

# *The Northwestern Lutheran*

February 10, 1974



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## Briefs by the Editor

The Lutheran Church is known as a preaching church. For Luther the sermon was the central part of the service. The reason? Because the sermon proclaimed God's Word, the Word through which the Holy Spirit is active.

Today the sermon is looked upon in some quarters as a worn-out form of communicating the Gospel. We can be sure, however, that the sermon will never outlive its usefulness as long as the truth of the Gospel is being proclaimed, and as long as pastors take their duties seriously. Preaching has played an important role in the worship life of the church throughout its history. It will continue to do so.

In this issue Prof. Armin Schuetze of Wisconsin Lutheran Seminary (Mequon) offers us the first article of a new series on some of the great sermons preached in the history of the church, sometimes in crisis situations and always with significant results. When they proclaimed God's Word faithfully, the results were good. When the preaching proclaimed the thoughts of men, the results were according.

The first sermon preached in the New Testament Church was by Peter on the day of Pentecost. Read about it on page 37 under the title "An Inspiring Sermon by an Inspired Preacher."

As we welcome Prof. Schuetze back to the pages of *The Northwestern Lutheran*, it is also proper to express our thanks to two other men who recently favored us with articles. They are Prof. A. Koelpin, who wrote on the *Lutheran Confessions*, and Prof. Th. Hartwig, who wrote on *The Lord's Year*. Both are instructors at Dr. Martin Luther College.

A new writer in this issue is Pastor Larry G. Ellenberger, who gives us a mission-by-mission account of our Synod's work in the state of Colorado. Since 1969 he has been pastor of Christ Our Redeemer Lutheran Church in Denver, and has been visiting elder of his conference since 1970. In the past he has also served as secretary and chairman of the Colorado Mission District Mission Board.

Perhaps you're wondering what a Mission District is. It almost seems redundant to speak of a Mission District Mission Board, but it isn't. The congregations in Colorado are part of the Nebraska District. However, distances being what they are and decisions needing to be made promptly, the Synod some time ago decided to give such areas more freedom to make their own decisions. To do so, it created a number of Mission Districts. You will notice from the account of our missions in Colorado that the action has produced good results.

### NEW STORE HOURS NORTHWESTERN PUBLISHING HOUSE

Effective February 1, 1974 the new hours for the retail store will be as follows:

Monday through Friday - 8:30 a.m. to 5:00 p.m.  
Saturday - 8:30 a.m. to 3:00 p.m.

The retail store will no longer be open on Friday evenings. However, to provide weekend service to our customers, the store will be open on Saturdays from 8:30 a.m. to 3:00 p.m.

Thank you for your continued patronage.

*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

The cover pictures the sanctuary of Emanuel Ev. Lutheran Church of St. Paul, Minnesota. Emanuel Congregation numbers more than 1,600 members. It maintains a Christian day school with a staff of seven teachers. Its pastor is the Rev. Donald W. Meier.

## Editorials

**Declining Church Bodies** According to reports, the “evangelical” churches — that is, the churches which proclaim the Gospel of salvation through Jesus Christ — are among the fastest-growing church bodies in our country today. Also among the rapidly growing religious bodies are several nonevangelical sects and cults, such as the Jehovah’s Witnesses and the Mormons.

These expanding religious groups, whether basically true or false in their doctrine, have one characteristic in common. They have a specific, clearly defined message.

At the same time it is reported that membership in some of the mainline denominations is decreasing. These declining denominations also share a common characteristic, and that is that the message which they proclaimed in their earlier history has been liberally diluted or even abandoned.

At Christmas and Easter it is customary for many newspapers to solicit comments from leading clergymen of the city. In many of the responses the birth of the Savior and His resurrection from the dead are ignored. Taking their place are vague platitudes. At Christmas these comments concern a hoped-for good will among the inhabitants of the earth which has never materialized. At Easter reference is made to some sort of renewal which is never clearly defined. The average reader must react with a puzzled “What did he say?”

The Biblical message is clear, simple, and specific. It speaks of man’s sin and God’s grace. When that message is obscured, complicated, or diluted, it loses its impact. In that situation the words of the inspired Apostle apply: “If the trumpet give an uncertain sound, who shall prepare himself to the battle?”

The reason for declining interest in some religious communions is not difficult to discern. If the church has nothing to say, no one will listen.

Immanuel Frey

**A Solempne Bible** *Solempne* is a fine old Middle English word that has gone out of our vocabulary. It means festal, stately, ceremonial. It is our word *solemn* without its suggestion of gloom or oppression. A church wedding is *solempne*, the coronation of a king is *solempne*, a graduation service is *solempne*.

Our churches and our services are *solempne*. The pastor wears a gown rather than casual clothes. The congregation sits in pews rather than on sofas and pull-up chairs. An organ, not a combo, accompanies the hymns. The art glass or even the amber panes in the windows are seldom installed in our homes or shops or offices; they

are almost as churchly as the baptismal font. The altar is not a dining room table, nor is the pulpit a classroom lectern.

The altar candles are lighted with a taper, not by an elder scratching a match on his shoe sole before the altar. The pastor neither strolls nor strides to the altar; he moves with a measured dignity. He doesn’t trudge to the lectern; nor, on the other hand, does he mount the steps to the pulpit two or three at a time.

Worship in our houses of God, even in unpretentious mission chapels, is *solempne*. There is ceremony and dignity in our church services. To us the words, “The Lord is in His holy temple: let all the earth keep silence before Him,” sound more appropriate when they are uttered in a house of worship rather than in a gymnasium or a school-room.

The Bible from which we read the Epistle and Gospel lessons and the text for the sermon should be *solempne* too. It need not be the King James Bible with its grand antiquity, but it ought to breathe a consciousness of high matters and holy things. Reverence should be in its phrases, and dignity in its tones. Neither the clever and racy version, nor the flat and awkward rendering are *solempne*. The house of God and its worship are *solempne*. Our worship Bibles should reflect that with answerable style.

Carleton Toppe

**Hanging In There** The Joseph stories in Genesis are as interesting and dramatic as anything ever written. Joseph was the favored son of his father, hated by his brothers, sold by them into slavery, tempted and triumphant but cast long years into prison because of it.

How slowly the weary hours passed behind the gray prison walls. Joseph does not know that the day is coming when he will leave prison for the palace to become prime minister of the most powerful nation on earth.

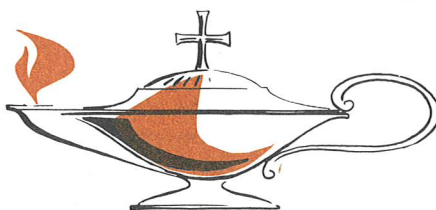
But we know the end of the story. We could say to the lonely fellow, cast down and suffering for righteousness’ sake: “Hang in there, Joseph, don’t lose heart. Don’t break faith with God now. God is right now marvelously making all things work for your good. We know, because we’ve read the last page. At the end you will literally weep tears of unspeakable joy.”

It’s probably not good dramatics to do this, to read the last page first. An English professor would rap you on the knuckles for spoiling the suspense, the surprise ending.

But this is precisely the view the Lord gives us, of Joseph’s life and our own. He points us to the last page first. He lets us know the outcome right from the start. Not for one moment is our eternal destiny in doubt.

Not by sight, but by faith “we know that all things work together for good to them that love God.” When the going gets rough, when we are tempted to give in or give up the faith, look again to the last page. For the chariot and the throne will be here before long.

John Parcher



## Studies in God's Word

### A Warning against Murmuring

Brethren, I would not that ye should be ignorant, how that all our fathers . . . did eat the same spiritual meat, and did drink the same spiritual drink, for they drank of that spiritual Rock that followed them and that Rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. . . . Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer (I Cor. 10:1-10).

The term *murmuring* may not be a very common word in our vocabulary, but the act that it describes is all too common. Murmuring, of course, is nothing other than grumbling or complaining. So common is complaining that we may well be doing it without even realizing it. For example, if we carefully examine that age-old conversation opener, talking about the weather, we may very possibly find that what we're really doing is *complaining* about the weather. Many people's conversation rarely rises above talking about their aches and pains. With all of us, much of our daily conversation is not so much discussing as grumbling about work, the energy crisis, the high cost of living or the general difficulty of life in twentieth-century America.

#### Israel's Complaint

The fact that complaining is almost second nature to us in no way excuses it. Rather it points out the

urgency of St. Paul's warning: "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." The Apostle is referring once more to the Children of Israel in the wilderness. Scripture furnishes us with a great number of instances in which they murmured and complained about the lack of food, the lack of water, the monotony of the steady diet of manna, the wearisome distance of their journey. The particular instance of murmuring to which St. Paul is here drawing his readers' attention seems to be Israel's complaint against their leaders, Moses and Aaron. On this occasion members of the tribe of Levi complained that *all* Levites should be allowed to serve as priests, not just Moses and Aaron. Joining their rebellion were members of the tribe of Reuben who felt that since Reuben was the oldest of the sons of Jacob, they should have a share in leading the people. Decisively God ruled in favor of Moses and Aaron by letting the earth swallow up the rebellious Reubenites and sending fire to destroy 250 of the Levites (Num. 16:1-35). Yet despite such clear proof, "On the morrow all of the congregation of the children of Israel murmured against Moses and Aaron, saying, Ye have killed the people of God" (Num. 16:41). It was then that the Lord sent His destroying angel to visit a plague on 14,700 of the Israelites.

