



Prince of Peace at Yucaipa, California

THE NORTHWESTERN

Lutheran

June 18, 1972

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BRIEFS by the Editor

Although only 220 children are enrolled in the five Amish schools in Wisconsin, their situation has produced one of the most important rulings handed down by the United States Supreme Court in recent times. In its decision exempting the Amish children from Wisconsin's compulsory school attendance law, it affirmed a 6 to 1 ruling by the Wisconsin Supreme Court of January, 1971, a ruling which state authorities had appealed.

The Supreme Court decision was made on the basis of the First Amendment which guarantees religious liberty. The Amish have consistently held that education in non-Amish schools would undermine the religious upbringing of their children. Since their schools did not extend beyond the eighth grade, they naturally came into conflict with the law that demands attendance to age 16, and 18 in areas where there is a full-time day vocational-school program. The decision of the United States Supreme Court in the Wisconsin case will also prevent similar laws from being applied to about 50,000 other Amish scattered throughout 20 states.

We welcome this decision by the Supreme Court. We agree that the

state has the power to impose reasonable regulations for the basic education of the children in its jurisdiction. We also agree that the very concept of ordered liberty precludes allowing every person to make his own standards on matters of conduct in which society as a whole has important interests. However, we are particularly pleased to read in the court's majority opinion, written by Chief Justice Warren Burger, that "a state's interest in universal education, however highly we rank it, is not totally free from a balancing process when it impinges on other fundamental rights and interests, such as those specifically protected by the free exercise clause of the First Amendment and the traditional interest of parents with respect to the religious upbringing of their children. . . ."

The Amish — so it is reported — particularly persuaded the court because of deeply held religious beliefs and practices that extended back nearly three centuries. In other words, their theology was not tailor-made to meet a situation they did not approve of for other reasons.

The reasoning of the court gives us the right to believe that any future regulations that might be adopted by any states making it impossible for us

to conduct our own parochial schools would receive similar treatment. Our support of Christian day schools is not a recent reaction on our part against public education. We have promoted them from the very beginning of our history as a church body. They are not on the order of an afterthought.

It is indeed good to be living in a country in which religious liberty is more than a mere set of words. We thank God for so guiding those placed in authority over us that they have made a decision upholding the religious liberties of these Amish parents. This decision also involved our liberties.

It would be hoped that a similar decision would be forthcoming should the current insistence on equal rights for women bring about a court case demanding the ordination of women to the pastoral office. For us this is something that has been decided by the Word of God these many years.

With this issue we welcome the graduates of our Wisconsin Lutheran Seminary into the public ministry of preaching the Word in our midst. We pray that the Holy Spirit will continue to watch over the instruction imparted at our Seminary so that the pastors whom it sends out may always put Christ and His Word first in their ministry. Outward forms may change, but God gives us no right to deviate from His inspired Word.

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 — Prince of Peace Lutheran Church, Yucaipa, California; Hermann John, pastor. (See page 107.) Photo by S/Sgt. Michael A. Dahl.

Editorials

Thank You, Mr. Hoover! The list of criminals brought to justice during the long career of J. Edgar Hoover as chief of the nation's Federal Bureau of Investigation reads like a Who's Who of Crime: Alvin Karpis, John Dillinger, "Baby Face" Nelson, "Pretty Boy" Floyd, "Ma" and Fred Barker, "Machine Gun" Kelly. Tributes to this patriot also bring out the fact that not all of his prodigious crime-stopping was directed from the safety of a swivel chair in Washington, but that he was a hero in his own right. His heroic accomplishments as the super G-man will long be remembered.

Less likely to be remembered and to be acted upon by his countrymen is a conviction he once voiced regarding the social problems of his country. "I am sure," he asserted, "that if more emphasis were placed on the Gospel of Salvation and less on social justice, the latter would become a greater reality."

Students of the Bible know that in making this statement Mr. Hoover was not setting forth a personal opinion but a Scriptural truth. The fourth chapter of the Acts of the Apostles bears witness to the power of the Gospel to change the lives of selfish sinners. It makes the following remarkable statement regarding social conditions among the several thousand Christians in Jerusalem shortly after Pentecost: "Neither was there any among them that lacked." The joy of salvation in their hearts moved them to share with one another, thus eliminating one of the persistent problems of human society.

The Eleven were aware of the social injustice rampant in their day. Yet it is not said that "they went everywhere improving the social structure," but that in accordance with Christ's commission "they went everywhere preaching the Gospel." The reason, of course, was that social justice is not man's greatest need. His greatest need is reconciliation with God, as set forth in the Gospel of salvation. At the same time it is a fact that among those who receive this Gospel in faith the social problems recede, as they did among the early Christians in Jerusalem.

We are glad that J. Edgar Hoover, among his other courageous acts, had the courage to point out this truth. Perhaps it will help to keep the Church from wandering into bypaths as it pursues its God-given mission in the world.

Immanuel Frey

Diagnosing Disease

A wry little story is told of the man who suffered spells of despondency and went to the doctor for help. "I have just the answer," said the doctor. "Go to the circus in town, and your blues will disappear when you see that tremendously funny clown."

"That won't work, doctor," the patient replied. "I am that clown."

You get something of the same impression when one commission after another dignoses the cause for our alarming crime rate as: "low income, unemployment, environment."

These are handy little lightning rods men set up on the perimeter to divert judgment away from themselves. If "low income" were the cause of crime, then America ought have the lowest crime rate among the nations and the millionaire racketeers ought to resign their career in crime entirely.

People who cannot diagnose the disease cannot prescribe the proper cure either. The shoeshine boy who billed himself a "Footwear Maintenance Engineer" was still a shoeshine boy. And sin disguised, sin denied, and sin defended is still sin.

The Great Physician said: "Not that which goeth into the mouth defileth a man, but that which cometh out. . . . For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

Let the world go right on trying to bribe and counsel into good behavior a clever Old Adam who never yet has been beaten at his own game — the Lord's uncompromising call to repentance demands a radical change in man himself, and in the very core of his being: the heart.

John Parcher

"Amazing Grace"

For John Newton, "Amazing Grace" was just that. In his youth he was a wanton prodigal and became a rank unbeliever. But God reclaimed this wayward and apostate son. The memory of his mother and the religious truths she had taught him as a child were not allowed to die in his heart. He was stirred by reading *The Imitation of Christ* by Thomas a Kempis and was shaken by his experiences with a terrific storm at sea and a near-fatal attack of fever in Africa. His faith and consecration deepened, and eventually he became a minister of the Gospel and the composer of nearly 300 hymns, eight of which appear in our *Lutheran Hymnal*.

He never tired of telling others the story of his miraculous conversion. To his old age he proclaimed "the rich Mercy of our Lord and Savior Jesus Christ" that had brought him, a lost sheep, back to the fold.

Producers of popular music have discovered his hymn, "Amazing Grace," and have promoted it to a top recording. Millions of young people know the tune.

But even if they sang the words of Newton's hymn, there is no assurance that irreligious youth would find Jesus in it. Nowhere in the hymn, which is dedicated to "grace," is the source and fountain of that grace identified. The name of Jesus Christ does not appear there. In the hymn the unspiritual hearer and reader will not see that Jesus Christ is the author of the "amazing grace" that saves the sinner.

Although he did not mention his Savior by name, John Newton knew whence that grace came "that saved a wretch like me." All that millions of young people hear in the current version of "Amazing Grace" is bagpipes, without words and without Christ.

Carleton Toppe



Studies in God's Word

Then said Jesus unto them, "When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself; but as My father hath taught Me, I speak these things" (John 8:28).

To acquaint ourselves with the circumstances that lead up to our Scripture reading, in which Christ again refers to Himself as the Son of man, we would do well to look back to the previous chapter of John's Gospel. There the Evangelist informs us that Christ's unbelieving brothers gave Him the advice to go up to Jerusalem at the Feast of Tabernacles to gain some attention for Himself if He hoped to become known as the Messiah. Christ declined to follow their ill-advised plan. Rather, after the festival was half over, He went up "not openly, but as it were in secret" and began quietly to teach in the Temple. As usual, Jesus taught as one having authority, and not as the scribes and Pharisees. Hence the people marveled: "How knoweth this man letters, having never learned?" (John 7:15.) Jesus was not a graduate of any of their rabbinical schools. He held no degree from an accredited theological school. Where, then, was He getting His doctrine, they wondered.

