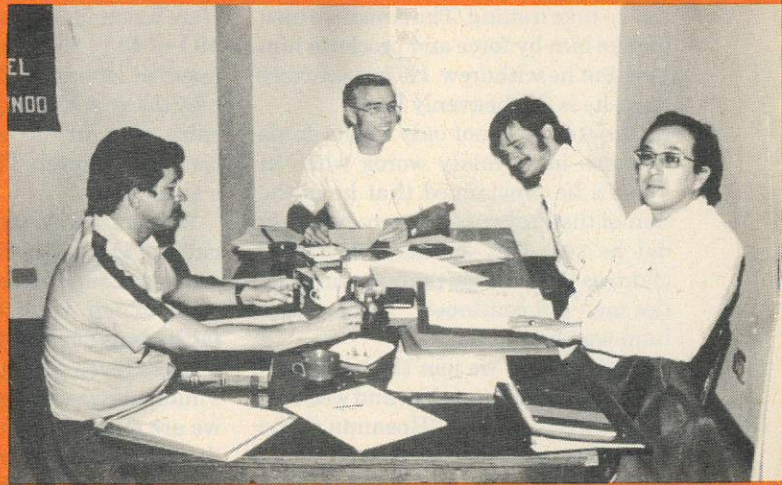


The Northwestern Lutheran

March 16, 1980



WELS Mission in Colombia



In This Issue —

- What About Lent? page 86
- Colombia Entering the 1980s page 87
- DMLC Midyear Graduation page 91

Briefs by the Editor



The 40 days of Lent are counted from Ash Wednesday to the Saturday of Holy Week. Not counted as part of these 40 days are the six Sundays during Lent. They remain, like all Sundays, a celebration of the resurrection of our Lord Jesus Christ.

The regular Gospels for the Sundays during Lent present our Lord as the Victor. They begin with the temptation of Jesus in the wilderness where he defeated Satan with the sword of the Spirit. "It is written," he said, and Satan was overcome.

The next Sunday we are present as the Canaanite woman begs Jesus to heal her daughter possessed by a demon. After testing her faith, for she had called him "Lord" and "Son of David," he healed her daughter.

In the Gospel for the third Sunday in Lent, Christ defends himself against his critics. They claimed he was driving out demons with the help of Beelzebub, the prince of the demons. Not at all, Christ says, rather I am the "Stronger One."

The feeding of the 5,000 is next. It was not only a great miracle, a miracle by which Jesus met the needs of their bodies, but again an occasion when he had to take a stand. The crowd wanted to take him by force and proclaim him king but he withdrew. He is no earthly king; he is the heavenly king.

Christ said so not only by his deeds but also in so many words when in John 8 he proclaimed that he is the Son of the Father in heaven. Not only did he say, "My Father, whom you claim as your God, is the one who glorifies me," but continued, "Before Abraham was born, I am."

And, finally, we join the triumphal procession into Jerusalem and welcome him with the words, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna to the highest!"

All this we must keep in mind as we assemble for our midweek services and follow our Lord from the Upper Room to the Garden of Gethsemane, from Annas to Caiaphas, from Pilate to Herod and back to Pilate again, and then out to the cross and the tomb. If we did

not keep in mind what the Gospels for the Sundays during Lent bring to our attention, we might end up no better than the disciples who on Good Friday forsook him and met behind locked doors, scared to death.

You and I, by the grace of God, are privileged to keep Easter in mind as we attend our Lord during those hours of rejection and suffering and being forsaken by the Father. As we do so, his final words on the cross bring joy to our hearts, "It is finished" and "Father, into your hands I commend my spirit." Our Substitute was not defeated; he won the victory.

Believing this, we will also read this issue of *The Northwestern Lutheran* with appreciation. Yes, we weep with Abraham, but we are comforted as he was for death has lost its sting. We rejoice as Jesus speaks to the Samaritan woman at the well, for we are that Samaritan woman. We begin to appreciate Lent anew as "our world is reaching its close." We understand fully why our missionaries in Colombia at the beginning "taught and preached little else but Justification by faith, that is, faith in Jesus as the Savior." With Christ we face and overcome cults like Hare Krishna. We counter the letters of MO of the Children of God with the inspired letters of Holy Writ. Having met the real Christ, we also find his spirit alive in the confessions of our Lutheran Church. There is no room for a substitute.

We rejoice with the 16 midyear graduates at DMLC as they go out into the schools of our church to strengthen the faith of our baptized children. And faith opens our hands to help others in distress, even as Christ fed the 5,000. Finally, as we scan the announcements, we are ready to go in spirit to some of the many places where men and women in our name share the Gospel of Jesus Christ so that men everywhere may welcome him with "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord!"

Yes, the Sundays in Lent are important. They add to our appreciation of what Christ once did and what he still does through his church.

*The Lord our God be with us,
as he was with our fathers:
let him not leave us,
nor forsake us. 1 Kings 8:57*

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The Cover

WELS five Colombian missionaries: Mark Goeglein, Lawrence Retberg, Larry Schlomer, Roger Sprain and Ernest Zimdars. — Board of Directors of the National Church: Omar Ortiz, L. Retberg (Asst. Treasurer), Carlos Mario Franco and Luis Alejancho Duque (Treasurer). R. Sprain serves as President. For information on the mission, see page 87.

THE NORTHWESTERN LUTHERAN

Editorials

Twisted Thanksgiving One of the recurring themes in this season's TV commercials is the sequence in which the buyer or user of the product, strange to say, offers voluble gratitude to its manufacturer or seller. "Thanks!" says the consumer to the makers of auto batteries and bottled soap and to the sellers of investment securities and life insurance.

By all logic one would expect the gratitude to flow from the seller to the buyer. On second thought, maybe such advertising isn't as abnormal as it first seems. Perhaps the ad creators are simply playing on the deep-seated characteristic of human nature to mistake who should thank whom.

Nowhere is this error more in evidence than in the shadow of Calvary's Cross. There on Calvary God offers himself on man's behalf. There God's Son gives his life to redeem sinners. There it is God who does everything worthy of praise and thanksgiving.

For too many, however, Lent is converted into a season for winning brownie points by certain meritorious omissions or commissions. Because of what he does or doesn't do, man tells God, "You ought to be thankful to me for the splendid way I am behaving this Lenten season."

Such thinking is the product of the proud and self-centered heart of sinful man. Such thinking is another manifestation of the old, old desire of man to reject God's free gift of salvation in favor of a program of self-righteousness. Such thinking clashes completely with the Lenten themes of *sola gratia* and *sola fide*.

The believing heart spends this season and all others confessing,

*Thousand, thousand thanks shall be,
Dearest Jesus, unto thee.*

Edward C. Fredrich

A Good Question One of the sadder experiences in church life is the defection of once-active members. Unfortunately, it happens frequently in our day, and it has been a common occurrence throughout history. It happened already at the time of Jesus. At one point in his public ministry Jesus had attracted a large and enthusiastic group of followers. But within a rather short period of time many of them dropped out. Jesus then asked the few who remained, "Will ye also go away?"

They had a ready and reasonable answer: "Lord, to whom shall we go? Thou hast the words of eternal life."

Certain basic questions have troubled mankind through the ages: Who am I? Where did I come from? Why am I here? Where am I going? There is not a person who has not been plagued by these questions at times in

his life. Added to this is the fact that the most brilliant minds of the world have addressed themselves to finding the answers without success.

There are answers, and they are found in God's Word. It explains how the world got here, why it is evil, what is eventually going to happen to it — and most important of all, how man can attain the life and peace and happiness he so desperately needs and so clearly lacks. These answers comprise the Christian faith.

Constant pressure is brought to bear upon Christians to forsake their faith. They are exposed to the popular trend away from Christ and his Word. They hear the argumentation of many of the learned against the simple gospel. But if they will simply look, they cannot fail to note one thing; and that is that while the Christless can tear down faith, they have nothing with which to replace it.

"Lord, to whom shall we go?" That is a good question, and more people ought to ask it before drifting from the source of life into nothingness.

Immanuel G. Frey

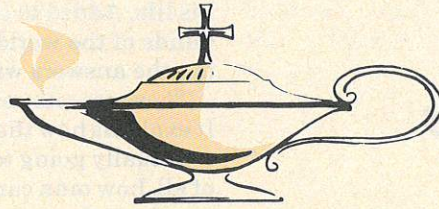
Why Athletic Scandals? Every year hundreds of college football and basketball players, often with help from their coaches, remain in good standing as students by having fraudulent academic credits transferred from a variety of summer and extension programs offered by other schools. In a number of cases they have never attended a class, or done any work, or even come near the school supplying them with eligibility credits. Six universities in five Western states have already been jolted by exposures of such fraudulent credit courses involving their athletes.

More typically, talented physical specimens are given free room, board, and tuition rides by colleges and universities, plus other preferential treatment. Many college athletes remain eligible only because a number of their credits are accumulated in courses that a self-respecting high school would be embarrassed to offer as college preparatory courses.

Blame the pressures to win, to sell tickets, to attract TV coverage, to generate income for the athletic department, to attract better athletes and bigger crowds. "So the coach who needs a player real bad will bend the rules a little to keep him eligible." It's an old rule in college coaching: "They'll fire you for losing before they'll fire you for cheating."

