



The
**Northwestern
Lutheran**

OCTOBER 15, 1984

Gad' N'uscha

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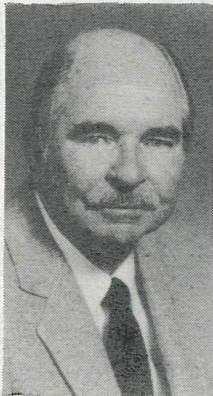
**Discrimination
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from this corner



When an era comes to an end, the passage ought to be noted. Nostalgia is part of it. Thankfulness for past grace is part of it. But there is always the stern reminder that outside of our Lord little is permanent in today's world. Things change and we must change with them.

You are now reading the last issue of The Northwestern Lutheran to be printed on the presses of Northwestern Publishing House. They were shut down — permanently — on Friday, October 12. For 70 years the presses had been carefully tended as the pages of TNL — and all kinds of other religious items — ran through them. Seventy years of printers who took special care because they were called to a ministry of the printed word. A special form of that one gospel ministry to which the Synod has dedicated its existence.

The handwriting was on the wall already in the 70s when first Fortress Press (of the Lutheran Church in America) gave up its print shop followed closely by Concordia (of the Missouri Synod). They could not compete with the specialty printers. Changes in technology and spiraling cost of new presses put them out of reach of even these large Lutheran publishing houses.

It was simply a matter of economics. In a memorandum to its employees Northwestern said: "Present machinery and equipment is becoming somewhat obsolete . . . and is expensive to operate. We do not have the volume of work to support and warrant the purchase of new machinery."

The era, now closed, began in 1891 when the 15-year-old "Synodical Bookstore" added a print shop and changed its name to Northwestern Publishing House. "The cost of equipping the print shop was \$3,677.00," relates a history of Northwestern. "The costliest piece of equipment was a secondhand Babcock press."

President Carl H. Mischke allayed any fears about the future of the Synod's print ministry. "Northwestern will have the same responsibility for publishing as before," he said in a letter to the Synod's pastors. "The only change is that the printing and binding will be farmed out so that we receive the best printing job possible at the lowest possible cost."

There will be a few changes in TNL. We will have two colors throughout instead of only on eight pages. The uniform color will make the magazine more attractive and layout a little easier. Since the high-speed web press gobbles up paper at a prodigious rate and knocks a step or two off the binding operation, we can drop our deadline down to four weeks.

And so the era closes. It is right to thank all those good people who had a part in that era: making the plates, on the presses, in the bindery, and doing the mailing. All of us have benefited from their loyalty and dedication. We are grateful.

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*

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Discrimination and Christian love

My brothers, as believers in our glorious Lord Jesus Christ, don't show favoritism. . . . If you really keep the royal law found in Scripture, "Love your neighbor as yourself," you are doing right. But if you show favoritism, you sin and are convicted by the law as lawbreakers (James 2:1,8).

Of late there has been considerable legislation aimed at curbing discrimination in our country. There are laws protecting minorities, the poor, the handicapped and disadvantaged. Discrimination is illegal, and as good citizens we will obey the laws that forbid it.

But in his epistle James calls attention to another and an even more compelling reason for not discriminating. Discrimination is unchristian! James is speaking as a believer to his fellow believers when he says, "My brothers, as believers in our glorious Lord Jesus Christ, don't show favoritism."

We should note at once that the warning is against "favoritism" and not against friendship. Happily, there will always be people with whom we get along particularly well. Something in the relationship "clicks." There is certainly nothing wrong with that. Jesus must have felt very much at home in Bethany with Mary and Martha. Recall his tears at the death of their brother Lazarus.

An unwarranted judgment

Not friendship but favoritism is scored by James. Favoritism and its counterpart, discrimination, are essentially a judgment formed in regard to a person's *worth*, and that judgment is made on the basis of a person's nationality, economic status, his ability to contribute to society, etc. We are being made increas-

ingly aware that these are not valid standards of judgment.

Avoiding all discrimination, however, isn't always so easy — even for the Christian. Take the matter of our hopes and ambitions for our congregation. We'd like it to grow. But what

Discrimination is unchristian!

kind of members are we looking for? With whom would we be willing to share "our" pew? Too easily we feel that what's needed is more young, active, middle-income-or-above families who can pick up for the "liabilities," the old, the weak, the poor who can't or won't shoulder their share of the load.

A searching question

To such thoughts, perhaps unexpressed even to ourselves, James poses a searching question. "Suppose a man comes into your meeting (church service) wearing a gold ring and fine clothes, and a poor man in shabby clothes also comes in. If you show special attention to the man wearing fine clothes and say, 'Here's a good seat for you,' but say to the poor man, 'You stand there,' or 'Sit on the floor by my feet,' have you not discriminated among yourselves and become judges with evil thoughts?" (James 2:2-4.)

Discriminating on the basis of temporal advantages *has* to be wrong, because that's not God's way of doing things. James continues, "Listen, my dear brothers: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he

promised those who love him?" (2:5.) Wealth doesn't bar the door to heaven, but it's noticeable throughout Scripture that the concept of *poverty* lends itself to a description of God's children. Jesus says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

A blessed poverty

In the eyes of the world it's a dreadful poverty to have to say, "I have no merit of my own. My only hope rests on Christ's righteousness." It's intellectual bankruptcy to say, "By myself I could never have grasped God's plan of salvation. The Holy Spirit had to teach me." He is a total pauper who has to say, "I don't own a thing. Everything I have is on loan from a good and gracious God."

And yet, such "poverty" lies at the very heart of our relationship to God and our neighbor. Everything we have and are comes to us from a God who loves us and has made us his children by faith in Christ Jesus. In response, we can do nothing else than to love him in turn and to show our love in grateful service and obedience to him.

If we want to know what service God expects of us, then we need only look to the Scriptures. Or as James says, "If you really keep the royal law found in Scripture, 'Love your neighbor as yourself,' you are doing what is right." Love for our neighbor is what God asks of us. And therein lies the true antidote to discrimination. □



Professor Panning teaches New Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Obscuring the differences

In this election year, some political aspirants have been accused of using religion as a political tool in their campaigns for office. Whether those accusations are justified or not, the fact is that favorable mention of religion appeals to a lot of voters.

There are those in this country, of course, who assert that there is no God, and they have been known to become quite militant about their nonbelief. They have even organized themselves into societies to promote and protect their negative position. But those who hold religious views of a sort vastly outnumber those who don't, and they are more likely to be irritated by the atheists than to abandon what faith they have.

In religion, however, there are differences, as everyone can see. There are Christianity, Judaism, Islam, Buddhism, and Confucianism, to name just a few of the more prominent religions in the world. There are even differences among those who profess to embrace the same religion, as we observe in the division of the visible Christian church into numerous denominations, each with distinctive beliefs and doctrines, often contradicting one another.

In their attempts to shake the faith of religious people, the non-religious are fond of calling attention to these differences. Such attacks, however, have met with less than uniform success. A more insidious — and effective — tactic is to obscure these differences rather than to emphasize them.

There is a popular notion that all religions are basically the same. On the surface there is at least an element of truth in this notion. All religions acknowledge a deity. All of them teach a system of morality which is in most respects similar to that of the Bible, and in some cases more rigid. All of them, or nearly all of them at least, speak of ways of appeasing the wrath of God and offer the hope of life after death. This has led to a widely-held conclusion that religious people all really worship the same God and that they are all finally going to the same place.

Some government policies of long standing have contributed, perhaps unwittingly, to this conclusion. Having entered the field of religion in its chaplaincy program, for example, the government officially recognizes a difference only between Catholics, Protestants, and Jews. It acknowledges no difference in religion at all when it appoints chaplains for its legislative sessions. Congressional prayer breakfasts, dear to the hearts of many well-meaning religionists today, often create the same impression of common purpose and belief. Even the much-used term "Judeo-Christian" usually implies that the only difference between Christianity and Judaism is in tradition and heritage.

