



Messiah Ev. Lutheran Church  
South Windsor, Connecticut

# THE NORTHWESTERN Lutheran

February 13, 1972

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# BRIEFS by the Editor

Beginning with Ash Wednesday our churches will again be conducting special midweek Lenten services. Though there is room for emotion in our preaching and teaching, we must be careful not to let the horror of the first Good Friday crowd out the real purpose of Lent. That purpose has always been to impart to ourselves and to others the certainty of our salvation. There is no room for a sentimental feeling of compassion for Christ. Though He deeply felt the lack of companionship and understanding on the part of His disciples in the Garden of Gethsemane, He today no longer requires our sympathy. He is exalted to the right hand of the Father. Whatever of emotion pervades our hearts during these holy days, there should be more of sorrow for our sins and gratitude for forgiveness.

In the early days the Church did not make a distinction between Lent and Easter. They were celebrated as one. This more closely followed the example of our Lord, who always connected His death with His resurrection. Early in His ministry, when He began preparing the disciples for His death on the cross, He already spoke of His resurrection. As they started out on the last journey to Je-

rusalem, He mentioned both very explicitly, saying: "Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death and shall deliver Him to the Gentiles to mock and to scourge and to crucify Him; and the third day He shall rise again."

These words of our Lord must have become known, for we note that the Pharisees and chief priests said to Pilate after Christ's burial: "Sir, we remember that that deceiver said, while He was yet alive, 'After three days I will rise again.' Command therefore that the sepulcher be made sure until the third day, lest His disciples come by night and steal Him away, and say unto the people, 'He is risen from the dead'; so the last error shall be worse than the first."

It wasn't a disciple who said it first, but an angel. On Easter Sunday the angel said to the women at the tomb: "Remember how He spoke unto you when He was yet in Galilee, saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'" And that evening, Christ Himself said to the assembled disciples: "Thus it is written, and thus it behoved Christ to suffer and

to rise from the dead the third day." Then He added a word pertinent for our Lenten meditations today: "And that repentance and remission of sins should be preached in His name among all nations."

This is the purpose of our special Lenten services. That's what Paul also proclaimed: "It is Christ that died, yea rather, that is risen again." There is no true observation of Lent without Easter, and no Easter without Lent. We ask the Holy Spirit's blessing upon our pastors and people.

By the same token, we pray repentance for a group of some 200 youth at a private college who recently put the family on trial and condemned it because the family inhibits sexual freedom, premarital sex, and homosexuality. It is clear that there is still need for the Lenten message in our day and age. It was for sins and attitudes like those that Christ was nailed to the cross. It is only life lived in the risen Christ that will give us strength to overcome these sins. They have always existed but have seldom been as openly avowed and promoted as today. We need the Lenten and Easter application of Colossians, chapter three: "If then you have been raised up with Christ, keep seeking the things above. For you have died and your life is hidden with Christ in God. Therefore consider the members of your earthly body as dead to immorality. For it is on account of these things that the wrath of God will come. Put on the new self who is being renewed to a true knowledge according to the image of the One who created him" (Selections, according to the NASB).

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

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# Editorials

## When Missions Die, Churches Die

Except for the Southern Baptists, most major Protestant (non-Lutheran) denominations have, in recent years, cut back severely in their foreign mission work. From an overseas force of 1,293 in 1958 the United Presbyterian Church, U.S.A. was reduced to 810 in 1971; the United Methodist Church from 1,453 to 1,175; the Episcopal Church from 395 to 138; the United Church of Christ from 496 to 356.

Why? Lack of funds is hardly the reason. These denominations have money to spend on lobbying in Washington and for the support of violence and insurrection. They blame "closed doors," but "closed doors" have not prevented the Wycliffe Bible Translators from increasing their overseas staff from 705 to 1,762 during this period, nor have they kept Fundamentalists and Pentecostals from increasing their numbers "at about the same rate as the mainline churches decrease."

The real reason for this shameful retreat is a loss of faith in God's Word. In these denominations God's Word has become less and less a revelation to be believed absolutely and obeyed implicitly. To them, God's Word is becoming only god's word, uncapitalized.

Christ said, "He that believeth not shall be damned." They reply, "We can't be so absolute." The Apostle Peter declared, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." They counter, "The Hindus and Buddhists can be saved without Christ." Our Lord commanded, "Go ye into all the world, and preach the Gospel to every creature." They object, "We feel that there are more important things to do."

When churches no longer deem it urgent to bring the Gospel to the heathen, their faith is sick; they are dying spiritually. Do they still have the strength to tremble at the Word of the Lord: "In flaming fire taking vengeance on them that . . . obey not the Gospel of our Lord Jesus Christ" (II Thess. 1:8)?

Carleton Toppe

## Righteousness By Comparison

A woman was convicted of having an abortion in a state where this is illegal. She had been living with a man who was not her husband, and he was the father of her unborn child. Questioned by newspaper reporters after her conviction, she protested in defense of herself that she did not throw wild parties or get drunk.

Sinners — into which classification we all fall — must be justified, or they could not live with themselves. Two courses are open to them. One is to repent and accept the saving grace of God in Christ Jesus. The other is to justify themselves.

The latter generally takes the form of righteousness by comparison ("I am not as other men are"). It is natural,

and it is easy. You can always find someone who, in your opinion, is worse than you are.

Employing this simple method, a man who works hard and is honest can justify his neglect of the Word and the Sacraments by pointing the finger at the sins of churchgoers. The convicted criminal can decry the injustice of his imprisonment by pointing out that the people on the outside are not perfect either.

The truth is that righteousness by comparison sets false standards. God does not say, "Be as good as" or, "Be better than." What He does say is, "Be ye perfect."

Thus the only righteousness available to sinners is "the righteousness of God which is by faith of Jesus Christ." This righteousness is "unto all and upon all them that believe; for *there is no difference*, for all have sinned and come short of the glory of God (Romans 3:22-23).

Repentance is the way, and grace is the answer. With that the sinner need not resort to misguided attempts to dredge up his inferior.

Immanuel Frey

## Graft or Grace?

There's a lot of lofty, philosophical speculation about fund-raising in the church. Try a three-month experiment. Let pile up on the church desk items we are invited to press upon the flock for a price.

Not counting professional fund-raising teams which will do the job for you in the congregation (for a percentage, of course), and apart from countless functions for which churches distribute tickets, there follows an actual sampling:

- Soft-centered candies and chocolate pollywogs
- Stationery, wrapping paper and "ding-a-lings"
- Flowers, oven mitts and Halloween treats
- Bibles, books and assorted bath oils
- Pencils, pens and trash can liners
- Jewelry, fruit cakes and men's flannel slacks
- Clocks, cook books and scented candles
- Tools, toys and tie racks
- Greeting cards, ash trays and light bulbs
- Placemats, canned sermons and spaghetti
- Poker sets, dishes and umbrellas

It isn't merely the questionable means and motives; it isn't just the huckstering in religious robes; it's more really than prostituting the faith-born fruit of repentance for shameless substitutes.

What has any of this to do with "THE EXCEEDING GRACE OF GOD IN YOU"? To rob you of the "GRACE OF GOD IN YOU" is what makes the Father's house a "den of thieves."

Where in all of this wheeling-and-dealing is there anything that allows you to experience the "grace of God in you" and to say of the privilege of giving: "Thanks be to God for His unspeakable gift!"

