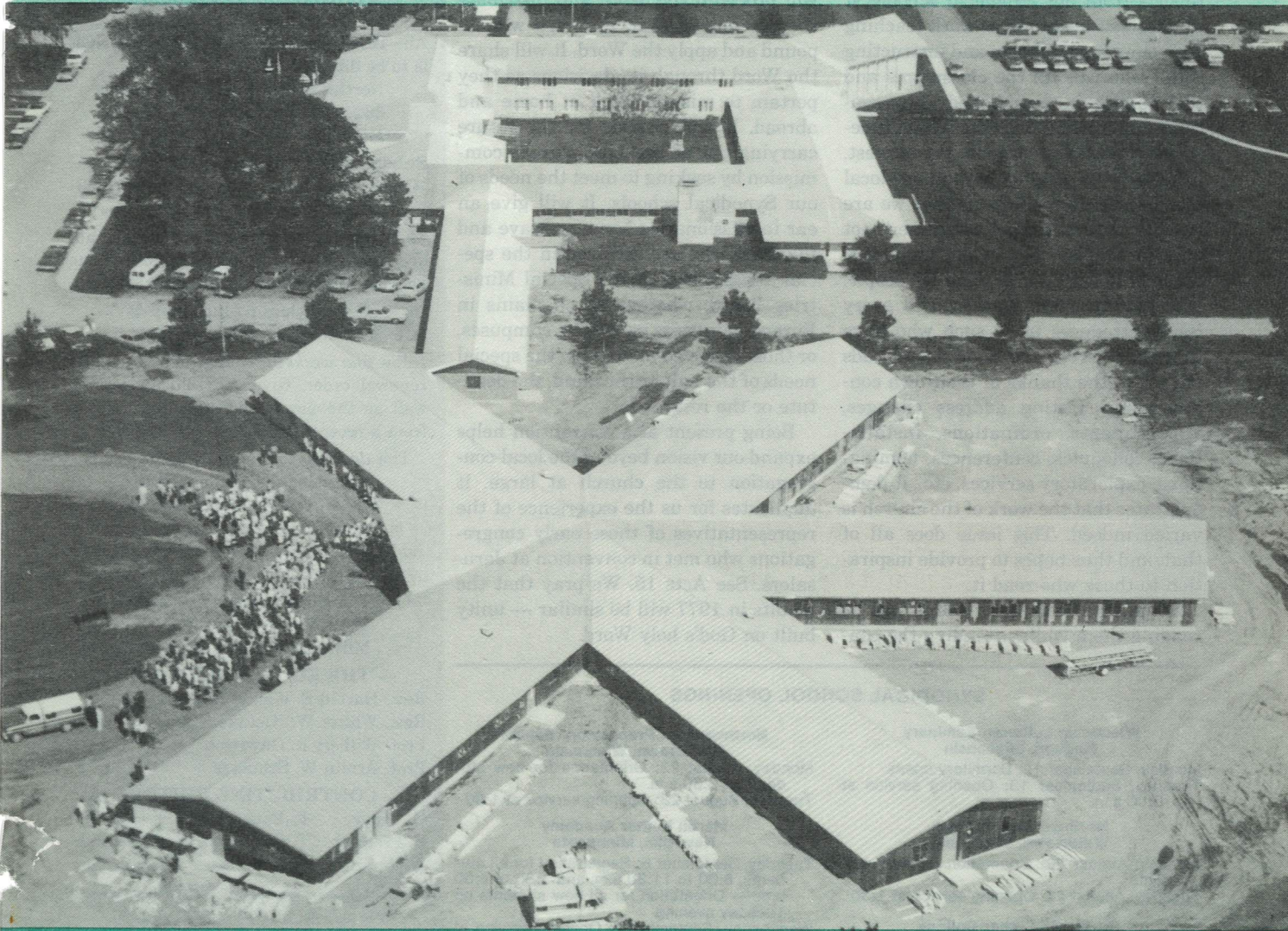


The Northwestern Lutheran



August 7, 1977

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Briefs by the Editor

Every issue of *The Northwestern Lutheran* brings news of the church in action and offers words of instruction from the Word of God. When it brings reports from our Synodical schools, it illustrates the church at work teaching the younger generation and instructing those who will fill the classrooms and the pulpits in established congregations and mission outposts. When it describes new fields white for the harvest, it helps lift our sights beyond our local community. It reminds us that we are to carry out our Gospel assignment not only in English, but in all languages. Since this work is all done by people, *The Northwestern Lutheran* in every issue introduces us to such who have faithfully served the church and adds our joy to the thanks of their own congregations. Listing address changes, appointments, ordinations, installations, colloquies, conferences, nominations, exploratory services, etc., it demonstrates that the work of the church is varied indeed. This issue does all of that, and thus hopes to provide inspiration to those who read it.

Some who read these words will be reading them while attending the con-

vention of our Wisconsin Ev. Lutheran Synod at New Ulm, Minnesota. There, too, they will see the church in action. In its special services, the convention will proclaim the Word and distribute the Sacrament. In its essays, it will expound and apply the Word. It will share the Word through its decisions as they pertain to mission work at home and abroad. It will provide for the future carrying out of the Lord's great commission by seeking to meet the needs of our Synodical schools. It will give an ear to missionaries home on leave and to others who are involved in the special assignments of the Special Ministries Board, whether as chaplains in Europe, ministers on college campuses, or those involved in meeting the special needs of the halt or the blind, the destitute or the retarded.

Being present at a convention helps expand our vision beyond the local congregation to the church at large. It duplicates for us the experience of the representatives of those early congregations who met in convention at Jerusalem. See Acts 15. We pray that the results in 1977 will be similar — unity built on God's holy Word.

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

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.

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

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.

*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 gives an aerial view of the new
wing of The Lutheran Home in Belle
Plaine, Minnesota. These new facilities
will serve as a home for the retarded. De-
tails on the corner-stone-laying are given
on page 249.

Editorials

Selective Righteousness The Gospel according to St. Luke prefaces the classic parable of the Pharisee and the publican in the Temple with this introduction: "And He spoke this parable unto certain which trusted in themselves that they were righteous and despised others."

In view of the stringencies of God's Law, how could anyone presume to adjudge himself righteous? It's simple. First you embrace the principle of selective righteousness, and then you pursue your chosen form of righteousness with fanatical zeal. The Pharisees, whose attitudes gave rise to the parable referred to above, were masters of this technique. In His expose of these hypocrites Jesus cited specific examples of the perverted kind of reasoning which formed the basis for their self-imputed righteousness. Here is one: "Ye devour widows' houses and for a pretense make long prayer." He cited others just as outrageous.

As Jesus pointed out to the Pharisees, forms of righteousness, such as making long prayers, can be employed to hide ruthless business practices, especially from oneself, if you really put your mind to it. The possibilities for extension of this piece of hypocrisy into other areas of life are limited only by one's own ingenuity and personal inclinations. For example, one can embrace Scriptural fellowship principles as the be-all and end-all of righteousness before God. Or he can inveigh against false doctrine and false churches in subtle justification of his own dissolute life. Or he can zero in on the rampant immorality of society and thereby set up a smokescreen to hide from himself the lovelessness of his own heart.

It was for this reason that James was inspired to write, "He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the Law."

All of which leads to the conclusion that selective righteousness is an effective tool for self-justification. But it is also, once you pierce the veil of external piety, a deadly form of self-deception.

Immanuel Frey

Mormons Want Your Family Trees Churches that have had their records microfilmed by the State Historical Society of

Wisconsin may find that their deceased members are being baptized into the Mormon Church, according to a *Milwaukee Journal* article. Because they are cooperating with the State Historical Society in the project of microfilming and storing court, church, and other records that often are essential in locating the branches of family trees, Mormons in the Milwaukee area are permitted to ship films of these records to Mormon headquarters in Salt Lake City, where their temple is performing proxy baptisms of the dead. According to Mormon teaching the dead are in the spirit world but are constantly aware of events on earth; they are free to accept or reject the proxy baptism.

