

THE NORTHWESTERN

# Lutheran

August 3, 1969

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# BRIEFS by the Editor

**MOMENTOUS DECISIONS** affecting our work in education and missions for decades must be made by the 365 voting and advisory delegates who are preparing to travel to New Ulm, Minnesota, for the 40th biennial convention of our Wisconsin Ev. Lutheran Synod. The Synod will meet August 6-13. Let us not fail to remember these delegates in our prayers that their decisions may be God-pleasing and wise. May they serve to promote the Gospel to the glory of our Savior's name and the salvation of many souls!

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**PREPARATIONS FOR ANOTHER SYNOD CONVENTION** are being made these days. From August 20-22 the Lutheran Church of Central Africa, our mission church in Zambia and Malawi, will hold its sixth annual convention. The meeting will be held at the Bible Institute and Seminary in Chelston, Lusaka, Zambia. In many respects the convention will parallel the one preceding it at New Ulm.

The Lutheran Christian, the official publication of the Lutheran

Church of Central Africa, also reports that six men graduated this year from the Bible Institute. They will now begin work as evangelists under the supervision of missionaries in assigned fields. At Lumano the new Martin Luther Church has been completed and dedicated, and the medical dispensary has been rebuilt. These encouraging reports will surely bring joy to all who through their gifts and prayers have supported this work!

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**THE ONE HUNDRETH BIRTHDAY** of Pastor Emeritus J. Henry Schwartz will be celebrated in a special service of thanksgiving by St. Paul's congregation of Menomone, Wisconsin, on August 3 at two o'clock. An open house after the service will give friends and acquaintances an opportunity to greet the jubilarian.

The actual date of Pastor Schwartz's birthday is August 7. He is the last surviving member of the class of 1890 of Northwestern College and the oldest living graduate of the College. The Rev. Schwartz

is a former pastor of St. Paul's, a congregation presently being served by his son, H. Marcus Schwartz. In the course of his more than 48 years in the ministry Pastor Schwartz also served Christ Ev. Lutheran Church of West Salem, Wisconsin, for many years. Since his retirement he has been living in Bloomer, Wisconsin.

In extending congratulations to Pastor Schwartz, President Oscar J. Naumann draws attention to the Lord's promise to the righteous in Psalm 91:15, 16: "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and show him my salvation." We join him in giving thanks to God for the blessings He has bestowed on this aged veteran of the cross, who is still in good health and able to travel at the age of 100 years.

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**AN AGREEMENT HAS BEEN REACHED** by officials of the Synod of Evangelical Lutheran Churches and of The Lutheran Church—Missouri Synod whereby the Slovak body will become the SELC District of the Missouri Synod this fall if the agreement is ratified by the conventions of the two church bodies. After an interim period of eight years, the SELC District will be dis-

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

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# Editorials

**The Answer for the Youth** For reasons which need not be detailed here the youth of every era are exposed to temptations peculiar and urgent to those of their years. Accordingly, David in his later years was moved to pray, "Remember not the sins of my youth."

These temptations are multiplied today as opportunities abound and as a pervading permissiveness countenances, if not actually encourages, the casting aside of normal inhibitions and the scrapping of accepted morals.

Sociologists are alarmed. Sober-minded adults, particularly parents, are frightened. As immorality and drug abuse increase, counter-measures are debated and undertaken. Committees are formed. Stricter laws are proposed. Courses in sex education are advocated. Seminars and institutes are scheduled to make our youth aware of the terrifying evils of drug addiction and of the dangers of using drugs for kicks.

Without commenting on the merits of the valid programs proposed by concerned citizens or the demerits of the misguided ones, we can recommend one program which is specifically suited to the purpose of saving the youth in every age. It has proved itself in the life of every Christian. It has the divine seal of approval; in fact, God designed it. It is outlined in the inspired words of Psalm 119:9, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

Parents who hope to shield their young sons and daughters from all temptations cannot possibly succeed. Neither will the threat of dire consequences accomplish the desired objective. The only effective defense against temptation is the desire to do what is right. This desire is created and nurtured by God's Word.

Badly neglected and generally overlooked, God's Word is the answer for the youth of today. It provides not only the knowledge of what is right but the motivation and strength to do it. And parents, concerned about the welfare of their young sons and daughters, are advised to advocate it, both by precept and example. It isn't new, but it works.

IMMANUEL G. FREY

\* \* \*

**Our Wandering Seminary** Our theological seminary did a great deal of wandering about before settling down in Mequon. It began life in a dwelling house in Watertown in 1863. Within a year, according to one uncertain record, it moved into another house next door to the old St. Mark's Church in Watertown. In 1865 it settled down in the new building that the Synod had built in Watertown to house its college and seminary. This was the building known as the "Coffee Mill." Five years later the seminary merged, as an economy measure, with the Missouri Synod seminary in St. Louis.

In 1878 the Synod decided to reactivate its own seminary and moved into two small houses at the corner of Hubbard Street and Garfield Avenue in Milwaukee. These houses proved to be too small to house students and faculty. The Synod then bought Eimermann's Park at 13th and Vine Streets in Milwaukee and turned the rather large building on the property into a seminary. After 10 years this building proved to be so badly in need of repair that another move was made, this time into a new building that the Synod had erected for the purpose on land that the Pabst Estate had donated at 60th and Lloyd Streets in Wauwatosa, just across the line of the Milwaukee city limits. By 1926 this building had become far too small for the growing student body, and again the seminary decided to move, this time to a location where it had room to expand. The move was to Thiensville. Mequon was not still another move; Mequon merely annexed the area where the seminary stands outside the village of Thiensville.

The move from Wauwatosa to Mequon was along a very direct line. The building committee first purchased the Bues farm in the southwest corner of Milwaukee County, sold that and bought the Van Dyke property in Wauwatosa just a few blocks south of the old seminary. That too was sold, and finally the committee bought the Wille farm in Thiensville, a plot of 80 acres. The Bues farm had been bought for \$35,000, was sold for \$45,000. The Van Dyke place, a very scenic location, but expensive to develop, was bought for \$40,000 and sold for \$107,500. The Wille farm was bought for \$25,000. So, after many meetings and several transactions, the Synod found itself in possession of 80 acres of land and a cash profit of \$57,500. One argument in support of the Mequon location, which was chosen in the face of much opposition, was that there was good transportation to downtown Milwaukee by means of the electric interurban railroad. There may be adults at the seminary today, however, who have never heard that there ever was such a railroad through the village of Thiensville. But in 1929, when the seminary moved there, there were adults who had never heard of 65-mile speed limits. Our seminary seems to have settled down to a long stay in Mequon.

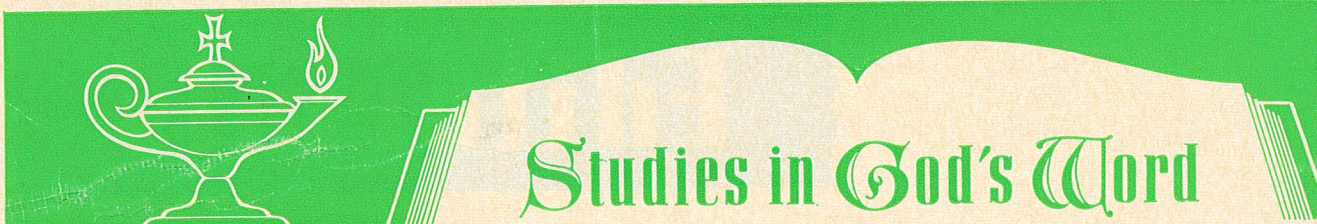
ERWIN E. KOWALKE

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**A Responsible Convention** At the 1967 convention of the Synod in Saginaw we approved current expense projects that exceeded our anticipated income for that fiscal year by 25 per cent; total projects voted exceeded anticipated income by 33 per cent. Yet no one wanted the Synod to resort to deficit financing in order to fund all of these projects. With but a slight hope that, somehow, additional funds might become available, the convention relied heavily on the Board of Trustees and on a screening committee to decide which projects should be carried out. The

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## Let's Read The Record! II Peter 3: 5, 6

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished.

"Pastor, you really made it sound serious last time! In other words, if I give up the doctrine of Creation as presented in Scripture, I'm in danger of losing my Savior. Now, I'm not ready to risk that. So, if it's really that serious, you have me worried. I'm sure you realize I'm on a spot, too. After all, my friends who insist on evolution seem to have all the facts on their side. Pastor, what do you say to that? Or rather, what does Scripture say to that?"

God, of course, doesn't answer all questions. Whatever man can find out for himself, God usually permits him to discover on his own. He didn't give Columbus a map nor grant our space agency a special revelation. Rather, God gave both a mind and reasoning powers. Not insignificant gifts, as we've discovered!

But there are times when man's reason suggests answers that ought to be still-born. Such is the case when man attempts to answer the question of origins. "How did all things come into being? What is man?" All man's answers were neatly punctured long ago by the questions God put to Job. God's Holy Spirit recorded them in Scripture because our age needs to face them even as Job did, though for different reasons.

### God Put Job to Silence

"Where wast thou when I laid the foundations of the earth?" God asked Job. "Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or

who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the cornerstone thereof?" (Job 38:4-6). Job's answer is given in chapter 40: "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth." That was the only answer possible. Men of our day would do well to give the same answer.

### The Assumptions of Present-Day Scoffers

Although that must always be man's final answer whenever he is brutally honest with himself, it isn't God's answer. We need to learn God's answer because the scoffers of our day say exactly what Peter said they would: "Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Peter 3:4).

Their basic contention is that nothing ever happened to this earth which could alter the way the laws of nature are seen to operate. Starting with conditions as they are today, these men try to reconstruct the past. Having discarded Creation, they come up with billions of years and with man as the end product of an evolutionary process. For proof they point to the fossil record and to the strata found everywhere. However, anyone who studies their claims with an open mind soon realizes that these men are guilty of flagrant assumptions, which actually leave thousands of questions unanswered and simply ignore most objections.

### God Gives An Answer

Since all of this involves God and His revelation, the Bible, God couldn't leave this a matter of doubt. Speaking foolishly for a moment, we might say that He owes us an explanation. He doesn't, of course! But since He is deeply concerned about our faith and our being ready to face Him on Judgment Day, He does give us an answer. In this third

chapter of II Peter He points out what He actually did, and what these "wise men," sad to say, ignore.

Peter writes: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." God touches on quite a few issues in this passage. He speaks of both the Creation and the Deluge. Both of these great acts of God, as you well know, are dismissed by most people today as myths, that is, as the uninformed answers of primitive man. But it isn't quite that simple.

God here reveals that what such "wise men" are doing is ignoring the Word of God (the inspired Scripture) and also — and this is God's punch line! — ignoring true science. You will counter that you can understand the first, but that you're not quite sold on the second. Well, let's read the record! The fact is that neither Genesis I nor Darwin's theory are subject to on-the-spot verification. All we can do is to read the record. Let's do so!

### The Flood Brought Many Changes

Genesis clearly teaches that this world, in fact, the entire universe, came into being by the creative Word of God. God spoke, and it was so. Then, on the sixth day, God took dust of the ground, formed the body of man, and gave him the breath of life. Peter furthermore indicates that the shape and the climate of the world at that time were quite different from what they are today. The earth "stood out of the water and in the water." The waters on earth were not as plentiful then as today. Instead, there was a canopy of water vapor surrounding the earth. Perhaps that's the key to the temperate climate prevailing over the world at that time and to the great age then attained by man.



