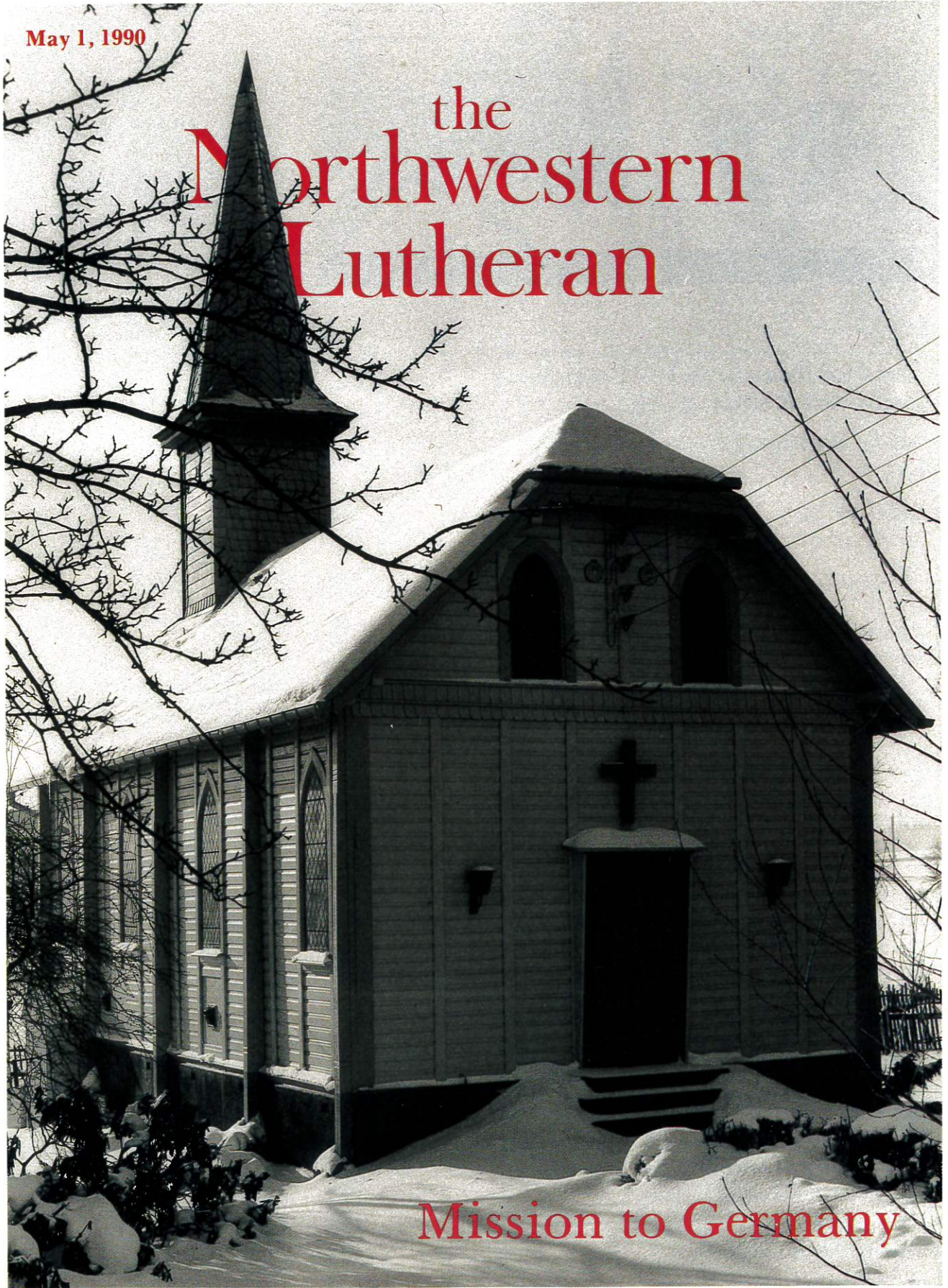
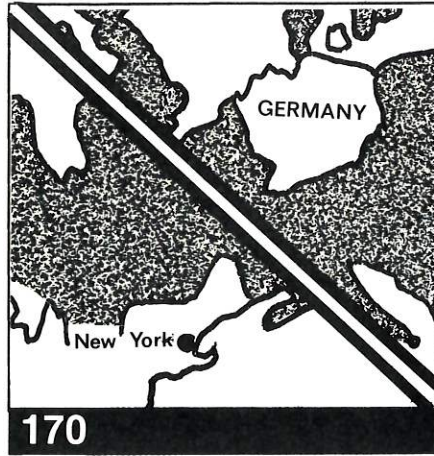


May 1, 1990

the Northwestern Lutheran

Mission to Germany





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

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Editorial office

Rev. James P. Schaefer, Editor
The Northwestern Lutheran
2929 N. Mayfair Road
Milwaukee, WI 53222-4398
Phone 414/771-9357 FAX 414/771-3708

Dorothy J. Sonntag, Assistant Editor
Wendy L. Greenfield, Intern

Contributing editors

R. D. Balge, T. B. Franzmann, I. G. Frey,
J. C. Gerlach, R. H. Hochmuth, P. E. Kelm,
R. E. Lauersdorf, F. E. Piepenbrink, V. H.
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District correspondents

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manager, Suzanne Giese.

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The world's most miserable people

by Richard E. Lauersdorf

But Christ has indeed been raised from the dead (1 Corinthians 15:20).

The best dressed people, the most admired citizens, the players who make All American, such are a few of the lists about which we read. Sometimes we may even catch ourselves wishing our names might be included.

How about another category, one to which we surely would not want to belong, that labeled "The World's Most Miserable People"?

The most miserable preacher

Preachers can feel miserable. The empty benches on Sunday, the critical nature of people, the selfishness which shows so easily, all these can bring "miserable" into the preacher's life on occasion. But there is one thing, above all, which would make him miserable. That is, as Paul put it, "if Christ be not raised."

Who then would want to preach? All the phrases designed to edify and instruct, warn and strengthen, comfort and inspire, would be just so many empty words. All the classes and all the counseling would be just so much time wasted. All the baptisms and all the burials would be just so much hollow ritual and sham hope. Then the preacher, besides being miserable, might as well quit and look for something else to do.

But that's not how it is. Thank God, it isn't. "Christ has indeed been raised from the dead." He lives and reigns to all eternity as a loving, forgiving, helping Jesus. This truth turns the preacher from most miserable to most joyful and makes him fairly shout to the young men in the congregation, "Come, join the ranks. Become a preacher of the risen Jesus and share the joy."

The most miserable sinner

"If Christ has not been raised" there'd be another class of miserable people. Among them would be the penitent thief on the cross. "He lied," that thief might scream in terror as hell's fire licks at his heels. "He said, 'Today with me in Paradise,' but look at me now." Among them also would be Simon Peter. "He looked at me that night," Peter might moan from hell's prison, "but that look meant nothing."

Among them also would be you and I. "What if we have based our faith on something that doesn't exist?" would be our anguished question. "What if the plank we are trying to walk from earth to heaven is rotten wood? What then should we do to get rid of our sins?"

But that's not how it is. Thank God, it isn't. "Christ has indeed been raised from the dead." The empty grave shows that sins were paid for. The resurrection was the Father's loud "Amen" to his Son's words about sin's payment being "finished." Misery is replaced with joy as the risen Savior says to us through his word and sacraments, "Go in peace; your sins are forgiven."

The most miserable mourner

Each of us is going to die. In our youth we don't stop to think about this; in our old age we try not to. But the drum beat of death goes on without pause.

What if Christ has not been raised? Can we even bear to ask that question? If Christ has not been raised, then only one word fits our tombstones, that word "lost." "Lost" it would have to say over Abraham's grave and Jacob's bones, over John the Baptist's headless corpse and the dead believers at Corinth, over our loved ones wherever they lie buried, and us wherever we might end.

Then we would be of all men most miserable because we would have nothing to soothe hearts aching when we lay loved ones to rest and thudding when death comes to our own door. Then the grave would be a dark prison and death the dismal door leading to eternal destruction in hell.

But that's not how it is. Thank God, it isn't. "Christ has indeed been raised from the dead." His emptied grave is a preview of what will happen to ours. His living presence is proof positive that we shall also live with him eternally.

Because of his resurrection we are the world's most joyful people.



Richard Lauersdorf is pastor of St. John, Jefferson, Wisconsin and the synod's first vice-president.