These proxy baptisms (and proxy marriages, which verify the family relationships the Mormons hold sacred) are keeping the 16 Mormon temples throughout the world busy. Mormon camera crews have already put several hundred million names and vital records on microfilm. Last year more than three million were baptized by proxy into the Mormon Church. Other church bodies confine their missionary activity to the land of the living; the Mormons attempt to extend theirs into the realm of the dead also.

The basis for their practice is I Corinthians 15:29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" The Apostle Paul mentions this activity — in a noncommittal manner, we may observe — to show how it supports the doctrine of the resurrection of the dead.

No one has been able to explain the custom Paul refers to. Are the dead to be identified as baptized Christians, and are the living baptized in remembrance of them? Do the baptism and the godly life of dead Christians prompt the living to desire and receive baptism? These are two of the more acceptable explanations that have been offered as alternatives to the view that Paul is here declaring that a living Christian can be baptized for a dead unbeliever and can thereby save the dead unbeliever.

Nowhere do Paul and the New Testament support the notion that one person can believe for another, or that one person's baptism can save another. Christianity is an individual responsibility, not a corporate insurance policy. We are Christians one by one, not by church bodies, or by congregations, or by families, or even as husbands and wives.

All this proxy baptizing by the Mormons is as vain as their entire religious hodge-podge is vain. Better that our congregations let their records molder into dust if they can be preserved in no other way than to further this Mormon nonsense.

Carleton Toppe

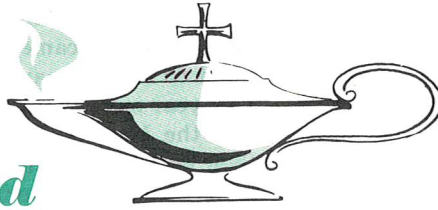
Unbalancing The Budget The Coordinating Council of our Synod is responsible for preparing a program of work for our Synod that is in balance with the income the Synod expects to have. The program presented to our Synod convention in August calls for a balanced budget. That is good, responsible stewardship.

In order to present a balanced budget to the Synod, the Coordinating Council had to cut the program down to size. To do this, over a million dollars' worth of "work" had to be left unfunded, in other words, had to be cut out of the proposed budget so that it would balance. Among these items are 11 additional missionaries for our World Missions and a reduction of home mission openings by five. This must trouble all of us.

There's only one way to get the additional missionaries into the fields. That is by unbalancing the budget. We could unbalance the budget simply by voting to send those missionaries, money or no money. But that doesn't work. That would mean that someone else some other time would have to pay our bills. To unbalance the budget in

(Continued on page 254)

Studies in God's Word



“To the Galatians”

Of the Epistles of Paul that we have in the New Testament, the majority are letters that he sent to a specific congregation at a specific place, such as the letter to the congregation at Philippi, or at Thessalonica, or at Corinth. His Letter to the Galatians, however, is unique on both counts. It was not sent to *one* church, but to a group of churches. Nor does he mention the cities where these congregations were located. He writes simply, “unto the churches of Galatia” (Gal. 1:2).

Galatia was not a city but a territory. As even the sound of the name will indicate, the Galatians were a European tribe related to the Gauls against whom Julius Caesar conducted his famous campaigns. As early as the third century before Christ a part of these Gallic people settled in Asia Minor (modern Turkey) and in 25 B.C. became the Roman province of Galatia.

Paul addressed his letter to Christian congregations in this province. There is a bit of debate as to which cities were the recipients of the letter, but it seems most likely that they were the four cities whose christianization Luke describes for us in some detail when he sketches Paul's First Missionary Journey (Acts 13 and 14). These were the cities of Antioch, Iconium, Lystra, and Derbe.

Opposition to the Gospel

When in the synagogue at Antioch Paul preached a stirring sermon declaring Jesus of Nazareth to be the Savior promised in the Old Testament, a considerable number of Jews and especially of Gentiles came to faith in

Christ. And then we see a development that became the pattern throughout Paul's ministry. Opposition from the unconverted Jews not only drove him out of Antioch, but it followed him to successive cities and in Lystra even led to his being pelted with stones and left for dead (Acts 14:19).

As painful and as trying as these persecutions by the rejecters of Christ were, yet they were not as dangerous to the Gospel cause as the opposition raised by people who claimed to accept Christ but who insisted on adding their own conditions and demands for salvation. These were the “Judaizers.” Essentially their problem was that they could not bring themselves to accept the fact that the Old Testament regulations and ceremonies which had made the Jews a special people now were no longer to be observed. They failed to see that all had been fulfilled in Christ. While they believed that Jesus was the way to heaven, yet they felt that Judaism was the *gate*. Hence, with the noble intention of seeking men's salvation, they urged them to believe in Christ AND to observe the Law of Moses.

Faith and Works

It was against this perversion of the Gospel that Paul wrote his Letter to the Galatians. In it he points out that no one, not even Jews, could be saved by attempting to keep the Law. He tells them: “We who are Jews by nature and not sinners of the Gentiles, knowing that a man is not justified by the works of the Law but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works

of the Law; for by the works of the Law shall no flesh be justified” (Gal. 2:15, 16).

He continues by pointing out that the Law never was intended to be God's way of salvation for sinners. Rather it was, as he says, a “pedagogue,” that is, the slave who accompanied a student to make sure that he got to school. We might say that the Law was a *crossing-guard* or a *chaperone* until Christ came.

Faith Alone

Paul's letter settled decisively the matter of salvation by faith alone, but the victory did not remain won. Luther had to fight the same battle all over again — and on the same ground. The Church of Luther's day did not deny Christ's sacrifice on the cross, but it insisted that man's performance had to be *added* to Christ's merit in the form of good works, masses, buying indulgences, etc. It was *Galatians* more than any other portion of Scripture that crystallized Luther's convictions of *sola fide*, by faith alone. Of this letter he writes: “The Epistle to the Galatians is my own little epistle. I have betrothed myself to it; it is my Catherine of Bora.”

Galatians is a small little letter, barely five pages in our Bibles, but it is an absolutely essential one. With Luther let us too become “engaged” to it. Let us make it “our own little epistle,” for it speaks to our need. The “better” a church member we are, the more we contribute, and the harder we work for the kingdom, the more our flesh is tempted to feel that such deeds must be adding to our account and to our standing before God. But if that were true, then salvation would no longer be “by faith alone” and then our assurance would be gone. We need Paul's Letter to the Galatians if we are to say, and to mean it:

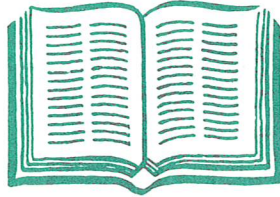
*Nothing in my hand I bring,
Simply to Thy cross I cling.*

Armin J. Panning

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Mining the Treasure of God's Word

I Kings 22 — II Kings 13



BY JULIAN G. ANDERSON

To get limbered up for your work today reread the last lesson to work yourself back into the history of the northern kingdom of Israel. Then let's go to

I Kings 22:51 to II Kings 2:12a

We pick up the story at the accession of Ahaziah, Ahab's son, to the throne (I Kings 22:51), and the description of his brief reign (verses 52 and 53), which was just as bad as his father's. His encounter with Elijah and his death are related in II Kings 1.

Chapter 2 closes the history of the life and work of Elijah, one of the greatest of the prophets. Read this exciting account in verses 1-12, keeping in mind that he and Enoch (Gen. 5:22-24) were the only two human beings who were taken bodily into heaven. Next we'll dig in

II Kings 2:12b-13:25.

Here our attention is focused on the life and work of Elisha, Elijah's successor (I Kings 19:15-21) and the second great prophet God raised up in Israel in an effort to turn His people from their idolatry to Himself. As you read this section, keep in mind the request Elisha made before Elijah left him (2:9b, underline), for he did many more miracles than Elijah. He began his work by duplicating Elijah's last miracle (2:8 and 2:13,14). And following the

account of the futile search for Elijah's body (verses 15-18) we read of a miracle which reminds us of Moses (Exod. 15:23-25), and then an incident showing the folly and danger of mocking one of God's prophets (verses 23-25).