As Christians, we are in favor of religion, especially when there is so much atheism, irreligiousness, and immorality in today's world. So is Satan — provided, that is, that the differences between religious truth and religious falsehood can be obscured. The Great Deceiver wears many disguises. In one of his favorite (and most effective) disguises he appears as a friend of religion. If he appeared as the figure of caricature in a red suit, replete with horns and pitchfork, those who recognized God's Word as the only saving truth would be on guard. As it is, he finds considerable use for a religious stance and a conservative Sunday suit.

Immanuel G. Frey



*Pastor Frey
is at Zion,
Phoenix, Arizona.*

letters

We need both

I hope you will allow a personal comment on Dr. Wendland's letter (September 1). I spent nine years serving on a district mission board. In those nine years I also had opportunity to view the larger work of the Synod throughout the country in sharing Christ with my fellow Americans. As I watched mission congregations install pastors and then worked with these men, I had many opportunities to thank God for giving us such talented and dedicated young men to serve in the mission fields.

Now I have become a professor training workers for those fields. I do not believe that my work has changed suddenly. The 40% of the budget which is spent on worker training is not somehow channeled away from outreach. It is a vital investment in it. The young men and young women who are trained in our schools will, by grace and power of God, proclaim the message of Christ crucified to the communities of our nation and the world.

What saddens me is that we must envision cuts in one division of the Synod to advance the work in another division. We need both. We need the pool of dedicated and well-trained men and women who are ready for service in the Lord's Church, and we need the money to send them. Perhaps we all need to put our hearts, hands and pocketbooks together to do *all* the Lord's work, not just part of it.

John A. Braun
Watertown, Wisconsin

Work while it is day

I read with great interest the article "Last voyage of the Marques" (September 1). I had seen a report of the incident in a recent *Newsweek* magazine and was quite surprised when I saw the same incident featured on the cover of *The Northwestern Lutheran*. Only the Lord himself can take a tragedy such as that and turn it into blessing. Once again, I am reminded that we "must work while it is day."

How important that we in the Wisconsin Synod share with the people around us the rich spiritual blessings the Lord has showered upon us. We just never know when another tragedy, closer to home, might strike. Jesus can still turn those tragedies into blessing, provided that those people have "the one thing needful." By God's grace, we have that one thing needful, not to hoard but to share.

Let's get going as a Synod and do the work the Lord has for us to do! Thank you for the article.

Thomas B. Westendorf
St. James, Minnesota

A plea for help

With the help of the Lord, I have decided to write this letter and I'm sure the Lord will help the Synod solve our problem.

The problem is how to reach out and save our members who have stumbled and fallen and are behind bars. We send missionaries all over the world but don't have a full-time pastor to visit those who have stumbled.

In this institution there are six Wisconsin Synod members (the count varies as some arrive and others leave). Since there are a lot of institutions all over the state, there probably are a lot more Synod members who are locked up.

I thank the Lord that a Synod pastor is nearby and can give us Holy Communion and Bible study once a month. When he is able to find the time he gives us individual counseling as well.

How many of our members miss out on this help back to the Lord's ways? How many Wisconsin Synod members are locked up each year? Has anyone made a serious study of the problem? We who have stumbled and have fallen need a full-time pastor who can devote more time to each individual case.

One of the last things Jesus did on the cross was to save a convict. Can we do less?

Not only would Synod be helping us but it could also help others to come to Christ. We already have had non-Synod members in our Bible study group.

May the Lord move the Synod to find a way to help us find our way back to the ways of our Lord.

Name withheld

Pro-life and pro-forgiveness

"Pastor, I've been afraid to speak to you because I know how much the church is against abortion, but I had to speak to someone. . . ." Any pastor who has heard such a confession will change the way he preaches about abortion. He will still proclaim the full counsel of God and abortion as a sin, but he will preach ever more powerfully FORGIVENESS. As a homiletics professor once taught us, "Like Jeremiah, preach the law with compassion and the gospel with a passion."

I wonder what effect *My Diary* (July, 1984) had on our readers who in a moment of weakness succumbed to social pressures and had an abortion. It was a powerful article. The unborn child yearned to be born and to be held in her mother's arms. At last, the diary read, "Today my mother killed me." The article aroused the Pharisee in me. I wanted to pick up the first stone I could find and hurl it at anyone who could even consider an abortion. And then I thought about the woman in my office — and I hoped that she wouldn't read it.

Jesus made it clear that our purpose is not to condemn, but to forgive the sinner. When Nathan told his parable to David, he ended by saying, "The Lord has taken away your sin." I failed to see any hope of forgiveness for the conscience-stricken sinner in *My Diary*. I feel the same way about those shocking films which picture the horror of suction or saline abortions. Isn't there a way we can tell the whole truth without giving the impression that abortion is an unforgivable sin?

We should pity the fate of the millions of unborn children who never hear of their Savior's love. But let's not forget that for everyone of them, there may be a mother whose conscience is smarting and who needs to hear a message of forgiveness.

Charles F. Degner
Prior Lake, Minnesota

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. 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*, 2929 N. Mayfair Road, Milwaukee, WI 53222.

Then there were eight

Dr. Martin Luther College was dedicated to the glory of God and the welfare of his flock at the edge of the wilderness on Sunday, November 9, 1884. Classes began the next day, the 401st anniversary of the birth of Martin Luther — the man of God after whom the college was named.

Three men were on hand to greet the prospective enrollees. They had been gathered from here and there by the electoral board. That was the group authorized by the Minnesota Synod to staff the school.

CENTENNIAL REFLECTIONS

by Morton A. Schroeder

The first man elected to a permanent chair in the institution was Gottfried Theodore Burk. The son of the Rev. and Mrs. Martin Burk of Germanville, Iowa, Burk was attending the theological seminary of the Wisconsin Synod, then located in Milwaukee, Wisconsin, when he received and accepted the call. The young man — he would be 23 years old in January 1885 — began a career at the tiny school which was to span almost more than a lifetime.

For 59 years he was to serve his Savior at his first and only charge. What incredible changes he must have seen and experienced during those threescore years but one. And what lasting impressions he left on his students. Originally called to teach English, he soon began to divide his time between two loves: literature and music. He became DMLC's first violin teacher, and gradually he shifted his emphasis into the second discipline. Would-be organists remember Pete — that was his student-assigned name — with no little nostalgia. His crooked fingers, whether from baseball or arthritis we never knew, his "Now, Missie," and his quick puffs on a strong, cheap cigar during that short break between lessons are indelibly stamped on the minds of Prof. Burk's students.

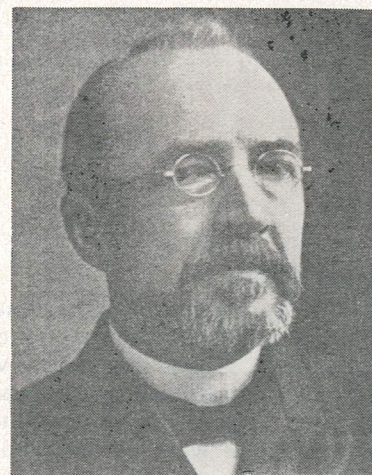
When the electoral board was not able to secure additional, permanent instructors, two area ministers offered their services free of charge. The Rev. A. F. Reim, who was pastor of Zion Lutheran Church in Sanborn, a little village 38 miles west of New Ulm, enjoyed the atmosphere of Academe. He was later extended a permanent call, and he remained with the college until 1917.

The Rev. C. J. Albrecht, the pastor of St. Paul Lutheran Church in New Ulm who had been instrumental in getting Dr. Martin Luther College started, also offered his enthusiasm and knowledge. He assumed the office of acting president, keeping the position until Director Otto Hoyer took over. Albrecht taught theology courses until DMLC became the teachers' seminary of the joint synod in 1893.

Eight students enrolled in Dr. Martin Luther College on the first day. There must have been some sad hearts and large disappointments among the people who had worked mightily to quicken the college. Eight students were one-third less than the 12 men who together made up the board of control and the faculty! There was, in retrospect, one ray of sunshine: Never has the student-teacher ratio been better.