#### Complaining Directed Against God

Just what is it about complaining that should warrant so severe a punishment? Let us note first of all that murmuring is ultimately a complaint

directed *against God*. Granted that many complaints are spoken thoughtlessly and carelessly, yet if we stop to think, against whom are they directed? Return for a moment to that common complaint about the weather. Who sends the shower that washes out our picnic? Who forms ice on the roads or drops the snow that needs to be shoveled from our walks and driveway? Is it not He who promises: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22)?

#### Complaining Ignores Our Unworthiness

Complaining is putting into words our dissatisfaction with God. It implies that God is not doing what we might reasonably expect of Him. It is stating that He is not keeping His promises to us. That, of course, is unbelief speaking. Complaining, however, reveals not only a wrong attitude toward God, but also a wrong view of ourselves, for it shows that we have forgotten our own unworthiness. Like the rebellious members of the tribes of Levi and Reuben, we too by our sins have deserved nothing but death, both temporal and spiritual, at the hands of a just and holy God. Yet, far from casting us off, He sustains us with daily bread. He grants us the measure of health and wealth best suited for us. He gives us our talents and abilities, and makes us all that we are. But above all, He gives us the assurance that by faith in His Son we are His children, heirs of an eternal inheritance in heaven.

Murmuring and complaining may be second nature to our old Adam, but it will not mark the new man of faith who sees that a gracious and loving God has forgiven all his iniquities, healed all his diseases, redeemed his life from destruction, and crowned his life with loving-kindness and tender mercy. Whoever has received such blessings cannot help but sing with the psalmist: "Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits" (Ps. 103:1,2).

Armin J. Panning

# SERMONS THAT MADE CHURCH HISTORY



## *An Inspiring Sermon by an Inspired Preacher*

It was a strange sound, and yet familiar. Familiar like the sound of a violent wind, and yet strange enough to arouse curiosity. The sound drew thousands to a house in Jerusalem where followers of one Jesus of Nazareth were gathered.

What the curious multitude saw was equally as strange — strange, yet familiar. Tongues that looked like fire rested harmlessly on the heads of more than a hundred of Jesus' followers who had assembled in that house filled with the roaring wind.

And then these people, set apart by the flaming tongues, began to speak. Again, what the multitudes heard was familiar, yet strange. Familiar, for each heard words spoken in his own language, whether he was from Parthia or Mesopotamia, from Phrygia or Pamphylia, from Egypt or Libya. How strange, for those who spoke were Galileans! Yet they spoke in tongues other than their own, in languages they had never learned.

"What does this mean?" the people asked, amazed and perplexed. Some, moved more by mockery than reason, said, "They have had too much wine."

Presently one of the group, Peter by name, arose with the other eleven Apostles. With a loud voice he began to address the assembled crowd, by this time numbering in the thousands.

It was an inspired Peter who preached. The ascended Jesus had in rich measure poured out on His followers the promised Holy Spirit. The sound of a rushing wind, the tongues of fire, the speaking in different languages — all these were unmistakable evidence. And, as a result, Peter's

message was inspiring. Its content was powerful, the effect immediate, the results enduring.

### **The Sermon**

With a word of Scripture Peter silenced those who mocked. "These men are not drunk, as you suppose. No, this is what was spoken by the prophet Joel." Joel had prophesied: "It shall come to pass in the last days, says the Lord, I will pour out of My Spirit upon all flesh." The people were witnessing the fulfillment of this promise of God. Thus Peter began his sermon, stopping the mouths of the mockers.

Now he came to the heart of his sermon. "Men of Israel, listen to this." And listen they did as Peter spoke of Jesus of Nazareth, whom God has attested among them by miracles and wonders and signs. Yet they, with the help of wicked men, had put Jesus to death, nailing Him to the cross. That is what *they* had done. But *God* raised Him from the dead. Again Peter quoted Scripture, showing that prophecy was fulfilled in the death, resurrection, and exaltation of Jesus. The theme Peter expounded, as he states it in summary, was: "God has made that same Jesus, whom you have crucified, both Lord and Christ."

### **The Effect**

The sermon struck home. The hearers were cut to the heart. They knew the Old Testament with its promises of a Messiah, a Savior. The prophecies Peter cited were not strange to them. The witness of Peter concerning their fulfillment in Jesus of Nazareth was compelling. His hearers were deeply shaken. They

were guilty, for they had not recognized Jesus as the Messiah. They had slain Him. Troubled, they asked, "What shall we do?"

Peter's sermon had proclaimed not only the Law, which terrified them. To preach the crucified and risen Christ is to preach forgiveness. Peter's answer was immediate: "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost."

The effect of this preaching was astounding. Acts records that "they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Three thousand people baptized on one day as the result of one sermon! Peter's preaching had not been in vain. The "foolishness of preaching" proved indeed to be the wisdom of God. The Holy Spirit saw to that.

### **Lasting Results**

Preaching in Jerusalem continued. The congregation grew. "The Lord added to the church daily such as should be saved." "They continued steadfastly in the apostles' doctrine."

And yet, would these results be lasting? The Lord had foretold that those who followed Him would suffer persecution even as He had been persecuted. The servant is not above his master. Persecution was not long in coming. Soon Peter and John were summoned before the Jewish court. Before long Stephen became the first martyr. The Christians fled from Jerusalem. But the church that had been called into being continued. "They that were scattered abroad went everywhere preaching the Word." The results of Peter's sermon continued on and on as the Gospel was proclaimed throughout Judea, in Samaria, and to the uttermost part of the earth.

Whoever doubts the power of preaching, let him read the second chapter of the Acts of the Apostles. On Pentecost day, either 29 or 30 A.D., the Holy Spirit caused the New Testament Church to be born. It all happened through an inspiring sermon by an inspired preacher.

Armin W. Schuetze

# This is the Love of God

## “Do Not Lie!”

Refresh your memories for a moment. Think back to when you first memorized the Ten Commandments. Can you still recall the words of Luther's explanation to the Eighth Commandment? The Eighth Commandment, you will remember, is the one in which the Lord says to us: “Thou shalt not bear false witness against thy neighbor.” Luther elaborates upon these words as follows: “We should fear and love God that we do not deceitfully belie, betray, slander, nor defame our neighbor, but defend him, speak well of him, and put the best construction on everything.”

What a large segment of our lives this commandment touches! We must

be aware of its requirements in all of our relationships with fellow human beings. But it is quite possible that our consciences need to be honed and sharpened with regard to the Eighth Commandment.

Consider a few passages from God's Word. “A good name is better than precious ointment” (Eccl. 7:1). This “good name” or reputation can be very fragile, especially when someone uses his tongue in a maliciously destructive manner, for “the tongue can no man tame; it is an unruly evil, full of deadly poison” (James 3:8). The tongue is often used to spread gossip about someone, and gossiping frequently involves the use of lies or half-truths or unkind insinuations. Concerning these sins the Lord says: “These six things doth the Lord hate: yea seven are an abomination unto Him: a proud look, a lying tongue,

and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren” (Prov. 6:16-19). For emphasis God tells us through the Prophet Zechariah: “Let none of you imagine evil in your hearts against his neighbor” (8:17).

Honesty again compels us to admit to the pressures of the Old Adam in us; he constantly seeks to stir up evil thoughts and wicked imaginations in our hearts against others. Because of sin it is often much easier to think the worst instead of the best about someone, especially if that “someone” is one with whom we are not on very good terms. Closely related to this sin is that of pride and conceit, because by believing the worst about our neighbor, and by spreading reputation-harming gossip about him, we are thereby making him look bad and putting a halo on our own heads. This is how pride and conceit work in our lives. With God's help we need to keep these vices in check by contrition and repentance.

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## A Parish Pastor's Perspective

### “Godly Patience”

You see it all around. People honk their horns as soon as they have to wait in their cars more than two seconds. Husbands and wives speak harshly with their spouses when they have a slight disagreement. Parents speak abusively to their children if they do not respond quickly enough. What is it? Impatience.

You even see it in the church. People are short with other people because they do not seem to grasp an issue quickly. Shepherds get fidgety because the sheep seem slow to follow and to respond. Again, it is impatience.

What an uncommon virtue patience is! The word for it in the Greek occurs two dozen times in the New Testament, either as a verb or as a noun. It is a special Bible word because it does not occur at all in the

Greek used before New Testament times, and only sparingly after. It is a compound word, made up of two Greek words which mean “long” and “spirit.” It describes someone who is “long of spirit,” who does not easily “lose heart.” In the King James Version it is translated “patience,” or, more commonly, “long-suffering.” We call it godly patience because it is a quality we find in God and because it should be a virtue found in godly people.

#### God's Patience

God's patience is a wonder to behold in the pages of Scripture. He was patient with Paul while he was still a persecutor of Christians (I Tim. 1:16). He suffered long with the people before the Flood in Noah's days (I Pet. 3:20). God bears long with the enemies of His elect (Luke 18:7). Thoughtful Christians often shake their heads in wonder at how

long the Lord is willing to bear with them in their on-again-off-again Christian living.

It is a good thing for us that He is that way. Can you imagine where we would be if God were as short-tempered and irritable as we? The Apostle Peter, who had once been rather short-tempered himself, was deeply impressed by God's patience. He said: “. . . the long-suffering of our Lord is salvation” (II Peter 3:15). If God lacked in patience, not a single one of us would escape the bolts of wrath that He would surely hurl our way.

