



THE NORTHWESTERN

Lutheran

January 2, 1972

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BRIEFS by the Editor

How often during the past weeks have you said "Merry Christmas" and "Happy New Year"? These are not wishes that Christians take lightly. In fact, God's children give them a very special content. They speak them "in Christ" and receive them "in Christ." They have learned that any merriment without Christ is shallow, at best. And real happiness is to be found only "in Christ" because Christ "came to preach the acceptable year of the Lord." It is only as we embrace Christ's promises by faith that a year can be both new and happy. We hope you had a merry Christmas in the true sense and that yours will also be a new and happy year. There will be mountains to climb in your life in 1972 and deep valleys to cross — perhaps even the valley of death — but in each and every hour Christ is willing to reveal Himself as your Savior for this life and your Brother and Lord for eternity.

It is equally our prayer that the light of Jesus Christ may shine forth brightly from the pages of *The Northwestern Lutheran*, so that those who read it may never be disturbed in their faith, but may be led closer to the one and only Savior of men. We shall therefore — God helping us —

continue to defend the Holy Scripture and proclaim its teachings, and shall continue to encourage our readers to open their hearts wide for the cause of missions and for the cause of Christian education, so that the Lord may come to those who have not heard of Him as yet and may be brought to the attention of the generations to come.

With this issue we begin a series of articles informing you about the nine new Christian day schools which were begun in WELS congregations during 1971. It is a thrilling story, particularly as we remember that these congregations were ready to bring the necessary sacrifices because their love flowed out in two directions: toward their Lord, who said, "Feed My lambs," and toward the Lord's children. These schools are love in action.

Another series will give you a picture of the nine area Lutheran high schools maintained by federations of congregations and individuals in our Wisconsin Synod.

We pray that these two series will persuade many more congregations and other areas of our Synod of the abiding value of Christian elementary

and secondary education. The first of each of these new series is appearing in this issue.

Pastor Philip R. Janke now brings us his familiar and comforting words under a new title. Since 1968 he has been mining the gold of the Psalter in his column "We Turn to the Psalter." Before that he shared his thoughts with us in a column entitled, "Hidden Gems in Our Hymns." Beginning with this issue you will find him writing under the title "In the Hour of Trial." We thank Pastor Janke for being willing to continue writing for the readers of our periodical.

In closing, I would like to call your attention to a "rival" publication of the Texas-New Mexico Conference. It is called *THE LONE STAR LUTHERAN*. In it the editors, Pastors William Gabb and Vilas Glaeske, bring news of special interest to our congregations in that area. The lead editorial in the first number (April, 1971) assures me: "*The Lone Star Lutheran* is not intended to compete with *The Northwestern Lutheran* but will serve as a supplement to it." So it's safe to give you the address. Those wishing to subscribe may write to: *THE LONE STAR LUTHERAN*, 11303 Stroud Drive, Houston, Texas 77072. For those interested in our mission congregations in Texas and New Mexico, it will prove very interesting reading.

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

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COVER — Chrismos on the Christmas tree of St. Paul Lutheran Church, Ottawa, Ontario, Canada.

Editorials

A Foolish Prayer Amendment The members of the House of Representatives who voted against the proposed "school prayer amendment" to the Constitution last fall are being beset by pro-amendment forces back home. Aroused citizens may even have violated the Christmas truce to harass uncooperative lawmakers into supporting the amendment that would have permitted "nondenominational" (or its proposed substitute "voluntary") prayers or meditation in public schools.

According to polls, 80 per cent of the American people favor prayer in public schools; but opponents of the amendment (and they include leaders of 38 major religious organizations) point out that far less than 80 per cent of them make provisions for prayer or religious education in their homes, or Sunday schools, or parochial schools.

The 80 per cent in favor of school prayer may be sincere enough. They are worried about the increasing godlessness of society; they fear that secularism and worldliness will destroy respect for God, and once this has been lost, the true basis for morality will be removed.