A Messenger Sent from Heaven

Jesus' reply was intended to make them do some thinking about their question, for He said: "My doctrine is not Mine, but *His that sent Me*" (7:16). Jesus was not repeating anything He had learned in the rabbinical schools. But neither was He spouting His own opinions either. Rather He appeals to a higher authority. Someone has *sent* Him. It is to a knowledge of this Authority and His plan of salvation that Christ wants to lead His hearers. Hence He continues: "I am the light of the

The Son of Man: God's Messenger

world; he that followeth Me shall not walk in darkness, but shall have the light of life" (John 8:12). Immediately the hostility of the Pharisees showed itself in their angry demand: "Who art Thou?" Jesus answered: "Even the same that I said unto you from the beginning. I have many things to say and to judge of you, but *He that sent Me* is true; and I speak to the world those things which *I have heard from Him*" (John 8:25,26). Again Jesus sought to draw them to the One who had sent Him, but John adds the sad comment: "They understood not that He spoke to them of the Father." It is at this point that Christ utters the words which comprise our reading: "When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself, but as the Father hath taught Me, I speak these things."

A Messenger Approved by the Father

When Christ speaks of being "lifted up," He is referring to His Passion and the events that followed upon it. There especially it becomes clear that the Son of man was sent by His heavenly Father. In the Garden of Gethsemane the Son agreed: "Not My will, but Thine, be done." Obviously it was the Father's will that His Son die, but it was also His will to raise Him again from the dead and to take Him back to heaven in glory at the ascension. Christ's being lifted up is convincing proof that He was sent by the Father. Hence all that the Son tells us about His heavenly Father is true and reliable.

A Messenger Bearing an Indispensable Message

Without the Son of man to reveal to us the Father's will, we could never be sure of God's plan of salvation.

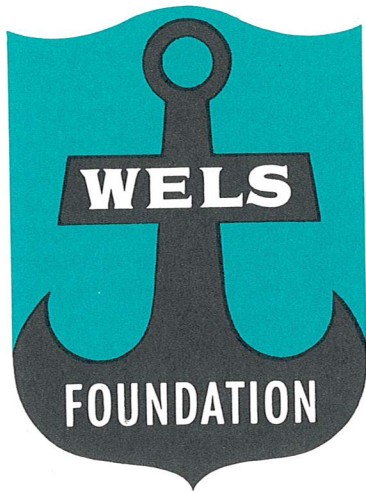
But when the Son of man tells us: "This is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life," then we can be absolutely sure. Such assurance is of vital importance in our day when the truth of the Gospel is attacked on every hand. In our ecumenical age there are strong voices telling us that it really doesn't make much difference what churches teach or what men believe because all men of good will are going to the same place anyway. But that hardly squares with the Son of man's clear statement: "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me" (John 14:6).

Or there are those who tell us that there is no such thing as absolute truth. Everything is relative. Every age must reinterpret God's Word to make it relevant for itself. Again that is not the way in which the Son of man speaks when He 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 8:31,32). The truth is not something that changes from age to age or that must periodically be reinterpreted by scholars. The truth is rather something timeless, unchanging, eternal — and it can be learned by all who listen to the Son of man. He promises: "The words that I speak unto you, they are spirit, and they are life" (John 6:63).

May God grant us the humility always to listen to His words in child-like faith, mindful also of His other word: "I thank Thee, O Father, . . . because Thou hast hid these things from the wise and prudent and hast revealed them unto babes" (Matt. 11:25)!

Armin Panning

THE REV. EDWIN JASTER, EXECUTIVE SECRETARY OF THE BOARD OF DIRECTORS OF THE WELS FOUNDATION, SPEAKS TO YOU ABOUT THE SERVICES OF THE



In 1965 the Wisconsin Evangelical Lutheran Synod established a Foundation to receive and administer monies and other valuable considerations in accordance with the principles governing our Lutheran Synod. This Foundation was given a charter by the State of Wisconsin and is recognized as a tax-exempt agency by the Internal Revenue Service.

A Board of Directors has been chosen by the Synod to administer the affairs of the Foundation. The following 12 members make up the present Board: Elmer A. Worgull, president, Harvey A. Tews, vice-president, Ernst J. von Briesen, secretary, Ray Tiegs, treasurer, Adolf C. Heinze, assistant secretary and treasurer, Rev. Edwin Jaster, executive secretary, John Johnson, Louis Leitz, Elmer Zebell, Rev. Ernst Lehninger, Orville J. Pilgrim, Carroll Dummann.

There are many services which the Foundation can provide for the members of our churches such as investments, tax credits, capital gain, estate planning, annuities, etc.; but best of all, it makes it possible for Christians to provide funds for special projects which are not included in Synod's regular budget offerings.

Annuity

In this article we would like to acquaint our readers with two of these special services. For persons 60 years old and over there is a method of augmenting their income as long as they live, and at death of dedicating whatever remains of the principal amount of the investment to be used by the Synod at large. This type of investment is called an annuity. A certain lump sum, it may be large or small, is paid to the Foundation. The rate of return on the investment, depending on the age of the annuitant, will be above the normal current interest rates. For example, a person in the 80's can receive about 10% interest return. This return is guaranteed for the life of the annuitant and, if a joint annuity, for the life of the survivor. No matter how much normal rates may fluctuate, this rate remains the same.

Life Agreement

Sometimes a person may wish to give the Foundation a sum of money but because of unforeseen difficulties would like to have all or part of the investment back. This can be arranged by a life agreement. The donor receives the current rate of interest on the principal amount as income each year. He retains control of the principal during his or her lifetime. At death, the amount remaining becomes the property of the Foundation.

Last Wills and Testaments

A second important service of the WELS Foundation, Inc., is in the area of last wills and testaments. Very often well-meaning Christians will say: "When I die I want my church, my favorite charity, or my Synod to have my house, or my bonds, or my cash," but nothing more is done about it. If there is no will to spell out these wishes, the property will be divided by court decisions to the remaining relatives, and if there are no living relatives, the estate will become the property of the State to do with as it pleases. Consequently nothing goes for those purposes for which they had been so piously intended.

Some people have an aversion to making a will. It may be that it reminds them of death, or they may think that the will, as made, will be binding for all time. The best time to make a will is when you are in the best of health. You know what you want, can think clearly, and you have the time to plan your estate, knowing that your wishes will be carried out. On the other hand, there is no reason why you cannot change your will from time to time. You can have a new will drawn up, or you may add to or subtract from, change or alter your present will. In fact it is very important to keep a will up to date, for your assets may change, and your beneficiaries may also change.

Should the cost of making a will hinder you from making one? Actually, the cost is very nominal and any good attorney can serve you. The orderly processing of your will can save more than the attorney's fees and speed up the settling of your estate.

The WELS Foundation encourages all of our Christian people to make a will for the benefit of the family first, but also to remember their home church and the Synod at large with a portion of their estate. You will then have the satisfaction of serving the Lord and the Lord's people even after the inevitable hour of death has come.

The following simple form can be followed when making a will:

"I bequeath to the WELS Foundation, Inc., Milwaukee, Wis., the sum of \$ _____ or bonds, or stock, or, if real estate, a description of the property."

In all instances the WELS Foundation stands ready to be of service to you. Write for our free brochures and other helps. Address any inquiries to:

The WELS Foundation, Inc.
3512 W. North Avenue
Milwaukee, Wisconsin 53208

BELIEVE — BE LIVE

Some years ago a young man at Bethesda Lutheran Home, Watertown, Wisconsin, one of the mentally retarded cared for by the Home, wrote a little piece. He titled it "What Jesus Means to Me." It was a simple little piece. "To me," he wrote, "he means he forgives sin. To me he means if I be live in him I will go to Heaven. And as long as I be live in him he always with me." A great confession from one of God's dear children!

