

The Northwestern Lutheran

June 17, 1973



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Briefs by the Editor



Sunday, June 17, the date of this issue, has a character all its own. Usually the Sundays in the church year concern themselves with events in the life of the Savior, the revelation of God the Father, and the activity of the Holy Spirit. This Sunday, however, is devoted to a doctrine, a teaching found in the Holy Scripture. Known to us as Trinity Sunday, it brings to our attention the revelation God has given us concerning His own nature, namely, that He is one God, but Three Persons, Father, Son, and Holy Ghost.

We agree that we cannot understand this doctrine with our human mind. But God did not reveal Himself in order to puzzle us. He revealed Himself in order to assure us of His great love for us. This we see fully as we hear of the activity of all Three Persons in the Trinity as they act for our salvation. Trinity Sunday thus emphasizes a teaching of Scripture which accurately summarizes all we learn during the entire church year.

Though we are accustomed to think of Christmas as a celebration of the incarnation of the Son of God — and rightly so! — yet Advent and Christmas may just as well be called festivals of God the Father, for they speak of that God who so loved the world that He gave His only-begotten Son that whosoever believes in Him shall not perish, but have everlasting life.

The Sundays in Epiphany, as well as the season of Lent that follows, are in a very real sense the season devoted to the Son of God who became man to redeem men. Epiphany reveals our Lord in His earthly life as the very Son of God, and the Lenten season demonstrates that this One, who is both God and man, gave Himself as a ransom for all. It reaches its climax in the joy of Easter and the Ascension.

In preparing His disciples for His ascension, the Lord said that it would be profitable for them that He return to the Father. Only then would He in a very special way send upon them and upon the entire Church the Holy Spirit. This happened on Pentecost. The Sundays following Pentecost — we speak of them as “after Trinity” Sundays — thus really focus on the work of the Holy Spirit, through whom we are brought to faith in the Savior. Since true faith is always an active faith, these Sundays also instruct the believer how to be a fruitful tree, rather than a barren one. During the final Sundays of the church year, the Holy Spirit prepares us for that great day when our Lord will come again in the clouds of heaven.

Trinity Sunday, in a way, summarizes all these acts of God and reveals to us that the Three Persons of God, who have been so marvelously active in our redemption, are indeed One God, whose great purpose is to make us one with Him throughout eternity.

This will remain true, even should the names of these Sundays be changed to the Sundays after Pentecost. Since most of the Lutheran Churches in the USA are making that change, our Synod's Commission on Worship is suggesting that we, too, adopt it. The suggested change would indeed make for a better understanding on our part of the nonfestival half of the church year especially.

But whatever name these Sundays may finally bear, the doctrine of the Holy Trinity dare not be set aside. It remains the center and core of our teaching about God. And the Athanasian Creed, which stresses the mystery of the Holy Trinity, will remain as one of our confessions of faith. It must, because what it confesses is the teaching of Scripture.

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

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OUR COVER

The Rev. Fred Fallen, Past National Chaplain, preaching at the opening service of the Twenty-first National Convention of Lutheran Pioneers, Inc., at Wisconsin Lutheran High School, Milwaukee, Wisconsin. See page 192.

THE NORTHWESTERN LUTHERAN

Editorials

A "Good And Faithful Servant"

In his *Centennial Story*, which is a history of Northwestern College, Professor Erwin E. Kowalke wrote: "In 1921, the same year in which Dr. Ernst gave up teaching, the body of his longtime colleague, Dr. F. W. A. Notz, was brought back to Watertown for burial. Thus, within just a few years of each other, four of the five or six men whose work and personality had done so much to shape the character of the college, Professors Eickmann and Frank, Dr. Notz, and Dr. Ernst received their final call from the Lord whom they had so faithfully served."

In this and other acknowledgments Professor Kowalke paid tribute to faithful service. He bestowed no higher words of praise on any of the many figures that cross the pages of his centennial history than he did when he wrote of one of them: "In him Northwestern lost another of the good and faithful servants with whom the Lord has blessed our school."

On April 30 of this year the author of *Centennial Story*, Professor Erwin E. Kowalke, died. His Teaching career at Northwestern College spanned 53 1/2 years; for 40 of those years he served Northwestern College as its president.

Now he too is a part of the history of Northwestern College; and his chroniclers record his role and his service at the preministerial school where he, in his long career, taught more than four out of every five clergymen now in the active ministry of the Wisconsin Ev. Lutheran Synod.

His students also count him among those "whose work and personality [have] done so much to shape the character of the college." And as he once recognized loyal and unpretentious service in others, so we, his grateful heirs, remember him with them as one of "the good and faithful servants with whom the Lord has blessed our school."

Carleton Toppe

"Active"

Years ago a critic called religion the "opiate of the masses." Were he to survey the scene in America today, he might have accused religion of being the "pep pill of the masses."

More and more the measure of a Christian is whether he is "active." By that is usually meant, does he enlist in the full swing of church-sponsored service organizations, involve himself in the multiplied programs of his church, and attend all available conferences and committee meetings.

It is obvious that God is generously blessing our church body. But the question is, are these blessings the result of the rash of programs that more and more crowd our calendars? Or are they the God-given fruit of our fathers' homely, square-toed devotion to pure doctrine?

It is God's order of things to set the "open door" before His beloved of whom He can say: "Thou hast a little strength, and hast kept My Word."

It is dangerous to think that our agonizing over doctrine is past history of the 1950's and that now we can move on to better things. Though the word may be somewhat new in our midst, it would be a bit arrogant to imply that "evangelism" is something our fathers knew little, or cared little, about. We are plainly done for if we allow the emphasis, however well intentioned, to shift from God's Word to the work of our own hands.

It seems almost reckless the way Jesus spoke to the little handful of nobodies on the Mount: "Ye *are* the salt of the earth . . . Ye *are* the light of the world." The miracle is that they "*are*"! So much so, that you cannot keep the Christian from living, giving, and witnessing for his Lord, even if you tried.

John Parcher

"Moral" Issues

General Bullmoose, a powerful tycoon in a comic strip, used to brush aside all protests against his high-handed business maneuvers by asserting, "What's good for General Bullmoose is good for the country." First he determined the course he wanted to pursue; then he made it a matter of right, to which all should conform.

An ardent environmentalist, fighting to preserve the natural beauty of the area in which he resides, recently solicited the support of clergymen in the area by declaring his purpose to be "a moral issue." We find ourselves in sympathy with his environmental concerns in this particular instance but not with his method of enlisting support. To some of us it resembles the method of procedure adopted by General Bullmoose: First you establish your preference; then you make it a matter of conscience for others.

Labeling a matter a moral issue carries with it the implication, "Thus saith the Lord." This has the effect of putting words into the Lord's mouth when what is designated a moral issue is in fact a matter of human judgment or personal preference. Environmentally, for example, some people appreciate most the beauties of nature; others respond most to the synthetic works found only in inhabited areas. This is one reason why some people prefer to live in the country, while others prefer to dwell in large cities. Who is to say that the one is right, and the other wrong?

When we imply, "Thus saith the Lord," let us be certain that the Lord thus saith, lest His Word be discredited by what turn out to be errors in human judgment.

Immanuel Frey



Studies in God's Word

Unity in Trinity: One Spirit

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, . . . endeavoring to keep the unity of the Spirit in the bond of peace. 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" (Ephesians 4:1-6).

There are many aspects of the Christian faith that natural man finds hard to fathom, and hence he is inclined to reject them as intolerable and unacceptable to the sophisticated mind. Perhaps nowhere is this more evident than in his attitude toward the Trinity. Admittedly, it is strange mathematics to declare that there are three separate and distinct Persons, all true God, and yet not three Gods but only one God. That, however, is exactly what the Christian Church teaches and believes. Not only does the Church believe that, but it has had to fight bitter battles to retain that faith. The Athanasian Creed, e.g., is the result of such a battle in the Early Church. It opens with the plain words: "Whosoever will be saved, before all things it is necessary that he hold the catholic (i.e., universal) faith," and the universal faith is "that we worship one God in Trinity and Trinity in Unity, neither confounding the Persons nor dividing the substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one."

