

Letting
My
Light
Shine



THE NORTHWESTERN Lutheran

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May 7, 1972



BRIEFS by the Editor

An eyewitness account written in the first person is always of interest, particularly when it brings an evaluation of the work of a man who would be too modest to speak for himself. We have such an account in the article by Mr. Joel Pussehl on the civilian chaplaincy in Vietnam, which our Synod has been conducting since 1963. Mr. Pussehl served as an MP in Vietnam and later returned to the country as a civilian. It was especially during the latter period that he was in contact with our civilian chaplain and assisted him in his work. Mr. Pussehl lives in Wrightstown, Wisconsin, where his father is pastor of St. John's Congregation. Since returning from Vietnam, Mr. Pussehl has given slide lectures before many church groups. On page 160 we'll now let Joel speak for himself.

There's no doubt that statistics can be manipulated to prove almost anything. Yet some statistics released just recently are frightening. A 1971 survey of 1,244 students on 50 US campuses demonstrates that "the revolution in social attitudes is advancing with remarkable speed." The survey was made by Mr. Daniel Yankelevich, professor of psychology at

New York University. In it he makes a comparison with a similar survey he did in 1968-70. Here are some of the comparative figures:

Acceptance of extramarital sexual relations: 1969 — 23%; 1971 — 43%.

Tolerance for relations between consenting homosexuals: 1969 — 58%; 1971 — 74%.

Tolerance of abortions: 1969 — 69%; 1971 — 74%.

Acceptance of casual or premarital sex relations: 1969 — 66%; 1971 — 75%.

Belief that marriage is obsolete: 1969 — 24%; 1971 — 34%.

It is clear that there has been a definite erosion of the standards which Scripture presents as the will of God. Since our own WELS youth are attending the same campuses and living in the same world, it points up the urgency of proclaiming to them the will of God and supplying the proper motivation through the Gospel. It means, too, that parents, pastors, and Christian educators must be prepared to sit down with our college (and high-school) youth to discuss these very matters. Young people are not exempted from the passage which states that God has not called us

unto uncleanness, but unto holiness. It also involves on the part of each one of us that we present them with the example of a committed Christian life. Perhaps that is where the rub is. Perhaps they are telling us: "Your actions speak so loud, I can't hear what you say."

A matter being debated strenuously in youth circles and among many not so young — also theologians — is the topic: "Do We Still Need the Church?" Malcolm Boyd debated it in McCalls' lately. Those who read the article should, however, realize that Boyd treats the church only as a social institution and that he entirely omits another dimension. This dimension is that of eternity. He makes no reference at all to the fact that the Church's message must be one of salvation from sin and preparation for the life to come. The facts of heaven and hell are omitted entirely.

When answering the question as to whether we still need the church it can only be an exercise in futility if these matters are not taken into account. They who leave out the eternal dimension evidently have forgotten Christ's purpose. "Christ also loved the Church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (Eph. 5). For our comfort in times like these there is the Lord's promise: "The gates of hell shall not prevail against it" (Matt. 16).

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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COVER — 1972 Mission Seminar at Mequon, Wisconsin.

Editorials

Handling Hot Potatoes

Former President Truman, it is said, had a sign atop his desk which read: "The Buck Stops Here." Hot potatoes can be passed to higher-ups along the chain of command till somebody has to handle them because there's no one left to pass them to.

With the problem, "Who is responsible for our youth, home or school, church or state?" the Bible is blunt in stating where the "buck stops." The finger of God points directly to: "YE FATHERS, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

It is rebellion against God for the head of the house to dump that responsibility upon his wife, church, school, cops, courts, baby-sitters, day care centers or social agencies.

It is unfounded arrogance for well-intentioned people in church or government to assume a responsibility that is not theirs to assume.

Our church schools are one of the finer flowerings of faith, and it is a privilege past all deserving to be part of one. But we dare not give people the impression that they can have the by-products of Christianity without the Christ, or that others can do for them what they are unwilling to do at home.

At their very best our church schools are merely handmaids to the home, helpers to "ye fathers." No amount of fancy footwork or misplaced piety can every change that fact.

Faithful fathers who are not playing games with God, or hot-potato with their children, may regard much of today's wailing and hand-wringing about the "Survival of Christian Education" as so much twiddle-twaddle.

John Parcher

Dismissed, Not Disproved

If you belong to the older generation and were brought up in the Christian faith, you were taught that God created the world in six days, that Adam and Eve were tempted by the Devil in the Garden of Eden, that there was a universal Flood in the days of Noah, that many miracles were performed by Jesus and the Apostles, that Jesus rose bodily from the grave after His crucifixion, that there is a heaven and a hell.

Today you are assured from many quarters that these things are not really true. You are informed that the universe developed over millions of years by a process of evolution, that the Genesis account of the Fall of Man is an allegory, that the story of the great Flood is a myth, that miracles can be explained as natural phenomena, that Jesus lived again only in the minds of His disciples, that there is no heaven and no hell.

What happened? If you believe most of what you hear and read on the subject, you are led insidiously to the conclusion that much of what was once taught in Christian churches has now been disproved.

"Dismissed," however, describes more accurately what has actually taken place. If you wanted to be scientific about it, how would you go about proving that God did not create the world in six days, that Adam and Eve did not literally eat of the forbidden fruit, that Christ did not rise from the dead, that there is no heaven and no hell? To be perfectly honest about it, these ancient Biblical teachings have not been relegated to the scrap heap by proof. They have simply been dismissed.

A specious argument for rejecting clear Biblical teaching is the overworked assertion: "Nobody believes these things anymore." This may dismiss what the Bible clearly teaches, but it certainly does not disprove it.

Immanuel Frey

Christian Realism In a Campaign Year

The extravagant campaign speeches of presidential candidates express the hope that has found lodging in the minds of many Americans — we can become a perfect society.

No more poverty, no more slums, no more disadvantaged children, no more unpaid hospital bills, no more malnutrition, no more unwanted children, no more polluted streams, no more unrehabilitated criminals, no more injustice, no more blood and treasure expended on wars in distant lands.

Over 150 years ago there was a Romantic poet, Percy Bysshe Shelley, who dreamt and sang lyrically of that brave new world. He believed passionately in the perfectibility of man and in a golden age to come. Man needed only to will that there should be no more evil, and there would be none. But he was only a poet, and he died dejected and baffled by the world's evil that seemingly would never be overcome.

It's much more serious when the architects of our society and when national legislators demand that utopian dreams and ideals be fulfilled, seemingly disregarding the cost to a nation — physically, economically, morally, spiritually. Then it's time for some Christian realism — like the following:

"Which of you, intending to build a tower, sitteth not down first, and counteth the cost?"

"Ye have the poor always with you."

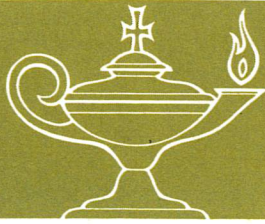
"Evil men and seducers shall wax worse and worse, deceiving and being deceived."

"Ye shall hear of wars and rumors of wars."

"The fashion of this world posseth away."

This is wholesome reflection for a campaign year, or any year.

Carleton Toppe



Studies in God's Word

"Because I Live . . ."

My praise shall be of Thee in the great congregation; I will pay My vows before them that fear Him.

The meek shall eat and be satisfied; they shall praise the Lord that seek Him. "Your heart shall live forever!" (Psalm 22:25,26.)

The glow of triumph lights up the Speaker. It is the Messiah. He has offered His life in payment for the world's transgressions. He sees the Holy One accepting the propitiation for sins and receipting the payment by returning Him to life. It is the crowning act of grace on the Father's part. The uplifted One views the congregation of the Lord from His elevated position above His enemies. Enthroned on high, He still is in the midst of His brethren declaring the saving name of the Lord through His Word.

