

# The Northwestern Lutheran

NOVEMBER 1, 1984



*100 years  
at DMLC*

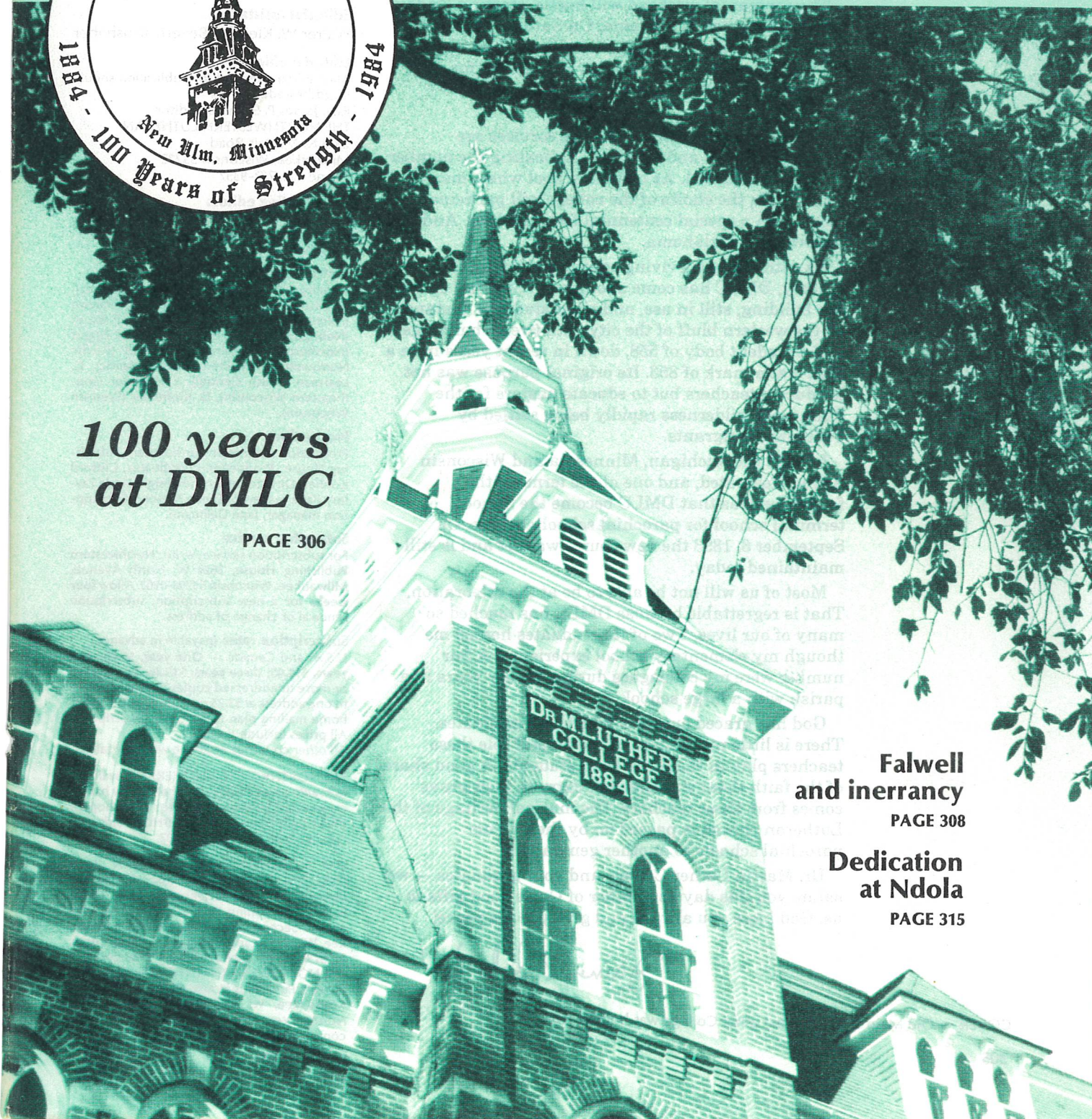
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at Ndola**

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## from this corner

100  
years  
at  
DMLC

On the second weekend in November Wisconsin Synod clans will be gathering on the banks of the Minnesota River at New Ulm to celebrate the centennial of Dr. Martin Luther College, almost 100 years to the day of its dedication.

The actual dedication of Dr. Martin Luther College took place on November 9, 1884, the 401st anniversary of Luther's birth. The synodical president, Pastor C. J. Albrecht, preached the sermon. One hundred years later another synodical president, Pastor Carl H. Mischke, will preach the jubilee sermon.

The centennial weekend will bustle, starting Friday night with a play, Oklahoma. On Saturday afternoon there is scheduled a faculty-alumni social, special musical groups, and tours of seven displays for visitors — and Oklahoma. And in the evening — Oklahoma.

On Sunday two identical jubilee services are scheduled at 2:00 and 4:00 p.m., indicating the number of visitors expected. As befits a school where music ranks high, the choirs of the college will participate along with a special centennial festival choir. And in the evening? Oklahoma.

As with many surviving schools started in the last century, DMLC has come a long way. Starting up with one building, still in use, and eight students, it stands on the western bluff of the city with twelve buildings and a student body of 558, down in recent years from a high-water mark of 853. Its original purpose was not to educate teachers but to educate pastors for the Minnesota wilderness rapidly being settled by Teutonic immigrants.

In 1892 the Michigan, Minnesota and Wisconsin Synods federated, and one of the terms of the federation was that DMLC become the Synods' terminal school for parochial schoolteachers. On September 6, 1893 the new course was set and is still maintained today.

Most of us will not be able to be at the celebration. That is regrettable because DMLC has touched so many of our lives. Two of its graduates herded me though my elementary school experience. A fair number were my colleagues during twenty years in a parish with a large school.

God has graced our lives with these graduates. There is little recognition of the pivotal role these teachers play in the life of their students. A good share of the faith these students will carry to their grave comes from these teachers. The musical heritage of the Lutheran church is passed on by them in our parochial schools to another generation.

Dr. Martin Luther College and your graduates — we salute you this day as another of God's good gifts to us. God bless you always and give you his peace!

*James P. Schaefer*

COVER — Old Main at Dr. Martin Luther College was built in 1884.

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

# The Northwestern Lutheran

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## Teach the Reformation principles

*Therefore we conclude that a man is justified by faith without the deeds of the law (Romans 3:28).*

Have you ever had the wish, expressed the desire, or nursed the thought that it would be wonderful if we could return to "the good old days?" Life seemed so much simpler, the pace not nearly so frantic, and the problems almost always solvable. If only we could return to that era when people were happier, children were well disciplined and living in general was so much better.

But was it? We must remember that there is a possibility that in the year 2034 some of today's children may hanker for the "good old days" of 1984 when all we had to worry about were bomb blasts, wars of liberation, fouled air, polluted water, families in stress, a modern-day "slaughter of the innocents," a flood of filth and pornography and on and on and on.

Let's also take a candid look at some more "good old days" just prior to October 31, 1517, the date and day which signaled the beginning of the Reformation.

### A society divided

In the Middle Ages society had been divided, under the guidance of the one and only visible church, into three main classes. 1) Those who worked, the peasants. 2) Those who fought, the nobility. 3) Those who prayed, the clergy.

Those who engaged in trade, the merchants, were also recognized but were most often thought of as parasites with a somewhat uncertain and cloudy future beyond the grave. Of all the classes, the clergy were regarded as being on the highest level for they dealt with the realm of grace dispensing salvation to the laity. Although the aristocracy was next in importance, they too were part of the laity and hence were counted as having little significance. The common man came last — "naturally." The soul of the common man had some value but only after death. While liv-

ing he was worth less than a spirited horse or a good hunting dog. His individuality and his opinion weren't recognized at all. His chief functions were to exist, to serve and to obey.

On Reformation Day, 1517, the laity may be seated in their house of God. They are permitted to sing hymns, listen to a sermon in their mother tongue, participate in the sacrament receiving both elements of bread and wine, and play an integral role in the liturgical portions of the worship service by responding in an intelligent manner to understandable verses.

In "the good old days" prior to the Reformation none of this was done. There were no pews for the laity, no congregational singing, no hymnbooks. In the sacrament the laity received the bread only, the wine having been reserved for the clergy. The sermon, if any, was in Latin as was the liturgy which was handled by those trained for the task.

### Reversed by the Reformation

Thank God for the Reformation which brought about a total reversal of thinking and restored Apostolic truth on the basis of God's Word. The reason for the change can be found in the three great principles which were taught by the reformers on the basis of Scripture. 1) We are saved wholly and totally by the grace of God alone. 2) The grace of God becomes ours by faith in Christ, the Savior of the world, rich and poor alike. 3) These truths are found in Holy Scripture which alone is the basis for all doctrine and practice.