"Trinity" a Scriptural Concept

Some congregations have the fine custom of reading this creed in its entirety on Trinity Sunday, and it might be well for us also to turn to it (Lutheran Hymnal, p.53) in connection with our series on the mystery of the Trinity. But the reader of the Athanasian Creed may still ask: "Does God's Word say of the Trinity what this creed says?" While Scripture does not use the term "Trinity," yet the concept of three Persons in one Godhead is regularly used. Our text is an illustration. Writing to the Ephesians, St. Paul in the first three chapters declares the glory of the Church with Christ as its head. In the opening verses of chapter 4, he now urges the Ephesians to "keep the unity of the Spirit in the bond of peace." This unity in the Church is a reflection of, and the result of, the unity that exists in the Trinity, for Paul cites as the basis of this unity in the Church the fact that there is one Spirit (v. 4), one Lord (v. 5), and one Father (v. 6).

Spirit Effects Unity

We shall for the present restrict ourselves to Paul's remarks on the Spirit. Obviously there can be no *explanation* of the mystery of the Spirit's indivisible unity with the Father and the Son. We simply accept that great truth and marvel at the Spirit's role in effecting a unity among believers themselves and between believers and their Triune God. Paul speaks of that unity when he says, "There is one body, and one Spirit, even as ye are called in one

hope of your calling." Throughout all ages there is one group of people so closely united that they may fairly be compared to the human body — all joined, harmoniously working together, contributing to the mutual benefit of the whole. That body is the Church. Paul says: "There is one body." It exists. It does not need to be produced by men's effort. Paul simply urges the Ephesians to *keep* this unity of the Spirit. And note who the author of this unity is. It is the Spirit.

An Example of the Spirit's Work

While the Spirit throughout all ages calls men into this body, perhaps nowhere is His work more evident than at Pentecost. If we will but return to the thoughts of last Sunday, we will recall that impressive list of "foreigners" who were present in Jerusalem that first Pentecost: Parthians, Medes, Elamites, dwellers in Mesopotamia, etc., etc. What was it that all of them heard? "The wonderful works of God." Peter pointed out that in fulfillment of Joel's prophecy they were hearing the Spirit declare to them: "God hath made Jesus both Lord and Christ." It will be apparent at once that the "wonderful works" proclaimed are the works of the Triune God, for the *Spirit* declares that the *Father* has raised His *Son* to be the Savior.

Unity through a Common Hope

This Trinity in its unity has prepared *one* plan of salvation. It is unlikely that many of the "foreigners" in Jerusalem ever met again. Yet they went back to the four corners of the world inseparably united, for each bore in his heart the same hope of an eternal home in heaven with the Triune God. That was not a hope they dreamed up by themselves, but a hope to which they were *called by the Spirit*. Thus by His call the Spirit effects a unity not only among men but also between the believer and his God. When Christ promises: "Many shall come from the east and the west, and shall sit down . . . in the kingdom of heaven," every believer now can and should add: "Thanks to the work of the Holy Spirit, I too will be there!"

Armin J. Panning

Looking at the Religious World

The Battle of New Orleans - II

The top news story in the church world in 1972, according to the Religious News Service, was the internal doctrinal squabble in The Lutheran Church-Missouri Synod. That struggle is heading for a showdown in what one religion writer has unhappily dubbed the second battle of New Orleans. This time the battle will be an ecclesiastical one. Members of the synod are hoping and praying for a resolution of the conflict when the synod meets at New Orleans for its triennial convention July 6 to 13.

The Bible is the Issue

Key figures in the conflict are the Synod President, Dr. Jacob Preus, and Concordia Seminary president, Dr. John Tietjen. The issue, however, is by no means a personal one. *Christianity Today*, a widely-read religious journal, was correct when it said in a recent editorial, "The grave issue is whether this great communion will countenance a less-than-orthodox view of Scripture." Is the Missouri Synod going to be a Bible-believing church body or is it not? That is the question. If Dr. Preus gets his way, it will be. If Dr. Tietjen gets his way, it will not be.

Background of the Controversy

For more than a decade a growing number of Missouri Synod pastors and seminary students have insisted that some Concordia professors were teaching false doctrine in their classrooms. The 1971 convention of the synod directed President Preus to initiate an investigation to determine whether the charges were true or false, and to issue a report of his findings to the Synod. The president appointed a *Fact Finding Committee* to make the study. After the committee presented its findings to the presi-

dent charging members of the faculty with theological liberalism, Dr. Preus issued a 160-page report to the synod in which he declared that "some professors hold views contrary to the established doctrinal position of the Synod."

Seminary President Tietjen responded publicly to the Preus report characterizing it as "garbage in - garbage out." In a letter sent to all Missouri Synod pastors, Tietjen insisted, "The procedures the Committee used 'to ascertain the facts' were so seriously flawed that the outcome of the Committee's work is completely unreliable." The battle lines were clearly drawn when Tietjen declared, "The views of Scripture which lie behind the investigation and shape its results are less than Scriptural." The theology of the inquirers, he insisted, "is un-Lutheran." "We have misgivings," Tietjen wrote, "about the doctrinal positions of our adversaries."

Thus the president of the synod has publicly charged the president of the seminary and members of his faculty with false teaching, and the president of the seminary has publicly charged the president of the synod and members of his *Fact Finding Committee* (including a synod vice-president and college president) with being un-Lutheran.

In subsequent actions the Council of District Presidents requested individual members of the faculty to present a confession of their faith to the church. The faculty responded in a document titled, "Faithful to our Calling - Faithful to our Lord."

In April of this year the synod's prestigious *Commission on Theology and Church Relations* evaluated the faculty document concluding that "it is not suitable for use in discussion forums in the Synod unless its seri-

ous inadequacies are pointed out." In effect the CTCR stated that the faculty document sweeps the issues in the controversy under the rug. "The document is useful," according to the commission, "only to the extent that it points up the fact that there are substantive differences within the Synod on important doctrinal issues."

In the final round of action just prior to the convention, the Seminary's Board of Control commended the members of the faculty for their confessional statements. President Preus responded in his "Brother to Brother" report to pastors by sharply criticizing the board members for supporting the faculty in spite of documentary evidence which establishes that some of them are teaching false doctrine.

Now the issue lies before the delegates at New Orleans. Since Dr. Preus is up for reelection, most observers believe the elections will decide the issue. A vote for Preus will be a vote for the historic Lutheran position regarding the Scriptures. A vote against Preus will be a vote in favor of the un-Lutheran and un-Scriptural position of the faculty majority.

Missourians are generally agreed that Missouri is a house divided and that no Missouri compromise will resolve the problem. The situation calls for decisive action.

While a Preus victory would not necessarily insure a return to Missouri's formerly orthodox position, it would in all likelihood be a victory for the orthodox view of the Word of God. That in itself would be cause for joy and thanksgiving.

Missouri's situation, however, calls for more than just the reelection of Dr. Preus and the vindication of Scripture as the inerrant Word of God. It also calls for the expulsion of President Tietjen and his faculty colleagues who share his views. We wonder whether Missouri still has the will and the stamina to accomplish that. Only time will tell.

Dr. Tietjen may well view his position somewhat akin to that of General Andrew Jackson in the first battle of New Orleans. That historic battle, you may recall from your grade-

school history book, was fought 15 days after the peace treaty had been signed in Paris. Regardless of the outcome on the field of battle, victory was in the bag for Jackson's side. President Tietjen and those who agree with him are sure that pastors trained at Concordia St. Louis during the past decade and more are not going to change their theological convictions because of a convention vote. They are confident, therefore, that

though they may lose this battle, the war has already been won. We hope they are wrong.

Because Missouri was once our "big sister," we are more than just interested onlookers. Not only are we anxious for her in her peril, we also pray that she will emerge from this hour of her great tribulation determined to become once again the stalwart defender of confessional Lutheranism she once was.

Merely a Problem of Interpretation?

Those who wish to minimize the problem in the Missouri Synod insist that it is merely a problem of interpretation. Those who really understand the problem correctly insist that it is one which involves the authority, the veracity, and therefore the trustworthiness of the Word of God. How so?

The heart of the problem is hermeneutical — which means it is a problem of interpreting the Scriptures. One side in the controversy employs one method of Bible interpretation, the grammatical-historical; the other side employs a different one, the historical-critical method. Those who are determined to hold to the orthodox theology of the first century of the Missouri Synod's existence insist that the grammatical-historical method is the proper method, while those who are determined to introduce a new theology into the synod support their views by employing the historical-critical methodology.