In defense of the liturgy

There are few things I enjoy more than worship talk. On occasion, when engaged in conversation, friends who've heard enough about hymn texts and tunes will gently urge a change of subject.

Because I like exchanging views about worship, I've appreciated the letters which have appeared in the *Northwestern Lutheran* on that topic. It's great that so many people have shown their interest by taking the time to sound off about worship.

Not that I agree with everything written (just as some of you won't agree with what I write). There were letter writers who expressed a strong distaste for the liturgy. It was scored as being "repetitive, boring, and non-exciting." The complaint was voiced that "dictating how every minute of a service is to be doesn't allow for the flame of faith to expand." Not a few people judge our liturgy a minus in mission congregations and for visitors who worship with us.

I beg to differ. I believe that using our liturgy gives us the best of two worlds: structure and variety. We need structure in our lives. That's especially true when we do things together. Worship needs structure, some kind of order. Our liturgy provides that structure of confession of sins, prayer, praise, and thanksgiving. Worshipers know where they are, and where they are going.

Within the structure of the liturgy there is opportunity for variety: hymns, readings, sermon, prayers. Each Sunday and festival day is different as we move through the life of Christ and the life of the church. With imaginative planning there is no limit to the variety which can be expressed within the basic structure of the liturgy.

Now obviously our liturgy must be taught and interpreted. This can be done in adult membership classes, children's confirmation classes, Bible classes, and in sermons when the opportunity presents itself. Those who visit the homes of first-time worshipers might well consider carrying along a hymnal.

The WELS Joint Hymnal Committee is determined to make our new hymnal as "user-friendly" as possible. The goal is to avoid clutter and to insure that the parts of the service follow in an orderly way with clear directions. Yet, while striving for simplicity, there needs to remain in the liturgy a sense of mystery and awe. For we stand in the presence of holy God.

The line from a prayer by the church father Augustine says well what should happen in worship: "We bring our work to be sanctified, our wounds to be healed, our sins to be forgiven, our hopes to be renewed, our better selves to be enlivened." All of this the liturgy does.

Victor H. Prange



Pastor Victor Prange who serves at Peace, Janesville, Wisconsin, is chairman of the Commission on Worship and chairman of the Joint Hymnal Committee.

Psalm 72

by James A. Aderman

“**T**he Scriptures . . . testify about me” (John 5:39), Jesus said. The entire book of Psalms bears witness to that claim. Virtually every psalm describes some aspect of the Savior’s ministry. Several are stunning in their clear references to the Messiah. Psalm 72 is a sterling example. Look over Psalms 2, 22, and 110 for other striking sketches of the Savior.

A Messianic psalm

Read Psalm 72. On the surface, it might seem as though Solomon is writing about himself. But if that were true, Solomon is claiming far more power than any human being could imagine is his. The potentate he portrays has attributes only the promised Messiah could have: a prosperous reign which will last as long as the universe (vv. 5, 7), world-wide obedience (v. 11), and global blessing as a result of his rule (v. 17).

The terms Solomon uses to paint this ruler’s picture are used in other portions of Scripture with obvious reference to the Messiah. Isaiah 9:6, 7 and Zechariah 9:9, 10 are two instances.

More evidence that Psalm 72 describes the coming Messiah is found in its placement at the end of a collection of “the prayers of David” (v. 20). This collection began (after a psalm that introduced the entire book) with Psalm 2, another messianic psalm. These psalms are book ends to the seventy songs between them, reminding us that the purpose of the Old Testament Scriptures was to point ahead to the promised Savior.

A prayer for righteous justice

The psalm begins with a request for special blessing on the monarch: the ability to rule with righteous justice (vv. 1-3). This righteous justice shows itself in Jesus’ rule both as he insists on perfection and as he pays the price for our lack of perfection. Romans 3:20-22 is helpful in defining this righteous justice.

The result for God’s people

What follows that request is a list of blessings which will flow from this ruler’s righteous justice. The first is that people who are discriminated against will find themselves defended and rescued, their oppressors crushed, and a pitying friend in the highest of places (vv. 4, 12-14). We Christians easily see those

blessings in our lives. We, who were oppressed by sin’s slavery and harassed by the law’s demands, have been freed by the righteousness Jesus won for us. We have a Shepherd who guarantees we “shall never perish; no one can snatch (us) out of (his) hand” (John 10:28). Jesus is the one who rules supreme in the best interest of his church (Colossians 1:15-20). And we have a friend in the highest of places who is able to “sympathize with our weaknesses” (Hebrews 4:15). Think of a personal example of this blessing.

Solomon predicts, as a second blessing, that there will be exceeding prosperity in this monarch’s kingdom (vv. 6, 7, 16). We recognize those blessings in the beneficial way God directs our lives and leads us on toward eternity (Romans 8:28; Philippians 4:19, 2 Timothy 4:18; 1 Peter 5:7). Spend a moment listing the ways prosperity has come to you because of Jesus.

The third blessing is that the coming Messiah’s empire would include all people, not just the bloodline of Abraham (vv. 8-11, 17). He predicts the Messiah’s kingdom will stretch to the farthest reaches of the world. So we are commanded to “make disciples of all nations” since “God so loved the world that he gave his . . . Son.” Spend a moment thanking God his gospel has come to you and now is going out from you through our synod to the world.

The result for the king

The psalm closes with a prayer that this king might enjoy universal and eternal praise (vv. 15-17). The psalmist’s prayer has been answered in Jesus’ heavenly position. “God exalted him to the highest place and gave him the name that is above every name” (Philippians 2:9-11). What a grand king has claimed us as his own!

Doxology

The closing verses of Psalm 72 don’t belong as much to this psalm as they do to this entire section of the Psalter (Psalms 42-72). Notice how each of the Book of Psalms’ five sections ends with a hymn of praise (Psalms 41, 72, 89, 106, and 150). These verses would make a wonderful bedtime prayer.

Next time: Psalm 106.



James Aderman is pastor of Fairview, Milwaukee, Wisconsin.



Gifts that confirm

by David J. Valleskey

We come now to the gifts that have provoked the most controversy in our time, the gifts most associated with the so-called charismatic movement: miracles, healing, speaking in tongues, and the companion gift of interpretation of tongues.

One with the *charisma* of miracles would be empowered to perform supernatural acts that alter the course of nature. We think, for example, of Moses parting the Red Sea, of Jesus feeding the five thousand.

Those with the gift of healing would serve as intermediaries through whom God would cure illnesses, even raise the dead, apart from "natural" means. The prophets Elijah and Elisha had this gift. The apostles did also. Jesus promised them that they would "place their hands on sick people and they will get well" (Mark 16:18).

Speaking in tongues, according to the evidence of Pentecost Day, is the ability to speak in another real language, but one which the speaker has not studied. "We hear them [the apostles] declaring the wonders of God in our own tongues!" was the astonished response of the people from many nations assembled in Jerusalem.

A key question, of course, is this: Is the Spirit continuing to grant the above gifts to Christians yet today?

The evidence suggests a negative answer. First, there is the evidence of the Scripture itself. It attaches these gifts to the apostles. Paul writes in 2 Corinthians 12:12, "The things that mark an apostle—signs, wonders and miracles—were done among you with great perseverance." The writer of the letter to the Hebrews puts it this way: "This salvation, which was first announced by the Lord, was confirmed to us by those who heard him [the apostles]. God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will" (Hebrews 2:3,4).

These extraordinary gifts served to authenticate the message of the apostles and their contemporaries as they went out with the gospel. Signs and wonders confirmed that they were really sent from God and

that their message, therefore, was also of God.

While an argument from silence is not conclusive, it is instructive to note that speaking in tongues is mentioned in the book of Acts only in connection with the apostles breaking new ground with the gospel, when the gospel spread from Jerusalem to half-heathen Samaria (Acts 8:14-17), to the Gentile world (Acts 10:44-47), to Asia Minor and Europe (Acts 19:1-7; also 1 Corinthians 14:2).

Miracles also confirmed the apostolic message as it moved from Jerusalem to the ends of the earth. We are told in Acts 14, for example, "The Lord . . . confirmed the message of his grace by enabling them [Paul and Barnabas] to do miraculous signs and wonders" (v. 3).

The apostles did not have the completed Scriptures. Their message *became* the New Testament. Hence the value of these special gifts to confirm that their message was not of their own making. With the completion of the Scriptures, Christian messengers today can point to them, rather than miraculous signs, to back up what they say.

