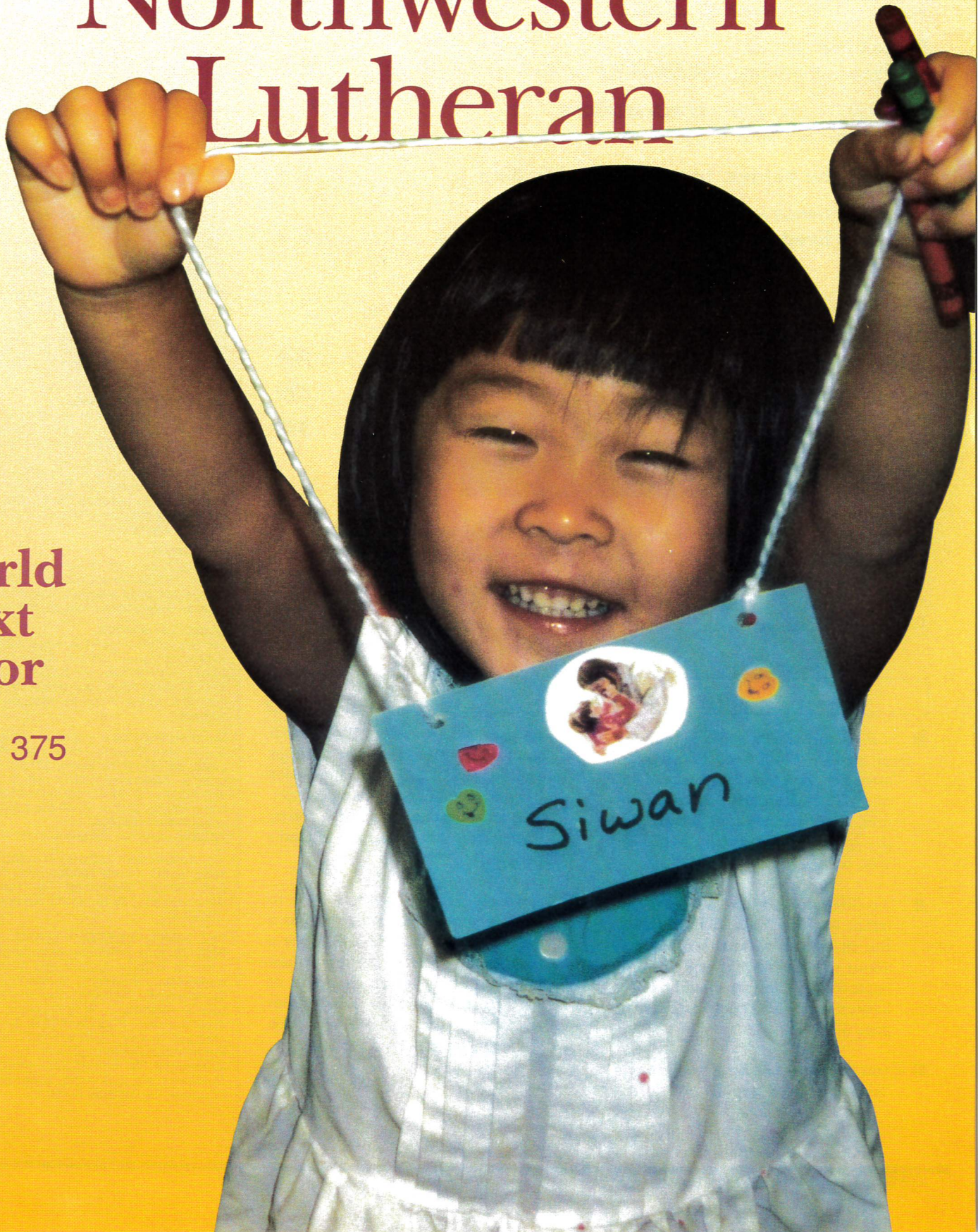


November 1, 1990

the Northwestern Lutheran

**A
world
next
door**

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PREFACE

- On this issue's cover is SiWan Liu, one of nearly 50,000 children who attended vacation Bible schools at our WELS churches this past summer. Read more about SiWan and the international VBS in Madison, Wis., on page 375.
- "The Bible doesn't have a doctrine of infant baptism," says Richard Balge. But in view of what the Bible says about the blessings given through baptism, he states, we should baptize babies too. His article begins on page 370.
- If you like happy endings, you'll enjoy "And they lived happily ever after"

on page 372. And even if your own story doesn't seem to have a happy ending, says Mark Braun, the Savior has planned a happy ending for you. The article is the sixth in the series, "When bad things happen to God's people."

- Are you looking for a good book to read? Editor James Schaefer has a suggestion for you. He tells about a biography of Martin Luther, written in a style which brings the events of the Reformation to life. Read "From this corner" on page 379, and then you might want to read the book.

DJS

*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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Reformation and the three Rs

by Kurt F. Koeplin

See to it that no one misses the grace of God . . . like Esau, who for a single meal sold his inheritance rights as the oldest son (Hebrews 12:15,16).

It is hard to describe our feelings when we were able to enter the Castle Church of Wittenberg, Luther's church. Astonishingly, six months earlier, that infamous wall had come tumbling down. Hard currency and tourists were now warmly welcomed, and the doors of the church where Luther preached on numerous occasions were open.

Remembrance

Our family had the church to ourselves save for half a dozen or so of the respectfully curious. Not much was said between us as we stood beneath the pulpit where Martin Luther once preached the pure, sweet, full gospel to people who had perhaps heard only fragments of it before.

Beneath that pulpit, beneath the nave floor, rest the mortal remains of God's servant whose message of life in Christ has gone from this little town in Germany to the far corners of the earth.

Across from Luther, beneath the lectern, is the gravesite of Philip Melancthon, Luther's young, brilliant coworker, one of the architects of the Lutheran Confessions. Those documents whose names we memorized in confirmation classes were his and Luther's and are now ours.

Respect

Our eyes scanned the walls of the nave. You cannot miss the escutcheons adorning both sides. These are the shields bearing the coat of arms of the ducal line of Saxony, those people whom God used to protect and push forward the Reformation. Along with a flood of remembrance and a fresh appreciation of one's spiritual roots, there arose a deep respect for these people, our spiritual forefathers.

Their names, plus the roles they played in God's

plan to give us a quality spiritual heritage, are mostly forgotten. Only the keenest of Reformation history scholars, a relatively minuscule number, are able to put names, feats, and coats of arms together.

This much we do know. People laid their lives on the line for the gospel. When they signed their names on the Lutheran Confessions, all the things of this life were put into harm's way. They knew the risks, what and how much was at stake, and they determined, under God, not to sell out their heritage as Esau had done for a lot less than life itself.

Rededication

Four hundred seventy-three years isn't much of an anniversary number to celebrate, and the sixteenth century is a long way from the threshold of the twenty-first. But neither time nor distance should dim our determination to rededicate ourselves to our God-directed Reformation heritage of scriptural truths.

Esau despised his family birthright and casually, cavalierly, dismissed it for something as prosaic and passing as lentil stew. He seemingly has many spiritual descendants today who appear to be willing to give away their heritage at fire sale prices.

The Reformation keystones, *Sola Gratia* (grace alone), *Sola Fide* (faith alone), and *Sola Scriptura* (Scripture alone), are neither new, improved, nor catchy. They are truth and life, peace and salvation. They are our shields of faith with which we are able to walk confidently through a confused and uncertain life to real life with our Savior Jesus.

Sell out? Never! Rather let us, under the Spirit, ask, "Where do I sign my name?"



Kurt Koeplin is pastor of Atonement, Milwaukee, Wisconsin.

A higher intelligence

A Christian believes there is an intelligence higher than man's intelligence. It is God's intelligence. Years ago a book entitled something like Reason or Revelation came to hand. It is apparently out of print now. This book was based on the premise that there are some matters which can be known to human beings only because God has chosen to reveal them, though they may seem downright foolish by all the standards of human intelligence.

The apostle Paul, himself a highly educated man, believed this truth. He exclaimed about it in the never-to-be-forgotten words, "Oh, the depth of the riches of the wisdom and knowledge of God." He pointed to the wisdom and knowledge of God as being unfathomable to mortals by further exclaiming, "How unsearchable his judgments, and his paths beyond tracing out."

