



The
Northwestern
Lutheran

JANUARY 15, 1985

**Philip,
we love you!**

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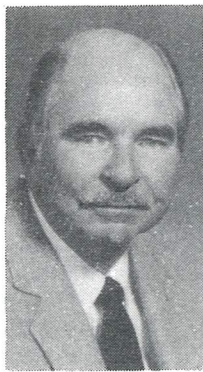
**You have to
work at it**

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**Creation
and
Science**

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from this corner



"Are you looking for ways to share God's word with others outside your church?" writes Shirley Reis. "The daily devotional booklet *Meditations* has been a very effective way of witnessing for us at Atonement in Baltimore, Maryland."

Mrs. Reis recounts how the evangelism committee at Atonement placed five copies of *Meditations* in a nearby medical center. Within an hour they were gone and were replaced with five more. Copies were also spread around in supermarkets. The church's name, address and telephone number were stamped on the copies. "We just started doing this in the summer of 1984," she reports, "and we have already four responses." (If you think that response poor, you have not been a member of an evangelism committee.)

Before the 1960s rewrote the churches' agenda, there were a number of church bodies using this simple evangelism method. Having spent some time in a hospital during 1984, I noticed that the practice is languishing. In the hospital lounges Herbert W. Armstrong's Worldwide Church of God and Jehovah's Witnesses had taken over.

Maybe, as Mrs. Reis' letter urges, the time has come to resurrect the practice of spreading the good word by papering public areas with *Meditations*. And don't forget a subscription to *The Northwestern Lutheran* for the public library.

And why not take a bigger step: as this new year begins enroll in the *each one reach one* club. I seem to remember that back in the 1940s there was a Lutheran evangelism program by that name. If just each family in the synod were to reach one unchurched person during the year, 150,000 people would be added to the synod, a whopping 36 percent increase in membership. That idea also is not new.

It is the coattail method of evangelism proposed in the prophecy of Zechariah: "In those days ten men from all languages and nations will take firm hold of one Jew by the edge of his robe and say: 'Let us go with you because we have heard that God is with you.'"

How many people have grabbed our coattails lately — or ever for that matter — because they have heard that God is with us? It might be that they cannot detect in our speech or life that God is with us. It might be that we have only a slight case of Christianity.

It is not too late for New Year's resolutions. Let's incorporate the coattail method into one. There are yet eleven and one-half months ahead of us to make it happen, please God.

James P. Schaefer

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

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What does Jesus have to say?

After John was put into prison, Jesus went into Galilee, proclaiming the good news of God. "The time has come," he said, "The kingdom of God is near. Repent and believe the good news!" As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen. "Come, follow me," Jesus said, "and I will make you fishers of men." At once they left their nets and followed him (Mark 1:14-18).

"What will he have to say?" millions wonder as the president prepares his inauguration address. "What will he have to say?" the patient worries as he enters the doctor's office. "What will she have to say?" the young man wavers as he rehearses his marriage proposal. Sometimes words can be so important. But none more important than those of our Savior. As we enter another new year, the question is, *What does our Savior have to say?*

"Repent and believe the good news"

Some time has elapsed since Jesus began his ministry with his baptism by John and his temptation in the wilderness. In the prison cell John's voice is now muffled, but to the north in Galilee Jesus' is picking up in volume. "The kingdom of God is near," he proclaimed. "Repent and believe the good news," he urged.

That's not what some thought he should be saying. To the Pharisee words about repentance were quieting and discomfiting. They preferred words of praise polishing their outward image, not repentance arrows penetrating to their rotten core. To Israel's national leaders Christ's words were just as distasteful. Much rather would they have heard words about rallying around the flag and rebelling against Rome's hated legions instead of talk about the heavenly kingdom and

how to prepare for it. No wonder they turned away from Jesus, then turned against him, later even rushing him to the cross.

Sound somewhat familiar? To some, Christ's words about repentance will be far too demanding this year. Their ears much prefer a mellower message, one which tunes out or at least tones down condemnation of "in vogue" sins like selfish abortion, sinful divorce, or sexual promiscuity. As always, there will be preachers who will be willing to oblige them so that the sinner can still feel somewhat religious. To others, Christ's words about the kingdom of God will be too moldy and moth-eaten to appeal this new year. Replacing such words will be the renewed cry for the church to enter the political arena and to exercise its moral majority. And again there will be those who will obligingly offer such a message.

But the important question still is, "What does Jesus have to say?" His message has not changed since that day long ago in Galilee. It is still that same message of repentance and the good news of the kingdom of God. That message can still be summed up with four R's; the *realization* that we have sinned, the *regret* that we have sinned against a holy God, the *reliance* on his full forgiveness to cover those sins, and the *resolve* to fight against our sins. Such a message never goes out of date regardless how many new years come.

Certainly we will all agree that those outside the church and those living notoriously sinful lives need to hear his words about repentance. But how about us? Dare it ever become on Sunday, "Come on, Pastor, not that same old stuff again"? or "Go away, Pastor, and leave that pet sin of mine alone"? Or should it rather be, all year through, "Please, Pastor, preach those four R's. Tell us again how Jesus said, 'Repent and

believe the good news!'"

"Follow me and I will make you fishers of men."

The Savior has more to say. In Galilee that day he told Simon and Andrew, later also James and John, "Follow me and I will make you fishers of men." They obeyed, leaving their fishing tackle and, in the case of the Zebedee brothers, also their father behind. So important did they consider Jesus' words to be.

And we? Before us stretches another fishing season, called a new year. Fishing for men involves more than sailing the immense ocean of foreign missions and standing in the boat of the pulpit or the classroom. There are souls for us to reach in the ponds of our hometown. There are boats to build and finance for those who do our fishing out on the world's seas. There are sons and daughters, like Zebedee's children, to urge into full-time fishing for the Master. There's the never-ending need for committed disciples who will work quietly and faithfully in the corners where God has placed them. There's the ever constant need for believers to do God's thing even as they are doing their thing in office, shop, and kitchen. To us and others like us the Savior still says, "Follow me and I will make you fishers of men."

"Repent and believe." "Follow Me and fish." That's what the Savior has to say. Let the new year show we recognize how important his words are. □



Pastor Lauersdorf serves at St. John, Jefferson, Wisconsin.

Three cheers for the liturgy

One reason the Pilgrims left the Church of England was because the worship was too formal. The early Baptists faulted Luther for failing to abandon the liturgy of the Roman Church. Many an adult confirmand, joining the WELS congregation, puzzles over the whys and wherefores of our service. And even a veteran Lutheran pastor of 54 years writes that “our overemphasis on liturgy works to the detriment of the church.”

As our synod begins work on the new hymnal, shall we perhaps publish only a book of hymns with no liturgy? Or if a liturgy is included, should it be exactly the same as what we know from *The Lutheran Hymnal*? Shall several options be included in some parts of the liturgy? Shall someone skilled in liturgical lore be asked to create an entirely new order of worship, suitable for American Lutheran Christians living in the last decades of the 20th century?

These are questions which will be addressed by our hymnal committee with input from WELS members. They are important questions; they need to be discussed and debated; the answers we give will impact our churches for years to come. The most basic question is this: should we have a liturgy at all? Should there be a set order of worship, a form to follow? I answer “yes.”

The Bible says of the earth immediately after creation that it was “without form.” Everything was confusion. The Lord God set all in order: he separated light from darkness, sky from earth, water from land. There is beauty in this order.

So also with our liturgy. There is beauty in the order of our worship. It has been shaped over the centuries, tested and tried by generations of Christians. When we come to church, we know where the worship leader will take us. We have a form to follow not a *performance* at which to gawk.

A prominent critic has expressed an extreme aversion to the formlessness which characterizes so much of what passes for art today. “All humans require moorings in order to make sense of things,” he says; “the contemporary arts undercut our moorings.”

The liturgy gives moorings to our faith. We come to worship not to be entertained but to stand in the awful presence of the Almighty: to confess our sins, to plead his mercy, to hear his voice, to sing his praises, to bring our thanksgiving. Our liturgy is the form we follow to do these things.

In many respects liturgy is for the weak. The strong really need no order for their worship. They soar to worlds unknown with help from no one else. But the weak — those of little faith, the uncreative, the stammering, the children, the ordinary — the weak need and appreciate the familiar forms of worship. I say, “Three cheers for the liturgy.” I’m one of the weak.

