

The Northwestern Lutheran

November 13, 1977



In This Issue —

Teaching the Retarded page 370

To Africa and Indonesia page 372

WELS Dedication in Idaho page 374



Briefs by the Editor

Have you ever noticed that Thanksgiving Day — this year the 24th of November — always comes at the close of the Church Year? That ought to help shape your thoughts as you ask yourself what it is that you really have reason to be thankful for.

It's easy to enumerate the material blessings or the lack of them. Health, wealth, and family are indeed blessings — blessings we should never take for granted. Having a job or losing one makes an immense difference. To deal with health problems and family problems can be very exhausting and at times depressing. Sooner or later most of us must face them.

All trials, however, are bearable if the Lord is at our side and in our thoughts. In fact, in that case we may even be able to discover reasons to thank God for the trials and tribulations. The Lord makes the difference, and discovering that Thanksgiving Day arrives at the close of the Church Year makes us aware of that. It causes us to raise our eyes from the things material to the things spiritual. Think about them for a moment, and include them in your Thanksgiving Day prayer.

The Church Year emphasizes the Lord Jesus' coming for us and His coming through us. Advent and Christmas speak to us of the great love of the Father sending His Son upon earth to take upon Himself our flesh. Why? For two reasons. The one, that He might be placed under the Law to keep it in our stead, to win for us a righteousness that could be applied to us. The second, that He might bear the guilt of our sins and pay their price by His suffering and death. Epiphany shows that He could do so for He was not only man, but also true God. Its texts demonstrate that He would do so for all men. Lent shows us our Lord as the sacrificial Lamb of God. Who can ever forget God's Friday after standing in spirit beneath the cross?! And then there is

God's seal of approval as He raised His Son from the grave. Jesus' ascension caps it all as He returns to heaven to prepare a place for us.

It is clear: you have reason to thank God, no matter what your circumstances! You have been made one with the holy God through the blood of His Son. You have been enrolled as a citizen of heaven. You have ample reason to be thankful on Thanksgiving Day 1977.

Though the after-Trinity season at first seems blah by comparison because of the lack of exciting festivals, a thoughtful Christian will soon realize that this isn't so at all. Even as it is a matter of thanksgiving that Christ came upon earth to live and to die and to rise for us, so it is equally a cause for thanking God that Christ lives in us by faith. The many Sundays of the after-Trinity season show the Church in action — you in action — bringing the fruits of faith, the evidence of a thankful heart. Emphasis on missions, on evangelism, on reclaiming the straying, on the education of the young, on continued training for God's children of all ages, on the recruitment of future pastors and teachers and missionaries in the church — every single item is an additional reason for you to be grateful.

And then there is your own congregation and your Synod, both of whom the Lord by His Holy Spirit has kept on the way of truth and enrolled to do His work. Your messengers are being sent out on home mission fields and foreign mission fields, into institutions and colleges, to the feeble and the disabled, to those in the military and to civilians away from home, with Word and with Sacraments — need I go on? While you are thanking God for material blessings, remember these spiritual gifts too.

And when the Lord appeals for workers, say as Isaiah once did, "Here am I. Send me." That's the test of a thankful heart.

*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

Volume 64 Number 23
November 13, 1977

Official Publication
Wisconsin Evangelical Lutheran Synod

Published *biweekly* by

Northwestern Publishing House
Milwaukee, Wisconsin.

All BUSINESS CORRESPONDENCE
is to be directed to:

Northwestern Publishing House
3624 W. North Avenue
Milwaukee, Wisconsin 53208

Subscription rates, payable in advance:
One year, \$4.00 Three years, \$10.50
Five years, \$16.25

\$2.75 per subscription if 25 or more unad-
dressed copies are sent in a bundle to one
address. Blanket subscription at \$3.25.

Second-class postage paid at
Milwaukee, Wisconsin.

Allow *four weeks* for change of address and
renewal order. Give your old address as
well as the new. Send stenciled address
from a recent issue or an exact copy.

The *deadline* for submitting materials
intended for publication in
The Northwestern Lutheran
is *five weeks* before the date of issue.
Address items intended for publication to:

Rev. Harold E. Wicke, Editor
The Northwestern Lutheran
3512 W. North Avenue
Milwaukee, Wisconsin 53208

— THE EDITORIAL BOARD —

Rev. Harold E. Wicke, *Editor*
Rev. Walter W. Kleinke, *Assistant Editor*
Prof. Wilbert R. Gawrisch
Prof. Armin W. Schuetze

— CONTRIBUTING EDITORS —

C. Toppe R. Lauersdorf I. G. Frey
E. Fredrich T. Franzmann J. Gerlach
A. Panning J. Anderson

The Cover

St. Matthew's Church of Ontario, Wis-
consin, observed its centennial in June.
The church was built in 1887. The pastor
of St. Matthew's is the Rev. R. W. Kloehn.
For more on the centennial, see page 374.

Editorials

Beneath Decency The men and women who looked on unconcernedly while Kitty Genovese was being murdered in New York several years ago are no longer at the bottom of the human decency scale. Robert J. Ringer appears to have earned that place for himself. His philosophy is that if you are "selfish, greedy, avaricious, cutthroat and without morals, you will find true happiness," and he has written a book, *Looking Out for Number One*, to promote this life style.

"No other living person has the right to decide what is moral (right or wrong) for you," he writes. You will "pervert the laws of nature" when you "make the other person's happiness your first responsibility." Of the poor he says, "Unless someone is poor because you robbed him, no downtrodden individual is your responsibility and shouldn't be a mental block to your happiness." On friendship he states, "Can you buy friendship? You not only can, but you must. It's the only way to obtain friends." "Right is what I do; wrong is what you do. Moral is what I do; immoral is what you do."

What is even more dismaying is that Ringer's book is so popular that many bookstores are having difficulty keeping it in stock. Millions of Americans are being drawn to this subhuman morality. An increasing number of people have no firm code of ethics that refuses to accept a way of life without morals.

If Robert Ringer's prescription for success and happiness becomes the way of life for the majority, not only will human decency vanish but civilization itself will collapse. Men and women will sink below the level of beasts. Even beasts of prey seldom devour their own kind; at least, they do not *plan* to do so.

More than ever it is the Christian, who has been given God's own principles to direct his life, who must be the salt of the earth. And it will take a lot of salt to retard the decay the Robert Ringers of our country are bringing on.

Carleton Toppe

Thanks For What? Everyone knows that life is imperfect. Imperfection is therefore what people expect — for others, that is. For themselves they expect, even demand, perfection. Without it they feel cheated and frustrated.

Such unrealistic expectations often result in consequences which are fairly predictable. The marriage is imperfect, so end it. Honest work does not always pay well in dollars, so turn to something else. Reaction against reality can also result, and commonly does result, in rebellion against God, who presides over His creation.

There is nothing in the Word of God, however, which gives rise to unrealistic expectations which so often result in frustration, bitterness, rebellion, and despair on the

part of those who harbor them. Immediately after the Fall, God in very clear terms pointed out what life would be like for mankind: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. . . . In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

In the Book of Acts we are informed that one of the first things the Apostles taught the early Christians was that "we must through much tribulation enter into the kingdom of God."

These words hold up a pretty grim prospect before the eyes of mankind, Christians as well as unbelievers. But at the same time both God, in pronouncing the curse, and the Apostles, in portraying life for the Christians, held up another prospect: eternal life and happiness after this life through the redemption accomplished through Jesus Christ. This promises the perfection for which mankind unanimously yearns and which it uniformly fails to find in this life. It also takes the individual out of the category of the born loser.

Your sense of well-being will depend on where your values are, and the degree of your thanksgiving will be in direct proportion to your faith.

Immanuel Frey

From Diapers to Diploma The Planned Parenthood Association has publicized alarming figures clearly designed to discourage child-bearing. According to their highly suspect statistics it's supposed to cost from \$70,000 to \$107,000 to raise a child from diapers to college diploma. The larger figure includes lost earning power of the mother sacrificing her career in order to be "just a housewife."

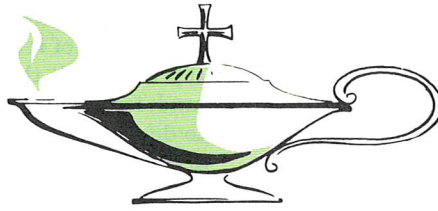
Although such figures overlook young people working their way through college and in general are patently absurd — a statement I make as the father of five who are being raised satisfactorily even though the Lord has not supplied the \$350,000 to \$535,000 the Zero Population Growth people maintain we need to rear them — many couples have swallowed the anti-child propaganda poison and are so intimidated that they feel even having one child would demand unbelievable financial sacrifices and interfere too much with their modern American materialistic and pleasure-mad lifestyle.

How sad to hear in premarital counseling even our Lutheran youth claiming they can't afford to think of having children for several years and then to see them drive off in expensive cars to luxuriously appointed apartments with color TV and stereo! Have we parents, pastors, and teachers perhaps become too mired in materialism ourselves that we can't convince our offspring that receiving children as precious gifts of God and bringing them up in the nurture and admonition of the Lord is much more satisfying and God-pleasing than piling up property and possessions which so soon rot and rust away?