The system deserves to be blamed, but let's put a large share of the blame where it belongs. It's the pressure exerted even on fourth and fifth graders to participate in sports with a Vince Lombardi determination to win. It's giving grade schoolers the impression that sports are the real key to popularity and to success. It's parents making sacrifices for sports and for athletic events that they would not make for other family activities or for their church. It's betting on the outcome of games. It's being more disturbed that a school has lost a good coach than that a school has lost its academic integrity and honor. It's the failure to censure and boycott greedy

(Continued on page 94)



Studies in God's Word

Abraham — Comforted By God Read Genesis 23:1-20

One day Michael Faraday, a nineteenth-century English chemist and physicist, was asked, "What are your speculations about death?" "Speculations?" he answered, "I have no speculations, only certainties." Then he went on to quote: "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12). Such confident hope in God's certain promises we find also in the *Father of the Faithful* as we see "Abraham — Comforted by God."

His Tears

"Sarah was an hundred and seven and twenty years old . . . and Sarah died." Of no other woman does Scripture record the age or death. Only to Sarah, pulled by God's grace out of heathendom, made a partner in the promise of the Savior and a pattern for all Christian women by that same grace, is this distinction given. Her life had not been one of ease as she left behind family and friends to face hardship and danger in new lands. Yet she had followed her husband faithfully so that the Apostle could commend her as an example for all Christian women (1 Peter 3:6). Though at times weak and wondering, yet she had trusted God so that another sacred writer could say: "By faith Sarah herself received strength to conceive seed and was delivered of a child when she was past age because she judged him faithful who had promised" (Hebrews 11:11). Of her and others like her that same writer says with simple significance: "These all died in faith" (Hebrews 11:13).

We weep along as Abraham kneels before the form of his beloved companion and faithful wife. What a flood of memories and feeling of loss must have rushed over him, reducing him to tears. In sympathy those of us who have walked the sorrow-road ourselves reach forward to clasp his hand. So does our Lord Jesus. At the grave of his friend Lazarus Jesus wept as if to say that the tears of his people on earth are matched in heaven. Yes, like all other people, Christians weep when loved ones die. In fact, Christians weep more often than other people because "they weep with them that weep," sharing the sorrow of fellow believers (Romans 12:15). But unlike all others, Christians do not weep as if they had no hope. Neither did Abraham!

His Trust

More space in the sacred record is given to Sarah's burial than to Abraham's tears, for it is at that burial that we see Abraham's trust. "I am a stranger and a sojourner with you," he told the Hittites as he negotiated for a burial site. With these words he confessed not only that he was still a stranger in the land of Canaan, owning no part of it, but also that he was a stranger to this world. Though his feet were on Canaan's soil, his eyes were fixed on the heavenly Canaan's shores. Abraham's descendants never forgot his words. "I am a stranger with thee and a sojourner as all my fathers were," David said more than once (1 Chronicles 29:15; Psalm 39:12) and the New Testament writer reminds us: "They that say such things declare

plainly that they seek a country . . . a better country, that is, a heavenly" (Hebrews 11:14f).

We claim to be looking for that country, too, don't we? "I'm but a stranger here, heaven is my home" we like to sing. Yet how Abraham shames us. More than once we catch ourselves with only half an eye on the heavenly Canaan's shores. More frequently than not, we waste undue energy on raking in more of earth's treasures even as we claim, "What is the world to me with all its vaunted pleasures!" From Abraham's words comes the necessary reminder that "our citizenship is in heaven" (Philippians 3:20) and that we need to seek more diligently that heavenly country.

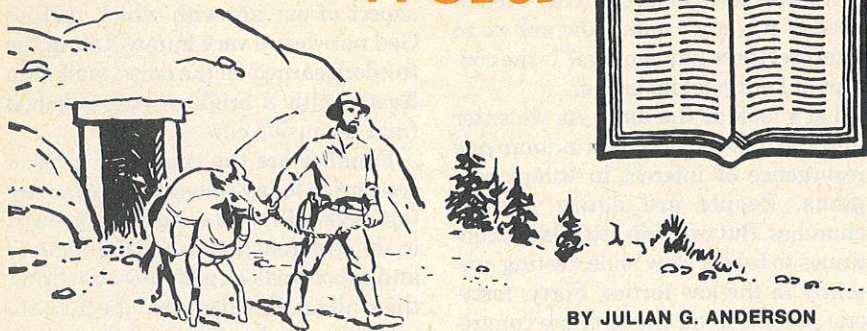
From Abraham's actions comes also the reminder to trust God's promises. Sarah was to be buried in Canaan, the land of promise. As Abraham laid his wife to rest in the cave of Machpelah and later he himself was laid beside her (25:9), he was giving eloquent testimony of his trust in God's promises. The land of Canaan would belong to his seed some day, given to them by a God who always keeps his promises. As Abraham cared for Sarah's body with respect and carried it with reverence to the grave, don't we see an even greater trust evidenced? He who on the way to Moriah trusted that God could raise Isaac from the dead (Hebrews 11:19) trusted that God would do the same for Sarah. Abraham's concern for Sarah's body anticipates the glorious truth so clearly revealed in the New Testament that God has plans for our bodies. God's Old Testament saints knew the promise of the resurrection of the body as Jesus himself revealed later when he told the Sadducees: "Now that the dead are raised even Moses showed at the bush when he called the Lord the God of Abraham . . . for he is not the God of the dead, but of the living" (Luke 20:37,38). Our chapter with its explicit details about Sarah's burial reveals Abraham's trust also in this greater promise of a gracious God.

When it comes to a loved one's grave or our own, which word will fit — "speculation" or "certainty"? God give us the faith to answer: "I know whom I have believed."

Richard E. Lauersdorf

Mining the Treasure of God's Word

John 4:1-45



BY JULIAN G. ANDERSON

Jesus Returns to Galilee

There is little need to review anything today except to recall the fact that in the last few lessons Jesus has been in Jerusalem attending the festival of the Passover, and that he stayed there for a short while after the festival ended. Today we'll begin at

John 4:1-3

Verse 1 sounds an ominous note, that the Pharisees noted Jesus' rising popularity at this very beginning of his public life. Compare verse 1 with 3:22. This must have occurred just at the time of John's arrest, for Matthew 4:12 gives that as the reason for Jesus' decision to leave Judea (see also Mark 1:14a). Note that Luke omits everything between the temptation and Jesus' return to Galilee (Luke 4:13).

Now Read Verses 4-26

If you will look at your map, you will see that Samaria (v. 4) lay between Judea and Galilee. And if you will go back to Joshua 16-19, you will recall that this area was settled originally by the tribes of Ephraim, Manasseh, Issachar and Dan. Then if you go back to 1 Kings 16:24, you will recall that Omri, the king of the northern kingdom of Israel, built the city of Samaria as the capital city of Israel. And in 2 Kings 17 you can review how the northern kingdom of Israel was destroyed by the Assyrians in 722 B.C., and how the Assyrians carried the Israelites away and repopulated this part of the land

with idolatrous peoples from the Far East, who became known as the Samaritans (17:24-29). Because of this the strict Pharisees in Jesus' day considered Samaria a land of "unclean" people and wouldn't set foot in it. But Jesus had no fear of that, for John notes that "he *had to go* through Samaria." He felt compelled to bring the good news to these Samaritans also.

The location of Sychar is given in verses 5 and 6. It probably lay on the eastern side of Mt. Ebal (see your map). It was the "sixth hour" (v. 6), or around noon, when Jesus and his disciples approached Sychar. The disciples continued into town to buy some food, but Jesus remained at Jacob's well. Jesus was tired from the journey; besides, he had a task to fulfill at that well.

While Jesus was at the well, a Samaritan woman came to draw water. In the orient this was a woman's task (v. 7). Note how Jesus opened the conversation with her. His request was most unusual, as the woman noted in verse 9. Compare Ezra 4:1-4 for the start of this hostility. Notice how Jesus at once changed the focus to spiritual things (v. 10), and how the woman misunderstood this in verses 11 and 12. But Jesus' answer in verses 13 and 14 made his invitation explicit (underline v. 14), and her interest was aroused (v. 15). The conversation in verses 16-18 reveals much about the woman's past and her general character; but it fur-

ther heightened her interest, as shown by her implied question in verse 20. Keep in mind that the Samaritans accepted the five books of Moses, but rejected the other books of the Old Testament, and also the Jewish claim to be God's *only* chosen people. Notice how Jesus turned her attention from the past to the future in verses 21 and 23, and how he focussed her attention on the main theme of the Old Testament, the salvation he had come to win as the promised Savior (v. 22). When she acknowledged her knowledge of the coming Messiah, he revealed himself to her as the Messiah (vv. 35,26). Underline his reply.

Next Read Verses 27-42

The disciples' surprise in verse 27 was occasioned by the fact that it was improper for a man to speak to any married woman in public, but Jesus was no respecter of such customs. The woman's action in verses 28 and 29 showed her excitement and her anxiety to tell others of her discovery. Jesus' reply to his disciples in her absence (v. 32) means that he had more important things to do than eat, which he explains further in verse 34 (underline). Many commentators believe that his comment in verse 35 was occasioned by the fact that he was talking about the crowd of Samaritans approaching in the distance. And in verse 38 Jesus sums up the task for which he was preparing his disciples and apostles, which also applies to us and all his later disciples (underline).

