

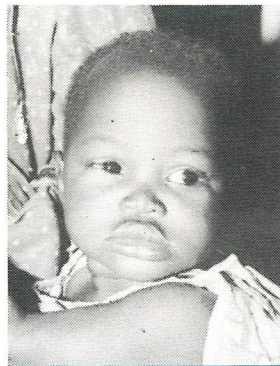
The
Northwestern
Lutheran

APRIL 1, 1985

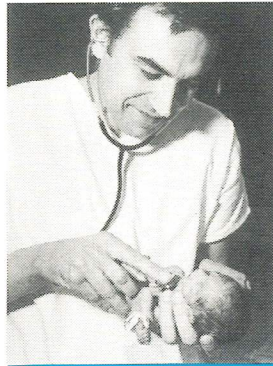




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May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us. 1 Kings 8:57

The Northwestern Lutheran

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Set your hearts on things above

Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory (Colossians 3:1-4).

One truth that Scripture repeatedly emphasizes is that as children of God we have no abiding city here on earth. The hymnist reflects that when he writes, "I'm but a stranger here; heaven is my home." We live with an anticipation of the next world.

But that anticipation can on occasion be an object of scorn and ridicule. The scoffer's sarcastic evaluation is that Christians tend to be so heavenly minded that they're no earthly good. The implication is that Christians are inept and unbalanced — that they're not quite "with it" in the everyday world.

Does the Apostle's encouragement to set our hearts on things above lend any support to such a view? Not at all! Rather, Paul's words describe the natural reaction of anyone who has truly observed Easter, who knows that Christ has risen and who realizes what that means for his everyday life. For note on what Paul bases his encouragement: "*Since you have been raised with Christ, set your hearts on things above.*"

Christ's resurrection basic

The heart of the gospel is its message that Christ came to earth to be our substitute. Because we had sinned and earned the wages of sin, namely death, Christ had to die. And because by his death in our

stead he paid for all sins, he could rise triumphant over sin and victorious over death. St. Paul sums it up: "He was delivered over to death for our sins and was raised to life for our justification."

*As children
of God
we have
no abiding city
here on earth.*

Raised with Christ

"Raised to life" is the message of Easter and of the open tomb. It proclaims a glorious victory for Christ. "Raised to life," however, applies not only to Christ but also to us, for he shares with us the spoils of his victory. By faith in him we too have life, and that in a double sense of the term, as the Apostle points out.

New life

In writing to the Romans Paul says, "Don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life" (Romans 6:3,4).

It is this new life of holiness to which the Apostle is urging us when he tells the Colossians, "Set your minds on things above, not on earthly things." Note what things he rules out, for he says, "Put to death whatever belongs to your earthly nature: sexual immorality, impurity, lust,

evil desires and greed" (3:5). And he continues, "Rid yourself of . . . anger, rage, malice, slander, and filthy language" (3:8). Instead "clothe yourselves with compassion, kindness, humility, gentleness and patience" (3:12). If Christ is so unalterably opposed to sin that he died to earn forgiveness for it, dare we any longer merrily continue to live in it?

Eternal life

But there's yet another reason. A life of sin is out of keeping with the perfect and holy future that lies ahead. It's in conflict with our "real" life. Paul says, "For you have died, and your life is now hidden with Christ in God."

Easter and the open tomb proclaim Christ as the first fruits from death. And because he lives, we as believers also have life. But our life at present is marked by many a reverse and setback. It's "hidden" for now. All of this, however, will change. Paul promises, "When Christ, who is your life, appears, then you also will appear with him in glory."

That hope of glory lends plan and purpose to all we do. To be sure, as children of God we will do our best to fulfill our daily calling and to honor our Lord with an upright life, but that is not an end in itself. Our hearts are set on things above. The world in its quest for power and wealth and in its fascination with sin will never understand that. The child of God, however, who has gotten a glimpse of that glory in the resurrection of his Lord, constantly finds himself sighing and saying, "Oh, that we were there!" □

Professor Panning teaches New Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Even Lutherans distrust the Bible

Many of us in the Wisconsin Ev. Lutheran Synod have relatives and friends in the American Lutheran Church. Our grandparents and theirs shared respect for Scripture, even if such respect was not evident in every doctrine taught in the ALC. But both believed the Bible was God's word.

That kind of respect for Scripture is fading away in the ALC. To be sure, some of the old Lutheran language is still there. "As Lutherans," Dr. Philip Quanbeck, a professor of religion at Augsburg College, writes in the *Lutheran Standard* (Oct. 19, 1984), "we do not stand over the Bible. The Bible stands over us." Dr. Quanbeck accepts the statement that the Bible is the word of God.

But in the second column of the article we encounter a disturbing question about the authority of Scripture. The writer points out that the church made the Bible rather than that the Bible made the church. First you believe, then you write Scripture. The faith of believers is more of an authority than Scripture is.

If we begin to wonder whether this spokesman for the ALC really trusts the Bible to be true and reliable, we soon learn that he doesn't. "The Bible is not an authority in matters of science or world geography." "We have the responsibility and opportunity to distinguish between what is more important and what is less important in the Bible." "In its central message — witness to Jesus Christ — the Bible is completely trustworthy."

What such statements add up to is that the Bible is trustworthy only when it records the life, death, and resurrection of Jesus. Dr. Quanbeck quotes Luther several times as holding this view of Scripture. He fails to mention, however, that Luther did not believe that there were any real errors and contradictions in God's word. Dr. Siegbert Becker, in an article on Luther's view of Scripture, referred to "hundreds of passages in his writings in which he teaches verbal inspiration and his constantly repeated refrain that God does not lie."

There is a world of difference between Lutherans who are actually saying that God's word, in reality, lies when it states that God created the world in six days, or that his word lies when it says that there was a universal flood, or that Jonah was in the belly of the great fish for three days — there is a world of difference between such Lutherans and Lutherans who follow Luther when he said of God's word: "We should not take offense at the word of God even though it may sound strange, unlikely, and impossible; but we should firmly insist that if God has said it, it must also come to pass. He who does not want to believe it blasphemes God to the highest degree."

We wish our ALC friends and relatives could still hear everything that Luther believed about Scripture, and that they would still believe Scripture as Luther believed it. Above all, we pray that all who read the word of God will share their Savior's reverence for Scripture: "The Scripture cannot be broken" (John 10:35).

Carleton Toppe



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

letters

Other help needed too

It is a wonderful work the members of North Trinity Church of Milwaukee are doing in helping those members who at times may be in need of help of some kind (November 15).

But there is another area in which some members could use assistance and that is in transportation to and from church. There may be families who find it difficult to get to church in cold or rainy weather. Not only the elderly, but those families with small children (even those not so small) may appreciate a ride to church. How about giving someone a lift?

*Marie Toppe
Algoma, Wisconsin*

Children benefited by Dr. Becker

I wish to refer to the statement made by our editor in his column. A reader was disappointed as to what was written regarding the obituary of Dr. Siegbert Becker (December). I surely would endorse her statement.

While he was a professor at Concordia College, River Forest, my eight children were taught not only religion, but especially what true Christianity means for all mankind. He was the inspiration for my eight children to enter the teaching ministry who together now have over 100 years of teaching on their record.

*G. A. Kuske
Dodge Center, Minnesota*

Help in Alexandria

We read with a great deal of interest the item "Jon: A special boy" (January 1). We too had a brain-damaged son. We became involved in every and any group that offered help. Our son, Leland, is with the Lord. However, the world no longer closes its hearts and doors to their [the retarded] needs. Here in Alexandria we have group homes. Also, we have Project New Hope.

We prayed to God for help and guidance. Now we realize why we were given Leland. We had to know that there are things to be done.

*Mr. and Mrs. Ed Gernard
Alexandria, Minnesota*

Lay workers needed

After reading the letter on lay assistance (January 1) I was prompted to respond.

The gentleman from New Mexico was correct when he wrote that "to do an effective job (in spreading God's Word) we need not only the concern of over-worked pastors but also that of dedicated lay people. . . ." I agree that in addition to our trained pastors and teachers the synod needs trained lay persons.

Wisconsin Lutheran College provides this training. Here is a private college maintained by congregations of the Wisconsin Synod which dedicates itself to the educating and training of lay persons. Students from the college are involved in programs where they can witness their faith to children at Milwaukee's Child and Adolescent Treatment Center, where people suffer from suicidal tendencies and drug abuse, and New Beginnings, a home for juvenile delinquents. The college also has a Travel/Canvass/Witness program which sends out qualified teams to assist mission congregations in their growing process.

The Lord has blessed our synod with worker-training schools that prepare our pastors and teachers for their vital contributions to the body of Christ. Now he has given Wisconsin Lutheran College the opportunity to prepare the rest of the workers, the lay workers, for service to him and his kingdom.

*Lisa Adamski
Milwaukee, Wisconsin*

Testify, but not as members

My letter has to do with a statement that appeared in the January 15 issue. The question was about a Catholic friend who trusts in Jesus, sees the many contradictions of the Bible in her church, and yet continues in the Catholic faith. The answer pointed out that there may be "legitimate reasons" for remaining in a false church, namely, "to testify against falsehood in the hope of correcting it or to reach others within that false church with the truth."

I know of many people who defend continuing their membership in false churches by saying that they are testifying in the hope of correcting — that they are trying to reach others with the truth. They ought to be testifying and trying to reach others with the truth, yes, but not as members of a false church. As far as membership is concerned, we have God's clear word: "Avoid them!" (Romans 16:17.)

*Michael Thom
Spring, Texas*

More articles would be helpful

Pastor Westendorf's article on racism (January 1) makes us think about our attitudes toward other races. His suggestions in the last paragraph are good ones. I would like to see The Northwestern Lutheran publish other articles on this subject.

Attitudes toward other races are often formed in childhood. Parents, pastors and teachers influence the attitudes children develop. Articles on racism and methods of dealing with it would be helpful in teaching the children God has given us.

Many people will probably hear a speaker from the Multi-Cultural Mission Committee. Providing this educational service is an excellent idea. However, many more people can be reached through The Northwestern Lutheran articles. The Multi-Cultural Mission Committee could write these articles and then consider reprinting them in leaflet form for distribution at conferences and conventions. Eventually, such leaflets could become discussion starters in homes and classrooms.