The Source of Praise

Praise is the keynote of the proclamation of the risen and exalted Lord. It is of the Father that He sings. The Father has heard His supplications. The Father has remembered His covenant of old. The pure rays of the Father's glory beam earthward. The unapproachable light is refracted through the Only-begotten. Holiness blends into love. The healing rays are absorbed by the brethren.

The great congregation is in the round. Christ the Conqueror is in live center. Those who still live in hope, anticipating the Day of the Lord, view Him from behind as it were. The others see Him face to face. But it is the one and the same people of God

who hear and respond to the praise of the Lord. The great congregation is the Communion of Saints ranged with the four and twenty elders around the Lamb that was slain.

Praise in the Holy Place

The scene is set in the Tabernacle of the Most High. The peace offering has been made. The Victim has shed His blood. The sacrifice has been offered on the great altar and ascends as a sweet savor to the Lord. Atonement has been made, and God is reconciled.

The pattern of Old Testament peace offerings is observed. The offerer brings the thank offering in recognition of and gratitude for the Lord's gracious deliverance. The cry for help in affliction had been made in the certain hope of receiving God's favor. A promise to give thanks had accompanied the petition for deliverance. Thus the offerer "pays his vows" to the Lord in bringing the thank offering.

The offering sets forth the fact that God has been propitiated and the sinner has been reconciled to Him. God and the sinner are brought together in peace. The offerer is in joyful fellowship with the Lord. A feast is celebrated at the site of the sanctuary. Relatives and friends are invited to share the joy of the offerer. All rejoice in the privilege of dwelling in the house and family of the Lord.

The Feast of Peace

In the Tabernacle on high the Offerer, the Priest, and the Sacrifice are one. The Priest declares that peace has been made. The Offerer invites the meek, His poor and afflicted brethren, to the thank-offering feast.

The Lamb is shared by the great congregation. There is joy in the presence of the angels who behold the face of the Father.

The Host speaks the blessing: "Your heart live forever!" The royal guests, who have come from the east and west to sit down with Abraham, Isaac, and Jacob, eat heartily and are filled. Their heart is revived from death to eternal joys. Having sought the Lord and His righteousness in the time of grace, they awake beholding His face in righteousness and are satisfied with His likeness. They have passed from death to life.

Do we fit into the picture? Why not? Has He not invited all who hunger and thirst after righteousness? Has not the Father already, even when we were dead in sins, quickened us together with Christ and raised us up together and made us sit together in heavenly places in Christ Jesus? (Eph. 2:5,6.) Of course!

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our Peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in His flesh the enmity, even the law of commandments contained in ordinances, for to make in Himself of twain one new man, so making peace, and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby, and came and preached peace to you which were afar off and to them that were nigh. For through Him we both have access by one Spirit unto the Father (Eph. 2:13-18).

Did He not say: "Because I live, ye shall live also" (John 14:19)?

Paul E. Nitz

MISSION SEMINAR '72

The faculty, student body and friends of Wisconsin Lutheran Seminary centered their thoughts on Evangelism during the five sessions of the 1972 Mission Seminar, conducted at the Seminary from January 24 to 28. The Seminar revolved around the theme "Letting My Light Shine," and each day was highlighted by an inspiring sermonette dealing with the various areas of Evangelism. These sermonettes were delivered by Pastors Richard Seeger and Fred Fallen, by Executive Secretaries Norman Berg and Edgar Hoenecke, and by Seminary Professor Joel Gerlach.

The Synod and Evangelism

Each day of the Seminar pointed to a separate specific area in which a Christian might truly let his light shine. The first day emphasized our Synod as an avenue through which each of its members might spread the Gospel beyond the area of his immediate contact. The executive secretaries for Home and World Missions and Stewardship Counselor James Schaefer each conducted individual discussion sessions to better acquaint those present with the specific areas of evangelism in which these men carry on the Lord's work. Some of the facts and figures noted were quite surprising, but the success granted by God in these fields prove even more amazing.

The Congregation and Evangelism

The second day stressed the congregation as an obvious outlet for letting the Gospel light shine. Every congregation should be a glorious reflection of the God whom we preach. It is both the duty and privilege of every congregation to display the proper Christian image. This includes even the seemingly small things: the condition of the church building and its property, or the attitude of members in greeting visitors. The uncommonness of common sense in this area of public relations is to be noted. A somber, quietly-nodded "good morning" is not enough to acquaint visitors with the joy that we should feel in the Gospel message. The congregation should, by its very existence, be an effective witness.

The Individual and Evangelism

The idea of leaving Evangelism up to the Wisconsin Synod or to the rest of the congregation was the subject next considered, as the third session of the Seminar stressed the individual. "Lord, You have made me a shining light" was the thought for the day. Two pastors and two laymen spoke on the effect Christ has had on their personal lives. The life of every Christian must be a testimony to faith, and these men humbly pointed out



Seminary Students R. Beckmann, B. Terril, and J. Berringer interviewing Executive Secretary N. Berg (Home Missions).

that this can be done in every circumstance of life in which God places us. When Christ truly lives in us, the people who happen to meet us on the road of life will realize it. Then, with God's help, they, too, may be led to the cross.

Witnessing

Witnessing is never as easily done as said, and day four took note of some of the barriers which face Christians as they witness for Christ. There are a number of oft-repeated objections which face the Christian witness. "I don't like your 'holier than thou' attitude." "All you want is my money." "Churches are only for saints." Many people have terribly wrong notions about the real purpose of God's Church on earth.

Many practical suggestions were offered for overcoming these barriers. Proper witnessing will cultivate the prospect rather than condemn him. Proper witnessing will arouse curiosity, not disgust. But most important, proper witnessing will turn the conversation to Christ, His death, and the meaning of the Resurrection.

The Seminar was brought to a close with the showing of the film "Like a Mighty Army." This film is the story of a Presbyterian congregation in Florida and the manner in which this congregation, led by its pastor, learned to do the work of Evangelism. The church was changed by its program of Evangelism from a dying group to a thriving congregation. The film pictured a useful method and effective program under a wise leader, even though we cannot agree fully with Presbyterian doctrine.

It must be noted, in closing, that the work of Evangelism is successful only through the working of the Holy Spirit. God alone gives the increase.

It is hoped that the encouragement communicated to each of us to be "Letting My Light Shine," as it was presented in the 1972 Seminar, will fill the hearts of all who rest their hope in Christ. The work of Evangelism is commanded by Christ, and we are His lights in this world.

Dennis Smith
Publicity Chairman
Seminar '72

The Connection Between the GOSPEL and

the CHURCH

Webster's dictionary gives more than seven definitions of the term *church*. Frequently we hear people say, "Church begins at 10 o'clock," or "Our church has no steeple." In the early days of radio, a certain religious program used the sweet-sounding theme, "You go to your church and I'll go to mine, and we'll all get to heaven together." According to the dictionary and common usage the word church may be applied to a building, a worship service, a congregation, or a church body. Whether the word church is applied to a local congregation or a denomination, most people have a natural tendency to associate their religion with outward membership in some visible church or religious institution.

The Holy, Christian Church Not an Outward Organization

However, the Church in which we believe is not an outward organization. We do not say, "I believe in the Lutheran Church," or "I believe in the Wisconsin Evangelical Lutheran Synod." In its broad sense the term church applies to either of these organizations. Yet there is only one Church of which we can truly say, "I believe." This one, true Church is defined in the Lutheran Confessions as "the congregation of saints, who truly believe in the Gospel of Christ, and have the Holy Ghost," or as "the assembly of all believers among whom the Gospel is preached in its purity and the holy Sacraments are administered according to the Gospel." It is clear that there is an intimate connection between what we teach about the Church and the Gospel of Jesus Christ.