The Lutheran Reformation, with its emphasis on revelations of God, was followed at the end of the seventeenth century by what is known as rationalism, in which human reason takes the place of biblical revelation. In a book published in 1810 by F. V. Reinhardt, the author says, "In rationalism reason is the sole arbiter. What reason cannot comprehend or accept can never form a part of the rationalist's conviction. He accepts [the Scriptures] only when it agrees with his opinions."

So it all depends on whether you accept God's word or man's word. Reason or revelation, rationalism or belief in a higher intelligence.

You know who wins—that is, according to the viewpoint of people who subject all things to human reason. In the presence of people who acknowledge no higher intelligence than their own, you may feel reluctant to admit that you believe in such irrational things as miracles, such as the accounts that Jesus walked on water or that the Red Sea parted for the children of Israel on their way to the Promised Land. Both accounts are true according to the Bible. The biblical account of creation, as opposed to evolution, is also laughable to people who take the rationalistic approach, the theory of evolution having its roots in the notion that human intellect takes precedence over anything which is purported to have come from divine source.

And yet you realize that "God moves in a mysterious way his wonders to perform." God's ways are not our ways, as Scripture repeatedly points out. As the almighty God himself asks in Numbers 11:23, "Is the Lord's arm too short" to accomplish what he says he will accomplish? There is an intelligence and a power higher than our own.

Human power to reason is limited. It cannot even solve one of life's fundamental problems: death. Man's power to reason may sound impressive, but it takes the revelation of God to solve life's problems, including the problem of death.

To those who lean on human intelligence as the final word, Proverbs has a word of caution: "Trust in the Lord with all your heart and lean not on your own understanding."



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living in
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Immanuel G. Frey

If we had any question in our minds about the important role repentance plays in spiritual renewal and the path down Christian piety, it has been dispelled by Jesus' first four beatitudes. Each has to do with repentance. Each builds on the previous. Each brings true blessedness.

We are truly blessed when we know our need for repentance (are poor in spirit); when we mourn during repentance; when our attitude is one of meekness after repentance; and when by the power of the Holy Spirit we produce fruits of repentance (hunger and thirst for righteousness).

Hunger and thirst

The intensity with which this beatitude is written is striking. It is obvious in the words Jesus chose, "hunger" and "thirst." Few of us ever have known what it is to be genuinely hungry over a long period of time. Our problem is the battle of the bulge, not the lack of food. But for much of the rest of the world, hunger is all too familiar and accompanied by craving, longing, and strong desire.

The Greek grammar intensifies the thought even more. The verbs "hunger" and "thirst" in Greek are usually followed by what is called a "partitive genitive"—a part of the whole. We hunger for some food, not all the food in the world. The same is true for thirst. But Matthew surprises us by following the verbs with an accusative, indicating that the person involved wants all the food and all the drink there is. So Jesus' blessing is promised to those with the strongest desire for all righteousness.

Righteousness

Whenever we read the word "righteousness" in Scripture, we are confronted with two options which the context must decide: imputed righteousness by faith or personal righteousness that flows from faith. The first is perfect and a gift of God purely through faith in Christ Jesus. The second is imperfect and always prompted and purified by the Holy Spirit.

Blessed are those who hunger and thirst for righteousness

by Fredric E. Piepenbrink

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they will be filled.

Blessed are the merciful, for they will be shown mercy.

Blessed are the pure in heart, for they will see God.

Blessed are the peacemakers, for they will be called sons of God.

Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

Without imputed righteousness there could be no personal righteousness.

Since Jesus was speaking to believers who already had faith, it is best to side with Luther and understand this righteousness as the latter. In other words, we are truly blessed when our highest and strongest urge is to pattern our lives in conformity to God's will.

Jesus knew not all would crave this righteousness. Some prefer to only nibble at the spiritual. The best sermon ever preached would bore them. The very thought of worship repels them. Still others crave for spiritual maturity, real happiness, the Spirit's power.

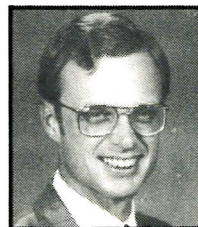
While all of these may be wonderful desires when motivated by love, righteousness remains the highest hunger on which the others depend. "Seek first his kingdom and his righteousness, and all these things will be given to you as well" (Matthew 6:33).

Filled

The reward for those seeking righteousness is that they will be filled. From the context we understand these words to mean "will be filled with righteousness." With a strong desire for righteousness comes a blessing from the Holy Spirit to live in righteousness.

We read that "Noah was a righteous man, blameless among the people of his time, and he walked with God" (Genesis 6:9). Job is described as "blameless and upright; he feared God and shunned evil" (Job 1:1).

Here were two men who, although not sinless, received the blessing of being filled with the God-given strength to live their lives in obedience to God's will. To be filled did not mean their craving for righteousness went away. But the righteousness with which they were filled was so wonderful that they hungered and thirsted for more.



Fredric Piepenbrink is pastor of Atonement, Milwaukee, Wisconsin.

The role of science and theology

by Bruce Holman III

Some Christians are uneasy about scientific investigations of creation or the nature of man. Some scientists are uneasy about Christians who allow their trust of Scripture to affect the way they perceive science. Many non-Christians, and even some liberal Christians, look to science to answer questions of theological concern.

If we can properly distinguish the roles and uses of these two disciplines, we can take advantage of the blessings, knowledge, and insights of science without losing our commitment to the truth of God's word, and we can better understand how to answer someone who is troubled by contradictions between the Bible and what most scientists believe.

Certainly the revealed truth of Scripture and the truth we can discover by examining our world are both God's truth, neither one more true than the other. But when we are searching for revealed truth, we use different methods than when searching for truth in nature. Faith is a necessary prerequisite for understanding Scripture, and we can't be intimidated by science when interpreting God's word.

The Bible was "breathed out" by God; men wrote as the Holy Spirit directed. God is carefully telling us what he wants us to know about spiritual things. When we are studying Scripture, it is not time to engage in unbiased skepticism. It is time to listen

and use our reason to show us what the words are saying. God will give us enough contextual clues to know when we should take the words in the literal sense or in some other way.

Some think science can help interpret Scripture. An oft-cited example from Joshua relates the time "the sun stopped in the middle of the sky and delayed going down about a full day" so that Israel could pursue its enemies in daylight. Science helps us to deduce more details of the event (that the earth seemed to stop moving) but it has not changed the basic textual meaning. The sun's angle overhead did not change for about a day. The point may seem a minor one, but it has been used to justify the use of science to judge the truth of what the text, grammar, and context would lead us to believe.

We should consider it a serious matter when someone uses arguments from science to challenge exegetical conclusions. Such a challenge attacks the authority, clarity, and reliability of Scripture. When it comes to his word, God has made our faith the evidence for the things that don't seem to make scientific sense, so that faithful Christians can be wise in the things of God even if they are ignorant of science. Science will never be able to tell us how the Genesis account refers to a process it believes to have taken billions of years. If the exegesis is wrong, it must be shown to be so on exegetical grounds.

Scientific studies alone would never reveal some of the things the Bible tells us about the physical world. Examples are a miraculous six-day creation and a worldwide flood. Our old Adam—which chafes at the thought of a God who judges sin—would never allow us to discover these events.

But science is the only tool we have to find out about some things the Bible doesn't tell us. For Christians who work in science, our dedication to objective and unbiased investigation should simply be part of an overall dedication to God's truth.

Science even legitimately examines subjects that

*Even though our minds are clouded by sin,
God has blessed our efforts to understand our world
through experimentation and logical reasoning.*

the Bible speaks about. The apostle Paul points out in Romans 1:18-20 that even some attributes of God can be discovered by examining the world. Even though our minds are clouded by sin, God has blessed our efforts to understand our world through experimentation and logical reasoning.

Anyone who doubts we have learned anything by science has only to look at its achievements. Science legitimately examines questions of the creation and development of the world in the same way a crime lab investigates a murder. The crime lab technicians can never repeat the murder or put it under a microscope, but they can learn something about what took place by examining the scene of the crime. They may even be able to reconstruct a model with sufficient detail to point conclusively to only one suspect.

