

The
Northwestern
Lutheran

MARCH 15, 1983



REACHING OUT
TO THE WORLD WITH THE WORD

PAGE 85

Luther: man of the cross

PAGE 88

A horse for Elijah

PAGE 96

from this corner



In spite of some fumbling, second thoughts, and a threatened court action, President Reagan on February 3 signed a proclamation designating 1983 as the "Year of the Bible." Reagan signed the proclamation at the National Prayer Breakfast, an annual event in Washington for three decades.

Speaking to members of Congress, top officials of his administration and hundreds of other invited VIPs at the breakfast, Reagan asked, "Can we resolve to read, learn and try to heed the greatest message ever written — God's word in the Holy Bible? Inside its pages lie all the answers to all the problems man has ever known."

Reagan said that the Bible provides "comfort, strength, wisdom and hope." With "the greatest enthusiasm" he accepted the post of honorary chairman of the Year of the Bible.

The proclamation will receive mixed reviews. Anne Gaylor of Madison, Wisconsin, president of the Freedom from Religion Foundation, for example, has sought a federal court injunction against the proclamation.

A pastor writing to a local paper here asked, "If I can't persuade my congregation to read their Bibles, what makes Reagan think he can? I will read my Bible this year because God — not government — persuades me to do so."

Others will resonate with Reagan's words explaining how America has successfully faced its great challenges. "What carried us through was our willingness to seek power and protection from one much greater than ourselves — to turn back to him and to trust in his mercy. Without his help, America will not go forward."

It will take the nostalgic back to the era of the great Protestant consensus which controlled industry and government in this country, an era that is long, long past.

This proclamation by the government will not alter anything and had I been consulted I would have told the president, "Skip it." For one thing, may we expect next the "Year of the Koran," followed by the "Year of the Bhagavad-Gita," closing with the "Year of the Book of Mormon"?

But let's make the most of it. It's a good year for the Year of the Bible. Luther would have liked it if all God's people would devote a year — at least a year — to the study of God's Word. The 500th anniversary of his birth is a good year for that. It may not solve all our problems, as the president suggested, but it does solve our one big problem: sin. And that's enough.

All together now: "I will read my Bible this year because God — not government — persuades me to do so."

James P. Schaefer

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

The Northwestern Lutheran

OFFICIAL MAGAZINE OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD

VOLUME 70 NUMBER 6
MARCH 15, 1983

Editor

James P. Schaefer

Editorial assistants

Walter W. Kleinke, Beverly Brushaber

Production

Production services by Northwestern Publishing House. Director of art and design: Harold Schmitz. Page make-up: Joy Bonnin. Production coordinator: Clifford Koeller. Subscription manager: Jane Dallmann.

Contributing editors

Julian G. Anderson, Thomas B. Franzmann, Edward C. Fredrich, Immanuel G. Frey, Joel C. Gerlach, Richard E. Lauersdorf, Armin J. Panning, Carleton Toppe, Ernst H. Wendland

District reporters

J. Berg (Arizona), J. Humann (California), R. Jensen (Dakota-Montana), E. Schaeewe (Michigan), C. Degner (Minnesota), T. Bauer (Nebraska), H. Kuschel (Northern Wisconsin), J. Oldfield (Pacific Northwest), J. Huebner (South Atlantic), R. Kleist (Southeastern Wisconsin), C. Learman (Texas), D. Kipfmiller (Western Wisconsin)

Editorial office

All editorial inquiries should be addressed: Rev. James P. Schaefer, Editor THE NORTHWESTERN LUTHERAN 3512 W. North Avenue Milwaukee, Wisconsin 53208 Phone 414/445-4030

The **deadline** for submitting material for publication is **five weeks** before the date of issue.

Subscriber service

For subscription service, write: Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208-0902. Allow **four weeks** for a new subscription, subscription renewal or change of address.

Subscription rates (payable in advance)

U.S.A. and Canada — **One year, \$5.50; two years, \$10.00; three years, \$14.00.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$3.50 per subscription. Blanket subscription at \$4.00. All prices include postage.

All other countries — Please write for rates.

THE NORTHWESTERN LUTHERAN is available in *braille* or on *cassette* for the visually handicapped. For information, write: Workshop for the Visually Handicapped, 559 Humboldt Avenue, St. Paul, Minnesota 55107.

THE NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published *semimonthly*, except *monthly* in July and December, by Northwestern Publishing House, Milwaukee, Wisconsin. Second-class postage paid at Milwaukee, Wisconsin. **POSTMASTER:** Send address changes to THE NORTHWESTERN LUTHERAN, c/o Northwestern Publishing House, 3624 W. North Ave., Milwaukee, Wisconsin 53208-0902.

Photo and illustration credits

Eric Hartzell, 87; Ernst Wendland, 96.

How do you spell "cross"?

When they came to the place called the Skull, there they crucified him (Luke 23:33).

Draw a line down and another line across near the top and you have it. Shape it like a capital T or X and you have other forms of that torture instrument. That's how you draw a cross, but how do you spell it? More than five letters are involved in that Lenten question, you know. Involved is the meaning of that cross for us.

"C"

A death scene is always touching. Those who have watched will know. How much more so with that scene out at Calvary. That's the everlasting God who suffers there, the eternal Christ who bleeds and dies. That's God's Son who stoops to take on human flesh and who now dies as the God-Man on the tree. This truth we must know or else the cross will mean nothing to us.

How do you spell "cross"? You start with a "C" which stands for Christ and you mean it when you sing, "Well might the sun in darkness hide and shut his glories in, when God the mighty Maker died for man the creature's sin" (TLH 154).

"R"

A thing of beauty — that's what we've made of the cross, so smooth and shiny dangling on a chain or positioned on our altars. But there was no beauty in that Good Friday cross, only the sight of his naked body, torn by the worst that man could do to it and the sound of his labored breathing as he anguished under hell's full fury. Hardly a welcomed sight, is it?

No less welcome is the sight of the human heart. How many times a day don't we pause at that bathroom mirror to pat down our hair or put on our make-up? But how often do we look into our heart? The envy and greed, the gossiping and backbiting, the garbage with which we overflow

the pails of daily life and with which we've nailed him to the cross — that's not a sight at which we like to gaze. And yet we must or else the cross will mean little to us.

Can those who look ahead and see heaven's door opened go back to business as usual?

How do you spell "cross"? You add an "R" for revolting, our revolting sins as you sing in honest penitence, "I smite upon my troubled breast, with deep and conscious guilt oppress, Christ and his cross my only plea, O God, be merciful to me" (TLH 323).

"O"

Ever notice how often the Bible connects love with the cross? John 3:16 speaks of a God who so loved that he gave his one and only Son, a giving which led to the cross. Another well-known 3:16 says it, too, "This is how we know what love is: Jesus Christ laid down his life for us" (1 John 3:16).

What kind of love is this? A love which seeks to repay family or gain favor from friends we can understand. But a love which gives the ultimate for enemies, a love which repays hatred and hostility with pardon and peace, how do you describe it? God help us this Lenten Season more fully to "grasp how wide and long and high and deep is the love of Christ . . . this love which surpasses knowledge" (Ephesians 3:18, 19).

How do you spell "cross"? You continue with an "O" for overwhelming, God's overwhelming love as you marvel, "See, from his head, his hands, his feet, sorrow and love flow mingled down. Did e'er such love and sorrow meet or thorns compose so rich a crown?" (TLH 175).

"S"

There can be little question about the fourth letter in our word. That "S" has to stand for salvation. That's what sinners need. That's why God in love came to earth. That's why he was crucified, dead, and buried. With his precious blood and innocent death he has paid for all, from the first sin in Eden's Garden to that last sin that last second when the world ends. "Finished," the cross says of sin's payment. "Open," it says of heaven's door. "Built," it says of the highway there, laid and paved with his atoning blood.

How do you spell "cross"? Past sins can no longer haunt or present ones control us when that "S" spells "salvation." Thank God it's "Drawn to the cross, which thou hast blest with healing gifts for souls distressed, to find in thee my life, my rest, Christ crucified, I come" (TLH 390).

"S"

Can people who have seen his blood and enjoy his pardon for their sins just shrug their shoulders in complacency? Can those who look ahead and see heaven's door opened go back to business as usual? Must not our "I'm sorry, Lord, that I crucified you with my sins" and our "Thanks, Lord, for pardoning those sins," lead to "Help me, Lord, fight against those sins"?

Must not that final "S" stand for sanctification — willing, loving, thankful service to our Lord? We aren't talking about extraordinary efforts and 4th of July fireworks. Sanctified lives begin where life is at, with love for our spouse, honor for our parents, honesty for our neighbor, labor for our church. The way we give our every thought and work and word to Jesus will show that we know what that final "S" means (TLH 336).

