because of the growth of secondary schools in the synod. At the present time there are 20 area Lutheran high schools and three academies (ministerial high schools maintained by the synod) in addition to the 374 elementary schools.

Students who enter the secondary education program can choose from six majors: English, mathematics, music, physical education, science and social studies. Each major, according to the college, "has been carefully crafted by the DMLC faculty to meet the teaching needs of schools in the WELS." Normally the students must decide as freshmen which of the two programs they wish to pursue.

In announcing the new program, the school pointed out that "at present there is not a consistent need for a sizable number of WELS secondary teachers although the number of high schools continues to increase."

Graduates of the new five-year program will receive a Bachelor of Science in Education degree with a certificate that indicates their completion of the secondary track program also.



Nearly 300 teachers of the Metro-Milwaukee area gathered on February 12 to discuss "students at risk." The all-day workshop was lead by Dr. John Juern, a psychologist in private practice; Prof. John Johnson, dean of students at Wisconsin Lutheran College; and Joanne Halter, director of social services at WLCFS, Milwaukee. The workshop wrestled with the problems of identifying the student at risk and the treatment of alcohol and drug abusers and of the abused child. The workshop was held at Wisconsin Lutheran High School.

Dr. Martin Luther College is fully accredited by the Commission on Institutions of Higher Education of the North Central Association of Colleges and Schools. It is also a member of the American Council on Education and the National Association of Independent Colleges and Universities.

Roth accepts call

Pastor Ronald Roth of Milwaukee has accepted the call extended to him by the Conference of Presidents to serve the synod as its first special gifts counselor, a position authorized by the 1985 synod convention.

As special gifts counselor Roth will be responsible for organizing and implementing a mode of procedure by which members of the synod will be presented with opportunities to provide added financial support for the synod's work program. Special gifts will be used to assist the synod's on-going mission and ministry and to support ministries which cannot be funded because of budgetary constraints.

Roth, 49, was born in Brewster, Nebraska and attended Northwest-

ern Lutheran Academy, Mobridge, South Dakota and Northwestern College, Watertown before entering Wisconsin Lutheran Seminary. In 1964 he graduated from the seminary and was assigned to Good



Roth

Shepherd, Beaver Dam, Wisconsin. While at Beaver Dam he also organized a mission in Waupun, serving it for four years.

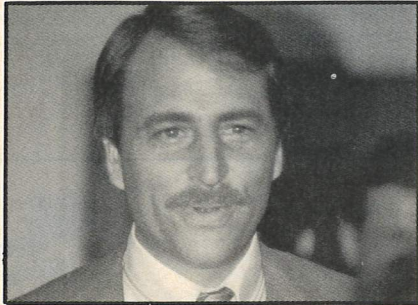
In 1971 he accepted a call to Gethsemane, Omaha, Nebraska. During his pastorate Gethsemane relocated and built a new church and school. In 1976 he came to Milwaukee to serve St. Lucas. He will take up his new duties June 1.

He has served as circuit pastor, and on the synod's Evangelism Commission and is presently a member of the Stewardship Board. Besides serving as editor of *Tell*, an evangelism periodical, he was also on the Wisconsin Lutheran

High School's board of directors.

In 1964 he married Arlene Biever of Chicago, who is presently teaching at St. Lucas school. There are three children: Steven, 22; Cynthia, 20; and Michael, 17.

Associate administrator called



Kruschel

Pastor Peter Kruschel of Port Orange, Florida has accepted the call of the home mission board to serve as its associate administrator. The position became vacant when Rev. Harold Hagedorn accepted the call as administrator upon the retirement of Rev. Norman Berg recently.

Kruschel, 37, a native of Nebraska, attended both Northwestern Prep and Northwestern College, Watertown, before entering seminary. Graduating in 1976 he was assigned to Grace of Milwaukee, the church organized in 1849 by Pastor John Muehlhaeuser, founding father and first president of the Wisconsin Synod. In 1982 Kruschel accepted a call to Crown of Glory, Orlando, Florida.

Kruschel served on the South Atlantic District Mission Board and was its chairman from 1985 to the present. As chairman he also served on the synod's board for home missions. He was installed in his new office on April 11.

In 1974 he married Christine Albrecht of Watertown, Wisconsin. There are two children, Jonathan, 11 and Samuel, 4.

NOTICES

The deadline for submitting items is five weeks before the date of issue

CHANGES IN MINISTRY

PASTORS:

Beck, John A., from Divine Savior, Pullman Wash., to King of Kings, Wassila, Alaska.
Fastenau, Donald W., from Arizona Lutheran Academy, Phoenix, Ariz., to Bethlehem, Lakeville, Minn.
Greenlee, William P., from Lutheran Church of Central Africa, Zambia, to Cross of Glory, Baton Rouge, La.
Schwab, Rodney R., from Our Savior, Westland, Mich., to St. John, Allegan, Mich.

