

# *The Northwestern Lutheran*

August 21, 1977



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## Briefs by the Editor

Readers of *The Northwestern Lutheran* will have noticed the absence of editorials by Pastor John Parcher. The editorial writers and contributors are appointed every two years by the Conference of Presidents. When the presidents reappointed Pastor Parcher this year, he decided not to accept the appointment. His first editorial appeared on November 23, 1969. He has appeared in almost every issue since then. Together with our readers, we thank Pastor Parcher for these years of service. As you perhaps know, Pastor Parcher ministers to Immanuel Ev. Lutheran Church, La Crosse, Wisconsin. For the next year or so, guest editorialists will take over the spot vacated by Pastor Parcher.

You may be interested in knowing the principles and policies guiding those who write for *The Northwestern Lutheran*. They were outlined by Pastor John Jenny of Milwaukee, Wisconsin, back in the very first issue, dated January 7, 1914. He was a member of the committee appointed by the Synod to edit the new venture. In an article titled "Introduction," Pastor Jenny put it this way: "Every English Lutheran paper has a message to the English-speaking people of this country. Through its columns are to be disseminated the glorious principles of the Reformation, the doctrines of our Lutheran Church.

"What are these doctrines? They are none other than the wonderful tenets of true Apostolic Christianity. They are embodied in the Gospel which tells us that the salvation of man is the work of God alone, that God has decreed this salvation even from eternity, and that in the fullness of time He has worked the redemption of mankind in the Incarnation of His Son Jesus Christ; they are embodied in that Gospel which tells us that God has revealed himself to lost and condemned men in Jesus Christ

alone, that in Jesus alone man learns to know God as the true God and only Savior . . . . That is the Gospel the true Lutheran Church proclaims to all the world, and that is the message every English Lutheran church paper should carry to all its readers . . . .

"Shall we be silent when atheism and rationalism and sectarianism and Romanism and lodgism and the various antichristian cults of our day speak loudly and defiantly to win men to their side, enticing them to abandon the priceless treasures of the everlasting Gospel? No! If there is one thing needed in our days, it is this, that we stand forth boldly, as never before, for the old doctrine, the faith once for all delivered to the saints . . . .

"To this end *The Northwestern Lutheran* endeavors to bring to the Lutheran home articles both instructive and edifying, and to keep our people in touch with the current events in the religious world. For this reason it is to be made up of practical and devotional articles, of editorials, of doctrinal, polemical, and historical treatises, as well as of articles communicating such matters of interest to the readers as may increase their knowledge and incidentally enliven their interest in the good cause which our Synod stands for." So far Pastor Jenny.

These are the principles the Editorial Board and the Conference of Presidents still abide by. They determine our policies.

The motto of *The Northwestern Lutheran* has remained the same from the very first issue. It is the word of I Kings 8:57: "The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." May our response as a Synod and as the Synod's official periodical always be that we, too, on our part, will never leave Him nor forsake His Word!

*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*

## The Northwestern Lutheran

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## The Cover

Pictured is the interior of Trinity Ev. Lutheran Church, Huilsberg, Route 3, Hartford, Wisconsin. The congregation was organized on May 23, 1852, and recently observed its 125th anniversary. Pastor of the congregation is D. F. Kannenberg. More information on page 264.

THE NORTHWESTERN LUTHERAN

## Editorials

**A Complete Ministry** In spite of an "equal opportunity" de-emphasis on grades, high grades are still much sought after at colleges. Students strive and struggle for A's because they believe that superior grades will open the door to success wider for them.

In a measure they are right. If the future profession requires scholarship primarily, they will have an advantage. But most professions, including our preaching and teaching ministry, require more than top-drawer scholarship. Honor students are not automatically the most successful in their professions.

A 15-year study of graduates of Haverford College indicates that honor students were on the whole less "effective" as adults than their less academically accomplished classmates. The researcher, Dr. Douglas H. Heath, states that maturity and competence in later life seem to be positively correlated with "nonacademic" factors such as character development, moral values, and the ability to understand and to relate to others. In other words, successful adults need to be more than scholars; they also need to have well-developed characters and have a concern for others.

So what else is new? If our Synodical colleges and Seminary were concerned only with making scholars or even "eggheads" of our future pastors and teachers, our congregations would be poorly served. The catalog of Northwestern College, for example, states that one of the three objectives of the college is the spiritual and moral growth of the Christian student. In fact, the faculty becomes concerned when a student tends to be a bookish grind or an intellectual. He is also to "grow up into Christ in all things," not merely in scholarship.

The minister of the Gospel must be an adequate student, for the ministry is a scholarly profession; but without a good Christian character and a love for God and for one's fellow man the scholar will not be an effective pastor or teacher.

Carleton Toppe

**Now That's Lazy!!** The old story is told about the executive-type who encountered one of the more relaxed inhabitants of the Ozark hills. The mountain dweller was resting under a tree while nearby his hound dog was sprawled out, baying his head off.

"Good heavens," said the man, "why is your dog making all that racket?!!" "That's cuz he's lyin' on a sandburr," replied the mountain man. "Well, why doesn't he get up and find a different spot to sprawl out?" demanded the questioner. The owner, with perfect logic, replied, "I reckon ole' Shep would druther howl than move!"

Sometimes one wonders if an unhealthy number of Christians don't, too often, emulate the conduct and attitude of "ole' Shep," they'd "druther howl than move." It's comparatively easy to bemoan, decry, condemn, and rail against sin while in the sheltering walls of pulpit, classroom, or one's own living room. As long as we are among Christians, talking to Christians, stay in the company of Christians, it isn't that difficult to be "agin' sin"!

But when we wander into the big nasty world to give witness to the good, the right, the virtuous, and to testify to Christ as the *only* Provider of Salvation, ah, then, the problems begin and the blows of rejection start to fall on us like a summer thundershower.

With a frequency that is discouraging, all too many of us seem to bend to the persistent voice of our flesh which shouts at us, "Be quiet! Remember our motto: 'He who lives to run away, lives to fight another day!' You really don't need the hassle of being tagged a religious fanatic." So, we say nothing to the world and the stream of moral pollution flows on, threatening to wash whole societies into the yawning jaws of hell.

Christians, we have the blessed advantage, opportunity, and privilege of being bright lights to a world groaning under a thickening moral blackout. Speak up for Jesus! Speak up for that which He has provided for all, eternal life! Speak up for the right as He has led us to see the right!

Don't just howl! Move!!

Kurt F. Koeplin

**Religious Gobbledygook** The interior of a fictitious government office is the setting for a one-panel cartoon. It depicts the chief standing before his underlings, who are seated at their desks. Commenting on a report which he is holding in his hand, he says, "A word of caution, men. . . . Some of your reports are getting too easy to understand."

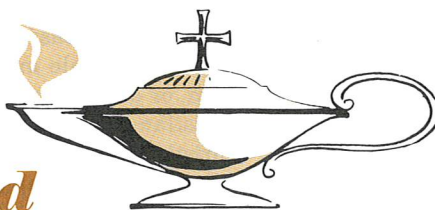
A major church body (non-Lutheran) recently held its convention. Among the resolutions adopted was one which called upon the churches to "open themselves to the power and dynamics of the arts as a powerful means of communicating divine realities and the religious dimensions of life."

In most people this would likely precipitate an immediate double-take and the baffled reaction: "What'd he say?" One wonders what, specifically, is meant by "the dynamics" of the arts. And one might ask just what the terms "divine realities" and "religious dimensions of life" are supposed to mean. At best the resolution is vague, and at worst it is pure gobbledygook. Like "educationese" and "governmentese" it sounds great, but what does it mean?

One of the comments made about Jesus was that "He taught them as one having authority, and not as the scribes." There was no uncertainty about what He was saying, and that is how He attracted His disciples and incurred the wrath of His enemies. The Gospel of Christ is clear even to a small child.

(Continued on page 266)

## Studies in God's Word



### “To the Ephesians”

In our Bibles, Paul's Epistles to the Romans, the Corinthians, and the Galatians have come to stand at the head of the Apostle's collected letters. The letters to these three places have not been arranged in chronological order, but they do form something of a group. They all date to that approximately 10-year period in Paul's life when he was traveling about in Asia Minor and Europe on the three great missionary journeys described in Acts 13-21.

With the *Letter to the Ephesians* we now enter upon another phase of Paul's life. *Ephesians*, together with *Colossians*, *Philippians*, and *Philemon*, form what is usually referred to as the “captivity letters.”

#### Paul's Captivity

When Paul returned to Jerusalem after the Third Missionary Journey, he was attacked by a Jewish mob that mistakenly believed he had desecrated the Temple by bringing Gentiles into it (Acts 21:27-29). In the ensuing disorder, Paul was taken into custody by the Romans. For two years he languished in prison in the provincial capital of Caesarea. The Roman governor Felix hoped to receive a bribe from Paul and hence didn't move Paul's case along. When a new governor, Festus, proved to be no better, Paul lodged an appeal to have his case moved to Rome. The appeal was granted, but it took another two years of waiting in Rome for Paul's case to come to trial. During this time he was under “house arrest” (Acts 28:30), and it seems most likely that it was at this time that Paul wrote the

four “captivity letters.” In all of them Paul refers to himself as a prisoner of the Lord who is in chains for the Gospel.

#### A Letter to Ephesus

That Paul should write a letter to the Ephesians at this time is entirely understandable. The Ephesian Christians were close to his heart. Recall that on his Second Missionary Journey Paul had been “forbidden of the Holy Ghost” (Acts 16:6) to preach in Ephesus because the Spirit had a greater challenge for him, namely, doing mission work in Macedonia and thus opening the continent of Europe to the Gospel! But on the Third Missionary Journey Paul was permitted to stay in Ephesus for a three-year period (Acts 20:31), the longest stay recorded for him at any place. The work there must have been tremendously satisfying to the Apostle, for the Gospel at this time reached out into the whole province “so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks” (Acts 19:10). This would include such congregations as those at Colossae, Laodicea (Col. 4:16), and Hieropolis (Col. 4:13).