God's patience is so tenacious that people often miss the point. That He holds off on hurling His lightning bolts is often viewed by people as indifference on God's part toward sin. They think He is slack regarding what He has said about sin and its ultimate punishment. But Peter reminds us: “The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering toward us, not willing that any

Just as the Second Commandment warns: "Watch your tongue!" with regard to God's name, so the Eighth Commandment also says to each one of us: "Watch your tongue!" Watch what you say about your fellow man. Instead of robbing him of his good name, help him to preserve this precious possession. Do not advertise your neighbor's shortcomings, even if they are real. Do not help to publicize his bad points, however apparent they may be. You have no right to reveal a person's secret faults, no matter how shameful they are. Indulging in these forbidden activities is sin. Are you innocent? I'm not!

God help us to remember His Word through the Apostle Peter: "Above all things have fervent charity among yourselves" (I Peter 4:8). Think of the charity — the love — which moved our Savior to die for us. Will not this love of His move us, His redeemed people, to exercise true and fervent love towards one another? God grant that this may be true in our lives in ever-increasing measure.

Philip R. Janke

should perish, but that all should come to repentance" (II Pet. 3:9). Pray that you never make that mistake regarding God's patience. Heed Paul's warning not to despise the riches of God's long-suffering (Rom. 2:4).

#### The Patience of the Godly

We who have benefited so greatly from God's patience should reflect godly patience in our lives. "Like father, like son," the saying goes. As sons of God through faith in Christ Jesus, we want to live godly lives. Patience is part of the godly life. Paul told the godly people of Colossae, "Walk worthy of the Lord unto all pleasing, . . . strengthened . . . unto all patience and long-suffering with joyfulness" (Col. 1:10,11).

Patience will help us in the hour of trial. When the going gets tough the patient Christian will not become short-tempered and irritable toward God for sending the trial. James tells us that the prophets of old are exam-

(Continued on page 42)



**Pastor  
Marlyn A. Schroeder  
1928-1973**

On Saturday evening, December 29, 1973, the Lord brought to an earthly close 45 years of watchful care and gracious protection in the life of Pastor Marlyn A. Schroeder and called his soul to the glories of heaven.

Pastor Schroeder was born on April 21, 1928, at Dale, Wisconsin. He was made a child of God through Holy Baptism and then confirmed in the Christian faith on May 18, 1941. When the Lord kindled in him the desire to serve in the office of the holy ministry, he entered the preparatory department of Northwestern College, Watertown, Wisconsin. He graduated from the college in 1951 and completed his training at Wisconsin Lutheran Seminary, Mequon, in 1954.

On July 18, 1954, he was ordained and installed as pastor of Bethlehem Ev. Lutheran Church, Raymond, and Peace Ev. Lutheran Church, Clark, South Dakota. From 1959 to 1967 he served the Lord at Zion Ev. Lutheran Church, Arlington, Wisconsin. He began his duties at Mt. Olive Congregation, Appleton, Wisconsin, on October 18, 1967.

The brother also used his God-given gifts and abilities for the church-at-large. He served on the Board of

Control of Northwestern Lutheran Academy, Mobridge, South Dakota, 1957-1959; on the Western Wisconsin District Commission on Evangelism, 1963-1967; on the Synod's Board for World Missions since 1963, serving as chairman of the Executive Committee for Southeast Asian Missions. During 1965-1966 he was granted a leave of absence from his pastorate at Arlington to counsel the Chinese Ev. Lutheran Church in Hong Kong and teach at its Seminary.

Last May he learned that a previous cancer had recurred. Under the loving guidance of the Savior, he used the time to prepare further for his soul's triumphant entrance into heaven. His testimonies of faith during his affliction were an inspiration to members, friends, and even many strangers.

The funeral service was held January 2, 1974, at Mt. Olive Church, Appleton. Pastor D. Bitter, a classmate, comforted the worshippers with the words of Philippians 1:21, "For me to live is Christ, and to die is gain." Two other classmates, Pastors G. Unke and C. Voss, also officiated. Pastor O. J. Naumann, president of the Wisconsin Synod, and Pastor E. Hoenecke, executive secretary of the Board for World Missions, spoke words of appreciation to the family and to the congregation for Pastor Schroeder's services and also encouraged the large assembly to hold fast to the Word and to continue in the Lord's work.

The brother's earthly remains were committed to the ground at Dale, Wisconsin, with Pastor L. Koeninger, member of the Southeast Asian Missions Board, reading the service. Representatives from each of the congregations he served, from the Mission Board, and former schoolmates at Northwestern served as pallbearers.

Pastor Schroeder is survived by his wife, Irene nee Shiley, whom he married on June 7, 1953; his son David, a student at Northwestern College; his daughter Ann, a student at Fox Valley Lutheran High School; his parents, Mr. and Mrs. Arthur Schroeder; his parents-in-law, Pastor and Mrs. Harry Shiley; two brothers, and other relatives. Blessed indeed are they who die in the Lord!

Carl W. Voss



# 'Colorado ROCKY MOUNTAIN HIGH'

John Denver sings wistfully of the beauty of the majestic Rockies: "Colorado Rocky Mountain High, I've seen it rainin' fire in the sky." Yet, as you drive westward into Colorado, having crossed the plains of Nebraska, you begin to wonder about the claims for beauty made for this state. Except for an occasional cow grazing, the land looks deserted. Where are the mountains? More important, where are the people?

Before long, however, you come to the first Wisconsin Synod mission in Colorado and the answer to both questions begins to emerge. Just to the north of Interstate 80S you enter Hillrose and find Trinity Lutheran Church which forms a dual parish with Fort Morgan. Pastor James Phillips serves this parish. Heading back to the Interstate you see the first faint outline of the majestic Rockies in the distance.

Continuing westward you come to the "City of Lights." Fort Morgan is so named because, until recently, the residents burned their porch lights at night to welcome all who came to their town. But the greatest light of all, the Gospel of salvation from Him who said, "I am the Light of the world," is also shining clearly in Fort Morgan. Zion Lutheran Church, which on September 2, 1973, celebrated its 40th anniversary, stands as a faithful witness to the Light of Life.

The mountains continue to beckon as you head toward the capital city of Colorado. Denver is called the Mile-High City because on the 13th step of the capitol you are exactly 5,280 feet

above sea level. No longer need you wonder where the mountains or the people are. Situated on Denver's east side is Christ Our Redeemer Lutheran Church. Although this congregation reached self-support in March, 1972, mission activity is an important part in the life of this congregation. It supports a Christian day school with two teachers and seeks to lay a firm foundation in the Christian faith for its children, its members, and its visitors.

Zion Lutheran Church is located in the western part of Denver. This growing congregation also has a Christian day school with two teachers and hopes to become self-supporting in the near future. Plans are in the making for a new educational unit to accommodate the school's increasing enrollment. The chairman of the Colorado Mission District Mission Board, Pastor Douglas Bode, serves Zion Congregation.

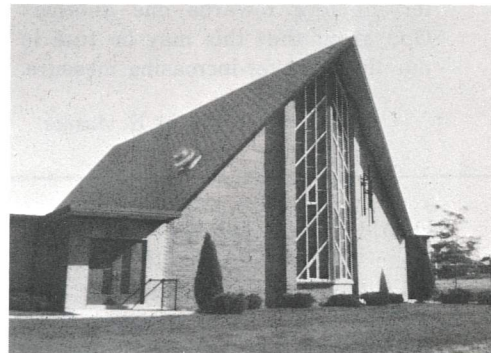
Driving north in Denver, you cannot help but notice the urban sprawl. New homes are going up everywhere. Since the people in north Denver are a considerable distance from either of our present Wisconsin Synod churches, this area will receive attention in the months to come. When Salt Lake City recently received its own resident pastor, our District missionary, Pastor Martin Scheele, moved to North Denver and is now beginning exploratory work there.

## North

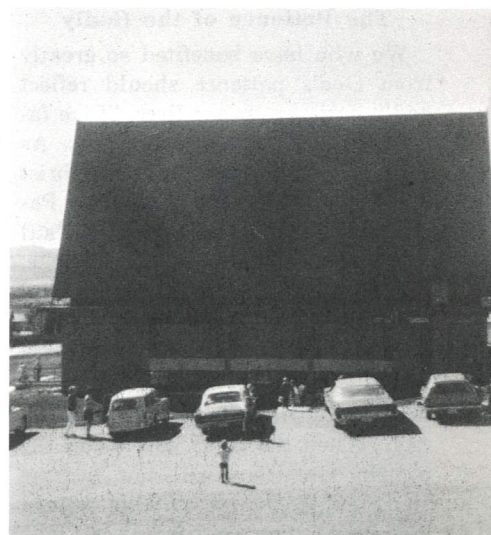
Driving north from Denver, you not only enjoy a magnificent view of the



Grace Lutheran Church, Pueblo  
(Pastor Charles Found).



Christ Our Redeemer Lutheran Church,  
Denver (Pastor Larry Ellenberger).



Zion Lutheran Church and Day School,  
Denver (Pastor Douglas Bode).

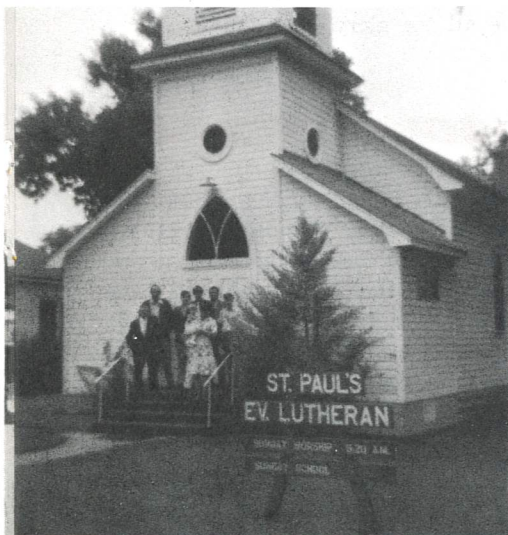




Interior of St. John's Lutheran Church, Platteville (Pastor Walter Westphal).