The enrollment did pick up. By the following Easter, which would have been the second term in the abbreviated first year, 38 students were officially enrolled. The preparatory department had nine students, and the academic department had 29. Seventeen were from New Ulm, six from the immediate vicinity, 13 from other parts of Minnesota, and two from Germany. Six students in the seminary department would not be regarded as enrolled until the spring meeting of the pastoral conference.

Tuition charges and other expenses associated with attending a college or private school were unusually modest. The school year was di-



DMLC Director Hoyer

vided into three terms. Tuition for the first term, which was 16 weeks long, was \$12.00. Tuition for each of the two subsequent terms, each of which was 12 weeks long, was \$10.00. According to the first *Catalogue* "plain but substantial" board cost \$1.50 a week. Incidental fees for the three terms amounted to \$1.75. Each resident student had to provide his own "bedding, fuel, and light." Special consideration was given any student who intended to prepare for the ministry in the German Ev. Lutheran Synod of Minnesota and Other States.

Excluding charges for bedding, fuel, and light — which are almost impossible to calculate — the resident student who attended Dr. Martin Luther College during its first full year spent \$93.75 for his education. Books, paper, and miscellaneous expenses are not, of course, included. The Sears, Roebuck *Consumer Guide* for 1900 provides useful comparisons: upholstered couch, \$8.00; slide trombone, \$8.25; men's winter flannel shirts, 50¢ to \$2.95; and a 12-piece knife and fork set, \$2.25.

The world of pennies, nickels, dimes, and dollars has changed drastically since Dr. Martin Luther College welcomed its first eight students. The purpose of the school has not. Every catalog, especially since 1893, contains words to this effect: "Dr. Martin Luther College exists to prepare qualified educators for the teaching ministry in the elementary schools of the Wisconsin Evangelical Lutheran Synod." □

Professor Schroeder teaches at Dr. Martin Luther College, New Ulm, Minnesota.

Jesus, the greatest leader

Read chapter 3. . . . Verse 1a states the great truth that *we*, the readers (original and now) have all been *called* to be members of God's family. And the rest of verse 1 also makes it clear that the word "called" means "invited." This is a part of the work of the Holy Spirit.

LETTER TO THE HEBREWS

by Julian G. Anderson

And 1b reminds us that it is important that we keep on *thinking* of Jesus, our heaven-sent Savior, that is, holding on to our *faith*.

And verse 2 reminds us that the first such invitation was given through Moses to the family, or nation, of Israel, in 1438 B.C. at Mt. Sinai. And it reminds us that Moses was a *faithful* prophet and leader, whom the Jews always regarded as the greatest of all the prophets. "But Jesus deserves to have *more glory* and honor than Moses for the same reason that the man who builds a house has more honor than the house itself. And while every house is built by some man, God has built the whole universe" (vv. 3-4). Moses' work as a faithful mediator is described in verse 5, but Jesus is the Son who is the *Head* of the family to which we belong.

Don't lose your promised rest!

In verses 7-11 Apollos quotes Psalm 95:7-11, which in turn is quoting God's words in Numbers 14:21-23 — "The people of Israel have tried my patience over and over again and have refused to obey me. They will never enter the land I promised to their ancestors. None of them who

rejected me will ever enter!" And this prophecy was fulfilled when only *two* of the 600,000 men — Caleb and Joshua — entered the land!

And now comes God's plea. "Brothers and sisters, you must *watch out* so that no one of you will ever have a wicked and *unbelieving heart* that will make you *turn away* from the living God!" (v. 12). This was the peril facing the Christian Jews in Jerusalem in Apollos' day, and it is the peril that constantly faces us in our modern world — that we may lose our faith and become an *unbeliever*. For this was exactly what happened to the great majority of the people of Israel in Moses' day.

Therefore they never entered into their promised place of rest. The word "rest" was a Hebrew word which depicted safety and security from all one's enemies. And that is what the new heavens and new earth will be for all believers when Jesus returns at the end of the world. It is the object of our great Christian hope. And therefore "you must help and encourage each other . . . so that no one of you will be fooled by sin's attractive tricks and refuse to obey God" (v. 13) — that is, refuse his invitation.

We must enter our rest NOW!

Read chapter 4. . . . Note that we also "have God's promise that we can come into his place of rest" (v. 1a), because "we have heard the good news just as those people did. But this message didn't do them any good, because there was *no faith* in their hearts when they heard it. So . . . we who are *believers* are going to get into that place of rest" (vv. 1b-3a).

So we must travel on God's road (v. 3b). From all this we learn one comforting thing — "that there must be *some people* who *will* get into that place of rest" (v. 6a). And we also learn that "God set a *time* for people to come in, which is called 'today'" (v. 7a), again quoting Psalm 95:7,8.

Therefore we must pay attention to what Paul says in 2 Corinthians 6:2, speaking of this same problem — "Remember that *now* is the proper time for you to receive God's undeserved love! Yes, *this* is the *day* for you to be saved!" Yes, it is true that *today* is the only time we have at our disposal to act, for we may die within the hour, and tomorrow may be too late!

And of course it is God's saving Word alone which creates that saving faith in our hearts (v. 12). And Jesus is the only leader who can bring us into that place of rest, our heavenly home. And then this section closes with the frightening thought that there is nothing that can escape from God's all-seeing eyes. He sees not only our faith, but also our unbelief. And on the last day "we must answer to him for everything we do" (v. 13).

By now we have learned that Jesus is greater than all the Old Testament prophets, greater than the angels, and greater than Moses, who was the first and greatest of the Old Testament prophets and leaders. And the comparison of ourselves with those first Israelites is a most sobering and frightening one. And yet all that is required of us is that we hold on to the faith the Holy Spirit has created in our hearts. □

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

Trees can't talk, but this one does. It spoke first in 1929 when in *The Apache Scout* it said, "My name is Gad' N'nscha (got-n-cha'). The white man calls me Big Cedar Tree. I stand on the East Fork Mission property." Gad' N'nscha was already here when Coronado came through several miles away in 1540.

Gad' N'nscha saw the first people come under its branches who called themselves "Indeh" (the Apaches). It saw them return from raids with "queer-looking saddles with shiny buckles, cloth not made of buckskin, iron sticks that shot fire and smoke, and many other things." And then the men with blue shirts came. They were the soldiers.

One day a different sort of man happened by. He pitched his tent under the massive shade of Gad' N'nscha. He was a German named Mayerhoff. He was the first missionary on the Fort Apache Reservation, and he spoke of Jesus, the Savior. The year was 1895 and the missionary was sent by the Wisconsin Synod.

Gad' N'nscha still stands and still sees and still speaks. This year on the evening of August 6 with the dew of the rains settling down on its old limbs it saw a white van come across the cattle guard. Later on at midnight the lights of another van swept the darkness. They outlined Gad' N'nscha's gnarled trunk for a moment and then pulled up behind the first van. Men got out of the vans who had come from many foreign countries. They were missionaries from Japan, Africa, South America, China, Indonesia, Mexico. They seemed to be friends, there was much handshaking. The sound of laughter and greetings and good will floated lightly on the cool evening air.

No doubt about it, these missionaries had something in common. After 90 years they had come back to gather around Gad' N'nscha. They didn't come to a tent, but to a new girls' dormitory that was to be their meeting place for the next five days. Their concern was the same as that of the first missionary, Mayerhoff: How can we lift high the name of Jesus to the people that have not heard of him?

Perhaps in our lifetime we will never again experience such a memorable week as the week of the World Mission Conference here at East Fork. Let me tell you about it.