While Paul was in prison in Rome, circumstances led him to send two letters (*Colossians* and *Philemon*) to the city of Colossae. The messenger carrying these letters would no doubt go right through Ephesus in delivering Paul's correspondence. Under these circumstances it is almost unthinkable that Paul would not include a letter also for the Ephesians. The result is our *Letter to the Ephesians*.

#### Doctrine of the Church

There were no special problems in Ephesus that required extensive teaching or correction on Paul's part. Hence the letter is a calm and majestic setting forth of the grand doctrine of the Church, the communion of saints, made up of all believers in Christ Jesus. Notable in the letter are the striking pictures that Paul uses to describe the Church. The Church is like a body with its many parts and members all perfectly unified under Christ as the head (1:22,23; 4:14-16). Or the Church is like a building, “fitly framed together,” in which every Christian is a building block, given his proper alignment and direction by his relationship to Jesus Christ, “the chief cornerstone” (2:19-22). And on a very personal level, St. Paul says that the relationship of Christ to the Church is like that of husband and wife — or rather, the relationship of husband and wife ideally should be like that which exists between Christ and the Church (5:22-28). Whatever the picture, Christ is all in all to His Church, the believers, for He binds them all into one glorious whole.

#### A Marvelous Unity

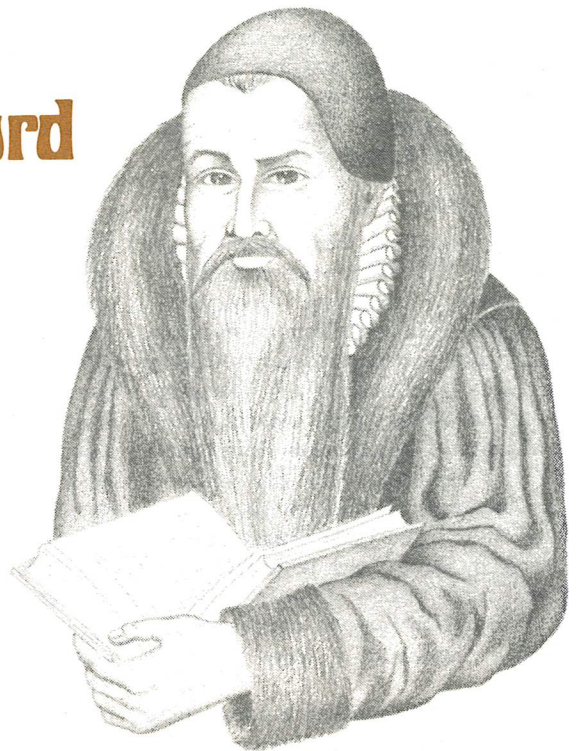
As he wrote this letter, Paul was lying in prison, thinking of his beloved Ephesians a thousand miles away on the next continent, and yet he could thank God for marvelous unity with them by virtue of their common faith in Christ. Paul, however, was not writing just to the Ephesians, but by inspiration of the Holy Spirit he was writing to the believers of all times. It is to you and to me also that he writes, “In whom (Christ) *ye also* are builded together for an habitation of God through the Spirit” (2:22).

To the outsider the Church may look divided, but to those within her she presents a marvelous spiritual unity. As surely as we have come to know Christ, so clearly do we recognize and appreciate the truth that Paul shares with us when he writes to the Ephesians: “There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all” (4:4-6).

Armin J. Panning

# 400 Years of The Formula of Concord

## THE AUTHORS



David  
Chytraeus

*Last of the Founding Fathers*

**D. CHYTRAEUS**

When David Chytraeus died on June 25, 1600, Lutherans all over Germany mourned his passing. He was the last of the giants of the Reformation period, the only one of the founding fathers to witness the dawn of a new century. The day of his death marked two important anniversaries. On June 25, 1530, the Augsburg Confession was presented to Emperor Charles V. Fifty years later the Formula of Concord was published on that same day in 1580.

Chytraeus had close connections with both Confessions. Though he was not born until the year after the Augsburg Diet of 1530, he later made a careful study of all events leading up to it and published the results in "Historia of the Augsburg Confession," which still ranks as the most authoritative contemporary book on the subject.

Chytraeus was also one of 17 "safe" theologians who met at Torgau in 1576 to produce the "Torgau Book," the first version of the Formula. The following year, at the cloister of Bergen, he assisted in the revision of that book. Since he had contributed substantially to the wording of some of its articles, he vetoed every suggestion to make a major change, but was overruled each time by the other five men on the committee. Somewhat grudgingly he yielded to their judgment and signed the "Bergic Book" — the actual Formula — along with the others.

Though only 69 at the time of his death, Chytraeus could look back upon

a distinguished career of half a century as professor at the University of Rostock. Called there as a young man under 20, he taught history, philosophy, and theology and often acted as head of the institution. Through his influence it became a Lutheran stronghold, which it remained into modern times. One of the professors at Northwestern College in the early years of this century, Dr. H. W. D. Wente, received his doctorate in theology from Rostock.

### A Native of Swabia

The city of Rostock is situated near the northern coast of Germany in what used to be the duchy of Mecklenburg. But David Chytraeus first saw the light of day in the southern province of Wuerttemberg, also known as Swabia. His countryman, Jacob Andreae, once remarked in jest that Swabian ministers didn't care to leave southern Germany, the land of wine, for the North, where beer was the prevailing beverage. But David never seemed to mind. He liked his adopted northern town so well that he refused 15 calls during his lifetime to teach at other universities.

Back in the 1520s David's father, Matthew Kochhaffe, was the Lutheran

pastor in the village of Ingelfingen. Preaching Luther's doctrines in those early years involved risks and often demanded more than a little courage. When officials of the emperor pressured Kochhaffe to reintroduce the mass, he delivered a fiery sermon against it on the following Sunday. An official who attended the service became so enraged that he drew his sword and rushed at the pastor. Somehow Matthew escaped, but his pregnant wife went into shock and an hour later gave birth to David.

As a precocious youngster, David outdid even Andreae. Enrolled in the University of Tuebingen at the age of eight, he received his master's degree at 14, one year before Andreae, who was three years older. In 1544 Chytraeus transferred to the University of Wittenberg. He counted it one of the great privileges of his life that he had still been able to study under Luther. But his real teacher was Philip Melancthon, who welcomed him into his home almost as a son and began calling him "my David." Melancthon, you may remember, was equally hospitable to Chemnitz and Selnecker. The example

(See next page)

of his great teacher probably induced David to change his German name of Kochhafe (cooking pot) into its Greek equivalent, Chytraeus. Dr. Philip had Grecized his name, Schwarzerd (black earth), into Melanchthon.

#### Chytraeus the Concordist

Like the other formulators of the Concord, Chytraeus was frequently requested to organize evangelical churches in various German provinces. Like them, he also was greatly aided in his work by friendly rulers. The situation had its less happy aspects, for essentially it was a complete mixture of church and state. The two dukes of Mecklenburg dominated the church and the theologians. Chytraeus was forced by Duke Ulrich to rewrite a passage in his history of Lutheranism in northern Germany to make Ulrich's regime appear in a more favorable light.

Before long Chytraeus became noted as one of the most learned men of his time. Tolerant Emperor Maximilian II invited him to come to Austria to draft an order of service for the orphaned evangelical churches of that predominantly Catholic country. Having completed this task, he was asked to perform a similar service for the southern province of Styria. Shortly afterward he was recruited for work on the Formula by his former schoolmate, Andreae. David examined a prospectus Andreae had prepared — the so-called

"Swabian Concordia" — and promptly rewrote and enlarged two of its articles, the second on Freedom of the Will and the seventh on the Lord's Supper. After he and Chemnitz had added their alterations, it was renamed the "Swabian-Saxon Concordia."

Later on when almost everything Chytraeus had written was edited out of the final copy, he expressed his disappointment in a letter to a friend: "In the entire Book of Concord not a word stems from me. Accordingly I cannot be reckoned among its authors but only among its subscribers." This was an exaggeration. Actually he had contributed a great deal to the content of the Formula. Whatever differences existed between him and his colleagues pertained to the wording of a number of passages. The document as a whole, he agreed, truly represented Luther's teachings. Being a peace-loving man, who disliked theological quarrels as much as his mentor, Melanchthon, he signed the Formula in the fervent hope that it would unite the splintered Lutheran Church.

Chytraeus envisioned an even larger union of all non-Catholic churches on the basis of unity in Biblical doctrine. For this purpose he engaged in an extensive correspondence with pastors, professors, and princes in a dozen countries from Iceland and Sweden to Constantinople and Russia. He even established a private "pony express" to expedite the movement of letters. Be-

sides this he published a steady stream of commentaries, histories, and books, including the first Lutheran ethics, "Rules of Conduct for Life," and the first Lutheran eschatological study, "On Death and Eternal Life." It has been said that he combined in himself the insights of both Luther and Melanchthon.

#### Theology of the Cross

In theology Chytraeus stressed the role of suffering as essential to Christian living. His faith in this "theology of the Cross," as Luther had called it, was enforced by tragic personal experiences. His first wife died, and only two of the seven children she bore him survived into adulthood. Death again stalked the children of his second marriage so that only two survived. Chytraeus himself suffered from a variety of diseases during the last decades of his life, but he bore all afflictions with exemplary Christian patience. Death carried away so many of his family and so many comrades of the Reformation that he often had occasion to say: "Here comes death, which heals and cleanses, which makes us all alike, and which brings victor and vanquished to the same goal." Death came to him quietly on a memorable day in the presence of family and friends, shortly after he had responded to their words of consolation from Holy Writ with an audible "Amen!"

