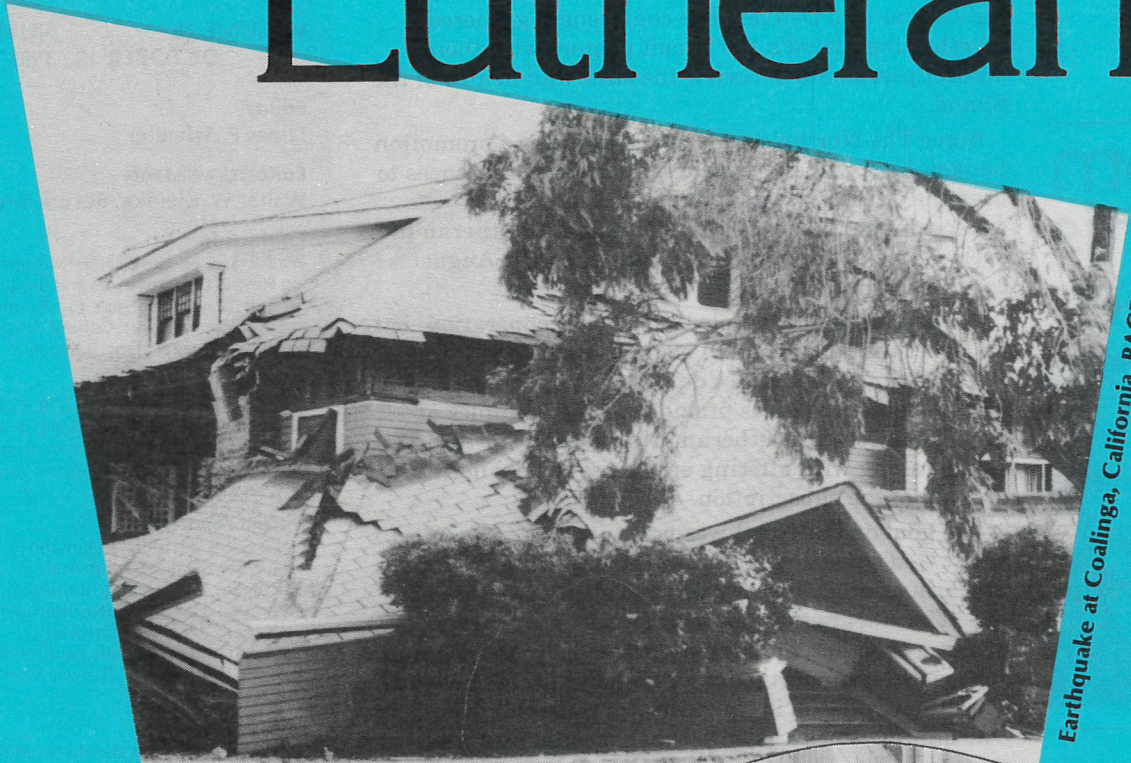


The Northwestern Lutheran

OCTOBER 15, 1983



Earthquake at Coalinga, California. PAGE 294



Anniversary at St. Paul's, Monroe, Michigan. PAGE 300



Dedication at Fountain of Grace, Taipei, Taiwan. PAGE 299

from this corner



I would like to touch briefly on several matters from my corner this time.

First, I have just returned from the circuit pastors' regional conferences. There were three: Detroit, Milwaukee and Denver. The conferences gathered together the Synod's 100 circuit pastors with their district presidents to review the state and health of the Synod.

Since The Northwestern Lutheran has no promotion budget, I appeared at the three regional conferences to urge the circuit pastors to promote blanket subscriptions, that is, The Northwestern Lutheran in every home of the parish, a move which the August convention lauded.

I asked for no formal pledge of their cooperation, but I suspect that the idea will begin to surface in meetings of the circuits. Your support of this endeavor would greatly aid in its promotion. Free samples of The Northwestern Lutheran are available for the asking along with offering envelopes to help defray the cost of the subscription.

The goal of The Northwestern Lutheran is simple: to assist God's people to broaden their spiritual vision by educating, informing, inspiring. Twenty-two times a year The Northwestern Lutheran tries to show us working together, growing in grace together, reaching out together, supporting one another, and the body of Christ in operation in its variety of gifts and graces. One million times a year — that's the number of copies printed — The Northwestern Lutheran says that.

Another thing. You do not ordinarily study the masthead with all those names. So you may miss the addition of a new contributing editor, Victor H. Prange, long esteemed by our readers for his felicitous style and breadth of scholarship. I look forward with pleasure to his counsel and contributions to this magazine.

And a final matter. We bid a temporary farewell to our Bible study leader, Julian G. Anderson, who is as busy in retirement as he was in the active ministry. He will soon be back with another series.

To spell him we have once more called upon Dick Stadler of St. James Lutheran Church, West St. Paul, Minn. This time around he will see us through the Apostles Creed, that great, ancient, and universal confession of the Holy Christian Church, the Communion of Saints, and firmly installed among the confessional writings of the Lutheran Church.

That's all. Good reading!

James P. Schaefer

May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us. 1 Kings 8:57

The Northwestern Lutheran

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Forever with the Lord

Now about the dead rising — have you not read in the book of Moses, in the account of the bush, how God said to him, I am the God of Abraham, the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living. You are badly mistaken (Mark 12:26,27).

Around the dial of a clock in Strasbourg, France are the words: "One of these hours the Lord is coming!" For those who don't believe in Christ as their Savior, that's a terrifying thought. But not for us Christians. For us the promise of Christ's second coming brings comfort, confidence and content into our life, because it heralds the resurrection from the dead. *Forever with the Lord* is not just a catchy refrain from a hymn, it's our joy for the present and it's our hope for the future.

The Sadducees, to whom Jesus spoke the words of our text, were just that, "sad-you-see," because they didn't believe that there was such a thing as a resurrection from the dead. The whole point of their foolish question about whose wife the woman with seven husbands would be in the resurrection was to try and trip Jesus up and discredit his claim about a resurrection from the dead.

Well, Jesus not only pointed out that the Sadducees' knowledge of the Scriptures was sad, but that their spiritual condition was even sadder. He reminded them that the Old Testament Scriptures clearly taught the resurrection from the dead, and that by their denial of the resurrection they were not only showing their ignorance of the Scriptures, but also robbing themselves of the joy, the comfort and the hope that the promise of the resurrection gives us.

Forever with the Lord — a promise from God of a resurrection to eternal life in heaven. That promise brings us *comfort, confidence and meaning.*

Our comfort

All of us have lost loved ones through death. There is sorrow, there is a sense of loss, there is an empty feeling inside when those whom we love pass away. That feeling is the same for all people. But that's where the similarity ends, because people like the Sadducees, who do not believe in Jesus Christ, are left behind with only a memory. But for the Christian who believes in Jesus and his Word there is a tremendous comfort and hope, based on the Savior's words: "God is not the God of the dead, but of the living," and "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live . . ."

What a comfort and what a hope the Lord gives us when those whom we love have died in Christ! We shall see them again, alive, in the resurrection, because God is not a God of the dead, but of the living.

Our confidence

Forever with the Lord — that promise is also our *confidence* in this life. The question the Sadducees asked Jesus about the woman who had seven husbands, all of whom had died, was a sarcastic one designed to give the impression that, if there were such a thing as a resurrection, heaven would be a chaotic mess. Again, Jesus tells them that they were mistaken. In the resurrection there will neither be marriage nor giving in marriage, but we will be "as the angels which are in heaven." Rather than a place of confusion and trouble, heaven will be a place of glory and bliss. Our bodies will be glorified (Philippians 3:21) and free from the ravages and deterioration of sin. No more pain, no more hatred, no more envy, no more confusion, no more distress.

In this life there are days that are filled with less than joy. Grief, sor-

row, pain and trouble are a part of life on earth. But as the Apostle Paul said, "I reckon that the sufferings of this life are not worthy to be compared with the glory that shall be revealed in us." Being assured of a resurrection and a glorified body free from all the terrible effects of sin, and keeping our eyes focused on heaven and our minds on the thought, *forever with the Lord*, we can confidently weather any storm that comes into our life, for it's only temporary and cannot be compared to the joys of heaven.

Meaning for our lives

To rise from the dead someday and be forever with the Lord in heaven. That thought brings the Christian comfort and confidence, and also provides meaning for our lives. Someone once asked Pepper Martin of the old 1931 St. Louis Cardinals baseball team what his chief ambition was. He replied, "My chief ambition is to go to heaven." A reporter laughed and asked sarcastically, "Oh, you want to give up your glove for a harp, eh?" To which Martin replied, "If there's anything foolish about wanting to go to heaven when you leave this world, then I'm afraid life here isn't worth living."

