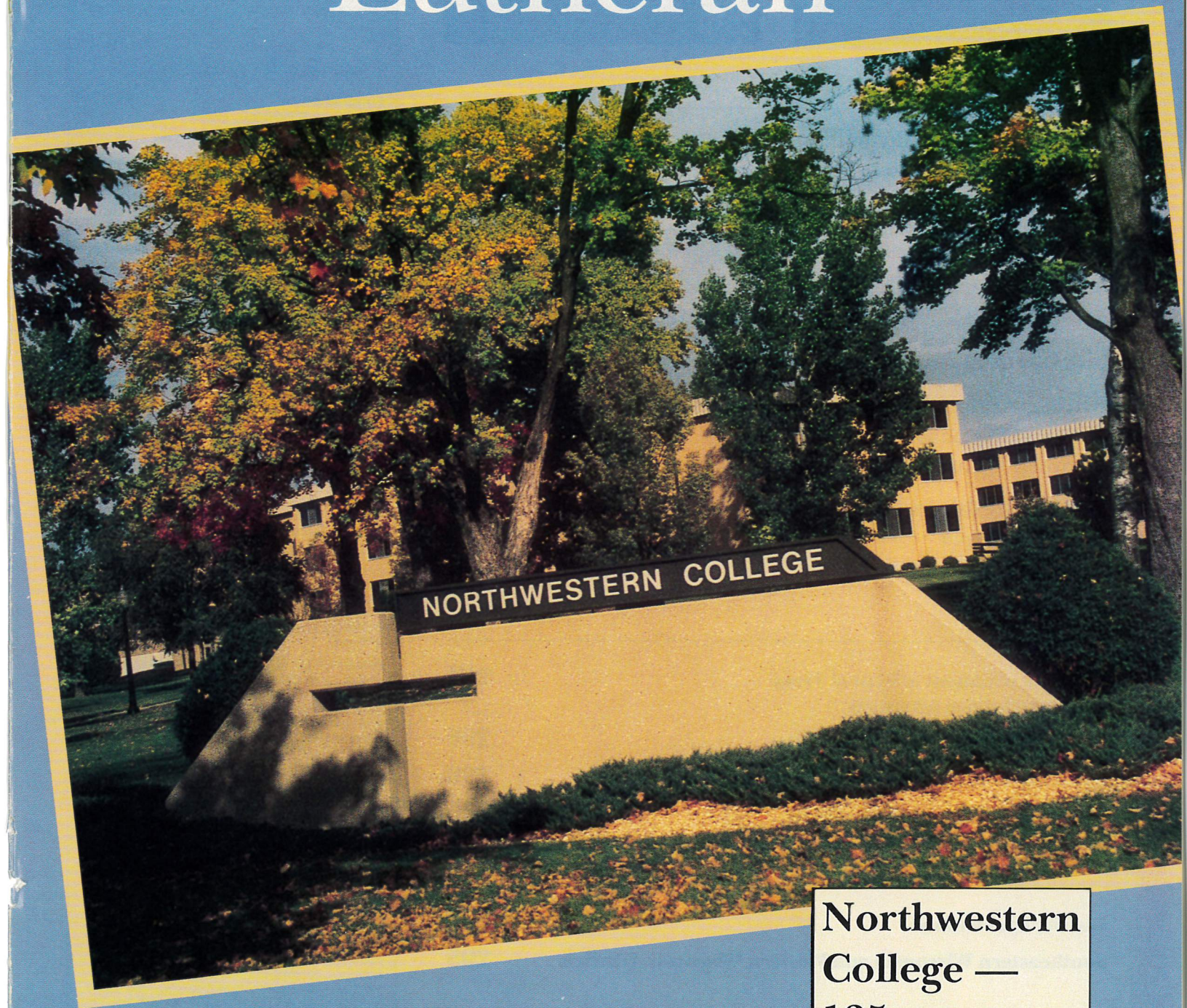
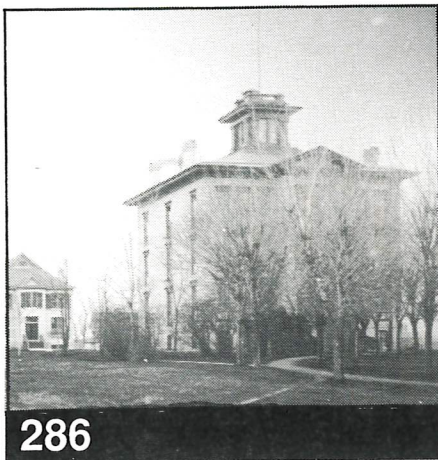


September 1, 1990

the Northwestern Lutheran



**Northwestern
College —
125 years**



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

the Northwestern Lutheran

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Let us give the Lord our best

by Richard D. Balge

And now I bring the firstfruits of the soil that you, O LORD, have given me (Deuteronomy 26:10).

Israel's first harvest festival after they came into the Land of Promise was also a mission festival. When the people brought their thankofferings to God they also confessed his name before those who were not Israelites. They called him "the LORD," that special Old Testament name of him who makes promises and keeps them, who promised salvation and sent the Savior.

In the New Testament that name belongs to Jesus. The eternal God became a baby. The lawgiver placed himself under his own law. The maker of heaven and earth made himself dependent on a mother's care. He took on himself all the rebellious, thoughtless, loveless things we have done and went to the cross to be an offering for our sins.

He did not do this because we were good or because we showed potential for goodness, but simply because he is the gracious Lord. How shall we respond? As we confess his name, as we acknowledge his goodness, as we bring him our offerings, let us give the Lord our best.

As we confess his name

To give the Lord our best means that we will not use the mouth we pray with for cursing, filthy talk, hateful words. It means that we will not take the Lord's name in vain.

Instead, we will say, "God loves you. His Son died for you and rose again. In Jesus Christ your sins are forgiven. You may not be interested in him, but he has always been interested in you." We will try to represent him well in this world.

As we acknowledge his goodness

The Israelites' ancestor Jacob had been an exile. He and his family were always in danger from hostile neighbors. They went down to Egypt during a famine. They stayed, they prospered, they multiplied. They came to be hated and were threatened with annihilation. God rescued them. For 40 years he preserved them in the wilderness. He brought them to the land he had promised would be theirs. And all the while he was preparing to save the world through the One who would spring from their race.

God has done similar things for us. Especially, he has won an eternal home for us, called us to faith in his Son, made us part of the fellowship of believers. He has added much besides.

What was his reason for doing that? No reason except his goodness, and so that he would have a people to acknowledge his goodness. We are in this world to acknowledge his goodness.

Let us do it in the best way we know. Let our lives not give the impression, "We are Christians and that is hard." Rather, let us project, "We live by faith in the Son of God and that is joy." Not, "I avoid things the pastor doesn't approve of," but, "I serve my Savior by serving others."

As we bring him our offerings

"And now I bring the firstfruits." The harvest had begun and the Lord had provided and the believer brought the best of his produce. Grain, wine, olive oil, wool—the cream of it was the Lord's portion, a thankoffering.

Israel's heathen neighbors brought sacrifices to their false gods. They tried to appease them or bribe them with their best. Sometimes they actually sacrificed their children. There are still foolish people who imagine they can gain God's favor by what they do or what they sacrifice.

But there is none of that in the harvest offerings of God's people. Our offerings are thankofferings. God's wrath has been appeased by the one sacrifice of the one Savior. We do not place our offerings on the altar to get something from God but to thank him.

For you and me to give the Lord our very best is to give him ourselves, to put at his disposal the bodies and spirits which he has bought with the price of his blood. When we understand that we will not try to support his work with leavings. We will not bring what remains after we have bought our toys, paid for all our recreation, provided for secure retirement. We will bring him our best, the cream, the firstfruits.



Richard Balge is dean of students and teaches church history and homiletics at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Relevant Christian education

Earlier this year Search Institute of Minneapolis released the results of its three and one-half year research project to find out why membership is shrinking in several mainline Protestant denominations. 11,000 parishioners in 561 churches were interviewed. One batch of questions had to do with how well young people are being instructed.

According to the religion writer for the Chicago Tribune what they found out "is cause for concern, if not alarm: Christian education is not providing the answers or nurturing sought by the young people who embody the denominations' future potential."

To support this assertion he cited the response which adolescents made to the question as to what they found lacking in Christian education. Half expressed "strong interest" in getting help with their questions about alcohol, drug abuse, and sexuality.

Study director Peter Benson said the Institute will advocate congregational programs on drugs and sexuality. "A church's silence in these areas miscommunicates," he said. "It leaves kids with the impression that church is irrelevant."

Though no churches of the WELS participated in this project, yet we know that our young people face the same temptations as do those in other denominations. The report identifies a number of "at risk indicators" among youth: "repeated occasions of depression; contemplating suicide; use of alcohol, marijuana, or cocaine; striking or beating up someone; shoplifting; getting into trouble at school; or having sexual intercourse." Should our congregations be initiating special programs to deal specifically with these subjects?

I am reminded of something Erich Fromm wrote in the foreword of his very popular *The Art of Loving*. In commenting on the goal of his writing, he warns that there is no easy way to learn the art of loving. His book "wants to convince the reader that all his attempts for love are bound to fail unless he tries most actively to develop his total personality, . . . that satisfaction in individual love cannot be attained without the capacity to love one's neighbor, without true humility, courage, faith, and discipline."

That's true also when it comes to preventing the abuse of drink, drugs, and sex. Special programs may help an individual to say "no" at least temporarily. But the vital ministry of the church must continue to be the development of the "total personality." That includes above all a living faith nourished and strengthened by the gospel in word and sacrament. Quality Christian education from the cradle to the grave will seek to develop the "total personality." In this way our churches will be most relevant for our young people.

Victor H. Prange



Victor Prange
is pastor of Peace,
Janesville, Wisconsin.