Elmer C. Kiessling

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## Institutional Missionary R. C. Horlamus Observes 50th Anniversary

... by Karl G. Bast

At a special vesper service on July 3, 1977, Eastside Ev. Lutheran Church, Madison, Wisconsin, observed the 50th anniversary in the ministry of Pastor Rudolph C. Horlamus. The sermon for the special occasion was preached by Prof. Irwin J. Habeck of Wisconsin Lutheran Seminary.

Pastor Horlamus has served as institutional missionary in the Madison area since October 28, 1945. In 1970 he was privileged to observe his 25th anniversary in this special ministry. During the past few years he has been active in this work on a part-time basis, chiefly at Madison General Hospital. His co-worker is Pastor Roy Reede.

July 3rd was the actual date of Pastor Horlamus' ordination back in 1927 at St. John's Lutheran Church in West Bend. He served that congregation during the months of July and August that year in the absence of their pastor. On September 18 of the same year, he was installed at St. John's in Surprise (Rising City), Nebraska. Two years later, on August 25, he became pastor at St. Paul's, Broken Bow, and Immanuel, Merna, Nebraska. During his pastorate there, he also served preaching stations at Callaway and Mullen.

In October, 1932, on his return to Wisconsin to be joined in marriage with Elfrieda Braun, he received a call

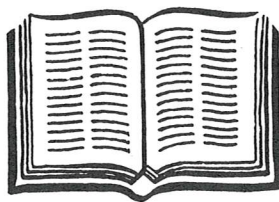
to the Hurley-Mercer parish in northern Wisconsin. He was installed as pastor of that parish on November 27 and continued to serve St. Paul's and Zion Congregations until becoming institutional missionary.

His work as institutional missionary has brought the blessings of the Gospel not only to countless Wisconsin Synod Lutherans who were patients at the various hospitals and institutions of the Madison area, but also to many, many others whom He introduced to the Lord Jesus Christ.

God continue to bless you, Pastor and Mrs. Horlamus, and bless those who are yours!

# Mining the Treasure of God's Word

## II Kings 14 and Jonah



BY JULIAN G. ANDERSON

As you take up your tools today, bear in mind that as we study the history of the northern kingdom of Israel, we're digging in an area which is far removed from the main vein, since the promised Savior was to be born in the tribe of Judah, from which the 10 tribes of Israel separated (I Kings 12:16-20). But no matter where we dig in God's Word, there are worthwhile things for us to learn, as we shall see today. First, then, turn to

### II Kings 14:23-29

The new king of Israel (verse 23) had the same name as the first king of Israel, but was no relative, since the family of Jeroboam I was totally destroyed (I Kings 15:29). Jeroboam II, however, was the most forceful and successful of all the kings of Israel (verses 25 and 28), even though he was not a good king from a spiritual standpoint (verse 24). Locate Hamath and the sea (or wady) of Arabah on your map. Hamath marked the northern limits of Israel under the palmy days of David and Solomon, and the wady of Arabah, which drained the Dead Sea on the south, was even south of the southern borders of the three tribes east of the Jordan. The northern kingdom of Israel enjoyed its greatest period of prosperity under Jeroboam II. (Verses 26b and 27a in the KJV are unfortunate literalisms which convey no meaning at all. In this case the RSV is the only version that gives a meaningful translation, indicating that

all the people of Israel had been driven out of their land.)

The most interesting part of this section, however, is the reference to the Prophet Jonah in verse 25, since it enables us to place Jonah's book in its proper setting, namely, during the reign of Jeroboam II. Let's turn, then, to

### The Book of Jonah

This book has been the favorite target of liberals and scoffers, but it contains a priceless revelation of God's grace, His undeserved love for sinners. The date (in the time of Jeroboam II) suggests that Jonah may have been one of Elisha's disciples. And Jesus' reference to Jonah in Matthew 12:39 and 40 establishes beyond all doubt that the miracle recorded here actually happened.

Chapter 1:1,2 plunges us quickly into the story and presents us with Jonah's dilemma. He was to go to Nineveh, the capital city of the great Assyrian empire (locate on your map) and speak to its people about their sins. Now, Jonah certainly knew the prophecies recorded in Isaiah 7:17 and Hosea 9:3; 10:6,7; and 11:5, that Assyria would destroy his nation of Israel. And he had heard all the stories of the awful cruelties the Assyrians inflicted on their captives — almost worse than the Nazi treatment of the Jews. And Jonah also knew that God was a *merciful* God (4:2). Since Jonah loved his people, Jonah didn't want

God to spare Nineveh. In fact, he was willing to cast aside his own eternal salvation rather than warn the Assyrians, as God had commanded, lest they repent. That decision is recorded in verse 3 (Tarshish was Spain). It really involved resigning from his prophetic office. The rest of chapter 1 tells about Jonah and the storm God stirred up (verse 4) and its final result (verse 15).

In the Hebrew text chapter 2 begins at 1:17, and relates the story of Jonah and the fish, recording his prayer to God (verses 2-9) and God's miraculous preservation of His rebellious prophet (1:17 and 2:10). Jonah's prayer indicates that he knew he was being delivered, and records his repentance for his disobedience (verse 9).

Chapter 3 relates the story of Jonah and the city. Nineveh was indeed a "great city" (verse 2). It was 60 miles in circumference, with a population of 120,000 infants (4:11). Jonah's message is summed up in verse 4, and verses 5-9 record one of the great miracles of all time, the actual repentance of an entire heathen city at the preaching of one of God's prophets, and he a lowly Israelite at that. God's reaction is recorded in verse 10, and this is a major part of the great lesson of this book. Compare Luke 15:7 and 15:10.

Chapter 4 focuses our attention on Jonah and the Lord, and the great lesson God wanted to teach Jonah, and us as well. Jonah's displeasure is described in verses 1-3. God's question in verse 4 gives His reaction to Jonah's anger. (Compare Luke 15:25-32.) God's actions in verses 5-8 were an acted-out parable for Jonah. Then comes the application of this parable and the grand climax in verses 9-11. This gives us a beautiful picture of God's unfathomable love for even the most wicked and depraved sinners, so wonderfully summed up in John 3:16 and Luke 15:11-24.

We can see that this whole incident was intended to be a striking object lesson to God's rebellious people of Israel, who had persistently refused to listen to the messages of His prophets for over 100 years. And we must not forget that Jonah was also intended to be a type of Christ (Matt. 12:40), and also a prophecy of the conversion of the Gentiles after Jesus was rejected by the Jews (Luke 11:29,30).

## Trinity at Hulisberg Marks 125th

On May 22, 1977, members, former members, and friends of Trinity Congregation of Hulisberg (Route 3, Hartford), Wisconsin, gathered to observe the 125th anniversary of the congregation's founding. The congregation was organized on May 23, 1852.

During its early years, Trinity Congregation was served by pastors of neighboring congregations such as Emmanuel of rural Hartford, Zum Kripplein Christi of rural Iron Ridge, and St. Paul's of Slinger. Not until 40 years after its founding did Trinity Congregation call its own resident pastor. Through the Synod's Assignment Committee they were granted a graduate, Pastor F. J. Bliefernicht, who served

the congregation until 1924. Other pastors who have served at Trinity are Theo. C. Gieschen, T. C. Voges, W. Reinemann, R. C. Biesmann, and H. W. Schwertfeger. The present pastor is D. F. Kannenberg.

Morning preacher for the anniversary was Pastor H. W. Schwertfeger, only surviving former pastor. Using John 10:27-30, he reminded the worshipers of the 125 years of spiritual care which they had received from the Good Shepherd. In the afternoon President G. W. Boldt of the Southeastern Wisconsin District preached on II Peter 3:14-18. He reminded the audience of God's past blessings and encouraged them to look to the future with hope.

The Lord has blessed Trinity Congregation with Word and Sacrament for the past 125 years. He has also made Christian education available to the congregation's youth through several neighboring Christian day schools and through the Kettle Moraine Lutheran High School. Convinced of the need of Christian education for the growing generation, the congregation recently started a Tuition Fund to aid the parents in meeting their spiritual obligations to their children.

**All glory, laud, and honor  
To Thee, Redeemer King,  
To whom the lips of children  
Made sweet hosannas ring.  
The company of angels  
Are praising Thee on high,  
And mortal men and all things  
Created make reply. Amen.**

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## Two Missionaries Commissioned for WELS

"As My Father hath sent Me, even so send I you." These words which our Savior spoke to His first disciples echo and re-echo in our ears today, for our Lord, using His Church, still sends out missionaries today to proclaim His Gospel message.

To be so used by our Lord was again the happy and blessed experience of our Executive Committee for Latin American Missions during the past few months. Extending two calls on the same day, they had the joyful experience of having both men accept the calls extended to them. The call to serve as missionary in Colombia was directed to Pastor Larry W. Schlomer, pastor of Good Shepherd Ev. Lutheran Church, Beloit, Wisconsin. The call to serve as missionary on the island of Puerto Rico was extended to Pastor Paul J. Hartman, pastor of Divine Savior Ev. Lutheran Church, Indianapolis, Indiana.