The whole purpose of the Christian's existence is to prepare for the resurrection to eternal life through Christ. Everything we do centers around that event. That is the meaning of our life here on earth.

There are those, who like the Sadducees, deny a resurrection of the dead and eternal life in heaven, but they are "sad-you-see," because that promise of our Lord provides us with comfort, confidence and meaning in this life: *Forever with the Lord.* □

Pastor Engelbrecht is at Trinity, Neenah, Wisconsin.

Indulgences reconsidered

One of Luther's most bitter contemporary attackers was the "man for all seasons," Thomas More. In his *Responsio ad Lutherum* he tried to dismiss the Reformer as a simple-minded and ridiculous figure who would only be remembered in times to come for his follies and crudities. More wrote, "Men will recall and say that once long ago there was in a former age a certain rascal by the name of Luther who, when he had got the better of cacodemons [evil geniuses] in impiety, in order to adorn his sect with fitting emblems, surpassed magpies in chatter, pimps in wickedness, prostitutes in obscenity, all buffoons in buffoonery."

Thomas More could not have been more wrong. The Luther year, reaching a climax these weeks, testifies to the abiding importance and impact of a man born 500 years ago. A specific case in point is the sixth international synod of Catholic bishops meeting this month in Rome. Under its theme, "Reconciliation and Penance in the Mission of the Church," it is giving attention to indulgences, the very issue Luther raised on October 31, 1517, to touch off the Reformation.

Indulgences, our readers will recall, are according to Roman teaching remittances the church can grant for various reasons to the penitent and forgiven so that they are no longer subject to temporal punishments that should follow this or that sin. In Luther's day people were confused by the church's doctrinal errors and by indulgence salesmen like Tetzl so that they were carrying over in their thinking a disciplinary and sanctification matter [indulgences] into the area of justification and forgiveness. They assumed that they were buying grace and forgiveness. That was the basis for Luther's October 31, 1517, protest in the *Ninety-five Theses*.

The single issue of indulgences is not in itself all that important. Luther soon wearied of debating over and over again the technical aspects of the matter. What is, however, of ultimate importance is keeping straight what is justification and what is sanctification. That is what the Reformation was and is all about. Justification is by grace through faith without work or merit. Sanctification is the grateful response of the believer who has been forgiven.

What the Roman bishops will say at the meeting in Rome this month about indulgences we do not yet know. We are not sure what Pope John Paul II meant some months ago when he said, "It may become clear that indulgences, which were at the origin of Christianity's division and which will this year once again cross Luther's path are intended simply as a concrete response to the fundamental truth of faith explained by the Council of Trent in saying, 'All Christian life is a continuous practice of penance.'"

We do, however, this month gratefully recall the justification truth embodied in Luther's Thesis 62: "The true treasure of the church is the most holy gospel of the glory and grace of God." And the sanctification truth in Thesis 1: "When our Lord and Master Jesus Christ said, 'Repent,' he willed the entire life of believers to be one of repentance."

Edward C. Fredrich



Professor Fredrich is head of the department of church history at Wisconsin Lutheran Seminary Mequon, Wisconsin.

letters

Preach creation

I read with interest the article in the August 15 issue (p. 232) of *The Northwestern Lutheran* entitled "Evolution in shambles." Although the item was well written, it far overstates the position of the creation research victory over evolution. The findings of Crick and Watson are not new. The computers have often jammed when trying to calculate the time frame of evolution. That, to the evolutionist, only makes life more interesting. The believer in evolution — fully instilled with the philosophy of elementary and secondary science texts — firmly believes that what he sees evolved to that form. To find that evolution needs adjustment only encourages a fuller use of imagination to fit the phenomena of what is seen into the framework of the doctrine of evolution.

To overcome the atheistic philosophy we need to do more than research. We need to proclaim the doctrine of creation. What we cannot do by argumentation, the Holy Spirit can do by means of grace. So long as the atheistic leaders in scientific thought prevail, evolution of one form or another will mask the wonders of God's creation in a godless science. Our responsibility is to preach creation as forcefully as we do the doctrine of redemption. We must proclaim the omnipotence of our heavenly Father vigorously as we study the creatures we were commanded to rule to the benefit of mankind and the glory of the Lord of creation. Then, and only then, will our study of science magnify our Maker and Redeemer.

*Theodor O. Nommensen
West Bend, Wisconsin*

Pro pledging

This letter is in response to Victor Prange's article on pledging (April 15, p. 128) and a letter from Louise Braun in the letter column (September 1, p. 245). I respect Louise Braun's opinion. If used improperly, I think that the pledge system has some definite weaknesses. I used to feel very strongly that since the pledge system could result in people viewing their offerings as a "bill" like the car loan, it must be wrong.

However, since I have served the

members here in Columbus, I have become very sensitive in the area of Christian liberty. A church here is constantly — in the newspaper — categorizing things as sin which properly belong in the area of Christian freedom.

The use of the pledge system is in this area of Christian freedom. The New Testament does not speak of *how* we are to exercise our stewardship. It tells us to be regular, generous, cheerful and percentage givers. The rest is in the realm of Christian freedom. However, Christian liberty does not run roughshod over people's feelings either. One thing that I especially remember Prof. (John C.) Jeske teaching us at the seminary was that in all things — and I think this especially applies in the area of Christian liberty — we should treat one another as God treats us: as saints, as fellow "sons of God."

*Daniel E. Schmelzer
Columbus, Mississippi*

Reaching Out was one of the greatest, if not the greatest Synod instituted program under God ever.

For the first time in a long time, people were told that their dollars were important to the Great Commission. Then they were shown how they would aid carrying out that command of God.

What concerns me though is the reluctance that some people feel about pledging. Pledging is necessary because we ignored our responsibilities in the past.

We in the Wisconsin Synod are blessed to be a member of a church body which still takes God at his Word. If we all would simply start giving to God proportionate to our love, we and he won't need any future pledging.

*Mark L. Santelman
St. Peter, Minnesota*

Con pledging

I too am against pledging money to church. Likewise against the publishing of names of members of a congregation and the amount of money each one gave.

The story of the "Widows Mite" clearly illustrates the acceptable way for Christian giving. Her meager pennies, given in secret and in love and appreciation, far outweighed the rich man's gold, ostentatiously poured into the coffer. God praised the widow and reprimanded the rich man.

*Mrs. Axel Carlson
Pound, Wisconsin*

Let's get busy

The September 1 article (p. 250) "Twilight and Sunrise," by Pastor Ehlke really shook me up. If what he says is true, and I have no reason to doubt it, we're really in trouble. If there ever was a clear case for increased evangelism efforts in our Synod this article presented it.

It seems to me that we have not really come to grips with what it means to tell others of Christ "while there is still time." We don't need to go too far from our own backyards to find ripe mission fields. Perhaps the 1983 convention's decision to authorize again the calling of an evangelism executive secretary will help to develop long overdue programs of outreach.

By the way, I like all of your writers, especially Ehlke and Prange — and even the editor's corner.

*Alfons L. Woldt
Milwaukee, Wisconsin*

No perfect translation

Recent letters to this magazine have discussed the opposing merits of the New International Version and the Revised Standard Version of the Bible. While one might suppose that the RSV, because of its origin, would be the less dependable, Michael R. Totten's article, "Reformed and Neo-Evangelical Theology in English Translations of the Bible," in the *Concordia Theological Quarterly* for July, 1981 points out that no version is entirely free of sectarian — meaning Calvinist, Baptist or millennialist — insertions.

Translation can also affect theology in hymns. The new, ecumenical version of "A Mighty Fortress," for example, drops the phrase "mit seinem Geist und Gaben," which refers to both the Holy Spirit (Geist) and the sacraments (Gaben, or gifts), in favor of the Holy Spirit only ("... with weapons of the Spirit ...").

*Eric Rachut
Lafayette, Indiana*

Letters between 100 and 250 words are preferred. Letters are subject to editing. Open letters, letters written to persons and letters written to another publication will not be printed. Letters should be in response to an article in *The Northwestern Lutheran*. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Address your letters to LETTERS, *The Northwestern Lutheran*, 3512 W. North Ave., Milwaukee, Wisconsin 53208.

When the Synod's Committee on Relief decided last May to invest \$10,000 in helping the earthquake victims of Coalinga, Cal., rebuild their lives, I got a call from Pastor John A. Westendorf of Saline, Mich., committee chairman, asking me to supervise the distribution of the emergency aid. Since I had no experience in that sort of thing, I accepted only reluctantly.

