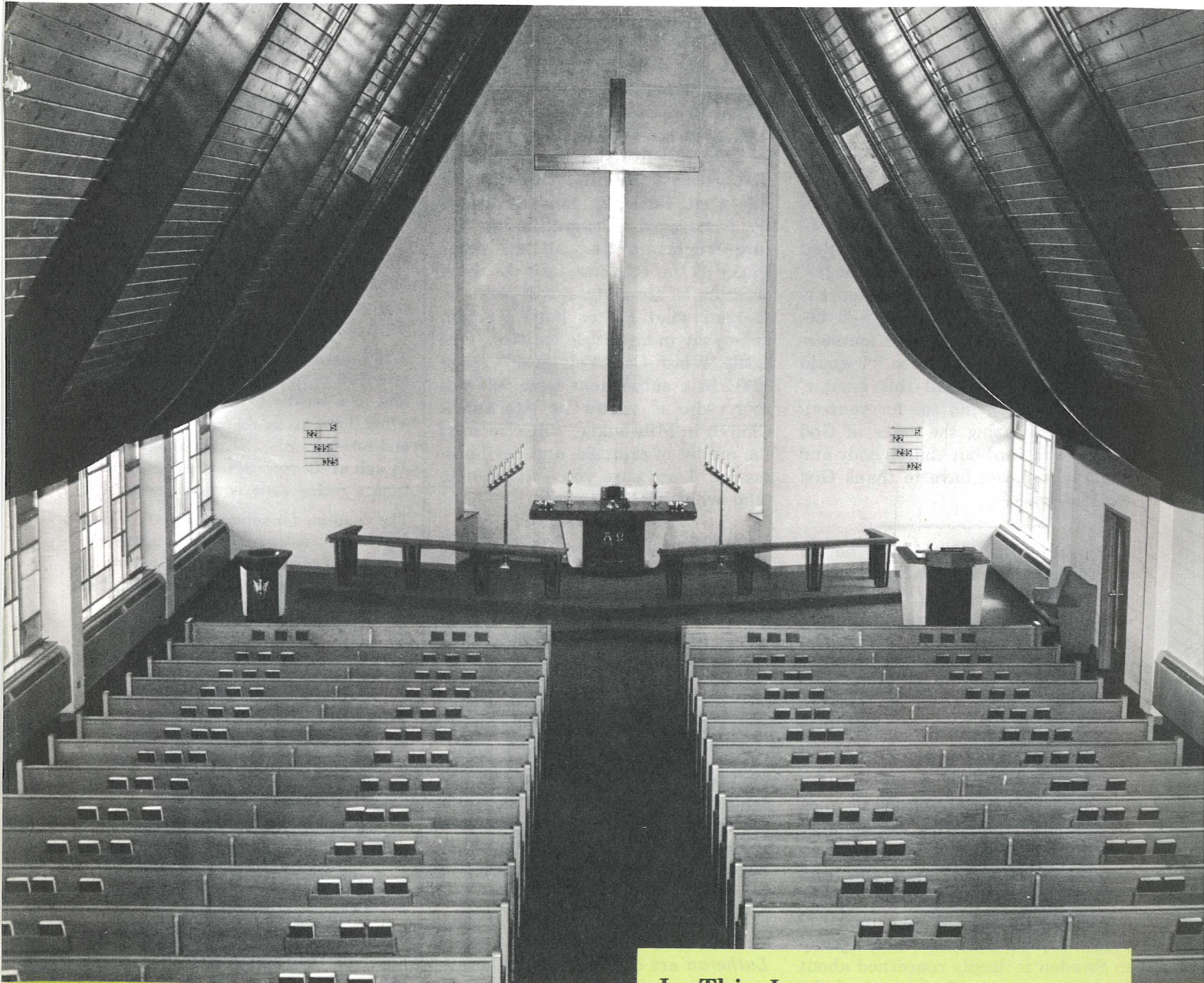


# *The Northwestern Lutheran*

April 21, 1974



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## Briefs by the Editor



It's no secret that our Synod is about to begin a two-year observance of a century and a quarter of preaching the Gospel of Jesus Christ. A number of articles have already appeared in *The Northwestern Lutheran* highlighting plans for the event.

This issue brings you a resume' of an address delivered by Prof. John C. Jeske on February 13, entitled "Amazing Grace — 125 Years of It!" Perhaps his most startling sentence is the following: "The Synod had become, under God, what her founders had not intended her to be." I would suggest that you read this resume' (pages 120-121) and see for yourself just how amazing the grace of God has been toward our church body and what reason you have to thank God for His grace.

We pray that there may be an equally large group of people in Sweden some day thanking God for His amazing grace. Undoubtedly you are aware of the beginnings of a confessional Lutheran movement in Sweden. You may read about it on page 124.

The beginnings in Sweden remind us a great deal of the beginnings of our own church body — just a handful of pastors and concerned laymen. But that's where the resemblance ends. Our early pastors worked chiefly to gather German immigrants, and they themselves were not overly much concerned about doctrinal purity. By contrast, the small group in Sweden is deeply concerned about faithfulness to the Scripture and the Lutheran Confessions. It is active in a country that is nominally Lutheran, but where the established church has remained faithful neither to the Scripture nor to the Lutheran Confessions. We therefore pray that this new movement may accomplish what is it setting out to do: to bring men

and women back to the truth of God. We know from Scripture that God can bless the "mustard seed."

Though we have celebrated the joys of Easter, we cannot afford to forget the great fact of Easter. The New Testament Gospel stands and falls with the fact of Jesus' resurrection. Even a casual look at the world in which we live should convince us that we need the risen Christ by our side at all times. Evidence of that is the resurgence of satanism, the occult, witchcraft, and all the other works of the evil one. Lest we think of Satan as almighty, it will profit us to read what Pastor Kurt Koepf has to say in an article entitled "One Little Word Can Fell Him" (page 123). In a subsequent issue, the author, who is pastor at Atonement Church in Milwaukee, will also treat the matter of exorcism and devil-possession. I am sure you will want to read what he has to say.

But to turn to something of a more prosaic nature. While planning this column, I happened to read "A Letter from the Publisher" in the March 25 issue of *TIME*. It was all about "the assigning and culling of the photographs for each issue of *TIME*." *TIME* has 10 picture researchers who in the course of a week examine between 10,000 and 15,000 separate pictures. I particularly enjoyed the sentence: "Along with queries asking for reports from our correspondents in news bureaus around the world go wires requesting and suggesting pictures."

You pastors, teachers, and laymen who are readers of *The Northwestern Lutheran* are our researchers, correspondents, and photographers. At present our files are practically down to nothing. Please! But remember: pictures should be black-and-white prints, in sharp focus, and should emphasize human interest items. *The Northwestern Lutheran* and the editor depend on you. Thanks for your cooperation!

*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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### THE COVER

Our cover pictures the nave and sanctuary of Eastside Ev. Lutheran Church, Madison, Wisconsin. Eastside Congregation, organized in 1926, has a membership of 1,000. Enrollment in its Christian day school is 111. There are 100 attending Sunday school. Pastor of the congregation is the Rev. Karl G. Bast. He also serves as chairman of the Executive Committee for the Lutheran Ev. Christian Church in Japan.

THE NORTHWESTERN LUTHERAN

# Editorials

**Playing With The Devil** Why should a Christian promote "The Exorcist" or any other Satanish motion picture? And there assuredly will be others; the box-office success of "The Exorcist" will guarantee that venal Hollywood will issue a succession of devil movies to milk the last drop of box-office revenue from this vein.

The last thing our failing society needs is to have Satan represented as a stage or screen character. Any representation of Satan that makes fiction of the supernatural is playing into the devil's hands. Treating Satan as a stage and screen mockup is far more dangerous than to mistake a king cobra for a garden pet. Satan is no myth, but a fearful reality who possesses unbelievable power and ingenuity to ravage and destroy men's souls.

The Hollywood representation of possession by the devil can also have other vicious consequences. To suggest to victims of mental illness that their affliction is really possession by the devil is to torment those souls, particularly Christian souls, shamefully. The burden of mental illness is heavy enough to bear without giving the impression that a sufferer is consigned to the agony of hell.

A few years ago young people were wearing shirts and jackets with "The devil made me do it" imprinted on them. There is in every heart the desire to do what God and His Law forbid. Take away the sense of personal responsibility for lust and violence by blaming the devil for what you are doing, and sin is unshackled. We have had more than enough of this social nonsense of blaming environment and heredity for all our sins. We can ill afford another influence that breaks down the sense of personal accountability and contributes further to our country's moral abandon.

For Christians to become the devil's press agents is something neither Christians nor their country can afford.

Carleton Toppe

**Operating In A Vacuum** Churches which are carrying out the commission of Jesus Christ to preach the Gospel have been accused of answering questions which no one today is asking. The implication is that those who are faithful to the Word of God as set forth in the Holy Scriptures are operating in a vacuum.

The world is in a mess — politically, socially, and economically — and the church should be addressing itself to "the pressing problems of today's world," according to the critics.

Translated into King James English, their conception of the pressing problems of the day can be summarized in the words, "What shall we eat? What shall we drink? Wherewithal shall we be clothed?" These are the questions which people all over the world are asking.

The church may be answering some questions which many people are not asking today, but only because these questions are not of concern to them. Many, for example, are not asking, as did the jailor of Philippi 2,000 years ago, "What must I do to be saved?" because they are not concerned about their sins. Most are not requesting, as did the thief on the cross, "Lord, remember me when Thou comest into Thy kingdom," because they push thoughts of death and eternity out of their minds. Few throw themselves upon the Lord's mercy and grace because they are not confronted with the same situation as Jairus was when he approached Jesus with the anguished cry, "My little daughter lieth at the point of death."

But questions and requests of this kind are not unique to life 2,000 years ago, and the answers are relevant in every age. People are still sinners. They still must die. Life still has its emergencies. People are still overwhelmed by feelings of helplessness. It follows, then, that the question of man's relationship with God is still practical and urgent.

The church which proclaims God's Word has the answers. If people are not asking these questions, *they* are the ones who are operating in a vacuum.