Pastor Schlomer was commissioned on May 15, 1977, in his home congregation, St. Jacobi Ev. Lutheran Church, Glenham, South Dakota. Pastor Arnold Lemke of Excelsior, Minnesota, brother-in-law of Pastor Schlomer, delivered the sermon on II Samuel 18:18,19. He

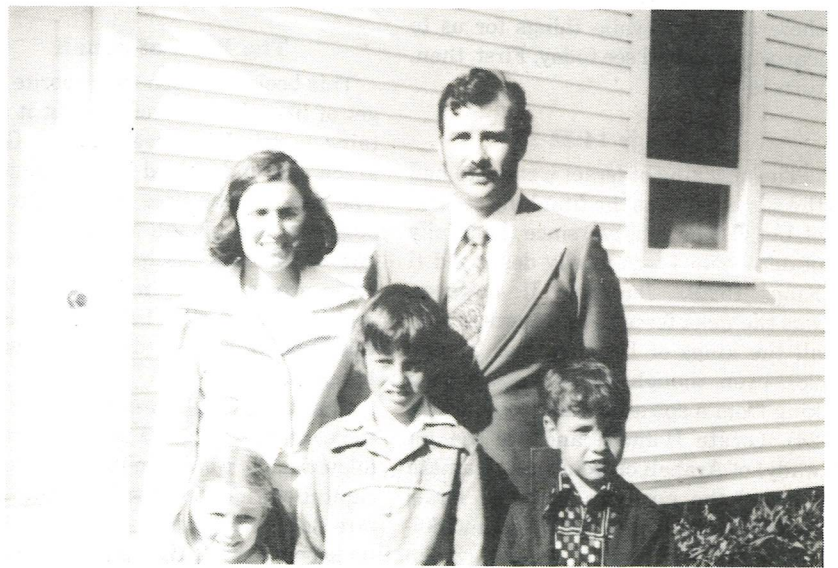
spoke on the theme: "How Is My Son Absolom?" Pastor David Krenke served as liturgist.

On June 12, 1977, Pastor Hartman was commissioned in Divine Savior Ev. Lutheran Church, Indianapolis. His brother, Pastor Robert Hartman of Lake Mills, Wisconsin, used John

20:21-23 to tell his brother, "The Lord Is Sending You." The undersigned read the rite of commissioning for both of the new missionaries.

These two new missionaries and their wives, together with our newest Latin American mission vicar, Philip Strackbein, are now engaged in Span-

Bound for Colombia



Pastor and Mrs. Larry Schlomer and family





## SCHOOL ADDITION AT Zum Kripplein Christi

Pastor Kannenberg officiating

Members of Zum Kripplein Christi Ev. Lutheran Congregation, rural Iron Ridge, Wisconsin, gathered on May 29, 1977, to break ground for an addition to their Christian day school.

The present structure was built of field stone in 1767. In 1958, an addition to the north side of the building provided a kitchen, a furnace room, and a lavatory. It was in the fall of 1958 that

the congregation again opened its school doors to provide for full-time Christian education.

The planned addition includes a per-mastone front on the present building and a 28 x 64 addition to the west. The new area will provide a classroom with a capacity of 42, and lavatory facilities. The former classroom will be used for confirmation instructions and other congregational functions.

Dedication is planned for August 28, with a former pastor, Prof. M. Westerhaus, giving the sermon.

Principal of the school is Mr. David Habeck, who has been teaching at Zum Kripplein Christi since 1974. The pastor is Delmar F. Kannenberg, who also serves Trinity, rural Hartford.

May the Lord continue to bless Christ-centered education at Zum Kripplein Christi and also the new building project!

## Spanish-Speaking Mission Fields

### Bound for Puerto Rico



Pastor and Mrs. Paul Hartman and family

ish-language training at the Instituto Cultural in Guadalajara, Mexico. After about six months of such language training, these men and their families will proceed to their respective fields.

The Lord sent His disciples and He still sends us today. We as congregations and families have a share in this

blessed work. It is certainly our prayer that the Lord will bless the efforts of these and of all of our missionaries as they labor to carry out His great commission to "preach the Gospel to every creature."

Harold A. Essmann, chairman  
Ex. Com. for Latin America

### SYNODICAL SCHOOL OPENINGS

#### Wisconsin Lutheran Seminary Mequon, Wisconsin

Monday, September 12: Dormitory opens  
Tuesday, September 13: Opening service at 10:00 a.m.

#### Northwestern College Watertown, Wisconsin

Monday, August 22: Orientation for new students  
Tuesday, August 23: Opening service at 1:30

#### Northwestern Preparatory School Watertown, Wisconsin

Monday, August 22: Orientation for new students at 9:00 a.m.  
Tuesday, August 23: Opening service at 1:30

#### Dr. Martin Luther College New Ulm, Minnesota

Friday, September 9: Freshman registration in Luther Memorial Union, 9:00 to 11:00 a.m. and 1:30 to 4:00 p.m. — Faculty welcome buffet for all new students and their parents in Luther Memorial Union, 6:00 p.m.  
Saturday, September 10: Sophomore registration, 8:30 to 11:00 a.m. — Junior registration, 2:00 to 4:00 p.m.  
Sunday, September 11: Senior registration, 2:00 to 3:30 p.m. — Opening service in Chapel-Auditorium at 7:30 p.m.

#### Martin Luther Academy New Ulm, Minnesota

Tuesday, September 6: Registration for all students, 8:00 to 11:30 a.m. and 1:30 to 4:00 p.m. — Orientation for all new students on Tuesday evening  
Wednesday, September 7: Opening service at 8:30 a.m.

#### Michigan Lutheran Seminary Saginaw, Michigan

Sunday, August 28: Registration of students  
Monday, August 29: Registration of students — Opening service at 1:30 p.m.

#### Northwestern Lutheran Academy Mobridge, South Dakota

Friday, August 26: Registration — Opening service at 1:30 p.m.

# First Pastoral Conference in Colombia



Conference Personnel

Opening a new mission field in Colombia, South America, has meant doing many things from scratch. This means that there are going to be many "firsts." For example, there was the arrival of the first missionaries and their families in January, 1974. There was the first church service on January 27, 1974. The first Colombian convert was confirmed on August 25, 1974. The first Bible Institute student was enrolled in January, 1975.

We are happy to report that the Lord has continued to shower our Colombian Mission with His blessings. On April 23, 1977, by the grace of God another first took place — the first pastoral conference of the *Iglesia Evangelica Luterana Confesional De Colombia* was held at *Iglesia Luterana Santa Trinidad* (Holy Trinity Lutheran Church), Medellin, Colombia. In attendance were nine men: the Colombian evangelist, the three Bible Institute students, and the lay worker who serve our church, and the three expatriate missionaries and our expatriate vicar.

What took place at this historic, first pastoral conference? Really, the conference had an agenda similar to the agendas of our stateside pastoral conferences. Translated from the Spanish the agenda reads like this:

## First Colombian Pastoral Conference April 23, 1977

- 9:00 Opening Service with Holy Communion — Senor Reinaldo Gomez, Liturgy; Senor Luis Galeano, Sermon
- 9:45 Announcements, Approval of Agenda, Appointment of Theme and Resolution Committees
- 10:00 I Timothy, Chapter one: Missioner Lawrence A. Retberg
- 11:00 Recess
- 11:10 The Purpose of Pastoral Conferences: Missioner Roger Sprain
- 11:50 Reports: Our Missions in Versalles and Las Playas
- 12:10 Closing Prayer
- 12:15 Lunch, provided by the Ladies of the Congregation
- 1:30 Devotion: Evangelist Omar Ortiz
- 1:40 Evangelism Related to the Social Classes: Evangelist Omar Ortiz
- 2:30 Reports: Our Missions in Medellin, Miramar, and Envigado
- 2:50 Recess
- 3:00 Workshop: Discussion of the Purpose and Materials for Vacation Bible School: Missioner Ernest Zimdars
- 3:30 Practical Questions
- 3:45 Announcements and Committee Reports
- 3:55 Closing Devotion

The blessings of this first pastoral conference were evident as expatriate and national workers studied the Word of God together, applying that Word to the work and many problems our infant church body is encountering as it works in a country where 97 per cent of

the inhabitants claim affiliation with the Roman Catholic Church. Equally gratifying was the God-given blessing of unity of faith and unity of spirit among the national and expatriate workers as they discussed the work of evangelism among the different social classes found in Colombia. That the conference was well received by all was expressed by the unanimous vote to hold a second pastoral conference in August.

Equally important is the fact that this first pastoral conference was another step forward in the process of building an indigenous national church in Colombia, a church staffed with Colombian kingdom-workers that will eventually be self-governing and self-supporting. Although this goal of committing sound doctrine "to faithful men, who shall be able to teach others also" (II Timothy 2:2) will not be reached overnight, each step in the direction of that goal is a cause for joyful thanksgiving to our gracious God.

We ask you, our fellow Christians, to rejoice with us on this historic occasion, and to pray the Lord to continue to shower our Colombian Mission with His blessings.

Missioner Lawrence A. Retberg

## Religious Gobbledygook

(continued from page 259)

One of the reasons why preachers, church bodies, and religious writers resort to high-sounding but vague generalities is to cover the unclarity in their own minds. If our church body ever begins to couch its public statements in gobbledygook, it will be a dead give-away; and there would be reason to suspect that we really don't know what we are talking about.

St. Paul asked, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" Our message must be clear and specific if it is to be effective. People are not moved by high-sounding but unintelligible religious gobbledygook.

Immanuel Frey

## Six Anniversaries at Winnebago Lutheran Academy

A service of thanksgiving on May 1 gratefully acknowledged a total of 195 years of service to the church and 97 years of service specifically to Winnebago Lutheran Academy. Honored were Professors Arthur Koester, Leroy Ristow, William Fuhrmann, Raymond Spangenberg, Raymond Seibel, and Walter Otterstatter. The Rev. Robert Voss, executive secretary of the Synod's Commission on Higher Education, preached for the occasion. Expounding II Corinthians 4:5-7, he spoke on "Thanking God for Earthen Vessels." Principal John Schibbelhut of Winnebago served as organist; Prof. Jackson Petrie of the academy faculty was the liturgist. Special music was provided by the Academy Concert Choir.