Victor H. Prange



Pastor Prange serves at Peace, Janesville, Wisconsin.

letters

Pictures are tools

Having been one of the many who would prefer to hide her head in the sand and not see, read or hear anything concerning abortion, I can understand what viewing the terrible pictures and films on abortion can do to a woman who has had an abortion. Though not guilty of having an abortion, I was guilty of not asking for the Lord's strength to help me fight against abortion and all the evils it brings to our country.

I think the materials on what abortion really is are tools the Lord gives people working in the pro-life movement. These materials show others who have been (or who are being) led to believe having an abortion means getting rid of some tissue, that this is a human life. The abortionists have fought to prevent women from being informed about abortion and what it really is. You won't find these pictures in an "abortuary."

Having talked to some counselors for an area pregnancy crisis center, I was told they frequently have to tell broken-hearted women, who have had abortions, that Jesus loves them and will forgive all their sins. Those "shocking films which picture the horror of suction or saline abortions" had not been shown to those women before they had their abortions because they probably wouldn't have had one if they had seen the pictures.

The saying that "one good picture is worth a thousand words" is true about pro-life materials. If just one baby is saved from abortion because its mother or someone close to her saw a picture on abortion and changed her mind, that picture is worth that "thousand words." We then have an opportunity to bring the gospel message to the mother *and* her baby.

We should all actively support our WELS Lutherans for Life pregnancy counseling centers with gifts (large or small) and by educating ourselves about abortion. Most of all we should pray daily that the Lord would give strength to those special people who work in the centers that they can continue their life- and soul-saving work.

Carol Browning
Edna, Texas

Served a useful purpose

I would like to respond to the letter in the October 15 issue regarding "My diary."

The writer stated that he hoped a repentant parishioner had not read the article because it didn't give "any hope of forgiveness to the conscience-stricken sinner." When does the law ever do that? The purpose of the article clearly was to point out the *sin* of abortion. To use the writer's own example, that is exactly what Nathan did with David. Notice that David, after being rebuked, said, "I have sinned against God." If one sinner repented after reading God's truth in that article, the angels in heaven rejoiced.

"My diary" was extremely well written and served a useful purpose. Jesus himself said, "If I had not come and spoken to them, they would not be guilty of sin. Now, however, they have no excuse for their sin" (John 15:22).

Daryl B. Hanneman
Johnson, Minnesota

Madison campus ministry

My husband and I recently received a letter from the Wisconsin Lutheran Chapel and Student Center in Madison, Wis., announcing the twentieth-anniversary celebration in September of this year.

I knew what the chapel had meant to me as a student at a state university. It was not only a place to worship and commune, but also a place where people did not think you were crazy for believing in creation, the virgin birth, Jonah, or the resurrection; a place to learn more about biblical doctrine; and, yes, a place for fellowship with other believers. It was, in a sense, a home and a family away from home.

However, in contemplating my list of alumni, I gradually realized what a benefit that chapel has been to the synod just among this group of 40 or so people I know. After completing their secular education in various fields, ten took the necessary religion courses at DMLC and are now teaching in the WELS school system. One is now a pastor and another is serving his vicar year.

What happened to the rest? One, who was a Lutheran Collegians volunteer to a mission in Peru, is now an active worker in his church. Three have served as organists. One is a layman in a full-time synodical administrative position. At least seven serve or have served

as elders or church councilmen. One in a remote congregation conducts church services when the pastor must be absent. Some have been active in founding the Lutherans for Life organization. The group abounds in choir members, leaders in mission guilds and other women's auxiliaries, and Sunday-school and VBS teachers — people who respond to many needs in their congregations in many ways with many talents.

Does it pay the synod to finance the secular campus ministry? I believe the answer is yes. This money is returned to the church in the form of experienced, dedicated, educated lay people helping in the great commission to spread the Word.

Joan Eggert
Madison, Wisconsin

Go and do likewise

The Good Samaritan program (November 15) is a beautiful program. A copy of the article should be sent to every congregation in the synod with the exhortation, "Go and do likewise" and "Do it now!"

If a congregation does not have such a need, it could divert its support to another congregation to help someone else.

Help in finding jobs as well as the distribution of food and clothing is an important aspect of our Christian life. The money gifts are an excellent idea too.

To the question: "What are we doing?" The answer should be: "Much and today."

Max O. Ross
Minneapolis, Minnesota

Voted issues

I cannot agree with your column, From this corner (November 15).

We are a family of farmers and in no way did we "vote our pocketbook."

We voted out of concern for all the issues — abortion, homosexuality, liberalism — and we do not want a woman president.

I'm sure more than half of the American Christians' pocketbooks are pretty empty, especially those of young farmers. If it were not so, the church treasury would be full.

Helen Prechel
Mercedes, Texas

A better homeland in the new Jerusalem

As we begin our study today, remember that there is no break in thought between Chapter 11, with its long list of heroes of the faith, and what follows now. In fact, that last sentence of 11:40 points forward to our study today — “God’s plan is that *we and they* will all be made perfect at the *same time*.”

LETTER TO THE HEBREWS

by Julian G. Anderson

Read 12:1-13 . . . First Apollos reminds us that as Christians we are running the great *race of life*, and that the large crowd of Old Testament heroes of the faith are hovering over us as spectators, watching us as we run. The scene reminds us of Paul’s description of the Isthmian Games in 1 Corinthians 9:24-27, as Apollos says, “Therefore we must try to get rid of everything that gets in the way, and the sin that captures us so easily, and *run* the race which lies before us with our minds made up that we’re not going to give up. And as we run, we must keep our eyes fixed on *Jesus*, the one who has given us our faith and also makes it perfect. For when he thought of the joy that was waiting for him, he patiently put up with the cross, paying no attention to the shame and disgrace of such a death. And now he’s seated at the right side of God’s throne. Therefore you must remember how patiently he put up with all the hateful things sinful people did to him, so that you won’t get tired and give up” (vv. 1-3).

The Lord’s discipline

Then he speaks to his original readers, reminding them that none of them had yet been killed (v. 4). But they certainly must have been living

under persecution and suffering, for Apollos speaks of all this as “the *Lord’s discipline*” (v. 5). And he reminds them that this is something every good father does to his children, and reminds them, and us, that discipline is given to the child to teach him a lesson (v. 7). And so the fact that they — or we — are being disciplined as Christians is the sign that we are God’s true children whom he loves (v. 8). He also assures all his readers that “when our heavenly Father punishes us, he is doing what is best for us, so that we will be *holy like him*” — a worthwhile goal (v. 10, compare Rom. 8:28). He even repeats this thought, when he says, “our sufferings will make us *perfect* and give us *peace*” (v. 11).

Read 12:14-29 . . . Notice that verse 14 echoes 11:6, since it is our faith that makes us perfect and holy in God’s eyes. And in verses 15-17 Apollos warns his readers that they must be careful not to do anything that would keep any other person from receiving God’s undeserved love in faith. And he specifically warned them against sexual uncleanness and godlessness, which fits our modern world just as much as the first-century world.

The heavenly Jerusalem

Then in verses 18-21 he reminds us that we are *not* under the old covenant given on Mt. Sinai, which was a covenant of *law*. He says, “You have come to Mt. Zion, which is the city of the living God, the *heavenly Jerusalem*, with its tens of thousands of angels all gathered together. You have come to the church in which every member has the honor of being God’s oldest child, whose names are written in heaven. You have come to the God who is the judge of all men, and

to the spirits of the people who have been made *perfect*. And you have come to *Jesus*, the middleman of the new covenant, and his blood, which was sprinkled on the mercy seat. And that blood promises something much *better* than Abel’s blood does” (vv. 22-24).

This is followed in verse 25 by a timely warning to all readers — “See to it then that you don’t refuse to listen to the one who is speaking to you now. After all, those people at Mt. Sinai didn’t escape God’s holy anger when they refused to listen to the man who brought them God’s message here on earth. And it’s surely much more certain that we aren’t going to escape his anger if we turn our backs on the one who is bringing God’s message to us from *heaven!*” And then another warning, that God is going to shake the heavens and earth so that they will be *destroyed* (vv. 26,27, compare 2 Peter 3:10 and Matthew 24:35).

Then the chapter closes with the reminder that “we must be thankful, since we are receiving a kingdom which can never be destroyed. And our thankful hearts must lead us to serve God in a God-pleasing way, with the proper reverence and fear, for ‘our God is a devouring fire!’ ” (vv. 28,29).