My "Spiritual Renewal" file is getting thicker with each advancing month. Ever since the 1987 synod convention called on the synod's Board for Parish Services to "encourage a spiritual renewal of the synod's membership," the flow of essays and papers on the topic has not stopped.

Spiritual renewal happens by the Holy Spirit, who works through the means of grace—word and sacraments—with the result that God's love dwells in our hearts so richly that it shows in our lives. When that doesn't happen the fault lies not with the Spirit, or means of grace, but with our willingness to express that love for Christ in ways pleasing to him.

A plea for piety

For this reason one plea that is being repeatedly heard in these early stages of spiritual renewal is the need for a return to personal piety. Piety is a sense of dutifulness in religion. It is devoutness motivated by the love for Christ.

The plea for piety is certainly legitimate and the rewards promising—not the least being that faith is proven. Luther wrote, "For when works (piety) do not follow, a man cannot know whether he really believes; nay, he is certain that his faith is a dream and not real."

In our series of Bible studies our goal is to awaken faith by walking the path of personal piety. The road map we shall use for our travel is the opening twelve verses of Matthew's fifth chapter affectionately called "The Beatitudes."

The beatitudes are an introduction to a much larger discourse by Jesus known as the "Sermon on the Mount."

Some have viewed these 12 short, poetic verses as the Sermon on the Mount in microcosm, since their content, like that of the entire sermon, is clear—the third use of the law as an encouragement to piety and blessedness.

Truly blessed

by Fredric E. Piepenbrink

BLESSED ARE THE POOR IN SPIRIT; FOR THEIRS IS THE KINGDOM OF HEAVEN. BLESSED ARE THEY THAT MOURN; FOR THEY SHALL BE COMFORTED. BLESSED ARE THE MEEK; FOR THEY SHALL INHERIT THE EARTH. BLESSED ARE THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS; FOR THEY SHALL BE FILLED. BLESSED ARE THE MERCIFUL; FOR THEY SHALL OBTAIN MERCY. BLESSED ARE THE PURE IN HEART; FOR THEY SHALL SEE GOD. BLESSED ARE THE PEACE MAKERS; FOR THEY SHALL BE CALLED THE CHILDREN OF GOD. BLESSED ARE THEY WHICH ARE PERSECUTED FOR RIGHTEOUSNESS SAKE; FOR THEIRS IS THE KINGDOM OF HEAVEN. BLESSED ARE YE WHEN MEN SHALL REVILE YOU, AND PERSECUTE YOU AND SHALL SAY ALL MANNER OF EVIL AGAINST YOU FALSELY FOR MY SAKE, REJOICE AND BE EXCEEDING GLAD; FOR GREAT IS YOUR REWARD IN HEAVEN; FOR SO PERSECUTED THEY THE PROPHETS WHICH WERE BEFORE YOU.
MATTHEW 5: 3-12

© Vanek

True blessedness

The word "beatitude" comes from the Latin "beatus" which means "blessed," the beginning word of every verse. Sometimes, however, these verses are called "makarisms," after the Greek word "makarios," which also means "blessed."

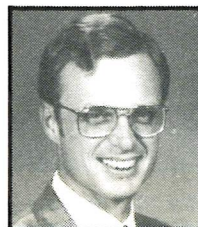
Some translations have substituted the word "happy" for "blessed," but that is not what "makarios" means. "Happy" comes from the word "hap" or "happenstance," conveying the idea of being dependent on outward circumstances.

On the other hand, to be blessed is to have a deep, inner contentment and joy that can subsist on its own, independent of all outward circumstances except God's grace. This is where "blessed" stands far above "happy," for the Christian who is "blessed"

has the joyous experience of being approved by God in Christ.

Contrary to common sense

The initial impact of the beatitudes is that they are contrary to common sense. They seem to be just the opposite of what one would expect to bring blessedness. They speak nothing of the health or wealth that we usually associate with blessedness. Yet here they stand, as monuments on the pages of God's word, demanding our attention and practice because they work. For the Christian who has tried everything else without contentment, who feels that there is still something missing in his life, who is looking for more in his relationship with the Lord, who wants to return to piety and experience true blessedness, the beatitudes light the way.



Fredric Piepenbrink is pastor of Atonement, Milwaukee, Wisconsin.

The Lutheran College

German immigrants were pouring into Wisconsin by the tens of thousands in the mid-1800s. Many of these were from Lutheran north Germany, particularly from Pomerania.

There were very few Lutheran pastors in Wisconsin to gather these immigrants into congregations and to serve them with the word and sacraments. Most of the early pastors came from Germany, where associations like the Langenberg, Berlin, and Hermannsburg societies recruited and prepared men for missionary service in America. But the Wisconsin Synod (operating only in the state of Wisconsin at that time) needed more pastors—many more pastors—to gather in the thousands of Lutherans among the 124,000 Germans who had migrated to Wisconsin by 1860.

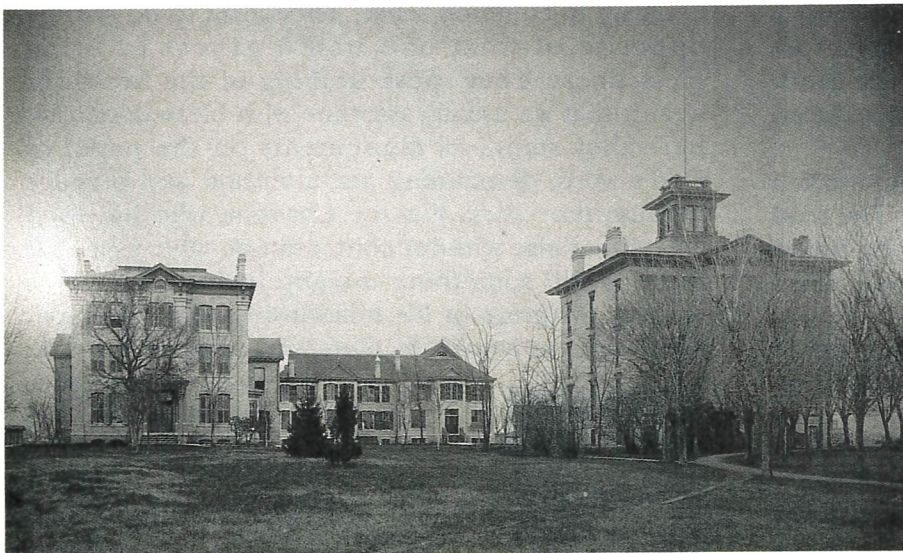
Sources of Lutheran pastors in our country were either too meager or confessionally too unreliable to meet the needs of a synod that was growing both in numbers and in commitment to confessional Lutheranism. In 1863, therefore, the synod decided to establish its own seminary and a ministerial college in Watertown, Wis. The first year there was only a seminary with three theological students. Their classroom was in a house on North 4th Street. The school struggled for another year before The Lutheran College in Watertown, a combination academy and college, opened on September 14, 1865, in a brand new building on the five and one-

half acres of land the synod had purchased at the corner of Western Avenue and Mill Road (later named College Avenue). A large portion of the more than \$20,000 needed for the new building had been collected in Germany by the synod president, Pastor John Bading. It was dubbed the *Kaffeemuehle* (coffee mill) because of its shape.

The *Kaffeemuehle* was an all-purpose building (60' by 55'), comprising a basement surmounted by three stories. "All four levels were in use, since the building contained the classrooms for seminary and college, sleeping quarters for out-of-town students, dining room, kitchen, study rooms, and living quarters for one professor" (*Centennial Story*, p. 45). The school opened with six seminary students and 66 ninth and tenth graders, most of them non-Lutherans from Watertown. There was no college class until the fall of 1867.

Hopes for the school were high in 1865. The synod's training program for pastors (and a number of teachers until 1893) had been launched, and there was the promise of relief from the dearth of pastors and teachers. The hopes of the school's first president, Adam Martin, were also high. He had dreams of the fledgling school developing into a "university that offers opportunities for a thorough and complete course of collegiate education equal to any in the land." At President Martin's suggestion the name Wisconsin University was chosen; but that was changed to Northwestern University in 1867 to avoid obvious confusion with the university at Madison. The name became Northwestern College in 1910.

By 1870 the hopes of the synod were flickering. A severe financial crisis was threatening the school's existence, partly because support from Lutherans in Germany dried up when they learned that the Wisconsin Synod was turning to a stricter Lutheran confessionalism, but chiefly because the congregations of the synod provided only halfhearted financial support for a school they felt was more of a community academy than a preministerial college. There was a meager enrollment of only six pre-seminary students in the college and of only four seminarians in 1867.



The Watertown campus with the 1875 dormitory (left), the 1887 refectory (middle), and the 1865 "Kaffeemuehle" (right) as viewed from College Avenue. Photo taken between 1887 and 1894.

in Watertown

by Carlton Toppe

Even synodical leaders feared that the college might have to be closed.

But Northwestern University still had staunch supporters on its board of trustees. In 1868, "without any visible means of payment," the board bought a thirty-acre tract abutting on the college property to the north and extending all the way to Main Street. That year the board also authorized building a small frame dormitory. And it issued a call to a young pastor in Albany, N.Y., to serve as professor and inspector (dean) at Northwestern. The arrival of August F. Ernst marked the beginning of a new day at Northwestern.

It was Ernst who helped to change the focus of the college to preparing men for the pastoral ministry, particularly after he became the director (president) of the college, which he served in that office from 1871-1919. He played down the role of the school as a general-purpose community academy and college and supported the board's emphasis on German as the chief means of instruction, because the college was to prepare for a ministry in German-speaking congregations. He installed the classical educational program of the German *Gymnasium* with its strong emphasis on Latin and Greek. Its program was better suited to the ministerial purpose the synod had in mind when it founded the institution. The school now began to win the confidence of pastors and congregations. More adequate congregational support for the college followed. By 1872 the enrollment reached 154. Thirty-two Wisconsin Synod students were preparing for their synod's ministry.