Verse 39 testifies to the effectiveness of the woman's testimony to her friends, and also to their eager acceptance of the news. Verse 40 shows that those who had heard the words of the woman were so impressed that they wanted Jesus to stay. The results of his two-day stay in that "unclean" city are given in verse 41. This was Jesus' first contact with non-Jews, or "gentiles," and their enthusiastic response is summed up in verse 42.

Finally Read Verses 43-45

Verse 45 pictures Jesus' welcome upon his return to Galilee, and Luke 4:14,15 amplifies the picture of his passage through the various towns there. The Galileans who had attended Passover now looked upon Jesus with great admiration and interest.

What About Lent?

What about Lent? Is it still meaningful to God's people, helpful in their yearly worship? Does it still meet the needs of our members in its present form? Has anything happened to it over the years to drain it of its content? Is there any way to increase God's opportunity to touch the hearts of our people during this period? Is it still a season full of thought or one thoughtlessly endured?

The Thoughtless Approach

Life can be thoughtless. We wander through daily routine and never really give much thought to what we are doing or why, or whether it should be done at all. After all, Monday is the day for laundry; Tuesday it's the library; Wednesday, the hairdresser. When we need gas we go to the Texaco station on the corner. In spring we plant the garden, take down the storms, have the mower tuned, and look at maps. Circumstances change. We go on. Our family shrinks in size as our children establish their own homes, but we still put in four rows of carrots, 10 hills of beans, and six tomato plants. We always drove a full-size car, and never really thought to change until the cost of gas made us consider how much car we need.

Life tends to perpetuate the pattern it has learned. How we hold a pencil, tie our shoes and fold clothes is most likely the way we were taught, and we've given it little thought since. The same can hold true in our life with God. We just keep rolling along, seldom, or at least not often enough, asking where we are going and whether we are going any place at all.

Worship Trends

We are now in the middle of our Lenten worship. Lent has been a part of our annual worship since before the Middle Ages. Today some theologians and churchmen are questioning its continuance. Midweek worship has declined so much in many circles, the services have been dropped. Some pastors have openly discouraged their start, declaring there are better things

for their time. Our Wisconsin Synod has been affected too. Midweek attendance has in most churches been in need of a transfusion. How are we to interpret these happenings? Is the concept of Lent past its prime?

Let's look at the data. As we enter into the 1980s, there is a nationwide resurgence of interest in things religious. People are again joining churches. But worship attendance continues to take a slow slide, resting currently in the low forties. Forty, forty-one percent is all the average congregation can expect to see of its membership on any given Sunday. Divorces continue to skyrocket. Unwed parents, live-in relations, chemical dependencies and the self-centered greed that keeps God's work on its knees intensifies even among God's people. God's people are often so busy taking care of all they own and earning the dollars to maintain a lifestyle with which they have become comfortable, there often is just not time to serve or attend to the things of God — we're too busy, too tired.

A Real Need

What do these trends say to us? Is there a need for God's people as individuals and congregations to set aside time each year to assess their faith? Is there a need as we travel into the eighties to focus a telephoto lens on the cross? Is there a need to sort through the luggage of our lives with the flashlight of God's Word — to take a good look out the window to see which engine is pulling our train? Do we continue to need purging, renewing, and refocusing? If so, there is still use for this season. The need to focus our life on Christ and his work is as real for the 1980s as it has been for all ages. We need to look at ourselves in the mirror of Christ to grasp our own true image, to lay aside the attitudes that make light of our "imperfections" or build confidence in our "redeeming" qualities. So what can we do?

Many people have made use of Lent as a time for heightened personal Bible study. Our world is reaching its close, and the godless pressures of America's newfound secularism are spattering

God's people with the poison of doubt and unbelief. The only effective weapon is the Sword of the Spirit.

Since we are Christ's living letters, the image of Christianity the world reads more often than the Word, we could use this time to zero in on some aspect of our life with which neither God nor we are very happy. Using the freedom earned on the cross, walk into Easter with a brighter you, polished from the inside out.

Families are the subject of a lot of concern in today's literature. Some say the 1980s will see a continuing growth in single-parent homes and the divorces and out-of-wedlock activities that bring them about. God designed the home to meet the needs of its members with each member living to meet the needs of the others and God taking care of all. Why not use Lent to take a good long look at our family. Study and talk about a different aspect of the Christian home each week. How well are we following our Founder's design? Is Christ pulling our train, or are we on another track?

Our Congregations

Our Congregations are no different than the people whose names make up their rosters. God has gathered us together — because we need each other and because he has so much he wishes to give us through each other. In the 1980s we will need this help more than ever.

Some congregations have begun to make a broader use of their Lenten season by expanding their celebration to include mutual encouragement. This has been done through an every-member visitation geared to specific areas of spiritual need. Different years could focus on different aspects such as Bible study, home devotions, sharing our faith, and Christian homes.

Lent could be a time for the leadership of a congregation to take their congregation's spiritual temperature. A garden unwatched can easily sprout undesirable weeds, wilt for lack of water, or freeze for lack of cover. What better time for us as a church to examine our community life for its strengths and weaknesses than during Lent when the cross can be kept more easily front and center! The 1980s will be a time to watch and pray.

(Continued on page 94)

Colombia Entering the 1980s

Part I: The Work

Throughout 1974, the year that the Wisconsin Ev. Lutheran Synod began actual mission work in Colombia, your missionaries taught and preached little else but justification by faith, that is, faith in Jesus as the Savior. That, of course, is the central truth of Christianity. In 1974 it was what the Colombian people needed to hear. It is still their great need in 1980.

Why This Same Basic Need?

One can answer this question quite easily if you just talk to a few Colombians or conduct a Bible class in which you ask, "How is man saved?" Invariably you will hear them refer to either "keeping the Ten Commandments" or to what *they do* in their lives, such as "Well, I try to help my neighbor." Now, please, understand that they say this seriously and sincerely. What they don't realize is that they are "sincerely" mistaken and that they stand condemned unless they come to the knowledge of the truth that man is saved by grace alone through faith in Jesus Christ apart from the deeds of the Law. Therefore you can see the great need they have and the large responsibility we have to reach them with the gospel.

Evangelism

Evangelism, Evangelism, Evangelism! — making known the Good News to the Colombian people that they are redeemed, pardoned and declared just in Jesus Christ. This is the cry and concern of your missionaries.

The basic decisions made by the mission council reflect this concern. First of all, the fifth missionary, the last addition to the staff the Colombian government will permit for the present, was called especially to head up and to coordinate an all-out evangelism thrust, not just by the missionaries, but by every Colombian Lutheran, men, women and children too. Secondly, these "heralds" of the Good News are being trained not to just talk in generalities, but to present the law and the gospel, both their fellow man's

sins and their Lord's forgiving grace. That is the only way it can be done.

Problems

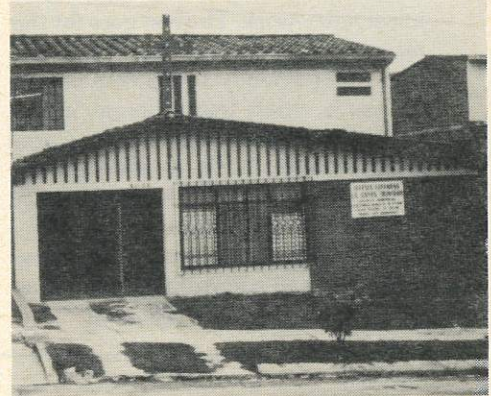
The task is herculean, not just because there are over two million people in Medellín, but because of the family and social pressures and also because the people have known only one church for centuries. A clear example of this is what happened when several of our Lutheran young people, ages 17-22, joined the church. They were either disowned and told to move out of their homes or were verbally and even physically abused. One missionary in the middle of his class was called a liar and worse. Another had several months' work totally undone when one afternoon the local religious leader told the people that they couldn't listen to that foreigner.

The great joy of your missionaries is that they know that God's Word is stronger than Hercules, and that the task will be done. The first missionaries may have to remove the thistles and thorns, sow the seed and water, but there is and there will be a harvest for our Lord.

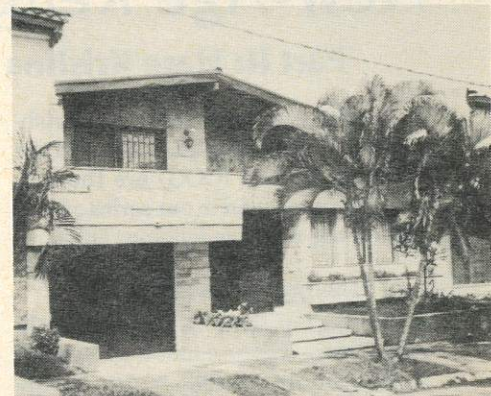
Statistics

Statistics are necessary and interesting, but they can be deceiving. If I tell you, for example, that there are today between 240 and 250 souls under our care, that averages out to a gain of 40 a year for the field's six years of existence. But actually that total is about the same as at the end of 1978. The real joy has been a steady gain in communicant membership. There are 31 Colombian communicants and there are at least 12 adults taking instructions presently. We rejoice in this because we have made an effort to reach adults, and especially men — not an easy task in Latin America. There are also 12 to 15 children in instruction classes.