The next chapters, 3:1-9:26, record the history of the following king, Jehoram, another son of Ahab and Jezebel, since Ahaziah had no son. His reign is described by the historian in chapter 3:2,3 as a slight improvement; but Elisha is clearly the central figure in this whole section (see especially 3:4-20), reminding us that this whole history in chapter 3 is the account of God's gracious dealing with His rebellious people. The Moabite rebellion reminds us of the time of the judges (Judg. 2:14), and God's miraculous intervention should have led Israel to repent.

Chapters 4:1-8:15 record the many miracles Elisha performed as his credentials to the people of Israel that he was indeed God's prophet to whom they should listen. In fact, no other prophet except Moses ever did more miraculous things. As you read, keep in mind that Elisha was one of the great men of God sent on an impossible mission.

The miracle of the oil (4:1-7) reminds us of Jesus filling the water jugs with wine in Cana (John 2:1-11); and the birth of the Shunammite woman's son (4:8-17) reminds us of the miraculous birth of Isaac (Gen. 17:15-19 and

21:1-3). Elisha's most notable miracle, the raising back to life of this boy (4:18-37), was a prophetic parallel to Jesus' raising of the widow's son in Luke 7:11-15. His detoxification of the stew (4:38-41) was a singular miracle, but his multiplying of the 20 loaves of barley bread was a prophetic parallel to the feeding of the 5,000 (Matt. 14:16-21) and the 4,000 (Matt. 15:32-38). His healing of Naaman the leper (5:1-19) brings to mind Jesus' similar miracles (Matt. 8:2,3 and Luke 17:11-19). Elisha's recovery of the ax-head (6:1-7) is somewhat similar to the catch of the fish with the coin in its mouth (Matt. 17:24-27).

One of the most remarkable incidents is that involving the angelic guards that surrounded Elisha in Dothan (6:8-17), which calls to mind God's promise to His children in Psalm 91:11, echoed in Psalm 68:17. And the incident recorded in 6:18-23 recalls Jesus' commandment in Matthew 5:44. Chapters 7:1-8:15 record two of Elisha's great prophecies. Chapter 8:16-29 is an intervening section dealing with the southern kingdom of Judah which we will omit for the present.

Chapters 9:1-10:17 tell how Elisha arranged for the death of King Jehoram at the hands of Jehu, and the complete destruction of the house, or family, of Ahab (9:7-10, 21-26, 30-37, and 10:1-17, especially verses 11 and 17), and the slaughter of all the priests of Baal, bringing to a fitting conclusion the wicked reign of Ahab and his family.

The tragic thing is that despite these good things that Jehu did, he continued in the idolatrous worship of the golden calves of Jeroboam (10:29-31), and because of this, God's anger fell on the people of Israel as it did in the days of the judges (10:32,33).

Chapters 11 and 12 deal with Judah. Chapter 13:1-13 then describes the wicked reigns of Jehoahaz and Jehoash, and 13:14-20a records the death of Elisha and his closing prophecy (verses 14-25), which brings this section to a close, with Jeroboam II the new king on the throne (13:13).

The significant thing to notice in these last two lessons is God's continuing love for His people, and how He tried in every possible way to win back their love. It reminds us of Jesus' words in Luke 13:34.

LAST WEEK AT DMLC

May 30 — June 3

Committee on Assignments



The final week at Dr. Martin Luther College for 119 Seniors began with the annual Faculty-Senior Banquet, held at the Orchid Inn in Sleepy Eye, Minnesota. Present as guests were the members of Synod's Committee on Assignment of Calls, who had met that Monday. Each of its members was introduced by President C. Frey. He also addressed appropriate words to the graduates, which included students finishing their work at the end of the summer session and at the end of the first semester of the 1977-78 school year. The class president, James Wilsmann, responded for the class, and a brief program followed.

The Committee on Assignment of Calls completed its work on Tuesday. A Call Night service was held at 8:00 P.M. The speaker was Prof. Delmar C. Brick, recruitment director, who reminded the graduates on the basis of John 15:25,26 that they are gifts to the Church from the ascended Lord who also sent the Holy Spirit into their lives so that they might bear witness. Dean Lloyd Huebner served as liturgist and Prof. R. Shilling directed the Chapel Choir and served as organist. About 1,000 persons assembled for the occasion, many of whom were parents of the graduates. President C. Frey read the list of assignments.

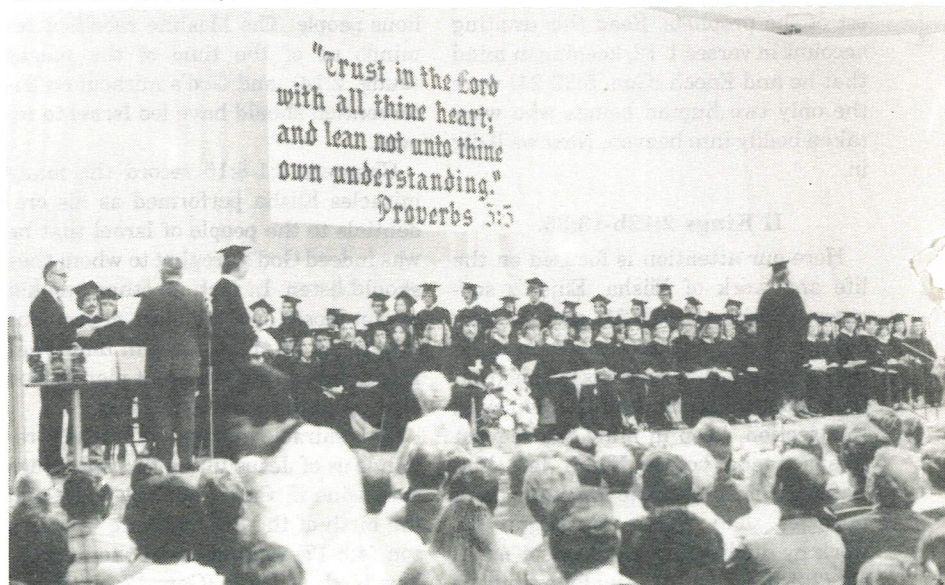
The Alumni and Friends Society held its annual meeting on Thursday afternoon. The classes of 1927, 1937, and 1952 received special recognition. Fourteen of 16 members of the class of 1927 were present.

The June Night Concert was again greeted by mild temperatures so that all could comfortably enjoy the music of the band and the choirs. Since this was Prof. M. Zahn's final concert as director of the College Choir, he was presented with a gift from the College Choir and many of its former members. A stirring moment during the concert was experienced when the College Choir, accompanied by Jim Wade, sang an original composition in tribute to Professor Zahn.



Call-Night Service

Graduation on Friday, June 3, 1977



The final week came to a close with the graduation service at 10:00 on Friday morning. Pastor Gerhard Horn of Red Wing, Minnesota, president of the Minnesota District, was the speaker. On the basis of the Gospel concerning Jesus' temptation in the wilderness, he pointed out to the graduates from where the greatest opposition to their work would come and how to meet that opposition. The diplomas were distributed by President C. Frey, assisted by Academic Dean A. Schulz.

The events of this final week again were a reminder of the close fellowship we have with our Lord God and, because of Him, with those who are one in faith with us.

Prof. Delmar C. Brick

Retirements at DMLC

Retirements Prof. Meilahn Zahn retired at the end of the school year. He had been director of the College Choir for 15 years and also served most of that time as chairman of the DMLC music division. Many readers will remember attending concerts by the College Choir under Professor Zahn's direction, especially since the choir has toured many areas of the Synod. Professor Zahn directed his last performance of a major work on April 17 when the College Choir sang Brahms' *Requiem* in English.

The end of the school year also

marked the close of Prof. Adolph Wilbrecht's activity as a member of the DMLC faculty in the education department. He had taught at DMLC since 1966. Mrs. A. Wilbrecht also served as bookstore manager for the past several years. They plan to spend their retirement in Tucson, Arizona.

