

The Northwestern Lutheran

June 2, 1974



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Briefs by the Editor

June 2, 1974, on the Christian calendar is the anniversary of the Day of Pentecost, a day that has been called the birthday of the Christian Church.

Luke tells us in Acts 2 that it was on this day that the Spirit of God came upon the disciples assembled in Jerusalem and that 3,000 were added to the Church — all of them believers, not a one a hypocrite. The Church has never witnessed another day like that.

However, the Day of Pentecost was only the beginning of an activity that has continued down to our own day and will continue to the day our Lord comes to take His believers to Himself. Day after day believers are being added to the Church of God as the Holy Spirit brings them to faith. The converting message is always the same and the story the same, a story of people and of places.

That's also the story of this particular issue of *The Northwestern Lutheran* — a story of people and places — people brought to faith by the Gospel and places where the Church is born. If you read this issue with that in mind, it will give a real lift to your faith.

For your perusal, there are twin articles on our work in Tennessee, a state where WELS mission activity dates back only to 1970. We have two organized congregations in Tennessee and a number of preaching stations. It's a joy to read about them, and also to read about the tie-in with our congregation in Sussex, Wisconsin. As you read "Pioneering in the Volunteer State" and "Youth for Christ Journey to Tennessee," you get the feeling that you are again witnessing the birth of the church. In fact, this feeling will grow on you as you worship with these young congregations and help these young people ring doorbells and witness for Christ.

The first Pentecost, as you well know, was not meant just for Jerusalem, Judaea, and Samaria, but also for the uttermost parts of the earth. This aspect of Pentecost is likewise evident in this issue. "Report from South America," written by Mr. Francis Warner, one of our South American missionaries, demonstrates that the Lord is indeed answering our Pentecost prayers. As yet the number of people contacted does not reach 3,000, but the seed is being sown. We, on our part, rely on the promise of the Lord that His seed is never sown in vain.

This is clear from a short article written by Missionary Habben and coming to us from the other side of the world. Having just returned from a furlough, he rejoices to be able again to bring the good news of Jesus to old and young in Japan. What a real opportunity he had to put in a word for Jesus when a boy in Sunday school asked him: "Jesu Christo wa honto ni kamen raida yori tsuyoi desu ka?" How would you have answered? Perhaps you will first want to know what the question is in English. Page 170 will tell you. It will also tell you more. It's the Pentecost gift of tongues all over again as our missionaries answer Japanese questions in Japanese.

But Pentecost is also alive right among us. As this reaches your homes, some of you and some of us will have attended graduations at a number of our worker-training schools. That young people are being equipped for the work of preaching and teaching God's Word assures us that the Spirit of Pentecost is at work in our midst. As one of the Editorials points out, this is a special gift of God's grace. When the Spirit of God gives us open doors, Pentecost is present.

God answer your prayers and bless your meditations on this anniversary of the Festival of Pentecost!

*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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THE COVER

Teacher Michael Falk directing the pupils of the Christian day school in the service in which Calvary Congregation of Sheboygan, Wisconsin, dedicated its new Christian day school building. Pastor of the congregation is John A. Trapp. More information is offered on page 174.

THE NORTHWESTERN LUTHERAN

Editorials

Grace for Worker-Training

In 1965, 465 pastor's-course freshmen enrolled in Missouri Synod colleges; in 1973, only 199. In 1965, the number of students who entered as freshmen teacher-education enrollees was 1,192, but only 680 entered last fall. Since less than 2/3 of these freshmen may graduate from the Seminary, and only about 3/4 from the teachers colleges, the Missouri Synod is headed for a severe shortage of pastors and teachers in a few years.

The Michigan Lutheran, from which these statistics are taken, gives as one reason for the drastic decline the fact that about 10 per cent of the pastor-training students now come from parsonages and teacherages; whereas 40 years ago 50 per cent of the Concordia Seminary (St. Louis) students were sons of pastors, teachers, and professors. Today one Concordia Junior College actually has only one pastor's son among all its pastor-training students.

Another explanation given by the Michigan publication suggests that fiscal problems in 1969 and the decline in the number of calls were also responsible for the reduced freshmen enrollment. By 1969, however, the number of freshmen entering the pastor-training program had already declined to 329, from the high of 465 in 1965.

Near the very end of the analysis this reason is added: "Many are disenchanted with the organized church because of the strife and turmoil that exists in what is expected to be the body of Christ."

Should it not have been mentioned by the academic dean of a conservative Concordia who is analyzing the enrollment decline that Bible-respecting Missouri Synod families may be shrinking from exposing the faith of their sons and daughters to the Bible-critical theology in their synod's schools of higher learning?

God's grace still rests on our Wisconsin Synod worker-training schools. Our families trust the Bible-based theology of our schools; sizable numbers of pastor-training students come from parsonages and teacherages; we have not suffered great declines in enrollment. The pastor-training enrollments at Northwestern College and at Wisconsin Lutheran Seminary, for example, remain at the highest points they have yet achieved. This is more grace to remember in our anniversary year.

Carleton Toppe

The Convenience Criterion

A story is told about the old-timer who, watching his first tennis match and noting how often the ball hit the net, remarked, "Why don't they take that net down?" And at least one woman, watching her husband sputter over a snarled fishing reel, has commented, "Why don't you just go to the store and buy some fish?"

It would be easier, of course, but that would spoil it. Changing rules and removing obstacles to make things easy can rob a person of the strenuous joy of challenge and accomplishment.

Spiritually, making things easy can spell the end. "We glory in tribulations!" said the veteran soldier Paul, who had experienced God's help in all the hard going. It's

something for us to remember this time of year, too, as the vacation season rolls around.

Some churches are trying about everything imaginable to make worship more convenient for people in pursuit of their summer pleasure. That's not necessarily wrong, but one wonders about the principle of "convenience first." It will not take the self-indulgent long to discover that it is even more convenient not to worship at all.

The laborer who has a couple of weeks off, or the family on a vacation camping trip is different from the increasing number who are gone from the courts of the Lord all summer long. We become worshipers of ourselves when we put our playtime before our worship time or work time.

We must take the trouble to find our mission congregations and sister churches on our vacation itinerary, and trouble ourselves to be where we belong Sunday mornings all summer long.

John Parcher

See Your Pastor

Objecting to the appointment of clergymen to a committee to investigate charges of corruption in the police department, a city councilman demanded, "What do they know about crime?" He answered with the vehement declaration, "These are men who have led sheltered lives."

There is considerable background for his concept of ministers — all of it fictional. For years Hollywood portrayed ministers (unless they happened to be Roman Catholic priests) as other-worldly and unsophisticated little men who pass their time between Sundays in such tame activities as drinking tea with nice old ladies. Much of what passes for literature these days paints the same picture, or worse.

The truth is that parish pastors are daily confronted with the sordid facts of life as it is lived by sinful human beings. Experienced pastors, if they wanted to reveal confidences, could delineate shocking exposes of the personal troubles of individuals resulting from adultery, fornication, incest, homosexuality, rape, drug abuse, alcoholism, violence, greed, cruelty, ruthlessness — you name the sin or vice; pastors encounter its practitioners or their victims among those they are called upon to deal with. More than most people, ministers are exposed to the hard realities of disease, accident, despair, and death.

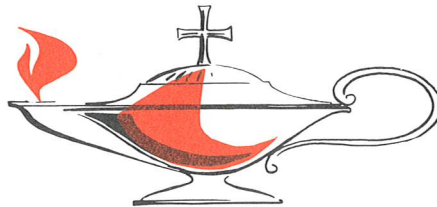
The Bible is the Christian pastor's guide in all his ministrations. It is known as "The Good Book." It is not, however, a goody-goody book. It touches upon every sin and vice of fallen man, and in many passages graphically illustrates them.

The minister's knowledge of the Bible and his experience in pastoral counseling may not specifically qualify him to sit on crime commissions, but they do take him out of the category of those "who live sheltered lives."