The historical-critical method regards revelation, not as a direct process, but as an indirect one. God revealed Himself, they say, by giving the sacred writers insights into the truth. Those insights were conditioned by the writers' human limitations such as the world view of their day. In other words, their viewpoint was historically conditioned by the concepts of the world of which they were a part. So when they recorded their insights for posterity, they incorporated a human element into the truth. Historical-critical interpreters are intent upon searching out the insights of the Biblical authors, but as they do they seek to separate and to

eliminate from them the human limitations which encumber them.

The grammatical-historical school of interpreters has a different view of Scripture. These men regard God's thoughts as perfect. His thoughts are in no way dependent upon our ability to understand them. In His grace and love, God reveals His divine thoughts to us. He does so by means of human language employing its grammar and its various figures of speech — metaphor, hyperbole, simile, parable, and the like. It is the interpreter's task to employ his knowledge of the grammar and of the literary devices of the original languages to ascertain with the Spirit's help what God means to say to us. Once that is ascertained, it needs no editing, correcting or updating. There simply is no human element which needs to be isolated and then subtracted from the historically conditioned insight of the original writer.

Perhaps an example will help to clarify the point at issue.

Certain Psalms are designated as imprecatory Psalms. They are Psalms in which the holy writer implores God to punish obdurate unbelievers with evil (e.g., Ps. 109). Historical-critical interpreters eliminate the imprecation from such Psalms as expressing the concept of justice prevalent at the time of the Psalmist. Today, however, we have supposedly advanced to a higher concept of justice, one conditioned by the times in which we live.

What is left after the interpreters eliminate the human element which the Psalmist supposedly added to his God-given insight is the idea that

some sins call for a judgment of sorts. What is lost in the process is the truth that God's enemies deserve a just condemnation for violating God's holiness.

St. Paul's teaching about the role of women in the Church provides a New Testament example of how the historical-critical method works. Paul's words are simple and clear. "Let your women keep silence in the churches" (I Cor. 14:34). Historical-critical interpreters insist that one must take into consideration the fact that Paul's thinking was influenced by the social subordination of women in his day. Since that social condition no longer prevails, Paul's words no longer apply either.

If that is true, then of course St. Paul was wrong when he wrote that "all Scripture is given by inspiration of God." It ought to be readily apparent that to approach the Bible from the historical-critical viewpoint is tantamount to a denial of the principle of Verbal Inspiration. That approach will ultimately undermine the whole truth of Scripture.

At the risk of oversimplifying, we would say that those who employ the grammatical-historical method read the Bible as the inspired and inerrant (error-free) Word of God. Those who employ the historical-critical method read the Bible as an inspiring though errant word of men about God.

Thus the basic difference lies in the presuppositions with which Bible scholars approach the Bible. Those presuppositions are of crucial importance to the public teaching of the Church as the current controversy in Missouri amply attests.

Of the 50 faculty members at the St. Louis Seminary, only five have publicly declared their opposition to the historical-critical method of Biblical interpretation. The convention in New Orleans will be asked to decide whether the other 45 may continue to employ that pernicious and destructive method in their writings and in their classrooms. The issue is a complicated and an involved one. The delegates who have been chosen to decide the issue need our prayers. Their church is apparently at the point of no return.

Joel C. Gerlach

Wisconsin Synod Scholarship Fund

Approximately 65 students received financial help during the 1972-73 school year through the Wisconsin Synod Scholarship Fund. These are students attending our Synodical worker-training institutions, students who are training to become pastors or teachers in our Synod.

An amount of \$7,320.00 was allocated by the Commission on Higher Education to the respective schools for this purpose. The money was received by the Wisconsin Synod Scholarship Fund in the form of bequests, gifts, and memorials from individuals, societies, and congregations. Such gifts are sent directly to our Synod's treasurer: Mr. Norris Koopmann, 3512 W. North Ave., Milwaukee, Wis. 53208.

Synod Scholarship Endowment Fund

During the past year a Synod Scholarship Endowment Fund has also been established by the Commission on Higher Education. This is in addition to the regular Scholarship Fund. The Synod Scholarship Endowment Fund is a trust fund intended particularly for larger gifts and bequests. Earnings of the Endowment Fund will from time to time be placed into the regular Scholarship Fund for distribution in the usual manner, namely, by decision of the Commission on Higher Education. Legacies and other gifts intended for this fund should be designated to the Wisconsin Ev. Lutheran Synod for the specified purpose of the Wisconsin Synod Scholarship Endowment Fund.

Synod Scholarship Fund For Minority-Group Students

Recognizing the desirability of encouraging more minority-group students to prepare themselves for the preaching and teaching ministry in our Synod, the Commission on Higher Education is also maintaining a Scholarship Fund for Minority-

Group Students. Although our regular Scholarship Fund is intended and used for any needy students in our worker-training institutions, by far the most of our minority-group students are to be found in our area Lutheran high schools, where financial help from the regular Scholarship Fund is not available. Hence the establishment of a special Scholarship Fund for Minority-Group Students. At the present time three such students are receiving help through this fund. Gifts for this fund should likewise be sent to our Synod's treasurer.

Congregation Scholarship Funds

From time to time inquiries are received as to how a congregation might set up its own scholarship fund for the purpose of encouraging and helping young people from its midst to prepare themselves as pastors or teachers. In the hope that it may be of help to congregations that are contemplating such a step, the Commission on Higher Education has set up some guidelines which are available on request. Inquiries should be directed to the Executive Secretary of the Commission: Pastor Robert Voss, 3614 W. North Ave., Milwaukee, Wis. 53208. Requests for other materials (brochures, memorial wreath cards, offering envelopes, and the like) should likewise be sent to the foregoing address.

It is to be hoped that many members of our Synod will keep the need for such scholarship funds in mind. The cost of training for the public ministry, be it the preaching or teaching ministry, continues to rise. We should like to see the day when no dedicated young man or woman in our Synod, earnestly desiring to become a pastor or teacher, has to be denied for lack of the necessary funds.

Wisconsin Synod
Scholarship Committee
Oscar J. Siegler, chairman

EXPLORATORY SERVICES

ALEXANDRIA, LOUISIANA AREA

King of Kings worship services are now being held in the Alexandria area at the Rapdies Bank and Trust Company Community room, MacArthur and Jackson Streets at 10:00 a.m., with Bible class and Sunday school at 11:00 a.m. Please send names of WELS military personnel or families and prospects moving into the Alexandria or Shreveport areas to: Pastor A. L. Schmeling, 2203 Magnolia Lane, Alexandria, La. 71301, phone 448-1147.

METRO-PHOENIX AREA

The Arizona-California District Mission Board is planning to begin exploratory work in the metro-Phoenix area: in Paradise Valley and the Litchfield Park area. Please send names and addresses of any interested persons, or persons who should be contacted, to: Pastor Hugh Reaume, 6701 E. Osborn Road, Scottsdale, Ariz. 85251.

CHEYENNE, WYOMING

(Change of Location)

Good Shepherd Evangelical Lutheran Church, an exploratory mission of the Colorado Mission District Mission Board, is now holding services in the Capitol Mortuary, 1814 E. 17th, Cheyenne, Wyoming. Bible class: 6:00 p.m.; Worship: 7:15 p.m., Sundays. Please send names of prospective members and Warren Air Force Base personnel to: Pastor Lawrence A. Retberg, 1304 Lemay Avenue, Fort Collins, Colorado 80521 (303-482-5326).

TIME AND PLACE

BEMIDJI, WALKER, CASS LAKE, MINNESOTA

The WELS mission in Bemidji, Minnesota, worships each Sunday evening at 7:00 at the Carpenters Union Hall, 609 2nd St. South, in the Nymor section of Bemidji. Vacationers in the above areas are most welcome. Please send names of prospects to Pastor Roy Rose, 813 Quince St., Brainerd, Minnesota 56401.

NASHVILLE, TENNESSEE (Change of Location)

The Rock of Ages Ev. Lutheran Church, our WELS mission in Nashville, Tennessee, is now meeting at The McHenry Center, 1787 N. Gallatin Road, Madison, Tennessee. The Center is at the corner of Two-Mile Pike & Gallatin Road. Sunday school at 9:30 a.m., worship services at 10:45 a.m. For additional directions call: Pastor Richard Stadler, 124 Elnora Dr., Hendersonville, Tennessee 37075. Phone 1 (615) 824-3894.