Scripture tells us that that condition came to an end with the Deluge when the windows of heaven were opened and the waters fell to the earth. Though these words are easy to write, the event itself beggars description. It was the greatest catastrophe the world ever experienced.

Many, of course, snicker at such "old wives' tales." But just a moment! Is their voice the voice of science or of "science-so-called"? The evidence supports Scripture. Excavations prove that the entire earth once had a temperate climate—even the Polar regions. The vast fossil beds, such as those at Dinosaur National Monument, clearly are the result of a catastrophe, in fact, of a deluge. Only water can jumble the bones into heaps such as we find there. It also must have come suddenly, for otherwise there could

have been no fossils. Dead matter has always been known to decay when exposed to the elements. The strata found in places like the Grand Canyon demonstrate the sorting action of water as related to the specific gravity of the materials carried in it. Thus there is no contradiction between the material evidence and the written record.

#### Willful Ignorance

Why, then, do men reject the evidence? Because men don't want the answer God gives. Peter tells us: "They willingly are ignorant of," that is, they intentionally ignore, certain facts. It's a decision of their will. And what else could you expect of a will perverted by the Fall into sin? Nevertheless, they are without excuse because what they propose is not real science.

You see, you and I aren't really on the spot at all. Be proud of the science God teaches you in His Word, and open your eyes to the compelling evidence in the world of nature. God has not left Himself without witness. There is His written record and the record written in the stones. But He does want you to read both correctly so that, recognizing the Deluge as the first judgment which came over mankind, you may be ready for the second, when our Lord comes in the clouds of heaven. If we think of the lunar landing as a spectacular, wait until that Day! Even on that score God hasn't left us in the dark, as we shall see when we continue our study. In the meantime, let's continue to believe the records. It's the scoffers who are on the spot, not we!

HAROLD E. WICKE



### Missionary Don W. Fastenau Commissioned for Africa

In a commissioning rite conducted in St. Paul's Lutheran Church, St. James, Minnesota, on April 20, the Rev. Don W. Fastenau received his charge to the mission field in Central Africa. Speaking on Psalm 96:1-3, the Rev. Emil F. Peterson, pastor of the church, said: "God moves in a mysterious way, His wonders to perform." Of this truth we have concrete evidence before us this evening. Some months ago, in an accidental death God called home a son of this congregation through whom He accomplished so much in the Lutheran Church of Africa. Reference is made to that which God accomplished through His servant, Dr. William H. Scheppe. Shortly thereafter," he continued, "God in His mysterious ways called a second son of this congregagtion for work in the Lutheran Church of Central Africa. This call was answered by the missionary who is to be commissioned in this service this evening as one whom we are sending to declare God's glory and God's wonders among the African people."

Speaking to the missionary he said, "Go for us. Go for us, and declare God's glory to the heathen. This glory of God is revealed in the simple story of salvation for all of mankind through the redemptive work of the Lord Jesus Christ. As you go, the glory of the Lord will

shine forth, and through your activities the wonders which the Lord performed will also be revealed."

Speaking for the congregation he said, "In giving this commission we rededicate ourselves to carrying out God's



Missionary and Mrs. Don W. Fastenau with their children as they prepared to leave for Lusaka, Zambia.



will and desire that all should come to repentance in Africa. This implies that we will follow you with our prayers. In addition to our prayers, we pledge a renewed determination to support your work and that of all missionaries with ever greater financial gifts as a token of our gratitude that God has provided those who go for us."

He concluded by saying, "Go then for us, and may God ever make you 'steadfast, and unmovable, always abounding in the work of the Lord' as you cling to and ever grow in your confidence and assurance of God's promise, 'My Word shall not return unto Me void.'"

Before accepting the call to Africa, Missionary Fastenau was pastor of St. Paul's' Lutheran Church, Platteville, and Faith Lutheran Church, Lancaster, Wisconsin. He received his training in preparation for the

ministry at Northwestern College, Watertown, and at Wisconsin Lutheran Seminary, Mequon, and was ordained into the holy ministry on July 11, 1965. Earlier that year he married Clarice Panning, a former parochial-school teacher. The couple has three children. They are living near the Bible Institute, Lusaka, Zambia. Missionary Fastenau is studying the language of the people he is to serve and is also pastor of the English-speaking congregation in Lusaka.

The rite of commissioning was read by Pastor A. L. Mennicke, chairman of the Executive Committee for Central Africa. Pastor Peterson served as liturgist. Assisting were Pastors Del Begalka, Martin Birkholz, W. R. Hoyer, John Miller, Emil Peterson.

After the service the St. James Congregation was host at a reception.

A. L. MENNICKE

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# The Christian and the World

## IN IT, BUT NOT OF IT

### THE GENERATION GAP AND THE FOURTH COMMANDMENT

"American youth is in rebellion!"

We read about it in the daily papers. It screams its presence at us from our television screens. We hear it analyzed and debated, condemned and defended, wherever people gather for study and discussion.

#### A Matter of Wide Public Concern

What to many, at first, was just a normal, harmless symptom of the "growing up" process of an insignificant minority of our nation's youth, a symptom which was destined to run its course and then disappear like spring fever, has now become a matter of wide concern. The number of youthful participants is increasing alarmingly. Street demonstrations, sit-ins, bustups and take-overs on college and university campuses from coast to coast are marked by acts of growing terrorism and violence. Goaded by militants, youthful revolutionaries are defying authority, flouting law and order, ruthlessly trampling on the rights of others, and turning institutions of higher learning into storm centers of roaring turmoil in which it is almost impossible to teach or learn.

Where will it all end? Hope for an early solution is hardly enhanced by a recent United Nations study predicting that before the end of the 1970's the generation conflict, which last year plagued more than 50 nations, "will assume proportions not previously imagined" as the youth population of the world skyrockets to an estimated 650 million.

#### Youth's Disenchantment with the Older Generation

A great deal of the blame for the rebellion is being laid upon the so-called "generation gap." This gap, we are told, is not simply to be equated with the difference

in age levels—the "over-30's" versus the "under-30's." It is, rather, an irreconcilable conflict in ideology between the two groups. "It's not so much that their (the older generation's) views are wrong," says one youthful dissident, "as it is that their values are inapplicable to us. They were probably right for their time. Not for ours." Another contends, "American society has failed, and the reason is that the older generation has made a shambles of it. The new generation has therefore cast its vote for a dramatic change. This means that the old politics, the old morality, and the old people have got to make way for the new. And we will not wait forever."

This, then, is what a segment of the "now generation" seems to be saying to oldsters, "We're fed up with the old ideologies and the restrictions they impose. Their shackles must be broken. And the time is now!" One of their spokesmen puts it this way, "To my generation, it's basically a question of freedom—the freedom to do as we see fit regardless of the framework we're in."

#### The Real Rebellion Is Against God

For spiritually enlightened young Christians it should not be difficult, therefore, to see that the much publicized and much blamed "generation gap" is, for the most part, only a smokescreen—a diversionary misnomer intended primarily to obscure and excuse sinful motives and objectives. The real gap, upon closer examination, is that which exists between the young revolutionaries and God. The rebellion which they are fomenting is not, actually, a revolt against society as such, even though that society may have failed in their judgment, but against almighty God and the restrictions which



He imposes in His divine Law, specifically in the Fourth Commandment.

God's will with regard to youthful attitudes and behavior toward those whom He has placed over them in the home, in the state, and in the church and school is clear and unmistakable. It is both unchangeable and unchanging, binding upon all generations, under all circumstances. Luther's well-known words express it very well: "We should fear and love God that we do not despise our parents and superiors, nor provoke them to anger, but honor, serve and obey them, and hold them in love and esteem." The only exception to this divine obligation occurs when parents and superiors presume to function outside of their God-appointed spheres or when they demand disobedience to God's will. Then they cease to be His true representatives. In such instances, obedience to men must be superseded by obedience to God (Acts 5:29).

This is God's established order for the welfare of the human race. Any deviation from this divine order can create only social chaos and call forth God's righteous displeasure. The idea that the right to dissent in a free society includes the right to defy authority, to transgress the laws of God and man, to resort to coercion and violence when desirable, is a monstrous deception spawned and promulgated by the father of lies. When freedom degenerates into license, it is no longer freedom but slavery—slavery to the most cruel of all tyrants, Satan. Christian young people, prompted by the fear and love of God, will want no part of this. As God's redeemed and sanctified saints, they will strive, with His help, to be dutiful children, law-abiding citizens, conscientious students, and faithful church members—for the Lord's sake.

#### The Other Side of the Coin

Our discussion of the generation gap and the Fourth Commandment also requires that attention be called to the duties which God has placed upon those whom He entrusts with the weighty privilege and responsibility of being His representatives.

The question arises: Have these representatives been faithful to their trust? Have they perhaps, knowingly or unknowingly, been contributing to the disturbing problem of youth unrest in our land?

God holds parents responsible not only for the physical well-being of their offspring but, above all, for their

spiritual training (Eph. 6:4). One young editor was asked recently, "What's wrong with youth today?" He replied, "Nothing that can't be blamed on their parents." Is this charge true? Another points to the attitude of permissiveness followed by modern parents in disciplining their children, their almost total commitment to materialistic values, their obvious practice of the double standard in matters of principle and morals, and laments, "We're told these things are wrong. But we see them every day. What are we to think? What kind of meaning does that give to me and my life? What am I? Who am I? And why am I? Adults in general are not helping me find out."

Upon the state rests the responsibility to maintain civil concord and to that end to enact civil laws and to enforce them. It is "the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:4). Is the government discharging its God-given duties with fidelity, with firmness and justice? Is it, perhaps by indifference or neglect, permitting the scourge of lawlessness to spread unabated?

Christ's charge to those whom He has called to be His ambassadors to a sin-sick world is: Preach the Gospel! Teach them to "observe all things whatsoever I have commanded you" (Matt. 28:20). What right do clergymen or church leaders have to the title "ministers of God" when they compromisingly capitulate to the demand for freedom from the old ideologies and the old moral standards, when they unabashedly join the ranks of those who openly question the veracity and inerrancy of the Scriptures and their relevancy to our times, when they brashly venture into the alien fields of social action and politics? To what extent are these religious chameleons contributing to the cynicism of today's youth, causing them to ask with Pilate, "What is truth?"

Thus the Fourth Commandment speaks pointedly to both sides of the so-called "generation gap." Let each side, therefore, seriously examine its attitudes and conduct in the light of God's Word. Let them implore God's forgiveness for past failures and invoke His grace for the willingness and strength to do His will in these critical times.

ERHARD C. PANKOW

[Erhard C. Pankow is pastor of Garden Homes Ev. Lutheran Church, Milwaukee, Wisconsin.]

#### Briefs

(Continued from page 270)

solved, and its congregations, pastors, and teachers will be assigned to the appropriate geographical districts of the LC-MS. Prior to the consummation date of 1977 either party has the privilege of withdrawing from the agreement.

The SELC was a sister synod of ours until 1967. We suspended fellowship with it two years ago because it had become evident, especially through the SELC's action in

joining the Lutheran Council in the USA, that it no longer held its former Scriptural principles on church fellowship.