*Marjorie Anne Berg
Oshkosh, Wisconsin*

Working women

I am writing because I am concerned for the women in our congregations.

With every passing year women in the world become more and more "liberated." Most women even in our conservative synod return to work soon after their children are born. Why? This leaves a sad feeling in my heart for the children as well as the mothers.

Admittedly it's not an easy job to stay home with preschoolers. It's lonely, trying to the patience and hard on the figure. At times we feel as if we're in prison. There is, however, comfort in the knowledge that we are doing all we possibly can to insure our children a good Christian atmosphere and hopefully a home in heaven.

It's important for children to get all the attention of their parents. With a working mother this is impossible. Even when they start school they need to know their parents are still there, caring and involved. They are only young and in need of our attention for 18 years maximum. Compared to eternity that's a rather short period to devote to their spiritual needs.

I'm sure many women become bored, especially if their children are all in school. This is when I really see their role to be serving their Lord by helping the pastor or teacher. There is always more work than workers. Why? Because wom-

en work outside the home. If they would look at the needs of the church, I'm sure they could find more than enough to keep busy. There is praying, visiting the sick, cleaning, typing, making repairs and much more. These jobs are our privilege as Christians. *Not* our punishments.

Pastors should *encourage* women to stay home if possible. I know I need to be positively reinforced to stay home. I'm sure other women do too.

Please don't misunderstand. I realize that some women are forced to work for various reasons. But most women are working to have a better house, bigger car, nicer clothes. . . . Doesn't the Lord say, "Having food and raiment let us therewith be content"?

Are the physical and material needs of your family more important than (or even equal to) the spiritual needs?

Ruth Pudlo
Rochester, Minnesota

More realism needed

I read with appreciation the letter from Debera Fellers (February 1) addressing the pastoral home visitation question. Her calculations about the average pastor's evening schedule were as realistic as any, and her approach to the question was more scientific than most.

One item caught my eye: ". . . one night per week with the family." That, I guess, is about average too. Some weeks I've had more. Some weeks I've had less.

But if that's true — "one night per week with the family" — what kind of husbands and fathers are we? How good a job can we do as "the husband of but one wife" and as men who "must manage [their] own family well" on one night per week?

What do our husbands and fathers in the parish learn when they see that the man who lives in the parsonage spends only one night per week with his family? What do the wives and children who live in the parsonage learn when they see that their husband and father is gone six nights per week? Suppose the average man in your congregation said, "I like to bowl, play cards, belong to civic organizations, attend community functions, and spend a few nights out with the guys"? How would the pastor counsel him? "You ought to spend more evenings at home." Can the average pastor follow his own counsel? Will the average congregation let him? Or is it that a pastor's crowded evening schedule is both justified and sanctified because "he's doing the Lord's work"?

Even "one night per week with the family" is not always that. The phone still rings. There's always some reading to

catch up on. Crises can arise. It has been popular to say, "We may not have a *quantity* of time to spend at home, but we can make it *quality* time." How can there be quality when there is no quantity?

"A housegoing pastor makes a church-going people" is, I think, a wonderful old adage, and very likely true. It is also an old adage. It was coined in an era when there were fewer church meetings, less frequent family counseling situations, and far less congregational busy-ness. Is that old adage realistic for the parish of the 1980s?

The pastoral visitation question deserves to be included on the pages of this magazine and on the agenda of our church councils. We have heard the idealistic sides of the question. More realism is in order.

Mark Braun
Sparta, Wisconsin

Christians should be different

In his column January 15 the editor wrote: "How many people have grabbed our coattails lately — or ever for that matter — because they have heard God is with us? It might be that we have only a slight case of Christianity."

Why is it that we ultraconservative Lutherans cannot live a separated life as is taught in 2 Corinthians 6:14-17, especially verse 17?

How is it that we can dance, drink, smoke, go to the movies, read smut and still call ourselves Christians? How are we different from the world — the sinners — who do those things, too.

If we have accepted Christ as our Savior then behold all things are new, and we don't do the things of the world — the things we did before (2 Corinthians 5:17).

I'm glad for a Christian heritage wherein I know I must be born again and live a separated — but not unhappy — life.

Frieda Miller
Benton Harbor, Michigan

Teaching the Bible class

Concerning poor attendance at Bible classes: Is it possible that this is a result of our pastors never having learned how to teach a Bible class? I have rarely heard a Bible class presentation that was characterized by first-rate teaching.

Furthermore, I think that this condition is (unconsciously?) accepted by our clergy. I cannot recall attending a pastoral conference, a delegate conference, or a district or synod convention where, during the reading of the essay there was not a great deal of conversation in the audience and a fairly regular migration to

the hallways where discussion could be carried on with less interruption from the essayist.

Is it possible that the trouble with our Bible classes stems from the fact that the only kind of presentation its leaders know how to make is a sermon?

Name withheld

These remarks are in response to a letter entitled "Come to a Bible class" (January 1). I can heartily agree with the writer that the percentage of WELS Christians who choose to refuse the nourishment of the word given in Bible classes is sad.

I wonder if something that I have noticed may be one reason why many choose not to attend Bible class. In the different churches with which I have been associated, Bible class has sometimes seemed like an extension of the morning's sermon. The pastor or leader reads a portion of Scripture or another source and then expounds on that idea for a large part of the class time. Little or no time is allotted for the "good wholesome Christian discussion and sharing" that the letter mentioned.

Jane Price
Redwood Falls, Minnesota

The common cup

I am writing in response to a letter about the common communion cup (February 15).

I will tell you of my joy in receiving the Lord's blood and body during a WELS communion service. The common cup is a new experience for me, growing up in an ALC congregation. It is with great love and thanksgiving I drink of that cup, thinking only of whose body and blood it is I am receiving.

As a registered nurse, I would not be able to function if I lived in fear and disgust of germs and bacteria. Perfect love casts out fear, including fear of germs.

Vicki Erickson
Rice Lake, Wisconsin

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The four horsemen

The expression has become proverbial. Avid football fans remember that Grantland Rice, star reporter for the New York Tribune, popularized it when he equated "The Four Horsemen" with the 1924 Notre Dame backfield. But not every football fan knows that it has its origin in the Revelation of St. John. Nor does everyone who recalls a book and a movie with the same title, *The Four Horsemen of the Apocalypse*.

Conquest, bloodshed, famine and death are pictures that come through clearly in the white, red, black and pale horses of the Apocalypse. We get the feeling that everything in their path is helpless in the face of their relentless onslaught. Beyond that, however, Revelation 6 raises many questions that Scripture does not answer.

But in order to help us appreciate the Easter victory, to help us capture and relive the thrill that must have been in the heart of a Mary Magdalene when the risen Lord called her by name in Joseph's garden, let's borrow that picturesque imagery but change the names to Satan, sin, death and hell.

These four horsemen have been riding roughshod over the sons and daughters of Adam and Eve ever since that fateful day when our first parents rebelled against their Creator. Words fail us to describe the sorrow and tears, the pain and heartache they have inflicted on their helpless offspring, all of them born in the image of their sinful parents.

But suddenly the scene changes. It is Easter. The lifeless body of Christ that loving hands had placed in Joseph's tomb the preceding Friday is no longer there. The stone that has been rolled away from the door of the tomb reveals an empty grave. Only an angel is there to tell the startled women, "He is not here: he has risen, just as he said. Come and see the place where he lay."

And the four horsemen, Satan, sin, death and hell? In the light of the Easter sun we see a totally different picture. They're not charging across the land anymore leaving wholesale destruction in their path. They're not riding full speed ahead in search of their next victim. Now the tables have been turned. The four horsemen have been chained. They're still fuming, raging, threatening. But they've been reduced to powerless forms, no matter how much they rave and storm.

Surrounding them is a throng of happy people. Jesus' disciples are in the group. So is the Apostle Paul and Martin Luther and you and I and every other believer. Leaping and shouting for joy, singing hymns of praise and thanksgiving and victory!

I wonder whether the Holy Spirit didn't let Paul see a vision something like that when he moved him to write, "Death has been swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting? The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ."

That's what we're celebrating at Easter, a victory, Christ's victory, and through Christ our victory over Satan, sin, death and hell. Christ has broken Satan's power; I am no longer his helpless slave. Christ has paid for my sin; it can no longer condemn me. Christ has overcome death for me; it can no longer send me to hell. Death has now become my friend which in God's own time will render a last loving service of taking my soul to heaven.

"Outlined against a blue-gray October sky, the Four Horsemen rode again." Not anymore, not if we're talking about Satan, sin, death and hell. The grave is empty. And because of that empty grave we join Paul Gerhardt in singing a new song:

Now hell, its prince, the devil,
Of all their power are shorn;
Now I am safe from evil,
And sin I laugh to scorn.

Grim death with all his might
Cannot my soul affright;
He is a powerless form,
Howe'er he rave and storm.

FROM THE PRESIDENT



Carl H. Muschke

Johann Sebastian Bach: musician supreme

by James Grasby

“**T**he famed Johann Sebastian Bach was born in little Eisenach.” For many people, this catchy little phrase has been their introduction to a study of Johann Sebastian Bach. However, it is fitting that in this year which marks the 300th anniversary of the birth of J. S. Bach, we examine the man who has done more for Lutheran church music than any other.

Johann Sebastian Bach was born in Eisenach, Thuringia, Germany on March 21, 1685. He was the youngest son of Johann Ambrosius Bach, a town musician. For generations both preceding and following J. S. Bach, the name Bach was synonymous with professional music writing and performance. Moreover, in Erfurt, a town near Bach’s birthplace, any reputable musician was automatically labeled a “Bach.”

When Bach was ten years old, both his mother and father died. His older brother, Johann Christoph Bach reluctantly consented to provide a home for Johann Sebastian. Johann Christoph served as organist at Ohrdruf and continued the musical training of his younger brother.

Following his high school years at St. Michael in Luneberg, Bach became the organist for the church in the city of Arnstadt. Once he asked for four weeks’ leave of absence to hear the great organist Dietrich Buxtehude in Lubeck. Not surprisingly, the church council at Arn-

stadt was angry with Bach when he returned after four months.