Despite their good intentions, they are guilty of folly. In the first place, what is "nondenominational" (or even "voluntary") prayer? Supposedly, a general, all-purpose kind of prayer that any denomination could use. But trying to produce a "nondenominational" prayer is like designing a flag without using the colors of national flags. On what kind of prayer could Mormons, Black Muslims, Jehovah's Witnesses, Masonic orders, Catholics, and Lutherans agree? Would it be in the name of the God-Man, Jesus Christ — the only kind of prayer in which a Christian can join?

It is also nothing less than stupidity to rely on a little "nondenominational" (or "voluntary") prayer each day in the public schools to cure the moral disease of our society. To do so, someone has observed, is like putting a Band-Aid on cancer and expecting it to do some good. The causes of moral decay in our society lie too deep to be affected by two minute's worth of Christless (and therefore God-less) prayer in public schools, whether it be "nondenominational" or "voluntary" prayer.

Carleton Toppe

Hope With Promise The beginning of a new year is the season for good wishes. They come by mail; they are conveyed in person; they are broadcast to anonymous thousands sitting before their television sets. They originate from sources as diverse as the members of your family and your friendly finance company.

All express high hopes for your happiness. And lest you suspect that some of the well-wishers are less interested in you than in your money, these wishes are often prefaced by the word "sincere," so as to remove all doubt.

The sincerity of most of these seasonal good wishes will not be questioned. What they lack is promise. And without this they can provide little more than a temporary psychological lift, which can quickly dissolve in the failures, losses, and reverses to which we are all susceptible.

God's Word is different. It provides promise as well as hope, specifically taking into account the loss of all things temporal: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the Word of the Lord endureth forever. And this is the Word which by the Gospel is preached unto you."

We don't know what the new year holds for us in the way of successes or reverses. But our hope — with promise — remains the same as last year's.

Immanuel Frey

The Final Statistic Right now we are working on last year's congregational statistics, comparing records, noting trends, and pinpointing strengths and weaknesses. But there remains an uneasy feeling that neat columns of numbers don't necessarily "prove" anything.

It's said that Constantine, the energetic convert to Christianity of the 4th century, baptized his army with wet tree branches. Imagine how impressive that would have looked in the Statistical Report for the year.

Take our "Baptisms," for example. Did the parents really intend to cultivate growth of God's grace in the child with disciplined devotion on their own part? Were the "Confirmations" a matter of conviction, or just so much fancy ceremony?

What do "Wedding" or "Funeral" statistics tell about the storm and sunshine in people's lives? How do you chart an aged pilgrim crossing the dark valley the last time leaning on the arm of the Good Shepherd? Or the couple who begin together to build their home on the Rock of Ages?

What man knows the motives and means and methods behind the numerous gifts of money and time and talent?

The real "fruit of the Spirit" is simply not subject to man's measurement. In no way can we graph "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

The Twelve, too, liked to play with percentages. "Are there few that be saved?" they asked. "Who did sin, this man, or his parents, that he was born blind?" "Wilt Thou at this time restore again the kingdom?"

Always came the answer: Watch ye! Repent ye! Go ye! You see to it that you enter the strait gate! For what is a man profited with his statistical percentages, if he forget the final one: One out of one dies!

John Parcher



Studies in God's Word

Goodness, a Fruit of the Spirit

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"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22,23).  
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During Christ's ministry a certain ruler once came to Him with the question: "Good Master, what shall I do to inherit eternal life?" (Luke 18:18.) This ruler assumed that some kind of goodness was expected of him if he was to enter into the kingdom of God. For information about such goodness he turned to Him whom he addressed as "Good Master." Imagine his disappointment at hearing Christ's reply: "None is good, save one, that is, God." It will be obvious from Christ's answer that goodness is not something that man can produce by himself. It must be given to men by Him who alone is good, namely, God. Hence it will not surprise us to find goodness listed by St. Paul as one of the fruits of the Spirit.