In the Apostles' Creed we teach about the Church: "I believe in the holy Christian Church, the communion of saints." Of this Church Luther said, "Thank God, a seven-year-old child knows what the Church is, namely, holy believers and sheep who hear the voice of their Shepherd." Thus when we speak of the holy Christian Church we are not speaking of a visible outward organization. The holy Christian Church was not founded by the disciples of Christ, nor by any theologians, conventions or synods of our time or any other time. It is God's creation. Its members are God's people (Ps. 100:3). He called them out of darkness (I Pet. 2:9,10). It is God who planned their salvation, and sent Jesus into the world to win redemption for men.

The revelation of this redemption is called the Gospel, the good news of the grace of God in Christ Jesus, "the word of reconciliation" (II Cor. 5:19), "the Gospel of our salvation" (Eph. 1:13). The Church lives by this Gospel in Word and Sacrament. Therefore these are called the Means of Grace, the means whereby God imparts His

grace, His promise of forgiveness of sins and eternal life. Through these means God not only offers His promise of pardon, but works in man the very faith by which he accepts and trusts such promises (Rom. 10:17). To corrupt this Gospel means to endanger the Church.

Faith

It is through the Gospel that God's Holy Spirit brings man to faith. Luther summed up this profound truth in the simple words of his explanation of the Third Article of the Creed: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, nor come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the truth faith."

But the Holy Ghost works faith not only in the heart of the individual. Luther's explanation of the Third Article of the Creed continues: "In like manner as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith." Therefore, when we speak of the holy Christian Church, we mean all those, and only those, in whom the Holy Ghost has worked saving faith through the Gospel.

This Spirit-wrought faith is the very essence of and the sole requirement for membership in the holy Christian Church. Since only God can know if a man has true saving faith the Church is *invisible* (II Tim. 2:19). Yet that fact does not make the Church of Christ an abstract or intangible thing. It consists of real people who live here on earth.

Through faith in Christ, the Holy Spirit *unites* these people, the true believers, with God and with each other. The reality and the glory of this unity is stated by Paul in Ephesians 4:4-6: "There is one body and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in you all."

Church Discipline

Of this Church we also confess that it is *holy*, because Christ, the Head of the Church, is holy, and He makes the members of His Church holy (Eph. 5:25-27). Christ has through the Gospel called us unto holiness, not unto uncleanness. This fact reminds each individual congregation and church body that unless it practices church discipline as outlined in the Scripture it endangers the Gospel in its midst. The Gospel never undermines the Lord's holy will. Yet today we see large denominations reinterpreting what it means to live Christian lives in such a way that God's

will is set aside. If sin is no longer sin, who needs the Gospel of our Lord Jesus Christ, and who needs the Church?!

The holy Christian Church is not confined to a limited geographic area, nor to any special nationality, race, or class of people, nor to a particular synod or denomination. The true Church is found wherever the Gospel is preached (Rom. 10:18; Mark 16:15). If this is not so, then there is something in addition to faith in the Gospel which determines who is and who is not a member of God's holy Church. And then the Gospel is not really essential.

The Visible Church

When Scripture speaks of the invisible communion of true believers, it uses the term "church." However, it also applies this term to a local, visible group, a group which may include both believers and unbelievers. Scripture calls such an organization a church because, and only because, of the presence of the Christian Church, the true believers. The hypocrite may actively participate in the work of the church, outwardly make use of the Word and Sacraments, or even hold important office; but mere membership or outward manifestation of piety does not make him a member of the invisible Christian Church. Unless he has the saving faith which the Holy Ghost works in the heart of man through the Gospel — a faith which only God can see — he is not a member of the holy Christian Church, the communion of saints. Therefore to teach that the holy Christian Church is a visible, outward organization means to compromise the Gospel, for the Church would then include among its members such who reject the Gospel.

False Doctrine

God uses the Means of Grace, the Gospel in Word and Sacrament, not only to gather, but also to sustain His Church on earth. Consequently, the very life of the Church depends on the proper use of the divinely appointed Means of Grace. The existence of the Church is therefore endangered if it permits the teaching of false doctrine, for every false doctrine is an attack on the Gospel. By permitting this, Christians would be casting away the sandals of peace and the helmet of righteousness.

Its Real Business

The life of the Church in our day — despite loud cries to the contrary — is not dependent on an updated theology or on the Church's ability to make the "Gospel" relevant to the social revolutions of our time. Its success in God's eyes does not depend on its ability to influence legislation for the betterment of society. The real business of the Church has not changed since the day that Christ, the Head of the Church, gave it its true purpose: to preach the Gospel to every creature for their eternal salvation. The Gospel itself is therefore sacrificed when the Church changes its priority from preaching the Gospel of salvation to influencing society. Not that this will not happen; but it will be a by-product of the Gospel, not its real thrust. That must always be the conversion of the individual.

The Gospel has not changed. Though its voice may scarcely be heard over the din of theological and political revolution, it still remains the sole comfort of sinners and the only means whereby the Holy Ghost changes the hearts and lives of men.

Pray God that our church may never lose the God-given courage and faith to say: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth" (Rom. 1:16). Then we shall continue to build God's Church.

Pastor Siegfried Fenske
Northwestern Publishing House
Milwaukee, Wisconsin

CLOSING EXERCISES at our SYNODICAL SCHOOLS

Wisconsin Lutheran Seminary

Mequon, Wisconsin

Closing Concert: May 30: 7:30 P.M.
Graduation Service: May 31: 10:00 A.M.

Northwestern College

Northwestern Preparatory School
Watertown, Wisconsin

Alumni Meeting: May 31: 3:00 P.M.
Alumni Luncheon: May 31: 5:00 P.M.
Commencement Concert: May 31: 7:30 P.M.
College Graduation: June 1: 10:00 A.M.
Preparatory School Graduation: June 1: 1:30 P.M.

Dr. Martin Luther College

New Ulm, Minnesota

Alumni and Friends Social Hour: June 1: 4:30 P.M.
Commencement Concert: June 1: 8:15 P.M.
Commencement Service: June 2: 10:00 A.M.

Martin Luther Academy

New Ulm, Minnesota

Commencement Concert: May 31: 8:00 P.M.
Commencement Exercises: June 1: 10:00 A.M.

Michigan Lutheran Seminary

Saginaw, Michigan

Commencement Concert: May 26: 7:30 P.M.
Graduation Exercises: May 27: 10:30 A.M.

Northwestern Lutheran Academy

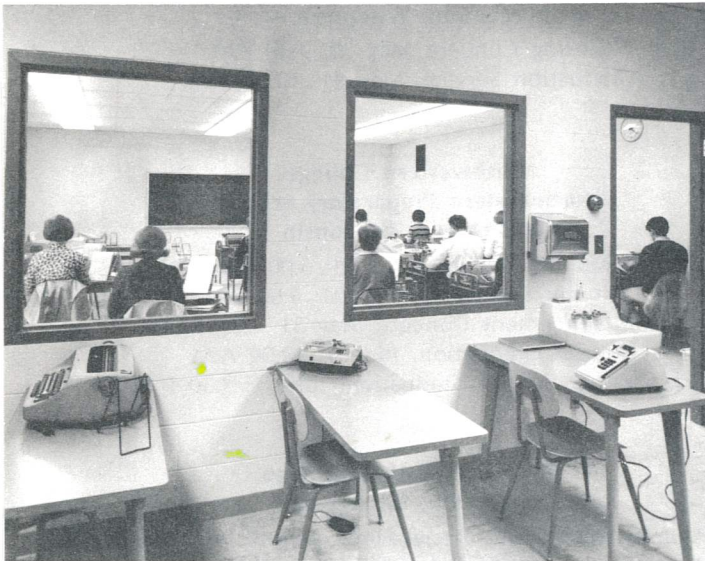
Mobridge, South Dakota

Commencement Concert: May 24: 8:00 P.M.
Commencement Service: May 25: 10:30 A.M.