When 20 men sing their hearts out on hymns learned in boyhood something happens to a person. That is the way it was at the opening service. The harmony of voice and belief touched people in their homes a hundred yards from the church. To those in foreign cultures and lands who no longer hear the familiar hymns the singing was especially thrilling. Throughout the week the

The following missionaries and World Board members (WB) attended the World Mission Conference at East Fork, Arizona, August 6-10: (left to right) Harold John, Japan; Elwood Fromm, Japan; Lawrence Retberg, Colombia; Bruce Ahlers, Indonesia; Harold Essmann, WB; William Meier, WB; Raymond Cox, Malawi; Ronald Freier, WB; Mark Krueger, Zambia; Frederic Nitz, WB; David Kock, WB; Paul Hartman, El Paso (Mexico); Daniel Koelpin, WB; Gary Schroeder, Hong Kong; Robert Meister, Taiwan; Richard Lauersdorf, WB; Ralph Martens, Puerto Rico; and Duane Tomhave, executive secretary of the World Board.

spoken word also touched our hearts and inspired us in the united devotion and worship of the God who sends and sustains missionaries.

"Communicating the Gospel of Jesus Christ in Another Culture" was the theme of the conference. The theme demanded that we begin with the reason for our efforts — the fact that God has given us a mandate to communicate the gospel to all the world. That is what God would have us do. It is our reason for living.

From the base of this command and wish of our God, the conference branched off into the practical ways his command is being carried out on our mission fields. The missionary — who calls him and defines his duties? What are the channels for communicating the gospel? How can we contextualize the gospel, that is, reach out

Gad' N'nscha

by Eric S. Hartzell



with it to people whose culture and intellectual base are vastly different from ours? How can we better meet the spiritual needs of the expatriate family? What about furloughs? What are the new tax laws that pertain to our overseas workers? Dealing with all these questions and more took up the days' sessions.

But perhaps the most important business of the conference was carried on after hours, in the evenings. No one understands the life and problems of a foreign missionary like another foreign missionary. It was in the evening, in groups of two's and three's, that they would discuss personal problems, problems of the work, joys, frustrations, ideas. Sometimes just being able to speak about a problem to one who understands takes the bite out of the problem.



The evenings also gave the executive committees (who administer stateside the world missions) a chance to meet with the heads of the mission stations and talk over finances, projections, problems . . . without it taking a month's time for letters to make their round trip over the thousands of miles.

On Tuesday evening some of our Apache women cooked tortillas and fry bread over coals of oak.

On Wednesday afternoon as a break from the meetings some went fishing, and some went sightseeing to the other mission stations, Cibecue and Whiteriver. The fishing wasn't too good but the country was beautiful. Bonito Creek hasn't changed much since a hundred years ago when Geronimo splashed through it headed for Mexico with his men on their last outbreak.

The group enjoyed an evening meal at a restaurant up the mountain at Pinetop. There was no small stir among the clientele of the restaurant when the words of the German song *Sie leben hoch* wafted from the banquet room to the other evening guests. The strange words didn't come from men full of new wine but men full of the spirit of the occasion and touched by the friendship and fellowship they were enjoying. *Abide With Me* was the last song we sang. As the words *In life, in death, O Lord, abide with me* died away, Pastor Johnne from Japan said, "These are precious moments." And they were.

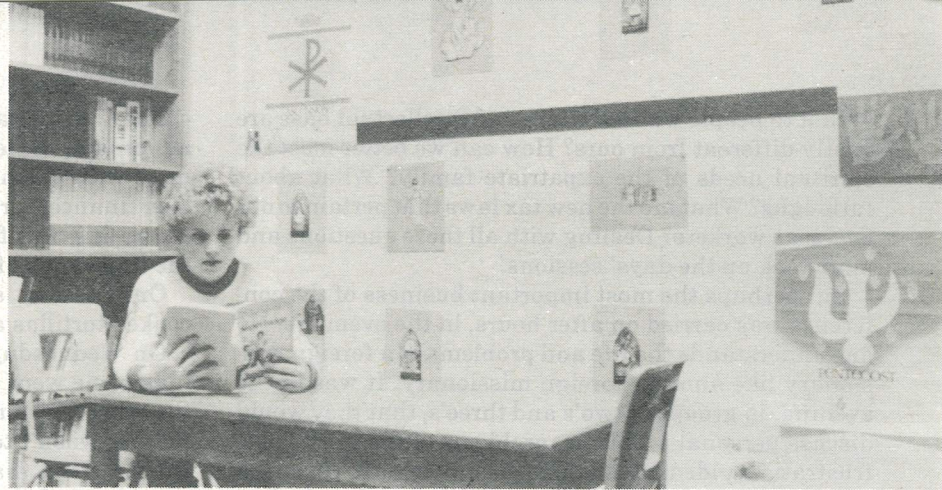
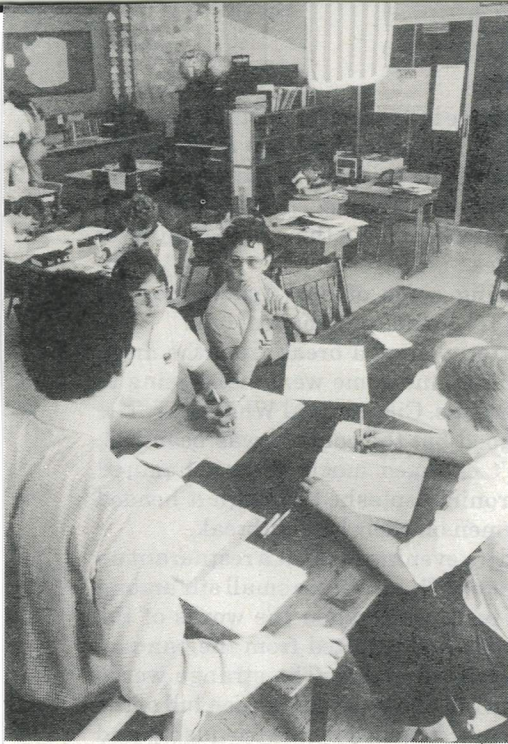
Friday noon ended the conference and began the journey back to Phoenix. The trip went by way of Peridot and San Carlos so the men could see where our mission among the Apaches first began. And then for some it was 23 hours of flying the big jets to get them back to their homes and their work. The meeting was over. We felt sad as we watched the two vans leave. There was Gad' N'nscha standing, ancient arms still spreading in benediction over this work. The breeze from Mount Baldy stirred his branches. Was it in farewell?

Gad' N'nscha is old and dying. Each winter the snow is caught by fewer branches. Gad' N'nscha has lived long and seen much and the time to leave is soon. It won't seem the same when Gad' N'nscha's friendly form no longer marks its place on the skyline of East Fork Mission. But change is what we live with. One lone missionary 90 years ago. One work just beginning. And now two vans loaded down with representatives from 10 foreign mission fields! What a change!

The passing of a tree saddens us. It reminds us of this world's journey to the grave and decay. It reminds us of our Lord who doesn't change and who shines with life and light beyond the grave. He is the one who forever shelters and protects his missionaries. *Change and decay in all around I see. O Thou, who changest not, abide with me.*

Gad' N'nscha spoke already in 1929 in *The Apache Scout* of these very days. "So even if my roots dry up, and my days are numbered, I know that a Tree of Life has been planted near me that shall never die. Hundreds of people have sought my shade and rested for an hour or so. I hope that numbers more may find lasting peace and rest under the larger and more beautiful Tree of Life. Gad' N'nscha has spoken!" □

Pastor Hartzell is at East Fork Lutheran Mission, East Fork, Arizona.



(Left) Students at Lincoln Heights school, Des Moines, Iowa listen to their instructor. (Above) Darren Cornwell, 10, a fourth-grader, studies in the school library.

The one-room school flourishes

by Scott Stuart

The one-room school survives on Des Moines' south side. Pupils at Lincoln Heights Evangelical Lutheran School at 1217 S.W. Watrous Ave. do not read their lessons aloud in a noisy babble. There are no ink wells for ornery boys to dip "creepy" girls' braids in. And conversation in the twice-daily devotions may run to the Cecil B. DeMille version of Moses that appeared on television recently.

