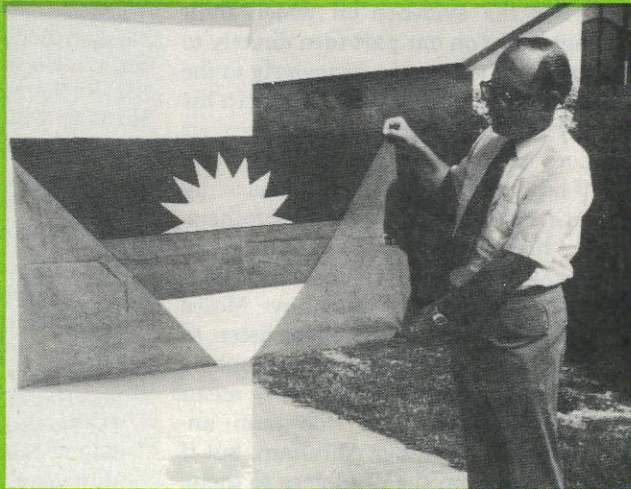


The Northwestern Lutheran

January 1, 1982



**NEW NATION
SAME GOSPEL**

Antigua-Barbuda

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Comments by the Editor

Volume 69 — With this issue we begin Volume 69 of *The Northwestern Lutheran*. The first issue was dated January 7, 1914.

The periodical, it is evident, has lived through a great many changes, among them two World Wars and a number of limited wars. But amid all sorrows and the joys the readers and the editors were always buoyed up by the words of King Solomon's prayer spoken at the dedication of God's Temple in Jerusalem. We have printed them on our masthead ever since January 1914. They read: "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).

God's promises do not change, but outward circumstances do. *The Northwestern Lutheran* welcomes Pastor James P. Schaefer as its new editor. Pastor Schaefer has served the Synod for 14 years as Stewardship Counselor. The present editor will be retiring as of the end of February.

During 1982 you will receive three less issues of *The Northwestern Lutheran* than formerly. The magazine will be published on the 1st and 15th of each month — except July when there will be only one issue. This is being done in order to reduce the subsidy which *The Northwestern Lutheran* is receiving from the Synod. Subscription income has never totally covered the cost of production. So, this year look for your issues around the 1st and the 15th. But expect the same confessional, orthodox Lutheran stance. That alone agrees fully with the truth of Scripture. We do not have the liberty to change that.

"By One Hand?" — An interesting article in the *Religion* section of the December 7, 1981, issue of *Time* bears the above title. Those who have read the writings of the liberal theologians of the past 200 years are aware that they insist that Genesis, as well as the other books of the Pentateuch, was not written by Moses but by four anonymous authors, "J," "E," "P" and "D." The *Time* article reports that this "has come under a powerful new attack."

Over the past five years Mr. Yehuda

Radday, Old Testament scholar at Haifa's Israel Institute of Technology, and three aides computerized all the words of the Hebrew text of Genesis. They analyzed particularly the "language behavior" of the text (the use of conjunctions, word length, sentence structure, etc.) much of which is outside the control of the individual author. Their findings support that one author wrote the Book of Genesis, not four.

Replying to his liberal critics, Mr. Radday suggests that whatever other differences there may be are to be explained by the nature of the content. He put it this way: "My love letters to my wife are completely different from my scholarly articles."

Findings like these, though interesting, are not the basis of our faith. The brief article in *Time* itself makes that impossible, for it also states: "Earlier [Radday] earned wide acclaim when his whirring computers supported the conventional theory that multiple authors produced the books of *Judges*, *Zechariah* and *Isaiah*."

For the evidence on which faith builds, we on our part turn directly to the Scripture itself, particularly to the words of our Lord Jesus Christ. In his story of the Rich Man and Lazarus our Lord has the rich man ask Abraham: "I beg you, father, send Lazarus to my father's house, for I have five brothers. Let him warn them, so that they will not also come to this place of torment." Abraham replied: "They have Moses and the Prophets; let them listen to them." (Since Moses and the Prophets were long dead, this can only mean their writings.) The rich man answered: "No, father Abraham, but if someone from the dead goes to them, they will repent." Abraham's reply was: "If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead."

The words of our Lord, the Son of God become flesh, count vastly more than the words of theologians or the findings of a computer. Because of Jesus' words we say, "By One Hand!"

— note the exclamation mark.

The Cover — Pictured are some of the worshipers at St. John's Congregation, Antigua, who attended the services observing the founding of the new nation of Antigua-Barbuda. Holding the nation's new flag is Pastor Robert Wendland, Antigua Coordinator for the South Atlantic District Mission Board.

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

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Address items intended for publication to:

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

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THE NORTHWESTERN LUTHERAN



1982—More of the Same?!

More of the Same? No Thanks!

In spite of all the New Year's resolutions being made today, the world will not be a great deal different the day after tomorrow nor by December 31. What happened in 1981 will be happening also in 1982. Unfortunately, a great amount of that was not good, as any newspaper or magazine will reveal.

The economy of our nation has hit upon difficult times — increasing unemployment and more persons on welfare. Whether the situation will turn for the better by the end of 1982 only God knows.

World peace is still an elusive goal. No, there was no major war in 1981, but neither was there universal peace. In 1982 there will be continued discussions between the major powers, but there is no certainty that there will be any major breakthroughs. Again, only God knows what 1982 will bring.

The past year didn't inscribe a rosy record when it came to morals. One commandment broken almost more frequently than any other was the sixth: "Thou shalt not commit adultery." Premarital sex, extramarital sex, living together without benefit of marriage, same-sex relationships and divorce were all on the increase.

Another commandment broken almost as frequently was the fifth: "Thou shalt not kill," that is, murder. The number of homicides increased to such an extent in some areas that local newspapers hardly reported them as news anymore. And it was an unusual day when the car radio on the way to work did not report a fatal stabbing the night before. Add to that the rising number of abortions, the killing of unborn babies, and the picture you get is truly tragic.

And then the drug problem and the alcohol problem, affecting people of all ages throughout society! The picture is a dark one indeed. Nor is it likely to change in 1982 — only more of the same.

Worst of all, the outward church has in many ways gone along with the society in which its members live. Especially in moral matters, many denominations have turned 180 degrees away from what the clear Word of God teaches. Instead, they are following humanistic principles, principles that always put man's desires ahead of God's Word. Seeing this, we seem to have every reason in the world to become real pessimistic as we enter into 1982. More of the same? No thanks!

More of the Same? Please!

Though we as children of God live in the world and are touched by all the tragic influences already mentioned, we are not of the world. We have been rescued, redeemed, from it. God has come into our lives with his miracle. That's why, as we come to hear his Word in our churches and to receive his sacraments over and over again, we will be saying, "More of the same, please!" In that alone lies our ability to live at peace in 1982 no matter what worldly tragedies we may witness and even to win others for that same peace.

As we enter 1982, we call to mind a promise that our Lord Jesus Christ gave to his apostles. It is recorded in Matthew 28:20: "And surely I will be with you always, to the very end of the age." Those words were meant not only for the apostles; they are meant for every believing child of God — you and me included. They give us the strength to face 1982 without fear and trepidation. Christ will be walking at our side.

How does he do so? Through his gospel word and his sacraments. These are not difficult to come by. We receive his gospel promises of spiritual strength, forgiveness of sins and life eternal every time we open our Bible to read it privately in our homes and every time we turn to it for our home devotions. We have this gospel every time we gather with our fellow believers in our church services to meet the Lord. There our Lord speaks to us directly in the Scripture readings and guides our pastors in applying that Word to our lives in their sermons and Bible classes. As we enter 1982, we need more of that, not less.

And then there are the sacraments, the Lord's pledges of what he promises us through his Word. There is baptism, the washing of regeneration, whereby we who were born into this life as children of wrath, sinful human beings, are born again as believing children of God. Baptism is meant for our children and is also meant for us, that we might remember it daily and daily rejoice in it. Through baptism the Savior entered into our lives and made us his own.

The Lord's Supper was given by our Lord to his disciples in one of the darkest hours of their lives, the night in which he was betrayed. It is a source of hope and comfort to us in all hours, both good and bad. In it, under bread and wine, our Lord gives us his body and blood, of which he himself said that it was given and shed for the forgiveness of our sins. As we receive this sacrament with believing hearts, we are comforted in knowing that we are again right with God. We need that assurance often.

God's means of grace will have a profound effect upon our lives also in 1982. As God through them strengthens our faith, he will also produce the fruits of faith in our lives in ever greater measure. And those fruits of faith will even make this world a better place to live in — also in 1982. As we think about this, we can only say, "More of the same, please!"

H. Wicke

Editorials

Sovereign God and Savior God!

It has been suggested that the one thing needful for the New Year 1982 is a return and a recommitment to the biblical doctrine of the sovereignty of God. This hallmark of our country's religious thinking in an earlier age when Puritanism was dominant is espoused as the guiding truth to make 1982 a better year for country, community and citizen.

There is merit in the proposal. A recognition of the sovereignty of God by more and more of us would do much to stem crime in the streets and crookedness in the corridors of power. It would foster a sense of moral and civic responsibility. It would divert the focus of self-gratification to farther and higher horizons.