Yes, how do you spell "cross"? □

Pastor Lauersdorf is at St. John's Lutheran Church, Jefferson, Wisconsin.

Blessings of bankruptcy

Please do not disregard what follows on the assumption that it is another adventure in hoodwinking by resort to doublespeak or politicalesque. Stay the course of the column!

Actually, there is nothing bright or beautiful about our national bankruptcy problem. In mere quantity measure, the increase is threefold. Sharp operators, as can be expected, are using the trying times as an occasion to rise from rags to riches by a bankruptcy plunge and purge. A clamor for reform legislation has arisen.

It may well be that laws presently in effect do not jibe altogether with what God's immutable will requires in the Second Table of the Law, especially in the Seventh, Ninth and Tenth Commandments. For God's people this is not a new dilemma. They have been confronted by a similar discrepancy before in such instances as divorce and abortion legislation. They will know what the higher obedience is and what it requires.

Our chief interest, however, is a spiritual kind of bankruptcy that is a blessing, a blessing in need, a blessing indeed. This is the spiritual bankruptcy the sinner declares when he acknowledges that he personally has nothing to offer by way of meeting the demands of God's holy will on him and on his errant life. This is the spiritual bankruptcy in which the claim is moved from the red ink of our debits to the red blood of Christ's credits. This is what the Lenten message is all about.

There are points of similarity between this bankruptcy and the kind occurring so frequently in the economy of our time and land. The result in both cases is a clean slate and a fresh start. "The old has gone, the new has come." In both cases real options are nonexistent. There just isn't anything else to do that makes any sense. Carrying on solves nothing. It only postpones the inevitable.

There are also important differences. The bankrupt business failure is held to pay what he can, perhaps a dime on a dollar or perhaps only a few cents. Those who go into spiritual bankruptcy have no assets whatever to declare, not one red cent. In the one case many creditors sustain the loss. In the other case it is one and only one who paid the price for all the misspent lives and all the squandered opportunities. Christ Jesus satisfied all the demands of the inexorable Creditor. He trod the winepress of God's anger and justice alone. That was on Calvary some 1950 Lents ago.

In this latest Lententide there is simply nothing better for us all to do than to resort to this spiritual bankruptcy and to lay claim to its benefits and blessings. That resort and that claim are just other ways of saying faith, the faith that trusts the merits of Jesus for the forgiveness of sins, life and salvation.

Martin Luther said it all when he phrased the first of his Ninety-five Theses in this way: "When our Lord and Master Jesus Christ said 'Repent!' he willed the entire life of believers to be one of penitence." In this Lententide and for our lifetime we need to plead the beggar's status and clutch the gifts bestowed. This is the bankruptcy with blessing.

Edward C. Fredrich



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

REACHING OUT

Why we should participate

by Daniel W. Malchow

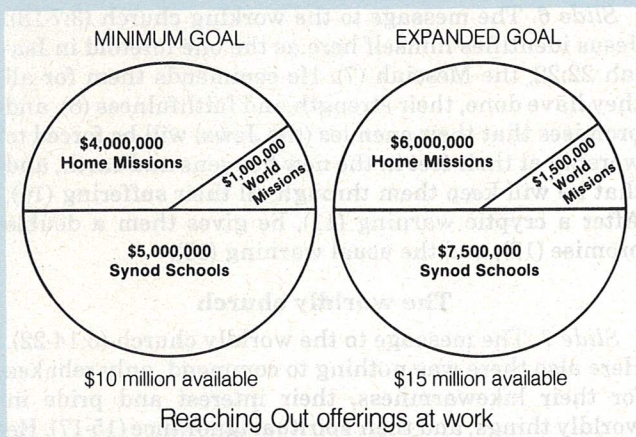
Reaching Out encourages us to demonstrate the grace of giving by:

1. *Seeking* to create in each member of our Synod a renewed awareness of and commitment to the responsibilities we have in the area of worker-training and mission work;
2. *Encouraging* a God-pleasing attitude toward the financial support of the Synod among the entire constituency;
3. *Encouraging* one another to support the Lord's work to our fullest potential as Christian stewards;
4. *Inviting* each member of the Synod to take part in gathering a minimum of \$10 million in proportionate gifts for work in our Synod's home missions, world missions and worker-training schools.

Reaching Out offerings will provide \$4 million for the Home Missions Church Extension Fund

Reaching Out offerings will be used for: • Expansion of the Church Extension fund • Reduction of the backlog of needed facilities • Land purchases • Worship/education/fellowship units • Parsonages • New chapels • Increase in mission openings to a minimum of 15 in 1983 and 18 by 1986.

Reaching the expanded goal of \$15 million will: • Eliminate the backlog of needed facilities • Remove the moratorium on parsonages • Increase mission openings to a minimum of 16 in 1983 and 22 by 1986.



Reaching Out offerings will provide \$1 million for the World Mission Building Fund

The Reaching Out offering is intended to provide needed facilities which will be gratefully received and used by our fellow Christians overseas. Sharing the Savior's message of salvation with people throughout the world is the heart of our Wisconsin Synod's mission.

World Mission building projects include: • Toride, Japan — Land/chapel/parsonage • Pueblo, Mexico —

Chapel expansion • Kumba, Cameroon — Chapel/parsonage • Chipata, Zambia — Chapel/parsonage • Puenta de Jobos, Puerto Rico — Land/chapel • Taipei, Taiwan — Mission headquarters and worship center.

Reaching Out offerings will provide \$5 million for the Educational Institution Building Fund

Reaching Out will liquidate all high interest loans in the Synod's Education Institution Building Fund. Major improvements that will be possible: • Northwestern College and Northwestern Preparatory School — property acquisition • Dr. Martin Luther College — energy conservation and maintenance projects • Martin Luther Preparatory School — music facilities, repair and renovation projects • Michigan Lutheran Seminary — new gymnasium, chapel/auditorium library and academic study facilities, energy conservation program, repair, renovations, and property development.

Reaching the expanded goal of \$15 million will provide seed money for the newly established Educational Development Fund authorized by the 1981 convention. This fund will operate as an endowment fund. Its earnings will be used to pay for major construction as it becomes necessary at our Synod's worker-training schools.

Your three-year Reaching Out commitment

Reaching Out provides you with a way of demonstrating your love for Christ who has redeemed you and given you the opportunity of sharing the gospel with people in many parts of the world. Gifts to Reaching Out with which you can help to carry out your responsibilities as a steward of God:

Forward Gift	....	\$6,000	
Advance Gift	....	\$3,000	Reformation Gift \$1,000
Jubilate Gift	....	\$2,500	Thanksgiving Gift \$750
Cantate Gift	....	\$2,000	Proclamation Gift \$500
Rogate Gift	.....	\$1,500	Mission Gift \$360

"If the willingness is there, the gift is acceptable according to what one has, not according to what he does not have" (2 Corinthians 8:12).

After an *initial* Reaching Out offering you are invited to extend your Reaching Out *commitment* over a three-year (36-month) period. □



Pastor Malchow is national director of the Reaching Out offering.

A message to seven churches

chapters two and three

We ended our last lesson right in the middle of the first vision (1:12-20), which you should read again, because this vision is really the key to the whole book and gives us the *message* of the whole book. The message is really a very simple one — that Jesus, that almighty, eternal Son of God, the creator and now ruler of the entire universe, is always in the *midst* of his church, as he said in Matthew 18:20 and 28:20. No matter what sufferings,

A STUDY IN THE BOOK OF REVELATION

by Julian G. Anderson

troubles or persecution may come to us, he is always there, as our Good Shepherd, to protect, comfort and strengthen us. Therefore our enemies cannot hurt us, no matter how they rage, since Jesus has promised to keep us safely and to come and take us to our eternal home in heaven (John 14:3).

He cares

Now in chapters 2 and 3 Jesus shows that he knows everything that is going on in his Church, and shows his loving care for all of us, as he tells John to write what he was seeing and hearing to the angels (pastors) of 7 (all the) churches. Jesus wants to cleanse, strengthen, and encourage them to greater faithfulness, a message which is addressed to *us* also. And as we read these letters notice that as he begins each one, he identifies himself by a different picture in the vision of 1:12-20, and closes each with a warning and some wonderful promises, which are given to comfort and strengthen us. So now we go to

Slide 1. Jesus' message to the backsliding church (2:1-7). See how he commends them for their hard work and their dislike of evil men and their exposure of some false prophets, and their patient endurance of persecution and troubles (2-3). But then he reminds them that their first love for him has cooled, and urges them to repent lest they be lost (4-7a). Then his closing promise focusses on the new heavens and earth (7b).