Immanuel Frey

**Light At Eventide** Like the sun breaking through the clouds at the end of a long, dark day, so came news to aged Jacob that his son Joseph was still alive. The latter years of the old man's life had been especially hard and sad. The one bright spot at the end of his earthly journey was his son Joseph.

In touching manner Scripture describes how Egypt's Prime Minister cared for his aged, herdsman father. As a boy Joseph has basked in his father's affection, and as a man Joseph did not forget it. No matter how high Joseph had risen in Egypt, he was still just a son to Jacob. If all Egypt had to bow before him, there was one whom Joseph did not outrank, his father.

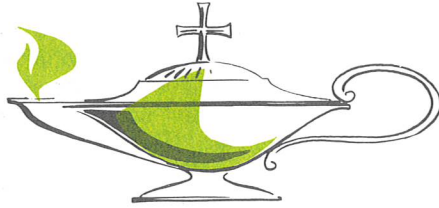
How differently the last chapter reads in the life of many elderly today. We complain how cold and impersonal human life has become in our society, how the individual is increasingly considered just another statistic or number.

Yet, what happens when we have opportunity ourselves to hold the trembling hand and shelter the wrinkled brow of our own parents . . . to fill the lonely hours of one who waits to hear the familiar voice and footstep of his child?

Too often grown sons and daughters feel themselves too busy, too big, too burdened to repay the personal care that once hovered over their own cradle and pressed itself upon their cheek in childhood.

God warns the one who "wasteth his father and chaseth away his mother." True piety, St. Paul reminds us, begins at home: "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

John Parcher



## Studies in God's Word

### Blessed Obedience

Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the Prophet, as the Lord their God had sent him; and the people did fear before the Lord. Then spoke Haggai the Lord's messenger in the Lord's message unto the people, saying, "I am with you, saith the Lord." And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts their God, in the four and twentieth day of the sixth month, in the second year of Darius the king (Haggai 1:12-15).

---

"As an earring of gold and an ornament of fine gold, so is a wise prover upon an obedient ear" (Prov. 25:12). With the ring of 24-karat gold the simple, direct message of Haggai was hung on the ears of the remnant in Judah. "Build My house!" carried the weight of divine authority. It was a word of creative power not unlike "Let there be light!" Thus the Lord God of hosts adorned with obedience the ears of the prince, the priest, and the people.

#### Hearing God's Voice

The secret of the obedience on the part of prince, priest, and people was the recognition and acknowledgment that the Lord their God spoke through the vocal chords of Haggai

the Prophet. This obedience was the response of God-awakened understanding and faith. Not by clever psychology or finely spun syllogisms on the part of Haggai was this miracle performed on naturally rebellious hearts. A shaft from God's quiver had penetrated the ears of the people and had stuck in their hearts. The seed of the Word had been implanted in prepared soil and within 24 days had grown and was beginning to bear fruit.

As always, obedience follows upon faithful preaching and faithful listening. If, on the one hand, our contemporary prophets (preachers — and any who speak spiritual pronouncements, for that matter) would speak only "as the oracles of God," how wonderful it would be! If, on the other hand, listeners would readily recognize the voice of the Lord their God in the messages of the Lord's faithful ministers (however humble the delivery), how much more blessed obedience there would be! Today there is as much need of evangelical listening as there is of evangelical preaching. God grant it!

#### Trembling at the Word

"And the people did fear before the Lord." Such an attitude of reverence came from a believing reception of God's Word. Fear befits the creature in the presence of his Maker. This is no less the case when the favored creature is confronted with the Lord his God, against whom he has sinned. But the natural fear of the sinner who faces the Lord God of hosts is converted into filial fear when it is revealed to him that this is the Lord his God. This wholesome fear that trembles at God's Word is the result

of the divine power of that Word. Fear that is coupled with love and trust is the gift of God's grace, not the outcome of any human effort.

With ears opened and heart trembling, the people were prepared for another enabling Word from the Lord. The lips of Haggai, the Lord's messenger, parted, and again the Lord spoke: "I am with you." It was a word of pardon for their past perverse performance. It was a promise of present provision and protection for performing their prescribed project. It was a pledge of a prosperous prospect in pursuing the precepts of the Lord. No more was needed, for "they came and did work in the house of the Lord" with dispatch.

What more is needed to follow the Lord's directives than the personal assurance of our Immanuel's "I am with you always"? If our Lord goes with us and if He is for us, how can we stand all the day idle in the marketplace?

#### Giving God the Glory

Obedying the voice of the Lord, trembling at His Word, and complying with His directives is not the result of mere human effort. This Haggai makes crystal clear: "The Lord stirred up the spirit . . ." None but the Lord can touch the heart and make it beat in time with His will. Only He can awaken the sleeping spirit, making it willing and glad to carry out His resolutions.

In our day when so much stress is placed on human effort in the matter of conversion, the lesson of Haggai is timely. If the exhortations to "make a decision for Christ," to "commit yourself to God," and to "yield yourself to the Lord" are appeals to human effort, they are dangerous perversions of God's Word and violations of the principle of grace. If there is a "decision," a "commitment," or a "surrendering," it is God's doing and not ours. The Lord's invitations to repent, to believe, and to obey are divine *fiats*, creative words that accomplish what they ask. Only the Lord can stir up the spirit, which because of sin is incapable of bestirring itself. Blessed obedience is just that: a blessing from the Lord.

Paul E. Nitz

## *The Program of The Son in the Land of the Sun*

There is an old legend that when Jesus returned to heaven, His work on earth finished, the angel Gabriel met Him at the gates of Paradise, welcomed Him home, and then asked, "Lord, now that You've completed Your work down on earth, what kind of a program have You established so that the work will be

carried on?" And Jesus replied, "Well, Gabriel, I've given the message to Peter and John, to Mary and Martha, and to others as well." "Well and good," said the angel Gabriel, "but suppose, just suppose, that the fishermen get too involved in their fishing and the women become

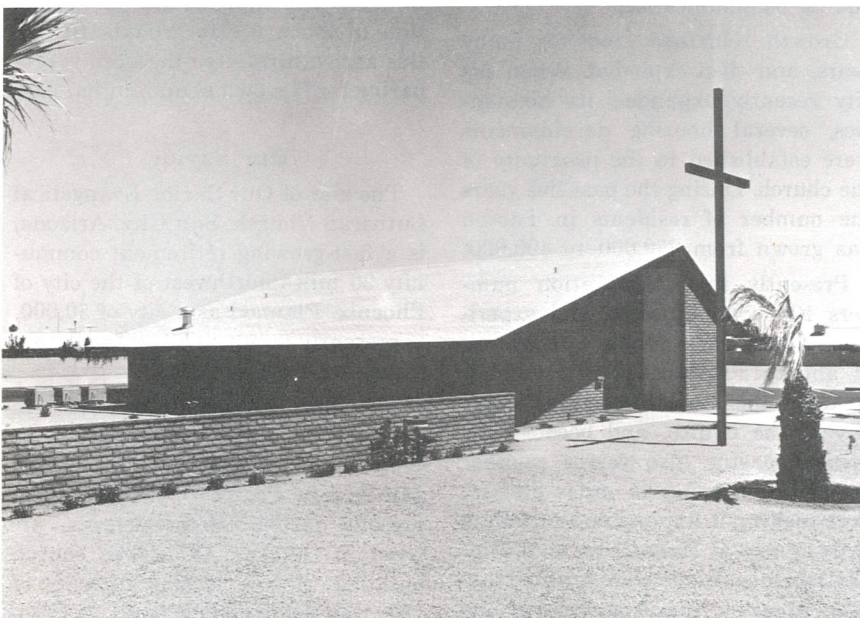
Continued on page 118

In this article Pastor Richard Paustian acquaints us with those mission congregations in Arizona that are under the jurisdiction of our Synod's General Board for Home Missions.

Perhaps many of our readers are also aware of the fact that there are a number of other mission congregations in Arizona that are under the supervision of the Board for World Missions. It seems strange to speak of "world" missions in continental United States, but this is a matter of historical development in our Synod going back, for the most part, to the time when we had no congregations in the entire West. Thus, the history of the Apache Mission goes back 80 years. Today there are 15 WELS congregations and preaching stations among the Apaches.

Also under the auspices of the Board for World Missions is San Pablo Spanish Mission in Tucson, which was begun about 25 years ago.

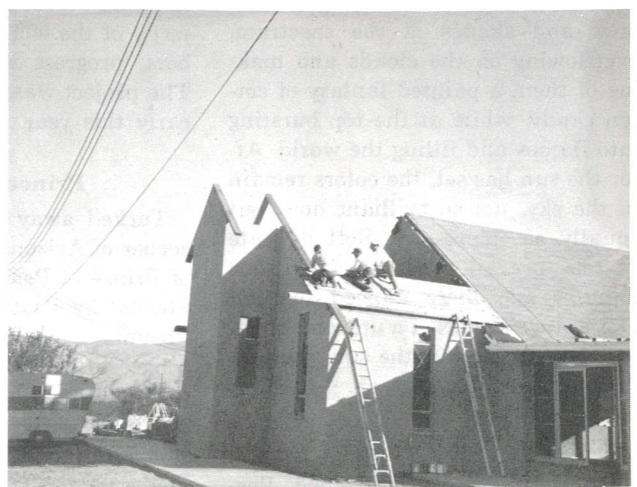
Not to be overlooked are the 25 self-supporting WELS congregations in the State of Arizona.



Our Savior Ev. Lutheran Church at Sun City, Arizona.



Members of Prince of Peace, Yuma, worshipping in Women's Club.



Members roofing new addition at Holy Cross, Tucson.

too engrossed in their housework. Maybe they'll forget to tell their friends. Or, should they tell them, maybe their friends will forget to pass the message on. What other plans have You made?" It is said that Jesus smiled; looked at Gabriel and just smiled, a warm wonderful smile, and then said quietly, "Gabriel, I have no other plans. I am counting on them."

An apocryphal tale. A tale, to be sure. But this legend serves to illustrate a divine truth. To this very day, Jesus still has no other plan. Today Jesus is still counting on His disciples, on each one of us, to spread the Gospel of the crucified and risen Savior. He says to us today, "Ye shall be My witnesses."