More importantly, the Bible tells us that the Lord is sovereign. He is creator and preserver, ruler and judge. We are his creatures, accountable to him for all he has given us. The accountability is inescapable any minute of any hour of any day in 1982.

Most importantly, at the threshold of the New Year we need to know the Bible truth that the Sovereign Lord is also our Savior. His power and justice must ultimately humble and crush the sinner. His love and grace for the repentant and believing sinner is a light for the pathway ahead. It is the ultimate in encouragement and motivation.

Our theme is not an *either-or* but a *both-and* proposition. We want for the New Year the Lord God who is Sovereign and Savior. His rule and his love will bless us in 1982.

Edward Fredrich

Don't Look Back!

Lot's wife could hardly bear the thought of leaving super-sinful Sodom. So as she was fleeing the city with her family, she looked back; and she was turned into a pillar of salt, literally.

We have similar tendencies. God through Christ has rescued us from a world which is doomed. But we have become attached to things as they are, and we cling desperately to life as we know it now. We tend to be horrified by thoughts of death and the end of the world. Consequently, we either block such thoughts out of our minds, or we strive, mentally, to postpone indefinitely the evil day. Witness the modern emphasis on youth and, to a degree, the frantic efforts to remain youthful in physical appearance as well as in outlook. In a similar vein, the contrived hilarity at the passing of the old year and the beginning of a new one is largely a smokescreen to obscure the realities that accompany the passing of time.

We must come to terms with the facts. We are "creatures of a day," and nothing can change that. Nothing could be more dismaying to the world-oriented individual. With this kind of orientation we can't bear the thought of moving on — unless, of course, we can be sure that we are moving on to something better.

This assurance is given to us in the promises of God. The promise of continuing life and future happiness is intrinsic in the gospel of Jesus Christ.

The negative effect of facing up to the passing of time with all its implications is offset by this gospel. With that gospel we can face the future and not look back.

Immanuel Frey

As Religion, Nature Won't Do!

When Adam and Eve fell into sin, nature also suffered corruption, although it still retains much that is beautiful, and much that is recreative and useful for man. Men have always found pleasure in nature; so have Christians. Before they became Christians, men also worshiped nature, making groves their temples, and hilltops their altars. They made nature their god.

In our post-Christian age there is a returning to nature worship. Many have discarded their faith in God and have lost their faith in man. Like the pagans of old, they turn to nature for the strength, the consolation, the inspiration, the hope that they once found in their religion, and that they expected to find in man. If "God is dead, and Man is in disgrace," nature becomes "an obvious candidate for worship," as J. A. Walter puts it in his "Sacred Cows."

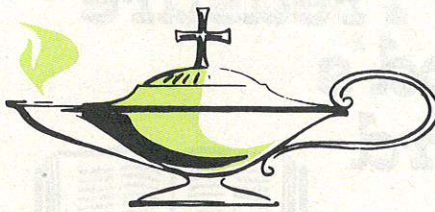
Today there is so much faith in natural things: natural foods, natural materials, natural childbirth, natural scenery (in remote rural areas). Even a brand of jeans carries the message, "Be Natural!" Ecology (the relation between natural organisms and their environment) is the "religion" of former U.S. Senator Nelson, of the Sierra Club, and of other wilderness and environmentalist groups. In varying degrees it is the "religion" of millions of Americans. In ecology they see a harmonious system — everything in nature "happily in its right place." They see in nature a pattern for human society. Why can't the human race function as harmoniously as plants and animals do (like bees and flowers), and as earth and sea and sky orchestrate with each other? Why can't we learn from nature and be inspired by nature to live a good life?

This is a romantic notion, an idle dream. Rousseau and Wordsworth and Shelley were such romantics, who believed that the way to a better world was "Back to Nature." Like the religious ecologists today, they believed that man was reasonable enough to learn from nature and to apply its lessons to human relations, that he had the good will to live in natural harmony with his fellow man, and that man would continually progress to better things. All three beliefs were vain hopes then, and they are vain hopes today.

Nature worshipers today fail to see, or choose not to see, that nature is also harsh and cruel, that there are creatures in the wild that are "red in tooth and claw." Nature

(Continued on page 14)

Studies in God's Word



Who Holds The Future?

The Lord heard Elijah's cry, and the boy's life returned to him and he lived. Then the woman said to Elijah, "Now I know that you are a man of God and that the word of the Lord from your mouth is the truth" (1 Kings 17:22,24).

"I don't know what the future holds, but I know who holds the future," read the poster on the wall. What a thought for us as we enter a new year! Will 1982 bring gain or loss, joy or sorrow, prosperity or adversity? We don't know, but we do know *Who Holds The Future*. And if we've forgotten, before us is a section from the life of "Elijah — A Prophet Powered by God" which reminds us.

"Is There Trouble Anywhere?"

How strange God's dealings can seem at times! First he rescued the widow and her son from certain death by miraculously providing their daily bread. Then he allows death's gray shadow to fall across their doorstep. The son became ill, grew worse, and finally died.

Earlier at the city gate the widow in childlike faith had accepted Elijah's words (17:13,14). Now in anguish she lashed out at him and indirectly at herself. Bereavement has a way of making people look deeply at themselves. People, brought by the phenomenon of death to a closer consciousness of God's holy existence, often see in contrast their own sinfulness. So that widow, clutching her lifeless son to her breast, could only conceive of his death as punishment from God. "Did you

come to remind me of my sin and kill my son?" she cried to Elijah in anguish.

Let's not judge that widow too quickly or too harshly. Have we never in the year gone by felt trouble's load and thought it was because of our sin? Can we be sure that we won't make the same mistake in the new year? Yes, let trouble, when it comes, drive our eyes inward to check our spiritual condition. But when assured that our heart stands on Christ the solid Rock and is cleansed by his precious blood, then let's not speak about troubles as punishment for sin. Such a mistake makes our gracious God into a deceitful cheat who punished not only his Son for our sins, but now wants to collect also from us. Also let's not make the mistake of thinking that because we are in Christ, troubles should never come. Christianity does not guarantee us exemption from the troubles of life nor is God some genie who pops out of some magic lamp as needed to solve all our problems. Such concepts belittle our great God and misunderstand his gracious dealings.

"Take It to the Lord in Prayer"

The loss of her son was a test not only for the widow's faith, but also for Elijah's. Instead of rebuking the woman for her wild words, Elijah gently reached out and removed her lifeless son from her arms. This gesture already spoke of his compassion, showing that he cared about her problem and pain. Elijah, however, did more than share her problem; he also solved it by taking it to the Lord in prayer. Prayer, not despair, was his solution.

Though the Lord's ways with the widow were a mystery to Elijah, too, yet he turned to the Lord for help.

"Let this boy's life return to him," Elijah prayed. "He cried to the Lord," it says, impressing on us how fervently he prayed. Never before does the Old Testament record that one was raised from the dead, but this did not deter Elijah. Confidently he prayed to the living God of Israel.

Elijah shows us what true prayer is. Prayer is faith's confidence with which we crawl up on our heavenly Father's lap and pour out our troubles to him, knowing that nothing is too big to carry to him or too small to concern him. Prayer is faith's confidence which assures us again and again that "if we ask anything according to his will, he hears us" (1 John 5:14). Surely we want to tuck this important truth away in our heart for each trouble we might face in the new year.

"Thou Wilt Find a Solace There"

Elijah's faith in the living Lord was not misplaced. "The Lord heard Elijah's cry, and the boy's life returned to him and he lived." How very real Elijah's joy must have been when the boy's eyes opened and looked up at him! Here was proof positive for him that "the eyes of the Lord are on the righteous and his ears are attentive to their prayer" (1 Peter 3:12). How real the widow's joy must have been, too, when Elijah came down from his room with her child alive and well in his arms! Emphatically the widow declared, "Now I know that you are a man of God and that the word of the Lord from your mouth is the truth." More clearly than ever she now recognized Elijah as God's prophet and the God of Israel as the true God, one whose dealings with men involve mercy and love and forgiveness. God's gift to her was not only her son restored to life, but rekindled life for her faith.

If "troubles" come our way this year, let's reread God's dealings with his prophet Elijah and the widow of Zarephath. Then we'll remember to put quotation marks around our "troubles" and recognize in them instead God's gracious dealings by which he would shape and strengthen our faith. The result then will be the "harvest of righteousness and peace" which he wants to produce in our lives (Hebrews 12:11).