Secondly, those today who maintain they have received these gifts do not match the New Testament criteria. Purported tongues-speakers do not speak real languages as on Pentecost Day. Self-proclaimed miracle-workers and healers, unlike Jesus and the apostles, are not able to heal everyone brought to them. They are often unable to effect complete cures and their "miracles" for the most part serve to give glory to the "healer" instead of to God.

The evidence suggests strongly that tongues, miracles, and healings were special gifts for apostolic days. This doesn't mean, of course, that God is unable to or does not perform miracles yet today. The Lord still does great and marvelous things in response to a believer's prayer. It just means that you shouldn't expect that certain people have a better pipeline to God than you do.

Next time: Discovering and using my gifts.



Professor Valleskey teaches pastoral theology and New Testament and is vice-president of Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Family reunion

by Joel W. Prange

There they sat, the surviving remnant of a godly family, gathered around the old dining room table for family devotions.

The oldest one reads, first from the Bible and then from the booklet. He is 91. He spends most of his time in bed now, but he tries to come to the table in his wheelchair when it is time for devotions, twice a day. He does the reading because he could not hear if anyone else read. His words are slow but clear, and the others listen reverently.

The youngest is only 77, but he too is showing his age. He has lived on this old farm for 72 years, and it hasn't changed much in all that time. They still draw their water from the well with a bucket and rope. There is no indoor plumbing. They cook on a wood stove that must be as old as the house itself. A telephone has only recently been installed for medical emergencies. Before that someone would run to the neighbors if a phone was needed. Now there is no one who can run.

The other two at the table are there for a visit. One is 85 and the other 82. The one is a retired pastor, the other is a pastor's widow. It was not easy for them to get here from hundreds of miles away, but they had to come. They know that their circle is growing smaller and the time is short.

There used to be eight of them. Three of the brothers left the farm, one by one, to attend the seminary, and from there went to faraway places like India and the Philippines. But they came back to the farm as often as possible and sat around that old table together. And they always had their devotions.

The whole family had helped clear the land, build the house and the barn, and dig the wells, one for the cows and one for the people. Two brothers, both bachelors, stayed on the farm and kept it going. Even in the 1980s they milked by hand and used horses to pull the plow, the wagon, and the haying equipment. The horses are still in the barn along with a few cows, but the farming has been cut back to almost nothing.

My childhood memories of these people are strong because we used to go to this farm every summer. We fished in the pond, helped bring in the cows, watched as they were milked by hand, played with the calves in



the fenced-in yard, pulled out ticks every evening, and itched from the chiggers for weeks thereafter.

It was always dark when the chores were finished, even on those long days of summer. When the calves had eaten, then the people could have dinner. We children drooped at the table and sometimes fell asleep after a busy day outside. But before we could go to bed, we had devotions.

He read them as slowly then as he reads them now, first from the Bible and then from the booklet, in a voice without inflection or emotion. We listened as best we could. The message that we heard was more than words.

Their reunion was small, just four people, and it was short. But there was no fear or sorrow in their hearts as they heard him read. Soon they would all be together again. That reunion would not end.



Joel Prange is pastor of Mt. Calvary, Redding, California.

Drug abuse



by Wayne D. Mueller

Just say no. Sounds easy, doesn't it? A simple solution to a complex problem. Just say no and it all goes away.

Unfortunately, drug and alcohol abuse can't be sloganed away. It continues to wreck marriages and families, steal efficiency from our labor force, and endanger private and public transportation. Chemical abuse destroys healthy bodies, ravages young minds. Drugs and alcohol relax inhibitions and numb consciences to the depravity of sexual sins. Impatient and impoverished dopers resort to dirty needles carrying the AIDS virus. The need to support a habit often drives dependents to crime and prostitution. Addicts pay their daily dues to an underground of pushers, drug lords, and organized crime.

Pipe dreams

No wonder society has rolled out all its big guns for the war against drug abuse. Prevention efforts such as "Just Say No," toughened legislation, police and military sorties against suppliers, intensified education, and rehabilitation programs are positioned on the parapets against the onslaught of chemical abuse.

But these well-meaning efforts will not solve the problem. We tried Prohibition, but alcoholism remains. Public sex education has not kept teen pregnancy rates from soaring. The homosexual movement grew in spite of opposing laws in every state. Endless efforts at education and public awareness

have not ameliorated our problems of poverty, bigotry, unemployment, or homelessness. Humanists insist that our evolving race has the will and wisdom to solve its own problems. There's a little good in all of us, the argument goes. But their claim lacks the credibility a single convincing success might offer. When the reality of human sinfulness and the necessity of divine help are not factored in, even the most well-intentioned plans for solving social problems are only pipe dreams.

The heart of the problem

If drug addiction afflicted only the poor, we could solve the problem with money. If chemical abuse afflicted only the uninformed, education and creating awareness would be the answer. If the threat of punishment could deter illicit drug users, half our prisons would stand empty. But the fact that substance abuse afflicts all categories of people demonstrates that it is more than a social problem. It is also a spiritual problem.

Drug and alcohol abuse is like every other human malady. It is just one more symptom of an inner disturbance of our relationship with God. Sin is involved. We have no natural ability to say no to sin. If we did, we wouldn't get hooked on drugs in the first place.

The fact that we call it a dependency tips us off to the real problem. Drug abuse is really a thinly veiled

form of idolatry. Users and abusers abandon their trust in God's promise of eternal happiness for the allure of short-term pleasure. They prefer a quick high to God's guidance through the valleys of life.

An introspective approach

Just telling users to say no is not a very credible approach in a society that says yes to so many substitute gods. Often the same people who tell our youth to say no to drugs are saying yes to some other not-so-subtle form of idolatry in their own lives. Maybe it is money, success, self-indulgence. Frequently it is sexual impurity. Sometimes it is workaholicism and neglect of family. The irony of this hypocrisy is not lost on those we try to counsel.

Frankly, we all have our sinful dependencies. Christians who daily admit this about themselves gain an insight into an effective approach for helping the chemically dependent. Through daily repentance we confess that we cannot by our own reason or strength say no to sin or yes to Jesus Christ. Only the power of God working in our lives through his word gives us victory in our daily battles.

Permanent help for idolatrous dependencies is effected only by divine intervention. "For the grace of God that brings salvation has appeared to all men. It teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in this present age" (Titus 2:11, 12).

Divine grace alone accomplishes what legislation, law enforcement, money, and education cannot. Drugs are false gods who do not deliver what they promise. They will not be displaced unless replaced by a different God, the one who sent Jesus.

Surround them with love

Those who work with chemical dependency know that it is not cured with the application of a few words about religion. Drug use, as is every idolatrous abuse, is a persistent, addictive sin. If the abuser is in your home, you must personally commit yourself to surrounding the victim with love.

Most often, this is a lifetime commitment. This should not deter the resolve of those who know that nurturing Christian faith is always a lifetime work.

Helping the addict begins with a practical, mechanical step. The victim must be removed from the chemical influence which is dominating him. No one under the influence can respond to Jesus talk. This first step usually involves medical, professional, and even institutional help.

The next step is to provide a lifetime of surrounding, Christian love. Sometimes this requires round-

the-clock attention. There are many small but important ways for us to communicate God's forgiving and empowering love. Our own example of avoiding idolatrous dependencies is one. Our attitude, our patience, our tone of voice, our sacrificial commitment to helping the individual offers a context in which the weak will be willing to listen to specific instruction about their Savior. And when there is a relapse, we will do what God has repeatedly done for us: repeat steps one and two.

Fill the void

Chemical abuse is filling a huge void in the American psyche. The Savior God who fills our emptiness has been excluded from many homes. Churches have replaced Bible-based preaching of sin and grace with a shallow emphasis on social reform. False gods rush in where the true God is not occupying the heart.

This observation should prompt our agenda for the prevention as well as the cure of substance abuse. While the world chips around the edge of the problem with endless programs, Christ's church has the answer for this latest form of idolatry. Churches where Christ is preached and homes where he is present offer the best prevention of drug abuse.

No social program will replace the simple piety of a Christian home where father and mother show and tell how Jesus fills their lives. No amount of federal money can accomplish what a faithful pastor does when he urges his congregation to a life of repentance and faith. Our agenda for action against drugs starts with regular worship and Bible study, family devotions and prayer.