Another objective has been to try to reach out with the gospel to the middle and upper classes of society, which are



La Santa Trinidad Chapel



Rented home of Sprain family

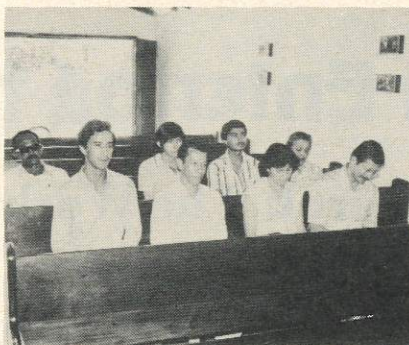
composed of managers, technocrats, and owners of small businesses. Naturally, this level of society is even more bound by social and traditional ties. However, our pioneering effort for Protestant churches in Medellín has met with at least modest success.

Presently we are working in five areas of metropolitan Medellín. Three are in the final steps of becoming organized congregations. Two are preaching stations. Late in 1978 the congregation Gran Redentor (Great Redeemer) dedicated its chapel, the second we have in Medellín. Seventy-five were present for the dedication service. Because of the lack of more funds and cost overrun only the first floor could be completed. The second floor is being built little by little as the congregation has the funds.

(Continued on next page)

Stewardship

While talking about statistics and numbers, we should also take a frank look at what it costs to run a very young mission field. The budget for 1979-1980 is just under \$130,000. Of that only about \$35,000 to \$40,000 is earmarked for the actual day-to-day expenses of missionary work. The rest goes for the missionaries' support. But what can one expect when it costs \$550 a month to rent a small four-bedroom home, \$80,000 to \$90,000 dollars to buy something similar, \$1,250 to educate adequately only ONE missionary child, \$10,000 to buy a subcompact car, etc. You consider inflation bad in the States. It has been 30 percent plus every year we have been here in Colombia.



Adult Bible Class — Trinidad

Now, if we subtract from that \$40,000 for actual missionary work such things as bookkeeper's, lawyer's and government fees, banking and exchange loss, all necessary to operate in a foreign country, and paper and books and . . . ,

well, you get the picture. Mission work is indeed expensive.

It is worth it? I really would like YOU to answer that question, for this is your mission field and your mission work. But before you answer the question — "Is it worth it?" — please, do just one thing. Imagine yourself having been born in Colombia and now living there. You have never really heard the gospel assurance that you are saved by grace alone through faith in Jesus and his atoning death for your sins. As a result, you are condemned, you are going to hell, unless a missionary can reach you and tell you that you are redeemed, that you are forgiven in Jesus Christ, but in Him alone. ISN'T IT WORTH IT?

Missionary Roger Sprain

New-Age Religious Cults

Part II: Hare Krishna and Children of God

The International Society for Krishna Consciousness (ISKCON) and the Children of God (COG) are the subjects of this second in our series of articles on the new-age religious cults.

Hare Krishna (ISKCON)

The first of these two is commonly called Hare Krishna and was founded in this country in 1965 by His Divine Grace, A.C. Bhaktivedanta Swami Prabhupāda. By October of 1966 this spiritual master or guru had organized a Hindu cult of Krishna worship in a small storefront "temple" in New York City. In the 13 years since that time a network of more than 50 communelike temples have been organized in urban areas of the United States, plus a considerable number of temples in urban foreign centers such as Mexico City, Ottawa, London, Paris and others.

Non-Christian

The stated objective of the cult is to promote "spiritual enlightenment" and spread the pure love of God (whose name is Krishna) throughout Western society. The devotees of this movement leave normal society to live at the Krishna temples following a traditionally ascetic Hindu lifestyle. The number of full-time devotees in America is reported to be about 10,000 with an

additional 5,000 in foreign countries throughout the world.

In the past 10 years young men and women dressed in bright saffron robes, the men with their heads shaved, solemnly chanting the holy names of "god": "Hare Krishna, Hare Krishna, Krishna, Krishna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare," have become a fairly common sight in many American cities. In the past few years the saffron robes and shaved heads are frequently disguised by conventional dress and wigs whenever the devotees appear in public.

Normally the devotees avoid contact with the public and remain in the seclusion of their temples. Their appearance in public is always connected with their witnessing and the solicitation of funds to promote the Hare Krishna movement. It was found that their solicitation of funds was much more successful if they were more conventional in appearance. They have been known to solicit often under false pretenses, claiming to be raising funds for civic improvements or local celebrations. They have dressed as Santa Claus at Christmas and the Easter Bunny at Easter. They are frequently selling their movement's books and its magazine, "Back to Godhead."

The leader of the cult has written over 50 volumes of revelation and interpretation of the teachings of this Hindu cult. Many of these contain the original Sanskrit texts with English translations and English commentary on the text. The founder and supreme leader of the cult claims to be the 33rd in a direct chain of spiritual masters in a succession that began with Lord Sri Krsna, the Supreme Personality of Godhead. The books that he has written are regarded as holy Scriptures. The Bible is not part of their religious perversion and is not used or to be read by the true followers of the Lord Krishna. In fact, not only the Bible, but no other writing by anyone other than the Prabhupāda is to be read by the followers of Krishna. Jesus Christ is mentioned in Krishna writings only in passing, as an example of a man who sacrificed his life in his attempt to spread Krishna consciousness among people of his day.

No Room for Sin and Grace

The entire concept of sin and grace as presented in God's Word is foreign to the Krishna movement. In Krishna teaching a man has the Lord Krishna within himself and he can by knowledge and meditation disassociate himself, his supersoul, from the world around him and become conscious of his godly potential and in fact reach godhood, which is known as Krsna consciousness. If he fails to do this while he is living in this life which he

now has, he must after death be reborn and try again as his soul enters another body and is born again. His supersoul has lived many times already and must live as many lives as it takes until he at the death of his body so concentrates on the Lord Sri Krishna that he is transcended into eternal godhead in a spiritual heaven which lies somewhere beyond the material heavens of this and countless other universes.

"Salvation" by Works

In spite of the doctrinal rejection of all material things of this earth, the primary activity of the followers of Krishna consciousness is to enter society regularly to solicit funds for the purpose of furthering their religious cult. An ascetic lifestyle, daily study of the writings of the cult leader, trance-like meditation, trance inducing chanting of the names of the god Krishna, total rejection of family and previous life, and absolute obedience to the cult leader and his rules for living are the distinguishing marks of this cult. Salvation by faith in Jesus Christ is unnecessary, since man has the ability within himself to raise himself to Krishna consciousness.

Although the cult members use terms we think of as distinctly Christian, such as the Lord, Scriptures, soul of man, and many others, it is important that we realize that this cult is not Christian in any sense of the word. Their Lord is not the gracious Triune God who has revealed himself to us in the Holy Bible. Their Scriptures do not refer to the Bible at all. Those who place their faith in achieving Krishna consciousness will spend an eternity in hell, for salvation is to be found in Jesus Christ alone.

Children of God (COG)

The second group to be examined in this article is called the Children of God (COG). This cult claims a membership less than half of that claimed by the Hare Krishna cult and has a drastically different background. Whereas the Bible is totally ignored in the former cult, in this one it is in constant use.

Founder

The COG was founded in the late sixties by a man named David Berg.

David Berg's parents were both evangelists associated with the Christian and Missionary Alliance. David grew up traveling and teaching with his parents. Shortly after World War II David had a serious argument with the leaders of a congregation he was serving as pastor. His feelings of bitterness and contempt for all forms of institutionalized religion were the direct result of this argument. He dropped out of the organized church but personally remained convinced that God has chosen him for some special mission not yet revealed. In 1968 he went to Huntington Beach, California, and began to work with drug freaks in the hippie colonies in that area of California.

His preaching was centered in attacks upon the materialistic emphasis in American society and the cold and halfhearted commitment of the people in conventional church bodies. He slowly began to attract a small band of assorted dropouts who were willing to "forsake all" to follow this new prophet and join his growing "family." Berg left California when he claimed to have received a prophecy that the entire state was about to slide into the ocean as the result of an earthquake.

When he left, his "family" consisted of about 50 disciples. For several months he and his small group traveled across the United States and Canada witnessing to their peculiar beliefs as they wandered. It was during this period that Berg began calling his followers the Children of God. He also assumed a new name for himself, Moses David, or simply "Mo." He also began to write the unique program his group was to follow and had the various aspects of that program printed in the form of brief letters soon to become known as the Mo letters. The Mo letter remains to this day the primary means of communication between its leader and the far-flung colonies of the Children of God, numbering approximately 5,000 total members in over 400 colonies. The distributing of these Mo letters is called "litnessing" (witnessing by means of literature).

For a short time in 1970 the Children of God enjoyed a close connection with the Jesus People movement which had gained widespread popularity in America and especially in California. How-

ever, by September of 1971, Fred Jordan, the leader of the Jesus People, evicted the Children of God from his property and from affiliation with his people forever.

Number of MO Letters Increase

Up until about this time the Mo letters were intended for the leaders of the Children of God. They were alleged to be the direct revelations of God to his prophet Moses David and were to be used by the leaders as a guide in their instruction of the family members in each colony. After 1971 the number of letters greatly increased and most of them were now intended for public distribution. They became the major source of income for the individual colony as well as the entire organization. Each is to be "sold" for a contribution of 10 cents. Each member of the colonies is given a quota to reach in litnessing or selling these letters, and they work at doing this six days a week, always working in pairs. Over 400 such letters have been written, and the average income from litnessing is estimated to be \$1,000 a week. Each colony has 12 members only, according to the structural realignment David Berg insisted on in a Mo letter in May of 1975. Because of the controversial nature of some of these letters in the past and the fact that many contained prophecies about specific things which did not occur, Moses David lives today in self-imposed seclusion, reportedly in Europe, and directs his colonies of the Children of God through an elaborate system of hierarchical control.