I arose early the next morning and set out for that little oil town (population 6600) 75 miles southwest of Fresno. As I approached Coalinga, I couldn't help but raise that old question to myself, "Why Coalinga?" And I remembered Jesus' answer when asked about Pilate's massacre of the Galileans (Luke 13:2). But the most bothersome question — and one I had to answer — was what could we WELS Christians do that the Red Cross, the Salvation Army, the Mennonite Relief Agency, the National Guard and so many others haven't done?

My first glimpse of the town was its oil pumps. Not those plain old dirty oil pumps, but pumps gaily decorated to resemble insects, rodeo contestants and things like that. Later I learned that the oil pump artist was a Lutheran and had painted a Last Supper fresco in the Lutheran church parish hall where she was a member. She and some friends just took a little plywood, paint and imagination and went creative with oil pumps.

As I entered the town a large billboard proclaimed "Jesus is Lord of Coalinga." I had to agree his sovereign, protecting hand was over that town. Buildings had toppled. Homes had collapsed. But not one resident had been killed. As I talked with the townspeople, it was evident that they were living that sign and recognized the Lordship in a special way. This disaster had not only created a special bond with the Lord, but it taught them about the bond between Christians. So often, I thought, we see only the surface of things.

It became obvious as I drove down the side streets that the news media had not exaggerated the seriousness



"Jesus is Lord

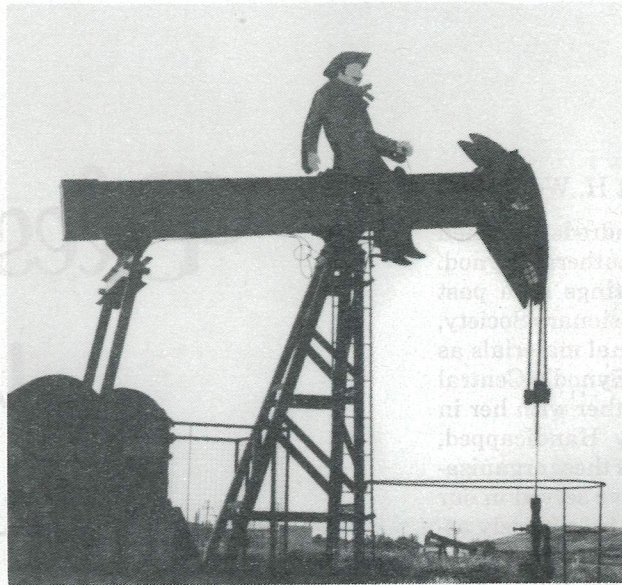
of the situation. The main streets, fenced off because of looting, were in ruins.

Homes in residential areas built years ago and lived in by families for 50 years or more were a total loss. Even the mayor's home, a beautiful two-story structure, was cracked in two. I was told that his jacuzzi fell from the second floor into his living

room. Fortunately, said my source with a twinkle in his eye, no one was in it and the mayor was not entertaining guests in his living room.

In passing I noticed that the Roman Catholic Church was damaged beyond repair. The Lutheran church in the city escaped unscathed. Mindful of Job, I drew no hasty conclusions.

(Top left) A large billboard in the town of Coalinga, California which experienced an earthquake in May. (Top right) Oil pump decorated to resemble a rodeo contestant. (Bottom right) The main streets, fenced off because of looting, were in ruins. (Bottom left) A home in total ruin.



of Coalinga” by William E. Warnke

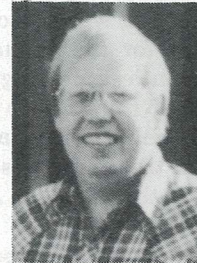
Local homeowners were forced to live in donated trailers and tents. They feared that if they went back into their homes to sleep at night, a tremor might destroy them with their houses. Speaking with the residents was an unforgettable experience. For many everything was gone. But they would pick themselves up and go on. Their jobs were here. Their family

and friends were here. Here they would rebuild.

The real immediate need of the people seemed to be food. The long-term need appeared to be assistance in rebuilding. With those two needs in mind, I went to the Red Cross Disaster Center and asked what we could do.

Now here comes the Lord's tim-

ing. The Red Cross was feeding about 4,000 people three meals daily with only volunteer help. It just happened that one of my members, Mark Kahrs, who had attended school at Dr. Martin Luther College, was working as manager of a fast food outlet. The week before, he had been laid off through no fault of his own. With a family to support he was busy looking for work.



Kahrs



Warnke

When I asked the Red Cross director if she could use a paid professional mass feeding manager, I thought she would fall off her chair. “Yes, that is precisely what we need,” she said. Our Synod then paid Kahrs to work there daily for ten days until the immediate crisis was over.

Kahrs did such an outstanding job that the Red Cross offered him a permanent position as mass food coordinator for the Western United States. He now works for the Red Cross in that position.

In addition to assisting with this short-term need, I found that we could best help with the long-term need by giving to a locally organized church group called “The Coalinga Disaster — The Christians Response.” This organization will distribute help to local citizens according to their need.

While speaking with Christians in that little devastated town, I realized that many saw this earthquake as a real sign of the times of the Lord's second coming. How could this disaster be interpreted in a more Christian way?

And one more thing. All whom I spoke with thank you, the members of the WELS, from the bottom of their hearts. □

Pastor Warnke is at Shepherd of the Valley, Fresno, California.

by Ernst H. Wendland

Erna Spekin is no stranger to hundreds of women in our Wisconsin Evangelical Lutheran Synod. They've seen her conduct meetings as a past president of the Lutheran Women's Missionary Society, received letters from her and promotional materials as the former executive secretary of the Synod's Central African Medical Mission, worked together with her in our Synod's Mission for the Visually Handicapped, heard her speak at countless meetings of these organizations. Especially the 25 nurses who have served in our Central African Medical Mission have been closely associated with her in the numerous details connected with getting ready for their work in Africa and with its implementation.

But what is Mrs. Spekin like personally? What motivates a woman to become involved in all these activities? What has kept her going through more than two decades of constant organizational involvement and voluntary service? Being more than a little curious about these questions I arranged to have a little informal chat with her recently.

How did you begin to become involved in the work of our Central African Medical Mission?

That program started, as you know, when Mrs. Arthur Wacker accompanied her husband to our first mission station in Northern Rhodesia, Africa. The great need for some kind of medical assistance to Africans in the area we were serving with the gospel was demonstrated, and at our Synod's 1957 convention a medical aid program was authorized. An appeal went out to all ladies' groups in our congregations for financial help. Pastor Edgar Hoenecke, at that time chairman of the world mission board, and his wife Meta went personally to Africa, investigated the possibilities, and set up our dispensary program at the Mwembezi mission station.

Over here in the states the district presidents were asked to appoint contact women to work with Dr. Arthur W. Tacke of Milwaukee, who was serving as a member of the Central African Executive Committee as well as heading up the Medical Mission program. I was appointed as one of the contact women by President Halboth of the Southeastern Wisconsin District. We contact women met in January 1961 for the first time. When some of the 12 women heard that they would have to speak to other women to get them interested in the program, they backed out. I stayed on. My first big task was to stuff lots of envelopes for mailings sent out to the pastors of our Synod. I also traveled to many places in different states to see if I could get a woman from each conference to serve as contact person.

You say that some women backed out. Why did you stay on?

That's hard to say. I never know much about new

Blessed with many daughters

things that I'm supposed to do. I just do them and put my total trust in the Lord that he will see it through. I've always felt too that women weren't involved enough in mission work.

I know you've done much traveling these past years. I also know you don't drive a car. How did you get around to all these places?

Mostly by bus or train. Sometimes my husband would take me where I wanted to go. He helped whenever he could. Even though he passed away two years ago I'm still doing lots of traveling. I have many friends, and we have so many marvelous women in our Synod. I think I must have met about half of them.

Did you run into any opposition on your early visits?

Oh yes! At first there seemed to me to be quite a bit of opposition to the involvement of women in church work. Even some pastors were not in favor of the program. Some thought we would take away from the regular mission offerings. Others were afraid, it seems, that women would take over and run the Synod as has happened in some other churches. None of this, of course, has happened.

How did you get involved in the Lutheran Women's Missionary Society? Or is that the same as the Medical Mission?

No, it's not the same. The Medical Mission is restricted to that one focus and is supported by all congregations in the Synod. The national LWMS was organized in Winona, Minn. in 1964 under the guidance of Pastors Arnold Mennicke and Harold Essmann. Its member-



Erna Speckin with a picture of nurses who have served at the Synod's Central African Medical Mission.

ship is by congregation rather than by individuals. It is more highly structured. It supports mission needs of all kinds at home and abroad — radio missions, mission surveys, mission equipment, mission conferences, work among the visually handicapped together with our Synod's Special Ministries Board. It also provides booklets for mission interest in our ladies' societies. People sometimes confuse the LWMS with the Medical Mission, I suppose, because I was elected to serve as the first president of the LWMS while also serving on the Medical Mission.