These are the three great Reformation principles which are absolute and are absolutely inviolable. They must ever be taught in the face of those who would teach the opposite. Unfortunately, in our time we are faced with those both in and out of the visible church who do teach that: 1) in place of grace alone — we have man alone; 2) instead of faith alone — we have works alone; 3) instead of Scripture alone — we have

opinion alone.

In this keystone portion of the Bible, the verse which Dr. Luther said "opened all of the rest of Scripture to him," the dominant word is "justification." It describes God's action toward fallen mankind: that God declared us *righteous* because of what Jesus had done for the whole world. We are saved. In Christ we are freed forever from sin's curse. This astonishing and timeless act was instituted by God and accomplished by his Son purely because of grace. We bring nothing, add nothing, contribute nothing. We simply, blessedly, are the recipients of it.

### Faith — the gift of God

The second key word is "faith," that Spirit-inspired confidence to lay hold of the merits of Jesus Christ and clutch them to our soul into eternity. This *gift* of God is ours again, "without the deeds of the law." Our life of service is a result of faith not the cause of it nor a contributing factor to it. Personal salvation is by grace alone through faith alone.

But can we be sure? We are speaking of life and death issues here. "Therefore, we conclude . . ." These teachings are God's own verities which he reveals to us in his Book of Truth. "Thus saith the Lord" crushes the firestorms of doubt and calms the jitters of uncertainty.

There is no comparison between the wishy-washy "I think . . ." of man and the positive comfort of "Thus saith the Lord!"

These are the Reformation principles to have, to hold and to share. Teach them! Cherish them! Pass them on! □



Pastor Koeplin is at Atonement, Milwaukee, Wisconsin.

## Falwell and inerrancy

Thomasville Baptist Church in Virginia has an immersion pool for the baptism of those who have made the decision to join that church. It is used frequently because Thomasville Baptist Church is enjoying phenomenal growth.

But to the members of that church the rite of baptism is merely a confirmation of their decision to accept Christ as their Savior. It is only an act of obedience to the command given in Matthew 28: "Make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." To the Rev. Jerry Falwell, the pastor of Thomasville Baptist Church, and to its members, baptism is not a sacrament that saves. "Baptism has nothing to do with salvation," Rev. Falwell stated on his September 16 telecast.

Rev. Falwell has read Acts 2:38, where Peter urged the Pentecost assembly: "Repent and be baptized, every one of you, in the name of the Lord Jesus Christ so that your sins may be forgiven." Also Acts 22:16, where Ananias told Paul, "Be baptized and wash away your sins." And Peter's crystal-clear declaration about "baptism that now saves you" (1 Peter 3:21).

After having categorically denied, in his September 16 sermon that baptism is a means of grace that saves sinners, Rev. Falwell went on to bask in the commitment of Thomasville Baptist Church and of Liberty Baptist College to the conviction that there are no errors in Scripture. He stated that commitment to the inerrancy of Scripture is so vital at Liberty Baptist College that faculty are not granted tenure—they receive only annual contracts. Each year their faithfulness to this teaching must be reviewed. They are dismissed if there is any evidence that they have not adhered to the doctrine that Scripture is without error, or evidence that they have taught contrary to inerrant Scripture.

Much that Rev. Falwell teaches is Scripture truth. He does condemn sin (abortion and homosexuality, for example) as Scripture condemns it. He does proclaim Christ as the Savior of the world. But he also denies clear statements of Scripture, such as those on baptism, dismissing the inerrancy he professes with so much assurance to uphold.

He is just as unfaithful to inerrant Scripture in his efforts to marry church and state, despite our Lord's inerrant pronouncement, "My kingdom is not of this world"; unfaithful also in his unbending commitment to the millennial notion that the Temple must be rebuilt in Jerusalem and that the nation of Israel, faithless and Christ-denying though it has been and still is, must be and will be restored to its "rightful place" as first among the nations in God's government of this world.

Rev. Falwell may be pro-life, pro-family, pro-morality, and pro-America, but pro-inerrant Scripture he is not. When he disregards inerrant Scripture statements, he undermines the inerrancy of Scripture. His boast of his loyalty to an inerrant Scripture is hollow when he denies what it plainly declares.

Carleton Toppe



*Professor Toppe  
is president of  
Northwestern College,  
Watertown, Wisconsin.*

# letters

## Home visits important

I would like to refer to the letter in *The Northwestern Lutheran* (September 1) regarding home visitations. Home visitation in my estimation is too important to neglect. It fosters unity and teamwork, so necessary for a congregation.

How can a pastor or lay member really get to know fellow members without a personal visit? We have in our congregations men's clubs, ladies' aids, Pioneers, etc. But they will never replace a personal visit. This is especially true for a pastor who has spent many years in his schooling and expected to be a shepherd of a flock, responsible in his preaching and teaching to our Lord and Savior.

G. A. Kuske  
Dodge Center, Minnesota

## Reasons for not smoking

Thank you for Pastor Braun's August 15 article, "Meddlin' With Mitteldinge?" I feel the following comments are in order.

1. In discussing smoking, the fact that nicotine (which Webster's dictionary defines as "a poisonous alkaloid that is the chief active principle of tobacco") is an addictive drug cannot be ignored. Consider the inability of most smokers to give up the habit.

2. Is not a respected person — perhaps a pastor — who smokes, guilty of leading others, especially our youngsters, astray by an undesirable example?

3. Medical research has established that non-smokers who are closely exposed to tobacco smoke are also harmed. Can smokers be blameless if they force their children and others nearby to smoke along with them, second-hand? In addition, allergy to tobacco smoke is not uncommon.

4. The odor of tobacco smoke is extremely permeating, long-lasting, and repugnant to many. When smoking takes place in any of our church facilities, the effect that it might have on evangelism efforts, on visitors to our churches, or on those looking for a church home cannot be ignored.

Margaret A. Miller  
Grants Pass, Oregon

## Thanks for LWMS Convention

I am one of the deaf women who went to the national Lutheran Women's Missionary Society convention at Holland, Mich.

I want to publicly express my appreciation and thanks for the two interpreters at the convention. They truly "shared our joy in the Lord" with me. You have no idea how special it was for me to be able to understand everything that was said at the convention. It was the first time I had ever heard missionaries speak about the missions they serve. I really enjoyed that. It was terrific to be able to understand the slide commentary and not just see slides.

It was so nice not to feel frustrated over my limitations in communication which is often the case when I go places where there are large groups of people. Meetings are usually so very hard for me as I struggle to understand what is said. Most of the time I only get a fraction of what is spoken. Not so this time — because of the sign language interpreters.

The two interpreters, Joanne McAleer and Beth Schulz, were great. They even let me know the jokes that were being told. With the aid of these two women I felt very much a part, a member of the convention, and not handicapped in the least. That was special.

I want to thank the convention again for providing sign language interpreters. I will always have fond memories of that convention.

Margo Klug  
Hartford, Michigan

## Keeping busy

As a recent retiree I was looking forward to keeping busy and enjoying some leisure time. Then I figured that a better way to spend some valuable time was to do something for the Lord. I asked my pastor if there was something I could do to help him with his work. He took me up on the suggestion. I set aside two afternoons a week for calling or canvassing or other work around the church. It has been a rewarding experience for me. Besides, my pastor needs some leisure time during his busy week and if I can help him, he can have a little more time with his family.

So, come on you retirees, pick up the phone and call your pastor and let him know you are willing to help him in whatever way you can.

Instead of that golf date on Saturday, why not canvass a new housing development or a neighborhood around the church for prospective new members. After all, we're here to do the Lord's work. Now that you are retired, you might want to put some of your leisure time to good use. Give your pastor a call.

Herbert Brown  
Sacramento, California

## Guest communion cards

From the past experience at Emmanuel Lutheran in Zephyrhills it is evident the use of the Special Ministries Board communion guest card is not being publicized enough throughout the Synod as many winter residents in our area who are WELS members do not have a card and the pastor has to take their word as to their being a member.

Possibly embarrassment could be avoided if a card is presented by the visitor and a record noted for his home congregation. WELS winter travelers, get your communion guest card from your pastor and carry it with you.

George E. Moskopf  
Zephyrhills, Florida

*(The guest communion cards available from the Special Ministries Board are intended only for students away from home and for members of the armed forces. If WELS members who are traveling think they might have difficulty attending another WELS church as guest communicants, they should ask their own pastor for a letter certifying their membership in a WELS church.)*

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.