The school, in the basement of Lincoln Heights Evangelical Lutheran Church, was founded in 1956, the first Lutheran elementary school in Des Moines. Pupils from kindergarten through the eighth grade attend the school, although there are no fifth-graders this year.

Seventeen pupils, mostly from the

south side but from as far as eight miles away, come to the school each day. They range in age from 5 to 14. Their teacher, Joel Raasch, is just 22 and a 1983 college graduate.

A departure from the strict, parallel-row seating arrangement of "Little House on the Prairie" offers a clue that one-room schools have changed since the turn of the century. At the beginning of the semester, Raasch paired an older pupil with a younger one so that younger children with questions would not have to leave their seats for an answer.

Of course, older pupils with questions about their work must still seek each other or the teacher, and the atmosphere of a well-organized "open classroom" of the 60s prevails as Raasch works with various grade levels at a table in a corner of the room. Pupils finished with their work may leave their desks to read a library book. They used to be able to work on a personal computer, until it was stolen in a rash of church break-ins on the south side last winter.

A single teacher instructing eight grades requires pupils to be independent. Third-through eighth-graders are allowed to correct their own math and spelling tests. In fact, part of their assignment is to have them corrected in time for the next day's class.

This is not to say that there is not some old-fashioned regimentation. By holding up one, two or three fingers, pupils can let Raasch know that they want to ask a question, go to the library or get a drink of water. Raasch uses a discipline system in which chalk marks are placed next to chil-

dren's names on the blackboard, and those with marks must stay inside during recess. Corporal punishment is allowed, though Raasch has never used it.

Lincoln Heights pupils study a state-approved curriculum that is heavy on the basics. Volunteers from the congregation teach music, art and physical education and help Raasch with kindergartners and with reading lessons. The pupils also study Bible history, taught by Pastor Dean Gunn.

Fifth-through eighth-graders have confirmation classes four days a week with Gunn, who also conducts a 20-to-25-minute mid-week chapel service each Wednesday. Devotions are held at the beginning of the school day and when the children return from their lunch hour, and classes close each day with the Lord's Prayer or a hymn.

The school's Christian orientation is evidenced in subtle and not so subtle ways. A periodic table of the elements on the wall includes a Biblical reference. Rules outlining spelling procedure state, "Correct your own paper. Be careful and please be honest!" During a lesson dealing with the ratio of water to land on the earth, a pupil asked, "Do you think the reason for that could be from the flood?"

Wisconsin Synod Lutherans believe in a literal interpretation of the Bible and can be considered "creationists," but the theory of evolution is not ignored. Volumes in the library were donated by church members, so there's no need for a committee to review their appropriateness.

Raasch is an accredited teacher,

and the curriculum is state-approved. But the size of the school makes for some unconventional administration. The board of education is composed of church members.

Under Iowa law, the school principal must have a master's degree in elementary education. Because Raasch does not, Lincoln Heights' principal is a professor from Raasch's college in Minnesota. The principal keeps in touch through school board minutes that are sent him, and his twice-yearly visit to the school fulfills the letter of the law.

Teaching, to Raasch, is a divine calling. "You think about it and you pray about it," he said. He was graduated from Dr. Martin Luther College in New Ulm, Minn., a teacher's college run by the Wisconsin Evangelical Lutheran Synod. Students there receive special training in parochial education in a smaller setting, and at the end of their college careers are assigned jobs.

The benefit of parochial school, said Raasch, is that pupils "get to hear God's Word every day, and they get an education that is taught in the light of God's Word. I feel that knowing Scripture is a priority here on earth, so you should hear about it every day."

Seventy-five percent of the children in the Lincoln Heights congregation attend the school, which is free to members. Nonmembers pay \$50 per month in tuition, and all pupils pay a \$50 annual book fee. About half have siblings in class with them. The arrangement is peaceful except for recess and lunch times, when sibling rivalries sometimes surface.

"I never expected a one-room school," Raasch said of his assignment. But he's enthusiastic about the closeness fostered in a school its size. "I don't know if I'd want to go anywhere else. It's like a family." □



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Mr. Stuart is a reporter with The Des Moines Register.

FROM THE PRESIDENT

A somewhat different meeting

The *Constitution* of the Synod states: "The president shall be an advisory member of all boards, commissions, and committees of the Synod. He shall, however, have no vote."

Obviously time does not permit attending every such meeting. Nor is that necessary. But the president does attend his share of meetings and then some. In addition to the meetings of the Conference of Presidents, the Program/Budget Review Committee and the Coordinating Council, which I chair, I also attend other meetings as time permits, notably in the Worker-Training, the Home and World Mission divisions. In house we refer to those three as the spending

divisions, and there's nothing derogatory about that designation. It simply acknowledges that those three divisions administer approximately 85 percent of our operating budget. And given the Synod's continuing purpose we would not expect it to be otherwise.

This past August 29 and 30, however, I had the privilege of chairing a somewhat different meeting, the first such meeting in four years. It convened the Synod's 105 circuit pastors. The meeting was different because the participants were not involved in spending decisions, but in work which, under God, will result in greater fruits of faith to fund the Synod's budget.



By that I don't want to leave the impression that the circuit pastor is primarily the Synod's money man, though he will not apologize for talking about money for the spread of the Gospel. And why should he? But his responsibilities go much deeper. Standing at the side of his district president the circuit pastor is responsible for the supervision of doctrine and practice at the grass roots' level. He is the pastor's pastor. Working closely with his district president he is available to offer counsel and advice in adjusting controversies, filling vacancies, and in all other matters that involve the interests of the Synod. He is also a good listener who shares grass roots' input with the district and the Synod. And as the Lord blesses his work in the area of doctrine and practice at the congregational level that blessing will also be reflected in increased gifts for the spread of the gospel.

Who is your circuit pastor? He is a near neighbor. He serves a congregation much like yours. He relates to your needs and problems from personal experience. He has been chosen for this important responsibility by his peers. Find out who he is if you don't know. Use his services — and he is there to serve you. His work is a vital part of sharing the gospel.

Do you see why I'm excited about this meeting? This meeting and others like them are an integral part of training and sending.

Carl H. Muschke

Printing and binding operations discontinued at NPH

Effective Friday, October 12, Northwestern Publishing House discontinued its printing and binding operations, according to a memorandum to its employees from Pastor Gordon J. Snyder, chairman of the board.

In the news

According to the memorandum the publishing house's equipment is becoming obsolete and the volume of work does not warrant the purchase of new machinery.

"Bids of outside specialty printers are usually substantially lower than Northwestern's actual costs of production," Snyder noted. "Our production costs are

excessive, and we can no longer compete with the outside specialty printers.

"It would not be responsible stewardship of the assets assigned to us by the Wisconsin Evangelical Lutheran Synod to continue to operate in-house production services of stripping and plate making, printing, binding and related 2nd and 3rd class permit mailing."

Eleven employees will be displaced by discontinuing these operations. Some were hired as temporary help, according to Thomas Spaulding, acting manager of Northwestern, some are on the verge of retirement, and the remainder "will hopefully find employment in this center of the graphic arts industry."

Snyder said that Northwestern

will continue to operate as the Wisconsin Synod's publisher. "We will continue to operate the following departments: editorial, production planning and scheduling, art, composition, photography, stockroom and shipping, store, maintenance, office, clerical and administration."

Synod President Carl H. Mischke said that the decision has "my wholehearted endorsement . . . and will enhance Northwestern's service to the Synod."

"Based on new standards of operation and revised space requirements," said President Mischke, "the relocation of Northwestern with nonbudgetary funding becomes a top priority on the board's agenda and a top priority for every member of the Synod."

Lutheran Women's Missionary Society holds annual convention

The Lutheran Women's Missionary Society held its 21st annual convention, June 29-July 1, at Hope College, Holland, Mich. There were 814 registered delegates.

It was announced at the business meeting that women from 233 congregations were present, from 41 circuits in 15 states. Formation of the 50th circuit was also announced — the Texas Gulf Coast Circuit. Thirty-seven new congregations were welcomed, bringing the total membership to 848.