As you think back over the years, what has been the greatest satisfaction derived from your service?

The most wonderful thing I see is that our Synod has learned to trust and make use of the participation of women in its overall mission programs. I don't want to be looked upon as one of those promoters of women's rights we hear so much about these days. Our women have continued to know their place and have acted accordingly. Their interest in mission work is great and needs to be encouraged. I think the Lord has used me to help in this.

What has been your greatest joy?

Oh, that's easy! My 25 "daughters" of course, the nurses who have served in our Central African Medical Mission. For over 20 years I've kept in touch with every one of them. I lost track of one of them for awhile when she failed to respond to my letters. Just imagine the thrill, though, when suddenly and unexpectedly she was introduced with me at an LWMS convention. She came just to surprise me.

As if to underscore the answer to my last question Mrs. Speckin showed me a picture on the wall of the workroom in her home where the interview was held. The picture was a montage of 23 pictures — all but two of the young women in our Synod who have each devoted two or more years of service to the cause of medical missions in Africa as nurses. In the same room was a filing cabinet filled with correspondence, most of it carried on over the years with her 25 "daughters."

On another wall of this room is a composite picture of the five doctors with whom Mrs. Speckin has served on the Medical Mission Committee — Doctors Tacke, Heise, Vogel, Schulz and Brooks. "It has been a real privilege to work together with these dedicated men of our Synod," she said.

Recently the Medical Mission was reorganized. Other women are working into the responsibilities taken care of by Mrs. Speckin. As I left this interview several impressions remained with me. One was of a woman who, because of her love for missions, did not hesitate to face up to doing things which she had never done before. The other was of a person who was blessed exceedingly — blessed with 25 "daughters." □



Professor Wendland teaches homiletics and Old Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Our great hope — eternal life

chapters twenty-one and twenty-two

Fittingly the concluding section of our book sets before us our great Christian hope in the clearest way.

Slide 1 (21:1-2) This gives the title of the section — *The New Heaven and New Earth* (Isaiah 65:17, 66:22), with the subtitle — *The Holy City, The New Jerusalem*, which is Christ's Bride (Isaiah 61:10, Ephesians 5:25-27).

A STUDY IN THE BOOK OF REVELATION

by Julian G. Anderson

Slide 2 (vv. 3-8) Here Christ himself (v. 6, see 1:8) describes our *new* (eternal) *Life* in the new heaven and earth. First is the fact that God will again be *living with* his people, as before the Fall (v. 3b, Genesis 3:8ff, John 14:23), so that there will be no tears, death, mourning, crying or pain among his people (v. 4; 7:16-17), since everything will be made *new* again — a new beginning. And he assures us that all this is *true* and will happen, since he is the eternal God (vv. 5b-6a). Verse 6c quotes Isaiah 55:1, and 7a repeats his promise in 2:7, as verse 8 reminds us that unbelievers will be in hell.

The new Jerusalem

Slide 3 (vv. 9-21) One of the angels of the seven bowls takes John up onto a high mountain and shows him the new Jerusalem coming down from God, as his *new creation* (vv. 9-10). Verses 11-21 give an external picture of the City, its form that of an ancient walled city, but radiating all God's glory like a perfect diamond (v. 11). The size of the city is gigantic — a perfect cube 1,500 miles long, wide and high, since its population will number millions of angels and saints, and a wall 72 feet high around it. All the numbers here are multiples of 12, the number of the Church, either squared or multiplied by 1,000 to show its *completeness*. It also has 12 gates, with 12 doors and angels as guardians, and 12 huge stones as foundations (Ephesians 2:20), and streets of *pure gold*, depicting its divine glory!

Slide 4 (vv. 22-27) John notes that there was no sea on the new earth (v. 1c), and no sun or moon in the heavens (v. 23c), nor any Temple in the new City (v. 22), since the Father and Son are the Temple or place of worship, and their glory provides the necessary light. People of *all nations* are its citizens (vv. 24 & 26), and the gates are never closed, for there is no night and no enemies to attack them (v. 25). And in particular, there is *no unclean thing or person* in the city — only *believers* who have been cleansed of all sin (v. 27).

The tree of life

Slide 5 (22:1-5) The angel then showed John a *river* filled with the *water of Life* flowing from God's throne and the Lamb's throne (see John 4:14), and between the

river and the main street (correct translation) is the *Tree of Life*, which bears fruit continuously, so that the inhabitants will never die. And its leaves *heal* the people of all nations, removing their sins (vv. 1-3a). Finally the Father and Son sit on their thrones at all times in the midst of the people, and this will be the state of affairs forever.

Slide 6 (vv. 6-11) The angel then assures John that all this will happen *soon* (see 1:1 and 19). Then he repeats the promise of 1:3, and tells John to worship only God (vv. 8-9), and to make the words of this prophecy *known* to others (v. 10) and urge the saints to continue to live holy lives (v. 11).

Slide 7 (vv. 12-16) Jesus' voice is now heard (v. 13), promising to *come quickly* and bring his rewards with him as the Judge, quoting Isaiah 40:10 and 62:11, and reminding people that true happiness can come only through the *forgiveness of sins* (washing our robes in Christ's blood, 7:14), which alone can bring us into the New Jerusalem and give us access to the Tree of Life (v. 14). He also reminds us that all unbelievers will be locked outside the City (v. 15), and reminds John that it is he, the Root of David (5:5) and the bright Morning Star (2:28) who had sent his angel to reveal these things.

The prayer of the church

Slide 8 (v. 17) The Spirit and the Church are now heard *praying* that Christ *will* come quickly, and all who hear the Word should pray likewise. And those who are thirsty are invited to come and drink the waters of Life (see Matthew 5:6 and John 7:37).

Slide 9 (vv. 18-20) Jesus now *warns* that no one must *add or take away* any of the words of this book (vv. 18-19), and repeats his promise to come quickly (v. 20).

Slide 10 (v. 21) John adds his closing prayer and benediction to God's people, the readers.

You can now see clearly that the whole main section, 6-22, deals with the enmity between Christ and Satan, and the ultimate victory of Christ and his Church.

And as we close these studies I hope you have gained an increasing appreciation for this book. Standing as it does as the last book in our Bible, it is the greatest book of comfort, strength and encouragement for us Christians, living in a wicked, unbelieving world. □



Julian G. Anderson
is a retired pastor
and seminary professor
living in
Naples, Florida

from the WELS

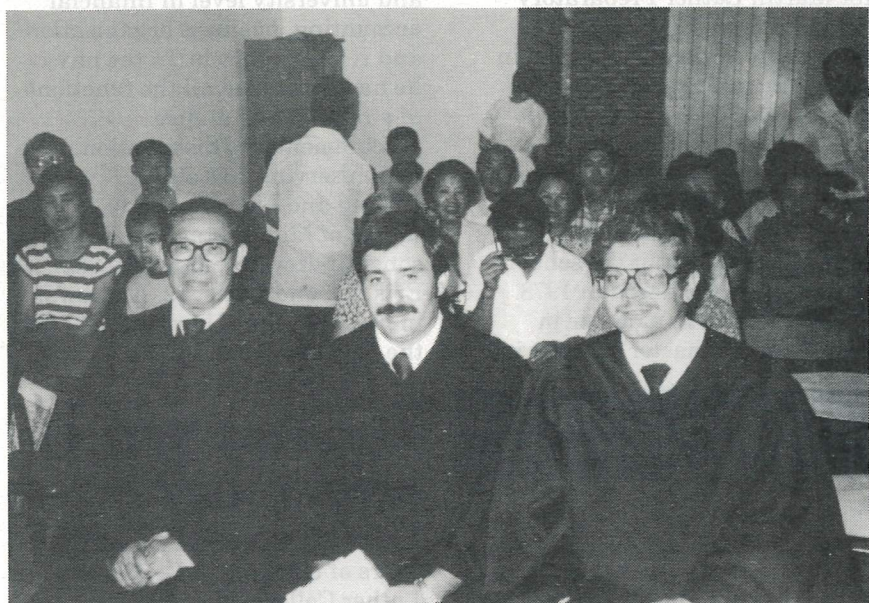
Double dedication takes place in Taiwan

From the outside they don't look like much. One of the churches is on the second floor above a veterinary clinic overlooking a busy avenue. The other is a storefront on a side street nestled among several blocks of ten-story apartment buildings. By American standards even the word "modest" doesn't seem to fit. But that's the way many congregations start out in land-scarce Taipei, Taiwan.