For those of you who are interested in reading more about the new Jerusalem, read Isaiah 65:17-25, 2 Peter 3:11-13, and Revelation 21:1 — 22:5. □



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

In the afternoon sky clouds assemble, mound up, tangle, disperse; leave behind wide-open seas of blue. In such a sky one might see visions.

Of all the persecutions the early Christians experienced, the worst came last. Under the Roman emperor Diocletian (284-305), churches were destroyed, sacred books burned, religious meetings forbidden. Captured Christians were given the chance to deny their faith by sacrificing to pagan gods. If they refused, they were tortured. For ten years the storm raged, from England in the north to Arabia in the distant south.

Then, as suddenly as it started, it was all over. In A.D. 313 a new emperor, Constantine, sat on the throne. From Milan in northern Italy an edict was proclaimed which ensured toleration for all Christians everywhere. You were free to worship Christ openly, and no one dared stop you.

Why the sudden about-face?

Decisive moments in the Church

by JAMES G. KIECKER

Years later, Constantine told his friend, Bishop Eusebius, the most distinguished of early Christian historians, what had happened. In A.D. 312, a year before he issued the order that brought peace to Christians, he had been faced with a powerful rival for the throne. This man surely would have continued the persecution. As Constantine moved south with his army through present-day France, for the inevitable showdown, he paused early one afternoon to pray for some assurance of victory. For already he was a Christian.

Suddenly, shining brilliantly in the afternoon sky, he saw a cross of light, and around it the words, "By this sign, you will conquer." His entire army, he told Eusebius, saw it too.

That night, in a dream, God appeared to him with the same sign, and commanded him to make a likeness of it and use it as a safeguard in the coming battle with his enemy.

The next morning he had a banner made, on it a wreath of gold and precious stones encircling the first two letters of Christ's name in Greek. And beneath this wreath a golden cross. His soldiers placed similar — but, of course, much simpler — crosses on their shields. In the battle which followed, Constantine and his army were victorious.

"So he told me long afterwards," reported Eusebius, "and confirmed it with an oath."

From then on things changed. Already the next year the cross appeared on all new coins. As time passed Constantine came out more and more in favor of Christianity. The Christian Sunday was placed on the same legal footing as pagan festivals. He had his children instructed in the Christian faith. He built and enlarged churches, at the same time prohibiting the repair of ruined temples of the gods. Wills in favor of the church were permitted. He forbade any attempt to force Christians to participate in non-Christian religious ceremonies.

✠ Of kings and visions

Church and state converge under Constantine

He took an active part in church affairs, to the point of calling and presiding at an empire-wide Christian council to deal with heresy. Luther called him "a faithful ruler," and a "good and pious emperor."

Now, the policy of Constantine, please note, was only *toleration* of Christians. He did not make Christianity the only religion of the empire. That was to follow under later emperors. Constantine continued to allow paganism alongside of Christianity. And for whatever mistaken reason, Constantine waited until shortly before his death to be baptized.

But on that long-ago afternoon, something important took place. Christianity, so long held back by persecution, suddenly had free rein to thrive and spread through all the world. The clouds dissolved, but the vision remained. It was another decisive moment in the story of God's people on earth. □



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

At local, state, and federal levels considerable controversy has been reported on the problem of teaching the origin of the universe in public schools. Even our own Christian day schools are subjected to pressure to include a scientific approach to the study of creation that somehow or other harmonizes with the Genesis account. It's time that we take a look at some of the issues involved.

A look at science

Sometimes *science* refers to factual knowledge concerning nature and natural phenomena. It is a scientific fact that water boils at 212 degrees at sea level, that warm air rises, that red corpuscles carry oxygen, or that under certain conditions hydrogen and oxygen combine to form water.

Sometimes the word is used to refer to a process, a method of using one's reason. The scientist formulates an idea, a hypothesis, that he wants to test. He collects data, analyzes the data, and either rejects his hypothesis or fails to reject it. If he fails to reject it, perhaps he or some other scientists will subsequently repeat the process. In this context, *science* is a method by which scientists attempt to falsify hypotheses.

While it needn't be possible to prove that a theory is true for the theory to be scientific, it must be possible to prove whether it is false. A type of beetle that you've never seen before settles on your trees. At the end of summer, they disappear. Seven years later they show up again. Seven years after that, again. You formulate a theory that states that this kind of beetle appears every seven years and that it will appear again seven years hence. No one can prove that this theory is true. The beetles might show up every seven years for a thousand times. All that you can say is that it seems highly probable that this kind of beetle appears every seven years. If, after 7000 years, they failed to appear, someone might modify or reject the theory. That is science.

But how will one ever learn anything if science never does more than try to falsify hypotheses? The answer to that question is complex. It is enough to say that after repeated failures in the attempt to falsify a hypothesis, scientists will begin to accept it. For instance, when enough falling bodies had been observed to fall toward the center of the earth, scientists began to believe that the hypothesis had such a low probability of ever being falsified that they began to refer to the phenomenon as the law of gravity.

Note carefully: scientists do not prove that theories are true, only that they have a degree of probable truth; scientists do prove that theories are false. Fifty years ago scientists thought planets were unique to the solar system. Now astronomers tell us that there are probably thousands of them. The old theory turned out to be false, so science changed its mind. That is a characteristic of good science.

Apply this to creation. There are various, even conflicting, theories of the origin of the universe. Scientists continually gather data about that origin. This data is the basis for forming new theories, for modifying existing theories, or for rejecting (that is, falsifying) old the-

Creation and Science

by Vernon Gerlach

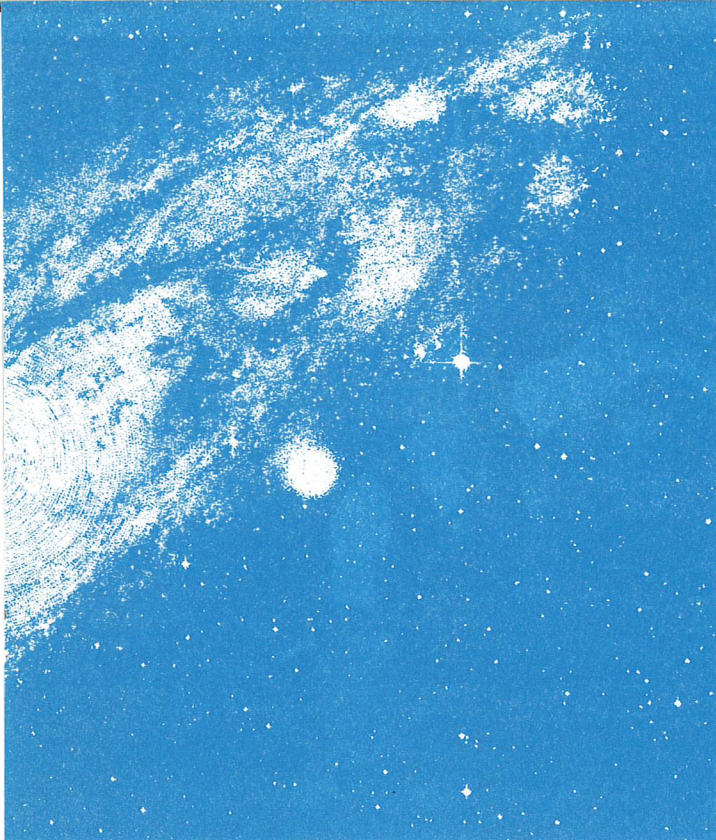
ories. To be truly scientific, any theory concerning the origin of the universe and all that is in it must be falsifiable. If it doesn't allow the possibility of scientists disproving it, it simply isn't science. For the technically minded, let me add that this applies to both predictive theories, such as the seven-year locust example, and to "post-dictive" theories, such as evolution or creation.

As a scientist, I have to believe that I will never be able to prove that any given scientific theory concerning the origin of the universe is true. The only possibility is that I may be able to prove a theory false.

The doctrine of creation

As a Christian, I wonder why anyone can possibly get excited about this matter. The origin of all things created is described plainly and simply in Hebrews 11:3: "By faith we perceive that the universe was fashioned by the word of God, so that the visible came forth from the invisible." This passage describes two acts of God. The first act is described in the First Article; it is called creation. The other act is described in the Third Article; it is part of God's work of sanctification. The doctrine that we call creation can be grasped only by faith that is created in the believer by God. There is no other way to a complete and flawless knowledge of creation.