John Parcher



## Studies in God's Word

### Temperance, a Fruit of the Spirit

**"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22,23).**

Mention the word "temperance" and it is likely that a great many people will think of the nonuse of alcohol. There have been such strong pressures from temperance groups that the word has taken on not only the meaning of moderation in the use of alcohol, but even the narrower definition of total abstinence from intoxicants.

#### Definition of Temperance

Is that what Scripture is speaking of when it says that temperance is a fruit of the Spirit? If we look at the original, we find a word that has a much wider application than simply the proper use of alcohol. It refers rather to the general state of having things under control — of being in charge.

One might then be inclined to agree with the translators who render the word as "self-control." There is, however, one caution to be observed. It is self-control not in the sense that "self" is to do the controlling, but rather it is "self" that must be controlled.

#### The Battle for Control

Make no mistake about it, there is a battle going on within every child of God. One part of his "self," the flesh, as Scripture calls it, is directly opposed to his other "self," the new man produced in him by the Holy Spirit. "The desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for

these are opposed to each other" (Gal. 5:17 RSV).

The stakes of this battle are nothing less than control of the whole man. Who will dominate is of vital importance, for there are terrible consequences if the flesh wins out. "Now the works of the flesh are . . . adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. . . . They which do such things will not inherit the kingdom of God" (Gal. 5:19-21).

It is a frightening thing to look honestly at ourselves and realize what inclinations to evil lurk in our flesh. Even St. Paul had to say: "The good that I would I do not; but the evil which I would not, that I do" (Rom. 7:19). If even he had to admit that, what hope is there for ordinary people like us? The Galatians received an answer to that question. "This I say, 'Walk in the Spirit, and ye shall not fulfill the lust of the flesh'" (Gal. 5:16). The key to victory lies not in *self-control* but rather in *Spirit-control*. He must guide and direct us.

#### The World's Objection to Control

Any mention of control will of course draw opposition from the world. The world doesn't want control. The world wants freedom! Why else is there so much backing for the various liberation movements? Why the emphasis to legalize drugs and abortion? Why all the advice in books and magazines, in newspaper columns and even from some professional people, urging men to get rid of their hangups and inhibitions? Sim-

ply because that looks like freedom to them. What they fail to realize is that shaking off inhibitions and refusing to listen to the voice of conscience is inviting another kind of control, the control of the flesh, for "whosoever committeth sin is the servant of sin" (John 7:34).

#### Control Through the Spirit

But you may say: "All men are sinners. How are we to escape the tyranny of sin? Christ says: '*If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free*'" (John 8:31b,32). By His death on the cross Christ has broken the power of sin. His crucifixion frees us from sin and transforms our lives. Hence by faith in Him "they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). Only such are truly free.

Note that it is the *Word* which the Holy Spirit uses to bring us that freedom and to put us in control of ourselves. We have here again a reminder that in all of His gifts the Holy Spirit does not work without means. He employs the Means of Grace to produce His fruits. Through Word and Sacrament He brings forth in us all the fruits that we have examined together: love, joy, peace; long-suffering, gentleness, goodness; faith, meekness, and not the least of them, temperance or self-control, that glorious gift of being able, with His help, to say "no" to sin and thus to be free to serve Christ and His cause. That is indeed a priceless gift. That gives purpose and direction to our life. "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:25).

Armin Panning

# The Connection Between the GOSPEL and

# INSPIRATION

We believe that God has given the Holy Scriptures to announce His grace and love to us in Christ. We also believe that God gave us the Scriptures by inspiration. The message of good will that God justifies the sinner by grace, through faith, for the sake of Christ's atoning work, as revealed in the Scripture, is called the Gospel. This beautiful, comforting, life-giving message is easily lost or blurred if we deny or ignore the teaching of Inspiration. The Gospel is intimately connected with a true, Scriptural presentation of the teaching of Inspiration.

## What Is Inspiration?

What do we mean by Inspiration? Inspiration means "breath." It means that the Holy Spirit "breathed" into the writers of the Scriptures the thoughts and words they were to write. It means "that God gave us the Scriptures through men whom He chose and used with the language they knew and the style of writing they had" (*This We Believe*, p.4). This belief is based on the words of the Bible itself. Every Prophet of the Old Testament who says, "Thus saith the Lord," makes the claim that the words in which his message is couched are the words of God. And they were recognized and accepted as such by the generations of believers that followed. How often, in the Scriptures, aren't the words of the Prophets spoken of as words of God!

Turning to the New Testament, we see its writers make the same claim. "Holy men of God spoke as they were moved by the Holy Ghost" (II Pet. 1:21). When Paul says that "all Scripture is given by inspiration of God" (II Tim. 3:16), he doesn't only mean the Old Testament but also his own words to Timothy, for the things which he wrote were the commandments of the Lord (I Cor. 14:37). The Apostle John says the same concerning the message which he taught (I John 1:3). Peter represents himself as a man speaking not his own, but God's words (II Pet. 3:2). The only conclusion we are bound to reach, then, is that what Moses wrote the Holy Ghost wrote; what Paul wrote the Holy Spirit wrote. It was God Himself who called the holy writers to write. Their writings are not the wisdom of men, but the wisdom of God.

To His Prophets in the Old Testament God gave the teachings which the Spirit of God inspired them to deliver (Zech. 7:12), and to His Apostles of the New Testament He also gave every thought and word they expressed by inspiration (Acts 1:16). At the same time each individual was used according to his full human nature. Each sacred writer put his own private study into his work, he investigated the information available, he meditated, reflected, contemplated — always, however, guided and controlled by the Holy Spirit. Each writer spoke in the language which his people could understand, and each used his own distinctively different style. All the natural talents

and capacities, the historical and scientific knowledge of every sacred writer was made use of by the Holy Spirit to convey to the hearts and minds of men what He intended them to know.

## The Very Words Inspired

The Scriptures also teach in many passages that not only some parts of the Bible, but all of it, and not only its thoughts but even the very words come from God. But since the Holy Spirit wanted to communicate with human beings, to bring them to the knowledge of the truth, to lead them to salvation, He did not use a language they had never heard but one with which they were familiar. St. Paul says in I Corinthians 2:13: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Paul indicates that even the use of a singular rather than a plural word in the Bible is something that dare not be disregarded, when he writes, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16). For that reason the holy writers are often called God's penmen, secretaries, typewriters. "My tongue is the pen of a ready writer," says the Psalmist in the first verse of Psalm 45. They are, however, not robots, as we shall see later.

What we believe and teach, on the basis of the Holy Scriptures, is a plenary verbal inspiration — a complete word-for-word inspiration. Everything which the Spirit wanted recorded the sacred writers wrote, and that which the Spirit did not want recorded they did not write. And these penmen of God added nothing of their own which was contrary to the Holy Spirit's choice. Therefore, what these holy writers have given us is a Holy Writ which contains the complete and perfect truth in each and every one of its parts. In this Book of God we are authoritatively told what to believe as true and what to reject as error, what to do and what to avoid in matters pertaining to our life and practice.

## Errors

Though the above is what Scripture teaches about its plenary (whole) and verbal (every word) Inspiration, yet there are countless numbers who reject the doctrine of Inspiration. Many do so because they do not recognize the full implication and meaning of this important teaching of the Bible. Others do not wish to be restricted by it. As a result, they propose all manner of erroneous conceptions — errors! — some of which have also crept into the Lutheran Church. One of the views which must be rejected is the one which states that the ideas, teachings, and doctrines of the Bible may be considered as divine, but not so the very words in which these ideas, teachings, and doc-

trine are expressed. Closely related to this error is the one which says that the Scriptures "as a whole" or "in their entirety" are the inspired Word of God. These expressions imply that there are parts of the Bible which are merely the words of some human author and suggest the possibility of factual error in Holy Writ. This we reject.