Wisconsin Synod couples, blessed with fertility, need not feel guilty about bringing children into a world allegedly threatened by the specter of overpopulation, not if they

(Continued on page 378)

Studies in God's Word



Test Your Fellowship With God

This then is the message which we have heard of Him and declare unto you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth. But if we walk in the light, as He is in the light, we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar and His word is not in us (I John 1:5-10).

Tests are customary in daily life. A driver's license comes after written and road tests. A school diploma follows years of testing. We use recipes tested in some kitchen and buy cars with an eye on their mileage testings.

In our spiritual life there is also need for testing. In his *Epistle of Light, Life, and Love* John urges us to "Test Our Fellowship with God."

Walk in God's Light

"God is light," John says so simply and yet so profoundly, referring to God's sheer splendor and spotless purity. In this God, who is all light and only light, there is no particle of darkness or shred of sinfulness. Also God is light because He reveals Himself. In His Son, sent to be the Savior, God's light broke through the shadows and

beamed upon a sin-shrouded world. In His holy Word God's light still shines.

Men cannot stand in this light and still hug sin's darkness. Fellowship with God involves sharing His holiness and shining with His light. There just is no gray area when it comes to fellowship with God who is light. Those who would claim fellowship with God and yet want to live without regard for His holy will only "lie and do not the truth."

Need I check my fellowship with God? When is the last time I held my heart up for close inspection in the clear light of His Word? When is the last time I painfully felt sin's poison in my life, feared its penalty, and fought its power? When is the last time I knelt penitently and trustingly at the foot of the cross where God's Son, Love's pure Light, was sacrificed for me? Does my fellowship with God show in my conduct at home and at work, in my choice of pleasures and treasures? Or am I making the foolish, fatal mistake of claiming fellowship with God without thinking it necessary to walk in His light? Good questions, aren't they?

Confess Our Sins

What should we do with those sins which crop up and threaten our fellowship with God? In John's day some tried denying sin's existence or downgrading its seriousness, but John set them straight. "If we say we have no sin, we deceive ourselves," he wrote. We fool only ourselves and that makes us the biggest fools of all. Even worse, "the truth is not in us." God's Word,

which we claim to have, is not in us for we do not follow it. Even worse, "we make Him a liar," for He has clearly said, "All have sinned" (Rom. 3:23), and has lovingly sent His Son to pay for those very real sins.

Those in fellowship with God don't deny or downgrade sin. They confess it. To confess sin means to admit it, to see it as God sees it, to face its enormity squarely and to feel its guilt deeply. It means to bend before Him begging, "God, be merciful to me a sinner."

John's words still hit at the perfectionist who claims such closeness to God that he can no longer sin. They also hit at the modernist who excuses sin by pointing to surroundings and social customs. They hit at the Pharisee, too, who thinks everybody's sins are greater than his. And they hit at us. We surely don't claim that we have no sin, but are there sins in our lives which we no longer recognize? Are there little lies we tell, gossip we repeat, grudges we nurse, help we don't give, offerings we don't bring? Are we fighting everyday sins like these and confessing them when we fail? Good test questions, aren't they?

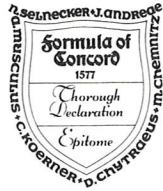
Value Christ's Blood

When we confess our sins, we can be sure of cleansing through Christ's blood. That blood does more than brush off sin's outward stain; it washes out that stain completely. For that blood comes from the veins of Him who is not only man, but God from all eternity. God who promised forgiveness is faithful. At Calvary's cross we see how faithful He is to His promises. God who cleanses from all unrighteousness is just. At Calvary's cross we see that He did not merely sweep sin under some carpet, but demanded full payment from His Son as our Substitute. That Son's suffering and death is the miracle whitener which cleanses even the most corrupt sinner and the most crimson stain.

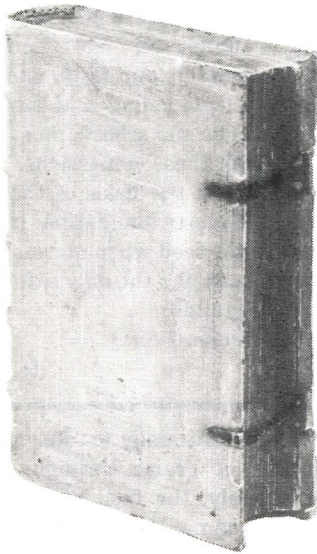
"Give the gift only you can give," said the blood-bank poster. "Here's the gift only God could give," says John pointing to Christ's blood and our forgiveness through it. What does that precious blood mean to us? Good test question, isn't it? God grant us the answer, "Grace and life eternal in that blood I find."

Richard E. Lauersdorf

400 Years of The Formula of Concord



The Formula and the Holy Scriptures



The Book of Concord

The name *Formula of Concord* is descriptive. "Formula" signifies "a formal statement of doctrine." And that's what the *Formula of Concord* is. "Concord" means "peace," and indicates the purpose of the *Formula*. It was written to restore peace in the Lutheran Church, torn by theological conflicts in the years following Luther's death. It succeeded in doing so. Two-thirds of all who called themselves Lutherans in Germany in 1577 accepted it.

A New Formula Needed?

In our own day the Lutheran Church is again torn by controversies. Almost all Lutherans today subscribe to the *Formula*, but ever so many of them do not allow themselves to be bound by its statements. For all practical purposes, the *Formula* has become a paper creed to which most Lutherans only pay lip service. How sad!

Consequently, it is not surprising that voices have been growing louder

and more persistent and greater in number asking for a new "Formula of Concord" for our own day. Since the *Formula of Concord* was written to settle the religious problems of its own day, we cannot fault anyone for asking for another confession to meet the theological problems of our own day head-on. The Confessions are not a closed canon.

Today's Problems

Any new confession, if it is to be consistent with the truth, must be guided by the same presuppositions with which the writers of the 1577 *Formula* approached their task. They realized that they would have to speak so clearly that lines of demarcation would be drawn between the Lutherans, on the one hand, and the Calvinists, Reformed, Roman Catholics, and sects, on the other hand. The Lutheran Church of that day had to be cleansed from all who might surreptitiously seek cover under the Lutheran umbrella. We face the same problem. A "Formula" for our day, therefore, would have to speak out clearly on the matter of fellowship, a burning problem for Lutheranism during the greater part of this century.

To do so, a new "Formula" would also have to take its stand on the same foundation on which the 1577 *Formula* took its stand, namely, on Holy Scripture. The *Formula* of 1577 operated with the Scripture and only the Scripture. Yet, in a way, it took for granted what we Lutherans today can no longer take for granted. There has for years been a running battle in Lutheranism concerning the Scripture. Is it true? What is meant by inspiration? Is the Bible the word of the Church, or is it the Word of God? Is only the Gospel to

be believed, or also the accounts of Adam and Eve, of creation and of the Flood, of the Virgin Birth and the Lord's resurrection? With all of this being contested within the Lutheran fold in our day, a new "Formula" would also have to speak out on the nature and reliability of the written Word. But if it did so in accordance with the teaching of Scripture, it would really be doing nothing more than the 1577 *Formula of Concord* did, only it would be gathering those truths into a compact statement instead of scattering them throughout the entire document.

The Bible — and only the Bible!

The 1577 *Formula of Concord* was based foursquare on Scripture, all of it. The introductions to both the *Thorough Declaration* (the longer, detailed portion of the *Formula*) and the *Epitome* (summary) inform the reader that the *Formula* in all its parts and in every detail of doctrine does not rely on the philosophies of men — theological-ly trained or not — but on the Word of the Prophets and the Apostles.

This is the rule which the *Epitome* sets down: "We believe, teach, and confess that the sole rule and standard according to which all dogmas (teachings) together with all teachers should be estimated and judged are the Prophetic and Apostolic Scriptures of the Old and of the New Testament alone, as it is written Psalm 119, 105: 'Thy Word is a lamp unto my feet and a light unto my path.' And St. Paul: 'Though an angel from heaven preach any other gospel unto you, let him be accursed,' Galatians 1:8."

The *Thorough Declaration* states the same: "First, then, we receive and em-

brace with our whole heart the Prophetic and Apostolic Scriptures of the Old and New Testaments, as the pure, clear fountain of Israel, which is the only true standard by which all teachers and doctrines are to be judged."

Writings of Men

Other men and their writings — including Luther and his writings — were not used by the *Formula* as proof, but as evidence of how others confessed the truths of the Scripture. In the words of the *Epitome*: "Other writings, however, of ancient or modern teachers, whatever name they bear, must not be regarded as equal to the Holy Scriptures, but all of them together be subjected to them, and should not be received otherwise or further than as witnesses, which are to show in what manner after the time of the Apostles, and at what places, this pure doctrine of the Prophets and Apostles was preserved."