**Prof. Arthur Koester** — 50 years of service. A native of Minnesota, he received his high-school training at what is now Martin Luther Academy in New Ulm. After two years at Dr. Martin Luther College he accepted a call to teach at St. Peter's School in Fond du Lac. When the Synod's emergency teacher-training program was begun at Winnebago in 1954, Professor Koester was called by DMLC as instructor for the college extension course. When that program was discontinued, he transferred to Milwaukee, where he taught high-school and college classes at Wisconsin Lutheran from 1961 until 1973. In 1973 he retired from the full-time teaching ministry and returned to Fond du Lac. From 1973 to the present he has been serving Winnebago as a part-time instructor in the history department.

**Prof. LeRoy G. Ristow** — 43 years of service. After graduation from Northwestern College at Watertown, he was called to teach at Winnebago, then in its infancy. Three years later he enrolled at the Seminary, graduating in 1936. Professor Ristow, a native of Fond du Lac, served in the parish ministry at New London, Wisconsin; New Ulm, Minnesota; Crandon-Argonne-Hiles, Wisconsin; Hastings, Minnesota; and St. Claire, Minnesota. He returned to Winnebago in 1959 to teach in the language and religion departments.

**Prof. William Fuhrmann** — 27 years of service. After two years of college at New Ulm, William Fuhrmann entered military service, serving in England, France, and Germany from



Left to right: R. Seibel, L. Ristow, A. Koester, R. Spangenberg, W. Otterstatter, and W. Fuhrmann

1942 to 1946. After working for another year after the war, he returned to DMLC and finished his studies in 1949. He has taught in our Synod's schools in Wayne and Benton Harbor, Michigan. Since 1965 he has been director of band programs at Winnebago. He is a native son of Wisconsin.

**Prof. Raymond Spangenberg** — 25 years of service. Born and raised in Appleton, Wisconsin, Professor Spangenberg is a 1951 graduate of Lawrence University. After completing one semester at Concordia Seminary in St. Louis, he accepted a call to teach in the high school and teacher-training school of the Synodical Conference Mission in Nigeria. He served in that field until 1958, when he accepted a call to teach at Winnebago. He teaches in the math and science departments at WLA and coaches football and track.

**Prof. Raymond Seibel** — 25 years of service. A native of the Fond du Lac area, Professor Seibel is a graduate of Winnebago and of Bethany College, Mankato, Minnesota. From 1951 to 1957 he taught at St. John's at Maribel, Wisconsin. Since 1957 he has served at Winnebago, teaching science, geography, and business math. He also

serves as athletic director and does some coaching.

**Prof. Walter Otterstatter** — 25 years of service. Born in northern Wisconsin, he received his high-school training in Missouri and graduated from DMLC in 1951. With a brief interruption for advanced study, he has served in the teaching ministry at Reedsville and Manitowoc, Wisconsin, and, since 1963, at Winnebago. His classroom duties include math, science, and drafting. He also directs WLA's hot-lunch program.

Several generations of Fond du Lac area parents and students are grateful for the Christian training these faithful servants of the Lord have given and are giving to them and to their children. May the Lord continue to bless their labors also in the future!

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### DMLC HISTORY

The Board of Control of Dr. Martin Luther College, New Ulm, Minnesota, has commissioned Prof. Morton A. Schroeder to write the college's centennial history.

If you have any historical data, or know of any, which you feel may be germane to this project, please contact Professor Schroeder. Any help and cooperation that can be afforded him will be appreciated.

Conrad Frey, President

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## Direct from the Districts



### Michigan

#### The Power of the Word

June 26, 1977, was a special day for St. John's Lutheran Church, Dowagiac, Michigan. On that day six adults and one child were received into membership.

After finishing a course of instructions, taught by Pastor Elmer Zehms, three men were baptized into the Christian faith, two women were confirmed, and another woman was received into membership by profession of faith. The infant son of one of the men was also baptized in the same service.

May our Lord continue to bless the growth of His Church through the means of grace, the Gospel in Word and Sacrament!

#### Modular Chapel At Pittsburgh, Pa.

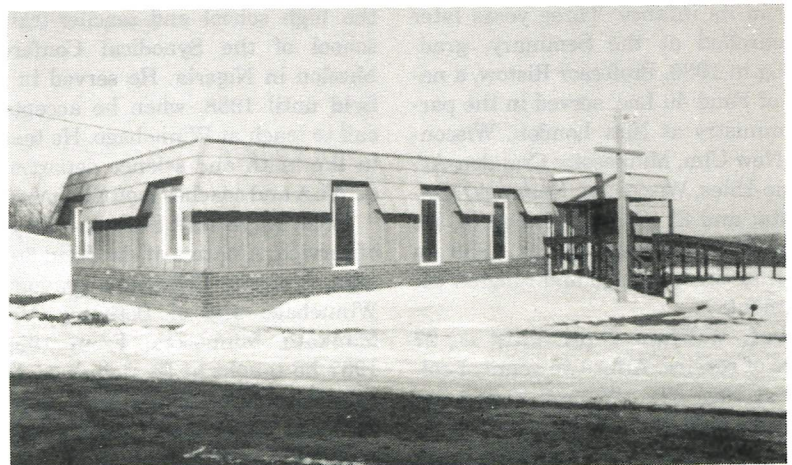
Divine Charity Ev. Lutheran Church of Bethel Park (south suburban Pittsburgh), Pennsylvania, dedicated its new modular chapel on Sunday afternoon, March 6, 1977. Originally planned for February 6, the dedication had to be postponed for a month because of the coldest and most severe winter in Pennsylvania history. The wait was worthwhile, however, for March 6 was an ideal day. The chapel was more than filled with 89 worshipers, including visitors from neighboring congregations and the surrounding community.

#### Growth at Dowagiac, Mich.

Pastor John Brug of Faith Ev. Lutheran Church, West Newton, Pennsylvania, who served Divine Charity from 1971 to 1972, was the guest speaker. Asking the audience, "What is the glory of this house?" he reminded them that, according to Haggai 2:1-9, it is not only the presence of God, but also the faithful service of His people.

Divine Charity began its 6 1/2-year history by holding services at the Pittsburgh Institute of Aeronautics in 1970. Subsequently it moved to facilities in a YMCA, a store in a shopping center, and a local woman's club. They were all adequate, except that their locations did not provide many opportunities for mission outreach.

#### Divine Charity at Bethel Park, Pa.



Late in 1973, Divine Charity acquired land at one of the highest elevations in the county. The congregation soon planned and completed a parsonage, which was occupied late in 1974. A chapel of its own was the congregation's next main objective, but due to various delays, the modular chapel did not become a reality until late 1976.

With a seating capacity of approximately 80, the recently dedicated modular chapel is somewhat smaller than most mission chapels. However, it will serve Divine Charity very well in the near future. It contains a worship area, a foyer, a small kitchen, restrooms, and two small Sunday-school rooms. Use of most of these areas on Sunday mornings provides space for an adult Bible class and four Sunday-school classes following the worship service.

The new chapel has already begun to serve its real purpose, that of attracting visitors to the message of everlasting life. When the Lord has blessed the congregation with sufficient growth to make a larger, permanent church building necessary and financially feasible, the final phase of the construction program will begin.

The members of Divine Charity are grateful to their fellow believers throughout the Synod for their continued support through prayers and offerings. They also thank the District and Synod officials who assisted them during the past years. Without such aid, we would have neither a church building nor a congregation. We pray that the Lord may use our united efforts to bring many to salvation.

Pastor Duane Erstad

## Western Wisconsin

### Home of Chrysler Becomes Home of "Hope"

Belvidere, Illinois, is the "home" of a Chrysler assembly plant. The area is also a center for the machine-tool industry.

The Lord has also been very industrious here, gathering souls and assembling them into a congregation to serve His saving name. As evidence of His success, the Lord permitted Hope Ev. Lutheran Church to dedicate a permanent house of worship on November 14, 1976.

Preaching at the 2:00 P.M. dedication service was the Rev. Kenneth Gast, first resident pastor of the congregation. He addressed the assembly on the theme: "This Building — A Symbol of Hope in the Lord." At the 4:00 P.M. service, Vice-President Carl Mischke spoke on "Dedicated To Give Answers." The Rev. Orval Cullen, present pastor of the congregation, served as liturgist. Both the Senior Choir and the Sunday-school Choir enhanced the services with songs of praise. And the ladies of the congregation served a delicious dinner to the more than 375 worshippers.

WELS exploratory services were first held in Belvidere during the summer of 1966. At that time the small group was

Hope at Belvidere, Ill.



served by Pastor Roland Hillemann from Beloit, Wisconsin. Worship services in the "old union hall" downtown were often interrupted by the Chrysler train passing the building only 30 feet away. Later, under the guidance of Pastor Gast, a three-acre site was purchased on the southeast side of the city. A parsonage/chapel was erected and dedicated in 1970.

A short time later, a group of communicants from Hope Congregation started a new mission in Rockford, Illinois.

In July, 1972, the undersigned was ordained as pastor of Hope. The following years witnessed steady growth in membership, and it soon became obvious that a new facility to meet the needs of a growing Sunday school and congregation would have to be built. On Sunday, September 7, 1975, ground was broken for a new church. Hope now numbers 183 souls, of which 117 are communicant members.

## With the Lord

### TEACHER ORLAN R. DORN 1924-1977

After 28 years in the teaching ministry, Orlan R. Dorn was called to his eternal rest in heaven. He died in the faith of his Savior on June 30, 1977. Mr. Dorn had been hospitalized since May 21 when he suffered a stroke. The funeral service was conducted at St. Matthew Ev. Lutheran Church in Milwaukee on July 5 by Pastor Paul A. Manthey. Members and friends of the bereaved family were given the comfort of God's Word recorded in Philipians 1:21: "For to me to live is Christ, and to die is gain." A male chorus of area teachers, under the direction of Mr. Adolph Fehlauer, sang. Burial took place that same afternoon in Fremont, Wisconsin.