We also must reject the accusation that we teach a mechanical inspiration. According to this view, the holy writers were mere machines (automata), who in a very mechanical way simply wrote down what was dictated to them. The Bible teaches us that the Holy Spirit did not destroy, suppress, or even suspend the personalities or individualities of His writers. On the contrary, He has given us the benefit of the talents and graces of a Moses, David, Isaiah, and others in the Old Testament and the Four Evangelists and the Apostles in the New Testament. Each of these writers uses a different style of reporting, which was the result of his training from God Himself and suggested by the subject matter they covered. "It would not even be wrong to say that they chose their own words, so long as we insist that their choice corresponded to the choice of the Spirit" (*This Steadfast Word*, p.37).

An objection which is more difficult to meet is the one which says that we prove the Bible's inspiration by an appeal to what it says of itself. This is often referred to as proving Inspiration by assuming inspiration. We are said to be begging the question or reasoning in a circle. But our theology does not depend on our reasoning or any other outside authority. If so, we would actually be subordinating our teachings to human reason or to some other authority outside the Scripture. As a doctrine of the Bible, Inspiration is established by proof derived from the Bible, just as all other doctrines are.

All the arguments for Inspiration, however, which we Christians can assemble are reassuring for us only. They mean nothing whatsoever to the unbeliever. But they do to the Christian, the child of God, the believer, who has experienced the divine power of the Word (Rom. 1:16). He believes and trusts all the statements of the Scripture (John 8:47). May the Gospel message be dearer to us through a clearer understanding of the doctrine of Inspiration!

Professor Armin H. Schultz  
Michigan Lutheran Seminary  
Saginaw, Michigan

## In the Hour of Trial

### TRIALS CAN BECOME VICTORIES

There are many forces, many circumstances, many happenings in life that threaten true Christian faith. Many a Christian endures tribulation, distress, persecution — many even suffer from famine, nakedness, peril, or sword. Satan can and does use things like this as his weapons in the war against Christ and His people, because the old evil foe wants nothing more fervently than that you and I forsake our Savior and serve sin. As a result, every Christian can expect to experience more than one hour of trial as he lives in this vale of tears.

But our trials are made endurable, yes, they even become *victories* for us, by "the love of God, which is in Christ Jesus, our Lord." The inspired Apostle Paul, in Romans 8:31-39, brings out this comforting truth most effectively and emphatically. In complete confidence he can assure every child of God that there is *nothing* that "shall be able to separate us

from the love of God." And it is not just an afterthought that causes Paul to add: "which is in Christ Jesus, our Lord." It can happen that, in depths of affliction, a Christian may find it very difficult to see any of the love of God in what is happening. He needs to cling in confident faith to the truth that Christ Jesus is indeed his Lord and his God.

There is a question in this text which can be answered in only one way: "If God be for us, who can be against us?" Paul's answer brings the proof that God *is* for us: "He . . . spared not His own Son, but delivered Him up *for us all*." And the conclusion to this Gospel truth is just as certain: "How shall He not with Him also freely give us all things?" Here are indisputable divine facts that can serve to erase every remnant of doubt that may have been lingering in our hearts!

But there's still more in this text. Paul poses another question — one

which may cause us to shudder in dismay: "Who shall lay anything to the charge of God's elect?" We are only too conscious of the many charges of sin and disobedience to which we must plead guilty. "We daily sin much and indeed deserve nothing but punishment!" But, praise God, "It is God that justifieth!" As a result of Christ's redemptive work, all our debts have been paid — all accusations against us must fail!

"Who is he that condemneth?" Our conscience frequently is a voice that seeks to condemn us, because we do sin against our righteous God. But it will not succeed, because "it is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us!" What a beautiful description of the boundless grace of God towards us sinful mortals!

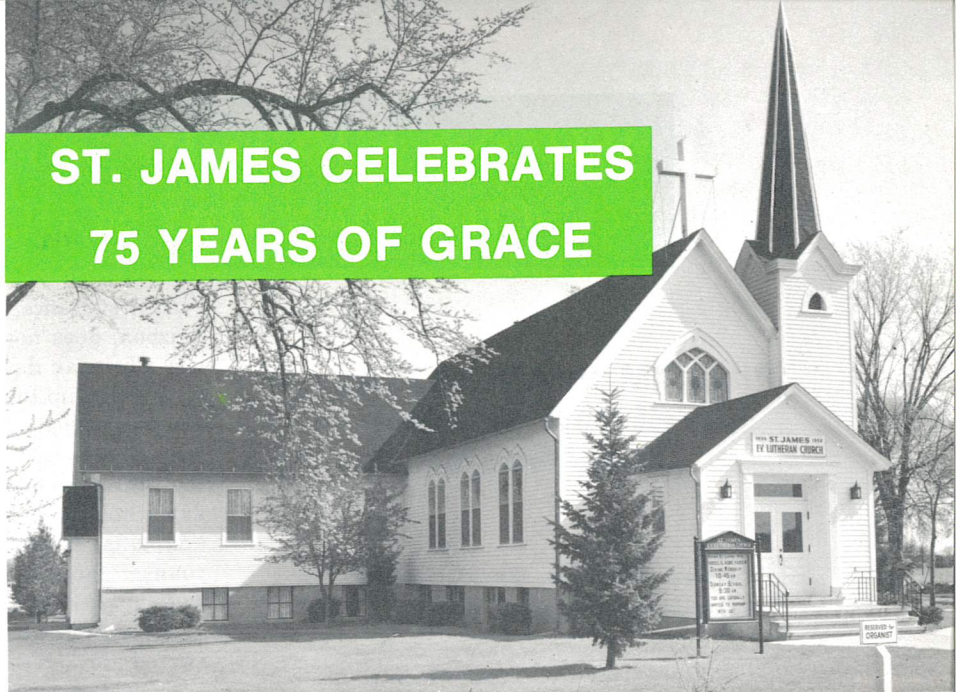
Do you see now how trials can become victories for us? *Nothing* can separate us from the love of God because *God is for us!* "We are more than conquerors" over everything that seeks to make the love of Christ meaningless to us. "We are more than conquerors through Him that loved us!" To know that is true joy! To believe that is eternal life!

Philip R. Janke

The Sundays of October 10 and 17, 1971, were chosen by the members of St. James Lutheran Church of Cambridge, Wisconsin, to praise and thank the Lord for the 75 years of grace given to them. In line with this thought was the theme chosen by Prof. Armin Schuetze for the first festival service: "Thank God for 75 Years of Christian Fellowship." His text was Hebrews 10:23-25. Other festival speakers were Prof. Lloyd Huebner, who served as vacancy pastor both in 1960 and 1962; Prof. Arnold Koelpin, who was pastor from 1961 to 1962; and the Rev. Erdmann Pankow, a son of the congregation. The anniversary offerings were divided between the Church Extension Fund of the Synod and a local project at St. James.

Each of the evening services was followed by special programs depicting the history of St. James. Present as guests were many visitors who had prominent roles in the history of the congregation. Wedding dresses, some dating back as far as 1907 and worn by brides married at St. James, were modeled by some of their granddaughters and other young ladies of the congregation.

The history of St. James dates back to 1896 when the Rev. J. G. Geiger, then pastor at Newville, Wisconsin, together with a layman, Mr. Fred Punzel, began canvassing the Cambridge area. After the congregation had worshiped in two different locations for a few years, it erected its present church in 1899. Until 1910, when it officially became a member



St. James, Cambridge, Wisconsin

of the Wisconsin Synod, it was served from Lake Mills, Wisconsin. The Rev. Albert Pankow was its first resident pastor.