The grammar is not too good, but who cares. There are some obvious spelling mistakes: *are* for *our* and *be live* for *believe*. Just a little too hard to spell for a retarded mind, but who cares.

As I reflected on that little gem, a word of Jesus came to mind: Out of the mouth of babes and sucklings Thou hast brought perfect praise! Isn't it a profound truth to spell *believe — be live*? What else does *believe in Christ* mean than to *be alive in Christ*? To be alive in Christ means to rely on all the power and strength that Christ promises to those who believe in Him. It means to hear His voice saying: "I am come that they might have life . . . and have it more abundantly" (John 10:10). In Christ do the dead arise, here and now! To a new Life! We are not only saved *from* sin, but *for* Life.

Alive in Christ

There is a Christian life which knows much about really being *alive* in Christ: the life of joy, of forgiveness, of thanksgiving, of peace, of sharing, of loving, of caring. That is the Christian life which will not rest until every soul has heard of Christ, until the secret of the New Life has been shared with everyone.

To share this Word of Life is why we have a Synod, a union of 1,000 congregations, bound together by a confession that there is only one Lord, one Savior, one Reconciler, one

Hope. Together we want to make the world live in Christ.

As is customary in a cash economy, we must translate this determination into a budget. So each year the Synod, in a budget, determines its priorities and deploys its resources: schools for educating pastors and teachers (for you and others), mission churches to bring the Gospel to the pagans in the United States, missionaries to convert idolatrous darkness to God-fearing light.

Dollars Are People

Under the symbol of the budget dollar you will find people. Practically every cent of the Synod's budget, directly or indirectly, is for people. The budget of the Synod (or any congregation for that matter) is so involved with people that it must bleed when it is cut. For His people God set this priority (of people): "preaching peace by Jesus Christ" (Acts 10:36). If His people do not preach it, no one else will.

In the last months your representatives have spent many hours and many days translating the plans of the Synod into a budget. (The Synod's fiscal year runs from July 1 to the following June 30.) The whole process began in January and was completed around the end of April. About 250 of your representatives were involved in the process. It takes a great deal of time to review a budget of \$6.4 million to make sure that the stewardship of your offerings is the best possible.

When the budgeting was all over, we were still short \$190,000 of funding our regular, ongoing programs. And *in addition* three items of highest priority also were unfunded: two professors for the Seminary, the beginning of mission work in South America, and opening six more home missions (above the 12 already in the budget). A word must be said about the three items.

Right or God-pleasing?

The Seminary is experiencing its highest enrollment in its 108-year history — just about 200 students. The largest first-year class ever enrolled will be entering the Seminary this fall. The Lord of the harvest has answered our prayers for more workers. It will take two more professors to continue the thorough, Scripture-centered education of these young men. It does not seem either right or God-pleasing to deny the Seminary the faculty to teach these blessings from God.

In 1971 the Synod convention voted without a dissenting voice to begin mission work in South America. The convention said that this mission is "a top priority." A year has since passed and nothing, *nothing*, has been done. When the Lord has placed before us an open missionary door, it does not seem either right or God-pleasing to turn away from the opportunity.

As invitations and opportunities to preach the Gospel in these United States have come to us (about 60 are on file in the mission office), our home missions have blanketed the land. Seventy were opened in the last four years. To keep abreast of the opportunities the mission board had proposed 18 new missions for the next fiscal year. This was cut back to 12. But we still need the six that were eliminated because of money shortage. When the Lord is showing us fields white for the harvest, it does not seem either right or God-pleasing to turn away from His invitation.

District Conventions

During the summer months, the nine Districts of the Synod will be holding their conventions. At the conventions, every one of the 1,000 congregations will be represented by its pastor and a lay delegate. The Board of Trustees, responsible for the fiscal health of the Synod, is asking each District convention — if it so chooses — to firmly pledge itself to increasing its Synod offerings in order to fund these three additional items. Before authorizing these items, the Board of Trustees would like to hear from the grassroots.

There may be some difference of opinion whether our congregations are prepared to pledge themselves to a 15 per cent increase in subscriptions in 1973. But there is no difference of opinion whether a) the opportunities are before us, and b) whether our members — presently giving, on the average, about .5 of one per cent of their income for this ministry of worldwide mercy — are *able* to give more.

And then we can again recall the words of that young man from Bethesda Home: *be live in Him!* If we trust we are working with hearts alive in Jesus Christ, the task does not seem so formidable. *Saints alive!* The task will be easy.

ATTENTION, TEACHERS!

PRIMARY BIBLE HISTORY

This is a complete revision of the 1955 primary Bible history called *Bible Stories*. The new *Primary Bible History* includes 51 stories from the Old Testament and 50 from the New Testament. With a few minor changes, it contains the same Bible stories as the 1955 edition. However, the text has been completely rewritten for the second-grade reading level. Completely new are also the illustrations, done in contemporary style. Will be available in August.

Size, 6 x 9. Cloth.

7N44 \$4.15

BIBLE HISTORY FOR CHRISTIAN SCHOOLS

This book, published in 1969, is for use in the intermediate and upper grades. The Biblical events are presented chronologically in order to show how God carried out His plan of salvation. The Biblical history has been divided into sections, and then subdivided into teaching units of convenient length. Maps and illustrations have been added as visual aids in understanding the Biblical accounts.

331 pages. Cloth.

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FOUR-STEP EVANGELISM PROGRAM — II

1. The Religious Survey — Canvassing
2. THE LAY VISITATION — WITNESSING
3. The Pastor's Class — Teaching
4. The Follow-Up — Revisiting

Lay witnesses in a congregational evangelism program are members who have either volunteered to serve their Lord in this work or who have been "drafted" to serve by the pastor or evangelism committee members.

They have gone through an intensive training program. *Study to Be Witnesses unto Me* has given them an insight into the purpose and scope of their work and provided them with proper motivation for the same. "The love of Christ constraineth us," they say with Paul. They have also attended classes in which their pastor led them through *Train to Be Witnesses unto Me*.

Specialized training is important, although it must be admitted, witnessing may also be done without special training. Every Christian can certainly tell his fellow man about the love of God in Christ Jesus. But training helps to remove fears, misgivings. It helps to equip the witness for his task by telling him what to expect, what to avoid, how to open and steer a conversation, how to recognize, create, and use opportunities to witness, and how to deal with obstacles.

What does a lay witness do when he visits in the home of a "stranger"? He does what the "stranger" expects him to do: he talks about the Savior. He will ask preliminary questions such as, "Are you folks members of a church at present? Are your children baptized and in Sunday school?" He may sincerely ask his host questions such as, "Do you expect to get into heaven some day? How?" Depending on the answers he gets, he will use the Law in leading his host to acknowledge the futility of trying to be saved by the deeds of the Law. He will surely also present the Gospel in all its beauty in his own words. He will ask his host if he would like to

hear more of his Savior. He will whet his host's appetite by explaining the subjects covered in the pastor's Bible Information Class. He will invite and urge him to plan to attend the same.

A lay witness quite naturally follows four points in every visitation, sometimes perhaps without being conscious of them. He asks questions; he talks about the Savior; he tries to remove obstacles; and, he seeks a commitment. It must be emphasized that Christ's witness never seeks a conversion, for this is the exclusive work of the Holy Ghost. He may ask for a confession of faith. He may seek a commitment to attend the pastor's class, a church service, to send his children to Sunday school, or to have his child baptized. In the minds of the unchurched many obstacles, e.g., little children, legitimately prevent them from attending church. The obstacle is removed by telling them about the nursery where little ones may be left during the service. Questions asked sincerely about a person's relationship to his God are seldom resented. They must be asked so that the lay witness will know what commitment he will seek.

Lay-witnessing programs require organization. The evangelism chairman will assign visits to the lay visitors from the congregational responsibility list file, a file that is kept up to date by entries after each visitation program. Many congregations have two visitation programs each year, one two weeks before the pastor starts his adult class in the fall and the other in January when he begins his second class. This phase of the evangelism activity ought to receive the attention it rightly deserves in every Christian congregation!

W. Valleskey

Evangelism materials may be ordered from the Evangelism Bookshop, 10729 Worden, Detroit, Michigan 48224.

