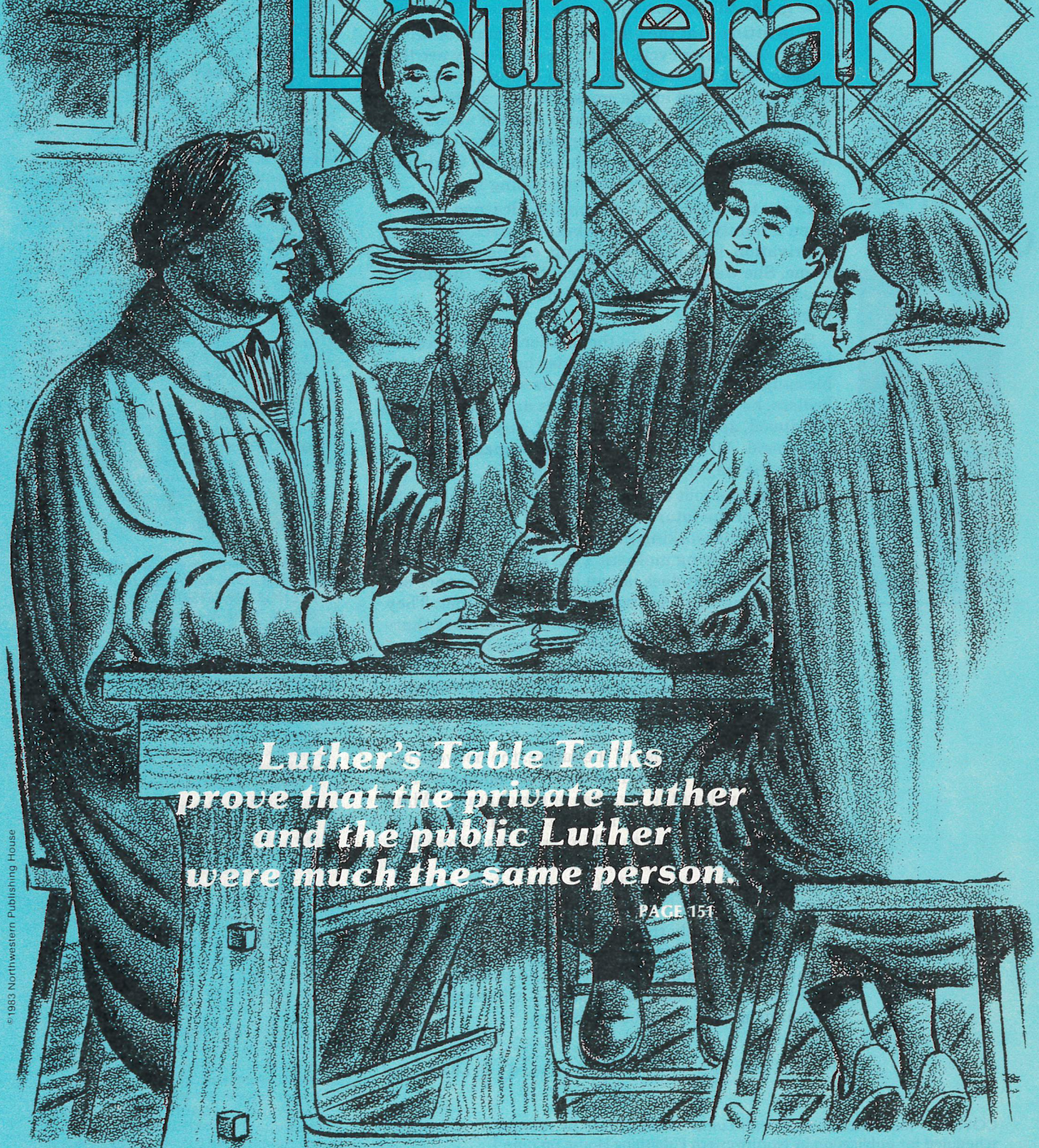


# The Northwestern Lutheran

MAY 15, 1983



*Luther's Table Talks  
prove that the private Luther  
and the public Luther  
were much the same person.*

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On the birth of Richelle PAGE 160

## from this corner



Another Mother's Day has been celebrated. It was a good day. It's always a good day. The day guarantees that at least once in the year mothers get to hear what they are expected to assume the other days. Many pastors use the day to speak on the family: how important the Christian home is . . . what a significant role the mother has in the home.

It is fitting that the day more often than not falls within the Easter cycle. Still a fresh memory are the women "who followed Jesus from Galilee, ministering unto him" — "last at the cross and first at the grave" in Dorothy Sayers' words. It took some of us many years to break away from the prescribed text for the day and to pick a special one honoring the Christian mother — and feeling comfortable doing it.

In my twenty years in the parish I learned that often a family could endure abuse, neglect, and deprivation, if there was a loving, caring mother in the home. She was the glue that held together the home even when the father was self-indulgent and neglectful.

So much depends upon the mother. This places on her a special obligation, but it also brings a special blessing: the memory of her love as she caressed our bruises, as we suffered the sorrows and heartaches of childhood, as we struggled, slipped, and slid into adulthood. All else may fail us. These memories never. That's the way it is with most of us.

And what about the future? Even now we can catch glimpses of the future in the mists of today. There is the fact of the working mother. Over half the homes now have working mothers. I am not judgmental about that. But it does lay an extra encumbrance on that working home for both father and mother. They must invent new ways to cooperate. Both must share — as not before — in the task of rearing the children "in the nurture and admonition of the Lord." Both must combat the children's perception that they are second-class citizens, and father and mother with their jobs are in first place.

And another glimpse of the future: the network of "linked families," remarried divorced couples with children, dividing the loyalties of the children. What this does to children who are shuttled back and forth has yet to be seen. For the children at least there is no abiding home. The human race is tough. It will adjust to these new conditions. But the cost, I fear, will be high.

Such melancholy thoughts made this Mother's Day all the brighter. Glad that I could still savor the old-fashioned meaning of "Mother." And thankful that God has granted me this blessing — whatever his blessings may be in another time.

*James P. Schaefer*

COVER — Illustration from *Martin Luther: Man of God* by Morton A. Schroeder, scheduled for publication by Northwestern Publishing House on June 1.

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

# The Northwestern Lutheran

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# Just use your eyes!

*They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven" (Acts 1:10-11).*

"Just use your eyes!" mother tells her little boy almost stumbling over the tennis shoe he can't seem to find. "Look a little closer!" the husband tells his wife seemingly unable to spot the wrench on the workbench. "Just use your eyes," we say so often in life.

Doesn't Ascension Day tell us the same? There's so much for us to look at in Christ's Ascension, so many truths we often overlook so that we need the reminder: *Ascension Christian, use your eyes!*

## Look back at the ascending Savior

"They were looking intently up into the sky as he was going," it says. Of course, they were! That was their Savior who was ascending. Little encouragement was needed to focus on him. They knew what he meant to them. A weeping Mary, a penitent Peter, a doubting Thomas, a fearful James had seen him and joy had returned to their hearts. Their eyes must have lit up each time they had seen their risen Savior during those forty days and learned from him.

Now they stand on the Mount of Olives looking at him again. One last time they see his arms raised in blessing over them, those same arms once stretched out on the cross in payment for them. And while they watched that blessing Savior, "He was taken up right before their eyes." With necks stretched heavenward, they watched "till a cloud hid him from their sight." They couldn't and didn't want to take their eyes off him. "Just use your eyes!" those disciples would remind us. "Don't take

them off that ascending Savior. There's too much to be learned from his ascension to overlook it ever."

There's the matter of sin's payment, for example. When my sins give me alarm, when that foul deed from the past gives my conscience a sharp jab in the ribs, or when the old evil foe slyly insinuates that someone as consistently sinful as I has about drained the well of God's forgiveness, then, I need to look back at Christ's ascension. How I need to see him going up with those nail-pierced

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*He's not  
in retirement  
in heaven!  
He's busy  
ruling  
over all.*

---

hands out in blessing. Those hands remind me why he came to earth in the first place to bleed and die in full payment for my sins. Now as he ascends, they remind me that it's done. Sin has been paid and heaven's door is braced eternally open.