If the methods or accomplishments of science seem awesome, we should never be afraid that science will prove the Bible wrong. God does not have to follow the natural laws he established for us. He cannot lie, and he would not mislead anyone who has put faith in the revealed truth of Scripture. Where the Bible and science are at odds, it is science that is at fault. In exposing the fault, we do not have to make up arguments on our own. Observations of the real world are sufficient and necessary to overturn faulty scientific theories.

Someone who raises a scientific objection to something clearly taught by Scripture is claiming that the physical world is not as the Bible would lead us to believe. In fact, it is scientific theory, not scientific observations, which contradicts Scripture. The way to begin resolving such a difficulty is to show that the scientific theory is not consistent with observations of the real world.

It is impossible for even scientists to approach a question without preconception, and they operate with preconceptions even in the design of their experiments. The well-established fundamental theories that become paradigms for their discipline are

one set of assumptions that scientists are not willing to question. An example is the idea that all matter is made up of atoms. A chemist takes this for granted in designing all his experiments and interpreting all his results.

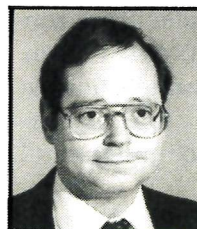
Few scientists bother to design experiments to test well-established theories, not only because they really believe them, but also because it would take so much work to amass the large amount of data necessary to overturn them. Almost every scientific discipline has theories that contradict the Bible because for a long time few Bible-believing Christians challenged them.

But over the last thirty years many scientists have had the courage to challenge the unscriptural paradigms of their field. The depth and quality of their work have now developed to the point that Christians have a credible scientific answer to give someone who is troubled by the claims of secular science.

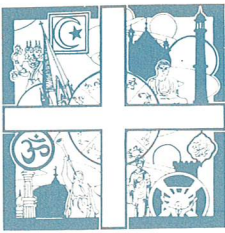
But can we give that answer? Are we able, as Paul was, to use an argument from science to open the ears of people so lacking in faith that they cannot hear the gospel? We can be only if we know what that scientific argument is.

If we can challenge their thinking enough to make them wonder if their theories might be wrong, we must be ready to present the gospel. If we do not seize the opportunity, Satan may slam the door and we will have gained nothing.

God has intervened in our world not only to create and preserve it, but also to save humankind through his Son, Jesus Christ. It is this message that will save, and it is this message that we want to be heard.



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at Wisconsin Lutheran College, Milwaukee.*



Hinduism

by Roland Cap Ehlke

*Oh, East is East, and West is West,
and never the twain shall meet. . . .*

Rudyard Kipling's famous lines are an apt description of the vast gulf separating the ways and thoughts of the Western world from those of the East. Nowhere is this more evident than in a comparison of the foremost religion of India, Hinduism, with biblical Christianity.

Hindu thought and life

Hinduism's roots go back to about 1500 B.C., close to the time of Moses. Ancient Hinduism, as found in the writings known as the *Rig Vega*, was polytheistic; that is, it held to a belief in many gods, as did many religions of that time.

Over the centuries the Hindu religion has evolved into a very complex system of thought and way of life. Several basic themes undergird today's Hinduism and have profound impact on Hindu life.

One of those central themes is *pantheism*, the belief that the entire universe is a part of "God." Even if we are not aware of it, we are a fragment of "God." In contrast, the Bible teaches that God, the Creator, is distinct from his creation. Moreover, the Hindu "God," often referred to as Brahman, is an impersonal force, quite unlike the personal God we worship and to whom we pray.

The Hindu ideal is to be absorbed into the ultimate reality of Brahman and to be free from this present material world, which is considered merely an illusion. This leads to a second fundamental belief of Hinduism—reincarnation.

Hindu teaching contends that "a man has a soul, and it passes from life to life, as a traveler from inn to inn." The doctrine of reincarnation, also known as *samsara* (wandering), rebirth or transmigration, is at odds with the Bible's assertion, ". . . man is destined to die once, and after that to face judgment" (Hebrews 9: 27).

According to Hindu thought, an individual passes

through thousands of reincarnations until he is finally released from this dreary bondage into union with Brahman. This union (called *moksha*) is likened to a drop of water being absorbed into the ocean.

People's accumulation of *karma*—their good and bad deeds—determines where they will spend their next reincarnation. Closely tied to reincarnation and karma, the Hindu *caste* system has locked the people of India into a fatalistic resignation to the social class into which they are born. To see firsthand the squalor, filth, and disease everywhere present in India is to get some notion of where Hindu thought leads.

The three ways

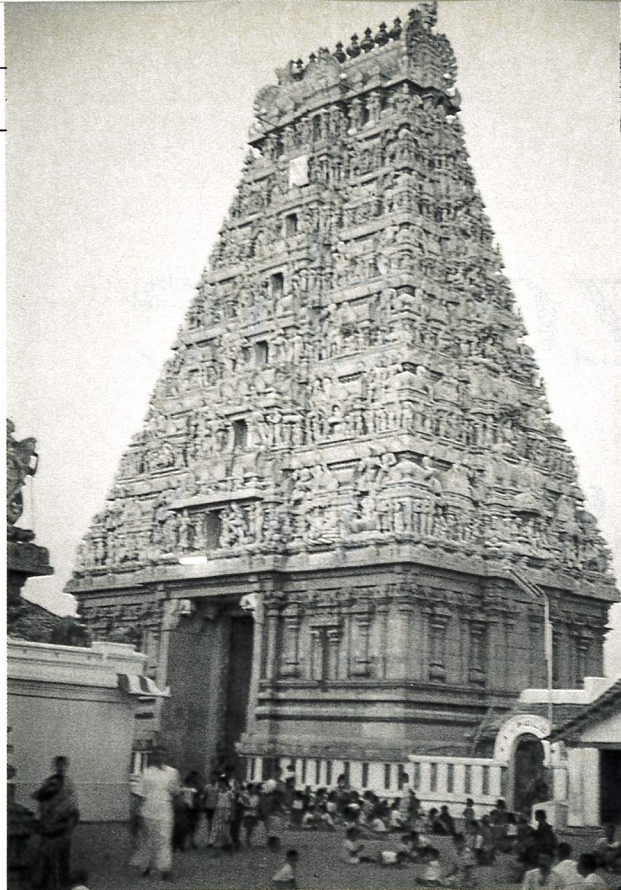
Hinduism teaches three ways of attaining release from the almost endless chain of reincarnation. Each way lays on people the heavy burden that they must save themselves, whereas the Bible presents the good news that salvation is "the gift of God—not by works" (Ephesians 2:8,9).

The first is the way of knowledge (*jnana-marga*). This way includes meditation and reasoning. Relatively few, such as the Hindu monks, follow this intellectual way.

The second is the way of works (*karma-marga*). Good works are performed to achieve release into the eternal.

The most popular path is the way of devotion (*bhakti-marga*). Most Hindus devote themselves to the worship of some manifestation of Brahman. Although in theory Hinduism is pantheistic, in practice among the masses of people it is polytheistic, having some 30 million different gods. I recall a conversation I once had with a Hindu in India; he was very happy to accept Jesus as another among many gods—but not as *the* way.

In following these ways, Hindu life revolves around several practices. One is *puja*, the offering of flowers and food to the gods. Another is meditation on a *mantra*, a sacred word or phrase spoken over



Hindu temple in Madras, India.

ROLAND CAP EHLKE

Key Hindu concepts have become household terms and, what is more, been absorbed into the belief systems of countless Westerners. For example, at the turn of the century only one or two percent of people in Europe and North America believed in reincarnation; by 1982 that figure was about 22 percent.

The so-called New Age Movement has done much to help further Hindu ideas. Shirley MacLaine and other New Age advocates have popularized notions such as, "You are God." On one occasion, when challenged as to her divinity, MacLaine responded, "If you don't see me as God, it's because you don't see yourself as God."

In this way the biblical concept of sin and salvation has been undermined. Humanity's basic problem is not seen as sin, but as the lack of knowledge. Once we realize we are God, we can get on the path to salvation.