*I appreciate the significance of "reevaluation" of ministry by pastor and congregation whenever a pastor receives a call. The article in the February 15, 1984 issue of TNL, however, also points out the emotional strain on the pastor and his family (and members, I might add) during the consideration of a call. When too many calls must be considered in a short space of time, that emotional stress can become detrimental to the person and his ministry. My question is whether a limit on the number of calls a person must consider in a year can be suggested?*

Thank you for the suggestion. I'm sure that our district presidents do consider the number of calls a pastor has received recently when they recommend a list of candidates to a congregation that is calling. We can ask that the voting members of our congregations also consider your point when they add names to a call list and discuss the candidates from which they will call.

Several factors might make it unwise, however, to impose an arbitrary limit. The personal or parish situation that made it difficult for a pastor to accept a call can change within a few months. The diverse nature of the

## *Scripture doesn't prescribe a system for calling men into the ministry.*

ministry today can mean that a pastor who returned a call to a parish similar to the one he is serving might be led to accept a call that emphasized different parish needs or more specific talents such as teaching or administration. Synodical boards must evaluate the kind of temperament, gifts and personal situation essential to a wide variety of home and world missions, and when the Lord has apparently equipped and prepared a man for such a ministry, the number of calls he has received should not be an overriding factor.

We wouldn't want to create a calling structure that might delimit the Lord's will. Scripture doesn't prescribe a system for calling men into the ministry. But it insists that the Lord gives pastors and teachers to the church (Ephesians 4:11) and calls pastors and teachers through the church (Acts 20:28). Apparently the apostolic church used both a democratic or "congregational" method of calling (Acts 6) and a hierarchical or "episcopal" system (Titus 1:5). Our own calling process lies somewhere between these two hopefully incorporating the best elements of each. Sanctified judgment can certainly apply the wisdom of experience and the tools of our "communications age" to our calling procedure. But policies that preclude the Holy Spirit from moving the church as he wills would thwart the very blessing for which we pray when the church calls a minister of the gospel.

The emotional upheaval associated with the consideration of a call may well serve to direct your pastor more fervently to his Lord. Peace, patience, wisdom and direction come from him as certainly as do calls. The counseling and preaching ministry of your pastor may be enriched through the experience.

*In the Gospels and in 1 Corinthians 11, the Bible tells us that Jesus "took the cup," and said: "This cup is the new testament in my blood." How can a pastor tell us that the Bible says nothing about common or individual cup in the Lord's Supper? The verses seem clear. Aren't individual cups contrary to Scripture?*

It does seem clear that Jesus passed a "common cup" in the institution of the Lord's Supper. It is also apparent that he broke a loaf of unleavened bread and distributed the pieces. For that matter, the context was not a worship service but a fellowship meal. Celebrating the Lord's Supper is not reconstructing the "Last Supper."

Rather, we faithfully heed the Savior's will that we "take and eat," "drink from it, all," and "do this in remembrance of him." Faithfully we repeat the words of Jesus and distribute the elements he used — bread and grape wine. Pointedly we urge penitent faith in the promise of Jesus that with these elements we receive the very basis for our forgiveness — his body and blood. That is the essence of the sacrament: bread and wine, word of Jesus, eating and drinking. Preserving the *essence of the Lord's Supper is essential*. Reconstructing the setting is not.

When Jesus said: "This cup is the new testament in my blood," he used a figure of speech called metonymy, describing the contents with the container. Whether there be many common containers in many congregations, or many individual containers in one congregation, the contents remain the same — the blood of Jesus with the wine. Where the essence of the sacrament is preserved, insisting on one form or setting would be an unloving restriction of the Christian liberty our churches enjoy under that "new testament" Jesus initiated.

I much prefer the common cup for its symbolic reminder of the close communion we enjoy as brothers and sisters united in our reception of the sacrament. But I will not impose my preference on those brothers and sisters whose hygienic concern is not alleviated by arguments for the sterilizing properties of silver, wine and wiping in the common cup. □



Send your questions to *Questions, The Northwestern Lutheran*, 2929 N. Mayfair Road, Milwaukee, Wisconsin, 53222. Questions of general interest are preferred. Sorry, questions will not be answered by correspondence.

Pastor Kelm is executive secretary for the Synod's Commission on Evangelism.

# Jesus is the greatest Head Priest

**R**ead 4:14-16. . . . We come now to the *central thought* of this letter — the fact that Jesus is *The Great Head Priest*, because he is God's Son, which sets him apart from all the others. But here one thought is emphasized — the fact of Jesus' *true humanity*. "You see, this Head Priest of ours [note that "of ours"], isn't a person who can't feel any sympathy for us in our weakness, because he has been tried and

## LETTER TO THE HEBREWS

by Julian G. Anderson

tested in every way, just as we are" (v. 4:15). We must never forget Jesus' miraculous birth — that "he was *made man*," just like us, so that he fully understands all our weaknesses and faults. A wonderfully comforting thought!

But he was also *different* from us in one important respect — "he *never sinned*" (v. 15b). He was the perfect Man. And because he understands us and our problems so well, "we can come joyfully to the throne of our God, whose heart is filled with love for those who don't deserve it; and there we will be given the mercy and love we don't deserve to help us when we really need it" (v. 16). And we come to God *through Christ*, our Head Priest.

### Jesus was appointed like the others

Read 5:1-10. . . . First we have a definition of a head priest. He is "one of the citizens who is appointed to do for the other people all the things that have to do with God, like bringing him their *gifts*, and the *sacrifices* for their sins" (v. 1). Thus the head priest

was a middleman. And because he was weak and sinful himself, he was kind and sympathetic with his people, and "he must also bring sacrifices to God for his own sins, as well as for the sins of the other people" (vv. 2,3). But the emphatic point is that "no one appoints himself to this high position, because it's *God* who *calls* a man to be the head priest, just as he called Aaron" (v. 4).

Then Apollos reminds us that Jesus learned to be an obedient Son by the things he suffered, and that he prayed to his Father, and his Father heard his prayers. And when he had thus become the perfect Son, God made him *The Head Priest* (vv. 8-10).

### We must grow in faith as adults

Read 5:11 — 6:20. . . . Apollos now chides his original readers because they hadn't grown up spiritually, so as to be teaching others. They were still children, drinking milk and needing someone to teach them the elementary truths of the Christian faith (5:11 — 6:3). They had been brought into the light, had tasted the gift of forgiveness, and received the gifts of the Spirit. But now they were in danger of losing their faith. And if they did, they would be like land bringing forth thorns and thistles, and under God's curse, and would be destroyed (vv. 4-8).

But since their lives were still filled with good things, they could still hope to be saved, since God would not forget those good things. But they must not become lazy, and must continue to live as God's children, filling their lives with works of love (vv. 11,12).

### We can believe God's promises

Then we are reminded that when God promised to bless Abraham and make his family a great nation, he took an oath and witnessed it himself. And Abraham believed these promises and got what God promised (vv. 13-15).

And God has promised us even greater things — that we shall receive all the wonderful things he has set aside to give his children in the New Jerusalem (Revelation 21:1,2). And by taking an oath that he will not change his mind, he has encouraged us to hold on firmly to this hope he has set before us (vv. 16-18). "And this hope acts like an anchor for our souls, since it is strong and immovable and reaches all the way into the Inner Room behind the curtain, where Jesus our forerunner has already gone to serve us, since he has become the head priest forever, like Melchizedek" (vv. 19,20). And by using the imagery of the Temple of Jerusalem, where the head priest went once a year to make atonement for the sins of all the people, God assures us that Jesus our Head Priest is now in heaven, which is the Holiest Place, where he has covered over all our sins with his own blood, so that we stand before God as perfectly pure and holy people who had never sinned.□



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

“I was cleaning out a desk drawer when I found a flashlight I hadn’t used in a year. It gave no light. I opened it and shook the batteries out. What a mess! Battery acid had corroded the whole inside. The batteries were new when I put them in, and I’d kept them in a safe, warm place. But that was the problem. Batteries weren’t meant to be warm and comfortable. They were designed to be turned on — to be used.

“It’s the same with us. We were not created to be warm, safe, and comfortable. You and I were made to be turned on — to let our light shine!” (Ted Engstrom)

### Every disciple a discipler

Our light is a reflected light — reflected from the Light of the world, Jesus Christ. Jesus intended that we should be reflectors, sharing the light of the gospel in the world. Every disciple of Jesus, then, is called to be a discipler of others.

Jesus set the pattern himself when he walked with his disciples. They observed him as he drew other disciples into their fellowship. They heard him teach about gathering in the flock of God. They were sent out by him to bring the good news of the kingdom to the towns and villages of Galilee.

Then came the great turning point in history. The three most wonderful years in the history of the world were over — the years when the Son of God walked the

## ALONG THE PATH OF DISCIPLESHIP

by Thomas B. Franzmann

earth. Jesus finished his sojourn in creation. No longer was he going to walk with his disciples in a visible way. He had some parting words. “Go and make disciples of all nations,” he said, “baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey everything I have commanded you.” “Go into all the world and preach the good news to all creation.” “You will receive power when the Holy Spirit comes on you; and you will be my witnesses.”