It continues: "The other symbols and writings cited are not judges, as are the

Holy Scriptures." And: "In this way the distinction between the Holy Scriptures of the Old and of the New Testament and all other writings is preserved, and the Holy Scriptures alone remain the only judge, rule, and standard, according to which, as the only test-stone, all dogmas shall and must be discerned and judged, as to whether they are good or evil, right or wrong."

That's where the *Formula of Concord* took its stand.

Our Wisconsin Synod

We of the Wisconsin Evangelical Lutheran Synod also take our stand on Scripture. Article II of our *Constitution* states: "The Synod accepts the canonical books of the Old and New Testaments as the divinely inspired and inerrant Word of God, and submits to this Word of God as the only infallible authority in all matters of doctrine, faith, and life."

Our attitude toward the Confessions is stated thus: "The Synod also accepts

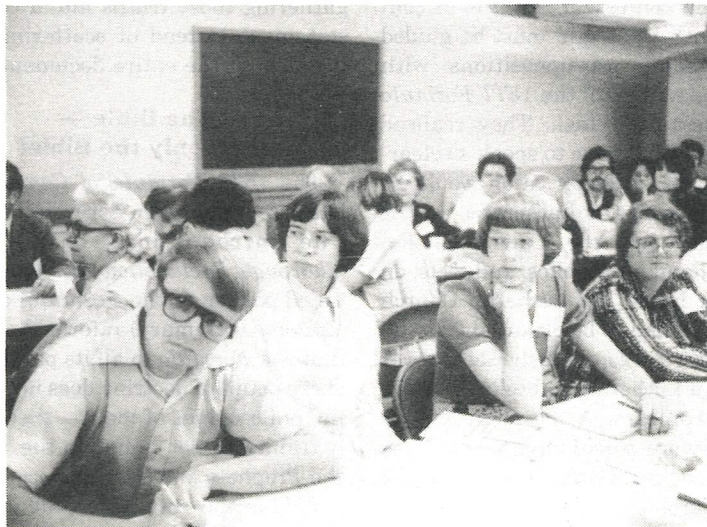
the Confessions of the Evangelical Lutheran Church embodied in the *Book of Concord* of 1580, not insofar as, but because they are a correct presentation and exposition of the pure doctrine of the Word of God."

What this means for us we read in *This We Believe* (pages 5,6): "We believe that the three ecumenical creeds, the Apostles', the Nicene, and the Athanasian, as well as the Lutheran Confessions as contained in the *Book of Concord* of 1580, give expression to the true doctrine of Scripture. Since the doctrines they confess are drawn from Scripture alone, we feel ourselves bound to them in our faith and life. Therefore all preaching and teaching in our churches and schools must be in harmony with these confessions."

Scripture was the basis of the *Formula*. It is also our foundation. It's the foundation we need when storms arise and winds howl. It's the only safe place to take our stand!

(Next: *Of Original Sin*.)

H. W.



Workshop Participants

Teaching the Retarded

A workshop for teachers of the mentally retarded was conducted at Woodlawn Lutheran Church, West Allis, Wisconsin, on September 17, 1977. Its purpose was to provide Sunday-school and vacation-Bible-school teachers of the Wisconsin Synod who work with the retarded an opportunity to observe teaching techniques and to share ex-

periences gathered in their work with the retarded. Forty-seven concerned Christians, interested in sheep who need special shepherding, were in attendance.

Pastor Reuel J. Schulz of Woodlawn Congregation opened the workshop with a divine service. Choosing Hebrews 13:15,16 as his text, he exhorted

the hearers continually to offer to God a sacrifice of praise through Jesus Christ, namely, the fruit of lips that confess His name. He pleaded with all not to forget to do good and to share with others, stating that with such sacrifices God is pleased.

The retarded too need to be told the good news of salvation in Jesus Christ. They also need to recognize that only that is truly good before God which is done in the fear and love of God. As Lutherans of the Wisconsin Ev. Lutheran Synod we are aware of the importance of emphasizing both aspects, and as brothers and sisters in Christ we want to share the Gospel with such who need our special attention.

A panel discussion was led by Mrs. Carol Voss, who is involved in special education. Panel members described the physical traits of the mentally retarded, generalized concerning their learning habits, and spoke of teaching techniques that work. Those who attended the workshop returned to their homes and classrooms determined not to be satisfied with merely building in the hearts of those entrusted a simple awareness of God. The retarded too must be led to Jesus Christ.

Roland R. Schultz
District SM Board

Mining the Treasure of God's Word

II Chronicles 21 — 24:16



BY JULIAN G. ANDERSON

Time for us to go to work again, so get out your tools. As usual, our work today will go better if you will take a few minutes to glance over our last lesson. Then we're going to begin our work in

II Chronicles 21

Chapter 21 records the details of the dreadful change that took place in Judah after Jehoshaphat's death. It really shouldn't be an entire surprise to us, since the chronicler has noted the continuing presence of idolatry in Judah during the reigns of Asa (II Chron. 15:17) and Jehoshaphat (II Chron. 20:33). The surprising thing is that Jehoshaphat's son (hi-lite his name in 21:1) should be the one who led the people into idolatry. Verses 2-6 and 11 describe his wicked reign in a graphic way. The first of his evil acts was probably his choice of a wife (verse 6). Her name is given in 22:2c. Jehoram's evil character appears in its lowest form in his first official action as king (verse 4, underline). Underline also Ezra's description of his reign in verse 6.

Notice first God's reaction to Jehoram's wickedness in verses 8-10 and 16,17a, reminiscent of the time of the judges; and then God's action in verses 12-15, which reminds us of the history of Israel. The letter from Elijah (verses 12b-15) is the only written document

we have from the pen of the greatest of all the later prophets. Thus we can't say that Elijah never wrote anything. The fulfillment of Elijah's prophecy is recorded in verses 18 and 19a. Note the reaction of the people at Jehoram's death (verses 19b,20), showing that the majority of the people at this time were still faithful to the Lord, and still faithful followers of David.

Next, Chapters 22-24:16

As we begin chapter 22, hi-lite the name of the next king, Jehoram's son, in verse 1, and notice the confusion of names for this man. In 21:17b he is called Jehoahaz, and in 22:6b he is given the name of Azariah. He may have had more than one name, or it may well be that one of the many scribes who copied the ancient manuscripts wrote in the wrong letters in 22:6, which would easily explain the difference between Ahaziah and Azariah. Chapter 22:1-9 gives us all the details of his brief reign (verse 2b), and reminds us of his parentage (verse 2c), which fully explains Ezra's description of his reign in verses 3 and 4 (underline). The only recorded incident of his reign is given in verses 5-9, which interprets his early death as an act of God (verse 7). The closing sentence in verse 9 undoubtedly means that none of Ahaziah's sons were old enough to take over the kingdom at his death.

The result is what is called an "interregnum," that is, a period in which there was no king. It was truly a six-year period of chaos and violence and bloodshed in which Athaliah, the wife of Jehoram and mother of Ahaziah, attempted to seize control of the kingdom of Judah. The sordid details are reported in verses 10-12, showing her to be a true daughter of Ahab and Jezebel. Notice God's protecting hand, however, in this reign of terror (verse 11).

Chapter 23:1-15 records the actions of the head priest Jehoiada to rid the land of Athaliah and restore the kingdom to Joash, the only living survivor of the house of David. Verses 1 and 2 tell how Jehoiada secured the cooperation of the top-ranking generals of the military, and then gathered the heads of all the fathers' houses together into a special assembly in Jerusalem, where they agreed to crown the young prince Joash, now seven years old (24:1), to be their king (verses 3-11). Athaliah's execution completed the coup (verses 12-15).

At this point Jehoiada set out to effect another reformation. He began by persuading the people to renew the original covenant of Mt. Sinai (verse 16, underline and compare Exod. 19:5-6), and then moved to destroy the worship of Baal in the land (verse 17). Then he reinstated the regular sacrifices at the Temple, which had not been used for years (verse 18), and carried out the coronation ceremony for the young king (verse 20b).

In 24:2 the chronicler sums up the early years of Joash's reign (underline). Verse 4 elaborates further on this statement (underline); verse 7 explains why this program was necessary (underline); and verses 8-14 describe how the restoration was carried out. Verse 15 then reports the death of Jehoiada, which brought the reformation to an end, and verse 16 gives the details of a most remarkable action. This was the only instance where a "commoner" was ever buried in the royal burial grounds, and it was a fitting and signal honor for this godly old priest.

This brings our history down to about the year 800 B.C., approximately 125 years after Solomon's death, but we shall have to postpone our study of the rest of the reign of Joash until our next lesson. May the Lord keep you safe in His care until then!

Missionaries for Africa and Indonesia

Howard Festerling Commissioned for Indonesia



Ordination and Commissioning

Prepared to again leave home, relatives, and friends, Howard H. Festerling was ordained and commissioned in his home congregation, St. John's of Bay City, Michigan, to become the first missionary called to the Southeast Asia-Indonesia mission field. With full confidence in the promise of our Savior, Mark 10:29,30, Pastor Festerling looks forward to the blessings of the ministry, namely, new Christian brothers, sisters, fathers, and mothers who will be gained by the preaching of the Gospel. The Savior's words were the basis of the sermon delivered at the special, festive ordination-commissioning service held on September 18, 1977.