TEACHERS:

Zanto, Stephen, from St. Mark, Brown Deer, Wis., to St. John, Jefferson, Wis.

INNER CITY VBS June 12-24

Share the gift of eternal life! This is the goal of the Milwaukee vacation Bible school program, but help is needed. Each year the WELS sponsors this program for the children of Milwaukee. The program allows each Inner City church to canvass its area, to reach out to the unchurched.

Can you volunteer your time? You will receive training in teaching, canvassing and follow-up calls. You can teach children the joy of salvation found in Jesus. You can share the gospel with someone who otherwise may never know what Jesus did for us. You can share in the joy of Christian fellowship and help us share the gift of eternal life. For further information write or call John C. Boeder, 6717 W. Wartburg Cir., Mequon, WI 53092; 414/242-5421.

ROCKY MOUNTAIN CHRISTIAN CAMP

The Rocky Mountain Christian Camp, sponsored by the Colorado Conference of the Nebraska District, will be held June 25-July 2 at Leadville, Colo., for young people in grades 7-12 for the opportunity for Christian fellowship. The camp also aims to assist our youth in their spiritual growth.

Campers sleep in tents and cook their own food but there are modern restrooms and running water. Time is allotted for the study of God's word, sporting events, swimming, hiking, fishing and mountain climbing.

Cost is \$60.00 per camper with a \$10.00 refund for applications received by June 11. For information and/or applications contact Principal Paul J. Schultz, 1620 Bowen St., Longmont CO 80501; 303/776-1626.

COMMUNION WARE NEEDED

The Zambia mission field requests donations of used (or damaged) communion ware for missionaries and national pastors to use as they make the circuit of their Zambian congregations. Mail to (or obtain information from) Rev. Stephen Lawrenz, P.O. Box 310195, Lusaka, Zambia, Africa.

PEWS NEEDED

About 26 pews, 16-18 feet long are needed by St. Mark, Bemidji, Minn. If you can help, contact the church at 2325 Bardwell Dr. NW, Bemidji, MN 56601 or call Lou Tasa, 218/751-0069.

DISTRICT NEWS SCHEDULE

April 15: Arizona-California, Dakota-Montana, Michigan

May 1: Minnesota, Nebraska, North Atlantic

May 15: Northern Wisconsin, Pacific Northwest, South Atlantic

June 1: South Central, Southeastern Wisconsin, Western Wisconsin

If your district does not appear, it is because no news items were reported by your district reporter.

ADDRESSES

PASTORS:

Johnson, Ricky R., 391 Bay Leaf Dr., Chula Vista, CA 92010; 619/422-4944.
Schllewe, Richard B., 1226 "G" St., Geneva, NE 68361; 402/759-4016.
Waterstradt, Ronald L., 14356 Barrymore St., San Diego, CA 92129.
Werner, Richard R., em., W4177 Juddville Rd., Fish Creek, WI 54212; 414/868-2257.

TEACHERS:

Henrickson, James V., 1512 W. 260th St. #9, Harbor City, CA 90710; 213/539-5725.
Hosbach, Gerald M., 421 - 4th St., Hartford, WI 53027.

HYMNALS FOR AFRICA

St. Matthew of Lusaka, Zambia, has English services and asks donations of The Lutheran Hymnal. Copies can be new or used. Used ones can be repaired and missing liturgy pages are no problem. Send to St. Matthew's Hymnals, P.O. Box 310195, Lusaka, Zambia, Africa.

ANNIVERSARIES

Marshall, Minnesota — Christ (100th church, 10th school), July 9, 7:30 p.m.; July 10, 8:00 and 10:00 a.m.; 2:00 p.m. (catered dinner). Contact Christ Lutheran, 500 Village Dr., Marshall, MN 56258; 507/532-2162.

Bowdle, South Dakota — St. John (100th), June 26, 10:00 a.m. and 3:30 p.m. Dinner at 12:30. Contact Pastor Paul Marggraf, Bowdle, SD 57428; 605/285-6377.

Summit, South Dakota — St. John's, Mazepa Twp. (100th), June 19, 10:15 a.m. (noon dinner) and 2:00 p.m. Contact Pastor Shawn Kauffeld, Box 302, Wilmot SD 57279; 605/938-4509.

Arlington, Wisconsin — Zion (125th), April 17, June 12 (dinner to follow), October 16, 8:00 and 10:30 a.m. For further information contact Pastor Harold Sturm, W6910 County Highway K, Arlington, WI 53911.