Most important, sinners troubled with embarrassing problems can seek guidance and counsel from their pastor in the confidence that he, like his Master, is there "not to call the righteous but sinners to repentance." And in seeking his help, it may be encouraging to them to know that no matter how sordid the details may be, it is not likely that the pastor will be hearing any new thing.

Immanuel Frey

Studies in God's Word



Zerubbabel The Signet

And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying, "Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of hosts, will I take thee, O Zerubbabel My servant, the son of Shealtiel, saith the Lord, and will make thee as a signet; for I have chosen thee, saith the Lord of hosts" (Haggai 2:20-23).

According to Haggai's own precise dating, this prophetic ministry was carried out within 108 days. Within that period of time he delivered four messages. The first was a word of *expostulation*, solemnly calling prince, priest, and people to reverse their priorities and build God's house. The second message, delivered seven weeks later, was a word of *exhortation*, encouraging the people to continue the work begun. The third came two months later and was a word of *exposure*, explaining why the people still needed the Lord's discipline. This sermon closed with a precious promise of the Lord's blessing, thus anticipating the fourth and final message.

The fourth address, delivered on the same day as the third, brought a word of *expectation*. This was the grand finale and climax of Haggai's prophetic ministry. It put the previ-

ous pronouncements into the perennial perspective of prevailing power, permanent preservation, and precious preferment.

Prevailing Power

Once again the word "shake" was used (as in 2:6,7). As Israel's God had shaken nature and nations before — prying His people free from Pharaoh, planting them in the Promised Land, and pulling them out of Babylon's prison — so He would one day shake all creation and all kingdoms, seen and unseen. All who set themselves against God, no matter how much military might they may amass, will share the fate of Pharaoh. In their blind rage they will in fact cut down one another. No doubt about it, the enemy will be destroyed and overthrown — completely undone. When the omnipotent Lord of hosts says it, so it is.

But what of the frail fold of remnant Judah? What was to become of that lowly colony in the day of shaking? Fear not, little flock, the Lord of hosts will reveal His power on behalf of His people.

Permanent Preservation

While all impious powers would be destroyed, God's true throne for His people would be maintained. In spite of the relentless attempts of the old evil foe to cut off the promised Seed of woman, the royal line of David would not disappear. Zerubbabel, a true descendant of David, stood in the lifeline of the Messiah. The prince had it on God's own signature that David's throne would never be toppled. In fact, Zerubbabel himself would be the signet and seal of God's promise.

The signet of ancient times was a personal seal of a sovereign for embossing official documents. The owner wore it on his person as a precious possession. It was the sign of royal authority, inseparable from its possessor.

By owning Zerubbabel as a signet the Lord made him a seal of His promise, which rested on the preservation of David's royal line. The sovereignty of David was represented in Zerubbabel. This promise of the perpetuation of David's seed was fulfilled in Jesus, the son of David and the descendant of Zerubbabel.

Precious Preferment

The Lord's choice of Zerubbabel as a signet was more than preservation. It was a preference of pure grace ("I have chosen thee"). Having stirred the spirit of the prince to seek and do His will, the Lord also raised him to a position of noble succession and his people with him. It was only through God's election that he was designated a type of the Messiah. It was all the Lord's doing without any merit or worthiness in Zerubbabel or his people.

In like manner we too have been chosen in Christ. The initiating cause was not any merit on our part nor any human choice, not even our faith. It was solely a choice of God's grace. In Christ we too are as signets of God's promise. Our sonship in Christ is the seal of the Father's faithfulness.

By the way, in pointing toward the day of the Lord and to the coming of the Messiah, the prophet related God's work in his own day to the great culmination of all things. In this he points us to an abiding truth. The service of God in our everyday life is not an isolated thing. Whenever and wherever even the smallest task is done for the Lord, it always stands in relation to something else. It is part of the stream of history. As it flows through the lives of God's children, this stream takes on eternal significance.

Let us go and build the house of our Lord!

Paul E. Nitz

Report from SOUTH AMERICA

Our Missioners Establish a Base

The Valle de Aburra area of Colombia with its chief city, Medellin, where our three missioners of the Christian Missioner Corps for South America have settled, is very old. On August 24, 1541, Jeronimo Luis Tejelo, a Spanish conquistador, discovered the area and claimed it for Spain.

Your three missioners, Roger Sprain, Ernest Zimdars, and Frances Warner, their wives and families, arrived there 432 years later to open our first Wisconsin Synod mission on the South American continent. With great effort and much patience, our households have now been established and the initial groundwork has been laid for preaching and teaching the Gospel in Medellin.

The First Service

On Sunday, February 3, 1974, we held our first regular Sunday service in one of the missioner's homes. Only the missionaries and their families were present on that day. Since then we have had an average of five Colombians attend to worship with us. Among them is Senor Reinaldo Gomez, a banker. A Monday evening instruction class was begun on March 18, with Senor Gomez and the other members of his family attending. On March 24, two Bible-study classes were begun, one prior to the morning service, the other on Sunday evening. The evening class is being held at the



Worshippers gather after Sunday service in Medellin, Colombia. Standing at the rear are Pastor Sprain, Mr. Warner, and Pastor Zimdars. Also present are Senor R. Gomez and Dr. Corrales.



The first Sunday-school class in Medellin. The teachers are (left to right): Mrs. Zimdars, Mrs. Sprain, Mrs. Warner, and Missioner Warner. The class met in the Warner garage.



Mrs. Sprain explains Jesus' entry into Jerusalem to three of the younger Sunday-school pupils. The class is being conducted in the kitchen of the Warner residence.

home of Dr. Corrales who lives in the Belen area of Medellin. The attendance at these classes has been most encouraging. Four persons are enrolled in the morning class and eight in the evening. How thankful we are to the Lord Jesus for this nucleus of souls!

Sunday School

Following the instruction and example of our Savior, our missionaries have found that gathering children for instruction is a good way to begin a mission anywhere.

So that Jesus' exhortation "Feed My lambs" may be carried out, we began Sunday-school classes on the same Sunday in March when we began our Bible classes. The garage and kitchen of one of our homes serve as classrooms. Our wives assist in this work, for they are an important part of our team and are happy to help. Thus far nine children attend Sunday school during the adult Bible class period. Four of these are Colombians.

Field Survey

Our area of operation is large. As every missionary knows a survey of the field is of vital importance. Recently the Synod provided two cars, a Dodge Colt and a 1972 Jeepster Com-

mando. Although the price of cars is very high, they are almost indispensable for the work in this vast urban area which is growing rapidly in nearly every direction. Many of the new houses now being built are in government housing projects for the middle- and lower-income classes.

We have learned that there is very little Protestant church work being carried on here. The same is true of the adjacent, older barrios, or districts. The living conditions in the barrios leave much to be desired. Large numbers of children roam these areas. Our estimate is that there must be tens of thousands of people in each of these sections. And the districts which we surveyed were only a small part of the metropolitan area.

We are deeply aware of the challenge which we face and, by the same token, of the golden opportunities which have been placed before us to preach the precious Gospel. Surely, here dwell many souls who are still "strangers to the living Word"!

We have up to now made three surveys just outside the city. For the time being our radio ministry, now in its planning stages, would be the best way to reach these more remote areas with the Gospel.

Still In the Planning Stage

Obviously, we are still engaged in planning, not only in the radio ministry, but in the entire program. Already the Lord has encouraged our undertaking with those precious "firstfruits." For this mark of His favor we are deeply thankful.

Legal and technical problems still face us. Proper equipment for recording and transmitting must still be acquired. A solid, coordinated plan must be developed. May the Lord guide us on our way! And may He soon make our planned radio ministry an effective reality!

Pray For Us!