Richard E. Lauersdorf

Mining the Treasure of God's Word

Luke 17:22 — 18:14



BY JULIAN G. ANDERSON

Two Lessons on Prayer

At the close of the last lesson Jesus was discussing the kingdom of heaven, especially its real essence and nature (Luke 17:20,21). And when he finished, he had a few things to say to his disciples in

Luke 17:22-37

Verse 22 is a puzzling one for modern readers, but its position in Luke's Gospel indicates that it has something to do with the kingdom of heaven (vv. 20 and 21). On the phrase "the Son of Man," see the note in the lesson for January 6, 1980, John 1:51. Thus, "one of the *days* of the Son of Man" would be a day in the Savior's future kingdom of glory in the new heavens and earth. And here Jesus is referring to the "time" just *before* his return, during the Great Tribulation, when his followers will truly be looking and praying for his return to set up his glorious kingdom. And what follows in verses 23-36 is a brief description of that final period in the history of the world. The general description is given in verses 26, 27a, and 28. Note also the presence and activity of false prophets in verse 23 (we'll have more on this later). The flood and the destruction of Sodom are both pictures of the sudden end of the world (vv. 27b and 29). Verses 30 and 31 caution us against being concerned with material things as that day approaches. And verses 24 and 32-35 picture vividly the suddenness of Christ's return, which demands that we be ready at all times. The sense

of verse 37b is that everybody the world over will know *when* Jesus returns and *where* he is when he returns (see Revelation 1:7), just as all the vultures know where a dead body is. Note also what Jesus told his followers in verse 25, which was now no more than about two weeks away. Now let's go to

Luke 18:1-8

The incidents in this chapter of Luke's Gospel must have taken place just a week or so before Jesus' arrival in Jerusalem on Palm Sunday. This first one seems to suggest a time and place of rest and quiet in Perea as Jesus talks with the Twelve. Here he speaks on the subject of prayer, and the lesson he aims to teach is stated in advance (v. 1, underline the last two phrases). Notice how Jesus sketches the character of this judge in verse 2. The last phrase should read, "he had *no regard* for any person." In this respect this parable is unique, for in most of the parables the king or judge is God. Here this human judge is the perfect *opposite* of God. His only care or concern is for himself. The supporting character is a widow (v. 3a). Keep in mind that widows were a pitiable and helpless group in the ancient world, with no one to support them or protect them, except honest judges. Of course she would have no money to offer as a bribe, and thus could expect nothing from this judge. However, note her actions in verse 3a (hi-lite the verb).

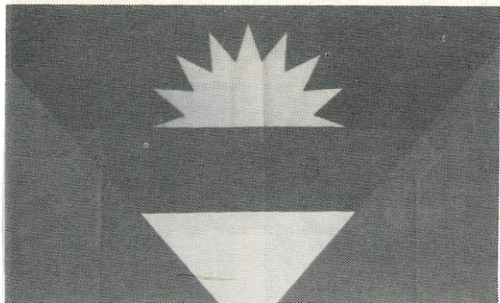
Verses 4b and 5 explain how she finally won out. She found his weakness, that he didn't want to be bothered. The lesson in verses 7 and 8a proceeds from the lesser to the greater. And the closing question (v. 8b) points to the real problem — when Jesus arrives, after the awful tribulation of the last days, will he find any Christians with real faith? Next we'll read

Luke 18:9-14

This is from a different time and place, for here Jesus is again talking to some Pharisees, whom Luke describes perfectly in verse 9. They were so blinded by their self-love that they thought they were keeping God's law perfectly (see Matthew 13:13-15). The two characters here were exact opposites. The Pharisees were the most "religious" and respected men in Israel, and the tax collectors the most sinful, hated and despised (hi-lite both nouns). The Pharisee's "prayer" was nothing but a self-righteous soliloquy (vv. 11 and 12). All he was thankful for was his *pride*, which is the greatest of sins aside from unbelief (v. 11a). Note that the two things he was proudest of (v. 12) were not commanded in Scripture, but were a part of the man-made rules of the Pharisees' body of tradition. His "prayer" reveals a man who had no faith in God and no love for either God or anyone else, just like the dishonest judge.

This tax collector, however, was *not* the usual godless, selfish, dishonest person most of them were, but a true believer like Zacchaeus after his conversion (Luke 19:8). And his simple prayer was the heartfelt prayer of a humble and repentant sinner. What an instructive contrast! The Pharisee could see only his "good" works, while the tax collector could see only his sins. The great lesson comes in verse 14a, that it was the repentant sinner who went home justified, that is, perfectly righteous in God's sight, because his sins were gone, while the proud "religious" man who could see no sin, nor any need for forgiveness, would die in his sins, as Jesus told them earlier (John 8:24). And in closing Jesus quotes the little maxim he had used earlier at the dinner in the Pharisee's house (v. 14b, compare 14:11 in the lesson for October 25, 1981). A fine lesson on the wrong and right kinds of prayer!

New Nation Formed



Antigua-Barbuda Flag

It is unusual that our Wisconsin Evangelical Lutheran Synod is present at the forming of a new nation. On November 1, 1981, Antigua and Barbuda West Indies, after almost 350 years of colonialization, mostly under the United Kingdom, became a new nation. Antigua-Barbuda now takes its place with Third World nations, with its own constitution and its own form of government.

President Raymond Wiechmann of the South Atlantic District and Pastor Robert Wendland, Antigua Coordinator for the South Atlantic District Mission Board, represented our church on this memorable occasion. Both preached in services on November 1. In addition, Pastor Wendland, through the media of television, after a brief interview, was able to present a gift to the government and people of Antigua.

Antigua has a rich history. Christopher Columbus is given credit for the discovery of Antigua in 1493. Captain Horatio Nelson directed and built up the English fleet in Antigua. He is the same Admiral Nelson who defeated Napoleon at the Battle of Trafalgar in 1805.

Slave trading is deeply involved in Antigua-Barbudan history. Freedom was granted the slaves some 30 years before the Emancipation Proclamation in our own country. Though freedom was granted, conditions did not really change for over a century.

Since 1966 Antigua-Barbuda has been an independent nation in connection with Great Britain. But November 1 signaled a new day. At midnight on October 31 the Union Jack was lowered for the last time and the Antigua-Barbudan flag was raised in impressive ceremonies, presided over by Princess Margaret of England and the new prime minister, the Honorable V. C. Bird.

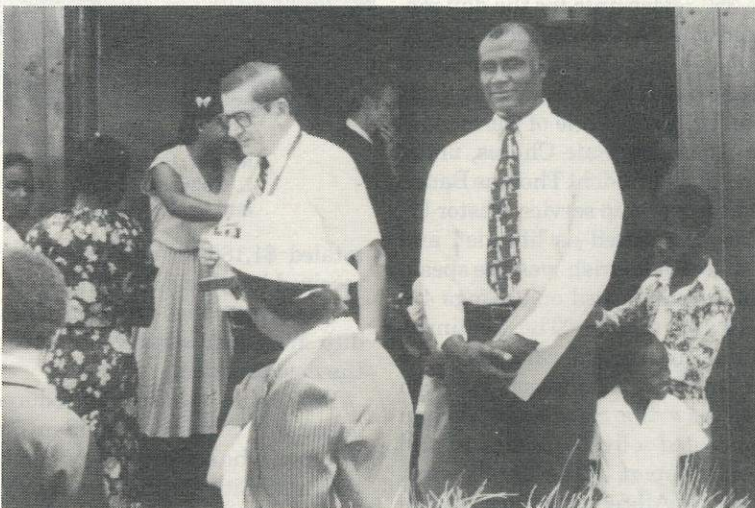
Our Synod has been involved in the work in Antigua dating back to 1975 when the work was taken over from the FAL, a small Lutheran body that had left

the LCMS. Our congregation, St. John's, is the only Lutheran church in this island country and is staffed by two pastors, Richard Seeger and Fred Piepenbrink, together with three teachers, Dennis Needham, Curtis Mantey and Jean Korte. The congregation numbers 107 communicants and 207 souls. The school has an enrollment of 70 pupils.

Although Antigua is now a new na-

tion, yet it is our prayer that the time-honored gospel can continue to be proclaimed in this country. Pray that the Lord, through a benevolent government in this Caribbean country, will continue to allow us to proclaim the good news of salvation through the blood of Jesus "while it is still day before the night comes when no man can work."

Pastor Robert Wendland



South Atlantic District President R. Wiechmann and St. John's evangelist were present at the November 1 service at St. John's Congregation, marking the formation of the new nation.

Antigua Pastor 25 Years in the Ministry

Richard M. Seeger's 25 years in the public ministry was recognized by the Florida Conference of the South Atlantic District at its June meeting. A plaque was also presented on behalf of the South Atlantic District Mission Board. A special service was held on August 23, by the congregation he serves, St. John's, Antigua, West Indies.

Pastor Seeger graduated from our Wisconsin Lutheran Seminary in June 1956. In October of the same year he was ordained and commissioned as the first WELS missionary to our present Japan mission field. His first sermon in Japanese was preached in March 1959.

In 1966 he became our sole representative in the Chinese Ev. Lutheran



Richard M. Seeger

Church in Hong Kong. His title was "Friendly Counselor." At this time he also served as full-time professor in the Hong Kong Theological Seminary.

(Continued on page 12)

Women's Auxiliaries Meet at WLS and DMLC

WLS

October 3, 1981

The Wisconsin Lutheran Seminary Auxiliary held its ninth annual meeting on Saturday, October 3, 1981. The first Saturday in October has been designated as the official annual meeting date.

The 356 registrants for the day represented four WELS districts and 11 conferences from the states of Wisconsin, Illinois and Minnesota. Also present was Dr. Ernst Lerle of Germany.

The Seminary Male Chorus, under the direction of student Thomas Bauer, opened the worship service. Pastor Peter Kruschel served as liturgist, and Prof. Wilbert Gawrish was the speaker. His sermon, based on 2 Kings 4:8-10, had the theme: "The Seminary Auxiliary in Ancient Shunem — A Model for Today." Professor Gawrish showed how the Shunemite woman demonstrated a lively interest in and generous support of the Lord's work. Prof. Martin Albrecht served as organist.