The faithful church

Slide 2. The message to the faithful church (2:8-11). He commends these people for holding firm through their persecution and poverty, and the slanderous lies spread about by the Jews (9). Then he warns them that the persecution will be all over in *10 days*, two code-words meaning a *short time* (10). Ten is the *whole* number, similar in meaning to 7. In our world also all our numbers are expressed using the first 10 numbers and their multiples, so that 10 is the final, complete number. And a *day* is a *short* period of time compared to a week,

month or year. Note that there are no criticisms of this church, and that they get a *double* promise (10b-11).

Slide 3. The message to the carnal, compromising church (2:12-17). Jesus commends them for holding fast to their faith in a hostile center of idol worship amid persecution (13). But he rebukes them for tolerating false prophets and compromising their faith thereby (14-15), and warns them to repent or die (16-17a). Then he gives them a double promise (17b).

Slide 4. The message to the church filled with error (2:18-20). Here, as in verse 12, Jesus' description of himself is in itself a warning! But to begin with he commends them for their work, love, faith, service, patience and growth in grace (19). Then he rebukes them for allowing a false prophetess to live and teach in their midst (20-22), and warns them that to continue in this means eternal death (23). But he comforts and encourages the faithful ones (24-25), and gives them also a double promise (26-28) and the warning (29).

The dead church

Slide 5. The message to the dead church (3:1-6). This is a church where there were no fruits of faith to commend. They were dead (1), so Jesus warns them and calls for repentance (2-3). But there were a few faithful souls left, to whom he gives a multiple promise (4-5), again closing with the usual warning (6).

Slide 6. The message to the working church (3:7-13). Jesus identifies himself here as the one foretold in Isaiah 22:22, the Messiah (7). He commends them for all they have done, their strength and faithfulness (8), and promises that their enemies (the Jews) will be forced to worship at their feet in the new heavens and earth, and that he will keep them through all their suffering (10). After a cryptic warning (11), he gives them a double promise (12), and the usual warning (13).

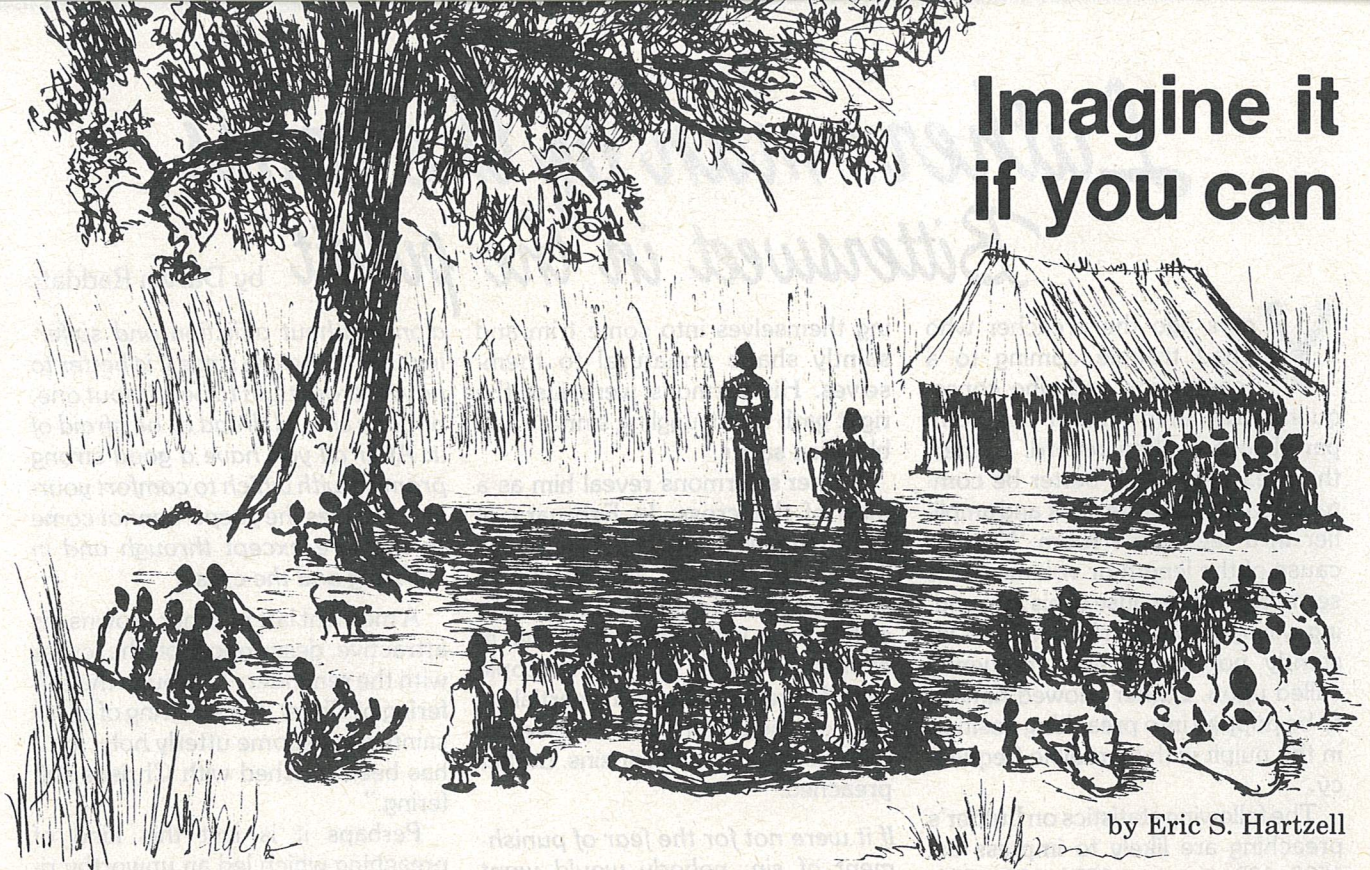
The worldly church

Slide 7. The message to the worldly church (3:14-22). Here also there was nothing to commend, only rebukes for their lukewarmness, their interest and pride in worldly things, and their spiritual ignorance (15-17). He then offers his advice and his plea to repent (18-19), making a double promise to those who will heed his warning (20-21). The closing warning follows (22).

Naturally, each one of us will see ourself several times in these descriptions Jesus gives of the various churches, and Jesus' aim is to encourage all of us to greater faithfulness. □

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

Imagine it if you can



by Eric S. Hartzell

You should have seen Good Friday as I saw it. But then how could you? You were 10,000 miles away, and I didn't have my camera. But come with me, please.

Imagine 226 people sitting in a little clearing in a sea of waving grass. The church is too small, so they sit in the shade of a nearby mubula tree. It is big and friendly and spreads inviting shadow and coolness. They came from Kapalasa Village 10 miles away. They came from Mwanamumbula, from Kamaba and from Lumanu. They came in the early morning, singing to make the miles go faster.

Imagine Josiah Karlinga. He is a village man. He originally came from Tanzania, and his mother tongue is Swahili. So he talks Sala — our language — with a funny accent which amuses some. But it does not deter him. He has learned the story of Jesus' suffering and dying as the Apostle John recorded it. Josiah stands in front of us and from memory tells us all of it. He even tells us that the inscription on the cross was written in Aramaic, Latin and Greek. It is very quiet. The people are listening, and no one thinks to laugh at the accent of the short man who is speaking.

Imagine Mr. Bimbe. It is a reunion for him. Most of the people present are former pupils. He was a teacher of even some of the people with white in their hair. The people tell him he hasn't changed. He still looks the same. Mr. Bimbe smiles and tells them it is because of the snake he ate, and they all laugh. But it is quiet as the teacher reads to his pupils from Matthew how the people struck Jesus on the head again and again. And Mr. Bimbe stops and tells the people, "It was you!"

*"Our Friend has died.
We weep because
he had to die."*

Imagine Naison Munyimani. He is the evangelist who caused the meeting under the mubula tree to come about. He knows his people. He knows they will walk miles and miles to go to a funeral. "We are here today to weep," he says. "Our Friend has died. We weep because he had to die."

Imagine the children of Headman Mulimba's village. In their graceful way they acted out for us how it was. We saw Jesus eat his last supper with the disciples. We saw the enemies come into the garden with

swords and sticks. We saw them fall back in disarray into the tall grass when Jesus said, "I am he." We heard them shout "Mubambule, mubambule" — crucify him, crucify him. We saw Pilate wash his hands. Off in the distance Judas ended his miserable life. And then we saw the Lord tied to the cross that leaned against the mubula tree.