Zion Ev. Lutheran Church, Fort Morgan (Pastor James Phillips).



St. Paul's Lutheran Church, Rocky Ford (Pastor Ronald Ash).

front range of the Rockies, but also approach another of our Synod's mission parishes. Our Savior's of Longmont and St. John's of Platteville form a dual parish served by Pastor Walter Westphal. On September 30, 1973, groundbreaking took place at Longmont for the construction of a new chapel.

Your final jaunt north will bring you to Fort Collins, the last mission on this side of the Wyoming border. Organized in 1970, this congregation has since purchased land and secured a loan for a chapel. Blueprints have been drawn for the construction of a church home for St. Peter's Congregation. Pastor Lawrence Retberg serves this new and mission-minded group.

#### Southern Colorado

In order to visit our missions in southern Colorado, it will be necessary to backtrack to Denver and then go south to Colorado Springs. In this lovely city, nestled in the shadow of towering Pike's Peak, you find Salem, the newest of our missions. Organized only a few months ago, the members of Salem are presently worshipping in rented facilities. Their eagerness to be faithful witnesses of God's Word is very apparent. Pastor Eugene Ahlswede serves the Colorado Springs area.

Once again following the eastern slope of the Rockies, but this time heading south, you arrive at Grace Lutheran Church in Pueblo. In May of 1973 Grace became a self-supporting congregation and in July held a special mortgage-burning service. In the same service their new pastor, Candidate Charles Found, was ordained and installed.

East of Pueblo is the tri-parish St. Paul's, Rocky Ford; Christ Our Savior, Ordway; and St. Paul's, Las Animas. These congregations are

situated in the fruitful Arkansas Valley, best known for its excellent cantaloupe and watermelon. The parish is served by Pastor Ronald Ash.

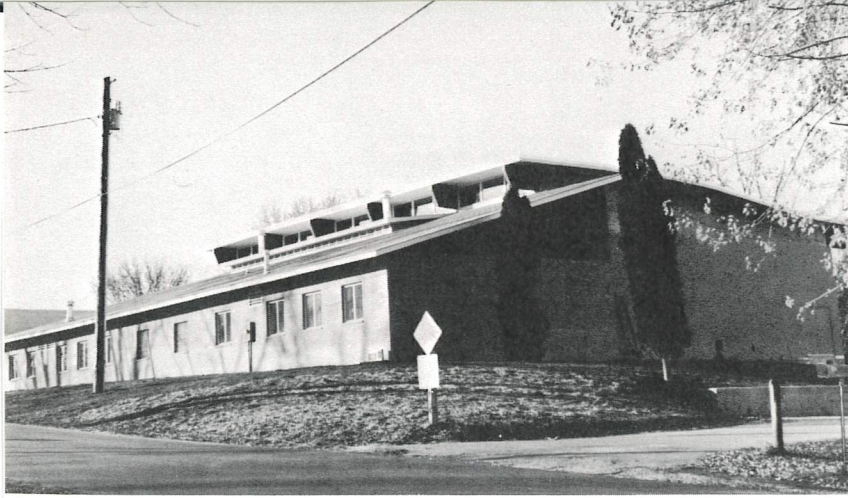
#### Over the Mountains

Turning westward, you finally head into the mountains. After crossing beautiful LaVeta Pass, you come to Monte Vista, where a small but active congregation, Our Savior Lutheran, gathers twice a month for worship. It is served by Pastor Found, who drives over from Pueblo, a distance of 150 miles one way.

As you travel through the "high country" to Montrose, a new panorama meets you at every curve. St. John's of Montrose forms a dual parish with St. Paul's of Grand Junction. Both are served by Pastor Gerald Ditter, who resides at Grand Junction. St. Paul's is in the process of purchasing land for its chapel.

Leaving Grand Junction you head east through the mountains. Your return trip is made much easier by the newly completed mile and one-half Eisenhower Tunnel which has eliminated 10 miles of the treacherous Loveland Pass. On the plains again, toward evening now, you glance back for one last look at the splendor of the Rocky Mountains. As you behold the sunset, you fully understand the meaning of the words, "rainin' fire in the sky." Knowing that the Gospel of the risen Savior is being proclaimed in our churches in Colorado, you also cannot help but remember what the Emmaus disciples once said, "Did not our heart burn within us, while He talked with us by the way and while He opened to us the Scriptures?" May our hearts ever burn within us as we seek to bring the light of the Gospel of Jesus Christ to precious blood-sought souls!

Pastor Larry Ellenberger



Peace Lutheran School, Green Lake

## School Dedication

The Second Sunday in Advent, December 9, 1973, was an occasion of great joy for the members of Peace Lutheran Church of Green Lake. On that crisp winter day they were privileged to dedicate a new Christian day school, replacing one that had been erected in 1922.

Pastor M. Janke was the guest speaker in the forenoon service and Pastor Karl Gurgel, president of the Northern Wisconsin District, in the afternoon service. Immediately after the forenoon service the members of Peace Lutheran gathered at the entrance of the new school building to open its doors in the name of the Triune God. A brief service of dedication was then conducted in the school's gymnasium by the undersigned.

Worshippers in both services were edified by the congregation's choir and a children's choir, both under the direction of Mr. James Haferman,

principal of the school and teacher of grades 5-8. Organist was Miss Judith Kopitzke, teacher of grades 1-4. The congregation was particularly happy that Pastor Erdmann Pankow of Cambria could be present as liturgist in the afternoon service. It was under his leadership that the Christian day school was begun in 1927. He also served as its first teacher.

It was on May 7, 1972, that the congregation voted to erect its new school building. Groundbreaking took place on June 11. The cornerstone was laid on December 3. Work progressed so well that classes were able to meet in the new building at the opening of school this past September.

The building has three carpeted classrooms (28x30), a principal's office, a library-conference room, a large mechanical mezzanine, and a junior-high-school-size gymnasium.

The gymnasium is of block construction; the school proper, of brick veneer. Plans were provided by the Duane Anderson Architectural Firm of Milwaukee. Mr. A. Alvin and Mr. C. Ferch, members of the congregation, served as cocontractors. Mr. H. Krause was chairman of the construction committee.

Peace Congregation would like to offer a word of encouragement to other congregations who may be planning to build or to begin a Christian day school. With the Lord's blessings, great things are possible. Peace Church numbers only 298 communicants. Twenty years ago it erected a much-needed church building for \$120,000. More recently, a teacher-age. Despite an indebtedness, the members realized that the time had come to act if they were to keep their school in operation. Trusting in the Lord to bless their efforts, they voted to build. Again, the members lent a hand. Donating more than 4,000 hours of labor, they were able to keep the cost, including all equipment, down to \$120,000. This effected an estimated saving of about \$80,000.

Dedication day revealed joy and gratitude on the faces of the members, especially of the parents and children, as they saw in their long-awaited dream-come-true an answer to their many prayers. We ask God to enrich spiritually all present and future pupils who will be taught the Christian faith in our school. But to our most gracious and bountiful God be all the glory!

D. E. Hallemeier

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### (Parish Pastor — continued)

ples for us to follow in suffering affliction with patience (James 5:10,12).

Patience is important in waiting for the last day. Our Lord is coming. But how long will it be? How long will God permit evil to run rampant, corroding our society, infecting our youth, ruining our country? James answers by simply encouraging us: "Be patient unto the coming of the Lord" (James 5:7).

Patience is vital for living among other people in a godly way. The one thing we owe others, the Bible tells us, is love; and "love," as I Corinthians 13:4 states, "is long-suffering." Such loving patience is to be exercised toward all people (I Thess. 5:14). Long-suffering is a fruit of the Spirit along with other basics of the Christian life, such as love, joy, peace, gentleness (Gal. 5:22).

Patience is singled out as a quality ministers are expected to have. Paul and his fellow workers were long-suf-

fering (II Tim. 3:10; II Cor. 6:6). The young pastor, Timothy, was encouraged to "preach the Word, . . . reprove, rebuke, exhort with all long-suffering and doctrine" (II Tim. 4:2). Pastors need to pray often for the grace of patience, and church members need to pray often that they will not try their pastor's patience beyond the breaking point.

Godly patience — let us thank and praise our Lord for His patience and beg and plead with Him to increase ours.

Thomas B. Franzmann

# Looking at the Religious World information and insight



By Prof. Joel C. Gerlach

## A Man for All Seasons

The name Martin Chemnitz is not exactly a household name. We suspect that if Lutherans were asked to identify Martin Chemnitz, most would respond by asking, "Martin who?" Yet he played a role in the history of the Lutheran Church almost as important as the role of Luther himself. When the Lutheran cause seemed destined for dissolution in the years following Luther's death, Martin Chemnitz almost singlehandedly brought unity and union out of confusion and chaos. He proved to be Lutheranism's man of the hour.

The name Chemnitz popped up again here and there in religious journals in 1973. Last year marked the 400th anniversary of the publication of one of his most significant literary efforts, "The Examination of the Council of Trent." The Council of Trent produced Rome's response to the Reformation. Chemnitz in turn produced an evangelical analysis and reply to Rome in his "Examination."

*Christianity Today*, a popular Protestant periodical, featured an article on Chemnitz last August. The article's author, Prof. Eugene Klug of Concordia Seminary, Springfield, Illinois, said some things about Chemnitz which suggest that he was more than just God's "man of the hour" in the 16th century. He rightly deserves the title "a man for all seasons."