The auxiliary president, Mrs. Richard Raabe, called the meeting to order with a welcome to all. The Seminary president, Prof. Armin Schuetze, also welcomed the ladies.

The election results were as follows: Mrs. Patricia Bernhardt, second vice-president; Mrs. Daniel Johannes, corresponding secretary; Mrs. Ann Ganyo, treasurer; Mrs. Cheri Shoeneck and Mrs. Leslie Kehl, representatives at large. Prof. Edward Fredrich will be the faculty representative for the coming year.

The project committee chairman, Mrs. Schapekahn, drew attention to many projects completed in recent years that have been of great benefit to the Seminary and its students. The auxiliary is still contributing to the long-term lagoon project. Contributions are also being accepted for the organ fund. The large-project vote resulted in a donation of \$735 for a chest-type freezer. The offering for the day



WLS Auxiliary Board (left to right): Mrs. W. Bernhardt, Mrs. P. Kanke, Mrs. W. Borgwardt, Mrs. H. Buelow, Mrs. L. Kehl, Mrs. A. Ganyo, Mrs. L. Collyard, Mrs. D. Johannes, Mrs. G. Schoeneck, Mrs. C. Weigand and Pastor P. Kruschel.

totalled \$1,186.50, with another \$205 received in other donations.

The former vice-president, Mrs. Judith Weigand, assumed her office as the new president.

Prof. John Jeske then introduced the speakers: Seminary student Mark Wagner, who spoke on "A Vicarship in the Inner City"; Seminary student Nathan Radtke, who spoke on "Our First Vicarship in Alaska"; and Prof. Martin Albrecht, who spoke on "Music at the Seminary."

Mrs. Paul Kante



Mrs. Cleone Weigand accepting gavel from Mrs. Richard Raabe

DMLC

October 14, 1981

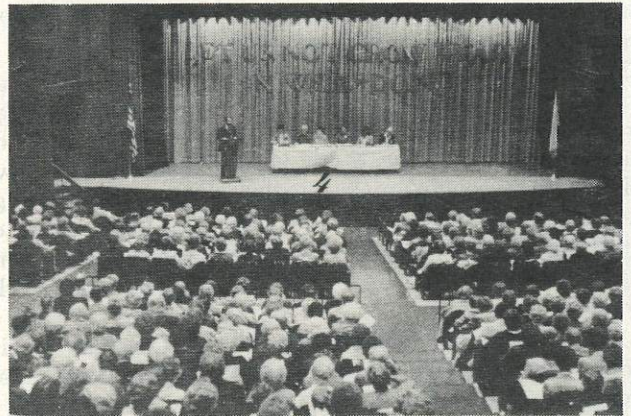
On Wednesday, October 14, 1981, some 550 ladies and guests came to the Dr. Martin Luther College campus in New Ulm, Minnesota, to attend the 22nd annual meeting of the DMLC Ladies' Auxiliary. The previous days had been rainy, but in the early morning hours on Wednesday the rain stopped and the weather became quite pleasant. It became evident during the coffee hour from 9:00 to 10:15 that the attendance would be good as the stu-

dents again and again had to refill the coffee urns and the trays of rolls. Also some 45 small children were left by their mothers with the students who had volunteered to provide a baby-sitting service for the day.

The meeting opened with a devotion, conducted by the pastoral adviser, Rev. LeRoy Lothert. He based his sermonette on Galatians 6:9,10: "Let Us Not Grow Weary in Well-doing." This was also the auxiliary's motto for the year. Dean Tom Zarling of DMLC welcomed those present, when Mrs. Ed-Vern Black of Fairfax, Minnesota, president of the auxiliary, called the meeting to order. Reports were read by the secretary, treasurer, and the auditing committee; correspondence was read by



Registration at DMLC



Auxiliary in Session

the secretary; and the annual offering for projects was received in rapid succession. Mrs. Arnold Enter of New Ulm, chairman of the project committee, then presented the list of proposed projects and explained each one. During the morning session Mrs. Robert Marzinske, president-elect, introduced the nominees for the various offices.

The noon recess provided an opportunity to listen to organ music in the chapel, to take a short campus tour, or to visit the dormitories which had open house.

The afternoon business session was followed by an hour-long program. The first half was a colored-slide presentation on the DMLC student-teaching program, presented by Professor M. J. Ingebritson, one of the student-teacher supervisors. Following this

were several dramatic acts presented by DMLC students.

Toward the close of the meeting the projects selected for 1981 were announced: a refrigerator for Centennial Hall, vacuum cleaners for Centennial and Summit Halls, a concert bass drum for the DMLC Band, two sets of the "Genesis" films, carpeting for a TV lounge in Hillview Hall, and a \$2,500 video-tape playback unit for use in the Academic Center. In addition the auxiliary annually gives a \$500 gift to the library and \$750 to the financial aid office.

Next year's officers are the following, all from Minnesota: Mrs. Robert Marzinske, Janesville, president; Mrs. Eldor Nelson, Hanska, first vice-president; Mrs. Gerald Tjernagel, North Mankato, second vice-president; Mrs.

Richard Kuckhahn, Gibbon, treasurer; Mrs. Melvin Werth, Fairfax, secretary. Outgoing officers were Mrs. Ed-Vern Black, Mrs. Larry Enter, and Pastor LeRoy Lothert. Pastor Lothert was replaced as pastoral adviser by Pastor James Cloute of Marshall, Minnesota. Prof. Delmar C. Brick and Pastor Warren Henrich, of Delano, Minnesota, respectively represent the DMLC faculty and board of control.

Both the students and the faculty of DMLC are grateful to the members of the DMLC Ladies' Auxiliary for their many gifts and efforts on behalf of the school, their continued interest in the school, and the encouragement, expressed and tacit, which they give to students and faculty who are doing the work of the Lord's kingdom.

D. C. Brick

With Our Missionary Families

Pray for them!

Missionaries do not like to dwell at length on all the "sacrifices" which they make in their lives as expatriates. They learn to accept these as a part of the life associated with their unique calling, mindful also of the blessings which a gracious Lord grants to compensate for the hardships. They are thankful for the many prayers which fellow believers here at home are daily placing before the throne of God's grace in their behalf.

In order that those of us here at home do not grow weary of praying for their strength and well-being, a few specific situations out of missionary

life came to our attention recently which ought to be shared.

"My Daddy Is a Missionary"

"My daddy is a missionary," writes a nine-year-old girl in Japan. She attends school 100 miles from home because there is no English school where she lives. During the week while at school she boards with another missionary family. On weekends she travels alone the entire distance to her home by train or bus. She has been doing this for three years!

"When I'm home on weekends," she writes, "I get to play with the Japanese children in our neighborhood. They

don't know English, so we only talk in Japanese. . . . On Sunday morning my two best friends, Hiromi-chan and Nobuko-chan, like to sleep late. So I go over and wake them up and bring them to Sunday school."

Her last paragraph makes one choke up a bit: "I have six brothers and sisters. They're all older than I. Steve — he's 18 — he'll graduate from high school in Tokyo this year. The others are all in America. This summer we're going to America on furlough. I'll get to see all of them. I can hardly wait!"

"The Furlough Has Been Great!"

Another missionary to Japan shares with us some of his feelings on the last days of his furlough before returning to the field: "We are blessed with so many close, dear friends here in the

(Continued on next page)

States. At this point we have long since passed over the list of people we would like to have seen — but couldn't — and are now beginning to scratch names from the list. My wife and I are making last-minute phone calls, trying to explain why we couldn't make it to their home this time. Most of them are very understanding. We regret that we'll have to wait three years for another chance.

"Our parents are well into their seventies. At that age three years can be a very long time. Saying 'goodbye' could be for the last time here on this earth. We plan to see each of the children who live in the U.S. once more before we leave. Having them scattered in several states doesn't make this any easier, but these last moments with them certainly are precious.

"The furlough has been great. Attending church services with so many people was inspiring. So many have again expressed encouragement and appreciation for our work. But all of us are ready to return. We often catch ourselves thinking about the work left behind which is still waiting.

"I keep trying to tell others how it is. One wants them to understand, but perhaps we missionaries who have

experienced these things are the only ones who can."

"Tomorrow's Another Day!"

Missionary life in Central Africa and in parts of South America can be beautiful. The weather is so ideal. "Perpetual spring" they call it. The constant threat of break-ins and of thievery, however, has a way of casting a shadow of gloom over this bright picture.

Carefully locking one's car is no safeguard; it must be put into a well-guarded parking lot. Security fences surrounding mission dwellings and church property are essential. Intricate locks and alarm systems are installed as added sources of protection. Watch dogs serve as added deterrents. Property dare never be left completely unattended.

Even with all these safeguards one can never know when the next claim for damages will have to be filed with the police and with the insurance company, a process which can be very time-consuming indeed. On a recent visit we saw how another mission dwelling in Central Africa suffered a break-in while the family was away. The members of the family returned to find their closets ransacked, all usable

clothing carried off, and all portable electronic equipment gone. The "security fence" had been cut through, the burglar bars had been pried off the windows, and the man hired to keep watch protested that he hadn't "heard a thing."