The most immediate realization of the fulfillment of this injunction from the mouth of our Savior lies in each individual's personal commitment to the telling of the story of Jesus' love to friends and neighbors. But there are multitudes that are beyond the reach of our individual voices, multitudes that can be reached only when we join our voices together as a Synod, and as a Synod reach out into the world through our world and home mission program.

One arm of this program embraces the State of Arizona.

Arizona — where the Creator's sun fills the sky 350 plus days a year, one minute so brilliant that the eye is teared, and the sky as blue as the sea; several hours later a cozy ball of red warmth, splashing the heavens with a veritable riot of color, colors vibrant and alive, reflecting all the hues and shades of the spectrum, overflowing on the clouds and making of them a painted fantasy of cotton candy, while at the top bursting into flames and filling the world. After the sun has set, the colors remain in the sky, not so brilliant now, but equally as impressive. Soft delicate pastels prevail where only a few minutes ago there danced the red and orange flames of a universal bonfire. In this land of the sun, the program of the Son goes on.

#### **Holy Cross**

On Independence Day, 1963, Pastor Norman Schlavensky, together

with his family, arrived in Tucson to begin his work as pastor of a new mission on the east side of the city. The area was canvassed and the first service held in the parsonage on September 22, 1963.

Ground was broken in October of 1964. Building operations progressed rapidly, and January, 1965, witnessed the first service in the new church.

Because of a slump in the economy, the expansion and growth envisioned for the immediate area did not materialize. Consequently, the numerical growth of the congregation at first was very slow. When Pastor Richard Paustian arrived in 1965, there were but 12 communicants.

Growth remained slow for many years, and then exploded. When the city recently expanded its boundaries, several housing developments were established in the proximity of the church. During the past five years the number of residents in Tucson has grown from 250,000 to 400,000.

Presently the congregation numbers 105 communicants and experiences an average Sunday attendance of about 130. Because this number strained the available seating capacity of the edifice, and because the present pastor also serves another congregation some 45 miles distant, thus making it impossible to conduct two services at Holy Cross on a Sunday morning, funds were granted last year to allow an expansion of the present facilities. The new addition provides seating for an additional 100 people. Because building materials were scarce and because the majority of the work was done by members, progress was somewhat slow. The project was, however, completed early this year.

#### **Prince of Peace**

Tucked away in the southwestern corner of Arizona is Yuma, the home of Prince of Peace Lutheran Church. Started by Pastor Willaim Meier of Phoenix in September of 1969, this congregation was at first served weekly from Phoenix, a distance of 200 miles. After 11 months, the mission received its first resident pastor in the person of Clarke Sievert. God blessed the initial sowing of His

Word in Yuma with a strong nucleus of confessionally-minded Lutherans. The blossom of their faith is evident at Yuma today as 56 souls regularly confess our Savior's glorious name at Prince of Peace. Separated by 180 miles from its nearest WELS brethren, Prince of Peace currently reaches souls 100 miles to the north, 60 miles to the west, and 50 miles to the east.

Having already made one move from a Holiday Inn to the local Women's Club, the congregation must now move again. It is seeking to rent a former savings and loan office while it searches for a parcel of land in what has proven to be a speculator's paradise, a situation brought on by the warm climate and the prediction of much future growth. But in this agricultural area the Lord is preparing for His own abundant harvest.

#### **Our Savior**

The site of Our Savior Evangelical Lutheran Church, Sun City, Arizona, is a fast-growing retirement community 20 miles northwest of the city of Phoenix. Planned as a city of 50,000, it presently numbers 30,000 and continues to grow rapidly.

The first services were held in September of 1970 at the Oakmont Center town hall. The first flock was gathered by Pastor David Grey. The present pastor, Victor Schultz, arrived in October, 1971. The church building, with a seating capacity of 170, was dedicated in April of 1973. The church is located on 2.9 acres, which provides ample room for expansion. A gradual and heartwarming increase in communicant membership has been experienced since the edifice has been completed. A goodly number of its present members were added to the church as a result of the WELS Soul Conservation program. Because Sun City is primarily a community of home owners, attendance at worship does not fluctuate during the year as one might expect in what is generally considered to be "vacation land."

Our Savior and its members look forward to the further expansion of Sun City and at the present time the members are planning to continue the canvass of the area begun at an earlier date in the congregation's his-

tory. They are confident that the Lord does add to His Church according to His promises.

### Trinity

San Manuel, a copper-mining camp lying on a slope off the Catalina Mountains, is located 50 miles north-east of Tucson. More than 4,000 miners and smelter workers call the town "home." Magma Copper Company processes 62,000 tons of ore daily in its mill and smelter. Before one pound of copper had been refined, Magma had already spent \$104,000,000 on development.

Situated on one of the main streets of the town, Webb Drive, is the chaste white chapel of Trinity Lutheran Congregation. Its erection in 1967 was made possible largely by a loan of \$13,200 from the Synod's Church Extension Fund.

It was not the District Mission Board but rather Pastor Carl Metz who founded and organized this congregation. After knocking at every door in the town, he found an encouraging number of Lutherans and took it upon himself to serve them. When Pastor Metz retired, Pastor Marcus Nitz took over serving these Lutherans from Good Shepherd Church in Tucson. It was during his pastorate that the new chapel was dedicated.

When Pastor Nitz accepted a call to California, Trinity found itself "stranded," and several Tucson pastors added San Manuel to their schedules. This past fall the Arizona Mission Board was authorized to subsidize Trinity Church. The plan calls for joining it with a new mission to be founded to the north of Tucson. Until a man is called to serve the new mission, the Rev. E. Arnold Sitz, who has lived and served in the Tucson area the past 50 years and who recently retired, has agreed to "retire from retirement" and to serve San Manuel's 95 souls.

In addition to these congregations still on mission status, exploratory work has also been begun in the Paradise Valley and Litchfield Park areas on the outskirts of Phoenix.

And in the land of the sun, the program of the Son goes on.

Richard C. Paustian

APRIL 21, 1974

## DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

### SUMMER SCHOOL CALENDAR

1974

June 16 — 3:00 — 5:00 p.m.	
7:00 — 9:00 p.m. ....	Registration
June 17 — 8:00 a.m. ....	Opening Service
10:15 a.m. ....	First Classes
July 3 — 7:00 — 9:00 p.m. ....	Second Term Registration
July 19 — 10:15 a.m. ....	Graduation and Closing Service

### ADVANCED STUDY PROGRAM

#### First Term: June 16 — July 3

8:05 — 9:50

10:15 — 12:00

Psalms for Use in Public Worship (1.5) Backer  
Modern Theologies: Bases (1.5) Koelpin

Letters from St. John (1.5) Hartwig  
Guidance and Counseling (1.5) Arras

#### Second Term: July 3 — July 19

Psalms for Use in School and Private Studies (1.5) Backer  
Modern Theologies — Cont. Directions (1.5) Koelpin

Life in Christ with John (1.5) Hartwig  
Auxiliary Agencies (1.5) Glende

Hours to be Arranged — Organ, Piano, All Workshops

### SCHEDULE OF WORKSHOPS FOR SUMMER OF 1974

June 17 — 21	Workshop for Supervising Teachers — one week — 1.5 cr.
June 17 — 21	Instructional Materials in Mathematics for Primary Grades — one week — 1.5 cr.
June 17 — 28	Instructional Media — two weeks — 3 cr.
June 17 — 28	Education for the Mentally Retarded — one or two weeks — 1.5 or 3 cr.
June 24 — July 5	Individualized Instruction — two weeks — 3 cr.
July 8 — 12	Math Laboratory Activities for the Intermediate Grades — 1 week — 1.5 cr.
July 8 — 19	Teaching Kindergarten — 2 weeks — 3 cr.
July 15 — 19	Laboratory Experiences for Teaching Science in the Elementary School — 1 week — 1.5 cr.

Registration for each workshop will be held on the night before each workshop begins between 8:00 — 9:00 p.m. in OLD MAIN.

**Additional Information** and applications may be secured by writing:

Prof. George Heckmann  
Director of Special Services  
Dr. Martin Luther College  
Box 417  
New Ulm, Minnesota 56073

# Amazing Grace ...

## 125 Years of It!

As the Wisconsin Ev. Lutheran Synod approaches its 125th year of life, there will be the temptation to spend an inordinate amount of time reviewing the details of the pitifully small beginnings of the Synod back in 1850, marveling at the steps the Synod has taken down through the past century and a quarter.

But there is an equal and opposite danger — to ignore the past in a laudable attempt to concentrate on the tasks of the present. Moses once spoke a significant word to Israel as it stood on the east bank of the Jordan, poised to invade the Promised Land. "Remember," Moses said to Israel, "the days of old!"

### The Beginning

The instrument God used to bring the Wisconsin Synod into life was the private German mission society. A number of such societies had been organized in the early 1800's to carry on mission work among the heathen. With the opening up of America's great Midwest, several of these societies also began to take an active in-

terest in sending pastors to the Midwest to gather German Christian immigrants into congregations.

The Berlin and Langenberg mission societies which sent over our first pastors had a confused confessional background. The societies were controlled and supported by both Lutheran and Reformed Christians. It is not surprising that these first three pastors — Johann Muehlhaeuser, Johann Weinmann, and William Wrede — took a very broadminded view of their ministry in their new homeland. When these mission pastors organized congregations, they were urged to let the congregations decide which of the two doctrinal positions (Lutheran or Reformed) they wanted to profess. If a pastor served four congregations, three of which were Lutheran and one of which preferred to be served according to Reformed teaching, the pastor was to tailor his ministry to suit their preferences.

It was as if one of our pastors today would serve a Wisconsin Synod congregation one Sunday and a

Methodist congregation the next Sunday, each Sunday tailoring the service and his preaching to the two different confessions.

Pastor Muehlhaeuser — the Synod's first president — and the other organizers of the Wisconsin Synod had a fervent love for the Savior and His cause, but they did not always have a clear understanding of Gospel truths, or the vital differences in doctrine which separate the Lutheran and Reformed churches.