PROVIDENCE, R. I.

Good Shepherd Lutheran Church, the WELS mission in the Providence, R. I., area, is now meeting at its recently purchased facilities at 45 Ferris Ave., East Providence, R. I., on Sunday evenings at 7:00 p.m. For further information contact the Rev. Karl R. Gurgel, 296 Buckland Road, South Windsor, Ct. 06074.

NEW ORLEANS, LOUISIANA

Crown of Life Lutheran Church now conducts services in its just-completed chapel-parsonage at Weaver Rd. and Rockton Circle (I-10 Read Rd exit north 2 blks to Rockton). Family worship at 10:30 A.M. Send contact information to Pastor D. Weiser, 9781 Rockton Circle W., New Orleans, LA 70127. (504) 242-3442.

ARLINGTON HEIGHTS (PALATINE), ILLINOIS

Christ the King Ev. Lutheran Church is now worshipping in the Thomas Jr. High Cafeteria at Thomas St. & Arlington Hts. Rd., Arlington Heights, Illinois. Worship services are scheduled for 9:30 a.m., beginning June 3 up to and including September 2.

Norman T. Paul, Pastor

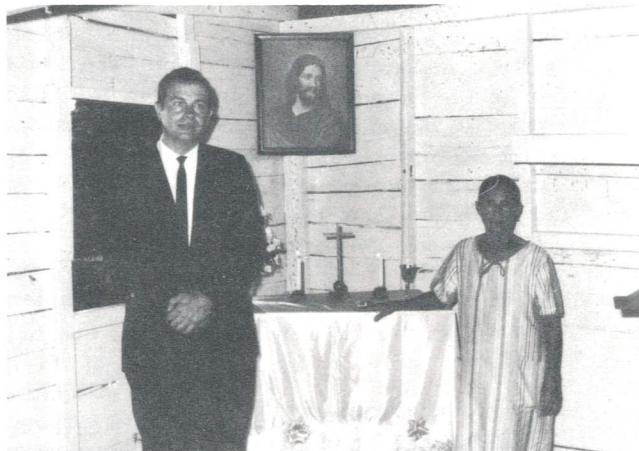
Jesus' Little Ones in our World Mission Field

*"Lord, teach them the good way,
wherein they should walk!"*
— I Kings 8:36.

"Escuela! Escuela!"

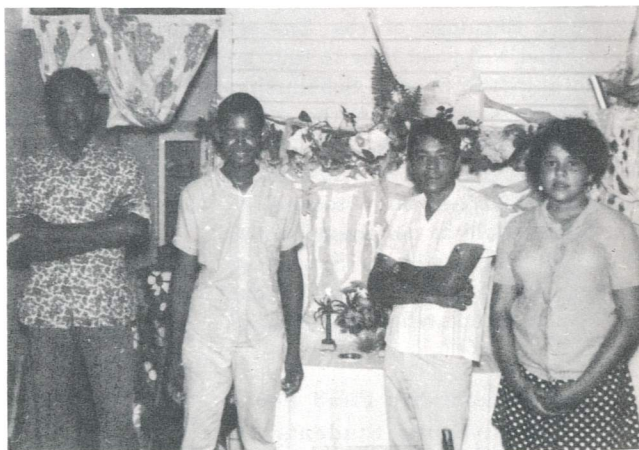
When this call is heard coming from a car driving by on the dirt road near Guayama, Puerto Rico, the children know that it is the Lutheran missionary, Reverendo

Sprain, who is calling them to come to Bible school. This is a pictorial report from Pastor Roger Sprain on his work in the southern part of Puerto Rico.



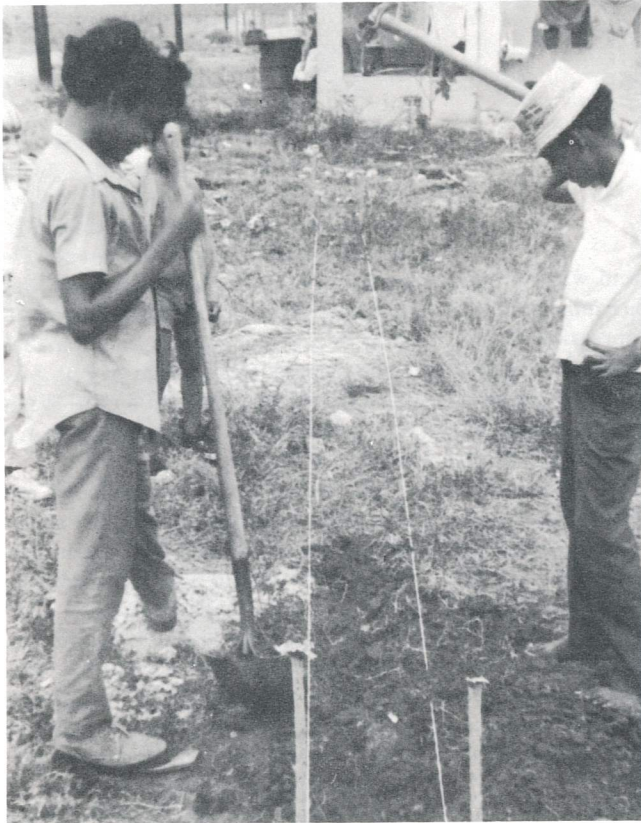
The work in Puerto Rico was begun with children. At first the lessons were given in open fields in the poorer neighborhoods until we were invited to use someone's yard or house. Later we moved the Sunday school into our first wooden church at Gran Stan Bran.

God sent us a fine Christian lady, Dona Josefa, who came to faith and then worked hard to find and fix up a small shed which our little group had bought at Gran Stan Bran. How happy she was when this House of God was dedicated in 1970! A year ago her Savior gently took her to Himself in heaven.



Our children at Gran Stan Bran opened several homes to us, and we could confirm some adult members. In this way our mission grew until all six groups near Guayama are now composed not only of children, but of families. The little church, bought by the members themselves for \$140, is in the background.

These young people became communicants and took over various duties. At Barrancas, Miguel and Iris (on the right) serve as Sunday-school teachers. Abad and Andres (on the left), together with others, took on the building of our second church. It was to be a concrete church, not a wooden shack.



Martin and Ediberto were confirmed in 1972 and have helped from the beginning with the church building, now more than half completed. They dug the foundation, mixed and poured cement, and hauled sand and gravel. With the help and guidance of a friendly neighbor who liked their spirit, they even learned to make their own cement blocks and to lay up the walls.



No one was too small to help. Seven-year-old Jeraldo had charge of settling the cement with an iron rod, carrying water and tools, and doing other chores. As a proud member of our Barrancas church he is just as proud as the rest that this will be his chapel, because he helped to build it.



The young people also brought their parents. On several occasions the mother or father were taught together with their children. When the widow Dionesia and her sons, Jose, Santiago, and Manases, moved from Gran Stan Bran to Yaurel, they helped us open a new mission at that place and since then have gained their sister and several others for the Savior.



What would we do without our children! When we arrive for a class or Sunday service, they rush out to help us. They take the collection, they help clean the chapel, they help us build the church. And the Lord's spiritual house will be built. As the Barrancas chapel is built of big blocks made of little pebbles and mortar, so His real church is made of big and little people, cemented together with mutual faith, hope, and love.

Pages from a Missionary's Diary

Pastor Richard A. Poetter of Japan

Dear Friend,

Sometimes I wonder how you picture your Japan Mission. It is dear to our hearts, and we hope you also give it a thought occasionally and lift a prayer to the throne on high for the Lord's blessing on our efforts. The mission is still weak, but we know that Jesus is with us, and the gates of hell shall not prevail against it.

Perhaps it would interest you to read a few random pages out of our diary here at Mito.

Sunday

A volcano was reported erupting over near Karuizawa. Earthquakes are increasing. And here I am trying to reach precious souls with the Gospel before the Lord comes.