At such times it is not hard to imagine that one is left with the feeling of having been kicked in the stomach with no recourse to do very much about it but try to make the best of a bad situation. While commiserating with the missionary family involved, the comments of both husband and wife can be summed up something like this: "If we'd run scared every time something like this happens we wouldn't be here. Let's pick up the pieces. Tomorrow's another day!"

A lot more could be added to these incidents. *Cui bono?* The missionaries don't care to seem to be chronic complainers. Yet it's good for us to remember that "somebody's daddy is a missionary," that "furloughs can be great" — sometimes — and that "tomorrow's another day," a good day when these representatives of ours should be assured of our prayers.

E. H. Wendland

Direct from the Districts

MICHIGAN

Reporter Edward Schaeve

W. Koelpin 25 Years at Livonia

On June 21, 1981, the members of St. Paul's Lutheran Church, Livonia, Michigan, celebrated the 25th anniversary of their pastor, W. Koelpin, at St. Paul's Congregation. For 25 years the Lord has blessed his servant, Pastor Koelpin, as he has brought the gospel message to this congregation. All who have been privileged to be members of the flock he has shepherded, and does to this day, have felt the blessings of our Lord through his faithful leadership.

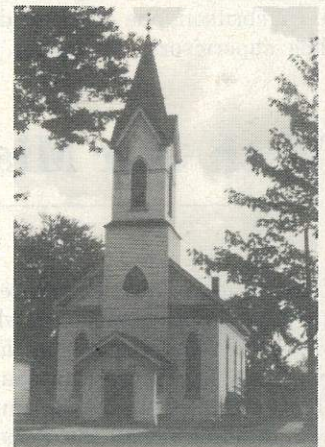
Pastor Koelpin began his ministry on Sunday, July 16, 1944, when he was called to serve the Synodical Conference mission of St. Philip's Lutheran

Church, Toledo, Ohio, where he was ordained and installed. From there he went on to serve Immanuel Lutheran Church, Mosinee, Wisconsin, from April 1945 to September 1946. He next accepted the call to Arlington Avenue Lutheran Church, Toledo, Ohio, and served the Lord there until called to St. Paul's of Livonia in June of 1956. For the past 25 years he has now been serving this growing congregation.

May the Lord continue to bless his servant, Pastor Koelpin, in the future, as he has in the past!

Church Building 100 Years Old

Back in the summer of '81 (1881, that is), the German Lutherans of Zilwaukee, Michigan, were busy erecting a new church building, which was dedicated on October 5, 1881. They did such a good job that the same building is still in use to this day.



St. John's — Zilwaukee

On Sunday, October 4, 1981, St. John of Zilwaukee celebrated the one-hundredth anniversary of its church building. Pastor Theodore Horneber, pastor of St. John from 1951 to 1965, now of DeSoto, Texas, preached in both morning services. Pastor James Hansen, pastor from 1965 to 1976, now of Gladstone, Michigan, preached in

the evening service. The present pastor, James Kiecker, served as liturgist. Special guests for the occasion were retired pastors August Kehrberg, who served St. John from 1928 to 1934, and Reinhardt Koch, who served from 1934 to 1950. Thus all the pastors of the past 53 years were present.

St. John of Zilwaukee traces its origin back to the lumbering days of the 1850s, when pastors from nearby Saginaw held services in the homes of German immigrants. The congregation was formally organized on June 18, 1865. Presently St. John has 325 members — all grateful to God for letting them celebrate this anniversary.

Pastor James G. Kiecker

SOUTHEASTERN WISCONSIN

Reporter Robert Kleist

Feeding Jesus' Lambs For 47 Years

On June 21, 1981, St. John's Congregation, S. 68th & Forest Home, Milwaukee, Wisconsin, honored Miss Dorothy Wolf for the 47 years she had served her Lord in the teaching ministry.



Teacher Dorothy Wolf

Miss Wolf began her teaching ministry in our Synod in Apacheland at Peridot, Arizona, teaching there for eight years. She then followed her Savior's call to St. Marcus Lutheran School in Milwaukee. For the last 23 years she has served on St. John's Lutheran School faculty, teaching a number of different grades. During the past four years she has served as remedial-enrichment teacher.

St. John's Congregation presented her with an appropriate plaque acknowledging her faithful service in feeding Jesus' lambs and honored her at a reception held after the service. May the Word dispensed in her class-

room and the Christian example she displayed in her life bear fruit which endures to eternity! Retirement is taking her to Arizona. May our Lord continue to bless his servant through whom he blessed so many others!

WESTERN WISCONSIN

Reporter Harold Sturm

Pastor William H. Lange Retired

On the last Sunday in June 1981, St. Paul's Congregation in Wisconsin Rapids, Wisconsin, observed the retirement of its pastor, the Rev. William H. Lange. Pastor Lange served St. Paul's Congregation for 25 years — from 1956 to June 30, 1981.

In preparing for the ministry, Pastor Lange attended Concordia College in Milwaukee and Wisconsin Lutheran Seminary in Mequon. He graduated from the seminary in 1934.

His first assignment was to a mission station in Valley City, North Dakota, where he served from January to June of 1935. He then transferred to Marmarth, North Dakota, and served there during the "thirsty thirties." From 1939 to 1946 he was pastor of First Lutheran at Gary, South Dakota. His next charge was Grace Lutheran in La Crosse, Wisconsin, where he was pastor from 1947 to 1954. He served Zion Lutheran of Sanborn, Minnesota, from 1955 to 1956. In that year he began his 25-year pastorate at St. Paul's of Wisconsin Rapids.

During his ministry, Pastor Lange served as a member of the Stewardship Board of the Synod and of the Western Wisconsin District. He was also for a time a member of the Western Wisconsin District Mission Board and circuit pastor of the Wisconsin River Valley Circuit.

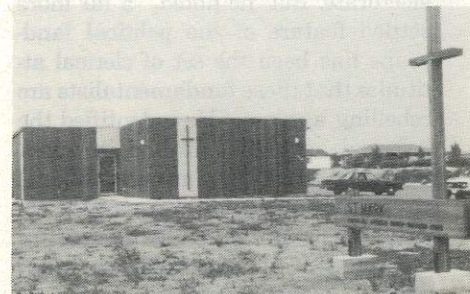
Pastor Lange married Margaret Fezer on March 2, 1935. They have two children: Lucille (Mrs. Burton) Stensberg and Prof. Lyle Lange (DMLC).

On his last Sunday as pastor in Wisconsin Rapids Pastor Lange himself preached the sermon. The service was followed by a congregational dinner and a program. Present for the occasion were Pastor Lange's congregation, his family and many friends, among them Pastor Donald F. Bitter, president of the Western Wisconsin District.

In retirement Pastor and Mrs. Lange are making their home in New Ulm, Minnesota. May our Lord continue to bless both of them richly!

Dedication at Bloomington—Normal

On September 20, 1981, St. Mark Ev. Lutheran Church of Bloomington-Normal, Illinois, dedicated its Worship-Education-Fellowship (WEF) building. Pastor David Rutschow of Downers Grove, Illinois, addressed the congregation on this festive occasion using the theme, "Behind Every Striving Congregation Is A Model Congregation." Pastor Rutschow was instrumental in beginning St. Mark Congregation as well as other missions in the area.



St. Mark of Normal, Ill.

St. Mark Congregation was founded in 1974. For a number of years the congregation held services at a catering house and later at Illinois State University. After a number of years of searching for land, a parcel was purchased on West College Avenue in Normal, Illinois. The present facility was begun in January 1981.

This W/E/F unit is about 2,100 square feet in size and is designed to accommodate a congregation of about 100 communicants. The advantages of beginning with a W/E/F unit are that it lessens the financial strain on the young mission, it provides "starter" classrooms for a day school, and it gives time for the small group to grow and mature in its program and planning to a point when the future needs and desires of the congregation are in sharper focus.

St. Mark is deeply grateful to the Lord and to its fellow Christians in the Synod who out of love for their Savior have helped to make this project possible through their gifts to the CEF.

The pastor of the congregation is Philip L. Schupmann.

Looking at the Religious World

Joel C. Gerlach

Businessmen Question Churchmen's Savvy

"Economic teachings of the Christian Churches" was the subject debated at a recent conference sponsored by the American Enterprise Institute in Washington, D.C. Catholic lay theologian, Michael Novak, organized the conference. Fifty theologians, economists and businessmen participated.

Novak noted that the political clout of right-wing fundamentalists has recently captured the attention of the electorate. But, he noted, "a far more settled feature of the political landscape has been the set of clerical attitudes that these fundamentalists are rebelling against." He identified the "clerical attitudes" he had in mind. "Elite figures [prominent liberal churchmen] and umbrella organizations [such as the World Council of Churches] of the established churches have . . . encouraged the growth of government social programs and led the charge against the role of corporations in the Third World and the character of American capitalism in general."

A Catholic scholar reviewed for the conference some of his church's recent pronouncements on economic and political justice. He noted that while "they were full of opinions about fair distribution, they were remarkably silent on the question of how you go about creating all the wealth you want to distribute."