Then there's the matter of the world in which I have to live. This morning's paper, as I open it, speaks of a Colombian quake killing at least 200, of Marines loading guns in Beirut, of a 51-year-old woman murdered and cut up into pieces, of protests about jobless benefits and nuclear weapon freezes. And I haven't even turned to the movie page to check how many of the latest films are R or X rated nor to the always long obituary columns. Almost I'm afraid to live in this world and at best hesitate to raise my children in it. Until I focus my eyes on that ascending Savior. See, his arms are still out in blessing over his own! He's not in retirement in heaven! He's busy ruling over all. "God has placed all things under his feet and appointed him to be head over everything for the church" (Ephesians 1:22). It's my good he has in mind as

he governs the world and guides history.

Yes, fellow Christian, use your eyes. Look back at that ascending Savior. Don't take your eyes off him. You can't afford to!

## Look ahead at the returning Savior

"Why do you stand here looking into the sky?" the angels asked the first disciples. The visible presence of their Lord was gone and they were to look for him in that way no more. But those angels also said, "This same Jesus will come back in the same way you have seen him go into heaven." They didn't say when; not even they knew this, only the Lord (Matthew 24:36). They did, however, promise that he would come and with that promise directed the disciples to look for his return. And they did! Read the New Testament and you soon note how they lived and worked with their eyes on the returning Lord. Read the second last verse of that New Testament and see how they prayed, "Amen. Come, Lord Jesus" (Revelation 22:20).

And our eyes? Where are they? Maybe the answer is more evident if we check our hands and feet. Where are they? What receives the best of our sweat and the first of our dollars? Do our efforts to teach our children and to reach the millions with the news of their only Savior show that we believe the time is coming when the clock will stop and the calendar end? Do we just shrug our shoulders or voice feeble concern when we hear that some two billion, fully half of the world's present population, live in places where it is extremely unlikely they will ever learn of that ascending Savior's payment for their sins and that it's getting worse each year?

Or is that work of our ascending and soon to be returning Lord Jesus something to use our eyes on and *our hands and our feet and our all?* □

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

## Home missions first

Our Synod is appropriately called the Wisconsin Synod. Though the Wisconsin Evangelical Lutheran Synod is represented in all fifty states of the United States, 55% of our communicants live in Wisconsin. Furthermore, 71% live in the East North Central States, which include Wisconsin, Michigan, Illinois, Indiana, and Ohio.

These figures will begin to spell trouble for our Synod by 1990 unless we begin to broaden our base, because the population growth of the East North Central region of our country is declining and will almost come to a standstill by 1990. The *Harvard Business Review* states: "The heavily industrialized states in the Mid-Atlantic and East North Central regions have, for the most part, stopped growing, and some have even lost — and will continue to lose — population or employment in certain industries. The [East North Central region's] lagging industrial output threatens to cause a serious and ongoing loss of jobs. It is entirely possible, therefore, to push out-migration rates of young and middle-aged workers even further. Fast growth elsewhere will most likely come at the expense of the East North Central States. . . ."

Even though the state of Wisconsin is expected to experience more growth in the 1980's than its sister states in the East North Central region, it will continue to face job losses. According to a *Milwaukee Journal* analysis, "since 1979 . . . one out of five manufacturing jobs in the state has disappeared." Wisconsin's old-line industries (foundries; fabricated metal products; engines and turbines; farm, construction, and mining equipment) are now losing out to "plants from Kansas to Korea" and may never recover.

What this means for the WELS, which is concentrated in the East North Central States, is that it must grow where the country is growing, and that is primarily in the Sun Belt (plus the Mountain States), or our Synod will lose membership. The East South Central States (Kentucky, Tennessee, Alabama, Mississippi) are expected to gain 3.4 million inhabitants in the 1980's; the West South Central States (Arkansas, Louisiana, Oklahoma, Texas), 6.3 million. These Sun Belt States will be growing even faster than the Southwest, California, and Florida.

The Sun Belt, therefore, appears to be the region where our Synod should be concentrating its expansion. We need dozens of new congregations in Kentucky, Tennessee, and Mississippi, in Arkansas, Oklahoma, and Texas. That requires a step-up in home missions expansion from eight congregations per year to 20 to 30 congregations per year, with at least half of them planted in the high growth areas of our country, where our jobless or underemployed East North Central people will also be moving.

The future growth of our Synod depends on home missions expansion because our base in the East North Central States will be eroding. A successful *Reaching Out* effort will provide considerable capital funds for chapels and parsonages, but unless our synodical budget will provide the salaries and support for the missionaries and the congregations they serve, WELS membership will come to a standstill and begin to decline.

If our Synod is to continue to grow, home missions must be our number one priority. The pastor-teacher training schools of our Synod will be producing surplus workers if that base is not expanded.

Carleton Toppe



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

***The Bible says that the soul returns to God or goes to hell at death, according to God's judgment. Is a person judged again on Judgment Day?***

There is one judgment, realized in three phases. "Whoever believes and is baptized will be saved, but whoever does not believe will be condemned" is a biblical summation of that judgment. God's Word and Spirit pass that judgment while we are still living. The soul experiences the bliss or curse of that judgment at death. Soul and body reunited, all must acknowledge the justice of that eternal judgment on Judgment Day.

Jesus said: "The word which I have spoken will judge (him) at the last day" (John 12:48). Because Jesus backed that word with his life, we know the Judge's verdict — *justified by grace*. Jesus' description in Matthew 25 indicates that Judgment Day is a universal affirmation and vindication of God's judgment, not an endless tribunal of individual cases.

Maybe we've all heard too many "St. Peter at the pearly gates" stories.

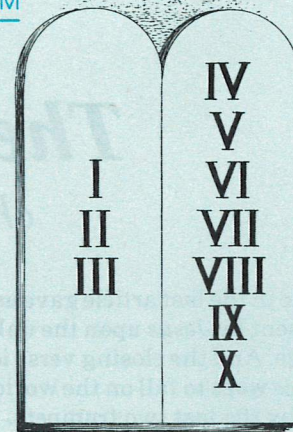
***There seems to be some controversy over whether the children of Israel crossed the Red Sea or the Sea of Reeds. Which is correct?***

The Hebrew, literally, says "Sea of Reeds;" and Luther so translated in his German Bible. The Septuagint, a Greek version of the Old Testament which antedates Christ, identified this sea as the Red Sea. And with good reason. In passages such as Numbers 21:4 and 1 Kings 9:26, the same name is applied to the Gulf of Aqaba. Numbers 33:10 apparently calls the Gulf of Suez by this "Sea of Reeds" title. These two gulfs, encompassing the Sinai Peninsula, are extensions of the Red Sea. Whatever the origin of this name, biblical authors seem to apply it to the Red Sea.

The controversy of more recent times is associated with disputed attempts to geographically locate the places mentioned in Israel's itinerary, Exodus 13 and 14. I suspect that the several lakes offered as alternatives to the Red Sea for Israel's crossing are not chosen alone for their papyrus reeds. Reason cannot deal with a miracle of the magnitude Scripture describes.

While I'm content with the northwestern extremity of the Red Sea as the site of Israel's crossing, it doesn't trouble me to consider a lake of reeds a bit farther north. The body of water Israel crossed was of sufficient size, depth, and force to destroy Pharaoh's army. That's no marsh!

Whatever controversy remains regarding the location of Israel's miraculous crossing, Scripture allows no question about the miracle itself. And on that miracle Israel based its historic confidence in the Lord's power to help.



***Is it ever right for a Christian to lie? I've been told that lying is justifiable under some circumstances.***

There are several ways to justify a lie ethically. One way is to define a lie as "withholding the truth from someone to whom truth is owed." Of course, determining when and to whom truth is owed is a rather subjective judgment. Another way is to assume situations in which obeying one of God's commandments necessitates disobeying another. For example, lying may be "necessary" to save someone's life. It does seem a bit presumptuous, however, to "know" that lying is the only way to accomplish God's will.