### Toward Confessional Clarity

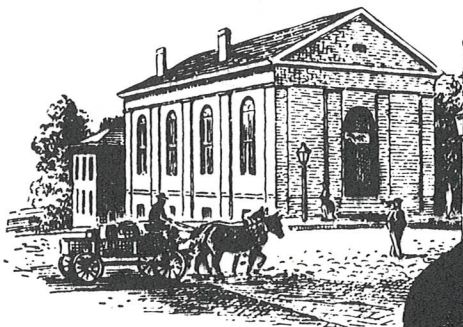
Although we cannot agree with the doctrinal position of those first pastors, we can understand it. It was only natural that Muehlhaeuser, Weinmann, and Wrede should feel a bond of friendship with and gratitude to the mission societies in Germany which had commissioned them. The unfortunate result, however, was that they vacillated between strict Lutheranism and a more broadminded attitude urged on them by their sponsors on the other side of the Atlantic.

Out of the indecision and the confessional confusion of those early years, our amazing God led the young Synod gradually and steadily to confessional clarity.

At the 1863 Synod convention a new name was noted on the roster of the Synod's pastors, a name that was destined to become prominent in the history of the Wisconsin Synod and of American Lutheranism. That was Adolph Hoenecke, a graduate of the University of Halle. In raising up this man to be a leader and a spokesman for true Lutheranism for half a century, God again showed amazing grace.

Three years after Pastor Hoenecke came to the Wisconsin Synod, he was called to the Synod's newly-founded seminary, then at Watertown. Hoenecke's new calling compelled him to

Grace Church and Pastor J. Muehlhaeuser in the 1850's.





dig more deeply into the Scripture and into the Lutheran Confessions, and it was here that he came to doctrinal clarity, at a time when many in the Synod were still groping and stumbling.

### The Synodical Conference

The year 1872 brought a development which was destined to be of the greatest significance for the cause of true Lutheranism in America. Meeting in Milwaukee, the Missouri and Wisconsin Synods, together with four other synods, established the Evangelical Lutheran Synodical Conference, a federation of confessional Lutheran synods.

Only God knows, and only eternity will reveal, the countless blessings that came to American Lutheranism through the Synodical Conference. Standing squarely on the Scripture and the Lutheran Confessions, the Synodical Conference's one mark of distinction was loving, living obedience to the revealed Word and will of her Lord. It was an effective instrument for expressing and propagating true doctrinal unity and the fellowship of faith.

The way from Galilee and Jerusalem to Wisconsin via Berlin and Langenberg was not a direct route. God did not take the easy way to get His Word to the 400,000 Christians of the Wisconsin Synod today. The fact that the Synod stood where she did after her first quarter-century of life was in no way traceable to man's effort and intent. *The Synod had become, under God, what her founders had not intended her to be.*

In her first years, the Wisconsin Synod did not experience rapid growth. But growth did come. Numerical strength came by joining hands with like-minded synods — in 1892 with the two smaller Synods of Minnesota and Michigan, founded also in 1850. In 1917 these synods were merged into the Evangelical Lutheran Joint Synod of Wisconsin and Other States.

It is spectacular evidence of the grace of God that the five pastors and 18 congregations which constituted the Synod at its organization 125 years ago have today grown to 825 pastors and over 1,000 congregations.

### Unforeseen Task

By increasing the size of the Synodical body — and at the same time developing a strong theological seminary to train its pastors — the Lord was equipping the Wisconsin Synod for a task. No one could have foreseen it a century ago or even a half century ago. But the Lord in His amazing grace had an unexpected



role for this Synod: to stand pretty much alone in striving for the truth of the Gospel, pretty much alone in preserving and transmitting to our own generation and those to come the precious Lutheran heritage of the old Synodical Conference.

God has not called the Wisconsin Synod to be just a respectable, middle-class church body, offering people an outlet for their religious and charitable inclinations. The Wisconsin Synod is a group of men and women, each with the sign of the cross on forehead and breast, whom the Spirit of God has called to do God's will. The Wisconsin Synod is a channel through which God proposes to affect the hearts and lives of twentieth-century citizens whom God desperately wants as members of His family. This is the role God in grace has assigned to the Wisconsin Synod.

In a world where a preponderant share of church activity is activism — ecclesiastical busywork — the Wisconsin Synod needs to remember that the deep hurt of the world is spiri-

tual, and that nothing less than a spiritual remedy will suffice. The cure must be related to the disease.

### A Small Voice

God has assigned to the Wisconsin Synod the job of being a canary in a wilderness, of being a small voice striving to uphold the authority of the Word of God. Enough in the religious world are sowing the seeds of doubt. We dare not.

Martin Luther once said, *Spiritus Sanctus non scepticus est* (the Holy Spirit isn't a doubter). And He doesn't create doubt. God has called our Synod into existence, and He has called us to be members of the Synod so that we can let His voice speak — loudly, clearly, authoritatively — in this world of doubt.

Chief Skakumbila told one of our Synod's first representatives to Zambia: "My forefathers knew about a god before the white man came. But we did not know that God had a Son, and that He sent His Son to speak to us."

Our role — just as Chief Shakumbila saw it — is to strive for an authoritative and truthful Word, not just for the sake of striving, but in order to share it with people who are living aimlessly and perishing without the Gospel.

We need to let people know that on the pages of Scripture we do have God's own truth, that through the perfect life and the innocent death of Christ every sinner has been reconciled to God, that in union with Jesus Christ life does hang together, does make sense, and that living close to Jesus Christ now is the only proper preparation for the next world, where God wants us to live at His side.

This was our Lord's business. And it's our business because it's our Father's business. And He asks that you make it your business.

Professor John C. Jeske  
Wisconsin Lutheran Seminary  
Mequon, Wisconsin

(This is a condensed version of a paper delivered at the February 13, 1974, meeting of the national organization for the Synod's 125th Anniversary Thankoffering.)

# Looking at the Religious World

## information and insight

### Reading, 'Riting, 'Rithmetic and TM

The letters TM are shorthand for Transcendental Meditation. In a recent column (February 10, 1974, p. 43) we described the currently popular phenomenon and suggested that it spells trouble-in-the-making for the church. We wonder how many of our readers realize how serious a trouble-maker TM really is, and how many are concerned enough to do something about it before it becomes an even bigger problem.

Two years ago the Department of Health, Education and Welfare provided a \$21,540 federal grant to train 130 high-school teachers as instructors in the Science of Creative Intelligence. The SCI course was offered in the 1972 summer quarter at Humboldt State College in California. Presumably the 130 high-school teachers are now introducing and teaching SCI courses in schools throughout the country.

SCI is simply another name for yoga. Yoga is *studied* in SCI courses; it is *practiced* in Transcendental Meditation. SCI and TM are related to each other like Driver's Ed and driving.

Individual states are now following the lead of the Department of Health, Education and Welfare. At the same time Humboldt State introduced the SCI course, the Illinois State Legislature adopted a resolution (HR677) providing "that all educational institutions, especially those under State of Illinois jurisdiction, be strongly encouraged to study the feasibility of courses in Transcendental Meditation and the Science of Creative Intelligence on their campuses and in their facilities." Reportedly the California State Assembly is currently considering a similar bill.

High schools in other states (New York, Massachusetts, Florida, and California) have introduced SCI courses for credit without prior legislative encouragement. Schools in a number of other states offer the courses on a noncredit basis. An SCI course for elementary schools has also been designed at Maharishi International University.

Proponents of SCI courses in public schools contend that the program offers a solution to the problem of drug abuse among students. Studies reveal a significant decrease in drug use among TM practitioners. HEW used this as justification for its federal grant to train SCI instructors. Advocates further justify incorporation of SCI courses into the curriculum of state schools by insisting that SCI is not a religion and that TM is not a religious practice. Those who make that claim however are either hopelessly naive or they are deliberately attempting to deceive the public.

To contend that yoga is not a religion is tantamount to saying that Hinduism is not a religion. A rose by any other name is still a rose. State schools which offer TM courses have in reality introduced religion into the classroom along with the traditional 3 R's. As Christian citizens we will want to have our say about the constitutionality of such a practice. School board members and legislators ought to hear from us.

### Is TM Really a Religion?

"No," say TM advocates. The facts however say otherwise. What are the facts?

The organization primarily responsible for promoting TM is the Student's International Meditation Society (SIMS). The SIMS center in

Berkeley, California, addressed a letter to parents of area high-school students which said in part, "TM is a natural, easy, systematic, and scientifically verifiable technique. It is not a religion or philosophy, nor does it involve withdrawal from life."

That is a reassuring claim, but it contradicts the claims of Maharishi Mahesh Yogi, the high priest of TM. The name Yogi is a form of yoga, a Sanskrit word which means union. The ultimate aim of yoga has always been union with God, a union accomplished by means of transcendental meditation. A yogi is a person who has achieved union with God through God-consciousness.

In his book of "Meditations" the Maharishi asserts in no uncertain terms that "transcendental meditation is the path to God." Speaking elsewhere about prayer, he says, "A very good form of prayer is this meditation which leads us to the field of the Creator, to the source of Creation, to the field of God."

The SIMS organization distributes another book written by Maharishi in which he writes, "The key to the fulfillment of every religion is found in the regular practice of transcendental meditation." Elsewhere he claims, "the Lord (Krishna) declares that realization of the state of all knowledge is the only way to salvation and success in life; there is no other way."

Like advocates of other world religions, SIMS spokesmen insist their system is compatible with all religions. Jesus would not agree with that. In fact He condemns such notions as Satanic lies. TM teaches men that the means to union with God lies within man. It bypasses Jesus as Savior. His claim to be "the Way, the Truth, and the Life" is an exclusive claim. "No man cometh unto the Father but by Me," He insists. Either Jesus was right, or He was a fraud and imposter. He certainly would not agree that TM's way is compatible with His way.

The contradictory claims of the apostles of TM can be readily explained. There is a passage in the sacred writings of Hinduism in which Lord Krishna says, "Let not him who knows the whole disturb the ignorant who only knows the part." Comment-

What about Satan? Do you know that . . .