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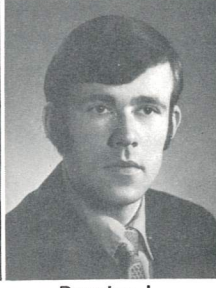
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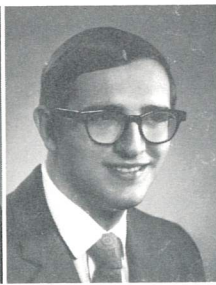
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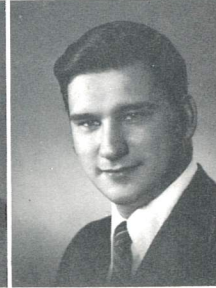
David E. Koeplin
Bay City, Mich.
To: Immanuel,
Willmar, Minn.



Larry N. Koester
Somerset, Wis.
To: St. John's,
R.3, Bloomer, Wis.



David A. Krueger
New London, Wis.
To: Lutheran Chapel
(Vicar),
W. Palm Beach,
Fla.



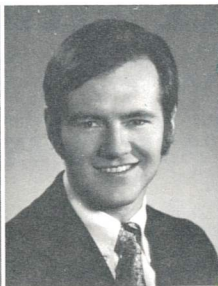
Robert H. Krueger
Milwaukee, Wis.
To: St. Paul,
Sioux Falls, S. D.



Richard A. Kugler
Little Rock, Ark.
To: Zion,
Valentine, Nebr.



Theodore D. Lambert
La Crosse, Wis.
To: Christ the
King,
Bremerton, Wash.



Thomas A. Liesener
Milwaukee, Wis.
To: Peace,
South Bend, Ind.



James D. Liggett, Jr.
Toledo, Ohio
To: St. John's,
T. Genoa, Wis.;
St. Matthew's,
Stoddard, Wis.



Ronald A. Litke
Benton Harbor, Mich.
To: Cutler Ridge,
Miami, Fla.



Dennis W. Meier
Fond du Lac, Wis.
To: Apache Mission,
Peridot, Ariz.



Glenn L. Moldenhauer
Randolph, Wis.
To: St. John's,
Hillpoint, Wis.;
Faith,
Reedsburg, Wis.;
Trinity,
Lime Ridge, Wis.



Howard R. Nehmer
Columbus, Wis.
To: Messiah,
Glendive, Mont.;
Trinity,
Terry, Mont.;
Trinity,
Ekalaka, Mont.



James A. Phillips
Hokah, Minn.
To: Zion,
Fort Morgan, Colo.;
Trinity,
Hillrose, Colo.



Gary L. Pieper
Caledonia, Minn.
To: Immanuel,
Johnson Creek, Wis.



Robert P. Pless
Milwaukee, Wis.
To: Our Saviour's,
Bismarck, N. D.



Larry W. Prahl
Allendale, N. J.
To: Zion,
St. Louis, Mich.



Gerhart F. Schapekahn
New Ulm, Minn.
To: Mt. Olive,
Tulsa, Okla.



Richard B. Schlieve
Lebanon, Wis.
To: Immanuel,
Hadar, Nebr.



Glenn R. Schneider
Two Rivers, Wis.
To: St. Paul,
North Platte, Nebr.;
Trinity,
McCook, Nebr.



Carl J. Siegler
Bangor, Wis.
To: Redeemer,
Tomahawk, Wis.



Richard P. Stevens
Morton Grove, Ill.
To: St. Paul's,
Cannon Falls, Minn.



David A. Tiarks
Milwaukee, Wis.
To: Zion,
Morgan, Minn.



Robert C. Van Norstrand
Whittier, Calif.
To: Lord of Life,
Houston, Tex.



David E. Voss
Kenton, Ohio
To: St. Paul,
Dale, Wis.



Mark T. Wendland
Lusaka, Zambia,
Africa
To: Divine Charity,
Pittsburgh, Pa.



Allen A. Zahn
Coleman, Wis.
To: Exploratory,
Springfield, Ill.;
Mt. Zion,
Jacksonville, Ill.



Paul R. Zittlow
Kaukauna, Wis.
To: Exploratory,
Dubuque, Iowa;
Faith,
Elizabeth, Ill.



Dale R. Zwieg
Juneau, Wis.
To: St. Stephan's,
Kalamazoo, Mich.

1971 GRADUATE PLACED

Harstad, Adolph L., Madison, Wis.
To: Grace, Alma, Mich.

MIDDLER VICAR ASSIGNMENTS

Backus, Andrew R., Watertown, Wis.
To: St. Matthew's, Appleton, Wis.
Bartz, Thomas L., Appleton, Wis.
To: St. Matthew's, Benton Harbor, Mich.
Beckmann, Raymond R., Wabasha, Minn.
To: St. John's, St. Paul, Minn.
Bell, Patrick C., Milwaukee, Wis.
To: Grace, Oshkosh, Wis.
Berg, Peter M., Milwaukee, Wis.
To: Zion & Good Shepherd, Phoenix, Ariz.
Berger, Frederic K., Bay City, Mich.
To: Bethany, Kenosha, Wis.
Castillo, James A., Hustisford, Wis.
To: St. Paul's, Wisconsin Rapids, Wis.
Conrad, Elroy V. O., Fremont, Wis.
To: First German Lutheran, Manitowoc, Wis.
Durfey, Gene A., Tucson, Ariz.
Trinity, Neenah, Wis.
Eckert, Alan J., Saginaw, Mich.
To: Emanuel First, Lansing, Mich.
Fredrich, Edwin C., Jr., Watertown, Wis.
To: St. John, Fox Lake, Wis.
Frey, Thomas E., Detroit, Mich.
To: St. Matthew, Winona, Minn.
Haakenson, Reed A., Two Rivers, Wis.
To: St. Paul, Appleton, Wis.
Haberkorn, David M., Fond du Lac, Wis.
To: St. John's, Waterloo, Wis.
Hilliard, Thomas H., Monroe, Mich.
To: St. John's, Jefferson, Wis.
Hoppe, Maurice L., Watertown, Wis.
To: Emanuel, St. Paul, Minn.
Knapp, Bradford T., Klamath Falls, Ore.
To: St. Peter's, Fond du Lac, Wis.

Knickelbein, Thomas B., Oklahoma City, Okla.
To: Zion, South Milwaukee, Wis.
Krueger, Mark C., San Antonio, Tex.
To: Friedens, Kenosha, Wis.
Kuenzel, Karl E., Milwaukee, Wis.
To: East Fork Mission, Whiteriver, Ariz.
Kutil, Jeffrey L., West Allis, Wis.
Salem, Owosso, Mich.
Lehmann, Philipp A., Watertown, Wis.
To: World Board, Latin American Exec. Committee, Puerto Rico
Lemke, Dennis R., Onalaska, Wis.
To: Zion, Columbus, Wis.
Linn, David C., Rhineland, Wis.
To: St. John, Bay City, Mich.
Meier, Wayne A., West Allis, Wis.
To: St. John, Redwing, Minn.
Nast, Larry C., Marinette, Wis.
To: Petra, St. Cloud, Minn.
Otto, Robert G., Redwood Falls, Minn.
To: Good Shepherd, Benton Harbor, Mich.
Pasbrig, Robert W., Milwaukee, Wis.
To: St. Paul's, Fort Atkinson, Wis.
Persons, Steven E., Appleton, Wis.
To: St. John, Baraboo, Wis.
Priebe, David E., Van Dyne, Wis.
To: St. Peter, Plymouth, Mich.
Richmond, Gary D., Bay Port, Mich.
To: St. John (68th St.), Milwaukee, Wis.
Roecker, Eugene A., Hartford, Wis.
To: Trinity, Waukesha, Wis.
Scherbarth, David R., Milwaukee, Wis.
To: St. Stephen's, Adrian, Mich.