And for the refreshment of our bodies, imagine there being enough food and sweet maize drink so that all could be satisfied. Imagine this happening in the year of drought when crops stand withered and shriveled in parched fields. They brought what they had, and there was more than enough for all to eat and drink.

Imagine it all — if you can.

Can you? Can any of us imagine Good Friday? Can we really understand what it means to us? Can we grasp what God did for us? We try. The people under the mubula tree tried, and God who comes to us in his Word was with them that day. □



Pastor Hartzell served six years in Zambia and since January is serving as missionary to the Apaches in East Fork, Arizona.

Luther: man of the cross

Bittersweet in the pulpit

by Darvin Raddatz

Years ago the preacher who had trouble coming to a conclusion and who consequently repeated himself was compared to a broken record. Luther, the preacher, might better be compared to the cassette deck and amplifier in a teenager's room. Not because of the length or volume of his sermons, but because of his astounding willingness to perform almost instantly no matter how frequently called upon. Luther allowed himself to be popped into preaching position in the pulpit with incredible frequency.

The following statistics on Luther's preaching are likely to impress us: 1522: 138 sermons; 1524: 100; 1528: 190; 1531: 180; 1534: 80; and in 1538 he preached 100 sermons. In roughly 35 years of preaching he produced almost 3000 sermons. In 1529 he preached eighteen times in the eleven days from Palm Sunday to Easter Wednesday. All this he did, of course, in addition to his university lecturing and other responsibilities as leader of the Reformation.

The frequency of Luther's preaching is awesome, and the more so because he stuck to one theme. He preached Christ and Christ only, from the heart and to the heart. He preached to hearts like his own, hearts that were battlefields in the war between God and Satan. Furthermore, he understood his preaching to be God's strong right hand in action, not only beckoning to people, but rescuing them from their lost predicament. Often his sermons were enlivened by imaginary dialog. He did not need colorful illustrations to brighten his sermons or his audiences. The color for the fabric of his sermons came from the hopes, the joys, the sorrows, and the sufferings of his audience. The fabric itself was Christ. His sermons were the kind that listeners could fit themselves into comfortably and without squeez-

ing themselves into some trim and saintly shape unnatural to themselves. His sermons were just the right garb for struggling sinners and bloodied saints.

Luther's sermons reveal him as a man of the cross. In February of 1517, the year of The Ninety-five Theses, he warned against buying indulgences. The church had been selling them with the promise that in exchange for their money the people would receive from God a partial rebate on the sufferings they owed in this age because of their sins. Luther preached:

If it were not for the fear of punishment of sin, nobody would want these indulgences, even if they were free; whereas the people ought rather to love the punishment and embrace the cross. . . . [Indulgences] teach us to dread the cross and suffering and the result is that we never become gentle and lowly . . . nor come to Christ.

In a passion-week sermon from another important Reformation year, 1530, the year of the Augsburg Confession, Luther preached as follows:

Though our suffering and cross should never be so exalted that we think we can be saved by it, . . . nevertheless we should suffer after Christ, that we may be conformed to him. For God has appointed that we should not only believe in the crucified Christ, but also be crucified with him, as he clearly shows in many places in the gospel: "He who does not take his cross and follow me," he says, "is not worthy of me" (Matthew 10:38).

God must use suffering to check our wickedness and to discipline us:

our faith may increase and grow stronger and thus bring the Savior more deeply into our hearts. For just as we cannot get along without eating and drinking so we cannot get

along without affliction and suffering. . . . Therefore since it is better to have a cross than to be without one, nobody should dread or be afraid of it. After all you have a good strong promise with which to comfort yourself. Besides the gospel cannot come to the fore except through and in suffering and the cross.

A moment later Luther crowns his attractive description of the cross with the reminder: "Through the suffering of Christ, the suffering of all his saints has become utterly holy, for it has been touched with Christ's suffering."

Perhaps it is just this kind of preaching which led an unworthy rival reformer to scorn Luther for preaching "a sinful sweet Christ." But Luther's very last sermon proves he never lost his taste for the "sweet Christ" who serves up to his followers a generous portion of the bittersweet cross. He put into Christ's mouth the words:

"Come to me all you who labor and are heavy laden and I will give you rest." That is to say, "If things go badly, I will give you the courage even to laugh about it; and if even though you walk on fiery coals, the torment shall nevertheless not be so bad, and you will rather feel that you are walking on roses. . . . For when you suffer for my sake, it is my yoke and my burden which I lay upon you in grace, that you may know that this your suffering is well pleasing to God and to me and that I myself am helping you to carry it and giving you power and strength to do so. . . ."

This and much more might be said concerning this gospel, but I am too weak and we shall let it go at that.

Three days later Luther experienced the final cross: he died. The cross which weakens the body and draws from it the last breath made him, not a victim, but a conqueror



Luther's pulpit, formerly in the Wittenburg City Church, now in the Lutherhall.

through Christ. But Luther had triumphed long before he finally died. Potent in the pulpit through the preaching of the cross, Luther's sermons had made him the central figure of a sweeping Reformation. His recipe for pain and doubt, the bittersweet preaching of the cross, had come to enjoy a reception as sensational as the recipe for bitter-sweet chocolate would win in a later candy-loving generation. And his product was infinitely more wholesome. Bittersweet in the wrapper spoils healthy appetites. Bittersweet in the pulpit not only satisfies but creates healthy spiritual appetites, as well as faithful endurance under cross. □



Professor Raddatz teaches religion and history at Dr. Martin Luther College, New Ulm, Minnesota.

FROM THE PRESIDENT

“To serve . . . with the gospel”

Some of our readers will recall growing up in a congregation where the pastor was not expected to contribute to the congregation's operating budget. The reason for it was simple enough. The congregation did not have a day school. The wood for the stove and the kerosene to fuel the lamps for an occasional evening service were donated. The members took turns doing the janitor work. So the only major expenditure in the operating budget was the pastor's salary. Since he was usually not overpaid anyhow, it seemed to make sense to excuse him from contributing toward his own salary.



This did not, however, deprive him of the joy of making a money contribution to the work of the Lord. Along with the other members he received mission envelopes (a packet of twelve furnished by the Synod). Perhaps because his total contribution went in one fund and because he had a much clearer understanding of the church's mission than many others, he was often among the highest mission contributors in the congregation.

Today a typical congregation budget has many categories that were not there in earlier years. If the congregation operates or supports a day school, that will be a sizable expenditure. Utilities and insurance are taking a bigger bite each year. It's a rare congregation that doesn't have some kind of building fund. Many are active in an area high-school association and are supporting one or more service agencies. There are individual congregations today whose total budget is higher than that of the entire Synod 50 years ago.

“To serve all people in God's world with the gospel,” our Synod's continuing purpose, will help us evaluate our priorities. Our Coordinating Council needs to bear this in mind in recommending a balanced work program to the August Synod convention. When the prebudget subscriptions from our congregations show an approximate increase of 3.6% the Synod cannot add 10% to its expenditures. It is restricted to a maximum of 3.6%. But how that 3.6% can best serve the people of this world with the Gospel of Jesus Christ — that's the question of the moment.

Every congregation needs to address the same question. There are projects that have special local appeal. But when the dollars are not there to do everything we may consider desirable, it becomes all the more important to ask, “How can we best serve with the gospel?”

There are no easy or automatic answers. There may be honest differences of opinion among us. But our budgeting and our contributing dare not lose sight of our continuing purpose: “To serve all people in God's world with the gospel of Jesus Christ.”

Carl H. Muschke

I would like to know

BY PAUL E. KELM

"Are pet sins or those that particularly bother our conscience forgiven only if we confess them to our pastor? Please reassure me that all my sins are forgiven."

All of your sins are forgiven. That's not my assurance, but the Holy Spirit's. He said in 1 John 1:7, "The blood of Jesus Christ, God's Son, cleanses us from all sin."

When 1 John continues: "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness," it is confession before God to which we are encouraged. Only those who refuse to admit their sin or want to go on living in that sin should be without the gospel's reassurance.

Perhaps the catechism caused some uncertainty. Martin Luther said: "Before God we should plead guilty of all sins . . . But before the minister we should confess those sins only which we know and feel in our hearts." Your forgiveness is not conditioned by your confession to a minister, but your comfort and assurance may be. When your conscience won't let you accept God's peace in forgiveness, your minister can reassure you with countless passages and examples of God's grace. Confessing those sins that trouble you to your minister is not a necessity, but a privilege which God knows we sometimes need.