We had springlike weather until yesterday, but it was cold again this morning. I know this very well, because on Sunday mornings I have to get up early to light fires in five stoves. But it was worth it. *We had five new people in church this morning!*

Monday

People write in after our radio broadcasts, and then we follow up first with an invitation letter and tracts. Today one of these, a young man, came to study the Bible with me. When he walked in I thought it was our Chris. But he lives about an hour from here at the big new seaport of Ibaragi at Kashima. His little sister begged to come with him, so he brought her to church. He also brought another schoolmate with him to study the Bible. A very outgoing, keen chap. I asked him about his parents, and he said they weren't religious.

Tuesday

A teacher, Kushida San, teaching at the Mito Junior High School, came and asked me to teach him the Bible in English. I always hesitate, because their interest is learning English, not the Bible. But I have done it for peo-

ple like Sam Shoji, and what a blessing he brought to our mission! This man made a good impression on me, so I began teaching him in English and Japanese *the wonderful works of God in Christ!* He is very serious and appreciative. I can almost feel the pressure of the Word of God on his heart. He is still resisting the invitation to come to worship, weighing what this may mean for his life, his family and friends. A slight indication of his changing attitude showed when he said he would send his son to Sunday school from April on. He then asked if someone could sit quietly in the back of the church and listen!

Wednesday

Another teacher recently found us through someone whom I do not know. But this person told Teacher Kubota that ours was a good church to go to. So the man came to see me. Clearly, he began to grill me. The conversation went like this:

Mr. Kubota: Do you teach tithing in this church? Reply: No.

He: Do you teach the millenium? I: No.

He: Do you teach *anything beside what's in the Bible?* I: No.

And so it went for some time. Of course, I made many explanations of what we do teach.

This man is a Christian who has been to many churches, and he finds them teaching things which are not in his Bible. After our talk he said, "*Maybe this is the church for me!*" I encouraged him to test us. On the next Sunday he brought three of his students with him to our church.

Thursday

Our day is spent in interviews, much writing, and visits to homes, many of which are open to us because of the fine work of Mr. Nemoto of Oarai, my partner in evangelism.

He constantly looks up new contacts and makes the first visits. These

take a lot of precious time in Japan because of the rules of polite behavior. When he feels he has a good nibble, he takes me with him.

Over a year ago a grandmother came with her grandchild to consult me on a family problem. The mother was in the hospital at the time. Mr. Nemoto kept visiting the home. On his last visit, after almost a year, they volunteered that they were now planning to come to church. In Japan for some people this is like saying you have decided to jump off a cliff! What a wonderful, soft landing this is going to be for them!

Mr. Nemoto has an especially soft heart for the handicapped. One radio listener wrote in that she was blind. Mr. Nemoto found a refined, well-educated, former teacher who had gone blind in later life and introduced him to his friend of the radio. Now this lady listens to our Bible broadcast every Sunday. She wanted a cross we were offering to our listeners; Mr. Nemoto took it to her. She was so happy when he came that the tears ran down her face, while he spoke the wonderful comfort of the Bible to her. This is one he is going to follow up for sure, says Mr. Nemoto. This may sound strange to you, but there is a limit to the time and strength we have; *and the laborers are so few!*

We are happy to have more contacts than we can follow up. They all get letters and material, but the real work must be done by *personal contact*. We are always learning and improving our methods, but it all comes back to the way Jesus did it, going after the one sheep that was lost! Sending an immature person has often proven disastrous. But Mr. Nemoto is mature and experienced. He has often given the missionary good advice.

Sunday Again

Today I visited the Shimodate church. Pastor Yamada and his wife are very close friends of Iku and myself. I found that things are picking up here, too.

I enjoyed especially a new, young couple whom I met there. He is an engineer for the big Hitachi Company. They both like to sing; he is a good tenor and she sings alto. So we sang our beautiful hymns in parts for several hours.

Going over Pastor Yamada's schedule, I again realized how many duties our Japanese pastors have. He also teaches Greek at our Seminary. Still, I encouraged him to find some time each week for evangelistic work. Our desk work always threatens to keep us from going, going, going. But Jesus said, Go! — not sit.

Other Days — Other Matters

This letter is going to cost more money. Have you heard of the revaluation of the Japanese yen? Everything is costing more than ever here; and our mission work takes more and more money also. It's much worse than in the States. But I trust that our rich and generous God will also give more for this work through our Christian people so that this blessed work of saving blood-bought souls may continue and grow!

Don't think it's all work and no play here. On Washington's birthday Tim had no school, so we drove into a part of Ibaragi which I had never seen. (My dear wife Iku doesn't know that it was really a survey trip!) We drove south along the coast to Kashima, the new industrial area, then further south across a mighty bridge into the Chiba Prefecture.

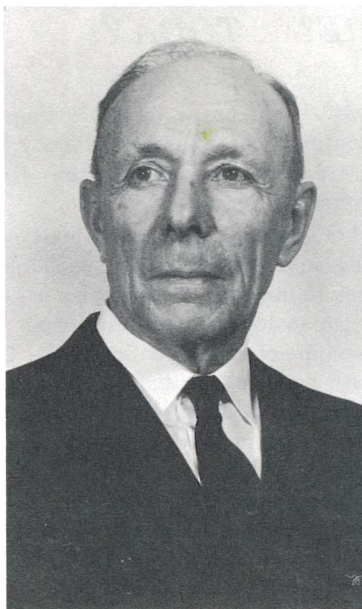
Here Japan is closest to America! I felt so close to home! Since the temperature rises as you go south, the flowers were already blooming. We found one stretch of beach where we were the only people! This is the first place I have ever found in Japan where one could be alone — away from people! How dismal a pastor's work would be there!

Mother Poetter had sent us a gift for a special treat; so we celebrated Iku's birthday at a seaside restaurant. Iku ate a whole fish. Tim had fried prawns. Pa had curry rice! Someone has to save in this family.

Tomorrow

A committee meeting is scheduled for tomorrow to work on a church constitution with the Japanese pastors. Think of it! We have able Japanese Lutheran pastors who can write their own constitution and will present it to our various churches! The thought fills my heart with thankfulness to God, whose promise has again proven true, "My Word shall prosper in the thing whereto I sent it."

Prof. Erwin E. Kowalke 1887 - 1973



In 1913 a young professor at Northwestern College, Watertown, Wisconsin, joined St. Mark's Congregation in that city. Over the years he and his wife attended services there regularly to hear the Word and to be strengthened by it for their tasks.

Sixty years later, in 1973, men from all parts of the Synod, men whose lives had been touched by Prof. Erwin Ernst Kowalke in the classroom and on the convention floor, came to join in singing hymns he himself had chosen for the occasion only a few weeks before — "Behold a Host Arrayed in White" and "For All the Saints Who from Their Labors Rest." They joined in prayers spoken by Pastor Myron Kell and listened to words of comfort preached by Pastor Henry J. Paustian on Job 1:21, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Though May 3, 1973, was the day of Prof. Kowalke's funeral, it was a day on which hundreds thanked the Lord for having given His Church such a faithful servant, and acknowledged His mercy in relieving him of his suffering.

Erwin Ernst Kowalke was born 85 years ago in Kaukauna, Wisconsin, on August 31, 1887. His parents were Ferdinand and Sophia Kowalke. At the age of 16, he enrolled in an upper class of the Preparatory Department and five years later graduated from Northwestern College with the class of 1908. In 1911 he placed himself at the Lord's disposal, having completed the course of studies at Wisconsin Lutheran Seminary (Wauwatosa).

Called into the parish ministry to serve the congregation at Tomahawk, he was soon ministering in all the neighboring communities. In January, 1913, the Lord radically changed his way of life by calling him to Northwestern College to teach English and to serve as athletic director. A year later the teaching of Hebrew was added to his duties, a course he continued to teach until his retirement in 1966, some 53 1/2 years later.

For 40 years, from 1919 to 1959, Prof. Kowalke served Northwestern College as an able and faithful president. The words of his successor, Prof. C. Toppe, at the funeral and his words in the lead-editorial in this issue of *The Northwestern Lutheran* attest to that. To be remembered is that Prof. Kowalke for many years also wrote for the editorial page of this periodical.

On June 27, 1919, Prof. Kowalke was married to Gertrude Deebach of St. Paul, Minnesota. She and a niece, Mrs. John Witter of Tucson, Arizona, who made her home with the Kowalkes during her childhood, survive him, as do two brothers, William of Watertown and Otto of Madison, one sister, Mrs. R. Schowalter of Wauwatosa, nieces, and a nephew.