To put it negatively, if I could "believe" in creation on the basis of observed phenomena, what need would I have for the First Article, for faith? Because I cannot come, by my own or any other person's knowledge, to the conclusions that we confess under the doctrine of creation, I need revealed knowledge. That knowledge is a result of faith; faith is another creation of God. In short: God created the universe and God created the faith in me that enables me to perceive that he created the universe.



*Our sure knowledge
of the creation
comes only from
God's revelation;
it can never
come from science.*

includes the sixth day. Why is that so important? Think about it! If there was no first Adam, there was no bearer of the image of God. If there was no bearer of the image of God, there was no fall. If there was no fall, there is no redemption. Do you see the danger of creation science? It can never prove the existence of a first Adam. And without a first Adam, the Second Adam is a fraud.

The problem with a science of creation

But can't creationism or creation science serve a useful purpose? Don't the heavens declare the glory of God? Doesn't the firmament show his handiwork? Isn't there an apologetic role that creation science can play, helping to bring the unbeliever to faith? If we are talking about the realm of secular fact, both the Christian and the unbeliever are capable of discovering it and interpreting it. One does not have to be a Christian to come to the conviction, on the basis of sound data, that Jesus Christ lived in Palestine about 2000 years ago. One does not have to be a Christian to come to the conviction that Jesus Christ is Lord.

I said earlier that science, good science, changes its mind. That is a necessary characteristic of any description of science. Is this true of creation science? If so, then it is possible that at some time creation science will have to change its mind about the origins of the universe. In that case, why is creation science any better than evolution? But if creation science does not allow the possibility of any other future explanation for the origin of the universe, then I have to ask, "Is it really science?"

There is also the problem of separation of church and state that is involved in legislating creation science as part of the public school curriculum. If we require that a creation viewpoint that is consistent with Genesis 1 and 2 be taught in public school science classes, why are we doing it? Is it to lead people to believe God's truth? If so, we are misusing the state. On the other hand, if it is not done to lead people to believe, why do it?

One does not have to be a Christian to come to believe that the world was created by some kind of supernatural force, even by some kind of god. One does not have to be a Christian to understand that the doctrine of creation

Be sure

Creation is a diamond. When the Spirit creates in me the faith that enables me to believe the First Article, he is flooding that diamond with sunshine. I cannot possibly see greater beauty in that diamond, I cannot enjoy that diamond more, by turning on it the flashlight of science, neither creation science nor any other kind. And if, without faith, I search for that diamond aided only by the flashlight, I run the risk — no, I am assured — that I will mistake glass baubles for that diamond. Once I make that mistake, I will soon cease to know the difference. And then I will cease to care.

One can, of course, reasonably infer that all things were created by God. Our pastors learned about this kind of reasoning, from the effect to the cause, when they studied Christian doctrine at the seminary. Romans 1:20 tells us that from the things God made anyone should be able to recognize his eternal power and divine nature. But our *sure knowledge* of the creation comes only from God's revelation; it can never come from science. Francis Pieper says, "Only he knows God who knows that he created the world from nothing."

Creation science gives us a theory about how the universe came into being. But because creation science is *science*, we can never be sure of it. Creation is a matter of faith, because we know from the Word of God alone ("*nur Gottes Wort offenbart*" — C. Gausewitz, Quest. 148), and no human learning can discover or find, how all things were made.

O Lord, thou has created all things! (Revelation 4:11).
We can be *sure* of it! □

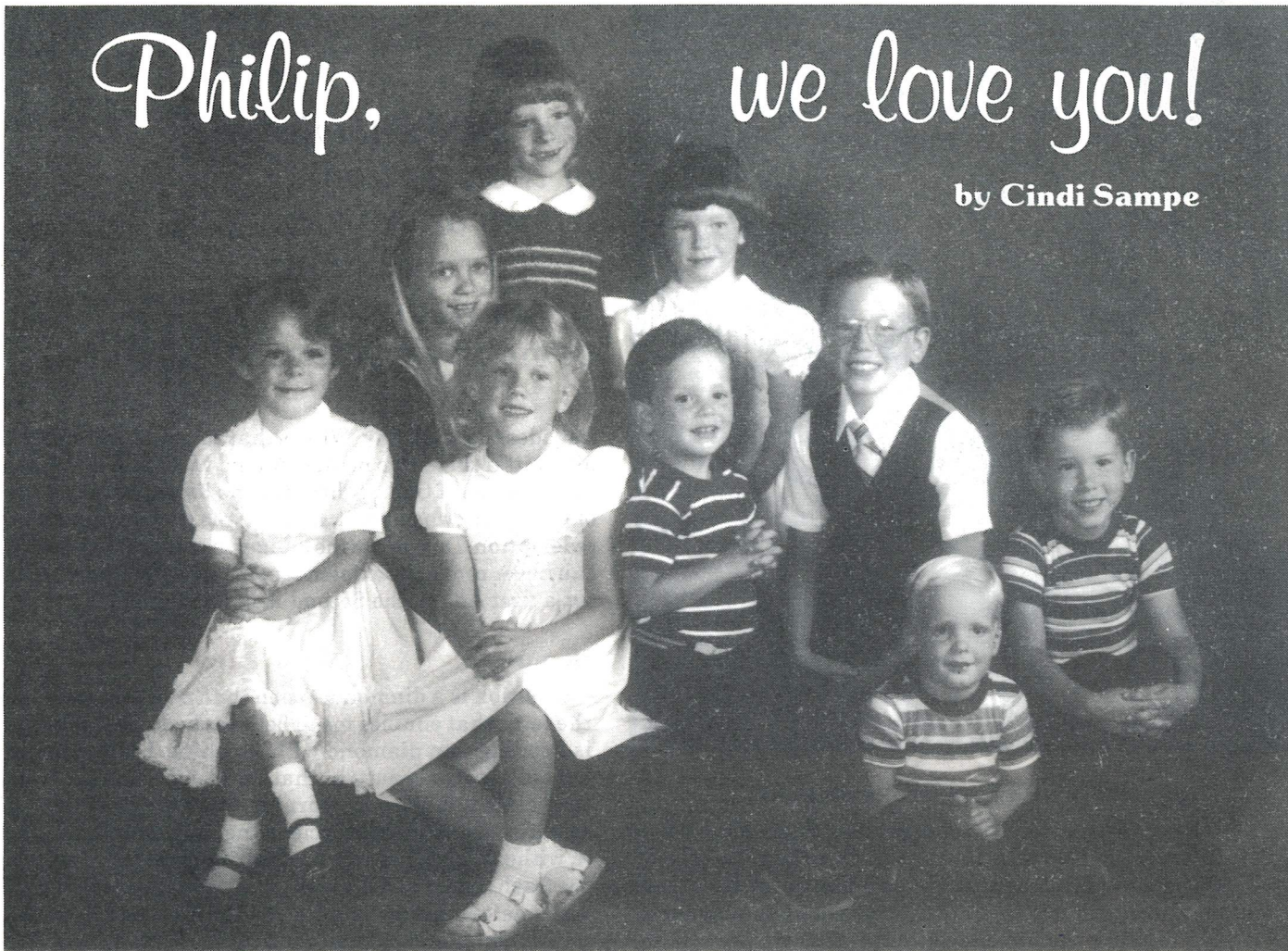


Dr. Gerlach teaches in the school of education at Arizona State University, Tempe and is a member of Emmanuel, Tempe.

Philip,

we love you!

by Cindi Sampe



“Don’t burn my feet. My legs are broke. Stop! Don’t! It hurts, Mom, it hurts!” Philip screamed. His eyes were glazed over with a faraway look. Tears welled up and spilled down his cheeks. Quickly, I reached for a towel, wrapped it around his shivering body and gently lifted him from his bath.

Our social worker, Susan, warned us that Philip had suffered from “post-traumatic stress disorder.” Psychologists term it a delayed reaction (flashback) to a past experience. It isn’t a mental illness, but many of our Viet Nam war veterans suffered from this same problem. It is a normal response to abnormal conditions and child abuse is never normal. Unfortunately, Philip, with his medical problems, had been another of its victims.