A mission report ought to close with this request, first made by St. Paul. It was with Synod-wide prayer and in loving response to His charge to us that our first South American mission became a reality at Medellin, Colombia. Even as we rely upon the Lord's sure promise, so we also depend on you to continue to uphold us with your prayers that the tiny seed here planted in the Valle de Aburra may grow and prosper to bring true spiritual food and light to many who are famished and still wander in darkness!

Missioner Frances Warner

SERMONS THAT MADE CHURCH HISTORY



Pope Urban II's Political Sermon at the Council of Clermont

Pope Urban II crossed the Alps in 1095 to conduct a council of the Western Catholic Church at Clermont, in the south of France. The council convened on November 18. It issued a number of decrees which were intended to remove the church from any control by lay people and to strengthen the papacy's dominance in church affairs.

On Tuesday, November 27, 1095, a public session of the council was held

to which the entire populace of the city was invited. Since the cathedral could not hold the large crowd which gathered to hear the pope, a platform was set up for the papal throne in an open field outside the city walls. Urban's sermon to this assembly triggered a mass movement which continued over two centuries. He called for a combination pilgrimage and holy war to rescue Jerusalem from the Moslem Turks. Later generations

called this expedition and the ones that followed *Crusades*. There were seven (some count eight) major expeditions and a number of smaller ones. Christopher Columbus's first and fourth voyages of discovery were in part a quest for a western route to Jerusalem and the Holy Sepulchre.

The Sermon

There are five separate reports of Urban's sermon and no two agree exactly in reporting its content and other details. However, there are certain elements which are common to all five accounts, and we shall recount those elements in what follows.

The pope began by urging the necessity of aid to the Christians of the Eastern Catholic Church. Alexius I, emperor of Byzantium, had appealed for help against the attacks of the Seljuk Turks. In addition, the pil-

grimage routes across Asia Minor (Turkey) were blocked by the invaders and the Holy Land itself was virtually closed to pilgrims. Jerusalem itself had been in Moslem hands since 638, but until shortly before the council Christians had been permitted to visit Jerusalem with its many holy places freely. According to Pope Urban, however, recent sojourners had returned from the East with tales of repression and atrocity by the infidel Turks against Christians. There had been reports, too, of the desecration and destruction of churches and holy places. What the pope did not speak about that day was his personal ambition to heal the Great Schism between Eastern and Western Catholics which had occurred 41 years before. He also hoped to reunite the sundered halves of the ancient Roman Empire. But instead of tipping his hand, he reminded his hearers of the special sanctity of Jerusalem and went on to say that rescuing that city would indeed be God's work. Even while Urban was still preaching, some in the assembly began to cry out, "It is God's will!" That became the rallying cry of the expedition.

Urban promised full indulgence for all who participated, and before the council was adjourned on the next day it issued that indulgence, stating, "If anyone through devotion alone, and not for the sake of honor or gain, goes to Jerusalem to free the Church of God, the journey itself shall take the place of all penance."

Urban understood very well that Europe's most serious problem and besetting sin at that time was the unending series of wars, civil rebellions, and feuds in which petty nobles and robber barons engaged. Greed, ambition, and the sheer love of combat were a way of life for them. Uniting them in a "holy war" against a common enemy would not make peace-loving Christians out of them, but it would remove them from the European scene and return some kind of peace to that continent. (In fact this very Council of Clermont declared a "Peace of God" which outlawed all fighting except between Monday morning and Wednesday evening.) And so Urban urged the nobles, es-

pecially those of France, to fight "righteous wars" instead of indulging in the iniquitous combats in which they had been engaged. He promised that eternal rewards (indulgence for participating in a "holy war") and temporal rewards (conquered lands in the East) would be theirs. Since God would be their leader, they should let nothing hinder them from pursuing this undertaking to a successful completion.

The Reaction

The reaction of the church leaders present was immediate and to the point. The Bishop of LePuy rose from his seat and begged to be appointed the spiritual leader of the pilgrimage. His plea was later granted. The reaction of lay Christians was just as enthusiastic — indeed it was hysterical. A monk of Amiens, known as Peter the Hermit, traveled from city to city, recruiting the humble believers. The nobility, however, did not respond quite as readily.

In 1096, some 50,000 commoners set out under the leadership of Walter the Penniless. They massacred Jews in Germany, were decimated in Bulgaria, and were annihilated by Turkish archers at Nicea. The nobles organized more carefully and followed the leadership of Raymond of Toulouse. On July 15, 1099, Jerusalem was captured and on December 25, 1100, the Kingdom of Jerusalem was proclaimed. Latin principalities were established at Antioch, Edessa, and Tripoli. What resulted was not a new, united Christian kingdom, but an extension of European politics and wars to the Near East.

The rest of the history is a downhill story. Each crusade that followed was a worse disaster than the former.

Finally the Holy Land was lost once more, Islam was not checked, the infidels were not converted. In addition, many Eastern Christians were killed through the ignorance or malice of the Europeans, and the Great Schism was not healed. Europe entered upon an age of skepticism.

Some crusaders had "taken the cross" out of sincere but misguided devotion. Others did so cynically and with dreams of personal gain. Those who were sincere attached too much importance to holy places and to their own righteousness. Besides, they were misguided into thinking that a sword of steel can do the work of the Sword of the Spirit, which is the Word of God. Violence does not make God's kingdom come.

There is no reason why Christians today should try to defend those Crusades or dream of new expeditions of force in the name of Christ. Such political undertakings have nothing to do with the preaching of the Crucified. It's a lesson the church has been slow to learn.

Prof. Richard D. Balge

ACKNOWLEDGMENT

This is to express our sincere thanks to the kind donors who have responded to the appeal for funds for the 1974 World Seminary Conference which is to be held at Tsuchiura, Japan, in the second week of June.

To date Treasurer Norris Koopmann has reported a total of \$13,551.10 in special gifts for this important conference. The Board for World Missions at its meeting on April 22 and 23 has already determined the list of participants.

With cordial appreciation and a sincere "God bless you!"

Edgar Hoenecke
Board for World Missions

Meditations

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Nashville volunteers gather to hand out invitations in the community around the Goodlettsville School on Feb. 24, 1974.

Pioneering in the Volunteer State

Since 1961, our Wisconsin Synod has opened missions in 28 states where we had no congregations before. Tennessee is one of the states in which the Synod has done such pioneer mission work. Appropriately, Tennessee is known as the Volunteer State, and that name reminds us of an important truth regarding mission pioneering. It is God who creates the volunteers, sustains them, and moves them by His grace. He moves them to volunteer their prayers, their offerings, and their labor.

God has used many volunteers in our pioneering efforts in Tennessee. First of all, He moved the members of our Synod to volunteer their offerings to support our mission work. Then, He moved the members of the District Mission Board and the General Board for Home Missions to volunteer their time in making important decisions. He has also drawn His volunteers to Nashville and Memphis to establish Tennessee's two WELS congregations.

Beginnings at Nashville

God drew two families to Nashville from opposite directions, one from Florida and the other from Kansas, to provide the nucleus for our work there. He also moved the Southeast-

ern Wisconsin District to dispatch two trailblazers to Nashville, District Missionary John Raabe and Vicar Elwyn Klumb. After their preliminary work in the summer of 1970, regular exploratory services were authorized. Pastor Raabe conducted the first service on March 21, 1971, in a funeral home in Hendersonville, a northeast suburb of Nashville. In May, the General Board for Home Missions granted Nashville mission status and the first resident pastor was called, Seminary graduate Richard Stadler. Until his installation in July, volunteers from our Seminary in Mequon were flown to Nashville each weekend to conduct services. The two member families volunteered to house the students and provide them with transportation.