The Lord summoned His servant to Himself on April 30, 1973. At the funeral service the NWC Chorus gave expression to his faith by singing the words of the powerful Easter hymn: "Jesus Christ, my sure Defense and My Savior, ever liveth."

Two weeks before his death, our brother "in great weakness, but without despondency," set down many of the above facts in writing. Now his body rests on the Lutheran Cemetery in Watertown, awaiting the resurrection to life eternal. "Blessed be the name of the Lord!"

This is the Love of God

IDOLATRY? HERE? TODAY?

When sin is mentioned, various elements in our society react in different ways. Many shrug their shoulders indifferently. Others immediately think of immorality or improper conduct in relationship to their fellow man. And there are always those who say that if a person's actions don't harm anyone, there can't be anything wrong with such actions. But there does seem to be agreement among most people today that murder and stealing are definitely wrong.

Do you see the problem? Even among Christians ideas as to what sin is are usually associated with and limited to the Second Table of the Law (Commandments 4 through 10). Indifference in matters of worship (3rd Commandment) or the misuse of God's Name (2nd Commandment) are not mentioned nearly as often when the topic of "sin" is up for discussion. And "idolatry"? Why, that's just not a problem among us any more! "Thou shalt have no other

gods" — of course, we know that we shouldn't worship idols. Nobody has to remind us about the First Commandment!

Let's not be too hasty about nodding in agreement with such opinions. Remember that idolatry is a sin which includes much more than the worship of "graven images." You don't have to bow before Buddha to transgress God's First Commandment. Listen to the Apostle Paul's warning: "This ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph. 5:5). That covetousness is idolatry — that's news to some people. Perhaps you have not given it much thought either, but it's true nevertheless. We are often tempted to commit the sin of idolatry when the Old Adam in us activates thoughts of greed and covetousness. Remember, a "covetous man . . . is an idolater." And it has

always been true that "out of the heart proceed evil thoughts" (Matt. 15:19).

Who of us can truthfully say that he has been able to live up to our Savior's expectations? Jesus' summary of the "great commandment" is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). Anyone who has failed to display this kind of total love is an idolater. That makes you and me guilty! The Lord, who tells us that our lives are to be "without covetousness," and that we are to "be content with such things as we have" (Heb. 13:5), knows our covetous thoughts and our frequent discontent. He knows how often we love the world and the things that are in the world more than we love Him. He knows what our reactions frequently are when we are presented with our congregational and Synodical needs: "What, *they* want still more of *my* money?!"

God, forgive us our sins of idolatry. Help us to realize that "the love of money is the root of all evil" (I Tim. 6:10) and that loving You above all things is of supreme importance. Thank You for the warning: "Little children, keep yourselves from idols" (I John 5:21).

Philip R. Janke

LUTHERAN PIONEERS

National Convention

The National Convention of *Lutheran Pioneers, Inc.*, was held on April 28, 1973, at Wisconsin Lutheran High School in Milwaukee. Six hundred delegates and guests attended the convention, representing 326 chartered trains in 21 states. The Rev. Fred Fallen, past National Chaplain, opened the convention with a sermon on the theme: "Is The Young Man Safe?"

Mr. Carl Meitner of Appleton, Wisconsin, was elected as the chairman of the National Council, Mr. Roy Hagedorn of Milwaukee as vice-chairman, and Mr. James Mead of Appleton as secretary. Appointed to terms of office were Mr. Harold Koch as Treasurer, Pastor Sylvester John-

son as National Chaplain, Pastor Larry Zessin as Director of Special Projects, and Pastor David Ponath as Director of Public Relations. Mr. Bruce Thompson, cofounder of *Lutheran Pioneers*, continues as the National Commander and administers the program from the national office in Burlington, Wisconsin.

Following the morning business sessions, several seminars were held, highlighting the program for Lutheran boys in the WELS, the ELS, and FAL. "Enthusiastic Leadership" was presented by Mr. Frank Voss, a former Assistant National Commander from Burlington. Mr. George Guhr of Tess Corners, Wisconsin, a former National Chairman, spoke on the im-

portance and the activity of the "Train Council."

"Projects — Simple and Low Cost" was the subject presented by Mrs. Palmer Behm of Lomira, Wisconsin, a National Councilwoman of the Lutheran Girl Pioneers. Mr. Bruce Thompson conducted the seminar on "What's New?" and Pastor David Ponath led the discussion on "Parent Motivation."

This convention marked the 21st year of Lutheran Pioneers, an organization which helps you help guide your youth on the godly road to adulthood. Plans are being formulated to observe the 25th anniversary in 1976, the same year our nation is observing its 200th birthday.

Pastor D. Ponath
Director of Public Relations

THE NORTHWESTERN LUTHERAN

**Pastor Justus G. Ruege
1889-1973**

The well-known words of Job in chapter 19 of his book, a book for which the deceased had an especially deep love, served as sermon text for the funeral of Pastor Justus Gustavus Ruege. "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another." In these words we find "the Christian's Comfort in Distress and Death," for they assure us that since Jesus lives we, too, shall live.

Pastor Justus Ruege was called home by his Lord 83 years, 6 months, and 11 days after he had been born into this world to Herman Ruege and his wife Emma nee Smith at Hopkins, Michigan. His birth date was October 26, 1889. He passed into eternal glory on May 7, 1973. The intervening years were not unlike those of many Christians in that they brought joy and sadness. His mother died when he was still quite young



and he was reared by his stepmother, Albertina nee Buss, who provided him with a true mother's love.

During his high-school years the Lord moved him to prepare for the holy ministry. After attending Northwestern Prep and Northwestern College, he completed his training at Wisconsin Lutheran Seminary, then located in Wauwatosa, Wisconsin. He was ordained into the holy ministry and installed as pastor of St. Paul's Lutheran Church in Crandon, Wisconsin, in April of 1915.

Subsequently the Lord led him to Divine Charity of Milwaukee, Jordan

of West Allis (where he served almost 23 years), Zion at David City, Nebraska, Mt. Olive in Iron Mountain, Michigan, and Immanuel at Globe, Wisconsin. For a period of three years he also served as principal of the Lutheran High School in Milwaukee.

After his retirement in 1963, he became a member of Nain Ev. Lutheran Church, West Allis. There he gladly served his Lord by teaching Sunday school and vacation Bible school, and by assisting his pastor in many other ways. Funeral services were conducted by the undersigned from Nain Church on May 10.

Pastor Ruege is survived by his wife, the former Violette Sabrowsky, whom he married on September 30, 1920; and two sons: Paul, an instructor at Wisconsin Lutheran High School in Milwaukee, and Pastor John, serving Emmanuel Lutheran Church in Flint, Michigan. Also surviving are his daughters-in-law, grandchildren, two sisters, and one brother. His body now awaits the resurrection to life eternal.

Gordon J. Snyder

"The Lord has done great things for us; whereof we are glad." With these words of the Psalmist in their hearts and on their lips the members of St. Paul's Ev. Lutheran Church of Onalaska gathered on March 4, 1973, to dedicate their new education building.

The Rev. Ruben Kettenacker preached in the morning thanksgiving services and exhorted the congregation to give all glory to the Triune God. In the afternoon dedication service the Rev. Robert Sievert stressed the responsibility of parents to give their children a thorough Christian education.