In the spring of 1872 four men were graduated from the college. Northwestern University had begun to produce a supply of much-needed pastors for the Wisconsin Synod. Sometimes the number of graduates was very small—single graduates in 1874 and 1887, two graduates in 1875, 1884, and 1888—but there was a steady flow of confessionally sound young men to serve congregations and synodical schools.

The progress of the school was also visible in new buildings on the campus. The frame dormitory burned to the ground during the Christmas vacation in 1874. It was replaced the next year with a three-story brick building, roomier and more comfortable than the original dormitory. In 1887 the refectory (food service building) was added. The college had no gymnasium except the makeshift building the

students had erected and which they called their "shack" or "turning hall." Together with the *Kaffeemuehle*, the "Old Main" on the campus, that was the extent of Northwestern University in the closing years of the 19th century.

Though the *Kaffeemuehle* was one of Watertown's imposing structures when it was built in 1865, it was replaced by a much larger and a more serviceable classroom building after the original building was destroyed by a disastrous fire. It was struck by a bolt of lightning the night of July 26, 1894. The loss of its central building was a serious blow to the college, but the synod rallied to the support of its school and took prompt action to replace the building. By March of 1895 the classes moved into the new Recitation Building. When it was dedicated in June, it was already free of any debt.

The 1890s were also an active period in other respects. The average number of graduates per class doubled. Life at the school became more varied for the students. In 1892 a military company was organized to provide an opportunity for physical exercise for all students. The military company was maintained until 1929. Interscholastic competition in football was sanctioned in 1897. The official school publication, *The Black and Red*, made its first appearance in the same year.

Northwestern needed a new gymnasium to expand the opportunities for exercise during the long winter seasons. In 1912 this facility was provided by the Northwestern Club of Milwaukee, which contributed the \$30,000 needed to construct the building. Adequate housing for students had been provided seven years before, when the synod became convinced of the need, not only for more dormitory space for a growing enrollment, but also for modern facilities. The 1875 dormitory had no bathing facilities, and the toilets were located out of doors. Nor was there any central heating. The 1905 dormitory provided not only basic housing for 150 boys (in addition to those living in the 1875 dormitory, which became an adjunct to the new dormitory), but it also introduced 20th century living standards to the campus.



Carlton Toppe, retired president of Northwestern College, lives in Watertown, Wisconsin.

This is the first of two articles on the history of the college.

Firestorm



The fire destroyed homes a block from Our Redeemer Church of Santa Barbara, California.

by Thomas B. Franzmann

It happened. What authorities had warned about, what many feared, happened. Four years of severe drought had left the chaparral in the mountains above the city tinder dry. Late in the day a unique wind condition called a "sundowner" started blowing down the slopes toward the ocean, heating by compression as it gained in strength. Temperatures reached 109° with almost no humidity. Conditions were the worst imaginable.

At 6:02 p.m. the fire started. Arson is suspected. By 9:00 the flames had raged over 4,000 acres, jumped major roads, a railroad, and a six-lane freeway. They consumed over six hundred dwelling units, including more than 400 single-family homes as well as dozens of businesses and county buildings. The value of the structures alone was nearly a quarter of a billion dollars, not including vehicles and personal property.

But you have read about the Painted Cave Fire that ravaged Santa Barbara on June 27, one of the largest in California's history. This story is about a

small church which was nearly destroyed in the fire. Readers of the *Northwestern Lutheran* may remember two articles within the last year about this congregation—Our Redeemer of Santa Barbara, which participated in our synod's fledgling consultation service.

The fire advanced down the hill to Cathedral Oaks Drive, the main thoroughfare the church faces. The wide street was no barrier. The flames arched over it with no difficulty. An employee of the sheriff's department, seeing the conflagration, said, "That church is gone!"

A recent confirmand at Our Redeemer, 29-year-old George Patterson, heard about the fire. Roadblocks were already in place, but George found a back way to the church property. Driving into the parking area, he saw the subdivisions to the north and west of the church engulfed in flame. A wall of fire was burning in the old avocado orchard on the church property.

Electrical power had been knocked out, but

George set out in the dark to find shovels and boards to beat down the flames. Neighbors from the housing development to the west joined in when they saw him working to fight the fire. Another member of the church, Al Todd, arrived and pitched in. Shifting winds and fierce heat made the work seem fruitless.

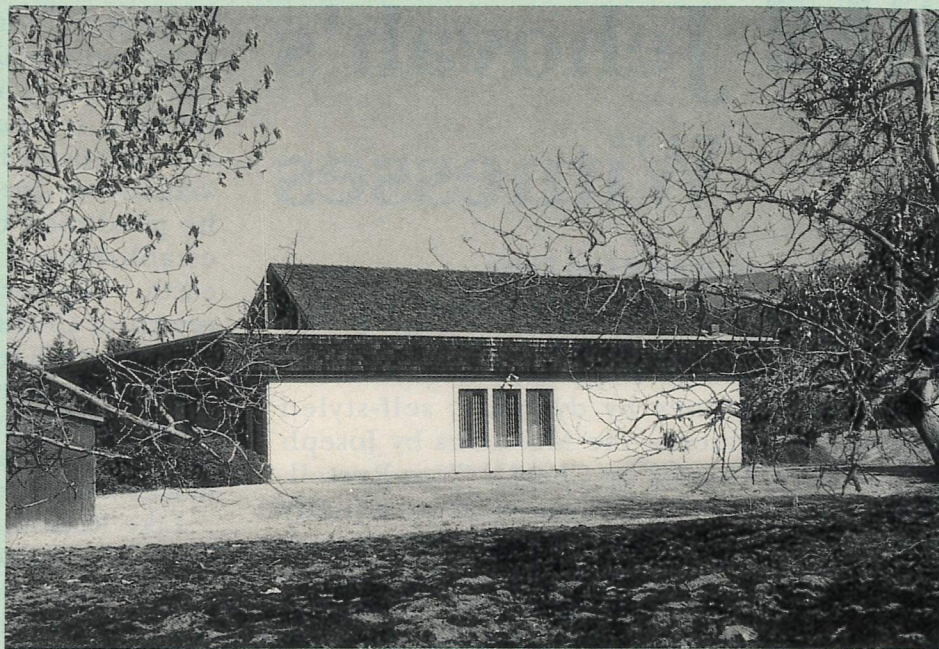
No professional fire-fighters were on the scene. The firestorm had hit so quickly and on such a wide scale that no amount of preparation would have been enough. Explosions ripped through the nearby neighborhoods, causing Al Todd to compare it to his years of service in the Vietnam War. The danger was real and great.

A blast to the north sent burning embers into the air, some of which lit on the wood-shingle roof of the church. The volunteers found hoses to douse the sparks before they did any damage. They managed to beat back the fire in the grass and hose down the burning brush.

In spite of the danger to themselves, the men removed valuable equipment, irreplaceable records, and some personal memorabilia from the school and parsonage. Later in the evening the sun downer subsided, and cooler marine air moved in. While this wind shift caused new problems for residents and fire fighters in the mountains, it removed the worst of the danger from the city. About midnight the volunteers at the church finally felt it was safe to return to their homes.

One woman lost her life in the fire, and there were some injuries. But for the most part the damage was confined to property. Two members of Our Redeemer lost their houses. One family of six escaped with nothing but the clothes on their backs. Another managed to gather a few picture albums and important papers before being forced to leave. The parents of another member also lost everything in the fire.

The congregation has rallied about these families, offering clothing, meals, gifts, and encouragement. Neighboring WELS churches have sent support. The WELS Committee on Relief has authorized a \$5,000 grant for disaster relief in Santa Barbara, and

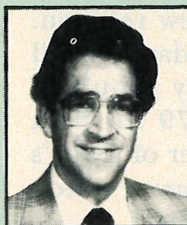


Thanks to efforts of volunteers, the fire did not reach the church.

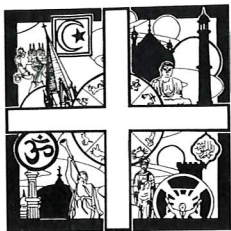
another for rebuilding the Alpha School for retarded children, which is attended by one of Our Redeemer's members. Most owners can expect their insurance to cover their loss. But some of the victims were low-income people who had inadequate or no insurance. They will feel their acute loss for many years to come.

A grateful congregation gathered to worship on the Sunday following the fire. The devastation all around the church underscored the grace of God, who chose to preserve his little flock from the loss of their house of worship. Grateful also were neighbors of the church who felt that their properties were also spared because of the efforts to stop the fire at the church. A number have telephoned or written their thanks. One sent a gift of appreciation.

Perhaps the brightest note is that one of the volunteers from the neighborhood joined us in worship the next Sunday. He stayed for Bible class, came for the church picnic in the afternoon, and is attending the pastor's adult information class. He had attended a Lutheran church for the first six years of his life, but had not been back for almost thirty years. Our Lord brings good out of evil now, just as he did in Bible times.



Thomas Franzmann is pastor of Our Redeemer, Santa Barbara, California.



Jehovah's Witnesses

by Roland Cap Ehlke

In many ways the Jehovah's Witness church is a reflection of Mormonism. Both are American born. Both were begun in the nineteenth century by dynamic, self-styled religious innovators—the Mormons by Joseph Smith, the Witnesses by Charles Taze Russell. These founders were succeeded by equally powerful men, Brigham Young and Joseph Franklin Rutherford. Both groups claim to be Christian, when in reality they are cults which deny the very basics of Christianity. Both are active in door-to-door witnessing and try to project a clean-cut, family-oriented image. Both have gained worldwide influence.

In some ways, however, the Jehovah's Witness organization has had to play second fiddle to its counterpart. The Witnesses, officially known as the Watchtower and Tract Society, got off to a later start (1879 vs. 1830). Although the Witnesses have enjoyed spectacular growth (3.9 million members worldwide today), the Mormons are ahead (7 million). Often the Mormons convey a more educated and cultured image—Brigham Young University, the Mormon Tabernacle Choir—than the Witnesses, who discourage higher education and whose most noted musician to date has been Michael Jackson.