## One Little Word Can Fell Him

Well, what do you know?!? For once the Children of Darkness are running around like Chicken Little shouting that the sky fell down while the Children of Light nod knowingly with pitying smiles — but *no panic*. Summary box score might read: C.o.L. — 1; C.o.D. — 0.

It's truly ironic. Up to a few months ago, if you could have asked 100,000 Americans, "What is exorcism?" 99,000 plus would have looked at you with a stare which would have been more than blank. If you then would have pronounced the word, spelled it, and explained it, the look on their faces would have changed to a mixture of hostility, incredulity, and condescending pity. "Oh, you poor thing," some would cluck-cluck, "You still believe in a devil? Too bad, etc., etc."

ing on this passage, the Maharishi says, "The inference is that if the enlightened man wants to bless the one who is ignorant, he should meet him on the level of this ignorance and try to lift him from there by giving him the key to transcending, so that he may gain bliss, consciousness, and experience the Reality of life. He should not tell him about the level of the realized, because it would only confuse him." Stated another way that is nothing else than the Jesuit principle that "the end justifies the means."

A careful study of TM reveals it to be a variant form of Hinduism which advocates a pantheistic view of God. To isolate TM from its Hindu connections insisting that it is nonreligious is like isolating Holy Communion from Christianity insisting that it too is nonreligious.

St. John has a word for Christians intrigued by TM and tempted to try it. "Little Children, keep yourselves from idols" (I John 5:21).

Joel C. Gerlach

Ah, but then . . . , then William Peter Blatney wrote a best seller, "The Exorcist," which was also made into a movie, one which, incidentally has proven to be a money maker of astonishing proportions. Now everyone knows what "exorcism" is and hundreds and hundreds of people are "seeing" Satan and/or his cohorts under every bush, rock, and tree.

Christians, maybe it's high time to put Satan into some sort of perspective, Biblical perspective, the *only* kind of perspective that makes sense and gives comfort. A brief Scriptural review is in order to again affirm what the devil can and cannot do!

Q.: Is he real? A.: Well of course! He is a fallen angel of light who, together with his fellow fallen angels, have been consigned to hell by God as II Peter 2:4 plainly states.

Q.: Is he powerful? A.: Yes, but please remember, he is *not* all-powerful, but rather was and is a created creature who was originally pure ("God saw *everything* that He had made and behold, it was *very good*" — Gen. 1:31), but fell into sin and thus became evil. As a creature, albeit strong, he does *not* possess unlimited power.

Q.: What does he do? A.: Look around you at the crime, violence, lawlessness, war, envy, greed, immorality, and all of the other evidences of rebellion against God. Satan and his minions are frantically engaged in stirring up as much trouble and malicious mischief as possible. His *chief* targets are Christians whom he desperately wants to snatch from Christ and reclaim for himself. He is God's enemy and *ours!* (Matt. 13:25ff.)

Q.: Is there any hope for us? Can we escape his possession? A. Yes. Most certainly! Christians, God promised our first parents that the serpent's head *would be crushed*

(Gen. 3:15). When Christ shouted triumphantly, "It is finished!" the promise was gloriously fulfilled. The Savior also stated that one of the reasons He came into the world was "to destroy the works of the devil" (I John 3:8). This He did through His sinless life, substitutionary death, and triumphant resurrection. When St. Paul wrote, "Thanks be to God who giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57), He was not speaking in terms of a pious wish but rather of a blessed fact.

Satan can still (and does) snarl, snort, growl and roar. In whatever way he thinks will work he tries to frighten us Christians into thinking that he is the all-powerful "Master" of our souls (I Pet. 5:8,9). He is not! Christ has defanged him permanently.

There is perhaps one thing for which we might want to pay reluctant tribute to the author of the book and to the producers of the movie, "The Exorcist." At least now, more and more people are seeing Satan as he really is. He is not a mythological comic figure, a sort of mischievous jolly elf dressed in a fire-red suit with horns on his head and a pitch fork in his hand. Rather, he is a vile, obnoxious, dirty foe who hates God and His people. He's a force to be aware of, to note, and to resist.

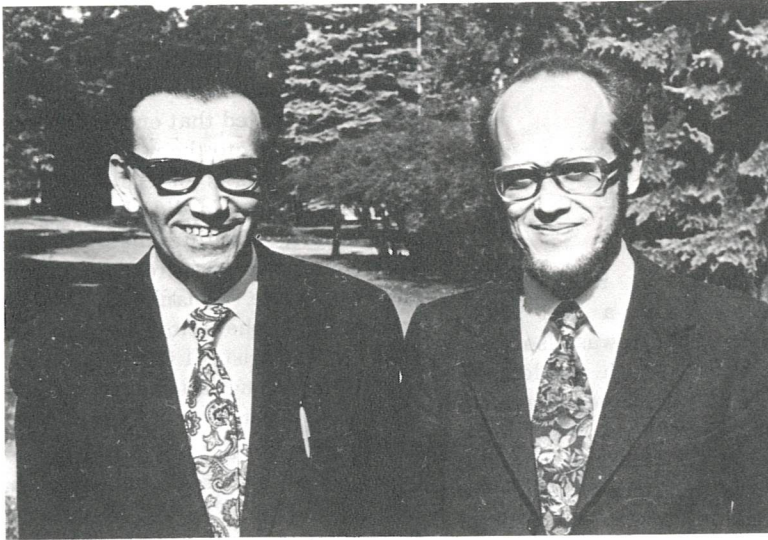
But in Christ, he is also one over whom we have been assured of triumph. Luther was not only poetic, but absolutely Scriptural when he penned in the Battle Hymn of the Reformation, *A Mighty Fortress*, "One little word can fell him."

The word is — Christ!

He it is, who when tempted by Satan, gave us the key to successful resistance and triumph. "It is written," said Jesus. "It is written," in the Word.

Want to know about Satan? Read the Book, God's Book! He's told us all we need to know about the one who wants to destroy us. More importantly, in God's Book we learn to know Christ has defeated him completely for us and that all who are "in Christ" are more than adequately equipped to cope with him and to win the battle.

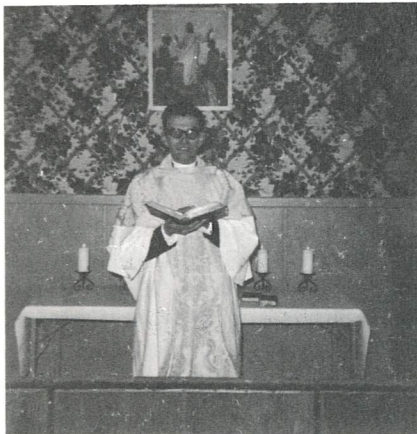
Kurt F. Koepflin



Pastor Per Jonsson and Dr. Seth Erlandsson on their visit to Mequon in 1973.

## Confessionalism in Sweden

In October of last year three pastors from Sweden, Seth Erlandsson, Per Jonsson, and Lars Engquist, visited America to become acquainted with our Synod and especially to discuss their own doctrinal position with our Commission on Inter-Church Relations.



Pastor Per Jonsson conducting services in Landskrona, Sweden.

After thorough discussion, our representatives came to the conclusion that these men, who are intent on forming a free confessional Lutheran Church in Sweden, were in doctrinal agreement with us. As a result, our commission stated that we could see nothing that would need to hinder the establishment of fellowship with St. Matthew's Evangelical Lutheran Congregation in Uppsala, if St. Matthew's after having studied

our doctrinal position and the report which they received from the Swedish delegation, would find itself in agreement with our doctrinal position.

The work of establishing a truly orthodox confessional Lutheran Church in Sweden is proceeding in the face of almost unimaginable difficulties.

St. Matthew's Congregation in Uppsala was organized in the summer of 1973. In September of that year Sten Johansson, a young theological candidate, was called and ordained as the first pastor of the congregation. According to latest reports the congregation consists of 20 souls, of whom 12 are communicant members. The congregation also carries on a cassette program, by means of which recordings of the Sunday services are sent to a number of people who live too far from Uppsala to attend services there.

In Landskrona, in southern Sweden, Pastor Per Jonsson, who resigned from his pastorate in the State Church in June of 1973, is working diligently to establish a truly Lutheran congregation. His efforts to organize a congregation have not as yet met with success, although he has been conducting services regularly since November of last year. Average attendance has been about 10, plus Pastor Jonsson's family. He also sends out cassette recordings of his sermons regularly.

On February 17, a *kyrkodag* or "church day," was held in Landskrona. Lecturer at this gathering was Pastor Johansson from Uppsala. Thirty-five people participated in the *kyrkodag*. As a result of Pastor Johansson's lecture, a society was organized for the support of the Lutheran Mission in Landskrona. However, up to the present only Pastor Jonsson and his family have left the State Church at Landskrona.

These fellow Lutherans in Sweden need our prayers and our support.

As conservative Lutherans, who rejoice over every sign of resurging orthodoxy in the Lutheran Church, we will be concerned with this movement in Sweden and will want to express this concern in a tangible way as occasion arises. At present our Synod in its budget has no provision for the support of this work being carried on by these brethren in the faith. However, with the approval of the Conference of Presidents, the Board for World Missions has established a special fund, called the "Sweden Conference and Aid Fund," to which contributions may be made by those who would like to help. Contributions may be sent either to the undersigned or to the treasurer of the Synod.

It will be of special interest to the readers of *The Northwestern Lutheran* to learn that during the Epiphany season collections were taken by Pastors Jonsson and Johansson for our Wisconsin Synod mission work in Africa. More than one hundred dollars was contributed and sent to our Seminary in Lusaka. Though these fellow Lutherans in Sweden cannot, because of their small numbers, support their own work, yet they felt that a true Lutheran congregation must also be interested in spreading the Gospel elsewhere in the world. What an example for us!

The hope for a truly confessional Lutheran Church in Sweden, which is in all its doctrine true to the Bible and the Lutheran Confessions, lies, humanly speaking, with this handful of courageous confessors. May God bless and grant success to their efforts!