Our departed brother in Christ was born in Hendricks, Minnesota, on July 24, 1924. From 1944-46 he served his country during World War II as a member of the United States Army and was awarded the Bronze Star. On June 27, 1948, he was united in matrimony with Laila nee Eggen. Their marriage was blessed with one daughter, Mrs. Sylvia

The design of the \$150,000 building is contemporary and simple. It has 6,700 square feet of usable space on two levels, plus a balcony. The upper level houses the church proper, which has seating for 250. There is a carpet at the main entrance and a brick-paved narthex with balcony above. The roofline, which is the outstanding feature of the building, rises to meet the chancel wall above the altar at 55 feet and then extends to a height of 85 feet.

The lower level has two ground-floor entrances, facing a parking lot. Inside the lower level is a church office, secretary/workroom, kitchen, and a fellowship hall, where Sunday-school classes are held.

Continually laboring to gather souls into God's assembly, we hope to show our gratitude to our Savior and to the people of the Wisconsin Synod who made it possible for us as a mission congregation to build this new church.

Pastor Orval Cullen

Kolberg, wife of Pastor Kenneth Kolberg, Jackson, Michigan, and one son, Mark. The deceased is also survived by two sisters and three brothers.

After graduating from Dr. Martin Luther College in 1949, Mr. Dorn served as principal at St. John's Lutheran School, Fremont, Wisconsin, until 1956; as principal at St. John's Lutheran School, Bay City, Michigan, from 1956 to 1967; as principal at St. Paul's Lutheran School, Green Bay, Wisconsin, from 1967 to 1975; and as teacher at St. Matthew Lutheran School, Milwaukee, Wisconsin, from 1975 until the time of his death. Throughout these years he also served as organist and choir director.

May our gracious God comfort all who mourn his death with the sure hope of a blessed reunion in heaven through faith in Jesus Christ!

P. Manthey

### PROFESSOR THEODORE F. BINHAMMER 1897-1977

Prof. Theodore F. Binhammer was born on January 18, 1897, in Sebewaing, Michigan, son of the Rev. and Mrs. Carl Binhammer. He became  
(See next page)

Binhammer (continued)

God's child through Holy Baptism and was instructed and confirmed in the Christian faith by his father at New Salem Lutheran Church in Sebawaing. He then entered Michigan Lutheran Seminary at Saginaw, and was a member of the first class to graduate from that institution after its reorganization as a preparatory school. He then enrolled at Northwestern College in Watertown, Wisconsin, from which he graduated in 1917. Following his graduation, he took courses in mathematics and education at the University of Michigan. Through service at the Great Lakes Naval Academy and in New York he also obtained a commission in the Naval Reserve.

In 1919 Professor Binhammer accepted the call to serve as professor at Northwestern College in Watertown, teaching mathematics, economics, and, for many years, a number of business courses. Beginning in 1925, he also served as bursar of the college. His service at Northwestern spanned a period of 48 years, until his retirement in 1967. He also served on the Synodical Conference Mission Board for many years. He was a member of St. Mark's Lutheran Church of Watertown, where he sang with the church choir for 45 years.

On August 20 1927, Professor Binhammer was united in marriage with Erna Sitz at St. Paul's Lutheran Church in Perham, Minnesota.

The Lord called him to the eternal home on Sunday morning, July 3, at the age of 80 years.

Professor Binhammer is survived by his wife; one son, Dr. Robert Binhammer of Cincinnati, Ohio; two daughters: Ruth Ann, Mrs. Larry Grambow of Daly City, California; and Dr. Thea, Mrs. Paul Sager of Green Bay, Wisconsin; 10 grandchildren and three sisters.

Funeral services at St. Mark's were conducted by Pastor Myron Kell. Using Psalm 23, which had been the Binhammers' wedding text, he reminded the family that the Christian, following the Gospel-voice of the Good Shepherd, does not fear even death's dark vale, but rejoices in the assurance that he will dwell in the house of the Lord forever.

M. Kell

## DAKOTA-MONTANA

### WESTERN PASTORAL CONFERENCE

**Date:** October 4-5, 1977; 10:00 a.m. (Central Time).  
**Place:** Zion Lutheran Church, Zeeland, North Dakota; R. Weimer, host pastor.  
**Preacher:** C. Lindemann (R. Pless, alternate).  
**Agenda:** Exegesis of II Timothy 1: G. Geiger; Formula of Concord, Article V: R. Pless; The Origin and Terminology of the Nicene Creed; J. Cloute; John: T. Yahr; What Constitutes Desertion of a Marriage: D. Linn; Preaching on Great Chapters of the Bible During Lent: P. Heiderich. R. Pless, Secretary

### EASTERN DELEGATE CONFERENCE

**Date:** September 13, 1977; 9:00 a.m.  
**Place:** Willow Lake Ev. Lutheran, Willow Lake, SD.  
**Agenda:** Reports on the Synod Convention. D. Schmidt, Secretary

### WESTERN CONFERENCE Sunday School Teachers' Institute

**Date:** Sunday, September 18, 1977; 5:00 p.m. (C.S.T.).  
**Place:** Mobridge, South Dakota.  
**Agenda:** Teaching a Sunday School Lesson: Prof. Erich Sievert. G. Richmond, Secretary

## MICHIGAN

### SOUTHEAST PASTOR-DELEGATE CONFERENCE

**Date:** September 19-20, 1977; 10:00 a.m. Communion service on Monday at 7:30 p.m.  
**Place:** St. Mark's, Sterling Heights, Michigan; J. Nau-mann, host pastor.  
**Preacher:** E. Zell (G. Jahnke, alternate).  
**Agenda:** Isagogics of Daniel 4: D. Buske; Panel Presentation on Lutheran Charismatics as Compared with Mainline Pentecostalism: E. Herman, F. Mattek, and K. Vertz; Exegesis of Hebrews 1:4ff: T. Wilsman; Civic Righteousness — A Positive Approach: J. deRuitter.  
**Note:** Send all excuses to the host pastor. D. Schulz, Secretary

## MINNESOTA

### CROW RIVER PASTORAL CONFERENCE

**Date:** September 20, 1977; 9:30 a.m. Communion service  
**Place:** Cross Ev. Lutheran Church, Rockford, Minnesota.  
**Agenda:** The Divine Call, with Emphasis on How and When a call is Terminated: N. Gieschen; Exegesis of II Timothy 1:1-14: M. Crawford.  
**Note:** Please excuse to the host pastor. J. Moldenhauer, Secretary

### SOUTHERN PASTOR-DELEGATE CONFERENCE

**Date:** August 23, 1977; 9:00 a.m. Communion service.  
**Place:** Our Savior's Lutheran Church, Burlington, Iowa.  
**Preacher:** P. Berg (R. Bushaw, alternate).  
**Agenda:** The Earth's Climate Before and After the Flood (continued): Mr. Walter Baden; Report by the Synod Delegates. G. Sommer, Secretary

## NORTHERN WISCONSIN

### LAKE SUPERIOR SUNDAY SCHOOL TEACHERS' CONVENTION

The 48th annual Lake Superior Sunday School Teachers' Convention will be held at Trinity Lutheran Church, Marinette, Wisconsin, on Sunday, September 18, 1977, at 2:30 p.m. (CDT). Host pastor is the Rev. Frederick Mueller. Mrs. Don Polzin, Secretary

### MANITOWOC PASTORAL CONFERENCE

**Date:** September 19, 1977; Communion service, 9:00 a.m.  
**Place:** Zion Ev. Lutheran, Louis Corners, Wisconsin; A. Schultz, host pastor.  
**Preacher:** H. Kuschel (W. Loescher, alternate).  
**Agenda:** Exegesis of Hebrews 12: P. Damrow; Pentecostalism: W. Loescher. P. J. Damrow, Secretary

### WINNEBAGO PASTORAL CONFERENCE

**Date:** September 19, 1977; 9:00 a.m.  
**Place:** Grace Lutheran, Neenah, Wisconsin.  
**Preacher:** T. Zuberbier (D. Zwieg, alternate).  
**Agenda:** Exegesis of Titus 2: W. Moll; *Shepherd Under Christ*, chapter 3: P. Hoenecke; *Smalcald Articles*, Part II: L. Pankow. S. Stern, Secretary

## SOUTHEASTERN WISCONSIN

### CHICAGO PASTORAL CONFERENCE

**Date:** September 13, 1977; 9:00 a.m. CDT.  
**Place:** Christ the King Ev. Lutheran Church, 100 W. Michigan Ave., Palatine, Illinois 60067; Norman T. Paul, host pastor.  
**Preacher:** V. Vogel, NT text (alternate: R. Voss, OT text).  
**Agenda:** Exegesis of II Peter 3: P. Prange (alternates: Titus 2: A. Wolfram and Titus 3: D. Rutschow); Practical Applications of the Seven Letters to the Seven Churches (continuation): J. Zickuhr (alternate: Excommunication versus Self-exclusion, An Exegesis of Matthew 18: T. Deters).  
**Note:** Please excuse to host pastor or secretary. R. W. Pasbrig, Secretary

### DODGE-WASHINGTON PASTORAL CONFERENCE

**Date:** September 13, 1977; Communion service 8:30 a.m.  
**Place:** St. Peter's, Kekoskee, Wisconsin; T. Knickel-bein, host pastor.  
**Preacher:** A. Zenker (G. Baumler, alternate).  
**Agenda:** Exegesis of I Timothy 5:17-8:2: E. Weiss; Transcendental Meditation — A Danger to our People: P. Pankow; Introduction to the Formula of Concord: D. Kannenberg. A. Zenker, Secretary

### WORKSHOP FOR THE TEACHERS OF THE MENTALLY RETARDED

**Date:** September 17, 1977; 9:00 a.m. to 2:30 p.m.  
**Place:** Woodlawn Lutheran Church, West Allis, Wisconsin.  
**Agenda:** Teaching Techniques and New Ideas; Sharing of Thoughts and Experiences.  
**For whom?** Anyone presently teaching the mentally retarded in our congregations and all others interested in the spiritual feeding of the retarded. R. Schultz, DSMB Secretary