Another retiree is Miss Susan Post, assistant athletic director. She leaves behind an outstanding record in women's sports at DMLC. The Lancerettes have won state championships in softball and basketball and have consistently ranked high also in volleyball.

Northwestern Prep Graduates 39



Under a bright blue sky and an unseasonably warm sun 10 girls and 29 boys marched in procession from the chapel-arts building to the Northwestern gymnasium for their graduation service. Held on May 18, 1977, at 1:30 in the afternoon, the service marked the completion of the high-school education of the 1977 Tertian class of Northwestern Preparatory School. The preacher for the service was Pastor Raymond Schultz of Wausau, Wisconsin, vice-chairman of the preparatory school committee of the Northwestern Board of Control. Pres. William Zell of the school served as liturgist and presented the diplomas. Student Thomas Westra, the son of

Mr. and Mrs. Peter Westra of Beaver Dam, Wisconsin, spoke as the representative of the class.

In keeping with past custom the Northwestern band, directed by Dr. Arnold Lehman, and the NPS mixed chorus, under the direction of Prof. Franklin Zabell, took part in the service. Professor Zabell also directed the graduating Tertianers in the singing of their class song, Bach's "All Depends on Our Possessing God's Abundant Grace and Blessing."

Of the 39 members of the class, 29 have indicated their intention to continue their studies in preparation for full-time service in the Church. Sixteen will be enrolling at Northwest-

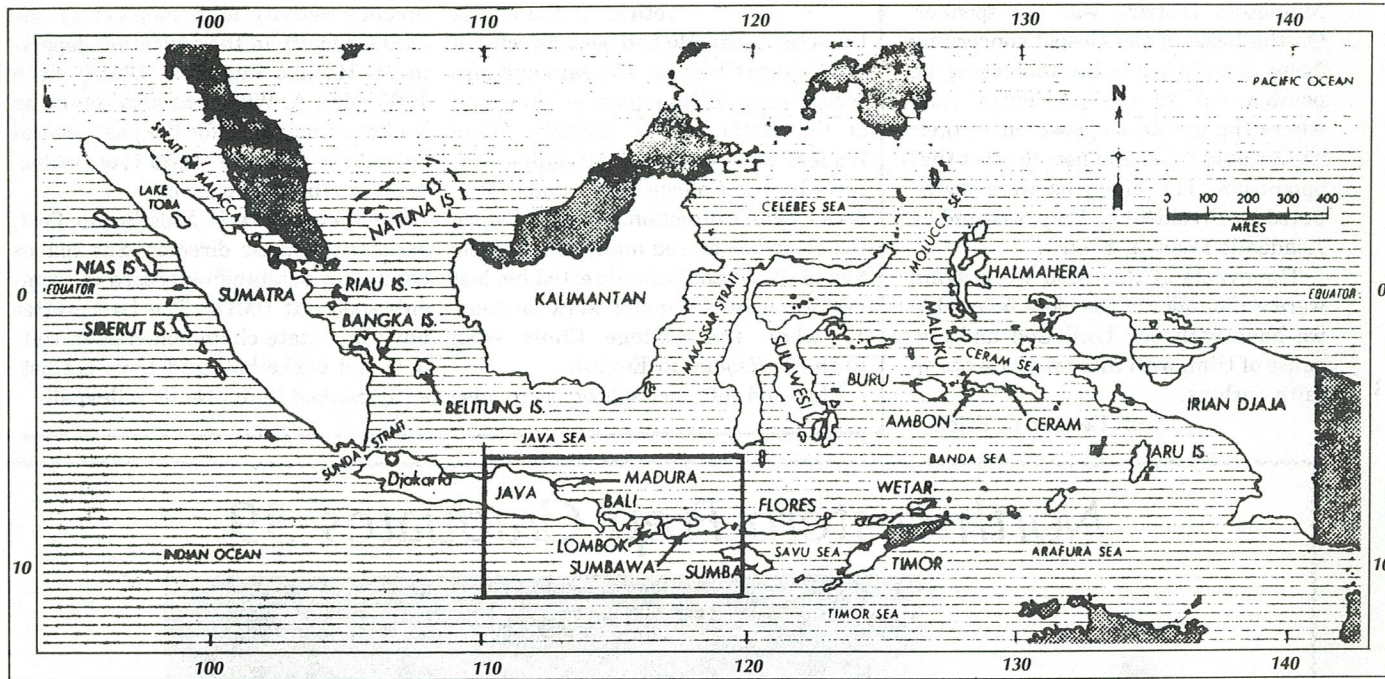
ern College, thirteen have expressed the desire to enter Dr. Martin Luther College.

These 29 young people, together with the remaining 10, we commit to the Lord Jesus Christ with the prayer that He hold them securely in His hand, that He bless them so that they may be a blessing, and that at the last He receive them into His heavenly kingdom.

With this graduation service Northwestern Preparatory School completed its 112th year. God willing, year 113 will begin with an opening service on Tuesday, August 23, at 1:30 P.M.

William G. Zell

HERE'S INDONESIA — AND A PLEA!



To most Americans the Republic of Indonesia is an unknown. In spite of its large population, nearly 140 million, which places it fifth after China, India, U.S.A., and U.S.S.R. among the most populous countries of the world, most people in our country know very little about it. We may find the names Java, Bali, or Borneo, three of the nearly 3,000 islands of Indonesia, somewhat familiar, but beyond that Indonesia is little more than a name.

Our Presence in Indonesia

Since the mid-1960s our Wisconsin Ev. Lutheran Synod has been supporting Gospel work in Indonesia. Except for a few months in 1967-68 when our church had a resident missionary in Java, this mission activity has been done without any American staff living in the country itself. We sent financial aid and fraternal advice to our brethren of the Gereja Lutheran Indonesia, a church body numbering fewer than 100 souls, and provided seminary training for one of the leaders of this group through our Hong Kong seminary. Our involvement could hardly be classified as vigorous. Always, however, there was the dream that one day we could be the Lord's instrument in

carrying the Gospel of Salvation in Christ to this vast island republic.

Fields untouched by the Gospel

A chain of circumstances led the Executive Committee for Southeast Asian Missions in October, 1976, to recommend to the Board for World Missions that a mission team be sent to Indonesia in 1977. In June, 1975, Mr. Howard Festerling, who had served for over seven years as principal of Immanuel School in Hong Kong, returned to America to attend the Wisconsin Lutheran Seminary. It was his intention to return to Hong Kong as a missionary in 1977 at the conclusion of his seminary work. During his absence, however, two new missionaries, Pastors Gary Schroeder and Gary Kirschke, began work in Hong Kong, filling the vacant missionary staff posts. The Executive Committee for Southeast Asia saw in this a very real possibility of expanding our work in Indonesia by using Candidate Howard Festerling as the nucleus of a new missionary team.

As Friendly Counselor, I was asked to do some preliminary survey work in Indonesia, gathering information regarding the cost of sending a three-man team to Indonesia as well as investigating potential areas for our work. A visit to Java in December of last year gave a much clearer picture of the costs involved in working in Indonesia as well as giving us some preliminary indications of where we might find fields largely untouched by the Gospel. A subsequent visit in April of this year concerned itself more seriously with looking into the potential fields.

Lombok and Sumbawa

My April survey centered on the Islands of Lombok and Sumbawa, which lie directly to the east of Java and Bali. I had been encouraged to investigate these islands by four leaders of an evangelical church group in Jakarta and Bali. The point they emphasized was that very little Gospel outreach was being carried on in either place. If we were looking for opportunities to bring Christ to lost souls, there would be an abundance of opportunities on Lombok and Sumbawa.

My investigations reinforced the information these men had given me. The two islands, which have a com-

bined area of about 4,800 square miles (three-fifths the size of New Jersey), have a population of nearly 2 1/2 million (two-thirds the population of Wisconsin). Lombok particularly is a place of exquisite beauty. *Yet in the past 10 years not a single missionary has been working on either island!* The total number of persons even professing to be Christians is estimated to be fewer than 2,000 — about 1/2 of one per cent of the island's population!