Scripture has been used to justify certain lies. Rahab lied to protect the Israelite spies at Jericho. The New Testament commends Rahab, but for her faith not her lie. Jacob, too, lied to accomplish God's will; and that lie to Isaac is roundly condemned as an example of the false ethical principle called "the end justifies the means."

The fact is that Scripture has any number of passages which condemn lying and none to support it. Scripture calls Satan the father of lies. Will Christians use the devil's tool to accomplish the Lord's will?

Most of the conflicts between the eighth commandment's truth and the fifth commandment's love seem artificial to me. I'd rather trust God than play God. Scripture says "speak the truth *in* love," not *or* love. There may still be situations where human weakness or blindness finds a conflict in which lying is a "lesser of two evils." Far better then to confess the evil than to justify it.

That's the beauty of the complete forgiveness we have in Jesus. We don't have to justify ourselves. □



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 sixth trumpet

## chapters nine to eleven

The last slide in the last article gave us a picture of the punishments sent by *Jesus* upon the unbelievers during this Gospel Age. And the closing verse identifies this as the *first of three* woes to fall on the world, the last two to be ushered in by the last two trumpets.

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### A STUDY IN THE BOOK OF REVELATION

by Julian G. Anderson

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*Slide 1* (9:14-21) The *sixth* angel sounds his trumpet, and John hears God's voice speaking from the altar, ordering four of his angels to set loose some awful punishments and plagues on the earth, pictured as 200 million warhorses in verse 16, which are described in verses 17 and 19. The result is the death of a third of the population of the earth, the most destructive plague yet. But even so, *none* of the survivors repented of their idolatry or wicked deeds (vv. 20-21).

#### God sends his Word

*Slide 2* (10:1-4) John sees another *angel* (God's messenger) coming down from heaven, dressed in a cloud. The rainbow indicates that he is on a peaceful mission, as his face radiates God's glory. He is bringing God's Word (the little book) to people all over the world (v. 2), and so he speaks in a *great* voice, and as he speaks the majesty of God (depicted by the seven thunders) becomes clear (v. 3), but John is not to record his words.

*Slide 3* (vv. 5-7) This summarizes his message — the end of the world is coming *quickly*, when all of God's prophecies given through the prophets are fulfilled.

*Slide 4* (vv. 8-11) Jesus' voice now tells John, as a typical member of the Church on earth, to take the book, *eat* (digest) it, and then *speak* it to all nations (v. 11, compare Matthew 28:18-20), and the same applies to *us*.

*Slide 5* (11:1-2) John is now given a reed (measuring stick) and told to *measure* the Church, meaning that he must *mark* the Church out clearly as something *different* from the world, reflecting Jesus' words in John 17:14-18, that we are *in* the world, but not *of* the world. And the unbelievers are pictured here as the *Gentiles*. Then John is told that the unbelievers will attempt to destroy the Church for forty-two months (v. 3), the Holy City being the name for the Church. Forty-two months — three and one-half years, *half* of seven, the complete number, meaning that all these efforts to destroy the Church will never be complete, because Jesus will come and cut short the time (Matthew 24:21-22), so that "the times of the Gentiles will be *fulfilled*" (Luke 21:24), to be

followed by the Judgment. Thus we see that the three and one-half years symbolizes the *entire Gospel Age*.

*Slide 6* (vv. 3-6) Jesus now says that his *two witnesses* will speak his Word for 1260 days — the same three and one-half years, the Gospel Age. So these two witnesses can only symbolize the *Church*, to which Jesus gave his great commission. But here the whole Church is pictured as *two* witnesses, since in Jewish law only two witnesses were required to establish the truth of any matter (Deuteronomy 17:6; Matthew 18:16). Then in verse 4 they are identified as the same two olive trees and lampstands spoken of in Zechariah 4:3-14, where they are identified as God's two *anointed* ones (4:14). Note that God's Word coming out of their mouths has the *power* to destroy their enemies (v. 5), and that they also have the power to work miracles, just as God's prophets did in the Old Testament.

#### The war against the Church

*Slide 7* (vv. 7-10) This pictures in a broad way the great *war* to be carried on by the anti-Christian power in the world (the beast whose home is hell) against the Church at the very end of this Gospel Age (v. 7a, see Matthew 24:14). We'll talk more about this beast next time. The result of this war will be that the Church will apparently be destroyed (v. 7b, compare Matthew 24:22b). The site of this war is pictured as Jerusalem, where Jesus was crucified, but the earthly Jerusalem is never called the Holy City in Revelation, because the Jews rejected their Messiah. Here it is called Sodom or Egypt, and the joy of the unbelievers is pictured in verses 8-10.

#### The Church Triumphant!

*Slide 8* (vv. 11-14) After a brief time the great resurrection occurs, the object of our Christian hope, causing great fear in the hearts of the unbelievers. Then at God's invitation (v. 12) all the believers are received up into heaven (see Matthew 25:34). The cloud is probably the same one that brought Jesus there (Acts 1:9), and guided the Israelites to their promised land (Nehemiah 9:19). Then in verse 13 comes the great *earthquake*, which signals that the destruction of this sinful earth is near. It also kills 7000 people, *all* the active enemies, multiplying the complete number (7) by the cube of the whole number (10), while the rest of the unbelievers give glory to God! Then comes the announcement that the *third* woe (the final Judgment) is now at hand! □

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

# Luther: man of the cross

## At the head of the table

by Darvin Raddatz

At the head of his own table Luther could not entirely escape his role as the head of the Reformation. We are told that a "miscellaneous" crowd regularly inhabited Dr. Luther's house and contributed to a "great and constant disturbance." Even Luther's private life was exceedingly public.

Luther tolerated disturbances of his privacy more easily than most. He knew how important he was to the people around him and generally endured their company with grace and good humor. Students and admirers regularly gathered at his table not only with forks in hand but with pens poised for note-taking. He was so far from being ill at ease, however, that he would often make some outrageous comment and then playfully say, "There! Take that down." The temptation to self-importance was certainly a danger, but usually God managed to help him escape by the doctrine and experience of the cross.

Luther did not marry until 1525 when Katie was twenty-six and he was forty-two. Like many a confirmed bachelor, his marriage took him almost by surprise. He broke the news of his marriage in a letter to a friend with the words: "Suddenly, and while I was occupied with far other thoughts, the Lord plunged me into marriage." After so many years of falling into an unmade bed and awakening to the loneliness of a monastic cell, it took Luther a full year to get over the surprise of "a pair of pigtailed lying beside him." In fact, years later in one of his *Table Talks* a note of wonder still tinged his comments about this union of a former monk and a former nun. "Thank God it has turned out well," he said, "for I have a pious, faithful wife on whom a man may safely rest his heart."

When Luther married Katie, his prince gave him the empty Augustinian Monastery as his residence. In this home, the former Black Cloister, Luther would spend the rest of his life. He and Katie lived here with their six children, a maiden aunt of Katie's, several orphaned nephews and nieces, a few servants, and a number of boarding students from the University. Besides there was a constant flow of guests through their home.

Even on his wedding night Luther offered the hospitality of his home to an unexpected and difficult guest. Carlstadt, the former follower of Luther, had gotten himself into trouble and needed a place to stay. Luther would not turn him away even though he had once done great harm to the Reformation. Katie would become used to Luther's generosity in the years that followed. Only her careful management would prevent Luther from reducing them to poverty. In maintaining the financial stability of their household Luther was little help. "I do not worry about debts," he said, "because when Katie pays one, another comes along."

Katie and Luther complemented each other nicely. Katie kept the table supplied with food and Luther kept the table surrounded by guests. While Katie fed them, Luther talked, and the guests would exchange their forks for pens, eagerly noting just about anything that fell from his lips. Much of what Luther said might just as well have gone unrecorded; but the *Table Talks* do at least prove that the private Luther and the public Luther were much the same person, vehement and yet tender, serious and yet playful, deeply spiritual and yet alive to the world.