Siebert W. Becker

**Teacher John F. Gawrisch  
1894 - 1974**

Relatives, former students, colleagues and friends gathered at Garden Homes Lutheran Church, Milwaukee, Wisconsin to pay their final respects to a loving father and an esteemed teacher and friend, John F. Gawrisch. The Lord of life and death had sent His holy angel quite unexpectedly to transport his soul into His presence during the night of March 19, 1974, while he lay asleep. He had attained the age of 79 years, 8 months, and 13 days.

Brother Gawrisch was born on July 6, 1894, in Buer-Erle, Germany, where in early infancy he was also received into God's kingdom of grace by the washing of Holy Baptism. He was confirmed at the age of 13 in St. John's Lutheran Church, Red Wing, Minnesota.

Upon his graduation from Dr. Martin Luther College in 1913, the Lord of the Church granted him the unique privilege of serving His Church in the teaching ministry for a period of 58 years. He fed the Savior's lambs with the Bread of Life in the following schools: First Lutheran, La Crosse, Wisconsin (1913-1918), St. Paul's, New Ulm, Minnesota (1918-

1920), Bethesda, Milwaukee, Wisconsin (1920-1924), St. Peter's, Fond du Lac, Wisconsin (1924-1927), First Lutheran, La Crosse, Wisconsin (1927-1945), and Wisconsin Lutheran High School, Milwaukee, Wisconsin (1946-1971).

Through the years he was also privileged to serve the church at large in various capacities: as a member of the Board of Directors of Dr. Martin Luther College, as secretary of the Wisconsin Lutheran State Teachers' Conference, and as school visitor.

God blessed him with a faithful helpmate in the person of Esther nee Saxmann with whom he was united in holy wedlock on August 9, 1919. She preceded him in death on November 3, 1971.

He leaves to mourn his earthly loss two sons, Prof. Wilbert Gawrisch, Mequon, Wisconsin, and Harold Gawrisch, Milwaukee; three brothers, three sisters, and other relatives and friends.

His body rests in Graceland Cemetery, Milwaukee, where it awaits the glorious day of the resurrection.

"I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee," Jeremiah 31:3.

Erhard C. Pankow

**CHAPLAIN E. C. RENZ**

6501 Gau-Bischofsheim  
Bahnhofstrasse 92  
West Germany  
Telephone: 06135-3249

**NOMINATIONS — MLS**

Since Prof. Jerome Kruse has accepted the call to Northwestern Preparatory School, the Board of Control of Michigan Lutheran Seminary, Saginaw, Michigan, authorized by the Commission on Higher Education, asks the membership of the Synod to submit nominations for the vacant professorship. The nominees should be qualified to teach in the field of Physics. Nominations and pertinent data should be in the hands of the undersigned no later than Monday, May 6, 1974. Mr. Milton Bugbee, MLS Board of Control, 206 S. Alp, Bay City, Michigan 48706.

**NAMES REQUESTED**

**LONG ISLAND, NEW YORK**

The Michigan District is considering exploratory services in the Brooklyn-Queens-Long Island, New York area with services to be held in the Nassau County area. Please send names of prospects to: Pastor David Pagel, 25 Woodland Avenue, Allendale, New Jersey 07401; phone (201) 825-3816.

**GRAND RAPIDS, MINNESOTA**

Please send names of any WELS members or prospects in the Grand Rapids area to Pastor Roy H. Rose, 813 Quince Street, Brainerd, Minn. 56401.

**EXPLORATORY SERVICES**

**BEVERLY HILLS, FLORIDA**

WELS exploratory services are being held in the Inverness/Dunnellon area. The services are held every Sunday at 3:00 p.m. in the parish hall of Our Lady of Grace Catholic Church, Beverly Hills, Florida. Please send names of interested parties to: Rev. Mark A. Goeglein, 4900 Arcadia Rd., Holiday, Florida 33589.

**CLOSING EXERCISES  
at  
WELS Schools**

**Wisconsin Lutheran Seminary  
Mequon, Wisconsin**

Closing Concert—May 28 at 7:30 P.M.  
Graduation Service—May 29 at 10:00 A.M.

**Northwestern College and  
Northwestern Preparatory School  
Watertown, Wisconsin**

Alumni Meeting—May 21 at 3:00 P.M.  
Alumni Luncheon—May 21 at 5:00 P.M.  
Commencement Concert—May 21 at 7:30 P.M.  
College Graduation—May 22 at 10:00 A.M.  
Preparatory Graduation—May 22 at 1:30 P.M.

**Dr. Martin Luther College  
New Ulm, Minnesota**

Commencement Concert—June 6 at 8:00 P.M.  
Graduation Exercises—June 7 at 10:00 A.M.

**Michigan Lutheran Seminary  
Saginaw, Michigan**

Commencement Concert—May 24 at 7:30 P.M.  
Graduation Exercises—May 25 at 10:30 A.M.

**Northwestern Lutheran Academy  
Mobridge, South Dakota**

Commencement Concert on May 22 at 8:00 P.M.  
Graduation Exercises on May 23 at 10:30 A.M.

**Martin Luther Academy  
New Ulm, Minnesota**

Commencement Concert—June 5 at 8:00 P.M.  
Graduation Exercises—June 6 at 10:00 A.M.

## PONTIAC-LAKE ORION, MICHIGAN

Effective February 24, 1974, WELS exploratory services will move from First Federal Savings, 471 Broadway (M-24), Lake Orion, Michigan, to the Lake Orion Municipal Building, North Broadway at Church Street, Lake Orion, Michigan. Worship is at 8:00 a.m. Sunday and Sunday school is at 9:00 a.m. Please send names of interested parties to Pastor James Naumann, 11063 E. 16-1/2 Mile Road, Sterling Heights, Michigan 48077.

## NORTH ST. LOUIS COUNTY, MISSOURI

Exploratory services are being held at 9:00 a.m. each Sunday at the Trio Restaurant, 7900 North Lindbergh Blvd. Hazelwood, Missouri. Sunday school at 10:00 a.m. Please send names of interested persons living in Hazelwood, Florissant, Ferguson, Spanish Lake, Berkely, Missouri and Alton, Illinois to Pastor Roger Zehms, 5142 Red Cedar Ct., St. Louis, Missouri 63128. Phone: 314/843-4177.

## TIME AND PLACE

### NASHVILLE, TENNESSEE

Rock of Ages Ev. Lutheran, our mission in Nashville, Tn., is now meeting at Goodlettsville Elementary School, just off Two-Mile Pike, one-half mile from exit No. 22 of I-65 North. For information call: Pastor R. H. Stadler, 124 Elnora Drive, Hendersonville, Tn., 37075. Phone: 1-615-824-3894.

### WINTER HAVEN, FLORIDA

The WELS mission in Winter Haven, Florida, is now holding its services in the Woman's Club on the corner of Pope and 7th St. N.W. at 3:00 p.m. Sundays. Pastor G. P. Kionka of 537 Wymore Road, Maitland, Florida 32751, is the interim pastor. People in Winter Haven may call 293-0377 or 294-6655 for further information.

### FT. CAMPBELL, KENTUCKY

Worship services at Ft. Campbell, Ky., are now being held the third Sunday of each month at 7:00 p.m., in Chapel No. 8, on Indiana Avenue. Information requests should be sent to Pastor R. Stadler, 124 Elnora Drive, Hendersonville, Tn. 37075. Phone: 1-615-824-3894.

### RELOCATION

Harvard Street Lutheran Church (ELS) of Cambridge, Massachusetts, serving WELS, FAL, and ELS members in the Boston area, has relocated to Burlington, Massachusetts. Sunday services (10:45 a.m.) are now being held at the Pine Glen School, two blocks east of junction 3A and Rt. 62 in Burlington. Rev. Paul G. Madson, 30 Richfield Rd., Arlington, Massachusetts. Phone: 646-7584.

## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### ARIZONA PASTORAL CONFERENCE

**Date:** April 23-24, 1974; 10:00 a.m. Communion service.  
**Place:** Mt. Calvary Ev. Lutheran, Flagstaff, Arizona.  
**Preacher:** H. Hagedorn.  
**Agenda:** Old Testament Isagogical Study: A. Guenther; New Testament Exegesis of James I & II: H. Hartzell; Battle of Armageddon and Related Matters: K. Mahnke; The Advisability of Merchandising in the Church: W. Meier; Sermon Study on Mark 16:17-20: S. Krueger.  
**Note:** Please contact the host pastor for motel reservations.

David Gray, Secretary

#### TEXAS PASTORAL SPRING CONFERENCE

**Date:** April 23-24, 1974; 10:30 a.m. Communion service.  
**Place:** Our Savior Lutheran, San Antonio, Texas (Wm. Krueger, host pastor).  
**Preacher:** H. Filter (C. Leyrer, alternate).  
**Agenda:** The Concept of Blameless as Applied to the Office of Pastor and Teacher: Wm. Krueger; Study of

Arminianism: M. Wagenknecht; Introduction to the Augsburg Confession: W. Gabb; Revelation 1 — An Interpretation: H. Filter; Review of *The Late Great Planet Earth*: M. Hahn.

Carl W. Leyrer, Secretary

### CALIFORNIA DELEGATE CONFERENCE

**Date:** Saturday, April 27, 1974; 9:45 a.m. Communion service.  
**Place:** Shepherd of the Hills Lutheran, La Mesa, California.  
**Agenda:** "Faith to Move Mountains": R. Yecke; Evangelism Motivational Talk: W. Valleskey; elections and reports.

H. John, Chairman  
Agenda Committee

## MICHIGAN

### NORTHERN PASTORAL CONFERENCE

**Date:** April 22, 1974; 9 a.m.  
**Place:** Holy Cross, Standish, Michigan.  
**Preacher:** W. Oelhafen Jr. (R. Mueller, alternate).  
**Agenda:** Exegesis of Revelation 20: K. Plocher; Reward of Grace: E. Gieschen.

E. C. Schmelzer, Secretary

### SOUTHEASTERN PASTORAL CONFERENCE

**Date:** April 22-23, 1974; Communion service Monday, 7:30 p.m.  
**Place:** Immanuel, South Lyon, Michigan (G. Tiefel Jr., host pastor).  
**Preacher:** J. Kiecker.