MIRACLE
OF
GOD'S
GRACE



Welcome To
Manitowoc Lutheran High School



Business Class

The old Madison School



"Marvelous are Thy works; and that my soul knoweth right well." These words of David from Psalm 139 describe so well the feelings of your fellow WELS Lutherans in the Manitowoc area when they consider their Lutheran high school now in its 15th year of operation. Who would have dared to prophesy that in 15 years this school would rank third in size among our Synod's area high schools? Certainly not that first timid class of 14 freshmen who rattled about the echoing corridors and classrooms of the old Madison School, our first home. Or who would even have dared to believe that in this year of God's grace, 1972, we would already have five years of tenure in our splendid new facility at 4045 Lancer Circle? Yes, the gracious workings of the Holy Spirit in men's hearts is a marvelous thing to behold, and we in the Manitowoc area know that right well! This is all the more marvelous when one considers: a) that this area enjoys a consistent record of being very conservative, and b) that if you draw a circle around Manitowoc, you will see that one half of our "drawing area" is canceled out by Lake Michigan.

After 10 years in the Madison School (abandoned by the local Manitowoc public-school system), the move into our very own school in 1967 seemed like a dream. The school is basically a two-story structure, of concrete block with brick facing. Noteworthy features of the 12-classroom building, besides the spacious auditorium-gymnasium-stage unit, include: a large music room, a complete basement under the academic area, separate chemistry and biology labs furnished with Hamilton equipment, a 3-room business department, and private offices for the teachers. The 23-acre site at the intersection of highways 10 and 141 is blessed with ready access from all directions — a real asset when you consider there are students commuting daily from communities as distant as Algoma, De Pere, Brillion, Kiel, and Millersville.

Though necessarily modest, the curriculum adequately prepares our teen-agers for life, giving them four years of basic, Christ-centered instruction. Our graduates have ac-

quitted themselves well at our Synod's colleges, at state universities, and in the business world. Most students elect two years of Latin or German, and all must take two years of music.

Walking through the spacious corridors with their neatly recessed lockers, one is still tempted to pinch himself to make sure it isn't all a dream. A "pinch" of a different variety, however, has served to bring us smartly back to reality, namely, our booming enrollment, now holding at 308. What with dividing classes into three sections instead of two, the task of finding available classroom space for our burgeoning student body has become a deadly-earnest game of musical chairs. If the Lord continues to lavish His blessings upon us, we will soon reach our "blue book" capacity of 350. What a joyous, if sobering predicament to be in! We have already remodeled part of the basement to provide a 100-seat study hall and a drafting room, with a print shop and/or graphic-arts room soon to follow.

Surely the most marvelous of all these blessings is the support the school has received from the area congregations. Although the school is operated by a federation of 13 congregations, our new plant was erected and dedicated while we were an association of individuals. This may help explain why there is at present no distinction made in the tuition rate between students from federated and non-federated congregations. Whether or not this has a bearing on the matter, the fact remains that when we have "doings" at the high school, such as concerts, rallies,

etc., it's a foregone conclusion that it will be "standing-room only." As a result, the parking lot begins to fill up an hour before starting time. We have never heard of such consistent, overwhelming support! Even though in all modesty we believe our concerts are very edifying, our dramatic productions superior, and our Lancer basketball team something special (we're leading our conference, at present) — it really wouldn't make much difference! Our auditorium would be filled anyhow! With such support, is it any wonder that the school is growing?

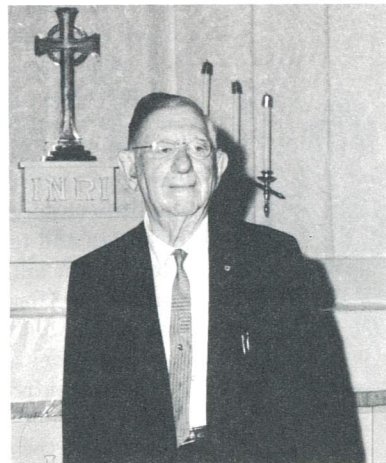
You know as well as I, however, that the devil could hardly sit idly by and applaud the growth of this workshop of the Holy Spirit, much less leave it unchallenged. We have our problems. Christian education, it seems, whether on the primary or secondary level, is always a struggle. There are youngsters who should be enrolled whose faces we never see. Although we can meet our current expenses, we just don't seem to be able to set aside enough monies to pay our member loans when they come due. Some congregations at best are only mildly interested in a Christian high school. How we wish we could pave our muddy parking lot! And we could go on and on. (We can almost see some of you nodding sympathetically, because you have like problems.) And yet, taking everything into consideration, we can come to but one conclusion: the Lord has wrought a marvelous work here in the Manitowoc area. May He continue to bless this and all Christian schools, for the sake of Him who said, "Feed My lambs"!

Loren Schaller, Principal

Pastor Walter K. Pifer 1878-1972

On March 21, 1972, Pastor em. Walter K. Pifer, died in the Lord at the Alderwood Manor Sanitorium, California, where he had been confined since November, 1971. His death at the age of 93 years and 9 months took from our midst one of our oldest WELS pastors. His wife, the former Meta Nommensen, whom he married on June 16, 1908, preceded him in death in August, 1960.

Pastor Pifer was born in Reynolds-ville, Pennsylvania, on June 21, 1878, the son of Mr. and Mrs. B. Franklin Pifer. After attending a number of different schools, he prepared for the ministry at Concordia Seminary, Springfield, Illinois, graduating in 1907. During his ministry of 53 years he served the following WELS congregations in Wisconsin: St. John's of Florence, St. Peter's of Oak Grove, St. Paul's and St. Peter's of Eldo-



Pastor em. W. K. Pifer

rado, and Bethany of Kenosha. After moving to California in 1951, he served various congregations of The Lutheran Church — Missouri Synod on an interim basis. His last charge was Christ Lutheran, the WELS congregation in Lodi, California, which he served for six months in 1960.

The departed is the author of an adult manual, titled "The Home Study Outline of Christian Doctrine," and for a period of 10 years served with the original committee which planned and wrote our Synod's previous Sunday-school course.

At the time of his death, our brother was a member of Our Savior Lutheran Church at Pomona, California. His pastor, the Rev. Daniel Sabrowsky, preached on John 8:51 at the funeral service which was conducted in the Turner and Stevens Chapel, Alhambra, California. Pastor Paul Heyn served as liturgist, and members of the conference as pallbearers. The committal was at Whit-tier.

Pastor Pifer is survived by four daughters, six grandchildren, 12 great-grandchildren, and one sister. May they be comforted by the words of the sermon which emphasized the truth that for a Christian "it is not death to die"!

D. Sabrowsky



Biedenbender



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Have you ever thought of adopting a child? Those who seek the proverbial blond, blue-eyed, newborn baby in perfect health may have to wait more than a year to adopt a child. Indeed, the demand for conventional children has so far outstripped the supply that some agencies have had to suspend the adoption of such children indefinitely. Many children, however, are still waiting — waiting to be adopted. These are the hard-to-place children who are denied the blessings of a permanent home because they are no longer infants, have nonwhite skin, or have physical handicaps.

The pictures accompanying this article show how a few of your fellow Wisconsin Synod Lutheran Christians have experienced great joy through transracial adoption. The Anderson, Flegel, and Voss families live in the metropolitan Milwaukee area. Duane Anderson is the architectural consultant for our Synod's Division of Home Missions; Pastor Helmut Flegel is a religion instructor at Wisconsin Lutheran High School, Milwaukee, and also serves St. Michaelis Church, a German-speaking congregation in Milwaukee; and David Voss is a senior student at our Wisconsin Lutheran Seminary, Mequon, Wisconsin. The Berg family lives near Appleton, Wisconsin, where Gordon Berg works as a draftsman for the Kimberly-Clark Corporation. The Biedenbender family lives in Kenosha, Wisconsin, where Fred Biedenbender teaches music at Friedens Lutheran Elementary School and at Shoreland Lutheran High School.