But as one enters these churches, the strangeness disappears. There is the familiar flower-bedecked altar and pulpit, the cross and Bible. There's a small baptismal font off in the corner, and about 40 chairs are set in neat rows.

In July these churches were dedicated to spread the gospel of hope to the people of Taipei. The second-story church is called Jiang Tsuey Church and during the dedication service Chen Tung Ke was installed as its evangelist. For the last seven years Mr. Chen has been serving as a full-time evangelist wherever he was most needed. Now he will give this congregation his full attention. Many at the age of 63 are thinking about retirement. Not Evangelist Chen.

Across town is the storefront church, Fountain of Grace Lutheran Church. The dedication service was conducted by its pastor, Missionary Robert Meister. Missionary Meister has been in Taiwan for a little over four years, most of which were spent in



(Left to right) Evangelist Chen, Missionary Jones, Missionary Meister and members of Jiang Tsuey Lutheran Church, Taipei at the July 3 dedication.

language school learning the difficult Mandarin Chinese. Last December when this congregation was deserted by its pastor, they were on the verge of despair. But God was watching over them. They called Missionary Meister to serve them, moved to a new location and chose a new name. Today the doubts and fears of last December are only a distant memory.

The outreach has begun. Both churches conducted vacation Bible school in August. In September their Sunday schools opened. As in most overseas missions, children are often the key to open the doors of adult hearts.

And there's another way to

interest people. In Taiwan learning English is a high priority for just about everyone. So plans for teaching English using religious material are under way. Mr. Chen does not speak English, but he is fluent in Japanese. Since Japanese is another language in high demand, he will use Japanese religious materials at Jiang Tsuey Lutheran Church.

There is a third person in this team, Missionary Ralph L. Jones. He is still in language school and will be for another seven months. "Though I have begun to help out in the service," he writes, "there is still a long way to go."

Reported by Ralph L. Jones

Synod move to be completed by December 31

According to an interoffice memorandum from Rev. Elton H. Huebner, executive secretary of the Board of Trustees, the target date for occupancy of the new WELS administration building is "on or before December 31."

Remodeling will start by September 30 and it is estimated that it will take from 60 to 90 days to complete. The extent of the remodeling and the amount of

furnishing will depend on a budget to be established by the Board of Trustees.

A building committee has been appointed by the Board of Trustees composed of Rev. Robert J. Voss, chairman; Rev. Elton H. Huebner; Harold Peckham, the Synod's architectural consultant; and Rev. Theodore A. Sauer.

It will take careful planning to move the staff, furnishings, files,

equipment and computer operation from North Avenue to Mayfair Road. Serving as coordinator of the move is Ron Meier, the Synod's treasurer.

The mailing address of the new offices will be Wisconsin Evangelical Lutheran Synod, 2929 North Mayfair Road, Milwaukee, Wis. 53222. The phone number will be 414/771-9357 (771-WELS).

New business manager at MLPS

Doug Wellumson has been engaged as the business manager for Martin Luther Preparatory School, Prairie du Chien, Wisconsin. Wellumson retired in July from military service as commander in the U. S. Navy Supply Corps.

He succeeds Karl O. Kuckhahn who retired at the end of the last school year. Kuckhahn had been business manager of the school since it was purchased in 1978.

Wellumson has a degree in history and a master's degree in

public administration with teaching experience on the college and university level in financial accounting, business organization and related subjects. In the navy he had controlled all the functions of a retail merchandise procurement and distribution region serving five states.

Doug and his wife Sandy, a native of Minnesota, have four sons: Andrew, 17; Matthew, 19; Erik, 21; and Chris, 22. Andrew is in his last year of high school and the only son home.

Looking back

as reported in The Northwestern Lutheran

50 years ago . . .

On October 8, St. Peter's Congregation of Helenville, Wisconsin celebrated its eighty-fifth anniversary. From the time of its organization in the year 1848 up to 1933, thirteen pastors served this congregation and since the year 1882 ten teachers labored in the parish school. The festival collection of \$120.12 (\$25.00 from the Ladies' Aid society) was designated for synodical purposes.

25 years ago . . .

After 48 years of service in the Apache Mission, Pastor E. E. Guenther has been relieved of routine work to enable him to carry out the dream of many years: to go into areas remote from our stations in Apacheland to bring the gospel to the Apaches scattered there. To accomplish this, he has rigged up a panel truck with living arrangements. Thus, he will become the modern version of a circuit rider.

10 years ago . . .

This past May the 1000th organized congregation was welcomed into affiliation with the WELS when Gethsemane of Raleigh, North Carolina was granted mission status. Gethsemane, Raleigh is the first WELS congregation in the state of North Carolina. This is the 43rd state in which an organized WELS congregation may be found.

Veteran DMLC professor retires

Prof. John Oldfield ended 37 years of teaching at Dr. Martin Luther College, New Ulm, Minnesota this summer.

In 1946 he came to the college from the public high school in Rhinelander, Wisconsin as athletic director and basketball and baseball coach. In addition he taught mathematics in the college and academy at that time on the same campus.

Oldfield graduated from the University of Wisconsin at Oshkosh in 1936, did post-graduate work at the University of Wisconsin in Madison, Mankato State University and Carleton College, Northfield, both in Minnesota.

He coached at the college until 1954. From 1954 to 1962 he served as business manager and purchasing agent. In 1962 because of his health he gave up that work, but continued teaching.

In 1969 he became the college's first financial aids officer, setting up, developing, and expanding the office until he gave up the position in 1982.

Since 1982 he has been active in setting up microcomputer programs for the college's business office and recruitment office.

He and his wife, Ruth, will live in Snoqualmie, Washington in retirement.

Reported by Delmar C. Brick

Michigan

145th anniversary at Monroe

St. Paul's of rural Monroe, one of the oldest congregations in the Synod, celebrated its 145th anniversary on September 18.

St. Paul's was organized in 1838 as Evangelical Lutheran Zoar Church. In 1858 the name was changed to St. Paul's. The members, who had immigrated from Bavaria, Germany were first served by Pastor Friederich Schmid from Ann Arbor.

In 1844 the congregation called its first resident pastor, George Hattstaedt. A brick church was built in 1860. A second parsonage was built in 1898, which is still standing, while Otto Eckert, a graduate of Michigan Lutheran Seminary in Saginaw, was pastor of the congregation.

In 1956 a third parsonage was built and in 1974 a new church and fellowship hall were dedicated.

During the past 145 years 23 pastors have served St. Paul's. Pastor Ronald L. Winter is the present pastor of the congregation which numbers 183 baptized members.

At the combined anniversary and mission festival service the speaker was Pastor Winter with the church choir participating. The service was followed by a dinner and an open house of historical items from the past.

Reported by Ed Schaeewe

Wisconsin

25th anniversary

On August 7 St. Mark's of Brown Deer, Wis., observed the 25th year of ordination of its pastor, George C. Rothe. Prof. Richard Balge of the seminary, a classmate, preached the sermon. A son, Thomas Rothe, was the liturgist.

Rothe, a native of Oak Creek, Wis., attended high school and college at Concordia College, Milwaukee before enrolling at Northwestern College. After graduation from the seminary in 1958 he served congregations in Sturgis, S.D., and Bismark, N.D., before coming to St. Mark's in 1971.

50th anniversary

On May 22 the Wisconsin Institutional Ministry of Milwaukee, Wis. observed the 50th anniversary of ordination of Pastor Arnold Schroeder. Pastor John Schroeder, son of Pastor and Mrs. Schroeder, preached for the special service at St. James, Milwaukee.

A 1932 graduate of the seminary, he was installed in the Burleigh Mission (St. Paul's, N. 73 St.) in March of 1933. In 1937-38 he served both St. Paul's and Mt. Lebanon. In September 1938 he accepted a call to serve as missionary for Lutheran Institutional Missions. In 1938 he married Gertrude Kirst of Beaver Dam, Wis.



Schroeder

Schroeder served the Synod as chairman of the Lutheran Spiritual Welfare Commission and as board member of the Special Ministries Board, successor agency to the LSWC. He was the first president of the Milwaukee Federation of WELS Churches. He served as board member of Bethany Home (merged with Wisconsin Lutheran Child and Family Service), Home for Aged Lutherans and Wisconsin Lutheran College. He was a guest lecturer at Wisconsin Lutheran Seminary, the Medical College of Wisconsin, and Milwaukee County Nurses' Training School. He was the author of tracts for the LSWC, of *Other Sheep*, and of bedside devotions for the Special Ministries Board.

On a part-time basis he still serves as WELS chaplain at Veterans' Hospital, Wood, Wis. Upon his retirement from full-time service, the Milwaukee County Medical Complex honored him by officially naming him dean of chaplaincy services, emeritus.