For some 10 years after 1910 the congregation conducted a German school. It is interesting to note that the schoolhouse bell once belonged to the last engine of the Cannonball Express, famous as the train on the shortest passenger run in the United States — two and one-half miles, between Cambridge and London, Wisconsin.

From 1927 to 1952 and again since 1962, St. James has been united in a joint parish with St. John's of Cold-spring, Wisconsin. For a number of years the joint parish was served by

Pastor Martin Wahl. He was known as the "Flying Pastor" since he used a light plane to commute between the two churches.

During the anniversary services a special gift of historical significance was presented to the congregation. This was the German prayer book given to Mr. Fred Punzel by Pastor Geiger in 1896 in appreciation for his assistance in gathering St. James Congregation. It was donated by Mr. Punzel's daughter.

In its 75th year St. James has a communicant membership of 200. Its pastor is the Rev. Russel G. Kobs. May St. James' pastor and members continue to serve the Lord and to "stand fast in the liberty wherewith Christ hath made us free"!

## Forty Days

Have you been puzzled about the forty days in Lent, wondering just how they are counted and why there are forty.

The first question poses no difficulties. Skipping the Sundays, there are exactly forty days from Ash Wednesday to the Saturday of Holy Week. The second question demands fuller treatment.

Lent wasn't always forty days. Early in the third century many Christians fasted for two days before celebrating Easter. Later in the same century the fast was extended to six days. Then to three weeks; and still later to six weeks. It was not until the seventh century that the church decided on a period of exactly forty days.

How did the church arrive at the number forty? Since Lent was to a great extent a time of fasting, it was a natural to determine the length of the season by some examples of extended fasting in the Scripture.

Three fasts of forty days each are mentioned in Holy Writ: that of Moses when he received the Law from God (Exod. 24:18; Deut. 9:9); that of Elijah on his way to Mt. Horeb (I Kings 19:8); and that of our Lord who fasted forty days and nights in the wilderness (Matt. 4:2).

Scripture examples, however, do not make the forty days of Lent a command of God. But even though the length of Lent is a historical development, we do not want to give up these forty days. They bring us face to face with the Lord's Passion.

## ARIZONA ADDED TO LIST OF NEW CHRISTIAN DAY SCHOOLS

### PILGRIM EVANGELICAL LUTHERAN SCHOOL Mesa, Arizona

**Pastor:** The Rev. David Schultz

**Faculty:** Miss Dianne Klug



At first glance, Pilgrim Ev. Lutheran Church of Mesa, Arizona, does not appear to be a likely candidate for a new Christian day school. The parish, like the community, is made up to a large extent of retirement-age people. But surprisingly, when the members of the congregation were circularized in 1970, it was discovered that many of the retired people were not only in favor of a Christian day school, but would also support it with their prayers and gifts. Impetus was added by the fact that some younger families had become members of Pilgrim and were interested in sending their children to such a school. That's how it came about that Pilgrim Congregation answered the question once asked by the Prophet Isaiah with positive action and made his answer their answer, when he said: "Whom shall he teach knowledge, and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts."

Most of the preliminary planning for Pilgrim Ev. Lutheran School had to be done after New Year 1971. When lack of time made it impossible to call an experienced teacher from the field, the congregation submitted its call to the Committee on the Assignment of Calls which met in May of 1971. Miss Dianne Klug, a graduate of Dr. Martin Luther College, was assigned to Pilgrim and arrived in July to help finalize plans for a school that would include grades one through four for the first year. School opened on September 7 with 17 children in attendance.

Since then the voters of Pilgrim Congregation have approved the addition of grades five through eight for the school year 1972-73. They have also authorized the calling of a male teacher to teach the upper four grades and to serve as principal. Pilgrim Congregation, by the way, was organized in 1959 and, according to the latest Statistical Report, has 225 communicant members. Its pastor is the Rev. David V. Schultz.

Pastor Schultz writes: "The purpose of our school is not only to teach the academic reading, 'riting and 'rithmetic, but also the redemption through Jesus Christ, so that our congregation from this day forth may be strengthened not only in the stem, but also in the root of the plant." He adds: "In order that we may be continually assured that our children will be taught the truths of God's holy Word, we must continue to pray for and support those schools and those young people who are preparing for full-time service in the Lord's kingdom." He asks: "When was the last time you thought favorably of sending your child to prepare for the teaching or preaching ministry in our Synod? When was the last time you offered a prayer of thanksgiving to the Lord for our Christian day-school teachers? In fact, when was the last time you did anything to promote the Christian day school in your parish?" The pictures reveal the answer which Pastor Schultz and Pilgrim Congregation of Mesa, Arizona, are giving. This was not foolish optimism on Pilgrim's part, but faith taking hold of God's blessings!



# LAKESIDE LUTHERAN HIGH SCHOOL

MODERN  
TECHNIQUES  
HELP TEACH  
THE GOSPEL  
OF JESUS CHRIST



The story of Lakeside Lutheran High School began in 1951 when the late Pastor R. W. Mueller of St. John's Church, Jefferson, Wisconsin, led a discussion in the Central Conference of the Western Wisconsin District on the establishment of a Lutheran high school in the Jefferson County area. The Conference appointed a committee to study the matter, and in 1955, after four years of promotion in area congregations, the Jefferson County Lutheran High School Association was organized. Membership in the Association grew steadily in the next few years.

In 1958 St. Paul's Lutheran Church in Fort Atkinson offered the use of its vacated grade-school building. The Association welcomed this opportunity and in the spring of 1958 called Pastor Lloyd Huebner to serve as principal of the newborn school. The Lord blessed the beginning of Lakeside Lutheran High School with an enrollment of 41 freshmen in the fall of 1958. The following year the enrollment increased to 90, then to 167. It soon became apparent that a new building was needed. When 33 acres of land were purchased in the city of Lake Mills, Wisconsin, plans were immediately begun to erect a new building and a building fund was inaugurated within 18 congregations in Jefferson County.

It was with joyful and grateful hearts that the move from the old St. Paul's grade-school building in Fort Atkinson to the new high school in Lake Mills took place in August of 1963. The first classes were held on September 4 with an enrollment of 261 students. The faculty at that time was comprised of nine male teachers and one lady teacher. What had begun 12 years earlier as an idea in the minds of a few had been blessed by the Lord to the extent that a Lutheran high school valued at nearly \$2 million now serves the educational needs of Lutheran youth from Jefferson County and surrounding areas.

## The Purpose of An Area Lutheran High School

Lakeside began as a general high school whose primary purpose was to train young people on the basis of God's Word to take their place as lay members of the church. Its purpose remains the same today, and the 595 students who have been graduated during the past 10 years are evidence that the Lord continues to bless that purpose. In addition to providing Christian training for future lay members, the school has graduated 83 students who have continued their studies at either Dr. Martin Luther College or Northwestern College in preparation for the teaching or preaching ministry.

Presently Lakeside Lutheran High School gains its main support from a federation of 18 WELS congregations which supply three-fourths of the student enrollment. Thirteen nonfederated WELS congregations also have students enrolled and lend financial support through tuition and special projects. Student transportation is provided by a fleet of six large buses and two 15-passenger feeder buses. Bus service extends to a 35-mile radius to include the cities of Madison, Beaver Dam, Columbus, Watertown, Oconomowoc, Jefferson, Fort Atkinson, Whitewater, Janesville and points between. Most students commute daily; however, homes are available near the school for students who wish to board and room in Lake Mills. All students pay tuition which includes the cost of textbooks and transportation.