Green Bay, Wisconsin — First Lutheran (125th). Services 8:00 and 10:30 a.m. on March 13, April 10, April 17 (Jubilee service, dinner/program at Embassy Suites), May 1, May 22 and June 12 (outdoor service/church picnic). For information on activities contact First Lutheran, 743 S. Monroe Ave., Green Bay, WI 54301; 414/435-7970.

La Crosse, Wisconsin — Immanuel (100th), April 24, 8:30 and 10:30 a.m.; 3:30 p.m. Noon dinner at Logan High School, program to follow in Immanuel gym. For information contact Ray Groth, 1217 Avon St., La Crosse, WI 54603.

Milwaukee, Wisconsin — Resurrection (75th), April 10, May 15, June 12 (confirmation reunion), October 9 and 30, November 20 (noon dinner). For information call Ralph Hille, 414/483-6454.

Two Rivers, Wisconsin — St. John (125th), May to October. Confirmation reunion July 17. For details contact Anniversary Steering Committee, 1700 Jefferson St., Two Rivers, WI 54241.

CIVILIAN CHAPLAINS

Rev. Joel Jaeger

Home Address
Kastanien Strasse 4
6501 Klein Winterenheim
Federal Republic
of Germany
Phone 011-49-6136-8041

Mailing Address
Same as above

Rev. Lee Neujahr

Home Address
Hans - Sachs Str 18
8502 Zirndorf
Federal Republic
of Germany

Phone 011-49-911-608824

Mailing Address
98th General Hospital
PO Box 391
APO NY 09105

Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/771-9357, USA.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

CHARLOTTE/MATTHEWS, NORTH CAROLINA — Grace, 10:30 a.m.; Bible study, 9:15 a.m. Pastor Jon E. Guenther, 7000 Providence Rd., Matthew, NC 28105; 704/365-3870.

MADISON, TENNESSEE — Rock of Ages, 741 Campbell Rd., Madison, 9:30 a.m.; SS/Bible class, 10:45. Pastor Keith Kruck, 745 Campbell Rd., Madison, TN 37115; 615/865-2268.

CHANGE OF TIME

Please note the change of time for services at the following congregations: St. Paul, Tipler, Wis., 10:30 a.m.; St. Mark, Stambaugh, Mich., 9:00 a.m.

DUPLICATOR

Available for cost of shipping: AB Dick electric duplicator. Contact Pastor Paul Wendland, 2906-24th St., Hopkins, MI 49328; 616/793-7222.

LUTHERAN CHORALE CONCERT

The Lutheran Chorale of Milwaukee with orchestra will feature Felix Mendelssohn's oratorio, "Hymn of Praise," at its 30th anniversary concert Sunday, May 1, 3:30 p.m. at Wisconsin Lutheran High School, 330 N. Glenview (N. 84th and Bluemound Rd.). Soloists for the performance will include Barbara Schuller, soprano; Elaine Timm, mezzo soprano; and James Schulz, tenor. The chorale, under the direction of Kurt J. Eggert, will also include four other choruses and music for organ and brass, all by Mendelssohn. Free-will donation.

TWELVE GOOD REASONS FOR INVESTING IN THE CHURCH EXTENSION FUND:

1. To spread the Gospel
2. To spread the Gospel
3. To spread the Gospel
4. To spread the Gospel
5. To spread the Gospel
6. To spread the Gospel
7. To spread the Gospel
8. To spread the Gospel
9. To spread the Gospel
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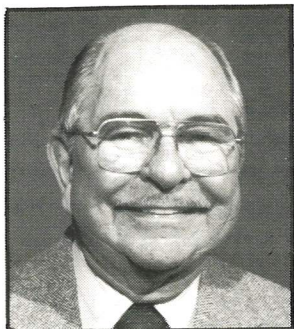
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The other day I was grazing in J. P. Koehler's *History of the Wisconsin Synod*. Although the 270-page book is well over 50 years old, it is still a magisterial work. It was written by a seminary professor who had never taken Historiography 101 and who had never seen the inside of a graduate school. I have always found reading expeditions in the book rewarding. Every page is graced with some penetrating comment on the synod's history.

This time I found an epitaph. Have you ever thought of an epitaph for yourself, a way of summing up your mortal life in one short sentence, like, "She was a Christian without enthusiasm" (an epitaph found in an English graveyard). Koehler was writing about the Apache Indian Mission. In the narration he had turned the century and was midway in the first decade of this one. The subject was J. F. Gustav Harders, a Milwaukee pastor who had come to the Arizona Apache Mission to mend his health. With but a brief interruption he stayed there until his death in 1917.

