



THE NORTHWESTERN

Lutheran

August 21, 1966



BRIEFS by the Editor

WE MUST LOSE IN ORDER TO GAIN. This principle holds true in secular pursuits and endeavors. A man or a corporation launching a business to sell a new product goes deeply into debt for plant, equipment, manpower, and advertising before the first item or unit is put on the market. The conviction that the product will eventually result in good profits makes men who do this feel that taking such a "loss" is entirely reasonable. In fact, they refuse to regard such an investment as "loss" at all.

THE SAME PRINCIPLE often applies in the life of the church. It is strikingly true of our present manpower situation. In the issue of August 7 you saw the picture of a parish pastor who has become a professor at Northwestern College. In this issue you read that a Milwaukee pastor has become a professor at Milwaukee Lutheran Teachers College, and that a teacher at Wisconsin Lutheran High School has accepted a call to MLTC. The next issue will report several similar cases. In each case a gap is created in the ranks of

parish pastors or day school teachers or area high school instructors. And the end is by no means in sight. Growing enrollments at our synodical schools require that their teaching staffs be increased.

ANOTHER "LOSS" FACTOR is involved. The issues of July 10 and 24 reported no fewer than five cases of veteran professors who have retired. The same depletion because of age (or illness) is going on in the ranks of parish pastors. More "losses"!

DISHEARTENMENT AND DISMAY may lie near as we thus view the manpower scene. This feeling may be deepened by the realization: the many opportunities for opening new home missions and expanding our world mission endeavors simply cry out: "More manpower! More manpower!"

BUT FOR A LONG-TERM GAIN A SHORT-TERM LOSS is essential here, too. To train all the manpower we need out in the parishes, day schools, and mission fields, we must divert, for a period of time, to the preparatory, college, and seminary classrooms more than the normal manpower. But how can we regard

this course as resulting in real loss? The Lord has led us to take this way, because it is the way that leads to the goal of greatly increased manpower. The response our members have given to the Missio Dei shows that the Lord has given them true foresightedness or vision.

They saw that we needed expanded facilities for training more manpower and, to go with those facilities, larger faculties. Only in this way, they realized, could we seize upon the opportunities which God in His goodness is granting us.

* * * *

THE THREE-YEAR GRADUATES OF DR. MARTIN LUTHER COLLEGE and their assignments are listed on page 265. Only lack of space prevented us from publishing this information earlier. By the way, this is the last year in which there will be three-year graduates.

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"OBSERVERS, NOT PARTICIPANTS" is the title of a short piece by Professor Carl Lawrenz, president of Wisconsin Lutheran Seminary and chairman of the Commission on Doctrinal Matters. Though short, it is important for keeping the record straight. See page 275.

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

The Northwestern Lutheran

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THE COVER — St. Paul's Ev. Lutheran Church, Valley City, North Dakota; Marvin Putz, pastor.

Editorials

The Gospel Is Relevant Misguided attempts to modernize the Gospel have produced some rather tiresome cliches. One of the most overworked and least deserving is the persistent assertion: "The Gospel must be made relevant to the needs of the modern world."

The demand inherent in this declaration has not only become tedious by repetition; it is superfluous. The Gospel is relevant. It always has been, and it always will be, relevant to the needs of man in this world.

The basic needs of man persist as they did in the past. And the Gospel is relevant to those needs. It develops from the cause of man's trouble—his separation from God. And it conveys the only solution—reconciliation with God.

It is impossible to conceive of a person to whose needs the Gospel is not relevant. We have never met anyone who was not a sinner. We have never even met anyone who maintained that in his lifetime he had never thought, spoken, or done wrong. We have never met anyone whose life was not troubled to some degree. And we have never met anyone who did not expect to die.

The Gospel offers the remedy. It offers release from sin through the atonement made by Jesus Christ. It offers freedom from death in His promise of the resurrection to eternal life. It offers comfort to the troubled, the worried, the hopeless, the remorseful, those frightened by the prospect of death.

We need not dig with the archeologists to uncover evidence of people to whom these adjectives apply. Such people can be found right now designing computers or flying on jets.

What Christian, reading the Bible, has never experienced the astonishment that comes in encountering passages which seem to have been written just for him in his particular need? His problems and his needs, he finds, were the problems and needs of the inspired writers long ago. And the comfort and assurance these ancients found in the promises of God are still pertinent and effectual today.

The Gospel does not need to be made relevant. It is relevant.

IMMANUEL G. FREY

* * * *

Commitment When Ruth said, "Whither thou goest, I will go," she was expressing something more than love and affection for the mother of her dead husband. "Thy people shall be my people, and thy God my God." That was a complete break with the old connections and with the gods and idols of the people of Moab. "Where thou diest, I will die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me." Ruth was committing herself wholly to a new life which might not be a life of ease. Her mother-in-law had warned her of the hard life that might well be her lot if she followed her to the land across the Jordan. Ruth knew where she was going and knew what she might meet with there, but she was determined to go.

Ruth's complete commitment to Naomi's land, to her people and her God, was like the Christian's commitment to the service of the Lord. When Christ says, "Take up thy cross and follow me," that means for the Christian a clean break with the service of any god but the Lord, his Savior. It means that he renounces any loyalty but the loyalty to Him who died for him and that he commits himself to a new life that agrees with his new loyalty. It is a renunciation of the service of the flesh and a commitment for life to the service of the Lord.

The promise that we give at confirmation or when we ask for acceptance into a Christian fellowship should leave no loose connections, leave no half-thoughts of going back in case we do not quite like the new life. If we cast our lot with Christ, it should mean that we are committing ourselves wholly to His service and to His Truth. That means that there is much that we must reject. We are not just going to a new country; we are also leaving an old one behind. Being for Christ means being against the flesh and against the sinful world and its ways. We cannot be for Christ and at the same time also for things that are contrary to His Word and His Spirit. "Whither thou goest, I will go," is what the Christian says to Christ when He says "I believe."

ERWIN E. KOWALKE

* * * *

Unaimed Tracts Several weeks ago a mailing from our Synod's Board for Information and Stewardship brought an assortment of tracts to my desk. There were tracts on such subjects as the church and the Synod; stewardship and proportionate giving; the Christian as priest; accepting Christ and being renewed in Him. These were samples of the tracts that will be available to our congregations for distribution to their members.

How much good will these tracts do? If the distribution is by general mailing, they will not accomplish much more than does the ubiquitous third class mail that is addressed to the "boxholder" or "occupant." Some will read them; many, perhaps most, will not. Even though they are well written and effectively illustrated, most of them will merely be casually flipped through, or tossed into the family wastebasket with barely a glance.

I suppose this is to be expected. People are inundated by reading matter and are used to throwing printed matter away without reading it. Even religious literature is not spared this treatment.

A tract that is worth reading deserves a better fate. Slight though a tract may be (it takes only a minute or two to read it), it costs time, effort, and money to produce it and distribute it. And if the tract bears a message of life and salvation, it is all the more deplorable that it should be discarded, unread, like so much waste paper.

(Continued on page 270)

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, "Who do men say that I the Son of man am? . . . But whom say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God."

And Jesus answered and said unto him, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven (Matthew 16:13-19).

In this day of rulings on whether or not a confession is admissible in court, when we debate how confessions may be obtained from prisoners, we are in danger of losing much more than one might think. We are in danger of losing the full use of the word "confess." For is there not a growing assumption that to confess is the action of a suspected law-breaker? "I have nothing to confess; I have never had to confess anything;" is that a desirable situation? No, the Lord Jesus who called forth Peter's confession and revealed the blessings God bestowed on it is the same Lord who looks for believers of today to confess Him and promises that they will be blessed in that confession.

Confess Boldly!

Literally a confession is nothing more than a statement of the truth. If there is any reluctance to make known this truth, that may just as well be caused by modesty as by shame. For the truth that is confessed may be either a happy ac-

count of honest deeds or the shameful admission of criminal acts.

Jesus called upon Peter and the rest of the Twelve to confess their faith in Him. This was not some crime for which repentance was in order. It was His desire and purpose that His disciples should both know and speak the truth — and it still is!

"Thou art the Christ, the Son of the living God." Here is a confession that is a worthy example for other confessors. Jesus of Nazareth is the Son of God. On this truth rests all His authority as our guide, all our hope for His help in time and eternity, all His right to our worship and praise. He is the Christ, the anointed Servant of God. He serves lost sinners as their Priest, Prophet, and King, redeeming them by His blood, proclaiming the Word of reconciliation with God, leading them into His kingdom, to live and reign with Him to all eternity.

These things are true. They are confessed, however, only when one has learned them. But they are not the fruit of human research and discovery. "Blessed art thou" when "my Father which is in heaven" reveals the Savior to you. Praise God for sending His Son to the cross to redeem you, and for sending the Comforter to bring the Gospel of forgiveness to you in Word and Sacrament! And as we sing our praises to God for giving us the truth to confess, surely we will not miss the obvious fact that a God-pleasing confession will not omit or contradict any part of the truth God has revealed, nor will it exalt human notions as if they were to be proclaimed by God's authority!