Society's drug education is mostly negative. Scare tactics which threaten the AIDS virus, fried brains, and economic loss are supposed to make us say no. But Christians have a message that idolaters can say yes to. The need is obvious and our Savior has already commissioned us. Let's share with others his forgiving love, his comfort for the disappointments of life, his answer to prayer, the guidance of his word, and his promise of physical resurrection and eternal life. Let's fill the void in their life with Jesus. And pray God that they will just say yes.



Professor Mueller teaches theology and New Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Three days in May

Part 1

by James G. Kiecker

What does it take for an event in the history of the church to be really decisive? Charlemagne's crowning by the pope would probably qualify as a big enough event, since it triggered generations of church-state controversy. So would Luther's nailing up of his Ninety-five Theses or making his "Here I stand" speech at Worms. But does the event always have to be that earth-shaking?

Your attention is directed to a log church in the Town of Granville northwest of Milwaukee, Wisconsin. The year is 1850. Since Saturday, May 26, five men have been meeting there. On Sunday—Trinity Sunday that year—the five worship and commune with the local congregation. One of the five, Pastor John Muehlhaeuser (pronounced "Mealhoysen"), preaches on Ezekiel 33:7 ("Son of man, I have made you a watchman for the house of Israel; so hear the word I speak and give them warning from me"). At an afternoon service another of the five, Pastor John Weinmann, preaches on John 16, Jesus' promise of the Holy Spirit. The local pastor is William Wrede. Paul Meiss and Kaspar Pluess round out the group.

The trail that brought these five together began many years earlier and an ocean away. Lutheranism had rough going in Germany after Luther's time. During the 1600s and 1700s, many people found doctrines like the Trinity and the Incarnation unreasonable and dropped away. Reacting against this, others stressed an exaggerated kind of pious living, which all too often led to self-righteousness. Then, during the 1800s, the Prussian kings tried to force a union between Lutherans and other Protestants on the basis of watered-down theological differences.

In the midst of this murky situation, in the early 1800s, something new appeared: the "mission society." Many of these societies sprang up throughout Germany. Their founders were often laymen who had done well in business or government work. Some had gone to a university, others hadn't. All were opposed to the rationalism of the universities which undermined faith. All tended toward pietism and played down doctrinal differences between denominations. Their idea was to found schools where young men might be trained to go as missionaries to foreign lands, or as traveling evangelists to regain straying



Christians. Turning out staunch Lutherans was not a goal; in fact, it was avoided. Our synod founders would be Lutheran, but not radically so.

Typically, these schools offered a three-year program of intensive Bible study, coupled with instruction in sermon making, congregation management and church history. There was also a smattering of math, science, and the arts, since the young men who attended had generally gone through trade schools, not college preparatory schools and universities. University-trained pastors tended to consider these mission schools and their graduates second-rate.

In 1827 John Muehlhaeuser entered the mission school in Basel, Switzerland. He had been born in 1803 (possibly 1804) across the border in southwestern Germany, and is described first as a shoemaker by trade, later as a baker. After two years of study, Muehlhaeuser set out on an evangelism trip that took him through Austria and into Hungary and Czechoslovakia.

During these years, democratic pressure against monarchies was building all over Europe. In Vienna Muehlhaeuser was detained by the police and in Bohemia he spent about eight months in jail. The charge against him was proselytizing in Catholic lands and organizing secret, possibly revolutionary, societies. Like Paul in similar circumstances, Muehlhaeuser used his time well, converting two Jewish prisoners and two policemen. Eventually he was found innocent but was deported anyway. In 1832 he returned to his home in Germany.

Meanwhile, a mission society had been formed in northern Germany at Langenberg, which supported a mission school at Barmen. Though interested in all forms of mission work and evangelism, the Langen-



berg society was especially concerned about Germans who had emigrated to the United States. In 1835 Muehlhaeuser began studying at Barmen. It seems that he was interested in African mission work, but the question was raised whether he could learn the African languages. Since he had shown his ability to evangelize German-speaking people on his Austrian trip, he was selected for the same kind of work in America.

On August 17, 1837, Muehlhaeuser and two other missionaries boarded a ship for New York. Muehlhaeuser, though not yet ordained, was nevertheless warmly endorsed for the teaching ministry by the Langenberg society: "We are fully confident," they wrote ahead of his arrival, "that, constrained by the love of Christ, he will make conscientious use of the talents entrusted to him for instruction in the truths of salvation, for elementary teaching, and for the care of souls." On October 4, 1837, Muehlhaeuser reached New York.

Muehlhaeuser went right to work teaching religion in a German language Christian day school, but the school fared badly. Apparently the German immigrants preferred to have their children attend a public school where they could learn English rather than a parochial school where religion was taught. After seven months Muehlhaeuser and his associates decided his abilities could be used better somewhere else. He was examined by the Lutheran ministerium of the state of New York (an association of Lutheran ministers) and given permission to preach. He then took over a vacant pastorate in Rochester, New York, and in the summer of 1838 he was ordained. Muehlhaeuser served the Rochester congregation for ten years.

It's time to catch up on the other four men meeting

at that log church near Milwaukee. As becomes clear from reading church historian J. P. Koehler's 1925 *History of the Wisconsin Synod* (upon which this article is largely based), not much is known about their background. John Weinmann, like Muehlhaeuser from southwestern Germany, began studying at Barmen in 1843 and sailed to New York in 1846. Muehlhaeuser came down from Rochester to meet him.

Though Weinmann accompanied Muehlhaeuser back to Rochester, he didn't stay long. While he was still out on the Atlantic, his future had been decided for him. Hardly had he sailed when the Langenberg society in Germany got a request for a pastor from a congregation south of Milwaukee. The society quickly made arrangements for Weinmann to fill this call. The letter with these arrangements was sent by a steamship which beat Weinmann's sailing vessel to New York. When Weinmann docked, he learned he'd be going almost directly to Wisconsin. Along the way he was ordained by a pioneer Lutheran pastor in Michigan, Friedrich Schmid.

While Muehlhaeuser had been the first of the synod founders to come to the United States, it was Weinmann who was the first to reach Wisconsin. His congregation, St. John of Oak Creek, had been founded in 1843, and became the oldest congregation in the soon-to-be-formed Wisconsin Synod. Weinmann served it from 1846 to 1850.

It was Weinmann's reports on the need for pastors among German immigrants in Wisconsin which induced Muehlhaeuser to leave Rochester, New York. As Muehlhaeuser tells it in his own history of the synod's founding, the Rochester congregation had reached stability and he himself felt "healthy and strong." Apparently he had married while in Rochester, for it was with his family that he came to Wisconsin "to carry on mission work for a few more years."

Muehlhaeuser arrived in Milwaukee about the end of June, 1848, a month or so after Wisconsin became a state. Since he had no specific call, he at first traveled the countryside around Milwaukee selling Bibles and devotional literature, and doing some supply preaching. By October of 1848 he was pastoring a group of German Lutherans in Milwaukee, and what is now

Grace Church was founded in May of 1849. Muehlhaeuser served there until his death in 1867.



James Kiecker teaches history at Wisconsin Lutheran College, Milwaukee, Wisconsin.

Given a "fair" chance

by David E. Priebe



Fairgoers of all ages received "Come to the WELS" balloons.



Nearly 1000 people filled out survey forms.

Often the heartland of our synod is accused of being spiritually dead or at best imminently dying. The farmlands of east central Wisconsin can boast of large city congregations, smaller country congregations, and any size in between. Dodge County, Wisconsin, equals this description. We are twenty miles by twenty miles. Our 32 Wisconsin Synod churches make up one fourth of the county's total population (19,284 of 75,000).

There is a certain complacency that can develop in such safe confines. However, other than Holstein cows, the only group more plentiful than we Lutherans are the unchurched. One third of our county claim no church affiliation.

A number of our Dodge County WELS churches saw the county fair as an opportunity to do more than review blue ribbons and eat corn on the cob. A display booth was rented and an effort was begun to speak of Jesus to precious souls.

Given a fair chance, God's frozen chosen, as we in the heartland have been called, responded overwhelmingly. Over 60 people volunteered to greet people, encourage survey registrations, hand out material, and fill balloons. They gave out 1500 helium-filled balloons, 952 surveys, 827 pamphlets, 816 copies of Meditations, and 150 bumper stickers during the five day fair. Believe me, no one had much time to sip coffee and eat donuts.

Of the almost 1000 surveys turned in, 40 people were discovered who were considered prospects for a follow-up call. A four percent return on our labors may not sound impressive (40 out of 1000), but look at it this way: in five days we found 40 households to share Jesus with. One volunteer has continued to correspond with an unchurched person who operated a nearby booth.