Christians and Hinduism

As the West continues to lose its grip on once commonly-held Christian truths, believers need to stand firm. We need to know the Bible. We need to know the differences between falsehood and biblical truth, and then share that truth in love.

The difference between Hinduism and Christianity is not really Eastern versus Western world views. Nor is it simply a matter of cultural or philosophical differences. It is a question of who is God. The Hindu god, of which we are supposedly a part, is a vague impersonal force. But Jesus Christ has shown himself to be God incarnate, victor over sin, death, and the forces of hell. On the last day he will visibly return to judge his creation. As Kipling's poem continues:

*Oh, East is East, and West is West,
and never the twain shall meet,
Till earth and sky stand presently
at God's great judgment seat.*

Further reading: *A Reasoned Look at Asian Religions* by David Johnson; *Reincarnation, A Christian Appraisal* by Mark Albrecht.

Next: The Unification Church.



Roland Cap Ehlke is an editor
at Northwestern Publishing House.

and over. A third practice is *yoga*, the use of meditation and physical discipline to gain self-mastery.

Hinduism in the West

According to 1988 statistics, there are 663,495,450 Hindus worldwide. All but about 4 million live in south Asia. Some 855,800 reside in North America.

Hinduism's impact in North America goes back about 100 years. In 1893 Swami Vivekananda of India made an impressive appearance at the Parliament of World Religions in Chicago.

The years following Vivekananda have seen an influx of other *swamis*, more commonly known as *gurus*. These men are regarded as spiritual masters, who have supposedly reached the end of their many thousands of reincarnations. They share their vast store of accumulated spiritual insights with their devotees.

Recent decades have seen a number of gurus gain notoriety in the United States. To name but three: Maharishi Mahesh Yogi (founder of Transcendental Meditation), A. C. Bhaktivedanta Prabhupada (Hare Krishna), and Maharaj Ji (Divine Light Mission). These and other gurus have risen and then passed from prominence, either through death or loss of credibility.

Yet Hinduism's influence in the West continues to grow, far outweighing the actual numbers of Hindus.

Baptize the babies, too

I would rather explain to my God why I baptize babies than try to explain why I did not.

by Richard D. Balge

No, our Lord didn't say that when he told his disciples to make disciples. The Bible doesn't have a doctrine of infant baptism. But it has a doctrine of baptism and that's enough. People who agree on what the Bible teaches about why baptism is needed and what baptism does will usually agree on the question of whether or not we ought to baptize babies.

Babies need God's grace

The Bible describes human nature as it is, sinful and godless. In Psalm 51:5 David confesses: "Surely I have been a sinner from birth, sinful from the time my mother conceived me." God's verdict in Genesis 8:21 is: "Every inclination of [man's] heart is evil from childhood." Every person who comes into this world is a sinner who is lost without God's grace.

How did human nature get that way? "Sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned" (Romans 5:12). Sometimes babies die, and there is only one way to account for such a happening in God's good world, where he created man to live: "All sinned." We are born mortal because we are born sinners.

Baptism mediates God's grace

Because we are born sinners, says Jesus, "Unless a man is born of water and the Spirit, he cannot enter

the kingdom of God. Flesh gives birth to flesh, but the Spirit gives birth to spirit" (John 3:5,6). The combination of "water and Spirit" is baptism.

Jesus speaks of it as a birth. You and I did not do anything to bring about our physical birth. We did not make a decision to be born; it was not an act of our will. It happened to us. Jesus' words make clear that spiritual rebirth is not a human accomplishment either. It is the Spirit's doing and it is connected with water.

What does baptism do?

What does baptism do? It gives a new birth, so that the children of Adam (flesh) become the children of God (spirit). Paul writes in Titus 3:5, "He saved us, not because of righteous things we have done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit." God did it, "because of his mercy," "through the washing of rebirth."

What does baptism do? "Baptism . . . now saves you also" (1 Peter 3:21). This is not something unconnected with Jesus' saving work. It is based on it. It is not separated from the gospel which is God's power for the "salvation of everyone who believes" (Romans 1:16). It is connected with it. Like the gospel in preaching or in the Lord's Supper, the gospel in baptism is used by God to bring people to faith or to confirm them in that faith.



What does baptism do? It brings us into a relationship with Christ, a relationship in which we share in the blessed results of his death and resurrection: "Or 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).

In view of their need as sinful human beings, and in view of what God does in baptism, how can we withhold baptism from babies?

But what about faith?

Faith is God's gift, whether to an adult, a child who has reached the age of reason, or a newborn infant. It does not depend on the degree of my intelligence, although God addresses the gospel to

whatever intelligence I may have. "For it is by grace you have been saved, through faith—and this not from yourselves; it is the gift of God . . ." (Ephesians 2:8). See again that God made the decision, took the initiative, gave the gift. He did it through the gospel, and baptism is one form in which the gospel comes to human beings.

That God should give this gift to an infant is a marvelous demonstration that his gracious gift of faith does not depend on anything in us. That infants may not be conscious of their faith does not mean they can't have any. We know that they have faith in their mothers and in others—although they are not conscious of it. We are not conscious of our faith, either, while we are sleeping. That does not mean we are unbelievers for seven or eight hours of every day.

What shall we do?

True, the Bible doesn't say, "Baptize the babies, too." But in view of what it says about our human condition, we can be sure that infants need God's grace. In view of what it says about baptism we can be sure that it is more than an act of obedience, more than a sign of faith, more than a ceremony of initiation. It is all of those, but especially it is a means of grace. That is, the gospel accompanied by water is a way in which God gives the blessings of his salvation. I would rather explain to my God why I baptize babies than try to explain why I did not.



Richard Balge is dean of students and teaches church history and homiletics at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

And they lived happily ever after

by Mark E. Braun

We want happy endings. Years of watching television have conditioned us to expect that no matter how grim things appear, the bad guys will get caught, the good guys will win, and the hero will get the girl—all in time for the nightly news.

In real life, of course, the plot doesn't always develop as we'd like, and dilemmas aren't resolved by the top of the hour.

Job's story has a happy ending. After thirty-nine chapters of dialogue with his friends, with Elihu, and with the Lord, the last half chapter of the book completes the narrative, and all the loose ends are drawn together.

First the Lord addressed the friends. "I am angry with you and your two friends," he told Eliphaz, "because you have not spoken of me what is right, as my servant Job has." Although they'd begun with good intentions, the friends dishonored God and wounded the very one they'd come to help. "My servant Job will pray for you," the Lord said, "and I will accept his prayer, and not deal with you according to your folly." In the end, Job had to forgive his comforters.

After he prayed for his friends, "the Lord made him prosperous again, and gave him twice as much as he had before." In time the Lord restored Job's financial good fortune, but more important is that Job was now spiritually restored. His relationship with his Lord was repaired. His disease was removed. He was better again.

The Lord doesn't mention Elihu at all. One commentator has proposed that Elihu wasn't addressed because his counsel was so good: "God pronounces no judgment upon what he has said, because it was right and true." Luther, however, called Elihu a "good-for-nothing chatterer," and some think he was ignored because his words lacked genuine compassion.

Friends and family now came to console Job. They brought their presents, but still better, they brought their presence. "The Lord blessed the latter part of Job's life more than the first." The number of sheep, camels, oxen, and donkeys Job gained was exactly dou-

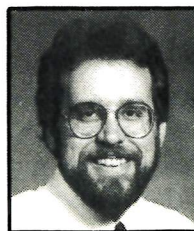
ble what he lost. The Lord gave him a new family of seven sons and three daughters. While the Old Testament usually identifies a man's sons, the names of Job's new daughters are reported. Jemimah means "dove"; Keziah, "cinnamon"; Keren-Happuch, a "container of antimony," a highly-prized eye shadow. Their names reveal the peace Job now enjoyed.

"After this Job lived a hundred and forty years," an advanced age often associated with the patriarchs. He lived to see his great grandchildren. He died "old and full of years"—not only a long life, but a good one.

"And they all lived happily ever after"—that's how we'd like our stories to turn out. But what if your story doesn't have the sort of happy ending Job's story has? What if your illness is not removed? What if your losses are not reversed? What if the Lord doesn't give you a new family to replace the one you've lost? Can any new son or daughter ever take the place of a child who has died?