In this season of increasingly friendly relations between Protestants and Catholics and of continuing Protestant-Catholic dialogue aimed at reconciliation, Martin Chemnitz may still have something of importance to say to the Protestant world. He was a man with an uncanny ability to look past surface issues and to get at the heart of the matter. Catholic-Protestant agreements have been given prominent play in the public press in recent months, but we doubt

that Chemnitz would find much real agreement between them and Scripture.

Ecclesiastically speaking, the latter half of the 20th century is much like the latter half of the 16th century. We live in a time of compounded religious confusion. The Protestant world in general and the Lutheran Church in particular could use a few men of the mettle of Martin Chemnitz today. He was indeed a man for all seasons.

### Martin who?

Most Lutherans today have forgotten the importance of the key role played by Martin Chemnitz in the Reformation. But his adversaries knew it well. They once said, "You Protestants have two Martins (Luther and Chemnitz); if the second had not come, the first would not have succeeded." And that's no exaggeration.

Our Synod has taken the first steps toward making the name of Chemnitz a household name in our circles. In convention last summer the Synod approved preliminary plans for the observance of the 400th anniversary of the Formula of Concord. The Formula of Concord is the document which brought unity out of chaos to the Lutheran Church in 1577. We list it in the constitutions of our congregations as one of our "Articles of Faith." Martin Chemnitz was the chief architect of that Formula.

As plans for the celebration of the anniversary of the Formula of Concord unfold in the next few years, the name of Martin Chemnitz will appear on these pages and elsewhere with increasing frequency. While ecumenical Lutherans may be glad to have forgotten Martin's name and place, we trust that before this decade ends Martin Chemnitz will have become somewhat of a household name in households of the WELS.

(We wonder if perhaps there is a moral in the fact that the German

city once named Chemnitz has been renamed Karl-Marx-Stadt by the communist government of East Germany.)

### TM

For hundreds of thousands of converts, the letters TM spell transcendental meditation. For the Christian church they spell trouble-in-the-making.

TM is the in-thing currently replacing the hippie fad and the campus radicalism of the 60's. These fads appealed primarily to the young. TM is winning converts from people of all ages. Behind all the yoga, the guru veneration, mantra prayers, asana postures, bald heads, turbans, pajama pants and rose petals is a mystical religion which places a premium on meditation and the contemplative life. The New Spiritualism is the popular designation for the movement.

A host of gurus, roshis and swamis have appeared in recent years, popularized no doubt by the pilgrimage of Mia Farrow and the Beatles to India to learn the technique of transcendental meditation from Maharshi Mahesh Yoga. Current idol of the TM set is the Guru Maharaji Ji, the 15-year-old boy-god of Astrodome fame who leads the Divine Light mission. For the less gullible there is the more sedate and sophisticated Baba Ram Das, author of the TM bestseller "Be Here Now." Baba, the former Dr. Richard Alpert, was a Harvard University professor before his conversion.

Jesus also teaches the need for meditation and the importance of the contemplative life — but with a difference. He does not teach us to sit for hours in an asana posture looking for spiritual resources within ourselves. He insists that the man who delights in *His* law and who meditates day and night on *His* Word will be blessed (Psalm 1).

TM devotees are convinced that the only way to change the world is

by changing one's self. There is of course a grain of truth in that. There is no truth however in the assumption that transcendental meditation can produce an essential change in man's heart. A radical change, yes. An essential change, no. Only the power of God's forgiving, transforming love can accomplish that. He changes us with the power of His Spirit. But no man has the power within to produce any real change.

Some observers suggest that TM will soon go the way of all fads. We wonder. Historian Arnold Toynbee once said something which suggests that TM may be more than just a passing fad. He predicted that "the most important twentieth-century development will be, rather than technology, the confrontation of Christianity with Eastern religion. . . Christianity is turning east where it will absorb new religious ideas and techniques — just as early Christians assimilated Greek philosophy in the Mediterranean world."

We hasten to add that when "Christians assimilated Greek philosophy" into their religion, they promptly lost the Gospel. Toynbee has been known to be right before. A mixture of the Oriental and the Christian religions as he envisions it may well suggest that we are already in the age of the great deceit spoken of by our Lord in Matthew 24:24.

Any way you look at it, TM is a troublemaker.

#### Politics of Polarization

Concordia Seminary in St. Louis continues to be a storm center of controversy in The Lutheran Church-Missouri Synod. The majority of the Concordia faculty members, over 40 in number, were formally accused by the synod last summer of teaching doctrines at the seminary which cannot be tolerated in the church of God. The responsibility for dealing with the problem rests with the seminary's Board of Control.

In a recent board meeting the board voted without explanation not to renew the teaching contract of Prof. Paul Goetting, a member of the majority which protested the Synod's action. The board also adopted a

general policy which calls for honorable retirement or transfer to modified service of all faculty members who have reached age 65 (formerly 72). This action will eliminate six professors from the liberal majority along with one of the conservative minority.

While there is no question that professors who teach contrary to the Scriptures ought to be dismissed from their positions unless they repent and correct their teaching, this hardly seems the appropriate and brotherly way of disposing of them. The policy of mandatory retirement at age 65 may be a good one and may have been under consideration by the board before the current controversy surfaced. But to implement it at such a critical time seems unwise. It will give many the impression that the board is playing the politics of polarization.

If seminary professors have been properly and publicly charged by the church with teaching doctrine contrary to the Scriptures, they ought to be discharged for that specific reason, not on the basis of subterfuge.

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*By Prof. Edward C. Fredrich*

#### New Readers and The Bible

Last fall the American Bible Society began its "Good News for New Readers" venture, one of the most extensive and unique programs undertaken in the Society's century and a half history. The goal is to provide simplified Bible reading matter for the billion people, mostly adults, who have acquired in literacy programs their first reading ability but can not yet cope with the Scriptures in their usual form.

In many of the 138 languages in the Society's common language repertoire, Good News Literacy Selections on five levels of difficulty are being published. They are actual translations of Scripture faithful to the original text but expressed in sentences comparable to normal adult speech. Unfamiliar words have been eliminated and indented lines indicate grammatical patterns. Illustrations and white spaces abound in the brief selections.

Cost estimates for the program are

staggering. The American Bible Society has committed itself to a 12-year distribution of over 725 million selections at a cost of nearly \$63 million. Organizers of the program hope to be able to reach 100 million Americans in an appeal for needed funds.

The impact of "Good News for New Readers" on the world's literacy problems promises to be great. May the Lord use it to produce spiritual benefits in the hearts of many!

#### Score on Women's Ordination

When the fall General Convention of the Episcopal Church rejected the proposal that women, now being ordained as deacons, also be granted full ordination to the priesthood, it resisted a popular, though deplorable, trend. In our country at the present time there are only four larger denominations that, like our Synod, have not been engulfed by an ecclesiastical women's lib. They are the Roman Catholic Church, the various Orthodox Churches, The Lutheran Church-Missouri Synod, and the Episcopal Church.

Most recent additions to the 75 denominations that grant full ordination to women are the United Presbyterian Church, the United Methodist Church, the Southern Baptist Convention, the Lutheran Church in America, and the American Lutheran Church.

#### Fixed Easter Setback

Prospects for a fixed Easter celebration from 1980 on dimmed when the British Council of Churches recently rejected the recommended date, the Sunday following the second Saturday in April. The British Parliament was one of the first agencies to join the post-Vatican II drive for a fixed Easter date.

There has been debate over the date for the Easter festival within Christendom for over 18 centuries. Certain Eastern churches insisted that the Passover observance be on the 14th of Nisan, no matter on what day of the week it might fall. Western churches have always had a Sunday Easter. However, there seems to be a reluctance, at least among British churches, to make Easter Sunday an immovable festival.

## Marian Cult Activity

Preaching at a Marian shrine in Ohio, Archbishop Bernardin said of his church that in the past year suffered an attendance drop from 61 per cent to 48 per cent, "A decline in faith and the resultant breakdown in religion is occurring at the very same time when devotion to the Blessed Mother seems to be on the wane."

At their mid-November meeting American Catholic bishops drafted a pastoral letter that deplored the church's "malaise with respect to the commemoration of Mary" and asserted her special place in mankind's salvation. The letter urged "the restoration and renewal of the ancient love of Christendom for the Mother of the Lord as a tribute to lay tenderly at her feet."

Coincidentally or not, in that very week the Vatican newspaper reported that the reputed tomb of Mary at Gethsemane was opened by archeologists and found to be empty. The writer of the article claimed that this confirmed the tradition of the assumption of Mary's body directly to heaven, a tradition which has been official Roman doctrine since 1950.

We do not presume to know what kind of relationship, if any, exists between the decline in Roman zeal in general and in Mary devotion in particular, and we are not going to attempt to determine which is cause and which is effect. However, we do know that no true and God-pleasing religion will be fostered by exaggerated devotion to Mary and by adherence to unscriptural teachings of immaculate conception and assumption.