Luther's vehemence and occasional coarseness in attacking his opponents sometimes troubled Katie, but he said, "They [my enemies] teach me to be that way." And in one of his *Table Talks* he amplified, "I can cut through a willow branch with a breadknife, but to cut through tough oak requires an axe and a wedge." Luther dealt with men whose hides were tough and manners rough: the Reformation was not a task for a delicate spirit.

Luther's home life, however, was marked by tender love. Though his marriage to Katie was not born out of that romantic love which is admired nowadays, he learned to treasure her intensely. In one of his letters to her he teased her that she was responsible for his failure to keep the First Commandment. He feared that he loved her more than God himself.

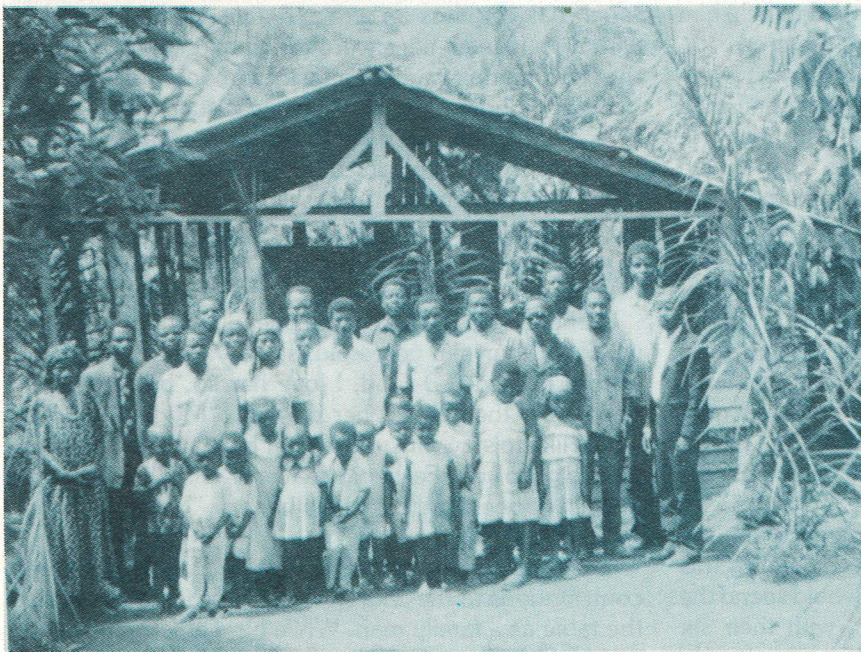
Luther also loved his children dearly. When Magdalena was only fourteen years old, she lay on her deathbed. Luther prayed, "O God, I love her so, but thy will be done." He then asked her directly, "My little girl, you would like to stay with your father here and you would be glad to go to your Father in heaven?" His Christian heart must have been thrilled to hear her say, "Yes, dear father, as God wills."

There could be some argument that Luther's greatest contributions to the church were made from the head of the table as a family man. While his *Table Talks* do not rate highly, young and old still admire the hymn he wrote for his children, "From Heaven Above to Earth I Come." Besides the hymn there is his book of family devotions, the *Hauspostille*; and most significant of all there is the Small Catechism in which Luther constantly exercised both himself and his children. This little book, underused and abused today, deserves its own special installment in our series on Luther, Man of the Cross. □



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

# Missi



UPPER: Children dispersing before helicopter takeoff. LOWER: Congregation and chapel at Konye.

**T**his world is full of surprises. In faraway Bamenda, a town in the heart of Cameroon, Africa, there is a helicopter pilot in his late 20s by the name of John Sprunger, formerly with the U. S. Army, who flies around the countryside performing all sorts of services.

The service is supported by a philanthropic organization headquartered in Geneva, Switzerland. The organization supports a similar ser-

vice in remote areas all over the world.

Cameroon is for the most part still an undeveloped country. In its rugged mountains, fetid swamps and dense jungles, many people are living in villages inaccessible by conventional means of travel. Located among these villagers are schools, dispensaries, mission congregations and government agencies serving the needs of those who live in these isolated circumstances. By means of

a radio network the people who serve in these areas manage to maintain contact with the outside world. Sprunger's wife Rose, formerly a Milwaukee girl, keeps in constant touch with these radio messages, listening for emergencies to which Sprunger should respond.

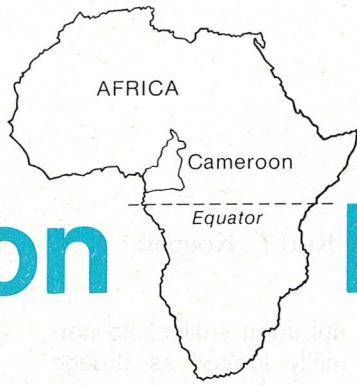
A boy dies in a hospital. Sprunger is asked to transport the boy's body to his village over the mountains for a traditional burial. . . . An urgent call is received to fly a dying woman to a hospital for emergency surgery. . . . A government agent needs to get into a remote area to conduct an important survey. . . . A missionary family, cut off from the rest of the world by rain and flood, asks to be flown out for a much-needed furlough. These are all actual occurrences in which Sprunger's helicopter performed a welcome service shortly before we met him.

During my visit, together with Superintendent Raymond Cox of the Lutheran Church of Central Africa, to our mission in Cameroon this helicopter service answered an important need of our own. Although our Synod has been supporting the work of the Evangelical Lutheran Church in that country since 1971, we had never been able to carry out a visitation of many of its congregations. One reason, of course, was their inaccessibility by ordinary means of travel.

Another important consideration on a visitation is the time element. When on a two-week visit one questions the advisability of spending days trekking through jungle areas, fording streams and rivers, and climbing rugged hills. One also questions the wisdom of staying for any length of time in malaria-infested swamps. We mentioned some of these problems to President Bruno Njume



# on by helicopter



of the Evangelical Lutheran Church of the Cameroon who wanted us to make a visitation.

Pastor Njume was adamant. "You must go to these places," he insisted. "The people are expecting you. I have already sent a message to them that you will be coming soon!" Our African brethren have a frustrating habit of getting their way.

Somebody suggested Sprunger's helicopter as a way to solve our problem. We had heard about this unusual service on a previous visit. It was a long shot. We radioed Bamenda from the Baptist mission station in Kumba — more out of desperation



Sprunger Njume Cox

than anything else. Since Sprunger was out performing some other service, the reply we received was vague. We drove to Bamenda anyway, found him, and what followed was like a dream come true. The Lord has his own ways of answering prayers!

Within two weeks, four days of which were spent with a helicopter hopping from place to place, we managed to see half of the church's 43 congregations, most of which were in outlying areas never before visited. What ordinarily takes Evangelist Elijah Koffi days of trekking on foot we accomplished via helicopter in a few minute's time.

Wherever we landed people looked at us as if we came from another planet. To some, no doubt, we represented their own version of E Ts. Others, perhaps, like the Lycaonians in the case of Paul and Barna-

bas, regarded us with awe as gods come down in human form. To the members of our own congregations we were fellow Christians from America, concerned enough about them to visit them in this unusual way.

It was the first time that many had a close view of a helicopter. Landing on a village schoolgrounds was enough to disrupt the entire school's class schedule. Our own people were elated. They sang for joy as only Africans can sing. They had waited for days for us to put in our appearance. We prayed with them. In the Advent season we proclaimed the Lord's coming to them. We listened to their pleas for help, to their words of thanks and greeting to fellow Christians in America. At every place they sent us on our way with the gift of a live chicken, a token of highest esteem.

The need for help — both spiritual and physical — in these remote areas is all too apparent. Each congregation has a local lay leader, mature, dedicated, but insufficiently trained to preach Christ-centered sermons. Evangelist Koffi manages to visit about once a month the 17 congregations which he supervises. Again and again we were reminded of our compassionate Savior's journey "through all the towns and villages" of Palestine as he saw the crowds "like sheep without a shepherd"; we thought of his words, "The harvest is plentiful but the workers are few" (Matthew 9:35-38).