Your minister can also help you overcome pet sins. With God's Word and Christian counsel he can work with you to strengthen your spiritual nature and deny human nature its lusts.

Many of us may be missing the joy and peace God wants us to have in forgiveness because we haven't trusted a Christian friend or pastor to hear us, love us, direct us, and forgive us on God's behalf.

"Is the popular game Dungeons and Dragons in any way similar to the occult? Would you be inviting danger to your spiritual life by playing this game?"

There are some obviously occult dimensions to the game *Dungeons and Dragons*. Wizards and their magic arts are strategic tools in the game. Before calling on an exorcist, however, consider also the witches and metaphysical powers in children's fairy tales and cartoons. Observe the teenaged crowds flocking to movies built around demonic terror or extraterrestrial forces. Maybe our real concern is an occult subculture that is leading us beyond curiosity toward preoccupation.

God, too, dramatizes supernatural power — the demonic and the divine — in Scripture. He does so to warn us against the influence and the practice of the occult. But he does so also to assure us of Christ's victory over the master of the occult and to arm us for battle with Satan. God wants us, not paralyzed by fear, but sensitized to danger.

No doubt, the mature Christian can play a game of

Dungeons and Dragons without succumbing to satanic influence. What makes the game potentially dangerous is that it absorbs people. Its appeal is authenticity, player identification with continually developing roles and situations, and an immersion in the game that can mix fantasy with reality. When people "escape" into the realm of D and D, the possibility of occult influence cannot be discounted.

More frequently the game becomes a kind of obsession in which people ignore responsibilities and relationships. Poor stewardship of time and talent is not as spectacular an evil as occult preoccupation, but it serves Satan's objective equally well. The control and direction of our lives belong in God's hands. St. Paul said: "Everything is permissible for me" — but not everything is beneficial. "Everything is permissible for me" — but I will not be mastered by anything" (1 Corinthians 6:12).

Why do our college students, pastors and professors grow beards and long hair? Doesn't 1 Corinthians 11:14 tell us that long hair is a shame to men?"

In 1 Corinthians 11 St. Paul is reaffirming the headship of man in relation to woman. The social conventions of head covering and hair length in Corinth visibly expressed this truth of God. To oppose such social custom might be construed as opposition to divine order.

Men in Corinth didn't wear "short" hair, merely shorter hair than women. While Greeks and Romans of this age were normally clean-shaven, that custom changed in the following century. Jews were never known for following the trends of Greco-Roman society.

The Bible doesn't prescribe hair length or shaving patterns. It asks us, within the social patterns of our age, to reflect the truth and glory of our God.

When long hair and beards — or short hair and beardlessness — may be construed as symbols of rebellion against authority or opposition to divinely established sexual roles, Christians will avoid giving such offense and witness. When social customs change and respectable men wear beards and longer hair, no Christian should misjudge his hirsute brother.

Incidentally, my own beard was an application of St. Paul's words to my campus ministry: "I have become all things to all men so that by all possible means I might save some" (1 Corinthians 9:22). □



Send your questions to *QUESTIONS*, The Northwestern Lutheran, 3512 W. North Avenue, Milwaukee, Wisconsin, 53208. Questions of general interest are preferred. Sorry, questions will not be answered by correspondence.

Professor Kelm is dean of students at Wisconsin Lutheran College, Milwaukee, Wisconsin.

THE SPOTLIGHT

From Broadway to WELS in Milwaukee

by James P. Schaefer

Some might think it a long, long trail from Broadway theaters to the Milwaukee headquarters of the Wisconsin Synod via Hollywood. They may be right.

John Marion Barber, 51, who was recently appointed director of the Synod's mass media ministry, followed that route, and it took him from 1950 to 1982 to make the trek.

John, a native of Worthington, Ohio, placed first in the annual music awards, vocal section, of the state of Ohio. Dropping out of Ohio State University, John "had to go to New York to become a star." The brash decision was made in 1950.

Within two weeks of landing in New York, he had replaced the juvenile lead in "Song of Norway." "I played it for six months," said John, "and starved the next two years." To keep food on the table he clerked at Macy's, worked in a factory, and as a waiter.

For the next several years he spent time in summerstock and off-Broadway theater. When NBC

*"I played it
for six months
and starved
the next
two years."*

introduced color TV to New York — The Wonderful World of Color — John appeared six times a day, five days a week, for three months — all for \$45 a week. Still finding his rich baritone opening doors, John ended up with the lead in an all Yiddish operetta for eighteen weeks.

About this time John became acquainted with Neal Hefti, an arranger for Woody Herman. Hefti teamed up with Frances Wayne (his wife) to form the Hefti-Wayne orchestra. John toured with the orchestra in a trio called the Cavaliers and signed a contract

with Coral Records. After a number of records and 80 one-nighters, the army draft terminated the arrangement for John. Hardly finished with basic training, he received a medical discharge because of injuries suffered in an accident.



Barber

John's career now turned to Hollywood. He studied drama and voice, driving a taxi at night to survive. Through Ben Oakland, a composer, he met Nelson Eddy and ended up in Las Vegas with the Nelson Eddy show at the Sahara as writer and performer. For a year he stayed at the Sahara. He returned to Hollywood from Las Vegas — poorer and wiser.

An introduction to Charles Laughton brought not only acting lessons from the master but a tour with Laughton in a dramatization of John Brown's Body in which John conducted the supporting chorus.

When the tour was over, it was back to the west coast as a free lance writer, director, and producer of commercials. There were a number of minor roles in movies, the most memorable being Journey to the Center of the Earth.

The late 50's found John at NBC in Burbank working on the Dinah Shore Show as writer and

performer. This brought him an offer to tour with the award-winning Lisa Kirk and the Four Saints Supper Club Revue (John was one of the saints). They toured the United States, Canada, Puerto Rico, Paris and London.

From 1961 to 1975 John was first in business for himself recording and producing commercials. Later he was vice-president of sales and production for the Newjack Company.

In the early 70's John was going through a personal crisis precipitated partially by problems in the business. It was then that he met Lynne Lutz, a professional singer from Corvallis, Oregon, a Lutheran by birth. Lynne suggested that it was time to get back to church. "Though I had a strong Presbyterian Sunday-school background," said John, "I had been searching all of my adult life. It was high time I got things together."

*"I had
been searching
all of my
adult life.
It was high time
I got things
together."*

Lynne and John began attending St. Paul's Lutheran Church of North Hollywood, the neighborhood church. As he entered the pastor's membership class, "things fell into place," said John.

The serious illness of Lynne's mother back in Corvallis brought them to the decision to cut their ties with California and move to Oregon and less frantic times. They joined the WELS congregation there, Beautiful Savior, where Lynne's mother belonged.

"In Corvallis," John said, "you

have two choices. You either work for Oregon State University or for the lumber companies. My academic credentials were not sufficient to qualify me for the university. That left the lumber companies."

"I did a little specialty work for the university beginning several years ago," said John, "slide presentations and things like that. Last year I produced a multi-media stage production relating the history of the university to the cultural growth in the United States. It was well received."

As director of the mass media ministry, John prepares media campaigns for WELS congregations to assist them in their outreach. A typical campaign might consist of radio and TV spots, newspaper ads, billboard and transit advertising, a direct mail program, with a customized operational strategy.

The challenges of his new position? John didn't have to think long about that. "It is to encourage congregations to use the media, not as a means for 'selling a product,' but as a means of getting the message of Jesus Christ, of God's Word, to the community. As I see it, the potential is limitless."

A final happy note. Shortly after John arrived on the job, the office lost its secretary. Lynne, a trained secretary, was asked to take over. There is now a team in the office: John and Lynne.

Lynn Purdon: a confirmand in Germany

by Donald L. Tollefson

Meet Lynn Purdon. A young teenager, her interests and problems are no different from those of any of her peers. She loves to hit the ski-slopes whenever she can. She knows the ecstasy of dental braces removed. And she is fond of animals — particularly two frisky dogs and a guinea pig.

Lynn also knows the excitement of studying the Scriptures.

She and her family are members of Trinity, El Paso, Texas. But currently they are separated from their home church by some 5000 miles while her father, an army colonel, completes his tour of duty in Stuttgart, West Germany. Like many families and individuals connected with the US military, serving their country overseas comes frequently. Colonel Purdon is concluding his third tour in Europe.

Five thousand miles away, Lynn was not able to begin confirmation instructions with her classmates at Trinity. But she was able to meet with her pastor away from home, Chaplain Donald L. Tollefson, a WELS civilian chaplain in Europe.