As I held him close and rocked him, my thoughts drifted back to the first time I had seen Philip. It was just yesterday. Pete and I had driven sev-

eral hours to the foster home where we were to meet our new son. Philip had celebrated his fourth birthday the week before, and I remember thinking how nice it would have been if he could have been home with us.

As we continued our drive through rolling hills, I prayed that the Lord would grant Philip an easy transition. Susan had told us it would be “very traumatic” for him to leave his foster home, as he had been there almost two years. We turned and drove up the winding driveway. Off to the side I glimpsed a small, dark-haired boy playing barefoot in the yard. My heart pounded as Pete and I began walking toward the group of people seated on the lawn. Questions raced through my mind, “What if he doesn’t like me? What if we have to bring him home kicking and screaming for his foster mother? What if. . . .” Susan’s voice interrupted my thoughts. “Philip, this is your new mommy and daddy.” I knelt down, reached for him and he jumped into my lap. “Hey,

Mom, when are we goin’ home?” I looked up totally surprised and said, “Whenever you’re ready, because Mom and Dad have been ready for you for a long time.”

Plans were quickly made for the three of us to spend that afternoon getting acquainted. The next day we were to return with his new brothers and sisters and bring him home. It was too good to be true. The initial plans were for weeks of visitations. Philip, however, had decided for us all that the time to go home was now.

It was very difficult for us to leave him in the evening. Minutes before we were to go, the three of us sat eating our ice cream cones. Philip, in all his childhood innocence, cautiously asked, “Well, guys, do you like me?” Pete and I both choked back the tears, and I finally said, “Like you? You are exactly what we wanted. Mom and Dad prayed for a very special son and you are *most* special!” He sat smiling, ice cream running down his chin.

Philip Mark Sampe,
third from left in the front row,
with his brothers and sisters.

A day later he is a shivering little boy cuddled on my lap. As I continued to rock and reassure him that now he was Philip Mark Sampe and that no one was ever going to hurt him again, he began to relax and peacefully drifted off to sleep.

Three weeks have passed since his first night home and there have been no further flashbacks. Susan observed that maybe Philip just needed to share with us what life had been like for him. She observed that he no longer looked like the same little boy that she had visited in the foster home. We feel he isn't. The Holy Spirit is healing Philip daily. Last Sunday he received the blessings of holy baptism and often talks of his "other Father in heaven."

Once when I gave him a big hug and said, "I love you, Philip" he replied, "I like you lots too, Mom." "You do?" I asked, "Why?" He looked thoughtful and answered, "Because you don't pinch me, hit me with a belt or knock me down." I prayed that the Lord would remove the anger I felt toward those who did.

When I am asked why our family continues to adopt more children and the person asking looks at me as if I am some unexplainable oddity, I attempt a witty answer like, "Because adoption is addicting." Philip has given me a much better response. This morning while he sat on my lap eating chocolate chip cookies, I asked him if he understood why Mom and Dad had adopted him. He said with all the certainty that a four-year-old could muster, "Sure, 'cause Jesus told you to!"

We love you, Philip. Welcome home! □



Cindi, Pete and family are members at St. Paul, Fort Atkinson, Wisconsin. Since this article was written Timothy Joel, 10, has been added to the family.

FROM THE PRESIDENT

Ultraconservative

Recently the News Bureau for the Lutheran Council in the USA released an informative article with the title, "1983 Statistics Show Slight Lutheran Drop." Midway through the article this sentence appears, "The *ultraconservative* (emphasis mine) Wisconsin Evangelical Lutheran Synod, based in Milwaukee, had 414,199 members, a slight increase.

The label doesn't bother me. It isn't the first time I've heard it; it won't be the last. Besides, labels don't mean much. Space limitations often rule out the possibility of more precise definitions, so labels become a quick and easy tool for us to express our perceptions, often with less than complete regard for total accuracy.



But it did arouse my interest sufficiently to reach for the dictionary. I was supported in my assumption that a conservative is one who tends to preserve established traditions or institutions and to resist or oppose any changes in them. "Ultra" adds the dimension of possessing the above qualities to an extreme degree.

So how accurately does that label describe us? My perception is that the Wisconsin Synod has not been adamant in resisting change. It has not, for example, been afraid to use a reliable, contemporary Bible translation or to authorize the production of a

new/revised hymnal. Its concern for faithfulness to the Word has not prevented it (in proportion to its membership) from supporting a larger expatriate staff of world missionaries than any of the Big Three of Lutheranism (LCA, LC-MS, ALC). It has shown an unusual degree of imagination and originality in developing its mass media and multi-cultural ministries.

The Conference of Presidents stated in its report to the 1983 convention, "While change for the sake of change has nothing to commend it, change that will enable us more effectively to carry out our continuing purpose of sharing the gospel of Jesus Christ with the people of this world is to be expected in a church that is faithful to its God-appointed mission." In line with that the 1985 convention will act on the report of an ad hoc committee appointed to review the synod's entire administrative structure.

So in areas where the Word of God has not spoken our synod does not strike me as ultraconservative, but bolder and more innovative than one might expect from a confessional church. But I'm also reminded of another outside observer who described the synod as "known for its uncompromising dedication to orthodox, confessional Lutheranism." By that definition I pray that we will always be ultraconservative.

Carl H. Muschke

My Roman Catholic friend tells me that she trusts in Jesus alone for her salvation. She also sees the many contradictions of the Bible in her church. Yet, for various reasons, she insists on continuing in the Catholic faith. How important is it that I try to change her mind? Do the words of Revelation 18:4 apply?

Salvation is by grace through faith, not by church membership. The issue becomes more complex, however, when a person acknowledges but will not accede to God's will for consistent confession of faith, publicly — by church membership — as well as privately. To knowingly reject God's will is an act of unbelief.

There may be legitimate reasons for remaining in a false church. To testify against falsehood in the hope of correcting it or to reach others within that false church with the truth are laudable objectives. Other reasons may fall under Jesus' judgment: "Anyone who loves his father or mother more than me is not worthy of me" (Matthew 10:37).

I'm convinced that many who trust Jesus for their salvation are unaware that membership in a church which qualifies that faith is inconsistent with God's will. That may be true especially in a church which encompasses dissent and conflicting convictions, as does Roman Catholicism.

Christian love does not try to coerce action without conviction. Love prompted St. Paul, however, to warn the Galatians that "a little yeast (of work-righteousness) works through the whole batch of dough" (Galatians 5:9). A Christian friend will warn another of the pervasive influence of falsehood while at the same time nurturing her childlike faith in Jesus.

The Apostle John bluntly warned against supporting those who spread false doctrine in 2 John 10-11. Christian love helps others grow to the spiritual maturity which not only recognizes error but refuses to participate in it.

It is important that we take seriously Jesus' commission to both "make disciples" and "teach them to obey everything he has commanded us" (Matthew 28:19,20). You won't change your friend's mind. Only God's Word will. Rejoice that your friend trusts in Jesus alone for her salvation and encourage her to grow in her understanding of God's will through the study of the Scripture.

If, as some have understood it, the "Babylon" of Revelation 18 refers to the domain of the papacy, verse four would certainly be a cry to leave the Roman Church. I'm not so convinced that this was the Spirit's intent in that chapter. Romans 16:17 and 2 Corinthians 6:14-17 speak the same appeal to leave ANY fellowship of falsehood and unbelief.

Marvel for a moment at the power of the gospel to convince people that salvation is by grace alone within a church that officially denies that truth.

Our congregation recently established a committee of voters to study the issue of abortion. I feel that this is an issue on which the women of the church should have some input. Is it the practice of the WELS that only voting members may serve on committees? When can women serve on committees in their churches?

It is certainly not a universal practice of congregations in the WELS to exclude non-voting members from committees. It is also not our practice to insist on uniformity where Scripture makes no such demand. There may be reason for which the application of biblical principles differs from one congregation to another. All Christian practice, however, must reflect biblical principles.

Scripture establishes a relationship between man and woman in which "headship" belongs to man. The basis for such a relationship is rooted in creation and applied to marriage and the church by St. Paul in 1 Corinthians 11 and 14, Ephesians 5, and 1 Timothy 2. Specifically, the apostle forbids the subversion of this relationship by the presumption of a woman to teach or exercise authority over the men in the church. This, in brief, is the biblical principle.