Organist at Muhlhausen

Mounting difficulties led Bach to leave for a new position, organist at St. Blasius in Muhlhausen. Besides being able to restart his career at a new location, Bach may have gone to Muhlhausen for monetary reasons. His annual salary would now consist of “85 gulden, 3 measures of corn, 2 trusses of wood and 3 trusses of faggots.” This would be enough to adequately support not only himself, but his new bride Barbara.

Bach’s stay in Muhlhausen was short for he wrote and performed music that was too “new” in sound for the parishioners at St. Blasius. His first major musical appointment came in 1708 when he was appointed organist and a chamber musician at the ducal chapel in Weimar. In the early years, Bach’s service at Weimar was fruitful and God further blessed his efforts in both composing and performing music.

It was primarily as a performing organist that Bach’s fame grew in this period. In one instance, Bach gave a concert specifically for the Prince of Hesse. One account relates how Bach’s “feet flew over the pedalboard as though they had wings, and powerful sounds rolled like thunder through the church. This filled Fredrick, the crown prince, with such astonishment and admiration that he drew from his finger a ring set with precious stones and

gave it to Bach as soon as the sound had died away.”

On to Anhalt-Cothen

After about eight years of service in Weimar, the position of Kapellmeister opened. Bach, figuring that he was strongly in contention for that post, was passed over for selection. In a move to spite the Duke of Weimar, Bach applied for the same position at the court of Anhalt-Cothen. The enraged Duke of Weimar refused to release Bach. Bach argued with the Duke — perhaps a bit too much — and was thrown in jail for nearly a month. But the duke relented and released Bach from jail and also from his position in Weimar in order to go to Anhalt-Cothen.

In Cothen, Bach was required to lead an 18-piece orchestra. Previously, he had written primarily sacred music for the organ. Now, however, he wrote mostly secular works for orchestral instruments. Another reason for this abrupt change of musical style may well have been that the prince and the court at Cothen were Calvinists. Bach, being a devout Lutheran, knew well of the doctrinal differences between the two groups and perhaps attempted to avoid any head-on doctrinal confrontation. Nevertheless, during his tenure at Cothen, Bach did write the *Passion According to St. John*.

In 1720, midway through his stay at Anhalt-Cothen, Barbara Bach died. Of the seven children born to Johann and Barbara, only three



An oil painting, *The Bach Family's Morning-Devotion*, by Toby E. Rosenthal (1870).

survived beyond infancy. Without doubt, it was a strain on a young widower to raise three children in addition to performing a demanding job. In December 1721 Bach married Anna Magdalena Wulken. It seems that she was an aspiring clavier (piano) student and a good singer. Throughout the course of their married life, Bach wrote pieces of educational music to further her clavier study. These pieces have come down to us as the *Little Clavier Book of Anna Magdalena Bach*.

Cantor at Leipzig

Bach enjoyed his life at Cothen. It allowed him more musical and personal freedom than he had experienced before. When the Prince of Cothen married, however, the musical values of the court took a turn for the worse. The serious and the artistic were shunned, and music fell from favor. Along with this, Bach began to wish to return to the work of the church. Therefore, when word reached him that Johann Kuhnau, cantor and city music director in Leipzig, had died, Bach applied for that job and was accepted shortly after his interview.

Desirable as the position was on paper, the realities were hard and demanding. Bach's duties called for him to teach Latin, train his singers and instrumentalists, play organ, write music and direct all musical activities at St. Peter and the New Church, both in Leipzig. In addition, he was required, whenever possible, to attend funeral processions and he could leave the city only with the permission of the mayor. His housing consisted of several of the unused classrooms in the deteriorated school building.

Teaching in Leipzig was no easy task either. His pupils were scoundrels. His rector, Ernesti, who long before had lost control of the situation, took pleasure in berating Bach to the students for his mistakes. The town council resented Bach's fierce independence and tried to obstruct and defraud him.

Nevertheless, Bach still managed to produce his greatest musical works while in Leipzig. On Good Friday 1723, he introduced his *Passion According to St. Matthew* to the world. A few years later, the *Mass in B Minor* was completed. Coupled with these was the production of

numerous other sacred works. It may be said that his Leipzig years were the most fruitful of his life.

Unsuccessful surgery

By the early 1740s, Bach was relieved of his teaching duties in order to spend more of his time performing and writing music. This may also have happened because of his failing eyesight. Bach was persuaded to undergo eye surgery by John Taylor, who had previously operated successfully on George Friedrich Handel. It was a failure and blindness resulted. Bach's general health also deteriorated from this time on until he became a paralyzed invalid. Just before his death, his sight returned briefly. During that time, he copied and revised parts of his last work, *The Art of the Fugue*.

Bach died on July 28, 1750. He was buried in the church of St. John in Leipzig in an unmarked grave. For years, the exact whereabouts of his remains stayed a mystery. Finally, in 1894, when St. John extended its church foundations, three coffins were found, one of which contained remains positively identified as Bach's. He was reburied in a sarcophagus beneath the church.

The musical legacy of Johann Sebastian Bach did not die with him in 1750. There were several surviving children who carried on the family music tradition. Also, there were his musical compositions which, in all, filled 60 large volumes. In addition, he influenced many of those who use God's gift of music. Ludwig van Beethoven said of Bach's name (which, when translated, means "brook"), "Not brook, but ocean should be his name." Richard Wagner said Bach is "the most stupendous miracle in all music."

Truly, Bach was a man who was liberally blessed in musical talent and used that genius of his to praise the source of those blessings, God. □



Mr. Grasby is an instructor in music at Winnebago Lutheran Academy, Fond du Lac, Wisconsin and holds a master's degree in church music.

The epitaph of Easter

by Roland Cap Ehlke

It's not the kind of thing that appeals to everyone. But some people like to visit old cemeteries and examine the gravestones. The size of the markers over the graves often says something about the wealth of the persons buried there. And often the epitaphs written on the stones have a story or message to tell. For example, a grave found in New York and dating from the 1700s bears the message: "Let this to you a warning be, That quickly you must follow me." Another old gravestone describes the death of a child: "He was instantly killed by the falling of a cart upon his head." And still another shows that someone had a sense of humor: "This is on me."

This Easter we will again visit a very ancient grave site, a very special tomb. This tomb, set in a garden, is a burial place belonging to a wealthy man. What concerns us especially is that this is the grave in which our Lord Jesus was buried and that now we find it empty. The large stone that once closed the tomb bears four messages — left there by our Savior himself.

Love

The first message is one of love. On the evening of the first Easter Sunday Jesus miraculously appeared to his disciples. Although they were behind locked doors, he was able to appear suddenly among them. It was Jesus himself, as he showed them his hands and his side, still bearing the marks of the nails and spear from his crucifixion.

There is, however, another miracle here which is often overlooked. It has even greater bearing on our lives than Jesus' ability to transfer his body wherever he wished. The other miracle is in the words with which he greeted his disciples: "Peace be with you!" (John 20:19) This was the ordinary greeting back then, but on Jesus' lips it was anything but ordinary. Jesus was speaking to the same disciples who only three days earlier had forsaken him in his darkest hour and fled. Now that he had returned from the dead he might have sought vengeance. Instead Jesus said, "Peace be with you!"

What is this peace he offers? Certainly not peace with the world. The world has always hated Christ and his followers. Jesus showed what kind of peace he was bringing when he showed his hands and his side. The pierced hands and side were the marks of the sufferings he had endured to bring us peace with God. They were the visible reminders of his love.

Like Jesus' first disciples, we might well expect the risen Lord to approach us in anger. Like them we have

often turned our backs on him and fled. Whether from cowardice or coldness of heart, we have often let him down. But how does he come to us? "Peace be with you!" This is the miraculous message of his love.

Infinite power

The second message is one of infinite power. The world has had its share of famous religious leaders — Buddha (563-483 B.C.) Mohammed (A.D. 570-632) and Joseph Smith (A.D. 1805-1844), to name but three. Years and even centuries after their deaths, such leaders continue to influence millions of lives. Today some 283 million people still follow the teaching of Buddha. Almost 800 million Moslems hold to Mohammed's book, the Koran. About 4 million adhere to the relatively new religion of Smith, Mormonism. These and other spiritual leaders were and still are people of tremendous power.

Jesus Christ is also a powerful religious leader. But with a difference. His power is infinite. It has no limitations. We say this not simply because there are more nominal Christians in the world than people of any other religion. No, there's something else. Only Jesus has personally triumphed over death. This can't be said of Buddha, Mohammed, Joseph Smith and the others. Their epitaph reads "dead and buried." Though Christ was dead, he is alive. He has risen!

Other religions and philosophies can offer rules, ideas and traditions — the teachings of mere mortals. The Bible offers a living Lord. Only Jesus has conquered our enemy death. Jesus alone lives and rules to all eternity. He alone, the Lord of life and death, will return on the last day to raise the dead and judge the world.

What a warning this is for all who reject Christ. They are not rejecting just another man and his religion. They are turning on the one who holds their lives in his hands.

But what a comfort for all who call him Lord. He is watching over us with his power and protecting us. He gives us this assurance, "I will be with you always" (Matthew 28:20).

Faith

The third message is of faith. We know of Christ's love and power, but at times we have our doubts. Too often we are as Thomas was that first Easter, "Unless I see the nail marks in his hands and put my fingers where the nails were, and put my hand into his side, I will not believe it" (John 20:25).

Sometimes even the strongest of Christians are over-



*The large stone
that once closed the tomb
bears four messages —
left there by our Savior himself.*

detail about the events of the first Easter and how the resurrection of Jesus simply cannot be explained away. The most interesting thing about the book is that when the author started his study of Easter, he was intent on disproving the resurrection. But as he carefully studied the word, his unbelief turned to faith.

The conquest of unbelief — that's the message of faith.

Eternal joy

The final message tells of eternal joy. In ancient times it was the custom for the bridegroom to take his bride to his house on their wedding day. During the period of their engagement he had been preparing the place, often in or near his family's house. When it was ready, the young man would come and fetch his bride.

Jesus is our heavenly bridegroom. He is the joy and delight of his bride, the church. "In my Father's house are many rooms," says Jesus, "I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am" (John 14:2,3).