There is also the economics of life in Cameroon. A bundle of life to help a congregation put a permanent roof on its sheltered place of worship costs \$100.00 But it can't be done. When eking out a bare existence by means of subsistence farming, something like ready cash is a

rare commodity. One of the pathetic sights on our visit — to give one example — was to see schoolchildren clutching a slab of wood and a piece of chalk. It was the sum and substance of their school equipment!

How can we help these people? To begin with we discussed plans with President Njume for organizing area seminars as soon as possible. The seminars would train local evangelists and lay leaders for their service of the Word. As long as the Cameroon government does not allow us to send in missionaries on a permanent basis, this is the best we can do in the educational task.

We also promised to share information with our people in America concerning their need for places to worship. We assured them that they had brothers and sisters in the faith who were concerned about their needs. Thank God for hearts which are ready to want to share the gospel of Christ! Thank God for helicopters! Thank God for the opportunity of glorifying his name in all the earth!

One is never quite the same after such a visit. The sight of villagers jumping for joy over a visit from the sky, voices resounding through the bush accompanied by drums and cymbals, the thought of people still so limited in their knowledge of Christ — these are memories that keep one awake during the long hours of the night. We have so much. They have so little. Can we share more of what we have? □



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

## Exciting days

Actually, every new day of grace that God gives us, to serve him, to witness for him, is an exciting day, to be received thankfully and lived joyfully. But certain days stand out above others. Several of them occur this month as the Assignment Committee meets in New Ulm on May 10 and 11 to place our teacher candidates and in Mequon on May 16 and 17 to place our pastor and vicar candidates.

These are exciting days, above all, for the candidates themselves. Many years of preparation have been spent in pursuit of their goal. These have been attended by doubts, derailments, and frustrations. But the end is in sight. The countdown to Call Day is almost at zero.



These are exciting days for the parents of the candidates. With much prayer, some sacrifice, not a few tears, they have followed the progress of their sons and daughters. For many of them Call Day will mean vicariously reliving a thrilling experience a generation earlier. And they're wondering whether it's too soon to begin planning a vacation to a part of the country, a part of the world which they have never seen before.

These are exciting days for the congregations that have placed a call with the Assignment Committee. In many instances it will mean the end of a prolonged vacancy, an emergency arrangement. It will mark a return to normalcy. They're anxious to receive their called servant and to get on with the work at hand.

These are exciting days for our entire Synod. These are our candidates, trained in our schools, the Lord of the Harvest's answer to our prayers for laborers. They are prepared to fill the pulpits and classrooms vacated through retirement and death and created by expansion. Difficult as it may be for us to believe, the work of the Synod will not grind to a halt when our generation is gone.

But our excitement will be tempered somewhat by the realization that not all of our teacher candidates are likely to be placed immediately. And that has to be a matter of concern for all of us. We will again be reminded that serving the Lord in the public ministry is a privilege he gives us, not a right that we demand. We will need to encourage these candidates to continue to commit their lives to the Lord and patiently await his direction. And realizing that the Savior's observation of too few laborers in the face of a plenteous harvest will be true to the end of time, we'll need to get more excited about stepping up our sending rather than scaling down our training.

*Carl H. Muschke*

by Kurt F. Koeplin

Until John smiled, he normally looked as though he were angry at the world. He wasn't smiling now. He also wasn't angry at the world — just the pastor, and he was steaming!

"And another thing, Reverend, where do you get off changing the words of the Saint James Bible? If the Saint James was good enough for Luther, it should be good enough for you!

"That was the last straw. The wife and I are quitting your church! Don't know where we are going or if we'll go to a church again! But it'll be on your conscience because it's your fault and we wanted you to know it!"

That was the final statement of a ten-minute nonstop catalog of "crimes" by the pastor. John may have been both unreasonable and inaccurate, but he was thorough! He didn't miss a thing! He covered everything from dress, deportment, demeanor, delivery and drafts in church. The sermons were terrible (both too long and too short) and to prove it he quoted memorized pertinent paragraphs from a number of them, some reaching back six months prior to "the last straw."

As he paused for what seemed to be his first deep breath, the pastor said, "My turn now, John.

"Yesterday morning you stomped out after the service like a wounded buffalo, skipped any kind of civil greeting and substituted instead a snarl, a cross between an invitation and a command, 'Come to my house tomorrow for a visit!' and topped it off with a smash to my conscience in that you are making me responsible for your souls being placed in jeopardy. You've been wrong about virtually everything else too, but this is one thing you can't do!"

"Oh? Why is that?" he growled suspiciously.

# Have you hugged your pastor today — with prayer?

“Because Jesus, my Lord and yours, did it first, best and right a long time ago and it’s to *him* and *him only* that I am accountable for your soul, your wife’s and every other soul in our congregation. The only two places you are going are back to your

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*As he paused  
for what seemed  
to be his  
first deep breath,  
the pastor said,  
“My turn now, John!”*

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spots in the pews and after you’ve finished what Jesus wants you to do in our congregation here on earth, you’re both going to your place in heaven which your Savior earned for you! But first we’ll straighten out this mess of misinformation that you’ve been lugging around and we’ll start with a nonexistent bible, the Saint James, and how Luther could have used it almost 75 years after he was dead!”

Both John and his wife ended their membership in our church quite some time ago, joining instead the Church Triumphant. We miss seeing them regularly in their accustomed pews. But most of all, we miss their faithful daily prayers on behalf of their friends, the pastors and their beloved congregation.

You see, after a tempestuous beginning, a two-hour visit ended in sweet harmony with two gentle souls vowing they would pray each day for their pastors. From that day until their entrances into Life, prayer replaced anger and hostile suspicion melted into openness and trust.

This incident took place many years ago shortly after I had changed parishes. But from it I acquired insights which have been helpful to me through the years. For the sake of the pastor and the parish let me share a few of the insights with you. They are quite simple.

*Misinformation* is a tool which is used by the evil foe to create distrust, disruption and destruction of both faith and congregational life. The antidote for this poison of misinformation is *knowledge*, knowledge gained by being a checker rather than a carrier of false information. Check it out rather than pass it on! A nonjudgmental inquiry directed to the pastor can work wonders in clearing away the spiritual crabgrass of misinformation.

A *working knowledge of the Bible* goes a long way toward dispelling doctrinal illiteracy, the “mother of misinformation.” Bible classes were never intended to be “the little flock” of whom Jesus spoke! An insatiable search for biblical knowledge by the majority of the membership helps to halt the march of misinformation be-

fore it can get rolling on its devastating route through the parish.

The *tete-a-tete* with John reinforced a final insight, namely, that a Christian cannot stay angry, get “mad at,” or become “hacked off” at another Christian *while praying for the individual!* How can a Christian who is praying that the Lord of the Church would *bless* the pastor, his ministry and the flock which he has been given to spiritually shepherd, suddenly try to rip both pastor and parish to shreds? It’s impossible!

The serene contented faces of John and his wife were resurrected in memory the other day when a dear member had a sign made up which she posted on the inside of the church study door. “Have you hugged your pastor today?” the sign reads.

Cute, but impractical.

However, if John had made the sign, it might well have read, “Have you hugged your pastor today — with prayer?”