If women were to serve on congregational committees in a spirit of defiance against God's will, their spirit and actions — not the practice itself — would be in violation of God's principle. If sensitive consciences in a congregation would perceive women serving on committees as an attempt to overturn God's will, a congregation may delay implementing the practice to assure that both principle and application are understood by all members. There may be many more situations, however, in which women can serve on committees in harmony with God's will and to the advancing of his kingdom.

More than one biblical principle may have a bearing on a congregation's practice. It is also a principle of Scripture that the Church is the body of Christ, in which each member's gifts contribute to the welfare of the whole body. Two principles need not conflict in the church's practice. The stewardship of God's gifts to his church is a principle that should not be ignored in the cautious attempt to avoid miscasting women in ecclesiastical roles.

A synodical task force should shortly release a systematic study of this sensitive issue — the roles and relationships of men and women under God. Serious servants of God welcome the opportunity to clarify our understanding of biblical principle with this aid. Our practice will be an extension of our principles. Pray God they are biblical principles, not historical or sociological or personal opinion. □

Pastor Kelm serves as the synod's executive secretary of evangelism.

Three anniversaries observed

At a special service on October 28 Northwestern College and Preparatory School celebrated three anniversaries: the 40th anniversary of Prof. Paul Kuehl and Prof. Gerhard W. Franzmann

In the news

and the 25th anniversary of Prof. Richard W. Strobel. The guest speaker was Pastor Werner H. Franzmann, retired editor of The Northwestern Lutheran.

Prof. Kuehl is a 1944 seminary graduate and served congregations in Reeder-Hettings, N. Dak.; Mandan, N. Dak.; and St. Paul, Cudahy, Wis., before coming to Northwestern in 1961. He taught Latin and English in the

Preparatory School and, before the separation of the two schools, a New Testament survey to college freshmen. He retired in June 1984.

Prof. Franzmann is also a 1944 graduate of the seminary and served congregations in New London, Dale, Fort Atkinson, and Wauwatosa, all in Wisconsin; and Seattle, Wash., before coming to Northwestern in 1959. He currently teaches religion, history, Latin, and a survey course in art in the college.

Prof. Strobel, a 1959 seminary graduate, served congregations in Circle and Presserville, Mont., Mandan, N. Dak., Wetaskiwin and Bashaw, Alberta; and Rapid City, S. Dak., before coming to Northwestern in 1975. He teaches German and sociology at the school.

Wisconsin

25th anniversary noted

In September St. Paul of Muskego (Tess Corners) observed the 25th anniversary of its pastor, Robert J. Zink, 21 of which had been spent at St. Paul. The congregation presented him with a trip to the Holy Land for himself and his wife.

Prior to coming to St. Paul, Pastor Zink, a 1959 seminary graduate, served a joint parish at Clark and Raymond, S. Dak.

St. Paul currently has 2200 baptized members and is served by two pastors and a semi-retired pastor.

Pastor Zink is first vice president of the Southeastern Wisconsin District and chairman of the synod's Commission on Higher Education.

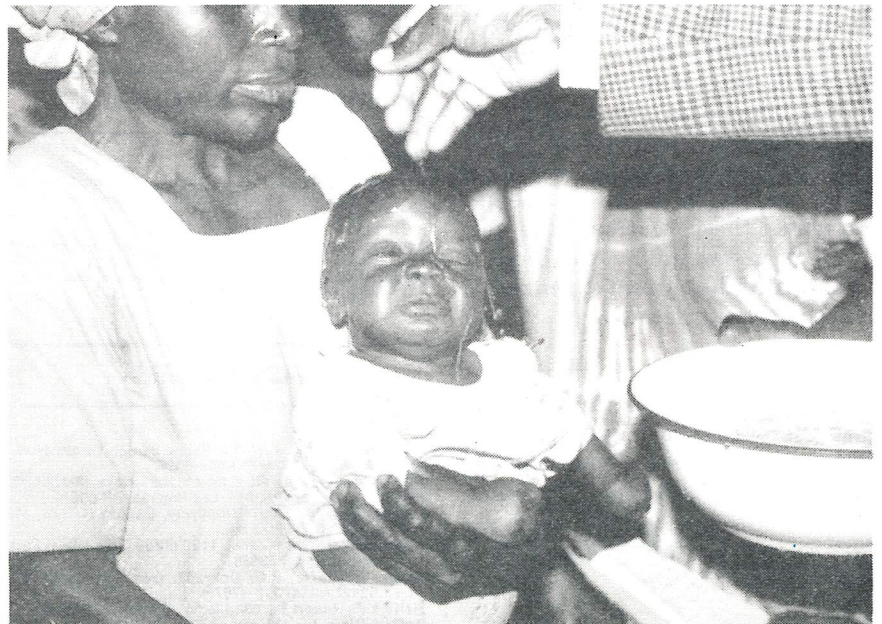
Reported by James Huebner

Three elected to Bethesda board

Three Wisconsin Synod members were elected to the board of directors of Bethesda Lutheran Home, Watertown, Wis., a residential treatment center for mentally retarded children and adults. Elected were Ernest L. Krieger of Saginaw, Mich., John Juern of Colgate, Wis., and Pastor David Ponath of North St. Paul, Minn.

Krieger, a retired general agent of Aid Association for Lutherans, serves as the board's treasurer. Krieger is also on the mission board of the Michigan District and has served on the synod's board of trustees.

Juern, newly elected to the board, is a graduate of Dr. Martin Luther College with a doctorate from Marquette University. He is currently a school psychologist and family counselor with Wisconsin Lutheran Child and Family Service. He also chairs the Special Education Committee of the synod's Board for Parish Education. He teaches psychology part time at Wisconsin Lutheran



INFANT BAPTISM — Superintendent Ray Cox of the Lutheran Church of Central Africa reports a service in Munam, Cameroon. "The church was jammed with 160 people. Choirs sang and seven infants were baptized by President Njume of the Lutheran Church in Cameroon. A few years ago there were no infant baptisms because the leaders did not think infants should be baptized. Here we saw the power of the Word."

College.

Ponath, elected to fill an unexpired term, is pastor of Christ Lutheran Church, North St. Paul. He is second vice president of the Minnesota District.

Bethesda serves over 600 people on its Watertown campus, two transitional homes in Watertown, 11 group homes in nine states, and Faith Village, a 65-bed facility in Kansas.

New church dedicated

On September 9 Good Shepherd of Beaverton dedicated its new church.

Begun as a daughter congregation of St. John, Gladwin, the first services were held in 1978. More than 90 area residents were present.

In 1980 seminary graduate Frederick Casmer was ordained and installed as the first resident pastor, and still serves the congregation of 94 confirmed members. □

Reported by E. Schaeewe

Looking back
from The Northwestern Lutheran

50 years ago . . .

Our treasurer has informed us that the paychecks for November have been sent out. The men dependent upon us get their greatly reduced salaries eventually, but not regularly. We left them without a cent of money during the Christmas month. It is estimated that the "extras" at our family Christmas dinners averaged \$1.00 per family. If we had denied ourselves these "extras," the savings effected would have sufficed to take care of the current expenses for November and December.

25 years ago . . .

Beginning only its third year of operation, Luther High School of Onalaska, Wisconsin, has dedicated its new school building. At present, 72 students are enrolled and are taught by four full-time and three part-time instructors.

10 years ago . . .

As the synod's 125th anniversary year approaches, the anniversary committee is able to announce that the \$3 million goal of the anniversary thankoffering has been reached. The thankoffering has been divided among: home missions (\$750,000 for its Church Extension Fund); world missions (\$250,000 for its building fund); and worker training (\$2 million for its building fund.)

NOTICES

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

CONFERENCES

Michigan District, Ohio Pastor/Teacher/Delegate Conference, January 21-22 at Prince of Peace, Reynoldsburg. Agenda: Bible Study I: Jesus' Teaching Through Parables (Bickel); Bible Study II: Our Teaching of Parables (Jahnke); The Teaching of the Doctrine of Justification to Children Through the New WELS Catechism (Kuske); Confirmation Examination — The Historical and Present Practice and Purpose (Hoepner).

Michigan District, Southeastern Pastor/Teacher/Delegate Conference, January 28-29 at Huron Valley Lutheran High School, Wayne. Agenda: Elijah and Depression in 1 Kings 19 (Kriehn); Pastor/Teacher Burnout (Koelplin and Brulag); Article II of The Formula of Concord (Ehlers).