Paul's Pattern

It may have seemed to you as you read the list of fruits of the Spirit that the first five qualities mentioned are quite specific, whereas "goodness" is more general in nature. Perhaps this is the point at which to take a look at the pattern Paul is following in listing the fruits of the Spirit. Note that the first three: love, joy, peace, are *inner* qualities. They describe an attitude of the heart and a frame of mind. The second group, again a trio, shows how this attitude of heart conducts itself over against the neighbor. A heart filled with love, joy, and peace is patient and *long-suffering* toward all men. It is not quick to strike back at every slight or injustice, but rather it responds with *gentleness* and kindness. Such a

heart mirrors the loving concern Christ showed for all men throughout His ministry, and it conforms to the pattern He set for His disciples when He said: "Be ye harmless as doves" (Matt. 10:16b).

Goodness, a Gift of God

But there is yet another side to the Christian's character. Being harmless as a dove does not mean that he now agrees to everything that his neighbor may want to do. No, rather, the child of God is much more concerned about doing *God's* will. He has a passion for goodness, and only that which conforms to God's will can truly be called "good." It is worth noting that in the case of the "certain ruler" mentioned above who looked for information about goodness, Christ answered: "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, etc."

That is not to imply that the child of God now hopes to be saved by keeping the commandments. Quite the opposite! When he realizes how far short he falls of keeping the commandments, when he realizes his total lack of goodness, then he is willing to accept the goodness and the righteousness that Christ has earned for him on the cross.

When once he has received Christ's righteousness, however, and has felt its transforming power in his life, then in love to his Savior the child of God becomes both able and eager to conform his life to God's commandments. The result will invariably be that in his life and conduct he brings forth the goodness which is a fruit of the Spirit.

Goodness toward Fellowmen

But you may ask: "How does that explanation of goodness fit in with

the pattern suggested that Paul is in this trio speaking of qualities that affect our dealings with fellowmen?" In a very real sense one can say that concern for goodness brings us into contact with (and even into *conflict* with) our fellowmen, for it opens up the whole area of dealing with those who are not doing God's will.

Particularly in matters of ethics and morals, the world is not interested in having us speak to it about goodness. The world resents being told that there are commandments binding upon all. The advocates of many current causes, whether they be for free love, legalized abortion, or gay liberation, all indignantly declare: "If consenting adults want to live that way, what business is it of yours?" Let us not be cowed into thinking that we are meddling if we speak to men about goodness. Calling men to repentance is every bit as great a kindness as treating them with long-suffering and gentleness, for it is in this way that "God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil" (II Tim. 2:25,26).

By nature we may prefer not to become involved, and yet we are our brother's keeper, whether we want to be or not. If there is to be any "salt of the earth" and any "light of the world," then it must come from those whom the Spirit has taught the true meaning of goodness. Sharing that goodness is not always an easy task, but it is an absolutely essential one, for the days are evil. "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:25).

Armin Panning

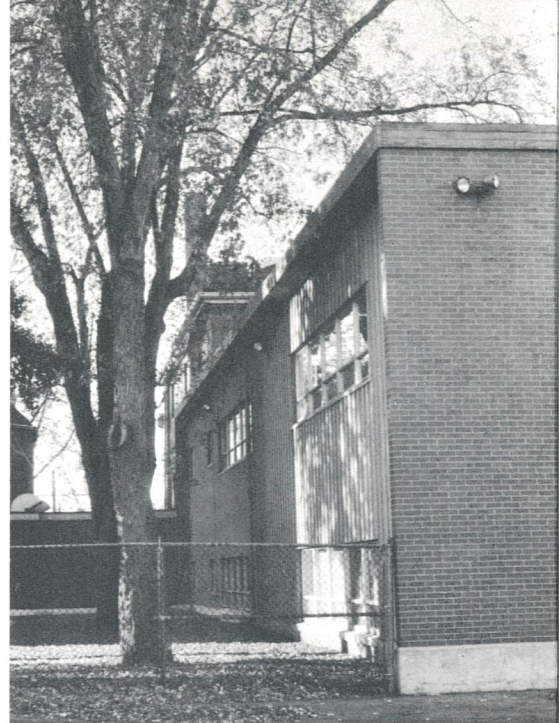
NEW NAMES TO REMEMBER IN WELS CIRCLES —
“Sand pipers,” “Navigator,” “Shoreland”