Here's the good news: the Savior has planned a happy ending for all his suffering people. Thirty-five years after Jesus lived and died for us, Peter faced the gloomy prospect of a martyr's death. To the uninformed observer his life and his preaching were failures. But Peter knew the true "happy ending" God has prepared for those who love him, and his mighty words have sustained many generations: "Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade—kept in heaven for you" (1 Peter 1:3,4).

We may have to suffer now, but when Jesus is revealed, we'll receive all the good things we've been waiting for. There's a happy ending that never ends.



Mark Braun is director of spiritual life programming and instructor of theology at Wisconsin Lutheran College, Milwaukee, Wisconsin.

Northwestern celebrates founding

On Sept. 14, 1865, the president of the synod, John Bading, spoke for the dedication of the first building of Northwestern College in Watertown, Wis. On the same day the doors were opened for students. Founders Weekend, Sept. 13-16, celebrated the 125-year history of Northwestern College.

As a part of the celebration college

president emeritus Carleton Toppe has written a book, *Holding the Course: Northwestern 125*. On Sept. 13 Prof. Toppe presented highlights of the book to the WELS Historical Institute which met in Watertown to be part of the celebration. During the weekend Prof. Toppe autographed copies of the book for visitors. (The book is available from the

campus store for \$8.25, including postage and handling.)

On Sept. 14 alumni and friends gathered in the gymnasium for the Founders Day Banquet. After the banquet, students, faculty, alumni, and friends assembled in the auditorium for a thanksgiving service at which synod president Carl Mischke spoke. The liturgists were the current presidents of Northwestern College and Northwestern Preparatory School, Robert Voss and Mark Schroeder, and the retired presidents, Carleton Toppe and William Zell. Both the college chorus and the prep mixed choir participated. The service used for the evening worship was prepared by the synod's hymnal committee and is being field tested by over 140 congregations.

On Saturday the Northwestern 5k Walk/Run took place in the morning. Winner of the run was Ross Stelljes. Susan Herzog and Ann Lindemann were the first to walk across the finish line. The college soccer team won its Founders Day match with Ripon College, and the college football team was victorious over Marquette in an afternoon game. The prep football team also defeated Martin Luther High School.

On Sunday every congregation of the synod was asked to join in a prayer of thanks for Northwestern's 125 years of service. Citizens of Watertown toured the campus Sunday afternoon during an open house.

Presently Northwestern has an enrollment of 206 in the college and 192 in the preparatory school. Soon many of them will be ready to serve our synod by preaching and teaching the truth of God's love.

—John A. Braun

Also in the news

Prof. David Kuske of Wisconsin Lutheran Seminary has accepted the call as part-time religion curriculum project director. He will devote much of his time to this project and reduce the number of hours he teaches at the seminary. He began his additional call on August 1. . . . **LeAnn Eyerman** arrived in Taiwan on Sept. 24 to begin her tour of volunteer service. She will be living with a national family in exchange for teaching them English. . . . **The Board for Evangelism** has received a Lutheran Brotherhood grant of \$15,500 for a rural church outreach project. WELS has 328 congregations defined as rural. Nearly 100 additional congregations are located in small towns of less than 2,500 population. A task force will be appointed to work with rural churches in developing appropriate outreach resources for the rural setting. . . . Congregations in the Dakota-Montana, Southeastern Wisconsin, and South Atlantic Districts are planning a district-wide **Festival of Friendship Sunday**. The Mass Media Office has prepared a kit of media support materials. The kit is available from the Mass Media Office. . . . **The Committee on Relief** has distributed over \$200,000 so far this year. Major grants have gone to San Francisco, Samoa, Africa, India, to agencies to help the needy in the world, to various overseas mission stations, to the Philippines, to the Santa Barbara fire, and to various individuals for medical needs. Gifts for the fund may be sent to the synod's fiscal office. . . . **Early enrollment figures** at the synod's six ministerial schools show a total of 1440 in attendance. Last year's enrollment was 1471. . . . **The Special Ministries Board of the South Atlantic District** reports that Pastor Julian Anderson has received over \$100,000 in support of his prison Bible ministry. Anderson distributes his own translation, *The New Testament in Everyday American English*, which is now in its fourth printing with 32,000 Bibles scheduled to come off the presses. . . . **Dr. Daniel Schmeling** was installed as administrator for parish education Sept. 20 at Christ the Lord, Brookfield, Wis. Officiating at the installation was Pastor Gerhard Schmeling, father of Dr. Schmeling. . . . **Paul Baer** of Milwaukie, Ore., has resigned from the synod's Board of Trustees for health reasons. **Merle Blum** of Eugene, Ore., a retired insurance agent, was elected to succeed him.

Emigration continues from the Soviet Union . . .

Observers in Germany believe that "pressure to leave" on the 2.2 million people of German descent in the Soviet Union is likely to increase. The likely exodus is blamed on the growth of nationality conflicts, the grave economic situation, and the oppression of Christians in areas where Islam is predominant. Around 400,000 Germans have already applied for exit permits. Forty percent of Soviet Germans are Lutherans. The number of Lutheran congregations in the Soviet Union is estimated at about 600. This news item is based on a Lutheran World Information news release.

Brazil's Catholics leave church . . .

Catholic bishops in Brazil are alarmed at the large numbers of people leaving the Catholic church, according to a statement by the Franciscan mission headquarters in Bonn, Germany. An internal working paper of the Brazilian Bishops' Conference states that 600,000 Catholics are leaving their church every year in order to become Protestants or to join various sects, the Franciscan headquarters reported. Brazil, with about 148 million inhabitants, is considered the largest Catholic country in the world.

The Shroud of Turin again . . .

The Vatican says that it is open to new scientific examinations of the Shroud of Turin. Carbon 14 dating on the relic carried out two years ago showed that it dated to the 13th or 14th century and therefore could not be the burial cloth of Jesus. But a Vatican spokesman noted that "the Holy Shroud, on the scientific and technical level, poses problems that are far from solution: how the image was formed remains a complete mystery." The Vatican will consider any serious research proposal on the Shroud.

Baby boomers different from previous generations . . .

Dr. Elmer Towns, dean of the graduate school of religion at Liberty University in Lynchburg, Va., told a seminar on church growth recently that "Baby boomers don't seek churches for their doctrine or denomination. They go to a church that makes them feel good. . . . The unchurched baby boomers are choosing churches like consumers. They're not going to choose churches that are traditional, out of date, or legalistic." Unlike previous generations, he said, baby boomers remain in a "subculture" as they reach adulthood. According to Dr. Towns, baby boomers (born between 1945 and 1964) want more say in the life of the congregation and a sense of sharing in the church's ministries; view the sermon as a vehicle of teaching rather than preaching; are drawn to churches that are "relationship-oriented," emphasizing small group meetings; and tend to cluster together according to age, profession, and income.

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.

Dr. Johnson to head seminary . . .

Dr. John Franklin Johnson has accepted the call to serve as ninth president of Concordia Seminary, St. Louis. Johnson, 43, became president of Concordia College, St. Paul, one year ago after having served on the seminary faculty for 12 years. He succeeds Dr. Karl L. Barth, who retired June 30 after eight years as seminary head.

People buy "Jesus junk" . . .

Operators of Christian bookstores acknowledged that "Jesus junk" and "God hardware" sometimes may be gaudy, but they said their customers almost never complain about it. Those terms are used by Christian booksellers to categorize products such as T-shirts, rhinestone pins, woodcarvings, and trinkets marked with phrases such as "Don't get caught dead without Jesus." Among the items displayed at the industry's 41st annual tradeshow in July in Denver were an eraser with the words, "God erases our sins," a baby bib with the words, "My heart belongs to Jesus," a toy space shuttle with the words, "Jesus Lifts Me Up," and a pencil sharpener in the shape of a Bible. Although such products are often scoffed at by secular observers and even some evangelical Christians, store owners interviewed at the 3,000-store Christian Booksellers Association convention said they stock these items because customers want them.

Persecution in China escalates . . .