Doctrine Interpreted by Moses David Alone

The doctrinal stand of the Children of God is not easily defined. The Mo letters seldom deal with doctrinal statements at all. They are instead directed toward the total commitment of the members of each colony to a life regulated in every aspect by the prophet of the Lord, Moses David. As was mentioned earlier, each colony uses the Bible, reads it regularly, in fact, is encouraged to read nothing else; but the interpretation of God's Word is done by leaders who have no theological training and are completely dependent upon one man and his sup-

(Continued on page 94)

“The Pope Is The Antichrist”

Part III

The end of the world “will not come until after the apostasy occurs and the man of wickedness is revealed. . . . You know what is presently holding him back, so that he may be revealed when his time comes. The wickedness is already at work behind the scenes, but only until the one who is holding it back steps aside. And the wicked one will be revealed, whom the Lord Jesus will consume with the breath of his mouth and destroy with the splendor of his coming” (2 Thessalonians 2:3,6,7,8).

St. Paul charts the progress of the Antichrist and guarantees our right to make a positive identification before the final curtain falls. The Antichrist will not fool all of the people all of the time. He will have to suffer embarrassment at the hands of those who believe Paul’s prophecy. His “wickedness” will be “revealed.”

First, Paul says, there will be an “apostasy,” a “falling away” from the truth and spirit of the gospel. The Antichrist will not just parachute into the church from out of the blue, but he will emerge from the great apostasy which occurs within it.

Already in his own day Paul had to combat this spiritual erosion, which was beginning to eat its way toward the central teaching of the Bible, justification by faith in Christ, and to undermine genuine Christian doctrine. The Thessalonians “knew” that this wickedness was already at work “behind the scenes.” They also knew that something and someone were “holding back” its progress. Only when that something — namely, the church’s love for the truth (v. 10) — would begin to crumble, and when that someone — namely, the Christian who loves and expresses the truth — would recede from the scene (v. 7), then that “wicked one” would step into the sanctuary and establish his rule. His rule would last until Christ’s return in glory (v. 8). And history cannot fail to record it.

Examples from History

In paging back to the early days of the fourth century, we read of a major transition in the Roman Empire. In

the year 313 the new emperor Constantine began to turn the tables on the pagan world by calling an end to the era of persecution and granting the Christians equal status under the law. A decade later, in 325, Christendom rejoiced again, this time at the Council of Nicea, where orthodoxy triumphed over those who denied the doctrine of the Trinity. Drawing new courage from the fresh air of religious liberty and their successful assembly, church leaders now determined to fortify themselves against any future reversals. But for many of them it was no longer a question of humbly submitting to God’s Word and will, but of retaining the favor of the emperor and building a powerful church organization.

So a century which budded with hope, wilted in disappointment. The thorns and thistles of personal ambition sprang up and gradually stifled the clergy’s prior ambition to uphold the truth of the gospel. And the mellowing laity was ill fit to protest while the church relinquished the “sword of the Spirit” and reached for the sword of the state. The opportune time had sadly arrived for the Bishop of Rome to step forward and make increasingly presumptuous claims to power.

It was one of the blackest days in history when, on the 27th of February, 380, Emperor Theodosius decreed: “All people who are under the rule of our imperial clemency must profess the faith which, we believe, was committed by the Apostle Peter to the Romans . . . and must embrace the name Catholic Christians, judging all others to be madmen and heretics.” With the pope’s tacit approval, Theodosius sought the conversion of the empire, not through the preaching the gospel, but by pressing the execution of his laws against the heathen wherever he could.

Ensuing centuries witnessed a breach and a perpetual tug-of-war between heads of state and the relentless Roman Pontiff. By the year 800 the pope was in a position to illustrate his supremacy by placing the crown on the new emperor, Charlemagne. Even the coins of the day reflected the signifi-

cance of the event: on one side was the head of the emperor; on the other, the head of the pope.

But isolated reports like this only scratch at the surface. We can’t begin to list all of the atrocities of men like Pope Innocent III (1198-1216), who, in a letter to the patriarch of Constantinople, insisted that Christ conferred on the pope the right to rule over all world governments; who, with a typical flair and for a political advantage, excommunicated King John of England. Or Pope Boniface VIII (1294-1303), who declared and proclaimed that “it is altogether necessary to salvation for every human being to be subject to the Roman Pontiff.”

Even while Luther was preparing his 95 Theses, Pope Leo X and the Fifth Lateran Council (1517) were busy ratifying what Boniface VIII had proclaimed. It still stands today as part of Roman Catholic canon law.

In 1871 Pius IX again demanded that popes have the right to depose kings. Moreover, he blasphemously applied the words of Christ, “I am the Way, and the Truth, and the Life,” to himself.

No Different Today

In our own day, Pope John Paul II has not lifted a finger to remove even a single outrageous, diabolical claim of his predecessors. Nor has he intimated for a moment that he ever intends to review, much less purge, the wicked decrees and damnable doctrines that constitute the canon law. Under his rule, we can be sure, the traffic in indulgences, the veneration of relics, the doctrine of purgatory, the vigils, the shrines, the “sacrifice” of the Mass, Masses for the dead, the invocation of saints, the worship of Mary, the worship of the pope, etc., will flourish.

When the American crowds serenaded him with animated strains of the popular song, *He’s Got the Whole World in His Hands*, John Paul did not object. Nor did he shrink back in horror when in a service at the 104-year-old Cathedral of the Holy Cross the choir hailed him with the hymn of praise, “*Ecce sacerdos magnus*” (“Behold the Great Priest”). Reflecting on John Paul’s visit to the West, one prominent Milwaukee Jesuit wistfully sighed, “It’s as though Christ himself came to our shores.” The local arch-

bishop was not at all minded to amend the remark.

But how do any of these things compare to the deeds and gospel of Christ, who said, "My kingdom is not of this world"; who humbled himself while he was here, paid tribute to the emperor, preached the forgiveness of sins, healed, served, suffered and died; who taught his disciples *not to rule* like the Gentiles, but to *serve* one another in love (Luke 22; John 13)?

If, then, the pope is not the Antichrist himself, where will you find another? In some violent religious despot who will someday bludgeon his way into the limelight? As far as the Bible is concerned, that is impossible. No one but the pope can begin to fill the Antichrist's shoes — not at this late hour in history. For where will you find another pretender to God's throne whose origin lies in the great apostasy of the early church and whose office

has tyrannized Christianity from within for a space of more than 1500 years? Where, outside of the papacy, will you find another "man of wickedness" whose reign, according to Paul, must extend from the time of apostasy to the time when Christ "returns in splendor" (2 Thessalonians 2:8)? To find a replacement, you would have to falsify and rewrite all of history.

(to be continued)

John A. Trapp

DMLC Graduates 16 at Midterm



Seated (left to right): Berger, Dowe, Falkenberg, Goede, Hopkins, Metzger, Naker and Pfothenauer. Standing (left to right): Wicke, Wascher, Vogt, Tippett, Staerkel, Robertson and Rehborg. Absent: Zagurski.

The midyear graduation at Dr. Martin Luther College in New Ulm, Minnesota, was held on Thursday, January 24, 1980, at 7:00 P.M. A class of 16 graduated. Pastor Conrad Frey, president of DMLC, delivered the sermon, based on the words of Proverbs 3:6, which the class had chosen as its motto: "In all thy ways acknowledge him and he shall direct thy paths." Lloyd Huebner, vice-president of student affairs, conducted the liturgical portion of the service. The diplomas were presented to the graduates by Arthur Schulz, vice-president of academic affairs.

During the service, Prof. Ronald Shilling was at the organ and the College Choir, directed by Prof. James Engel, sang the anthem, "Glorify the Lord," by Jan Sweelinck.

A reception for the graduates was held in the cafeteria of Luther Memori-

al Union immediately after the graduation service.

The graduates and their assignments are as follows: Paul Berger, Milwaukee, Wisconsin, to Trinity, Watertown, Wisconsin; Vickie Dowe, Vassar, Mich-

igan, to St. John's, Fremont, Wisconsin; Diane Falkenberg, Onalaska, Wisconsin, to Messiah, South Windsor, Connecticut; Jon Goede, Milwaukee, Wisconsin, to Christ, Big Bend, Wisconsin; Susan Hopkins, Grosse Point Woods, Michigan, to Jerusalem, Milwaukee, Wisconsin; Judith Metzger, Grafton, Wisconsin, to St. John's, Dakota, Minnesota; Kevin Naker, New Berlin, Wisconsin, to be assigned later; Julia Pfothenauer, Ottawa, Ontario, Canada, request for deferment of assignment until June granted; Richard Rehborg, New Ulm, Minnesota, not assigned as yet; David Robertson, Blissfield, Michigan, to Bethlehem, Hortonville, Wisconsin; Michael Staerkel, Oshkosh, Wisconsin, to Calvary, Thiensville, Wisconsin; Vicki Tippett, Galena, Illinois, to First Lutheran, La Crosse, Wisconsin; Ella Vogt, Napier, Nebraska, to Trinity, Belle Plaine, Minnesota; Judith Wascher, Milwaukee, Wisconsin, to St. Luke's, Kenosha, Wisconsin; Ruth Wicke, Fond du Lac, Wisconsin, to St. Mark's, Watertown, Wisconsin; and Cheryl Zagurski, Omaha, Nebraska, to Emanuel, New London, Wisconsin.