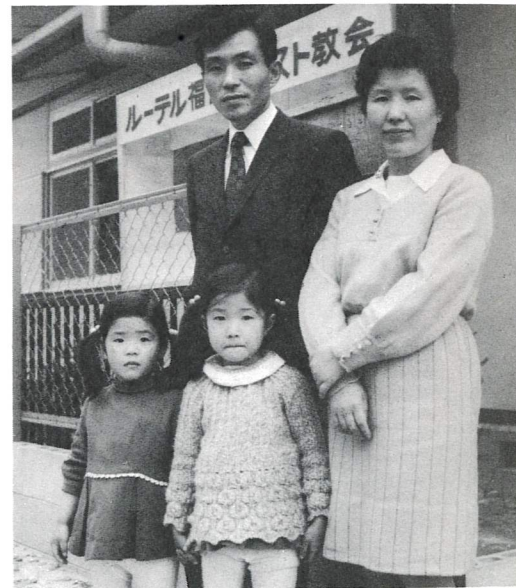
The most perplexing aspect of this recent surge of Marian cultism is Archbishop Baum's reply when asked about the possible impact on Protestants. Archbishop Baum, regarded as a Roman expert on ecumenism, said, "I hope it's a step toward reconciliation." Protestants were riled, not reconciled, back in 1854 when Mary's immaculate conception was espoused and in 1950 when her assumption was declared. The same holds true in 1973 and 1974 when more of the same is offered.

## A Visit to Hitachi

Hitachi City in Ibaragi Prefecture is built on a series of rising hills which look like a gigantic slide sloping down into the Pacific Ocean. One can just picture the housing complexes, apartment houses, factories moving majestically down into the ocean upon the urging of an earthquake. The word "Hitachi" has a long, proud history, beginning in the days of nobility. The present, huge industrial plants evolved from the discovery of a copper mine there many years ago. The Hitachi Company, the 17th largest in the world, has factories spread all over Japan, but this is its birthplace. If from inauspicious beginnings it could rise to such heights, we may have even greater hope for the little Seed we have planted in Hitachi. It is the more sure Word of prophecy which, according to Jesus' promise, will grow into a sturdy plant.

Since Hitachi is about an hour by automobile north of Mito, the exploratory work there was done from Mito. One is struck by the wide streets and good city planning, something quite unusual in the hinterland. The taxes paid by the Hitachi Company have made this possible. The city's population is about 180,000. Among them is Mrs. Kagaya with her three daughters. I remember how she opened her home for a children's meeting in the early days. Mr. Najihara, who is our excellent printer today, was also very faithful. And then there was the pigtailed junior-high-school girl and the university student. When the next missionary arrived in Japan he was enthusiastic about living and working in Hitachi. But according to the Lord's plans, Hitachi wasn't ready yet. Suitable land could not be found, and so the missionary settled in Tsuchiura. Only a holding action was possible in Hitachi after that, until a Japanese pastor was available from the seminary. Upon graduation Candidate

Tadashi Yoshida was called to this large mission field by the LECC. At first only a rented, inconvenient place was available. But on September 15, 1972, a humble combination chapel-parsonage was dedicated to God for the spread of the Gospel of Jesus Christ in this area. Our thanks rise to our gracious God who moved the hearts of so many to make this possible.



Pastor and Mrs. T. Yoshida and daughters.

Last year I visited the pastor and congregation. Neighborhood children came running to Sunday school. The pastor conducted the devotion, and his wife the lesson. Their two little girls are just the cutest. Mr. Najihara, a member, is an acquaintance of long standing. I also met Mrs. Konda and her son for the first time. Her husband works for the copper mine. Mr. and Mrs. Komazaki and infant are a joy to the pastor. After the service, we all enjoyed a delicious meal together.

In the afternoon we drove north of Hitachi to the site of our summer Bible camp. A beautiful location on the

Pacific Ocean! There we dropped in on the Iimura Toshinaga family. He had worked the night before till 2:00 A.M. and just couldn't make it to church. Were they glad to see us! Mrs. Iimura was in our first baptism



Mrs. Yoshida teaching Sunday School.



Worshippers at Hitachi

class in 1959. We sat on the tatamie with our feet in the foot-warmer eating mikans and osembe. The two little boys snuggled up to us. The album was brought out to look at the wedding pictures. It did my heart good to be with my former confirmands. May the Lord bless this Christian home!

Pastor Yoshida has all the duties of a pastor and a missionary. Wherever he looks there are those who are

walking in darkness. It is not so long ago that he himself was walking in the same darkness. He therefore has a deep compassion for lost souls. He conducts regular Bible study meetings at church and in the homes. Contacts are made and called on. Of course, he has just begun to scratch the surface. This young pastor and his wife need our prayers and encouragement. Pastor Yoshida is talented in many ways and has been particularly helpful in setting up our printing shop. His beautiful handwriting is in demand, and he is meticulous in his work. He loves fish and fishing. He made a beautiful outdoor goldfish pool and has tropical fish indoors. His touch brings beauty.

In answer to many prayers, we have been given a man and the tools to do the work in the Hitachi area. We are deeply thankful for this. The wall of ancient heathenism, Shintoinism, Buddhism, and more recently materialism and atheism towers mightily. But the pastor pounds at this wall with the hammer of the Word, and a few chips have broken off. A few have been saved. The pastor will continue to pound because he has the command and promise of his Lord Jesus Christ. The new Christians, who will take a place by his side, will also begin to pound. Thus a breach will be made. The Lord will never let them down. May we never let them down!

Missionary Richard Poetter

#### NOTICE

The next regular plenary session of the Board of Trustees is scheduled for February 18-19, 1974.

Business to be acted upon 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

#### NOTICE OF RESIGNATION

Rev. Edward Zacharias has resigned from the ministry of the Wisconsin Evangelical Lutheran Synod. He is not eligible for a call in the Wisconsin Synod.

G. A. Horn, President  
Minnesota District

#### CHAPLAIN E. C. RENZ

6501 Gau-Bischofsheim  
Bahnhofstrasse 92  
West Germany  
Telephone: 06135-3249

## YEARBOOK 1974

The Official Directory  
of the

Wisconsin Ev. Lutheran Synod

The WELS Yearbook contains a complete listing of all officials, boards and committees of the Synod and the Districts; the name, address and telephone number of all pastors, professors and teachers; the name, address and time of service of all congregations; a complete listing of all colleges, academies, area high schools, day schools, and charitable institutions; a directory of the pastors and teachers of the Evangelical Lutheran Synod and the Federation for Authentic Lutheranism. Spiralbound.

Price: \$1.40

#### CHANGE OF ADDRESS

(Submitted through District Presidents)

#### Pastors:

##### Halboth, Arthur

4750 N. 90th Street  
Milwaukee, WI 53225

##### Manthey, Paul

8419 W. Melvina Street  
Milwaukee, WI 53222  
Tel. (414) 461-9198

##### Warnke, Hugo

4212 Savannah Lane  
Sacramento, CA 95823  
Tel. (916) 392-2476

#### MLA — MUSIC PROFESSOR

Members of the Synod have nominated the following men for the professorship in music in Martin Luther Academy, New Ulm, Minnesota:

Robert Bame, New Ulm, MN  
Frederick Biedenbender, Kenosha, WI  
William Birshing, Moberg, SD  
Willard Engel, Bay City, MI  
David Fehlauer, Kewaunee, WI  
John Jenswold, Watertown, WI  
Jerome Kieselhorst, Hustisford, WI  
Allen Krause, Watertown, WI  
Edward Krause, New London, WI  
Kermit Moldenhauer, Beaver Dam, WI  
Carl Nolte, Chicago, IL  
John Nolte, Tomah, WI  
Kenneth Ottenbacher, Fort Atkinson, WI  
Philip Otto, Rhinelander, WI  
Gordon Pape, Fond du Lac, WI  
Max Radloff, Minneapolis, MI  
Alan Ross, Manitowoc, WI  
Otto Schenk, New Ulm, MN  
Arnold Strehler, Monticello, MI  
Franklin Zabel, Watertown, WI

The Board of Control of Martin Luther Academy, New Ulm, Minnesota, will meet on Monday, February 18, 1974, at 4:30 p.m. in the faculty meeting room to call a man from this list. The man called should be able to assume responsibility for instructing the more advanced piano students, to teach one or two music classes, and possibly do some chorus and/or band work. Correspondence concerning the nominees should be in the hands of the secretary before the call meeting.

Paul Fritze, Secretary  
Box 46  
Nicollet, Minnesota 56074

## NEW W.E.L.S. 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 the Synod's Membership Conservation office. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman. Pastors who want stations included in this list are to inform the respective District mission board chairman. Area names are dropped from this list after appearing in the Yearbook for one year.

Alaska	Fairbanks*
Arizona	Litchfield Park* Paradise Valley*
California	Alameda County (Fremont)* Arcadia Mission Viejo Novato (Marin County)*
Colorado	Colorado Springs North Denver*
Delaware	Wilmington
Florida	Gainesville Winterhaven*
Idaho	Boise/Nampa
Illinois	Bloomington/Normal* Champaign-Urbana Crystal Lake* Springfield* West Chicago*
Iowa	Dubuque* Shenandoah*
Louisiana	Alexandria
Michigan	Holland Indian River Taylor Twp.
Minnesota	Bemidji Eagen Twp.* Forest Lake Owatonna* Columbia*
Missouri	N. St. Louis County* St. Joseph Scottsbluff*
Nebraska	Schenectady
New York	Syracuse*
North Carolina	Cherry Point*
Ohio	Raleigh Mansfield* Youngstown (Niles) Providence
Rhode Island	Huron
South Dakota	Memphis
Tennessee	Corpus Christi*
Texas	Lubbock* San Angelo* Temple* Weslaco
Washington	Spokane Valley* Vancouver*
Wisconsin	Prairie du Chien*
Wyoming	Suamico
Alberta	Cheyenne
Ontario	Edmonton* Orleans (Ottawa)

\*Denotes exploratory services.