A confession may be a matter of controversy, then. Not everyone agreed with the disciples' confession of Christ. But let believers not keep silent just for fear of sounding different from the opinions of others! Let them not imagine that it is useless to raise the voice of truth in the midst of the babble of men's voices. No, let us "Search the Scriptures, . . . for they testify of me" (John 5:39), and then let us say what God has

revealed to us. Let us say with our lips and with our lives that by the grace of God in Christ we have been turned from the paths of sin to walk with Jesus in peace and holiness and glory forever.

Be Blessed Abundantly!

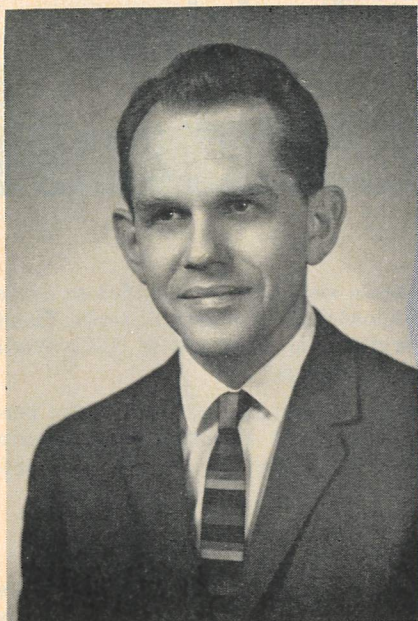
As saved believers, able to confess Christ, we are possessors of a blessing beyond description. But God did not stop with that one blessing. When we confess our faith, He also gives us the blessed privilege of opening the doors of heaven to other lost sinners. Through our confession He reveals His saving truth and graciously leads others to join us in sharing the Savior's conquest over sin. Confessors turn the key to open the kingdom.

In addition, we and our fellow-believers stand together as the church of Jesus Christ in possession of the blessing of victory over all the assaults of Satan and hell. We will not be exterminated, no matter what population trends indicate or persecutors may plan. The Gospel will not be silenced, no matter how many reject it or become indifferent to it. The gates of hell shall not prevail. We—not they—are invincible!

To which church body must we belong to enjoy these blessings? To which denomination? To which Synod? These questions are important, too. But this should be our first concern: to be, like Simon, members of the holy Christian Church, the company of all believers founded on Christ. Simon's nickname reminds us of that; as "Peter" (our "Rock") he was affected by Christ, the Rock, just as any building is influenced by the foundation on which it rests. Do we fondly hope to be associated with many other believers in serving Christ here on earth? Then let us be "Peters," firmly founded on Christ the chief Cornerstone, and let us boldly confess our Savior, trusting God's blessing to lead fellow-confessors to recognize the fruits of faith in one another.

PAUL H. WILDE

Two Men Accept Calls to Milwaukee Teachers College



Kurt J. Eggert

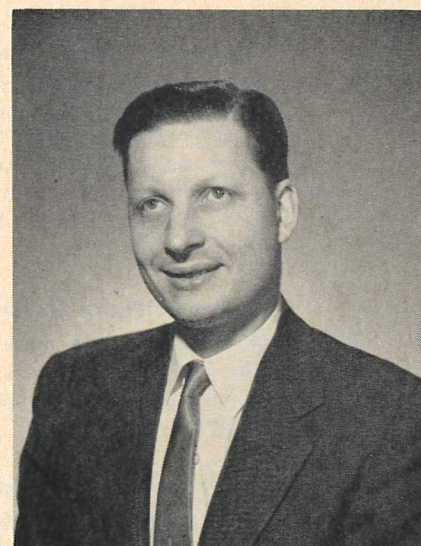
Kurt J. Eggert, 43, had both his preparatory and college training at Northwestern College. After graduation from the Wisconsin Lutheran Seminary in 1947, he had St. Paul's of Valley City, North Dakota, as his first charge. After that he served Immanuel, Farmington, Wisconsin, and then Gethsemane, Milwaukee, Wisconsin.

At MLTC Pastor Eggert will be professor of music. In addition to private study, he has had piano, organ, and other music courses at the Wisconsin Conservatory of Music. Attendance at various choral and

church music workshops has also prepared him for his task.

The professor-elect has directed choruses at Michigan Lutheran Seminary, Northwestern College, and Wisconsin Lutheran Seminary. For a number of years he has been the director of the Lutheran Chorale, Milwaukee. He has also had previous teaching experience at Bethany College and Michigan Lutheran Seminary.

He and the former Ruth Westcott are parents to six children, three sons and three daughters.



Paul Ruege

Paul T. Ruege, 40, has been called to teach history at Milwaukee Lutheran Teachers College. He received his education at Northwestern College (four prep years), Concordia College, Milwaukee (two years), and again at Northwestern. He has done graduate work at Marquette for several summers.

He has had 18 years of teaching experience at Wisconsin Lutheran High School. Here he taught not only

world history, but also Latin, classical culture, and philosophy. He has been chairman of the foreign language department, as well as guidance counselor. Since the beginning of Milwaukee Lutheran Teachers College he has taught history to the college students, under a loan arrangement with the High School.

The new professor and his wife Mary, nee Kullke, are the parents of three children.

THREE-YEAR COLLEGE GRADUATES

Dr. Martin Luther College

Enter, Joan
Friebus, Carol
Geiger, Celia
Herold, Katherine
Laatsch, Mary
Lochner, Helen
Luetke, Lois
Meier, Ruth
Miller, Terry
Otto, Lois
Prange, Ann
Schroeder, Margaret

Nicollet, Minnesota
Phillipsburg, Kansas
Buffalo, Minnesota
Stoddard, Wisconsin
Jefferson, Wisconsin
Sleepy Eye, Minnesota
Nicollet, Minnesota
Janesville, Wisconsin
Chelsea, Michigan
Fremont, Wisconsin
Watseka, Illinois
Nicollet, Minnesota

To: Delano, Minnesota
To: Green Bay, Wisconsin
To: Emanuel, St. Paul, Minnesota
To: St. James, Minnesota
To: St. Peter's, Fond du Lac Wisconsin
To: Moline, Illinois
To: Zion, Illinois
To: Sauk Village, Illinois
To: Beloit, Wisconsin
To: Menomonie, Wisconsin
To: Palos Heights, Illinois
To: Gloria Dei-Bethesda, Milwaukee, Wisconsin

Topic: How Can We Distinguish Between True and False Teaching?



"How can one know whether the utterance or writing of a person is of the Holy Spirit or of the evil spirit?" The reader who asked this question correctly assumed that we are to judge what we hear and read in the field of religion. We are to examine religious teaching and writing and find out whether it is the true teaching of God or whether Satan has inspired what was said.

How can that be done? No doubt, many have found difficulty in this. All religious teaching usually claims to be of God. How can I tell whether it is or not?

Basically, a Simple Answer

The answer, a very simple one, we all know. It is to do what the Bereans did. They "searched the scriptures daily, whether those things were so" (Acts 17:11). This means that only through careful searching of the Scriptures can this be accomplished. No person can expect to be able to "try the spirits" unless he studies Scripture. There is no substitute for this.

Three Helpful Questions

But let us become a little more practical. How can we judge on the basis of Scripture, particularly in the face of the problems that confront us today? Three questions will be helpful.

How Does He Regard Scripture?

First we can ask: What is the attitude toward Scripture of the person doing the teaching? In our day this is an important question. Does he recognize Scripture as the only authority in religious matters? Does he recognize Scripture as a completely true and reliable authority?

Here it is well not only to listen to what he claims to be doing, but to listen carefully to what he does in practice. If, for example, someone begins to say: I think, I believe, or I have it figured out this way, then there is reason for question. We will still ask: Is what he thinks and believes Scriptural? If someone claims his teaching to be true by saying: This is what the church teaches, this is what the synod says, this is what a particular theologian taught us, then we will ask more questions. We will say: Is that what Scripture says? Only then will we accept what the church or synod or some theologian teaches. If someone says: This is what has always been taught, this is the way our fathers did it, this is ancient custom, then we will still not be satisfied. We will say: You must show us that what they said and did was truly Scriptural.

If someone says: Here Scripture is in error, here the author did not have reliable information; what is said

here does not make sense and must be modified to agree with our present-day knowledge, then we will reply: Don't you believe that everything in Scripture is God's Word and is true? Does truth change?

So the first question we can ask is, What is the person's attitude toward Scripture? Scripture must remain the final authority. Scripture must be accepted as a reliable authority.

Does the Man's Teaching Agree With Scripture?

A second question we can ask is this: Does the man's teaching agree with Scripture? He claims Scripture as his authority. Is he following through? Is what he teaches Scriptural in truth?

This often looks like a difficult question to answer, particularly when it is evident that a man claims Scripture as his authority. It is, of course, extremely difficult if we ourselves do not know Scripture. But if you know Scripture, you can judge. And it is not as difficult as it may appear at first. It means that we rely in our judging on the Scriptures as they speak simply and clearly.