Pastor Festerling is not a novice in the work of foreign missions. Following his graduation from Northwestern College, Watertown, Wisconsin, and two years of teaching at Zion Lutheran School, South Milwaukee, he became a teacher at Immanuel Lutheran English Middle School in Hong Kong, a post that he filled for eight years. During this time he also served as treasurer of the Chinese Ev. Lutheran Church (Far East) Ltd., and for four years served as chairman of its board of directors.

Receiving encouragement from his pastor and many others, Festerling entered Wisconsin Lutheran Seminary at Mequon, Wisconsin, for an accelerated, 24-month course, graduating this year.

He was assigned his first call as the first missionary to our new field in Indonesia. The members and called workers at his home congregation felt it a high honor and privilege to host the ordination and commissioning service.

All those who participated in the special services hold a special place in Pastor Festerling's life. Pastor Carl T. Otto of North Trinity, Milwaukee, a college classmate and then his pastor, served as liturgist. Pastor Leonard J. Koeninger of Plymouth, Michigan, chairman of the WELS Executive Com-

mittee for Southeast Asian Missions, served as officiant. Pastor John F. Brenner, host pastor who had also instructed and confirmed him, delivered the sermon.

Assisting in the performance of the ordination-commissioning rites were Pastor Kurt Koeplin of Milwaukee, member of the Executive Committee for Southeast Asian Missions, Pastor Edgar Hoenecke, retiring executive secretary of the WELS Division of World Missions, Pastor W. H. Zarling of Benton Harbor, Michigan, president of the Michigan District, Pastor John Kurth, Bay City, Michigan, circuit pastor, and Instructor John M. Brenner of Northwestern College, a Seminary classmate.

The 80-voice joint Junior-Senior Choir of St. John's, under the direction of Mr. Willard Engel, enhanced this special service with stirring anthems and chorals. Mr. Engel and Mrs. Gail McFarland served as organists. The ladies of the congregation provided a meal for some 350 mission-minded members of St. John's, pastors of the Michigan District, and members of their congregations. Pastor John Kurth served as master of ceremonies at the informal reception for Pastor and Mrs. Festerling.

At the reception, the parents of Pastor Festerling were given special men-



The Festerlings, their children, and his parents

tion for a unique reason. Not only have Mr. and Mrs. Lester Festerling been active, long-time members of St. John's, but they have given five of their six children to the work of the Church in our Synod. Four have graduated from Dr. Martin Luther College, New Ulm, Minnesota. Roger teaches at Emanuel, Flint, Michigan; John teaches at St. Paul's, Cudahy, Wisconsin; and two sisters first taught in Wisconsin and then joined their brother Howard to serve as teachers in our mission in Hong Kong. At present, Mrs. Linda Philip is teaching at Calvary, Bellevue, Washington.

Mrs. Lois Tackebury retired from teaching at Emanuel, Flint, and resides in Howell, Michigan.

On December 26, 1965, Pastor Festerling was joined in marriage with Miss Judith Haverkate of Lake Mills, Wisconsin. They have three children, all born in Hong Kong, Lori (9), Jennifer (5) and Kimberly (2). Mrs. Festerling has served at her husband's side with identical interest and zeal in her husband's mission work.

At present, Pastor Festerling is engaged in language study in addition to

giving presentations at various congregations on the work in the Far East. His departure for Indonesia is dependent on the increased offerings that are prompted by the urgency of bringing the saving Gospel to those who are still engulfed in the gross darkness of unbelief. Not only the Christians of his home congregation but all the faithful members of our Wisconsin Synod will remember him and our small army of Christ's ambassadors serving throughout the world in prayer.

John F. Brenner

Glen Thompson Now in Zambia, Africa

Candidate for the holy ministry, Glen L. Thompson, was ordained and commissioned as missionary to Central Africa in a service held at St. Mark's Lutheran Church, Watertown, Wisconsin, on August 28, 1977.

Preaching for the service was Prof. Harris Kaesmeyer. He based his sermon on Isaiah 6:1-8. Using as his theme the words, "Here Am I, Send Me," he said, "This is a fitting word for a missionary candidate about to be commissioned for Africa since he too has declared himself ready to enter a foreign field for our Lord. Not only is this beautiful response on your part reflected in the response of Isaiah, but also the divine call you received from our Lord is reflected in the call of Isaiah. You, too, have seen the unsurpassed holiness of our God, a holiness which uncovers our sin and makes us cry out, 'Woe is me.' But you have also seen the glory of our Lord. In fact you have been purified by 'the blood of Jesus Christ, His Son, which cleanseth us from all sin.' As such an hallowed individual, you have also said, 'Here am I, send me.'"

He concluded with the thoughts, "Go then, dear brother, tell them, tell them of the unsurpassed holiness of our God, preach the full force of God's holy Law. But even more, tell them of the cleansing blood of our Lord, preach to them the reconciliation, the expiation for sin, brought through our Lord. That do — preach, teach, minister, counsel, publish the Law and the Gospel for us through whom our Lord called you. And we will continue to pray for you

and support you in every way we can until that day in which we shall see our Lord face to face sitting on His judgment throne saying also to those to whom you will have ministered: 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.'"

Liturgist for the service was the Rev. Henry Paustian. The organist and choir director was John Jenswold. St. Mark's Mixed Choir sang "O God, Thou Lord of Heaven" and "We Are the Workers of the Lord," the latter an African composition. The rite of ordination and commissioning was read by the Rev. A. L. Mennicke, chairman of the Executive Committee for Central Africa. Following the service, refresh-



Missionary G. L. Thompson

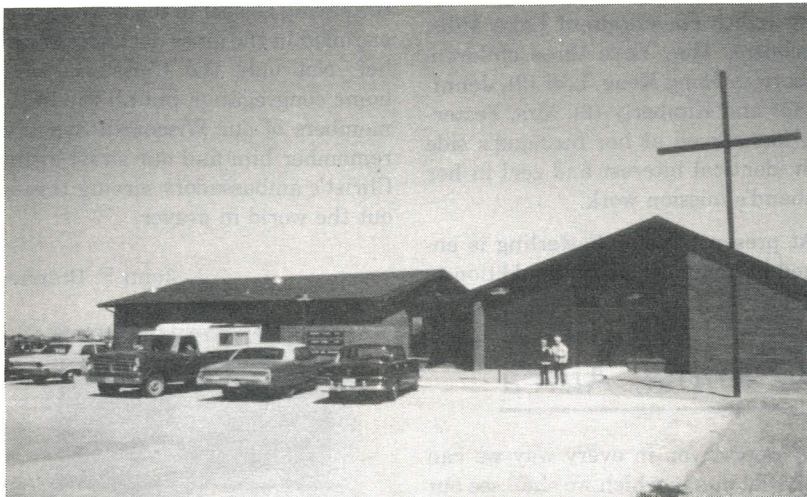
ments were served by St. Mark's Lutheran Women's Missionary Society.

(Continued on page 375)



Participants in Commissioning

First WELS Dedication in Idaho



Messiah Lutheran in Nampa, Idaho

The first Wisconsin Synod congregation in the state of Idaho dedicated its house of worship and fellowship hall on April 17, 1977. Worshipers, 130 in the morning service and 110 in the afternoon service, came from as far as 175 miles away to raise their voices in gratitude for the blessings of the Lord and to hear Pastor Widmann of Portland, Oregon, preach the dedicatory sermon. Basing his message on Revelations 3:7-9, he told the audience: "Consider What You Have — an Open Door and Power."

Messiah Lutheran Church of Nampa, Idaho, worked and waited for this special day for four years. Regular monthly services were begun in April,

1973, by Pastor Widmann, who at the time was Pacific-Northwest District Missionary. When Seminary graduate Ronald Mehlberg, assigned to the Nampa-Boise area, arrived in July of that year, a nucleus of 25 people was waiting for him.

Messiah Congregation officially organized as a congregation in 1974. It has enjoyed steady growth and by dedication day numbered 93 communicants and 130 souls.

Nampa and the Boise Valley are reputed to be one of the fastest growing areas in the country. Idaho, known as the "Potato State," got its start in the 1850s and 60s with a gold-and-silver rush of its own after the California gold

rush gave out. In fact, many Idaho towns were originally only stops on the cross-country railroads. The Nampa area is an unusual mixture of forested mountains on the north and desert valley on the south. It produces a wealth of sugar beets, small grains, and hay.

Though its beginnings were sparse, the Boise Valley today is home to almost half of the state's entire population, which numbers 500,000. Messiah Congregation, like many another Western congregation, is spread over a considerable area, extending 60 miles northwest and 140 miles east. Attendance, despite these tremendous distances, averages in the 60s.