Reported by Robert Kleist



Allen Retzlaff, general contractor, hands keys to Ernst F. Lehninger at the dedication of Luther Haven in Milwaukee.

Luther Haven dedicated

"Over the years we have seen his concern for people — all people — including his dream of taking care of the elderly in a full range of services, climaxed by the erection and dedication of Luther Haven."

Speaking for the directors of Wisconsin Lutheran Retirement Community, Robert B. Peregrine, a prominent Milwaukee attorney, honored Rev. Ernst F. Lehninger, chief executive officer of the retirement community. The directors presented to Luther Haven a portrait of Lehninger which is now hanging in Luther Haven's main lounge.

The dedication of the \$9 million project in Milwaukee on August 7 included a special message from Rev. Karl J. Otto, executive administrator of the Martin Luther Memorial Homes of Michigan, and the presentation of keys to the complex from the general contractor, Allen Retzlaff.

Over 1200 persons attended the weekend open house and were given guided tours of the facility. Residency is still available in Luther Haven. For further information write to Luther Haven, 8949 N. 97th St., Milwaukee, Wis., 53224.

Reported by Robert Michel

Counseling center adds more staff

The Associated Pregnancy Counseling Center of Milwaukee, sponsored by the Metro-Milwaukee chapter of WELS Lutherans for Life, is adding more counselors and receptionists to its staff to handle the increased client load.

Since the center was opened in January it has served over 400 clients. With the appearance of a new Yellow Pages ad the number of inquiries has jumped from an average of 15 to 35 weekly.

In June the Metro-Milwaukee chapter held its inaugural membership meeting which included the adoption of the proposed constitution and bylaws, the election of board members, and the adoption of a 1983 budget of \$37,400. Pastor James A. Aderman of Siloah, Milwaukee was elected president of the chapter. □

CIVILIAN CHAPLAINS

Rev. Richard A. Froehlich	Rev. Donald L. Tollefson
Home Address Hunsruckstr 12 6500 Mainz-Hechtsheim 42 West Germany Telephone 06131-58453	Home Address Goldwitzerstrasse 31 8524 Neunkirchen a. Br. West Germany Telephone 09134-5716

Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/445-4030, USA.

NOTICES

The deadline for submitting items for publication is five weeks before the date of issue

NOTICE OF NONDISCRIMINATORY POLICY AS TO STUDENTS

Since God has not restricted the ministry of his church to people of any one race, color, national or ethnic origin; and since one of the stated purposes of the Wisconsin Evangelical Lutheran Synod is to share the gospel of Jesus Christ with all people; and since the purpose of our Synodical schools is to educate students for the preaching and teaching ministry of the Wisconsin Evangelical Lutheran Synod, these schools do not discriminate on the basis of race, color, national, and ethnic origin in administration of their educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.

The training schools of the Wisconsin Evangelical Lutheran Synod are:

- Wisconsin Lutheran Seminary
Mequon, Wisconsin
- Northwestern College
Watertown, Wisconsin
- Northwestern Preparatory School
Watertown, Wisconsin
- Dr. Martin Luther College
New Ulm, Minnesota
- Martin Luther Preparatory School
Prairie du Chien, Wisconsin
- Michigan Lutheran Seminary
Saginaw, Michigan

FILM/VIDEO RENTAL

TREASURES

22 min. color rental \$25.00

This outstanding film uses a parable to dramatize Jesus' words in Matthew 6:19-21: "Do not store up for yourselves treasures on earth." The parable features the materialistic Christian struggling to drag a horde of earthly treasures with him as he continues on the road that leads to heaven. He eventually realizes that his progress is much easier when he leaves most of his earthly treasures behind. Although there is no direct application to church offerings, the film could strengthen any local stewardship program.

Send your order for renting this film to: WELS Film/Video Rental Service, c/o Northwestern Publishing House, 3624 W. North Ave., Milwaukee, WI 53208-0902

CONFERENCES

Michigan District, Ohio Conference, October 17-18 at Good Shepherd, Beckley, West Virginia. Agenda: What are God's Directives in Working with Delinquents?; Luther on Church Fellowship; Isagogical Study of Amos 9; Exegetical and Homiletical Study of Acts 7-8.

Minnesota District, New Ulm Conference, Tuesday, November 1 at St. Paul's, New Ulm. Agenda: Luther's Theology of the Cross; Luther as Family Man; The Relation of Psalm 71 to Luther's Tower Experience.

Minnesota District, Southern Conference, November 7-8, at Prince of Peace, Mason City, Iowa. Agenda: A Review of the Basic Tenets of Baptist Theology; Discussion of Preach the Gospel, chapter 2; Book Review: The Lord's Supper; Exegesis: "Millennial" Visions of Ezekiel.

JOINT REFORMATION SERVICE

The 30th annual Reformation service of WELS churches in the New Ulm area will be held at Dr. Martin Luther College on October 30 at 7:30 p.m. Prof. A. Koelplin will preach the sermon. A special festival service in view of the 500th anniversary of Luther's birth is being planned. Four choirs and brass instrumentalists will participate.

SPECIAL REFORMATION SERVICE

A special Reformation service will be held October 31, 7:00 p.m. at Gloria Dei-Bethesda Lutheran Church, 9420 W. Capitol Drive, Milwaukee. Lord's Supper will be served in the service. Prof. Carl Lawrenz will be the guest preacher. We invite you to come and worship with us.

LUTHER LECTURES Wisconsin Lutheran Seminary

On Tuesday, November 1, Wisconsin Lutheran Seminary will present a set of four special lectures as a part of its observance of the quincentenary of Luther's birth:

7:50 a.m. — Luther and Church-State Relations: Prof. D. Deutschlander
8:55 a.m. — Luther, God's Music Man: Rev. Kurt Eggert
10:25 a.m. — Luther and the Radical Reformers: Prof. A. Koelplin
11:30 a.m. — Luther and the Early English Bibles: Dr. Heinz Bluhm

These lectures will replace the regular classes on this day. The seminary extends a hearty invitation to all our pastors and also all others who are interested to attend.

135TH ANNIVERSARY

St. Peter's Evangelical Lutheran Church, Helenville, Wisconsin will celebrate its 135th anniversary on Sunday, October 16 in its regular 9:30 a.m. service. The speaker will be Professor Edward C. Fredrich. There will be a potluck dinner after the service.

SCHOOL DESKS

School desks are available for the cost of shipping. Contact Gene Gronholz, Zion Lutheran School, Western Avenue, Columbus, Wisconsin 53925; 414/623-5180 or 414/623-2431.

SUNDAY SCHOOL MATERIAL

In varying amounts all levels of Sunday school materials, The Story of God's Love, are available for the cost of shipping. Contact Kenneth Rahn, 606 East Madison St., Watertown, Wisconsin 53094; 404/261-8750.

AUDIOVISUAL AIDS

OLD TESTAMENT FILMSTRIPS

Naaman the Leper (FS-422-NTL)
1983 C8M 10 min. color PI

The Fiery Furnace (FS-423-TFF)
1983 C8M 8 min. color PI

These exciting Old Testament narratives are told in a dramatic way that children will enjoy. However, the narrator takes the liberty of adding descriptive details that are not found in Scripture. The teacher will want to compare the script and Scripture, so that harmless embellishments are not treated as God's Word.

Order from: Northwestern Publishing House
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3624 W. North Ave.
Milwaukee, WI 53208-0902

COLLOQUY

In a colloquy conducted on April 20, 1983, Gordon L. Waterman of Tomball, Texas, formerly a pastor of the Lutheran Church-Missouri Synod, was found to be in confessional agreement with the Wisconsin Evangelical Lutheran Synod. The Reverend Gordon L. Waterman is at present a pastor of Abiding Faith Ev. Lutheran of Tomball, Texas, a congregation in confessional fellowship with the WELS.

Second Vice President Gerald E. Free
Professor Armin J. Panning
District President Immanuel G. Frey

INSTALLATIONS

(Authorized by District President)

Pastors:

Ordained and Installed

- Albrecht, Michael**, as pastor of exploratory for Northwest Houston, Texas on August 21, 1983 by W. Diehl (AC).
Free, Douglas L., as pastor of St. Paul's, Sioux Falls, South Dakota on July 24, 1983 by G. Free (DM).
Fricke, Thomas J., as instructor at Nebraska Lutheran High School, Waco, Nebraska on August 21, 1983 by J. Fricke (NE).
Kaufeld, Shawn E., as pastor of Peace, Milbank and St. John, Summit, South Dakota on July 10, 1983 by E. Kaufeld (DM).
Kock, Norval L., as instructor at Nebraska Lutheran High School, Waco, Nebraska on August 31, 1983 by J. Fricke (NE).
Schumann, Daniel, as pastor of St. Peter, Juneau, Wisconsin on August 21, 1983 by R. Schumann (WW).
Seelhoff, Donald W., Jr., as tutor at Martin Luther Preparatory School, Prairie du Chien, Wisconsin on August 21, 1983 by R. Zimmermann (WW).
Zell, Paul E., as tutor at Martin Luther Preparatory School, Prairie du Chien, Wisconsin on August 21, 1983 by R. Zimmermann (WW).