Unlike the Mormons, Jehovah's Witnesses have added no new revelations to the Bible. But for all practical purposes their "Bible studies" take the place of the Bible.

History

Charles Taze Russell (1852-1916) was a successful Pennsylvania businessman, whose deep interest in religious matters moved him to leave the world of business and found a new religion. Dissatisfied with the churches of his day, Russell organized his own small Bible study group of which he became "pastor." In 1879 he first published *Zion's Watch Tower*, forerunner of today's semi-monthly magazine, *The Watchtower*, which boasts a printing of 13,950,000 each issue.

Russell's denial of the divinity of Jesus has remained a mainstay of Watchtower theology, as has his assertion that organized religion (except his own) is satanic. Russell's penchant for setting endtime dates has been another hallmark of the Watchtower over the years. In 1891, for instance, he predicted that 1914 would mark "the full establishment of the kingdom of God in the earth." The society explained this as an invisible return of Christ, even though the Bible says that "every eye will see him" (Revelation 1:7).

Upon his death in 1916, Russell was followed by Judge Joseph Franklin Rutherford. An example of this man's boldness was his challenging the pope to a debate. He was ignored.

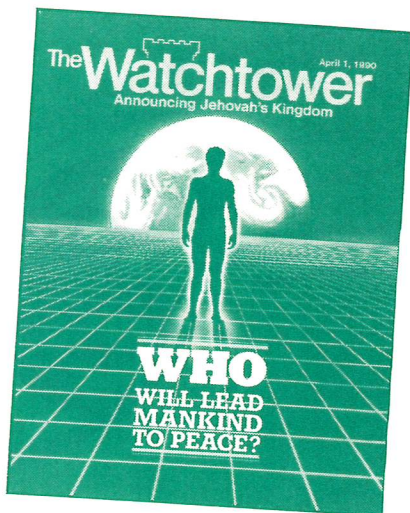
Like Russell, Rutherford wrote voluminously, publishing more than 100 books and pamphlets. In 1931 he gave the organization the name Jehovah's Witnesses, based on the American Standard Version translation of Isaiah 43:12: "Ye are my witnesses, saith Jehovah."

When Rutherford died in 1942, the Watchtower leadership passed to Nathan H. Knorr. Though lacking the flair of his predecessors, Knorr saw the organization grow from 115,000 members to over two million. During his presidency the society produced its own English translation of the Bible, the *New World Translation of the Holy Scriptures*. Witnesses consider this translation free from the "snare of religious traditionalism." Outsiders point to its wrong translations of key passages, especially those relating to the divinity of Jesus. The most noted of these is the *New World* translation of John 1:1 ". . . the Word was a god," instead of ". . . the Word was God."

In 1977 Frederick W. Franz became the society's fourth president. This now-elderly leader has seen the organization continue to grow.

Yet all is not well in the Watchtower. Recent years saw the much-publicized dismissal of the president's nephew, Raymond Franz, a member of the society's elite governing body. And a false prophecy concerning the end in 1975 led to the defection of hundreds of thousands of members.

Presently the Watchtower society is experiencing a tremendously high turnover rate. For every three members coming in, two are leaving or being "disfellowshipped." Meanwhile time is running out for what's left of the generation that witnessed 1914. According to the society, they would live to the end of this "system of things."



Teachings

The Watchtower has had a knack for changing doctrines as it sees fit. One example of this involves Russell's prophecy about 1914. Prior to that date his *Studies in the Scriptures* read, ". . . the deliverance of the saints must take place *sometime before* 1914. . . ." The 1923 edition of the same volume says, ". . . the deliverance of the saints must take place *very soon after* 1914. . . ."

Nevertheless, certain of the Watchtower's unscriptural teachings have remained throughout the years. Jehovah's Witnesses deny the Trinity and the divinity of Jesus. They teach that he was Michael, the first Creation of Jehovah. They also deny the immortality of the soul and the reality of hell. Instead, they believe in the total annihilation of the ungodly. They contend that only 144,000 (the "little flock") will go to heaven; other believers (the "other sheep") will live in a paradise on earth. The Watchtower Society forbids military service and celebration of birthdays, Christmas, and other holidays. Witnesses are also known for their refusal to accept blood transfusions, based on their misunderstanding of Leviticus 17:10.

Just how do they come up with such unbiblical teachings? Witness theology tends to take Scripture passages out of context and then string them together to fit the society's ideas. One Bible scholar has likened it to stringing together the following passages: "(Judas) went away and hanged himself" (Matthew 27:5). "Go and do likewise" (Luke 10:37). "What you are about to do, do quickly" (John 13:27).

How do people get caught up in Watchtower doctrines? A revealing answer is given in the book *Thirty*

Years a Watchtower Slave, written by an ex-Jehovah's Witness: "The Watchtower leadership sensed that within Christendom were millions of professing Christians who were not well grounded 'in the truths once delivered to the saints,' and would be rather easily pried loose from the churches and led into a new and revitalized Watchtower Organization. The Society calculated, and that rightly, that this would yield vast masses of men and women, if the whole matter were wisely attacked."

Witnessing to the Witnesses

Numerous ex-Jehovah's Witnesses, like Marilyn Zweifel of Milwaukee, speak of the difficulty of leaving the organization. She and her husband "disassociated" themselves after more than twenty years in the society. Now they are "shunned" as "apostates," and their own family members won't even talk to them. Mrs. Zweifel says that members are led to believe that "if you leave, you leave God." The organization is considered God's channel to earth.

Yet to remain in the religion is "scary." It means working feverishly to try to please Jehovah and his first Creation, Jesus, the awesome King who invisibly came to earth in 1914.

We can witness to these people. Don't slam the door on them. Don't try to argue; and don't let them jump around from one verse to another. Simply present Jesus Christ.

Jesus is God. Be well grounded in the many passages that point to his divinity, and be aware of how Witnesses may try to twist them. *Jesus is the Savior.* He has lived on earth for us, died, and risen again to bring us forgiveness, peace, and salvation. *Jesus is our Mediator.* Jesus, not any organization, is our access to God (1 Timothy 2:5,6). He has earned heaven for all people, not just 144,000.

These are certainties that Christians have and Jehovah's Witnesses do not have. In love, then, let us be true witnesses of Jehovah, "while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ" (Titus 2:13).

Further reading: *How to Respond to . . . the Jehovah's Witnesses* by Herbert Kern (part of the Concordia "Response Series"), *Thirty Years a Watchtower Slave* by William Schnell.

Next: Christian Scientists.

Roland Cap Ehlke is an editor at Northwestern Publishing House.

With friends like these...



by Mark E. Braun

Have you ever had a friend in the hospital? Have you ever felt you should go visit that friend? Have you ever wanted to go but didn't, because you were scared you'd say the wrong thing? If you have, you can understand Job's three friends. The most worthwhile thing they did was go to see him. "Job's three friends, Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite . . . set out from their homes and met together by agreement to go and sympathize with him and comfort him" (2:11). When they saw Job's sad state, "they began to weep aloud, and they tore their robes and sprinkled dust on their heads" (2:12)—acceptable ways to express grief in that culture.

They also said nothing, they sat in silence with Job, "because they saw how great his suffering was" (2:13). Readers today might think they should have spoken sooner. Their silence, however, and their willingness to be with him in his grief, may have been the best thing to do. They were younger than Job; perhaps it wasn't right for them to speak until he spoke first.

As it turns out, their silence was far more comforting than their words. The great middle portion of the book of Job is a poetic dialogue between Job and his friends. Each friend spoke, and Job replied. The speeches are long and sometimes complex, but the friends repeated a painfully simple theme: God is just; God punishes sinners; Job was suffering. Therefore, Job must have committed some terrible sin to warrant such frightful punishment.

Examples abound. "Who being innocent, has ever perished?" Eliphaz asked. "As I have observed, those who plow evil and those who sow trouble reap it" (4:7,8). Bildad said, "Surely God does not reject a blameless man or strengthen the hands of evildoers"

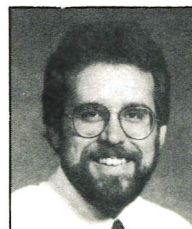
(8:20). Admit your guilt, they were saying, and all will be well again.

As the dialogues proceed, Job's friends intensified the attack. When he first spoke, Eliphaz only hinted that Job may have sinned; by the third round, Eliphaz made up sins Job must have done: "You sent widows away empty-handed and broke the strength of the fatherless. That is why snares are all around you" (22:9,10). Zophar strained to convince Job that God always punishes the wicked in this life: "The mirth of the wicked is brief, the joy of the godless lasts but a moment. Though his pride reaches to the heavens and his head touches the clouds, he will perish forever" (20:5-7).

How could three friends, who went to comfort, turn so cruel? God is just. He does punish wickedness. St. Paul said, "A man reaps what he sows" (Galatians 6:7). But Job's friends wrongly presumed that God deals with us only with justice. They believed Job's suffering was God's direct judgment for specific sins. Because they wanted to make sense of what appeared to be a senseless situation, they felt compelled to explain why God does what he does. God doesn't need us to do that.

Although these three friends came to comfort Job, in the end they offered greater reassurance only to themselves. If all this happened to Job because he was bad, it didn't take much for them to conclude, "This must not be happening to us because we're good!"

God help us that we never have friends like this. God help us that we never be friends like this.



Mark Braun is director of spiritual life programming and instructor of theology at Wisconsin Lutheran College, Milwaukee, Wisconsin.



President Nitz
Arizona-California



President Pope
Dakota-Montana



President Mueller
Michigan



President Birkholz
Minnesota



President Voss
Northern Wisconsin



President Nommensen
Southeastern Wisconsin

District conventions

Arizona-California District

Pastor Marcus Nitz was reelected to his fifth term as president of the Arizona-California District, which met in convention June 18-19 in Phoenix. The newly elected first vice-president is Pastor Steven Degner. Pastor Philip Koelpin was reelected as second vice-president and Pastor Allen Schroeder was reelected as secretary.