Schlenner, Paul A., Watertown, Wis.
To: Hope, Detroit, Mich.
Schlomer, Larry W., Glenham, S.D.
To: Grace, Tucson, Ariz.
Schmidt, John H., Brownsville, Wis.
To: St. Paul, Ottawa, Ontario, Canada
Schottery, David A., Muskegon Heights, Mich.
To: Grace, South St. Paul, Minn.
Schulz, Dale R., Bay City, Mich.
To: Garden Homes, Milwaukee, Wis.
Schwartz, David C., Baycrest Beach, Monroe, Mich.
To: North Trinity, Milwaukee, Wis.
Schweppe, Paul E., New London, Wis.
To: Tutor, Northwestern College, Watertown, Wis.
Stade, Steven O., Watertown, Wis.
To: Salem, Stillwater, Minn.
Stellick, John E., Caledonia, Minn.
To: St. John, Juneau, Wis.
Struck, Gerhardt L., Kewaunee, Wis.
To: Emanuel, New London, Wis.
Stuebs, William M., Manitowoc, Wis.
To: St. John, Minneapolis, Minn.
Sullivan, Paul L., Watertown, Wis.
To: First Ev. Lutheran, Racine, Wis.
Terrell, Brian S., Los Angeles, Calif.
To: San Francisco Bay Area, California Dist. Mission Bd.
Vaccarella, L. Lee, Whittier, Calif.
To: St. Paul, Muskego, Wis.
Weber, Douglas C., Beaver Dam, Wis.
To: Zion, Rhineland, Wis.

SUMMER VICAR VOLUNTEERS

Middlers

Thomas Bartz
To: San Francisco Bay Area
Karl Kuenzel
To: Colonial Conference
Kieth Kuschel
To: Indian River, Midland (Mich.)
David Linn
To: Marquette, Mich. (Upper Peninsula)
Brian Terrell
To: Southern California

Junior

Paul Voss
To: Texas

UNDERGRADUATE TUTORS & INSTRUCTORS

Juniors

Haar, Thomas W., Montello, Wis.
To: Martin Luther Academy, New Ulm, Minn.
Palmquist, David A., Clark, S.D.
To: Northwestern Lutheran Academy, Moberge, S. D.
Schroeder, Joel B., Watertown, Wis.
To: Martin Luther Academy, New Ulm, Minn.

WELCOME TO THE MINISTRY!

We welcome these young men into the Gospel ministry, whether they are spending a year in training as vicars and instructors, or whether as graduates they are entering upon their first assignment.

We welcome them to a ministry that is not easy. But, then it never was. Walking in the footsteps of the apostles means being willing to suffer what they suffered, willingly taking on the care of the churches. It means being concerned about the erring and the pious, the young and the old. Walking in their footsteps means forgetting yourselves and laying aside your ambitions. It means living for Christ and His Word. It means, in a very personal way, seeking first the kingdom of God and His righteousness, turning to the Lord in prayer and worship, and trusting that He will keep His promise and supply the necessities. It means spending yourself and putting into the Lord's service all the talents He has given you, for the Parable of the Talents is

meant for the Lord's pastors as well as for laymen. So yours is not an easy ministry; but surely, you will agree, it is a blessed one in every way.

Perhaps no one has said it quite as well as Paul in his Second Letter to Timothy — and, let's remember, it is God the Holy Spirit who speaks in these words: "I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction. Be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry" (NASB).

For the conduct of your ministry and for the conduct of your personal life, it will be well to study and re-study, in addition, the words of I Timothy 3 and Titus 1.

This is your life and this is your ministry. God's people will bless you; may you be a blessing to them!

LUTHERAN PIONEERS

Leader-Training Clinic



Pastor Ponath conducting a seminar on the use of "Preachings and Prayers for Pioneers," 1972.

Every even-numbered year, the organization of Lutheran Pioneer Trains conducts a Training Clinic for its leaders. This year, 188 leaders from Trains in Arizona, Illi-

nois, Michigan, Minnesota, and Wisconsin, met at Camp MacClean outside Burlington, Wisconsin, May 28-30.

From Friday evening until Sunday noon, seminars were conducted in Canoeing, Games, Lashing, First Aid, Nature Study, Train Accounting, Proper Discipline, Teaching Methods, What's New in LP, and Handicraft. A new devotional book, *Preachings and Prayers for Pioneers*, was distributed and explained. This book contains devotions for each Sunday in the church year, as well as devotions for special festivals both church and civic, and a number of general devotions. A booklet, *Sermonettes II*, was also introduced. This booklet contains several longer devotions suitable for use at weekend camp-outs. A new and exciting study on the correlation between the subjects taught in the *Handbook for Boys* and the Bible was also presented.

Lutheran Pioneers has 305 chartered units all across the country. Over 4,000 boys and many volunteer leaders are involved in this program. The Leaders Training Clinic is but one of the many services offered to the congregations of the WELS, ELS, and FAL by the Lutheran Pioneers national organization. Those who attended went home to their congregations inspired and better trained to help parents help their youth along a godly road to adulthood.

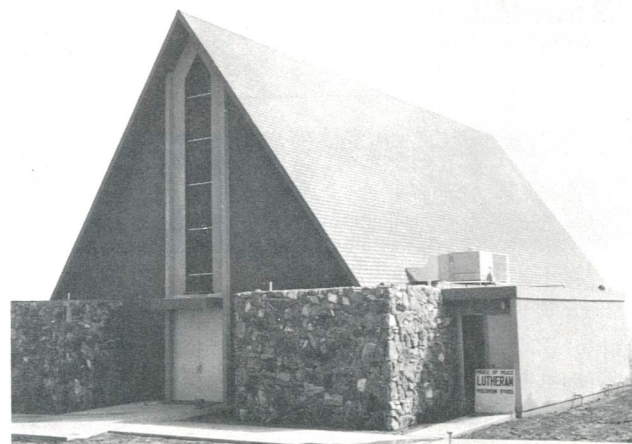
Rev. David M. Ponath
Director of Public Relations

Dedication of Prince of Peace at Yucaipa, California

Prince of Peace Lutheran Church at Yucaipa, California, was dedicated on March 29, 1972, in the morning services by the Rev. Herman John, pastor of the congregation. He spoke on Genesis 28:17, "This is none other but the house of God, and this is the gate of heaven." The Rev. Paul Heyn of La Mesa, California, was guest speaker for the afternoon service of thanksgiving. He based his message on the words of Psalm 26:8, "Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth."

The congregation was organized in the Fred Hoeke home in Redlands on December 6, 1964, under the leadership of Pastor Heyn, who was then serving the congregation in Pomona. Later, it held services in a Redlands school and on January 1, 1967, moved into temporary quarters in the Hughes Funeral Chapel in Yucaipa. The congregation has been served by Vicar G. Geiger (1967), Pastor G. Seager (1967-68), Pastor Hugo Warnke (1968-69), and Pastor H. John since October, 1969.

Cost of the new church including furnishing, architect's fees, and parking lot was \$81,000. The major portion of the cost, an amount of \$60,000, was a gift bequeathed to the congregation in the will of Mr. William E. Becker of Redlands.



Prince of Peace Lutheran at Yucaipa

The contractor was Mr. Donald Hunt of Yucaipa; Mr. Ray Atzet of Redlands served as architect. The building will seat 154 persons on the main floor, 40 in the balcony, and another 40 in the overflow area. There are also five Sunday-school classrooms and a pastor's study.

The church building stands as a testimony to the trustworthiness of Psalm 37:5, "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass." The congregation did, and the Lord gave them their church.

Pastor Herman John

In the Hour of Trial

Two young children wander away from a campsite at dusk. Before they realize how far they have rambled into the woods, darkness has fallen, and they are lost and frightened. There are so many strange noises in the forest! What are they to do? Trembling, they cling to each other and sob softly.

But listen! Searchers are looking for them, shouting and calling the names of the lost youngsters. One child says excitedly to the other, "I hear someone calling! He's calling our names! It's Daddy!" Soon there is a joyful reunion and all is well. There is no longer any reason to be afraid. Father and children are together again.

This incident, no doubt, has had many parallels. It calls to mind a similar situation in which each one of us has been and continues to be involved. The entire Scripture doctrine of man's sin and God's grace can be expressed in terms of a "lost and found" narration. We were lost in sin and have been found by God's grace, and now all is well.