Can’t beat that for practicality — nor for peace and progress in the parish! □



*Pastor Koeplin is at Atonement, Milwaukee, Wisconsin. He is chairman of the Executive Committee for Southeast Asian Missions and of the WELS Public Relations Committee.*



## NEWS around the world

**J**esus has influenced the lives of 87% of Americans according to a new Gallup poll. Only 7% of the adults questioned said Jesus had little or no impact on their lives as a moral and ethical teacher, and the other 6% had no opinion. A total of 81% said they considered themselves Christians, and 78% said they considered Jesus divine to some degree. But only 42% affirmed that "he was in fact God living among men." Another 27% said he was "divine" as a man and "uniquely called by God to reveal God's purposes." More than three-fourths said Jesus was now alive in the heavenly realm and "lives in you and cares for you." Even more, 84%, said "his spirit is alive in the world." But many of those polled were vague about the details of Jesus' life. Only 42% knew he delivered the Sermon on the Mount, and only one out of two could name the four Gospels. Almost two out of three said belief in Christ was "absolutely necessary" to truly know God. Eighty-six percent said they prayed, 28% daily. Most said that prayer changed their attitudes and calmed anxieties, but they divided almost evenly on whether they got a clear answer as to what to do. Gallup interviewed 1509 people scientifically selected as a cross section of American adults. The poll was commissioned by Robert Schuller, pastor of Crystal Cathedral in Garden Grove, California.

**E**ight in ten Americans believe in the divine origin of the Bible, according to surveys by the Princeton Religion Research Center. Of this large majority, 37% believe the Bible is the literal Word of God. A slightly larger percentage — 42% — feel the Bible is the inspired Word of God. A sharp decline in the proportion of biblical "literalists" was reported over the past 20 years. In 1963, 65% of the respondents said the "Bible is the inspired Word of God to be taken literally, word for word." With the statement, "The Bible is the inspired Word of God — not everything should be taken word for word," 18% agreed in 1963 compared with 42% in 1982. Analysis of Bible reading based on religious orientation reveals extremely high readership among the following groups: the religiously involved (63%); the spiritually committed (58%); those attending church on more than a weekly basis (48%); and evangelicals (48%).

News items appearing in *News around the world* represent current events of general interest to the readers of *The Northwestern Lutheran* and should not be interpreted as representing the views of the editors. Since the items come from a variety of news sources, the editor does not assume responsibility for inaccuracies that might inadvertently be reproduced on these pages.

**A**ccording to *Lutheran Perspective* an era of cooperative ministries involving the National Lutheran Campus Ministry (NLCM) and the Missouri Synod is coming to an end on several Minnesota campuses. The NLCM is sponsored by the American Lutheran Church, the Lutheran Church in America and the Association of Evangelical Lutheran Churches. Student ministries on the Twin Cities' campus of the University of Minnesota, at Mankato State, and Marshall State University will be affected. In terminating the arrangement the Missouri Synod Minnesota South District cited differences between the Missouri Synod and NLCM involving communion practices, altar and pulpit fellowship, ordination of women, Scripture, social issues including abortion and homosexuality, and ecumenical and inter-faith relationships. "Continuing to carry out a joint ministry," said the district's board of directors, "can lead to confusion and a negative witness, and even to compromise of consciences in regard to the above differences. . . . The Missouri Synod campus ministries need to faithfully reflect the Synod's theological position in regard to the above issues."

**B**ill S538 "to establish constitutional procedures for the imposition of the sentence of death," was introduced in February by Senator Strom Thurmond of South Carolina, chairman of the Senate Judiciary Committee. The proposed procedures would include a two-stage trial. During the first, only the question of guilt would be determined. If a defendant is found guilty of a capital offense, the second stage would begin. The jury, following as guidelines criteria which outline aggravating and mitigating circumstances, would decide if the death penalty is justified. If so, the death sentence would be imposed by the judge. The bill, which lists capital offenses as treason, espionage, death of another person or a nearly successful attempt to assassinate the president of the United States, was referred to the Judiciary Committee. No hearings have been scheduled.

**A**lexander Solzhenitsyn, the exiled Russian writer who won the Nobel Prize for literature, is the winner of the 1983 Templeton Foundation Prize for Progress in Religion. The award, worth more than \$170,000, was presented at a ceremony at London's Guildhall on May 10. "Alexander Solzhenitsyn is a pioneer in the renaissance of religion in atheist nations," the foundation said. "Solzhenitsyn is a living symbol of the continuing validity of the Orthodox tradition of spirituality. His achievements have been made possible by a profound Christian faith. His writings have expressed a spiritual dimension long since neglected by many historians and novelists and his courage is in the tradition of the (church) fathers. Solzhenitsyn, 64, is the first "honorary American" to receive the award, the foundation said. Mother Teresa of Calcutta was the first recipient of the Templeton Prize. Last year's recipient was Billy Graham. □

# from the WELS

## WELS biennial convention to meet in August

The forty-seventh biennial convention of the WELS will convene at Dr. Martin Luther College, New Ulm, Minnesota, from Monday, August 1, to Saturday, August 6.

The announcement was made by the secretary of the Synod in the April 15 issue of *The Northwestern Lutheran*. The secretary, Rev. David Worgull, principal of Manitowoc Lutheran High School, will be serving at his first convention. Worgull was appointed to take the place of Prof. Heinrich J. Vogel of Wisconsin Lutheran Seminary who died in 1982 and had served as secretary since 1971.

Over 400 voting and advisory delegates will attend the convention. They will be housed in the college's five dormitories and use the college's dining facilities.



Worgull

Convention sessions will be held in the large gymnasium-auditorium.

The 300 voting delegates are selected on a rotating basis from among the congregations, pastors and male teachers of the Synod. For every ten congregations a district is permitted one lay

delegate. The same ratio of representation applies to pastors and to male teachers.

The advisory delegates, who have no vote, represent the standing boards, commissions and committees of the Synod. Three bodies are represented by their full membership: the Conference of Presidents, the Board of Trustees and the Coordinating Council.

The principal business of the convention is to review the work of the past two years and approve a work program for the next biennium. The convention elects the president, two vice-presidents, and secretary, all for two-year terms. All incumbents of these offices are eligible for re-election. Elections are also held to fill positions on various boards and commissions.

## Membership growth reported

The WELS *Statistical Report* for 1982, published in late March, shows a growth in baptized membership of 0.6% with 413,000 baptized members reported in 1159 congregations in all 50 states and three provinces of Canada.

Confirmed membership showed a slight increase from 312,049, to 312,917. "This is the twentieth consecutive year," noted Rev. David Worgull, the Synod's statistician and principal of Manitowoc Lutheran High School, "in which the WELS has shown no loss in either baptized or confirmed membership."

The Synod's congregations were served by 1019 pastors, an increase of 12% over 1977 when there were 912 pastors. Also reported were 612 male teachers and 951 female teachers in the parochial-school system of the congregations.

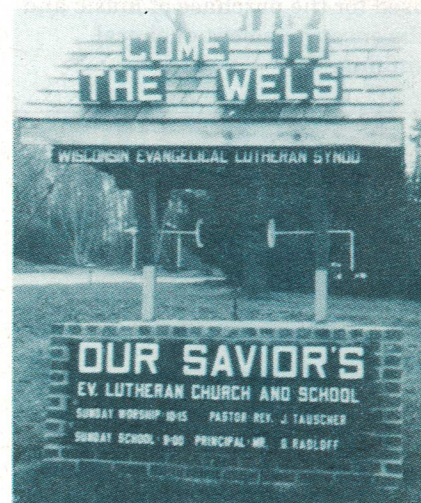
During 1982 congregations raised \$90.5 million for all purposes. This is a per communicant average of \$289.43, the highest of any of the four larger

Lutheran church bodies in the United States. Giving to the Synod for budgetary and special purposes was \$13.8 million, an average of \$44 per communicant.

Congregations reported \$8.8 million in capital projects completed during 1982. Congregational indebtedness in the ten districts rose to \$71.4 million, up from \$56.7 million five years ago.

According to the *Statistical Report*, there are 199 ordained pastors outside of the parish ministry. There are nine full-time executives at the Synod headquarters, four at Northwestern Publishing House, and five in social service. The rest are either at the Synod's schools, area Lutheran high schools, or serving as overseas or domestic missionaries. One hundred twenty-seven pastors were installed (and some ordained), a figure that has remained constant in the last three years. And a last statistic: there are 147 retired pastors. □

## New Jersey



**OUR SAVIOR'S** of East Brunswick, New Jersey has used the Synod's Mass Media Ministry logo for a new church sign. It had already been using the logo for its Yellow Pages advertising and mass mailing program. The sign was designed by Paul Finke, head of the congregation's trustees, who also supervised the construction using all-volunteer help. Pastor James W. Tauscher serves the church which has a baptized membership of 185. There is a school with George Radloff serving as principal.