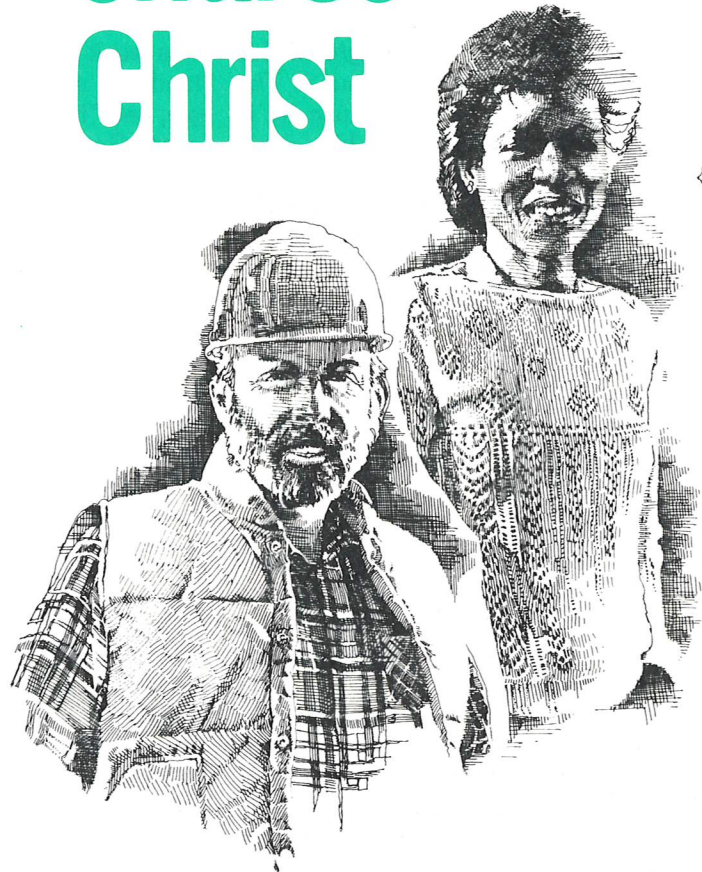
Those are among the most familiar verses in the Bible — and rightly so. They are the marching orders of the church. They are the Savior’s finger pointing the way for his disciples. They contain several of the most important words in the Bible for believers who are serious about following in their Savior’s footsteps. The disciple is a *discipler* of others, a *sharer* of the good news, a *witness* to Christ.

### Let others see Christ in you

What Jesus says in just a few verses takes a lifetime to carry out. Since he no longer walks the earth, people will not come to him now the way they did then. And since most non-Christians do not read the Bible, they can see Jesus only in Jesus’ disciples. The most effective disciplers are not necessarily Christians with a “gift of gab,” but believers who try to let others see Christ in them.

We need to cultivate a certain Christian attractiveness about ourselves. St. Paul told the Corinthians: “We,

# The Christian shares Christ



*The most effective witnessing for Christ is done informally, by individual Christians sharing their faith.*

who . . . reflect the Lord’s glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit” (2 Corinthians 3:18). To wives trying to win their unbelieving husbands to the Lord, Peter wrote: “Your beauty should not come from outward adornment. . . . Instead it should be that of your inner self, the unfading beauty of a gentle and quiet spirit” (1 Peter 3:3,4). An unknown poet penned these lines:





We are the only Bible  
 The careless world will read,  
 We are the sinner's gospel,  
 We are the scoffer's creed;  
 We are the Lord's last message,  
 Given in deed and word;  
 What if the type is crooked?  
 What if the print is blurred?

St. Paul taught that Christians can teach other Christians by providing a pattern for them, a model to emulate. He wrote to the Philippians: "Whatever you have learned or received or heard from me, or seen in me — put it into practice" (4:9). In 2 Thessalonians he wrote: "Keep away from every brother who is idle and does not live according to the teaching you received from us. For you yourselves know how you ought to follow our example" (3:6,7). And in his first letter to them he said: "You became imitators of us and of the Lord . . . and so you became a model to all the believers in Macedonia" (1:6,7).

Think of all the opportunities we have for discipling by modeling. Without being "preachy" we can live the Christian life in the home where little eyes are watching, at school and work where people wonder if we practice what we preach, in the community where neighbors know we are Christians, at church where people new to the faith are learning how to "do church membership."

### Personal witnessing

In his book *Foundations for Church Growth* Kent R. Hunter, a Lutheran pastor, wrote: "Every living organism reproduces itself. At the time of the creation of the world God told Adam and Eve to 'be fruitful and multiply . . .' Reproductive multiplication is God's original

plan for filling the earth with people. It is also God's plan for his people, the church.

"Evangelism is the reproductive process by which Christianity expands and fills the earth. It is not just an annual emphasis. . . . It is the process by which others come to live in relationship to Jesus Christ."

More and more of our churches are instituting evangelism programs. That's good. They usually help to organize the congregation's efforts to reach the unchurched in the community. In addition the people who work in them usually gain valuable training in speaking about their faith to others. Yet studies have shown that, as important as formal evangelism programs in the local church are, the most effective witnessing for Christ is done informally, by individual Christians sharing their faith in the natural ebb and flow of daily life.

Scripture gives important advice to all of us in this regard. St. Paul says: "Devote yourselves to prayer . . . Be wise in the way you act toward outsiders; make the most of every opportunity. Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone" (Colossians 4:2-6). And St. Peter added: "In your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have" (1 Peter 3:15).

Our Wisconsin Synod is continuing to take steps to emphasize personal witnessing among its members. Recently it authorized the calling of a full-time executive secretary of evangelism. Pastor Paul Kelm accepted the call. He will devote his efforts to coordinating evangelism efforts among us. But this investment and commitment on the part of our Synod will "pay off" only to the degree that we *participate* in that very important part of discipleship — sharing Christ.

Oh, give me, Lord, Thy love for souls,  
 For lost and wandering sheep,  
 That I may see the multitudes  
 And weep as Thou didst weep.

Help me to see the tragic plight  
 Of souls far off in sin;  
 Help me to love, to pray, and go  
 To bring the wandering in.

From off the altar of Thy heart  
 Take Thou some flaming coals,  
 Then touch my life, and give me, Lord,  
 A heart that burns for souls.

O fire of Life, O Flame Divine,  
 Make Thine abode in me;  
 Burn in my heart, burn evermore,  
 Till I burn out for Thee. □



Pastor Franzmann  
 is at St. Mark's,  
 Citrus Heights, California

The idea had surfaced on a number of occasions. And each time it had promptly sunk, torpedoed by “many obstacles confronting” the would-be sailors and navigators. In the fall of 1910, however, it was a ship whose time for launching had come.

Buoyed by the “rapid progress” the new college had made during the previous decade, some Dr. Martin Luther College students got together to produce a school paper. These “enthusiasts” — the name they gave themselves — had discovered that matters which they had perceived to be “hindrances could be overcome with little or no difficulty.”

## CENTENNIAL REFLECTIONS

by Morton A. Schroeder

The enthusiasts called a mass meeting soon after the beginning of school on August 31. We don't know how many of the “108 enlisted” students showed up to hear the committee's plans. We do know that the blueprints for the vessel were approved, and the committee was “urged to act immediately.”

Two shoals needed crossing before calm waters were to be reached: faculty and financing. Soon after the matter was presented to the director, or president, the students heard that the project received “sanction from the faculty.” The problem of financing was solved with almost equal ease. In addition to charging subscribers a nominal fee of “50 cents per annum,” the staff sold advertising space to local merchants. The first editorial mentions with obvious gratefulness “the business men of New Ulm whose ‘ads’ will be found in every number of our paper.”

Volume 1, Number 1 of the *D.M.L.C. Messenger* is dated New Ulm, Minn., December, 1910. The editorial staff consisted of one W. Wojahn, editor-in-chief, and nine other men. The contents of this issue and of every succeeding issue mirror the ideas, thoughts, hopes, and concerns of the students who did attend and are attending Dr. Martin Luther College. A random sampling of miscellaneous early

# The taughts' thoughts

issues reveals what was on the minds of those who were being taught at the new school:

The men's dormitory and the Aula, the building now called the Music Hall, were under construction in 1910. That they were not finished bothered the students since “quite a few of them [the students] donated towards them.” Rumors common to all building projects were about then, too. The buildings, which were to be “completed by the first of November,” would not be finished because the contractor was “not able to obtain his material when he needed it.”

Practice in catechetics at the local parochial school was a big item in many issues. Prof. Sperling, the education courses teacher, gave “model catecheses for the ‘A’ class.” On one occasion, one student “held a catechesis on ‘The Prophecy of Mary Concerning Christ’”; another held a catechesis on, of all things, “The Rabbit.”