It's hard to say who gains most from a transracial adoption: the child, the parents, the whole family? Surely the child is greatly blessed when Wisconsin Synod Lutheran Christians adopt him and proceed to bring him up in the nurture and admonition of the Lord, providing a loving Christian home which he probably would not have had otherwise. Parents who adopt transracially are rewarded daily with happy smiles, warm hugs and kisses, and the beautiful sight of a peacefully sleeping lamb of God whose soul has been redeemed by the blood of the Lamb of God, the Lord Jesus Christ, who said: "Suffer the little children to come unto Me and forbid them not." In homes and families into which one of "them" has been adopted, the sin of racial bigotry does not find very fertile ground, for Mom and Dad, brothers and sisters, as well as grandparents, other relatives, friends, and neighbors very soon discover that the stereotypes don't apply, that these black, brown, red, and yellow-skinned youngsters are not really different, that they are just as sinful and just as precious in the sight of God as palefaced people.

If you are in a position to consider adoption and if you have room for one or more of these waiting children in your Christian home, the families mentioned and pictured can guarantee that you'll have an interesting, exciting, joyous, and a thoroughly blessed experience through transracial adoption. If you live in Wisconsin, contact the Wisconsin Lutheran Child and Family Service, 6800 North 76th Street, Milwaukee, Wisconsin 53223. If you live outside Wisconsin, get in touch with your state's department of welfare and social services.

The words of Jesus recorded in John 14:1-6 are part of His farewell address to His disciples. He had already given Judas the sop (13:26) in demonstration of the fact that He knew who would betray Him. Impetuous Peter had already heard Jesus say to him that he would, on that very night, deny his Savior three times. And now, in chapter 14, the Lord provides His disciples with the spiritual comfort and strength that they would need to carry them through the hours ahead as well as through the rest of their earthly lives.

You and I are no less in need of the Lord's spiritual comfort and strength. As Jesus was preparing His disciples for the time when He would no longer be visibly with them, equipping them with the spiritual strength they would need to meet the dangers that lay ahead, so in these words He prepares and equips us also for whatever experiences the near or more distant future may hold in store for us.

Notice how Jesus seeks to draw us ever closer in faith to His heavenly Father and to Himself, our Lord and Savior. He reminds us: "In My Father's house are many mansions." He reassures us of the fact that He is preparing places for us in that heavenly home which He has promised His people. What greater comfort can a Christian have than to know that Jesus is saying also to him: "I will come again, and receive you unto Myself; that where I am, there ye may be also"! A brief review of the activities of the disciples after Christ's ascension and after Pentecost is enough to demonstrate that they were keeping their eyes on that glorious future. Their Lord's words of comfort were their source of strength as they followed the directives of the Great Commission. His promises provided them with what they needed especially in times of affliction, persecution, and grief.

But we may be somewhat puzzled by the response of Thomas to what Jesus said next. Jesus had said, "Whither I go ye know, and the way ye know." Thomas protested: "Lord, we know not whither Thou goest; and how can we know the way?" This uncertainty on the part of Thomas turned out to be a blessing for us, who may ourselves have similar uncertainties when Satan plagues us with doubts. Our blessing is found in the Lord's well-known declaration: "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me!" Thomas knew Jesus. You know Jesus by faith. And here Jesus is reminding all of us of the many benefits that come to us as a result of our knowing Jesus in this way. Jesus is the Way to eternal life! He is the Truth, showing us what His work of redemption means to us! He is the Life — the Source of life and the Giver of eternal life in heaven! No matter how you look at it, what our Savior-God offers us in His Word of Truth is unailing joy and perfect holiness through all eternity!

With confident anticipation we can look forward to the glorious goal towards which the Savior is leading us. Especially when we are burdened with problems and cares — when the future looks very uncertain — when it almost seems as though we have lost our way in life and have lost sight of our purpose in this world — especially then can we appreciate the loving manner in which the Lord straightens things out for us with His Holy Word. "I am the Way — follow Me!" "I am the Truth — believe Me!" "I am the Life — live with Me!" "Remember also that no man cometh unto the Father, but by Me."

See how simply Jesus explains these vital matters for us! You don't have to worry about whether or not you are on the right way, or whether there is more than one "truth," or just what is meant by eternal life. No one can come to the Father except through faith in the Son. There is only one way to heaven. And as surely as we know our Savior in and through His Word — as surely as we hear Him speaking to us when we hear the Holy Scriptures — as surely as we are comforted and encouraged by His love for us — so surely can we know that we are on that one true way to heaven when we let Jesus be our Way through life, through trials, through suffering, through grief, yes, through death, into His eternal mansions in His Father's and our Father's house!

Philip R. Janke

THE NEW VACATION BIBLE SCHOOL COURSE

A new VBS course, *God's Commandments*, is available from the Northwestern Publishing House. It provides 10 lessons on 4 grade levels. Each lesson contains an illustration, a Bible story, a commandment to be memorized, and a written activity. A complete lesson plan and a suggested handcraft project are included in the teacher's guide. A VBS closing service based on the Ten Commandments is also available.

We hope that none of our pastors and teachers will overlook a vital supplement to the course called, *God's Way for His Children*. It is a flannelgraph presentation of sin and grace, which briefly teaches the children each day that they have not kept the Law, that the guilt of their sins has been paid for by Christ, and that now they are to live under Him in His kingdom. By such daily repetition it is hoped that the teacher will be helped to avoid moralizing and that the children will not falsely be led to believe that if they keep the Commandments they will go to heaven.

God bless your teaching of His Word!

William E. Fischer

The Work of the Civilian Chaplain in Vietnam

"Return to 1249 Dewey Avenue, Wauwatosa" — these large black letters on a bright yellow T-shirt greeted me daily for a number of months across the breakfast table at the Saigon Home. The bearer of this cherished memento from his loved ones, Chaplain Karl Otto, has a well-tanned, always smiling face, with a GI crewcut. He was until recently our minister to the Armed Forces in Southeast Asia, and is now transferred to the European theater. During all the time I was with him in Vietnam, his face always bore an expression of contentment. I can only speculate two causes for this. First, his deep dedication in serving his Lord, and the Lord's evident blessings. Secondly, the warm and tender care given him by the Rev. and Mrs. Harold Dutton of the Christian and Missionary Alliance, who are caretakers of the Saigon Home and to whom the chaplains of our Synod owe a debt of gratitude. Let me now give you my reaction as a WELS member who observed this ministry at close range.

As the rising sun of the Orient starts a new day in Saigon in this assignment unique among our Synod's missionaries, mail call comes first on the agenda. Among other things, outgoing letters to family and friends and reports to the Synod must be finalized. After that our chaplain is on his bicycle and out into the seemingly endless traffic of motorbikes, cycles, trucks and cabs that are characteristic of Saigon. The noise and exhaust in this Paris of the Orient is second only to Chicago.

Almost every mail brings lists of our Lutherans in uniform, either embarking for, or disembarking from, Vietnam. This means checking and cross-checking a dozen lists and determining where the newcomers are stationed. I was happy to be able to pitch in and help reduce this time-consuming job.

The next letter is from a veteran asking the chaplain to accompany his

Vietnamese fiancée to the American Embassy to assist her in obtaining the necessary papers for her departure from Vietnam. Sorrowfully, a reply must be devised, explaining not only that this is not a part of our chaplain's assignment, but that having an American intercede for a Vietnamese would only complicate things for all parties concerned.