**Agenda:** Exegesis of James 2:14-26: G. Lenz; How to Deal with Inactive Members who Seem to have Lost Some or Most of Their Faith: R. Stieve; Study of Matthew 3:11-12 with special emphasis on the question "What is baptism with fire?": D. Buske; The Influence of William of Ockham on Luther's Eucharistic Theology: J. Kiecker (alternate paper).  
**Note:** Pastors must register for meals one week in advance with host pastor.

J. Kiecker, Secretary

### OHIO CONFERENCE

**Date:** April 22-23, 1974.  
**Place:** Immanuel Lutheran Church, Findlay, Ohio.  
**Preacher:** K. Fuhlbrigg.  
**Agenda:** Exegesis of Romans 11:17-32: K. Roehl; Is the Office of the Ministry Infringed upon by Lay Witnessing? E. Bickel; Study of ILCW Calendar and Lectionary: J. Bisch (Advent and Christmas, Nos. 1-8), W. Voss (Epiphany, Nos. 9-18).

K. Grunewald, Secretary

### COLONIAL PASTORAL CONFERENCE

**Date:** April 23-24, 1974; 9:00 a.m. Communion service.  
**Place:** Faith Lutheran, Pittsfield, Massachusetts (P. Kelm, host pastor).  
**Preacher:** K. Gurgel.  
**Agenda:** Exegesis of II Thessalonians 1: P. Schmiede; Augsburg Confession, Art. I: R. MacKain; Study of Inter-Lutheran Commission Lectionary, the post-Easter lessons: E. Waldek.

D. Pagel, Secretary

### SOUTHWESTERN PASTORAL CONFERENCE

**Date:** April 30, 1974; 9 a.m. Communion service.  
**Place:** St. John's, Battle Creek, Michigan (R. Frey, host pastor).  
**Preacher:** E. Zehms (H. Zink, alternate).

**Agenda:** Exegesis of Ephesians 5: F. Toppe; Ephesians 6: R. Shimek; Review of "The Three-Year Common Pericope Series": H. Zink; Directed Questions: A. Ruddat; Key '73 Wrap-Up: R. Semro; reports and conference business.

R. Semro, Secretary

## MINNESOTA

### MINNESOTA DISTRICT PASTORAL CONFERENCE

**Date:** April 23-24, 1974; opening session on Tuesday at 9:30 a.m. and an evening Communion service at 7:30.  
**Place:** Christ Ev. Lutheran Church, Marshall, MN (Wm. Ziebell, host pastor).  
**Preacher:** D. Meier (R. W. Scheele, alternate).

**Agenda:** Exegesis of Romans 13:1-8: Keith Schroeder; What Does Christian Stewardship Have To Do With Ecology? C. Zuleger; Isagogics on Ephesians, With Special Reference to EN EPHESO in Chapter 1:1: R. Sachs; The Pitfalls of Present Day "Evangelistic Movements": D. Raddatz; casuistry, routine business, and reports.

**Registration:** There will be a \$1.50 registration fee. Request cards for meals and lodging will be mailed to all pastors of the District. The visiting elders will serve as the Excuse Committee.

W. J. Henrich, Secretary

## NEBRASKA

### DISTRICT PASTORAL CONFERENCE

**Date:** April 23-25, 1974.  
**Place:** Redeemer Ev. Lutheran, Hastings, NE. (G. Eckert, host pastor).  
**Service:** Communion will be celebrated in the evening service, Tuesday, April 23, 1974, 7:30 p.m.  
**Preacher:** W. Leerssen (L. Strackbein, alternate).  
**Agenda:** Mormonism (continuation): M. Scheele; Exegesis, Romans 15:15ff.: W. Goehring; Isagogical Study of Hosea: G. Schneider; Role (or Relationship) of Pastors and Elders: G. Free.  
**Note:** Please announce to the host pastor for lodging and meals.

R. Tischer, Secretary

## NORTHERN WISCONSIN

### RHINELANDER PASTORAL CONFERENCE

**Date:** April 22, 1974; 9 a.m. Communion service.  
**Place:** Redeemer, Tomahawk, Wisconsin, (C. J. Siegler, host pastor).  
**Preacher:** W. Hoepner (H. Kahrs, alternate).  
**Agenda:** The Times and Life of the Early Christian Church: R. G. Koch; Ephesians 6:1ff: M. Radtke.

C. J. Siegler, Secretary

### WINNEBAGO PASTOR-TEACHER CONFERENCE

**Date:** April 22, 1974; 9 a.m. Communion service.  
**Place:** Trinity, Neenah, Wisconsin.  
**Preacher:** J. Ruege (G. Schaefer, alternate).  
**Agenda:** II Thessalonians 2: L. Ristow; Discussion of the new translation of Catechism.

P. Kolander, Secretary

### MANITOWOC PASTORAL CONFERENCE

**Date:** April 22, 1974; 9 a.m. Communion service.  
**Place:** First German Ev. Lutheran Church, Manitowoc, Wisconsin (N. Kock, host pastor).  
**Preacher:** P. Damrow (K. Edenhauser, alternate).  
**Agenda:** Exegesis of Hebrews 9:15ff: C. Reiter; Isaiah 62: A. Engel; A study of the lessons in the new three-year lectionary proposed for Lutheran churches by the Inter-Lutheran Commission on Worship: H. Juroff; An outline and compilation of Bible passages pertinent to Occultism: K. Haag; "Historical Introduction to the Formula of Concord": Dr. H. Koch.

P. J. Damrow, Secretary

### FOX RIVER VALLEY PASTOR-TEACHER CONFERENCE

**Date:** April 29, 1974.  
**Place:** Opening Communion service at 9:00 a.m. at Bethany Lutheran Church, Appleton, Wisconsin; sessions at Fox Valley Lutheran High School.  
**Preacher:** S. Johnson (H. Bergholz, alternate).  
**Agenda:** "Promoting Evangelism With Our Children": J. Mahnke; Discussion of Proposed Changes in the Catechism.  
**Note:** No noon meal will be served; all excuses are to be sent to the secretary.

R. Muetzel, Secretary

### LAKE SUPERIOR PASTOR-TEACHER CONFERENCE

**Date:** April 29-30, 1974; 9:30 a.m. (CDST) Communion service.  
**Place:** St. John Lutheran, Peshtigo (Town of Grover), Wisconsin (A. C. Meyer, host pastor).  
**Preacher:** J. Kingsbury (A. Klessig, alternate).  
**Agenda: Monday:** Offense as Scripture Speaks of It: A. Meyer; Trends, Methods and Materials in Today's Elementary School: J. Tjernagel; Sin against the Holy Ghost: J. Lindquist; reports by visiting elder and member of Board for Parish Education.  
**Tuesday:** Exegesis of James 4: W. Besler; Augsburg Confession, Article III, Of the Son of God: C. Klein; Effective and Timely Discipline Procedures: W. Zink; conference business.

G. E. Gartman, Secretary

## PACIFIC-NORTHWEST

### PASTORAL CONFERENCE

**Date:** April 23-25, 1974; 10 a.m.  
**Place:** St. Paul's, Tacoma, Washington (G. Frey, host pastor).  
**Preacher:** T. Lambert (H. Schewe, alternate).

**Agenda:** Exegesis of II Corinthians 11:16-20: R. Baur; Homiletical Study of Matthew 5:1-12: D. Bode; Pastor's Role in the Sunday School: W. Bernhardt; O.T. Tithing in the Light of N.T. Cheerful Giving: E. Carlson; How the Third Commandment Applies to the N.T. Christian: D. Bruemmer.  
O. G. Schupmann, Secretary

## SOUTH ATLANTIC

### DISTRICT PASTORAL CONFERENCE

**Date:** May 6-8, 1974; beginning at 7 p.m. on May 6.  
**Place:** Our Savior Lutheran, Jacksonville, Florida (John Vogt, host pastor).  
**Service:** Communion service at 9 a.m. on May 7.  
**Preacher:** R. Waack (R. Wendland, alternate).  
**Agenda:** Evangelism Seminar (7 p.m. on May 6, 7 p.m. on May 7, and 9 a.m. on May 8); Exegesis of I Timothy 6:1-10 (part II); L. Zwieg; Ezekiel 38: R. Wendland.  
J. Guse, Secretary

## SOUTHEASTERN WISCONSIN

### DODGE-WASHINGTON PASTORAL CONFERENCE

**Date:** April 23, 1974; 9:00 a.m.  
**Place:** St. Paul's Ev. Lutheran Church, Cedar Lake, Wisconsin.  
**Preacher:** P. Huth (G. Kern, alternate).  
**Agenda:** Exegesis of Psalm 103: W. Schink; Exegesis of I Timothy 2; T. Horneber; Study of the Lectionaries of the Three-Year Pericope.  
P. E. Pankow, Secretary

### CHICAGO-SOUTHERN JOINT PASTORAL CONFERENCE

**Date:** May 14, 1974; 9 a.m. Communion service.  
**Place:** St. John's Libertyville, Illinois (R. Voss, host pastor).  
**Preacher:** (A. Wolfgramm, alternate).  
**Agenda:** Exegesis of I Peter 4: N. Paul (I Peter 5: L. Luchterhand, alternate); Charismatic Movement, Speaking in Tongues: T. Liesener (Changing Church in a Changing World: D. Schmeling, alternate); Stewardship presentation: F. Schulz; conference business; questions of casuistry.  
Kent E. Schroeder, Secretary

## WESTERN WISCONSIN

### SOUTHWESTERN AND MISSISSIPPI VALLEY JOINT PASTORAL CONFERENCE

**Date:** April 23, 1974; 9:00 a.m.  
**Place:** First Ev. Lutheran, West Ave. & Cameron, LaCrosse, Wis. (F. Miller and P. Nitz, host pastors).  
**Preacher:** J. Schneider (M. Schwartz, alternate).  
**Agenda:** Textual Criticism — How it Affects the Reliability of Scripture: Prof. S. Becker; Divine Ecology; C. Weigand; Article XII of Formula of Concord — Of Other Factions and Sects: O. Heier.  
L. Wendland, Secretary