The convention recommended that our worker-training colleges, Northwestern and Dr. Martin Luther College, remain on separate campuses.

The convention also recommended that the synod close Martin Luther Preparatory School at the end of the 1991-92 school year and move its operation to Phoenix, merging it with Arizona Lutheran Academy.

—Hermann K. John

Dakota-Montana District

St. Martin, Watertown, South Dakota, was the site of the Dakota-Montana District convention, held June 19-21.

Elected to office were Reginald Pope, president; John Ruege, Sr., first vice-president; William Russow, second vice-president; and Wayne Rouse, secretary.

The Dakota-Montana Lutheran High School Association an-

nounced a fund drive to purchase a 40-acre site in Watertown, S.D.

Robert Schlicht, administrator of The Lutheran Home, Belle Plaine, Minn., reported that the association is looking into the purchase of hospital facilities, large enough for multiple use, in Watertown.

—Ronald L. Kruse

Michigan District

The Michigan District convention met at Michigan Lutheran Seminary, Saginaw, June 12-14. Pastor Robert Mueller of Owosso was elected to his fourth term as president. Pastor Paul Kuske of Columbus, Ohio, was re-elected as first vice-president, Pastor Gerald Schroer of Stevensville as second vice-president, and Pastor David Grundmeier of Mason, Ohio, as secretary.

The report on synodical school structure was debated at length, both in open committee meeting and on the convention floor. After much discussion and deliberation, the convention delegates resolved "that the synod continue to have three secondary schools whose primary purpose is worker training," and "that our synod endeavor to restore to worker training the percentage of the synodical dollar which has been removed in recent years." Two other resolutions were passed: "that Northwestern Preparatory School

be retained in its present location with its present program," and that "no new major capital expenditures be made at any of our preparatory schools until the plan for their future is finalized by the synod."

The reorganization of the Division of Parish Services was reviewed and approved without dissenting vote.

By a margin of 117 to 92 the delegates resolved to support and encourage the district mission board and mission congregations in working together to establish a five-year negotiated package for receiving subsidy, with the addition "that the district mission board proceed with sensitivity in regard to the kingdom work being carried out within each mission congregation."

—James L. Langebartels

Minnesota District

The Minnesota District held its biennial convention on June 26-28 at Dr. Martin Luther College, New Ulm. Present were 383 delegates—laymen, teachers, and pastors.

Pastor Gerhard Birkholz of Litchfield was re-elected to his seventh two-year term as district president. Also re-elected were Pastor David Ponath of North St. Paul as first vice-president; Pastor Warren Henrich of Redwood Falls as second vice-president; and

Pastor James Liggett Jr. of Sleepy Eye as secretary.

The district adopted the Mission Vision 2000, adopted by the 1989 synodical convention, as its own, encouraging district congregations to study the statement and take ownership of it in their own communities.

The district reacted to the WELS preparatory schools study presented by the Board for Worker Training. The convention voted to maintain the separate campuses of Dr. Martin Luther College and Northwestern College for the time being. It also recommended that the synod maintain the three existing prep campuses for a minimum of five years. This would enable recruitment personnel at the synod's schools to increase their efforts.

—William J. Schaefer

Northern Wisconsin District

Delegates from northeastern Wisconsin and upper Michigan met at the Northern Wisconsin District convention June 25-27 at Fox Valley Lutheran High School in Appleton.

Reelected to office were Pastor Carl Voss, president; Pastor Douglas Engelbrecht, first vice-president; Pastor Gerald Free, second vice-president; Pastor Paul Kolander, secretary.

One issue that drew considerable attention was the floor committee report concerning worker training. Although the committee proposed that the convention recommend that Martin Luther Preparatory School (MLPS) be closed at the end of the 1991-92 school year, the following substitute resolution was adopted. The delegates recommended that Michigan Lutheran Seminary be offered to the WELS congregations in the Saginaw area and operated

as an area Lutheran high school, that MLPS become a blended school with both general and preparatory tracks, and that the future of Northwestern Preparatory School be studied in view of combining it with MLPS.

—Thomas P. Rothe

Southeastern Wisconsin District

Winfred Nommensen was reelected to his fourth term as president of the Southeastern Wisconsin District at its convention held at Wisconsin Lutheran High School, Milwaukee, June 12-13. Also reelected was David Rutschow as first vice-president. Newly elected were Joel Gerlach, second vice-president, and Robert Pasbrig, secretary.

The district went on record favoring a 50/50 balance between called workers and laymen for convention voting delegates.

The delegates established these issues most pertinent for strategic planning: In worker training, recruitment; in parish services, adult spiritual growth, a coordinated religion curriculum for youth, family ministry, and restructuring and staffing.

Regarding synodical school structure, the report adopted states in part: "We recommend the current system be retained for at least six years. This will give our spiritual renewal thrust, our intensive recruitment efforts, and our stewardship programs time to work."

—Robert E. Sievert



The junior class from Northland Lutheran High School, Wausau, represented Wisconsin at the annual National Bicentennial Competition on the Constitution and Bill of Rights in Washington, D. C. The students had qualified to represent Wisconsin during the state competition held in Wausau in February. Northland history instructor William Mundt and the students were involved in competition in the nation's capitol with high schools from 44 other states on May 5 and 6. This is the second consecutive year that juniors from Northland qualified to represent Wisconsin.

Obituaries

Waldemar A. Geiger 1920-1990

Waldemar A. Geiger was born Jan. 28, 1920, in Naugat, Wisconsin. He died June 29, 1990, in Rochester, Minnesota.

He graduated from Wisconsin Lutheran Seminary in 1945 and served congregations in Milroy and Seaforth, Minnesota; Charles City, Iowa; Shirley and Marathon, Wisconsin. For the past four years he served as hospital chaplain for the institutional ministry.

He is survived by his wife, Elytha; one son, John (Mary); four daughters, Suzanne, Renee, JulieAnne, and Cynthia (Larry) Kriege; two grandchildren; and one stepsister, Gladys Crary.

Paul R. Kuske 1902-1990

Paul Reinhard Kuske was born in Osceola, Wisconsin, on Sept. 13, 1902. He died in Watertown, Wis., on July 13, 1990.

A 1929 graduate of Wisconsin Lutheran Seminary, he served parishes in Brockway, Montana; Elgin, North Dakota; Hutchinson, Johnson, and Glencoe, Minnesota; North Freedom and Waupaca, Wisconsin. He retired in 1977.

Survivors include his wife, Leona, and five children all serving in the ministry: pastors Theodore (Elaine), David (Gwen), and Norman (Mareolin); and teachers Philip and Naomi (Frederick) Mahnke. He is further survived by 15 grandchildren and four great-grandsons.

Services were held at St. Luke, Watertown, Wisconsin.



Labor of love—Victor Timm and Elmer Tilley constructed four new pieces of altar furniture for their church, St. Matthew, Appleton, Wis. The solid oak pulpit, altar, baptismal font, and communion rail with kneeler completed the 75th anniversary expansion and redecoration project at St. Matthew.

Southeastern Wisconsin District news

A year long project of redecoration of the church and an addition of office and classroom space culminated on Rededication Day, June 10 for **Hope, Louisville, Kentucky**. Part of the 100 communicants of Hope are forming the nucleus for an exploratory outreach effort in Lexington, Kentucky. . . . On September 16 **Holy Scripture, Fort Wayne, Indiana**, dedicated its new sanctuary. Glen Schwanke serves as pastor. . . . On June 17 Pastor David Dolan was commissioned as a home missionary to the **Greenwood, Indiana, area**. This is the third church in the Indianapolis area. . . . **St. John, Oak Creek** (Howell Avenue), celebrated its 140th anniversary on June 24. . . . **Crown of Life, Waukesha**, closed as a mission congregation June 30. The property has been retained for possible future opening. . . . **Trinity,**

Waukesha, observed Pastor **Gerhardt Ehlert's** 50th anniversary in the ministry with a service on July 15. This date also marked his full-time retirement from the ministry. . . . **St. Jacobi, Greenfield**, recognized the 22 years of faithful service of **Bonnie Greinert** on the Sunday school staff. . . . Over sixty golfers participated in the first annual Kettle Open on July 9, sponsored by **Kettle Moraine LHS**. The day of fun and fellowship concluded with a steak fry. . . . Wisconsin LHS graduate **Matthew Cords** has been awarded a National Merit Scholarship to Carroll College. Matthew is one of 6,100 Merit Scholarship recipients chosen from the one million students who entered the 1990 merit program. . . . A special thanksgiving service recognizing **Donald C. Sebald's** 40 years in the teaching ministry was held September 9 at St. John in Wauwatosa.

—Robert E. Sievert

Western Wisconsin District news

The Ladies Aid of **St. Paul, Fort Atkinson**, noted its 90th anniversary in May. The ladies have met monthly since Ascension Day, May 24, 1900. The anniversary was celebrated on the same day, Ascension Day, May 24, 1990. . . . **Camp Basic** (Brothers and Sisters in Christ) celebrated its 10th anniversary this year. The camp for the mentally handicapped recognized Ken Pahnke for his seven years of faithful service in starting and operating the camp. Camp Basic was held during the last two weeks of June near Prairie du Chien. Pastor Mark Brunner is the camp director. . . . Teacher **Vernon Meyer** was honored by St. Paul, Wisconsin Rapids, on his retirement from the ministry. He served St. Paul for 40 of his 41 years of teaching.

—Elton C. Stroh

by Paul E. Kelm

I have read several times that people can be saved and not know it. How is this possible?