Every week Chaplain Tollefson met with her in her home. While her classmates at Trinity were

maturing in the Christian faith, Lynn in Germany also grew in faith and devotion to her Savior. The landmark in her growth, confirmation, was reached last November as she promised faithfulness to her Savior and received the Lord's Supper for the first time.



Purdon

Lynn now joins 500 other communicants away from home who receive the word and sacrament from the two WELS civilian chaplains, Donald L. Tollefson and Richard A. Froehlich, at various worship services held throughout Europe.

Lay evangelist Elijah Koffi

Why does Elijah Koffi (see "A horse for Elijah," page 96) serve 17 congregations in the Cameroon so faithfully, Professor Ernst Wendland was asked. "There is certainly no thought of material gain," Wendland replied. "Most of his income for his large family comes from a small farm where he raises cocoa and coffee."

"I am told," Wendland said, "that the average income for such a farmer is about \$400 a year. The congregations served by him supply his food as he travels from congregation to congregation."

"Through our Board for World Missions Elijah receives a modest subsidy, just enough to compensate for the time he must be away from his farm."

"The answer behind his tireless service," Wendland said, "is that he is a man under grace, loving the Word and the souls of his people for whom Christ died. His simple, childlike faith has a way of putting ours to shame."

"Would it be easy in America to find a lay evangelist tirelessly serving 17 congregations?" □

Colorado

Tenth anniversary coming

On Sunday, May 29, Salem of Colorado Springs will celebrate its tenth anniversary. Salem was organized in 1973 by a minority of the members from the first Wisconsin Synod congregation in Colorado Springs.

Former members and former military personnel who attended the services are cordially invited to share Salem's joy.

The congregation presently has a baptized membership of 145 and is served by Ronald N. Kaiser from whom more details of the celebration may be obtained.

Florida

Anniversary of Florida Veteran

Peace of Bradenton celebrated the 40th anniversary of its pastor, James L. Vogt, in January. Vogt is a WELS pioneer pastor in Florida. He was the second pastor called to serve the state of Florida.

A 1942 graduate of the seminary, he organized Mt. Olive Lutheran Church in Bay City, Michigan. He remained there until 1956 when he accepted a call to Florida to conduct exploratory work in the Tampa, Bradenton, and Sarasota areas.

In 1956 he was installed as pastor of Mt. Calvary, Tampa. The next year he began services in Bradenton and organized Peace Lutheran Church there. In 1958 he moved to the Bradenton congregation.

Vogt was instrumental in the organization of two other congregations. In 1970 he began exploratory services in North Fort Meyers, and in 1975 he began exploratory services in Sarasota.

Vogt is currently serving as secretary of the South Atlantic District.

Michigan

Professor Jenkins installed

Professor Jenkins was installed at Michigan Lutheran Seminary in the English department, Saginaw, at the beginning of the second semester.

A 1971 graduate of Dr. Martin Luther College, Professor Jenkins previously taught at St. Croix Lutheran High at West St. Paul, Minnesota, and St. Peter's Lutheran School, Brownsville, Wisconsin.

In addition to teaching English, Jenkins is recruitment director and coach of the girls' volleyball team.

Wisconsin

New Hope dedicates

New Hope Lutheran Church of Racine has dedicated its first chapel. New Hope is a daughter congregation of First Lutheran

Church of Racine. Dedication services were conducted by Reinhart J. Pope and Nathan R. Pope, pastors of First Lutheran who also serve New Hope.

New Hope was organized in 1975 and until the dedication met in the East Caledonia Community Hall. With assistance from the mother church land was purchased near the community hall. The mother church also assisted the members of New Hope in purchasing a prefabricated home which was modified for use as a chapel, seating 80.

The congregation at present numbers 55 baptized members.

Rice Lake dedication

Redeemer Church of Rice Lake dedicated its worship/education/fellowship unit last October. Guest speakers at the festival services were Pastor Dennis E. Kempf and President Donald F. Bitter of the Western Wisconsin District.

Exploratory work was authorized by the home mission board in Rice Lake in 1976. It was conducted by Pastor Kempf of Bloomer. In 1979 the congregation was granted mission status and installed its first resident pastor, Robert M. Edwards, a seminary graduate of that year. The congregation has 85 baptized members. □



THE TOURING CHORUS of Northwestern College, Watertown, Wisconsin recently completed its winter tour with appearances in Missouri, Oklahoma, Texas, Kansas, Nebraska, Iowa and Wisconsin. The chorus is under the direction of Professor William H. Birsching.

PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 13 from 9:00 a.m. to 9:00 p.m. and June 14 from 9:00 a.m. to 4:00 p.m. Professor Armin Panning will present a series of lectures on I John, and Professor Richard Balge will present a series of lectures on "Cults which are most apt to Disturb our People." A \$15.00 fee is requested from each participant. For further information contact Pastor Mark Bartling at the school.

COMMISSION ON CHRISTIAN LITERATURE Tract Fund

In response to requests, the Commission on Christian Literature is undertaking the production of some tracts. An important consideration in producing tracts is that they be offered at an economical price. In order to be able to do this the CCL has established a TRACT FUND. The purpose of this fund is to subsidize the production of tracts so they can be sold at the lowest possible price and thus be widely distributed. Contributions by individuals, organizations, schools and congregations are welcome. Send your contributions to WELS Commission on Christian Literature, c/o Professor David Kuske, Chairman, 11833 N Luther Lane 65W, Mequon, Wisconsin 53092.

NORTHWESTERN BOOSTER CLUB

The Northwestern Booster Club, supporting the college and preparatory school, will hold its first booster club day on Saturday, April 16, 1983 from 10:00 a.m. to 3:00 p.m. at the college. The agenda for the day will include the topic: "The future of our Synodical Schools," tours and entertainment. Reservations must be received by March 26 by the Northwestern Booster Club, WI 142 S. 6750 Gaulke Drive, Hales Corners, WI 53130.

FAMILY CAMPING TOUR

The Lutheran Science Institute's Chiwaukee family camping tour will be held July 18-29 at two campsites between Milwaukee and Chicago. Included will be hiking, swimming, canoeing, boating, fossil hunting, museum visits, active archaeological "dig" and wildlife areas. Group rates will be arranged where possible. A \$10.00 non-returnable deposit applicable to registration fee will hold a reservation. Fees for a person or family are: LSI member, \$20 (\$2 per day); WELS member, \$30 (\$3 per day); non-WELS, \$60 (\$6 per day). Deposit or fees are payable to: Gerald Mallmann, 10317 — 195 Avenue, Bristol, WI 53104.

Dr. Martin Luther College 1983 SUMMER SCHOOL CALENDAR

June 12 — 3:00 - 5:00 p.m. 7:00 - 9:00 p.m. Registration	June 29 — 2nd Term for ASP Begins
June 13 — 8:00 a.m. Opening Service	July 4 — Holiday No Classes
9:15 a.m. First Classes	July 14 — 7:30 p.m. Closing Service
June 28 — 1st Term for ASP Ends	July 15 — 7:50 - 9:35 a.m. ... Final Examination

REGULAR COURSES

<p>7:50 - 9:35</p> <p>Rel. 1S History of Israel — Lange Edu. 410S Principles of Christian Education — Schulz Edu. 52S Teaching Religion — Isch Eng. 70 The Classical Dramatic Experience — Kuster (Major) Mus. 20S Perception of Music — Nolte Mus. 75S Lutheran Worship — Backer SSt. 71S American Diplomacy — Leverson (Major) Sci. 93S Scientific Thought — Sponholz</p>	<p>10:15 - 12:00</p> <p>Rel. 21S New Testament Epistles — Raddatz Rel. 50S Christian Doctrine II — Lange Rel. 75S Lutheran Confessional Writings — Hartwig Eng. 73S Contemporary American Drama — Buss (Major) Eng. 2S Speech Fundamentals — Jacobson Math. 50S Fundamentals of Contemporary Math — Yotter SSt. 52S American Government — Leverson (Major)</p>
--	---

Hours Arranged: Organ Lessons, Piano Lessons, Summer School Choir. All Workshops. Independent Study — Staff.