If space is a fair criterion, music was very important to the students. An early issue of the *Messenger* carried eleven news items in a column called “College Notes.” Eight of the items dealt with music, and the editors promoted choirs, orchestras, and concerts. By contrast, athletics, although it had its own editor and its own department, was given only two articles covering one page of the first issue. The second article was downbeat. It complained about the facilities in no uncertain terms: “The old turn hall, being nothing more than a *small shanty* [italics mine], certainly didn't invite our boys to be interested in physical training.”

One of the more unusual thoughts occupying the minds of the taught was the birthdays of the professors. On February 27, 1911, for example, “Prof. Meyer was presented a handsome rocker by the

student body.” It was, in the words of the *Messenger*, “the thirty-eighth return of his birthday.” Prof. Meyer reciprocated: He “treated the students to an extra supper.” “Extra supper” is delicious wording, no matter who the onboard chef is. In another issue the editor reported that “Prof. Mosel was presented a handsome meerschau pipe by the student body, the occasion being the fifty-fourth anniversary of his birthday.”

The arrangements of the material in the early *Messengers* also said something about the students' value of events. Prof. E. R. Bliefernicht's marriage to Lydia Viola Schapekahn was reported in German in “Locals.” Weddings of graduates were reported in the column, “Alumni Notes.” These accounts were written in English.

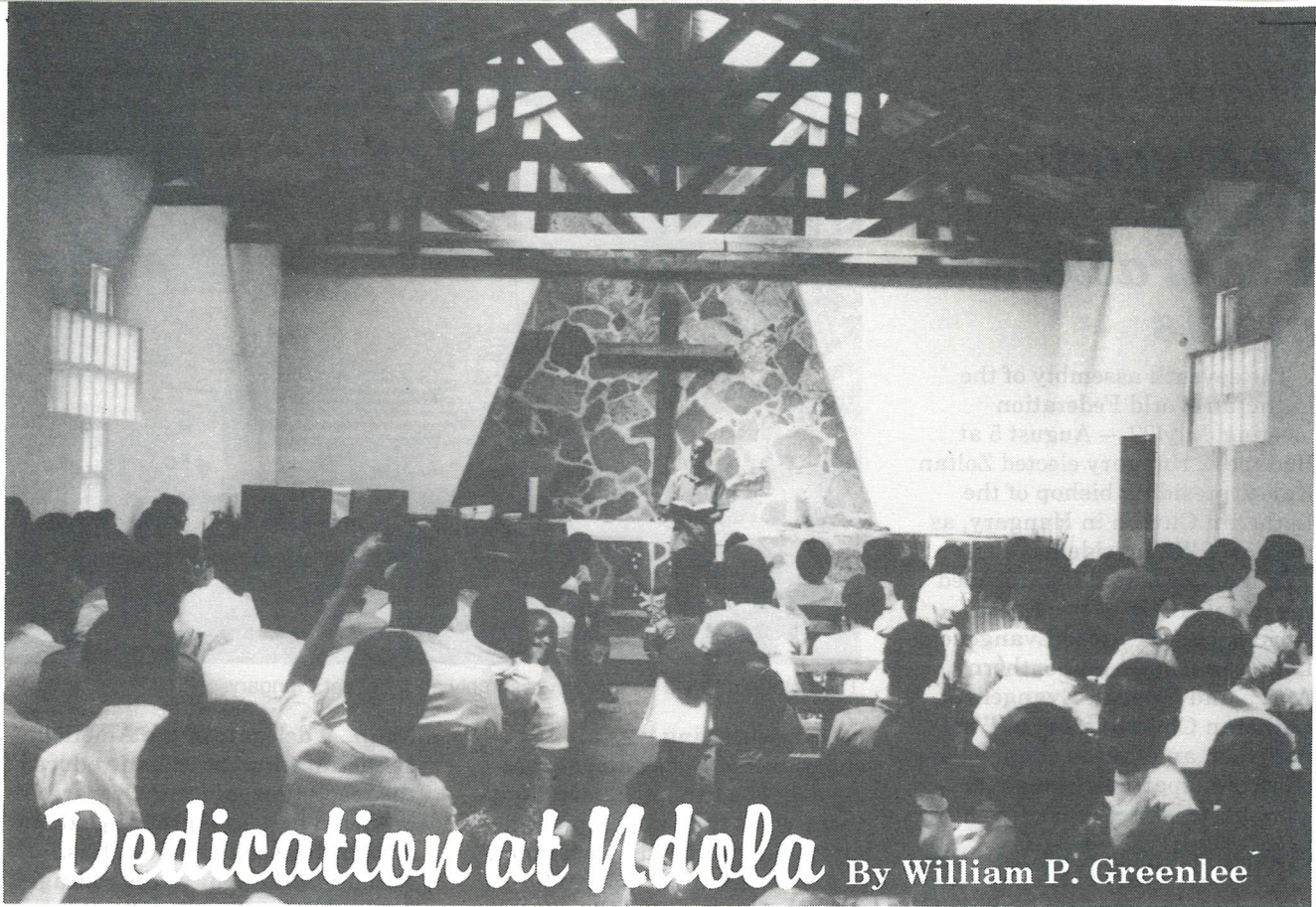
The humor section was titled “Per Jocum,” and jokes and funny stories were written in both German and English.

The most humorous column in the early *Messengers* — humorous to the modern reader — was “Locals.” This column recorded the comings and goings of professors — “Prof. Ackermann delivered a sermon at Sanborn, Sunday, Oct. 26th” — and students — “Gervasius Fischer, '13, spent Thanksgiving day in Lambert, Minn.” These early Hilltoppers would be startled to learn about the travels of DMLC professors and teachers in 1984, the centennial year of the college.

The *D.M.L.C. Messenger* is still published. It is a monthly magazine now, but it still records the concerns, problems, hopes, and ideals of the Lancers. □

[All the quotations in this column were taken *verbatim* from the *D.M.L.C. Messenger*.]

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



# Dedication at Ndola

By William P. Greenlee



(Left) St. John, Ndola, Zambia. (Above) Bible study in the new church.

“**S**urely, the Lord is in this place.” This was the heart of the message spoken by Pastor Salimo Hachibamba, vice chairman of the Lutheran Church of Central Africa to the members of St. John congregation, Ndola, Zambia, at the dedication of their new church. The date was June 17, 1984, 20 months after a congregation nearly half a world away brought the \$15,000 gift which provided the initial funding for the new building.

It was a day of real joy for the 230 people who attended the dedication service. Some of them had come from sister congregations as far away as Lusaka, 180 miles to the south. It was the culmination of work done in Ndola by various missionaries of the LCCA reaching back as far as the early 1970s.

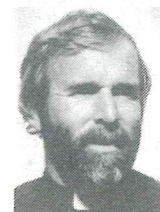
The beginning of St. John was small. It was in a classroom at the Chilengwe Primary School in Masala Compound. There were only three families in attendance. They were a direct result of the hard work of former missionaries Richard Mueller, Douglas Weiser, Mark Wendland and Fred Fedke. Missionary Fedke visited one man some 13 years before he was moved by the Holy Spirit to accept the invitation to come and worship. Today this man, George Mwanza, is vice chairman of St. John, living evidence of the truth and power of God’s Word and promise.

There are many others for that Word to claim in Kabushi, the section of Ndola in which St. John is located. The new church is at the center of a number of compounds with a total population of well over 130,000. Pastor Hachibamba used the occasion to encourage the congregation to use its new church to reach out to the people of the area with the gospel of Christ.

The new building was funded largely by means of a gift from St. Lucas of Milwaukee on the occasion of its 110th anniversary in October

1982. The church pews were purchased with help of a special gift from Our Savior Lutheran Church, Freeport, Illinois.

A letter from J. P. Mwanza, chairman, and George Mwanza to the members of St. Lucas tells what it is like to be on the receiving end of a gift such as this. After describing the difficulties brought on by chronic shortages of building materials and supplies they write, “But on June 17 all our energy, disappointments, frustration, work and accomplishments melted together into a beautiful joy as we crowded together, 230 strong, to sing praises to our generous Lord. . . . As we were able to join with our fellow Lutherans in Zambia, we also join in thanking you for your generous gift and your prayers that the Lord has granted us a church in which to worship him.” □



Missionary Greenlee is the newly-elected chairman of the Lutheran Church of Central Africa.