A leading Protestant scholar ob-

served, "What bothers me isn't that the church doesn't endorse capitalism, but that it increasingly endorses anti-capitalism."

Several businessmen pointed to specific cases of the abuse of moral authority by church groups. How, they asked, "could church groups possibly claim a clear morality on their side in demanding business withdrawal from South Africa?" To add force to their question, they pointed to the economic decline in Western Samoa after liberal churchmen called for the withdrawal of American corporate interests, and to Sri Lanka, which took the distribution of pharmaceutical products away from private enterprise and then witnessed the collapse of the system.

A theological professor responded to the businessmen's query with a question of his own. "Why shouldn't we be calling for the elimination of poverty and war? This is surely God's work, the work of redeeming the fallen cosmos. And surely it's more proper for Christians to be doing this than justifying income discrepancies." That sounds so pious and right — until you try unsuccessfully to recall a passage from Scripture which asserts that God's work is the work of redeeming the cosmos by calling for the elimination of poverty and war.

One of the more profound observations at the conference was offered by internationally renowned sociologist Peter Berger. He noted, "Perhaps what we should hope for is that leaders

speaking in their authoritative capacity should know enough to say less." Truth is that they ought to know enough to say nothing at all in the name of Christ's church on subjects about which the Bible does not authorize us to speak one way or the other.

LCA Official Assails Lutherans for Upholding Scriptural Principles

"The Lutheran Church is 99.9 percent male dominated." "The private sex life of an adult is that person's own business." To tell Christian youth that "premarital sex is immoral is for the church to fail in its own moral responsibility." "Society cannot deny individuals the legal right to abortions before it provides them with safe and reliable contraception so that they may act as the full moral agents they full well can be."

That is a sampling of the opinions of Dr. Elizabeth Bettenhausen, one of five women who serve on the executive council of The Lutheran Church in America. Dr. Bettenhausen is featured in the cover story of the October 7 issue of *The Lutheran*, the official home periodical for members of the LCA.

The Lutheran article introduces Dr. Bettenhausen as "one of the most well-known feminists in the Lutheran Church in America," and as "one of the most promising theologians of her generation." Dr. Bettenhausen is currently serving as professor of social ethics and theology at Boston University's School of Theology. B.U.'s School of Theology is a Methodist Seminary.

It is apparent that Dr. Bettenhausen is intent upon elevating her opinions above God's revealed will and then

Pastor Seeger (continued)

In October 1967 he accepted a call to St. Marcus and Ephrata Ev. Lutheran Churches of Milwaukee, Wisconsin. During this time he held various positions on boards and committees: vice-chairman of the Wisconsin Lutheran High School Board of Directors, circuit pastor for Circuit D of the Metro North Conference of the SE Wisconsin District, chaplain at St. Joseph's Hospital, member of the board of directors of the

Milwaukee Federation of WELS Churches and member of the "Inner City" Mission Committee of WELS General Board for Home Missions.

In May 1979 he was commissioned as missionary to Antigua, West Indies, by the South Atlantic District Mission Board. He was installed at St. John's Lutheran Church on this Caribbean island country in October 1979.

Pastor Seeger was married to Shirley Busch on August 22, 1953. They have two children, Kathy (Mrs. John

Dahlie and Dr. Richard Seeger.

Pastor Seeger has had the unique experience of being present in a country when it became independent and became one of the Third World countries. On November 1, 1981, Antigua, West Indies was given its complete independence by Great Britain, after 350 years of colonialization.

It is our prayer that the Lord will continue to bless his servant as he works in the Lord's vineyard.

Pastor Robert Wendland

foisting those opinions upon God's people. And the LCA is proud to call her "one of the most promising theologians of her generation" and to elevate her to a prominent position within the church.

From a Biblical point of view, that is a sign of sheer, naked apostasy. When the blind lead the blind, they are both headed for a fall.

Reformation Scholar Misrepresents Luther

"Martin Luther had a scale of values in the Bible, and I don't know who in Luther's century did say the Bible is the Word of God." So said Dr. Roland Bainton, 83-year-old Yale University professor of church history. Bainton lectured last summer in Tokyo on "Rediscovering Our Roots in Search of a Future."

Bainton also insists that Luther said, "The Bible isn't the Word of God. The Word of God is Jesus Christ and the Bible is the manger in which the baby lies. And there was some straw in the manger too."

Bainton was attempting to make the point that biblical inerrancy "poses as much of a problem to ecumenical Christians as the Roman Catholic doctrine of papal infallibility" does. He suggested that just as infallibility is an unbiblical doctrine of recent vintage in the Catholic Church, so inerrancy is an unbiblical notion of recent vintage in Protestantism. Least of all is it a Lutheran doctrine, according to Bainton.

Bainton is a respected authority, author of the most widely read biography of Luther in English "Here I Stand." Is he representing or misrepresenting Luther in the quote above?

Let Luther speak for himself. From a sermon preached September 11, 1540, on John 4:9,10: "But now you have the Word of God in church, in books, in your home; and this is as certainly God's Word as if God himself were speaking." Again in his commentary on John 3:32,33 Luther wrote: "The Spirit of God is always with the Word. Whenever a man reads the Word of God, the Holy Spirit is speaking to him." It ought to be evident that Luther is speaking about reading a book, not a person.

Now then, what was it you were saying about Luther, Dr. Bainton? What

the distinguished professor forgot to say in his lectures was that Luther and his successors carefully distinguished between a "formal" and a "material" principle when speaking about the Word of God. They insisted that the Bible is not the Word of God in the same sense that Jesus is the living Word. Nor is Jesus the Word in the same sense that the Bible is the written Word. That is what Luther was differentiating with his analogy of the baby and the manger. The baby (Jesus) is what the Word conveys to us (formal principle) and the manger is the conveyor of that Word of God (material principle). You can't have one without the other.

Regrettably, the Autumn issue of the Aid Association for Lutheran' *Correspondent* presented Dr. Bainton to AAL members in a feature article as a friend of Luther's and of Reformation teaching. Bainton is a Quaker, not a Lutheran. His Tokyo lectures reveal that sometimes scholars find in their research what they are looking for to support their prejudice rather than what the facts sustain.

Calling A Spade A Spade

The Rolling Stones were presenting two concerts a few miles up the freeway at Candlestick Park in San Francisco the weekend this column was being written. A reporter who covered the "concert" for KPIX-TV, the CBS station in San Francisco, used the phrase, "an aura of perversion," in his description of it. Media coverage of Mick Jagger's antics offered evidence that the reporter's observation was an apt one.

In view of the adulation being heaped upon the Stones by the media nationwide, we think KPIX's reporter deserves some kind of medal for his courage in identifying by its right name the perversion he witnessed.

America's Ulysses

The Greek poet Homer immortalized the legendary Ulysses by recounting his adventures in an epic poem, "The Odyssey." Following the Trojan War, Ulysses involved himself in a series of escapades for 10 years. His odyssey finally took him back home.

A modern Ulysses has appeared on the American scene. His exploits are almost as myth-like as those of Ulysses. His name? Eldridge Cleaver.

Cleaver, the former leader of the Black Panthers, achieved notoriety in 1968 in a police shoot-out in Oakland, California. In that shoot-out Panther founder Bobby Hutton was killed. After the shoot-out Cleaver fled the country to escape prosecution.

Cleaver turned up in Libya and in a number of other communist countries until he became thoroughly disillusioned with communism. He settled in Paris where, he alleges, he became a convert to Christianity. In 1975 he returned to the U.S. to face authorities. He was placed on a five-year probation after pleading guilty to two counts of armed assault on police officers.

Cleaver identified himself with fundamentalist Christian organizations and became a featured speaker on the lecture circuit of the Campus Crusade for Christ and the Moral Majority. He appeared occasionally with Charles Colson, the Watergate conspirator who had also become active in Christian causes.

A year ago Cleaver decided to seek membership in the Mormon Church, a church which rebuffed blacks until recently. The priesthood in the Mormon Church was not open to blacks until two years ago when Spencer Kimball allegedly received a special revelation from God directing him to change the church's former position. Cleaver's baptism as a Mormon is currently on hold because he is still on probation for a felony. When the probation ends, he will be interviewed by church leaders before becoming eligible for baptism.

Cleaver hopes his odyssey will end where it began, in Oakland. In a copyright interview in October with the Brigham Young University student newspaper, Cleaver said, "I recently decided to run for mayor in Oakland after [I am] baptized as a Mormon." He added, "The present mayor is off the wall."

Cleaver's odyssey is hardly newsworthy except for the fact that it points up the wisdom of something St. Paul wrote to Timothy. In an enumeration of the qualifications for a leader in the church, Paul included "not a novice." The NIV translates the verse, "He must not be a recent convert" (1 Timothy 3:6).

Media preachers as well as fundamentalist organizations are fond of spotlighting big-name people to pro-

mote the cause of Christianity, especially if the big-name people are converts with a shady past.

In the early days of the church, one big-name convert who had been persecuting the church spent three years in isolation in the wilderness after his conversion. Not until then did he qualify for use as God's witness to the gentiles. If churches today would learn from St. Paul's experience, and from his inspired words to Timothy, they might spare themselves a bit of embarrassment.