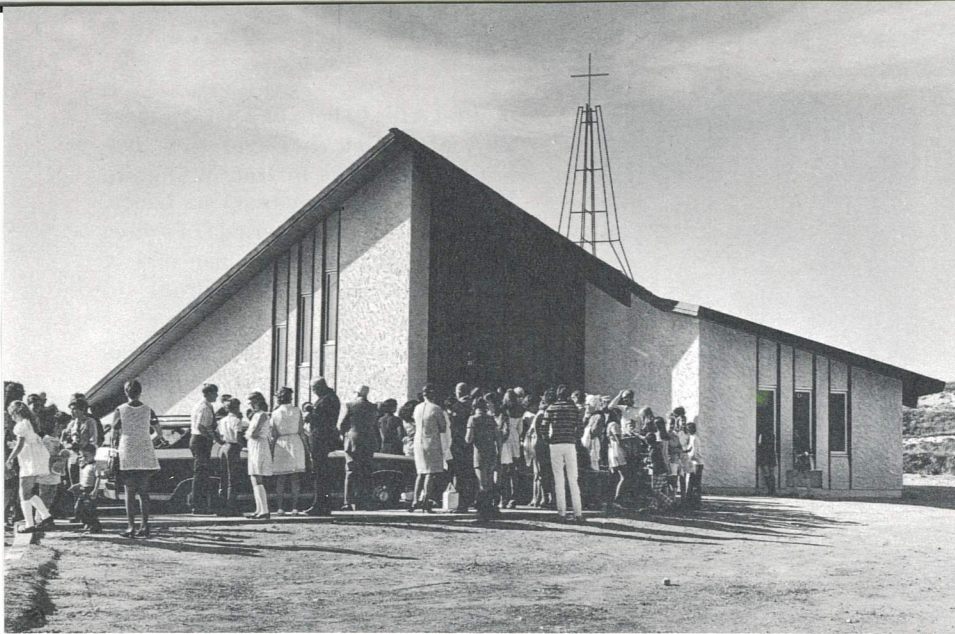
The new building is a 60x84-ft. structure. It has four classrooms and an office on the main floor. The basement, which is equipped with a kitchen, was designed to serve as a reception area. Total cost of the building is \$125,382.

St. Paul's of Onalaska, Wisconsin, Dedicates Education Building



The Education Building was built to serve the congregation's Saturday and Sunday schools and to provide space for a Lutheran day school some time in the future. The members of St. Paul's Congregation are grateful

to the Lord for permitting them to erect this new building. Pastor James Mumm writes: "It is our prayer that we may faithfully use this new teaching facility to teach our children the changeless and saving Word of God!"



Ralph Samuels Valley Photo

Dedication of Prince of Peace Lutheran Thousand Oaks, California

Four o'clock, Sunday afternoon, April 8, 1973, was an hour of rejoicing for the members of Prince of Peace Ev. Lutheran Congregation of Thousand Oaks, California. At that point in history they dedicated their new house of worship to the glory of the Prince of Peace in a service at which the Rev. Robert Hochmuth, chairman of the California Mission

District Mission Board, called upon 238 hearers to "Praise the Lord." This sentiment was also expressed in song by the combined choirs of the WELS churches in the Los Angeles area. The rite of dedication was read by the Rev. Paul Heyn. The vacancy pastor, the Rev. Albert C. Young, served as liturgist.

This is the third church-home for Prince of Peace Congregation. A store building served as worship center from March 26, 1967, to September 22, 1968, when the congregation moved to the local YMCA. Increasing attendance and a growing membership soon convinced both the congregation and the Mission Board of the need for erecting the present building. Architect for the structure was Mr. Duane Anderson of the Architectural Department of the General Board for Home Missions.

Prince of Peace Congregation was founded in 1967 by the Rev. Charles E. Found. Five years later, in 1972, he accepted a call to Africa to serve as Publications Director for the Lutheran Church of Central Africa. Members now look forward with joyful anticipation to Sunday, June 24, 1973, when their pastor-elect, the Rev. M. J. Lenz, formerly of Delano, Minnesota, will be installed as shepherd of Prince of Peace Congregation.

It is evident that the God of grace has kept the promises made in His Word, where He says: "My Word shall not return unto Me void." The WELS Christians at Thousand Oaks praise Him for His faithfulness.

Pastor Albert C. Young

THE FORTY-SECOND BIENNIAL CONVENTION OF THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

The Forty-second Biennial Convention of the Wisconsin Evangelical Lutheran Synod will meet, God willing, August 8 to 15, 1973, at Dr. Martin Luther College, New Ulm, Minnesota.

The opening service with Holy Communion will be held Wednesday, August 8, at 10:00 a.m. at St. Paul's Lutheran Church, State and Second Street N. Prof. Martin Albrecht of Wisconsin Lutheran Seminary will preach the sermon. The closing service will be held Tuesday, August 14, at 7:30 p.m.

The opening session will be held Wednesday, August 8, at 2:00 p.m. in the gymnasium-auditorium of Dr. Martin Luther College. Delegates are asked to arrive early enough so that they will have time to register before the beginning of the opening session.

The theme chosen for the Forty-second Convention, stressing the educational program of the Synod, is entitled: TEACH THEM DILIGENTLY. The essay to be delivered during the course of the convention will concern itself with various aspects of Christian education and will be delivered by Pastor Silas Krueger of Tucson, Arizona.

Housing for the delegates will be provided in the dormitories of the college. Detailed instructions pertaining to housing will be mailed to each delegate together with reservation cards. All voting and advisory delegations must make reservation for housing. Reservations should be made no later than July 15, 1973. Kindly address all communications to the Convention Housing

Committee, Dr. Martin Luther College, New Ulm, Minnesota 56073.

Meals will be served all bona fide delegates in the college cafeteria. Meal tickets will also be available for visitors.

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

Heinrich J. Vogel, Secretary

INSTALLED

(Authorized by the District Presidents)

Pastor:

Haag, Gerhardt E., as pastor of St. John's, Waterloo, and Immanuel, Marshall, Wisconsin, on May 6, 1973, by K. Haag (W. Wis.).

CHANGES OF ADDRESS

(Submitted by District Presidents)

Pastors:

Hayes, Dennis A.
1729 S. Sherman Ave.
Sioux Falls, SD 57105

Nehmer, Howard R.
Highland Park Rd.
Glendive, MT 59330
Phone: (406) 365-5784

Otto, Carl T.
3800 W. Sheridan Ave.
Milwaukee, WI 53209

Schaefer, Wm. J. em
6766 W. Appleton Ave.
Milwaukee, WI 53216

Weiser, Douglas P.
9781 W. Rockton Circle
New Orleans, LA 70127

Witte, David A.
421 E. North St.
East Troy, WI 53120

Wraalstad, O. E.
638 N. Devereaux St.
Globe, AZ 85501

Teacher:

Juern, John
1367 Hubbard Circle
Manitowoc, WI 54220

SUSPENSIONS

The Nebraska District in a special Delegate Convention held at St. John Ev. Lutheran Church of Stanton, Nebraska, on Monday, April 30, 1973, without a dissenting vote concurred and upheld the suspension of both Pastor James F. Koch and Mount Olive Evangelical Lutheran Congregation of Colorado Springs, Colorado, from the Synodical fellowship.

Gerald E. Free, President
Nebraska District

WANTED

If you have used copies of the 1928 edition of "Bible History for Christian Day School" please contact Pastor L. A. Tessmer, 802 1st Ave. East, Newton, Iowa 50208.

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 Pastor Paul G. Hartwig, Chairman, Group Insurance Board
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 Belle Plaine, Minnesota
 Pastor Karl F. Krauss, Chairman, Committee on Relief
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 East Fork Lutheran Nursery, East Fork, Ariz.

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 Mr. Norris Koopmann, Treasurer, Controller, and Budget Director
 Mr. Paul A. Unke, Fiscal Executive
 Mr. Arthur W. Schaefer, Real Estate Manager

Mr. Orville J. Pilgrim
 Pastor Marvin Putz
 Mr. Marvin M. Schwan

Coordinating Council

The Rev. Oscar J. Naumann, Chairman
 Pastor George Boldt, Secretary
 Pastor Elton Huebner
 The Rev. Harold H. Eckert
 The Rev. Norman W. Berg
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 Pastor Paul Hartwig
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 The Rev. Robert J. Voss
 Pastor Kurt J. Eggert
 Mr. Max P. Lehninger
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 Mr. Robert Raasch
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Commission on Doctrinal Matters

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 Prof. Gerald Hoenecke, Vice-Chairman
 Prof. Oscar J. Siegler, Secretary
 Pastor Werner H. Franzmann
 Pastor Martin Janke
 Prof. Erwin Scharf
 Pastor Paul E. Nitz