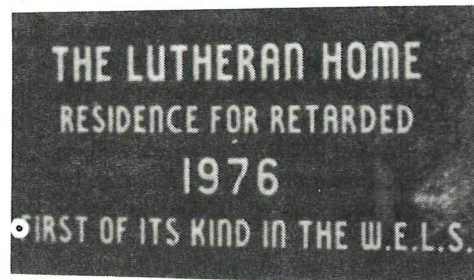
As I turned over the potential of these two islands in terms of harvests to be gathered and lost to be found, I thought to myself, "Here is a field that is as close to being untouched as any in the world. If our Synod should grant us missionaries, we shall not be too late, coming in after the main harvest has been gathered." It thrilled me to think of pastors from our midst going into a populous area like this to proclaim Christ to literally millions who have never heard His sweet and saving Truth.

What Can We Do?

Clearly, the only hurdle to winning souls on Lombok and Sumbawa is not whether our Synod will authorize the calling of workers to that mission field. There remains the problem of finding pastors who would accept a call halfway around the world into living conditions which are extremely beautiful but considerably different from those in Milwaukee, Minneapolis, or Detroit. There is also the problem of securing visas from the Republic of Indonesia, by no means an uncomplicated matter. After learning the language of Indonesia, there is then the task of reaching hearts that for generations have been shrouded in the darkness of Islam and Hinduism.

For the moment, however, call decisions, visas, and sin-darkened hearts are not our biggest problem. The immediate concern is this: Will our Synod in its August convention decide to authorize the sending of a mission team into Indonesia, and will the members of our Synod support that decision with subsequent offerings? The theme of this year's convention is "Publish and Conceal Not." Will we carry out that theme in Indonesia also?

John Chworowsky



Under a beautiful blue sky highlighted with an occasional puffy white cloud, Pastor Harold Wicke, editor of *The Northwestern Lutheran*, preached the sermon for the cornerstone-laying service at the Lutheran Home on May 8, 1977. The weather was ideal and the attendance was excellent. Nearly 500

the Lord had given him in being in attendance at the cornerstone-laying service for the very first residence for the retarded ever to be constructed within our Synod's own circles. To those closely connected with The Lutheran Home it is especially gratifying to observe the Lord's grace in action as



Pastor Paul Hanke reading the liturgy

friends of the Home listened intently as Pastor Wicke unfolded the thoughts in his Mark 2:3-5 text which tells of the paralytic whose friends went out of their way to bring the handicapped man into Jesus' presence.

There was a special kind of excitement — an air of grateful satisfaction — that seemed to grow like a noble crescendo from the moment when Pastor Paul Hanke, liturgist for the day, began the service until that thrilling moment when Pastor Fred Nitz, chairman of the Board of Directors of the Lutheran Home, formally laid the cornerstone for the new addition to serve the retarded. Each individual present could sense the privilege that

He at Belle Plaine grants our Synod's first facility for the aging, in its 79th year of service, the great privilege of constructing the pioneer residential facilities for the mentally retarded in our Wisconsin Synod. The hearts of all those present were moved as they considered the potential this pioneer project holds for the future of all the mentally retarded within the Synod.

There was a brief time for reflection during the few moments of silence that were planned for the actual mortaring of the cornerstone and for the aerial photography of the event. The group then heard several fitting choral presentations by the Dr. Martin Luther (See next page)

Chorale under the direction of Professor Engel, and responded generously for the occasion with a thankoffering that exceeded fourteen hundred dollars. Before leaving for their homes, they enjoyed a buffet meal as well as tours of the new buildings. The day, by God's grace, was gratifying in every respect!

With the cornerstone now formally in place there is, quite naturally, an eager anticipation for the day of dedication, which is set for August 7, 1977. Providentially, since the Synod convention will be in session over that weekend, it will be possible for many of the brethren from all over the Synod to be in attendance at the dedication service on Synod Sunday afternoon at 3:00 P.M. President O. J. Naumann will be

the guest speaker. Round-trip bus transportation from the convention site at Dr. Martin Luther College will be provided for anyone at the convention who wishes to attend the dedication service and to spend a part of the evening as a guest of The Lutheran Home.

We cannot but rejoice in view of the Lord's bounteous blessing upon The Lutheran Home, particularly in respect to its new program for the retarded. We ask our fellow believers everywhere to rejoice with us. The staff of the Home stands ready to share information and to offer assistance to any group within our Synod. It would be wonderful, indeed, if, in accordance with our Synod's resolutions, many more complete residential units and programs for the

mentally retarded might be constructed in various areas. Such facilities can surely become a reality through the support of private individuals and congregations — without budgetary expense to our Synod — as has been demonstrated in heart-warming reality in the project nearing completion at the Lutheran Home. May the Lord, as the preacher so fittingly urged in his cornerstone-laying address, always richly bless all who, like the friends of the paralytic in the sermon text, gladly expend a considerable amount of extra effort to help those less fortunate, simply because they are eager to reflect the goodness of the Lord's love to them!

R. W. Schlicht

Looking at the Religious World

Are Soviets Fostering Religion?

The Soviet Union has been charged with being too supportive of religion. If that sounds incredible, then consider the source. The charges were aired on Albanian radio. Communist Albania is pressing hard for the title of "most antireligious country in the world." It has outlawed religion, persecuted the faithful, and now finds fault with what we would consider the very objectionable treatment of religion in the Soviet Union.

The charge stated that Soviet "revisionists" were allowing "thousands of churches, mosques, and Buddhist temples to remain open, monasteries to operate, and theological works to be published." The reason for this, say the Albanians, is that such fostering of religion "serves the oppression and exploitation of the toiling masses."

The Albanians are right about one thing: it is good Communist doctrine to assert that religion, especially the Christian religion, oppresses and exploits the masses. Even before the 1917 Revolution, back in 1905, Lenin was writing in his "Socialism and Religion" article, "Religion is the opium of the people . . . a kind of spiritual intoxicant." He was quoting what Marx had said much, much earlier.

Communist opposition to Christianity is simply a matter of degree, not of "to be or not to be." Lenin and Stalin persecuted the Church more at one time than at another, simply as a matter of expediency. In 1977, Albanian Communists are harsher persecutors than Soviet Communists. The latter have not been converted.

Equal Pay Appeal

Seventh-day Adventists are determined to appeal "all the way to the U.S. Supreme Court" a decision by a federal district court that the government can include church lay employees under the provisions of laws on equal pay for men and women.

The Adventists have changed pay scales to conform with the law but insist that the case should test "what authority the government has to step into the internal workings of the church." In addition to the principle, a practical matter is also at stake. An Adventist spokesman stated that back pay "could run into the millions if we lose this one."

Federal Judge Manuel Real, whose April ruling is being contested, found no "excessive entanglement" of church and state involved in his finding that Adventists were discriminating by sex

in their pay rates. When there is a conflict between religion and the maintenance of an ordered society, the judge ruled, "It is the courts and not the church involved that must weigh and decide whether the societal right intrudes on religion in an unconstitutional and not a theological sense."

Judge Real also distinguished between clergy who are not being made subject to federal labor law and those "who, though deeply religiously motivated, hold lay positions in the educational facilities [of the church]." While we might be inclined to agree with Judge Real on most issues, this distinction between teachers and clergy troubles us.

Methodist Church Offers Divorce Rite

The United Methodist Church now offers its members a divorce service as well as a wedding service, a news item in the *Lutheran Standard* reports. The new alternate ritual calls for the estranged couple to stand before the minister and the congregation and to say "I do" as they transfer wedding rings from left to right hands as a symbol of divorce.

Rosalie Bentzinger who helped draft the rite said, "I hope the ritual will help people realize they are in no way cut off from the church when they get divorced." Christians who take seriously what Scripture says about marriage and divorce will view the new rite as sacrilegious.

IGLESIA LUTERANA SAN JUAN y SEMINARIO

Completed Grace?

Done? Finished? Completed? Words to describe the 125th anniversary of WELS? Hardly! Although the offering is over, the blessings of *Grace 125* will continue to be seen for years to come.