ADVANCED STUDY PROGRAM

First Term: June 13 to June 28

<p>7:50 - 9:35</p> <p>Rel. 515 Isaiah as Herald to Jehovah's Judgments — Hartwig Rel. 528 Galatians — Raddatz</p>	<p>10:15 - 12:00</p> <p>Edu. 552 Counseling in Christian Education — Barnes Mus. 578 The Message of the Psalms — Backer</p>
--	--

Second Term: June 29 - July 15

<p>7:50 - 9:35</p> <p>Rel. 516 Isaiah as Herald of Jehovah's Salvation — Hartwig Edu. 581 The Family in Christian Education — Menk</p>	<p>10:15 - 12:00</p> <p>Edu. 591 Ethics of the Christian Teacher — Isch SSt. 555 Historical Geography of Bible Lands — Heckmann</p>
---	--

SUPERVISION OF INSTRUCTION

June 13 to July 1

10:15-12:00 and 1:30-3:00 p.m. — Edu. 530 Introduction to Supervision — Wessel
7:50-9:35 a.m. and 1:30-3:00 p.m. — Edu. 531 Design and Development of Curriculum — Stolz

SUBJECT MATTER MAJOR PROGRAM

June 13 to July 15

- English
1. Eng. 73 Contemporary American Drama — Buss
 2. Eng. 70 The Classical Dramatic Experience — Kuster
- Social Studies
1. SSt. 50 American Government — Leverson
 2. SSt. 71 American Diplomacy — Leverson

WORKSHOPS — ON CAMPUS

June 13 — 17	Mus. 155Wk	Building Skills for Singing & Keyboard — Schubkegel
June 13 — 24	Edu. 297Wk	Kindergarten Workshop I — Haar
June 13 — 24	Edu. 291	Coaching Interscholastic Sports — Dallmann, et al
June 13 — 24	Edu. 170Wk	Teaching the Emotionally Disturbed Child — LaGrow
June 13 — 24	Edu. 296	Computer Programming — Micheel-Paulsen
July 5 — 15	Edu. 557	AV Materials in Communicating the Gospel — Fischer (also ASP)
July 5 — 15	Edu. 94Wk	Teaching the Exceptional Child — Barnes
July 5 — 15	Edu. 316Wk	Advanced Computer Programming — Micheel-Paulsen
July 11 — 15	Edu. 299	The Elementary Teacher as Naturalist — Wandersee

WORKSHOPS — OFF CAMPUS

Milwaukee

July 18 — 22	Mus. 77Wk	Organists' Workshop — Kresnicka
July 25 — Aug 5	Edu. 160Wk	Curriculum Development in Art Education — Averbeck
July 25 — Aug 5	Edu. 165Wk	Discipline and Classroom Management — LaGrow

Appleton

July 18 — 22	Edu. 98Wk	Workshop for Supervising Teachers — Wessel
--------------	-----------	--

Saginaw

June 16 — 18		
June 20 — 25	Edu. 296Wk	Computer Programming — Fredrich, et al.

For further Summer School information please contact: Director of Special Services, Dr. Martin Luther College, New Ulm, Minnesota 56073.

CALL FOR NOMINATIONS MARTIN LUTHER PREP SCHOOL Dean of Students — Religion

Since Prof. James Schneider has accepted a call into the religion-history department at Martin Luther Preparatory School, Prairie du Chien, Wisconsin, the Board of Control of MLPS, with the concurrence of the Commission on Higher Education, herewith petitions the voting membership of the Synod to nominate theologically trained male candidates for the professorship of Dean of Students and Religion.

Letters of nomination, with as much pertinent information as possible, should be in the hands of the secretary of the board no later than March 25, 1983.

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

CENTENNIAL CELEBRATION

Zion of Kiel, Wisconsin will celebrate its centennial in two special services on April 24 and May 1 at 9:45 a.m. A centennial dinner will be served on both Sundays following the service. Former members and friends are invited to attend. For dinner reservations and further information contact Zion Lutheran Church Centennial Committee, c/o Charles W. Hansen, 13334 Louis Corners Road, Kiel, Wisconsin 53042; 414/894-3429.

100TH ANNIVERSARY AT MARINETTE

Trinity Lutheran Church of Marinette, Wisconsin will celebrate its 100th anniversary in special services throughout 1983. On April 17 President Mischke will preach on the theme "Our Outreach Through the Synod." Christian Education Sunday will be held June 5 with Prof. Don Sellnow of Northwestern College as the guest preacher. The Confirmation Reunion will be held July 17 with the theme "Faithfulness to the Lord" being presented by Rev. Larry Nast, a son of the congregation. Another son of the congregation, Bruce McKenny, will preach for the special service of thanksgiving on November 27 using the theme: Thanksgiving for 100 Years of God's Grace. All former members, past church workers and friends of Trinity are invited to any or all of these services. For more information contact Rev. Frederick Mueller, 1509 Thomas St., Marinette, Wisconsin 54143.

NATIONAL CONVENTION

The Lutheran Pioneers national convention will be held in Onalaska, Wisconsin on April 9, 1983. The program will include business meeting, seminars and closing banquet. For information and registration contact Lutheran Pioneers, Inc., PO Box 66, Burlington, Wisconsin 53105.

THEATRE ORGANIZATION

A theatre organization has been established under the auspices of Wisconsin Lutheran College. Its first production is scheduled for April 22-24. Membership is open to adults and students in WELS or in fellowship with WELS. For more information contact Prof. Eugene M. Baer, Wisconsin Lutheran College, 8830 W. Blue-mound, Milwaukee, Wisconsin 53226; phone 414/774-8620.

REUNION

WELS members who were served by our chaplains in Europe from 1973 to 1982 are invited to attend a reunion at Palos Lutheran Church in Palos Heights, Illinois on June 24-26, 1983. For details write to Pastor E. C. Renz, 12424 S. 71st Court, Palos Heights, Illinois 60463.

CIVILIAN CHAPLAINS

<p>Rev. Richard A. Froehlich</p> <p>Home Address Effenspitz #7 6500 MZ Ebersheim 41 West Germany Telephone 06136-7841</p>	<p>Rev. Donald L. Tollefson</p> <p>Home Address Goldwitzerstrasse 31 8524 Neunkirchen a. Br. West Germany Telephone 09134-5716</p>
---	--

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

CALENDAR OF CONFERENCES

Dakota-Montana District, April 12-14, Agenda: 2 Timothy 4; Isagogical Study in Hebrews; The Role of the Circuit Pastor; Martin Luther vs Calvin's Teachings; The Protestant Controversy; A Homiletical Treatment of Jesus' High Priestly Prayer; Dealing with Depression and Frustration in the Ministry.

Minnesota District, April 12-13, Agenda: The WELS and LC-MS Controversy; Fear God and Give Glory to Him; Objective and Subjective Justification.

Northern Wisconsin District, Manitowoc Conference, April 11, Agenda: Studies in Lutheran Worship.

Northern Wisconsin District, Winnebago, April 11, Agenda: Reach Them — Teach Them; Heaven and Hell.

Southeastern Wisconsin District, Dodge-Washington, April 12, Agenda: Titus 1:1-16; Formula of Concord, Article IX; Fear God and Give Glory to Him.

Southeastern Wisconsin District, Metro-North, March 21, Agenda: John 17:1-25; Architecture in the WELS over 135 Years; The Little Lutheran Groups.

Western Wisconsin District, Wisilowa, April 18-19, Agenda: 1 Peter 1; Zechariah; Luther as Husband; Analysis of Lutheran Worship; Analysis of Church Growth.

EXPLORATORY SERVICES

are being held in the following places to determine the potential for establishing a WELS mission in the area. Services are held on Sundays unless otherwise noted.

APACHE JUNCTION, ARIZONA — King of Kings, Apache Junction Seventh-day Adventist Church, 1650 So. Ironwood Dr. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Kenneth Pasch, 1233 S. Cactus Rd., Apache Junction, Arizona 85220; phone 602/982-2111.

RICE LAKE, WISCONSIN — American Legion building, 1st and Iowa, 2:00 p.m.; Adult information class/SS 3:15 p.m. Pastor Robert M. Edwards, 332 S. Wisconsin Avenue, Rice Lake, Wisconsin 54868; phone 715/234-6031.

AUSTIN (SOUTH), TEXAS — TraveLodge Motel, San Antonio room, E. St. Elmo and I. H. 35, 8:30 a.m.; SS 9:40 a.m. Serving areas of Austin, San Marcos, Oak Hill, Buchanan Dam, Burnet and Llano. Pastor James L. Radloff, 10601 Bluff Bend Drive, Austin, Texas 78753; phone 512/836-4264.

CHANGE OF TIME OR PLACE OF WORSHIP

has occurred in the following exploratory areas or mission congregations.

SOUTHWEST FORT WORTH, TEXAS — Abiding Faith, Seventh Day Adventist facilities (north wing), 7051 S. McCart. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Ed Lehmann, 5008 Lincoln Oaks Drive N. #501, Fort Worth, Texas 76132; phone 817/294-9303.