Offerings at convention services of \$4500 were designated for the expansion of radio work in Japan. Another \$18,000 was given to home missions for equipment for mission congregations and a similar amount to world missions for training programs in Africa. Next year's mission projects are the Latin America/Puerto Rico Vicar Program and the Mass Media Ministry.



Installation of LWMS board members. Left to right, Beatrice Punke, Betty Thompson, Betty Wolf, Pastor Kenneth Kratz and Ruth Knoke.

The Spiritual Growth Committee introduced to the delegates a new booklet, *My Mission Prayer Calendar*. The 96-page booklet contains pictures of all WELS missionary families, together with birthdays of missionaries, their wives, and children and wedding anniversaries. There are also maps of the mission fields and tips on sending mail to the missionaries.

New officers elected were Mrs. Beatrice Punke, president-elect, and Pastor Kenneth Kratz, spiritual growth pastor. Reelected were Mrs. Betty Thompson, vice

president; Mrs. Betty Wolf, secretary; Mrs. Ruth Knoke, spiritual growth laywoman; and Pastor Wayne Schneider, pastoral advisor.

For the first time the convention proceedings were available to the hearing impaired. Beginning Friday evening two interpreters, Beth Schulz of Milwaukee and Joanne McAleer of Oshkosh, signed throughout the weekend.

Delegates voted to hold the 1985 convention at Washington University, St. Louis, Mo.

Reported by Judy Hasbargen

Nurses commissioned for Central Africa

During July two nurses were commissioned for the Medical Mission of the Lutheran Church in Central Africa.

On July 1 Nola Christianson was commissioned at her home church, Grace of Tucson, Ariz., and on July 8 Terri Trew was commissioned in her home church, North Trinity of Milwaukee.



Christianson



Trew

Christianson is a graduate of Wisconsin Lutheran College and of the University of Arizona where she received her nursing degree. Trew is a graduate of Wisconsin Lutheran High and of the University of Wisconsin-Milwaukee where she received her nursing degree.

Both nurses attended Seneca College, in Toronto, Canada to acquire the necessary skills to serve on the African Medical Mission staff.

Both have arrived in Africa. Christianson is serving in the medical mission in Malawi and Trew is serving in Zambia at the Mwembezi Lutheran Dispensary.



A HORSE FOR ELIJAH. Last year (March 15) Prof. Ernst Wendland wrote of the need of a horse for Elijah Koffi, evangelist for our sister mission in the Cameroon. Superintendent Ray Cox of the Lutheran Church of Central Africa (right) reports of a day last June: "I wish our good friend Ernie Wendland could have been at Munam (Cameroon) that day. After church a rider came across the hills on a horse — a horse for Elijah. It was presented to President Njume (left). A wish come true and the result of special gifts from our good WELS people — and his saddle, too!"

Michigan

Anniversary celebrated

On June 3, St. Paul Lutheran of Livonia celebrated the 40th anniversary in the ministry of its pastor, Winfred Koelpin. Guest speaker at the special service was a son, Pastor Philip Koelpin of Flagstaff, Ariz.

A dinner and program followed the service at which the congregation presented Pastor Koelpin with an extended vacation.

Pastor Koelpin graduated from Wisconsin Lutheran Seminary in 1944. He served parishes in Toledo, Ohio and Mosinee, Wis., before coming to St. Paul, Livonia in 1956.

Pastor Koelpin has served the Synod and district in a variety of offices, as a member of the Synod's Board for Information and Stewardship, as visiting elder and circuit pastor, as well as a frequent essayist before conferences and districts.

Reported by Edward Schaewe

Wisconsin

Retirement

The Winnebago Lutheran Academy Association of Fond du Lac celebrated the retirement in the ministry of Professor LeRoy G. Ristow in its 1984 graduation exercises.

A 1936 graduate of the Wisconsin Lutheran Seminary, he served congregations in New London and Crandon/Argonne/Hiles, Wis.; and New Ulm, Hastings and St. Clair, Minn. In 1959 he accepted a call to the academy where he served until his retirement.

Reported by Harlyn Kuschel

Centennial observed

St. Paul's of Green Bay celebrated its 100th anniversary during 1982-1983 with nine special services. Special events included choir concerts, open house tour, confirmation and teachers' reunions and a number of dinners.

The congregation's history dates back to 1882 when Pastor Ernst Dornfeld served a group of 20 people who wanted to remain with the Wisconsin Synod when their own congregation left the Synod. The first church was dedicated in 1883 and the present building was constructed in 1953.

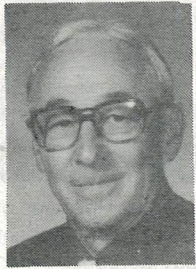
St. Paul has had 10 resident pastors during the 100 years. The 1000-member congregation is presently served by Roy H. Rose. Seventy teachers have served during the first century. James Petermann is principal of the seven-teacher school. □

Reported by Harlyn Kuschel

JAPAN — Pastor James M. Behringer of St. Charles, Mich., was commissioned on May 20 at St. John, Newtonburg, Wis., as the Synod's seventh missionary to Japan. Missionary Behringer and his wife, Vicki, with Paul, seven months, and David, 2, will be stationed at Tsuchiura where he will study Japanese for two years.



With the Lord



Toepel



Becker

Martin R. Toepel 1913-1984

Professor Martin R. Toepel was born December 28, 1913 in Peridot, Ariz. He died September 3, 1984 in Saginaw, Mich.

A 1939 graduate of the seminary, he served at Winnebago Lutheran Academy, Fond du Lac, Wis., before accepting a call in 1941 to serve Trinity, Elkton, Mich. In 1945 he accepted a call to Michigan Lutheran Seminary, Saginaw and served as the school's third president from 1966 to 1978. He also served as a member of the board of directors of the Martin Luther Memorial Home Association.

In 1942 he married Mabel Krause. He is survived by his wife; sons, David (Faye), and Pastor Mark (Pamela); daughters, Sandra (David) Heyn, Mara (Royal) Uhlenbrauck, and Marcia (David) Fuhrop; brother, Pastor Emil; sister, Irmgard Block; and 19 grandchildren.

Funeral services were held September 6 at St. Paul, Saginaw.

Siegbert W. Becker 1914-1984

Professor Siegbert W. Becker was born October 28, 1914 in St. Paul, Minn. He died September 1, 1984 in Mequon, Wis.

A 1938 graduate of Concordia Seminary, St. Louis, Mo., he served congregations in Fort Dodge, Ireton and Sac City, Iowa before accepting a call to Concordia College, River Forest, Ill., in 1947. He attended the University of Chicago and obtained his doctorate in theology from Northern Baptist Theological Seminary.

In 1963 Dr. Becker became a member of the Wisconsin Synod and taught at Milwaukee Lutheran Teachers' College until 1969 when he joined the faculty of Wisconsin Lutheran Seminary. He retired in June 1984.

Since 1973 he served as liaison between the Wisconsin Synod and the Lutheran Confessional Church in Sweden. He was also a member of the Commission on Inter-Church Relations and the Revision Committee of The Holy Bible — An American Translation. He published numerous books, articles and papers in both English and Swedish.

In 1939 he married Helen Bertram. He is survived by his wife; sons, David (Patricia), Mark (Jill), James (Denise) and Michael; daughter, Rebecca (Frederick) Erhardt; and 11 grandchildren.

Funeral services were held September 4 at St. James, Milwaukee, Wis. □

Looking back

from The Northwestern Lutheran

50 years ago . . .

The school year at Dr. Martin Luther College, New Ulm, Minn., began with a registration of 130 (including the high school department). Very likely the total for the year will not be much larger than that. Having had especially adverse conditions to contend with in the form of the unusual drought, and the like, we are grateful for the number we have with us now.

25 years ago . . .