The majority of visitors to the booth were our own WELS Lutherans, active and otherwise. That was all right, too. One goal was to interest our own members to take notice of their church.

The interest and experience gained drew many of our Dodge and Jefferson county congregations into participating in GO 89 (Gospel Outreach 89). It was a natural step. Why confine reaching out to five days, when souls are lost in the carnival of life the other 360 days, too?

Given a fair chance, who know what might happen?



David Priebe is pastor of St. John, Juneau, Wisconsin.

Mission to Germany

by Ronald F. Freier

Comments from people both in East and West Germany can best be summarized by the plea, "Don't send two missionaries . . . send two hundred." The plea for assistance in gospel outreach throughout Germany (where most Lutherans belong to the state church, but few attend) was heard again and again during a fact-finding visit in these newsworthy countries during the week of February 11-18.

On the visit were Professor John Brug of Wisconsin Lutheran Seminary, a member of the Commission on Inter-Church Relations and also of the Europe/Asia Radio Committee; Pastor Duane Tomhave, administrator of the Board for World Missions; and Larry Marquardt and Pastor Ronald Freier, members of one of the board's executive committees.

In East Germany, independent of the state church, there is the Evangelical Lutheran Free Church (ELFK). It numbers 17 churches with 2700 baptized members and maintains a semi-



Left to right: Pastor Duane Tomhave, Mr. Larry Marquardt, Pastor and Mrs. Gerhard Wilde, Pastor Ronald Freier, Prof. John Brug.

nary in Leipzig with ten students. The Wisconsin Synod has long been in fellowship with this soundly confessional church.

Since the opening of the wall, new opportunities for outreach exist. The German church is poised and eager to be a catalyst to bring confessional Lutheranism to all the people of Germany. They possess the spiritual food to satisfy those starved by the liberal theological offerings of the state church.

Prosperity, materialism, and humanism continue to leave their mark. Immorality is popular. Churches are not. Luther would not be happy with what he would see.

Small pockets of confessional Lutherans are beginning to appear in West Germany, some of whom have always been there, but some have migrated from East Germany.

Over the week we visited with isolated pockets of these confessionals in both East and West Germany. We worshipped with a group of over forty service personnel and their families (together with visiting German Lutherans) at Weilbach, who are served presently by our two civilian chaplains, Joel Jaeger and Dan Balge, stationed in Germany.

Opportunities in the immediate future for confessional Lutheranism in Germany abound. We can assist in making this happen. The ELFK, under the able leadership

of President Gerhard Wilde, is gearing for the task. They need our financial assistance. Until the economy in East and West Germany equalizes, the ELFK pastors need our help, especially with the purchase of automobiles.

They need our love. These people 150 years ago sent missionaries to establish our church body here in America. We can return their concern by helping them to build a strong confessional Lutheran church in Germany.

We are continuing our search for the best ways to 1) encourage the members of the ELFK in their gospel outreach; 2) assist the ELFK to follow their members into the West and organize them; 3) offer support to the ELFK in its confessional struggle; 4) explore the possibilities of expanded radio work throughout Europe and Asia; and 5) evaluate the potential for expanding our mission outreach into other countries.

The world mission board plans to call two pastors for Germany as soon as possible for a period of two years to test the field. Special gifts to the Germany Fund together with a designated gift of \$160,000 will support this team. In February the Coordinating Council authorized the project.

Gifts may be sent to the WELS Germany Fund, 2929 North Mayfair Rd., Milwaukee, WI 53222. Gifts may be designated either for financial assistance to the ELFK or for German mission outreach.



Prof. John Brug of Wisconsin Lutheran Seminary confers with Leipzig professors Gottfried Wachler and Martin Hoffmann.

Anniversary turns to recruitment

Northwestern College, Watertown, Wisconsin, is celebrating its 125th anniversary this year. Northwestern provides the undergraduate education for young men desiring to become pastors of the Wisconsin Synod. After receiving their BA degree, graduates of the college go on for four more years at Wisconsin Lutheran Seminary, Mequon.

Special anniversary plans include a recruitment thrust at the 12 district conventions meeting this summer. Attending the conventions are all pastors and male teachers of the district, together with a lay delegate from every congregation of the district.

The presentation to the delegates is called "Starting the Future Outreach Today." Since there are three different groups of delegates, Prof. John A. Braun, director of admissions, said, "special material will help each group concentrate on recruiting the next generation of pastors for the synod." For each group, he said, there will be a seminar conducted by teams of faculty members of the school.

Strategies will encourage pastors and teachers to take a careful look at those who may become pastors. The faculty teams will present newly developed congregational and classroom material to help pastors and teachers in recruiting in their congregations. Lay delegates will also receive help and encouragement in recruiting future pastors.

A grant from AAL will help fund this special anniversary project.



Arthur Woltmann, who established a scholarship fund for Trinity, Marshfield, Wis., students preparing for the ministry, is pictured with recipients of this year's scholarship. Back row (left to right): Craig Korth and Daniel Voigt (Wisconsin Lutheran Seminary), Steven Schalow (Dr. Martin Luther College), Randy Mensching and Ryan Buch (Northland LHS). Front row: Arthur Woltmann, Judy Shepard (Martin Luther Preparatory School), Melanie Voigt and Karen Schalow (DMLC), Laura Buch (Northland).

1990 missionary furloughs

The world mission board recently announced the 1990 schedule of missionary furloughs. Missionaries have the option of two years/two months furloughs or three years/three months furloughs. This accounts for the variation in furlough time in the following list.

Furloughs from Japan include *Roger Falk*, April 18 to June 13; *Glen Hieb*, June 21 to August 20; and *Richard Poetter*, June 1 to July 31.

Furloughs from Zambia/Malawi include *W. Jeffrey Gunn*, June 18 to August 18; *Mark Rieke*, June 18 to September 3; *Daniel Sargent*, September 4 to November 8; *Timothy Soukup*, December 1 to January 31, 1991; *Ernst R. Wendland*, from May 23 to August 19; and *John Hartwig*, September 15 to November 15.

Furloughs from Southeast Asia include *Gary Kirschke*, July 1 to August 31; *David Kriehn*, June 12 to August 12; *Roger Plath*, June 15 to August 18; and *Gary Schult*, June 15 to August 15.

Furloughs from Latin America include *James Kuehl*, June 14 to August 14; and *Carl W. Leyrer*, June 17 to August 17.



WELS National Sunday School Convention

July 20-22

at the Concourse Hotel
Madison, Wisconsin

A national Sunday school convention sponsored by the WELS Board for Parish Education; three major speakers, 32 different workshops, a special worship service; an opportunity for inspiration and information.

Registration is \$55.00 and includes three meals. Hotel rooms are available at a reduced rate. Please register by June 29. For more information, contact WELS Board for Parish Education, 2929 N. Mayfair Rd., Milwaukee, WI 53222; 414/771-9357.

Also in the news

Duane Backhaus, D.D.S., of Glendale, Ariz., has been appointed to the Executive Committee for the Lutheran Apache Mission to fill the unexpired term of Homer Albrecht who resigned for personal reasons. . . . It is estimated that **Dr. Martin Luther College**, New Ulm, Minn., will graduate 113 assignable teacher candidates this spring, 50 men and 63 women. . . . **Pastor John Graf** of Hustisford, Wis., has been appointed to the Pension Commission to replace Pastor LeRoy Martin who resigned because of the press of duties. . . . **Builders for Christ**, an OWLS project, has been adopted by the home mission board for a two-year trial period. The home mission board will engage a part-time director. Builders for Christ will assist missions in building and remodeling projects. . . . **St. Peter of Kekoskee, Wis.**, will open a school this fall with two teachers and an expected enrollment in the 40s. . . . All **WELS school visitors** will meet in Madison, Wis., for their biennial workshop, July 24-25. . . . The **church consulting project** has completed 28 consultations. Nine more are presently scheduled. Thirty-six additional congregations have requested information and an application form from the Spiritual Renewal office. . . . The 23-member schools of the **WELS Association of Lutheran High Schools** have received a \$20,000 grant from AAL to provide professional growth opportunities for the schools' administrators. . . . **Erik Pless**, senior at Wisconsin Lutheran College, Milwaukee, who interned at the Northwestern Lutheran in the fall 1989 semester, has been accepted in the law school of the University of Wisconsin-Madison and will begin there in the fall of 1990.