# Lutheran World Federation meets

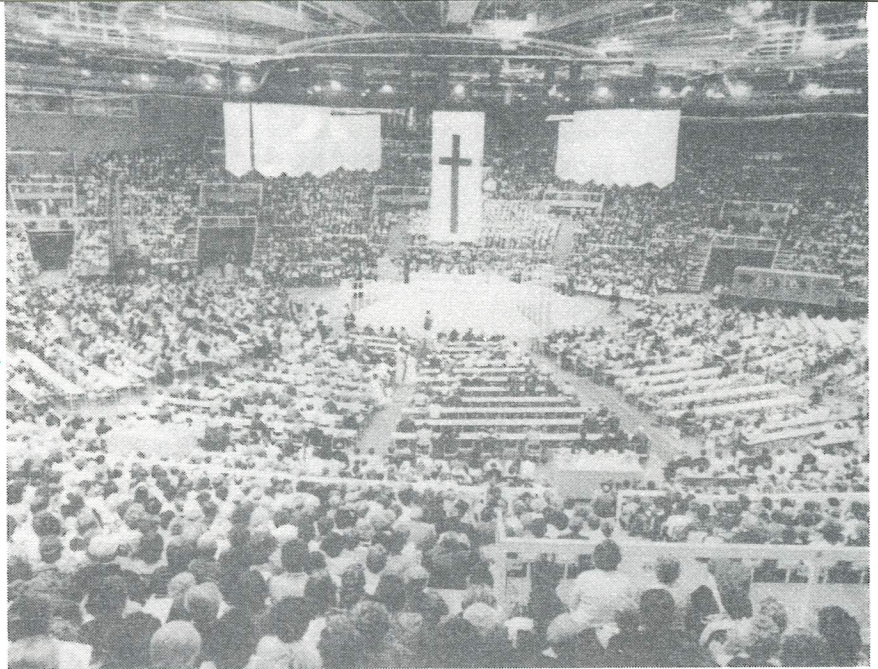
The seventh assembly of the Lutheran World Federation meeting July 22 — August 5 at Budapest, Hungary elected Zoltan Kaldy, presiding bishop of the Lutheran Church in Hungary, as the new LWF president.

In a major action it suspended the membership of two South African churches, the Evangelical Lutheran Church in Southern Africa and German Evangelical Lutheran Church in South-West Africa, in an effort to change those churches' apartheid practices.

## In the news

The resolution said that the two white African Lutheran denominations failed to reject unequivocally apartheid and failed to attempt to unite with the predominantly black churches of the area. The vote was overwhelming to suspend. The decision to censure the churches was a first for the LWF, and followed a short, subdued debate of less than 30 minutes.

The assembly also approved by



The Lutheran World Federation assembly at Budapest, Hungary.

an overwhelming vote a constitutional amendment that says its 99 members understand themselves to be in "pulpit and altar fellowship with each other."

A spokesman for the LWF described pulpit and altar fellowship as "all Lutheran altars . . . open to all Lutheran communicants, all Lutheran pulpits . . . open to all Lutheran pastors."

Another resolution called upon Lutheran churches to express concern for violence "manifested toward pre-born children and women in abortion." The resolution was adopted by a 2-1 margin and after little debate.

Sharon Rostberg of Hutchinson,

Minn., a delegate of the American Lutheran Church, who introduced the resolution said that "we are gathered here as a group speaking out for the weak and voiceless. Perhaps we will have the courage to speak out for the most defenseless and voiceless of all — the pre-born child."

The LWF represents 54 million of the world's 70 million Lutherans in 99 Lutheran churches worldwide.

The Wisconsin Synod is not a member of the LWF, holding that membership in such a federation requires complete agreement in doctrine and practice. It is commonly acknowledged that there is no such agreement among the 99-member churches.

## Koop to speak at WELS Lutherans for Life convention



Koop

C. Everett Koop, Surgeon General of the United States, will be the keynote speaker at the national convention of the WELS Lutherans for Life to be held at Wisconsin Lutheran High School, Milwaukee, on November 17.

Dr. Koop's involvement with the pro-life movement was highlighted by his appearance with Francis Schaeffer in the film series *Whatever Happened to the Human Race*. The five-part series examined the issues of abortion, infanticide and euthanasia.

Also appearing on the program will be Pastor Paul E. Kelm, executive secretary of evangelism.

He is familiar to many as the author of the "I would like to know" column in *The Northwestern Lutheran*.

The convention will offer a variety of workshops on various aspects of the pro-life issue. A noon lunch will be served in the school cafeteria.

The convention is open to all who are interested. Advance registration is encouraged: \$15 per individual; \$25 per couple; \$10 per student/retiree. Mail fee or request for more information to: WELS Lutherans for Life, P.O. Box 362, Libertyville, IL 60048.

## Valleskey installed at Wisconsin Lutheran Seminary

At the opening service of Wisconsin Lutheran Seminary, September 12, Professor David J. Valleskey was installed as professor of New Testament and evangelism, the first such chair at the seminary.

Speaker at the special service was Prof. James J. Westendorf, professor of Old Testament and homiletics. Performing the rite of installation was Pastor Paul H. Kolander, vice chairman of the board of control.

A 1962 graduate of the seminary, Valleskey was assigned to St. Paul of Livingston, Mont. In 1965 he accepted a call to a new mission — Apostles of San Jose, Calif. He served at Apostles until he was called to the seminary this year.

He is married to Janice Soderberg of Detroit Lakes, Minn. There are three children, Beth Rupprecht of San Jose; Becky, a sophomore at Dr. Martin Luther College; and Jackie, a senior at California Lutheran High School, Tustin.

## New world mission filmstrip available

A new mission filmstrip is available for use during the mission festival season.

The filmstrip, *Our WELS World Mission Story*, runs 15 minutes and was produced by Theodore A. Sauer, who retired as executive secretary of the world mission



**SINGERS FROM THE FIVE WELS CHURCHES** in the Toledo, Ohio area have formed the Toledo WELS Chorale. The singers are shown after their second concert which in 17 songs began with creation and ended with the second coming. "Our primary goal," says Hilda Schuster, the chorale's administrator, "is to be an arm of the evangelism effort in the Toledo area and to offer an opportunity for fellowship and song. Not all of our churches are blessed with choirs." The director of the chorale is Dorcas Hantula (front row, center), a member of St. Andrew and an experienced musician.



**PASTOR THOMAS H. TRAPP** of the Wisconsin Lutheran Chapel and Student Center at Madison, Wis., conducts a devotion at the center's vacation Bible school in August. There were 60 children in attendance from 12 nations, part of the foreign student population at the University of Wisconsin-Madison. At the end of the VBS, Bibles were distributed to the children in five languages: Dutch, Spanish, Korean, Hausa (Nigeria), and English. Some of the children are continuing their study of the Word in the Sunday school.

## Wisconsin Parkside distributes assets

New Year's Eve 1982 Parkside of Milwaukee, Wisconsin, held its closing service. An aging neighborhood and membership combined with the retirement of its pastor after serving over 35 years contributed to the decision to discontinue as a church at that location.

board June 30. Sauer wrote the commentary and all the pictures in the 83-frame filmstrip are also his.

The filmstrip is available for congregational use through Audiovisual Aids, Northwestern Publishing House, Milwaukee.

The less than 200 remaining members have since joined WELS churches in their neighborhood and have been active in the support of the Lord's work. It was felt that it was not in the interest of good stewardship to maintain a building that needed costly repairs in an area that had little potential for growth.

The church property was sold to an inner-city minority congregation for \$250,000. The assets were divided as follows: 60% to Wisconsin Lutheran High School; 20% to Wisconsin Lutheran College; and 20% to the Synod.

The church parsonage was sold and the amount of the sale plus investments totaled over \$55,000. This amount was equally distributed to the following six recipients: World Mission Building Fund, Church Extension Fund, African Medical Mission, Wisconsin Lutheran High School, Wisconsin Lutheran Child & Family Service, and WELS Lutherans for Life — Milwaukee Chapter.

A number of churches and a mission congregation, as well as Wisconsin Lutheran College, Wisconsin Lutheran High School, Wisconsin Lutheran Seminary and Dr. Martin Luther College benefited from the distribution of the church's furnishings.

*Reported by Richard C. Stiemke*

## 25th anniversary celebrated

Recently the Madison Institutional Ministries association celebrated the 25th anniversary in the ministry of Kenneth J. Weber, institutional pastor for the Madison area.

Weber, a 1959 graduate of Concordia Seminary, Springfield, Ill., has served parishes in Haxtun and English Crook, Colo.; West Chicago, Ill.; and Hilbert and Watertown, Wis. He has been in Madison since 1982.

*Reported by David Kipfmiller*

## Service of thanksgiving at Marshall

St. Paul of Marshall gathered on July 22 for a special service of thanksgiving. The occasion was the 25th anniversary of the ordination of its pastor, David J. Plocher. Pastor Eugene Kitzerow was the guest speaker.