Messiah Congregation takes this opportunity to express its thanks to all of its fellow believers. Mission churches are always dependent on help from the outside. Land and building costs throughout the country continue to spiral, but with the help of the Church Extension Fund it was possible for this fledgling group in the Far West to become a new Wisconsin Synod congregation with its own permanent house of worship. Costs included \$21,000 for land, \$43,000 for the parsonage, and \$177,000 for the church and fellowship hall.

A two-household family, motivated by gratitude for the Gospel, was instrumental in establishing Messiah Congregation, driving 175 miles each way to attend. At present they are helping a second Idaho congregation in starting, the one in Pocatello. To do so they are still driving 85 miles every Sunday. They join us in expressing their joy that the Gospel is continuing to march ahead in its conquest of new places.

St. Matthew's of Ontario, Wisconsin 100 Years Old

"All glory be to God on high" was the sentiment voiced by over 1,300 people on June 26, 1977, at St. Matthew's Evangelical Lutheran Church, rural Ontario, Wisconsin. On that day St. Matthew's observed the 100th anniversary of its organization.

The day's theme was "Giving God the Glory — Past, Present, Future." In the morning service, Pastor Leland

Wurster, the only son of the congregation in the holy ministry, reminded the worshipers to thank the Good Shepherd for letting them hear His Voice and follow Him for 100 years. He based his words on John 10: 22-30. A former pastor, Rev. Richard Lauersdorf, was the guest speaker for the afternoon service. He used Psalm 115:1 to emphasize the thought "Not Ours, but Thine

the Glory." In the evening, another former pastor, Rev. James Schneider, in his sermon taught the hearers to pray for the future in the words of I Kings 8:54-61, namely, that God's grace might continue to be with them in Word and Sacraments and might also motivate them to serve Him.

Fifteen pastors have served St. Matthew's since its founding in 1877. The congregation today numbers 423 souls. It is presently being served by Pastor R. W. Kloehn.

NEW CHRISTIAN DAY SCHOOLS

Eighteen new Christian day schools were opened by WELS congregations this fall. Watch the coming issues for their exciting stories.

Our Savior Lutheran School
Longmont, Colorado
Immanuel Lutheran School
Appleton, Wisconsin
Beautiful Savior Lutheran School
Cincinnati, Ohio
St. Peter Lutheran School
Schofield, Wisconsin
Christ the King Lutheran School
Palatine, Illinois
St. Mark's Lutheran School
Mankato, Minnesota
Our Savior Lutheran School
East Brunswick, New Jersey
St. Paul Lutheran School
East Troy, Wisconsin

Peace Lutheran School
Holiday, Florida
Star of Bethlehem Lutheran School
New Berlin, Wisconsin
Cross of Christ Lutheran School
Coon Rapids, Minnesota
Living Word Lutheran School
Mission Viejo, California
Good Shepherd Lutheran School
Sioux Falls, South Dakota
Peace Lutheran School
Santa Clara, California
First Lutheran School
Geneva, Wisconsin
Christ Lutheran School
Zumbrota, Minnesota
Good Shepherd Lutheran School
Cedar Rapids, Iowa
Gloria Dei Lutheran School
Sierra Madre, California

Missionaries (Continued)

Glen Thompson, son of Prof. and Mrs. Lloyd E. Thompson, Northwestern College, Watertown, Wisconsin, was born at La Crosse, Wisconsin. He is a graduate of Michigan Lutheran Seminary, Northwestern College, and the Wisconsin Lutheran Seminary. In addition to tutoring at Northwestern, he spent a year studying in Uppsala, Sweden. While there, he was in contact with the Lutheran Confessional Church of Sweden.

Missionary Thompson was united in marriage with Miss Beth Christine Cordes in Bend, Oregon, on July 23, 1977. The couple arrived in Lusaka, after a brief stop in London and Sweden, on September 24. They are living at Chelston, on the Bible Institute grounds.

A. L. Mennicke

With the Lord

Pastor R. Kettenacker
1908-1977



Pastor Kettenacker

Pastor Ruben A. Kettenacker, Marshall, Wisconsin, passed away suddenly at his home early Sunday evening, September 18, 1977. He reached an age of 68 years, 10 months, and 7 days.

Pastor Kettenacker was born in Rockford, Minnesota, on November 11, 1908, the son of George and Hulda Kettenacker. He received his schooling for the ministry at Martin Luther Academy, New Ulm, Minnesota; Northwestern College, Watertown, Wisconsin; and Wisconsin Lutheran Seminary, Mequon, Wisconsin. He entered the public ministry in 1933.

During his 44 years in the ministry

he served congregations in Montana, South Dakota, North Dakota, Iowa, Minnesota, and Wisconsin. For the past nine years he served as pastor at St. Paul Congregation, Marshall.

He is survived by his wife, Frieda; a daughter, Mrs. Eugene Zastrow, Hustisford, Wisconsin; a grandson; three sisters; and one brother.

Funeral services were conducted on September 22, 1977, by Pastor Carl H. Mischke, president of the Western Wisconsin District, with President Oscar J. Naumann, a schoolmate of Pastor Kettenacker's, preaching the sermon on Ephesians 1:7. Pastor Walter A. Schumann officiated at the committal in the Lutheran Cemetery at Watertown.

Mr. Victor J. Schulz
1894-1977

A veteran in the field of education and music, Mr. Victor J. Schulz, was called to his eternal rest on September 23, 1977.

Mr. Schulz was born on November 11, 1894, in Davenport, Nebraska. His father was a Lutheran day-school teacher, a fact which influenced the deceased in the choice of his life's vocation. He received his training at Concordia Teachers' College, Seward, Nebraska, graduating in 1914.

His first call into the teaching ministry took him to Beecher, Illinois, where he remained 12 years. The next 15 years were spent in Grand Rapids,

Michigan. In 1941 he accepted a call as Director of Education and Music at Emanuel First Lutheran Church, Lansing, Michigan, where he served faithfully for 30 years until his retirement in 1971.

In 1919 he was married to Minnie Seitz, who was called to her eternal rest in 1955. This union was blessed with two children, a son, Warren, of Kankakee, Illinois, and a daughter Ardell, Mrs. Robert J. Voss, of Libertyville, Illinois. In 1957 he married Lillian Bergmann.

During his 57 years of service, Mr. Schulz ever sought to equip himself better for the Lord's work. In 1932 he received a B.A. degree in history and education from Western Michigan College. He also did graduate work at Michigan State University. He studied organ with Dr. Edgar Nelson at the Bush Conservatory, Chicago, Illinois, and received the Choir Master's Guild Key from River Forest. For many years he participated in the music workshop at Michigan State University for organists and choir directors.

Mr. Schulz died following a brief illness. Funeral services were held at Emanuel Church, Lansing, conducted by Pastor Daniel M. Buske, with Pastor Karl F. Krauss preaching the sermon on the deceased's chosen text, Luke 2:29-31. Burial followed in the Lutheran Cemetery at Beecher, Illinois.

Karl F. Krauss

Direct from the Districts

Minnesota

School Bus Helps Spread The Gospel

Why would unchurched people want to attend a church that meets in a school and has only 55 members? Why would they want to send their children to that church's vacation Bible school? What's a good way for a two-year-old church to publicize its existence and the Gospel to a large number of people in a new and growing suburban community?

Beautiful Savior Lutheran Church of Eagan, Minnesota, a suburb of St. Paul, was confronted with these questions, as are many new missions. One of the solutions that presently was available for the church was the vacation Bible school. But in order to try to influence a large number of parents to send their children, the church decided to borrow a school bus from St. John's Lutheran Church of St. Paul. Beautiful Savior hoped that by offering transportation to and from vacation Bible school, more parents would be inclined to send their



NPH Welcomes Associate Editor

Pastor Loren A. Schaller joined the editorial staff of the Northwestern Publishing House in Milwaukee, Wisconsin, on July 1, 1977, filling the vacancy created by the retirement of Pastor Siegfried Fenske. On the evening of October 9, 1977, he was officially installed into his new office as associate editor.

The installation took place at Nain Ev. Lutheran Church in West Allis. Host-pastor Gordon Snyder, a member of the NPH Board of Control, conducted the liturgy. The chairman of the board, Pastor Dietrich Kuehl, officiated. He was assisted by the other clergymen on the board, the balance of the editorial staff, and Prof. Wilbert Gawrisch of Wisconsin Lutheran Seminary. Pastor John Trapp based his sermon for the occasion on II Timothy 1:13,14 and its admonition to "hold fast the form of

sound words."

Pastor Schaller was born near Renville, Minnesota, to Pastor and Mrs. Herbert Schaller. During his school days, his home was Tomah, Wisconsin, where his father served St. Paul's Congregation. He is a 1945 graduate of Northwestern College.

After completing his Seminary training in 1948, Pastor Schaller served parishes in Tappen, North Dakota; Osceola, Wisconsin; and Monticello, Minnesota. He then accepted a call to teach at Fox Valley Lutheran High School in Appleton, Wisconsin. Three years later he became principal of Manitowoc Lutheran High School, Manitowoc, Wisconsin, where he remained for 15 years.