Then sandals are replaced by combat boots, for it is time to pay a few calls at Long Binh to schedule a Communion service for Sunday. Colonel Otto — as his driver, yours truly, recently commissioned him — climbs aboard the Willy's jeep and together we attempt to merge with the traffic. The jeep? A blessing from the Lord. One of the chaplain's acquaintances in the World Relief Commission, returning to the States temporarily, bequeathed the vehicle to us for a month. So we inch our way from 329 Vo Tanh towards the four-lane highway that runs north to Long Binh, making ourselves as inconspicuous as possible to Saigon's motorcycle marauders stationed at almost every intersection (national policemen with a big Harley-Davidson, contemplating excuses for stopping American drivers).

If you can picture Green Bay, Wisconsin, comprised solely of some 50 assorted military units, surrounded by four rows of barbed wire, sandbag bunkers, and 50-foot observation towers, you have seen Long Binh Post. It is the largest base in Vietnam and serves as the headquarters and logistical center for all our army forces. I fairly well remembered most of the post from my tour as an M.P. in this area two years ago. So with the help of my memory and the jeep, we had only slight difficulty in locating the men on our lists.

The day was long and hot, and the discouragement plenty. We find that one GI has been home for over a year already, one has been transferred to

another camp, one is on leave, and another on drugs. But no matter what the results of our search, the mission is accomplished. After consuming most of the day at this, we quickly return to Saigon, and on to Tan Son Nhut Air Base, where the chaplain must make arrangements for a military flight up north during the coming week.

This brief account of one day in the life our chaplain hopefully offers you a few examples that brought about my amazement. Let's skip through a few more.

There is the GI who was stationed at Long Binh almost a year without ever seeing anything nonmilitary. A journey to Saigon is arranged for him, and our chaplain becomes a first-class tourist guide, bringing a little sunshine to a very grateful young man.

A letter is received from a good friend and prominent businessman, asking the chaplain to seek his son. How would you reply that the lad has been interned at the Long Binh drug treatment center?

Then there was the excursion we took to a small, desolate, VC-harassed camp northwest of Saigon, where drugs and suicide attempts vex the disillusioned soldiers. We discovered a handful of stalwart Lutherans in jungle fatigues, who eagerly attended our evening Communion service and then shared the cookies and fudge of the chaplain's "care" packages, sent by kind people in the States.

Finally, a Sunday arrives. Normally two services are conducted in the Saigon area by our chaplain. But this particular Sunday leaves no siesta period following the 11 o'clock service at a military chapel. The mobile mission unit must hasten on to Long Binh for a 1:00 P.M. Communion service, followed by a hop to nearby Bien Hoa Army Base for a 2:30 Lord's Supper. Adjacent Bien Hoa Air Base welcomes us next at 4:00 o'clock, and finally it's back to Saigon for the 6:30 vespers.

Just imagine meeting these commitments without a vehicle. Not only the area 25 miles in each direction from Saigon, where military buses

Direct from the Districts

can often accommodate one, but how about those northernmost bases, some even within sight of the DMZ? We live so conveniently, by the grace of God, that it is difficult to imagine what Chaplain Otto and his predecessors have endured. Is there any wonder at my amazement?

And then when these ambassadors of our Lord return at the end of their tour, there is no brass band waiting, no presidential letter of thanks, no congressional medal of honor, no veteran benefits. Hopefully, there are special prayers from you and me, asking the Lord to bless His humble servants richly for serving in such a mission!

If you suddenly heard a call to labor in this type of a field, could you answer as have Chaplain Otto and his predecessors: "Here am I; send me"?

Joel Pussehl

EVOLUTION OR DEGENERATION — WHICH?

by Hilbert R. Siegler

Recently printed by Northwestern Publishing House, this book is one we are sure you will want to read personally and present as a gift to such who are interested in the field of science. Particularly young people attending high school and college need to be shown that the theory of evolution, even though almost universally accepted, is by no means factual. The author clearly demonstrates this in his discussion of plant and animal classification.

The writer, who is a graduate of Northwestern College, Watertown, Wisconsin, earned his Master's in zoology at the University of Wisconsin, Madison. Since 1944 he has been chief of the Game Management and Research Division of the New Hampshire Fish and Game Department. He is convinced that the doctrine of Creation as taught in the book of Genesis is the only answer not at odds with the facts of nature. He has dedicated his book to Northwestern College.

The paperback (128 pages) is available from Northwestern Publishing House at \$3.00. Order No. 3 N 46.

DAKOTA-MONTANA

Parsonage Dedication at Tappen, North Dakota

On Sunday, November 28, 1971, St. John's of Tappen, North Dakota, dedicated its new parsonage in a special afternoon service. Speaker for the occasion was Pastor F. Mutterer of Fox Lake, Wisconsin, a former pastor of the congregation. The dedication service was followed by an open house, giving members and guests an opportunity to inspect the new home.



St. John's Parsonage

The new parsonage is a three-bedroom, ranch-style house with an attached garage and finished basement. Occupants of the parsonage are Pastor R. W. Kloehn and his family. St. John's church building was erected in 1959.

NEBRASKA

Sixtieth Anniversary

"On Sunday, November 14, 1971, Zion Ev. Lutheran Church of Colome, South Dakota, joyfully observed the 60th anniversary of its organization as a congregation." So reports the Rev. Lee Strackbein, the present pastor of the congregation.

In the morning service on that day, a former pastor, the Rev. Marvin Doelger of Caledonia, Minnesota, preached on Revelation 3:7-11. He exhorted the congregation to take note of the many blessings God had bestowed on them and to HOLD FAST to these blessings. In the afternoon the Rev. James Schaefer of Milwaukee, Wisconsin, son of the Rev.

William J. Schaefer, a former pastor of Zion, called attention to GOD'S GREAT PLAN FOR ZION on the basis of Ephesians 1:10,11.

The ladies of the congregation served a noon meal to members and guests, and also provided refreshments during an hour of reminiscing and reunion after the second service.

One of the original members of the congregation, Mrs. George Weiler, is still able to attend worship services regularly, together with three generations of descendants.

An Important March 12

They had looked forward to it and had prayed for it. Who? The members of Christ Our Redeemer Ev. Lutheran Church, Denver, Colorado. For what? For March 12, 1972. Why? To observe the fifth anniversary of the dedication of their church-school building and to shift from being a mission congregation to that of becoming self-supporting.

For them, as well as their brethren of the Colorado Conference, March 12 was a day of great rejoicing and thanksgiving. In order that the members of our Synod might join them in their joy and gratitude, we add this brief report.

It was in 1965 that the two small Wisconsin Synod mission congregations on the east side of Denver, Pilgrim and Mount Olive, voted to amalgamate. They chose the name Christ Our Redeemer. A new site was



Christ Our Redeemer Lutheran School

found and land purchased. The next year witnessed the groundbreaking and the cornerstone-laying ceremonies. On March 12, 1967, their church-school building was dedicated.

In September, 1968, with Mission Board approval, the congregation began its Christian day school with an enrollment of nine, which soon dropped to six when a number of families moved away. Today, in its fourth year, the school is flourishing with an enrollment of 41. The teachers are Miss Venita Schrupp, who has served the school since its beginning, and Miss Margaret Rutschow.

As the Lord has blessed the school in its function and growth, so He has also showered His blessing on the congregation as a whole. It began in 1965 with 87 communicant members; today it numbers 187. Under the blessing of God and the leadership of Pastor Larry Ellenberger, who has served the congregation since February 1969, it has taken some giant steps forward. In 1970 the members purchased additional land, and in January, 1972, with full confidence in the Lord's continued help and blessing, voted unanimously to become self-supporting on the fifth anniversary of the dedication of their new building.

For the joyous occasion Pastor Gerald E. Free, president of the Nebraska District, preached the sermon, basing his message on Revelation 3:11: "Hold that fast which thou hast, that no man take thy crown."

Let us be happy with them and join them in praising our gracious Lord!

Another Fifth Anniversary

Five years ago two new church-school buildings in Denver were dedicated on successive Sundays to the glory of God. This year we could help both congregations celebrate the fifth anniversaries of the dedication of their buildings.