A correspondent from Taipei, Taiwan, sent a copy of the Asian Wall Street Journal to the Northwestern Lutheran with two articles on the Chinese authorities' persecution of Christians. The article points out that legal Christianity is run through two groups controlled by the government. But there is a substantial "underground" religious group. Documented has been the current imprisonment of at least 63 Catholic and Protestant religious leaders. "Hundreds, if not thousands of other underground Christians may be jailed," according to the news item. The correspondent adds, "These brothers and sisters need our prayers."

Proctor and Gamble files suit . . .

The Proctor and Gamble Company has filed suit against James and Linda Newton of Parsons, Kans., for spreading false and malicious statements associating the company with satanism. The Newtons are charged with libeling the character of P&G by making statements and distributing literature that stated the company supports the church of Satan and that its trademark is a symbol of satanism. P&G's 108-year-old trademark features a man-in-the-moon figure, a popular design of the 1800s, overlooking a field of 13 stars to honor the original American colonies. In the past 10 years the company has answered more than 150,000 calls and letters about false satanism rumors.

Off to summer camp

Twenty-five WELS 10-12 year olds attended a unique summer camp at Dr. Martin Luther College, New Ulm, Minnesota.

Organized as part of the college's summer school program, invitations were extended to all of the students in the synod's Lutheran elementary schools. Enrollment was restricted to the first 25 who responded. The states of Minnesota, Wisconsin, and Arizona were represented.

Activities included tree and bird identification, Indian art, tessellations, and orienteering (a cross-country race in which each participant uses a map and compass to find his way along an unfamiliar course). The history of the Dakota

Indian uprising provided a change of pace.

The campers also used computers to create a newspaper and were introduced to microscopes and telescopes. They went swimming, sang songs, and did most of the things associated with camp life. A typical day included almost nine hours of activities, participation in the college chapel services, and sleeping in the dormitories.

Although the children left more tired than when the week began, the question most often asked was, "Can we come back again next year?" And our answer was, "Yes, you can. There will be another camp next year."

—David Wendler



Daryl and Nancy Lucke

Lay team heads for Africa

On Sunday, August 5, Daryl and Nancy Lucke were commissioned as a lay team to our Mwembezhi mission in Zambia. They replace Herman and Lorraine Koester who have served at the post for the last two years. The commissioning took place at Gethsemane, Cibicue, Arizona.

The Luckes are natives of Washington and came to the Apache reservation to do something special with their lives in volunteer work. At the Church of the Open Bible, Whiteriver, the Luckes first came in contact with the Wisconsin Synod. They also heard of the opportunity to serve the Lord, replacing the Koesters. This ministry is funded by the WELS Kingdom Workers.

The Luckes will assist the missionaries by helping with the maintenance, transportation, and general service. At the same time they will assist the medical mission nursing staff in the Mwembezhi dispensary. Pastor Kirby Spevacek, who commissioned the Luckes and is secretary of the Executive Committee for the Lutheran Church of Central Africa, pointed out how important their presence is. It is "doubly important," he pointed out, "since there are no expatriate missionaries at the station at this time."

The Luckes arrived in Zambia in September.

A world next door

SiWan Liu from China (see cover) was one of 113 children from 12 nations who came to the 8th international vacation Bible school held at Wisconsin Lutheran Chapel and Student Center at the University of Wisconsin, Madison.

SiWan Liu lives with her parents in a married student housing complex just over three miles from the chapel and student center. Many of the 117 nations represented on UW's campus live in this housing complex.

Twenty teachers gave their time to this year's vacation Bible school to teach children from Canada, China, Colombia, Ecuador,

Guyana, Korea, Mexico, Nepal, Puerto Rico, Sierra Leone, Taiwan, and the USA.

"The fruits of our VBS have been reaped in a 200 percent increase in our international Sunday school," said Judith Metzger, Sunday school superintendent. "Of the 40 children in our Sunday school, 80 percent are from other countries."

"Pray for these children and their parents," urged campus Pastor Tom Trapp. "Look in your own backyard. Check out your local colleges and universities and see for yourself that the world's next door waiting to hear the good news of Jesus from you."

From sem prof to administrator

On Sunday, Sept. 30, at Trinity, Waukesha, Wis., Prof. Wayne D. Mueller of Wisconsin Lutheran Seminary, Mequon, Wis., was installed as administrator for parish services, a position authorized by the 1989 synod convention. Installing Mueller was Pastor Forrest L. Bivens of Saginaw, Mich., chairman of the Board for Parish Services.

Since 1984 Mueller has taught New Testament and systematic theology at the seminary. Previous to coming to the seminary, Mueller, 45, had served parishes in Waukesha (Trinity) and Crete, Ill.

Mueller, a native of rural Winona, Minn., attended the former Martin Luther Academy, New Ulm, Minn.,

graduated from Northwestern College, Watertown, Wis., in 1966, and from the seminary in 1970.

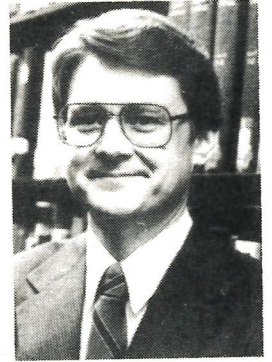
As administrator for parish services he will coordinate the six parish service units of the synod: board for evangelism, board for parish education, special ministries board, board for stewardship, commission on worship, and commission on youth ministry.

Mueller said he is looking forward to the approval of a new structure for parish services by the 1991 synod convention. The new structure was reviewed by the 12 districts at their conventions this summer and overwhelmingly approved.

He said he sees his call as "an

opportunity to help strengthen the ministry and life of our congregations. . . . The parish is where church life goes on, and it is here that renewal must go on."

Mueller is married to Barbara Meier of Lake Geneva, Wis. Mrs. Mueller is an RN who works part-time at Waukesha Memorial Hospital. There are seven children: Adam, 18; Melissa, 17; Molly, 15; Aaron, 13; Andrew, 10; and twins, Mara and Megan, 6 months.



A meeting of pen pals

In 1962 John F. Kennedy was president of the United States, a young Japanese college student, Tadashi Yoshida, was a new convert to Christianity and Tom Trapp, a seventh grader in New Ulm, Minn., was looking for a pen pal. Osami Shoji of our Japanese mission was visiting the states and gave Tom Yoshida's name and address. Since then much has happened in America and also in the lives of Tadashi Yoshida and Tom

Trapp.

Little did Tadashi Yoshida know then that he'd be preaching in an American pulpit 28 years later. And little did Thomas Trapp know in 1962 that it would take 28 years to meet his new pen pal.

They came together on Sunday, August 12, in Madison, Wisconsin, where Pastor Yoshida preached to the students and members of Wisconsin Lutheran Chapel and Student Center,

the WELS campus ministry at the University of Wisconsin. Pastor Trapp serves as the campus pastor there.

Pastor Yoshida was in America to attend the World Seminary Conference in Mequon, Wisconsin. In attendance at the August 12 service were former members of the Executive Committee for the Lutheran Evangelical Christian Church in Japan, Pastor Karl Bast and Mr. Clarence Krause.

Agency reaches fund goal

On July 31 Wisconsin Lutheran Child & Family Service closed its "Our Call to Serve" program, a three-year fund raising program with a \$2 million goal. Cash gifts from congregations, organizations, individuals, corporations/ foundations, and 1988 bequests total over \$2.230 million. There is an additional \$130,000 in uncompleted commitments.

The agency asked the 450 congre-

gations of the three Wisconsin districts "to rejoice with us in prayer and thanksgiving for the Lord's increased blessings on Sunday, August 5th."

Because of the success of the program, a full-time counselor was added to the Appleton office and also to the Fort Atkinson office. An executive assistant was also added to the administration team in the Milwaukee office.

Called a "most significant addition" is the addition of an Educational and Group Services Coordinator who is to develop programs in educational services, singles ministry, support groups, and peer counseling.

The agency also announced that a building addition will be complete by late fall.



King of Kings School in Garden Grove, Calif., presented a musical based on the story of the Good Shepherd. Pastor Marcus Nitz played the role of Jesus. "After all," writes Mrs. Bette Feinck, "Pastor Nitz is our good shepherd here at King of Kings."