The Schaller home address is 6925 Terrace Court, Wauwatosa, Wisconsin.

children. St. John's was happy to assist the mission in its effort.

What a tremendous blessing the Lord provided! Ninety-three children attended Beautiful Savior's VBS June 14-16 at a local Junior high school where the church has also been holding its worship services! The enrollment doubled from the previous year!

Since June several families have shown a further interest in Beautiful Savior. At this point in time the VBS has proved to be the best mission arm that the congregation has had at its disposal — even more so with the help of the school bus! Vacation Bible school has also brought tremendous spiritual blessings to the church's members by increasing their interest and enthusiasm in sharing the Gospel.

David E. Koeplin

Arizona

Fifty Years of Grace

On September 25, 1977, 50 years to the day after its constitution was adopted, Grace Ev. Lutheran, Glendale, Arizona, celebrated its golden anniversary. Pastor M. F. Wagenknecht of Forth Worth, Texas, a son of the congregation, preached for the occasion.

Work in the Glendale area of metropolitan Phoenix actually began in 1921, six years before the congregation was organized. Worship services were conducted in the area by a nucleus of members from Zion Lutheran Church, at the time the only WELS congregation in Phoenix. A Christian day school was placed in operation before the congregation was formally organized. During its 50 years Grace Congregation has rejoiced to see the Gospel at work in the greater metropolitan area. Thirteen congregations have been founded since then, and Grace has shared in the membership nucleus of nearly every one of them.

During its history Grace Congregation has been served by only two pastors. Founding pastor was O. H. Hohenstein, who served until 1947. Since then Pastor R. H. Zimmermann has been serving the congregation. As of January 1, Grace Congregation numbered 641 souls and 459 communicants. The Christian day school has an enrollment of 146. Its principal is Mr. Dale Schaumberg.

For years Grace Congregation has

shared its pastor with the Synod in the work of spreading the Gospel of Christ. Pastor Zimmermann is the chairman of the Board for World Missions. In referring to his work at Grace Congregation and in the Synod, Pastor Zimmermann put it this way: "God has been good to us in so very many ways. Above all, He preserved His precious Word and Sacraments among us for our peace here and our hope hereafter. May He continue with us in the future as He has in the past!"

Ina Adeline Zimmermann Dies

On September 30, 1977, just five days after participating in the 50th anniversary of Grace Congregation, the congregation her husband has served for the past 30 years, Mrs. Ina Adeline Zimmermann, wife of Pastor R. H. Zimmermann, was called home to heaven.

She was born in Tucson, Arizona, on December 6, 1908, and brought into God's kingdom by baptism at Oldsburg, Kansas. She was confirmed at Grace Church in Tucson. After high school she earned a Bachelor of Arts degree in Education from the University of Arizona and a Master of Arts degree from Claremont College of California. She then served as instructor at Pomona University, where she initiated a course in Southwestern History.

On November 11, 1936, she was joined in holy wedlock with Pastor R. H. Zimmermann. Their marriage was blessed with a son, Nelson, and five grandchildren. Nelson Zimmermann teaches at East Fork Lutheran High School in Apacheland.

Mrs. Zimmermann dedicated her life to the service of Christ and of her husband. For more than half a century she taught Sunday school and served as church and choir organist. In recent years she carried on a large one-way correspondence with the senior citizens and shut-ins of the congregation.

Funeral services were conducted on October 4, 1977. Pastor I. G. Frey, president of the Arizona-California District, comforted the mourners with Proverbs 31:10ff, asking them to recognize that the deceased's life as a "virtuous woman" was a special gift of the Holy Ghost, who through the Gospel led her to believe that Christ Jesus is the resurrection and the life. Executive

Secretary E. Hoenecke of the Synod's Board for World Missions officiated at the graveside and Pastor W. A. Meier served as liturgist.

Northern Wisconsin

Diamond Jubilee at St. Paul's, Crandon

On Sunday, August 21, 1977, the faithful at St. Paul Ev. Lutheran Church, Crandon, Wisconsin, paused to praise God for 75 years of existence as a congregation with a resident pastor. Prior to that, Crandon was served on an accommodation basis by circuit riding missionaries who conducted services on weekdays.

Admitted to the Wisconsin Ev. Lutheran Synod in 1911, the congregation enjoyed the financial assistance of its fellow Christians in the Synod until it became self-supporting in 1952.

Preacher for the morning jubilee service was Prof. Erwin Scharf, a neighbor, vacancy pastor, and circuit pastor to St. Paul's in earlier years. Pastor Martin Janke, Fond du Lac, delivered the afternoon sermon, representing the Northern Wisconsin District as its first vice-president. Pastor of St. Paul's is the Rev. Markus Koepsell.

Sunday-school Teachers Meet at Marinette

The 48th annual Lake Superior Sunday-school Teachers' Convention was held at Trinity Lutheran Church, Marinette, Wisconsin, on Sunday afternoon, September 18, 1977. The devotions were led by the host pastor, the Rev. F. Mueller.

A practical demonstration lesson was given by Mrs. Lawrence Manderfield and her students from Trinity Ev. Lutheran School. Presented was a lesson on "The Passover."

Other presentations included that of Pastor William Fischer, Milwaukee, Wisconsin, who spoke on "Revision of the Story of God's Love," and that of Prof. Gary Baumler who brought information on Northwestern College, Watertown, Wisconsin.

A fellowship dinner was served after the meeting by the Ladies Aid Society of Trinity Congregation.

Host for the 1978 convention will be Trinity Ev. Lutheran Church of Coleman, Wisconsin.

Mrs. Donald Polzin, Secretary

40th Anniversary of Pastor Walter Hoepner

"A Celebration of God's Grace" was the theme of the service held by St. Paul's of Hurley and Zion of Mercer to give thanks for the 40th anniversary in the ministry of their pastor, the Rev. Walter Hoepner. The service was held on September 25, 1977. Pastor Carl Siegler of Tomahawk served as liturgist. The Rev. Harold Wicke, editor of *The Northwestern Lutheran*, preached the sermon. On the basis of II Corinthians 4:18, Pastor Wicke spoke on "Pausing at 40 Years to Look Ahead," urging his classmate to keep his eyes fixed above all on the things that are unseen. A meal and fellowship hour in St. Paul's church parlors followed the service.

Pastor Hoepner is a native of Theresa, Wisconsin. He began his education in the public school there, but took his last four years of elementary training at St. Peter's School in Fond du Lac. He is a graduate of Winnebago Lutheran Academy, Northwestern College, and Wisconsin Lutheran Seminary. From 1937 to 1938 he taught the first four grades in St. Paul's Lutheran School, Cudahy, Wisconsin. The following year he was called to St. Paul's of Town Forest, where he taught 7th and 8th grades. In 1939 he accepted a call to Emanuel, New London, as assistant pastor and teacher. From 1944 to 1951 he served as pastor of St. Peter's, Town Freedom. In 1951 he became instructor at Winnebago Lutheran Academy, where he taught religion and languages for 21 years. Since 1972 he has been the pastor of the Hurley-Mercer parish. Mrs. Hoepner is the former Ruth Huth. They were married on December 25, 1966.

25th Anniversary of Pastor David Worgull

Members and friends of the Manitowoc Lutheran High School Federation, relatives, friends and associates of Pastor and Mrs. David Worgull, gathered in the MLHS auditorium on September 25, 1977, to observe Pastor Worgull's 25 years of service in the ministry and Pastor and Mrs. Worgull's 25th wedding anniversary. Pastor Glenn Unke, chairman of the MLHS Board of Control, conducted the service. Pastor Eugene Kitzerow of Woodland, Wisconsin,

classmate and family friend, preached the sermon on Psalm 115:1 "The Lord, My God, Be Praised." A reception followed the service.



D. Worgull

Pastor Worgull, a native of Milwaukee, graduated from Wisconsin Lutheran Seminary in 1952. His first call was to serve the Apache Indians in the Cibecue Valley and the White Mountains of Arizona. Dr. Francis Uplegger ordained him there in August, 1952. Other fields of labor during his 25 years in the ministry include Naper, Nebraska; Mishicot and Rockwood, Wisconsin; Menasha, Wisconsin; and, since 1975, the principalship of Manitowoc Lutheran High School. Pastor Worgull has served the Northern Wisconsin District as secretary for the past 10 years and the Synod as statistician.

Pastor Worgull married the former Marion Laabs on June 1, 1952. They have four children: Steven, Beth, Cathy, and Robin.

WELS Ladies' League Rally

The Wisconsin Synod Lutheran Ladies' League is a 14-year-old organization of ladies belonging to congregations in the northeastern area of the Northern Wisconsin District. Each September the ladies meet to receive information on missions and to enjoy Chris-

tian fellowship. This year's rally was held Wednesday, September 28, at Manitowoc Lutheran High School. Over 600 ladies were hosted by the ladies of St. John's, Valmy, St. Peter's, Collins, Christ, Liberty Grove, and Zion, West Jacksonport. Host pastors, K. Edenhauser, P. Seiltz, and R. Werner, planned the day's agenda. In the forenoon Pastor Robert Schlicht of The Lutheran Home in Belle Plaine, Minnesota, addressed the ladies on the work of the home and especially its pioneering ministry to the mentally retarded of our Synod. The afternoon speaker was Miss Linda Greve, R.N., who told of her experiences as nurse in the WELS Lutheran Dispensary in Africa. The offerings collected during the rally were divided between The Lutheran Home, the African Medical Mission, and general missions. Mrs. Sidonia Engelbrecht of Reedsville was thanked for her many years of service. Mrs. Robert Martens of Zion, West Jacksonport, will succeed Mrs. Engelbrecht as president of the league.