Who would write the epitaph for this engaging missionary who burned for the salvation of souls? For this man "who knew no color line." For this pastor "who did all in his power to hasten the day when all Arizona might have the privilege of sharing his church's heritage."

Koehler found the epitaph. He didn't write it as an epitaph, but that is what it really was. This is the sentence, his epitaph, crafted by Koehler:

He passed no one by
Whom he knew to be in need of the gospel.

Fifteen words all of one syllable except one, and it summed up Harders' life perfectly. That one line was reward enough for an hour's reading. If that could be said of each one of us when we moved on to another world, what a place this world might be. J. F. Gustav Harders: *Requiescat in pace!*

On another subject. As our readers know, we are much concerned about the Christian family and the destructive forces which contemporary times have loosed upon it. One might even say we have harped on it. The emphasis — judging from our mail — has been appreciated.

An article about the traditional family (March 1) spoke of the distinction — non-scientific, of course — between "complete families" (stable, two-parent families) and "crippled families" (families without a father or a mother or both). This provoked several critical letters, among other things deploring the category "crippled family."

A happier choice might have been a family "with disabilities." The article made the point that a family with disabilities may fare better than a family without disabilities, just as a physical disability does not bar one from even professional athletics. The disability just makes it more difficult. Disabilities are often not the fault of those who have them. But that does not make the daily living any easier.

We regret the unclarity of the point that was being made and the poor choice of words. Have patience with this editor. God is still working on him.

James P. Schaefer

Occupied with gladness

by Arlyn W. Boll

To accept his lot and be happy in his work —this is a gift of God. He seldom reflects on the days of his life, because God keeps him occupied with gladness of heart (Ecclesiastes 5:19,20).

Fresh from the thrill of that first call into the teaching ministry at the time of graduation from Dr. Martin Luther College, I was immediately faced with the reality of my situation. No longer would I just be studying about teaching; no more would I have a college practice teaching supervisor helping me through the difficult times. I was on my own.

Looking back on my beginning in the ministry, I guess it was normal to be troubled by doubts. What if I didn't make it? What if I didn't like it? What if I couldn't do it? What if all the years of preparation were wasted?

But wait just a moment. I wasn't in this alone. This was the Lord's work; this was all in his hands. Trust in the Lord; he will help as he always does.

I don't believe I ever worked as hard as I did those first several years in the teaching ministry. I ate, slept and lived teaching. At the end of the first quarter it took me nearly 30 hours to figure student grades because I wanted to be exact.

I didn't hesitate to include others in my work. A girl friend and her mother and sisters were recruited to color art pictures and cut out bulletin board letters. I even took papers along to Friday night bowling so they'd be corrected by Monday morning.

As each week and month went by, matters became easier. The second year wasn't as difficult as the first. Some work done the first time didn't have to be done again. Through it all the Lord provided those big and little joys which made all the work worthwhile.

The preparation for a religion class was rewarded by excellent class discussion and meaningful student answers. I could see students living their faith in all the little things they did each day, and satisfaction was always found in watching children grow in their faith through a study of the word.

Imagine the joy for a teacher when the slow child

finally understands long division; when the class "tough guy" discovers the pleasure of a book; when the students behave well on a class trip and the bus driver says it's the best group he's ever taken to Chicago.

Satisfaction comes from seeing low grades in October improve to good grades by March. It comes from children doing the best they can, using their gifts to glorify their heavenly Father.

Pleasure comes from hours of practice for the Christmas Eve service which results in a soul-moving presentation of the Christmas gospel in word and song that brings tears to the eyes and joy to the heart.

When I first started teaching, I thought it would be a miracle if I survived five years. Then I thought I just might make it to ten. Never in my wildest dreams did I think I would make it past 30 years. But God is gracious, kind and patient. He has a way of keeping us going even when we are sometimes more reluctant than Jonah.

Sure there are times of discouragement for teachers: times when things don't go right, when students get under our skin, when parents make a difficult situation downright impossible. But we survive all these with prayer and trust. The crisis situation of last year becomes something to smile about today.

Starting in the teaching ministry is an awesome step and many circumstances and situations don't always make much sense to the beginning teacher. Only when the Lord grants us several years in the ministry are we able to look back and see just what he had in mind for us. But the pieces do fall into place.

The longer I teach, the more I am convinced that the Lord is in charge and cares enough about each of us to direct our lives for his purposes. Happy is the teacher who is "occupied with gladness of heart." His or her ministry is a blessing to others and a source of contentment. □



Arlyn Boll is principal at St. John, Watertown, Wisconsin.