Beginnings at Memphis

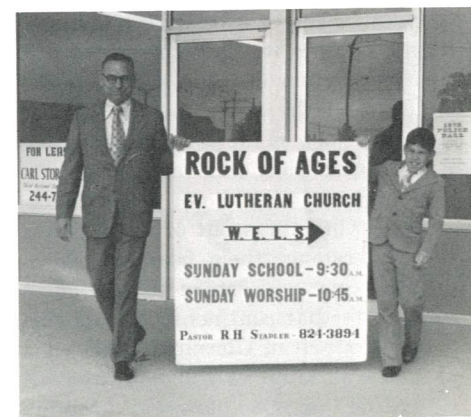
Our Memphis mission developed out of our WELS military contact ministry at Millington Naval Air Station near Memphis. In November, 1971, the Nashville pastor began driving the 240 miles to Millington one Sunday a month to offer a Communion service to our WELS people there. One sailor attended the first service, but soon civilians from Memphis, and other military personnel

The author of this article, Pastor Richard D. Stadler, is a 1971 graduate of Wisconsin Lutheran Seminary at Mequon. He was installed as pastor of Rock of Ages Lutheran Church in Hendersonville, a suburb of Nashville, Tennessee, in July of that year. Richard and Janean have a son Jonathan and a daughter Christiana.

from Millington and from the Blytheville Air Force Base, 90 miles away, swelled the attendance to 16. In November, 1972, the mission board, answering numerous requests received from local residents, authorized exploratory services in Memphis on a weekly basis. The first service was held in a private home. The Nashville pastor was flown over to Memphis, aided once a month by our missionary in Huntsville, Alabama. Members of the nucleus had a busy time, picking up the pastor at the airport, making signs to advertise the services, and persuading friends to attend. In May, 1973, the group at Memphis was granted mission status, and Seminary graduate Rodney Busch was called to be the first resident pastor.

Pioneer Activities

The Rock of Ages Ev. Lutheran Church in Nashville and Gloria Dei



Mr. Fred Hemmrich and son Hank placing sign to help visitors find our place of worship.

Ev. Lutheran in Memphis share many similar experiences in their pioneer work in Tennessee.

Some worshipers drive long distances to services. Two families regularly attend Sunday morning services in Nashville after driving 70 miles from Ft. Campbell, Kentucky. One family drove 240 miles from Chuckey, Tennessee, one Saturday in order to be in Nashville to receive the Lord's Supper on Sunday. Worshipers have driven to Gloria Dei in Memphis from Jonesboro and Blytheville, Arkansas (each 90 miles away), as well as from Maben, Mississippi (150 miles.)

The pastors sometimes travel long distances to bring the Means of Grace to isolated families. During exploratory services in Memphis, a referral came to Nashville about a family in Newbern. On Monday, after Sunday evening services in Memphis, the pastor borrowed a car from one of the members and drove 90 miles north of Memphis. He located the family, shared the Word of God with them, and baptized their infant daughter at the kitchen sink. The blessed Sacrament was made available to them by a pastor based 240 miles away, brought to their door on the wings of Piedmont Airlines and the tires of a borrowed Firebird. Many volunteers had helped make that baptism available.

Both in Nashville and in Memphis, the homes of pastors and members still serve as headquarters for the congregation's work. Pastors' wives, especially, must adjust to heavy and frequent traffic through their living rooms and kitchens. Members have volunteered their homes and offices for confirmation classes, adult information classes, and worship services.

In Crossville, 110 miles east of Nashville, one older WELS couple hosts a monthly service in their home conducted by the Nashville pastor. Another WELS family regularly drives 90 miles from Knoxville to meet with them and receive the Sacrament, too. One weekend, the pastor found 22 people waiting for him in the little frame house when he ar-



1973 VBS (enrollment 96) assembled in parsonage driveway at Hendersonville.



Pastor Stadler baptizing Michael Ryan, son of Tim and Betty Galbreth, at the kitchen sink of their home in Knoxville.



Altar and Advent wreath for first confirmation at Rock of Ages Congregation. Banners were made by members.

rived. A few visits later, one of the visiting families requested him to baptize their little son. Another weekend, he was privileged to baptize two of the foster children staying with the host family. This past November he drove the 200 miles to baptize the son of our Knoxville family.

Traveling and being on the move were all part of life for Tennessee's early pioneers. It's no less true for WELS pioneers today. With but few interruptions, the Rock of Ages Congregation held its services at a funeral home for two years, until April, 1973. When business at the funeral home picked up, the congregation had to find an alternate place to meet. One Sunday at 7:30 A.M., they were informed that they would be unable to use the funeral chapel. Some hurried phone calls, pickup trucks, and zealous volunteers located a place and relocated chairs and altar

ware and hymnals by 9:35 A.M., only five minutes late for Sunday School.

Altogether, Rock of Ages members have held services in the funeral home, the parsonage, a bank basement, community room, teen center, shopping center, outdoor park, and elementary school. Gloria Dei in Memphis began in a private home, then moved to a Ramada Inn banquet room which was sandwiched between a noisy kitchen and a jukebox-playing bar. Now meeting in an athletic club, the congregation is contemplating another move to a section of the city where they hope eventually to buy a site. The volunteers whom God has drawn to worship Him in such makeshift surroundings know firsthand that church is not a building, but Christians, wherever they are gathered in the Gospel fellowship of Jesus Christ.

(continued on next page)

"Portable" Worship Facilities

The congregations still stay "portable," in case they are required to change locations on short notice. During Lent, for example, the Rock of Ages Congregation met Sunday mornings at the Goodlettsville Elementary School, Wednesday evenings at a teen center in Hendersonville, Maundy Thursday and Good Friday in the community room of the Goodlettsville Bank, Easter Sunrise at Rockland Park on the shore of Old Hickory Lake, and later that morning, for regular Easter Sunday school and church, back at the Goodlettsville School.

Like our prototypes two centuries ago, our WELS pioneers look forward to the time when they can settle on their own land. The Rock of Ages Congregation in Nashville purchased a fine site in January. Gloria Dei in Memphis hopes to receive approval to purchase land this year.

Instead of meeting obstacles with some vague pioneer spirit, our pioneers face their challenges sustained by the Spirit of the living God. Beyond the difficulties lies a vision, wrought not by the will of man, but revealed by the grace of God. It is the vision that makes all mission pioneer work possible, the vision of the risen Lord.

Young volunteers from Sussex, Wisconsin, Tinley Park, Illinois, and Wisconsin Lutheran High School have helped us reach out into the Nashville area with our Gospel invitation. Women's groups and individuals have sent their support to our Memphis mission. We thank God for all of these volunteers inside and outside of Tennessee.

We now belong to a pioneer District of our Synod, the South Atlantic, newly formed in 1973. What we have learned is that God stands behind His volunteers who profess their faith and work to extend His kingdom of Grace beyond themselves. Whether those volunteers act as individuals, or Districts, or a Synod, God's grace makes pioneering a reality, a real potential, in every state, not just in Tennessee.

Richard Stadler



Left to right: Ron Vogt, Tom Koepke, Donna Boerner, Michael Hessler, Brenda Rea, Tracy Siewert, Janis Vogt, and Pastor David Clark.

"Youth for Christ" Journey to Tennessee

"Good morning! I'm from Rock of Ages Evangelical Lutheran Church. My companion and I are out today to try to let the community know more about Rock of Ages, and at the same time to get to know more about you. So we were wondering. . . ."

This friendly introduction was used recently by the *Youth for Christ* of Faith Evangelical Lutheran Church, Sussex, Wisconsin, and they traveled all the way to Hendersonville (Nashville area), Tennessee, to use it. Their purpose was to go and

speak of Jesus Christ to strangers. But you might be wondering, "Why go from Wisconsin to Tennessee to witness for Christ? Why not stay in your own neighborhood of Sussex?" Well, you would have to make the trip with these young people to know just how worthwhile it is. This is the second year that the *Youth for Christ* have gone to Rock of Ages in Hendersonville. It took a lot of planning — one year in advance. It took a lot of money — our trip costs of \$100 per person were almost triple those of last year. It took a lot of dedication

Is Jesus Stronger Than Kamen Ryder?