On March 19, 1972, Zion Ev. Lutheran Church of Denver held a special festival service to commemorate

the dedication of their church-school, to thank God for His undeserved blessings of the past, and to beseech Him for His gracious presence in the future. Pastor Douglas Bode has been the shepherd of this flock since August, 1970.

The church-school, as well as the new parsonage, is located in the southwest section of Denver on a gently sloping hillside, in full view of the beautiful Rockies nearby.

Zion is a merger of Calvary and Atonement mission congregations, a merger that took place in 1964. A 2.8-acre site was purchased in July, 1965; groundbreaking ceremonies were held one year later; and 8-1/2 months after that the building was ready for use. In September of the same year (1967) the congregation began a Christian day school. The present teacher is Miss Mary Meyer. This year the enrollment is 19, but the congregation is looking forward to an increase in enrollment and to the addition of a second teacher.

The guest preacher for the anniversary celebration was Pastor R. W. Shekner, a former pastor of Atonement, now of Tinley Park, Illinois. He addressed the more than 200 worshipers on the basis of the story of David and Goliath (I Samuel 17:38-51). The happy occasion was concluded with a fellowship meal served by the ladies of the congregation.

The day's thank offering of \$739.78 will be used toward debt retirement.

District Reporter Retires

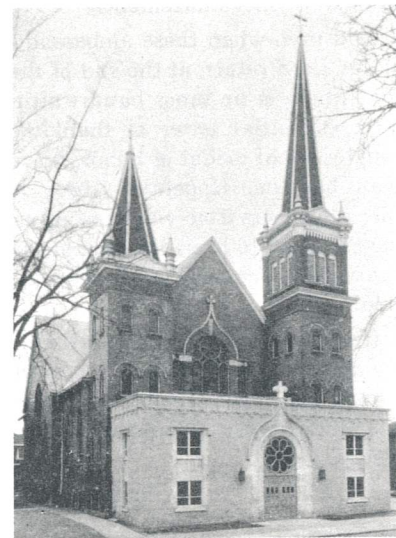
We thank Pastor Henry G. Meyer for serving so faithfully as reporter for *The Northwestern Lutheran* from the Nebraska District. Because of deteriorating eyesight Pastor Meyer asked to be released from his duties as pastor of the Fort Morgan-Hillrose (Colorado) parish effective July 2 of this year. At the same time he tendered his resignation as reporter for this periodical. No successor has as yet been appointed.

We pray that our Lord will continue to bless our brother with a joyous heart despite his affliction and employ his talents in every possible way.

SOUTHEASTERN WISCONSIN

75th Anniversary of Church Dedication

On February 27, 1972, First Ev. Lutheran Church of Racine, Wisconsin,



First Ev. Lutheran, Racine, Wis.

observed the 75th anniversary of the dedication of its church building in forenoon and afternoon services. Pastor Adolph C. Buenger, Kenosha, Wisconsin, president of the Southeastern Wisconsin District, preached the sermon in the forenoon service. He addressed the congregation on "The Christian's Love for His Church." His text was Psalm 26:8. Psalm 93:5 was the text used by Pastor Ralph Martens of Sussex, Wisconsin, for the sermon in the afternoon service. He spoke on "The Church's One Foundation."

In preparing for this diamond anniversary, the congregation redecorated the interior of the church building and installed new carpeting and seating. A new entry with offices and other facilities was added 12 years earlier.

First Ev. Lutheran, organized in 1849, today numbers 1,380 baptized members. It supports a Christian day school with four teachers. Pastor of First Ev. Lutheran is the Rev. Reinhard J. Pope, who also serves the church-at-large as chairman of the Mission Board of the Southeastern Wisconsin District and as secretary of the General Board for Home Missions.

**Dr. Martin Luther College
SUMMER SCHOOL CALENDAR
1972**

June 11 —	3:00 - 5:00 P.M.	
	7:00 - 9:00 P.M.	Registration
June 12 —	8:00 A.M.	Opening Service
	10:15 A.M.	First Classes
July 3 —	Monday	Holiday Break
July 8 —	Saturday	Classes in Session
July 14 —	10:15 A.M.	Graduation and Closing Service

SCHEDULE OF WORKSHOPS FOR SUMMER OF 1972

June 12 - June 16	Workshop for Supervisors of Student Teachers
June 19 - June 30	Workshop in Guidance and Counseling
June 19 - June 30	Workshop in Elementary Art
July 4 - July 14	Workshop in Physical Education
July 4 - July 14	Library Planning and Development

Registration for each workshop will be held on the night before each workshop begins between 8:00 and 9:00 P.M. in OLD MAIN.

Additional information and applications may be secured by writing:

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

**SCHOLARSHIPS AND GRANTS-IN-AID
FOR DMLC SUMMER SCHOOL OR WORKSHOPS**

The AID ASSOCIATION FOR LUTHERANS has approved a grant to Dr. Martin Luther College to provide scholarships for teachers who have graduated from Dr. Martin Luther College five, ten, twenty, or twenty-five years ago, and grants-in-aid to others selected by the College to enrich the professional growth of Lutheran educators.

The scholarships provide free tuition fees for regular summer-school courses and workshops to anyone who graduated from Dr. Martin Luther College in 1947, 1952, 1957, or 1967, either from the three- or four-year program. These scholarships may be applied toward one or several workshops held in succession.

Grants-in-aid will also be available to grant travel assistance to teachers applying who reside more than 250 miles from this campus. After 500 miles are deducted from the round trip, travel allowance will be given on the basis of seven cents per mile. Two cents a mile will be allowed for each additional passenger to encourage students to set up car pools.

If you are interested in the scholarships and/or the grants-in-aid for transportation, please write for an application form.

Information on DMLC Summer Workshops

In an effort to be of as much service as possible to the Synod, Dr. Martin Luther College has scheduled five workshops during its regular summer session. Each area was chosen because of interest expressed by some teachers in the field. Teachers who want some new ideas or need new inspiration for their work are urged to enroll in one or more of these workshops.

The WORKSHOP FOR SUPERVISORS OF STUDENT TEACHERS will be conducted from June 12

to 16. This workshop will provide an opportunity for those who supervise student teachers to consider methods and techniques which will help them become more effective in this work. Prof. Howard Wessel, Director of Student Teaching, will be the coordinator. Because the teachers who serve as supervisors of student teachers are an indispensable arm of the teacher-training program of the College, all costs of this workshop will be borne by the College. Basis for the selection of participants will be the experience teachers have had in super-

vising student-teachers. Applications should be submitted by May 15.

A WORKSHOP IN GUIDANCE AND COUNSELING is planned for June 19 to 30. All experienced teachers and principals are invited to participate. Every Christian teacher must, by virtue of his call, be concerned about providing proper guidance and counseling to all students entrusted into his care. Prof. William Arras, who guided a very successful workshop in administration two years ago, will again act as the coordinator. Resource personnel will also be enlisted. Applications should be submitted before June 5.

The dates for the WORKSHOP IN ELEMENTARY ART are June 19 to 30. This workshop is designed to provide elementary teachers with teaching techniques and guidelines for uncovering and fostering creativity and for building and developing art appreciation. Prof. Jerome Harders of Wisconsin Lutheran High School, Milwaukee, Wisconsin, will act as coordinator. Applications must be submitted by June 5.

A WORKSHOP IN PHYSICAL EDUCATION is planned from July 4 to 14. This workshop will give assistance to the classroom teacher and the physical education specialist for the primary and the intermediate grades. Prof. Gary Dallmann, the coordinator, will incorporate many suggestions which have been submitted from the field. Resource personnel will also be enlisted. Applications should be submitted to the college by June 17.