But not quite — not perfectly — because we still sin. We still experience fears and doubts as the result of sin. We are still exposed to dangers, both physical and spiritual. But listen! "Thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel: 'Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine!'" (Isa. 43:1.) What a relief! To a Christian who has experienced a sudden stroke or coronary attack accompanied by all kinds of fears and worries — what a relief to know that there is really no need to fear at all. All is not lost. "Fear not!" says the Lord to His spiritual Israel. "I have redeemed you from your sins. Listen, I am calling your name! I know you as My dear child! You are Mine!" Whether you are ill or physically healthy, remember this loving concern of your heavenly Father.

Here is another Christian — another forgiven sinner — who seems almost overwhelmed by the numerous problems in his life. He feels as though he is drowning in discouragement

and failures; he seems to be threatened by the fires of Satan's temptations at every turn. His sinfulness is particularly disturbing to him. And so he prays, as did the man whose son was possessed by an evil spirit: "Lord, I believe; help Thou mine unbelief!" (Mark 9:24.) And the Lord answers: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee" (Isa. 43:2).

What God is saying to us is that life and all that accompanies it need hold no terrors for us. Yes, we are sinners, but the God of Israel has redeemed us from our sins. Yes, we often suffer sickness and loss, but the Lord who has created us calls us by our names. He is intimately acquainted with our needs, and He answers those needs, the greatest of which is our continuing need for His loving and gracious forgiveness. That need is met in full measure by this beautiful promise from God: "Fear not, for I have redeemed thee, I have called thee by thy name; *thou art Mine!*"

Philip R. Janke

Direct from the Districts

Arizona-California

Pastor E. Arnold Sitz Retires

Grace Ev. Lutheran Church of Tucson, Arizona, marked the retirement of its pastor, the Rev. E. Arnold Sitz, in a special service on Sunday afternoon, April 30, 1972. Pastor Immanuel Frey, president of the District, preached for the occasion, using I Peter 1:24,25 to assist the congregation in giving "Thanks to God for His Gifts to the Church." Liturgists for the service were Pastors Silas Krueger and Richard Paustian, both of Tucson.

In his early years, Pastor Sitz tried his hand at a number of different tasks. He served Martin Luther



Pastor E. Arnold Sitz

Church, Oshkosh, Wisconsin, for one year after his graduation in 1917 from the Wisconsin Lutheran Seminary, then in Wauwatosa. When ill health forced him to resign, he came to Tucson, worked as machinist helper and brakeman for the Southern Pacific, and later became a working

cowhand on the Walter Williams Ranch in the White Mountains. In 1919, he was called to found a new church in the Globe-Miami mining camp, and in the following year became a missionary on the Apache Reservation, serving Carizo Canyon, Cibecue, East Fork, and Canyon Day. In 1923, he began his pastorate at Grace Church, where he was to remain for 48½ years.

During his years of service Grace Church grew from 130 members (70 communicants) to 700 members (484 communicants). Three other Wisconsin Synod churches were organized in Tucson during the time Pastor Sitz served Grace Congregation.

Our brother served the church—large ably and well in many capacities. He helped organize the Arizona-California District and served as its first president (1945-1966). Since 1954 he has also been a member of

the Synod's Commission on Doctrinal Matters.

Pastor and Mrs. Sitz will live in Tucson. Those who know Pastor Sitz are sure that his years of retirement will continue to be years spent in the service of the Lord's Church. We pray the Lord to bless them both.

Camp Pastor Has Rewarding Ministry

Pastor James Radloff of Holy Word Lutheran Church, Austin, Texas, conducts regular monthly worship services at Ft. Hood, some 50 miles away. Attendance at the service usually averages 35.



Pastor J. Radloff and Lt. Col. Edw. C. Sedberry at Ft. Hood, Texas.

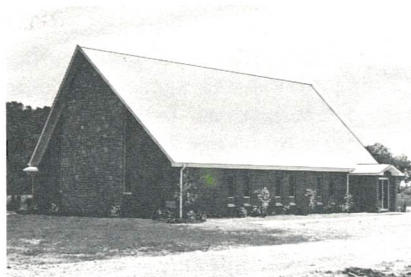
Among those stationed at Ft. Hood is Lt. Col. Edw. Sedberry. He and his family have become members of Holy Word Congregation in Austin. On Sundays when Pastor Radloff is not conducting services at Ft. Hood, Lt. Col. and Mrs. Sedberry and their family are regular worshippers in Austin. What an example for such who have fewer than 50 miles to drive! The Sedberrys consider it worth the effort to receive the blessings of the spoken Word and to enjoy the fellowship of like-minded believers.

Michigan

Ohio Church a Haven

Beautiful Savior Ev. Lutheran Church of Grove City, Ohio, is located in an area where Wisconsin Synod churches are few and far between — as is true of so many of our newer missions. This has given Beautiful

Savior the unique opportunity of offering the truth of the Gospel to many who are disturbed by the de-



Beautiful Savior Lutheran Church

terioration of doctrine in their own churches or themselves have never come face to face with the Lord before. Only about 5 per cent of its membership can claim a WELS background. Most of its members formerly belonged to ALC congregations or are converts.

Worship services leading to the organization of Beautiful Savior Congregation were begun in November, 1966. Its chapel, financed with a \$90,000 CEF loan, was dedicated on June 21, 1970. Membership stands at 165 souls, of whom 95 are communicants. Sunday-school attendance numbers 47, and vacation Bible school attendance has reached 75. W. Keith Roehl is pastor of the congregation.

Minnesota

40 Years in Ministry

The 40th anniversary of Pastor W. F. Vathauer's ordination was observed by St. John's Congregation of Fairfax, Minnesota, on Sunday, April 9, with a service of thanksgiving. Pastor W. Schultz, visiting elder of the Redwood Falls Conference, served as liturgist. Pastor W. J. Oelhafen, a classmate, preached the sermon based on Ephesians 3:8. Songs of praise were sung by the children of the Christian day school and by the choir. Open house was held immediately after the service in the Fairfax Community Hall. Pastor E. Carmichael served as master of ceremonies.

The jubilarian was born in Clayton, Illinois. He attended Concordia Academy and College, Fort Wayne,

Indiana, and in June of 1932 graduated from Concordia Theological Seminary, Springfield, Illinois. Since 1951 he has been pastor of St. John's Congregation at Fairfax.

Pastor Vathauer has served the kingdom of God at large as Minnesota District Financial Secretary, as visiting elder of the Redwood Falls Conference, and as a member of the Synod's Board of Trustees.

His marriage to Miss Lorine Bardill took place at Harriman, Tennessee, in 1936. They have three children.

May the Lord continue to give him strength and health in the future!

We Believe Therefore We Broadcast

A new 15-minute radio service, "The Voice of Salvation," is being broadcast every Sunday on two radio stations: on WIXK-AM 1590 and FM 107.5, New Richmond, Wisconsin, at 8:30 a.m., and on WAXX-AM 1150 and WEAU-FM 104.5, Eau Claire, Wisconsin, at 9:05 a.m.

The radio service is being sponsored by 21 congregations, with 14 pastors participating. Congregations and pastors of the area in the Evangelical Lutheran Synod (ELS) and Minnesota and Western Wisconsin Districts (WELS) are involved in this program. The broadcasts extend into the St. Paul, Minnesota, and Eau Claire, Wisconsin, areas.

Please inform your friends and relatives of this new service-on-the-air. Address all correspondence concerning the radio service to the Rev. Roger Woller, Woodville, Wisconsin 54028.

Northern Wisconsin

Parsonage Dedication

On January 16, Immanuel Lutheran Congregation of Campbellsport was privileged to dedicate a new par-



Parsonage at Campbellsport, Wis.

sonage, only 10 months after dedicating a new church. Building of the parsonage began in September, 1971. Labor furnished by the parishioners kept the cost of the four-bedroom home down to \$23,000. The congregation and its pastor, the Rev. John Baumgart, are thankful to the Lord for blessing them in their building program.