Western Wisconsin

Mrs. Adrian Lenz Dies

Mrs. Adrian Lenz, Columbus, Wisconsin, died on September 17, 1977, at the age of 59 years. She had taught kindergarten in Zion Ev. Lutheran School from 1959 to 1974. The funeral service was conducted on September 19, with burial in the Columbus cemetery. Using Matthew 11:28 as his text, Pastor G. F. Cares comforted the family with the Savior's words, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

Mrs. Lenz was preceded in death by her husband in 1975. She is survived by two children: Robert of Fall River, Wisconsin, and Kathryn (Mrs. Gary Lewellyn) of Columbus. Mrs. Lenz is also survived by two grandchildren.

Diapers to Diplomas (Continued)

are truly Christian parents and give this sin-corrupted world what it needs most — youngsters properly trained to live their Christian faith, to talk about their Savior, to witness by word and deed to the Gospel of the crucified and risen Lord Jesus.

Christian parents, who seek first the

kingdom of God and His righteousness, will surely receive, as Jesus promised (Matt. 6:33), the material things needed to adequately provide for their children from diapers to (high school and/or college) diploma.

Reuel J. Schulz

CALL FOR NOMINATIONS — SECRETARY OF HOME MISSIONS — GBHM

The 1977 Synod Convention authorized the establishment of "the full-time position of a Secretary of Home Missions who shall share in the duties and responsibilities of the Executive Secretary for Home Missions under the direction of the executive secretary." The man to be called is to be an ordained minister of the Gospel. The duties and responsibilities of the executive secretary are included in the 1977 Book of Reports and Memorials, pages 59-61.

In accord with prescribed procedures the General Board for Home Missions hereby issues a call for nominations for the office of Secretary of Home Missions from the Synod's membership.

Nominations with pertinent information shall be in the hands of the undersigned no later than December 1, 1977.

Pastor Howard Kaiser, Secretary
607 N. Wauwatosa Road
Cedarburg, Wisconsin 53012

CALL FOR NOMINATIONS WISCONSIN LUTHERAN SEMINARY

Prof. Carl J. Lawrenz, president of Wisconsin Lutheran Seminary, has asked to be relieved of his administrative duties at the close of the 1977-78 school year. He intends to continue teaching, however, as long as the Lord gives him strength and ability. In view of this, the Wisconsin Lutheran Seminary Board of Control requests nominations by the voting members of the Synod's constituency for the office of president of Wisconsin Lutheran Seminary. Nominations, accompanied with pertinent information, should be in the hands of the secretary no later than December 5, 1977.

WLS Board of Control
Pastor Paul A. Manthey, Secretary
8419 W. Melvina Street
Milwaukee, Wisconsin 53222

NEW WELS CHURCHES

EXPLORATORY

PLYMOUTH/MAPLE GROVE, MINNESOTA

Worship services are being held Sundays at the American Legion Hall at the junction of Hwys. 55 and 101 (Hamel), at 9:00 a.m. Sunday school is at 10:00 a.m. Names of interested persons may be sent to the Rev. A. Lemke, 7595 Minnewashta Pkwy., Excelsior, Minnesota 55331; phone: 612/474-4966.

Names

FERGUS FALLS/BATTLE LAKE, MN

Please forward the names of WELS and ELS people living in the Fergus Falls and Battle Lake, Minnesota, areas to Pastor Gary A. Griep, 715 Scandia Street, Alexandria, Minnesota 56308.

TIME AND PLACE

VANCOUVER, B. C., AREA

If you know of people interested in WELS church services in the Vancouver, B. C., Canada area, please send their names, telephone numbers, and addresses to: Pastor Steven Korth, 912 Berkley Rd., No. 211, North Vancouver, B. C., Canada, V7H1Y2.

Our mission at Vancouver is conducting services in the Pickwick Room of the Coach House Motor Inn. Sunday school and adult Bible classes meet at 10:00 a.m. The church service begins at 11:00 a.m.

Offer

One Gym-Basketball scoreboard. It's old but in working order. May need some minor adjustments. Available at no cost — you must pick it up. Write Mr. Ronald Brown, St. Paul's Lutheran School, Box 282, Bangor, Wisconsin 54614 or call 608/486-2641

CALENDAR OF CONFERENCES

MINNESOTA

REDWOOD FALLS PASTORAL CONFERENCE

Date: November 29, 1977; at 9:00 a.m.
Place: Christ Ev. Lutheran Church, 208 West Marshall St., Marshall, Minnesota 56258.
Preacher: V. Starbuck; J. Stellick, alternate.
Agenda: Exegesis of I Timothy 6: 11-21; W. Ziebell; Review of Luther's *Large Catechism: Baptism*; V. Starbuck; A Survey of the Beliefs and Practices of the Smaller Lutheran Bodies in the United States; R. E. Vomhof; Conference Business.
Note: Please send excuses to Pastor William Ziebell, 404 North Third St., Marshall, MN 56258.
 L. A. Hohenstein, Secretary

MANKATO PASTORAL CONFERENCE

Date: December 6, 1977; 9:00 a.m. Communion service.
Place: St. Paul's Ev. Lutheran Church, Jordan, Minnesota; V. Voss, host pastor.
Preacher: W. Wagner; D. Begalka; alternate.
Agenda: Exegesis of I Corinthians 1: R. Reimers; Fund Raising Activities in the Church in the Light of Stewardship Principles: E. Noffsinger; Casuistry.
Note: Please excuse to the host pastor.
 W. Wagner, Secretary

NORTHERN WISCONSIN

MANITOWOC PASTORAL CONFERENCE

Date: November 14, 1977; 9:00 a.m. Communion service.
Place: St. Peter Ev. Lutheran Church, Collins, Wisconsin; K. Edenhauser, host pastor.
Preacher: W. Loescher; C. Rosenow, alternate.
Agenda: Exegesis of Isaiah 1: H. Kuschel; Sermon Study: L. Ellenberger; Pentecostalism: W. Loescher.
 P. J. Damrow, Secretary

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: November 15, 1977; 9:00 a.m. Communion service.
Place: Grace Ev. Lutheran Church, 6N on Co. WW, New London, Wisconsin; N. Engel, host pastor.
Preacher: J. Mattek; J. Sauer, alternate.
Agenda: Psalm 13; N. Engel (Psalm 14: R. Muetzel); II Peter 2: A. Martens (II Peter 3: T. Liesener); Sermon Techniques that Turn Listeners On and Off: L. Koenig (The Role of Women in the Church: R. Gorske); Gospel for Third Sunday after Epiphany: N. Engel (Gospel for the Fourth Sunday after Epiphany: R. Muetzel).
 R. Asch, Secretary

SOUTHEASTERN WISCONSIN

SUNDAY SCHOOL TEACHERS' INSTITUTE

The 1977 Fall Conference of the Sunday School Teachers' Institute of Milwaukee will be held on Sunday, November 13, 1977, at Resurrection Ev. Lutheran Church, 213 E. Howard Avenue, Milwaukee, Wisconsin, starting at 2:00 p.m.

Pastor William Fischer of the Board for Parish Education will speak on the revision of the present Sunday-school course. Any suggestions will be most welcome.

All WELS Sunday-school teachers and pastors of the area are invited to attend this conference.
 Greg Bork, President

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: December 6, 1977; Communion at 8:30 a.m.
Place: Bethany, Hustisford, Wisconsin; E. Froehlich, host pastor.
Preacher: J. Castillo (E. Froehlich, alternate).
Agenda: Exegesis of I Timothy 5:22 - 6:2; E. Weiss; Funeral Practices: H. Lemke; *The Formula of Concord*, Article I: P. Kante.
 A. Zenker, Secretary

JOINT PASTORAL CONFERENCE METRO-NORTH AND METRO-SOUTH

Date: November 21, 1977; 9:00 a.m. Communion service.
Place: St. Lucas Church, 2605 S. Kinnickinnic Ave., Milwaukee, Wisconsin; C. Leyrer and R. Roth, host pastors.
Preacher: P. Manthey.
Agenda: Unworthy Participants at the Lord's Supper According to I Corinthians 11 and the Formula of Concord; J. Trapp; Report and Evaluation of the LCMS Convention: C. Lawrenz; Reports of Presidents; Mission Reports; Miscellaneous Reports; Business.
Note: Excuses are to be made to the host pastors.
 J. Phillips, Secretary

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Date: November 29, 1977; 9:30 a.m.
Place: St. Paul's Lutheran, Hustler, Wisconsin.
Preacher: M. Herrmann (H. Hoepfner, alternate).
Agenda: I Thessalonians 1: K. Gast; The Role of the Man in the Church: L. Martin; The Sermon, Its Theme and Parts: R. Siegler; Discussion on *Youth Rallies and Councilmen's Conferences*.
 R. Kloehn, Secretary

INSTALLATIONS

(Authorized by the District Presidents)

Pastor:
Learman, Charles L., as pastor of Lord of Life Lutheran Church, Houston, Texas, on September 18, 1977, by W. Morris (Ariz.-Calif.).