No O'Hair petition exists

In a recent fact sheet the Federal Communications Commission set straight the rumor that Madalyn Murray O'Hair is attempting to prohibit religious programs on radio and television.

"No federal law or regulation," said the FCC, "gives the FCC the authority to prohibit radio and television stations from presenting religious programs." It also says statements that O'Hair sponsored such a petition, or that she had been granted a hearing before the FCC to discuss the matter, are false.

"Because these false rumors still persist, any assistance you can provide by telling your friends and neighbors what the facts are will be greatly appreciated," the FCC concludes.

According to the FCC, it has received more than 25 million pieces of mail over the past 15 years on this subject. It's time to bury the subject.

Minnesota District

Over 400 people took part in the annual **church leaders' workshop** Feb. 3 in Belle Plaine. This year's special focus was stewardship. . . . **Mrs. Gertrude Lemke**, widow of Pastor Martin Lemke, died Dec. 22. She was with her husband as he served congregations in Jackson and Tomah, Wis., Watertown, S.D., and Butterfield, Hutchinson, and Fairfax, Minn. . . . **Good Shepherd School, Burnsville**, celebrated its tenth anniversary in March. The school has 68 students and three teachers. . . . **Mrs. Irene Rauschke** died Feb. 10. She was the widow of teacher Armin Rauschke, who served in Stanton, Neb., and Lake City and Mankato, Minn.

— Robert M. Edwards



Northwestern Prep School's basketball team capped a perfect season by winning the Wisconsin Independent Schools Athletic Association tournament in March. The school, in Watertown, also was presented the WISAA sportsmanship award for sportsmanlike conduct by the players and fans. Coach Paul Bertolus reports that this is the third time NPS has won the state championship.

by Paul E. Kelm

If certain passages of Scripture are interpreted to mean that salvation can be lost through unrepented sin or unbelief, isn't the foundational truth of salvation by grace alone—apart from human desire or effort—effectively denied?

No. Scripture incontrovertibly assures us that salvation is by grace alone (cf. Romans 3:24-28; Ephesians 2:8,9; Titus 3:5-7; John 6:37-44). Just as incontrovertibly Scripture teaches that faith and salvation may be lost in impenitence and unbelief. For that reason we are urged to "grow in the grace and knowledge of our Lord and Savior" (2 Peter 3:17,18); to "see to it that none of you has a sinful, unbelieving heart that turns away from the living God" (Hebrews 3:7-14); "to show diligence to the very end, in order to make your hope sure . . . not to become lazy" (Hebrews 6:4-12); "not to give up meeting together" . . . or "deliberately keep on sinning after we have received the knowledge of the truth" . . . or "throw away your confidence" . . . or "shrink back and be destroyed" (Hebrews 10:22-39). Read these portions of Scripture. There is no question of interpretation. The bare words of God can be understood in no other way.

God has saved us by grace, not by coercion. The salvation he gives us may be given away by those who do not treasure it.

While we can't choose to believe in Jesus Christ, once God has accomplished his miracle of conversion in us we have a life of spiritual choices. The right to reject God, exercised naturally before conversion, is not abrogated by conversion.

While I have no capability of reforming or transforming myself to righteousness, I retain human nature's capability of deforming the righteousness of Christ that God's grace attributed to me by conforming to the world's pattern of impenitent wickedness.

"So then, just as you received Christ Jesus as Lord, continue to live in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness. See to it that no one takes you captive through hollow and deceptive philosophy" (Colossians 2:6-8).

Is it a sin to vote for a pro-choice candidate for political office when there is a pro-life alternative?

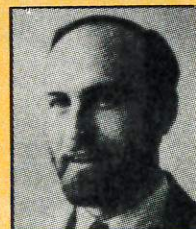
One ought not take lightly the indirect responsibility for preventing legalized murder and for testifying to God's moral will through the political process. Christians are "the salt of the earth" (Matthew 5:13), whose moral voice and actions are God's preservative in society. At the same time one ought not shoulder guilt for a society bent on moral self-destruction and for individuals hardened against God's moral will (Galatians 6:5).

Our vote is one expression of our moral conviction. But morality is not a one-issue agenda. A pro-life candidate who promotes homosexuality presents the Christian with a dilemma. Other moral issues, such as pornography or the introduction of a humanistic curriculum into schools, may compromise a pro-life candidate's appeal. To elect a pro-life politician whose personal ethics or abrasive nature would undermine the cause might be unwise.

There are other expressions of our moral conviction in the socio-political arena. Will we pass judgment on Christians who do not write to their representatives, demonstrate publicly, or contribute to pro-life educational campaigns?

Politics aren't so clear-cut as biblical morality. When pro-life politicians in a minority position abandon advocacy for compromise, Christian citizens may well also weigh a variety of issues in voting for their legislators responsibly. Politicizing morality is more problem than solution to the abortion/euthanasia holocaust we face.

Romans 14:22,23 urges us not to sin against our conscience. If voting for a pro-choice candidate—period—seems wrong to you, don't do it. The rest of Romans 14 warns against imposing moral judgment on another's conscience without a clear word of God. I can't see an unqualified "yes" in Scripture to your question.



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

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

Paying for our schools

The article "Who will pay for our elementary schools" (Jan. 15) prompts this letter. A congregation should look at all needs for its time, talents, and treasures. Avoiding tuition or insisting upon a school will insure that the school will take up a high percentage of the church budget. Are we facing the possibility of belonging to a private school affiliation that occasionally offers a worship service? Should a majority of the church's budget be devoted to saving souls or teaching math? Is a pastor unfulfilled if his ministry doesn't include a school? What is wrong with regional schools? Perhaps it is time for a fresh look at our Sunday school programs.

When a school takes over 70 to 80 percent of a church budget, it simply cannot be in the best spiritual interest of the church and synod.

*Fred J. Bailey, Jr.
Grand Rapids, Michigan*

You're welcome

You're welcome! It's not just a matter of etiquette, it's truly heartfelt appreciation for the "thank you" in "WELS Ambassadors" (Feb. 15). The thanks were given to the workers who went to the rescue of the Emerald Isle, which felt the brunt of Hurricane Hugo. The thanks were extended to God for this service of love, and to us.

As they speak their thanks, God says, "You are welcome." God is happy to bless his people. And the Lord is gratified when his love shines through the hearts of his people for his people. How thrilled heaven is when the Savior's words, "By love serve one another," are lived.

And so also are we. What a privilege to be a blessing to others. That is why we want to say to people in all areas where our dollars of love reach in our mission program: You have received God's goodness through us. We thank God for this privilege of being able to serve. You thank us for our gifts of love. We say, "You are welcome," and pray God that we increase in this gift also.

*Martin Lopahs
Franklin, Wisconsin*

Don't close the school

I was upset by the recommendation in "Revitalizing a congregation" (March 1) that the congregation discuss alternatives to Christian education because of the school's small enrollment.

In keeping with Christ's command to feed his lambs, why not instead suggest ways in which the school can be more financially efficient, and implement a recruitment plan?

I pray that members of Our Redeemer do not close the doors of their school, and I hope further consultations with congregations include ways to strengthen our Christian schools.

*Jane Neuman
Maribel, Wisconsin*

Christian scoffers

The editorial "Too vast for the mind of man" (March 1) scoffs at a new astronomical theory. To deride the uprooting of older theories bares a lack of understanding about the methods of science. Even imperfect theories provide compelling evidence of the beautiful order of God's creation and the awesome knowledge of the Creator. The understanding they impart is God's gift to mankind.

What purpose is served by offending every Christian astronomer and scientist? The Christian scoffer provides a witness no more effective than the evolutionist scoffer.

When theological editorialists wander from their field of competence to denounce the scientific world, they expose Christians to charges of anti-intellectualism and make their witness of the gospel more difficult.

*Mel Friske
Milwaukee, Wisconsin*

Thee and Thou are missed

I feel we need the words thee, thou, thine, etc, in our worship service. I miss them. They set devotion and service apart from our everyday activity and make it holy and special. Are we so "high tech" today they need to be omitted?

*Gene Matzke
Rochester, Minnesota*

Install TV monitors

The use of the VCR and videotape as a communication tool in our churches today is growing at a fast pace. With this in mind, church architects should start thinking where to incorporate TV monitors in church sanctuaries. As a suggestion, they could be within the front of the lectern and pulpit and covered with a door when not in use.