Dr. Martin Luther College Choir 1980 Easter Tour

Friday,	March 28	8:00 P.M.	Redeemer, 6405 Old Costa Lane, Schofield, WI
Saturday,	March 29	7:30 P.M.	Good Shepherd, Decorah and Indiana, West Bend, WI
Sunday,	March 30	10:00 A.M.	St. Philip, 2976 N. 1st St., Milwaukee, WI
		4:00 P.M.	St. Peter, 1st and Marr, Fond du Lac, WI
		8:00 P.M.	Grace, 913 Nebraska St., Oshkosh, WI
Monday,	March 31	8:00 P.M.	Trinity, 1501 Thomas, Marinette, WI
Tuesday,	April 1	8:00 P.M.	St. John, 198 Westridge Ave., Burlington, WI
Wednesday,	April 2	7:30 P.M.	St. Paul, John Beers Rd, Stevensville, MI
Thursday,	April 3	7:30 P.M.	Zion, 3360 Nebraska Ave., Toledo, OH
Friday,	April 4	1:30 P.M.	St. John, 205 W. Tuscola, Frankenmuth, MI
Saturday,	April 5	8:00 P.M.	St. John, 232 E. Church, Jefferson, WI
Sunday,	April 6	8:30 and	St. Paul, Gopher Hill Road — 3 NW, Ixonia, WI
		10:00 A.M.	
		4:00 P.M.	Gloria Dei-Bethesda, 9420 W. Capitol, Milwaukee, WI
		8:00 P.M.	Christ, W. Greenfield and S. 23rd, Milwaukee, WI

Thank You, WELS!



Pastor Seeger, Mr. and Mrs. Marcely Toussaint and daughter, and Pastor Beckmann standing on what "David" left of the Toussaint home. (Atlantic Ocean in background.)

Our Lord has directed us to "do good unto all men, especially unto them who are of the household of faith" (Galatians 6:10). As individual Christians we want to look for opportunities to show that compassion in our day-to-day living. As a Synod we follow that directive through the ministry of our Committee on Relief. From tornado victims in Elgin, South Dakota, to flood victims in Uttar Pradesh, India, we, through our Committee on Relief, have had opportunities to be compassionate Good Samaritans.

But at times we might well wonder, "What happens to those gifts sent to the far-flung corners of our strife-stricken world? Do the people who really need help actually receive it? Do those who receive it truly appreciate it?" Many times we never find out, but simply have to trust that a benevolent organization will distribute the funds the best it can with a minimum of graft and greed. But when our Committee on Relief decided to send financial assistance to the victims of Hurricane David, there was a unique opportunity to render relief without wondering what would happen to it. In fact, the relief resulted in a very warm and personal "Thank You" to WELS from the people who actually showed us and told us their needs.

Hurricane David skirted our missions in Antigua and Puerto Rico as it

roared through the Caribbean. But it was soon discovered that the people in those missions were not totally unaffected. The island of Dominica, 100 miles to the south of Antigua, was devastated. Several members of St. John's Ev. Lutheran Congregation in Antigua have close relatives living in Dominica. The mission board and pastors of our church in Antigua decided that these relatives should be helped first, rather than place the money in a government-controlled fund, which was sitting idle in an Antiguan bank. So Pastors David Beckman and Richard Seeger flew to Dominica on a two-day mission of mercy to distribute the funds supplied by the Committee on Relief.

Though the trip was made nearly three months after David struck, evidence of the hurricane's force was still very noticeable. There was still no electricity, roads were still being cleared, and the once lush, green, rain-forested mountains were stripped to a bare brown. The trip to the villages which the pastors wished to visit turned out to be a two-hour back-breaker in a jostling jeep.

What the pastors found at the homes of their members' relatives was nearly unbelievable. Mr. and Mrs. Marcely Toussaint had had a concrete block home by the sea where Mr. Tou-

saint fished and baked bread. At the time of the visit they and their children were living in a tent supplied by the U.S. government, because all that was left of their home was the floor and a piece of concrete two feet high and three feet wide. Mr. and Mrs. Henry Warrington had just completed their hillside home overlooking the village of St. Joseph after working hard for many years, he as a carpenter and she as a teacher. But David had no compassion on them. It ripped the roof from their home, tossed it down the hill, and tore steel-reinforced concrete walls right out of the concrete foundation. The story Mr. Warrington told was just as unbelievable. While this was happening he was inside the house, watching the roof of all he had worked for in his life being torn away. He tried to hold the roof down, first with a rope, and then with his bare hands! But David was stronger, and Mr. Warrington lost the battle. By God's grace he himself was not injured.

These were truly people in need — Christian people who loved their Lord and had worked hard to please him with an honest living. Their needs were evaluated and your gift was sent to them by check to help them replace the two homes and a fishing boat. They know through whom that help from the Lord came. They met and talked with your representatives. And to you they say, "Thank you, WELS," as follows:

Dear Pastors:

We, Mr. and Mrs. Marcely Toussaint, received your check and we were glad to handle it. In Christ our Savior we say thanks to you and to our niece, Mrs. Rosiette Anthony.



The Henry Warringtons in front of their roofless home.

Thanks also to the Lutherans in the United States who collected that money and sent it to us to build our house and our fishing boat after Hurricane David.

We ask you to please pray for us in your church and also for Mr. Daisy Toussaint, whose land was destroyed by the hurricane.

In Christ our Savior,
Mr. and Mrs. Marcey Toussaint
San Sauveur, Dominica

Dear Members of the
Lutheran Church,

Greetings in the name of Jesus Christ, our Lord and Savior, from the Warrington family here in St. Joseph, Dominica.

Hurricane David, which destroyed most parts of Dominica, rendered us practically homeless. We took refuge at a Canadian built school nearby, where we spent the night of the hurricane. The day after we returned home and covered a bedroom where we lodged.

Then your pastors came and visited us, and they are able to give you full details of our condition. Because of their visit we were able to receive your generous check. We understand that this amount was made possible to us through your liberal contribution. Therefore, we say "Thank You." We are very grateful for such a gesture.

Here we end with good wishes to you in continuing the good work you are doing while you preach the Gospel and hasten Jesus' return when we will not again be damaged by such calamities. Thank You!

Your friends in Christ,
Mr. and Mrs. Henry Warrington
St. Joseph, Dominica

We can thank God we have had the opportunity to help people replace what a natural calamity destroyed. And we can look forward to offering more of that same Christian compassion in the future.

But there will come a time when no post-disaster help will be given, a time when Hurricane David will have seemed like a gentle Caribbean breeze, a time when Christ, the righteous Judge, "will come as a thief in the night, . . . and the elements shall melt with fervent heat" (2 Peter 3:10). So that the day of destruction might not be a day of disaster for us and others, we pray for and labor in a ministry of compassion — compassion not only on physical distress, but more importantly, compassion on spiritual distress. As happy as it might make us feel to hear someone say "Thank You" for physical help, how much happier we will be when we hear those with whom we shared the gospel say "Thank You" to Christ for his forgiveness!

Pastor David J. Beckman
St. John's Ev. Lutheran Church
St. John's, Antigua

15th Anniversary of Prince of Peace

On Sunday, December 9, 1979, Prince of Peace Ev. Lutheran Church, Yucaipa, California, observed its 15th anniversary. Pastor Hugo Warnke was the guest speaker.

The congregation's first service was conducted in Redlands, California, on December 6, 1964, with eight people present. The new mission was served from Our Savior Ev. Lutheran at Pomona, California, by Pastor Paul Heyn and several vicars. Then a succession of pastors was called to serve either on a temporary basis or as full-time shepherds. They were: G. Geiger, G. Seager, Hugo Warnke, H. John, M. Burk and presently Pastor Robert Van Norstrand.

Search for suitable acreage began in early 1965. Offers of three different parcels were rejected for a variety of reasons. The present site was purchased in the fall of 1966.

The congregation began holding worship services at a funeral chapel in Yucaipa on January 1, 1967. Construction of the parsonage was completed in 1969. Ground was broken for the church on August 29, 1971, and dedication took place on March 19, 1972.

As the members of Prince of Peace Congregation look back over the past 15 years, they are moved to give prayerful thanks to their Lord and Savior, Jesus Christ, for his manifold blessings.

With the Lord

Teacher Carl F. Pape
1893 - 1979

"For me to live is Christ and to die is gain." On these words of St. Paul in Philippians 1:21 Pastor L. Ade of Gloria Dei-Bethesda Church in Milwaukee based his sermon for the funeral service of Teacher Carl F. Pape. The words were indeed applicable, for Mr. Pape's life was dedicated to teaching the Savior's lambs and, in his later years, he also expressed the same desire St. Paul did, the desire to be called to his eternal home.