**SHORELAND
LUTHERAN
HIGH SCHOOL**

A new era in the history of Lutheran secondary Christian education began on Wednesday, September 8, 1971, when Shoreland Lutheran High School opened its doors to 28 pupils.

Kenosha, Wisconsin, and the surrounding area has had an interesting and varied history as far as secondary Christian education is concerned. During the 1920's and the early 1930's, Friedens Ev. Lutheran Church supported a four-year high school. From 1944 to 1961 quite a number of WELS parishes in the area supported the Racine Lutheran High School, enrolling their young people there. Racine Lutheran High School was supported by an association of individuals holding membership in congregations that at the time belonged to the Lutheran Synodical Conference. Beginning in 1968, a joint study was made by a special committee, comprised of pastors, teachers, and laymen from Bethany, Friedens, Mount Zion, and Saint Luke's Congregations, as to the feasibility of consolidating their efforts in the area of elementary Christian education. During the study it became evident that the more pressing need was in the area of secondary education, especially since the fellowship question had made it impossible to continue sending their youth to Racine Lutheran High School.

During the winter and early spring of 1971 the four parishes mentioned above established a Lutheran High School Federation. Plans

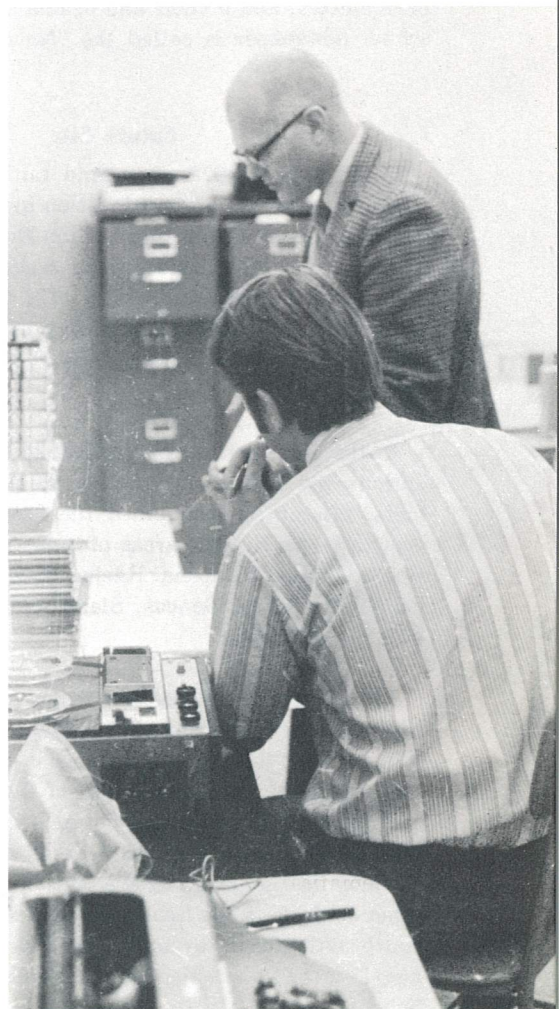


Shoreland Lutheran High School presently occupies rooms on the upper floor of this wing of Friedens Lutheran School, 5043 20th Avenue, Kenosha, Wisconsin.

Left: Students assembling information booklets about Shoreland Lutheran High School.