Perhaps other readers have ideas, or better still, is there an architect in the house?

*Leroy C. Heinse
Vancouver, Washington*

Support public school students

We agree that the peer pressure in the public school is strong. That is a good reason for the church to support children in public schools. It appears they are sometimes forgotten. Our churches promote the activities going on at the Lutheran schools, but seem to ignore those at the public schools, such as concerts, plays, and especially scholastic achievements.

These children too are the future of our churches. If we want these kids to continue coming to church and grow up to be leaders of our congregations, then we need to support and encourage them through these important teen years.

*Mr. and Mrs. Thomas Jachimstal
Manitowoc, Wisconsin*

Missing word

Why is the word "Lutheran" missing from the name of Northwestern College at Watertown, Wisconsin, whose mission is to prepare young men for our Lutheran ministry? Maybe this anniversary year would be a good time to properly identify our college. Using Lutheran in the name would better reflect the college's mission.

*Mathilda Bryski
West Allis, Wisconsin*

Letters between 100 and 250 words are preferred. In the interest of conciseness, letters are subject to editing. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Letters cannot be acknowledged, nor can all letters be used. Address your letters to LETTERS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222-4398.

NOTICES

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

POSITION OPEN WOMEN'S DORM MANAGER

Applications are invited for the position of women's dorm manager (house mother) at Bethany Lutheran College, Mankato, Minn. This is a full-time or almost full-time position during the academic year, with possible part time work available for extra pay during both the academic and summer months. Compensation includes room and board during the academic year, room during the non-academic portion of the year, a salary commensurate with qualifications and work load, and medical insurance. Position begins Aug. 1. Send letter of application and resume to Prof. David Thompson, Bethany Lutheran College, 734 Marsh St., Mankato, MN 56001.

LWMS ANNUAL CONVENTION

The Lutheran Women's Missionary Society's 27th annual convention will be held June 22-24 at Olympia Village, Oconomowoc, Wis. To register, please contact Mrs. Dorothy Laabs, 2 Bowen St., Oshkosh, WI 54901.

OWLS NATIONAL GATHERING

The annual meeting of the Organization of Wisconsin Lutheran Seniors will take place at La-Crosse, Wis., July 10-12.

Anyone age 55 or who is retired is encouraged to attend. This gathering offers spiritual enrichment, Christian fellowship, and educational experience. Anyone interested in joining fellow Christians for several exciting days should contact OWLS, 8420 W. Beloit Rd., West Allis, WI 53227; 414/312-9977.

OWLS HOSTEL

The 1990 OWLS Hostel will be held at Northwestern College, Watertown, Wis., beginning the evening of July 12 and ending the afternoon of July 18. The hostel offers a week of educational experiences for seniors. Lodging and meals are provided. For further information contact the WELS Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222-4398; 414/771-9357.

CHANGES IN MINISTRY

PASTORS:

Hartzell, H. Eugene, from Immanuel, Lakeside, Ariz., to retirement.
Hennig, Daniel M., from Zion, Monroe, Mich., to Christ Our Redeemer, San Diego, Calif.
Kingsbury, Jerome R., from Holy Cross, Daggett, Mich., to retirement.
Radtke, Marvin A., from South Atlantic District Mission Counselor to retirement.
Schiel, Charles A., from Manitowoc LHS to retirement.
Schulz, Gregory P., from California LHS, Garden Grove, Calif., to Mt. Lebanon, Milwaukee, Wis.

TEACHERS:

Anderson, Susan L., from Redemption, Milwaukee, Wis., to Faith, Sussex, Wis.
Inniger, Tracy, from inactive to St. Paul, St. James, Minn.
Kant, Janice L., from St. John, Baraboo, Wis., to Michigan LHS, St. Joseph, Mich.
Kanzenbach, Sue A., from St. John, Dowagiac, Mich., to Resurrection, Aurora, Ill.
Nelson, Jason M., from Wisconsin LHS, Milwaukee, Wis., to Lakeside LHS, Lake Mills, Wis.
Pahl, Randall L., from East Fork LHS, Whiteriver, Ariz., to St. Paul, Wisconsin Rapids, Wis.
Zahn, Kenneth D., from St. John, Sturgis, Mich., to Salem, Ann Arbor, Mich.

ADDRESSES

PASTORS:

Cox, Raymond G., PO Box 488, Mzuzu, Malawi, Africa
DeGalley, James A., em., 8220 W. Harwood #219, Wauwatosa, WI 53213; 414/256-6878
Godfrey, William E., 4045 N. Van Nuys Rd., Kingman, AZ 86401; 602/757-3543
Gunn, W. Jeffrey, PO Box 310195, 15301 Chelston, Lusaka, Zambia, Africa; 011/260-1-281-593
Keibel, Armin K., 2108 Athene Dr., Concord, CA 94519
Liesener, Marcus F., em., HC1 Box 160, Manitowish Waters, WI 54545; 715/543-2424

1990 DISTRICT CONVENTIONS

Arizona-California	June 18-19	Arizona Lutheran Academy, Phoenix, Ariz.
Dakota-Montana	June 19-21	St. Martin, Watertown, S.D.
Michigan	June 12-14	Michigan Lutheran Seminary, Saginaw, Mich.
Minnesota	June 26-28	Dr. Martin Luther College, New Ulm, Minn.
Nebraska	June 11-13	Nebraska LHS, Waco, Neb.
North Atlantic	June 12-13	New Windsor Center, New Windsor, Md.
Northern Wisconsin	June 25-27	Fox Valley LHS, Appleton, Wis.
Pacific Northwest	June 10-12	Faith, Tacoma, Wash.
South Atlantic	June 11-13	Methodist Life Enrichment Center, Leesburg, Fla.
South Central	June 11-12	Calvary, Dallas, Tex.
Southeastern Wisconsin	June 12-13	Wisconsin LHS, Milwaukee, Wis.
Western Wisconsin	June 4-6	Northwestern College, Watertown, Wis.

INNER CITY VBS

Are your plans set for the summer? The Milwaukee inner city congregations are conducting vacation Bible school June 10-22. They want to share the good news about Jesus, but they need help. They need volunteers to invite children to VBS. They need teachers and witnesses about Jesus.

Meals, housing, and training are provided. New friends are guaranteed. Come and share the gift of eternal life. Contact Dan Witte, 6717 W. Wartburg Cr., Mequon, WI 53092; 414/242-5641.

HYMNALS WANTED

ELS mission congregation needs hymnals. We will gladly pay shipping. Contact Pastor Fred Stubenvoll, 1772 NE 25th Terrace, Jensen Beach, FL 34957; 407/334-7402.

WELS VIDEO/FILM RENTAL

CHILDREN'S HEROES OF THE BIBLE

1990 23 min. ea. 1/2" VHS color PIJ
The familiar stories of Bible history are told in lively animated cartoons. New additions to the series include:

Joseph
Esther
Jesus' Struggle and Opponents
Jesus Heals and Works Miracles
Paul's Ministry and Trials
Rental: \$5.00 ea.

MCGEE AND ME

1990 30 min. ea. 1/2" VHS color PIJ
Nicholas has a make-believe friend who comes to life as a cartoon character in this series of videos which illustrate the point of various Bible teachings. The series is well done and provides discussion material for adults as well as children. However, the teacher should be prepared to supply the gospel motivation which is lacking in these stories.

The Big Lie

Nicholas gets an old man in trouble when he tortures the truth about his misadventure. He also tries to repair the damage he has done.
Rental: \$5.00

A Star in the Breaking

Nicholas' trip to a TV game show goes to his head, until his experiences there teach him to be humble again.
Rental: \$5.00

Skate Expectations

Nicholas tries to defend a picked-on child by entering a skateboard contest.
Rental: \$5.00

Twister and Shout

While Nicholas is left alone for the evening, his home is threatened by a tornado. With no one else to turn to, he learns to trust in God and prayer.
Rental: \$5.00

The Not-So-Great Escape

Nicholas sneaks out of the house to see a forbidden horror movie. He learns the folly of disobeying his parents and the futility of trying to deceive them.
Rental: \$5.00

Send your order for renting the videos to WELS VIDEO/FILM RENTAL SERVICE, Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600.

MILWAUKEE ZOO VISITORS

When you visit the Milwaukee County Zoo, Apostles of Christ congregation invites you to worship with them. We are located 1/2 mile west of the zoo on Bluemound Rd. (Hwy. 18), at 112th St. and Wisconsin Ave. Worship is at 9:00 a.m. For information, call 414/774-6469.