Pastor Winfred Nommensen has accepted the call to Salem Congregation, Brown Deer, Wis. For the past nine years Pastor Nommensen has served congregations at Sugar Bush and the Town of Maple Creek north of New London.

10 years ago . . .

Redemption of Milwaukee, Wis., recently dedicated its church after spending 22 years in a thirdhand, World War I army chapel. The new building is attached to the Christian day school constructed in 1957. □

NOTICES

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

CONFERENCES

Dakota-Montana District, Eastern Conference, October 30-31 at Ascension, Mitchell, S. Dak. Agenda: Exegesis of 1 John 3 (Free); Exegesis of Psalm 45 (Kauffeld); Isagogical Study of Jeremiah (Stuebs); The Practice of Sponsors and Witnesses at Baptism (Kanzenbach); The Essence, Efficacy and Effect of the Sacrament of Holy Baptism (Habermann); The Concordia Lutheran Conference (Voswinkel); Series of 6-10 Sermons on the Christian Home (Bunde).

Minnesota District, New Ulm Conference, November 6 at St. Paul, New Ulm. Agenda: Isagogical Study of Hosea 1-3 (Hartwig); The Husband-Wife Relationship (Krueger); The Pastor and Wife as Examples (Raddatz).

Minnesota District, Southern Conference, November 12-13 at Grace, Newton, IA. Agenda: Practical Application of the Doctrine of the Two Natures of Christ (Gawrisch); Discussion of Preach the Gospel, chapter 4; Exegesis of 2 John (Bushaw); New Year's Sermon Study (Thierfelder).

Northern Wisconsin District, Lake Superior Conference, October 16-17 at St. Paul, Gladstone, Mich. Agenda: The book of Zechariah (Hannemann); Exegesis of 2 Peter 2 (Frohman); Discussion on Adult Information Class Materials (Hein); Common Law Marriage: God's Will and State Law (Kuckhahn).

Western Wisconsin District, Central Conference, October 16 at St. Matthew, Janesville. Agenda: Exegesis of 1 Cor. 14:1-25 (Wiedmann); Spanish Mission Work in America (Sprain).

CHANGES IN MINISTRY

PASTORS:

Lemke, Paul N., from Trinity, Omak, Wash., to exploratory, Ocala, Fla.

TEACHERS:

Buch, Marcus F., from Trinity, Crete, Ill., to St. John, Waterloo, Wis.

Goede, Harold F., from inactive to Beautiful Savior, Milwaukee, Wis.

Gronholz, Carol, from Zion, Columbus, Wis., to Timothy, St. Louis Park, Minn.

Kanter, John H., from Bethany, Concord, Calif., to St. Mark, Eau Claire, Wis.

Lehninger, Jeanne, from inactive to Shoreland Lutheran High School, Somers, Wis.

Meinel, Diane M., from Our Savior, Zion, Ill., to St. John, Libertyville, Ill.

Muehlenbeck, Ruth E., from St. Stephen, Adrian, Mich., to Divine Peace, Largo, Md.

Sauer, Sandra, from inactive to St. Matthew, Spokane, Wash.

Schuenemann, Valene, to St. John, Watertown, Wis.

Schultz, John F., from St. Paul First, N. Hollywood, Calif., to St. John, Goodhue, Minn.

Stam, Gregory A., from Gloria Dei, Sierra Madre, Calif., to Redeemer, Tucson, Ariz.

Winsky, Judith, from inactive to St. John, Dakota, Minn.

Zickuhr, Karen, from inactive to Zion, Crete, Ill.

REFORMATION SERVICES

NEW ULM, MINN. — The 31st annual Reformation Festival service of area congregations will be held Sunday, October 28, 7:30 p.m. at Dr. Martin Luther College.

LAKE MILLS, WIS. — The Central Conference of the Western Wisconsin District will hold its annual Reformation Service Sunday, October 28, 2:30 p.m. at Lakeside Lutheran High School. Theme of the service is The Open Bible, Fruit of the Reformation. The speaker will be Pastor Daniel Malchow, stewardship counselor of WELS.

MILWAUKEE, WIS. — Gloria Dei-Bethesda Ev. Lutheran Church will observe the anniversary of the Lutheran Reformation in a special service on October 31, at 7:00 p.m. Holy Communion will be distributed in this service. Everyone is invited.

ADDRESSES

PASTORS:

Cordes, Mark, 1114 E. Wisconsin St., Prairie du Chien, WI 53821.
Fischer, Wayne L., 2028 S. 76th St., West Allis, WI 53219; 414/546-1606.
Gerlach, Joel C., 1851 Hampshire Rd., Tustin, CA 92680; 714/544-7465.
Hoepner, Robert L., 703 Bluestone Rd., Beckley, WV 25801.
Laabs, David W., 306 Kimsham St., Sitka, AK 99835; 907/747-6938.
Otterstatter, Greg, Dr. Martin Luther College, College Heights, New Ulm, MN 56073; 507/354-6917.
Pankow, Thomas K., 1013 - 11th Ave. S., Apt. 2, Hopkins, MN 55343.
Reiter, Clare L., 411 - 2nd St. SE, Glenwood, MN 56334.
Wilde, Mark, Martin Luther Preparatory School, Prairie du Chien, WI 53821; 608/326-8480 Ext. 250.

TEACHERS:

Buege, James L., 236 Chapin St., Columbus, WI 53925.
Fischer, Doran G., 311 Green St., Watertown, WI 53094.
Foelski, Wayne A., 5108 W. Lincoln Rd., Elwell, MI 48832.
Gronholz, Gene A., 10248 - 4th Ave. S., Bloomington, MN 55420; 612/881-2558.
Hunter, Thomas N., 425 Madison St., Lake Mills, WI 53551.
Kanter, John H., 3534 Lana Lane, Eau Claire, WI 53701.
Rahn, James C., 3256 Wilbur Ave., Flushing, MI 48433.
Rebers, Daniel D., 113 W. Brownell, Tomah, WI 54660.
Rosenbaum, Kurt, 1600 W. 143rd St., #219, Burnsville, MN 55337; 612/435-9728.
Schaller, Terry S., 505 W. 5th St., Neillsville, WI 54456; 715/443-3921.
Tesch, Dean R., 345 National Ave., Medford, WI 54451.
Thiel, Daniel F., 625 North St., Tawas City, MI 48764-0328.

NURSES

"Be all that you can be" in the service of our Lord

Through the African Medical Mission you can serve patients in Malawi or Zambia and work in close support of our missionary program. This is a unique opportunity as well as a challenge, as you develop your nursing skills and experience in countries where the need is so great. Malaria, pneumonia, severe skin infections, snakebite, malnutrition and starvation still plague African countries. Our nurses also give prenatal and postnatal care and in some cases deliver babies when necessary.

The African Medical Mission has two nurses at the Mwembeshi Lutheran Dispensary in Zambia and two nurses at the Lilongwe Lutheran Mobile Clinic in Malawi. They currently serve approximately 33 months, including preparation time and training, field orientation and service. In preparation for Africa, nurses are currently being sent to Seneca College in Toronto, Canada for a five-month course concentrating on physical diagnosis, tropical medicine, and pediatrics with two weeks "bush" experience. On the field orientation is provided after arrival in Africa.

As you practice your profession in a third world country, what a privilege to demonstrate your Christianity and to grow spiritually in a missionary setting. "Be all that you can be" both spiritually and professionally.

To qualify for this opportunity to nurse in the service of our Lord, you must be a three- or four-year nursing graduate and have two or more years of work experience in nursing. If you are interested in learning more about this or have questions, contact Mrs. Jan Unke, secretary, Medical Mission Committee, N123 W12533 Russet Ct., Germantown, WI 53022; 414/242-3572.

Dr. Jerome C. Brooks
 Medical Director

WELS HISTORICAL INSTITUTE

The fall meeting of the WELS Historical Institute will be held at Dr. Martin Luther College, New Ulm, Minn. on Sunday, October 21 at 2 p.m. in the Chapel-Auditorium. Prof. Morton Schroeder will give a presentation related to DMLC history. There will be refreshments following the meeting. Everyone interested is welcome to attend.