In its theology the SELC has followed in the steps of the LC-MS, a natural result undoubtedly of its dependence on the Missouri Synod for the professional training of its pastors and teachers. Organized in 1902, it became a member of the Synodical Conference in 1908. After our Wisconsin Synod and the Evangelical Lutheran Synod (Norwegian) with-

drew from the Synodical Conference, the Conference was dissolved by its two remaining members, the LC-MS and the SELC, in 1967.

In its earlier history the SELC sounded a strong, independent note of confessional Lutheranism. Since that voice has been stilled, the passing of the SELC from the scene as a separate church body will probably be of little significance. It is the stilling of that voice, not the passing of the SELC, that is the real reason for regret.



WHAT IS IT LIKE TO BE A PASTOR'S WIFE? Only a pastor's wife, perhaps, can answer that question. One of them does this in a clipping from the Winona, Minnesota, Sunday Daily News, sent to us by a reader.

Mrs. Larry Zessin, whose husband serves Trinity Lutheran Church of Goodview and First Lutheran Church of Minnesota City, responded to a reporter's question regarding the duties of a pastor's wife by analyzing the word DUTY. She pointed out that being a pastor's wife calls for D — diligence, U — understanding, T — trust, and Y — yearning for God's Word. She described these requirements as follows:

"Diligence means putting every effort into maintaining a well-organized and peaceful home. It means getting meals on time, being well groomed at all times, or having sufficient food on hand for unexpected guests. It means having two or three white shirts a day for your husband or just keeping the children content when he is home. It is sharing and caring.

"Understanding the best you can the hectic church and parsonage life. Understanding is when your husband is gone to meetings every night, or the common telephone calls at meal time. It is to realize his

need for a closely knit family life from the strains of his work schedule. Above all, understanding is when some of the Christian education of the children might rest with the wife due to his frequent absences.

"Trust not only means that in your husband, but in yourself. Pastors may be subjected to all types of reactive people, but why should it matter to me? He tells me it is their souls that are his true concern, and I believe him. Trust in the Lord, have confidence in yourself and be yourself. Why be a 'fake personality' when your husband preaches the Truth?

"I also believe that Taking Time comes under T. Take time for your husband, and your children, listed separately as each needs individual attention as well as family togetherness. Take time for all that long distance letter writing to family and friends. And take time for your members—for their meetings, their dinner invitations, their parsonage visits, to thank them for their gifts or favors, and to help them whenever possible.

"Yearning for God's Word should be our continual desire. Participating in church services, Bible class, or a religious discussion with your hus-

band is always enlightening. You can always learn more of this precious Gift of God. I think it is a privilege to be a pastor's wife, knowing that you are 'preaching God's Word' by your very example."

What Paul writes to Timothy concerning the wives of deacons certainly applies also to the wives of pastors: "Even so must their wives be grave, not slanderers, sober, faithful in all things" (1 Tim. 3:11). Without question, being a pastor's wife calls for special gifts and graces, for an extra measure of consecration and dedication, for an uncommon willingness to sacrifice and to serve. Without question, too, the vast majority of pastors' wives count their calling a privilege, as does Mrs. Zessin. Perhaps they would describe their role simply as that of being a good wife. Luther's wife, to whom he often jocularly referred as "Katie, my rib," certainly was that.

In our experience, Christian congregations are usually appreciative of the faithful service of the woman who plays such an important part in encouraging and sustaining their pastor from day to day as he devotes himself to Lord's work in their midst. Surely, also, such service is deserving of appreciation.

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## Editorials

(Continued from page 271)

Synod thus delegated a vast power of control and choice to a small group of men. The synod convention was like a free-spending husband who depends on a frugal wife to keep the family budget balanced.

Because we no longer could defend this kind of fiscal irresponsibility, we decided to change our budget procedures. Now a Coordinating Council, composed chiefly of representatives of the five divisions of the Synod, presents the Synod in convention with a work program in which projects and anticipated income balance. We want no more deficit financing for current operations. Nor is there to be any more voting of operating budget projects without guarantees that they will be supported on a cash and carry basis.

Some fear that this kind of pre-packaged budgeting robs a synod convention of self-determination and of spontaneity. The budget is fixed; each work program has been allocated its precise share of the budget. What is left for the Synod to do but to rubber-stamp the program budget?

It could become a rubber-stamp, but it would have only itself to blame if it did. Under the new procedure, a synod convention still calls for budget responsibility on the part of the Synod. The Synod must decide whether the budget funds have been allocated properly. It may, for example, determine that the Home Missions share should be 25 per cent instead of 20 per cent and that the Worker-Training and the World Missions budgets should be reduced proportionately; or that Home Missions requests will need to wait on Worker-Training needs for several more years. It may instruct the Coordinating Council to give preference to a specific phase of the Synod's work as it prepares a budget for the next synod convention. It may reinterpret its objectives as it wants the Coordinating Council to observe them.

The Coordinating Council was organized to be a service agency for the Synod to keep its programs and its budgets in balance. If the Synod in convention proves to be remiss in carrying out its responsibilities, the Coordinating Council will have to act in its place.

That would be bad for both the Synod and the Coordinating Council. We must have a responsible convention at New Ulm.

CARLETON TOPPE



# Graduation At Northwestern College

The speakers' stand at the Northwestern College graduation exercises on June 5 was familiar to the parents of a number of graduating college seniors. They had seen their sons walk across it to receive their diplomas as they were graduated from the preparatory department four years before. It had been constructed as a stage for presentations in connection with the college's Centennial observances. Dismantled and stored away for four years, the stand (a miniature replica of a bandstand) was reassembled by the class, perhaps for sentimental reasons.

The 25 members of the college graduating class who had marched across it as high-school seniors four years

ago were joined by 27 others, to make a total of 52. To this number must also be added a midyear graduate. Thirty-eight boys and girls were graduated from the preparatory department.

Between 25 and 30 of the preparatory department graduates will be enrolling in the college department in fall; eight will be continuing their teacher training at Wisconsin Lutheran College or at Dr. Martin Luther College. All but one of the college graduates has applied for admission to the Seminary.

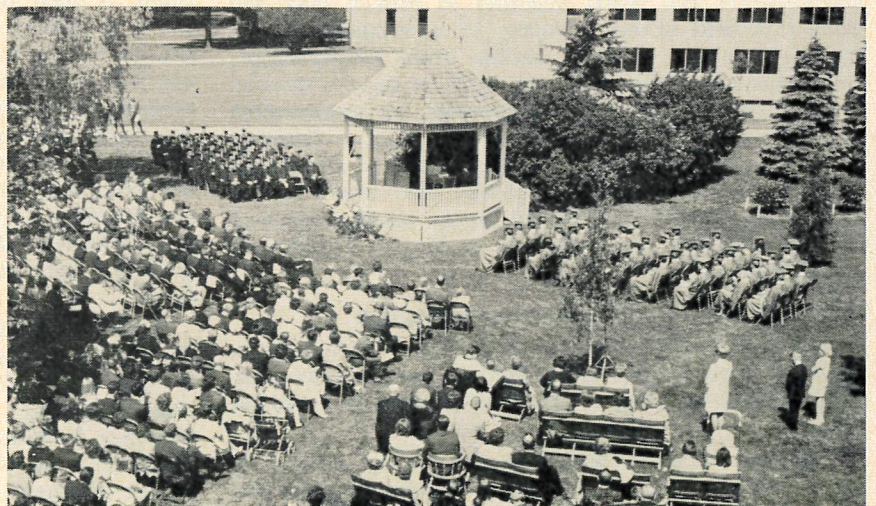
CARLETON TOPPE

## COLLEGE GRADUATES

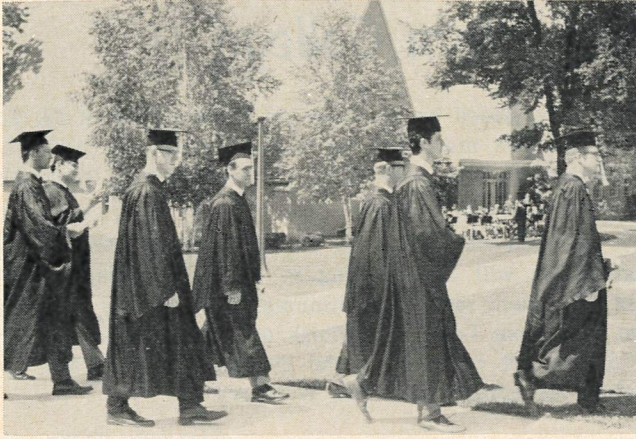
Baerbock, Ronald — East Troy, Wisconsin  
Beyersdorf, Allen — Brookfield, Wisconsin  
Brandt, Barry — Hanska, Minnesota  
Butzky, Karl — Detroit, Michigan  
Degner, Steven — Ixonia, Wisconsin  
Durfey, Gene — Tucson, Arizona  
Enderle, Jerome — Allenton, Wisconsin  
Erstad, Duane — Lake City, Minnesota  
Fleming, Dean — Burlington, Wisconsin  
Frank, Richard — Flint, Michigan  
Groth, James — Slinger, Wisconsin  
Gruen, Darald — Tomah, Wisconsin  
Haag, James — Theresa, Wisconsin  
Haeuser, David — Cochrane, Wisconsin  
Hannemann, Mark — Escanaba, Michigan  
Hartman, Paul — Mequon, Wisconsin  
Henkel, Carl — Menomonie, Wisconsin  
Hintz, Gerald — New London, Wisconsin  
Huwiler, David — Elm Grove, Wisconsin  
Kiecker, David — Appleton, Wisconsin  
Kirchner, William — Menasha, Wisconsin  
Klemp, Carlton — Neenah, Wisconsin  
Klessig, Alan — Cleveland, Wisconsin  
Koeninger, Philip — Plymouth, Michigan  
Koepsell, Arthur — Dakota, Minnesota  
Krueger, David — Appleton, Wisconsin

Lemke, Paul — Greenleaf, Wisconsin  
Lenz, Gregory — Delano, Minnesota  
Leyrer, Carl — Milwaukee, Wisconsin  
Luetke, Daniel — New Ulm, Minnesota  
Magle, Leland — Sturgeon Bay, Wisconsin  
Martin, John — Oshkosh, Wisconsin  
Mehlberg, Ronald — New Ulm, Minnesota  
Molkentin, Theodore — Oak Creek, Wisconsin  
Naumann, James — Milwaukee, Wisconsin  
Pagel, David — Wisconsin Rapids, Wisconsin  
Pahl, Herbert — Mequon, Wisconsin  
Raabe, Richard, Jr. — Wauwatosa, Wisconsin  
Rohr, Thomas — Phoenix, Arizona  
Schmiege, Paul — Chesaning, Michigan  
Seifert, John — Redwood Falls, Minnesota  
Smith, Dennis — Poynette, Wisconsin  
Sternhagen, Duane — Florence, Wisconsin  
Unke, David — Appleton, Wisconsin  
Wenzel, Kenneth — Manchester, Wisconsin  
Werner, Paul — La Crosse, Wisconsin  
Wiederich, Larry — Kansas City, Missouri  
Wiley, Quincy — San Carlos, Arizona  
Willitz, John — Cambridge, Wisconsin  
Wittig, Vernon — Juneau, Wisconsin  
Zeitler, John — Pound, Wisconsin  
Ziemer, Carl — Pound, Wisconsin  
Zuhl, Ronald — Berrien Center, Michigan

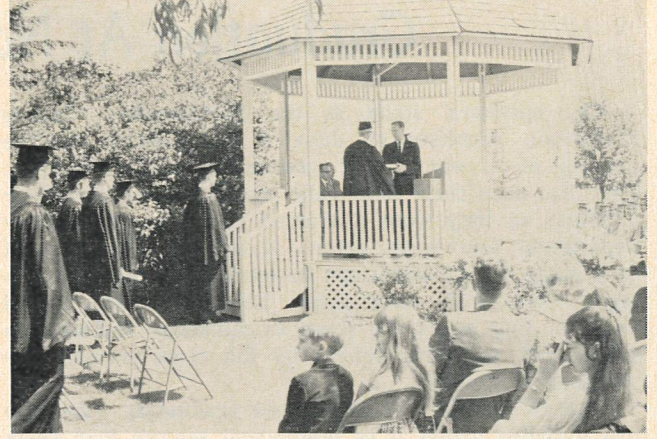
This was the picturesque setting of the graduation exercises at Northwestern College on June 5. College graduates are seated to the left of the speakers' stand, high school graduates to the right.