## Flexible Modular Schedule

Approximately four years ago Lakeside's faculty began studying flexible modular scheduling. After two years of study the decision was made to move its instructional program to a flexible modular schedule. An important reason for changing to the modular schedule was to in-



crease student involvement in the learning process. Working on the premise that improved learning results when students become personally involved in their own learning, the faculty is placing its courses in a study-pack or unit format. Each study-pack is written so that the student knows what he is expected to do. The study-pack contains the performance objectives of the unit, the learning activities which lead the student to the completion of the objectives, and also the manner in which the student will be evaluated on the objectives. Subjects organized in this way also lend themselves well to another goal, that of bringing instruction as closely as possible to a one-to-one relationship between student and teacher.

Among the instructors now using the study-pack approach is Mr. Victor Fenske, head of the foreign language department. Eighty per cent of Mr. Fenske's student contact is in the foreign language resource center where he meets students individually to help them in their study of German, Latin or Spanish. Under this program students are held to achieve a minimum pace by the teacher. However, those students who wish to move ahead at a faster rate are free to do so. It is thus possible for students to take four years of either language since each student progresses individually. In the individualized approach extended use is made of foreign language tapes, slides, overhead transparencies, and various textbooks. To better introduce the advanced Spanish students to the language and culture of the Spanish speaking people, Mr. Fenske has arranged a six-week study in Spanish culture to be held in Mexico this coming summer. Five advanced Spanish students will enjoy this adventure in foreign living with our neighbors to the south.

The science department, headed by Mr. Robert Adickes, is also structuring its courses on an individual basis. The two full-time instructors in the department spend 90 per cent of their teaching day in the open "lab," directing students' learning with the aid of study-packs, films, slides, tapes, text material, and one-to-one teacher consultations. On the premise that the teacher's first responsibility is to become a facilitator of learning, the department head states that "activities are selected so as to contribute to the understanding of scientific concepts rather than the rote learning of isolated facts."

Two full-time assistants help the science teachers by handling the "housekeeping" and clerical functions of the department. The department is so arranged that the two open "labs" are separated by a supply room. The supply room is manned by one full-time assistant whose primary duty is to prepare and dispense "lab" kits to students as requested. After the student completes the "lab" he returns it to the assistant who then schedules a personal interview with the instructor who evaluates student performance on the "lab." Prior to this interview, the instructor is also available to give the student personal assistance as he does the "lab."

No. 1. Mr. Fenske discussing individual progress with one of the foreign language students.

No. 2. Mrs. Glenn Bode, full-time "lab" assistant, issuing a biology "lab" kit to Alan Bublitz, a sophomore from Columbus, Wisconsin.

No. 3. Mrs. Zahn, a volunteer mother from Janesville, Wisconsin, donates one day each week to the operation of the science resource center.

No. 4. A student learning photography as she follows instructions on the TV monitor in a resource center.

The second teacher assistant in the science area is one of a staff of 30 volunteer mothers each of whom serves in a resource center on the average of two days per month. The duties of these volunteers vary according to the needs of the center. The "science" mother is responsible for taking attendance in the "labs," issuing learning aids such as filmstrips, supervising students who are taking written evaluations, and keeping order in the center. The corps of volunteer mothers is a vital part of the modular program at Lakeside. Without their aid it would be extremely difficult if not impossible to operate a modular program.

Presently other departments such as business, home economics, industrial arts, English, religion, and social studies are also preparing materials for a more individualized, performance-oriented approach to learning.

#### **Increased Curricular Offerings**

In addition to increased student involvement in the learning process, additional courses also become available to the student. An example of this is the course in photography which was recently added to the curriculum. Through the technology of television this addition was possible since darkroom facilities were already available. During the summer, Teacher Glenn Bode worked out the photography course and put it on video tape for use during the school year. Since the school has an elaborate set of video-tape equipment, including two cameras, a recorder, a mixer console, and several monitors, it is now possible for students to learn photography using the lessons which are stored on video tape. The instructor is also available should the student need personal assistance.

This is only one use for video-tape equipment. Other departments such as athletics, drama, English, speech, forensics, and industrial arts also find similar applications. Thus in the modular program the student is allowed time in resource centers to learn not only with the help of teachers, textbooks, and video-tape equipment, but also with other aids such as desk-size calculator-computers (valuable assets especially in science and mathematics), tape recorders, films, filmstrips, and overhead projectors. The Lakeside Ladies' Guild, Men's Club, and interested individuals provided most of this equipment.

#### **Large Group-Small Group Instruction**

In the modular program students do not meet as a class for the traditional five periods per week. Instead, the entire class may meet in a large group, when the teacher presents the introduction and overview of the material to be studied during the week, and then be divided into small groups of eight to ten students which meet later in the week to carry out the assignments on a more informal basis. Thus students in a course meet from three to five times per week in addition to meeting individually with the teacher in the resource center.

Principal Philip A. Strohm reports that so far the reaction of parents, students, and teachers to the program has been very positive. The faculty of 18 — 11 men and seven women — is thankful for the opportunity to train the 281 young people presently enrolled at Lakeside in a Christian environment where both learning and social activities are governed by the Word of God. It is from that Word alone that the needed strength and encouragement can be gained to carry on the vital work of Christian secondary education.

## **Dedication of Messiah Evangelical Lutheran Church, South Windsor, Connecticut**

Sunday, November 7, 1971, was the day members and friends of Messiah Ev. Lutheran Church, South Windsor, Connecticut, gathered to thank the Lord for enabling them to erect a house for His worship. This day also marked the dedication of the first WELS church in the New England states.

Exploratory services were begun in the Hartford area in the fall of 1967. Services were conducted by a group of pastors under the direction of Pastor Gary Baumler of East Brunswick, New Jersey. On July 28, 1968, the first resident pastor was installed.

Early in 1969 the mission board authorized the congregation to purchase land and a parsonage in South Windsor, a suburb just minutes from downtown Hartford and not much more than an hour's drive from almost anywhere in Connecticut. The garage of the parsonage was to serve as the chapel for two years.

May of 1971 saw the groundbreaking for Messiah's "first-unit" chapel. The building contains about 3300 square feet, providing areas for worship, education, and Christian fellowship. The exterior is of brown ramblestone, and the interior is finished in gray masonry units. Many of the final touches, including tiling, painting, and landscaping, were added by the dedicated hands of the members of Messiah.

On the day of dedication, Pastor Norman Berg, using Psalm 46 as his text, reminded the 103 worshipers that this building was to serve not only as a fortress for them, but as a firebase from which to sally out with the Gospel message for others. In the evening service, attended by 154, Pastor Gary Baumler emphasized that as long as the Word of God would be employed faithfully, the congregation could just expect to grow and grow and grow in its new building.

God grant that, remaining strong in the power of His Word, the members of this congregation may continue to find God to be a Mighty Fortress and, through the use of their new facilities, bring Him to the attention of those about them who are in need of such a Mighty Fortress!

Karl R. Gurgel, Pastor



## 'T WAS GOOD, LORD, TO BE HERE

"If you would stand before your God and He would ask you, 'Why should I let you into my heaven?' what would you say?" This past Christmas vacation 40 Lutheran Collegians, attending an evangelism-apologetics seminar, received a variety of answers as they discovered the importance of using questions such as this one in everyday evangelism.