Southeastern Wisconsin District news

Wisconsin Lutheran High School observed the 25 years of service of Ronald Heins and the 40 years of Don Sebald with an anniversary service Sept. 9. . . . "Giving glory to God" is the theme for the 20th anniversary year at **Shoreland LHS**. The Shoreland federation observed the 25th anniversary in the ministry of Neil Scriver on Sept. 23. The school's enrollment is 195 students, up 20 from last year. . . . On Aug. 3 **Emmanuel, Allenton**, dedicated its newly built basement. The 146 member congregation has served the Allenton, Hartford, Theresa, and Mayville area for 139 years. . . . The **Lutheran Vanguard** band, comprised of 125 students from Fox Valley, Kettle Moraine, Manitowoc, Northland, Northwestern Prep, Winnebago, and Shoreland Lutheran high schools, climaxed its fourteenth season by capturing the Grand Champion Parade Band award at the National Cherry Festival in Traverse City, Mich., on July 14. The summer band received four other first-place awards in parade competition.

—Robert E. Sievert

Western Wisconsin District news

St. Paul, Mauston, has gratefully received the gift of a new parsonage from an anonymous donor within the congregation. A dedication service was held July 15, followed by an open house. At present the old parsonage is serving as the church office. . . . **Northwestern College**, Watertown, celebrated its 125th anniversary Sept. 13-15. Theme of the celebration for this Founders Day Weekend was Classic/Contemporary. . . . The annual **Blackhawk Sunday School Institute** was held at St. Matthew, Janesville, Sept. 29. Dr. Daniel Schmeling, administrator of the WELS Board for Parish Education, was the presenter. . . . **Faith, Elizabeth, Ill.**, observed its 25th anniversary on Sept. 30. Guest speaker was Pastor LeRoy Martin and guest organist was Mrs. Vicki Riness. . . . Luther High School, Onalaska, hosted its sixth annual **Christian Growth Seminar** for WELS men and women on Oct. 13. Nine workshops were offered, including "A Christian approach to finances," "Keeping romance in your marriage," and "Advice from Proverbs." Several of the seminars were videotaped and are available through the Lutheran Girl Pioneer headquarters in LaCrosse. The phone number is 608/781-5232.

—Elton C. Stroh

Obituaries

Waldemar W. Gieschen 1904-1990

Waldemar W. Gieschen was born Jan. 31, 1904, in Lake Mills, Wis., and died Feb. 18, 1990, in Fort Atkinson, Wis.

He attended Concordia College, Milwaukee, before entering Northwestern College. He graduated from Wisconsin Lutheran Seminary in 1929.

In over 50 years of ministry Pastor Gieschen served congregations in Crivitz and Wautoma, Wis.; Norfolk, Neb.; Manitowoc, Columbus, and Town of Maine (Wausau), Wis. While in Manitowoc he taught part time at Manitowoc Lutheran High School. He also taught for a brief time at Lakeside Lutheran High School.

He is survived by his wife, Dorothy nee Hahm; daughters Mona, Doris (Len) Meshak, and Lois Renkin; son Leonard; sister Gertrude; brother Herman; and six grandchildren.

Services were held at St. Paul, Lake Mills.

Karl F. Hering 1897-1990

Karl F. Hering was born in 1897 in Germany where he received his theological education, graduating from the University of Leipzig. He died Aug. 27, 1990, at Schriesheim, Germany, where he was residing.

In 1959 he joined the Wisconsin Synod by colloquy and served a congregation in Casa Grande, Ariz., until his retirement in 1965. In retirement he lived in Chandler and later Mesa, Ariz., until he moved to Germany in 1980.

Survivors include his wife, Eleanore, and seven children, including Pastor John S. Hering of Florence, Wis.

Services were held at the town cemetery of Schriesheim.

NOTICES

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

ADDRESSES

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Lober, Matthew D., Box 489, Whiteriver, AZ 85941; 602/338-4455
Pitonak, Joseph J., 4050 Jagusch Dr. #2, Red Wing, MN 55066; 612/388-8207
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Schoenherr, Jeffrey A., 658 Greenbriar St. #10, St. Paul MN 55106; 612/778-9222
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Travis, Linda M., 330 S. State St. #3A, Prairie du Chien, WI 53281; 608/326-4421
Waedekin Robert J., 518 S. Fifth St., Stillwater, MN 55082; 612/430-3342
Wintrone, Ronald C., 1014 S. 17th St., Prairie du Chien, WI 53281; 608/326-4548
Wolff, Guy W., 6282 Panama Ave. N., Stillwater, MN 55082; 612/439-2127

ITEMS NEEDED

USED SCHOOL DESKS. Contact Terry Greening, Rt. 2, Fremont, WI 54940; 414/446-3836.

SYNOD NOMINATING COMMITTEE

The Synod Nominating Committee will meet at 9:00 a.m. on Jan. 17, 1991, at the synod administration building. The committee is to propose a slate of three candidates for the following offices:

- Executive committees for the Board for World Missions: Apache (pastor); Central Africa (layman); Japan (pastor); Latin America (layman); Southeast Asia (layman).
- Board for Parish Education: two pastors; one elementary school teacher; one layman.
- Northwestern Publishing House Board of Directors: one Wisconsin Lutheran Seminary professor; two laymen.
- Board for Stewardship: one pastor; one layman.
- Board for Youth Ministry: one pastor; one layman.
- Board for Evangelism: one pastor; one layman.
- Special Ministries Board: one pastor; one layman.
- Coordinating Council: two laymen.
- Board for Worker Training: one layman.
- Division chairmen (all pastors) for: Home Missions; World Missions; Board of Trustees; Worker Training; Parish Services.

The list of candidates nominated will be published in spring 1991. The synod will elect one of the candidates on each slate at the convention in New Ulm, Minn., Aug. 5-9, 1991.

Any board, committee, or member of synod is invited to suggest nominations for these offices. Please send names with appropriate information by Dec. 31 to Pastor David Worgull, WELS Secretary, 1270 N. Dobson Rd., Chandler, AZ 85224-9217.

CHANGES IN MINISTRY

PASTORS:

Dietrich, Joseph M., from Ascension, Plymouth, Minn., to Ndola, Zambia, Africa
Kant, Timothy E., from Good Shepherd, Beloit, Wis., to Mt. Olive, Appleton, Wis.
Westphal, Walter W., from Lutheran Church of Central Africa, Malawi, Africa, to St. John, Barre Mills, Wis.
Zarling, Philip E., from St. Paul, Norfolk, Neb., to Mt. Olive, Overland Park, Kan.

TEACHERS:

Albrecht, Joann, from inactive to Faith, Fond du Lac, Wis.
Davis, Sally, from inactive to St. Peter, Schofield, Wis.
Justman, Dorothy, to St. Peter, Schofield, Wis.
Kemp, Vivian, to Beautiful Savior, Milwaukee, Wis.
Oakley, Darlene, from inactive to St. Peter, Chilton, Wis.
Potratz, Grace, from inactive to Trinity, Neenah, Wis.
Spaeth, Esther, to Trinity, Jenera, Ohio

NAMES WANTED

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

GREENWOOD, INDIANA—Pastor David Dolan, 200 S. Serenity Way, Greenwood, IN 46142; 317/888-2928.

LEXINGTON, KENTUCKY—Pastor Erich Stuebs, 1560 Chadwick Dr., Lexington, KY 40515; 606/273-4827.

LAS VEGAS, NEVADA—Pastor Jerome McWaters, 2241 Chatfield Dr., Las Vegas, NV 89128; 702/254-8431.

SOUTH RICHMOND, CHESTERFIELD COUNTY, VIRGINIA—Pastor Jonathan A. Kuske, 5616 Swan Dr., Richmond, VA 23234; 804/674-0098.

EXPLORATORY SERVICES

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

Rochester, Minnesota—Christ Our Rock, 10:00 a.m. Jefferson Elementary School, corner of 14th St. and 10th Ave. NE. Pastor Joel Petermann; 507/281-5914.

REQUEST FOR NOMINATIONS Martin Luther Preparatory School

Voting members of the synod are invited to submit nominations for a vacant professorship at MLPS. The nominees will form a new list of candidates to replace the present list which is outdated. Teaching responsibilities are in algebra and geometry with coaching duties in football and track.