It was the height of summer during our vacation Bible school here in Tsuchiura. From nine to noon our Nozomi Lutheran Church was buzzing with children, little ones and older ones, studying the Bible, praying and playing together with their volunteer teachers.

The days began with worship. Then the children were separated into age groups for Bible study after a short recess.

It was during this pause that one little boy asked me quite soberly,

"Jesu Christo wa honto ni kamen raida yori tsuyoi desu ka? Is Jesus Christ really as strong as Kamen Ryder (the Masked Rider)?" The Masked Rider is the Superman and Monster Killer among little Japanese TV fans.

Others asked, "Is Jesus really so kind, or not?" Sometimes it was difficult to answer the questions which they asked us in dead earnest. Miss Matsushita remarked, "When the children heard the story of Jesus' love and asked seriously about it, we

— each individual gave up their Easter vacation to go. It took a lot of energy — we reached 333 homes in three days. But what was accomplished on this trip was indeed rewarding.

To struggle to stay together as a group of eight on the same Greyhound bus during the crowded Easter holiday proved interesting. To work together as a team helped break down cliques. To enjoy the weather of a warm climate after a long Christmas-to-Easter school session was refreshing. To go out and call on strangers helped erase the initial fear of possibly calling on the home of one of their unchurched classmates back in Sussex. To live in the home of a Southerner for one week, sharing meals and conversation, and sleeping on their floor in sleeping bags did a lot to get the young people out of their “shells.” Being able to attend a southern revival meeting helped open their understanding of the Baptist-style service. Having one complete day off from evangelism work gave them a chance to relax and do some sightseeing in beautiful Kentucky and Tennessee. Having to “pay their own way” made year-round involvement in Faith’s paper drives and youth program a must.

But the greatest experience that the *Youth for Christ* gained was what it was like to “witness for Christ.”

When I as their pastor heard them comment on their work, my heart knew this trip was worth it. Here is just a sampling of their comments and observations: “Pastor, why are the Southerners so friendly and courteous down here? Pastor, why are they so willing to speak to you about Jesus, while up North (Wisconsin) you only hear of Jesus in a church service? Pastor, what a rotten day, I can’t seem to find anyone at home. I want to talk to someone about Jesus! Pastor, a lady just gave a beautiful confession of faith, and she just promised that she would actually pray for me and my work! . . . Wow! Pastor, I thought we were going to be able to do more witnessing than just mornings and afternoons.” You see what I mean by a worthwhile trip?

Pastor Richard H. Stadler of Rock of Ages feels that our *Youth for Christ* trip is also a “shot in the arm” for both him and his members. For himself, he felt that the fast pace of the week helps renew his own momentum for witnessing. He feels also that it is good for his members to meet and share their homes with fellow Christians from way up North, lest his members feel isolated and alone as a mission outpost. By the way, Rock of Ages’ members gave us free “room and board” in exchange for our week of efforts. We thank them for their generosity.

Both last year’s and this year’s trip have been deeply etched upon my mind as the pastor of these young people. The 13-hour trip down and back. Up at 7:00 A.M., gathering everyone together, briefing at 9:30 A.M., witnessing in the morning and afternoon, the evenings of sightseeing, relaxing or playing basketball (by the way, the old men of the cloth, Clark and Stadler, beat the three young men of the group five games to two), the day we said goodbye to the Stadlers and to our hosts and hostesses, Rock of Ages, and to little Jonathan and Christina Stadler, and the day the youth bought little Jonathan a new tricycle to replace his old one. These are precious moments of my ministry to the young people. I’m sure that they feel the same, and are glad to have had the chance to work for the Lord, to talk about the Savior, especially at a time in their young lives when we don’t give them much credit, or much of a chance to show their love for Jesus. That they are already planning for a third trip next Easter and that they now want to go into their own backyard of Sussex to share Jesus, speaks for itself.

Pastor David W. Clark



Sunday-school children who want answers.

thought of Jesus’ own words, “Truly I say unto you, Whosoever does not receive the kingdom of God like a child, he shall not enter it at all.”

We were thankful for the opportunity to answer these concerned inquirers, thinking of the many who could not care less and who are like

the rocky soil upon which the seed fell in Jesus’ parable.

At supper that first evening after returning from a refreshing furlough, we thought of the wonderful three months we had been given to recharge our batteries. Maria still thinks that her experiences on the

farm were the greatest; David has become a confirmed baseball fan. What Danny remembers best about the furlough is that water is “abunai!” (dangerous). In Canada he had a scare when he accidentally fell into the lake.

But we were also very happy to be back again to tell the old, old story of Jesus and His love, of Jesus and His power over sin, even over death, to the good folk and children here at Tsuchiura who have become so very dear to us.

God give us the right answers! And may the Holy Spirit bring faith and life through the story of His love which we are privileged to tell here in Japan in your service!

The Kermit Habbens



Participants in the groundbreaking of the new dormitory at Northwestern College on March 31, 1974; (left to right): Mr. Ormal Kiessling, Board Member; The Rev. C. Mischke, Advisory Member of the Board; The Rev. W. Schumann, Secretary of the Board; The Rev. R. Voss; President C. Toppe; Prof. Wm. Zell, Building Committee; Mr. G. Reul, Member of the Board and Building Committee.

Ground Broken for Northwestern's New Dorm

Groundbreaking for construction of the new dormitory at Northwestern College took place on Sunday evening, March 31, 1974, just before the annual Easter concert by the school's musical organizations. The Rev. Walter Schumann, pastor of Trinity Lutheran Church of Watertown and secretary of the Northwestern College Board, read the groundbreaking rite. Also participating in the ceremony were District and Synodical officials and members of the College Board.

Designed as a twin to Wartburg

Hall, which was constructed in 1967, the new building represents more than just another brick-and-mortar addition to the campus. It replaces West Hall, the combination of buildings that served as Northwestern's only dormitory for many years and was built in two parts, dating back to 1875 and 1905.

Rickety, largely unusable, unsafe — a potential firetrap — West Hall has been razed. It was the sole surviving structure on Northwestern's campus from the century that saw its

West Hall making room for the new.



birth, when the Synod itself was still in its youth. Now it is no more. It's gone, and that's good.

All the same, while you watched the big boom of the crane swing back and forth, demolishing the old gray edifice built of sturdy Watertown brick, you could feel a lump in your throat and a dampness in your eyes. For eight eventful and mostly happy years you called that dorm "home" — as it was home for hundreds of other boys over the decades who later became pastors in our Synod's congregations. The echoes of nearly a century have faded forever from West Hall, and its material remains have been reduced to a heap of rubble, destined for disposal at the local dump. But memories of it will linger long in the hearts of all who ever lived there, including the rising generation of our Synod's pastors.

The new building will occupy the same site as the old one did, and construction is already well under way. Money to pay for the project will come from the Synod-wide thankoffering that is being gathered this year and next to commemorate in 1975 the 125th anniversary of God's grace to the Wisconsin Ev. Lutheran Synod. When completed, the dormitory will house about 180 students.

Meanwhile, the school has arranged temporary accommodations for West Hall residents in a number of faculty homes and in various nooks and crannies of the two other dormitories. The "evictees" are bearing the crowding and inconvenience with patience and good humor in the confidence that sometime next year the new dorm will be ready for them.

General contractor for the job is the firm of Orville E. Madsen and Son of the Twin Cities. This firm was recently engaged in a building project at Bethesda Lutheran Home. Target date for completion of the structure is December 31 of this year. The ultimate cost will approach one million dollars.

May God in His grace grant that the new buildings serve the Synod and the Church as long and as well as the old one did!

James A. Fricke

The Holy Spirit's Purpose

The Charismatic Movement has put the Holy Spirit in the foreground of Christian attention. The emphasis is on the miraculous and on emotional experience. Everyone is seeking a new Pentecost and suggesting that without a Pentecostal experience a person simply is not the kind of a Christian one ought to be. Just what are the facts? Just what is the Spirit's aim, according to Scripture?