We know that there are also passages that are not simple. Scripture itself says so. Cf. II Peter 3:16. Some passages are hard to understand. Some we need to check carefully with the original because the translation is unclear. Some remain a puzzle to us and will only be clear when God opens up our understanding perfectly in heaven. But what we need in order to judge the teaching that we hear is clear.

There is nothing unclear about John 3:16 or Ephesians 2:8, 9. Anyone who teaches that works contribute to our salvation in any way is therefore saying something false, contrary to a clear word of God. Scripture clearly tells us that Jesus arose bodily from the grave. Whoever casts doubt upon this you can judge as wrong. Scripture clearly tells us to avoid false teachers. Whoever says this doesn't matter is clearly wrong. Scripture clearly says that Judgment Day will come unexpectedly. Whoever tries to prove from Scripture when it will be is in error. Stick to the clear revelation of Scripture, and you will be able to judge. And don't let anyone undermine what is clearly said in Scripture on the basis of a hidden meaning that he claims to have discovered in some obscure passage.

You can judge, if you know Scripture and hold to what is clearly taught.

The third question you can ask is this: Is the man using Scripture correctly? This we shall consider next time.

ARMIN SCHUETZE

ITEM FROM OUR NEWS BUREAU

Lutheran Free Conference Votes to Continue

Columbus, Ohio — Participants in the third Lutheran Free Conference meeting here, July 12-14, resolved Thursday to hold a fourth free conference in the summer of 1967.

It was pointed out by the resolutions committee that "both registrations and attendance indicate a continuing interest in the aims and purposes of the Lutheran Free Conference."

"There is a continuing need," the committee said, "for concerned Lutherans of all synods to strengthen one another through thorough discussion of the Scriptures in open forum."

A suggestion by the committee that the topic at the fourth free conference be a continuation of this year's topic "The Holy Christian Church and True Ecumenicity" was also adopted.

The committee told the conference that this theme was adopted last year "with the understanding that it would take two years to treat this subject adequately because of its wide scope and relevancy to contemporary theological problems."

The Rev. Norman W. Berg, Plymouth, Michigan, moderator of the conference and first vice-president of the Wisconsin Ev. Lutheran Synod, reminded the delegates that the prime function of the conference was "to discuss with single-minded faith the

Word of God as it speaks to our salvation."

He said that the results of such "joint attention" to God's voice "cannot be predicted nor even properly evaluated by us. The Holy Spirit alone will determine this."

The free conferences are sponsored by 24 pastors, theological professors, and laymen from five Lutheran church bodies who are concerned about the "growth of liberalism in the Lutheran Church."

Attending the threeday conference were 253 pastors and laymen from 10 Lutheran church bodies coming from 18 states and Canada.

Six clergymen addressed the conference on the theme "The Holy Christian Church and True Ecumen-

icity." An additional panel of 12 clergymen served as reactors.

Participants in the conference do not speak for or bind their respective church bodies.

The time and place of the 1967 conference was left to the Arrangements Committee to determine.

Named to the Arrangements Committee to replace retiring members were: the Rev. Erich W. Waldek, Rome, New York, a clergyman of the Lutheran Church in America; the Rev. Kent E. Spaulding, Tacoma, Washington, a clergyman of the American Lutheran Church; and the Rev. Otto F. Krause, Fairmont, Minnesota, a clergyman of The Lutheran Church-Missouri Synod.



THE OFFICERS OF THE ARRANGEMENTS COMMITTEE for the Lutheran Free Conference (l. to r.): Robert G. Frick, LaGrange Park, Ill., treasurer; Pastor Donald Rehkopf, Sanborn, N.Y., vice-chairman; Prof. Armin W. Schuetze, Mequon, Wis., chairman; Pastor Vernon H. Harley, Corpus Christi, Tex., secretary.

HIDDEN GEMS IN OUR HYMNS

"Psalm 23"

One of the most familiar of the Psalms is the Twenty-third. And perhaps the most familiar musical form of this Psalm is Hymn No. 436 in *The Lutheran Hymnal*: "The Lord's My Shepherd, I'll Not Want." But perhaps it is not so commonly known among the "Sunday only" users of our hymnal that in this book there are five hymns which are metrical paraphrases of Psalm 23, either in whole or in part.

The one most distantly related to the 23rd Psalm is Hymn No. 312, a "Lord's Supper" hymn. In stanza 2 we see a reference to our Psalm in the terms "pastures green," "quiet waters," etc.

Hymn No. 368, "The Lord My Pasture Shall Prepare," is very clearly a metrical version of Psalm 23. It was first published in 1712 in the *Spectator*, and was introduced as follows: "David has very beautifully represented this steady reliance on God Almighty in his Twenty-third Psalm, which is a kind of pastoral hymn,

and filled with those allusions which are usually found in that kind of writing. As the poetry is very exquisite, I shall present my readers with the following translation of it." The author of this hymn is Joseph Addison.

"The Lord My Shepherd Is" by Isaac Watts (Hymn No. 426) also obviously paraphrases the same Psalm and brings out the same beautiful expressions of trust and confidence in our loving God.

But the hymn which has been called "undoubtedly one of the best metrical paraphrases of Psalm 23" is No. 431 in our hymnal: "The King of Love My Shepherd Is." When reading it or singing it one can detect the smoothly graceful flow of thought as, by means of English poetry, author Henry Baker ably transmits the message of the original Hebrew poem.

Lord, our Shepherd, let Thy goodness and mercy follow us, so that we might dwell in Thy house forever!

PHILIP JANKE

"In the Name of the Lord"

Arizona-California District Convention

Advancing in the name of the Lord—was the spirit of the Arizona-California District Convention held June 28-30, 1966, at East Fork Mission, Whiteriver, Arizona. It opened with a sermon on I Samuel 17: 37-50. In its Second Vice-President Marcus C. Nitz stated that by the grace of God "We are the Davids of this Century." Sixty-nine delegates and 31 others attended.

President's Report

The report from President E. Arnold Sitz, who was absent because of illness, stressed the greater-than-ever need today for the Word of God. He reported a 150% increase in membership over the 12 years of the District's history. And he proposed that the mantle of his office be transferred to other shoulders. In response, the Convention expressed its gratitude for his labors as first president of the District and declared him honorary president.

Elections

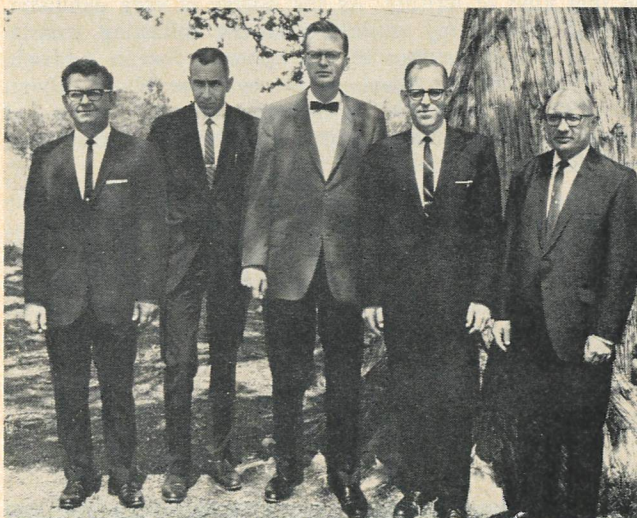
Men elected included Pastors Immanuel G. Frey of Phoenix as president, Joel C. Gerlach of Garden Grove as first vice-president, Marcus C. Nitz of Tucson as second vice-president, and Armin K. E. Keibel of Los Angeles as secretary.

Home Missions

Reports by Mission Board chairmen showed that half, or 32, of the District's congregations are mission churches. These have 1357 communicants, or 25% of the District's membership. They are served by 18 missionaries. Contributions averaged \$134 per member, of which \$17 went to the Synod. New areas being investigated are Fort Worth in Texas, Albuquerque in New Mexico, Paradise Valley in Arizona, and Ventura County in California.

Other Data

Six churches and five workers were received into District-Synod membership. It was reported that 57 of our young people attend Synod preparatory schools. Since



the membership is 5,349 (433 over the year before), this is one out of 100 of our communicants preparing for church work. During the past year there were 466 baptisms and 406 confirmations. Summer camps were slated for Texas in mid-July and for California and Arizona in mid-August.

Essay

"An Evaluation of the Lutheran Confession in 1966" was presented by Pastor Harold E. Wicke of Watertown, Wisconsin. He noted that our Confessions, as a summary of the Gospel, are life-giving. He showed their definite present need in the confessional wilderness of today's Protestantism, the seeming green pastures and still waters of Rome, the theological jungle of the secular theologians, and the chaos in Lutheranism. He held up the Confessions as truly catholic and ecumenical: They show our fellowship with God and all the saints through agreement with Scripture. They show agreement with the ancient church. And they meet the needs of all men.

Doctrine

The Convention commended the Synod's Commission on Doctrinal Matters for its firm yet conciliatory procedure in dealing with other Lutheran bodies. It urged the Commission to continue in the same spirit. It looked forward to publication of the document "This We Believe." And it recommended continuation of the Lutheran Free Conferences.