Michigan District, Southwestern Conference, February 12 at St. John, Dowagiac. Agenda: The Stewardship of Giving (Kionka); Strengthening the Stewardship of Giving in a Congregation (Hein).

Minnesota District, Mankato Conference, February 5 at Grace, Le Sueur. Agenda: Isagogical Study of Hosea (Hanke); Terminal Illness — How Long Should a Person be Kept Alive? (Runke).

Nebraska District, Colorado Conference, February 4-5 at Good Shepherd, Cheyenne, Wyoming. Agenda: Fostering an Atmosphere and Attitude of Friendliness in the Congregation; The Role of the Christian Adolescent in Today's World and the Local WELS Congregation; A Scriptural Analysis of Self-Esteem Theology as to Both its Inherent Dangers and Blessings, if any.

Western Wisconsin District, Central Conference, January 21 at Northwestern College, Watertown. Agenda: 1 Corinthians 14:26-40 (Olson); The Theology and Influence of Robert Schuller (Hartman).

CHANGES IN MINISTRY

PASTORS:

Hannemann, Mark E., from National, Calumet, Mich., to Grace, Crivitz and St. Matthew, Pound, Wis.
Meier, Wayne A., from Peace, Granger, Ind., to Reformation, Genesee Depot, Wis.
Schuetze, John D., from St. Paul, Grand Junction, Colo., to Grace, Hot Springs, S. Dak.
Weber, Richard F., from First, Lake Geneva, Wis., to St. John, Neillsville, Wis.

ADDRESSES

PASTORS:

Albrecht, Michael J., 7115 Willow Bridge Circle, Houston, TX 77095; 713/859-6496.
Dorn, Wilbur F. em., Rt. 2, Box 1, Hendricks, MN 56136.
Flunker, Charles, Box 845, Las Piedras, PR 00671.
Hellwig, Glen H., 1927 Broadway, Benton Harbor, MI 49022; 616/925-5186.
Hoenecke, Robert R. em., 112 Hilltop Trail West, Fort Atkinson, WI 53538.
Meier, Wayne A., P.O. Box 267, Genesee Depot, WI 53127; (414) 392-9757.
Neumann, Robert E., 938 Medio, Garland, TX 75040.
Reiter, Clare L., 411 Second St. SE, Glenwood, MN 56334.
Starr, Richard D., 7823 Maple Creek Ct., Powell OH 43065; 614/889-6286.

TEACHERS:

Allerheiligen, David, 3760 S. 68th St., Milwaukee, WI 53220; 414/545-0104.
Schafer, Stephen F., 4521 N. 42nd St., Milwaukee, WI 53209; 414/447-7494.
Strehler, Lyle, 6905 W. Arthur Ave., West Allis, WI 53219.

APPOINTMENT

Pastor Steven C. Degner, Santa Barbara, Calif. has been appointed circuit pastor of the Los Angeles Circuit (Southern California Conference — Arizona-California District) replacing Pastor Allen K. Schroeder who accepted a call to serve Pilgrim, Mesa, Ariz.

NOMINATIONS
WISCONSIN LUTHERAN SEMINARY
Office of President

Prof. Armin W. Schuetze is resigning as president of Wisconsin Lutheran Seminary after the current school year ends. The following men, therefore, have been nominated for this office.

- Prof. Richard D. Balge, Mequon, WI
- Prof. Paul E. Eickmann, Watertown, WI
- Prof. Wilbert R. Gawrisch, Mequon, WI
- Prof. John C. Lawrenz, Saginaw, MI
- Prof. Armin J. Panning, Mequon, WI
- Prof. Cyril W. Spaude, Watertown, WI

At a meeting of the Wisconsin Lutheran Seminary Board of Control on February 5, 1985, a man will be called from these nominees. Please send all correspondence regarding the candidates to the secretary by February 4, 1985.

Paul A. Manthey, Secretary
Wisconsin Lutheran Seminary
Board of Control
8419 W. Melvina Street
Milwaukee, WI 53222

NOMINATIONS
WISCONSIN LUTHERAN SEMINARY
Professor of Music and Education

The men listed below have been nominated for the professorship of music and education at Wisconsin Lutheran Seminary to fill the vacancy caused by the retirement of Prof. Martin Albrecht effective the close of the present school year.

- Prof. Bruce R. Backer, New Ulm, MN
- Rev. Mark R. Bitter, New Orleans, LA
- Rev. Daniel M. Buske, Lansing, MI
- Rev. Kurt J. Eggert, Milwaukee, WI
- Rev. Bryan M. Gerlach, El Paso, TX
- Rev. Kenneth W. Jeske, Kenosha, WI
- Rev. Mark A. Jeske, Milwaukee, WI
- Rev. Harlyn J. Kuschel, Reedsville, WI
- Phillipp A. Lehmann, Hales Corners, WI
- Rev. Richard W. Lehmann, Hales Corners, WI
- Prof. Mark J. Lenz, New Ulm, MN
- Rev. George R. Pavia, Killeen, TX
- Rev. James P. Tiefel, Saginaw, MI
- Prof. Franklin F. Zabell, Watertown, WI

The Wisconsin Lutheran Seminary Board of Control is scheduled to meet on February 5, 1985 and will then call a man from this list of candidates. Correspondence concerning these nominees should be in the hands of the undersigned by February 4, 1985.

Paul A. Manthey, Secretary
Wisconsin Lutheran Seminary
Board of Control
8419 W. Melvina Street
Milwaukee, WI 53222

CALL FOR NOMINATIONS
NORTHWESTERN COLLEGE

Northwestern College is seeking a replacement for Professor Lloyd Thompson, who will be retiring at the close of the 1984-85 school year. The Board of Control of Northwestern College, therefore, with the approval of the Commission on Higher Education, requests the voting membership of the synod to nominate men to fill this position. The nominees should be qualified to coach college football, teach physical education classes, direct the intramural program, and coach a spring sport. Qualifications for coaching wrestling are also desirable.

Names of candidates, with pertinent information, should be in the hands of the undersigned no later than January 25, 1985.

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

CIVILIAN CHAPLAINS

Rev. Timothy L. Johnston	Rev. Lee A. Neujahr
Home Address	Home Address
Kastanien #4	Rennweg 70
6501 Klein Winternheim	8500 Nurnberg 20
West Germany	West Germany
Phone 011-49-6136-8041	Phone 0911-538563

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

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Evangelical Lutheran Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to:

WELS MEMBERSHIP CONSERVATION
2929 N. Mayfair Rd., Milwaukee, WI 53222

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alaska	Juneau*
	South Anchorage*
	Wasilla
Arkansas	Fayetteville/Bella Vista*
Arizona	Cottonwood*
	Gilbert*
	N. Glendale*
	N. E. Tucson*
California	Amador Valley*
	Clovis
	Poway
Colorado	Aurora*
	N. E. Denver
Florida	Cape Coral*
	Daytona Beach
	Deltona*
	Jupiter*
	Miami (Hispanic)*
	Ocala*
	Panama City*
Georgia	N. Atlanta
Louisiana	Baton Rouge
New Jersey	Succasunna
New Mexico	W. Albuquerque
New York	Poughkeepsie*
North Carolina	China Grove
	Fayetteville*
North Dakota	Dickinson*
Ohio	S. E. Cincinnati*
	Marietta*
	N. W. Toledo*
Texas	Abilene*
	S. Austin
	Bryan/College Station
	N. W. Houston
	San Angelo*
	N. E. San Antonio*
Virginia	Roanoke*
West Virginia	Parkersburg*
Wisconsin	Hayward
	Madison (Hispanic)*
	Portage*

*Denotes exploratory services.

1985 YEARBOOK

The official directory of the Wisconsin Evangelical Lutheran Synod, 6 x 9 inches, 150 pages with a spiral binding. The 1985 Yearbook contains a complete listing of the name, location, and time of service of WELS churches; the name, address and phone number of WELS pastors, professors, missionaries and teachers; and a listing of all WELS organizations, officers, boards, commissions and committees. Stock number 29N1423, net price \$4.95

PLEASE SEND ME _____ COPY(s) of the 1985 Yearbook (29N1423). Enclosed is a check or money order for \$4.95 plus 10% of the total dollar amount — \$1.50 minimum — for transportation and handling. (Wisconsin residents add 5% state sales tax).