The graduates file to their places while the Northwestern College Band plays the processional.



In the name of the Board of Control and the Faculty, President Carleton Toppe bestows the Bachelor of Arts degree on the college graduates.

## Indoctrination Without Apology

[The following address was delivered by Professor Carleton Toppe, president of Northwestern College, at the College's commencement exercises on June 5.]

Higher education in our country prides itself on its objectivity. Its stated policy is to let students choose among various philosophies of life and various codes of ethics. The role of the college or university is to expose the student to many different points of view, from which he is to choose a way of life that is most congenial to him. Its ideology would have the student discover truth for himself and would have him select the principles by which he wants to live. The university campus, according to such objectivists, should be an academic, cultural, social, ethical, and even spiritual shopping center. Neutrality is its ideal.

### Higher Education Professes to Abhor Indoctrination

Such impersonal higher education shies away from the thought of directing the thinking of students or of shaping their points of view. To be accused of brain-washing would be mortifying. Manipulating the moral and spiritual and social attitudes of college men and women is held to be unworthy of a scholarly institution. Such higher learning shrinks from indoctrination. Indoctrination of the mind and spirit of man is deemed to be a violation of academic freedom; an unwarranted limitation of the free exercise of the mind; a fettering of the free spirit of man. It rejects control of a student's attitudes and shaping of his ideals. That would be authoritarian, medieval. It would be as totalitarian as a Russian political commissar or a Maoist director of cultural thought.

### We Plead Guilty to Indoctrination

If indoctrination is an academic and educational sin, we must plead guilty to it. For we have always practiced it. And we shall continue to practice it—without apology.

For one thing, it is indefensible to be neutral in moral, social, or spiritual matters. Matters of right and

wrong call for decisions; there must be a choice between God and idols; we must take a stand for or against our fellow men. To be neutral in morals, in spiritual choices, in social attitudes is to be neutral against their positive values. To be neutral about truth is not to be for truth; to be neutral about virtue and integrity is actually to be against virtue and integrity; to be neutral in one's social attitudes is to take a stand against benefiting the society.

To assert that one can make up his mind either way about truth, about honor, about country, about service, about sex, about law, and about dozens of other values is immoral and irrational. It does matter what one believes about these things. It matters for education, for society, for the state, for the home. Decisions are called for here; it is cowardly and even traitorous to be neutral.

### The Neutrality of Higher Education Is a Myth

The professed neutrality of higher education in our country is also open to serious question on another count. A good deal of the supposed freedom of choice on a university campus is a myth. The law school trainee is not free to believe or practice law that is not based on the U.S. Constitution; the student in the sciences is not free to pursue nonevolutionistic science; the psychology student is not free to construct his psychology according to the doctrine of original sin; nor does the student in the school of education have this freedom. Is the geology student free to reject uniformitarianism? Will a rejection of self-determination in guidance and counseling be acceptable to that department?

Higher education has its assumptions, its truisms, the things that are taken as truths beyond all debate. If these are challenged, it does not admit the right to challenge them. And still it professes neutrality and academic freedom. We simply cannot buy higher education's claim to objectivity and neutrality. It is not objective and neutral. In matters of vital importance it is



prejudiced, arbitrary, as closed-minded as an unquestioning Maoist.

The illusion of neutrality and the nonexistence of neutrality in key areas of education would be sufficient reason to disavow higher education's pretense of objectivity, had we no other reason for practising indoctrination. We could defend our indoctrination merely on the grounds that other schools of higher learning indoctrinate even when they disavow indoctrination.

#### **We Possess the Truth!**

We have a better reason for indoctrinating students on our campus. We have a truth that secular schools of learning do not have and cannot have. And that is the truth that centers in Jesus Christ. Everything that ever happened and that ever will happen is intelligible only in reference to Him. The life and death of Jesus Christ are the center of history. Both the fullness of time and the fulfillment of time take place in Him. The life and death of Jesus of Nazareth involve all that man is and does. What is a man worth, and what is his life worth? Only the cross can establish that figure, not philosophy, or science, or literature. What is the ultimate relation of man to man? The sociologist does not have the answer, but Jesus Christ does. How much real "freedom" is there in ethics? The behaviorist and the psychologist cannot tell you, but the crucified Christ can. What are the thoughts and the ideals of man worth? The humanist cannot tell you, but the Son of Man can. What is the final word on science and its truth? The scientist cannot tell you, but He through whom the world was made can. What are the absolutes of government? Political scientists can't define them, but He who holds in His hand the reins of power can. What are the limits of human knowledge? The philosophers can't tell you, but He in whom all treasures of wisdom and knowledge are hid, can. What is the mystery of language? The linguist can't tell you, but He who endowed the tongue with speech can. And who is God? The doctors of comparative religion can't tell you, but the only-begotten Son which is in the bosom of the Father can.

And we should not indoctrinate our students when we have this absolute of all knowledge, this determinant of all truth? We would be the world's worst fools if we didn't. We would be the guiltiest of men if we did not indoctrinate in these truths. To fail to indoctrinate in this supreme knowledge would be tantamount to re-

fusing to tell a starving man where food was to be had.

And yet there are church schools and colleges where professed Christian instructors almost apologize for indoctrination in the truth of Scripture. I can still hear the question of a student from a Lutheran secondary school: "What do your teachers do when a student asks questions in religion?" He had been taught that the inquirer should make up his own mind about religious truth. The instructor would merely give him the options.

#### **We Recognize an Obligation to Teach the Truth**

We thank God that we still believe in teaching our history and English, our physics and biology, our philosophy and mathematics, our Latin and Greek, and, above all, our religion with all the determinants that God has given us in His Scripture. We thank God that we have not come to regard the truth as optional, or ethics as debatable. We thank God that in our classrooms there is still a holy awe of the Word that has spoken.

This is the indoctrination that you, our graduates, have come to know. You have been recipients of it. It has gone with you for four years, for eight years. Call it brainwashing if you will. We do not apologize for brainwashing you with God's attitudes any more than a parent apologizes for brainwashing a child against poison or in favor of integrity.

It would be ironic if you have challenged, resisted, or lamented such indoctrination—as if you desired the kind of indoctrination given to students on secular campuses! In its finest and noblest form such secular indoctrination cannot rise above humanism and relativism. No wonder there is so much dissatisfaction, so much unrest, so much rebellion on campuses where students are indoctrinated with false truths, with false standards, with false principles.

But we have this confidence, born of long experience and of a knowledge of the Word, that you have already learned to value it, and that you will do so more and more as you see the bankruptcy and the folly of those who were indoctrinated with pseudo-wisdom and pseudo-morality. May it go with you wherever you serve Him to whom we are indebted for our indoctrination, and to whom we are responsible for pursuing it!

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## **Mentally Retarded Children . . . Special Gifts from God**

*[This is the second in a series of two articles by Pastor Arnold C. Meyer, a member of the Mission to the Mentally Retarded, a committee of the Wisconsin Ev. Lutheran Synod responsible for giving guidance and assistance in feeding and caring for these lambs of the Good Shepherd.]*

#### **What About Going to School?**

When a mentally retarded child comes to school, the principal and the teacher will have a difficult decision to make. Christian teachers in a Christian day school have been called with a divine call, even as Peter was called by Christ when He said, "Feed my lambs." Christian educators are mindful also of Jesus' injunction, "Suffer the little children to come unto

me and forbid them not." Their hearts go out to the mentally retarded child who is brought to them to be fed as Jesus' little lamb.

But are they, and is their school, equipped to feed this lamb with the special care which it needs? Is this child able to cope with the situations he would encounter in the regular classroom, or would such difficulties arise in the classroom situation which would hinder Jesus' lamb, rather than bring it to its Shepherd?



It would be cruel to require the mentally retarded child to cope with concepts and Christian doctrines which he cannot comprehend. On the other hand, it would be heartless to send him away if it were at all possible to teach him the Way, the Truth, and the Life in the regular classroom. These considerations lie close to the heart of a Christian teacher. Do you sense the dilemma which these Christian teachers must face? Be assured that they will ask the Lord for guidance.

#### The Degree of Retardation Is a Factor

The first step in finding the answer they are seeking is to determine as accurately as possible the degree of retardation. The terms mild, moderate, and severe serve to indicate approximately the extent of mental retardation and give a general index of the child's abilities. It is well to keep in mind, however, that such categories are only general; the retarded child, as well as the normal, is an individual, and the range of individual differences is as great in the one as in the other.

Furthermore, in any individual person abilities are not at a uniform level at all times and in all areas of activity. One may excel in art, while mathematical concepts are a weak area. In fact, in his strong point a mentally retarded child may be superior to a normal one, particularly if that area of activity is the weak point of the normal child. Of course, these strengths should be developed, and special help must be given in the areas of weakness.



Mrs. Robert Voss (standing) teaches a special class for mentally retarded children of the Milwaukee area. As many as seven children have been enrolled in the program.



Simple prayers and hymns are taught the children, who have learned to love Jesus as their Savior and Good Shepherd.

#### Keeping the Child Under the Influence of God's Word Is Important

The Christian teacher will want to keep the child where the influence of the Word of God holds sway. He wants the child to grow in faith, Christian character, and personality. This teacher will provide for individual differences, letting the unusual child take part in regular classroom activities to the extent which his capabilities allow. Under no circumstances should the child be allowed to achieve less than the potential of his capabilities. The same is true for his play activities. Care should be taken to group mentally retarded children in such a way that their achievements can and will be appreciated by those with whom they are taking part.

#### A Helpful Reading List

*The Lutheran Educator*, May 1969 (Board of Education — Wisconsin Synod, Milwaukee, Wis.), has excellent articles for teachers who are concerned with mentally retarded children. The following four books may also prove helpful: *The Brain-Injured Child in Home, School, and Community*, by William M. Cruickshank (Syracuse University Press, Syracuse, New York, 1967), *The Slow Learner* by Willard Abraham (The Center for Applied Research in Education, Inc., New York, 1964), *Helping the Brain Injured Child* by Ernest Engel, M.A. (New York Association for Brain Injured Children, New York, 1962), and *The Retarded Child* by Nancy W. Faber (Crown Publishers, Inc., New York, 1968). This list of helpful books is given only as a suggestion. No doubt many other studies and advances will be made in the field of aid to the mentally retarded.