Right: Pastor Greve and Teacher Waldschmidt preparing for classes.



were formulated to begin with the ninth and tenth grades at Friedens Elementary School in Kenosha. Pastor Edgar Greve was called as principal. He and Mr. Gerald Mallmann, both formerly faculty members at Fox Valley Lutheran High School, Appleton, Wisconsin, at the present time are the only full-time teachers. They are, however, ably assisted by Mr. Fred Biedenbender, Mr. Robert Hill, Mr. Richard Waldschmidt, and Mr. William Zeiger of the Friedens School faculty. The eleventh grade will be added in the 1972-73 school year when the federation will face the necessity of calling four more full-time instructors and the prospect of a \$60,000-plus budget.

The opening service for the new high school was held on Sunday, September 12, at Mount Zion Church. In this service, attended by over 200 interested Christians, Pastor Greve and Mr. Mallmann were installed in their teaching positions. The service was followed by a reception.

Courses of study are being offered to prepare those who wish to pursue full-time work in the church or university training. A general business course and a home economics course will be offered this coming fall. The school colors are brown and gold. The official name of the athletic teams will be the "Sandpipers." A student council has been elected, and a choir and drama club are active. The school newspaper is called the "Navigator."

Future Site

In the fall of 1972 Shoreland Lutheran High School will move from its present location in Friedens School to the educational unit of Mount Zion Ev. Lutheran Church. Mount Zion's facilities allow for a student body of up to 125. Thanks to the generosity of a fellow Christian, a land site of 35 acres on Highway 31 between Kenosha and Racine is awaiting the construction of Shoreland's first permanent home.

At the present time, in addition to the original congregations, the Lutheran Church of the Abiding Word, Sommers, Wisconsin, has joined the federation. Federation growth is good in the areas of Zion, Waukegan, and Antioch, Illinois; Kenosha, Racine, Caledonia, Franksville, Burlington, Lake Geneva, Slades Corners, Wilnot, and Bristol, Wisconsin.

All members of Wisconsin Synod parishes in extreme southeastern Wisconsin and northern Illinois should keep in mind that the primary purpose of their area Lutheran high school is the preservation of their youth for Christ and heaven. This can best be done by strengthening the faith of our youth through a daily worship service, systematic instruction in God's Word, and by teaching all other subjects in the light of Holy Scriptures. To keep our youth with Christ, to help them "Do Our Father's Business," is the chief objective of Shoreland Lutheran High School.

Introducing one of the nine new Christian day schools begun in WELS parishes during calendar 1971 —



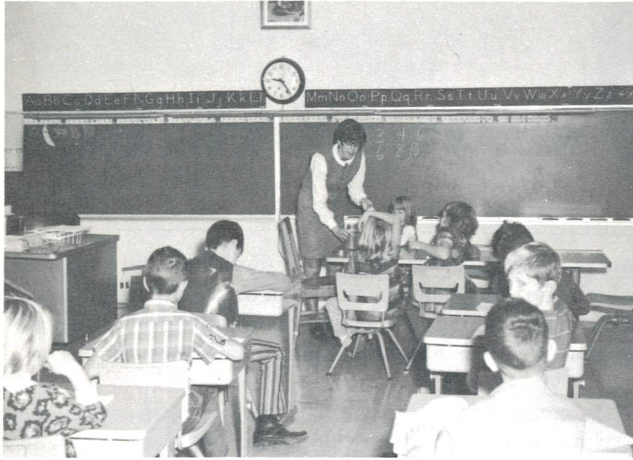
ST. JOHN'S Ev. Lutheran School Nodine, Minnesota

Pastor: The Rev. Frederick Mueller
Faculty: Mr. David Nell
Miss Judith Free
Mrs. Frederick Mueller