In the meantime we must wait. We wait in a world scarred with the effects of sin. We have our fill of sicknesses, pains and heartaches.

But when Jesus returns that will change. "Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy" (John 16:22). When we see him our joy will never be taken away, but will last forever.

"I yearn for heaven and cannot rest," wrote J. S. Bach, "until I behold the face of my own dear Father." The time is near when God will take each of us into the good night of death . . . to awaken to the dawn of paradise. This is the message of eternal joy.

Four messages on an empty tomb. These are not the thoughts of dead men, but of the living God: Love, Infinite power, Faith, Eternal joy. Combine them and they spell one simple word. It's the word this dying world needs to find. It's the epitaph of Easter, carved in blazing, bold, beautiful letters: **LIFE**. □

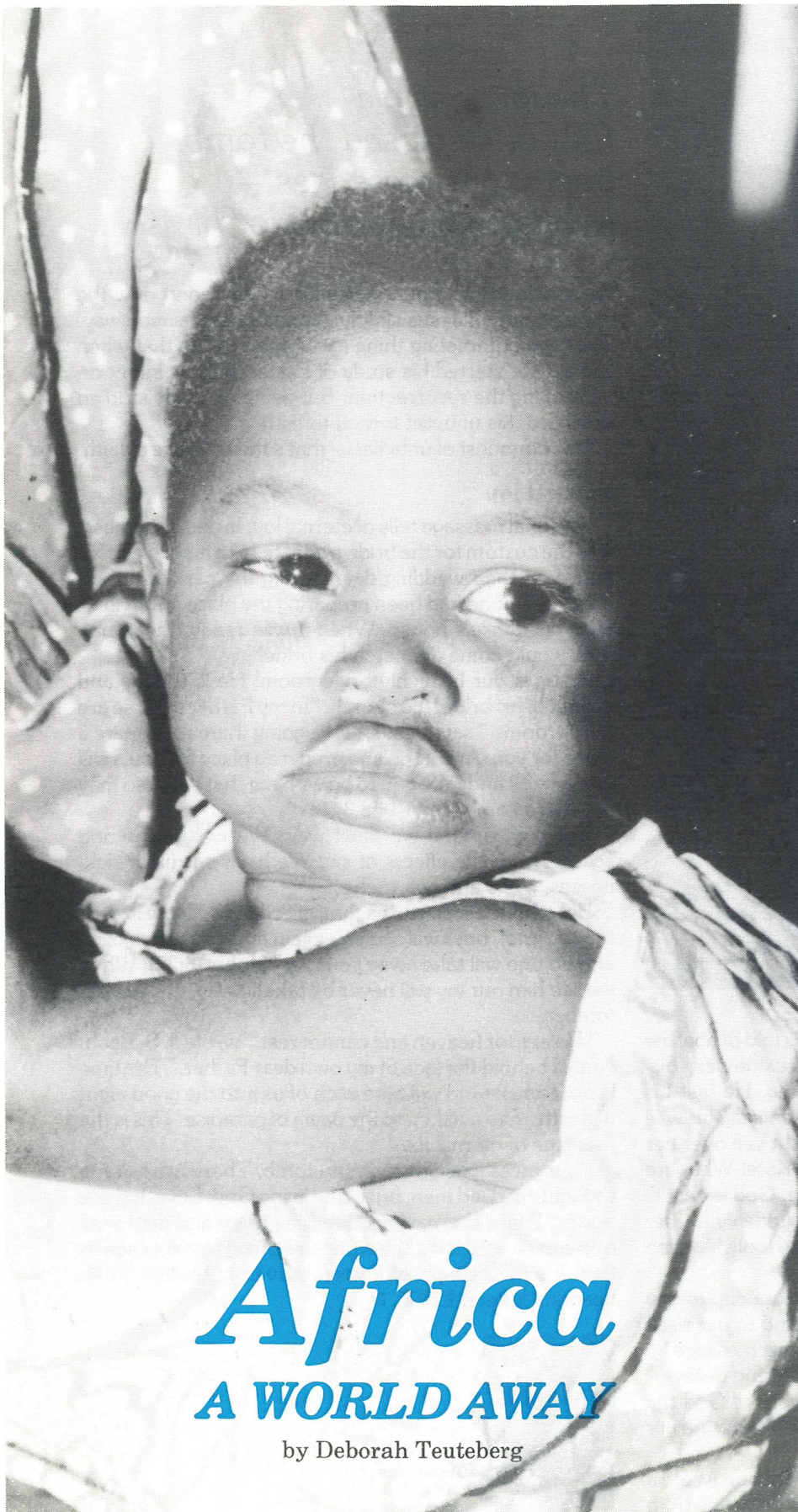
whelmed with gloomy doubts. The story is told of how the mighty reformer Martin Luther once became very discouraged with the way things were going. He lost his appetite and became despondent. Then one day his wife dressed herself entirely in black and put a veil over her face. When Luther saw this, he asked, "Kate! What are you up to?" She replied, "Oh, it's terrible. God is dead!" For a moment there was silence. Then suddenly Luther burst into laughter. He realized how he had foolishly been carrying on as if God were dead.

We have that same tendency to live from day to day and week to week as if God were dead. And so our risen Savior gives us a message of faith, the same message he spoke to Thomas long ago, "Stop doubting and believe." Christ sends his Holy Spirit. With the word of God the Spirit enters the darkened caverns of our hearts and fills them with the light of faith.

A few years ago a man named Frank Morison wrote a book entitled *Who Moved the Stone?* The book goes into



Pastor Ehlke is an associate editor at Northwestern Publishing House.



Africa

A WORLD AWAY

by Deborah Teuteberg

Africa! It's a world away from the United States. As a nurse recently returned from our medical mission in Zambia I have learned to appreciate the many differences. In the past months Americans have been brought a little closer to that vast continent through various news reports concerning the famine. Pictures of sick and starving children tug at the heart. People and organizations from around the world are responding with food and medical supplies. It is wonderful to see this generosity. Yet, when the crisis wanes and the aid dwindles to a trickle who continues to help the people of Africa?

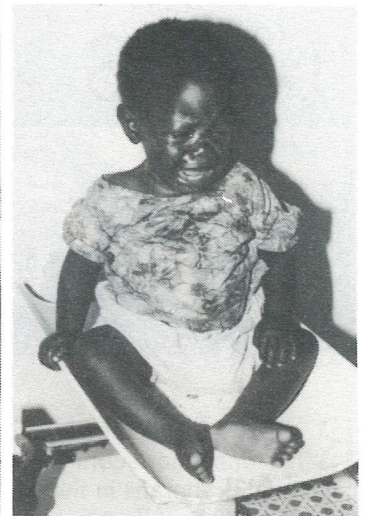
The Central Africa Medical Mission is one of these organizations through work being carried out at Mwembezhi Lutheran Dispensary in rural Zambia where I served for two years, and the Lutheran Mobile Clinic servicing a number of once-a-week clinics in Malawi. We are striving to improve the entire level of health, not just temporarily but permanently.

In a land where change is slow to occur our clinics have made great inroads in improving the health of the people in the areas we serve. Compared to other organizations, ours is a very small one. In each country the staff consists of two RN's from the United States and four local workers. We clearly demonstrate that our church is concerned for the physical as well as spiritual needs of the people. Over 50,000 people each year are examined and treated at our clinics.

Every year a new nurse is sent to each country. Before leaving she completes a five-month course at Seneca College in Toronto, Canada. This program is specifically designed for registered nurses who will be working in third world countries. A nurse is taught to work in countries where political strife is common, modern health care facilities are nonexistent and shortages of just about everything are a way of life. It is here she learns that too much of the food given to famine relief will rot on the docks because of a lack of transportation. Medicines sent to treat the sick are waylaid and sold on the black market instead.



(Left and above) Waiting for treatment at the Mwembeshi Lutheran Dispensary in Zambia.



Weighing in . . . and not liking it.

Often sophisticated equipment will lie unused on the wayside because people do not know how to operate it or when broken do not have the parts to repair it. The nurse also learns that people who are dying will usually die and the most inexpensive way of treating a disease is to prevent it.

During the past year the Lutheran Mobile Clinic in Malawi has opened once-a-week clinics in an area which had never had health care. Ninety-five percent of the children first seen were malnourished and underweight. Not because of famine but because of ignorance. The foods were available, they simply were not being used correctly. Through teaching, this statistic has dropped to 50 percent.

In the country of Zambia measles is the number one killer of children under five because transportation to distribute the vaccine to the rural health centers is usually unavailable. In addition, the vaccine must be kept under refrigeration. Most centers do not have a reliable means of refrigeration. At Mwembeshi Lutheran Dispensary virtually 100 percent of all children are vaccinated not only against measles but also TB, polio, diphtheria, whooping cough and tetanus.

Over one million people die each year in Africa from malaria, a parasitic disease transmitted through the bite of a mosquito. In 1983 there was an epidemic of this disease in Zambia. During the months of March,

April and May up to 400 malaria patients a day were seen at Mwembeshi. Much of the country was without chloroquin — the medicine used to treat malaria. Our clinic was able to get enough medicine to treat all of the patients that came for care.

Approximately 50 percent of adults seen at the Lutheran Mobile Clinic in Malawi suffer from bilharziasis. This is a parasitic disease which gradually destroys the liver or kidneys. It is treatable in the early stages if diagnosed properly. At our clinics we have the means to diagnose and treat the disease.

Medicines, usually supplied free of charge by the government of Zambia to the rural health centers including Mwembeshi, have been gradually declining in number. This is a result of the worsening economic conditions within the country. As a result many rural health centers are forced to say "I'm sorry, we have no medicines. We cannot help you." Mwembeshi has been able to continue its work by purchasing medicines from outside the country. This has contributed to the increasing number of people being seen at the clinic.

In the new clinics being served by the Lutheran Mobile Clinic the census is also increasing. Not only are medicines available, but people are seeing their entire level of health improving.

Unfortunately, death is still very present in our work. Each nurse has had to hold the dying — often a child

— in her arms and tell the relatives that nothing can be done to prolong that life. Even in death this gives us a chance to serve God by telling of Jesus' saving love and the hope of eternal life through his word.