AMOUNT ENCLOSED \$ _____

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ADDRESS _____

CITY _____

STATE _____ ZIP _____

Northwestern PUBLISHING HOUSE
NL 3624 W. NORTH AVENUE
MILWAUKEE, WISCONSIN 53208-0902
PHONE (414) 442-1810

EXPLORATORY SERVICES

to determine the potential for establishing a WELS mission in the area. Services are held on Sundays.

COTTONWOOD, ARIZONA — Cottonwood Junior High School (Band Room), Mingus Avenue at 6th St. For information call Pastor William J. Schaefer, 602/282-4423.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

SUCCASUNNA, NEW JERSEY — Immanuel, Roxbury Fire Station #1, 122 Main St., Succasunna. 10:30 a.m.; Bible class/SS 9:00 a.m. Pastor Donald Tollefson, 9-161 Ashland Ct., Stanhope, NJ 07874; 201/347-9358.

SAN ANGELO, TEXAS — Our Savior, YMCA, 3516 Dr., San Angelo. 10:30 a.m.; SS/Bible Class, 9:15 a.m. Pastor Jeffrey Weber, 2618 Junius, San Angelo, TX 76901; 915/944-7261.

GALESVILLE, WISCONSIN — Bethel, Sandy Lane, Galesville. 10:00 a.m.; SS 8:45 a.m. Pastor Joel Suckow, 416 High St., Holmen, WI 54636; 715/526-4829.

NAMES WANTED

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

KALISPELL, WHITEFISH, COLUMBIA FALLS, MONTANA — Pastor Robert Koester, 345 Strand Ave., Missoula, MT 59801; 406/542-0233.

FREDERICK, MARYLAND and CHARLOTTEVILLE, VIRGINIA — Pastor Paul Ziemer, 7782 Beadfield Ct., Manassas, VA 22110; 703/791-3482.

AUDIOVISUAL AIDS

HELPING CHILDREN LEARN (VHS-5-HCL)

1984 73 min. M color CA

The WELS Board for Parish Education has prepared this teacher-training tool for our Synod's schools. Six classroom situations are presented for review and discussion of important teaching methods. It is not intended that all six be viewed at one time. Rather this video-tape should be used for in-service training over a period of several days or weeks.

MORE MESSAGE FOR THE MASTER SERMONS

1984 15 min. each C SCA

The popularity of the *Message from the Master* sermons has encouraged the addition of two more series to our audio cassette library. These sermons were originally offered on the radio program sponsored by the Milwaukee Federation of Wisconsin Synod Churches.

The "I Never Have Enough" Series
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Patience — P. Kelm (C-92-NEP)

The "What Would Jesus Do If He Were In My Shoes" Series
When Faced with Rejection — J. Schaefer (C-93-JSR)
When Wrestling with Temptation — W. Nommensen (C-94-JST)
In Time of Grief — W. Bernhardt (C-95-JSG)
When People Let You Down — R. Westendorf (C-96-JSL)
When Run Down — P. Kelm (C-97-JSD)
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1984 30 min. C Dr. James Raabe

Dr. James Raabe, principal of Luther High School in Onalaska, Wisconsin, presented this address to a councilmen's conference. Dr. Raabe explains what humanism is and how it threatens Christian faith in our time on this audio cassette.

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DMLC RECORDINGS

The following disc recordings of choral music are available: Christmas concert 1980 (\$5.50), Christmas Concert 1982 — 2-disc set (\$10.00), College Choir Tour 1982 (\$5.50), College Tour 1984 (\$7.50), DMLC Centennial Hymn Album 1984 — 2-disc set (\$11.00). Add \$1.00 for shipping. Order from Dr. Martin Luther College, Music Division Office, New Ulm, MN 56073.

ALTAR PARAMENTS

Altar paraments (except black) and altar cloth are available to any congregation, mission or exploratory field. Contact Pastor Donald Thompson, 1515 W. 93rd Ave., Crown Point, IN 46307; 219/663-5853.

100TH ANNIVERSARY

St. Paul, Brownsville, Wis. will observe its centennial throughout 1985. The following Sundays will receive special emphasis: **January 27**, Initial Anniversary, James Hoff, preacher; **May 19**, Confirmation Reunion, Kenneth Ewerdt, preacher; **August 11**, Christian Education, John Schmidt, preacher; **October 20**, Synod Recognition, Winfred Nommensen, preacher; **December 8**, Rededication, Paul Huth, preacher.

Former members and friends are invited to join the congregation on one or all of the festive Sundays. For further information write: Mr. Mark Ewerdt, Secretary, St. Paul's Centennial Committee, Rt. 1 Box 25, Brownsville, WI 53006; 414/583-4392.

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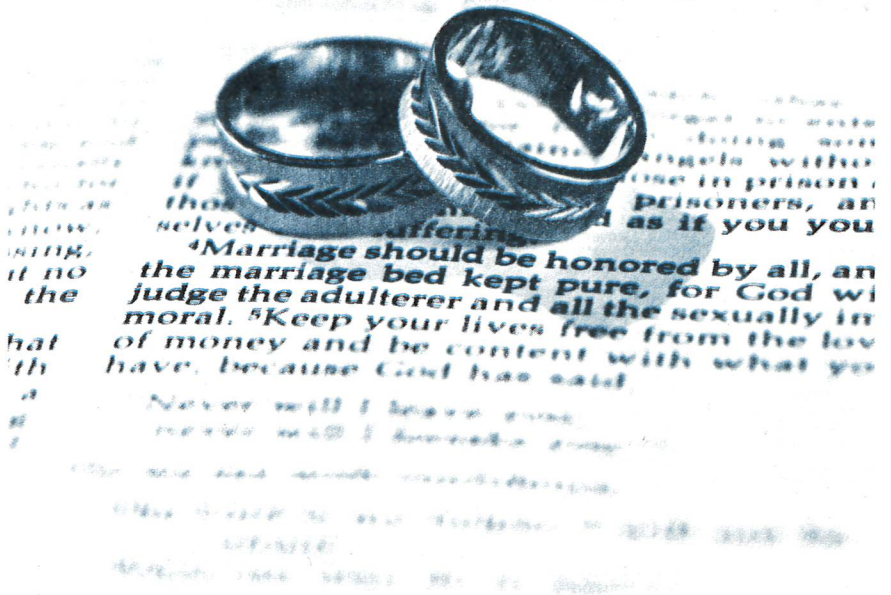
by Rolfe F. Westendorf

Marriage is a permanent institution. It is permanent by God's decree. "What God has joined together, let man not separate." It is permanent by legal ordinance — a marriage license does not have to be renewed like a driver's license. Marriage is permanent by tradition. "Till death us do part." There is at least a general notion that once you're married, you stay married. Something like a tattoo. Once it's on it won't come off.

It is correct to say that marriage is intended to be permanent, by God, by society, and by most of the people who get married. But the institution of marriage will not be permanent unless the people who are married make it that way. Marriage is not like the tattoo. It is like the lipstick that has to be renewed constantly, because it keeps wearing off.

The essence of marriage does not lie in ordinances, not even divine ordinances. Marriage consists in commitment, two persons pledged to each other for life. And that commitment is constantly being eroded in the temptations of this sinful world. The bluffs along the western shore of Lake Michigan look solid enough, and much expensive architecture has been erected on this scenic real estate. But the storms of November have battered those bluffs and torn away tons of what appeared to be solid foundation. Home owners face a constant struggle to keep their homes from collapsing into the lake.

Marriage is no different. Every marriage is battered by sin. The good marriages are not the ones that escape the battering. The good mar-



4Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral. **5**Keep your lives free from the love of money and be content with what you have, because God has said,

You don't have to do a thing to destroy your marriage. Just stop working at it and your marriage can end within a year.

riages are the ones that are renewed daily, with repeated pledges of love and faithfulness, and deeds that support the words.

Whether you have been married for twenty years, or whether you are still waiting for your first anniversary, know this for sure: You don't have to do a thing to destroy your marriage. Just stop working at it and your marriage can end within a year. If you are now working on a relationship that may one day become a marriage don't expect that work to end on your wedding day. The temptations of the world will soon destroy your work if you relax your efforts.

Salvation is free, a gift of God's grace. And so is the faith that enables us to live as children of God. But God's earthly blessings do not last if we don't take care of them. Marriage especially. If marriage is to be the blessing that God meant it to be, you have to work at it, with all the strength that God supplies. □



Pastor Westendorf serves at Siloah, Milwaukee, Wisconsin.