WELS LUTHERANS FOR LIFE CONVENTION

WELS Lutherans for Life will hold its third annual convention Saturday, November 17 at Wisconsin Lutheran High School, Milwaukee. The theme will be "From Death to Life." The convention will feature a keynote address by Dr. C. Everett Koop, U.S. Surgeon General. Pastor Paul Kelm, executive secretary of Evangelism, will deliver an address. Twelve workshops are offered. Registration fees are: individuals, \$12.50 (\$15.00 after Nov. 1); couples, \$20.00 (\$25.00); students/retirees, \$7.50 (\$10.00). Fees include convention folder and noon meal. For further details and registration blank write: WELS Lutherans for Life, PO Box 362, Libertyville, IL 60048 or call 312/362-0622.

AUDIOVISUAL AIDS

DIVORCE AND REMARRIAGE FOR CHRISTIANS

Divorce is the tragedy of our times, not only for families but also for congregations. Divorce defies God's decree. Yet divorce is not the unforgivable sin. Divorced Christians are sinners who need repentance, forgiveness, consolation and instruction. It may be true that aid to the divorced encourages divorce. On the other hand, the church must not forsake its lost sheep. These filmstrips are designed to help Christians who have been divorced, and to help the congregation understand the plight of divorced Christians.

Divorce: Adjusting to the Realities (FS-451-DAR)
 1984 8½ min. C & M color CA

Remarriage: Making it Work (FS-452-RMW)
 1984 8½ min. C & M color CA

The Divorced: How Should We Treat Them? (FS-453-DTT)
 1984 9 min. C & M color CA

JOYFUL SOUNDS FROM AFRICA (FS-95-JSA)
 1984 20½ min. C & M color CA

This filmstrip takes us on a tour of our Synod's most rapidly-growing mission field. We not only see the people and places, but we also hear the sounds of African Lutherans in song and celebration. The length of the filmstrip may exceed the attention span of smaller children. This will probably be appreciated most by adult audiences.

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

EXPLORATORY SERVICES

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

NEWPORT NEWS, VIRGINIA — Asbury Wesleyan Church, 605 Harpersviller Rd., Newport News. For information call Pastor Joel Luetke, 804/424-3547.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

KEARNEY, NEBRASKA — Good Shepherd, 2901 Ave. I (Calvary Baptist Church), Kearney, 4:00 p.m.; SS/Bible Class 3:00 p.m. Pastor Jerome L. Enderle, 1010 — 3rd Ave., Kearney, NE 68847; 308/382-1988.

PUGHKEEPSIE, NEW YORK — Trinity, YMCA in Poughkeepsie. 9:30 a.m. Pastor Thomas R. Gumm, 20 Tamarack Circle, Fishkill, NY 12524; 914/896-4644.

ADMINISTRATION SURVEY COMMISSION

The Administration Survey Commission is in the process of reviewing and revising its report to be presented to the 1985 synodical convention (cf. Report to the Twelve Districts, pp. 173-219). Conferences, boards, commissions, committees, or individuals wishing to respond to the report are requested to present their comments to the commission in writing no later than October 31, 1984. Please address correspondence to the chairman, Prof. David Valleskey, 11808N Luther La. 65W, Mequon, WI 53092.

APPOINTMENT

John P. Meyer, Rib Lake, Wis., has been appointed to serve as circuit pastor of the Northern Circuit in the Wisconsin River Valley Conference of the Western Wisconsin District to serve the unexpired term of Mark H. Falck, who accepted a call into another district.

President Donald F. Bitter
 Western Wisconsin District

SEMINARY CHOIR RECORDS

The recording of the choir concert "Sing His Praises, Alleluia!" sung on the spring choir tour is now available. The cost: \$6.00 for the disc recording and \$4.00 for the cassette, postpaid. Please make out your check or money order to "The Seminary Male Chorus" and order from the undersigned.

Prof. Martin Albrecht
 11820 N Luther Lane 65W
 Mequon, WI 53092

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Religion looms larger than ever in the politics of reelection this year. As the tension mounts, clergy and lay people are becoming more stringent in approving or discrediting candidates on religious grounds.

Pro-choice voters promote one candidate, pro-life voters approve another. Those who favor prayer in public schools back one candidate. Those who oppose such prayer go off to seek another. Attacks are launched on the church attendance of candidates or the lack of it. Some question how truly religious a candidate is when the candidate's personal convictions would not permit an abortion, but will vote to allow others to do it if they so choose.

On the outside this may look all very religious and pious. But is God saying to us, "These people come near to me with their mouth and honor me with their lips, but their hearts are far from me" (Isaiah 29:13)?

As an American citizen, I have firm and definite political views. I am a registered voter of one of the major political parties and feel strongly about that party's basic philosophy of government.

As "a called and ordained servant of the Word" I make it a practice not to preach any political philosophy of government. But I do preach what the Lord God expects of his Christians as citizens. God expects Christian citizens to behave the same way he wants us to behave in any situation — as his children, letting our light shine.

For example, how we talk about the various candidates. For the Christian the eighth commandment is never suspended — even during an election year. The eighth commandment directs us, "You shall not give false testimony against your neighbor." Luther explains this: "We should fear and love God that we do not tell lies about our neighbor, betray him or give him a bad name, but defend him, speak well of him and take the words and actions in the kindest possible way."

As the campaigns heat up, would you care to count

how often this commandment is transgressed? How about presidential candidates who are described as incompetents, uncaring, trigger-happy, big-spending, unchristian, incapable of being president — either

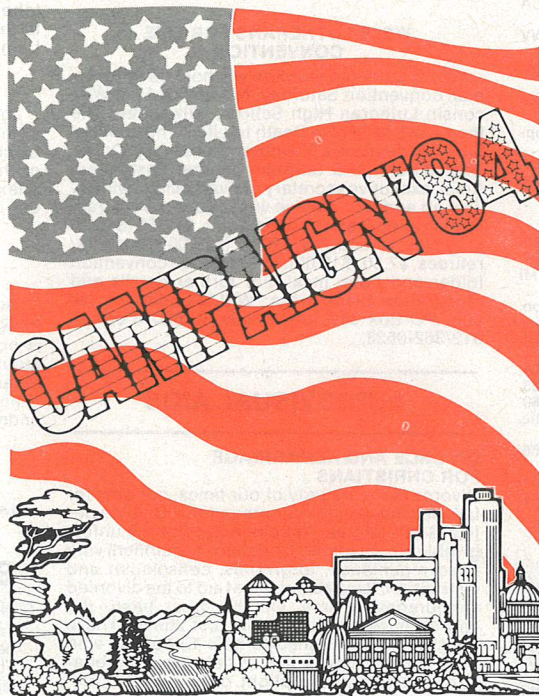
again or for the first time? As Christians is it impossible to disagree with a candidate without giving him or her a bad name?

No citizen — Christian or otherwise — has ever agreed with everything the country's leaders do. Some of these disagreements may be based on Scripture. But God has still placed them over us, and he wants us to obey them unless they bid us act contrary to his Word.

By all means in this election year let us exercise our rights as citizens. But let us also heed St. Paul. "I urge, then, first of all," he writes, "that requests, prayers, intercessions and thanksgiving be made for everyone — for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good and pleases God our Savior" (1 Timothy 2:1-3). In Campaign '84 let's be filled with prayer, asking God's blessing on our nation no matter who is elected, giving God thanks for the blessings we have received from him through his representatives.

As we practice our *political* freedom in this fall's elections, let us also practice our *religious* freedom — worshiping the Lord our God for the eternal life he gives through Jesus Christ, growing in his word, praying for his blessing on the church everywhere, seeking his blessing on our land and its leaders, and obeying those he places over us.

That is a good mixing of politics and religion. □



Religion in an election year

by JOHN E. WARMUTH



Pastor Warmuth is at St. Paul, North Platte, Nebraska.