Nature Won't Do!

(continued)

is not all beautiful and recreative; it is also corrupt and ugly. Nature is not all kind and good; when man struggles and suffers, nature shows no pity or mercy.

Nature is not our inspiration or our guide or our hope. Those who have everything in Christ do not look to nature for salvation. Nature is God's fallen creation; it is not God.

Carleton Toppe

POSITION OPPORTUNITY

Since Mr. Walter Bunge, General Manager of the Northwestern Publishing House, has informed the NPH Board of Directors that he will retire in the near future, the Board is now accepting applications for the position. The publishing house, operated by the Synod to handle its publishing needs, is located in Milwaukee, Wisconsin. It employs approximately 70 people in editorial, art, composing, press, bindery, mailing, shipping and marketing departments. There is also the general office and a retail store. Applicants should be members of the Wisconsin Evangelical Lutheran Synod. They should have a college education or its equivalent, have majored in business administration, and be familiar with cost controls and marketing procedures, as well as retail and manufacturing practices.

If you are interested in this position, please submit your resume no later than January 31, 1982 to:

Pastor Gordon J. Snyder, Chairman
Northwestern Publishing House
Board of Directors
1661 South 57th Street
West Allis, Wisconsin 53214

OFFER TO PASTORS

If you are planning to vacation in historic Virginia during the summer of '82, or might consider such a vacation, our home is available from June 14 to 29. Resurrection Lutheran in Virginia Beach will need a guest preacher on June 20 and 27. If you are interested, contact Pastor Joel Luetke, 3229 Sandra Lane, Virginia Beach, Virginia 23464; phone: 804/424-3547.

COMMUNION WARE AVAILABLE

A Revell-ware, silver-toned aluminum bread plate and cover, as well as a cover, base, and two trays for individual communion glasses are available to any WELS congregation for the cost of shipping. Contact Mr. Donald Tews, 12085 Albert Way, Reno, Nevada 89506, phone: 702/972-8546, or Pastor D. Palmquist, phone: 702/825-3292.

Wisconsin Lutheran Seminary MISSION SEMINAR

Wednesday, January 27, 1982

7:30-12:30 a.m. and

7:30-9:00 p.m.

Thursday, January 28, 1982

7:30-12:30 a.m.

PARTNERS IN PROCLAIMING THE PROMISE

- I. Motivating the Congregation
- II. Reaching Out in the Inner City
- III. Starting Daughter Congregations
- IV. Keeping Our Young and Institutionalized Partners

Evening Session:

MOSLEM-CHRISTIAN RELATIONS

Seminar booklets may be ordered at cost prior to January 10, 1982, through:

James Nelson
Publicity Chairman
6717 W. Wartburg Circle
Mequon, Wisconsin 53092

NOMINATIONS FOR PRESIDENT MARTIN LUTHER PREPARATORY SCHOOL

The following have been nominated for the position of president of Martin Luther Preparatory School, Prairie du Chien, Wisconsin.

Prof. Richard Balge	Mequon, WI
Prof. Gary Baumler	Watertown, WI
Pastor Walter Beckmann	Annandale, VA
Pastor Donald Bitter	Fort Atkinson, WI
Prof. Wayne Borgwardt	Waukesha, WI
Prof. Daniel Deutschlander	Milwaukee, WI
Prof. Paul Eickmann	Watertown, WI
Pastor Douglas Engelbrecht	Waukesha, WI
Pastor Thomas Franzmann	Fair Oaks, CA
Pastor Gerald Free	Omaha, NE
Prof. William Gabb	Watertown, WI
Pastor Kenneth Gast	Tomah, WI
Pastor Karl Gurgel	Lake Mills, WI
Pastor John Guse	Lexington, SC
Prof. Ronald Hahn	Watertown, WI
Pastor Ronald Heins	Wauwatosa, WI
Pastor Warren Henrich	Delano, MN
Prof. Paul Kelm	Wauwatosa, WI
Pastor Roger Kobleske	Pompano Beach, FL
Prof. Arnold Koelpin	New Ulm, MN
Pastor Paul Kolander	Montello, WI
Pastor Keith Kruck	Clearwater, FL
Prof. Paul Kuske	Saginaw, MI
Pastor Richard Lauersdorf	Jefferson, WI
Pastor Mark Liesener	Bloomington, MN
Prof. Edward Lindemann	Watertown, WI
Pastor Lyle Luchterhand	Appleton, WI
Prof. Daniel Malchow	Prairie du Chien, WI
Pastor William Meier	Phoenix, AZ
Pastor Robert Mueller	Owosso, MI
Pastor Theodore Olsen	Gainesville, FL
Pastor Carl Pagel	Hortonville, WI
Pastor Karl Peterson	Ann Arbor, MI
Pastor Robert Pless	Princeton, WI
Prof. Jerald Plitzuweit	Watertown, WI
Pastor Herbert Prah	Eau Claire, WI
Prof. Darvin Raddatz	New Ulm, MN
Pastor Roger Sachs	La Crosse, WI
Pastor Robert Sawall	Lubbock, TX
Prof. Harold Schewe	Prairie du Chien, WI
Prof. James Schneider	Prairie du Chien, WI
Pastor Joel Schroeder	Madison, TN
Pastor Keith Schroeder	Bay City, MI
Pastor Kent Schroeder	Oconomowoc, WI
Pastor Edmund Schulz	Hutchinson, MN
Pastor Wayne Schulz	Rapid City, SD
Prof. Robert Sievert	West St. Paul, MN
Pastor Alan Siggelkow	Milwaukee, WI
Pastor Burton Stensberg	Schofield, WI
Pastor Frederick Toppe	Kimberly, WI
Pastor David Voss	Santa Clara, CA
Pastor Robert Voss	Brookfield, WI
Pastor James Westendorf	Brookfield, WI
Pastor Warren Widman	Portland, OR
Prof. David Worgull	Manitowoc, WI
Pastor Roland Zimmermann	Menomonee Falls, WI

All correspondence concerning the above nominees should be in the hands of the undersigned no later than January 20, 1982.

Mr. Paul Fritze, Secretary
7900 Minnetonka Boulevard
St. Louis Park, MN 55426

1982 YEARBOOK

Official Directory of the Wisconsin Evangelical Lutheran Synod

A handy 6 x 9-inch 164-page directory, with a spiral binding, for every WELS family! The Yearbook contains a complete listing of the name, address and telephone number of WELS pastors, professors, missionaries and teachers; the name, location and time of service of WELS churches; a listing of WELS seminary, colleges, academies, area high schools, elementary schools and charitable agencies; a listing of WELS mission workers, campus pastors and military contact pastors; a listing of all officers, boards, commissions and committees of the WELS and its ten districts. Includes a directory of the pastors, teachers, churches and schools of the *Evangelical Lutheran Synod*; and a directory of the *Lutheran Confessional Church* in Sweden.

29N1420 \$4.25 net price

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CALL FOR NOMINATION DR. MARTIN LUTHER COLLEGE PHYSICAL SCIENCE

With the concurrence of the Commission on Higher Education, the Board of Control of Dr. Martin Luther College herewith requests the voting members of the Synod to nominate candidates qualified in the area of Physical Science to fill a vacancy which will be created when Prof. Ralph Swantz retires at the end of the present academic year.

Those nominated should have an aptitude for teaching on the college level and an interest in academic pursuits. Specifically, the call involves the teaching of Physics and Chemistry.

All nominations, supported by adequate data, should be in the hands of the secretary of the board of control no later than January 9, 1982.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Avenue South
Minneapolis, Minnesota 55409

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to:

WELS MEMBERSHIP CONSERVATION
3512 W. North Ave., Milwaukee, WI 53208

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alaska	Kenai
California	Rancho Cucamonga
Florida	Coral Springs*
	Daytona Beach*
	Lehigh Acres*
Georgia	Warner/Robbins/Perry*
Michigan	Novi
Missouri	St. Charles County*
	Springfield*
Montana	Miles City*
New York	Rochester*
North Carolina	Charlotte*
Oregon	Medford
	Pendleton*
Texas	Fredricksburg*
	Killeen/Ft. Hood*
	Lewisville*
	Tyler*
Vermont	Barre
Virginia	Manassas
Wisconsin	Chippewa Falls*
	Merrill
Wyoming	Casper
Alberta	Calgary*
Ontario	Toronto*

*Denotes exploratory services.

NAMES WANTED

CAMDEN, CHERRY HILL, TRENTON, N.J.

Names of interested persons living in south-central and southwestern New Jersey, including Camden, Trenton, Cherry Hill, Fort Dix, and all surrounding areas, are being gathered with a view toward beginning exploratory work in that area. Please forward names and addresses of all WELS and ELS members as well as names of all other interested persons living in this area to Pastor Robert O. Balza, 5 Rawlings Drive, Bear, Delaware 19701; phone: 302/834-5495.

RED DEER, ALBERTA CANADA

Please send names and addresses of WELS and ELS members living in, or moving to, Red Deer, Alberta, Canada, and the surrounding area to Pastor John J. Sullivan, 5514 55th Street, Westaskiwin, Alberta T9A 1A7, Canada.