BOOKS WANTED

If anyone has early editions of the books "The Yoke Made Easy" and "The Burden Made Light," both authored by Alfred Doerffler and published by Concordia, I would be happy to purchase them and pay the cost of shipping. Please contact Mrs. N. R. Olson, 1437 Lincoln Dr., Flint, MI 48503; 313/234-6407.

ANNIVERSARIES

Zilwaukee, Michigan — St. John (125th); May 18, 10:30 a.m., dinner following (reservations needed); 6 p.m., refreshments following. Speakers: Prof. James Kiecker, Pastor Theodore Horneber. Contact Pastor Kevin Salzwedel, 303 S. Jefferson, Zilwaukee, MI 48804; 517/752-4450.

Whitefish Bay, Wisconsin — Divinity-Divine Charity (25th anniversary of merger); May 6, 8 and 10:30 a.m. Prof. John Jeske, guest speaker.

AUDIOVISUAL LENDING LIBRARY

PONDER ANEW (VHS-83-PON)
1990 12 min. 1/2" VHS color IJSCA

This video produced by the Northwestern Publishing House emphasizes the benefits of Christian education as provided by Manitowoc Lutheran High School in Manitowoc, Wisconsin.

THE HOMECOMING (VHS-84-HOM)
1990 12 min. 1/2" VHS color IJSCA

A graduate of Manitowoc Lutheran High School visits his alma mater with fond memories of the solid Christian education he received there.

HELPERS OF MERCY (VHS-85-HPM)

Now available on videotape:

(Listed as slide presentation in catalog on page 3)

MISSION: JAPAN (VHS-86-MIJ)

1990 21 min. 1/2" VHS color IJSCA
This video captures Missionary Kermit Habben in the process of delivering a slide lecture on his mission work in Japan. Excellent editing and camera work make this an especially interesting mission presentation.

NEW FORMS OF WORSHIP (VHS-87-NFW)

1990 46 min. 1/2" VHS color CA
For many years Prof. Marxhausen has provided worship stimulation through artistic banners and designs for his local congregation. Here he shares some of those ideas. The local altar guild or banner committee may get some good ideas from this video, including the suggestion of using disposable paper instead of cloth to eliminate the problem of storing banners.

With annual subscription or rental, order from AUDIOVISUAL LENDING LIBRARY, Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600.

If one scans the pages of past Northwestern Lutherans, one would find that every ten years the magazine pauses to note the passing of another milestone in the history of the synod. The event occurs, conveniently, at the beginning of each new decade. The trend was started way back in 1860, at the tenth anniversary of the Wisconsin Synod, which that year held its annual convention from Thursday, May 31 to Thursday, June 7 at St. Peter, Fond du Lac. At this tenth anniversary synod, President Muehlhaeuser, at the behest of the previous year's convention, read a short history of the Wisconsin Synod.

I rehearse this bit of history to encourage you to read the two-part article, beginning in this issue, by our resident historian, Dr. James Kiecker of Wisconsin Lutheran College. In these two articles Dr. Kiecker will remind us of our Wisconsin Synod roots, humble beyond all imagining, and God's great grace which has brought us to this decade's celebration.

The religious world of 1850 was quite different from the one we live in today. With the flood of Germans and Scandinavians settling in America, new Lutheran denominations were sprouting like dandelions in the spring. Typical was the quartet of pastors who gathered in a Milwaukee church basement around Christmastide in 1849 and called themselves "The First German Ev. Luth. Synod of Wisconsin." In the mid-1800s there would be scores of independent Lutheran synods scattered throughout the United States. The 1989 edition of the *Yearbook of American & Canadian Churches*, in contrast, lists just seven Lutheran church bodies in the U.S., and three of these bodies enroll 99 percent of the churched Lutherans in the country.

How did our fathers in the past view themselves? Recently I was given a "Jubilee Number" of the Northwestern Lutheran, dated November 1, 1925, celebrating the synod's 75th anniversary. The entire 16-page issue—with the exception of a two-page message from then President G. E. Bergemann—was written by Pastor Hans Koller Moussa, an extraordinarily gifted member of the editorial staff.

His last page of the synod's history was an evaluation—kind of—of the Wisconsin Synod. Some of it may have a familiar ring. "Synodical loyalty," Moussa notes, "was never inordinately strong in Wisconsin. Among pastors it seems to be reserved, never wholly seriously, for private conversations. Brethren that come to us from other synods soon learn to bear the easy yoke of Wisconsin affiliation. But this spirit of individuality is not by any means a lack of loyalty to the synod but rather a manner of asserting independence of all mass influence."

With satisfaction he writes that Northwestern College and the seminary are fulfilling their mission. Most of the synod's pastors now pass through these two schools. "We know that on earth the church will ever be a church militant; it will always have its battles to fight. In such fighting it is always well to have the fighting men trained to the same standard."

And, finally, he returns to his favorite subject: our Christian day schools. Let's tune in. Lutheranism in America, Moussa reminds us, had its roots in the East under the organizing and leadership genius of John Melchior Muehlenberg. When the Wisconsin Synod was formed, the Lutheran church in the East was dead. "It starved to death; it died slowly by malnutrition. . . . *It failed to build its church school.* It is trying to build today without a school; that's why it cannot truly build." (Emphasis in the original.)

"Now," he winds it up, "for our lesson. Let us become English if we must; if some Asiatic conqueror ever makes us Chinese, let us become Chinese in speech, if we must; but whatever we become, *let us take our parish schools with us.*" (Emphasis in the original.) Another lesson? "This—that our fathers in holy zeal kept the gospel pure in doctrine and schooled it into our hearts from the pulpit and from the schoolmaster's desk."

One more characteristic? Augustine said somewhere that the church is governed by the blundering of people and the providence of God. The long history of our synod would not contradict that. God's love must shine with special brilliance upon us to have preserved us to this day! That should double our thanks.

James P. Schuler

As his child

I often go to bed at night
With troubles on my mind:
Homework due tomorrow,
A lost necklace yet to find;

The big game is on Wednesday,
Sunday our choir performs,
Our paper's due on Monday—
Can I survive these storms?

For a moment I've forgotten
That my Father cares from above;
He holds his arms around me
And shields me with his love.

At last he calls me to him
As his child and his friend;
He listens to my troubles
Which seem to have no end.

And suddenly I feel so small,
My troubles are so petty!
Because my God above is great,
I have no need to worry!

So when the burdens of this world
Distract your faith and blind your heart,
Turn to your heavenly Father in prayer
And he will guide your heart.

—Ellen Eberhard
California LHS

Do you remember my name?

You knew me once,
and I still know you.
Do you remember my name?

We were the best of friends
those years ago.
Do you remember my name?

I talk to you often,
but you don't listen.
I've saved you more than once,
but you don't notice.
I've given you many chances to return
but you run farther away.
Do you still not know my name?

I am your Savior, your Interceder,
and the one who loves you the most.
Please, remember my name.

—Marc Rittierodt
St. Paul, Riverside, Calif.

TeenTalk, a monthly feature, is coordinated by Karen Spencer. Young people ages 13-18 are invited to send brief articles, art work, photos, or news of teen activities to *TeenTalk*, Karen Spencer, 2297 E. 25th Place, Yuma, AZ 85365. Include a self-addressed stamped envelope for return.

Praise the Lord

Psalm 150:4-6 says, "Praise him [the Lord] with tambourine and dancing, praise him with the strings and flute, praise him with the clash of cymbals, praise him with resounding cymbals. Let everything that has breath praise the Lord."

When I read these verses, I think of contemporary Christian music. Yet when some people hear this music, they automatically assume that "loud" is "wrong."

In my opinion, contemporary Christian music is one of the strongest tools to bring teens into a closer relationship with Christ. Since God's word is used in each song, the Holy Spirit can work through the words in music, just as he does when we read the Bible.

Think about it for a minute. What are teens more

likely to do—sit down and read, or listen to music? Since contemporary Christian music contains the word of God, and many teens would rather listen to music than read, then what is wrong with using it to bring them closer to their Savior?

I've seen it happen in my own life. When I started listening to contemporary Christian music, my faith was strengthened as I got to know God in a way I never had before. Hearing the word in those songs also led me to want more, and I started reading the Bible.

Why knock something that can bring Christians to a stronger faith in God? This is one time we really need him—in our teenage years.

—Kay Seelow
Plymouth, Mich.