The four-day seminar was held at Wisconsin Lutheran Seminary in Mequon, December 27-30, 1971. Pastor Kurt Koeplin of Atonement Lutheran Church in Milwaukee served as the moderator and arranged the program with the Missions Committee of National Lutheran Collegians.

Senior seminary students Charles Clarey and Ron Gosdeck also assisted.

Traveling from 17 Midwestern school campuses, the students came together to accomplish several goals — to strengthen their real, personal relationship with Jesus Christ; to strengthen each other as effective witnesses to the Lord; and to find out what evangelism is all about. Discussions and lectures were concerned with understanding the religions and belief systems of people encountered in everyday witnessing, the shaky value of apologetics in Christian theology, and the developing of witnessing skills.

What is evangelism? Evangelism comes from the Greek word meaning "to bring good news." Four seminary professors shared with collegians the experience they have had bringing the good news of Christ to others. Prof. Joel Gerlach applied some of the insights and approaches that may be learned from reading about Jesus as He meets friends and strangers in the New Testament. Christ is a man of such contrasts that He gives many examples that we can follow when we witness for Him in everyday situations. Every contact with another person in daily activities offers an opportunity for witnessing. Mr. Ron Gosdeck helped the students examine the Book of Acts and look at the example of the early Christians as they zealously proclaimed the good news of their Savior, many times under adverse conditions.

Examining apologetics, which is concerned with the defense and proofs of Christianity, Dr. Siegbert Becker impressed upon the seminar participants the fact that God works the miracle of conversion through the Holy Ghost. Conversion is not accomplished by winning an argument or by impressing someone with a rational or intellectual approach. The power of conversion is in God's Word as applied by the Holy Ghost. There is no argument from reason that cannot be overthrown by another argument from reason.

Seminary Professors John Jeske and Edward Fredrich broadened the students' understanding of non-Lutheran Christians and other secular "religions." Discussed were the disillusioned Catholic, the nominal Protestant, and the Jew, to mention but a few. Also examined were scientism, existentialism, materialism, and satanism. No matter what the peripheral issues are with each of these belief systems, it is important to get down to the basic issues when witnessing to these people, to find out where they stand with Jesus Christ. This is where a question such as the one at the beginning of the article is important. It gets down to the real issue.

The highlight of the week arrived when the students were given an outlet to share their joy with others. In

pairs they went out and talked to complete strangers in the Milwaukee area — at the museum, library, universities, and shopping centers. All admitted some hesitancy at first, but once they had experienced giving direct witness for Christ, they found out how easy it could be to tell others of their love for Christ. Of course a few stumbling blocks were thrown in their way. But they took comfort in the fact that the power lay not in the simple words they spoke but in the Holy Ghost.

Essentially, the seminar impressed upon its participants the importance of the universal priesthood of all believers . . . not only their rights and privileges, but also their duties and responsibilities as lay Christians were reviewed. The spreading of God's good news should not be left to the minister alone; there must be strong lay participation. God's intention is that His people be turned on for Christ at all times. "Let your light so shine before men" (Matt. 5:16). Our whole life is meant to be a witness for Christ no matter what our vocation is.

The Lutheran Collegians were overwhelped when they realized their potential and the Synod's potential as instruments of the Holy Ghost. So precious was the simple truth of the Gospel message that we gladly and willingly wanted to do our share, as the Psalmist says in Psalm 110:3.

It was a beautiful week spent on Seminary hill, filled with warm Christian fellowship, an intimacy with the Word, and personal strengthening. But what of the days afterwards? In the closing devotion Pastor Koeplin urged us to remain conscious of our responsibilities for a lifetime because now was the time to leave the hill and journey together with Christ into the cities and plains where people are still waiting to be told the good news. As Isaiah said, "O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" We are assured that in the same measure as we exercise our priestly function, our own faith will be strengthened and our love increased.

Linda and Rochelle Greve



## EVANGELISM OUTREACH

The above picture is only a portion of the 124 volunteers — out of a communicant membership of 180 — who actively participated in a witnessing-for-Christ program in Nebraska. Recently Pastor Alvin Werre's two congregations, Zion of Clatonia and St. John's of Firth, sponsored a program of bringing Christ to the twelve townships in their area. More than 2,800 "Jesus the Way to Heaven" pamphlets were distributed. So enthused were the members over their witnessing effort that the \$800 needed to conduct the program was donated by the members directly rather than drawing the funds from their congregational treasuries.

Motivation for the effort came from the Scriptures. The pastor preached on a number of "evangelism" texts preceding and during the program. In addition, the group of 124 met on Sunday afternoons to study the evangelism booklets, "Study to Be Witnesses," "Train to Be Witnesses," and "Organize to Be Witnesses." The congregations were fortunate to have the services of two highly qualified men, Mr. Mel Mains, a TV newscaster, and Mr. Herman Thibodeau. The two served as co-chairmen of the effort.

It is estimated that about 7000 people were contacted in this area of small towns and farm homes. The

pastor reported to the undersigned: "It was a thrilling sight to see men, women, and young people from all walks of life going from house to house delivering invitations to come hear the story of God's love in Christ. Surely this will be something they will long remember. The entire effort came to its climax with an evangelistic service in the Clatonia Community Center. There were about 550 or more people in attendance of whom approximately 300 were non-Wisconsin Synod Lutherans. The beauty of it all was that it was entirely done by laymen and that they all wanted to bring Christ and the Truth to the people and the people to Christ."

It takes years to see the results of an evangelism program. Sometimes few results are visible. Full results will first be seen in eternity. It is therefore a cause for humble gratitude when the Lord of the Church grants almost immediate blessings on evangelism efforts as He did at Clatonia and Firth, Nebraska, over the past two years: a doubling of the day-school enrollment, a quadrupling of Bible-class attendance, an increase of 30% in church attendance, and continuous adult membership classes.

We need but "GO" with the evangel, the Gospel. The Lord gives the increase!

W. Valleskey

**Professor Albert Stindt  
1883-1971**



Professor A. Stindt

On December 30, 1971, the Lord in His wisdom and mercy took out of this life His faithful servant, Prof. Albert Stindt, three days after his eighty-eighth birthday. Professor Stindt, in failing health for some

time, eagerly awaited the day when the Lord would call him home. That wish has now been granted.

The departed was born on December 27, 1883, in New Ulm, Minnesota, to John Stindt and his wife, Maria nee Oldenburg. As a child he attended the Christian day school of St. Paul's Ev. Lutheran Church in New Ulm and on April 11, 1897, confessed his faith in the rite of confirmation. After that he enrolled in Dr. Martin Luther College, graduating in 1905.

Professor Stindt's career in the teaching ministry extended over 43 years. His first charge was St. John's Ev. Lutheran School at Lewiston, Minnesota, where he taught from 1905 to 1923. In that year he accepted the call to Dr. Martin Luther College to teach in the Department of Education. After 35 years in that position, he retired in 1957.

On October 30, 1907, Professor Stindt entered the holy estate of matrimony with the former Alma

Boock. Their marriage was blessed with three children. After retirement the Stindts continued to live in New Ulm, where they enjoyed the eventide of their lives until, after 63 years of married life, both were called to their eternal home less than a year apart. Surviving are their children: Waldemar, a member of the Wisconsin Lutheran High School faculty at Wauwatosa, Wisconsin; Edmund of St. Peter, Minnesota; and Mrs. Arthur Hinnenthal of Minneapolis; also 10 grandchildren and nine great-grandchildren.

Funeral services were conducted on January 3, 1972, at St. Paul's Ev. Lutheran Church, New Ulm. The *Nunc Dimittis* of Simeon was the text used to express the comforting assurance that "God's Servant Departs in Peace." Our brother's mortal remains were laid to rest in the parish cemetery, there to await the resurrection.