Pastor E. Arnold Sitz
 Prof. Heinrich J. Vogel
 The Rev. Harold E. Wicke

Miscellaneous Boards and Committees

Vice-President Manfred J. Lenz, Chairman,
 Advisory Committee on Doctrinal Matters
 Prof. Martin Albrecht, Chairman, Commission on Worship
 Pastor Robert A. Baer, Chairman, Stewardship Board
 The Rev. Mentor Kujath, Chairman,
 Audio-Visual Aids Committee
 Pastor David M. Ponath, Chairman,
 Committee on Constitutional Matters
 Pastor Hoge Bergholz, Chairman,
 Commission on Christian Literature
 Pastor D. H. Kuehl, Chairman,
 Northwestern Publishing House Board of Directors
 Mr. Elmer Worgull, Chairman,
 Wisconsin Ev. Lutheran Synod Foundation, Inc.
 Pastor Alfred C. Schewe, Chairman, Public Relations Committee
 The Rev. Harold E. Wicke, The Northwestern Lutheran
 Prof. Armin Schuetze, Wisconsin Lutheran Quarterly
 Prof. Cornelius J. Trapp, Junior Northwestern
 The Rev. Ernst Lehninger, Chairman, Nominating Committee
 Pastor Silas R. Krueger, Essayist

**ADDRESS OF CHAPLAIN
E. C. RENZ**

Chaplain and Mrs. E. C. Renz are now
 residing just north of the city of Mainz,
 Germany. Their phone number is:
 06135-3249. Their address is:
 Rev. E. C. Renz, Chaplain WELS
 6501 Gau-Bischofsheim
 Bahnhofstrasse 92, W. Germany

CALL FOR NOMINATIONS

The Board of Control of Wisconsin Lutheran Seminary invites the members of the Synod to nominate candidates for the sixteenth professorship in the fields of Old Testament and Pastoral Theology. Please submit nominations to the undersigned no later than July 7, 1973.

Pastor Emil G. Toepel, Secretary
614 East Street
Baraboo, Wisconsin 53913

CALL FOR CANDIDATES

Prof. J. Chorowsky, Dean of Men at Northwestern College, has accepted a call extended by the Board for World Missions. The Board of Control of the college therefore requests the members of the Synod to submit names of pastors in nomination for this office. The man called is to serve as dean in charge of the college dormitories (a separate dean for Northwestern Preparatory School will be called in the near future). No specific teaching assignment is indicated; this will depend on mutual agreement.

Nominations should be in the hands of the secretary no later than July 10, 1973.

Walter A. Schumann, Secretary
612 S. 5th St.
Watertown, WI. 53094

CALL FOR NOMINATIONS

Since Prof. Robert Bame has accepted the call to St. Paul's Ev. Lutheran Church, New Ulm, Minn., the Board of Control of MLS asks the membership of the Synod to submit nominations for the vacant professorship. The nominees should be qualified to work in the MLS music department. This includes teaching classes in music theory, directing the band and choruses, and assisting in the administration of the piano program. Candidates should also be qualified to teach in some academic field. Nominations and pertinent data should be in the hands of the undersigned no later than June 25, 1973.

Milton Bugbee, Secretary
MLS Board of Control
210 S. Alp St.
Bay City, Michigan 48706

APPOINTMENTS

Pastor John Graf as a member of the Michigan District Board for Parish Education to replace the Rev. Henry T. Peter who has resigned because of the press of other duties.

Pastor Edgar Herman as the Michigan District contact man for the Special Ministries Board.

W.J. Zurling, President
Michigan District

To the District Constitution and Legislation Committee, Pastor Gerhold Lemke.

To the District Mission Board, in place of Mr. Chas. Schlomer, deceased, Mr. Kent Weiser, Hazelton, N.D.

Both men have accepted the appointment.
Arthur P. G. Kell, President
Dakota-Montana District

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 for 1973 are July 15-21; July 22-28; and July 29 to Aug. 4. We will be camping at Willerup on Lake Ripley near Cambridge, Wis. For further information please contact M. Wernicke, 5744 N. 69th St., Milwaukee, Wis. 53218. Adults interested in serving on the staff please contact the above.

CYCLISTS ON THE WISCONSIN SPARTA-ELROY BIKE TRAIL

Bikers are invited to attend Sunday services at Sparta/St. John's at 8:45 and 10:30 a.m.; at Norwalk/St. Jacob's at 9:00 and 10:15 a.m.; at Ridgeville/St. John's at 9:00 and 10:15 a.m.; at South Ridge/St. Matthew's at 10:15 a.m.; at Kendall/St. John's at 9:00 a.m.; at Elroy/St. Luke's at 9:00 a.m. or Elroy/Zion at 10:30 a.m.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

ALBERTA-MONTANA DELEGATE CONFERENCE

Date: June 25, 1973; 9 a.m. opening.
Place: Faith Lutheran Church, Melstone, Montana.
Agenda: Discussion of the Book of Reports and Memorials.
H. Nehmer, Secretary

MINNESOTA

REDWOOD FALLS DELEGATE CONFERENCE

Date: June 26, 1973; 1:30 - 9:00 p.m.
Place: St. Paul's Ev. Lutheran Church, Arlington, Minnesota (J. Bradtke, host pastor).
Agenda: Discussion and reports on the basis of the Book of Reports and Memorials: Abortion in the Light of Scripture: L. A. Hohenstein; conference business.
Note: Please send all excuses to the host pastor.

A. Jannusch, Secretary

ST. CROIX PASTOR-TEACHER-DELEGATE CONFERENCE

Date: June 26, 1973; 9:00 a.m. Communion service.

Place: St. James, West St. Paul, Minnesota.
Preacher: R. Bittorf (C. Clarey, alternate).

Agenda: The Theology of Ecology: I. Johnson; Study and discussion of Reports and Memorials for 1973 Synod Convention.

D. Buch, Secretary

NORTHERN WISCONSIN

Fox River Valley Pastor, Teacher, Delegate Conference

Date: June 25, 1973; 9:00 a.m. Communion service.

Place: St. Mark, Green Bay, WI (C. Voss, host pastor).

Preacher: H. Warnke (R. Kaiser, alternate).
Agenda: Book of Reports and Memorials; Fall Stewardship Program; Proposed Change in Office of Visiting Elder.

R. M. Muetzel, Secretary

RHINELANDER DELEGATE CONFERENCE

Date: June 24, 1973; 3:00 p.m.

Place: St. Paul's Hurley, Wisconsin (W. Hoepner, host pastor).

Agenda: Discussion of "Book of Reports and Memorials".

M. Fluegge, Secretary

PACIFIC NORTHWEST

DISTRICT CONVENTION

In connection with the Delegate Conference, June 19-21, 1973, Bellevue, Washington, the District will meet in Convention on Thursday morning, June 21, 1973. Delegates should be authorized accordingly.

D. Bode, Secretary

DISTRICT DELEGATE CONFERENCE

Date: June 19-21, 1973: Noon to noon.

Place: Calvary, Bellevue, Washington.

Agenda: The Book of Reports and Memorials.
J. E. Henning, Secretary

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for

August 6, 1973,

at New Ulm, Minnesota, at 1:00 p.m. just prior to the Convention. Business to be acted upon is to be submitted to the Executive Secretary of the Board with copies to be furnished to Chairman of the Board at least 10 days before the scheduled meeting.

Carl S. Leyrer, Secretary
Board of Trustees

HOUSEMOTHER NEEDED — MLA New Ulm, Minn.

The position of housemother in Centennial Hall will be vacant following the close of the current school year. With the aid of three Senior College resident assistants, the housemother has supervision of 100 to 125 girls of high-school age preparing for the teaching ministry. Please direct applications or inquiries regarding this responsible position to the undersigned: Milton W. Burk, Dean of Students, Martin Luther Academy, New Ulm, Minn. 56073.

MATRON — NORTHWESTERN LUTHERAN ACADEMY

Since Northwestern Lutheran Academy will be in need of a matron for the girls' dormitory, the Board of Control is seeking someone to occupy this position beginning with the 1973-1974 school year. If you are interested, or if you know of anyone who might be interested in this position, please contact the undersigned as soon as possible.

NLA Board of Control
Pastor David Krenke, Chn.
620 West Ninth Street
Moberg, S. D. 57601

COMMUNION WARE NEEDED

Good Shepherd Ev. Lutheran Church, our newly established mission in Cheyenne, Wyoming, is in need of a usable set of Communion ware (common cup). Please contact: Pastor Lawrence Retberg, 1304 Lemay Ave., Fort Collins, Colo. 80521.

PARAMENTS

To any mission congregation: one set of purple paraments for altar, pulpit, lectern. Address inquiries to: Pastor R. Kugler, 221 N. Haley St., Valentine, NB 69201.