Post-Easter Concert

A mass choir of 100 voices presented a post-Easter concert, "Hallelujah! Jesus Lives!" on April 30 at the high-school auditorium in Princeton. A group of trumpeters and a choir of children also participated. All singers belong to congregations within the Western Circuit of the Winnebago Conference. The mass choir is directed by Mrs. Paul Kolander of Montello and is accompanied by Mrs. Charles Morse of Kingstons.

Southeastern Wisconsin

25 Years at Same Place

The man who at present holds the longest tenure of office in the Gospel ministry at one and same place in the Dodge-Washington Conference is Pastor Wm. F. Schink of St. John's Lutheran, Woodland, Wisconsin.

On February 27, St. John's Congregation observed his 25th year in their midst. In an afternoon service Pastor E. Froehlich of Hustisford reminded the jubilant and his congregation that regardless of success or failure, joy or sorrow, "The Lord Hath Helped Us Through These 25 Years" (I Sam. 7:12).

In appreciation of his 25 years of faithful service the congregation presented Pastor Schink with a generous purse, and served a buffet lunch to all members and friends present.

In July, Pastor Schink will have completed 48 years of pastoral work, the first three of these being spent in the Negro mission conducted by the Synodical Conference in Alabama. At present, in addition to serving St. John's, he is also archivist for the Synod.

The Lord of all grace grant him, his wife, family, and members further

favours through the all-important work of the Gospel ministry!

Wisconsin Lutheran Child and Family Service (Milwaukee)

Pastor E. F. Lehninger, Executive Director, recently announced that beginning May 1 the agency can only accept applications to adopt from couples with whom it can plan to place children who are medically or physically handicapped, black or black-white, slow to develop, or who are of school age. There is a four-year backlog of applications for infants, particularly healthy Caucasian infants and toddlers. But there are very many children-who-wait-for-parents. Would you consider providing a home for one of these disadvantaged children?

"Pastor Pankow Sunday"

June 25 has been designated as "Pastor Pankow Sunday" by Garden Homes Ev. Lutheran Church, Milwaukee, Wisconsin. On that day the congregation will honor him for his 40 years in the ministry, all of them as pastor of Garden Homes.



Pastor Erhard C. Pankow

Two special services have been arranged for 8:00 and 10:00 A.M., with Pastor David Seager of Prescott and Pastor Robert Hartmann of Lake Mills delivering the anniversary sermons. A reception will be held from 2:00 until 5:00 in the school fellowship hall.

Pastor Pankow graduated from the Wisconsin Lutheran Seminary in 1932. He came to Garden Homes the same year as assistant and then became regular pastor the following year. He has seen the congregation increase to 800 communicants over the past 40 years.

At various times Pastor Pankow has served on the Synod's Architectural Commission and the Commission on Evangelism. He has also been very active in supporting Wisconsin Lutheran High School.

We wish Pastor and Mrs. Pankow the Lord's blessing!

COMMISSIONING

Martens, Ralph W., commissioned as Christian Missioner in Puerto Rico on June 11, 1972, at Faith Lutheran Church, Sussex, Wisconsin, by Pastor H. Essmann, Chairman of the Executive Committee for Latin America, in behalf of the Board for World Missions.

INSTALLATIONS

Pastors

Braun, John A., as pastor of Our Savior's, Zion, Illinois, on May 21, 1972, by Friedel Schulz (S.E. Wis.).

Kahrs, Ethan, as pastor of Christ Our Redeemer, Bend, Oregon, on April 30, 1972, by David Bode (P-NW).

Pautz, Larry, as pastor of Good Shepherd, West Bend, Wisconsin, on May 21, 1972, by Prof. W. Gawrisch (S.E. Wis.).

Schewe, Erwin C., as pastor of St. Peter-Zion, Allenton, Wisconsin, on June 4, 1972, by J. Schewe (S.E. Wis.).

Teacher

Meinel, Frederick, as teacher at Bethlehem, Hortonville, Wisconsin, on May 7, 1972, by C. Schlei (N.Wis.).

CHANGES OF ADDRESS

(Submitted by the District Presidents)

Pastors

Baumler, Dale R.

420 S. Park Lane
Le Sueur, MN 56058

Franzmann, Werner H.

Route No. 2
Westfield, WI 53964

Pankow, Leonard W.

405 W. Main St., Box 577
Weyauwega, WI 54983

Poetter, Richard A.

4022-3, Ishikawa, 1-chome
Mito City, Japan 310

Warnke, Hugo M.

3490 Sand Hill Rd.
Las Vegas, NV 89109

Keibel, Armin K. E.

971 Treat Blvd.
Concord, CA 94518

Wagenknecht, Myrl F.

7620 Circle Drive
Fort Worth, TX 76118

CALL ACCEPTED

Prof. Martin O. Westerhaus has accepted the call extended him by the Board of Control of Wisconsin Lutheran Seminary. The call is to the position of librarian. Installation will take place in the opening service in fall.

The Rev. Waldemar Pless, Chairman

SUSPENSION

Pastor James F. Koch of Colorado Springs, Colorado, was on May 14, 1972, suspended from Synodical fellowship for cause. This action was taken by the undersigned in concurrence with the 1st Vice-President Henry G. Meyerdan and the 2nd Vice-President Leo C. Gruendeman.

Gerald E. Free, President
Nebraska District

LOOKING AT THE RELIGIOUS WORLD

INFORMATION AND INSIGHT

We're No. 1

Family Circle's Beatrice Buckler, editor of the column, "Creative Woman's World," contends that the Bible is in error in reporting that Adam was first created, then Eve. Recent research proves it. (April 1972, p.19.)

"Did Eve come out of Adam or did Adam come from Eve?" Miss Buckler asks in an article in the April issue. She insists that "although few take the Bible literally, the myth of creation continues to shape our lives. It is still generally assumed that the male is always primary, the female *his* helpmate, *his* companion, and only secondarily someone who's a person in her own right."

Now, however, researchers at Johns Hopkins University have established that "mammalian embryos are innately female." The genes of a normal male fetus trigger off an "androgen bath" which gradually converts his basically female structures into male structures. Dr. John Money, head researcher, sums it up this way: "Nature simply uses the rule, add androgen and get a male; do nothing and get a female."

And there you have it — proof that "we were all created female in the beginning," first the Eves and then the Adams. All that the conclusions based on the data really prove is that those who profess themselves to be wise make fools of themselves when they presume to contradict God. We wonder if the data would have led Miss Buckler to the same conclusion if it had been disclosed prior to the advent of women's lib.

Performance Plus

Which Protestant church body supports the largest parochial school system? Would you believe, the Seventh Day Adventist? According to figures released by the church's Washington headquarters, Adventists operate 4,557 schools with an enrollment of 372,000. Most of them are in other countries. In the United States and

Canada there are 911 elementary schools, 83 academies, and 13 colleges and universities.

Membership in Adventist churches now numbers 420,000 in this country — slightly more than the Wisconsin Synod. Average annual giving per member exceeds \$350. If members of our Synod gave on a par with Adventists, total giving last year would have been \$94,850,000 compared to actual receipts of \$31,847,336 for all purposes.

Whatever one says to explain the difference, one thing is sure, and that is that the average Adventist is no wealthier than the average member of the Wisconsin Synod.

If superior motivation always produced superior performance, we would have missionaries in South America by now and we could expand instead of cutting back our Home Mission program.

We have the means. What lack we yet?

Garner Ted, Where Are You?

Regular listeners to "The World Tomorrow," radio ministry of the Worldwide Church of God, were surprised recently by the sudden disappearance from the broadcast of the voice of Garner Ted Armstrong. Abruptly, without notice or explanation, his father, Herbert W. Armstrong, took over the broadcast. Curious people began to wonder, Where's Garner?

Curiosity intensified after an item appeared in a Seattle newspaper about the mystery. According to the article, leaders of the Worldwide Church of God received a letter from Herbert explaining that son Garner had fallen into the hands of Satan. Recipients of the letter were asked to destroy it as soon as they had read it and not to reveal its contents to anyone. One copy found its way into the hands of the press.

Ordinarily we regret the public airing of the internal struggles of church

bodies. This time, however, we are left without regrets. What the Armstrongs have passed off for years as "The Plain Truth" is in reality the plain, unvarnished untruth. What makes it so serious is the ring of plausibility with which the Armstrongs have been able to cloak their distortions of the Gospel.