In the cities of El Paso, Texas; Cd. Juarez, Mexico City, Guadalajara, and Puebla in Mexico; and in cities now known only to God, the blessings of *Grace 125* will continue to aid in reaping the harvest of souls by sending workers into the fields.

In El Paso, Texas, a building has been built. In many ways it is similar to buildings and churches everywhere. It is built out of mortar and stone, wood

and glass, wires and pipes. It has a chapel, classrooms, offices, even a recording studio and a publications room. But this building is different. To a small group of God's children, it is their church and their seminary. It is different because within its walls the Word of God is spoken in Spanish, and future pastors for the Latin American Church are trained in Spanish.

On March 27, 1977, this building, built with money from the special thankoffering of *Grace 125*, was dedicated to the preaching and teaching of God's Word. It was dedicated to training Christians to be workers and pas-

tors who will witness to God's Grace in the Spanish language. The purpose of San Juan Lutheran Church and El Paso Seminary is more than adequately set forth in Jesus' words, "Make disciples of all nations."

History

The message of Grace was first preached by us in El Paso, Texas, when Missioner Ernest Zimdars was called to work among Americans of Spanish descent in 1966. This work was expanded in 1971 when Pastor Rupert Eggert was called to El Paso. Soon after, the untimely death of Dr. Orea Luna made it necessary for the infant seminary of the Confessional Evangelical Lutheran Church of Mexico to be moved from Mexico City to El Paso. Pastor Eggert was not only to serve as Friendly Counselor to this church but also continue the training of pastors and the development of the seminary.

The work of San Juan Lutheran Church and El Paso Seminary seemed to flow together. For years both church and seminary met in temporary quarters. Then, in 1975, land was bought in southeastern El Paso. A house on the property served as church and seminary. Next, architect Karl Krauss Jr., who also serves his church on the Apache Mission Board, drew plans for

(Continued on next page)

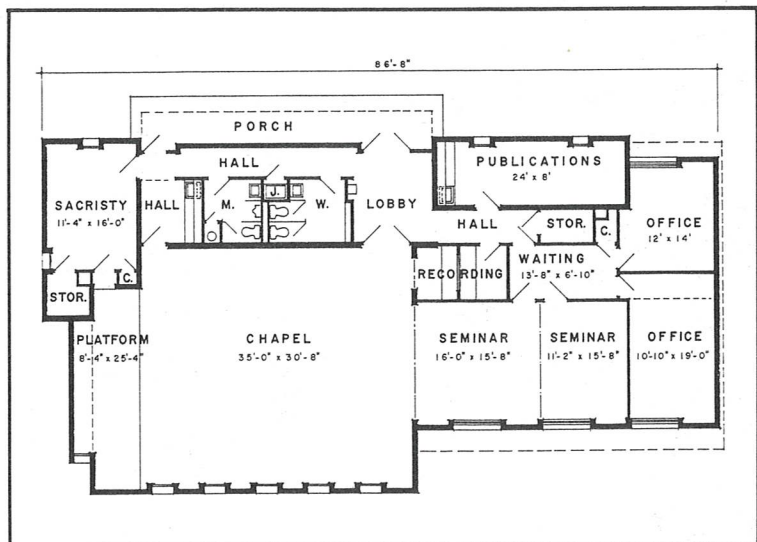


Above —

Prof. Rupert Eggert opens door of the Seminary

Right —

Floor plan of San Juan Church and Seminary, drawn by Mr. Karl Krauss, Jr., architect



a building which would meet the needs of San Juan Lutheran Church and El Paso Seminary. The building was scheduled to be completed in July of 1976, but construction was delayed when the first contractor used substandard material. A building which was window-height had to be razed before it could be raised anew. Nine months after the scheduled completion date the new contractor, Y. N. Bitolas of El Paso Builders, turned the keys of the new church and seminary over to Karl Krauss Jr., who in turn presented them to Pastor Rupert Eggert.

Dedication

Members of San Juan, guests from sister congregations, Trinity in El Paso and Cristo Redentor in Juarez, friends and special guests entered the church singing. The service also brought together the pastors and vicars of the Confessional Evangelical Lutheran Church of Mexico, who met in a pastoral conference in the days that followed.

Pastor Rupert Eggert read the rite of dedication. Pastor David Haeuser (San Juan, El Paso) read the liturgy. Pastor Daniel Perez of Christ the King (Cristo Rey) Lutheran Church in Guadalajara and a graduate of El Paso Seminary spoke to the worshipers on the basis of King Solomon's words as written in I Kings 8:27-30. Also participating in the service with special prayers and readings were Pastor Gary L. Pieper (Mis-

sioner to Mexico); Pastor David Chichia (The Risen Christ, Mexico City), president of the Confessional Evangelical Lutheran Church of Mexico; Pastor Lorenzo Perez (The Glorified Christ, Puebla); Pastor Vincente Guillen (Christ the Redeemer, Juarez); and vicars Josue Saucedo of Juarez and Juan Rubio of El Paso.

After the service, Pastor Edgar Hoenecke, executive secretary for the Board for World Missions, addressed the worshipers. He reminded all present of the blessings which God has bestowed upon us in the Spanish field. But he also presented the challenge of our work in being faithful stewards of the mysteries of God's Grace.

The Building

San Juan Lutheran Church and El Paso Seminary reflect the Spanish influence of the Southwest. The floor space of 3,467 square feet provides for a chapel, which seats 114; two seminary rooms, which also serve as overflow for the chapel and Sunday-school rooms; a sacristy; offices for the seminary director and his assistant; a publications room for printing materials in Spanish; and a recording studio for Spanish broadcasts to be aired in Mexico and Colombia. The latter was made possible through a gift from the Lutheran Women's Missionary Society.

Among the distinguishing and striking features of the building are three

hand-carved mahogany doors. Each door has a cross as its focal point. The cross is surrounded by eight hand-carved panels with Christian symbols. The first door has an eagle (symbol for San Juan) and Luther's seal above, with six symbols for Holy Week below. The second door has the symbols Alpha and Omega above, with symbols for the Trinity and Word and Sacraments below. The third door has symbols for the Law and Gospel above, and for the church year below. Their beauty has to be seen to be fully appreciated.

It is a miracle of God's Grace that we are in El Paso and Mexico at all. It is a miracle of God's Grace that in spite of government regulations which prohibit foreign pastors from working among Mexicans, God has provided national pastors as well as students who will carry the message of God's Grace to their own people. But the greatest miracle of all is God's Grace itself which moves those who are saved to go out and tell others of God's Grace.

San Juan Lutheran Church and El Paso Seminary testify to God's Grace. They are a result of God's Grace and a response to God's Grace. We welcome you as guests whenever you may come to El Paso. We would like to show you what God's Spirit working in the hearts of redeemed sinners can do.

Done? Finished? Completed? Hardly!

Gary L. Pieper



Kettle Moraine Lutheran High First Graduation

On May 31, 1977, Kettle Moraine Lutheran High School, Jackson, Wisconsin, experienced a first in its brief three-year history — graduation. Fifteen seniors received diplomas at David's Star Lutheran Church. Mr. Carl Natzke, a former founding teacher, addressed the class recalling the school's meager start in one rented room as compared with the present. Only with the Lord anchoring the lives of each graduate in the future will the joys and trials have been worthwhile.

Enrollment next year is expected to be around 170. A new classroom building will furnish the school with its own permanent home.