TIME AND PLACE

MIDDLE GEORGIA

Sola Gratia, the WELS exploratory mission in Perry/Warner Robbins, Georgia, worships at the Perry Presbyterian Youth Center, located on the corner of Sunset and Macon Road (Hwy 41) in Perry. Bible class and Sunday school are at 9:30 a.m. and worship follows at 10:30 a.m. To obtain or forward information, contact Pastor Joel Leyrer, 1105 Kenwood Drive, Perry, Georgia 31069; phone: 912/987-4402.

EXPLORATORY

CALGARY, ALBERTA, CANADA

St. Paul Lutheran Mission is the WELS exploratory mission for the Calgary area. Services are held at the Pineridge Community Centre, 6024 Rundelhorn Dr. N.E. The time of service is 10:00 a.m. with Sunday school and Bible study at 11:00 a.m. Please send names of WELS people and any other interested parties in the Calgary area to Pastor William D. Heiges, 3407 38 St. N.E., Calgary, Alberta, Canada T1Y 4J7; or call 403/285-1880.

MISSISSAUGA, ONTARIO, CANADA

The WELS exploratory group in the Toronto, Canada, area, which has taken the name Divine Peace, is holding services at 10:30 a.m., Bible class and Sunday school at 9:30 a.m. We meet at 4340 Old Creditview Road in Mississauga, Ontario. Please submit names of WELS people and other interested parties in the Toronto area to Pastor R. W. Hefti, 4340 Old Creditview Road, R.R. 6, Mississauga, Ontario L5M 2B5, or call 416/826-0968.

LEWISVILLE, TEXAS

The WELS has begun exploratory work in the Lewisville, Texas, area. This exploratory will serve the surrounding communities of Denton, The Colony, Flowermound, Lake Dallas, Coppel and Carrollton, Texas.

Services are being held at 8:30 a.m. Sundays at Kinder-Care behind Lakeland School at the corner of Fox and Edmunds in Lewisville. Sunday school follows at 9:45 a.m.

Please send names of WELS people in the area to Pastor G. L. Pieper, 738 Lakeside Dr., Duncanville, Texas 75116; phone: 214/298-9036; or call Mr. Gary Moss, 214/221-3955, in Lewisville or Mr. Dale Foster, 214/370-4616, in The Colony.

KILLEEN/FORT HOOD/ COPPERAS COVE, TEXAS

The Wisconsin Synod Lutheran Mission in the Killeen area now has a resident pastor and is worshipping on Sunday mornings at 9:30 at the Harper Talasek Chapel, 506 N. 38th, Killeen, Texas. Sunday school and Bible class are at 10:30 a.m. For additional information please contact Pastor Loren Fritz, 1202 Pine Drive, Killeen, Texas 76541; phone 817/526-8125.

Note: Excuses are to be sent to the host pastor or secretary.

D. Gruen, Secretary

METRO-SOUTH PASTORAL CONFERENCE

Date: January 18, 1982; Communion service at 9:00 a.m.
Place: Messiah Lutheran, Milwaukee, Wisconsin; J. Phillips, host pastor.

Preacher: L. Albrecht; D. Baumler, alternate.

Agenda: Exegesis of Mark 12:1-12; H. Flegel (Mark 12:13-27; W. Fischer, alternate); Non-Denominational Churches — Profile and Appeal; M. Kitzer (Review of New Synod Catechisms: D. Busske, alternate).

Note: Excuses are to be made to the host pastor.
M. Bitter, Secretary

INSTALLATION

(Authorized by the District President)

Teacher:

Wilde, Michael, as teacher at San Pablo Lutheran School, Tucson, Arizona, on August 23, 1981, by R. Eggert (Ariz.-Calif.).

WANTED LUTHERAN LITURGY/AGENDA

Sola Gratia, the WELS exploratory mission in middle Georgia, would like to acquire a Lutheran Liturgy and Agenda. We will gladly pay the cost of shipping. Contact: Pastor Joel Leyrer, 1105 Kenwood Drive, Perry, Georgia 31069; phone: 912/987-4402.

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CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

TEXAS PASTOR-DELEGATE CONFERENCE

Date: January 28-29, 1982.

Place: Abiding Word, Houston, Texas.

Preacher: T. Horneber; alternate, M. Wagenknecht.

Agenda: Sex Education Courses — Should We Have Them?; G. Pieper; The Menace of Mormonism; B. Manthe; Problems in Making Calls — Needed Preparation for Effectiveness; Part I: Stewardship Calls; F. Foster; Part II: Elder Calls; M. Adams; Exegesis of 1 Corinthians 12: The Gifts of the Spirit and the One Body; V. Glaeske.

D. Stuppy, Secretary

NORTHERN WISCONSIN

RHINELANDER CIRCUIT ANNUAL PASTOR-TEACHER CONFERENCE

Date: January 22, 1982; 9:00 a.m. Communion service.

Place: St. John, Enterprise, Wisconsin; D. Fleming, host pastor.

Preacher: D. Kock; alternate, M. Koepsell.

Agenda: Pastor's Relation to the School from the Viewpoint of the Teacher; R. Otterstatter; Names of God in the Old Testament; D. Fleming.
C. J. Siegler, Secretary

SOUTHEASTERN WISCONSIN

CHICAGO PASTORS' CONFERENCE

Date: January 11-12, 1982.

Place: St. Matthews Ev. Lutheran Church, 9081 Maryland Avenue, Niles, Illinois 60648; G. Schaumburg, host pastor.

Preacher: D. Rutschow; alternate, M. Plagenz.

Agenda: Exegesis of Ephesians 4; R. Mueller; alternate: Exegesis of Ephesians 5; H. Bartels; The Role a Pastor's Wife Should Play in His Ministry; K. Gawrisch; alternate: The History of and the Current Practices for Receiving Adults into Baptized Communicant Membership; P. Prange; Update on Our Mission Work in Africa; T. Sauer.
R. W. Pasbrig, Secretary

SOUTHERN PASTORAL CONFERENCE

Date: January 12, 1982; 9:00 a.m. communion service.
Place: First Lutheran, Lake Geneva, Wisconsin.

Preacher: G. Meyer; L. Nolte, alternate.

Agenda: Exegesis of Romans 11:25-36; G. Stahlecker (Romans 12:1-10; M. Turriff, alternate); Taxes; guest speaker; Reports; Questions of Casuistry; Announcements.

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The Northwestern Lutheran

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ELECTRONIC ORGAN

St. Luke's of Little Chute, Wisconsin, is offering a Wurlitzer Electric Organ free of charge to any WELS mission congregation. For information call 414/788-4408.

NOTICE

Registration for Second Semester Classes at Wisconsin Lutheran College will be held on Monday, January 11, 1982, from 9:00 a.m. to 4:00 p.m. Second Semester classes begin on Tuesday, January 12.

For further information contact Roger Fleming
Director of Admissions
WISCONSIN LUTHERAN COLLEGE
8830 West Bluemound Road
Milwaukee, Wisconsin 53226

NINTH INTERNATIONAL YOUTH RALLY

The ninth WELS International Youth Rally will be held on July 6-9, 1982, at the University of Wisconsin, Stevens Point Campus. The theme for this year's rally is: FOR THE TIME OF YOUR LIFE. Detailed information will be mailed to the congregations of the Synod by early February 1982.

CALL FOR NOMINATIONS

The Reverend James P. Schaefer has accepted the call to the editorship of *The Northwestern Lutheran*. To fill the vacancy thus created, the Conference of Presidents herewith requests nominations for the office of Stewardship Counselor. The Stewardship Counselor is the chief administrative officer of the stewardship office and supervises the deferred giving, parish stewardship service, and member loan programs. Under the direction of the Conference of Presidents he is responsible for implementing the Synod's pre-budget subscription system and for producing Scriptural, evangelical stewardship materials for use in the Synod. In every way consistent with his office he is to promote the cause of stewardship throughout the Synod. The counselor also serves as executive secretary of the Synod's Stewardship Board. Nominees should be theologically trained, good administrators, writers with some talent, and have a strong background in congregational stewardship. Kindly submit all nominations to the Conference of Presidents by January 20, 1982, in care of the undersigned.

Prof. H. J. Vogel, Secretary
11757N Seminary Drive 65W
Mequon, Wisconsin 53092

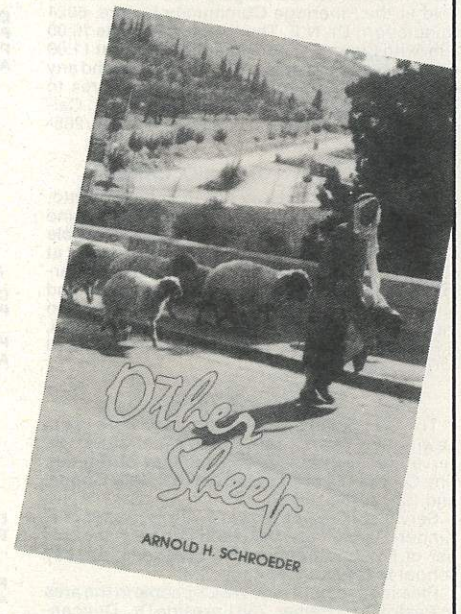
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By Arnold H. Schroeder

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