We have no idea what Herbert W. meant when he allegedly wrote that Garner Ted had fallen into the bonds of Satan. We have been of the conviction that both Armstrongs have been in Satan's bonds for some time. Anyone who disfigures or distorts Jesus Christ the way they do certainly does not speak for Jesus as the Armstrongs purport to do.

We hope that Garner Ted is missing from the broadcast because he has finally seen the Light and really discovered the plain Truth.

"A Bishop Must Be Blameless"

"Whoremongers and adulterers God will judge," Jesus asserted. According to Scripture, they shall not enter into the kingdom of God. But now they may enter the pulpits of the United Church of Christ in the San Francisco area. According to an Associated Press release, the application for ordination of an acknowledged and affirmed homosexual has been approved by church officials. He is William Johnson, 25, recent graduate of the Pacific School of Religion at Berkeley.

St. Paul in his letter to the Romans singles out homosexuality as a particularly contemptible sin. In Corinth a man living in open shame was put out of the congregation. In view of Jesus' prophecy about wholesale apostasy in the end time, it should not surprise us too much that what once was condemned is now acceptable.

Churches change with the times. But when Judgment Day comes, people will find that God's standards have not changed, and that the wrath of God will be revealed from heaven against all ungodliness and unrighteousness of men. Men may deceive themselves, but God will not be mocked.

Joel Gerlach

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

DISTRICT CONVENTION

Date: June 20-22, 1972
Place: King of Kings Church, 13431 Newhope Street, Garden Grove, California.
Time: 9 a.m. Check-in time and final registration. Opening service at 10 a.m.
Essayist: Pastor E. Arnold Sitz.
Housing information: Pastor Marcus C. Nitz, 13471 Newhope St., Garden Grove, CA 92643; phone (714) 534-5617.
Attendance: Delegates are expected to remain until the close of the convention.
Visitors: All welcome to attend!
A. K. E. Keibel, Secretary

DAKOTA-MONTANA

DISTRICT CONVENTION

Date: June 20-22, 1972.
Place: Northwestern Lutheran Academy, Moberg, S.D.
Opening: Communion Service, June 20, 10:00 a.m. C.D.T., at Zion Ev. Lutheran Church.
Preacher: Pastor Richard W. Strobel, Rapid City, S.D.
Essayist: Prof. Armin W. Schuetze, Wisconsin Lutheran Seminary, Mequon, Wisconsin.
Essay: "Scriptural Principles with Respect to the Church's Mission and Christian Welfare Work."
Agenda: "Report to the Nine Districts" and reports of the standing committees.
Pastors and delegates are reminded to bring their own bedding for lodging in the N.L.A. dormitories.
John M. Engel, Secretary

MINNESOTA

RED WING DELEGATE CONFERENCE

Date: June 27, 1972; Communion service at 9:00 a.m.
Place: Christ Lutheran Church, Zumbrota, Minnesota; H. F. Muenkel, host pastor.
Preacher: R. Waldschmidt.
Agenda: "Evangelism," G. Kirschke; Reports to the Nine Districts.
R. Sachs, Secretary

REDWOOD FALLS DELEGATE CONFERENCE

Date: June 27, 1972; 1:30 to 9:00 p.m., with an opening Communion service.
Place: St. Matthew's Ev. Lutheran Church, Danube, Minnesota; O. Engel, host pastor. (Please send all excuses to host pastor.)
Agenda: The Book of Reports and Memorials; "Should Children Be Communed in the 6th Grade and Confirmed Later?"; I. Lenz; Conference business.
A. Jannusch, Secretary

NEBRASKA

DISTRICT CONVENTION

Date: June 20-22, 1972.
Place: St. Paul's Lutheran Church, Norfolk, Nebraska.
Opening Communion Service: June 20, at 9:00 a.m.
Preacher: Pastor Charles Flunker of Stockton, Kansas.
Essay: "Using the Means of Grace," by Prof. Roland H. Hoenecke, Professor of Religion-Social Studies at Dr. Martin Luther College, New Ulm, Minnesota.
Cost: To defray the cost of the convention, each congregation in the District is to send \$5.00 to the District secretary prior to the convention. — Each pastor, teacher, and lay delegate attending the convention will be asked to contribute \$3.00 toward the cost of meals. This is to be paid at the time of arrival.

Registration: All lay delegates, pastors, and teachers are to present their certification forms at the registration center before the opening service.

Excuses: All excuses, full-time or part-time, are to be brought in writing to the registration center or, preferably, sent to the District secretary prior to the convention.

Housing: Kindly announce to the host pastor, the Rev. Milton F. Weishahn, so that arrangements can be made.
W. C. Goehring, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR DELEGATE CONFERENCE

Date: June 19, 1972; 9:30 a.m. with Communion service.
Place: Christ, Menominee, Mich.
Preacher: R. E. Frohmader.
Agenda: The Synod's Program.
C. Klein, Secretary

RHINELANDER DELEGATE CONFERENCE

Date: June 25, 1972; 2 p.m.
Place: St. John, Enterprise, Wisconsin; W. Goers, host pastor.
Agenda: Report to the Nine Districts, elections, and stewardship workshop.
M. Fluegge, Secretary

PACIFIC NORTHWEST

DISTRICT CONVENTION

The 28th biennial convention of the Pacific Northwest District will be held June 27-29, 1972, at Grace Lutheran Church, Yakima, Washington, Rev. M. F. Teske, pastor.

The opening session begins at 1:30 p.m., Tuesday. The convention service, with Holy Communion, will be at 7:30 p.m.

Vice-President Carl Mischke will be the guest essayist. The essay: "Walking Together in God's Mission."

Authorization of lay delegates by their respective congregations should be brought to the convention.

Meals and lodging will be provided by the host congregation. Please notify the host pastor two weeks in advance of pastor's and/or delegate's intended absence at convention.
David E. Bode, Secretary

PASTORAL CONFERENCE ESSAYS

The Women's Circle of Martin Luther Ev. Lutheran Church, St. Louis, Missouri, has undertaken a service project to provide pastoral conference essays in mimeograph form at cost. The response to a previous item in **The Northwestern Lutheran** was gratifying. Announcements of essays available will appear in **The Northwestern Lutheran** at regular intervals.

New essays include: "The Future of Confessional Lutheranism in the U.S.A.," Mark Bartling, 60c; "Exegesis of Philemon," H. J. Wackerfuss, 50c; "What is the Scriptural Practice for Selecting Soloists and Musicians for our Special Services, Such as Weddings, Funerals, Anniversaries, etc.?" E. Lindemann, 50c; "Sterilization, Abortion, and Birth Control," H. Muenkel, 50c. The following offered previously are still available: "Abortion in the Light of Scripture," K. Strack, 50c; "The Art of Being All Things to All Men," J. Gerlach, 60c; "Race Relations," A. T. Kretzman, 60c; "Principle of Sola Scriptura with Special Emphasis on Church and Ministry," F. Kosanke, 75c; and "The Responsibilities of Christian Parenthood," A. D. Capek, 50c.

The above essays may be ordered from the address given below. Also contact the same address if you wish to have a conference essay mimeographed.

Women's Circle
Martin Luther Ev. Lutheran Church
10151 Sappington Rd.
St. Louis, MS 63128

REQUEST FOR PEWS

Getsemane Mission in Oklahoma City is in need of church pews. We are willing to come and get them. Any congregation (preferably from the Midwest) willing to donate a set, please contact: Pastor Paul W. Knickelbein, 8221 Springbrook Dr., Oklahoma City, OK 73132.

PRAYER BOOK REQUEST

Anyone willing to dispose of a STARCK'S PRAYER BOOK (in English) please contact: Pastor Charles Flunker, 607 Main St., Box 331, Stockton, KS 67669.

REQUEST

The Indian River Exploratory Station (conducted under the auspices of the WELS Home Mission Board) is in need of 50 used hymnals. If you have some to donate please contact:

Mr. Carl A. Holmes
Star Route
Indian River, Michigan 49749

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