### METRO-NORTH PASTORAL CONFERENCE

**Date:** September 19, 1977; 9:00 a.m. Communion service.  
**Place:** Christ the Lord Lutheran Church, Brookfield, Wisconsin.  
**Preacher:** K. Mahnke (P. Manthey, alternate).  
**Agenda:** Exegesis of Mark 16:15-18: C. Clarey; Essay: Church Fellowship — Our Term, God's Teaching: J. Braun; Mini-essay: Common Hindrances to the Understanding and Practice of Scriptural Church Fellowship: H. Kruschel.  
**Note:** Excuses are to be made to the host pastor or to the conference secretary. P. Sullivan, Secretary

## WESTERN WISCONSIN CHIPPEWA AND WISCONSIN RIVER VALLEY CONFERENCE

**Date:** September 12-13, 1977.  
**Place:** Midway Motor Lodge, 2851 Hendrickson Drive, Eau Claire, Wisconsin.  
**Communion Service:** St. Mark's Lutheran Church, Eau Claire, Wisconsin, on Monday, September 12, at 9:00 a.m.  
**Note:** Information on reservations and agenda will be sent to each pastor. D. Dengler, Secretary

### WANTED: USED PIANO/ORGAN

The WELS mission in central Illinois (St. Mark of Bloomington/Normal) is looking for a used piano or organ for its worship services. If you can help, please contact Pastor Steven O. Staude, 1304 Townley Drive, Bloomington, Illinois 61701, phone: 309/663-1843.

### CHAPLAIN E. C. RENZ HOME ADDRESS

6501 Gau-Bischofsheim  
Bahnhofstrasse 92  
West Germany  
Telephone: 06135-3249  
**MAILING ADDRESS**  
398-12-3568  
Gen. Del.  
APO NY 09185

### CHAPLAIN C. E. KRUG HOME ADDRESS

8524 Neunkirchen a. Br.  
Goldwitzerstrasse 31  
West Germany  
Telephone: 09134-5716

## ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

### Pastors:

#### Ordained and Installed

**Aderman, David D.**, as pastor of Prince of Peace, Dubuque, Iowa, on July 10, 1977, by D. Kolosovsky (WW).

**Baumann, Norris H.**, as pastor of Trinity, Winner, South Dakota, on July 10, 1977, by C. Iles, Sr. (Nebr.).

**Brown, Gary A.**, as pastor of St. Katherine, Menomonie, Wisconsin, and of St. John, Colfax, Wisconsin, on July 10, 1977, by L. Zessin (WW).

**deRuiter, Richard A.**, as pastor of Christ, Cambridge, Minnesota, on June 19, 1977, by M. Petermann (Minn.).

**Ehike, Steven W.**, as pastor of Good Shepherd, Beloit, Wisconsin, on July 17, 1977, by P. Ziemer (WW).

**Fager, Lloyd A.**, as pastor of Christ, Holland, Michigan, on July 10, 1977, by P. Bell (Mich.).

**Garbow, Daniel P.**, as pastor of New Mission, Chandler, Arizona, on July 17, 1977, by I. Frey (Ariz.-Calif.).

**Hartmann, William H.**, as pastor of Shepherd of the Hills, Inver Grove Heights, Minnesota, on July 10, 1977, by H. Wackerluss (Minn.).

**Horton, Thomas W.**, as assistant pastor of Friedens, Kenosha, Wisconsin, on July 17, 1977, by R. Gosdeck (SEW).

**Jaeger, Joel W.**, as pastor of King of Kings, Scottsbluff, Nebraska, on July 10, 1977, by E. Greve (Nebr.).

**Koester, Robert J.**, as pastor of St. Peter, Modesto, California, on July 10, 1977, by T. Franzmann (Ariz.-Calif.).

**Kolberg, Kenneth R.**, as pastor of St. Luke's, Jackson, Michigan, on July 10, 1977, by P. Colub (Mich.).

**Krieger, Phillip E.**, as pastor of Beautiful Savior, Marquette Heights, Illinois, on June 19, 1977, by R. Maurice (WW).

**Kriehn, David A.**, as pastor of Redeemer, Ann Arbor, Michigan, on July 17, 1977, by E. Pinchoff (Mich.).

**Kutz, Thomas C.**, as pastor of St. John's, Glencoe, Minnesota, on July 10, 1977, by P. Hanke (Minn.).

**Lucht, Loren L.**, as pastor of Grace, Columbia, Missouri, on July 10, 1977, by W. Niemeier (Minn.).

**Mullinix, Michael G.**, as pastor of Brooklyn, Minneapolis, Minnesota, on July 10, 1977, by J. Zeitler (Minn.).

**Noite, John M.**, as pastor of Goodview Trinity, Winona, Minnesota, and of First, Minnesota City, Minnesota, on July 17, 1977, by M. Birkholz (WW).

**Schaller, Daniel L.**, as pastor of Peace, King of Prussia, Pennsylvania, on July 17, 1977, by R. Balza (Mich.).

**Schlenner, Mark L.**, as pastor of Immanuel, Mosinee, Wisconsin, on July 17, 1977, by O. Schlenner (WW).

**Stuebs, William M.**, as pastor of Trinity, Campbellsport, Wisconsin, on July 17, 1977, by J. Baumgart (NW).

**Suhr, Jeffrey W.**, as pastor of St. John's, rural Appleton, Wisconsin, on July 17, 1977, by R. Ash (NW).

**Traudt, Michael D.**, as pastor of St. Paul's, Stockton, Kansas, on July 17, 1977, by E. Fredrich, Jr. (Nebr.).

**Wileman, Thomas L.**, as pastor of Holy Redeemer, Port Huron, Michigan, and of Christ, Imlay City, Michigan, on July 17, 1977, by H. Hempel and R. Diener (Mich.).

**Zahn, Richard T.**, as pastor of St. Stephen's, Fall River, Wisconsin, and of St. John's, Doylestown, Wisconsin, on July 10, 1977, by G. Cares (WW).

**Ziesemer, James R.**, as pastor of King of Kings, Willoughby, Ohio, on July 10, 1977, by R. Haakenson (Mich.).

#### Installed

**Baumann, Norris H.**, as pastor of St. John's, Witten, South Dakota, on July 10, 1977, by R. Wahl (Nebr.).

**Found, Charles E.**, as pastor of St. Paul's, Douglas, Arizona, and of Grace, Bisbee, Arizona, on July 10, 1977, by I. Frey (Ariz.-Calif.).

**Kienetz, Alvin R.**, as pastor of Ascension, Rochester, Minnesota, on July 10, 1977, by L. Cross (Minn.).

**Meyer, Louis W., Jr.**, as pastor of St. John's, Fox Lake, Wisconsin, on July 10, 1977, by C. Mischke (WW).

**Mueller, Wayne D.**, as pastor of Trinity, Waukesha, Wisconsin, on July 10, 1977, by D. Meier (SEW).

**Traudt, Michael J.**, as pastor of Redeemer, Norton, Kansas, on July 17, 1977, by E. Fredrich, Jr. (Nebr.).

#### Teachers:

**Bartelt, Paul**, as teacher at Emmanuel Lutheran, Tempe, Arizona, on July 10, 1977, by D. Pautz (Ariz.-Calif.).

**Becker, Edward J.**, as teacher at St. Mark's, Mankato, Minnesota, on June 19, 1977, by M. Birkholz (Minn.).

**Kremer, Reynold**, as teacher at Our Savior, Grafton, Wisconsin, on July 17, 1977, by P. Sullivan (SEW).

**Tess, Paul A.**, as teacher at St. John's, Neillsville, Wisconsin, on July 10, 1977, by N. Lindloff (WW).

## ADDRESSES

(Submitted through the District Presidents)

### Pastors:

**Aderman, David D.**  
254 South Grandview  
Dubuque, IO 52001  
Phone: 319/557-7209

**Baumann, Norris H.**  
225 Taft St.  
Winner, SD 57580  
Phone: 605/842-0636

**Brown, Gary A.**  
Route 2  
Menomonie, WI 54751

**deRuiter, Richard A.**  
523 N. Main St.  
Cambridge, MN 55008

**Ehike, Steven W.**  
2427 Park Avenue  
Beloit, WI 53511

**Fager, Lloyd A.**  
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Holland, MI 49423

**Found, Charles E.**  
1421 11th St.  
Douglas, AZ 85607

**Garbow, Daniel P.**  
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Chandler, AZ 85224

**Hartmann, William H.**  
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**Heyn, Paul, em.**  
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**Koester, Robert J.**  
3313 Sherwood Ave. No. 2  
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**Kolberg, Kenneth R.**  
3451 Belmars Ave.  
Jackson, MI 49201

**Krieger, Phillip E.**  
111 Grant Road  
Marquette Heights, IL 61554

**Kriehn, David A.**  
1406 Hewett Drive  
Ann Arbor, MI 48103

**Krug, Chaplain C. E.**  
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Goldwitzerstrasse 31  
West Germany  
Phone: 09134-5716

**Kutz, Thomas C.**  
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Glencoe, MN 55336

**Linn, David C.**  
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Clear Lake, SD 57226

**Lucht, Loren L.**  
1015 Duke  
Columbia, MO 65201  
Phone: 314/445-2305

**Meyer, Louis W., Jr.**  
306 E. Hamilton St.  
Fox Lake, WI 53933

**Mueller, Wayne D.**  
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Waukesha, WI 53186  
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**Mullinix, Michael G.**  
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**Noite, John M.**  
810 37th Ave.  
Winona, MN 55987