Nominations and pertinent information should be submitted by Nov. 21 to Mr. John Schultz, Rt. 3 Box 96, Goodhue, MN 55027.

CALL FOR REPLACEMENT AT WLS DECLINED

As indicated in the Northwestern Lutheran (October 15), Wisconsin Lutheran Seminary was authorized to request nominations to replace Prof. Wayne Mueller. The actual extension of a call was subject to review by the Board for Worker Training. Review of the current financial situation prompted the BWT to decline the extension of a call at this time.

REQUEST FOR COLLOQUY

Thomas Frei, Camp Douglas, Wis., a pastor in the Evangelical Free Church, has requested a colloquy for the purpose of enrolling at the seminary and entering the pastoral ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence relative to the request should be addressed to President Karl R. Gurgel, 306 Madison St., Lake Mills, WI 53551.

VISITORS TO BULLHEAD CITY, ARIZONA

Family of God Lutheran Church (ELS) worships Sundays at 9 a.m. just south of Bullhead City. Sunday school and Bible class are at 10 a.m. Call Pastor Mike Smith, 602/768-3438.

BASKETBALL TOURNAMENT Wisconsin Lutheran Seminary

The annual seminary/alumni basketball tournament will be held Nov. 9, 3-7 p.m., followed by a fellowship hour with refreshments at a nominal cost. To find out your game time, contact Thomas Rothe, 1721 Ohio St., Oshkosh, WI 54901; 414/235-0975.

JESUS CARES PROGRAM

A new Jesus Cares program, a Bible class for people with special learning needs, will begin soon in the Kettle Moraine High School area. Interested volunteers or parents of students please contact Carol Zimmerman, 414/255-2038, or write Jesus Cares, WELS Center, 8420 W. Beloit Rd., Milwaukee, WI 53227.

WELS SPRING BREAKAWAY

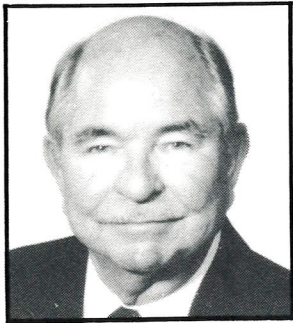
Join us for the third annual WELS Singles cruise to the Bahamas April 1-5. Couples are also welcome. \$695 includes air fare from most major cities. Call Anne Thurber, 414/327-7000.

AUTHOR SEEKS WOMEN TO INTERVIEW

Author, writing book on post-abortion syndrome, looking for women who have had an abortion to share their stories about coping with guilt and finding peace. Anonymity absolutely guaranteed. If you would like to help other women coping with the devastation of abortion, please contact Kathleen Winkler, c/o Northwestern Publishing House, P.O. Box 26975, Milwaukee, WI 53226-0975. You need give only your first name and telephone number (please include area code) and time of day you can be reached.

ANNIVERSARY

BROWN DEER, WIS.—St. Mark (25th), Dec. 9, 8:15 and 10:30 a.m. President Carl Mischke, speaker. 7:00 p.m., Prof. John Jeske, speaker. Catered meal at 5:00. Contact the church, 8635 N. 60 St., Brown Deer, WI 53223; 414/354-7980.



In these days when our thoughts return to the great events of that October in 1517, our attention centers on the man who, under God, shook a world and restored the gospel to a wretched people. This year was a particularly happy time for me. In the days leading up to the celebration of that October revolution, I had been reading a brilliant new biography of Luther, *Luther, Man between God and the Devil*, by Heiko A. Oberman.

It is an impressive book, coming from a German scholar with imposing credentials. Currently Oberman is professor of medieval, Renaissance, and Reformation history at the University of Arizona, Tucson. Previously he had taught at Tuebingen and Harvard. The biography, first published in Germany in 1982, was chosen there as the outstanding historical publication in the decade 1975-1985. It appeared on the American market late last year.

Luther has not suffered from a lack of good biographers and historians of him and his period. *Time* has called Luther "the most written about person who ever lived." After reading one of the classic biographies of Luther, you say, "It can't get any better than this." But it does, each one opening up new territory. And then comes Oberman. Reading Oberman is like discovering Luther all over again.

Every biographer wishes to set Luther in his times, times that were far different from ours. But no one succeeds at this like Oberman does. In writing his Luther, Oberman says he makes two assumptions. First, Luther can only be understood "as a late medieval man for whom Satan is as real as God and mammon." Secondly, the relevancy of Luther for today cannot be found "by purging this record," but rather by challenging "our condescending sense of having outgrown the dark myths of the past." Among which he counts Satan.

The arrangement of the material is only chronological in a minor sense. Blocks of Luther's life are studied topically with his entire life in review.

And the style. It sparkles as befits a text over which five scholars worried about the translation. You know some writers who can take an exciting event and put you to sleep. Oberman, by delving into documents seldom heard from, casting it in lovely sentences, brings the events to life. Several reviewers use the words "lucidly written."

Perhaps the biography is not meant for everyone. But anyone who can read the non-fiction best sellers on the New York Times list can tackle this book without fear of defeat. The book is published by the Yale University Press and is available from Northwestern Publishing House.

James P. Schaffer



— Cindy Schroeder

Forgiving

"I just can't believe he did it."

"Peter, he had his reasons."

"Reasons! What reasons? What possible reason could he have for dying?"

"I don't understand it any better than you do, but he was our teacher. He knew what he was doing."

"James, Jesus was more than a teacher to me. He was my friend. I loved him. Then he let himself get killed. I feel so let down and disappointed. He told me we should spread the word, but he didn't even stay and help us."

No doubt the disciples felt let down when Jesus was crucified. They still did not understand that Jesus was going to rise again, that this was all part of the plan.

But Jesus forgave them for their lack of understanding, and later it was all made clear to them.

When one of our friends strays from the path that the Bible has provided for us, when someone lets us down or doesn't understand us, we need to follow our Savior's example of forgiveness. After all, if Christ, who is perfect, can forgive us, then how can we, as sinners, not forgive each other?

—Michelle Dusseau

Faded photograph

*I looked down at the faded photograph
in my hand.*

We were just little kids, naive.

Nothing hurt us then,

Except maybe a scraped knee.

Years have come between us.

We've lost our childlike faith in a kiss

To make everything better.

*A tear fell on the photograph in
my hand.*

Why do friends turn against friends?

Why do we let words come between us,

Words that grow up like weeds?

We lack the tools to cut them down

Because they are lost with age.

*And we are too weak to pull them
out by hand.*

I framed the faded photograph.

*It reminds me of a never-forgotten
childhood.*

*It is a symbol of a friendship that's
never died.*

*It's led me to forgive and forget,
But always to remember. . . .*

*I saw an old man trimming
weeds.*

*I guess you're never too old for
gardening.*

—Amy M. Pingel

When a friend lets you down

It's all happened to us. The people we trust and care most about just all of a sudden up and do something terrible. How can they do that? we ask ourselves. After all we've been through, after all we've said and promised, how could they do this to me?

Isaiah 53:6 says, "We all, like sheep, have gone astray; each of us has turned to his own way." We all have sinned and fallen away from the Lord. Each of us has tried to live the way we want to live.

When a loved one lets you down, sure, you feel hurt and cheated. You think about how badly that friend treated you. But, instead, think about how badly you've treated your best friend. Your Lord.

You cheat on a test, and tell yourself that if the teacher hadn't loaded on the homework the night before, you might have had time to study. That's letting the Lord down by lying to yourself and not taking responsibility for your own actions.

Every sin we commit is letting our Savior down. Isaiah 53:6 goes on to say, "and the Lord has laid on him the iniquity of us all." We've sinned against Jesus countless times, yet each time he forgives us.

So next time a friend lets you down, think about Isaiah 53:6 and forgive others, as Christ forgave you.

—Sarah Heckmann

This month's contributors are students at Shoreland Lutheran High School, Somers, Wis. TeenTalk, a monthly feature, is edited by Karen Spencer. Young people ages 12-18 are invited to send brief articles, artwork, photos, or news of teen activities to *TeenTalk*, Karen Spencer, 2297 E. 25th Place, Yuma, AZ 85365. Include your church name, and a self addressed stamped envelope for return.