People in the United States ask? "Why don't we send more nurses ever?" and "Why don't we open more clinics?" People in Zambia and Malawi ask the same questions. The answer is *lack of money*. Support for the Central Africa Medical Mission comes from the women's organizations in the congregations of WELS. Other donations are also received from schools, circuits of the Lutheran Women's Missionary Society (a separate organization) and individuals. Currently the yearly budget is \$125,000. This money provides education in Canada for two nurses, helps to support four nurses and eight local workers in Malawi and Zambia and provides equipment and medicines to treat approximately 50,000 patients a year. In the United States that much money is often spent trying to keep one person alive. At this time the medical mission needs greater support. If our budget is not met, where are services going to be cut? □



Deborah Teuteberg served as a nurse in the medical mission at Mwembeshi Dispensary near Lusaka, Zambia. She returned to the States in October 1984.

NEWS around the world



Richard Mueller, editor of *Lutheran Perspective*, has once more compiled his list of the ten most influential Lutherans in the past year. Among the top ten were William Kinnison, president of Wittenberg University, who is chairman of the Commission for a New Lutheran Church, working on a three-way merger; Bishop James Crumley, president of the Lutheran Church in America; Norman Barth, head of Lutheran World Relief; Will Herzfeld, first black leader of a Lutheran church body; Martin Marty, scholar, lecturer, editor, who “would be the ideal scholar-bishop to help set the new united Lutheran church body on a solid footing”; Ralph Bohlmann, president of the Lutheran Church-Missouri Synod; Bishop David Preus, president of the American Lutheran Church; Roger Nostbakken, vice-president of the Evangelical Lutheran Church of Canada and president elect of its seminary; Bonnie Jensen, executive director of The American Lutheran Church Women; and Douglas Roth of Clairton, Pa., who was dismissed by the LCA in mid-October and served a jail sentence for defying a court order. The editor named an additional ten. Thirteenth on the list is Gary Greenfield, president of Wisconsin Lutheran College “who took a two-year college, which had struggled for over a decade, got it accredited, prepared it to become a four-year degree-granting school, located it on its own campus, acquired a fine library, and built enrollment towards 600 — all without subsidy from the Wisconsin Synod.”

The Lutheran World Federation, based in Geneva, Switzerland, has a new general secretary. Succeeding Dr. Carl Mau who is retiring will be Norwegian theologian Gunnar Staalsett who was elected at a special meeting of the federation’s executive committee in Geneva, February 1-2. Staalsett, who will take office in Geneva toward the end of this year, has been general secretary of the Oslo-based Norwegian Bible Society since 1982.

At a convention in Sioux Falls recently the South Dakota District of the Lutheran Church-Missouri Synod voted to withdraw from Lutheran Social Services of South Dakota. Other members of the social agency are churches of the American Lutheran Church and of the Lutheran Church in America. Also participating in the social agency’s programs are the

state’s United Methodist churches. The withdrawal resolution said that LSS was “moving into areas of interest and service which conflict” with LCMS practices, such as lack of “proper application of law and gospel in counseling sessions.” An effective date for withdrawal has not been set. Last year the Minnesota South District of the LCMS withdrew from Lutheran Social Services of Minnesota, citing serious disagreements with the agency.

Richard John Neuhaus in his *Religion & Society Report* quotes from a recent address by New York’s Archbishop John O’Connor to medical professionals in Manhattan: “Why is it argued that questioning a candidate about abortion is somehow unfair or unethical? Must a candidate or an office holder explicitly support abortion? Of course not! He or she is free to tell the world: ‘I am not only personally opposed to abortion, but I intend to do everything I can within the law to bring about a change in the law’ . . . There is nothing unconstitutional about that. You have to uphold the law, the constitution says. It does not say that you must agree with the law. What do we ask of a candidate or someone already in office? Nothing more than this: a statement opposing abortion on demand, and a commitment to work for a modification of the permissive interpretations issued on the subject by the United States Supreme Court.” Neuhaus, an outspoken opponent of abortion on demand, judges that pro-life forces made progress in 1984. He cites the following evidence: The Lutheran World Federation at its convention opposed the abortion of “pre-born children.” The General Conference of the United Methodist Church tightened its stand on abortion last May. At its convention the African Methodist Episcopal Church, the second largest black denomination in the country, reaffirmed its opposition to legal abortion except in cases of rape and incest. Delegates to the convention of the Church of the Brethren stated flatly that the church “opposes abortion because the rejection of unborn children violates the love of God by which God creates and nourishes human life.” In June the 14-million-member Southern Baptist convention passed its strongest antiabortion resolution ever, opposing it even in cases of rape and incest.

Dr. Harold John Ockenga, a founder of the National Association of Evangelicals, and board chairman of *Christianity Today* magazine for 25 years, died of cancer on February 8 at the age of 79. He was pastor of Boston’s Park Street Church for 33 years and had been one of the founders and president of Fuller Theological Seminary and Gordon-Conwell Theological Seminary. He was named clergyman of the year by the Religious Heritage of America in 1982, and had a chair named in his honor at Fuller Seminary in the same year. □

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

Panning accepts presidency

Prof. Armin J. Panning has accepted the call as president of Wisconsin Lutheran Seminary, Mequon. He was selected February 5 by the board of control from a field of six candidates.

The presidency will become vacant this summer when President

In the news

Armin W. Schuetze will retire although he will still continue to teach. Schuetze has been president since 1978.

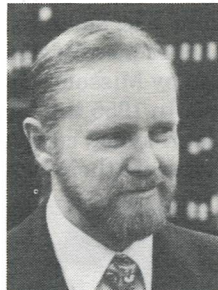
Panning, 53, has been a member of the seminary faculty since 1975 and vice president for the past five years.

The current enrollment at the seminary is 218 with a faculty of 16.

Born on a farm near Gibbon, Minn., where his parents still live, he attended Martin Luther Academy, New Ulm, Minn., and graduated in 1949. He transferred to Northwestern College, Watertown, Wis., and graduated in 1953. In 1957 he graduated from Wisconsin Lutheran Seminary, Mequon, Wis.,

taking a year out to serve as instructor at Michigan Lutheran Seminary, Saginaw.

After seminary graduation, Panning served two years as instructor



Panning

at Northwestern College before receiving a call to Salem, Escanaba, Mich. In 1962 he accepted a call to teach Greek and religion at Northwestern College. He also served as vice president of the college from 1968 to 1975.

Panning accepted a call to the seminary in 1975 to teach New Testament and church history.

In 1961 Panning married Virginia Nelson of Escanaba. There are four children, John, 22, of Lake City, Iowa; James, 21, a junior at Northwestern College; Mark, 19, a freshman at the college; and Joel, 8, at home.



ON FEBRUARY 20 MARGARET HILL celebrated her 108th birthday at Wisconsin Lutheran Child and Family Service, Milwaukee. A check of state records by a nephew found Mrs. Hill to be the oldest living Wisconsin resident. Clasp ing her hand is her 86-year-old daughter, Nora Schmitz. Both are members of Atonement, Milwaukee. Mrs. Hill's great-grandson, Paul Schulz, is a senior at Wisconsin Lutheran Seminary. A grandson, Eugene Schulz of Milwaukee, is chairman of the synod's Investment Board.

Recruitment is everyone's business

Annual recruitment Sunday has been scheduled for Good Shepherd Sunday, April 21. The Sunday has been traditionally set aside in congregations throughout the synod to focus on the recruitment of students for the pastoral and teaching ministries of the synod.

Special handout materials are sent to each congregation, and pastors are urged to preach a special "ministry" sermon.

"Recruitment is of special concern to us this year," said Pastor Robert J. Voss, executive secretary of the Commission on Higher Education, in a recent interview. "The six-year enrollment projections of our synodical schools underscore our major concern and our greatest challenge.

"The enrollment projected for Wisconsin Lutheran Seminary in 1991, based on enrollments at Northwestern College and the preparatory schools is 128. Our experience indicates that an enrollment of 128 will provide 40 candidates for the pastoral ministry. In 1984 there were 58 assignments.

"The enrollment in 1990-91 at Dr. Martin Luther College is projected at 594. If 16 percent of the enrollment is offered for assignment — the average over the last 20 years — there will be 96 assignable candidates in 1990-91. This year 148 teacher candidates were assigned.

"As we review these distressing statistics," said Voss, "it becomes clear that recruitment is not only the responsibility of our recruitment officers. It is the mission of all of us — pastors, teachers, school and home. If we cannot turn our enrollments around — and soon — the statistics tell us we are headed for a serious shortage of pastors and teachers in the next decade. Pray that Recruitment Sunday may be truly a synod-wide observance."

CORRECTION

The photograph of Prof. Morton Schroeder in the February 15 issue, page 58, should have been credited to Otto H. Schenk. We regret the omission.

1984 offerings increase for synodical purposes

Offerings from congregations for synodical purposes increased slightly over \$1 million in 1984, an increase of 7.9 percent over 1983 offerings, according to a report to congregations by Pastor Daniel W. Malchow, the synod's stewardship counselor.

Congregations subscribed \$13.9 million for synodical purposes in 1984 and remitted 98.7 percent of that goal.

Malchow also reported that over \$16 million in Reaching Out funds have been received so far. These reports, he said, "give us much for which we should be extremely grateful to our God."

Congregational subscriptions for 1985 amounted to an increase of 2.5 percent over 1984 subscriptions. "It cannot be denied," said Malchow, "that this carries some disappointment. At a time when we are trying to get many more missionaries into the fields and a few more professors into our worker training schools, we were hoping for a greater increase. Any expansion of workers now comes into doubt."

World Lutheran membership declines

Lutherans worldwide decreased in numbers by about 200,000 or three-tenths of one percent, according to statistics released in January by Lutheran World Information in Geneva, Switzerland.

The totals for 1983 were 68,691,882 compared with 68,493,170 for 1984.

The only larger Christian communities are the Roman Catholic Church with 750 million members and the Orthodox with more than 200 million members. The fourth largest Christian community is the Anglican Church with more than 60 million members.

West Germany still has the most

New principal at high school

Dr. Daniel M. Schmeling of Dallas, Texas has accepted a call as principal of Wisconsin Lutheran High School, the oldest Lutheran high school in the United States.