## Minnesota

### Groundbreaking

On March 27, Holy Trinity of New Hope broke ground for its new education/fellowship addition. The 41- by 81-foot structure, which will match the brick construction of the church, will cost about \$133,000. Holy Trinity was organized in 1951. Its 210 baptized members are served by Pastor Reinhard E. Bittorf.

## Wisconsin

### Organist retires

In February Mrs. Dorothy Kirschner was honored at her retirement as organist of Bethany, Kenosha. She had completed 35 years as church organist.

Her career as organist began in 1947 at Zion of Bristol. She also served at various times the Junior Choir and Treble Choir of Zion.

In 1972 Mrs. Kirschner became choir accompanist at Bethany and in 1974 its regular church organist.

The church has set up a special fund in her honor which will be used for the purchase of music and the encouragement of choral singing. □

### CLOSING EXERCISES AT THE SYNODICAL SCHOOLS

#### Wisconsin Lutheran Seminary Mequon, Wisconsin

Commencement Concert — May 26 at 7:30 p.m.  
Calvary, Thiensville  
Closing Service and Graduation  
May 27 at 10:00 a.m.

#### Northwestern College Watertown, Wisconsin

Alumni Meeting — May 17 at 3:00 p.m.  
Alumni Luncheon — May 17 at 5:00 p.m.  
Commencement Concert — May 17 at 7:30 p.m.  
Commencement — May 18 at 10:00 a.m.

#### Northwestern Preparatory School Watertown, Wisconsin

Commencement concert — May 17 at 7:30 p.m.  
Commencement — May 18 at 1:30 p.m.

#### Dr. Martin Luther College New Ulm, Minnesota

Commencement Concert — May 13 at 8:00 p.m.  
Commencement — May 14 at 10:00 a.m.

#### Michigan Lutheran Seminary Saginaw, Michigan

Commencement Concert — May 27 at 7:30 p.m.  
Commencement — May 28 at 10:30 a.m.

#### Martin Luther Preparatory School Prairie du Chien, Wisconsin

Commencement Concert — May 19 at 7:00 p.m.  
Commencement — May 20 at 10:00 a.m.

### 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.

**RED DEER, ALBERTA** — Fairview United Church, corner Taylor Dr. and Kerrywood Dr., Red Deer. 3:00 p.m.; Bible class/SS 4:00 p.m. Pastor John J. Sullivan, 5514 55th St., Wetaskiwin, Alberta, Canada T9A 1A7; phone 403/352-5726. In Red Deer contact Robert Thrun; phone 403/342-0442.

**POWAY, CALIFORNIA** — Christ our Redeemer, Midland elementary school, 13910 Midland Road, 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor John Baumann, 12324 Witt Road, Poway, California 92064; phone 619/748-5355.

**BOISE, IDAHO** — Amity elementary school, Amity Road between Five Mile and Maple Grove Roads. 9:00 a.m.; Bible class/SS 8:30 a.m. Pastor Mark J. Cares, 534 W. Iowa Avenue, Nampa, Idaho 83651; phone 208/467-2573.

**CINCINNATI (NORTHEAST), OHIO** — Kinder-Care Learning Center, 10695 Loveland-Madeira Road, Loveland, Ohio. 9:30 a.m.; Bible class/SS 10:45 a.m. Pastor David A. Grundmeier, 10940 Barrington Court, Cincinnati, Ohio 45242; phone 513/489-5466.

**ARLINGTON, TEXAS** — Our Savior, 1506 Pioneer Parkway, Arlington. 8:30 a.m.; SS 9:45 a.m. Pastor Stanford R. Espedal, 1500 Cherry Lane #215, Arlington, Texas, 76013; phone 817/274-8919.

**BRYAN/COLLEGE STATION, TEXAS** — Beautiful Savior, South Knoll elementary school, Langford and SW Parkway, College Station. 7:00 p.m.; SS 6:15; Bible class 8:00. Pastor Loren Fritz, 1202 Pine Drive, Killeen, Texas 76543; phone 817/526-8125.

### CHANGE OF TIME OR PLACE OF WORSHIP

has occurred in the following exploratory areas or mission congregations.

**KEARNEY, NEBRASKA** — Good Shepherd, Banquet Room of Chef's Oven Restaurant, Tel-Star Motor Inn, 1010 Third Ave., Kearney. 7:30 p.m.; Bible class/SS 6:30 p.m. Pastor Jerome L. Enderle, 1300 N. Grand Island Ave., Grand Island, Nebraska 68801; phone 308/382-1988.

**FORT WORTH (SOUTHWEST), 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.

**PLANO/ALLEN, TEXAS** — Atonement, National Child Center, 913 Lexington, Plano. 11:00 a.m.; SS 9:30 a.m. Pastor Thomas Valleskey, 1826 Santa Fe, Lewisville, Texas, 75067; phone 214/436-3835.

**SUGAR LAND, TEXAS** — Redeeming Grace, 722 F. M. 1092, Stafford. 11:00 a.m.; Bible class/SS 9:45 a.m. Pastor Mark S. Barenz, 1807 Trinity Station, Sugar Land, Texas 77478; phone 713/980-4632.

### NAMES WANTED

Survey work preliminary to conducting exploratory services is being done in the following places. If you know of people in these areas interested in WELS services, contact pastors noted.

**RICHMOND, VIRGINIA** — Pastor Paul Ziemer, 4013 Greenville, Dr., Haymarket, Virginia 22069; phone 703/754-2935.

**ROANOKE, VIRGINIA** — Pastor Joel T. Luetke, 3229 Sandra Lane, Virginia Beach, Virginia 23464; phone 804/424-3547 or 804/420-9652.

### REQUEST OF ADMINISTRATION SURVEY COMMISSION

The Administration Survey Commission, charged with studying the synodical and district administrative structure of the Wisconsin Evangelical Lutheran Synod, and suggesting changes for improvement, if such improvement is necessary, requests your views of possible problem areas and suggested solutions.

Please send all correspondence relative to the work of this committee to District President George W. Boldt, chairman, Administration Survey Commission, 8637 Fernald Ave., Morton Grove, IL 60053.

### 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.

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

\*Denotes exploratory services.

## CALENDAR OF CONFERENCES

**Dakota-Montana District**, Eastern Conference, June 14 at St. Peter's, Goodwin, SD. Agenda: Book of Reports and Memorials.

**Minnesota District**, Mankato Delegate Conference, June 6 at Emmanuel, Owatonna. Agenda: Reports and Memorial to the Ten Districts.

**Minnesota District**, Redwood Falls Delegate Conference, June 21 at Peace, Echo. Agenda: Book of Reports and Memorials.

### CHOIR GOWNS

Twenty-two black choir gowns in varying sizes are available for cost of shipping from St. Paul's, 6881 South 51st Street, Franklin, Wisconsin 53132; phone 414/421-1930.

### TYPEWRITER NEEDED

Lord and Savior Church is in need of a primary (large print) typewriter. Contact Pastor Richard Mueller, 794 Dover Court, Crystal Lake, Illinois 60014; phone 815/455-2448.

### 125th ANNIVERSARY

St. John's Lutheran Church, Burlington, Wisconsin, will be celebrating the 125th anniversary of its church and school with special services during the month of August. Services emphasizing confirmation, mission work, Christian education and the anniversary will be held on August 7, 14, 21, and 28 at 8:00 and 10:30 a.m. All former members, confirmands, former students of the school and friends are cordially invited to attend. For further information, contact Pastor Richard L. Weeks, 198 Westridge Ave., Burlington, Wisconsin 53105; phone 414/763-8229.