Scripture nowhere says that to be a Christian one must have a charismatic experience. Nowhere does Scripture make speaking in tongues a prerequisite for true Christianity. Scripture does not teach that the events of the first Pentecost and other similar subsequent events must be repeated whenever a congregation is founded or a person brought to faith. The first Pentecost was a miraculous event which emphasized that the Christian Church and its message had the full approval of God as the continuation of His Old Testament Church. It also stressed that the message of Jesus Christ was meant for all people and all races. The emphasis therefore was not so much on that miraculous speaking in different languages as on the fact that that the audience was moved to say: "We do hear them speak in our own tongues the wonderful works of God."

Having said that, we have touched on the essence of what the Holy Spirit is driving at in all of His activity. It is never His purpose to put Himself forward, but to put Christ into our lives. His one interest is to persuade us to believe the Good News of salvation. We might say, that the Spirit is always self-effacing.

Christ Concerning the Spirit

That this is so, is clear from what Christ said concerning the Holy Spirit. In John 15:26,27 He put it this way: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, *He shall testify of Me*; and ye

also shall bear witness, because ye have been with Me from the beginning." The Spirit's work is thus totally concerned with proclaiming the Good News in Jesus Christ and bringing man to faith in Him.

This is also clear from the Lord's words in the next chapter of John (16:13-15): "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth, for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak, and He will show you things to come. *He shall glorify Me*, for He shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that He shall take of mine, and shall show it unto you."

If we keep these words of our Lord in mind, we shall better understand all else that the Spirit is spoken of as doing. The work of the Spirit is always intimately connected with Jesus Christ. When the Spirit empowered Peter to preach on the first Pentecost, Peter's message exalted Jesus Christ. The Spirit used that message to prick the hearts of the hearers and to give them the gift of believing and trusting in Jesus as "Lord and Christ."

That is also the Spirit's work today. When "the Spirit itself beareth witness with our Spirit, that we are the children of God" (Romans 6), He convinces us that we are joint heirs with Christ. When He becomes a power within us, it is for one purpose alone. We read in Acts 1: "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

They who speak of Christ are they who are in the Spirit. They who detract from what the Scripture says about Christ cannot claim to have the Spirit on their side. The Spirit points us to Christ, not to Himself. He does not stress experience, He stresses the message.

There's a Rewarding Return from Lending to the Lord

There is still great need—many mission congregations are waiting for a church site, a permanent place to worship. They need land and a chapel from which to spread the Good News across the land.

Open your heart and Lend to the Lord. There's a rewarding return in mission churches built.

CEF Lending Plans

1. **ONE-YEAR NOTES** provide 5% on earnings, and are automatically renewable. Invest \$100 or more, as much as \$1000, \$5000, \$10,000 or more. Earnings paid on anniversary date of note.

2. **PASSBOOK LOAN ACCOUNT** gives you 4% earnings, daily interest, compounded quarterly. Make deposits with as little as \$1.00. Add or withdraw funds at any time by mail. Earnings are added January 31, April 30, July 31, and October 31.

3. **LOAN CERTIFICATES** face value can be \$25—\$100—or higher. \$18.75 grows to \$25.73 in just 5 years and 10 months. 5% earnings. A high return in mission chapels built.

SAVINGS STAMPS for youth and children. 25¢ CEF stamps turned into a filled book of \$18.75, grows to a \$25 Certificate.

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Milwaukee, Wisconsin 53208



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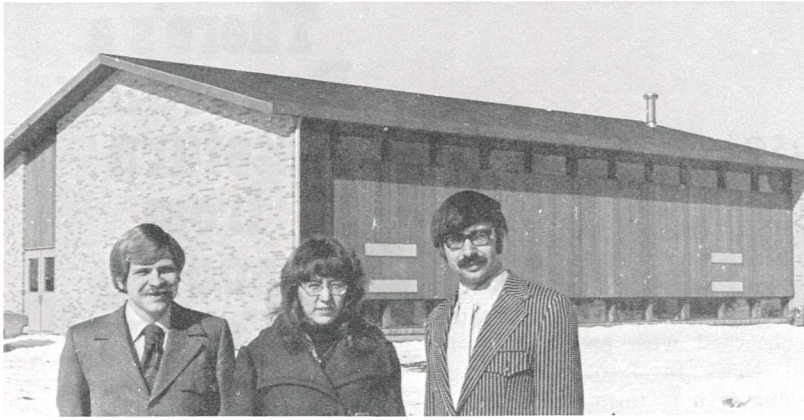
NAME

ADDRESS

CITY

STATE

ZIP



Calvary Lutheran School, Sheboygan, Wisconsin.
Pastor J. A. Trapp, Miss Joyce Bode, Principal M. Falk.

Warm Hearts in Sheboygan

The last Sunday in February — a cold season for warm hearts. While the weather man promised the one, the songs of Christian children kindled the other.

In happy solemnity the children, their parents and grandparents, and friends of Calvary Congregation in Sheboygan, Wisconsin, joined voices to thank a gracious God for the joy of dedicating a new school building. In His mercy God had moved the voters of the congregation to give an unanimous shout of support for a Christian Day School, which they were privileged to begin in the fall of 1972. Principal Michael Falk conducted the first year of classes in the fellowship area of the church, which has since become part of the nave. This year the staff was increased to include Miss Joyce Bode, who ably shares the responsibility of instructing the 39 children in grades 1-5.

In the morning services on the day of dedication the congregation heard the words of Matthew 19:13-15 together with the admonition, "Bring Your Children to Jesus." At the special program in the afternoon Pastor Paul V. Borchardt, instructor at Manitowoc Lutheran High and a former pastor at Calvary, drew his theme from King David's question of fatherly concern, "Is the Young Man Safe?" (II Sam. 18:32). To express their thanks to God the ladies of Calvary served a hearty evening meal in the school's lower level.

The new facility is a split-level structure with two classrooms, two offices, a fellowship hall, and a kitch-

en. According to the projected growth, the fellowship area is destined to become two additional classrooms. The members of Calvary will remain grateful to Mr. Duane D. Anderson, who designed this handsome and versatile plant, and to the Church Extension Fund, which made the \$94,000 project possible. All glory belongs to the God who has incited you by His love to support the C.E.F. and has distributed among us the talents necessary to implement the work of making His kingdom come.

The seasons arrange and rearrange the landscape; and years melt into memories. The people of our Wisconsin Synod will soon recount 125 thank-inspiring memories of God's grace. The childhood of Calvary Congregation and the infancy of its Christian Day School are a part of this history, again, by God's grace.

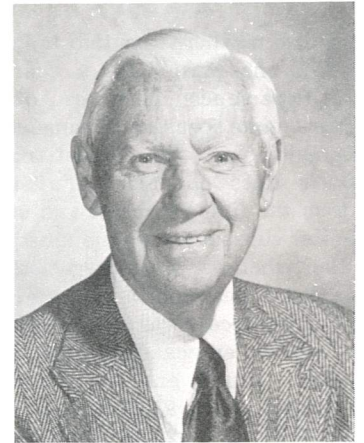
With a preface of humble gratitude we pray that in the century to come God will continue to deal with us, not according to our sins, but according to His mercy in Christ. Our ascended Lord has promised to be with us. Every time we share the joys of installing a new pastor or teacher or of dedicating a new church or school building, we see the gentle hand of the Good Shepherd providing for our own spiritual needs and those of our children. And when we hear their small voices respond in songs of praise, it gives us the warm assurance of His steadfast love — even on a cold day in February.

John A. Trapp, Pastor

Pastor John O. Lang 1904 - 1974

Early Saturday morning, April 6, 1974, the Lord in His grace and wisdom quietly summoned His child and faithful servant, Pastor John O. Lang, home to the eternal glories of heaven.