The high school was begun in 1903 by four Wisconsin Synod pastors and subsequently was supported also by Missouri Synod congregations. In 1955 the Wisconsin and Missouri synod congregations began to operate their own schools



Schmeling

and the old Milwaukee Lutheran High School continued in the Wisconsin Synod as Wisconsin Lutheran High School, the largest of the Wisconsin Synod's 19 area Lutheran high schools.

Schmeling is presently principal of Calvary Lutheran elementary school of Dallas and will assume his new duties at the end of the current school year. A 1959 alumnus of the school, Schmeling received his doctorate in secondary education from North Texas State

Lutherans with 20.5 million (200,000 less than 1983), followed by the United States with 8.5 million (down slightly from 1983) and Sweden with 7.68 million (down 200,000 from 1983).

East Germany, which has the fourth largest number of Lutherans with 6 million, had the largest decrease of any country — a six percent drop of 375,000 members.

At the same time, Lutherans in Africa continued to increase. There were 3.87 million members or 120,000 more than the previous year. Tanzania is the largest Lutheran country with one million members.

University, Dallas.

Principal Robert P. Krause, holding that office for the past 30 years, will retire at the end of the school year. He will continue to teach at the high school.

With a student body of 950 from the metropolitan Milwaukee area, Wisconsin Lutheran offers courses ranging from college preparatory to vocational readiness for today's job market.

The high school is operated and maintained by 56 area congregations of the synod.

Looking back from The Northwestern Lutheran

50 years ago . . .

When paroling a youth of 16 who had stolen a five-dollar money order from a mail box to buy candy and attend the movies, Federal Judge Faria commented: "Another case of too many movies. They are responsible for most of the youthful crime in America." But we wonder what the judge meant by "too many" movies. Perhaps he used merely an idiom which, if taken verbatim, would not be what he wished to say. For movies are not only inimical when seen in too large a number.

25 years ago . . .

Four bodies of the National Lutheran Council are engaged in merger negotiations. They are the Augustana Lutheran, the United Lutheran, the Finnish Evangelical Lutheran, and the American Evangelical Lutheran Church. After four ballots the joint union committee agreed on the new name "Lutheran Church in America."

10 years ago . . .

Recently our Central African Lutheran Church began work in the Copperbelt, the northern part of Zambia, by calling one of our younger missionaries, Pastor Douglas Weiser, to Ndola. The mining in this whole area is a major source of Zambia's wealth and it is also a region where the need for the gospel of Christ is very great.

NOTICES

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

CHANGES IN MINISTRY

PASTORS:

Haefner, Mark A., from Zebaoth, Milwaukee, Wis., to Sola Scriptura, Decatur, Ga.
Krueger, Silas R., from Redeemer, Tucson, Ariz., to Holy Word, Austin, Tex.
Pankow, Paul E., from Crown of Life, Hubertus, Wis., to Exploratory, Portage, Wis.
Panning, Armin J., to presidency of Wisconsin Lutheran Seminary, Mequon, Wis.
Scheuerlein, Don H., from Michigan Lutheran Seminary, Saginaw, Mich., to St. Paul, New Ulm, Minn.
Staupe, Steven O., from St. John, Jefferson, Wis., to Bethany, North For Myers, Fla.
Zander, Mark F., from Garden of Gethsemane, Omaha, Nebr., to Zion, Bonesteel, S. Dakota/St. Paul, Naper, Nebr.

TEACHERS:

Hadler, Tamara J., from Peace, Otsego, Mich. to Mt. Lebanon, Milwaukee, Wis.
Lindloff, Cynthia, from inactive to Christ, Marshall, Minn.
Plath, Cynthia L., from St. Paul, Livonia, Mich., to Trinity, Nicollet, Minn.
Schmal, Mary, from inactive to St. Martin, Watertown, S. Dak.
Schmeiling, Daniel M., from Calvary, Dallas, Tex., to Wisconsin Lutheran High School, Milwaukee, Wis.

ADDRESSES

PASTORS:

Free, Keith R., 1025 Cliffside Dr., P.O. Box 183, New Carlisle, OH 45344.
Kuenzel, Karl E., P.O. Box 402, Zomba, Malawi, Africa.
Staupe, Steven O., 266 Evergreen Rd., North Fort Myers, FL 33903.
Worgull, David, 1270 N. Dobson Rd., Chandler, AZ 85224; 602/963-9397.

TEACHERS:

Eberhardt, David F., 429 E. Madison St., Waterloo, WI 53594.
Johnson, Cathlyn A., 3420 Monroe St. #C, Carlsbad, CA 92008.
Kuehl, Daniel J., 574 Bronx Dr., Toledo, OH 43609; 419/382-0690.
Kulow, Joan M., 1613 Stonebridge, Apt. 1, West Bend, WI 53095.
Numerich, Larry E., 309 S. 76th St. Milwaukee, WI 53214.
Schaffer, Alan W., P.O. Box 66, Cibecue, AZ 85911; 602/352-2455.
Semon, Margo, E., 1613 Stonebridge Apt. 1, West Bend, WI 53095.

NOMINATIONS WORLD MISSIONS Worker Training Counselor

The Board for World Missions has been granted approval to begin the process of calling for the above named position authorized by the 1983 synod convention. Implementing the calling procedure at the board's April 17, 1985 meeting is contingent upon final funding approval by the Coordinating Council at its April 11 and 12 meeting. The following have been nominated by the members of the synod:

Rev. Raymond Cox	Blantyre, Malawi
Rev. Donald Fastenau	Phoenix, AZ
Rev. Kermit Habben	Tokyo, Japan
Rev. Harold Johne	Tsuchiura, Japan
Rev. John Kurth	St. Joseph, MI
Rev. Waldemar Loeschner	Greenleaf, WI
Rev. Norbert Meier	St. Paul, MN
Rev. David Rutschow	Downers Grove, IL
Prof. Ernst Wendland	Mequon, WI
Dr. Ernst Wendland	Lusaka, Zambia
Rev. Paul Wendland	Hopkins, MI
Rev. Walter Westphal	Lilongwe, Malawi

Correspondence pertaining to these candidates should be in the hands of the undersigned no later than April 12, 1985.

Daniel Koelpin, Secretary
1607 Cottonwood Drive
Waukesha, WI 53186

CONFERENCES

Dakota-Montana District, Pastoral Conference, April 16-18. Communion service, 10:00 a.m. on 16th at Apostles, Billings, Mont. Sessions at LuPine Inn, Red Lodge, Mont. Agenda: James (Baur); 1 Peter 1 (Naumann); The Office or the Ministry of the Keys (Seeger); Parable Preaching for the Passion Season (Johnston); Counseling Those Considering a Possible Second Marriage (Habermann); Jude (Gumm).

Michigan District, Northern Conference, April 15 at St. John, Mio. Agenda: An Exegetical-Homiletical Study of a Text for Ascension: Psalm 47 (Schmelzer); Introduction to 2 Peter (Bourman); A Study of the Animal Lodges (Schaller).

Michigan District, Ohio Conference, April 15-16 at Beautiful Savior, Cincinnati. Agenda: Ecclesiastes 6-8, The Third Discourse (Grundmeier); Exegetical-Homiletical Paper: Acts 11 (Himm); An Evaluation of the Use of Scripture and the Value Within the Writings of James Dobson (Hilliard); The Biblical Teaching of Homosexuality and Modern Trends in Heterodox Churches (Starr).

Michigan District, Southeastern Conference, April 15-16 at St. John, Riga. Agenda: Exegesis of 1 Corinthians 8:9-13 (Sutton); Symposium on Adult Bible Study Methods and Materials (Koeninger, Vilhauer, Vogt); Formula of Concord, Article III (Frey).

Michigan District, Southwestern Conference, April 16 at Peace, Otsego. Agenda: The Holy Spirit in the OT (Meiselwitz); The Prophet Amos — A Prophet for our Time (Peter).

Northern Wisconsin District, Rhinelander Conference, April 22 at Bethany, Bruce Crossing, Mich. Agenda: Exegesis on Mark 5:21-43; The Role of Women in the Church.

South Atlantic District, Everglades Conference, April 16-17 at Crown of Life, Fort Myers.

Western Wisconsin District, Chippewa/Wisconsin River Valleys Conference, April 30 at Zion, Stetsonville. Agenda: Elections; Pastor's marriage and family enrichment seminar (wives expected to attend as well).

WISCONSIN LUTHERAN COLLEGE CANDIDATES

Wisconsin Lutheran College is seeking candidates for a full-time teaching position in business administration. The Ph. D. is preferred but MBA's will be considered. Applicants must be members of the Wisconsin Synod and have a strong commitment to lay ministry. For further information write or call John Bauer, academic dean, 8830 West Bluemound Rd., Milwaukee, WI 53226; 414/774-8620.

NOMINATIONS NORTHWESTERN COLLEGE Librarian

The men listed below have been nominated for the position of librarian at Northwestern College, to fill the vacancy to be caused by the retirement of Prof. Erwin Schroeder, effective the close of the 1985-86 school year.

Rev. Theodore Aaberg	Fort Wayne, IN
Rev. Paul Alliet	Lake Benton, MN
Arlyn Boll, Watertown	WI
Rev. John Brenner	Big Rapids, MI
Rev. Arthur Clement	Kalamazoo, MI
Rev. Rick Curia	Loomis, CA
Rev. Douglas Engelbrecht	Neenah, WI
Lloyd Essmann	Salem, WI
Rev. Lloyd Fager	Elgin, ND
Rev. Curtis Franzmann	Benton Harbor, MI
Rev. Thomas Frey	Monticello, MN
Rev. David Gosdeck	Stillwater, MN
Rev. Roy Hefti	Bangor, WI
Prof. Herbert Jaster	Prairie du Chien, WI
Rev. Alan Klessig	Abrams, WI
Rev. David Kriehn	Ann Arbor, MI
Rev. Roderick Luebchow	St. Paul, MN
Rev. Robert Meiselwitz	Stevensville, MI
Rev. David Miller	Bylas, AZ
Prof. Martin Moldenhauer	Watertown, WI
Rev. Neal Schroeder	La Crosse, WI
Rev. Raymond Schumacher	Tomahawk, WI
Donald Sebald	Wauwatosa, WI
Rev. Gordon Snyder	West Allis, WI
Prof. Milton Spaude	Saginaw, MI
Rev. Brian Terrell	Redwood Falls, MN
Glen Thompson	New York, NY
Rev. James Witt	Pullman, WA
Prof. Wayne Zuleger	Watertown, WI

The Northwestern College Board of Control will meet on April 10, 1985 and will then call a man from the above list of candidates. Please send all correspondence regarding these nominees to the undersigned by April 10, 1985.