(New Missions in cities already having a WELS church are not listed.)

Note: All names and addresses of members who move unless they can be transferred directly to a sister congregation, should be mailed to our

WELS MEMBERSHIP CONSERVATION  
10729 Worden, Detroit, Mich. 48224

## EXPLORATORY SERVICES

### HAVELOCK, NORTH CAROLINA

WELS exploratory services are being held on the second and fourth Sundays of the month at 4 p.m., with Sunday school and Bible class following at 5 p.m. Services are held at the Fellow-

ship Chapel on the Cherry Point Marine Corps Air Station. Please send contact information to: Pastor Paul A. Schmiede, 720 Currituck Drive, Raleigh, North Carolina 27609; phone: (919) 782-8327.

### PRAIRIE DU CHIEN, WISCONSIN MARQUETTE, MCGREGOR, IOWA

WELS exploratory services are now being held in Prairie du Chien, Wisconsin. The services are held every Sunday at 12:30 p.m. in the Prairie du Chien Convalescent Center, 1150 S. 15th Street. Please send names of interested persons to: Mr. Dan Kapanke, 900 E. Brunson St., Prairie du Chien, WI 53821; telephone: (608) 326-6767.

### Pontiac-Lake Orion, Michigan

WELS exploratory services are being conducted at First Federal Savings, 471 Broadway (M-24), Lake Orion, Michigan. Worship is at 8:00 Sunday, and Sunday school at 9:00. Please send names of interested parties to: Pastor James Naumann, 11063 E. 16-1/2 Mile Road, Sterling Heights, Michigan 48077.

## TIME AND PLACE

### JACKSONVILLE, FLORIDA

Our Savior Ev. Lutheran Church of Jacksonville, Florida, now meets at its new chapel at 2140 St. John's Bluff Road. Sunday school and adult Bible class meet at 9:15, with the worship service following at 10:30. As you travel to Florida this year, you are invited to visit. For further information, call or contact Pastor John F. Vogt, 2142 St. John's Bluff Road, 32216. Telephone: 904-725-0230.

### SERVICES AT FT. CAMPBELL, KY

Monthly Communion services are being conducted on the first Sunday of each month at 7:00 p.m. in Chapel No. 8 at Ft. Campbell, Kentucky. Names of WELS people in the area should be sent to: Pastor R. H. Stadler, 124 Elnora Dr., Hendersonville, Tennessee 37075 Telephone: (615) 824-3894.

### TEXAS LOWER RIO GRANDE VALLEY

If you or acquaintances will vacation or winter in Texas, Abiding Savior Lutheran Church of Weslaco invites you to Sunday services at 10 a.m. and family Bible study at 9 a.m. at the Weslaco Civic Center, 520 S. Kansas Ave. We are located in the center of the Valley serving also McAllen, Mission, Pharr, Alamo, Edinburg, Donna, Mercedes, Harlingen, San Benito, Brownsville, Port Isabel, etc. Direct inquiries and referrals to Pastor G. Scheuerlein, 1600 Orchid, McAllen, Texas 78501; telephone (512) 686-6818.

### LOUISVILLE, KENTUCKY

The WELS mission in Louisville, Kentucky, conducts worship services at 10 a.m. and Sunday school and Bible class at 10:45 a.m. at the Jefferson County Farm Bureau Ins. Building at 730 Locust Lane. For information and referrals contact Pastor John Raabe, 1080 Alfred Street, Brookfield, Wisconsin 53005; or call: (414) 782-5852.

### HURON, SOUTH DAKOTA

Faith Ev. Lutheran Church, the WELS mission in Huron, South Dakota, is worshipping in the Seventh Day Adventist Church, 244 6th Street S.W. The time of service is now 9:30 a.m. Sunday school and Bible Class meet at 10:30 a.m. For information and referrals please contact: Pastor John M. Engel, Box 215, Huron, South Dakota 57350.

### NEW PLACE OF WORSHIP ST. CLOUD, MINN.

Petra Lutheran is moving to the Atwood Memorial Center of St. Cloud State College located on the SW corner of 6th St. So. and 1st Ave. So. Services will be held in the Herbert Room at 10:30 a.m. Pastor Peter J. Naumann.

## NWLA — NOMINATIONS

The following have been nominated for the Science-Biology and Athletics position at Northwestern Lutheran Academy, Moberidge, South Dakota.

Kenneth Ahlmann, Milwaukee, WI  
Paul Bruss, Denmark, WI  
John Eggert, Pompano Beach, FL  
Richard Everts, Grand Island, NE  
Jerry Gronholz, Onalaska, WI  
John Gronholz, Lake Mills, WI  
Paul Hartwig, Moberidge, SD  
Lawrence Hollenbeck, Ithaca, MI  
LeRoy Klavetter, Brookings, SD  
Carl Lemke, Mankato, MN  
Henry Meyer, Westland, MI  
Joel Mischke, Owosso, MI  
Lester Mull, Milwaukee, WI  
Theodore Nommensen, Rhinelander, WI  
Rev. David Redlin, Tucson, AZ  
Roger Sievert, Phoenix, AZ  
Raymond Spangenberg, Malone, WI  
Paul Swain, Moberidge, SD  
David Toepfel, Fond du Lac, WI  
Arthur Westphal, Fort Atkinson, WI  
Richard Winter, Manitowoc, WI

The Board of Control of Northwestern Lutheran Academy, Moberidge, South Dakota, will meet on Tuesday, February 26, 1974, at 10:00 a.m. Correspondence concerning the nominees should be in the hands of the secretary before this time.

Rev. Dennis A. Hayes, Secretary  
1729 South Sherman Avenue  
Sioux Falls, South Dakota 57105

## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### WESTERN WINTER PASTORAL CONFERENCE

Date: February 19, 1974.

Time: 10:30 a.m. (E. River Time) Communion service at Zion Ev. Lutheran Church, Moberidge, SD.

Agenda: The Apology of the Augsburg Confession, Articles VII and VIII: Of the Church (pp. 227-245): C. Lindemann.

T. Schmidt, Secretary

### MICHIGAN

#### NORTHERN PASTOR-TEACHER CONFERENCE

Date: February 18-19, 1974; 9 a.m.

Place: Mt. Olive, Bay City, Michigan.

Preacher: O. Maasch (W. Oelhafen).

Agenda: Exegesis of Malachi: K. Plocher; Article II of the Augsburg Confession and Apology: J. Brenner; Home Study Groups: J. Kurth; A Biblical Examination of Millennialism: R. Welch; Church Discipline — Its Practice in WELS Congregations: R. Carter.  
E. C. Schmelzer, Secretary

#### SOUTHWESTERN PASTORAL CONFERENCE

Date: February 19, 1974; 9:00 a.m. (EDT) Communion service.

Place: St. Paul's, Sodus, Michigan (H. Peter, host pastor).

Preacher: D. Westendorf (W. Zurling, alternate).

Agenda: Exegesis, Ephesians 5:13ff.; F. Toppe; The Person of Christ, Review of "The Two Natures of Christ" by Martin Chemnitz; R. Frey; Discussion of Enchiridion and Agenda revisions: E. Zehms; reports; questions of casuistry.

R. Semro, Secretary

### MINNESOTA

#### REDWOOD FALLS PASTORAL CONFERENCE

Date: February 19, 1974; 9:00 A.M. Communion service.

Place: St. John's Lutheran, Redwood Falls, Minnesota (E. O. Schulz, host pastor).

Preacher: G. Mass (W. Oelhafen, alternate).

Agenda: Genesis 4:16-26; E. Carmichael; Luther's Large Catechism; Ninth and Tenth Commandments: A. Geiger; Divorce in the Light of the Scriptures: W. Ziebell.

L. Hohenstein, Secretary

#### NEW ULM PASTORAL CONFERENCE

Date: February 20, 1974; 9:30 a.m.

Place: St. John's, New Ulm, Minnesota.

Preacher: H. Bittorf (B. Backer, alternate).

Agenda: I Corinthians 5; R. Buss; Catechism Review: T. Olsen; Article VIII of the Formula of Concord: J. Braun.

L. Meyer, Secretary

### MANKATO PASTORAL CONFERENCE

**Date:** February 5, 1974; 9:30 a.m.  
**Place:** St. Peter Lutheran, St. Peter, Minnesota.  
**Preacher:** M. Birkholz (D. Engelbrecht, alternate).  
V. Voss, Secretary

### CROW RIVER VALLEY PASTORAL CONFERENCE

**Date:** February 20, 1974; 10 a.m. Communion service.  
**Place:** St. Peter, Darwin, Minnesota (T. Bauer, host pastor).  
**Agenda:** "Obligations of the Home," paragraphs 4-7 of the Catechism's *Table of Duties*: M. T. Bradtke.  
K. Mau, Secretary

## NEBRASKA

### ROSEBUD DELEGATE CONFERENCE

**Date:** February 12-13, 1974; 10 a.m. Communion service.  
**Place:** St. Paul Ev. Lutheran Church, Batesland, South Dakota (L. Sievert, host pastor).  
**Preacher:** D. Meyer  
**Agenda:** What is the Relation Between Life and Soul in Man? R. Tischer; Review of the Basic Philosophy and Beliefs of the Lodge and Scouts: D. Mayhew; Implication of "Let Your Women Keep Silent in the Church": L. Sievert (alternate paper).  
**Note:** Those desiring lodging should announce as soon as possible to the host pastor.  
David D. Meyer, Secretary