Carl F. Pape was born March 26, 1893, in Reedsville, Wisconsin. In 1907 he entered Northwestern University at Watertown, Wisconsin, and then in the fall of 1910 transferred to Dr. Mar-

tin Luther College, New Ulm, Minnesota. He graduated in 1912.

His first teaching assignment was to Siloah Church in Milwaukee. In 1914 he began teaching at Immanuel Lutheran in North La Crosse, Wisconsin. On September 3, 1914, he was united in holy wedlock with Marie Bolduen. In 1918 he was called to teach at First Lutheran in Racine. From 1925 until his retirement in 1959 he taught at Bethesda Lutheran School in Milwaukee and served as its principal. Mrs. Pape taught kindergarten at Bethesda until 1957.

In retirement the Papes lived in Oconomowoc. During this time Mr. Pape continued to serve the Lord by teaching on a part-time basis and playing organ in several congregations. Mrs. Pape was called to her eternal rest on May 9, 1975, and Mr. Pape followed on December 1, 1979.

Mr. Pape served as teacher and organist for over 59 years. The combined service of Mr. and Mrs. Pape in the Lord's church was over 85 years.

"Be thou faithful unto death and I will give thee a crown of life" is the Lord's sure promise to his faithful servants.

LeRoy L. Ade

Athletic Scandals

(continued)

professional athletes, or teams, and players guilty of disreputable conduct.

There was a place for athletics in the Apostle Paul's day. Paul was acquainted with the sports of his day, no doubt also as a spectator. He borrowed sports language to show the Christian how to run his course through life. But Paul didn't talk sports all the time. He was not a sports fanatic or even a sports enthusiast. There was something far more important in his life than physical games and contests. Our country needs more people like Paul who know where the priorities for home, church, schools and community lie. It needs more Christians with a better sense of values.

Carleton Toppe

What About Lent?

(continued)

There are also other uses and other ways to add depth and thoughtfulness to our mutual and individual use of the Lenten season. The point, however, is implicit. The call to come and drink deeply at the well of living water is the timeless call of a loving Lord. The need to do so only increases with the passing of time. If we become mere spectators at the cross, indifferent observers of common well-known events — if we let the "doing" of Lent supersede the content, our activity supersede Christ's, the season will serve little purpose. Lent is a man-made tool to bring about a God-made effect. Only when the actions of men are kept sharply focused on the actions of God in Christ will Lent be useful in the 1980s.

Ronald K. Heins

New-Age Cults

(continued)

posed continuing revelations directly from God.

Millennial Dreams

Although the name of Jesus is frequently used by the members of the Children of God, reliance upon his work of redemption seems totally foreign to the members of this cult. They look forward to a return to earth by Christ to a world in which they shall successfully destroy all outside of their

congregation and where for a thousand years they shall rule a world gradually being made perfect. Their hope for the future is not the eternal life offered to man by faith in Christ, but an ecclesiastical and political revolution in which they who are the "have-nots" now, shall become the ones who "have" in a new world ruled by Christ and his prophet Moses David. The man is a charlatan growing wealthy through the gullibility of the disenchanted youth of our nation. God save us from such pious-sounding wolves in sheep's clothing.

(continued)

Prof. Roger Fleming

You Are Invited

LUTHERAN SCIENCE INSTITUTE SEMINAR

"TWENTY YEARS OF CREATION-SCIENCE"

Four Speakers:

Mr. William Overn
Space Technologist
"Creation — Science and Outer Space"

Mr. Paul Ruege
Teacher at Wisconsin Lutheran High School
"Archeology and the Bible"

Rev. Luther Spaude
Teacher at Wisconsin Lutheran College
"Design in Nature: Probabilities"

Mr. Gerald Mallmann
Teacher at Shoreland Lutheran High School
"Twenty Years of Creation — Science"

Panel Discussion and
Question and Answer Periods
Periods

Registration Fee of \$10.00 — for
LSIS members \$5.00 — is requested
by March 26, 1980

Saturday March 29, 1980 9 a.m.-4 p.m.
at Wisconsin Lutheran College
8830 W. Bluemound Road
Milwaukee, Wisconsin 53226

COMMUNION WARE

St. John's Ev. Lutheran Church of Lake Benton, Minnesota, will make available to a mission congregation for the cost of transportation, a set of communion ware consisting of paten, chalice, host box and perforated spoon. Please contact Rev. Paul W. Alliet, Box 246, Lake Benton, Minnesota 56149.

PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 16-20, 1980. Prof. E. Fredrich will present a series of lectures on "The Shaping of Lutheranism in America in this Century"; and Prof. R. Balge will present a series of lectures on "The History of the Bible Through The Ages." A fee of \$15.00 is requested of each participant. The sessions will run from 9:00-11:45 a.m. daily. If you plan to attend please send your reservation to:

Pastors' Institute
Luther High School
1501 Wilson St.
P.O. Box 120
Onalaska, WI 54650

DIRECTOR OF DEVELOPMENT

Wisconsin Lutheran College seeks applicants for the position of Director of Development. The Director will organize and administer the annual gifts as well as the deferred-gifts programs of the college. Applicants must be members of the Wisconsin Ev. Lutheran Synod and understand the principles of Christian stewardship. A degree as well as experience in business, banking, insurance, personnel or public relations would be helpful. A tactful personality and the ability to articulate the cause of Christian higher education is essential.

An application blank will be sent upon request. A personal interview will be arranged for those who qualify.

Recommendations of prospective candidates are welcomed.

Please write or call:

Gary J. Greenfield, President
Wisconsin Lutheran College
8830 W. Bluemound Road
Milwaukee, Wisconsin 53226
Phone: 414/774-8620

NURSING HOME DIRECTOR

Wisconsin Lutheran Child and Family Service of Wisconsin is seeking to fill the position of director. The position includes the skilled-nursing facility of the convalescent and resident centers. Any lay person of our Synod, who is interested in working in a church-related agency, is asked to request information and application forms. The director chosen, if not licensed at present, will have to be qualified to work towards obtaining a state license as a nursing-home administrator. Address all inquiries to: Wisconsin Lutheran Child and Family Service, c/o Pastor E. F. Lehninger, 6800 N. 76th St., Milwaukee, Wisconsin 53223.

REQUEST

Beautiful Savior, a WELS mission in Topeka, Kansas, would like to purchase a copy of "The Musical Heritage of the Church, Valparaiso Church Music Series," number three, edited by Theodore Hoelty-Nickel. If you have information on where to obtain a copy, please write Pastor Curtiss Seefeldt, 2412 W 29th Terrace, Topeka, Kansas 66611, or call collect 913/267-4802.

REQUEST FOR ALTAR AND PULPIT

If you are remodeling or rebuilding and wish to donate your old altar and pulpit to a new mission congregation, please call Our Savior Lutheran, Pastor Jon Guenther, in Hendersonville, North Carolina at 704/697-1261.

OFFER

Available to any WELS mission congregation for the cost of transportation: one hymnboard; two green kneeling cushions totaling 11½ ft.; one communion rail 11' 10". If interested in any of the items, contact St. Mark Lutheran Church, 8635 N. 60th, Brown Deer, Wisconsin 53223.

THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet on April 30 and May 1, 1980, at Resurrection Ev. Lutheran Church, 213 East Howard Avenue, Milwaukee, WI 53207. The first session will begin at 9:00 a.m. C.D.T.

All reports that are to be included in the *Report to the Ten Districts* should be ready for distribution to all members of the council at this meeting. Those preparing reports are asked to make 125 copies.

Carl H. Mischke, President

APPOINTMENT

Rev. Norman Pommeranz has been appointed as Circuit Pastor of the Tampa Bay Circuit of the South Atlantic District and as Chairman of the South Atlantic District Stewardship Board, both to replace Rev. Joh. P. Meyer who resigned for reasons of health.

Raymond L. Wiechmann, President
South Atlantic District, WELS

NEW WELS CHURCHES

TIME AND PLACE

BOZEMAN, MONTANA

Shining Mountains Ev. Lutheran Church of Bozeman, Montana, is now worshipping in its own chapel at 326 N. Western Drive. The Sunday service begins at 9:00 a.m. For more information, please contact Pastor David M. Neumann, 1116 W. Geyser, Livingston, Montana 59047; phone: 406/222-3372.

NORTHWEST ROCHESTER, NEW YORK

WELS exploratory services are being held in the Rochester Marriott Inn — Airport, 1890 West Ridge Road, which is located in the northwest Rochester suburb of the Town of Greece, N.Y., at the western intersection of Hwys 47 (outer-loop) and 104. Weekly Sunday worship is at 3:00 p.m., with Sunday school and Bible class at 4:15 p.m. Please send the names of any interested people living in the northwest area of Rochester, New York, to Pastor K.A. Kappel, 4276 Gemini Path, Liverpool, New York 13088, or call 315/652-7951.

RETIRING IN THE SOUTH?

WELS and ELS members who are planning on retiring in the South may be interested to know that there is a congregation in Hendersonville, North Carolina. Also those who plan to drive through the beautiful mountains of North Carolina are invited to worship with Our Savior Ev. Lutheran now worshipping in its own church at 1201 Oakland St., Hendersonville, NC. For information and directions write or call Pastor Jon E. Guenther, 2206 Evergreen, Hendersonville, NC 28739; phone: 704/697-1261. Worship service is at 10:30.