Teachers:

Jacobs, Paul, as principal of Peace Lutheran, Holiday, Florida, on August 7, 1977, by Joh P. Meyer (SA).
Johnson, David, as teacher at Apostles Lutheran, San Jose, California, on September 6, 1977, by D. Valleskey (Ariz.-Calif.).
Schultz, Steven, as principal of Peace Lutheran, Bradenton, Florida, on July 31, 1977, by J. L. Vogt (SA).
Schwartz, Thomas, as teacher at Apostles Lutheran, San Jose, California, on September 6, 1977, by D. Valleskey (Ariz.-Calif.).
Wentzel, Arden, as teacher at Emanuel, St. Paul, Minnesota, on August 28, 1977, by F. Kogler (Minn.).

ADDRESSES

(Submitted through the District Presidents)

Pastors:
Eckert, Harold H.
 129 143rd Ave. East
 Madeira Beach, FL 33708
Lambrecht, Gerhard H.
 8627 W. Melvina
 Milwaukee, WI 53222
Learman, Charles L.
 4425 FM 2351
 Friendswood, TX 77546

Teachers:

Jacobs, Paul
 108 Senate Lane
 New Port Richey, FL 33552
 Phone: 813/848-4666
Johnson, David
 5692 Playa del Rey No. 3
 San Jose, CA 95123
 Phone: 408/578-6211
Schultz, Steven
 5818B 5th St. E.
 Bradenton, FL 33507
 Phone: 813/756-9412
Schwartz, Thomas
 281 Tradewinds Drive, Apt. 15
 San Jose, CA 95123
 Phone: 408/629-6241
Wentzel, Arden
 250 5th Ave. So.
 South St. Paul, MN 55075

CHOIR RECORD

"Christmas at Wisconsin Lutheran Seminary"

A stereo recording, disc or cassette, of selections sung in the 1975 and 1976 Christmas Song Services at the Seminary is available at the price of \$4.50, postpaid. Order from:
 Prof. Martin Albrecht
 11820 N Luther Lane 65W
 Mequon, WI 53092

NOTICE

By request of visitors and delegates 150 tapes were made of Missionary R. G. Cox's sermon delivered at St. John's in New Ulm on Synod Sunday. Some of the copies of the original tape may be defective. If you have a defective tape, please write Prof. Gary Carmichael at Dr. Martin Luther College for a replacement.

The fact that the last 10 to 15 seconds of the sermon are not on any tape is not a defect. The last few seconds were not recorded because the tape was used up and the sermon ended before the second side became operable.

We regret any inconvenience this may have caused but technical difficulties beyond our control were at fault.

Dr. Martin Luther College
 C. Frey, President

ALTAR

Available to any mission congregation for the cost of transportation: a knotty-pine altar with light finish. Size 79" x 31"; height 40" in front with 6" shelf in back; large storage space underneath. Write or phone:

Trinity Lutheran Church
 119 E. Monroe
 Bangor, Michigan 49013
 Phone: 616/427-7102

WANT TO GIVE AWAY

Portable altar with four sets of paraments, a fair linen, and also a baptismal font. Please contact Pastor Jerome McWaters, 2151 Dunn Court, Thousand Oaks, California 91360; or phone 805/497-1301.

For prompt service

When you

- move to a new address
- renew your subscription
- have a question or complaint

Send us the address label from your copy of **The Northwestern Lutheran**

Please let us know at least six weeks before you move! We can give prompt service on subscription matters if we have the right information. Be sure to send your correct address — (new address if you are moving) to **The Northwestern Lutheran**, Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208.

Attach label here

Your name (please print)

Your street address

City

State

ZIP code

Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Eight months ended August 31, 1977

	Subscription Amount for 1977	⁸ / ₁₂ of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 407,124	\$ 271,416	\$ 254,218	93.7
Dakota-Montana	227,147	151,431	137,737	91.0
Michigan	1,206,145	804,097	699,983	87.1
Minnesota	1,293,291	862,194	794,384	92.1
Nebraska	242,910	161,940	151,674	93.7
Northern Wisconsin	1,385,482	923,655	815,414	88.3
Pacific-Northwest	116,740	77,827	74,553	95.8
Southeastern Wisconsin	1,685,132	1,123,422	978,913	87.1
Western Wisconsin	1,592,486	1,061,657	933,300	87.9
South-Atlantic	90,875	60,583	63,159	104.3
Total — 1977	\$8,247,332	\$5,498,222	\$4,903,335	89.2
Total — 1976	\$7,511,540	\$5,007,694	\$4,668,295	93.2

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended August 31, 1977 with comparative figures for 1976

Twelve months ended August 31, 1977

	1977	1976	Increase or Decrease*	
			Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$7,976,911	\$7,577,778	\$399,133	5.3
Pension Plan Contributions	74,335	82,316	7,981*	9.7*
Gifts and Memorials	161,421	179,003	17,582*	9.8*
Bequests	43,538	118,617	75,079*	63.3*
Earnings from Fox Estate	62,618	41,404	21,214	51.2
Other Income	11,438	13,959	2,521*	18.1*
Transfers from Other Funds	109,804	90,008	19,796	22.0
Total Income	\$8,440,065	\$8,103,085	\$336,980	4.2
Expenditures				
Worker-Training — Expenses	\$5,021,076	\$4,568,885	\$452,191	9.9
Worker-Training — Income	2,143,844	1,944,236	199,608	10.3
Worker-Training — Net	\$2,877,232	\$2,624,649	\$252,583	9.6
Home Missions	1,628,011	1,501,080	126,931	8.5
World Missions	1,323,427	1,275,516	47,911	3.8
Benevolences	1,004,488	949,001	55,487	5.8
Administration and Services	769,962	725,108	44,854	6.2
Total Operations	\$7,603,120	\$7,075,354	\$527,766	7.5
Appropriations — Building Funds	201,660	200,000	1,660	.8
Appropriations — CEF Program	613,421	550,342	63,079	11.5
Total Expenditures	\$8,418,201	\$7,825,696	\$592,505	7.6
Operating Gain/Deficit*	\$ 21,864	\$ 277,389		

Norris Koopmann, Treasurer & Controller
 Ronald H. Meier, Assistant Treasurer
 3512 West North Avenue
 Milwaukee, Wisconsin 53208

Note: Future cutoff dates of PBS receipts in the Synod's Post Office Lock Box are as follows:

For the month of	Cutoff Date:
October	November 7
November	December 7
December	January 6
January	February 7

CHAPLAIN E. C. RENZ
HOME ADDRESS
 6501 Gau-Bischofsheim
 Bahnhofstrasse 92
 West Germany
 Telephone: 06135-3249
MAILING ADDRESS
 398-12-3568
 Gen. Del.
 APO NY 09185

CHAPLAIN C. E. KRUG
HOME ADDRESS
 8524 Neunkirchen a. Br.
 Goldwitzerstrasse 31
 West Germany
 Telephone: 09134-5716
MAILING ADDRESS
 392-10-5816
 Gen. Del.
 APO NY 09066

AUDIO-VISUAL AIDS

Lutheran Collegians — Because We Are His (FS-71-LCB) 1977 M&Cassette

This filmstrip tells the story of the work done by Lutheran Collegians on the university campus together with the campus pastors as they seek to build the Church. Illustrated are their activities in the areas of Bible study, Christian fellowship, and evangelism projects.

WISCONSIN LUTHERAN COLLEGE

NEW CORRESPONDENCE COURSES

The following non-credit adult correspondence courses are now available from Wisconsin Lutheran College. The courses are on cassette tape and can be used by individuals or groups.

TEACH US TO PRAY

Prof. Edward Fredrich
 Wisconsin Lutheran Seminary

I'M O.K. — YOU'RE O.K.

(Transactional Analysis)
 Rev. James P. Schaefer
 WELS Stewardship Counselor

LUTHERAN DIFFERENCES

Prof. Gerald Lange
 Wisconsin Lutheran High School

LUTHER THE PREACHER

Dr. Elmer C. Kiessling

LAW, GOSPEL, AND CHILDREN

Rev. William Fischer
 WELS Sec. of Part-Time Education

DOCTRINAL TOPICS

Prof. David Kuske
 Wisconsin Lutheran Seminary

The courses vary in cost from \$6 to \$25 according to their length and the number of persons enrolled.

To obtain a course brochure, write: PACE, Wisconsin Lutheran College, 8830 W. Blue-mound Road, Milwaukee, Wisconsin 53226.