A 1959 seminary graduate, Plocher served congregations in Winner and Witten, S. Dak.; Wichita and Halstead, Kas.; and for the past six years St. Paul, Marshall.

The congregation also noted the 25th anniversary of his marriage to Naomi Voecks. □

*Reported by David Kipfmiller*

## With the Lord

### Eleanor B. Hoffmann 1902-1984

Eleanor B. Hoffmann (nee Voges) was born January 28, 1902 in Baraboo, Wis. She died July 3, 1984 in Milwaukee, Wis.

She was a teacher for 32 years in the Lutheran parochial schools, serving in Bangor, Columbus and Milwaukee, Wis.

In 1936 she married Herbert D. Hoffmann, who preceded her in death. She is survived by step-daughters, Veloris Spredemann and Audrey (Edward) Kies; sister, Freda Arndt; four grandchildren and five great-grandchildren.

Funeral services were held July 6, 1984 in Watertown, Wis.

## NOTICES

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

## CONFERENCES

**Michigan District**, Southwestern Conference, November 13 at St. Paul, Hopkins. Agenda: Easter at the Seventh Day Adventist Church (Raddatz); Exegesis and Comparison of Seventh Day Adventists' Interpretation of Passages Relating to the Teaching of Salvation by Faith Alone (Rosenau).

**Minnesota District**, St. Croix Conference, November 13 at Good Shepherd, Burnsville. Agenda: Exegesis of Malachi 2:10 — 3:5 (Voss); Woman's Suffrage in the Church (Laabs).

**Southeastern Wisconsin District**, Southern Conference, November 13 at Abiding Word, Somers. Agenda: Exegesis — Romans 15:17-25 (Gosdeck); Video Tape — "Pastoral Stress."

## CHANGES IN MINISTRY

### PASTORS:

**Chworowsky, John F.**, from St. Paul, Riverside, Calif., to mission counselor, Michigan District.

**Johnston, Timothy L.**, from St. Paul and Zion, Colome, S. Dak., to civilian chaplaincy in Europe.

**Krenke, David A.**, from St. John, Rock Springs, Wis., to Good Shepherd, Midland, Tex.

**Schumann, Robert L.**, from Shepherd of the Hills, Duluth, Minn., to Christus, Richmond, Wis.

## Looking back from The Northwestern Lutheran

### 50 years ago . . .

The Board of Trustees has resolved to appeal to the members of our Synod for loans to convert our bank loans on which the Synod is paying six percent interest. The board is of the opinion this rate of interest is too high at the present time.

### 25 years ago . . .

This year Northwestern College opened with an enrollment of more than 400 students, the first time in its history that the enrollment has reached the 400 mark. In connection with the opening exercises, Professor Carleton Toppe was inducted into his office as president.

### 10 years ago . . .

In September Kettle Moraine Lutheran High School, Jackson, Wis., began its first day of classes with 35 students enrolled in the ninth and tenth grades. It serves 24 congregations with approximately 6500 members.

## ADDRESSES

### PASTORS:

**Babler, James H.**, Box 23, Stetsonville, WI 54480; 715/678-2208.

**Bode, Douglas L.**, 8300 NW 79th St., Oklahoma City, OK 73132; 405/721-4737.

**Braun, John A.**, 617 S. 12th St., Watertown, WI 53094; 414/261-2750.

**Buechner, Quinten A.**, Rt. 1, Box 37, Shiocton, WI 54170; 414/986-3287.

**Burger, Norman F.**, Northwestern College, 1300 Western Ave., Watertown, WI 53094.

**Deutschlander, Daniel M.**, 417 S. Concord, Watertown, WI 53094; 414/261-6257.

**Edenhauser, Kenneth R.**, 3084 Overton Rd., Birmingham, AL 35223; 205/967-1510.

**Enderle, Michael P.**, 1051 Cedarglen Gate #39, Mississauga, Ont., Can. L5C 3A7.

**Falck, Mark H.**, 440 E. Napier Ave. Benton Harbor, MI 49022; 616/926-9001.

**Festerling, Howard H.**, 5713 Hunting Creek Rd., Toledo, OH 43615; 419/535-5526.

**Fischer, Wayne L.**, 2028 S. 76th St., West Allis, WI 53219; 414/546-1606.

**Gabb, William R.**, 612 S. Fifth St., Watertown, WI 53094; 414/261-3480.

**Kiecker, James G.**, 3336 N. 93rd St., Milwaukee, WI 53222; 414/466-1614.

**Kruschel, Herbert R.**, 748 Tumblebrook Dr., Port Orange, FL 32019; 904/788-8764.

**Lonnquist, Allen D.**, 11541 Naugart Dr., Hamburg, WI 54438.

**Neumann, David M.**, 1704 SW 5th St., Willmar MN 56201; 612/235-6728.

**Rawerts, Dean T.**, 55 Stanley Dr., St. Albert, Alberta, Can. T8N 0J6; 403/458-5119.

**Smith, Gregory L.**, 2805 Lost Nation Rd., Willoughby, OH 44094; 216/942-3644.

**Unke, Timothy.**, Northwestern College, 1300 Western Ave., Watertown, WI 53094.

**Zarling, Waldemar J.**, 541 Jackson, PO Box 77, Mishicot, WI 54228.

### TEACHERS:

**Beyer, Paul M.**, 3766 E. Plankington Ave., Cudahy, WI 53110.

**Buch, Marcus F.**, 120 S. Washington St., Waterloo, WI 53594.

**Cole, Stanley R.**, 112 SE 10th Ave., Pompano Beach, FL 33060.

**Defrain, Richard A.**, 3123 S. Illinois, Milwaukee, WI 53207.

**Earl, Johnathon O.**, 223 E. Howard Ave., Milwaukee, WI 53207.

**Kruse, Merlyn W.**, 8143 Cameo Circle, Inver Grove Heights, MN 55075.

**Martin, Joseph**, 7146 N. 56th Ave., Glendale, AZ 85301.

**Meihack, Marc J.**, 9617 W. Hampton Ave. #111, Wauwatosa, WI 53225.

**Monroe, Scott D.**, 9327 Van Buren Rd., Fowlerville, MI 48836; 517/223-9719.

**Neujahr, James R.**, 306 Stewart Ave., Columbus, OH 43206; 614/443-2688.

**Ross, David W.**, 8305 W. Dana St., Milwaukee, WI 53214.

**Schaefer, Michael G.**, 16007 S. Oakley Rd., Chesaning, MI 48616; 517/845-6711.

**Scharf, William**, 1502 S. Adams #203, Marshfield, WI 54449.

**Scherzberg, A. Paul**, 2135 S. 97th St., West Allis, WI 53227.

**Schmoldt, Clifford J.**, 1260 S. 37th St., Milwaukee, WI 53215.

**Schultz, John F.**, Rt. 3, Goodhue, MN 55027.

**Timm, Rollin J.**, 8222 Priegnitz Rd., Huntley, IL 60142.

### RECEIVED INTO MEMBERSHIP

Albert A. Lorenz of Bartlett, Ill. has been received into membership as *pastor emeritus* by the Southeastern Wisconsin District.

Winfred B. Nommensen, President Southeastern Wisconsin District

### APPOINTMENT

Pastor Anthony Schultz, Campbellsport, Wis., has been appointed to the Northern Wisconsin District Commission on Evangelism replacing Pastor James Krause who has accepted the call as missionary to Hong Kong.

Carl W. Voss, President Northern Wisconsin District

### DMLC — EUROPE/ISRAEL TOUR

Dr. Martin Luther College will sponsor a six-week, six-credit study tour in the summer of 1985. Dates: June 8 — July 18. Areas: Israel (10 days), Italy (7), South & Central France (11), Switzerland and Germany (12). Information and application available after November 15 from the Director of Special Services, DMLC, New Ulm, MN 56073.

### DR. MARTIN LUTHER COLLEGE HISTORY

The DMLC Centennial history, *A Time to Remember — An Informal History of Dr. Martin Luther College*, by Professor Morton A. Schroeder will be released for sale in the DMLC Bookstore on November 10, 1984.

The price of the book will be \$6.00 per copy (including tax) if purchased during the Centennial weekend of November 10-11, 1984 at the DMLC Bookstore. This price will apply for multiple copies for friends and relatives but only if purchased in person. The price of the book after the Centennial weekend will be \$8.00 per copy (if purchased in the DMLC Bookstore) and \$9.50 per copy (if ordered, paid for, and shipped). A limited number of copies have been printed so it is suggested that purchases of the book be made early for oneself and others. These reasonable prices belie the quality of this 200-page book which is rich in appearance, liberally illustrated, and captivating in content.

In you are unable to purchase copies of the book during the Centennial weekend, you may obtain a copy by mailing a request, a check for \$9.50 per copy, and your mailing address to Dr. Martin Luther College, DMLC Bookstore, New Ulm, MN 56073.