Resolutions

It was resolved to thank God for His extensive blessings through Carl L. Schewpe, who has retired from the presidency of Dr. Martin Luther College, though not from teaching, and Reinhold E. Fenske, who has retired as president and professor at Northwestern Lutheran Academy; to encourage the securing and training of more male teachers; to ask the Synod to consider the need for an Academy in our District; to have expansion of Milwaukee Teachers College compared with Dr. Martin Luther College rechecked; and to urge improvement of salaries for our men and women teachers. It was also decided to ask the Synod to publish a critical evaluation of modern Bible translations such as the RSV; to urge that more funds be made available for expansion of the Synod's Evangelism work; and to invite the Northwestern College Chorus to sing in our District during the 1967 Easter vacation.

ARMIN K. E. KEIBEL

OFFICERS OF THE ARIZONA-CALIFORNIA DISTRICT and the convention essayist are pictured here. They are (l. to r.): Immanuel G. Frey, Phoenix, Ariz., president; Joel C. Gerlach, Garden Grove, Calif., first vice-president; Marcus C. Nitz, Tucson, Ariz., second vice-president; Armin K. Keibel, Los Angeles, Calif., secretary; Harold E. Wicke, Watertown, Wis., essayist.



THE GROWTH OF THE ARIZONA-CALIFORNIA DISTRICT, brought out in the article above, is further emphasized by a comparison of the picture above, taken at the 1966 convention, with that taken at the first convention in 1954 (below). District status was granted by the Synod convention of 1953.



Twenty-five Years of Blessings Tipler, Wisconsin

On June 26, 1966, St. Paul's Ev. Lutheran Church, Tipler, Wisconsin, by the grace of God, was privileged to observe the twenty-fifth anniversary of its founding. To mark the special occasion, two services were held in its unique house of worship which has served the congregation since its beginning — a log church. The Rev. Melvin Croll of Mayville,

Wisconsin, the first pastor of St. Paul's, delivered the message in the morning service and Pastor Harvey Kahrs of Winneconne, Wisconsin, who also served as St. Paul's pastor in the past, delivered the message in the evening service. The hearts of the members and visitors who made up the 125 in attendance at both services were directed to give thanks to their Lord God for the many blessings which He has bestowed upon the ministry in and around the Tipler area for 25 full years.

RICHARD C. SHIMEK

Dakota-Montana Convention

On June 21, 90 delegates from the Dakotas, Montana, and Alberta, Canada, assembled at Northwestern Lutheran Academy, Mobridge, South Dakota, to begin the work of the three-day Twenty-third Biennial Convention of the Dakota-Montana District.

At 10 A.M. on the first day of the convention, all delegates assembled at Zion Ev. Lutheran Church of Mobridge for the opening Communion service, in which Prof. K. G. Sievert preached the sermon. Basing his message on Romans 1:14-19, Prof. Sievert reminded the delegates of the immeasurably great debt we owe as servants of Christ. That debt? The Gospel, to be paid to a world wallowing in sin and superstition. Having received spiritual nourishment in Word and Sacrament, all present were ready to begin the work of this convention.

Pastors D. Buske and R. Strobel conducted the devotions that opened each session of the convention. Using Revelation 2 and 3 as the text of their devotions, they reminded the convention that "the victory of the risen Christ is yours." This victory no believer wants to lose through such dangerous deficiencies as lovelessness and indifference to the Savior. Therefore "he that hath an ear, let him hear what the Spirit saith unto the churches."

In his report to the convention President W. A. Schumann, Jr., dwelt on the Word of God written in I Corinthians 3:11-15. He emphasized the sole purpose of our convention: the Building of the Church of God. What a high and holy purpose! And followers of the Master can fulfill this purpose only if they build on the right foundation, Jesus the Crucified, and only if they diligently use the right materials, the gold and silver and precious stones of God's pure Word.

The main work of the convention was a thorough study and consideration of the "Report to the Nine Dis-

tricts of the Wisconsin Evangelical Lutheran Synod." We can here neither quote the many reports and resolutions that were adopted, nor can we summarize them all for you; but we would emphasize that the members of the various committees proved themselves to be faithful disciples of the Master who had the peace and promotion of His kingdom at heart. This was the case whether the subject was Worker-Training, Home Missions (with special emphasis on the Church Extension Fund), World Missions, Stewardship, or any other phase of kingdom work.

Two guests were present to instruct and enlighten the assembly. They were Prof. Frederick Blume of our Seminary and Pastor Arnold Mennicke of Winona, Minnesota. Prof. Blume served as the convention essayists, presenting a most informative and scholarly essay entitled, "Martin Luther and Our English Bible Translations." Pastor Mennicke represented the Board for World Missions. With his slides and commentary on our African Mission, with his displays of our World Missions that lined one wall of the convention auditorium, and with his address to the assembly, Pastor Mennicke brought the convention up to date on the latest developments in our World Mission fields.

One of the more memorable events of the convention was the banquet given Wednesday evening at the Mobridge City Auditorium in honor of Prof. R. A. Fenske, who has retired as president of Northwestern Lutheran Academy. His retirement marks the close of 49 years in the public ministry, the last 27 of which were spent as president and instructor at our Academy. Pastor C. Spaude, chairman of the Academy Board, was master of ceremonies at the program in which the main speaker was Prof. C. Trapp of Dr. Martin Luther College, New Ulm, Minnesota. Various other brethren in the ministry and laymen also voiced their gratitude to

the Lord for the many blessings He has bestowed upon His Church through Prof. Fenske, and for his retirement wished him the choicest blessings of that Lord whom he has served so long and so faithfully. The occasion was indeed a remembering of one who has spoken unto us the Word of God.

We cannot conclude this report without mentioning the new conference that was born at this District meeting: the Alberta-Montana Conference. This certainly was a step in the right direction, since our Western Conference included such a vast area, making attendance at meetings extremely burdensome for all concerned. Thus our District now has three conferences: the Dakota Eastern, the Dakota Western, and the Alberta-Montana.

With its work completed in an efficient and orderly manner, the convention closed with a short service on Thursday afternoon, conducted by Prof. R. Fenske. Preaching on II Corinthians 4:4-7, Prof. Fenske emphasized the truth that we have a glorious ministry, glorious because of its content—Jesus Christ; glorious because of its mission—to make the Gospel light shine in the hearts of men; glorious because it gives all glory to God who has placed this ministry into earthen vessels.

As your reporter thinks back on the recent convention, he is reminded of the words of the Psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1). Then, with the power and guidance of the Holy Spirit, they can build the Church of God.

As to the elections, the following were elected to District offices:

President: Pastor A. P. C. Kell; 1st Vice-President: Pastor H. Birner; 2nd Vice-President: Pastor R. Zimmermann; Secretary: Pastor L. Dobberstein.

RICHARD W. STROBEL

Editorials

(Continued from page 263)

A tract needs a word to accompany it, to introduce it to the reader. It needs a word to aim it at the reader's interest, a word to ignite his thought processes.

The pastor's word from the pulpit or the chancel, or in the meeting room, will help. More effective still is the

word a pastor or another Christian speaks as he hands the tract to a fellow Christian or to an unchurched neighbor or acquaintance.

Without an accompanying word, a tract is a piece of paper tossed about by the wind; with that word it can become one of God's arrows, aimed at the heart and soul of a man.

CARLETON TOPPE

NOTES FROM THE EDITOR'S DESK

Recently the wife of a serviceman wrote to the Spiritual Welfare Commission:

It is with great pleasure that I write to tell you to please remove my name from your records. My husband is being transferred to _____, my home. I will therefore be able to return to the church in which I grew up.

During the past three years of my stay in Germany and my previous three years in school, I have appreciated your services very much. I enjoyed The Northwestern Lutheran very much even though I received it about six weeks late. The delay is understandable, however, due to surface mail and the expense of air mail postage.

o o o o

One of our pastors shared with us a letter from another serviceman in Germany. The pastor had asked if he was receiving the material from the Spiritual Welfare Commission. And this was the reply:

As for the material from the Wisconsin Synod Spiritual Welfare Commission. I have been receiving it, and I enjoy reading it, and when I am finished with it, I give it to the German woman technician here to read. [The writer of the letter is also a technician in an Army hospital there.] And she has made the remark that she really enjoys it because it doesn't "beat around the bush" but comes out and tells the truth, and she enjoys reading it because she has never read any religious material that is so "frank." She is the woman that I told you

about who is a Lutheran and her Dad was a Lutheran minister until not too long ago, when he retired.

o o o o

New Testament Printed in Apache

One of our Arizona pastors sent us this interesting item from the July 2 *Phoenix Gazette*:

SAN CARLOS—Copies of the New Testament in the Apache language are now available here.

Selling for \$2 a copy, the volume, printed by the American Bible Society, includes English printing as well as Apache.

The translation into Apache was begun in 1954 by the late Rev. Francis J. Uplegger, Lutheran minister who taught religion and languages to the San Carlos Apaches for 45 years.

Apaches from San Carlos, Bylas, and Whiteriver, working with Wycliffe Bible translators, completed the translation.