Pastor John Lang was born in Columbus, Ohio, on September 7, 1904, to John C. and Anna M. Lang. The following month he became a child of God's family by the washing of Holy Baptism at Zion Lutheran Church (LC-MS), Columbus. On June 1, 1919, he was confirmed at the same church.



Pastor John O. Lang

To prepare for the Lutheran ministry, Pastor Lang studied at Capital University and Seminary (then of the Ohio Synod) in Columbus. He graduated from the seminary in 1929 and returned to Capital University as an instructor.

After being ordained into the ministry on January 11, 1931, he assumed his first pastorate at St. Paul's Lutheran Church (ALC), New Rome, a suburb of Columbus. He served the parish until July, 1937, when he accepted the position as professor of History and German at Capital University (now ALC). In 1949, he again became pastor at St. Paul's Lutheran Church and continued to serve this congregation over 25 years. During the early years of his second pastorate at St. Paul's, Pastor Lang also served as special lecturer on Liturgics, Hymnology, Church Art and Architecture at Capital Seminary in Columbus.

For confessional reasons involving especially the doctrines of Inspiration and Creation, Pastor Lang and St. Paul's Lutheran Church severed their connection with The American Lutheran Church in 1964. A year later Pastor Lang took a colloquy and was accepted into the ministry of the Wisconsin Ev. Lutheran Synod. While carrying on its world mission work by sending its mission contributions to the WELS, St. Paul's remains an independent Lutheran congregation.

Pastor Lang is survived by his wife and faithful helpmeet, Catherine nee Fischer, to whom he was united in marriage on June 10, 1939.

On April 9, 1974, the mortal remains of Pastor Lang were laid to rest at Greenlawn Cemetery in Columbus, the city in which he had spent his entire life. Mrs. Lang, members of St. Paul's, and friends of the departed were brought the message of "Comfort for Sinners in Christ's Blood," based on Romans 3:22-24. Pastor W. Keith Roehl, of Beautiful Savior Lutheran, Grove City, conducted the burial services. "Blessed are the dead that die in the Lord."

W. Keith Roehl

**Teacher Waldemar K. Stindt
1908 - 1974**

The comforting truth of the Lord's resurrection suffused the funeral services held for Teacher Waldemar K. Stindt on the Friday after Easter, April 19, 1974, at St. James Church in Wauwatosa, Wisconsin. From the opening hymn, "For all the saints who from their labors rest," sung by the assembled worshipers, to the hymn, "Jesus Christ, my sure Defense," sung by the chorus of Wisconsin Lutheran High School, to the words of faith, "I know that my Redeemer lives," sung as the procession left the church, the joy of the resurrection offered the only comfort that can dry the tears of those who mourn.

Officiants at the services, substituting for Pastor Waldemar Pless just recovering from an illness, were Pastor Robert Kleist, who had charge of the liturgical portion, Pastor H.

Wicke, who spoke on the Easter message of the angels as recorded in Matthew 28:6, and Prof. S. Becker who read the words of committal at the Union Cemetery in Jefferson, Wisconsin.

Waldemar Karl Stindt was born in Lewiston, Minnesota, on August 29, 1908, and died on April 16, 1974. He was the son of Teacher Albert Stindt and his wife Alma nee Boock. He received his schooling in the preparatory and college departments of Dr. Martin Luther College, New Ulm, Minnesota, where his father became professor in 1923.

After his graduation from DMLC in 1929, Mr. Stindt became teacher and principal at St. John's Lutheran School, Bay City, Michigan. In 1952, he accepted a similar position at St. Peter's, Weyauwega, Wisconsin, where he remained until 1957. From then until his retirement in 1973, the deceased was guidance director at Wisconsin Lutheran High School in Wauwatosa.

On July 23, 1930, the departed was married to Norma Meister, who has also taught in our Christian day schools. She survives him, together with one son and two daughters. Their son Douglas teaches grades 4-5 in St. Paul's School, Saginaw, Michigan. Daughter Marie (Mrs. Michael Voecks) of Cudahy teaches in Zion Lutheran School, South Milwaukee. Daughter Lois (Mrs. Philip Becker), who lives in Bowie, Maryland, spent two years as nurse in our Medical Mission in Zambia, Africa. Also surviving are six grandchildren, one brother, and one sister.

God be thanked for the faithful services of this teacher, who spent 44 years instructing and guiding hundreds of children and young adults in God's kingdom! Our comfort is the resurrection unto glory.

H. Wicke

CHAPLAIN E. C. RENZ
6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany
Telephone: 06135-3249

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Stuebs, Ralph O., as pastor of Immanuel Ev. Lutheran, Route 3, Neillsville, Wisconsin, and of St. John's Lutheran, Christie, Wisconsin, on April 28, 1974, by G. Lambrecht (WW).
Tetzlaff, David A., as pastor of Christ Lutheran, Milwaukee, Wisconsin, on April 21, 1974, by H. Cares (SEW).

CHANGES OF ADDRESS

(Submitted by the District Presidents)

Pastors:

Frenz, Arthur H., Jr.
Rt. 1
Goodhue, MN 55027
Stuebs, Ralph O.
Route 3, Box 111
Neillsville, WI 54456
Weiser, Douglas P.
Lutheran Church of Central Africa
Private Bag No. 33
Ndole, Zambia Africa

Teacher:

Krueger, Boyd H.
Route 4 Box 575-95
Burlington, WI 53105

Correction:

The address of the Rev. Wm. Wiedenmeyer is listed correctly on page 37 of the Yearbook, but listed incorrectly on page 40 under Institutional Missionaries. Please correct the latter to read: 3000 W. 78th St., Minneapolis, MN 55423.

FALL PASTORS' INSTITUTE

The 1974 Pastors' Institute at Wisconsin Lutheran Seminary, Mequon, Wisconsin, will be held, God willing, on five Monday afternoons beginning October 7. Two lectures will be presented on each of the Mondays from 1:30 to 4:30 p.m. in the multipurpose room in the lower level of the library. The following are the topics and the lecturers:

"Eschatological Prophecies and Their Misinterpretations," Prof. W. Gawrisch.

"The History of the Bible through the Ages," Prof. R. Balge.

The registration fee is \$5.00. Registrations are to be sent to Pres. Carl J. Lawrenz, 11831 N. Seminary Dr. 65W, Mequon, Wis. 53092.

Emil G. Toepel, Secretary
Seminary Board of Control

**CALL FOR NOMINATIONS
DR. MARTIN LUTHER COLLEGE**

By authorization of the Commission on Higher Education, the Board of Control of Dr. Martin Luther College, New Ulm, Minnesota, requests the constituency of the Synod in accord with the accepted procedures to nominate candidates for the professorship being vacated by the announced retirement of Professor Otis Steljes after 53 years of full-time service in the church.

Nominees should be qualified to teach music theory and organ. As much pertinent information as possible should accompany all nominations.

Nominations must be in the hands of the Board of Control no later than June 26, 1974.