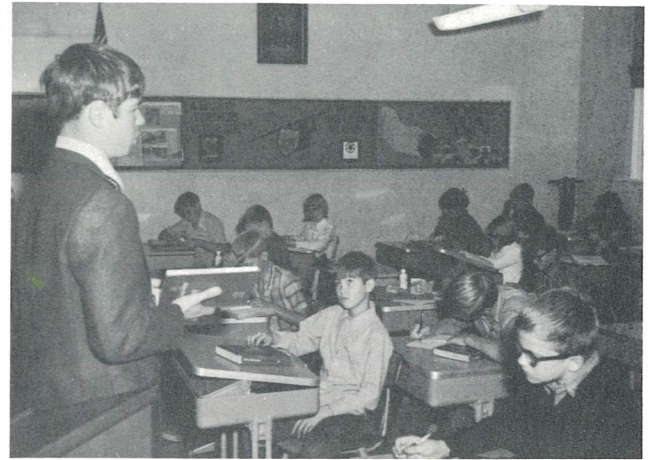
May we give you a little background about St. John's Congregation of Nodine, Minnesota, before we let you read the exciting story of how a new Christian day school was born in this congregation.

St. John's is a member of the Red Wing Conference of the Minnesota District. Congregations belonging to this conference are for the most part situated in the beautiful bluff country along the Mississippi River. So is the congregation at Nodine, about four miles west of Dakota, Minnesota, which is right on the scenic river highway.

St. John's, according to the latest Statistical Report, is a congregation of 500 Christian people, 370 of whom are confirmed members. St. John's was founded way back in 1878. So even after getting to be 90-plus years of age a congregation is not too old to venture a new step for



Miss Judith Free's Classroom



Mr. David Nell's Classroom

Christian education. In fact, this is a familiar story among the congregations that have begun new Christian day schools in the last few years.

Not that St. John's was not concerned about the Christian training of its youth before this. In the past it has had a good sized Sunday school with an enrollment near the 100 figure. It had also sent some of its children to neighboring Christian day schools, principally to St. Matthew's of Winona, Minnesota. But this past year it took the additional step of providing its own school for its own children.

St. John's pastor is the Rev. Frederick Mueller. Without a doubt, it is his total commitment to Christian education which, under God, had a great deal to do with St. John's becoming a congregation with a Christian day school. When Pastor Mueller graduated from the Seminary at Mequon, he did not immediately enter the preaching ministry. Instead he accepted a call as teacher and principal to the large Christian day school of Trinity Congregation, Kaukauna, Wisconsin, where he taught from 1955 to 1966. It was then that he accepted the call into the preaching ministry, becoming pastor of St. John's at Nodine. But now let Pastor Mueller himself tell the story of what happened in 1971 at Nodine:

St. John's Christian Day School

On Sunday, April 18, 1971, after an excellent sermon on Christian education by Pastor David Kuske of Luther High School, Onalaska, Wisconsin, and an inspiring talk on Christian education by Mr. Adolph Fehlauer, Executive Secretary of Synod's Board of Education, the president of our church stood before the congregation with a copy of *Meditations* in his hand. His address was short but to the point. His words went something like this. "Somebody before the service handed me a copy of *Meditations*. The devotion for this Sunday is on feeding the lambs of Jesus. God has given us the direction in His Word. Now He's going to put your faith to a test. The recommendation to the congregation is this: We should bid on the Nodine School for use as a parochial school." As

you can see from the pictures, the Lord moved the hearts of our people so that we, on that momentous day, decided to begin feeding the lambs of Jesus through a parochial-school education.

Our Christian day school is a miracle of God. In January of last year there was no thought of beginning our own school. But early in spring, when it became known that the public school in Nodine would join a consolidated district and that the building would be sold to the highest bidder, that opportunity presented itself. You can well imagine what a tense day that was in the office of the superintendent of public schools in Winona. "Bring in the bids," he said to the secretary. How many bidders were there? Whose bid was the highest? These were thoughts racing through our minds. But finally, why worry, if the Lord wants something, no one can stand in His way! When the envelope was opened with the bids inside, there was only one! We had a Christian day school for the low bid of \$4210.52.