Pastor Th. Henning

## Looking at the Religious World

INFORMATION AND INSIGHT

### Shades of Orwell

America will soon celebrate its 200th birthday, God willing. Whether we will still be free to celebrate the birth of freedom four years hence is not entirely certain, however. Some behavioral scientists think the time has come to phase out individual freedom in favor of a benevolent control of the individual. Most prominent advocate of the technology of controlled behavior is Dr. B. F. Skinner, Harvard University professor, who has been called "the most influential figure in modern psychology." His views are set forth in a new book, "Beyond Freedom and Dignity."

Dr. Skinner contends that "traditional concepts of individual freedom and dignity have made an immeasurable contribution, but they've served their purpose." In their place he advocates a new brand of behavioral

psychology, one that will safeguard Western society from the disastrous consequences of overpopulation, pollution, the squandering of natural resources and other evils.

Man's behavior, Skinner insists, "is an inevitable product of external influences." He disagrees with God's declaration that the heart of man is deceitful and desperately wicked, and that a man's thought process is evil from his infancy (Gen. 6:5; 8:21). Jesus too insists that evil proceeds "out of the heart," not out of the environment. The heart makes the environment evil, not vice versa.

Proceeding on the basis of his false assumption, the Harvard professor concludes that the only way to control behavior is by manipulating the environment mental influences which affect us. This calls for a new "technology of behavior" by which people

can be "controlled through subtle conditioning techniques that would encourage and induce through positive means, but not coerce or tyrannize." He doesn't say who the controllers will be. Does he have to?

Men have always been intrigued by the prospect of playing God, but few have articulated the way to play the game as candidly as Skinner. There's nothing really new in what Skinner is advocating. Orwell envisioned it in his fictional "1984" as did Huxley in "Brave New World."

By the way, did you know that we already have a means by which people can be "controlled" through subtle conditioning techniques that would encourage and induce through positive means, but not coerce or tyrannize? Lutherans call it the Means of Grace. The Good News of God's love is still the only power on

earth capable of reclaiming men for the good life with God.

Ironic, isn't it, that men who reject God are wise enough to realize that they need a substitute for what they have discarded in Christ!

#### Total Child Control — Almost

"Operant behavior" is more than just an ivory-tower topic. It progressed recently from the ivory towers to the halls of Congress, and in the process our children were made wards of the state — almost. It required a presidential veto to rescue them. Few people, it seems, are aware of the importance of that veto.

Late last year both the House and the Senate passed the government child-care bill. On December 9 the president vetoed the bill though he had previously voiced his support for "a range of programs running from the 'first five years of life' project to the National Center for Child Advocacy."

The bill passed by Congress was based on the assumption that "the child is a care of the state." Provisions of the bill called for the establishment of Child Development Programs as child-rearing agencies, and for Child Development Councils to govern the indoctrination of the child. Initially a Model Federal Government Child Development Program would have perfected the plan using children of civilian employees of the government experimentally.

Sponsors and framers of the bill contend that "the Federal Government, in a few years, will have assumed a major role in the mental, physical and social examination, diagnosis, identification and treatment for every child under 15 years of age in the nation."

A citizens' Emergency Committee for Children successfully led the fight against the bill. In its analysis of the bill the Committee reported, "The child development bill is . . . blatantly a social experiment scheme to change the nature of American society by undermining the basic unit of that society, the family. . . . Central to the arguments of certain advocates and sponsors of the child development bill is the concept of collective child-rearing." Collective child-rear-

ing is the brain-child of Dr. Urie Bronfenbrenner, a participant in the White House Conference on Children. He says, "Recognizing that communal forms of upbringing have an unquestionable superiority over all others, we are faced with the task in the immediate years ahead of expanding the network of such institutions at such a pace that within 15 or 20 years they are available from cradle to graduation to the entire population of the country."

Is this what you want for your children or grandchildren? It's sure to come unless as concerned Christians we raise our voices in protest. Let no one say this is a political issue of no concern to the Church. God puts children into the bosom of the family, not into the lap of the state.

In vetoing the bill, President Nixon stated, "For the Federal Government to plunge headlong financially into supporting child development would commit the vast moral authority of the National Government to the side of communal approaches to child rearing over against the family-centered approach. This President, this Government, is unwilling to take that step." Sound familiar? Thank God for the President's veto. But let's not fool ourselves into thinking that the battle's been won in round one.

Joel C. Gerlach

#### ANNOUNCEMENT OF DEDICATION

Friends of the Winnebago Lutheran Academy of Fond du Lac, Wisconsin, are cordially invited to the dedication of the new addition on Sunday, February 29, 1972, at 2:30 p.m. in the school's auditorium at 375 East Merrill St.

For names and addresses of WELS and ELS congregations, pastors, and teachers consult

#### YEARBOOK — 1972

Price: \$1.25 — subject to the usual quantity discount of 10 percent on 10-49 copies and 20 percent on 50 copies or more.

Order from:  
Northwestern Publishing House  
3624 West North Avenue  
Milwaukee, Wisconsin 53208

## New AUDIO-VISUAL MATERIALS

Order from: Audio-Visual Aids  
3512 W. North Ave.  
Milwaukee, Wis. 53208

### FILMSTRIPS

#### SEARCH FOR NOAH'S ARK

(FS-52 [1 & 2] -SNA)

1 hr. (30 min. each filmstrip) cl. cassette

A two-part filmstrip. Most of the pictures are from the 1965, 1969, and 1970 expeditions to Mt. Ararat in Turkey. The package includes two filmstrips, cassette, and script. Produced by Bible-Science Association, Inc. (1971)

#### LIKE A CHAMPION (FS-339-LAC)

This Concordia filmstrip effectively and vividly depicts the total dedication of athletes who strive to win a perishable trophy and to enjoy the moment of victory. Obviously, the same dedication must be applied to our entire Christian life as we strive to attain the crown of righteousness. We must, however, disagree with the exegesis presented in the filmstrip to the effect that the Apostle Paul is "talking primarily about our race around the world to get the Gospel to every creature, not primarily of our race to get to heaven," for Paul uses the illustration from the Olympic games and his own missionary work, as well as the negative example of Israel's disobedience, to support the point: "So run that ye may obtain." If one guards against this admittedly surprising exegesis and does not use the first reason suggested in the supplementary Responsive Prayer for being a missionary, then the total dedication expressed by the skater in this filmstrip can move the viewer to pray the Holy Spirit to grant him the spirit of dedication needed to attain the imperishable crown. — The filmstrip comes with Guide and 33-1/3 r.p.m. record.f

#### FAMILY LIFE IN MODERN AFRICA

"Family Life in Modern Africa" is a series of three full-color 35mm. filmstrips with narration, sound effects, and authentic African folk and cultural music on accompanying 12-inch, 33-1/3 r.p.m. records. Family Films produced these filmstrips for boys and girls from 6-12, but they present the story of life in Africa in such a manner that teenagers and adults will also find them interesting.

#### FAMILY LIFE IN VILLAGE AFRICA

(FS-336-FLVA)

"Family Life in Village Africa" reveals that Africans have hopes and dreams similar to those Americans have. It notes that 66% still follow the old African faiths, 23% are Mohammedan, 8% Roman Catholic, and 3% other. In the light of these statistics we feel that question 5 in the "Suggested Discussion Questions": "How do you think God can help this situation?" namely, that only half the village people are literate, is out of place. These people above all need the Gospel of Jesus Christ, the only power unto salvation.