Mr. Darrell Knippel, Secretary
Board of Control - DMLC
4818 Garfield Avenue S
Minneapolis, Minnesota 55409

HELP NEEDED

The East Fork Lutheran Mission School is in need of a girls' matron for the 1974-75 school year. Also needed is a cook for the school cafeteria. Board and living quarters provided. Interested applicants please contact Mr. Arthur J. Meier, Principal, East Fork Mission, Box 128, East Fork, Arizona 85941.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

EASTERN DELEGATE CONFERENCE

Date: June 11, 1974; Communion service at 9:00 a.m.
Place: Emmanuel Ev. Lutheran Church, Grover, South Dakota (D. Shook, host pastor).
Agenda: Report to the Ten Districts.
G. Bunde, Secretary

MINNESOTA

ST. CROIX PASTOR-TEACHER-DELEGATE CONFERENCE

Date: June 25, 1974; 9:00 a.m. Communion service.
Place: Good Shepherd, 1301 E. County Road 42, Burnsville, Minnesota.
Preacher: Mark Lenz (F. Kogler, alternate).
Agenda: "The World of the Occult"; C. Sengbusch; Dues and subscriptions for "The Lutheran Educator."
D. Buch, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTOR-TEACHER-DELEGATE CONFERENCE

Date: June 16, 1974; 2:00 p.m.
Place: St. Mark, Green Bay, Wisconsin (C. Voss, host pastor).
Agenda: Report to the Districts; Election of Visiting Elders.
R. M. Muetzel, Secretary

SOUTH ATLANTIC

FIRST BIENNIAL DISTRICT CONVENTION

Date: June 10-12, 1974.
Place: Gold Key Motel, Orlando, Florida.
Service: Communion service at King of Kings Lutheran Church, Maitland, Florida, on Tuesday evening (G. P. Kionka, host pastor).
Preacher: James L. Vogt, First Vice-President.
Convention Theme: "The Old Gospel for a New Age"
Essay: "The Old Gospel for a New Age — The Sufficiency and Relevancy of the Scriptures for the Space Age." Prof. Frederic E. Blume.
Registration: Monday, June 10: 7:00 - 8:00 p.m.
Tuesday, June 11: 8:30 - 9:00 a.m.
Registration Fee: \$10.00 per congregation.
Mark A. Goeglein, Secretary

SOUTHEASTERN WISCONSIN

DISTRICT CONVENTION

Date: Tuesday, June 11, through Thursday, June 13, 1974.
Place: Wisconsin Lutheran High School, 330 North Glenview Avenue, Milwaukee, Wisconsin 53213.
Opening Communion Service: Tuesday, June 11, at 9:00 a.m. at Jordan Lutheran Church, National Avenue and South 77th Street, West Allis, Wisconsin 53214. F. Gilbert, pastor; President G. W. Boldt will preach for the service.
Essay: "Neo-Pentecostalism," Prof. Joel Gerlach.
Information:
Noon meals will be served at the High School cafeteria. Every congregation is to be represented by a lay delegate. All pastors, male teachers and professors of the District are expected to attend, or provide a valid excuse.
Registration of delegates will be at the High School after the opening service. Registration fee of \$3.00 payable on arrival by each pastor, teacher, professor and lay delegate. Lay delegates must present their credentials signed by the president and secretary of their congregation, at registration.

Wisconsin Lutheran High School is located in the first block south of Bluemound Road (Highway U.S. 16 and Wis. 18) on Glenview Avenue (84th Street) approximately 3 blocks north of the 84th Street exit from east-west freeway I-94.
Delegates desiring overnight accommodations are asked to contact the business office of the High School no later than June 4, 1974. The business office will be helpful in making reservations at nearby motels on request.

M. E. Kujath, Secretary

WESTERN WISCONSIN

DISTRICT CONVENTION

Place: Northwestern College, Watertown, Wisconsin.
Dates: June 10-12, 1974.
Opening Communion Service: Trinity Lutheran Church, Fourth and Wisconsin Streets, on Monday, June 10, at 10 A.M.
Note: Information regarding registration, housing, meals, etc., will be mailed to all teachers and pastors.
H. Winkel, Secretary

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for
June 17 & 18, 1974.

Business to be acted on is to be submitted to the Executive Secretary of the Board with copies to be furnished the Chairman of the Board.

Carl S. Leyrer, Secretary
Board of Trustees

EXPLORATORY SERVICES

ALTOONA, PENNSYLVANIA

WELS exploratory services are being held at the Holiday Inn, Rte 220, Altoona, PA; Bible class at 6 p.m. and worship service at 7 p.m. Sundays. Please send names of prospects or requests for information to: Pastor John Brug, 501 Vine, West Newton, PA 15089; Phone 412-872-9710.

COLUMBIA — OWENSVILLE, MISSOURI

Time change for the WELS exploratory services being conducted at the Holiday Inn East, junction of I-70 and Providence Rd., Columbia, Missouri, are Sunday worship at 8 a.m. and Sunday school at 9 a.m. For the Peace Lutheran Mission at Owensville, Missouri, Sunday school is at 10:30 a.m. and Sunday worship at 11 a.m. For more information contact Pastor LeRoy H. Lothert, 2816 Leeway Dr., Apt. 2, Columbia, Missouri 65201 (Phone: 314-474-2168).

FORT SILL, LAWTON, OKLAHOMA

WELS civilian and military visitors and residents in the Fort Sill/Lawton area are invited to attend Communion services held the last Sunday of each month at 3:30 p.m., Sheridan Road Chapel, Ft. Sill, Oklahoma. For more specific information and direction contact: Major Carl B. Eggleston, 524 L. N. Lauman Ave., Ft. Sill, Oklahoma 73503, Telephone: (405) 351-3137.

BLOOMINGTON-NORMAL, ILLINOIS

Exploratory services are now being held at 7 o'clock Sunday evenings in Bloomington-Normal. These services are held at "The Guest House" on the corner of Linden and Emerson in Bloomington. Names of WELS families and students enrolled at Illinois State University and at Wesleyan University should be sent to Pastor D. N. Rutschow, 122 State Street, N. Pekin, Illinois 61554.

NAMES REQUESTED

MIDDLETON, WISCONSIN AREA

Please send names of any WELS members or prospects living in the Middleton, Wisconsin area to Pastor Loren Fritz, Route 1, Box 220B, Prairie du Sac, Wisconsin 53578.

EAGAN, MINNESOTA

Exploratory services are being planned for the Eagan, Minnesota area. Please send names of prospects to Pastor Charles Clarey, 3124 78th Street East, Inver Grove Heights, Minnesota 55075, or call 455-6097

PARAMENTS

Available to any mission congregation: three white altar paraments, three green altar paraments, one veil for Communion vessels. Contact: Jordan Lutheran Church, c/o Pastor F. Gilbert, 1642 S. 77th Street, West Allis, Wisconsin 53214.

MLS NOMINATIONS

The following men have been nominated to teach in the field of Physics at Michigan Lutheran Seminary, Saginaw, Michigan.

Ronald Erickson, Germantown, WI
Pastor Wallace Gaulke, Sturgeon Bay, WI
Roland Helmreich, West Salem, WI
Gary Johnson, Dayton, OH
Keith Lauber, Saginaw, MI
Norbert Manthe, Benton Harbor, MI
Pastor Erhardt Schultz, Durand, MI
Robert Sebo, Saginaw, MI
Walter Sievert, Manitowoc, WI
Paul Willems, Manitowoc, WI

The Board of Control of Michigan Lutheran Seminary will meet at 1:00 p.m. on June 18, 1974, to call a man from this list. Correspondence concerning the nominees should be in the hands of the secretary no later than June 17, 1974.

Mr. Milton Bugbee, Secretary
MLS Board of Control
206 S. Alp
Bay City, MI 48706

PARAMENTS

One set of paraments, consisting of an altar super-frontal (90 inches long by 25 inches wide), pulpit antependia, and a lectern bookmark — in liturgical red — is available free to any mission congregation. Send inquiries to: Trinity Ev. Lutheran Church, c/o Mrs. Wm. Schiefelbein, 172, Arthur Street, Kaukauna, Wisconsin 54130.

TRAVELERS TO GLACIER NATIONAL PARK

For information regarding WELS worship services, please contact Pastor Marvin Putz, 808 Sacajawea Dr., Great Falls, Montana 59404, Phone (406) 452-1286.

GOING TO EXPO 74?

If you are attending Expo 74 you are cordially invited to visit one of your missions and worship with us at St. Matthew Ev. Lutheran Church, N. 6905 Country Homes Blvd., Spokane, Washington. Our worship service during the summer is at 9 a.m. Pastor John E. Henning, telephone (509) 326-3766.