What a wonderful gift of God this was to our congregation. We now had a school. It wasn't just an outward structure, but a fully-equipped school. This included books, desks, blackboards, piano, audio-visual equipment, maps and supplies. But that wasn't all of God's gifts to us. The Lord provided us with three teachers. God gave us Mr. David Nell and Miss Judith Free, recent graduates from DMLC, and Mrs. Frederick Mueller to feed the 47 lambs from kindergarten through eighth grade. Back in January, we would have said, "Who would have dreamed this could happen!" I wonder if Jacob didn't have those same thoughts when he returned from his Uncle Laban. He left his father's house with probably only the clothes on his back. When he returned years later he was a wealthy man. God had richly blessed him.

Yes, a dream come true. God has provided a miracle. God has richly blessed us. In gratitude for those blessings may these words of Jacob always be ours: "I am not worthy of the least of all the mercies and of all the truth, which Thou hast shewed unto Thy servant" (Gen. 32:10).

The Connection Between the GOSPEL and

ORIGINAL SIN

All life that exists on earth today has been here since the Lord completed the act of Creation. Individual plants, animals, and human beings come and go; generation follows generation, but no new life has appeared since "the heavens and the earth were finished, and all the host of them" (Gen. 2:1).

A dandelion seed is caught up by the wind and borne for miles and miles and dropped to the ground again. Before it germinates its parent plant or plants may already be dead. But their life is in the seed and will go on in the new plant. It will be the same life that existed in the previous generation. There are no exceptions to this law of the Lord of nature, who created every living thing in such a way that its "seed was in itself, after his kind" (Gen. 1:12).

The life that is in each and every human being at this moment is the same life that the Lord planted in Adam and Eve. It has passed uninterrupted from parents to child down through the ages. It remains unchanged in quality and character. As was the life in our first parents when Cain and Seth and their other children were conceived, so is that life in every human today, for God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26).

As we know, our prime ancestors were created in God's image; that is, with perfect fear, love, and trust in God and without sin. They lost this image of God, however, when they yielded to temptation and sinned in the matter of the forbidden fruit. By this first sin they thoroughly corrupted themselves; and this corruption, or *original sin*, has been passed on to all their descendants who were born in the natural way. The only exception is Jesus Christ, born not in the natural way, but conceived by the Holy Ghost. No ordinary human being can claim any natural birthright to the favor of God or to a place in heaven.

This is, of course, denied by many. At Expo '67 in Montreal, the pavilion of one emerging African nation was a series of connected circular rooms made to look like the round thatched huts formerly seen on the African veld. Inside, the dark, unfurnished rooms revealed only high-lighted lettering on the walls, a sentence to each hut, detailing the alleged injustices and wrongs done by the white man to the black in Africa. One of these sentences must have given quite a start to every mission-minded Christian reading it: "We had our religion, but the white man came and told us lies." What the people in charge were trying to say, of course, was that the Christian religion, which centers on the themes of sin and grace, is

worse than useless; but that non-Christian religions, which start out from the notion of man's innate goodness, and know nothing of original sin, are a sufficient answer to man's needs. Actually, they do not face the facts.

By contrast, the Lutheran Confessions, drawing upon Scripture, do face up to the sordid facts about original sin. Article II of the **Augsburg Confession** reads: "Also they (our Churches) teach that since the fall of Adam, all men begotten in the natural way are born with sin, that is, without the fear of God, without trust in God, and with concupiscence (evil lust); and that this *disease*, or *vice of origin*, is truly sin, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost. They condemn the Pelagians and others who deny that original depravity is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason." Article I of the **Formula of Concord** includes this observation: "For original sin is not a sin which is committed, but it inheres in the nature, substance, and essence of man, so that, though no wicked thought ever should arise in the heart of corrupt man, no idle word were spoken, no wicked deed were done, yet the nature is nevertheless corrupted through original sin, which is born in us by reason of the sinful seed, and is a fountainhead of all other actual sins, as wicked thoughts, words, and works, as it is written in Matthew 15, 19: '*Out of the heart proceed evil thoughts.*' Also Gen. 6,5; 8,21: '*The imagination of man's heart is evil from his youth.*'"

Atheists, humanists, and materialists reject the existence of anything like original sin out of hand with the claim that man is by nature morally good or at least not evil; that he is therefore potentially perfectible; and that he has the inborn capacity to justify himself before any divinity that may exist. Such wrong beliefs not only violate Scripture, they even fail to stand up in the light of candid observation of human behavior.