Direct from the Districts

Prince of Peace

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Dakota-Montana

"The Gate of Heaven"

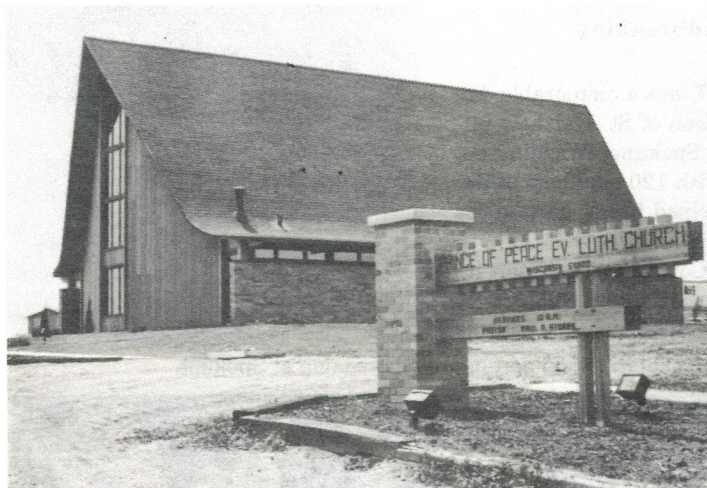
"That's what this building is — the very gate of heaven!" So said the morning guest speaker on Dedication Sunday, May 15, 1977, referring to the new church building of Prince of Peace Ev. Lutheran Church in Yankton, South Dakota.

When Jacob first said words very similar to these, recorded in Genesis 28:17, he didn't use them to describe a beautiful 3,400-square-foot church building of inverted gull-wing design like that of Prince of Peace Congregation. Jacob didn't say, "This is the gate of heaven," because he was looking at a church building with laminated wood arches and wood decking rising to a height of 34 feet, with oak and redwood used extensively throughout the interior. No! Jacob said it because there in Bethel, in a desolate place, he heard the God of free and faithful grace speak to him a sinner. He heard God's sure promises. He heard God's Word! And God's promises, the Gospel in Word and Sacrament, are what turned Bethel into a "gate of heaven." It is likewise the Gospel — certainly not the architecture — that makes the Prince of Peace a truly beautiful building, yes, the very gate of heaven.

And because the members believed that, the new church building, both in the morning and afternoon services, rang with joyful hymns — "Open Now Thy Gates of Beauty," "Here in Thy Name, Eternal God," "Christ, Thou Art the Sure Foundation," "Let Children Hear the Mighty Deeds Which God Performed of Old," and many more.

The church, which comfortably seats 270, also includes two sacristies, a pastor's office, kitchen, and a mechanical room. The narthex is designed so that in the future an education wing may be easily added. The total cost, furnished by fruits of faith through the Church Extension Fund of the Wisconsin Synod, was \$132,000.

It is of interest to know how this "gate of heaven" came into being. In 1970 District Missionary John Engel



planted the seed. God gave the increase, and in 1972 mission status was granted. In January, 1973, Pastor Paul Stuebs became shepherd of the congregation. In March, 1973, land was purchased. In October, 1973, ground was broken for a parsonage. In May, 1974, the parsonage was dedicated. In October, 1975, ground was broken for the church. In August, 1976, the cornerstone was laid. On Christmas Eve, 1976, the first service was held in the new building. On May 15, 1977, dedication day, guest speakers, Pastors Thomas R. Schmidt in the morning service and Elwood Habermann in the afternoon service, preached the Gospel of Jesus Christ — the only and sure gate to heaven! May God keep His people in Yankton true to that Word!

Mayday or May Day or Something Else

These two terms, Mayday or May Day, can stand for two entirely different situations: a call for help used by the distressed, or a day of traditional celebrating. On May 1, 1977, it was no distress call that was sounded by the members of St. Paul's in Roscoe, South Dakota. Nor was it any traditional celebration. It was a special May day — a day on which Miss Eileen Schumacher was honored for 28 years of faithful service to God and God's people as church organist, and a day on which Mr. and Mrs. Leo Geist were honored for 24 years of faithful service to God and His people as custodians of the church.

A special dinner was held in their honor after the morning service. This was followed by a program including a short address by their pastor, the Rev. Gerhard H. Geiger, and words of appreciation by the congregation's chairman and a representative of the Ladies Aid.

Let there be more special May days like this one — where God is honored and works of faith are held up as an example to coming generations! May our Lord graciously reward these servants for their faithful service rendered to Him and His House!

Pacific Northwest

New District Reporter

Errol W. Carlson, pastor at Immanuel Ev. Lutheran Church, Salem, Oregon, is the new District Reporter for the Pacific Northwest District. He is a native son of the Pacific Northwest, having come from the Vancouver, British Columbia, area and having grown up as a member of Faith Congregation in Tacoma, Washington. He attended Northwestern College in Watertown, Wisconsin, graduating in 1964, and Wisconsin Lutheran Seminary in Mequon, graduating in 1969. His vicar year was spent at St. Paul Ev. Lutheran Church, Stevensville, Michigan.

Pastor Carlson received his seminary graduation call to Good Hope Ev. Lutheran Church of Ellensburg, Washington, and Good Faith Ev. Lutheran Church of So. Cle Elum, Washington, and served there until April of this year when he followed a call to Immanuel of Salem, Oregon.

Direct from Districts

(continued)

School Groundbreaking at Spokane

April 24, 1977, was a memorable day for the 25 children of St. Matthew Lutheran School, Spokane, Washington, as they along with 120 members of the congregation helped break ground for their new school building.

St. Matthew Congregation began its school in 1970 with eight children. It was one of the first mission schools



Children taking part in groundbreaking at Spokane

Zion Lutheran School



opened under the new Synod policy of operating a school without Synodical subsidy. For the past seven years the school met in the church basement, but with the help of a \$20,000 loan from the Church Extension Fund of our Synod, \$15,000 raised by the members, and another \$15,000 on loan from the members, the children can now look forward to a four-classroom building. Such a building would normally cost \$110,000 to \$130,000, but Mr. Don Gililand, one of the members, has donated his time and services to design the building and help the congregation act as its own contractor. As a result, the members will be doing much of the work themselves and thus keep construction costs within the \$50,000 budget.

On groundbreaking Sunday, the members were reminded by their pastor, John E. Henning, that God's children are to do the Lord's work while it is day, for the night is coming when no one can work.

Minnesota

Christian Day School 75 Years Old

Zion Ev. Lutheran School, Sanborn, Minnesota, on May 29, 1977, observed a day of thanksgiving, commemorating 75 years during which the Lord has richly blessed the work of bringing up His children in "the one thing needful."

Guest speaker for the celebration was the Rev. Leroy Dobberstein of St. Paul's Congregation, New Ulm. His message presented the Christian day school as a special workshop of the Spirit in which all learning is done in the light of God's Word.

Attending the festival service were former principals, teachers, students, and many friends. Displays of photographs, newspaper articles, and other historical memorabilia were viewed in the school at an open house following the service. A congregational potluck picnic followed in a local park.

Christ-centered education is now being offered in Zion, Sanborn, in its third school home. When the school opened its doors at Zion on September 21, 1902, it was in a two-story frame structure. The present school building was dedicated on September 26, 1954. Zion School has three classrooms, a library, and a small gym. Its aim and purpose today is the same as in the beginning, namely, to bring up the Lord's children "in the nurture and admonition of the Lord."

Zion Lutheran Congregation, richly blessed through 75 years of Christian education, prays the Lord to continue to bless the work of its school in the future as its teachers seek to instruct His lambs in His Word until He comes again.

Gerald Warning, Principal

The Budget (continued)

that way would be to write a check without money in the bank.

There's another way to unbalance our budget. That is by weighting down the side marked income. When that side of the balance goes down — and that happens when we increase our giving for the work of the Synod — the Coordinating Council brings it back into balance by expanding our programs, for example, by informing our mission boards that we can send out more missionaries.

That is the right way to unbalance the budget. An extra \$10, \$20, or \$50 "beyond and above" will unbalance the budget and "force" the Coordinating Council to expand the program so that things balance again. Let's unbalance that budget!

A. S.

ADDRESSES

(Submitted through the District Presidents)

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Moldenhauer, Martin
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Lake Mills, WI 53551

Nummerich, Larry
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West Allis, WI 53227

APPOINTMENTS

Pastor Alan J. Eckert has been appointed as a member of the Constitution Committee of the Arizona-California District, replacing Pastor John Gaertner, who has accepted a call to another District of the Synod.

Pastor Jon M. Mahnke has been appointed as an additional member of the Commission on Evangelism of the Arizona-California District.