#### Special Efforts Are Necessary

Separate grouping may necessitate separate classrooms for bringing mentally retarded children to their Savior. Special courses tending toward handwork and manual arts may have to be introduced. The pastor, the teacher, and the school board of the church would have to discuss this situation prayerfully and thoroughly before making a recommendation to the congregation as to what would be the best way to bring these children up in the nurture and admonition of the Lord. Parents of these children need the help of the congregation as



much, if not more, than parents of children with normal mentality. Congregations may find that it would be expedient to join with neighboring congregations in supplying Christian education in special classes for mentally retarded children.

#### **Institutional Care May Be Advisable**

It may be necessary to place moderately and severely retarded children into an institution for their care. Certainly the change from home life to institutional life is a very great one. Since the retarded child was not able to cope with the familiar home environment, how will he respond to the new and strange surroundings? He will need all the trained skill and loving care which the personnel of the institution can offer. He also needs the love and prayers of his Christian parents, relatives, and friends. Above all, he needs to be reassured of the love of his Savior.

Bringing a child to an institution to train and care for him should not necessarily be looked upon as a permanent disposition of the child. There are several reasons for this. No institution can give a child what a family can. Although it is necessary to institutionalize the child for a time, every effort should be made to train him with a hope of returning to the family some time and leading as normal a life as possible.

#### **The Goal: Training for a Useful Place in Life and a Sure Place in Heaven**

Many retardees can and should be trained to do certain kinds of useful work. Since God gives man his daily bread by letting him work, these people also should be

trained to earn their living if at all possible. The emphasis is, and should be, on rehabilitation. The aim is to make the retardee independent or semi-independent in the community. Should not our aim be to prepare our retardees for membership in the Christian Church, and, above all, for citizenship in heaven?

A small percentage of the mentally retarded will need permanent care in an institution. Christian parents will accept this fact with trust in the all-wise God who saw fit to give them their child. Parents' responsibility for the child does not cease when he is taken from their immediate care and placed in an institution. The exhortation, "Ye fathers, bring them up the nurture and admonition of the Lord," still applies.

Christian parents, would you not welcome such an institution which provides for the spiritual care of your retarded child? If this institution were located in your vicinity, would it not be more accessible to you, to visit your child, to love him, and to pray with him? A local institution could arrange to have your child come home on occasion. You could more easily keep up the family ties in this way; and, if he is not to be permanently institutionalized, this would help prepare the way for his return to home and community life.

The Lord has commissioned us to make disciples of all nations. God has committed unto us the Word of reconciliation. The Spirit works mightily through the Word in all who hear. May He move our hearts to sow the seed of His Word also to the mentally retarded that also in this field there may be a bountiful harvest of precious, redeemed souls!

ARNOLD C. MEYER

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## *Making Use of Our Teacher Resources*

Visitors to tropical Africa sometimes see children playing together in a bush village. About one-half are obviously sick and listless. What is their ailment? It is easy to see, for their distended stomachs show their diets to be poorly balanced and insufficient for good health. In the land in which they live, fresh fruit and vegetables can easily be found or produced, and yet these unfortunate children live almost exclusively on starchy foods. Their parents are not making the most efficient use of their resources.

Are we in the Wisconsin Synod doing better? Studies are being made of how best to operate the many departments of our Synod and how to get the most for the dollar. The Lord *expects* us to do as much, for we are to be *good* stewards. But there is one resource which is much more valuable than money or land or buildings. That resource is the desire in the hearts of young people to serve the Lord in His Vineyard.

Over the past years Manpower Sunday and the other efforts of our Committee on Pastor-Teacher Recruitment have been blessed by our Lord. More boys and girls than ever before are entering our synodical schools. They have the zeal to serve in the ministry of the Word. Let us thank God for these precious resources. It is an answer to our prayers that He send forth laborers into His harvest.

How can we make the most efficient use of these resources? We have had our *Missio Dei* program for the erection of \$5.5 million worth of buildings to teach these young people. We are in the midst of our *Called to Serve* program to raise funds for the Synod's budget, so that we can staff and equip our worker-training schools. Where shall we put these men and women given by God to work in His Vineyard?

During the depression years, graduates of our schools were left standing idle when there were not enough calls for all of them. There was great *need* then, too, for the preaching and teaching of the Gospel, but the *means* to send those workers out were insufficient. Surely none of us wants this to happen to the people we have trained to be teachers, pastors, or missionaries today! What can we do to make sure that it does not happen to future graduates of our teacher-training schools? Not only the Synod, but each congregation and every parent must ask, "Are we making the most efficient use of our resources?" God's Word makes it plain how much the Lord loves those little ones "which believe on me." It stresses the childlike faith as the example to be imitated by all ages. It urges the parents to "bring up their children in the nurture and admonition of the Lord."

The Lord is giving us a wonderful harvest of workers, particularly for the Christian day-school classrooms. They are an answer to our prayers! They are a price-



less resource! The Lord has also given us 80,720 boys and girls of Sunday-school age within our Synod. Of these, 25,571 are in our Christian day schools. Are we making the most efficient use of our resources when we do not offer more than a third of these lambs of Christ the best possible Christian training agency, the Christian day school? The fourth step on the ladder should also be climbed. After *Missio Dei*, *Worker Recruitment*, and *Called to Serve* comes efficient use of these resources we have in the youthful zeal to serve Christ and His children.

Unbelief, evolutionism, and disregard for authority are spreading like a cancer from colleges and uni-

versities down through the high schools and into grade schools. The religious diet in America every year contains more starchy "fillers" and less spiritual food. Can we ignore the danger of such a menu to the souls of two out of three of our Synod's children? Jesus urges us to "teach them all things whatsoever I have commanded you." Let us support, strengthen, and expand Christian education by means of our Synod's Christian day schools and thus make the most efficient use of our precious resources!

FREDERIC KOSANKE

[Frederic Kosanke is pastor of First Lutheran Church, Elkhorn, Wisconsin.]

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## Chapel Dedication—St. Thomas, Phoenix, Arizona Steppingstone To Self-Support

How many people will a double "trailer-house" seat? On November 10, 1968, this question was answered. There were 198 people from the Phoenix area who gathered to dedicate a new kind of chapel at St. Thomas Ev. Lutheran Church. Twelve days before dedication a two-section prefabricated chapel was delivered to the property site in the Maryvale area of West Phoenix. It was transported by trucks, as two separate mobile homes might be moved from the factory to their destination. Each half measured 12' by 60'. Once at the site, the hitches and tandem wheels were removed. Then the halves were bolted together before the structure was lowered to a pier foundation, eight inches off the ground.

The chapel was a custom order, making possible among other things a 10-foot ceiling with a simulated wood-beam effect, and church-type windows in amber-colored bottle glass. In the near future, room dividers will pull out along the ceiling beams and divide the interior into eight 10' by 12' Sunday-school classrooms. The entire interior is paneled in light pecan. This is accentuated by white tile floors and furnishings. Chancel

and aisle carpeting is a deep blue-green. The exterior is of aluminum, light tan in color, trimmed with a deep bronze. The chapel is fully air conditioned and will seat 160 very comfortably. Up to 200 can be accommodated if necessary.

### Modest Cost

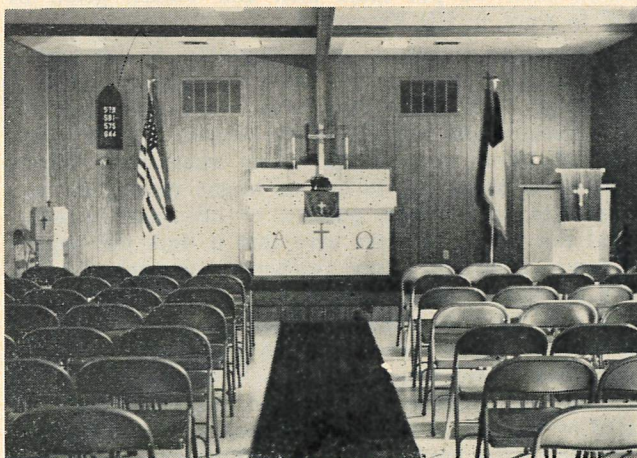
Total cost of the chapel, delivered and installed, was \$13,500. Utility installation added another \$1,500 to the cost, and \$1,150 was spent on property improvement, bringing the total costs to \$16,150. Of this, \$8,650 was made available through your gifts to the Church Extension Fund, and the balance was appropriated from a Chapel Expansion Loan at 6 per cent interest. For a very nominal cost the unit could become mobile in two working days and be transported to a new mission location in the future.

Rapid growth in an expanding metropolitan area encouraged the congregation to attempt this new approach. With a much lower initial chapel expenditure the congregation is hopeful of paying off its capital indebtedness to the Synod much sooner than normal. At that time the congregation will build its own permanent house of worship, possibly making this unit available for a new mission.

The dedication message was delivered by Pastor D. K. Tomhave. The theme of his sermon was "Our Special Dedication Prayer." It was Pastor Tomhave who started this congregation in September 1965. Pastor William Meier, the present pastor, officiated at the ceremony. After the service, Pastor I. G. Frey, president of the Arizona-California District, addressed the congregation, commending especially the beautiful interior of the new chapel.

### Self-Support Achieved

Extremely low operating costs in this new kind of chapel had very much to do with the congregation's decision to become self-supporting two months after dedication, and just three years and five months after the first worship service. With minimal building maintenance costs, a budget of \$12,000 is proving to be



This is the interior of the prefabricated chapel erected by St. Thomas Ev. Lutheran Church, Phoenix, Arizona, and dedicated on Luther's birthday, 1968.



very comfortable for the first year as a self-sustaining congregation. This budget includes \$2,000 for *Called To Serve*, and \$2,300 for loan repayments.

St. Thomas Congregation wishes to express its thankfulness, first of all to our good and gracious God, with whom alone all things are possible, and at the same time we wish to thank every one of you, the members of the Wisconsin Synod, through whom God has an-

swered our prayers for a larger house of worship. On dedication Sunday we numbered 58 communicants, but that number has since grown to almost 80. With our Synod's ever-growing call to serve, and with the constantly spiraling building costs, we are all especially grateful that our needs were filled so rapidly and so adequately for the present.

WILLIAM A. MEIER

# Looking at the Religious World

## INFORMATION AND INSIGHT

### FORMAN AND FACTS

By now the nation's communication media have given considerable attention to the Black Manifesto of the National Economic Development Conference and the demand of a "reparation" of \$500,000,000 (later raised to \$3 billion) from Christian and Jewish religious groups which James Forman has been presenting to various church conventions.

On May 6 the NEDC presented to the Lutheran Church in America a "Statement" which opened with these two paragraphs:

1) We demand that the Lutheran Church in America support the Black Manifesto of the National Economic Development Conference. One of the demands of the Black Manifesto is for the creation of a black community controlled television network. The Lutheran Church in America knows the importance of radio and television, otherwise it would not have The Lutheran Hour.