WAUKESHA COUNTY SOUTH, WISCONSIN — Teaching Center, W246 S3145 Industrial Lane, Waukesha. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Carl T. Otto, 5363 N 37th St., Milwaukee, Wisconsin; phone 414/466-1657, or Dennis Nelson, 1829 Waterview Lane, Waukesha, Wisconsin 53186; phone 414/549-4093.

AUDIOVISUAL AIDS

GOOD NEWS TO EVERY HOME (FS-400-GNH)

1982 C & M 12½ min. color

The Christmas story is told with a child's voice and a child's wonder, with children's drawings illustrating the event. However, the filmstrip is not just for children. In the child's words there are insights that would also enrich an adult's celebration of Christmas.

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

ADDRESSES

(Submitted through the District President)

Pastors:

Fleming, Dean H., 557 Plantation Road, Pelican Lake, WI 54463.

Schroeder, Marc, 1572 Marabar Dr., Reynoldsburg, OH 43068.

Nurses:

Coffey, Carol, PO Box 30339, Lilongwe 3, Malawi, Africa.

Seevers, Corrine, PO Box 30339, Lilongwe 3, Malawi, Africa.

AMERICAN STUDIES TRAVEL TOUR

DMLC is offering an American studies travel tour of the the Great Northwest June 12 — July 9, 1983. Four credits may be earned in the area of social studies. The itinerary includes the North Platte River Valley, Medicine Bow mountains and forests, a Wyoming guest ranch, Salt Lake Basin, Idaho wilderness, Columbia River Valley, Olympic National Park, Puget Sound, Indian reservations, Glacier National Park, Yellowstone, North Dakota, and more. Visits will be made to Oregon Trail sites, mining towns, Lewis and Clark routes, railroad sites and other points of historic interest. Persons interested in receiving more information and an application form should write to Professor George Heckmann, Director of Special Services, Dr. Martin Luther College, New Ulm, Minnesota 56073. Applications should be received before April 1, 1983.

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 South Anchorage*
Arizona	Apache Junction* Green Valley*
Arkansas	Russellville*
California	Poway* Rancho Cucamonga San Dieguito* S. Denver* S. Denver*
Colorado	N. E. Denver* S. Denver*
Florida	Coral Springs Daytona Beach* S. Orlando* Lehigh Acres NE Atlanta Warner/Robbins/Perry
Georgia	Baton Rouge* Portland*
Louisiana	Novi Traverse City*
Maine	Columbus*
Michigan	St. Charles County* Springfield*
Mississippi	Kearney*
Missouri	Poughkeepsie* Rochester Springville*
Nebraska	Charlotte Dublin/Worthington*
New York	S. E. Cincinnati* Medford Milbank*
North Carolina	Allen/Plano* Arlington* Killeen Lewisville S. W. Ft. Worth* Sugarland/Stafford/ Missouri City*
Ohio	Tyler*
Oregon	Barre
South Dakota	Manassas
Texas	Moses Lake* Antigo* Chippewa Falls* Merrill New Richmond* Casper Gillette*
Vermont	Calgary Red Deer*
Virginia	Toronto*
Washington	
Wisconsin	
Wyoming	
Alberta	
Ontario	

*Denotes exploratory services.

CORRECTION

In the March 1 issue the prebudget subscription performance dates should read: 1 January 1982 through December 1982.

PARAMENTS WANTED

Divine Charity Lutheran Church in South Park, Pennsylvania would like purple paraments for altar and lectern. Contact Pastor Thomas Hilliard, 2550 Brownsville Road, South Park Township, Library, Pennsylvania 15129.

1983 SPRING NATIONAL RALLY APRIL 15-17

The Lutheran Collegians of River Falls, Wisconsin and the WELS Campus Ministry Committee are sponsoring this year's Spring National Rally. The rally theme, Lutheran and Loving It, will focus on the life and beliefs of the Lutheran church, past and present. There will be a keynote address: Built on the Bible, and four workshops: Why Reform the Church? Luther the Man, Lutherans among Lutherans, and The Future of the WELS. The cost for the full rally package, which includes two nights lodging, four meals, and the banquet is \$40.00. (Without lodging: \$30; without lodging and the banquet: \$25). Those interested in attending may obtain a registration form in upcoming issues of the WELS Campus Ministry Newsletter *Handout* or may register by writing to: 1983 Spring National Rally, c/o Miss Rose Southern, 213 South Third Street, River Falls, Wisconsin 54022. Registration deadline: all fees due in advance by March 25, 1983.

The Northwestern Lutheran SUBSCRIBER SERVICE

NEW SUBSCRIPTION RENEWAL

For new subscription print name and address below. Allow 4 weeks for delivery of first copy. For subscription *renewal* include current mailing label to insure prompt and proper extension.

Subscription Rates (payable in advance)

1 year \$5.50 2 year \$10.00 3 year \$14.00

Save by subscribing for 2 or 3 years.

Please write for foreign rates.

CHANGE OF ADDRESS

Allow 6 weeks for change. Attach current mailing label and enter your new address below.

QUESTION OR COMPLAINT

Include your mailing label when writing to us about your subscription.

Mail to: THE NORTHWESTERN LUTHERAN c/o Northwestern Publishing House, 3624 W. North Ave., Milwaukee, WI 53208-0902 Phone (414) 442-1810		Name (please print) _____	
Make check or money order payable to Northwestern Publishing House.		Address _____	
		City _____ State _____ Zip _____	
		Name (please print) _____	
		Address _____	
		City _____ State _____ Zip _____	
ATTACH LABEL HERE			
If mailing label is not available, print OLD address in this space.			

Evangelist Elijah Koffi
in the white shirt
(kneeling at left)
calls a congregation
in Bamenda to worship.



Elijah Koffi has a kind face with a ready smile. He is about 40, but his lithe, muscular body suggests he is no stranger to hard work.

I first met Elijah in a boarding house in Douala, port city of Cameroon. I was there to participate in a seminar for the pastors and evangelists of the Evangelical Lutheran Church of Cameroon. Pastor Bruno Njume, the church's president, brought Elijah along. Although he was not ordained he was serving 17 congregations in the Bamenda region, Cameroon's heartland.

"What Elijah lacks in theological expertise," we were told, "he compensates for in diligence." It became apparent as the seminar progressed. Each participant was asked to take charge of a morning devotion. Elijah's devotion was a clear, direct exposition of the text. It was obvious he had spent much time in preparation.

Elijah's daily lessons also were carefully prepared. I was told later that he sometimes sat up half the night in order to finish his assignments. Whenever he failed to come

*... I told Elijah that
I would see to it that
he would get a horse ...*

up with the right answer in class, he was noticeably embarrassed. One thing was certain — without much formal training he knew his Bible well. He must have read in it frequently.

During the course of the seminar I had a chance to ask Elijah about his work among the 17 congregations in his area.

"How often do you visit each congregation?"

"Once a month."

"How do you get from place to place?"

"I have a bicycle, but mostly I walk. The rains wash out the bridges and

make the roads very bad."

"Do you meet with the lay preachers of each congregation?"

"Oh yes. We try to meet once every two weeks."

"What do you do when you meet with them?"

"We study the sermons from the book you gave us, and we discuss problems."

How difficult it was for Elijah to get around became apparent to me on a more recent visit to Cameroon. On this visit I had an opportunity to visit many of the congregations served by Elijah. They lie in a rugged area with small villages nestling among high, heavily wooded hills. Sparkling streams gush through deep valleys, beautiful to look at but destructive when swollen by heavy rains. Flimsy bridges constructed by the villagers are swept away.

On this particular visit I was fortunate. I could jump from place to place in a helicopter, reaching in a few minutes what it takes Elijah many hours of trekking. It was difficult to imagine Elijah making the circuit of his congregations even once a month.

The congregations served by him meet in homes, in small shelters, or

sometimes churches constructed of stone. The congregations vary in size from 15 to 100 communicants. When a church body based in Europe abandoned this field a number of years ago for some reason or other, Elijah kept on preaching to the people as best he could.

I asked Elijah what he would like more than anything else to help him in his work. "A horse," he immediately replied. "How would you manage to take care of your horse?" I asked. "There is plenty of grass here," he replied. "I would also like one of those things you sit on when you ride a horse," he added.

When I told Elijah that I would see to it that he would get a horse to help him on his travels, his face broke into a smile that was precious to behold. A horse for Elijah to take him on his earthly travels. And a saddle.

I pray that one day — as in the case of another Elijah of old — "the chariots and the horsemen of Israel" will carry this Elijah to his eternal resting place. But Lord, I also pray, please find us an Elisha to take his place before he goes there! □

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

A horse for Elijah

by Ernst H. Wendland