### SOUTHERN PASTOR-TEACHER-DELEGATE CONFERENCE

**Date:** February 19-20, 1974; 10:00 a.m.  
**Place:** Christ Lutheran, Beatrice, Nebraska.  
**Preacher:** C. Flunker (Alternate, K. Bode); Communion service, Tuesday, 7:30 p.m.  
**Agenda:** Augsburg Confession, Art. VI "Of New Obedience"; V. Mischeel; Proper Preparation For Communion Participation; Layman of Christ Church, Beatrice; The Difference between Predestination and Fatalism: J. Wille; A Study of Our Lutheran Liturgy: G. Schapekahn.  
**Announce to host:** Pastor V. Tassler.  
D. Plocher, Secretary

### CENTRAL DELEGATE CONFERENCE

**Date:** February 18-19, 1974; 10:00 a.m.  
**Place:** St. Paul's, Norfolk, Nebr. (M. Weishahn, host pastor).  
**Preacher:** R. Schlieve (J. Enderle, alternate).  
**Agenda:** Articles XXVII and XXVIII of the Augsburg Confession: R. Brel; Exegesis and Isagogics of II John: R. Kuckhahn; Proper Distinction Between Law and Gospel: A. Domson (with discussion leaders on: Stewardship, Education, Worship, and Evangelism).  
**Note:** Please announce intentions concerning meals and lodging to the host pastor.  
M. Weishahn, Visiting Elder

### COLORADO MISSION DISTRICT DELEGATE CONFERENCE

**Date:** February 19-20, 1974; 10 a.m.  
**Place:** Christ Our Redeemer Ev. Lutheran, Denver, Colorado 80222 (L. Ellenberger, host pastor).  
**Communion:** Tuesday, February 19, at 7:30 p.m.  
**Preacher:** G. Ditter (M. Scheele, alternate).  
**Agenda:** Elections; reports; Isagogical Paper on Romans 15-16: R. Ash; Book Review of "The Late Great Planet Earth": W. Westphal; The Biblical View of Death and the Resurrection: G. Ditter; Satanism vs Christianity: J. Phillips (alternate).  
G. Ditter, Secretary

## NORTHERN WISCONSIN

### FOX RIVER VALLEY PASTORAL CONFERENCE

**Date:** February 12, 1973; 9 a.m., Communion service.  
**Place:** St. Paul Ev. Lutheran, Green Bay, Wisconsin; A. Voigt, host pastor.  
**Preacher:** F. Thierfelder (S. Johnson, alternate).  
**Agenda:** James 5: H. Pussehl (I Peter 2: F. Brandt); Psalm 4: A. Voigt (Psalm 5: C. Schlei); Preaching on the Gospel for New Year's Day: R. Ehlke (Sunday after New Year: I Boettcher); Keeping Young People Close to the Church: D. Gruen (Modern Bible Translations—Assistance or Hindrance: J. Diener); casuistry; dues.  
R. Muetzel, Secretary

### LAKE SUPERIOR PASTORAL CONFERENCE

**Date:** February 12-13, 1974; 9:30 a.m. Communion service.  
**Place:** Trinity, Coleman, Wisconsin (W. Zink, host pastor).  
**Preacher:** C. Klein (P. Kuckhahn, alternate).

**Agenda:** Genesis 44: D. Fritz (Genesis 45: J. Hering, alternate); "Is the Historical-Critical Method of Interpreting the Scriptures in Agreement with the Scriptures?" W. Steffenhagen; Book Report on Adams' *Competent to Counsel*: P. Kante; James 3: R. Steffenhagen (James 4: J. Wendland, alternate); Augsburg Confession, Article II, *Of Original Sin*: D. Tills (Augsburg Confession, Article III, *Of the Son of God*: C. Klein, alternate); Lenten outlines: G. Gartman; conference business; casuistry.  
**Devotions:** P. Kante, J. Hering, W. Zink.  
G. Gartman, Secretary

### WINNEBAGO TEACHERS' CONFERENCE

**Place:** Emanuel Lutheran School, New London, Wisconsin.  
**Thursday, Feb. 14, 1974**  
9:00 Opening Service  
10:00 Announcements, Elections, District President  
10:45 Involving Children in the Mission Program: Pastor Marvin Radtke  
1:30 Devotions and Business Meeting  
2:00 Workshop Areas:  
1. What's Really Important in Math: W. Radue  
2. Overheads, A Practical Tool: Mrs. W. Fuhrman  
3. Musical Instruments in Singing: Dr. Klemish  
4. Art Projects: Mrs. L. Schoeneck  
5. Coordinating Social Studies: J. Juern  
6. Kindergarten Workshop: Mrs. G. Ehlert  
7. Practical Science Experiments: R. Oemig  
**Friday, Feb. 15, 1974**  
9:00 Devotions  
9:15 Board for Parish Education Reports  
10:00 Return to same workshop attended Thursday afternoon  
1:30 Devotions  
1:45 Trends in Education: J. Tank  
3:00 Business and closing  
E. Bartsch, Program Chairman

### WINNEBAGO CONFERENCE

**Date:** February 18, 1974; 9:00 a.m. Communion service.  
**Place:** Grace, Neenah, Wisconsin (A. Kienetz, host pastor).  
**Preacher:** Prof. J. Petrie (L. Ristow, alternate).  
**Agenda:** II Thessalonians 1 (cont.): R. Maurice; Catechism Questions 23-26: N. Mielke.  
P. Kolander, Secretary

### MANITOWOC PASTORAL CONFERENCE

**Date:** February 18, 1974; 9 a.m. Communion service.  
**Place:** Immanuel Ev. Lutheran, Shirley, Wisconsin (W. Geiger, host pastor).  
**Preacher:** P. Borchardt (P. Damrow, alternate).  
**Agenda:** Exegesis of Hebrews 9: C. Reiter; Hebrews 10: H. Kesting; Sermon Study: R. Froehlich; Study of the proposed contemporary English translation of the Enchiridion of Luther's Catechism: A. Stuebs, E. Stelter, H. Kesting; "God Save the Family": P. Borchardt.  
P. J. Damrow, Secretary

### CENTRAL WISCONSIN TEACHERS' CONFERENCE

**Date:** February 22, 1974  
**Place:** St. John Lutheran Church, Waterloo, Wisconsin  
**Agenda:** Baptism: G. Haag; Audio-Visual Aids: Prof. R. Behnke; Using Manipulative Materials in Math: Prof. J. Paulsen; various reports.  
K. Klitzke, Secretary

### APPOINTMENT

Pastor Gerhard P. Eckert of Hastings, Nebraska, has been appointed to the Synod's Board of Support to complete the remainder of the term of Pastor James Humann, who has accepted a call into the Arizona-California District. Pastor Eckert will also serve as chairman of the Nebraska District Board of Support.  
Oscar J. Naumann, President

### APPOINTMENT

Mr. Gary Saatkamp, teacher at Mt. Lebanon Lutheran School, Milwaukee, has been appointed to fill the vacancy currently existing on the Audio-Visual Aids Committee.

Mr. Saatkamp will serve in place of Teacher Ray Behmer, whose appointment had been reported to the convention in August 1973, but whose decision regarding the appointment had not been received by convention time.  
O. J. Naumann, President

## INSTALLATIONS

(Authorized by the District Presidents)

### Pastor:

**Humann, James**, as pastor of Our Savior Lutheran, Pomona, California, on December 16, 1973, by L. Voss (Ariz.-Calif.).

**Kell, Arthur P. C.**, as pastor of St. Paul's, Hazelton, North Dakota, on January 6, 1974, by R. Pless (Dak.-Mon.).

**Kingsbury, Jerome R.**, as pastor of Holy Cross, Daggett, Michigan, on January 6, 1974, by P. Kuckhahn (N. Wis.).

**Ziemer, Paul C.**, as Principal at Luther High, Onalaska, Wisconsin, on January 6, 1974, by F. Mueller (W. Wis.).

## SOUTHEASTERN WISCONSIN

### LAKE LUTHERAN TEACHERS' CONFERENCE

**Date:** February 21-22, 1974; opening service at 9 a.m.  
**Place:** Faith Lutheran Church and School, Rt. 5 Box 501, Antioch, Illinois 60002.  
**Agenda:** "Teaching Religion: Intellect, Emotion, Will in Correct Balance"; Prof. J. Gerlach; Workshops: Reading: Miss M. Knief; Learning Disabilities: Miss J. Pfeiffer; Phy. Ed.: Prof. L. Thompson; Language Arts: Prof. Martin Schroeder; Kindergarten: Prof. A. Glende.  
E. Albert, Secretary

## WESTERN WISCONSIN

### CENTRAL PASTORAL CONFERENCE

**Date:** February 18, 1974; 9 a.m. (please note: a Monday meeting).  
**Place:** Northwestern College, Watertown, Wisconsin.  
**Preacher:** M. Sordahl (R. Kettenacker, alternate).  
**Agenda:** Exegesis of I Corinthians 1:17-31: W. Balza; The Jesus Movement and Campus Crusades: R. Balge.  
R. Ehlert, Secretary

### SOUTHWESTERN PASTORAL CONFERENCE

**Date:** February 19, 1974; 9:30 a.m.  
**Place:** St. John, Ridgeville, Wisconsin.  
**Preacher:** G. Moldenhauer (C. Nommensen, alternate).  
**Agenda:** Ephesians 3: T. Kuske; The Term "Israel" and the Prophecies Concerning It: W. Paustian; Evaluation of the Public Examination of the Confirmation Class: M. Lemke; The Revised Enchiridion of Luther's Catechism: L. Wendland.  
T. Kuske, Secretary