2) We demand a minimum of \$50,000,000 in direct reparation from the Lutheran Church to help meet our quota of \$500,000,000 in reparation from the white racist Christian Churches and Jewish Synagogues.

Readers will have noted that in the first demand responsibility for "The Lutheran Hour," which belongs to the Lutheran Laymen's League, an agency related to The Lutheran Church—Missouri Synod, is erroneously assigned to the Lutheran Church in America.

Without here debating the merits of the reparation case, one cannot

help wondering about the reliability and accuracy of estimates, running into many millions, which are supplied by those who seemingly do not distinguish between two of the largest Lutheran bodies in the country.

### BAPTISTS AND IMMERSION

News releases on the Seattle assembly of the American Baptist Convention held last May were dominated by reports of the election to the presidential office of a black, Dr. Thomas Kilgore of Los Angeles, the personal appearance of James Forman to make his familiar demands, and worship in the "black idiom" led by Black American Baptist Churchmen. Almost overlooked was an item of business that represents a sharp break from a traditional Baptist stand.

Delegates adopted a resolution which first noted that "the baptism of believers by immersion on their confession of faith in Jesus Christ is historic and continuing practice" but then took steps to overturn a constitutional requirement that all convention delegates must be baptized by immersion. This was achieved by allowing local congregations to select any of their members as delegates, no matter how they were baptized. Over 1000 of the American Baptist congregations have "open membership" and do not require an immersion baptism.

Constitutional requirements postponed final action to the next annual meeting, but there is little doubt that such action will then be taken. It should be a matter of rejoicing for all of us that there is an

inclination among Baptists to recede from the erroneous position that immersion is the only proper mode of carrying out a Baptism.

### BELEAGUERED ST. LOUIS CARDINAL

In an ecumenical and revolutionary age church officials have to deal with critics from within and without their own denominations. A case in point is John Cardinal Carberry, just recently appointed to his high post.

As bishop of the St. Louis archdiocese he had been having troubles enough with liberal Catholics in the area because of his devotion to Mary and loyalty to Pope Paul. Since the cardinal appointment John Carberry has been criticized by non-Catholics.

The *St. Louis Lutheran*, in an editorial commenting on his new position, scored the damage that John Cardinal Carberry had been inflicting on "healthy and growing" Lutheran-Roman Catholic ecumenical relations in St. Louis. His "Mariolatry" and allegiance to Rome were especially mentioned.

Then spokesmen for Eden Theological Seminary, a United Church of Christ institution in Webster Groves, complained because the Cardinal prohibited Roman seminarians from attending Scripture classes taught at St. Louis University by a Presbyterian. The Eden statement was justified on the grounds of concern for "academic freedom and ecumenism in St. Louis."

Advocates of the ecumenical movement often allege that they are



sponsoring harmony and peace and seeking to put an end to denominational bickering. It seems, however, that St. Louis ecumenism is causing Lutherans to become agitated publicly about Roman ecclesiastical appointments and a Protestant seminary to concern itself about the Scripture studies of candidates for the Roman priesthood. Will others join us in a preference for the outmoded era of denominationalism when church groups tried to keep their own houses in order and were less inclined to judge the internal affairs of others?

### MARCHING OUT AND MARCHING IN

Just about the time that the Roman Church announced its revised ecclesiastical calendar limiting the Western Church to 58 saints' days and thus "demoting" a number of saints, the Lutheran Church of St. John the Evangelist, Brooklyn, declared the late Martin Luther King, Jr., a "saint of the Church."

On the first anniversary of Martin Luther King's death, April 4, the Rev. Richard John Neuhaus of St. John the Evangelist Church dedicated a devotional center in his honor.

Other supporters of the move to acknowledge the sainthood of Martin Luther King include the *Christian Century* and the Roman publications, *Commonweal* and the *National Catholic Reporter*.

### BILLIONTH BIBLE

At the White House recently President Richard M. Nixon received from representatives of the American Bible Society the one-billionth Bible that the Society has distributed in the century and a half since its founding.

The ceremonial presentation serves to call attention to the intensive and extensive efforts of this group and others like it to make the Bible available in quantity all over the world. The huge number in the heading should not lead anyone to the thought that the important labor of Bible distribution is just about completed.

All the world's Bible societies do distribute annually 5 million whole Bibles, 10 million New Testaments, and 35 million single Bible books. However, even the sum total does not come to half the world's yearly birth rate, which now stands at 118 million. Also not to be forgotten is the fact that every year other millions in developing nations are celebrating their first reading birthday. They too need Bibles.

The work must continue. A billion Bibles is a beginning, not an ending. The 110 New Testament translations presently in process will by no means exhaust the languages that do not yet have their Bible translation.

### SELECTING A CONGREGATION

In an interview, "How to Pick a Church," appearing originally in the December 23, 1968, *National Observer* and condensed in the *June Reader's Digest*, the Rev. Ernest Campbell of New York's Riverside Church offers some thought-provoking suggestions to a mobile population. His ideas are a mixture of much that is sound and some that is bad. Readers will have no difficulty in making the separation into the two categories as they peruse the following list:

On the importance of confessionalism—"The basic doctrines of each Protestant denomination are really quite similar . . . some of the historical differences have paled considerably."

On the church building—"We have to learn to discount the size of the building, the number of comforts and conveniences available. These are marginal. They have nothing to do with the essence of the church."

On location—"Physical adjacency is nice, but it seems to me that when we can drive to a shopping center or a golf course it really should not be a strain to drive to church—maybe 30 or 40 minutes."

On the minister—"I wouldn't be looking for that suave, easily glib, master-of-ceremonies type

who seems to be living above the turmoil of the human condition."

On friendliness and compatibility within the congregation—"People shouldn't judge a church the way they would a Rotary Club . . . To be jostled out of communication with God by an overly friendly and solicitous back-slapping type seems to me to miss the point."

On a congregation's vitality—Here the key factor is declared to be "the relationship between what that church spends on itself and what it spends on other people." The Rev. E. Campbell declares: "Ideally, I think, that a church should divide its expenditures half to others, half to itself. These are very rare churches."

On congregational qualities that one should beware of—"I would beware of a church that is divorcing itself from contemporary life, a church content to prepare people for the world to come . . . a church that feels that any political activity whatever is beyond the bound of its concern."

On optimum size—"About one minister for every 700 or 800 members is optimum. We ought to get away from the old assumption that because a church is large it has to be institutional and less personal, more formal and less dynamic—and that conversely, the smaller the church, the more dynamic."

On membership requirements—"Generally, I've argued for higher standards of membership. We should at least have conferences for potential new members that would include no less than four hours of instruction and discussion."

On a congregation's image—"The whole concept of image building is foreign to the concept of Christianity. It is posturing. We don't have to be success-oriented. The governing board of a church ought to try to make it all things to all men."

EDWARD C. FREDRICH



# Direct from the Districts

## Southeastern Wisconsin

### Missions

A minor expansion explosion is taking place in the Southeastern Wisconsin District with the assignment of four candidates to mission fields in widely separated areas, yet four vacancies still exist after the candidates were assigned.

Two preaching stations have been given mission status and have been supplied with pastors: the new mission in Fort Wayne, Indiana, and Birmingham, Alabama. The mission at Sussex, Wisconsin, has been given the right to call its own pastor, after being in a dual parish with Brookfield. Another mission, New Berlin, Wisconsin, has been calling unsuccessfully for the past year, but now has a candidate assigned to it.

Church building programs are underway in New Berlin, Wisconsin, Mt. Calvary in Waukesha, Wisconsin, and in Tinley Park, Illinois. Land acquisitions are being completed in Indianapolis and Birmingham.

This summer explorations will be undertaken in the Milwaukee area and in the area north and northeast of Chicago around Palatine. Similar work is going on now in Aurora, Illinois.

Mr. and Mrs. Elmer Kirchner and family, former members of Epiphany, Racine, but now members of Friedens Congregation, Kenosha, recently donated 10 acres of land for church and/or educational purposes. The property lies a short distance from the city of Kenosha, and is in close proximity to the new Parkside University site. The property has been deeded to First Ev. Lutheran Church, Racine, and Friedens Congregation, Kenosha, to be held in trust until the property can be developed. It is hoped that the nine congregations comprising the Lakeshore Circuit might, with their own resources, be instrumental in establishing a mission congregation and building a church on this property. Such a joint effort of existing congregations has much to commend it.

### Federation News

The Milwaukee Federation of Wisconsin Evangelical Lutheran

Churches is sponsoring a Day Care Center for Mentally Retarded Children at Gloria Dei-Bethesda Lutheran School one day a week this summer. A nominal fee is charged for the 10 sessions planned to cover the cost of instructional materials plus the noon lunch. Naturally, transportation is the responsibility of the parents. The purpose is to provide additional Christian education and social adjustment for these children, and to give the parents of the children, especially the mothers, a day off which they can devote to themselves and their families.

### Anniversaries

On May 3, 1969, Mr. and Mrs. Rudolph Derge, members of Emmanuel Ev. Lutheran Church, Hartford, Wisconsin, celebrated their 50th wedding anniversary. At the celebration Pastor Herbert Lemke addressed them on the basis of I Chronicles 16:8-11.

Mr. and Mrs. Leonard Yahnke of St. John's Ev. Lutheran Church, Burlington, Wisconsin, celebrated their 50th wedding anniversary.

### Wisconsin Lutheran College Graduates

On June 5 WLC in its ninth year graduated its largest class of 111 students. Of this number, 108 have submitted applications to Dr. Martin Luther College, New Ulm, Minnesota, for the continuation of their preparation.

### Applications

The number of applications received is slightly ahead of that of a year ago. As of this date, May 28, 132 applications have been received.

### Facilities

Arrangements have been made with the Wisconsin Lutheran High School to use its facilities on a monthly rental basis for the 1969-70 school year. This arrangement was made after the schedule was computerized and there were indications that, though crowded, there would be room for WLC until its own facilities are completed.

### Academic Unit

The plans and specifications for the academic unit have been com-

pleted. The bids will be taken during July and will hold for 30 days after the forthcoming convention. The architect's latest estimates are within the costs he projected, namely, \$1,200,000.

### Personnel

One vacancy on the staff will be filled temporarily through the assignment of Seminarian Edward Fredrich for the next school year. Dr. Siegbert Becker has been released to accept the call to Wisconsin Lutheran Seminary.

### Residences

Two homes on the permanent campus are to be completed sometime during the summer, the one to be occupied by the president, and the other by the dean of students.

### Youth Rally

On February 23, 1969, about 250 young people were the guests of the College at a Youth Rally. The purpose of the rally was to acquaint young people with the school and to motivate them to prepare for service in the Church. We hope that many of them one day will be students at WLC.

### Children's Play

At four performances of "Hansel and Gretel" March 11, 12, and 13, the College was host to more than 5,000 children from the grade schools of the area. By all outward appearances it became obvious that the children enjoyed the play. We hope many of these children one day also will be students at the College.

### Choir Tour

The choir of Wisconsin Lutheran College appeared at a number of churches on Wednesday evenings during the Lenten Season.

During Holy Week and thereafter the choir made a more extensive tour through Wisconsin and to Winona, Minnesota. We hope that the people in the areas in which the concerts of our synodical schools are announced have and will avail themselves of the opportunity to hear our choirs.