NAMES WANTED

CHARLOTTE, NORTH CAROLINA

Monthly services are being held in Charlotte, North Carolina, at 3724 Chevington. For information or to submit names, please contact Pastor Jon Guenther, 2206 Evergreen, Hendersonville, NC 28739. A service with Communion is conducted the third Sunday of every month; taped services are held on the remaining Sundays.

INDEX AVAILABLE

The index for Volume 66 (1979) of *The Northwestern Lutheran* is available free of charge to all who request a copy. For your copy write to the editor of *The Northwestern Lutheran*, 3512 West North Avenue, Milwaukee, Wisconsin 53208. Those who have requested copies in former years will automatically receive a copy as soon as it is off the press. Laymen whose address has changed should notify the editor immediately.

AUDIO-VISUAL AIDS

"DIANA . . ." (FS-77-DIA)

1980 T & Cassette
14 minutes plus discussion time color

Produced by the Wisconsin Lutheran Child and Family Service, the story of "Diana . . ." a troubled teen-ager, displays the many Christian services offered by this agency to members of our Synod, and challenges our membership to a greater involvement in this specialized ministry. A brochure with a study guide accompanies this filmstrip, to assist the group leader and the viewing audience in a discussion of the many issues raised. The use of the study guide is strongly recommended. Order from Audio-Visual Aids, 3624 W. North Ave., Milwaukee, WI 53208, or from the Wisconsin Child and Family Service, 6800 N 76th St., Milwaukee, WI, 53223. Accompanying speakers are available in Wisconsin.

MARTIN LUTHER PREPARATORY SCHOOL

The following have been nominated for the permanent position of teaching physical education classes, including swimming, and also to do some coaching at Martin Luther Preparatory School, Prairie du Chien, Wisconsin.

Paul Bertolus	Milwaukee, WI
Douglas Dast	Greenleaf, WI
John Gronholz	Lake Mills, WI
Gerald Hahn	Webberville, MI
Donald Hahnke	South St. Paul, MN
Thomas Hanke	Appleton, WI
Monte Huntington	Lewiston, MN
Robert Huebner	Milwaukee, WI
Jeffrey Kneser	Greendale, WI
Rev. Karl Kuenzel	Abrams, WI
Cal Kuphall	Macomb, IL
Elwood Lutz	Manitowoc, WI
David Menges	Lewiston, MN
Thomas Mulinix	Crete, IL
William Plamann	St. Paul Park, MN
Michael Sebald	Wauwatosa, WI
Kurt Seeger	Morton Grove, IL
Prof. Robert Schroer	Saginaw, MI
Armin Schwartz	Prairie du Chien, WI
Mark Steiner	Cowley, WI
Gregory Thiesfeldt	Lake Geneva, WI
Gerald Thompson	Overland Park, KS
Ronald Unke	Waukesha, WI
Gordon Vetter	Houston, TX

All correspondence concerning these candidates must be in the hands of the secretary by April 7, 1980.

Paul J. Fritze, Secretary
Board of Control
7820 Minnetonka Blvd.
St. Louis Park, MN 55426

Student Records

NORTHWESTERN LUTHERAN ACADEMY

As of January 18, 1980, all student records associated with the former Northwestern Lutheran Academy, Mobridge, South Dakota, are on file at Martin Luther Preparatory School, Prairie du Chien, Wisconsin.

Former students or graduates of Northwestern Lutheran Academy who desire a transcript of credits should address their requests to:

Office of Registrar
Martin Luther Preparatory School
Prairie du Chien, Wisconsin 53821

Daniel W. Malchow

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Brinkman, W. Paul
7525 Carnelian Lane
Eden Prairie, MN 55344

Hartman, Paul J.
Bloque A-21, Jardines de Humacao
Humacao, Puerto Rico 00661

Korthals, James F.
11340 Seymour Rd.
Montrose, MI 48457

Malchow, Prof. Daniel W.
1019 East Iowa St.
Prairie du Chien, WI 53821

Welmer, Robert L.
105 12th Ave. NE
Watertown, SD 57201

Teachers:

Rittlerodt, John
4529 South 300 Place
Auburn, WA 98002

Berger, Paul M.
1316 River Drive
Watertown, WI 53094

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Korthals, James F., as pastor of Mt. Sinai Lutheran, Montrose, Michigan, on January 27, 1980, by D. Krueger (Mich.).

Malchow, Daniel W., as professor at Martin Luther Preparatory School, Prairie du Chien, Wisconsin, on January 25, 1980, by E. Schulz (WW).

Welmer, Robert L., as pastor of Bethlehem Lutheran and St. John's Lutheran, Watertown, South Dakota, on February 3, 1980, by E. Habermann (Dak.-Mont.).

Teacher:

Berger, Paul M., as teacher at Trinity Lutheran, Watertown, Wisconsin, on February 3, 1980, by W. Schumann (WW).

Y'ALL COME

The Lutheran Collegians of Columbia, Missouri, are planning a weekend retreat, April 11-13, 1980, at Mount Olive Ev. Lutheran Church, Overland Park, Kansas. The theme for this retreat is LOVE & LIFE. Topics to be discussed are premarital sex and abortion. The registration fee is \$15. Invited are college-age youth from Kansas, Nebraska, Iowa, Oklahoma, Arkansas and Missouri. Those interested are asked to contact the Lutheran Collegians of Columbia, Missouri, 4530 Oakland Rd., Columbia, Missouri 65201, for more information.

SOUTHEASTERN WISCONSIN

METRO-SOUTH PASTORAL CONFERENCE

Date: March 17, 1980; Communion service at 9:00 a.m.
Place: Nain Lutheran, 1665 S. 57th St., West Allis, Wisconsin; G. Snyder, host pastor.

Preacher: D. Tetzlaff; D. Tomhave, alternate.
Agenda: Exegesis on Mark 10:13-31; R. Brassow (Mark 10:32-52; R. Drews, alternate); An Evaluation of the CHE Paper, "The Role of Man and Woman According to Holy Scripture"; C. Leyrer.

Note: Excuses are to be made to the host pastor.
R. Lehmann, Secretary

METRO-NORTH PASTORAL CONFERENCE

Date: March 17, 1980; Communion service at 9:00 a.m.
Place: Parkside Lutheran, 4311 W. North Avenue, Milwaukee, Wisconsin 53208; R. Stiemke, host pastor (phone: 442-3682).

Preacher: T. Sauer; J. Schaefer, alternate.
Agenda: Exegesis of 1 Corinthians 5; E. Kahrs; Continuation of CHE paper, "The Role of Man and Woman According to Holy Scripture"; C. Lawrenz.

Note: Please excuse to host pastor or secretary.
E. C. Fredrich, Jr., Secretary

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Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

One month ended January 31, 1980

	Subscription Amount for 1980	1/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 642,765	\$ 53,564	\$ 39,148	73.1
Dakota-Montana	296,950	24,746	13,556	54.8
Michigan	1,603,097	133,591	93,021	69.6
Minnesota	1,717,765	143,147	132,889	92.8
Nebraska	363,830	30,319	25,522	84.2
Northern Wisconsin	1,797,860	149,822	151,092	100.8
Pacific Northwest	167,520	13,960	6,181	44.3
Southeastern Wisconsin	2,166,313	180,526	139,996	77.5
Western Wisconsin	2,049,987	170,832	115,040	67.3
South Atlantic	164,456	13,705	6,749	49.2
Total — 1980	\$10,970,543	\$914,212	\$723,194	79.1
Total — 1979	\$9,456,311	\$788,026	\$775,883	98.5

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended January 31, 1980 with comparative figures for 1979

Twelve months ended January 31, 1979

			Increase or (Decrease)	
	1980	1979	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$ 9,664,625	\$9,010,639	\$ 653,986	7.3
Pension Plan Contributions	72,452	74,097	(1,645)	(2.2)
Gifts and Memorials	198,202	206,689	(8,487)	(4.1)
Bequests	232,351	123,565	108,786	88.0
Earnings from Fox Estate	71,792	67,215	4,577	6.8
Other Income	2,891	24,274	(21,383)	(88.1)
Transfers from Other Funds	36,346	140,482	(104,136)	(74.1)
Total Income	\$10,278,659	\$9,646,961	\$ 631,698	6.5
Expenditures:				
Worker-Training	\$ 3,871,964	\$3,425,647	\$ 446,317	13.0
Home Missions	2,123,021	1,956,074	166,947	8.5
World Missions	1,976,616	1,707,531	269,085	15.8
Benevolences	1,120,085	1,074,279	45,806	4.3
Administration and Services	1,102,714	901,827	200,887	22.3
Total Operations	\$10,194,400	\$9,065,358	\$1,129,042	12.5
CEF — Interest Subsidy	798,209	757,596	40,613	5.4
Appropriations — Bldg. Funds	485,797	220,000	265,797	—
Total Expenditures	\$11,478,406	\$10,042,964	\$1,435,452	14.3
Operating Gain/(Loss)	\$ (1,199,747)	\$ (395,993)		

Norris Koopmann, Treasurer & Controller
 Norbert M. Manthe, Assistant Controller
 3512 W. North Avenue
 Milwaukee, WI 53208

Note: Future cutoff dates of PBS receipts in the Synod's Post Office Lock Box are as follows:

For the Month of	Cutoff Date
March	March 31
April	April 30
May	May 30

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 Box 322
 APO NY 09185

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