#### FAMILY LIFE IN CITY AFRICA

(FS-337-FLCA)

This filmstrip presents a concise and interesting portrait of modern Africa. Advance preparation is needed to present this filmstrip, since the preliminary guide questions imply that God planned for racial differences.

#### FAMILY LIFE IN THE AFRICAN

COPPERBELT (FS-338-FLAC)

This filmstrip is of special interest to members of our Synod because it concerns itself with life in Zambia where our church is active in carrying on mission work.

#### MY NAME IS LOT LUBABA (FS-49-NLL)

25 min. cl. 7-1/2 ips tape

The life story of a student at the Seminary of the Lutheran Church of Central Africa. Told in the first person, with language simple enough for children, but so moving that adults will rejoice in the fruits of our mission work in Africa. Produced by Audio-Visual Aids. (1972)

### Announcement of Call

At its meeting on January 10, 1972, the Board of Control of Wisconsin Lutheran Seminary, Mequon, Wisconsin, called Pastor James Schaefer to serve as librarian and to teach Theological Encyclopedia and Methodology. Pastor Schaefer presently is Stewardship Counselor of the Wisconsin Evangelical Lutheran Synod.

### INSTALLATIONS

As authorized by the respective District Presidents.

#### Pastors

**Schwanke, Myron L.**, as pastor of St. John's, Milton, WI, on Jan. 2, 1972, by H. C. Schumacher (W.Wis.).

**Zimmermann, Daniel G.**, as pastor of Bethlehem, Taunton, MN (an additional parish), on Jan. 2, 1972, by W. E. Schulz (Minn.).

### CHANGES OF ADDRESS

Submitted through the office of the District Presidents.

#### Pastors

**Franzmann, Thomas B.**  
7770 Northridge Dr.  
Citrus Heights, CA 95610

**Schwanke, Myron L.**  
Milton, WI 53563

### CALENDAR OF CONFERENCES

#### METROPOLITAN MILWAUKEE LUTHERAN TEACHERS' CONFERENCE

Date: Feb. 17-18, 1972.

Place: Good Shepherd Lutheran School, 1337 S. 100th St., West Allis, WI

Agenda: Thursday, Feb. 17:

9:00 Opening Devotion, Pastor R. Cox

9:30 The New Morality, Prof. Joel Gerlach

10:45 Discussion of Prof. Gerlach's Essay

1:00 Devotion held in each Workshop

1:10 Workshops

3:30 Closing Devotion

Friday, Feb. 18:

9:00 Opening Devotion held in each Workshop

9:10 Workshops

1:00 Devotion

1:10 Workshops

2:30 Business Meeting and Elections

3:15 Closing Devotion

Ruth E. Arndt, Secretary

#### CENTRAL WISCONSIN TEACHERS' CONFERENCE

Date: Feb. 25, 1972; 9 a.m.

Place: St. Matthew's, Iron Ridge, Wisconsin.

Agenda: Sixth Petition, Pastor M. Kell; Remedial Reading, Miss Marilyn Knief; school music; sectionals on parent-teacher consultations.  
K. Klitzke, Secretary

#### OFFER

Available for the cost of transportation: altar and kneeler, altar crucifix, and altar candlesticks. Direct inquiry to:

Pastor Immanuel Boettcher  
320 Division Street  
Neenah, WI 54956

#### BETHESDA LUTHERAN HOME

The mentally retarded and physically handicapped people at Bethesda Lutheran Home, 700 Hoffmann Drive, Watertown, WI 53094, need registered nurses and LPN's. Please write to the above address or call collect 414-261-3050. Ask for the Personnel Manager or the Director of Nursing.

### TIME AND PLACE OF SERVICE

#### YUMA, ARIZONA

Prince of Peace Ev. Lutheran Church of Yuma, Arizona, presently meeting at the Yuma Women's Club, 6th Ave. and 18th St., has changed its time of worship service to 10 a.m. Sunday school and Bible class meet at 8:45 a.m.

Pastor C. E. Sievert  
2595 South Marion  
Yuma, AZ 85346

#### FT. WORTH, TEXAS

Immanuel Ev. Lutheran Church of Ft. Worth is now meeting at 5247 Davis Boulevard, Ft. Worth, Texas 76118. Worship services are conducted at 10:30 a.m. and Sunday school at 9:30 a.m.

Pastor Myrl Wagenknecht  
937 Brown Trail  
Bedford, Texas 76021  
Tel.: 871-268-0286

#### FT. CAMPBELL, KENTUCKY

Regular services are being held at Ft. Campbell, Ky., the first Sunday of each month at 5:30 P.M. in Chapel No. 8, on Indiana Avenue, between 26th and 27th. Visitors should enter Gate No. 4 off Hwy. 41A to Indiana Avenue and turn right. Send names of WELS Lutherans near Ft. Campbell, Ky., to Pastor Richard Stadler, 124 Elnora Drive, Hendersonville, Tn. 37075.

#### MEMPHIS AND MILLINGTON NAVAL AIR STATION

WELS personnel are now being served on a monthly basis at Memphis and Millington Naval Air Station, by Pastor Richard Stadler, 124 Elnora Drive, Hendersonville, Tn. 37075. Names of WELS Lutherans anywhere near Memphis or Millington should be sent to the above.

#### MISHAWAKA-SOUTH BEND-ELKHART, INDIANA

Peace Ev. Lutheran Church, a new congregation of the Wisconsin Synod in the Mishawaka, South Bend, and Elkhart area, is now holding services at 8 A.M. in the Mishawaka, Indiana, Y.M.C.A. at 426 Lincoln Way E. For local information call 291-6989. All inquiries and information about prospective members should be sent to:

Pastor John M. Graf  
Rt. 1  
Sturgis, Michigan 49091

### NAMES REQUESTED

#### CHICAGO, ILLINOIS

If you are a member of the Wisconsin Evangelical Lutheran Synod or the Evangelical Lutheran Synod and know of families or friends in those synods who have moved into Chicago proper, please forward their names and addresses to:

Chicago Area Mission Effort  
5 Michael Road  
Park Forest, Illinois 60466

#### LEXINGTON, KENTUCKY

All persons interested in information concerning the possibility of WELS services in the Lexington area are asked to contact the following:

Mr. and Mrs. Felix Wright  
129 Lana Lane  
Winchester, Kentucky 40391

### EXPLORATORY SERVICES

#### ALBANY-SCHENECTADY-TROY, NEW YORK

Mission exploratory services are now being conducted in the Capital District of New York State, midway between the three large population centers. If you know of people who might be interested, please contact the undersigned.

Pastor Paul Kelm  
618 East New Lenox Road  
Pittsfield, MA 01201

#### THE WELS FOUNDATION

was created to help you serve the Lord's work financially, through your Gifts of cash or other assets Bequests in your will Assignment of insurance Life Annuities

For information or help write:  
Wisconsin Ev. Lutheran  
Synod Foundations, Inc.  
3512 West North Avenue  
Milwaukee, Wis. 53208

#### SAMPLE FORM

I bequeath to the WELS Foundation, Inc., Milwaukee, Wisconsin, the sum of .....

..... (\$ .....) )

(In the case of property, a description should follow.)

#### NOTICE!

Pastor Karl Otto — 392-16-6370

Civilian Chaplain in Southeast Asia  
Saigon, Vietnam

Servicemen may phone Saigon PTT 22429 or visit Chaplain Otto at 329 Vo Tanh, Saigon.

Mailing address:

WELS Box 56, APO SF 96243