A WORKSHOP IN LIBRARY PLANNING AND DEVELOPMENT is also being planned from July 4 to 14. Since all of our schools must plan for and provide library materials for their students, this workshop will aid our teachers and principals in that task. Topics to be discussed are: organization of a small-school library, principles of library operation, selection of library materials, preparation of library materials for circulation, and teaching library skills. Prof. Gerald Jacobson, who completed a program in library science at the University of Minnesota last summer, will guide the participants in this experience. Applications should be submitted by June 17.

INSTALLATIONS

(Authorized by the District Presidents)

- Kell, Arthur P. C.**, as pastor of St. John, R. 1, Watertown, SD (additional parish), on April 2, 1972, by R. Ziebell (Dak.-Mont.).
- Paul, Norman T.**, as pastor of Christ the King, Palatine, IL, on April 16, 1972, by T. Deters (SE-Wis.).
- Schwartz, H. Marcus**, as pastor of St. John's, Rock Springs, WI, and of St. Paul's, North Freedom, WI, on March 19, 1972, by J. Chworowsky (W. Wis.).

CHANGES OF ADDRESS

(Submitted by the District Presidents)

Pastors

- Bartling, Fred E.**
Skyline Drive
Route 1, Box 92
Freeport, IL 61032
- Dolan, David B.**
205 Bennett Ave.
Hartford, MI 49057
Tel. (616) 261-3407
- Gabb, William R.**
Rt. 6, Box 601-122
Houston, TX 77090
- Paul, Norman T.**
134 Cambridge Lane
Hoffman Estates, IL 60172
- Schwartz, H. Marcus**
301 West Broadway
Box 206
Rock Springs, WI 53961

Teacher

- Baer, Eugene M.**
1816 S. Madison
Appleton, WI 54911

APPOINTMENT

Mr. Nelson Ethelbah, Whiteriver, Arizona, has been appointed to membership on the East Fork Lutheran Nursery Board, succeeding Mr. Carl Kraemer.

I. G. Frey, President
Arizona-California District

THE ASSIGNMENT COMMITTEE

This year the Assignment Committee will meet, God willing, at Milwaukee and Mequon on May 22 and 23. It will meet at New Ulm on May 24 and 25. The meeting at New Ulm was arranged in order to enable the Assignment Committee members to meet the teacher candidates in person. In the past they have been able to meet only the pastoral candidates on Assignment Day. The preliminary meeting of the District presidents begins at 7 p.m. on Monday, May 22.

Oscar J. Naumann, President

COLLEGIAN RETREAT

The sixth annual Lutheran Collegians Spring Retreat will be held May 12-14, 1972, at Squaw Point — Hillman, Minn. The retreat will deal with the topic: THEOLOGY OF THE HOLY SPIRIT. For more information, posters, and reservation blanks write: Collegian Retreat, 204 Gibbs St., Box 37, Prescott, Wisconsin 54021.

CAMPING

The Milwaukee Federation of Wisconsin Ev. Lutheran Synod Churches, Inc., is sponsoring three weeks of Christ-centered camping for boys and girls ages 8 to 14. The camp fee is \$30.00 per week per child. The dates: July 9-15, July 16-22, and July 23-29. We will be camping at Willerup on Lake Ripley near Cambridge, Wis. For further information please contact the camp manager, Mr. Martin A. Wernicke, 5744 N. 69th St., Milwaukee, Wis. 53218. Adults interested in participating in this camping program, please contact the manager.

OFFER

To any mission congregation for the cost of transportation: 1 altar, 5-ft. long; 1 pulpit; 23 pews (13 pews 10'3" long, 4 pews 8'2" long, 3 pews 7'9" long, 2 pews 10' long, and 1 pew 6'1" long). Altar and pulpit are white. Call Pastor Myron L. Schwanke at (608) 868-7501 or write: 643 E. High Street, Milton, WI 53563.

PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wis., June 19-23, 1972. The agenda for the institute includes "An Exegetical Study of a Minor Prophet," Prof. J. Jeske, and "An Isagogical Study of Revelation," Prof. I. Habeck.

Sessions will be from 9:00 - 12:00 a.m. A fee of \$10.00 will be charged to cover costs. Dinner will be provided at \$1.50, and overnight lodging can be provided at \$1.50.

Early registration will be appreciated. Registration may be made by writing: Luther High School, Pastors' Institute, Onalaska, Wisconsin 54650.

BETHESDA LUTHERAN HOME

Bethesda Lutheran Home needs Registered Nurses and L.P.N.s on a full-time basis. For further information, contact the Personnel Manager, Monday through Friday, 8:30 a.m. to 5:00 p.m., phone (414) 261-3050, extension 310, or write to Bethesda Lutheran Home, 700 Hoffmann Drive, Watertown, Wisconsin 53094.

CALENDAR OF CONFERENCES

SOUTHEASTERN WISCONSIN

METRO SOUTH PASTORAL CONFERENCE

Date: May 15, 1972; 9 a.m. Communion service.
Place: St. John's, 6700 S. Howell Ave., Oak Creek, WI; R. Michel, host pastor (762-3950).

Preacher: L. Albrecht (E. Biebert, alternate).

Agenda: Exegesis on Mark 3:1ff: H. Lichtenberg (alternate: Isagogics of Hosea: H. Witte); Historical Background of the Augsburg Confession: R. Mohrhardt; Matthew 18 re Excommunication: E. Biebert; Evaluation of Campus Crusade for Christ: J. Wille; reports and conference business.

R. J. Cox, Secretary

SOUTHERN — CHICAGO JOINT PASTORAL CONFERENCE

Date: May 16, 1972; 9 a.m. Communion service.
Place: Zion Ev. Lutheran, Bristol, WI; L. Nolte, host pastor.

Preacher: R. Schumann (R. Shekner, alternate).

Agenda: Exegesis on I Peter 2: T. Spiegelberg; Exegesis on I Peter 3: W. Mueller; Early Communion, Late Confirmation: A. Siggelkow; Is the Singing of the Messiah in a Civic Chorus Sinful Unionism? R. Pankow.

K. E. Schroeder, Secretary

METRO-NORTH PASTORAL CONFERENCE

Date: May 22, 1972; 9 a.m. Communion service.
Place: Parkside, Sherman Blvd. and W. North Ave., Milwaukee, WI; R. C. Stiemke, host pastor.

Preacher: N. Engel (E. Fredrich, alternate).

Agenda: Exegesis of Jude 6, Rev. 12:7-9 and Rev. 20:1-3; R. Uttech; Satan's Devices in Our Times, R. Martens; report.

R. Wendland, Secretary

TIME AND PLACE OF SERVICE

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

NASHVILLE, TENNESSEE

Rock of Ages Ev. Lutheran Church, our Nashville area mission, has made the following changes in its Sunday schedule: Sunday school and adult Bible study at 9:30 a.m., Sunday worship at 10:45 a.m. (There will also be midweek Lenten services at 7:00 p.m. Wednesdays.) Services are held at the Phillips-Robinson Chapel, 257 Gallatin Road, Hendersonville, TN. For directions call 824-3894, Pastor Richard Stadler, 124 Elnora Drive, Hendersonville, TN. 37075.

SIoux FALLS, SD

St. Paul's Ev. Lutheran Church, a new congregation of the Wisconsin Synod, is now holding services at 8:30 a.m. and Sunday school at 9:45 a.m. in the Seventh Day Adventist Church at 10th and Spring Ave., Sioux Falls, SD. For local information call 338-2500. All inquiries and information about prospective members should be sent to:

Pastor John M. Engel
District Missionary
508 W. Third St. — Box 772
Yankton, SD 57078

NOTICE!

WELS Civilian Chaplain in Germany

Note: To avoid delay and inconvenience, Pastor Otto has accepted an offer to use the mailing address of a Catholic chaplain. This address is within 30 minutes of the USAEUR Hq. Address all mail to:

Karl J. Otto 392-16-6370
Office of the Catholic Chaplain
Benjamin Franklin Village Chapel
APO New York 09086