In one sense it can be said that everyone was "saved" without knowing it. The Bible teaches *universal atonement*, that Jesus' death paid the price of all sin and satisfied divine justice for all. Read 1 John 2:2. The Bible also teaches *objective justification*, that God's verdict of "not guilty" by reason of Jesus' perfect life and substitutionary death extends to every human being. God declared the world "righteous" or "just" for Jesus' sake. Read 2 Corinthians 5:19 and 21.

Normally however, the Bible uses the word "saved" to describe those who by faith trust what Jesus did and his Father declared. *Subjective justification* is Scripture's teaching that the Holy Spirit, by the gospel, convinces and converts people to such saving faith in Jesus. The Savior unites objective and subjective justification as the two parts of salvation in John 3:17-18. "God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son."

If by "not know it" is meant an inability to confess faith verbally, we would certainly argue that people can be saved apart from such rational expression. The baptized infant has been "born again" (John 3:6,) as a child of God who trusts Jesus (Galatians 3:26-27) and is saved (1 Peter 3:21). The Christian rendered comatose or *non compos mentis* by illness, accident, or aging is saved despite the inability to articulate his or her faith.

It should be also noted that in a moment of doubt, confusion, or misguided humility a Christian might not clearly affirm salvation in answer to the question: "If you were to die tonight, do you know for sure that you would have eternal life with God in heaven?" The doubt and weakness human nature inflicts on Christians do not render faith invalid (cf. Mark 9:24; Matthew 26:41; Romans 7:23-8:1). While an uncertain answer is cause for concern and instruction, one ought not read a heart solely by a quiz formula.

Now, having explained how it is possible to understand the statement that some people can be saved and not know it, let me urge you not to use that statement. It is sufficiently confusing to require four paragraphs of clarification.

Retirement is the number one industry in our community and a large proportion of the population is retired. Yet in our church we have few retirees. I've been told that "the future of the church is with the young" and that door-to-door evangelism yields little response from retirees. How can I reply?

It is statistically true that young families are more likely to return to church than older people. It is probably also true that the traditional strength of our churches has been ministry to young families. It is biblically true, however, that the Holy Spirit works faith by the gospel, apart from statistics and traditional approaches of the church.

It is demographically true that America is "graying," and a large percentage of retirees left church behind when they moved south. We can develop effective outreach among retirees, but with a different strategy than that directed at young families. Understanding their outlook, values, needs, and concerns will make our approach to retirees more sensitive. Designing programs of ministry for seniors will demonstrate our genuine concern for them, just as Sunday schools, preschools, Lutheran elementary schools, and parenting seminars demonstrate our commitment to serving young families. But there is no substitute for clear witness of law and gospel; and the best evangelists to the retired in your community will probably be the retired in your church.

The "future" of a congregation is just as stable with a ministry to retirees who've made their last move as with young families likely to be transferred by a corporation or looking for a bigger house. We don't have to ignore one segment of the unchurched population in order to serve another. We should recognize, however, that while truth is the same for everyone, our approach to people accommodates their culture, their situation in life. St. Paul teaches us that (1 Corinthians 9:22).

Incidentally, there is a growing population of single adults to whom the Savior has sent us with that gospel. That will mean sensitivity and strategy addressed to them in love as well.



Send your questions to *QUESTIONS*, Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, WI 53222-4398. Questions of general interest are preferred. Questions will be answered, however, only through this column.

Paul E. Kelm is director of the synod's spiritual renewal program.

NOTICES

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

NOMINATIONS

Wisconsin Lutheran Seminary

The following have been nominated to serve as professor of church history, symbolics, and education.

Thomas L. Bartz	Toledo, OH
Mark E. Braun	Milwaukee, WI
John M. Brenner	Saginaw, MI
Charles L. Cortright	Cbvis, CA
Steven C. Degner	Santa Maria, CA
Daniel M. Deuschlander	Watertown, WI
David B. Dolan	Greenwood, IN
Roy W. Hefti	Bangor, WI
Thomas A. Heyn	El Paso, TX
James R. Huebner	Wauwatosa, WI
John M. Janosek	Blantyre, Malawi, Africa
Mark A. Jeske	Milwaukee, WI
Paul E. Kelm	Brookfield, WI
James G. Kiecker	Milwaukee, WI
Arnold J. Koelpin	New Ulm, MN
Robert J. Koester	Missoula, MT
Paul H. Kolander	Montello, WI
James F. Korthals	Watertown, WI
Peter H. Kruschel	Wauwatosa, WI
Wayne A. Laitinen	Palos Heights, IL
John L. Parcher	La Crosse, WI
David M. Putz	Litt Rock AR
Arnold E. Ruddat	Chilton, WI
Gen L. Thompson	New York, NY
Paul O. Wendland	Hopkins, MI
Walter W. Westphal	Lilongwe, Malawi, Africa
Mark G. Zaring	Fort Atkinson, WI

The following have been nominated to teach pastoral theology, with a special emphasis on pastoral counseling and church history.

Forest L. Bivens	Saginaw, MI
Kenneth E. Bode	Westminster, CO
John M. Brenner	Saginaw, MI
Steven C. Degner	Santa Maria, CA
David B. Dolan	Greenwood, IN
Karl R. Gurgel	Lake Mills, WI
Roy W. Hefti	Bangor, WI
James R. Huebner	Wauwatosa, WI
Mark A. Jeske	Milwaukee, WI
Peter R. Kassulke	Milwaukee, WI
Paul E. Kelm	Brookfield, WI
Philip A. Koelpin	Tucson, AZ
Paul H. Kolander	Montello, WI
Wayne A. Laitinen	Palos Heights, IL
H. Curtis Lyon	Crete, IL
John L. Parcher	La Crosse, WI
David F. Page	Appleton, WI
Curtis A. Peterson	Milwaukee WI
Fredric E. Piepenbrink	Milwaukee WI
James A. Plitzuweit	Appleton, WI
Herbert H. Prah	Eau Claire, WI
David N. Rutschow	Downers Grove, IL
Joel B. Schroeder	Overland Park, KS
Neal D. Schroeder	Renton, WA
Dale R. Schulz	Christiana, IL
Philip L. Schupmann	Aurora, IL
Alan H. Siggelkow	Milwaukee, WI
William E. Staab	Oakdale, MN
Walter W. Westphal	Lilongwe, Malawi, Africa
Michael A. Woltd	New Ulm, MN
Mark G. Zaring	Fort Atkinson, WI

Please send correspondence regarding the nominees by October 1 to the secretary of the WLS Board of Control: Pastor Paul A. Manthey, 8419 W. Melvina Street, Milwaukee, WI 53222.

NORTHWESTERN HOMECOMING

Alumni and friends of Northwestern are invited to attend the annual homecoming activities Sat., Oct. 13. 8:30-11:30: brunch in the cafeteria (nominal cost); 10:00: soccer (NWC vs. WLS); 11:30: football (NWC vs. Principia); 2:30: football (NPS vs. Racine LHS); 2:30-6:30: lunch in the cafeteria (nominal cost).

OKLAHOMA STATE STUDENTS

Calvary, Stillwater, Oklahoma, is holding services every Sunday at 7 p.m. at the Bennett Memorial Chapel on the campus of Oklahoma State University at the corner of University and Hester. For more information, contact Glenn and Sue Tischefer. 405/372-6137.

WISCONSIN LUTHERAN SEMINARY AUXILIARY Annual meeting

You are invited to the WLSA annual meeting Oct. 6 at the seminary in Mequon, Wis. Registration and coffee hour, 9 a.m. Meeting, 10 a.m. The day's activities will conclude by 4 p.m. Reservations preferred by Sept. 24. A \$7.50 check, which includes registration and lunch, should be mailed to Mrs. Denise Becker, 5915 W. Garfield Ave., Milwaukee, WI 53208. Please make checks payable to Wisconsin Lutheran Seminary Auxiliary and include your name, address, phone, church membership, and conference.

MUSIC CLINICS

Choral clinic with Dr. Carl Schalk Sept. 22, 9:00-2:30, at Wisconsin Lutheran College, Milwaukee. Fee of \$12 includes lunch and copies of clinic music.

Organ and youth choir clinic with John Chappell Stowe and Anthony Barrest of UW-Madison Oct. 20, 9:00-3:00, at WLC. Co-sponsored by WELS Laudate organization. Fee \$20 for entire day, \$10 for individual sessions. Contact Richard Lehmann, Wisconsin Lutheran College 8830 W. Bluemound Rd., Milwaukee, WI 53226, 414/774-8620

Financial report WISCONSIN EV. LUTHERAN SYNOD

SYNOD MISSION SUBSCRIPTION PERFORMANCE

Six Months ended 30 June 1990

	Communicants	Subscription Amount for 1990	6/12 of Annual Subscription	Offerings Received		
				Six Months Offerings	Percent of Subscription	Average per Communicant
Arizona-California	16,121	\$ 934,531	\$ 467,265	\$ 397,726	85.1	\$24.67
Dakota-Montana	9,117	415,714	207,857	138,367	66.6	15.18
Michigan	37,859	2,153,341	1,076,671	797,075	74.0	21.05
Minnesota	46,829	2,519,120	1,259,560	973,268	77.3	20.78
Nebraska	9,645	528,191	264,096	214,594	81.3	22.25
North Atlantic	3,394	322,179	161,089	155,396	96.5	45.79
Northern Wisconsin	62,710	2,427,592	1,213,796	945,861	77.9	15.08
Pacific Northwest	4,357	275,167	137,584	121,467	88.3	27.88
South Atlantic	5,507	371,744	185,872	177,352	95.4	32.20
South Central	3,386	230,866	115,433	82,916	71.8	24.49
Southeastern Wisconsin	58,179	3,158,416	1,579,208	1,235,420	78.2	21.23
Western Wisconsin	60,810	2,818,022	1,409,011	1,075,275	76.3	17.68
Total—This Year	317,914	\$16,154,883	\$ 8,077,442	\$ 6,314,717	78.2	\$19.86
Total—Last Year	317,743	\$15,910,211	\$ 7,955,106	\$ 6,469,583	81.3	\$20.36