Myron R. Kell, Secretary
NWC Board of Control
233 N. Maple St.
Watertown, WI 53094

EPHPTHATHA 1985

The Workshop on Hearing Impairment will be held July 12-14 at Wisconsin Lutheran College, Milwaukee. It is sponsored by the WELS Committee for the Hearing Impaired, with a grant from the Aid Association for Lutherans, to develop a more effective ministry for the deaf and hard of hearing. It is open to the deaf, hard of hearing and others interested (enrollment limited to 150).

Cost: \$25.00 per person, \$50.00 per family. Includes registration fee, meals, lodging (for those staying on campus), handout materials. Financial aid available. For more information contact: Committee for the Hearing Impaired, Mr. & Mrs. William Hughes, 834 W. Racine St., Jefferson WI 53549; 414/674-3749.

Dr. Martin Luther College 1985 SUMMER SCHOOL CALENDAR

June 16 — 3:00 — 5:00 p.m. Registration
7:00 — 9:00 p.m.
June 17 — 8:00 a.m. Opening Service
9:15 a.m. First Classes
July 2 — First term ASP ends
July 4 — Classes end at noon
No classes Friday, July 5
July 18 — 7:30 p.m. Closing Service
July 19 — 7:50 — 9:35 a.m. . . Final Examination

ADVANCED STUDY PROGRAM Each course is 1.5 credits

First Term: June 17 — July 2

7:50 — 9:35
Rel. 521 The Parables of Jesus — D. Raddatz
Mus. 541 The Organ — E. Meyer
10:15 — 12:00
SSt. 556 Archaeology and Bible History — L. Lange
Mus. 583 Children's Choirs in Church & School — F. Bartel

Second Term: July 8 — July 19 (Arrange additional hours)

7:50 — 9:35
Rel. 526 1 Corinthians — D. Raddatz
Edu. 553 Rel. Motifs in Children's Literature — G. Jacobson
10:15 — 12:00
Rel. 547 The Divided Monarchy — L. Lange
SSt. 555 Hist. Georg. of Bible Lands — G. Heckmann

SUBJECT MATTER MAJOR Courses Offered — 1985

June 17 — July 19

English
Eng. 83S English Literature Before 1750 — M. D. Schroeder
Eng. 89S Shakespeare in Performance — M. D. Schroeder

Science
Sci. 77S History of Science — M. Sponholz
Sci. 87S Ethology — J. Wandersee — P. Boehlke

Social Studies
SSt. 61S Reformation Era — J. Korthals
SSt. 65S Modern Russia — L. Leverson

June 17 — July 4

Supervision of Instruction Program
Edu. 530 Introduction to Supervision (3) — H. Wessel
7:50 — 9:35 a.m. and 1:30 — 3:00 p.m.
Edu. 533 Improving the Quality of Instruction (3) — J. Isch
10:15 — 12:00 a.m. and 1:30 — 3:00 p.m.

INDEPENDENT STUDY PROGRAM

Independent Study Projects (ISP)

For more summer school information or an application, contact: Director of Special Services, Dr. Martin Luther College, New Ulm, MN 56073.

125TH ANNIVERSARY

St. Stephen, Adrian, Mich., will observe its 125th anniversary this year. The following Sundays will receive special emphasis: June 9, Reunion Sunday (J. Jeske); August 18, Christian Education (J. Lawrenz); October 20, Anniversary Sunday (C. Mischke). Friends, former members, teachers and vicars are invited to attend. For further information write Wayne Traub, St. Stephen 125th Committee, 5480 Rollin Highway, Manitou Beach, MI 49253; 517/547-7126.

100TH ANNIVERSARY

St. Paul, Gresham, Nebr., will celebrate its 100th anniversary June 23 with special services at 10:00 a.m. (Gerald E. Free preaching) and 3:00 p.m. (Gerhard P. Eckert preaching). A noon meal will be served and a reception will follow the afternoon service. Former members, confirmants and friends are cordially invited. For further information contact Pastor Wayne C. Hilgendorf, Rt. 1, Box 139, Gresham, NE 68367; 402/735-7528.

100TH ANNIVERSARY

St. Matthew's, Iron Ridge, Wis., will observe its centennial September 15 in two special services: 10:30 a.m. (Pres. C. Mischke, preacher) and 1:30 p.m. (Prof. A. Schuetze, preacher). A catered meal will be held between the services. Friends and former members are invited. Cost for the meal is \$6.00 for adults, \$3.00 for children 6-11 and \$1.50 for children 4-5. For reservations or information contact Pastor Philip Birner, St. Matthew's Centennial Committee, 306 Herman St., Iron Ridge, WI 53035; 414/387-2554.

CENTENNIAL

Zion, Rhinelander, Wis., is observing its centennial during 1985. Special events are planned for July 6-7. All called workers, friends and former members are invited to join in the celebration. For further information contact Pastor David Kock or Pastor David Sternberg, 19 W. Frederick St., Rhinelander, WI 54501; 715/369-5579.

CENTENNIAL

St. Paul's, Winneconne, Wisconsin, is celebrating its 100th anniversary with special services March 24, April 14, May 12 and June 16. A catered dinner will be held March 24 and a reunion pot-luck picnic on June 16. Friends and former members of the congregation are invited to attend these special services. For further information contact Donald D. Falk, Centennial chairman, 129 N. 6th Ave., Winneconne, WI 54986; 414/582-4413.

75TH ANNIVERSARY

Zion, Crete, Ill., will celebrate its 75th anniversary on April 21. Rev. Richard Pankow will be guest speaker at the 8:15 and 10:45 services. An afternoon festival service will be held at 2:30 in the school fellowship hall, with Prof. Paul Eickmann as guest speaker. Noon and supper meals will be served and various displays and entertainment will be offered. Friends and former members are invited. For further information contact Rev. Robert W. Pasbrig, 1612 Main St., Crete, IL 60417; 312/672-8171.

25TH ANNIVERSARY

Our Saviour's of Bismarck, N. Dak., will observe its 25th anniversary June 30. Friends and former members are invited to attend the celebration.

25TH ANNIVERSARY

Bethlehem, Menomonee Falls, Wis. will observe its 25th anniversary on May 19 with special services at 8:30 and 10:30 a.m. (Pres. Carl Mischke, preacher) and 6:00 p.m. (Pastor Martin Janke, preacher). A catered dinner will be served at noon and refreshments will be served after the evening service. Friends, former members and confirmants are cordially invited. For further information and dinner reservations contact Jim Casper, W217 N9862 White Horse Dr., Colgate, WI 53017; 414/255-4180.

ANNIVERSARY BOOK

The Michigan District is preparing a paperback book composed of historical essays pertaining to the history of the Old Michigan Synod, the present Michigan District and Michigan Lutheran Seminary. The anticipated cost per book is about \$4.00 and the publication date is early June. To gauge interest in the book beyond the Michigan District and thus to determine the number of copies to be printed, the Michigan District is asking for expressions of interest within the synod and beyond the Michigan District. To express preliminary interest in purchasing the book and possible number of copies desired, please send notice by May 1 to: Anniversary Book, 2745 W. Genesee, Saginaw, MI 48602.

MANAGER AND MATRON NEEDED

A manager and matron are needed for the Arizona Lutheran Retirement Center. Manager to be handy with minor repairs and limited book-keeping. Matron to be willing to prepare meals for boarding residents (no more than five). Address all inquiries to William O. Bein, executive secretary, Arizona Lutheran Retirement Center, 1628 E. Yale, Phoenix, AZ 85006.

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for April 23-24, 1985

Business to be acted on is to be submitted to the executive secretary of the board, with copies to be furnished the chairman of the board, no later than ten days prior to the meeting date.

Ralph E. Scharf, Secretary
Board of Trustees

CIVILIAN CHAPLAINS

Rev. Timothy L. Johnston	Rev. Lee A. Neujahr
Home Address	Home Address
Kastanienstr 4	Rennweg 70
6501 Klein Winternheim	8500 Nurnberg 20
West Germany	West Germany
Phone 011-49-6136-8041	Phone 011-49-911-538563

Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/771-9357, USA.

YOUTH RALLY

Rejoice and be Glad is the theme of the 1985 WELS International Youth Rally to be held July 22-25 at Dr. Martin Luther College, New Ulm, Minn. For further information write to: 1985 International Youth Rally, Dr. Martin Luther College, New Ulm, MN 56073.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

DELAND, DELTONA, ORANGE CITY, DE BARY, FLORIDA — Deltona Community Center, east of Providence Blvd. across from Lake Monroe. 9:30 a.m.; SS/Bible Class, 10:30 a.m. Pastor Mark Johnston, 1623 Lakeside Dr., DeLand, FL 32720; 904/738-1953.

MANHATTAN/NEW YORK CITY, NEW YORK — 79th St. Baptist Church (79th and Broadway, Manhattan; use north Broadway entrance). 6:00 p.m. Contact John and Christine Bills, 675 West End Ave., #6A, New York, NY 10025; 212/865-4844.

NAMES WANTED

Survey work preliminary to conducting exploratory services. People interested in WELS services, contact pastor noted.

CALIFORNIA AREAS OF BAKERSFIELD, MERCED/ATWATER, HEMET, RANCHO/TEMECULA, SALINAS/MONTEREY, YUBA CITY/MARYSVILLE, COVINA/WEST COVINA/LA PUENTE, IRVINE. — Pastor Joel C. Gerlach, 1851 Hampshire Rd., Tustin, CA 92680; 714/544-7465

WORLD MISSION FURLOUGH HOUSE DEDICATION

The planned date for the dedication of the new furlough fourplex is scheduled for Tuesday, April 16 in connection with the meeting of the Board for World Missions. At 7:00 p.m. a brief service will be held at the adjacent St. John's Lutheran Church, 3909 W. Clinton Ave., Milwaukee, Wis. It will be followed by an open house and refreshments in the new structure.