### DISTRICT TEACHERS' CONVENTION

**Date:** April 25-26, 1974; 9:00 a.m.  
**Place:** Christ Lutheran, 124 S. Youlon St., West Salem, Wisconsin.  
**Agenda: Thursday:** Are We Wasting Our Teacher Power? P. Nitz; Various Social Studies Curricula: D. Luetke; slide lecture on Antarctica: Dr. M. Sponholz; sectional discussions.  
**Friday:** Dyslexia: Miss E. Manthey; Can a Christian Day School Teacher Be an Effective Counsellor? K. Panke; sectional discussions; business meeting; inspirational address by host pastor.  
H. I. Mears, Chairman  
Program Committee

### WISCONSIN-CHIPPEWA RIVER VALLEY JOINT PASTORAL CONFERENCE

**Date:** May 7, 1974; 9 a.m. Communion service.  
**Place:** Zion Lutheran Church, Stetsonville, Wisconsin (R. Schmidt, host pastor).  
**Preacher:** J. Meyer (R. Otto, alternate).  
**Agenda:** Exegesis of II Timothy 3: M. Zank (Isaiah 40: L. Koester, alternate); Examination of proposed revision of Luther's Catechism: R. Otto and G. Schmeling.  
G. Lambrecht, Secretary

### CENTRAL PASTOR-TEACHER CONFERENCE

**Date:** May 13, 1974; 9 a.m.  
**Place:** Zion Lutheran Church, Columbus, Wisconsin.  
**Preacher:** R. Kettenacker (R. Scharf, alternate).  
**Agenda:** Preaching and Teaching the Law: M. Sordahl; Promotion of the Christian Day School in Our Congregations: F. Mutterer.  
R. Ehlert, Secretary

## YEARBOOK 1974

Addition (page 10).

On June 24, 1973, David A. Krueger was ordained and installed as pastor in Redemption Lutheran Church, West Palm Beach, Florida.

## INSTALLATIONS AND ORDINATIONS

(Authorized by District Presidents)

### Pastors:

#### Ordained and Installed:

**Stuebs, Martin**, as pastor of Lincoln Heights Ev. Lutheran, Des Moines, Iowa, on March 10, 1974, by G. Free (Nebr.).

#### Installed:

**Lambert, Lloyd L.**, as pastor of Trinity Lutheran, Eugene, Oregon, on March 3, 1974, by D. Bruemmer (Pac-NW).

**Palenske, Carlton H.**, as pastor of Peace Lutheran, Cape Girardeau, Missouri, on March 17, 1974, by R. Zehms (Minn.).

**Pankow, Richard K.**, as pastor of Mount Olive, Appleton, Wisconsin, on March 17, 1974, by E. Pankow (NW).

## CHANGES OF ADDRESS

(Submitted by District Presidents)

### Pastors: Frick, Martin

16507 Manchester  
Tinley Park, IL 60477  
Phone: (312) 429-0418

**Krueger, David A.**  
2630 Conroy Dr.  
Lake Park, FL 33403  
Phone: (305) 842-7425

**Lindemann, Prof. Edward W.**  
607 South 12th St.  
Watertown, WI 53094

**Palenske, Carlton H.**  
1834 Ricardo  
Cape Girardeau, MO 63701

**Pankow, Richard K.**  
3132 Doris Lane  
Appleton, WI 54911

**Stuebs, Martin**  
1223 SW Watrous Ave  
Des Moines, IA 50315

**Tessmer, L. A.**  
47 Cory St.  
Madison, WI 53704

### COLLEGIAN RETREAT

The 8th annual Lutheran Collegian Spring Retreat will be held May 10-12, 1974, at Camp Croix, Webb Lake, WI. The retreat will deal with the topic: DEMONS IN THE WORLD TODAY. For more information, posters, and reservation blanks write: Collegian Retreat, 1324 S. Sycamore St., River Falls, WI 54022.

## HARTFORD LUTHERAN FREE CONFERENCE

**Date:** May 6-8, 1974; registration on May 6 from 10:30 a.m. to 12:00 noon.

**Place:** Jet-Port Motor Inn, Windsor Locks, Connecticut (two blocks from Bradley International Airport — Hartford).

### Purpose:

To promote true evangelical Lutheranism, to discuss problems and challenges facing confessional Lutheranism and to assist participants in giving a true Lutheran witness to the world. The conference is open to all pastors and laymen.

### Cost:

\$50 — includes registration, two nights lodging, all meals from Monday noon through Wednesday noon, except breakfasts.

### Reservations:

Please send your reservations, with \$10 (checks made payable to: "Hartford Lutheran Free Conference"), by April 22, 1974 to: The Rev. Karl R. Gurgel, 296 Buckland Rd., South Windsor, Connecticut 06074.

### Program:

"Inspiration" — Dr. Siegbert W. Becker, Professor of New Testament and Systematic Theology at Wisconsin Lutheran Seminary (WELS), Mequon, Wisconsin.

"A Brief Overview of the Historical-Critical Method of Biblical Interpretation and a Survey of the Lutheran Fathers on Scripture" — The Rev. Joe E. Schrul, Pastor of St. Matthew's Lutheran Church (LC-MS), Albany, New York.

"Confessional Practice, A Requisite for Confessional Lutheranism" — The Rev. Armin W. Schuetze, Professor of Pastoral Theology and Church History at Wisconsin Lutheran Seminary (WELS) Mequon, Wisconsin.

"The Formula of Concord — Blueprint of Renewal" — Dr. Neelak S. Tjernagel, Pastor of Indian Landing Lutheran Church (ELS), Rochester, New York.

"A History of Recent Developments in The Lutheran Church — Missouri Synod" — Dr. Edwin C. Weber, First Vice-President, Lutheran Church-Missouri Synod, St. Louis, Missouri.

### Moderator:

The Rev. Walter F. Beckman, Pastor of Grace Lutheran Church (WELS) Falls Church, Virginia.

# Treasurer's Report

## PREBUDGET SUBSCRIPTION PERFORMANCE

Two months ended February 28, 1974

	Subscription Amount for 1974	2/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California .....	\$ 284,176	\$ 47,363	\$ 56,523	119.3
Dakota-Montana .....	198,690	33,115	23,974	72.4
Michigan .....	1,013,283	168,880	151,370	89.6
Minnesota .....	1,050,611	175,102	162,298	92.7
Nebraska .....	204,415	34,069	26,997	79.2
Northern Wisconsin .....	1,140,109	190,018	185,470	97.6
Pacific Northwest .....	75,950	12,658	9,866	77.9
Southeastern Wisconsin .....	1,366,223	227,704	205,138	90.1
Western Wisconsin .....	1,320,560	220,093	197,394	89.7
South Atlantic .....	52,870	8,812	7,185	81.5
Total — 1974 .....	\$6,706,887	\$1,117,814	\$1,026,215	91.8
Total — 1973 .....	\$6,415,223	\$1,069,204	\$1,081,739	101.2

## CURRENT BUDGETARY FUND

### Statement of Income and Expenditures

Twelve months ended February 28, 1974 with comparative figures for 1973

	Twelve months ended February 28		Increase or Decrease*	
	1974	1973	Amount	Per Cent
<b>Income</b>				
Prebudget Subscription Offerings .....	\$6,685,132	\$6,082,308	\$602,824	9.9
Pension Plan Contributions .....	93,806	96,405	2,599*	2.7*
Gifts, Memorials and Bequests .....	72,714	57,028	15,686	27.5
Earnings from Fox Estate .....	81,001	—	81,001	—
Income from NWPB .....	—	6,562	6,562*	—
Other Income .....	3,657	2,180	1,477	67.8
Transfers from Other Funds .....	56,013	—	56,013	—
Total Income .....	\$6,992,323	\$6,244,483	\$747,840	12.0
<b>Expenditures</b>				
Worker-Training — Expenses .....	\$3,670,650	\$3,390,442	\$280,208	8.3
Worker-Training — Income .....	1,553,777	1,505,058	48,719	3.2
Worker-Training — Net .....	2,116,873	1,885,384	231,489	12.3
Home Missions .....	1,160,860	980,455	180,405	18.4
World Missions .....	1,095,801	903,393	192,408	21.3
Benevolences .....	814,475	801,659	12,816	1.6
Administration and Services .....	508,983	415,587	93,396	22.5
Total Operations .....	\$5,696,992	\$4,986,478	\$710,514	14.2
Appropriations — Building Funds .....	233,689	258,996	25,307*	9.8*
Appropriations — CEF Program .....	792,649	786,621	6,028	0.8
Total Expenditures .....	\$6,723,330	\$6,032,095	\$691,235	11.5
Operating Gain .....	\$ 268,993	\$ 212,388		

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
March	April 5
April	May 7
May	June 7
June	July 5

## CHURCH FURNISHINGS

St. Peter Lutheran Church of Savanna, Illinois, has available an altar, pulpit, baptismal font, and Communion set. These are offered to any mission congregation for the asking. For information contact: Mr. E. Dewey Gantert, 210 Diagonal, Savanna, Illinois 61074; Tel. (815) 273-2567.

## THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet on May 1 and 2 in the Synod Administration Building, 3512 W. North Avenue, Milwaukee, Wisconsin 53208. The first session is to begin at 9 a.m. C.D.T.

All reports that are to be included in the REPORT TO THE TEN DISTRICTS for their conventions this summer should be ready for distribution to all members of the Council at this May meeting.

Preliminary meetings of various boards, committees, and commissions will be called by their respective chairmen or secretaries.

Oscar J. Naumann, President

## THE ASSIGNMENT COMMITTEE

Because of the widely staggered commencement dates at our Synod's schools, including the Northwestern College and Prep School commencements on May 22, the day before Ascension Day, the Assignment Committee will not make all its assignments during one week.

The Committee will meet on Monday, May 20, 1974, at 1 p.m. in the Synod Administration Building and on Monday evening and Tuesday, May 21, at the Seminary at Mequon until all ministerial candidates, tutors, and vicars have been assigned.

On Monday and Tuesday, June 3 and 4, the assignment of teacher candidates will take place at Dr. Martin Luther College, New Ulm, Minnesota.

Oscar J. Naumann, President