**Schaller, Daniel L.**  
352 Sweetbriar Rd.  
King of Prussia, PA 19406

**Schaller, Loren A.**  
6925 Terrace Ct.  
Wauwatosa, WI 53213

**Schlenner, Mark L.**  
731 Western Ave.  
Mosinee, WI 54455

**Stuebs, William M.**  
Route 2  
Campbellsport, WI 53010

**Suhr, Jeffrey W.**  
Hwy 47 N., Route 2  
Appleton, WI 54911  
Phone: 414/733-1307

**Thompson, Donald L.**  
6419 Gardenview Drive  
Fort Wayne, IN 46809

**Traudt, Michael J.**  
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Phone: 913/425-6197

**Warnke, Hugo M.**  
1530 Balboa St.  
San Luis Obispo, CA 95401

**Wileman, Thomas L.**  
4837 Westwood  
Port Huron, MI 48060

**Zahn, Richard T.**  
102 Dunn St.  
Fall River, WI 53932

**Ziesemer, James R.**  
2805 Lost Nation Rd.  
Willoughby, OH 44094

### Teachers:

**Bartelt, Paul**  
5436 S. El Camino  
Tempe, AZ 85283

**Becker, Edward J.**  
715 Carney Ave.  
Mankato, MN 56001

**Grunze, Richard**  
6100 W. Warnimont Ave.  
Milwaukee, WI 53220

**Kremer, Reynold**  
1296 Arrowhead Rd.  
Grafton, WI 53024

**Tess, Paul A.**  
505 West 5th St.  
Neillsville, WI 54456

## YOUTHINK

YOUTHINK, a journal of ideas for ministry to high-school-age youth, is published three times each year (February, June, and October) by the Board for Parish Education and its Committee on Youth Ministry. Two copies are sent to each pastor, one to be passed on to the congregation's youth counsellor. Additional copies may be requested by sending your name, address, and \$1.00 for a year's mailing to:

YOUTHINK  
The Board for Parish Education  
3614 West North Ave.  
Milwaukee, Wisconsin 53208

## NOTICE

Pastor Robert J. Diener has accepted the call as campus pastor at Oshkosh, Wisconsin, and also succeeds Pastor Louis A. Winter, recently retired, as institutional missionary at the Winnebago Mental Health Institution at Oshkosh. All congregations having members who are patients at the Winnebago Mental Health Institution, or members who will be entering that institution, are asked to send their names to Pastor Diener at 2260 Ontario Street, Oshkosh, Wisconsin 54901.

Pastor E. Stelter, Secretary  
Northern Wisconsin DMB

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## NEW WELS CHURCHES

### Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to:

**WELS MEMBERSHIP CONSERVATION**  
3512 W. North Ave., Milwaukee, WI 53208

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alabama	Montgomery
Alaska	Eagle River/Wassila
Arizona	Chandler
	Sierra Vista*
	Verde Valley
Arkansas	Little Rock*
California	Modesto
	Placer County
	San Luis Obispo*
Colorado	Boulder
Connecticut	Bridgeport*
Florida	Clearwater
	Sarasota
Idaho	Pocatello
Illinois	Belleville
	Downers Grove
	Frankfort/Matteson*
Kansas	Salina*
Indiana	Merrillville
	Muncie
	S. Fort Wayne
Iowa	Burlington
	Clinton*
Michigan	Gaylord
	Imlay City
	Port Huron
Minnesota	Cambridge
	Chisago Lakes*
	Eden Prairie
	Fairmont*
	Grand Rapids
	Lakeville
	Northfield*
	Plymouth/Maple Grove*
Missouri	S.E. Kansas City
Montana	Missoula*
Nebraska	Fremont*
	O'Neill*
	Scottsbluff
New Hampshire	Nashua
New York	Syracuse
Ohio	Ashland
	Dayton
	Lima
Pennsylvania	S. E. Columbus
	Altoona
	Harrisburg*
	Lehigh Valley
South Carolina	Charleston
Tennessee	Knoxville*
Texas	Midland/Odessa
	Wichita Falls*
Washington	Moses Lake*
	Pullman
West Virginia	Beckley*
Wisconsin	Antigo
	Galesville
	Holmen*
	Hudson
	Plymouth
	Prairie du Chien*
	Rice Lake*
Alberta	Edmonton*

\*Denotes exploratory services.

## EXPLORATORY

### LINDSTROM, MINNESOTA

Exploratory services are being conducted at Lindstrom, Minnesota. Anyone knowing of WELS members or prospects in the Lindstrom-Chisago City area is kindly asked to send the pertinent information to the Rev. Wm. H. Wiedenmeyer, 3000 W. 78th St., Minneapolis, Minnesota 55423.

### PLYMOUTH/MAPLE GROVE, MINNESOTA

Exploratory services are being held in the Plymouth/Maple Grove, Minnesota, area. Referral names and information may be sent to Pastor Arnold Lemke, 7595 Minnewashta Pkwy., Excelsior, Minn. 55331. For service information contact Pastor Lemke (474-4966), or Richard Maxson (425-6640).

## SAN LUIS OBISPO, CALIFORNIA

Exploratory services are being conducted every Sunday morning at 11:00 at the Laguna Village Inn, 1396 Madonna Road, San Luis Obispo, California. Bible Class and Sunday school are scheduled for 10:00 a.m. Please send names to Pastor Hugo M. Warnke, 1530 Balboa Street, San Luis Obispo, California 93401; phone: 805/544-2302. Areas involved include San Luis Obispo, Morro Bay, Los Osos, Atascadero, Arroyo Grande, Shell Beach, Pismo Beach, and Santa Maria.

## ZEPHYRHILLS, FLORIDA

Worship services are held Sundays at 8:15 a.m. in the Community Center on State Road 54 in Zephyr City Park. The congregation is a preaching station of Grace, Bayonet Point. Inquiries may be addressed to Pastor Lloyd H. Lemke, 1403 Hunting Saddle Drive North, New Port Richey, Florida 33553; phone 813/863-3957.

## FRANKFORT/MATTESON, ILLINOIS

Exploratory services are being held every Sunday morning at the Ann Rutledge School, U.S. 30 and 80th Avenue, Frankfort, Illinois. The time of service is 9:00 a.m. For local information please call Mr. Wayne Anderson at (815) 469-9533. Please submit names to Pastor Richard H. Schleicher, 6106 Georgia Street, Merrillville, Indiana 46410; phone 219/980-3392.

## LITTLE ROCK/HOT SPRINGS, ARKANSAS

Worship services are now being held every Sunday morning at Little Rock, Arkansas, at Cantrell Place, located at Cantrell Ave. (Hwy.10) and Biscayne Ave. (West Little Rock). Services are conducted at 10:00 a.m. with Bible class and Sunday school at 11:00 a.m. Send names and addresses of interested persons to: Pastor A. L. Schmeling, 5907 Chaucer Lane, Little Rock, Arkansas 72209; phone 501/565-3600.

## TIME AND PLACE

### PORT RICHEY, FLORIDA

Grace Ev. Lutheran Church at Bayonet Point, six miles north of Port Richey, Florida, has changed its worship time to 10:30 Sunday mornings. We presently worship in Room 202 A of the Gateway Executive Center on State Road 52 just one block east of U.S. Highway 19. Pastor Lloyd Lemke; phone 813/863-3957.

### NORTH SYRACUSE, NEW YORK

Cross of Christ Ev. Lutheran Church is now meeting in the Penn Can Shopping Mall, North Syracuse, New York. Services are held at 10:00 a.m. Names of prospects should be sent to Pastor Kenneth A. Kappel, 7426 Henry Clay Blvd., Apt. 61, Liverpool, New York 13088, or phone 315/457-3270.

### RAMSEY, NEW JERSEY

Triune God Lutheran Church is now conducting its worship services in its new colonial style chapel at 218 East Crescent Avenue, Ramsey, New Jersey. Sunday school and Bible class are held at 9:30 a.m., followed by a family worship service at 10:30 a.m. Names and addresses of prospects in northeast New Jersey or the New York City area may be sent to Pastor David Pagel, 218 E. Crescent Avenue, Ramsey, New Jersey 07446; phone 201/825-3816.

## NAMES WANTED

### FRANKFORT/MATTESON, ILLINOIS

Please forward the names of WELS people living in the Frankfort, Matteson, Richton Park, Lincoln Estates area of Illinois to Pastor Richard Schleicher, 6106 Georgia Street, Merrillville, Indiana 46410.

## FALL PASTORS' INSTITUTE

The 1977 Pastors' Institute at Wisconsin Lutheran Seminary will be held, God willing, on five Monday afternoons beginning October 3. The lectures will be presented from 1:30 to 4:30 P.M. in the multipurpose room in the lower level of the Seminary library. The topics will be:

"Orthodoxy, Pietism, Rationalism and Their Significance for our Time" — Prof. Martin Westerhaus.

"Oriental Religions" — Prof. Erwin Scharf.

Registrations are to be sent to President Carl J. Lawrenz, 11831 N. Seminary Dr. 65W, Mequon, Wisconsin 53092. The registration fee is \$7.50.

Paul A. Manthey, Secretary  
Seminary Board of Control

## APPOINTMENTS

The Northern Wisconsin District Mission Board has elected Pastor Joel Ph. Sauer, Kewaunee, Wisconsin, to serve as its chairman, replacing Pastor Marvin Martde who accepted a call to another District.

Pastor J. Edward Lindquist has been appointed to fill the vacancy on the board. His term of office expires in 1980.

The praesidium of the District has appointed Pastor Andrew C. Martens, Forestville, Wisconsin, as circuit pastor of the Eastern Circuit of the Fox River Valley Conference, replacing Pastor Joel Ph. Sauer, who has resigned for press of other duties. Pastor Martens' term of office expires in 1978.

Carl W. Voss, President  
Northern Wisconsin District