BUDGETARY FUND

Statement of Receipts and Disbursements Fiscal Year To Date

	Twelve Months ended 30 June		
	1990 Actual	1989 Actual	1990 Budget
Receipts:			
Synod Mission Offerings	\$15,368,884	\$15,375,123	\$15,780,000
Gifts and Memorials	386,775	397,774	550,000
Bequest Income	528,977	197,193	350,000
Other Income	106,269	134,531	110,000
Transfers—Endowment/Trust Earnings	226,781	196,961	207,000
Transfers—Gift Trust	1,747,772	912,892	1,619,000
Transfers—Continuing Programs	526,396	482,827	573,500
Transfers—Other	382,355	714,275	369,500
Total Receipts	\$19,274,209	\$18,411,576	\$19,559,000
Disbursements:			
Administration Division	\$ 1,604,374	\$ 1,547,217	\$ 1,677,000
Home Missions Division	4,924,030	4,779,754	5,150,000
World Missions Division	4,290,835	4,113,458	4,225,000
Worker Training Division	6,567,686	6,431,564	6,401,000
Parish Services Division	794,165	766,479	838,000
Fiscal Services Division	1,283,338	1,238,789	1,268,000
Total Disbursements	\$19,464,428	\$18,877,261	\$19,559,000
Net Increase/(Decrease)	\$ (190,219)	\$ (465,685)	
Fund Balance—Beginning of Year	\$ 197,199	\$ 662,884	
Fund Balance—End of Period	\$ 6,980	\$ 197,199	

Norbert M. Manthey
Controller

CHANGES IN MINISTRY

PASTORS:

Amborn, Keith M., from St. John, La Crosse, Wis., to St. Paul, Milwaukee, Wis.
Kuehl, David M., from Shepherd of the Hills, Inver Grove Heights, Minn., to St. Paul, Muskego, Wis.
Kunde, Arnold J., from Crown of Life, Waukesha, Wis., to Trinity, Morenci, Mich.
Kuske David P., to Board for Parish Education, Religion curriculum project director, part time.
Meler, Donald W., from WELS special giving counselor to retirement.
Thompson, Donald L., from Kettle Moraine LHS, Madison Wis., to St. Matthew, Port Washington, Wis.
Weber, D. Craig, from Divine Word, Plover, Wis., to Bethany, Appleton, Wis.

TEACHERS:

Bode, Glenn E., from Arizona Lutheran Academy, Phoenix, Ariz., to Northwestern College, Watertown, Wis.
Buroo, Mikaela, from inactive to St. Paul, Rapid City, S.D.
Conrad, Marjean, from inactive to Apostles, Billings, Mont.
Dobberstein, Donald O., from Immanuel, Medford, Wis., to Immanuel, Kewaunee, Wis.
Gawrisch, Susan, from St. Paul, Cudahy, Wis., to St. Paul, Franklin, Wis.
Jandt, Lorene, from inactive, to St. John, Sparta, Wis.
Janke, Steven J., from Holy Trinity, Wyoming, Mich., to St. Andrew, St. Paul Park, Minn.
Lorenz, Karen, from Trinity, Waukesha, Wis.
Maas, Mary E., to St. Peter, Sturgeon Bay, Wis.
Marquardt, Paul, to Trinity, Caledonia, Wis.
Pape, Barbara A., from St. Peter, Schofield, Wis., to Holy Cross (ELS), Madison Wis.
Schaefer, Michael G., from Christ, Oakley, Mich., to Zion, Denver, Colo.
Wehrenberg, Cynthia, from inactive to Good Shepherd, Burnsville, Minn.
Williams, Mark W., from King of Kings, Kennewick, Wash., to Mt. Calvary, Flagstaff, Ariz.

ADDRESSES

PASTORS:

Beckmann, Raymond, 203 Stafford St., Waco, NE 68460.
Buske, Mark D., 16 S. Payne, New Ulm, MN 56073; 507/354-4388.
Crass, Matthew A., 405 W. Main St., Weyauwega, WI 54983.
Engel, Michael L., 2405 Lincoln, Clovis, CA 93612; 209/323-9612.
Gaertner, Joel P., 124 Burgess Lane, Florence, KY 41042; 606/283-9009.
Graf, John M., 3121 N. 51 Blvd. Milwaukee WI 53216.
Kehl, David A., PO Box 1248 St. John's, Antigua, West Indies.
Kuske, Jonathan A., 5616 Swan Dr., Richmond, VA 23234.
Langebecker, Roland A., Palmas Del Sol East Sp. 199, 3400 S. Ironwood Dr., Apache Junction, AZ 85220.
Limmer, Wilhelm F., 211 Willow Box 277, Tyler, MN 56178; 507/247-3400.
Leyrer, Peter J., 14267 Raven St. NW, Andover, MN 55304.
Main, Donald G., 1217 W. 17th Ave., Longmont, CO 80501; 303/776-5528.
McWaters, Jerome D., 8213 Crow's Nest, Las Vegas, NV 89128.
Mielens, Scott C., 14339 Watery Mountain Ct., Centerville, VA 22020; 703/815-3651.
Nitz, Jonathan H., 635 N. 89 St., Milwaukee, WI 53216.
Nuss, R. Stephen, 1264 Masasa Lane, Spring Hill, FL 34608; 904/683-9001.
Palmquist, David A., 7846 Peachtree Ave., Panorama City, CA 91402; 818/994-6954.
Pearson, Bradley J., 517 Tilden, Fairmont, MN 56031; 507/238-2998.
Prange, Paul T., 3007 Larson Cove, Austin, TX 78748; 512/280-8283.
Reich, Daniel K., 803 W. Sibert Place, Pierre, SD 57501; 605/224-8039.
Riley, Michael R., 1421 S. Maribel Rd., Maribel, WI 54227; 414/863-2850.
Rockhoff, Roger W., 1504 Piikea St., Honolulu, HI 96818; 808/422-4693.
Schuetze, John D., 763 W. Broadway, Winona, MN 55987.
Seltz, James V., 1735 Forest Ave. Box 168, Wabeno, WI 54566.
Sonnemann, James R., 2412 N. Cramer St., Milwaukee, WI 53211.
Stelick, Kevin I., Box 147, Morton, MN 56270; 507/697-6931.
Stuebs, Erich A. III, 1560 Chadwick Dr., Lexington, KY 40515.
Thomford, Joel W., 1704 SW 5th St., Willmar, MN 56201; 612/235-6728.
Timmermann, Robert J., 2833 W. Manchester, Tucson AZ 85716.
Uhlhorn, Wayne R., 650 Fourth St. SW, Valley City, ND 58072; 701/845-0702.
Warnke, Hugo H., em, 1762 E. Fallbrook Ave., Fresno, CA 93710; 209/297-8980.
Wegner, Jeffrey D., 49 Vista Dr., Rumford, RI 02916; 401/434-4078.

Werre, Jonathan D., Rt.1, Box 353, Cambridge, MN 55008; 612/689-5333.
Worth, William W., 325 S. Ramsey Ave., Litchfield, MN 55355, 612/693-7854.
Westra Charles A., 215 Porter Circle, Columbia, TN 38402.
Wildauer, Martin G., 703 Bluestone Rd., Beckley, WV 25801; 304/2524793.

TEACHERS:

Babinec, James M., 3833 E. Bottsford Ave., Cudahy, WI 53110.
Ogg, Peggy J., 1901A W. Morgan Ave., Milwaukee, WI 53221.
Ohm, Ronald C., 809 Third Ave. SE, Sleepy Eye, MN 56085.
Schroeder, Morton A., 94 Lynn Dr., Appleton, WI 54915.

ITEMS AVAILABLE

The following are available for the cost of shipping.

PULPIT, LECTERN, ALTAR, BAPTISMAL FONT, TWO CHAIRS—in excellent condition, Christ the Lord, Brookfield, Wis., Pastor T. Horton, 414/ 7823040, or Ron Erdmann, 414/259 5876.

ORGAN—Conn (two manual, full pedal). Vicki Neuberger, 2343 16th Ave., Monroe, WI 53566 608/325-5764 or 608/325-9597.

OFFICE EQUIPMENT—Romeo 747 stencil cutter AB Dirk 525 mimeograph; Thermofax copier. Trinity Lutheran Church, 195 E. Michigan Ave. Saline MI 48176; 313/429-4710; 313/429-4168, 313/425-1087.

REX-ROTARY MIMEOGRAPH—with extra stencils and ink. Pastor Joel Lintner, 715/425-6598 or 715/425-0023.

GESTETNER MIMEOGRAPH—electric. Arnold Nommensen, 315 S. Myrtle St., Sparta, WI 54656; 608/269-5879.

CHURCH FURNISHINGS—pulpit, altar, baptismal font, 2 communion rails (each 8' in length), church pews (each 9'). Pastor Glenn Schwanke, 6521 Donna Dr., Ft. Wayne, Indiana 46819; 219/747-0943.

SCHOOL DESKS—30 adjustable one-piece, varying sizes. Arnold Nommensen, 315 S. Myrtle St., Sparta, WI 54656; 608/269-5879.

ITEMS NEEDED

PREACHING GOWNS—Seminary graduates of Lutheran Church of Central Africa need black choir robes for use as preaching gowns. Pastor Kirby Spevacek, PO Box 66, Cibecue, AZ 85911; 602/332-2454.

BIBLE STORY PICTURE CHARTS—About 2' x 3', bound together, published by Concordia, copyright 1954. To be used in production of instructional materials for Spanish missions. We'll pay shipping. Pastor Dennis Kleist 8637 Fernald Ave., Morton Grove, IL 60053; 708/965-7340.

PARAMENTS—Holy Trinity Church, Gothenberg, Sweden, needs altar and pulpit paraments of any color. We will pay shipping. Please send by surface mail. Mr. and Mrs. Roger Sodergvist, Diskusgatan 21, S662 00 Amal, Sweden.