### Obituary

#### Mrs. Hedwig Pieper 1891-1969

There was joy in the Watertown household of Henry Eggebrecht and his wife Kunigunde, nee Graebner, on June 26, 1891, when the Lord presented them with their daughter Hed-



wig. Some 77 years later, there was unmitigated joy in the Father's household as Hedwig Pieper was received into her eternal Home.

On July 5, 1891, there was not only joy in Teacher Eggebrecht's family, but also in St. Mark's Congregation and in the presence of God's holy angels, when Infant Hedwig was ushered into Christ's Kingdom of Grace by Holy Baptism.

Likewise, April 16, 1905, was a joyous day at Christ Lutheran Church, Milwaukee, when friends and relatives of the Eggebrechts and members of the congregation witnessed Hedwig's public profession of faith at the rite of confirmation. On that day, which gave evidence of the work of the Holy Spirit, who had built and confirmed her in the

saving faith by means of the Word, Revelation 2:10 was given to her as a memento—a motto for life. Pastor Paul E. Nitz chose this as the text for the comfort of the family at her funeral.

There was mutual joy in the hearts of Paul Pieper and his bride when the Lord united them in marriage on June 28, 1926.

The Lord added His joyous blessing in presenting two daughters, Eleonore (Mrs. John Jeske) and Miriam (Mrs. Glenn Unke) to Pastor Pieper and his wife. To the blessings of parenthood and a happy marriage of 41 years the Lord added also the joys of grandparenthood in 10 grandchildren. Mrs. Pieper is survived also by a sister, Mrs. Hilda Smieska.

During the brief illness which culminated in her death, she expressed joy at receiving both Word and Sacrament.

But now her sorrows are ended. Now her joy in her Savior's presence is unmingled and unending. Now through faith in Jesus Christ she shares eternal joys with her husband and with her parents.

There is sorrow for us now. But through the same Lord our sorrow is mitigated by the joys we have in Him, not the least of which is the assurance through faith that we, too, share in the eternal joys with all the company of heaven, loved ones included.

H. WIEDMANN

#### NOMINATIONS BY THE DISTRICTS

For Offices to be Filled by Election at the 1969 Convention

(The order is determined by the Districts and at times expresses preference)

#### BOARDS OF CONTROL

##### WISCONSIN LUTHERAN SEMINARY

##### SOUTHEASTERN WISCONSIN DISTRICT

1 Pastor:

Marcus Liesener  
Paul A. Manthey  
Paul E. Nitz

1 Layman:

Cletus A. Bartelt  
Kurt Kneiske  
Arthur Schroeder

##### DR. MARTIN LUTHER COLLEGE

##### MINNESOTA DISTRICT

1 Layman:

Henry J. Baumann  
Alvin Mueller  
Robert Everts

##### WESTERN WISCONSIN DISTRICT

1 Teacher:

Herbert Grams  
Lester Raabe  
Adalbert Voigt

##### NORTHWESTERN COLLEGE

##### NORTHERN WISCONSIN DISTRICT

1 Pastor:

Karl A. Gurgel  
Norval Kock  
Joel Ph. Sauer

##### WESTERN WISCONSIN DISTRICT

1 Pastor:

Donald Bitter  
W. A. Schumann  
Marvin Zank

1 Layman:

Dr. Wm. Amthor  
Arnold Schweppe  
Herbert Riedemann

##### WISCONSIN LUTHERAN COLLEGE

##### SOUTHEASTERN WISCONSIN DISTRICT

1 Pastor:

Roland Ehlke  
Donald Kolander  
Richard Ziesemer

1 Teacher:

H. O. Ihlenfeldt  
Richard Scharf  
Frederick Wulff

##### MARTIN LUTHER ACADEMY

##### MINNESOTA DISTRICT

1 Pastor:

Edmund O. Schulz  
Herbert Hackbarth  
Roy Reede

1 Teacher:

Paul Fritze  
Werner Lemke  
Merlyn Kruse

##### NORTHWESTERN LUTHERAN ACADEMY

##### DAKOTA-MONTANA DISTRICT

1 Pastor:

Marvin Putz  
Wayne Schulz  
Edward Werner

1 Layman:

Rudolph Heier  
Robert Weiser  
Arnold Mischke

##### PROPOSED NEBRASKA LUTHERAN ACADEMY

##### NEBRASKA DISTRICT

1 Pastor:

Gerhardt E. Haag  
Hermann K. John  
Milton F. Weishahn

1 Teacher:

Gerald H. Bunkowske  
John Isch

##### MICHIGAN LUTHERAN SEMINARY

##### MICHIGAN DISTRICT

1 Pastor:

Daniel Habeck  
Jack A. De Ruiter  
John Westendorf

1 Layman:

August Klement  
Bernard Dittmar  
Richard Jung

##### BOARD OF SUPPORT

##### NEBRASKA DISTRICT

1 Pastor:

Henry G. Meyer  
Howard Russow  
W. A. Wietzke

##### WESTERN WISCONSIN DISTRICT

1 Teacher:

David Adickes  
Philip Strohm  
Elmer Behrens

##### BOARD OF EDUCATION

##### ARIZONA-CALIFORNIA DISTRICT

1 Teacher:

Kenneth E. Moeller  
Dale J. Schaumberg  
Nelson R. Zimmermann

##### NORTHERN WISCONSIN DISTRICT

1 Teacher:

Harold Klatt  
Bernhardt Boese  
Carl Bartels



**SOUTHEASTERN WISCONSIN DISTRICT**

1 Pastor:  
Philip Janke  
Reinhart Pope  
Luther Spaude

**WISCONSIN LUTHERAN SEMINARY**

1 Professor:  
Martin Albrecht  
Wilbert Gawrisch  
Martin Lutz

**WISCONSIN LUTHERAN COLLEGE**

1 Professor:  
Kurt Eggert  
Milton Burk  
A. Kurt Grams

**BOARD OF TRUSTEES****NORTHERN WISCONSIN DISTRICT**

1 Layman:  
Orville Pilgrim  
Erwin Rehbein  
Arnold Stephani

**PACIFIC NORTHWEST DISTRICT**

1 Layman:  
Ralph Solberg  
Ralph Jacobson  
Robert Blair

**SOUTHEASTERN WISCONSIN DISTRICT**

1 Pastor:  
Robert Kleist  
Carl Leyrer  
Reginald Pope

**DAKOTA-MONTANA DISTRICT (to 1971)**

1 Layman:  
Arnold Moeller  
Jake Rabenberg  
Elmer Piets

**MINNESOTA DISTRICT (to 1971)**

1 Pastor:  
Winfred F. Vathauer  
Frederic Tabbert  
Wilbert E. Schulz

**LUTHERAN HOME FOR THE AGED (Belle Plaine)  
MINNESOTA DISTRICT**

1 Pastor:  
Gordon A. Fuerstenau  
Warren Henrich  
Donald Lindloff

1 Layman:  
Clarence Newmann  
Clarence Wendt  
W. Kottke

**NOMINATIONS MADE BY THE NOMINATING COMMITTEE**

Nominations proposed by the Nominating Committee of the Wisconsin Ev. Lutheran Synod for the Fortieth Convention, August 6-13, 1969.

**Chairman of General Board for Home Missions**

Pastor George Boldt, Morton Grove, Illinois  
Pastor Walter Diehl, Dallas, Texas  
Pastor Daniel Gieschen, Adrian, Michigan

**Chairman of Board for World Missions**

Pastor Gerhard Birkholz, Lake Benton, Minnesota  
Pastor John C. Jeske, Milwaukee, Wisconsin  
Pastor Raymond H. Zimmermann, Glendale, Arizona

**Executive Committee for Apache Indian Mission**

Mr. Walter A. Koeller, Milwaukee, Wisconsin  
Mr. Elmer K. Orne, Milwaukee, Wisconsin  
Mr. Alfred J. Schmidt, Salem, Wisconsin

**Executive Committee for Latin American Missions**

Pastor Marvin F. Doelger, Colome, South Dakota  
Pastor Richard Lauersdorf, Jefferson, Wisconsin  
Pastor John W. Mattek, Kaukauna, Wisconsin

**Executive Committee for Japanese Mission**

Mr. Clarence H. Krause, Milwaukee, Wisconsin  
Mr. Robert P. Raasch, Rochester, Minnesota  
Mr. Robert L. Stelter, Tomah, Wisconsin

**Executive Committee for the Lutheran Church of Central Africa**

Pastor Donald W. Meier, Lake Geneva, Wisconsin  
Pastor A. L. Mennicke, Winona, Minnesota  
Pastor Glenn H. Unke, Manitowoc, Wisconsin

**Executive Committee for the Mission in Germany**

Pastor Werner H. Franzmann, Ann Arbor, Michigan  
Pastor Karl F. Krauss, Lansing, Michigan  
Pastor Harold J. Zink, Stevensville, Michigan

**Executive Committee for the Chinese Ev. Lutheran Church**

Pastor Myron R. Kell, Ann Arbor, Michigan  
Pastor Robert Mueller, Livonia, Michigan  
Pastor Marilyn A. Schroeder, Appleton, Wisconsin

**Chairman, Board of Trustees**

Pastor Elton H. Huebner, Beaver Dam, Wisconsin  
Pastor Norval W. Kock, Manitowoc, Wisconsin  
Pastor Winfred Nommensen, Milwaukee, Wisconsin

**Administrative Board, Northwestern Publishing House**

Pastor James A. De Galley, Milwaukee, Wisconsin  
Pastor Ernst F. Lehninger, Wauwatosa, Wisconsin  
Pastor Carl S. Leyrer, Milwaukee, Wisconsin  
Teacher Howard Maertz, West Allis, Wisconsin  
Teacher Martin Rauschke, Waukesha, Wisconsin  
Teacher Richard C. Scharf, Milwaukee, Wisconsin

**Board of Education**

Mr. Robert E. Christman, Manitowoc, Wisconsin  
Mr. Donald Meineke, Mishicot, Wisconsin  
Mr. Frank A. Rimmert, Madison, Wisconsin

Delmar C. Brick, Secretary  
Synod Nominating Committee

**THE FORTIETH BIENNIAL CONVENTION  
OF THE WISCONSIN EVANGELICAL  
LUTHERAN SYNOD**

The Fortieth Biennial Convention of the Wisconsin Evangelical Lutheran Synod will meet, God willing, August 6 to 13, 1969, at Dr. Martin Luther College, New Ulm, Minn.

The opening service with Holy Communion will be held Wednesday, August 6, 10 a.m., in the chapel-auditorium of the Academic Center on the DMLC campus. Pastor Norman W. Berg, Executive Secretary of the Board for Home Missions, will preach the sermon. The closing service will be held Tuesday, August 12, at 7:30 p.m. Pastor Karl F. Krauss, Lansing, Mich., will deliver the sermon.

The opening session will be held Wednesday, August 6, at 2 p.m. in the gymnasium-auditorium of the Luther Memorial Union building. Delegates are asked to arrive early enough so that they will have time to register before the beginning of the opening session. Registrations will be made at the Luther Memorial Union.

Two essays will be presented during the course of the convention. Pastor Darvin Raddatz, Beaver Dam, Wis., will present an essay entitled "Our Call To Serve." The second essay, entitled "Our Stewardship Call," will be delivered by Pastor Joel C. Gerlach, Garden Grove, Calif.