I. Frey, President
Arizona-California District

Mr. Edward A. Rindfleisch, Jefferson, Wisconsin, has been appointed to the Western Wisconsin District Special Ministries Board, succeeding Mr. James Gallatin, who found it necessary to resign because of other responsibilities.

Carl H. Mischke, President
Western Wisconsin District

ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Ordained and Installed

Cares, Mark J., as pastor of Peace, Boulder, Colorado, on June 26, 1977, by W. Westphal (Nebr.).

Jordan, Robert W., as pastor of Christ, Richmond, Wisconsin, on June 12, 1977, by R. C. Stienke (WW).

Korth, Steven L., as missionary to Vancouver, British Columbia, Canada, at St. Paul Church, Tacoma, Washington, on June 26, 1977, by G. Frey (PNW).

Kovachny, Roger K., as pastor of St. John's, Tappen, North Dakota, on July 3, 1977, by A.P.C. Kell (Dak.-Mont.).

Krueger, Robert M., as pastor of Calvary, Milwaukee, Wisconsin, on July 10, 1977, by M. Kujath (SEW).

Lowry, Timothy P., as pastor of Good Shepherd, Wolf Point, Montana, and of Salem, Circle, Montana, on June 26, 1977, by W. Leerssen (Dak.-Mont.).

Meier, Edward P., as pastor of Hope, Louisville, Kentucky, on June 26, 1977, by D. Meier (SEW).

Installed

Castillo, James A., as associate pastor of Peace, Hartford, Wisconsin, on June 5, 1977, by D. Baumber (SEW).

Gaertner, John P., as pastor of Hope, West Chicago, Illinois, on June 12, 1977, by T. Deters (SEW).

Spiegelberg, Thomas C., as pastor of Peace, Eagle River, Alaska, on June 19, 1977, by G. Frey (PNW).

CALENDAR OF CONFERENCES

MINNESOTA

RED WING PASTOR-DELEGATE CONFERENCE

Date: August 16, 1977.
Place: St. John's, Mazeppa, Minnesota; T. Haar, host pastor.
Preacher: M. Smith (W. F. Vathauer, alternate).
Agenda: Synodical Actions; The Christian Man in Christ's Church or The Role of Men in the Church; H. F. Muenkel.

W. A. Meier, 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

DAKOTA-MONTANA

WESTERN PASTOR-DELEGATE CONFERENCE

Date: September 6, 1977; 10:00 a.m. (CDT) Communion service.
Place: Zion Lutheran Church, Mobridge, South Dakota.
Agenda: Reports by delegates to the Synod convention.

R. Pless, Secretary

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

RESULT OF COLLOQUY

In a colloquy held on June 18, 1977, Pastor Elwood Fromm, who had withdrawn from The Lutheran Church-Missouri Synod for doctrinal reasons, was found to be in confessional agreement with the Wisconsin Ev. Lutheran Synod. He is herewith recommended for enrollment in Wisconsin Lutheran Seminary for further study prior to entering the preaching ministry in our Synod.

First Vice-President Carl H. Mischke
District President George W. Boldt
Professor John C. Jeske

WISCONSIN STATE FAIR INFORMATION BOOTH

The WELS information booth will be located in the south exhibit wing of the General Exhibit Building at the Wisconsin State Fair in West Allis. It will be staffed by WELS pastors, teachers, and laymen. WELS services will be conducted at the Fair on two Sundays, August 14 and 21, at 8:00 A.M. in the Family Living Center. Stop by and say hello.

NOTICE

Pastor Louis A. Winter, Oshkosh, Wisconsin, retired as full-time institutional missionary as of June 15. He will, however, continue to serve as vacancy pastor in that position at the Winnebago Mental Health Institution, Oshkosh. Pastors, therefore, are asked to send the names of their members who are patients at the Winnebago Mental Health Institution or who will be entering that institution directly to Pastor Winter.

Pastor Edward Stelter
Northern Wisconsin
District Mission Board

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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 S. E. Columbus
Pennsylvania	Altoona Harrisburg* Lehigh Valley Charleston
South Carolina	Knoxville*
Tennessee	Midland/Odessa
Texas	Wichita Falls* Moses Lake*
Washington	Pullman Beckley*
West Virginia	Antigo
Wisconsin	Galesville Holmen* Hudson Plymouth Prairie du Chien* Rice Lake* Edmonton*
Alberta	Edmonton*

*Denotes exploratory services.

EXPLORATORY

OTHELLO, EPHRATA, MOSES LAKE, WASHINGTON

Exploratory services are being conducted in Moses Lake, Washington, at the Senior Citizen's Center, 608 3rd Street, every Sunday at 7:00 p.m. Sunday school is scheduled for 6:00 p.m. For local information call Mr. Julius Szabo at 509/762-9464. Submit names to Pastor Eldon M. Bode, 5209 W. 5th Avenue, Kennewick, Washington 99336, phone 509/783-7265

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.

MISSOULA, MONTANA

Sunday morning services are conducted in the conference room of the Red Lion Motel, 700 West Broadway, Missoula, Montana, at 11:15 a.m. Sunday school and Bible class begin at 10:00 a.m. For further information please contact Pastor Harold Wood, 2315 55th St., Missoula, Montana, 59801, phone 406/542-2034.

PLYMOUTH/MAPLE GROVE, MINNESOTA

Exploratory services are being held at the Greenwood Elementary School, 3635 Hwy. 1 (1/2 mile south of Hwy. 55), Plymouth, Minnesota. Please send referral names and information to Pastor Arnold E. Lemke, 7595 Minnewashta Pkwy., Excelsior, Minnesota 55331. For information call Mr. Richard Maxson, 612/425-6640.

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.

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.

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.

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.

GRANITE FALLS, MINNESOTA

Bethany Ev. Lutheran Church, Granite Falls, Minnesota, has moved into its new house of worship. The address is 1580 8th Avenue, Granite Falls, Minnesota 56241. Services during the summer are held at 10:30 a.m. The pastor is the Rev. Paul J. Werner, Boyd, Minnesota.

VACATIONING IN NORTHERN WISCONSIN?

The Wisconsin Synod's only log-cabin church, St. Paul's of Tipler, WI, invites you to join in worship on any Sunday morning at 11:00 a.m. St. Paul's is located in "downtown" Tipler, behind Big Howie's Store and Cafe. Thomas H. Trapp is the pastor, 906/265-3665.

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.

KETTERING/SOUTH DAYTON, OHIO AREA

Resurrection Ev. Lutheran Church, a new WELS mission, has established its permanent residence at 3560 Marshall Rd. Kettering, Ohio (South Dayton area). The worship service is scheduled for 8:45 a.m., with Sunday school at 10:00 a.m. Information and inquiries should be addressed to Pastor F. C. Kneuppel, 1025 Cliffside Dr., New Carlisle, Ohio 45344, phone 513/849-9374.

NOMINATIONS — WORLD MISSIONS

The members of the Synod have submitted the following names as candidates for the position of Executive Secretary of the Board for World Missions.

Pastor Karl G. Bast	Madison, WI
Pastor Walter F. Beckmann	Annandale, VA
Pastor John F. Chworowsky	Hong Kong
Pastor Harold A. Essmann	Waterloo, WI
Pastor Karl A. Gurgel	Fond du Lac, WI
Pastor David E. Kock	Rhineland, WI
Pastor Leonard J. Koeniger	Plymouth, MI
Pastor Kurt F. Koeplin	Rhineland, WI
Pastor Donald D. Laude	Jenera, OH
Pastor Richard E. Lauersdorf	Jefferson, WI
Pastor Carl S. Leyrer	Milwaukee, WI
Pastor Robert P. Mueller	Owosso, MI
Pastor Theodore A. Sauer	Portage, MI
Pastor Richard M. Seeger	Wauwatosa, WI
Pastor Ernst H. Wendland	Lusaka, Zambia
Pastor Luther T. Weindorf	Gladstone, MI

Correspondence concerning the nominees should be in the hands of the secretary no later than August 20, 1977.

Pastor William A. Meier, Secretary
5237 W. Thomas Road
Phoenix, Arizona 85031