MEDITATIONS—Back issues before 1970 wanted for Dial-a-Devotion telephone ministry. Pastor Paul Goddard, 221 W. James Blvd., St. James, MO 65559; 314/265-3167.

NAMES WANTED

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

NORTH CENTRAL KENTUCKY/BOONE COUNTY—Pastor Joel Gaertner, 124 Burgess Lane, Florence, KY 41042; 606/283-9009

KITCHENER-WATERLOO, ONTARIO—Pastor Douglas Priestap, 165 Kingsview Dr., Bolton, Ontario L7E 3W8; 41 6/857-7846

CEDAR GROVE/OOSTBURG, WISCONSIN—Pastor David Paged, 129 S. Mason St., Appleton, WI 54914; 414/733-0916

VANCOUVER, BRITISH COLUMBIA—Pastor David Laabs, 9436 A St., Tacoma, WA 98444; 206/537-

ANNIVERSARIES

Elizabeth, Illinois—Faith (25th), Sept. 30, 2 p.m. Guest speaker, Pastor LeRoy Martin; guest organist, Mrs. Vicki Riness.

Loretto, Minnesota—Salem (125th), Oct. 14, 8:00 and 10:15 a.m., Pastor Thomas Haar, speaker; 3:00 p.m., President Carl Mischke, speaker. Dinner at noon. Light refreshments following afternoon service. Contact Pastor Walter Davidson, 9640 Co. Rd. 123, Loretto, MN 55357; 612/498-7281.

Hudson Wisconsin—Emmanuel (15th), Oct. 7, 10:30 a.m. Guest preacher, Robert Jensen. Catered noon meal. Contact Robert Heidenreich, 1014 Kinnickinnic, Hudson, WI 54016; 715/386-5634.

Milwaukee, Wisconsin—St. Matthew (125th), Sept. 9, 8:30 and 10:45 a.m., Member Sunday. Catered dinner at noon. Sept. 16, 8:30 and 10:45 a.m., Mission Sunday, Pastor Peter Kruschel, speaker. Open house of new facility. Sept. 23, Anniversary Sunday, 8:30 and 10:45 a.m., rededication services. 3:00 p.m., anniversary service, Pastor Richard Lauersdorf, speaker. Luncheon to follow. Sept. 30, Education Sunday, 8:30 and 10:45 a.m. Pastor James Pope, speaker. Contact the church, 8444 W. Melvina St., Milwaukee, WI 53222; 414/463-4901.

Osceola, Wisconsin—Zion (125th), Sept. 23, 10:30 am. Pastor Louis Meyer, speaker for confirmand reunion. 3 p.m., Pastor Carl Mischke, speaker. Noon meal. Contact the Anniversary Committee, Rt. 1 Box 138, Osceola, WI 54020.

CONFERENCES

Michigan District, southeastern pastoral conference. Sept. 17-18, St. Jacob, Grass Lake, Mich. Agenda: Elijah: an Old Testament preacher (Jeske); Large Catechism: fifth, sixth, and seventh commandments (Natsis).

Nebraska District, pastoral conference, Sept. 24 at Living Hope, Omaha. Agenda: Preach the gospel, (Krohn); Jonah (Sievert); Rom. 9:1-8 (Ebert).

AUDIOVISUAL LENDING LIBRARY

DAYBREAK (VHS-88-DBK)

1990 23 min. 1/2" VHS color JSCA
There's not much to see at the WELS administration building. Once you get past the impressive entrance, there's nothing but people and desks and typewriters and computers. In order to give visitors a feeling for the work that goes on in this building, the synod has prepared this tape. This video also serves to give our congregations an up-to-date idea of our synod's work.

GERMANY 1990 (VHS-89-GER)

1990 16 min. 1/2" VHS color SCA
Recently a committee from our synod visited the Evangelical Lutheran Free Church of East Germany to learn how we can better work together with this confessionally sound Lutheran church body. Thanks to the magic of the camcorder, we can join the committee on this trip and learn something of the challenges and opportunities for mission work in the land of Luther.

FOR THE LOVE OF PETE (VHS-90-FLP)

1990 25 min. 1/2" VHS color SCA
Church Growth specialist Wyn Arn presents the challenges and rewards of friendship evangelism in a drama which shows how a husband and wife each try to help an unchurched friend find peace with God through Jesus Christ.

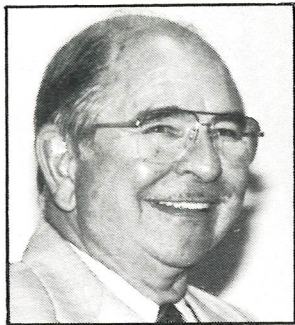
THE SAVIOR'S CRADLE BOARD (VHS-91-SCB)

1980 16 min. 1/2" VHS color PIJSCA
This filmstrip is now available on VHS video cassette tape. See page 7 of the Audiovisual Aids catalog for further information.

OF FAITH AND FAITHFUL MEN (VHS-92-FFM)

1985 15 min. 1/2" VHS color JSCA
This filmstrip is now available on VHS video cassette tape. See page 5 of the Audiovisual Aids catalog for further information.

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It just won't go away. About the time the media have laid it to rest, it roars back to life. I'm referring, of course, to abortion. A vacancy on the U. S. Supreme Court is responsible for its revival this time, and the nomination of Federal Judge David Souter to fill the vacancy, with the advice and consent of the Senate.

And the controversy is not at any date in the foreseeable future going to go away, despite media bias. David Shaw recently wrote for the Los Angeles Times news service a three-part treatment of the abortion controversy. "Careful examination of stories and broadcasts," he writes, "reveals scores of examples, large and small, that can only be characterized as unfair to the opponents of abortion, either in content, tone, choice of language, or prominence of play."

For example, the media frequently obscures the fact that the majority of the American people do not favor abortion on demand. In hearing about abortion in the media, one must heed the fine print—not a favorite practice of readers or hearers. A new magazine, *The American Enterprise*, published by the Washington DC-based American Enterprise Institute, prints some interesting statistics from the National Opinion Research Center gathered in 1990. NORC asked, "Please tell me whether or not you think it should be possible for a pregnant woman to obtain a legal abortion if she wants one for any reason." The response showed 54 percent of the respondents opposed to abortion on demand.

There were several other significant points made by the NORC survey. "Men and women do not differ significantly on abortion. This is true for young men and women, too, who look very much like the nation as a whole." Another NORC conclusion: "Overall, national opinion shows little movement over the last decade and a half." Finally, "The Supreme Court's July 1989 *Webster v. Reproductive Health Services* decision on abortion has not been followed by any shift in national attitudes." The two sides of the abortion issue have dug in for the duration.

You would have some difficulty in persuading me that our attitude toward the disposal of unborn babies in whom life itself is present does not have a direct bearing on our attitude toward all of human life. Is it just a coincidence that a growing wave of homicides is sweeping the country? That is not ideological rhetoric. On the evening before I write these lines, NBC had a lengthy (well, lengthy for TV news) segment on the subject of killing. Tom Brokaw announced that we "are killing each other at a rapid pace," and citing statistics pointed to a "dramatic increase in killings." The last words of the segment were a prediction: 1990 will be "the bloodiest year ever."

What are we saying about life when 1.5 million babies a year can be exterminated before they are born? What we are saying—as loudly and clearly as it has ever been said before (barring no barbaric age in the history of this world)—that life is cheap. If we do not respect life, to what ends will that lead us? Is it a straight line from abortion on demand to murder, child abuse, euthanasia, and disrespect for one another as creations of God?

If the stalemate continues along the abortion front, if the state cannot find the moral strength to outlaw abortion on demand, we shall, as God duly promises, reap what we sow.

James P. Schaefer



MLS students take a break during the Hi-5 program.

Project Hi-5

Everyone has problems, no matter how hard we try to avoid them. Even at a Lutheran high school, the problems of alcohol and other drugs arise.

To help our student body deal with these problems, Michigan Lutheran Seminary introduced our first drug abuse prevention program. We named our project Hi-5, in association with the well-known handslap gesture and five special words: have, hold, help, heal, hope.

The two-day program started with a full assembly. After an energizing warm-up, speakers talked to us about Christian self-esteem and positive peer pressure. A follow-up meeting with family groups led to confidential conversation about personal thoughts and opinions.

The Hi-5 program focused on constructive uses of energy and activities for relieving stress, and followed up with activities such as volleyball, singing, and Mexican cooking.

Throughout both days, our five Hs were kept in mind: We HAVE God to catch us when we fall and are forever HELD in his arms. He HELPS us through the good and bad times, HEALING our wounds. All of our HOPES are placed in his promise of everlasting life.

—Robin Richards, Prince of Peace, Fowlerville, Mich.,
and Beth Frey, Faith, Mt. Pleasant, Mich.

I can't understand

My God, I can't understand you;
You love me, though I'm never true.
When I sin, it's a slap in your face,
But you forgive me each time, through your grace.
You'll stick with me to the end;
When I'm friendless, you'll be my friend.
Please stay with me, God, til the end.
I love you.
Forgive me.

—Chad Kolton, St. Paul, Saginaw, Mich.

How did you do it?

Dear Lord, I can't comprehend your greatness. You were without sin among so much sin. How did you do it? I, on the other hand, can never withstand peer pressure. I lay too much importance on acceptance. Thank you for going without sin so I could be forgiven. Please help me to be a better person—a person who doesn't always have to "fit in."

—Lynette Walter, Grace, Durand, Mich.

This month's writers are students at Michigan Lutheran Seminary, Saginaw. TeenTalk, a monthly feature, is edited by Karen Spencer. Young people ages 1-18 are invited to send brief articles, art work, photos, or news of teen activities to *TeenTalk*, Karen Spencer, 2297 E. 25th Place, Yuma, AZ 85365. Include your church name, and a self-addressed stamped envelope for return.