Installed

- Arndt, Kenneth**, as pastor of Faith, Elizabeth, Illinois on July 24, 1983 by W. Schneider (WW).
Guse, John, as pastor of exploratory mission, Atlanta, Georgia on August 28, 1983 by L. Zahn (SA).
Lambert, Lloyd, as pastor of Peace, Owndsville, Missouri on August 28, 1983 by R. Zehms (MN).
Persons, Steven E., as pastor of Redeemer, Pierre, South Dakota on May 15, 1983 by A. Schulz (MN).
Peterson, Karl S., as principal of Manitowoc Lutheran High School, Manitowoc, Wisconsin on August 29, 1983 by L. Ellenberger (NW).
Rupprecht, Jonathan, as pastor of Hope, Fremont, California on August 28, 1983 by R. Hochmuth (AC).
Schneider, James, as professor at Martin Luther Preparatory School, Prairie du Chien, Wisconsin on August 21, 1983 by R. Zimmermann (WW).
Stuebs, William M., as instructor at Evergreen Lutheran High School, DuPont, Washington on August 21, 1983 by G. Frey (PN).

Teachers:

- Bollinger, Rodney A.**, as principal and teacher at St. Lucas, Kewaskum, Wisconsin on August 21, 1983 by P. Hoenecke (NW).
Buck, Drew, as instructor at Dr. Martin Luther College, New Ulm, Minnesota on August 21, 1983 by E. Knief (MN).
Danuser, Paul L., as instructor at Evergreen Lutheran High School, DuPont, Washington on August 21, 1983 by G. Frey (PN).
Ebert, David A., as teacher at St. Paul's, Wonewoc, Wisconsin on July 31, 1983 by L. Martin (WW).
Faust, Robert, as teacher at Good Shepherd, Tucson, Arizona on August 28, 1983 by D. Redlin (AC).
Foelske, Wayne, as instructor at Dr. Martin Luther College, New Ulm, Minnesota on August 21, 1983 by E. Knief (MN).
Gustafson, Timothy M., as teacher at First Lutheran, La Crosse, Wisconsin on August 14, 1983 by R. Sachs (WW).
Hartwig, William L., as principal and teacher at Grace, Portland, Oregon on August 14, 1983 by W. Widmann (PN).
Holtz, Roger C., as principal and teacher at King of Kings, Kennewick, Washington on July 10, 1983 by R. Baerbock (PN).
Homstad, John, as teacher at St. Paul's, Onalaska, Wisconsin on July 17, 1983 by J. Mumm (WW).
Hosbach, David A., as teacher at St. Paul, Norfolk, Nebraska on August 21, 1983 by P. Zarlring (NE).
Jaeger, Joel, as instructor and dean of students at Nebraska Lutheran High School, Waco, Nebraska on August 21, 1983 by J. Fricke (NE).
Krueger, Thomas H., as teacher at St. John's, Jefferson, Wisconsin on August 21, 1983 by R. Luersdorf (WW).
Pelz, David, as professor at Dr. Martin Luther College, New Ulm, Minnesota on August 21, 1983 by E. Knief (MN).
Raasch, Joel, as teacher at Lincoln Heights Lutheran, Des Moines, Iowa on July 17, 1983 by D. Gunn (MN).
Rittierodt, John, as teacher at Living Word, Mission Viejo, California on August 21, 1983 by A. Beyersdorf (AC).

Schaefer, Michael G., as instructor at Evergreen Lutheran High School, DuPont, Washington on August 21, 1983 by G. Free (PN).

Snamiska, Paul W., as teacher at Calvary, Sheboygan, Wisconsin on August 14, 1983 by V. Dobberstein (NW).

Thiesfeldt, Steve, as professor at Martin Luther Preparatory School, Prairie du Chien, Wisconsin on August 21, 1983 by R. Zimmermann (WW).

Unke, James, as teacher at St. Paul's, New Ulm, Minnesota on August 28, 1983 by L. Hahnke (MN).

Weber, Darryl A., as principal and teacher at St. Paul, Norfolk, Nebraska on August 21, 1983 by P. Zarling (NE).

Woback, Clyde W., as instructor at Luther High School, Onalaska, Wisconsin on August 28, 1983 by R. Sachs (WW).

Woldt, Jon D., as teacher at St. Lucas, Kewaskum, Wisconsin on August 21, 1983 by P. Hoenecke (NW).

Ziel, Eric, as teacher at St. Matthew's, Oconomowoc, Wisconsin on August 21, 1983 by K. Schroeder.

Zunker, Brian W., as principal and teacher at Holy Trinity, Kent, Washington on August 21, 1983 by J. Henning (PN).

ADDRESSES

(Submitted through the District President)

Pastors:

Albrecht, Michael, 7242 Sunlight, Houston, TX 77095

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Fricke, Thomas J., PO Box 125, Waco, NE 68460; 402/728-5509.

Guse, John, 255 Jade Cove Circle, Roswell, GA 30075; 404/993-9704.

Kauffeld, Shawn E., 110 N. 6th St., Milbank, SD 57252; 605/432-4847.

Kock, Norval L., PO Box 143 Waco, NE 68460; 402/728-5579.

Lambert, Lloyd, 612 E. Jefferson St., Owensville, MO 65066; 314/437-4385.

Persons, Steven E., 803 Sibert Pl., Pierre, SD 57501 605/224-5201.

Peterson, Karl S., 4055 Lancer Circle, Manitowoc, WI 54220; 414/682-7600

Rupprecht, Jonathan, 34390 Thornhill Ct., Fremont, CA 94536; 415/793-8628 Off. 415/793-8691.

Schumann, Daniel, Rt. 1, Juneau, WI 53039; 414/386-4619.

Seelhoff, Donald W., Jr., Martin Luther Preparatory School, Prairie du Chien, WI 53821; 608/326-8480 Ext. 244.

Spaude, Philip, Martin Luther Preparatory School, Prairie du Chien, WI 53821; 608/326-8480 Ext. 229.

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Faust, Robert, 1420 N. Palo Verde, Tucson, AZ 85716; 602/326-9819.

Foelske, Wayne, 1513 N. Payne, New Ulm, MN 56073.

Gustafson, Timothy M., 1512 1/2 Madison Ave., La Crosse, WI 54601

Hartwig, William L., 7630 NE Fremont, Portland, OR 97213.

Holtz, Roger C., 512 S. Dawes, Kennewick, WA 99336.

Hosbach, David A., 1000 Georgia Ave., Norfolk, NE 68701; 402/379-3419.

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Jaeger, Joel, PO Box 125, Waco, NE 68460; 402/728-5370.

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Kirk, Daniel B., 1304 S. 12th St., Prairie du Chien, WI 53821.

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Rhode, Steven J., 661 S. Park, Neenah, WI 54956.

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Woldt, Jon D., Box 86, Kewaskum, WI 53040; 414/626-8226.

Ziel, Eric, 829 W. Wisconsin Ave., Oconomowoc, WI 53066.

Zunker, Brian W., 4821 Kent-Des Moines Blvd., Apt. 202, Kent, WA 98031.

EXPLORATORY SERVICES

Exploratory services are being conducted in Worthington, Minnesota by the Evangelical Lutheran Synod. Services are held at 10:30 a.m. and Bible class and Sunday school at 9:30 on Sunday at the Holiday Inn, I-90 and Humiston Ave. For further information contact Pastor Wayne Halvorson, 735 North Freeman, Luverne, Minnesota 56156; 507/283-4571.

EXPLORATORY SERVICES

to determine the potential for establishing a WELS mission in the area. Services are held on Sundays.

ANCHORAGE, ALASKA — Shepherd of the Hills, Huffman Elementary School, Lorraine St. and Huffman Rd. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Tom Liesener, Star Route, Box 1420-F, Anchorage, Alaska 99502; 907/345-6129.

WASILLA/BIG LAKE/PALMER, ALASKA — King of Kings, Wasilla Public Library, Main St., Wasilla. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Rick Johnson, P.O. Box 872765, Wasilla, Alaska, 99687; 907/376-7771.

CLOVIS, CALIFORNIA — St. Peter, meeting at Best by Far, 3777 N. Clovis Ave., Fresno. For information call Mr. Norman Vander Poel, 209/251-6934 or Pastor Daniel Gawrisch in Modesto, 209/527-0563.