The Rev. Mr. Uplegger, who died in 1964 at San Carlos and is buried here, was the first man to compile an Apache-English dictionary.

The Lutheran missionary was honored by the Apaches with the name of *Iv-nashovd-Hastihn*, meaning Old White Gentleman Missionary. He also translated into Apache the Lutheran catechism, biblical passages, and other documents.

† Pastor Paul T. Oehlert †

On Oculi Sunday, March 13, 1966, exactly one year after he had installed his successor in a congregation that he had served for 47 years, those who loved and respected him gathered at the funeral service of the Rev. Paul Theodore Oehlert. He had served his Lord in the public ministry since May 3, 1908, when he was installed and ordained in St. Paul's Mission at North Fond du Lac, Wisconsin. His active ministry covered a span of 57 years.

Not one to covet the plaudits of men, but humble in all respects, shortly before his death Pastor Oehlert wrote his own obituary. He left it in a place where it would easily be found upon his death. It is the following.

"Not knowing when our last hour will come, we pray the Lord to keep us steadfast in the faith so that we may enter our true home above and be with our only Lord and Savior and with all who have gone before us saved through the true faith in Jesus Christ.

"I, Paul Theodore Oehlert, was born on the 4th day of June, 1884, in (Ahnapee) Algoma, Wisconsin. My

parents were Pastor John G. Oehlert and his wife Mary, nee Buck. I was baptized June 22, 1884, in Algoma by Pastor August Pieper of Kewaunee, Wisconsin. I moved with my parents to Bay City, Michigan, in June 1885, where Father was installed as pastor of Bethel Lutheran Church. I left Bay City with my parents in February, 1891, moving to Burlington, Wisconsin, where Father accepted a call from St. John's Lutheran Church. I received my early Christian training in the parochial school, taught by my father. On April 17, 1898, I was confirmed by Father and attended public school for one year. I entered Northwestern University Prep School at Watertown August 28, 1899. I entered Quinta. After six years at Watertown, I graduated from Northwestern University on June 20, 1905.

"In September 1905, I entered The Theological Seminary at Wauwatosa and graduated in April, 1908. I was ordained and installed in St. Paul's Lutheran Mission at North Fond du Lac on May 3, 1908. I taught school there for a period of about five years and was assistant to Pastor G. E. Bergemann at St. Peter's Lutheran Church in Fond du Lac. Pastor Bergemann was president of Synod at that time.

"On June 4, 1914, Elsa Hoyer of West Bend, daughter of Pastor and Mrs. Ed. Hoyer, became my wife. On September 9, 1917, I preached my farewell sermon in North Fond du Lac and was installed as Pastor of Trinity Lutheran Church at Kaukauna, Wisconsin. I served the congregation 47 years and was in the ministry 57 years when I went into retirement on February 28, 1965.

"My only immediate survivors are my wife and my sister, Mrs. Alfred Kosanke, Weyauwega, Wisconsin."

Pastor Oehlert spent the year of retirement in Kaukauna enjoying the company of many friends he had made and served as pastor. About one month prior to his death he was afflicted with a heart condition. On the tenth day of March, 1966, the Lord called his soul unto heaven. The funeral service was conducted by the undersigned on Sunday, March 13. The Rev. R. E. Zieseemer of Appleton preached the funeral sermon. The mortal remains were laid to rest at Weyauwega, where the Rev. J. C. Dahlke read the committal service. Pastor Oehlert died as he lived, a child of our Lord.

JOHN W. MATTEK

"Eat This Roll"

LWMS National Convention — June 25, 1966

"EAT THIS ROLL" (a quotation from Ezekiel 3:1, and the theme for the third LWMS National Convention) was a portion of the text for the opening service at St. Paul's Lutheran Church of Stevensville, Michigan. Harold Zink, pastor of St. Paul's, served as liturgist. Professor W. Gawrisch, of the Wisconsin Lutheran Seminary, delivered the address. "Eat this roll (the Scripture)" he said, "absorb it, and let it become a part of you." Then, after our edification, the command follows: "Go speak My Words." "Go speak," God tells us, "whether they will hear or whether they will forbear" but with the assurance of His promise that it "shall prosper in the thing whereunto I send it."

Convention registration, as reported by Mrs. Melvin Krieger, included 82 delegates, 53 alternates, 134 visitors, for a total attendance of 269. Six states were represented: Illinois, Colorado, Wisconsin, Minnesota, Michigan, and Ohio.

Mrs. William Heyn, Sr., extended a welcome from the host congregation. Mrs. Herbert Speckin, president, responded. She also called the roll of attendance by Synodical Districts, and introduced the candidates for office.

The business meeting, immediately after lunch, was opened with prayer by the Rev. Harold Essmann, pastoral advisor. After calling the meeting to order, Mrs. Speckin read her president's report, a record of the accomplishments of the year. She closed with the plea to each member to "PRAY with us that this UNITY and SERVICE will always be motivated by our desire to WITNESS FOR CHRIST!"

Seventy-four new members, the total since the last Convention, were formally accepted.

Minutes of the 1965 Convention were read by Mrs. Marvin Niemeyer, and adopted.

The treasurer's report, showing a total mite box fund of \$4298.48, was read by Mrs. Schuppenhauer. Mrs. John Ehlers of Winona, Minnesota, reported for the Audit Committee that the audit had been completed, and the books found in order. The report was adopted.

Two checks (in the amount of \$2,149.24 each) were presented by the treasurer in accordance with the decision of the 1965 Convention to adopt the sponsorship of radio broadcasts at home and abroad as the project for the year. Pastor H. L. Engel of Saline, Michigan, chairman of the Board for Home Missions, accepted one check with deep appreciation. He particularly mentioned wanting to promote radio work in the Eastern states and in Alaska. Pastor Karl Bast of Madison, Wisconsin, accepted the Board for World Missions. He, too, expressed deep appreciation, and stressed the continuing need in Hong Kong, and the imminent start of the radio program in Puerto Rico.

Letters of thanks were read from Pastors Harry Shiley and Ray Wiechmann, gratefully acknowledging the checks which were presented at the previous Convention.

The candidates for office were introduced once more, and an opportunity was given for nominations from the floor, but there were none. Results of the election, reported by Miss Viola Rasch of Milwaukee, chairman of the ballot committee, indicated that 78 ballots had been cast, two of which were void. Those elected are: vice president, Mrs. Fred Bohlmann of Milwaukee, Wisconsin; secretary, Miss Frieda Behnken of Lake Mills, Wisconsin; pastoral advisor, the Rev. Harold Essmann of Waterloo, Wisconsin; Spiritual Growth Committee, Mrs. Rudy Suter of Altura, Minnesota, and Pastor W. J. Zarling of Benton Harbor, Michigan. (NOTE: Since much correspondence is directed through the Secretary, please make this change in your records now: Miss Frieda Behnken, 143 Lake Park Place, Lake Mills, Wisconsin 53551.)

Mrs. Ray Burmeister, speaking for the Spiritual Growth Committee, reported that 5,000 copies of TOPICS had been ordered last year. 4,400 were sold and 34 complimentary copies given, leaving about 600. Of the 20,000 mite boxes ordered, 9,078 were sold. And about 2,000 brochures remain of 10,000 printed. The observation was made that it is a little disappointing to see the sale of mite boxes running so far ahead of TOPICS, since information is the first purpose of LWMS.

The resolution to amend the constitution to provide for the appointment of a public relations secretary, historian, and auditing committee, which was accepted at the convention of 1965, was read by the secretary, and adopted.



PLAYING AN ACTIVE ROLE at the convention of the Lutheran Women's Missionary Society were the following: (front row, l. to r.): Mrs. Carl Fager, public relations secretary; Mrs. Fred Bohlmann, vice-president; Mrs. Herbert Speckin, president; Mrs. Marvin Niemeyer, the outgoing secretary; Mrs. Harold Schuppenhauer, treasurer.

(back row, l. to r.): Mrs. Rudy Suter, spiritual growth committee; Pastor Harold Zink, host pastor; Pastor Waldemar Zarling, spiritual growth committee; Pastor Harold Essmann, pastoral advisor; Pastor Otto Heier, spiritual growth committee; Mrs. Ray Burmeister, spiritual growth committee.

Mrs. Dora Kuehner of Madison, Wisconsin, chairman of the Project Committee, presented the resolution of that committee, recommending that the project of supporting home and world mission radio broadcasts be extended for another year. It was adopted.

Pastor Zaring, of the Spiritual Growth Committee, reported that the new TOPICS should be ready by September 1, pending completion of the illustrations. The general theme is: Training to be Witnesses. There are three subdivisions: Our children train to be witnesses; our church workers are trained to be missionaries; and our missions train to witness. He expressed sincere thanks to the men who write the TOPICS. They make a substantial contribution to LWMS by providing their time and talent without charge. TOPICS this year will be several pages longer, and will have a new price: 50 cents per single copy, \$4.80 per 10 copies, \$45.00 per 100 copies. The change to units of 10 simplifies bookkeeping.