### A DOUBLE ANNIVERSARY

140 years as a Christian congregation and 100 years as an Evangelical Lutheran Church will be observed by Trinity Evangelical Lutheran Church of Jenera, Ohio with special services the second Sunday of each month from July to October and culminating with an Anniversary Sunday on November 6 at 7:30 p.m. with President Carl Mischke as the guest preacher. For further information write to Mr. John Gauss, PO Box 136, Jenera, Ohio 45841.

### 75th ANNIVERSARY

St. John's Lutheran Church of Kendall, Wisconsin will be celebrating its 75th anniversary in special services throughout 1983. On June 26, St. John's will officially observe its anniversary with two services beginning at 10:00 a.m. and 2:00 p.m. There will be a dinner between services so former members, past church workers, friends and members of St. John's can rejoice in the Lord for allowing us to have 75 years of his grace. We invite all friends and past members of St. John's to join us in praising God. For more information contact Pastor Fred Fedke, R.R. 2 Ontario, Wisconsin 54651.

### CONFIRMATION REUNION SUNDAY

As part of the centennial observances of St. Paul's in Green Bay, Wisconsin, a confirmation reunion Sunday will be held on May 29. Pastor Carl Pagel, a son of the congregation, will preach at the 8:00 and 10:15 a.m. services. All confirmands of past years are invited to attend.

### SLIDE PRESENTATION AVAILABLE

The Wisconsin Lutheran Seminary Auxiliary has a slide presentation on its work available from the Audiovisual Aids Department at Northwestern Publishing House.

Mabel Kehl  
Publicity Chairman

# Financial Report Wisconsin Ev. Lutheran Synod

## PREBUDGET SUBSCRIPTION PERFORMANCE

1 January 1983 through 31 March 1983

	Subscription Amount for 1983	3/12 of Annual Subscription	Prebudget Subscription Offerings	Percent of Subscription
Arizona-California .....	\$ 864,404	\$ 216,101	\$ 169,768	78.6
Dakota-Montana .....	366,753	91,688	58,396	63.7
Michigan .....	1,921,323	480,331	370,193	77.1
Minnesota .....	2,118,512	529,628	401,166	75.7
Nebraska .....	475,323	118,831	94,946	79.9
Northern Wisconsin .....	2,119,664	529,916	346,820	65.5
Pacific Northwest .....	206,351	51,588	33,852	65.6
Southeastern Wisconsin .....	2,705,310	676,327	466,820	69.0
Western Wisconsin .....	2,449,327	612,332	403,665	66.0
South Atlantic .....	239,264	59,816	55,283	92.4
Total — 1983 .....	\$13,466,231	\$ 3,366,558	\$ 2,400,909	71.3
Total — 1982 .....	\$12,979,993	\$ 3,244,998	\$ 2,261,083	69.7

## CURRENT BUDGETARY FUND

### Statement of Receipts and Disbursements

Twelve months ended 31 March 1983 with last year comparisons

Twelve months ended 31 March

	1983		1982		Increase or (Decrease)	
	Amount	Percent	Amount	Percent	Amount	Percent
<b>Receipts:</b>						
Prebudget Subscriptions .....	\$ 12,720,014		\$ 12,339,936		\$ 380,078	3.1
Gifts and Memorials .....	293,494		1,497,312		(1,203,818)	—
Bequests .....	447,136		485,270		(38,134)	(7.9)
Other Income .....	115,985		104,867		11,118	10.6
Transfers from Other Funds .....	577,304		213,329		363,975	—
Total Receipts .....	\$ 14,153,933		\$ 14,640,714		\$ (486,781)	(3.3)
<b>Disbursements:</b>						
Worker-Training .....	\$ 4,917,144		\$ 4,476,992		\$ 440,152	9.8
Home Missions .....	2,624,359		2,320,575		303,784	13.1
World Missions .....	2,334,982		2,105,261		229,721	10.9
Benevolences .....	658,144		1,080,613		(422,469)	(39.1)
Administration and Services .....	1,266,744		1,349,336		(82,592)	(6.1)
Sub-total .....	\$ 11,801,373		\$ 11,332,777		\$ 468,596	4.1
CEF — Interest Subsidy .....	1,057,201		971,515		85,686	8.8
Transfers to Building Funds .....	590,000		617,750		(27,750)	(4.5)
Total Disbursements .....	\$ 13,448,574		\$ 12,922,042		\$ 526,532	4.1
Twelve Months Increase/(Decrease) .....	\$ 705,359		\$ 1,718,672			
Fund Balance — Beg. of Period .....	\$ (421,141)		\$ (2,139,813)			
Fund Balance — End of Period .....	\$ 284,218		\$ (421,141)			

Norbert M. Manthe  
Chief Accounting Officer

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ATTACH LABEL HERE

# On the birth of Richelle



by Richard L. Wiechmann

**F**or the first time in my life I was able to be with my wife in the delivery room. For the birth of two other children I was banished to the waiting room.

To observe the birth of a child was a humbling experience for me. Amid the pain and struggle of birthing there was the trust that God would see my wife through. Holding her hand after the new life came into the world I felt the surge of joy — and through my tears I could see hers.

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*There should be precious few atheists,  
I contend, in the delivery rooms.*

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What went on in that delivery room was hardly what I had recently read about in a scientific journal. "With recent anthropological finds," the author pontificated, "and with the progress made by science, it is no longer imperative to believe in a divine creation." Put into third-grade English that meant: "Because of all the things we now know it is no longer necessary to believe in God."

I found it difficult to attend the birth of a baby and not believe in God. There are no atheists, they say, in fox-holes. There should be precious few atheists, I contend, in delivery rooms as well.

Richelle was born with dark hair . . . and it was on her head! It was not on her back or left shin, but on her head. Who decided that? How did it happen to grow precisely where we had hoped it would be?

She could see! Her eyes came equipped with one hundred million receptors so that soon she'll be able to enjoy the magic of a leaf, a snowflake, a star, a rose, a look of love from her mother.

She could hear! Her ears held 48,000 vibrating fibers so that she soon would hear the wind in the trees, the tide as it washes ashore, children at play. And soon she'll be able to hear of her Savior.

Richelle could move! Along with her seven-pound body came 200 bones, 500 muscles and seven miles of nerve fiber. All synchronized so that each hand, arm, leg, will move as she chooses.

Richelle carries around 100 trillion blood cells and within each cell are millions of molecules and within each molecule is an atom oscillating at more than ten million times a second. Each second, two million of her blood cells are dying and being replaced by new cells. This resurrection, this miracle of rejuvenation, goes on in our bodies, and we don't give it a second thought.

Richelle can think! Within the three pounds of an adult's gray matter — the most complex structure in the universe — there are 13 billion nerve cells. One thousand, *billion, billion* protein molecules have been implanted there so that the brain can store in its memory what it sees, hears, smells, tastes and feels. To protect the body from danger, the brain is hooked up to four million pain-sensitive structures, five hundred thousand touch detectors, and more than two hundred thousand temperature detectors.

Richelle could breath! Her lungs — the body's life support system — were working at birth. Think of it . . . six hundred million little pockets of folded tissue to enable our body to rid itself of wastes. In dust, smog and pollution our lungs continue to provide us with vital oxygen.

The doctor checked Richelle's heart. It was thumping away at a healthy rate. Day and night it will continue to pulsate, 36 million beats every year. Whether she is asleep or awake as an adult it will pump her blood through more than 60,000 miles of veins and arteries . . . pumping more than 600,000 gallons each year.

And finally, after pregnancy occurred, who taught the womb to keep splitting a tiny ovum until in due time there was a baby with the proper number of ears, eyes, fingers and toes? Who put this splendid little creature together so that she'd be able to come into the world strong enough to sustain herself?

If I heed the words of that scientific journal, all of this happened by chance. But as I reflect on what transpired in that delivery room, and as I gaze into the bright eyes of our little Richelle, I have grave doubts about the evolutionary possibilities of chance, probability and coincidence. The birth of our child was further proof of the existence of God. I just don't have enough faith to be an atheist. □



Pastor Wiechmann is at Zion, Gainesville, Florida. His wife, Jean, is holding Richelle in the above photograph.