BATON ROUGE, LOUISIANA — Cross of Glory, Millerville Academy School, 1516 Millerville Road, Baton Rouge, 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Peter Kiecker, 15566 Marjorie Drive, Baton Rouge, Louisiana 70816; 504/272-4334.

ALBUQUERQUE, NEW MEXICO — Peace, Rio Rancho Senior Citizens Center, 206 Grande Blvd., Rio Rancho. 9:00 a.m. Pastor Stevens Wilkens, 10312 Delta Ct. NW, Albuquerque, New Mexico 87114; 505/898-4709.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

YORBA LINDA, CALIFORNIA — Grace, 20994 E. Yorba Linda Blvd., Yorba Linda. 10:00 a.m. Pastor Richard Kugler, 714/779-2384 (church); 714/528-2634 (home).

BAYONET POINT, FLORIDA — Grace, 205 Beach Blvd., Bayonet Point. 9:00 a.m.; Bible class/SS 10:30 a.m. Pastor David Nottling, 706 Las Cruces Ct., Port Richey, Florida 33568; 813/863-3957 or 813/862-6031.

CAPE CORAL, FLORIDA — Abiding Love, meeting in chapel of Cape Coral Memorial Funeral Home, 3740 Del Prado Blvd., Cape Coral. 9:30 a.m.; Bible class/SS 10:30 a.m. Pastor Thomas Smith, 3227 SW 7th Avenue, Cape Coral, Florida 33914; 813/549-3363.

TOPEKA, KANSAS — Beautiful Savior, 5905 West Tenth Street, Topeka. 10:30 a.m.; Bible class/SS 9:30 a.m. Pastor Curtiss Seefeldt, 1044 Lilly Cr., Topeka, Kansas 66604; 913/273-3127 or 913/272-2000.

NEW YORK CITY, NEW YORK — 675 West End Ave., Apartment 6A, Manhattan, between 92nd and 93rd Streets, three blocks south of 96th Street IRT Broadway-7th Avenue subway stop. For time of service contact locally Mr. John Bills, 212/865-4844, or Pastor John H. Paustian, 218 E. Crescent Ave., Ramsey, New Jersey 07446; 201/825-3816.

BRYAN/COLLEGE STATION, TEXAS — Beautiful Savior, South Knoll Elementary School, Langford and Southwest Parkway, College Station. 9:30 a.m.; Bible class/SS 10:30 a.m. Pastor Loren Fritz, 1008 Dominik, College Station, Texas 77840; 409/693-4514.

FORT WORTH (SOUTHWEST), TEXAS — Abiding Faith, Seventh Day Adventist facilities (north wing), 7051 S. McCart. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Ed Lehmann, 3732 Wilkie Way, Fort Worth, Texas 76133; 817/294-9303.

PLANO/ALLEN, TEXAS — Atonement, National Child Center, 913 Lexington, Plano. 10:30 a.m.; SS 9:00 a.m. Pastor Timothy Petersen, 1705 Spanish Trail, Plano, Texas 75023; 214/578-9960.

NAMES WANTED

Survey work preliminary to conducting exploratory services. People interested in WELS services, contact pastor noted.

FAYETTEVILLE, ARKANSAS — Pastor Douglas Lange, 809 N. Erie, Russellville, Arkansas 72801; 501/967-2088.

MIAMI, FLORIDA — SPANISH MINISTRY — Pastor Herb Huhnkerch, 9630 Montego Bay Dr., Miami, Florida 33189; 305/251-1744 or 305/235-0322.

DODGE CITY, KANSAS — Pastor Joel Frank, Box 222, Plymouth, Nebraska 68424; 402/656-3055.

MANHATTAN, KANSAS — Pastor Curtiss Seefeldt, 1044 Lilly Circle, Topeka, Kansas 66611; 913/967-4802.

ABILENE, TEXAS — Pastor Jeff Londgren, 4633 Plover Lane, Abilene, Texas 79606; 915/698-8053.

HOUSTON (NORTHWEST), TEXAS — Pastor Michael J. Albrecht, 7242 Sunlight Lane, Houston, Texas 77095; 713/859-6496.

SAN ANGELO, TEXAS — Pastor Jeffrey A. Weber, 2618 Junius, San Angelo, Texas 76901; 915/944-7261.

ROANOKE, VIRGINIA — Pastor Richard A. Scheibe, 516 Greenwich Drive, Roanoke, Virginia 24019; 703/362-1198.

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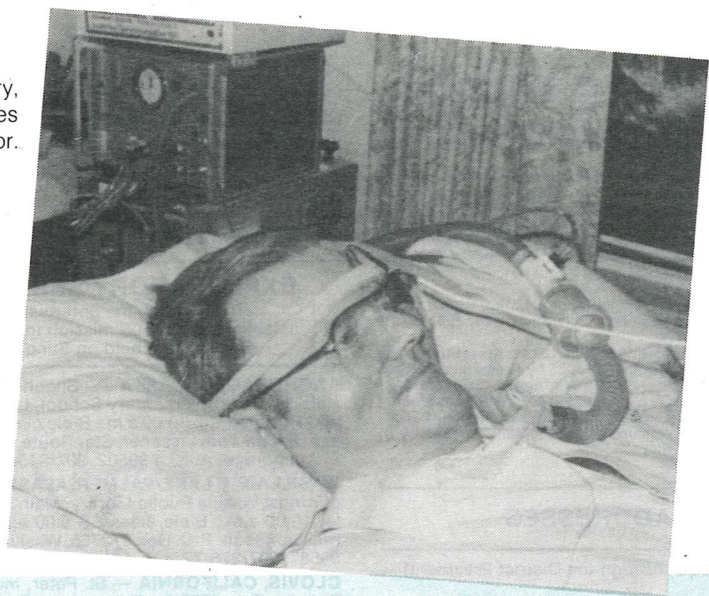
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ATTACH LABEL HERE

Larry,
electrodes
and respirator.



Beep . . . click . . . whir . . . buzz. These sounds may not seem very beautiful to you and me, but they are music to the ears of Larry Carlson. You may remember having read about Larry in the April 1, 1982 issue of *The Northwestern Lutheran*. He's the member of Shepherd of Peace Lutheran Church in Worthington, Ohio who was given only two years to live in 1978. Larry has amyotrophic lateral sclerosis (ALS). After that article appeared, so many of you sent cards and letters, including many greetings from the children of WELS Christian day schools, that we thought you might enjoy an update on Larry's condition.

The machine in Larry's life that makes those funny noises is his new computer. But I'll let Larry tell you all about it in his own words. The letter was written to you entirely by Larry with his computer.

BEEP CLICK WHIR BUZZ

BY RICHARD D. STARR

I also want to thank all of you for your prayers and the many cards and letters you sent Larry. I wish all of you could have seen his face on the days the cards came from the Christian day schools especially. You have put into action the words of Matthew 25:36, "I was sick and you looked after me." God bless you!

*Pastor Starr is at
Shepherd of Peace, Worthington, Ohio.*

Dear Christian Friends,

As I look back to 1978 when the doctor told me to make my will since there was nothing he could do, I felt the Lord had a job for me to do. By early 1980 my hands were useless and I was having trouble walking and speaking. I would have to make a decision soon about living on a respirator. My insurance was limited and I would be a burden on my family. My family was very supportive and we had faith that when the time came the Lord would provide for physical needs. He has done this beyond all expectations. In August 1981 I was put on a respirator after I was in a coma.

One of the most frustrating things to me about ALS is trying to communicate with others. Especially those not familiar with an alphabet board.

In February 1983 Chuck Studebaker contacted the ALS foundation in New York. Chuck's father had died with ALS and Chuck has dedicated his life to helping others with communication problems. Chuck has invented a computer system that allows patients to spell out words on a TV screen. The New York ALS office referred Chuck to the Columbus, Ohio ALS chapter which my wife Doris helped organize. Chuck came to see me in late February 1983 to find where I had movement so he could design a switch to activate the computer.

In early April 1983 he brought the computer system. I have three electrodes on my forehead. An arrow goes across the TV screen under the alphabet. When the arrow is under the letter I want I raise my eyebrows to activate the computer and the letter drops to the bottom of the screen so I can make words. The system works so well our story was on Columbus television in May. In June our story was in the National ALS paper. Since then Chuck has heard from all over the world.

I thank God for the opportunity to help many improve their quality of life.

*I want to thank all of you who read my story in the April 1982 *Northwestern Lutheran* for your prayers, cards, letters and gifts.*

*Larry Carlson
8194 Olentangy River Road
Delaware, Ohio 43015*