CAMP BASIC SUMMER CAMP

Camp Basic (Brothers and Sisters in Christ), a summer camp for the mentally retarded, under the auspices of the Western Wisconsin District Special Ministries Board, will begin its fifth year of operation in the group camp at Wyalusing State Park, near Prairie du Chien, Wis., June 16-22.

Camper applications from the Western Wisconsin District receive first priority but eligible applications from all districts will be considered. Scholarships are available for families with special financial needs.

The camp requests names of prospective campers, counselors, as well as donations for the camp sessions or the camp scholarship fund. A slide and tape presentation and a bulletin board display are available upon request. For further information contact Ken Pahnke, camp director, Rt. 7 Box 10, Menomonie, WI 54751; 715/235-3546.

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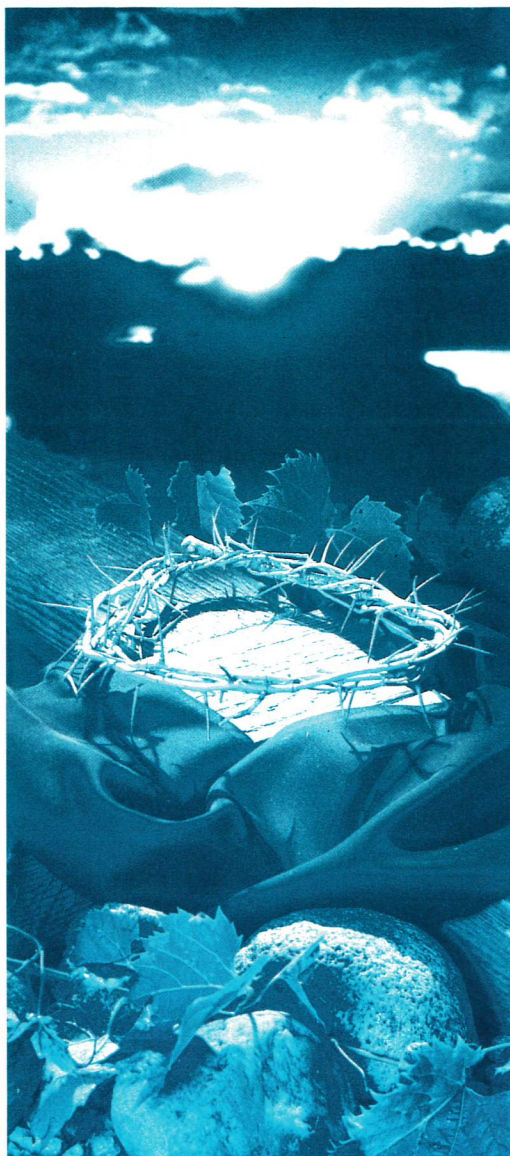
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A KING GOES FORTH

A King goes forth a cross to bear,
A cruel crown of thorns to wear,
His holy, precious blood to shed,
In bitter grief to bow his head.

The King goes forth to bear the cross,
The Lord of all to suffer loss,
The Son of God — past mortal ken —
To meet the mockery of men.

For us this glorious work was done;
For us it has salvation won.
These shameful woes he came to bear
That we might in his glory share.

The mighty God is bound that we
From every bondage might be free.
Widespread his arms the cross doth hold
That they may all mankind enfold.

The living God goes out to die
That dying men might live thereby.
The third day he will rise again
To justify all fallen men.

To this Redeemer now we say:
“Thy love shall be our hope alway.
Thy love shall reign within our heart.
Thy love doth joy and peace impart.

“Thy love in hymns of praise we’ll sing
And own thee our eternal King.
For this thy love, our God and Lord,
Be now and evermore adored!”

Dr. Siegbert W. Becker
† 1914 — 1984 †

**. . . May our Lord's
Dying and rising again
Be a source of
Forgiveness and strength
and
The assurance of resurrection
To life everlasting
For all of our readers . . .**

It was just a drop of water. The tail of its round head clung tightly to my index finger. A moment before it had been lifted out of a two-ounce bottle of sterile water. Now it journeyed a couple of dozen inches to the tiny head of a prematurely born infant.

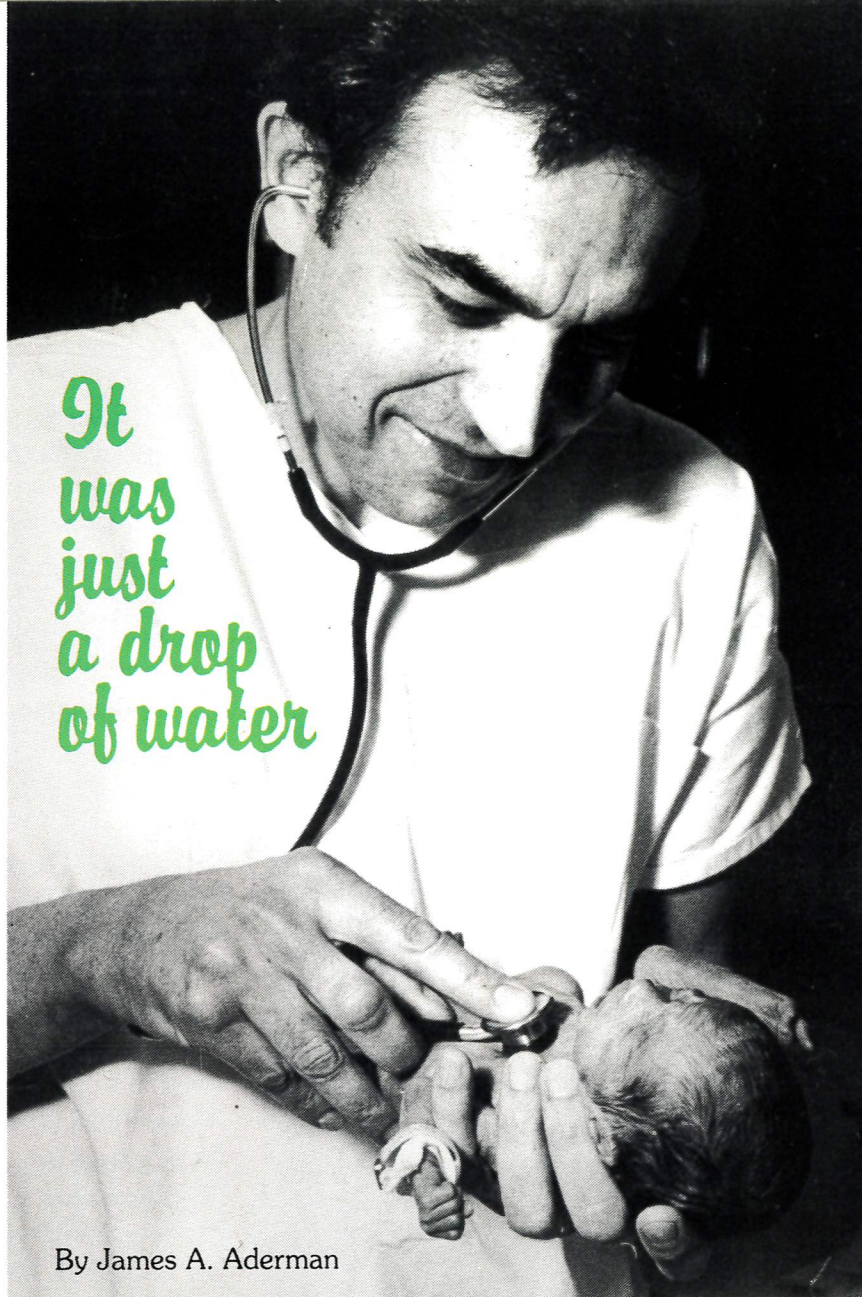
He should still have nestled safely in his mother's womb for another three months. He was born twenty-five weeks from conception. He was a remarkably tiny baby boy with perfectly formed hands and feet. He had ten fingers and ten toes. I counted them, as I had counted the fingers and toes of my own newborn children. Top to bottom he would have rested comfortably in my hand — head on my fingers and feet stretching to my wrist. His eyes were closed. Dark hair covered his head.

All was not perfect, of course. He lay in a special tiny bed. His cradle allowed for him to be hooked to a variety of beeping and blinking machines which measured and monitored his vital signs. His wee body was stretched tightly over a miniature frame. In place of being able to nurse at his mother's breast, he received his nourishment through a feeding tube inserted down his throat. He was covered by a bubbled, clear plastic blanket and warmed by a heat lamp. He was doing well for his condition, the nurse assured me, but his condition was still critical.

His mother stood next to me. This was her first child. She was pleased that her pastor would come to baptize her son. She had been doing a lot of fearful crying — crying induced by worry about her child's physical and spiritual well-being. But not now. Now there were no tears.

She had met me at the entrance to the intensive care unit. I washed my hands and with her help slipped into the paper gown — standard issue for this part of the hospital. It surprised me that I did not need to wear a mask.

We spent a few minutes in the entryroom talking about the things God promises to those who are baptized: "Be baptized. . . ." "The promise is for . . . your children." "Baptism . . .



By James A. Aderman

now saves you." Then it was down the hall to stand by his bedside.

It was just a small drop of water that released its grip on my finger and spread itself over his forehead. It was just a small drop of water that dampened his black hair and glistened slightly under the glow of the heat lamp. It was just a small drop of water to the eye that saw it and to the forehead that felt it.

It was just a small drop of water, but its size did not in any way rob it of being "the washing of rebirth and renewal by the Holy Spirit." It was only one small drop of water, but when that child was anointed with it in the name of the Father, Son, and Holy Spirit, Kenneth Ray was welcomed into Christ's kingdom — a

rebirth took place in that tiny baby's heart — a thorough washing of inherited and every other sin was made — a child who should not yet have been born was reborn through faith in Jesus as his Savior. It was only one small drop of water, but God made it to be his guarantee that Kenneth Ray was one of the great shepherd's little lambs.

Come to think of it, it really wasn't just a small drop of water after all. □



Pastor Aderman serves at Siloah, Milwaukee, Wisconsin.