Mrs. Robert Peters of Maumee, Ohio, chairman of the Resolutions Committee, submitted two resolutions from her committee. The first expressed the thanks of the convention to the host congregation, its pastor and members; to those who arranged the mission displays; to Professors Gawrisch and Leyrer; to the Aid Association for Lutherans; and to all committees. The second expressed recognition and thanks for services rendered, to Faith Lutheran Church of Antioch, Illinois, for use of their equipment to print the NEWSLETTER and convention materials; to St. Matthew's of Winona, Minnesota, whose facilities and equipment have been available to the secretary and Spiritual Growth Committee since LWMS was organized; to Mrs. Marvin Niemeyer, retiring secretary; and to all the officers for their faithful service. Both resolutions were adopted.

Singing of the doxology concluded the business meeting.

Professor Carl Leyrer, of Northwestern College, was the speaker for the afternoon. His discourse included worker shortage (manpower), Missio Dei, and Synodical schools. Twenty-eight ministerial candidates were available for placement this year, but 67 parish vacancies exist, some of them representing more than one pulpit. The

shortage of teachers is even more acute. The function of the Church is to preach the Gospel, and there is, he said, "no calling in which you can use all gifts (talents) as fully and consistently as in the ministry." Enrollments at our schools have increased, making facilities doubly inadequate. The Missio Dei program is helping here. About \$5 million is expected to be raised, to build and remodel facilities at our schools. The chief role of LWMS in all this, he concluded, is "influence"—on children, grandchildren, neighbors, and friends.

Three workshops followed, conducted by the national officers. One dealt with duties of officers. Another covered financial problems. The third explained procedures in the national organization. In particular, a new procedure in paying the annual membership fee was explained. All congregations belonging to a circuit are being asked to pay their \$2.00 membership fee through their circuit (in the same general way that orders for TOPICS and mite boxes were handled this year.) Circuit secretaries will then be asked to submit, on a form provided by the National, a complete information listing, including names of member churches, their pastors and reporters, and names and addresses of all circuit officers. This listing, together with the membership fees, will be due by May 1 of each year. Congregations which do not belong to a circuit will continue to send their membership fees directly to the national secretary.

At the evening banquet, a lighter mood prevailed. Mrs. Dean Myers of Benton Harbor, Michigan, was toastmistress. There was group singing, a take-off on a fashion show, singing by the Junior Choir under the direction of Miss Donna Hartwig, and a short "speech" by Mrs. Gordon Monte of Benton Harbor.

A vesper service, in which the elected officers were installed, was conducted by Pastor Harold Essmann. The text for his brief address was Luke 10:38-42 (the story of Mary and Martha). His words, "Let us not be distracted from the one thing needful," marked the close of another convention, and may be remembered as the inspiration to begin another year of learning, working, and giving for the Lutheran Women's Missionary Society.

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

LCUSA NOW A CERTAINTY

It really came as no surprise to anybody. The Lutheran Church in America (LCA), at its June convention in Kansas City, voted unanimously to join the proposed new Lutheran Council in the U.S.A. (LCUSA). This action made the new inter-Lutheran council a virtual certainty, since its formation had already been approved by the three other bodies involved: the American Lutheran Church, the Missouri Synod, and the Synod of Evangelical Lutheran Churches.

Barring unforeseen complications, the constituting convention for LCUSA will be held in mid-November at Cleveland, Ohio, and the new

agency will begin operations officially on January 1, 1967. The Rev. Dr. C. Thomas Spitz, a Missouri Synod pastor, is slated to be selected as the general secretary of LCUSA. Three upper floors of the 20-story Remington Rand Building on Park Avenue in New York City have already been leased as national headquarters for LCUSA.

It was a foregone conclusion that membership in LCUSA would be approved by the LCA. Its president, Dr. Franklin Clark Fry, had been the first to suggest such a council back in 1958. At the start of this year's Kansas City convention he hailed the emergence of LCUSA as making 1966 "a year of dawn for

American Lutheranism." Yet, just as he was about to see this dream fulfilled, Dr. Fry confessed, "It is an ironic twist that the most newsworthy action of this convention will have no suspense at all."

Much the same feeling of letdown was experienced by Elson Ruff, editor of *The Lutheran*, official periodical of the LCA. In a post-convention editorial Mr. Ruff commented thus on the vote to join LCUSA:

"This action was taken unanimously and gladly, but somehow without enthusiasm. Twenty years ago such action would have seemed exciting, a great step toward Lutheran unity. This year it seemed terribly late.

"The tide has already swept much further along, toward serious consultation among a half-dozen major Protestant churches in America on whether they can unite. Meanwhile Lutherans, still divided among themselves, must stand on the sidelines with nothing to say about the shape in which Protestant church life in America is likely to be structured in the century ahead."

Well now, the very same action which last summer seemed so progressive and exciting to the Missouri and Slovak synods seems pretty tame and "old hat" this summer to the ecumenical "pro's" of the LCA. After all, they've been working closely with non-Lutherans for years in the National and World Councils of Churches. If the LCA gets its way in LCUSA, it might be well for the Missouri and Slovak synods to hang on to their collective hats.

REFORMATION ANNIVERSARY

To illustrate our last remark (above), we point to the plans currently being made in certain Lutheran circles for a "worthy celebration" of the 450th anniversary of the Reformation in 1967. The Inter-Lutheran Consultation (forerunner to LCUSA) has appointed a special Reformation Anniversary Committee, headed by Dr. Malvin H. Lundeen, secretary of the LCA. The committee met in May and selected "Life . . . New Life" as their anniversary theme, explaining

that this theme would provide "an interpretation of the basic message of the Gospel, specially relevant for the modern world."

However, over the past two years the LCA, on its own initiative, has been approaching various non-Lutheran groups within the National Council of Churches to sound them out on the possibility of a joint interdenominational observance of the Reformation. The General Policy and Strategy Committee of the NCC agreed to go along with the Lutherans, provided that "such an observance will be congenial to the unfolding contemporary relationships in the broad ecumenical movement." In other words, the NCC will join in the observance as long as the Lutherans do not rock the ecumenical boat by doing anything to upset the growing Protestant-Catholic friendship!

Accordingly President Fry of the LCA sent letters to the American Baptist Convention, the Methodist Church, the Protestant Episcopal Church, the United Church of Christ, and the United Presbyterian Church in the U.S.A., explaining in part:

"In simplest terms, the story is that we Lutherans—happily practically all Lutherans in the United States, including the Missouri Synod—are considering a rather ambitious observance of the historic event. . . .

"It goes without saying—but it ought not to!—that we in the Lutheran Church in America will be

delighted to welcome any type and extent of cooperation that your church will be disposed to give us in any part of this venture. As we go into it, I can assure you that we intend to avoid a polemic accent or spirit in everything that will be done. The underlying mood of the whole celebration will be, without exception, to accentuate the positive. . . ." (emphasis ours).

"Accentuate the positive, eliminate the negative." To our ears it sounds as though LCUSA's Reformation observance will be more in tune with Tin Pan Alley than the "Battle Hymn of the Reformation." Martin Luther was ready and willing time and again to stand up and fight for the truth of Scripture. This meant that Luther, in the process, repeatedly had to expose and fight against error of every kind. If Dr. Fry has his way, LCUSA will deliberately "avoid a polemic accent or spirit." In other words, LCUSA will obviously have "a different spirit" than Luther had. Its 1967 Reformation Anniversary celebration could turn out to be an insipid, watered-down, "don't-step-on-any-toes" mockery of what Luther's Reformation was really all about.

It should prove interesting to note to what extent the LCA will involve their new Lutheran "brethren" in interdenominational activity before LCUSA is even one year old!

MARTIN LUTZ

CORRECTION

In the story "Bible Institute Graduates Four Men" in the July 24 issue, page 234, the first paragraph, the statement is made: "Private Communion sets were also presented as a gift from an interested Ladies' Society of Watertown, Wisconsin." It should read: "were presented as a gift from Central Circuit Number One of the Lutheran Women's Missionary Society."

REQUEST FOR COLLOQUY

Mr. Walter Denninger, Milwaukee, Wis., has requested a colloquy preparatory to making application for membership into the Wisconsin Evangelical Lutheran Synod.
Adolph C. Buenger, President
Southeastern Wisconsin District

RESULT OF COLLOQUY

In a colloquy which was held on August 3, 1966, Mr. Darrell Kautz, Oaklawn, Ill., and Mr. Francis Schubkegel, Worth, Ill., were found to be in agreement with our Synod in doctrine and practice. They are hereby declared to be eligible for the teaching ministry in the Wisconsin Ev. Lutheran Synod and have accepted calls to the Wisconsin Lutheran High School, Milwaukee, Wis.
Second Vice-President Carl H. Mischke
District President Adolph C. Buenger
Prof. Wilbert R. Gawrisch

RESULT OF COLLOQUY

In a colloquy which was held on July 27, 1966, the Rev. Tally Alksnis, Menominee, Michigan, was found to be in agreement

with our Synod in doctrine and practice. He is herewith declared to be eligible for a call into the public ministry in the Wisconsin Ev. Lutheran Synod.