Housing for the delegates will be provided in Hillview Hall, Centennial Hall, and West Hall on the DMLC campus. Detailed instructions pertaining to housing will be mailed to each delegate together

with reservation cards. All voting and advisory delegates must make reservations for housing. Reservations should be made by July 15, 1969. Kindly address all communications to The Convention Housing Committee, Dr. Martin Luther College—Box 417, New Ulm, Minn. 56073.

Meals will be served all bona fide delegates in the College cafeteria. Meal tickets will be available to visitors.

Mail sent to delegates during the convention should be addressed in care of Dr. Martin Luther College—Box 417, New Ulm, Minn. 56073. Delegates may be reached by telephone by calling (507) 354-8221.

Paul R. Hanke, Secretary

**FALL PASTORS' INSTITUTE**

The 1969 Pastors' Institute at Wisconsin Lutheran Seminary, Mequon, Wis., is scheduled to be held on five Mondays beginning with October 6. Two lectures will be given on each of the five Mondays, beginning at 1:30 p.m. and ending at 4:30 p.m.

Prof. Irwin J. Habeck will present "An Isagogical Study of the Book of Revelation." Prof. Martin W. Lutz will lecture on "The Purpose and Function of a Theological Library."

The registration fee for the Institute is \$5.00. Reservations are to be sent to Prof. Carl J. Lawrenz, 11831 N. Seminary Dr. 65W, Mequon, Wis. 53092.

Emil G. Toepel, Secretary  
Seminary Board of Control

**CALENDAR OF CONFERENCES****MICHIGAN****FLORIDA DELEGATE CONFERENCE**

Place: Bay Pines Lutheran Church, Largo, Fla.

Date: Tues. Sept. 16, 1969.

Time: 9 a.m.

Sermon by Pastor Raymond Wiechmann.

Agenda: 1) A report on the August Convention of Synod; 2) An Up-to-date View of the Scouting Movement, by Pastor Daniel Gieschen; or 3) A Historical Introduction to the Book of Concord, by Pastor Richard Wiechmann.

Richard Wiechmann, Secretary

**NORTHERN WISCONSIN****RHINELANDER PASTORAL CONFERENCE**

Date: Sept. 8, 1969.

Time: 9 a.m. Communion service.

Preacher: M. Radtke (alternate, F. Bergfelt).

Place: St. Paul, Crandon; Host pastor R. Oswald.

Agenda: Divorce and Remarriage, M. Radtke; Exegesis—Eph. 4:17-24, W. Goers, Jr.

Walter Goers, Jr., Secretary



## SOUTHEASTERN WISCONSIN

### DODGE-WASHINGTON PASTORAL CONFERENCE

Date: Aug. 26, 1969.  
Place: St. Peter Ev. Lutheran Church,  
Theresa, Wis.  
Time: 9 a.m.  
Preacher: L. Groth (Alternate, B. Hahm).  
Papers: The Moral Implications of Trans-  
plants, E. Froehlich; Augsburg Confes-  
sion Article VII, E. Weiss; Participating  
in Church Services of Others, N. Retzlaff.  
Alternate Papers: Ministering to the Mental-  
ly Afflicted, M. Croll; Exegesis of Gen.  
15, H. Lemke.

Paul H. Huth, Secretary

### ORDINATIONS AND INSTALLATIONS

#### Ordained

**Besler, William W.**, in Hope Lutheran  
Church, Detroit, Mich., by W. Valleskey;  
June 22, 1969.

#### Ordained and Installed

**Damrow, Percy J.**, as pastor of St. John  
Ev. Lutheran Church, Rt. 1, Mishicot,  
Wis., by H. Kesting, assisted by A. Deg-  
ner, H. P. Bauer, W. Geiger, E. Stelter;  
June 29, 1969.

**Gartman, Gaylord**, as pastor of Our  
Savior's Ev. Lutheran Church, Sault  
Ste. Marie, Ontario, Canada, by R. Froh-  
mader, assisted by A. Voigt; July 6,  
1969.

**Geiger, Philip**, as pastor of St. Paul's Ev.  
Lutheran Church, Hustler, Wis., by H.  
Winkel, assisted by M. Lemke, A. Men-  
nicke; also installed as pastor of St.  
Peter's Ev. Lutheran Church, Tomah,  
Wis., by H. Winkel, assisted by A. Men-  
nicke, M. Herrmann; June 8, 1969.

**Meyer, David D.**, as pastor of Zion Ev.  
Lutheran Church, Bonesteel, S. Dak.,  
by G. Birkholz, assisted by J. Engel, M.  
Doelger, L. Wendland; also installed as  
pastor of St. Paul's Ev. Lutheran  
Church, Naper, Nebr., by G. Birkholz,  
assisted by J. Engel, M. Doelger, L.  
Wendland, R. Kuckhahn, W. Leerssen;  
June 29, 1969.

**Peterson, Karl S.**, as pastor of Our Savior  
Ev. Lutheran Church, Birmingham, Ala.,  
by E. F. Peterson, assisted by D. H.  
Kuehl, M. Wagenknecht; July 13, 1969.

**Zickuhr, John G.**, as pastor of St. John's  
Ev. Lutheran Church, Colfax, Wis., by  
W. H. Zickuhr, assisted by H. M.  
Schwartz; also installed as pastor of  
St. Katherine Ev. Lutheran Church, Me-  
nomonie, Wis., by W. H. Zickuhr, as-  
sisted by H. M. Schwartz, G. Meyer, B.  
Borgschatz; July 13, 1969.

### INSTALLATIONS

#### Pastor

**Oelhafen, Walter Jr.**, as pastor of Grace  
Ev. Lutheran Church, Flint, Mich., by  
W. Oelhafen, Sr., assisted by J. Spaude,  
D. Habeck, R. Ehlers, D. Falck, R. Holtz,  
J. Fricke; June 22, 1969.

#### Teachers

**Janke, Fredrick**, as principal of St. John's  
Ev. Lutheran School, Waterloo, Wis., by  
H. Essmann, assisted by P. Janke; July  
13, 1969.

**Scheitel, Jerome**, as teacher in Apostles  
Ev. Lutheran School, Billings, Mont.,  
by H. Wood; June 29, 1969.

### CHANGE OF ADDRESS

#### Pastors

**Christman, Robert**  
3401 A North Stone Ave.  
Tucson, Ariz. 85705

**Peterson, Karl**  
3140 Napoleon Ct., Apt. P  
Birmingham, Ala., 35243

**Widmann, Warren**  
1817 W. 7th Pl.  
Kennewick, Wash. 99336

#### Professor

**Chworowsky, John F.**  
College Circle  
Watertown, Wisconsin 53094  
Tel. (414) 261-0515

#### Teacher

**Scheitel, Jerome**  
316 19th Street West  
Billings, Mont. 59102

### NAMES REQUESTED

#### for Our New Missions

In recent months Wisconsin Synod be-  
gan work in the states and cities listed  
below. Please send all names of members  
who moved into the general area of these  
cities, as well as names of people who  
may be interested in a Wisconsin Synod  
mission, to the Synod's Membership Con-  
servation office. Names as well as pertinent  
information regarding members referred  
will be forwarded to the nearest pastor  
and/or mission board chairman. Pastors  
who want stations included in this list are  
to inform the respective District mission  
board chairman. Area names are dropped  
from this list after appearing in the Year-  
book for one year.

Alabama	Birmingham
Arizona	Yuma*
California	Escondido
	Oceanside
	Santa Barbara
Colorado	Fort Collins
	Grand Junction
Connecticut	Hartford
Florida	Holiday (Tarpon Springs)
	West Palm Beach*
Illinois	Aurora*
	Palatine*
	Peoria*
Indiana	Fort Wayne
	Indianapolis
Louisiana	Slidell (New Orleans)
Massachusetts	
Michigan	Pittsfield*
	Howell
	Jackson
	Montrose
Minnesota	Alexandria
	Excelsior
	Faribault
	Prior Lake
	St. Joseph*
Missouri	Albuquerque
New Mexico	
Ohio	Cuyahoga Falls (Akron)
Oklahoma	Oklahoma City
Oregon	Corvallis*
South Dakota	Huron*
	Pierre*
	Spearfish
Texas	Austin*
	El Paso
Virginia	Norfolk
Washington	Kennewick (Richland-Pasco)

### CANADA

British Columbia  
Kelowna

\*Denotes exploratory services.

(New Missions in cities already having a  
WELS church are not listed.)

Note: All names and addresses of members  
who move, unless they can be trans-  
ferred directly to a sister congrega-  
tion, should be mailed to our

WELS MEMBERSHIP CONSERVATION  
10729 Worden, Detroit, Mich. 48224

### CLOSING DATE FOR DISTRICT CASHIERS

The closing date for remittance of offer-  
ings by congregations to their District  
Cashiers is as follows:

Aug. 24, 1969.  
Norris Koopmann, Treasurer

### NEW CHURCH IN OCEANSIDE, CALIFORNIA

A new Wisconsin Synod church, Beauti-  
ful Saviour, has regular services at 11 a.m.  
in Oceanside, Calif., at Chalet Chapel Of  
Memories, Fourth and Freeman. Camp  
Pendleton Marine Base and Miramar Naval  
Station are also served.

G. B. Seager, Pastor  
1990 Apple St., Apt. 73  
Oceanside, Calif. 92054

### SERVICES AT WISCONSIN STATE FAIR

All visitors and exhibitors at the Wiscon-  
sin State Fair are invited to attend the  
church service sponsored by the Milwau-  
kee Federation of Wisconsin Synod  
Churches on Sunday, August 17, at 9 a.m.  
in the Music Hall on the fair grounds in  
West Allis.

Ervin L. Schultz

### REQUEST FOR A HOUSEMOTHER

Dr. Martin Luther College is in need of a  
housemother for Centennial Hall beginning  
with the 1969-70 school term. Centennial  
houses 130 academy girls and 25 college  
freshmen women. Qualifications desired are  
a mature Christian woman, member of the  
Wisconsin Ev. Lutheran Synod, ability to  
deal with personal and everyday problems of  
youth living in a dormitory away from home,  
and a knowledge and sincere interest in  
working with young women preparing for  
the teaching ministry. For particulars con-  
tact:

Prof. Lloyd Huebner  
Dean of Students  
Dr. Martin Luther College  
New Ulm, Minn. 56073  
Phone number 517-354-8221

### NOTE!

Mailing Address of our Pastor in  
Vietnam (first class only):  
Rev. Melvin Schwark  
% Wisconsin Ev. Lutheran Synod  
Box 56 APO SF 96243  
Street address in Saigon (for service-  
men in Vietnam):  
329 VO TAHN Telephone: PTT 22429

### WANTED: ONE LUTHERAN BELL

Has any of our sister churches a used,  
idle bell which could be hung for call  
to worship in the West? Our mission wants  
to negotiate for one (about 1200-2200 lbs.,  
3-4 ft. base dia.) for the bell tower on its  
new site, to ring out over Conocrd and  
neighboring Walnut Creek and Pleasant Hill,  
20 miles east of Oakland and San Francisco  
Bay.

Bethany Ev. Lutheran Church  
Armin K. E. Keibel, pastor  
509 Roanoke Dr.  
Martinez, Calif. 94553