### GROUP INSURANCE PROGRAM

The Synod's Special Group Insurance Program Study Committee invites comments and suggestions about the Synods' group insurance program from all interested individuals. Send comments and suggestions to the chairman of the committee no later than November 30. Pastor Richard G. Raabe, 6881 S. 51st St., Franklin, WI 53132.

### 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

#### A COMMON SENSE APPROACH TO LEARNING (FS-436-CSA)

1984 32 min. C & M color CA  
"Why didn't I see this filmstrip 20 years ago," was a reaction of a veteran teacher after reviewing this filmstrip. This audiovisual aid clearly explains concepts and teaching strategies related to modality-based assessment and instruction. Teachers are encouraged to determine which sense (visual, auditory, or kinesthetic) children primarily use when learning. After that discovery, the teacher develops techniques which utilize a student's learning strength. Accompanying the filmstrip is a Checklist of Observable Modality Strength Characteristics which will help the teacher identify a pupil's main learning modality.

#### THE LUTHER ANNIVERSARY LECTURES

The following lectures presented at Wisconsin Lutheran Seminary, November 1, 1983, are available on audio cassettes.

- Luther And The State** — (C-84-LAS)  
D. Deuschlander
- Luther: God's Music Man** — (C-85-GMM)  
K. Eggert
- Luther Encounters The Fanatics** — (C-86-LEF)  
A. Koelpin
- Luther's Influence On The Early English Bibles** — (C-87-LEB)  
H. Bluhm

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

### ESTATE PLANNING COUNSELOR

The Conference of Presidents is initiating steps to fill the position of estate planning counselor, a vacancy created by the resignation of Arthur W. Schaefer. Mr. Schaefer has accepted the position of development director at Wisconsin Lutheran College.

Applicants for this position should be mature Christians, able to meet the constituency of the Synod easily and blessed with warm and outgoing personalities. A college degree, though desirable, is not an absolute necessity. All applicants must be members in good standing of the Wisconsin Ev. Lutheran Synod.

The estate planning counselor will be expected to familiarize himself with all forms of estate planning (e.g. charitable remainder unitrusts, charitable remainder annuity trusts, pooled income trusts, gift annuities, non-trust future interests, etc.), develop program materials and promote estate planning among the Synod's constituency. He will have to reside in the Milwaukee area. Travel is expected.

Applicants should submit a complete resume of their educational background, business experience, positions held and responsibilities exercised. Four references (other than relatives) should be included. The information submitted should include date and place of birth, marital status, church membership and state of health. Please state also the salary and fringe benefits expected. On the basis of the resumes submitted, several applicants will be interviewed.

Applications with all pertinent data should be sent by November 28 to: Rev. Daniel W. Malchow, WELS Stewardship Counselor, 2929 N. Mayfair Rd., Milwaukee, WI 53222. Carl H. Mischke, President Wisconsin Ev. Lutheran Synod

### ANNIVERSARY

Arlington Avenue Lutheran, Toledo, Ohio, will celebrate its 50th year as a congregation on November 4, 1984 and May 5, 1985 at 10:15 a.m. Pastor W. Koelpin will be guest speaker in November and Pastor G. Schroer will deliver the message in May. Anniversary dinners will follow each service. All former members, confirmands and friends of the congregation are invited to attend. For further information contact Pastor Wayne A. Laitinen, 915 Hampton Ave., Toledo, OH 43609.

### 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 Harpersville 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.

**SUCCASUNNA, NEW JERSEY** — Immanuel, Roxbury Fire Station #1, 122 Main St., Succasunna, 10:30 a.m.; Bible class/SS 9:00 a.m. Pastor Donald Tollefson, 9-161 Ashland Ct., Stanhope, NJ 07874; 201/347-9358.

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

### NAMES WANTED

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

**DeLAND, DELTONA, ORANGE CITY and DeBARY, FLORIDA** — Pastor Mark Johnston, 1623 Lakeside Dr., DeLand, FL 32720; 904/738-1953.

**TERRE HAUTE, INDIANA** — Pastor Thomas Kneser, 75 S. Manhattan Ave., Indianapolis, IN 46241; 317/244-8244 or Mr. Tom Thompson, 7725 Carlisle Rd., Terre Haute, IN 47802; 812/299-5820.

### SERVICE ITEMS NEEDED

Cross of Christ, a WELS exploratory group, is in need of hymnals, altar ware and communion ware. We will gladly pay shipping costs. Contact Pastor William Brassow, 186 Meadowland, Universal City, TX 78148; 512/659-3301.

### SPEEDPRINT MIMEO

A speedprint mimeo and supplies are available for cost of shipping to any congregation or school. Contact Pastor Quinten Buechner, Hwy. 54 East, Route 1, Shiocton, WI 54170; 414/986-3603.

### CHANCEL FURNITURE

The following are available to any congregation for cost of shipping: altar and pulpit (oak) and high-backed oak chairs with red upholstery. For further information contact Pastor Douglas Bode, 8300 NW 79th St., Oklahoma City, OK 73132; 405/721-4737.

### MIMEOGRAPH AVAILABLE

A used AB Dick mimeograph, 416 model using paste ink is available free. Contact Pastor L. A. Nolte, Zion Lutheran, P.O. Box 7, Bristol, WI 53104; 414/857-7310.

### SERVICES EXTENDED

For persons in the Long Prairie, Wadena, Sauk Centre and Western Little Falls, Minn. area, St. Paul's of Alexandria, Minn. is holding an extension of services at the Long Prairie Senior Citizen's Day Center, 1st Ave. & 3rd St. NE in Long Prairie, 1:30 p.m.; SS/Bible class following. Pastor Dale Schaffer, 715 Scandia, Alexandria, MN 56308; 612/762-1644.

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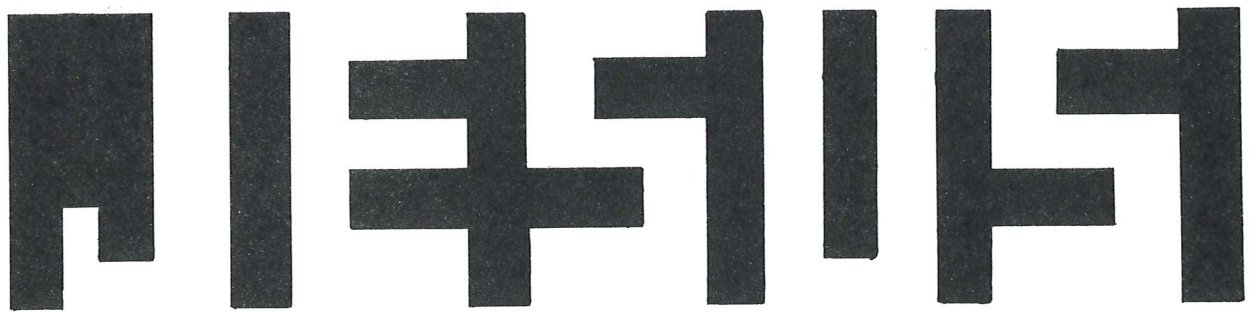
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# Do you see . . .



by William J. Schaefer II

The other day I received notice of a death. No one in the family. Not even a close friend. In fact it was a man I had met only once or twice in my life. The connection with him came through my wife's folks. They were old, old friends, the two couples worshipping together in the church of their baptism all these years. Seventy-plus of them.

He was a warm, kindly man of God, and in his retirement years he took to woodworking. One of his pet projects was fashioning those funny little signs that (if you look intently enough) say "JESUS." Usually it looks like just so much Chinese to the uninitiated. He liked to give them to his friends.

He gave one of those signs to me. It's prominently displayed in my study. As people come and go it's been the opener for quite a few visits. Madison Avenue, I suppose, would call it a "teaser" — and a successful one it is.

I remember the first time I saw it. "What is it? Nice wood! What does it mean?" And then I saw it. The most precious name ever given on earth — Jesus!

When I look at it now, I can see it so plainly

that frustration strikes when others don't see it as quickly or clearly. In fact, every time I see it, it's more obvious — and dearer to me — than the times past.

It's like the Savior himself. Whenever I hear his shepherd's voice in his Word, whenever I see his carpenter's hands fitly forming his yoke on life, whenever I note his imprint on the acts of service by his own, I see Jesus. I see him more clearly. I love him more dearly.

All from a little plaque given to me by one who now has gone ahead of me. It's a sad time as every death, timely or not, is sad. But then my friend doesn't need a Word, or a vision, or an example — or even a sign — to see Jesus. He sees Jesus in the flesh . . . and I understand it's a sight worth waiting for. □



Pastor Schaefer is at Shepherd of the Verde Valley, Sedona, Arizona.