Second Vice-President Carl H. Mischke
District President John C. Dahke
Professor Wilbert R. Gawrisch

NAMES FOR TEXAS MISSIONS

Send names of those who are living or soon to move to south Texas: Houston, Victoria, San Antonio, Austin, Beaumont, and Corpus Christi, to Rev. Vilas Glaeske at 208 S. Allen, Edna, Texas. Phone (512) OL 7-3793.

People living in central Texas: Hillsboro, Temple, Waco, Waxahachie, contact Rev. Robert Hartman at 1519 S. Main St., Duncanville, Texas. Phone (214) AX 8-0891.

Send names of those living in north Texas: Fort Worth, Grand Prairie to Rev. Robert Hartman.

Send names of those living in north Texas: Dallas, Richardson, Garland, Farmer's Branch, Denton, Sherman-Dennison to Rev. Robert Neumann at 9422 Clearhurst, Dallas, Texas. Phone (214) DI 8-6069.

Send names of those living in west Texas: El Paso, Van Horn to Rev. William Winter 1218 8th Street, Douglas, Arizona. Phone (602) 364-3281.

NAMES WANTED

Please send the names of WELS and ELS members moving to the Grand Forks, N. Dak., or East Grand Forks, Minn., area

to Rev. Erling T. Teigen, River Heights Lutheran Church, 1708 2nd St. N.W., East Grand Forks, Minn. 56721.

U. OF MICHIGAN AND EASTERN MICHIGAN U. STUDENTS

Please specify "Wisconsin Synod" on your registration and/or religious preference cards. Pastors and parents, please notify the undersigned of students from your congregation who are attending either the University of Michigan or Eastern Michigan University.

Rev. Robert A. Baer
3523 Terhune
Ann Arbor, Mich. 48104
Phone: 761-1486

SCHOOL OPENING Northwestern College

Northwestern College will open its school year with a service in the gymnasium at 2 p.m. on Wednesday, Sept. 7. New students are to report at 9 a.m. that morning.
Carleton Toppe

SCHOOL OPENING Dr. Martin Luther High School New Ulm, Minnesota

All ninth graders and transfer students planning to enroll at Dr. Martin Luther High School for the 1966/67 school year are asked to register on Monday, September 5. Registration hours are 9:00 to 11:30, 2:00 to 4:00, and 7:00 to 8:00 o'clock. All other students should register on Tuesday, Sep-

THE NORTHWESTERN LUTHERAN

Observers, Not Participants

The *Lutheran Witness Reporter* of July 17, 1966, presents a picture of 24 men who attended the Second International Lutheran Conference in Frankfurt, Germany, June 28 — July 1, 1966. A front page article in the same issue endeavors to set forth the objectives and the conclusions of this conference. Those appearing on the picture are individually identified, and all are simply designated as participants at this conference, though some were clearly present only as guests or observers. This includes the following five men from the Wisconsin Evangelical Lutheran Synod, who were officially recognized as being in attendance merely as observers: President O. J. Naumann, Pastors Edgar Hoenecke and Karl Krauss, and Professors Gerald Hoenecke and Carl Lawrenz.

When earlier during this year our Commission on Doctrinal Matters had received the invitation to send a representative to this International Lutheran Conference, our Commission replied that our Synod did not find itself in a position to send an official participant, since the conference involved official representatives from several church bodies with whom our Synod is not in church fellowship. At the same time our Commission expressed a willingness to send a number of observers, who, upon request, would be willing to give their testimony on matters discussed. We appreciate that an invitation to attend on that basis was subsequently extended. Our Commission felt that through such observers it could obtain information that would be helpful in its own efforts at clarifying our Synod's relations to the various overseas Lutheran church bodies and in its desire of strengthening them in a firm confessional stand.

CARL LAWRENZ

tember 6. The opening service will begin at 8:30 a.m. on Wednesday, September 7.
Oscar Siegler

SCHOOL OPENING

Michigan Lutheran Seminary

The 1966-67 school year at Michigan Lutheran Seminary will begin with an opening service on Tuesday, Sept. 6, at 2:30 p.m. All new students must register on Monday, Sept. 5, from 8:30-11:45 a.m. Returning students may register Monday afternoon and evening or Tuesday morning.

Martin R. Toepel
President

DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

The new school year will begin on Wednesday, Sept. 7, at 8:30 a.m. All freshmen and all transfer students will register on Monday, Sept. 5, and all other students on the next day.

Conrad Frey

WISCONSIN LUTHERAN SEMINARY

The new school year of our Theological Seminary at Mequon, Wis., will, God willing, open with a service in the Seminary Chapel on Tuesday, Sept. 6, 1966, at 10 a.m. All friends of the Seminary are cordially invited.

Carl Lawrenz, President
Wisconsin Lutheran Seminary

SCHOOL OPENING

Milwaukee Lutheran Teachers College

The opening service of the 1966-67 school year at Milwaukee Lutheran Teachers College will be held on Tuesday, September 13, 10 a.m., in the chapel-auditorium, 330 N. Glenview Ave.

Parents of our students and friends of the College are invited to attend the service.

The new housing facilities for resident students, located at 12700 W. Bluemound Road, will be open at 2 p.m. on Sunday, Sept. 11.

Registration hours for all students will be 9 to 12 a.m. and 1:30-4:40 p.m. on Sept. 12 and 13.

Robert J. Voss, President

SCHOOL OPENING

Northwestern Lutheran Academy

The new school year at Northwestern Lutheran Academy of Moberge, S. Dak., begins on Tuesday, Aug. 30. The opening service will be held at 2 p.m. Requests for information and catalogs may be had by writing to the

Office of the President
Box 60
Moberge, S. Dak. 57601

We ask new students to enroll as early as possible.

K. G. Sievert

AN OFFER — CHANCEL FURNITURE

St. Luke's of Oakfield, Wis., offers free to any congregation a pulpit, lectern, communion rail, and altar. Contact: St. Luke's Ev. Lutheran Church, c/o Mr. Vincent Huth, Oakfield, Wis.

AN OFFER

Three used altar frontals (white, green, violet) are offered by the altar guild of Bethany Lutheran Church, Kenosha, Wis. Write to: Mrs. Raymond Neitzel, 8255 — 26th Ave., Kenosha, Wis.

APPOINTMENT

Pastor Daniel M. Buske of Hazelton, N. Dak., has been appointed to the Board of Control of Northwestern Lutheran Academy to fill the vacancy created by the resignation of Pastor Cyril W. Spaude, now Professor Spaude of Northwestern College, Watertown, Wis.

Oscar J. Naumann, President

WISCONSIN LUTHERAN SEMINARY

CHORUS RECORDS

Long-play monaural or stereo recordings of the concert sung by the Seminary Chorus on the Pacific Northwest tour are now for sale: Prices: Monaural \$4.00 postpaid; Stereo \$4.50 postpaid. Kindly address orders to

Martin Albrecht
11840 N. Luther lane 65W
Mequon, Wis. 53092

CALENDAR OF CONFERENCES

WESTERN WISCONSIN

SOUTHWEST CONFERENCE

Date: Sept. 20, 1966.

Time: 9 a.m.

Place: St. Paul's, Cataract; E. F. H. Lehmann, pastor.

Speaker: H. Winkel (alternate, O. Wraalstad). Agenda: Exegesis II Cor. 3:1-18; Homiletics, The Funeral Sermon in Various Circumstances, E. Toepel; Isagogics, Malachi, R. Lauersdorf; Doctrinal-Practical, New American Standard Bible-New Testament, A. Werner.

Note: All pastors are to bring along their Synod Financial Reports.

D. KEMPF, Secretary

MICHIGAN

SOUTHWESTERN PASTORAL CONFERENCE

Place: Hope Church, Hartford, Mich.

Date: Sept. 19 and 20, 1966.

Time: 9 a.m. Communion service, Mon., 11 a.m.

Preacher: H. Peter (H. Sauer, alternate).

Agenda: Exegesis, James I, K. Biedenbender; Exegetical-homiletical Treatment of John 14:7-14, H. Zink; Exegetical-homiletical Treatment of II Cor. 9:6-11, R. Freier; Church Worship in Apostolic Times, F. Knueppel; Pastoral Calls, W. Westendorf; What Is Faith? K. Vertz; 1966 Lutheran Free Conference, W. Zarling.

HENRY T. PETER, Secretary

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NORTHERN

PASTOR-TEACHER-DELEGATE

CONFERENCE

Date: Sept. 26 and 27, 1966.

Place: St. Matthew Church, Freeland, Mich.

Communion service: Sept. 26, 9 a.m.

Preacher: V. Thierfelder (M. Toepel, alternate).

Agenda: Mon., 11 a.m. — Recent Trends Within the Wisconsin Synod, H. Schultz; 1:15 p.m. — Panel Discussion: Our Christian Day Schools — Can They Continue Competently to Compete With Government-Supported Elementary Education? W. Aras, moderator. Tues., 9:30 a.m. — Exegesis of Gal. 6, E. Kasischke. 1 p.m. — Millennium, N. Maas.

Teachers and lay delegates are to be present Monday only.

EDWIN C. SCHMELZER, Secretary

MINNESOTA

CROW RIVER VALLEY

PASTORAL CONFERENCE

Date: Sept. 18 and 19, 1966.

Place: Trinity, Johnson, Minn.

Time: 10 a.m.

The speaker for the evening Communion service: R. Roth (alternate, R. Reimers). The Agenda: 1. Sermon Study, Rev. 3:7-13, M. J. Lenz; 2. Exegesis, I Tim. 3, G. Geiger; 3. Isagogical Study of Nahum, G. Fuers-tenau; 4. Eschatology: The State of the Soul After Death, W. E. Neumann.

W. E. NEUMANN, Secretary

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RED WING DELEGATE CONFERENCE

Date: Aug. 23, 1966.

Place: St. John's, rural Goodhue, Minn.; W. Henrich, host pastor.

Time: 9 a.m. Communion service; N. Retzlaff, preacher (N. Sauer, alternate).

Agenda: Reports on District Proceedings, Science in Our Lutheran Schools, W. A. Pape.

NATHAN RETZLAFF, Secretary

NORTHERN WISCONSIN

DISTRICT MISSIONARIES CONFERENCE

Time: Sept. 26, 1966, 12 noon to Sept. 27, 12 noon.

Place: Redeemer Church, Tomahawk, Wis.; J. Radloff, pastor.

Agenda: To be announced by the program committee.

Communion service: Monday evening.

CARL VOSS, Secretary

ATTENTION — COLLEGE AND UNIVERSITY STUDENTS!

College and university students are asked to list their religious affiliation as "Wisconsin Synod" when enrolling at school. This is extremely important at schools where campus pastors of our Synod have access to the religious preference cards of students.

We also encourage all students to see to it that their names and addresses reach the office of the Lutheran Spiritual Welfare Commission promptly. Ordinarily this is done through the home pastor. This will enable the student to receive regularly copies of The Northwestern Lutheran, Meditations, and periodic sermons.

NOTE: All addresses sent to the Lutheran Spiritual Welfare Commission must have the zip code! This applies to servicemen as well as students!

WINNEBAGO TEACHERS' CONFERENCE

Place: Rhinelander, Wis.

Time: Sept. 29 and 30, with opening devotion at 10 a.m.

Thursday: Upper grades, "The Divided Kingdom to Christ"

Lower grades, "The Holy Trinity"

"Current Events"—W. Roekle

"Federal Aid and Our Christian Day Schools"—A. Fehlauer

Friday: "Teaching Grammar"—A. Moskop

"Self-Expression Through Writing"—Mr. C. Sitz

"Self-Expression Through Speaking"—N. Stellick

"Children's Literature"—Prof. Arthur Schulz

Frederick Blauert, chairman
Program Committee

Wagenknecht, Myrl, as pastor of the new mission in Huntsville, Ala., in Grace Ev. Lutheran Church, Glendale, Ariz., by R. H. Zimmermann; July 5, 1966.

Installations

Pastors

Ellenberger, Larry, as pastor of Trinity Ev. Lutheran Church, Elkton, S. Dak., by G. Birkholz; assisted by G. Bunde, W. Steffenhagen, D. Krenke, L. Schalow, E. Werner; July 10, 1966.

Hanson, James E., as pastor of St. John's Ev. Lutheran Church, Zilwaukee, Mich., by V. Thierfelder; assisted by R. Yecke; June 5, 1966.

Henning, Carl J., as pastor of Redeemer Ev. Lutheran Church, Scottville, Mich., and of Emanuel Ev. Lutheran Church, Custer, Mich., by W. Henning; assisted by G. Scheuerlein, J. Ruege, W. Fuhlbrigge; March 20, 1966.

Jungkuntz, Frederick H. O., as pastor of Immanuel Ev. Lutheran Church, Findlay, Ohio, by R. O. Frey, assisted by F. A. Schroeder, D. D. Laude, K. R. Haag, R. R. Westendorf; July 17, 1966.

Kell, Myron, as pastor of Faith Ev. Lutheran Church, Dexter, Mich., by R. Baer; May 1, 1966.

Koch, James, as pastor of St. Paul's Ev. Lutheran Church, Rocky Ford, Col., by W. H. Wietzke; assisted by H. A. Schulz; July 17, 1966.

Leerssen, William, as pastor of Trinity Ev. Lutheran Church, Winner, S. Dak., by G. Geiger; assisted by M. Doelger, J. Engel, E. Herman, R. Kuckhahn, and Vicars G. Geiger and P. Soukop; July 10, 1966.

Russow, Howard E., as pastor of Immanuel Ev. Lutheran Church, Hadar, Nebr., by E. W. Lindemann, assisted by E. C. Habermann, J. E. Lindquist, O. J. Siegler; July 17, 1966.

Schewe, Harold, as pastor of Bethesda Ev. Lutheran Church, Portland, Ore., by A. C. Schewe; assisted by W. L. Widmann, S. Baer, A. B. Habben, L. Sabrowsky; July 10, 1966.

Schneider, Wayne, as pastor of Bethany Ev. Lutheran Church, Brodhead, Wis., R.R. #3, by R. Hillemann; July 17, 1966.

Schumann, Walter A., Jr., as pastor of Trinity Ev. Lutheran Church, Watertown, Wis., by W. A. Schumann, Sr., assisted by P. Kuehl and G. Franzmann; July 24, 1966.

Zehms, Roger R., as pastor of Trinity Ev. Lutheran Church, Ballwin, Mo., by E. Zehms; July 17, 1966.

Teachers

Isch, John, as teacher in Immanuel Ev. Lutheran School, Hadar, Nebr., by E. W. Lindemann; assisted by E. C. Habermann; July 17, 1966.

Klug, James, as teacher in St. Peter's Ev. Lutheran School, Plymouth, Mich., by N. Berg; July 24, 1966.

LaGrow, George E., as principal of Centennial Ev. Lutheran School, Milwaukee, Wis., by Paul E. Nitz; July 17, 1966.

Peter, Arvon E., as minister of education and music at Grace Ev. Lutheran Church, Benton Harbor, Mich., by R. Freier; July 10, 1966.

ORDINATIONS AND INSTALLATIONS

Pastors

Bode, Douglas L., as pastor of Grace Ev. Lutheran Church, Hutchinson, Minn., by E. M. Bode; assisted by M. J. Lenz, J. B. Erhart, M. J. Scheele, R. H. Roth, J. E. Raabe, T. Bauer, L. Hahnke; July 10, 1966.

Diener, James, as pastor of St. Luke's Ev. Lutheran Church, Little Chute, Wis., by M. Radtke; July 17, 1966.

Ellenberger, Larry, as pastor of Immanuel Ev. Lutheran Church, Ward, S. Dak., by D. Krenke; July 10, 1966.

Kom, Reinhart H., as pastor of Apostles' Ev. Lutheran Church, Toledo, Ohio, by R. Holtz; assisted by G. Cares, W. Koelpin, D. Habeck, C. Palenske; July 3, 1966.

Leerssen, William, as pastor of St. John's Ev. Lutheran Church, Witten, S. Dak., by G. H. Geiger; assisted by E. Schoemann, M. Doelger, Vicar G. Geiger; July 10, 1966.

Olsen, Theodore B., Jr., as pastor of St. Mark Ev. Lutheran Church, Brown Deer, Wis., by R. Ehlike; July 10, 1966.

Paul, Norman, as pastor of Zion's Ev. Lutheran Church, Valentine, Nebr., by E. M. Herman; assisted by J. M. Engel, R. J. Kuckhahn, W. Leerssen, Vicar J. Frank; July 24, 1966.

Prange, Joel, as pastor of Mount Calvary Ev. Lutheran Church, Redding, Calif., by T. Franzmann; assisted by D. Valleskey, R. Hochmuth, G. Zimmermann; July 24, 1966.

Schneider, Wayne, as pastor of St. Peter's Ev. Lutheran Church, Brodhead, Wis., by R. Hillemann; July 10, 1966.

Schulz, Wayne I., as pastor of Trinity Ev. Lutheran Church, Aberdeen, S. Dak., by W. Schulz; assisted by H. Birner; July 24, 1966.

Wagenknecht, Myrl, as pastor of the new mission in Huntsville, Ala., by L. Hallauer; July 17, 1966.

Zehms, Roger R., as pastor of Peace Ev. Lutheran Church, Owensville, Mo., by E. Zehms; July 17, 1966.

Ordained

Cooper, Larry L., commissioned as missionary in the Duluth, Minn. — Superior, Wis., area, by J. Schaefer, in Atonement Lutheran Church, Milwaukee, Wis.; July 24, 1966.

CHANGE OF ADDRESS

Pastors

Kolander, Donald E.
648 Brandt Court
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225 Taft St.
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Plantation Mobile Village
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612 S. Fifth St.
Watertown, Wis. 53094

Seeger, Richard
19 Sea Cliff Mansion, 9th Fl.
Repulse Bay Road
Hong Kong

Professor

Eickmann, Paul E.
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Appleton, Wis. 54911

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St. Joseph, Mich. 49085