In her book, **New Lives for Old***, popular anthropologist Margaret Mead tells of a second visit she and others made to an island in the South Pacific after World War II, after the inhabitants of the island had been exposed to civilization by the presence of many American servicemen during the War, and after they had been converted to Christianity subsequently. On a previous expedition, in the late 20's, Miss Mead had observed that the aboriginal inhabitants, still uncivilized and holding to their ancient superstitious beliefs, were extremely greedy, and spent

**New Lives for Old*, by Margaret Mead. William Morrow & Co. New York 1956

endless hours in loud and angry arguments over their possessions. Basically an unhappy people. But during her second visit, in 1953, she discovered with amazement not only that the people of the island had made a sudden leap into civilization, but that their Christian faith, even though flawed in some respects, had brought about a wonderful change in their attitudes and morals. Now their aim, according to Miss Mead, is to live at peace among themselves and to love their neighbor. Now, she says, they have found happiness.

The above illustrations help us answer the question: Is it useful, or even necessary, to keep on bringing up such a doctrine as original sin in this day and age? Couldn't we be satisfied with just concentrating on the Gospel, by which sinners are saved, and leave to the theologians all of these "side issues which only keep Christians apart"?

Well, I suppose we could try that, as many do. But only at the expense of the Gospel, robbing it of its full effect. Listen: "But the knowledge of original sin is necessary. For the magnitude of the grace of Christ cannot be understood unless our diseases be recognized. The entire righteousness of man is mere hypocrisy before God, unless we acknowledge that our heart is naturally destitute of love, fear, and confidence in God. For this reason the prophet Jeremiah, 31, 19, says: 'After that I was instructed, I smote upon my thigh'" (**Apology**, Article II).

Only when you know the full story of how sinful and corrupt you are will you be able to appreciate how sweet the Gospel is.

Pastor Clayton Krug
Trinity Lutheran Church
Waukesha, Wisconsin

In the Hour of Trial . . .

One well-known Scripture passage which is a source of great strength and comfort to the people of God when He, in His merciful wisdom, sends them "sorrow, toil, and woe" (LH 516:3) is Isaiah 55:8. Here the Lord says to us: "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

There may be cynics who try to use this passage to support their contention that God doesn't really care at all about us — that He goes His ways and that we are "on our own." But the Christian knows better. One who has learned to know and believe the blessed truth that "God is love" (I John 4:16) also knows the comfort resting in this Isaiah passage.

Often we learn to appreciate more fully the comfort of God's Word only when His gracious hand lays a heavy cross of tribulation on us. Then, when we begin to wonder why the Lord has permitted this to happen in our lives, we remind ourselves that God's thoughts are not our thoughts, and that therein lies a blessing. When we begin thinking that we would certainly have done things in a different manner if it had been up to us, we can find comfort in knowing that God's ways are higher than our ways. And because the Lord also reminds us that "all things work together for good to them that love God" (Rom. 8:28), we can speak of trials and tribulations as blessings.

The best way to illustrate how much better God's ways are than even the wisest efforts of men is by pointing to the Lord's gracious dealings with sinful mankind.

One of the characteristics of our sinful human nature is that we try to "get even" with anyone who has wronged

us. It's not always easy to overlook or forgive the injuries that others may have caused us. How different are the ways of our gracious God!

When man fell into sin and became God's enemy, the Lord did not hesitate for a moment. Immediately He opened to man the pathway to Paradise again by promising a "Seed of the woman" who would be a blessing to all nations. To make this gracious salvation possible was going to cost God His only-begotten Son, but He was willing to pay that cost just as He had promised.

But when it became clear, with the passage of time, that mankind in general, and even the chosen people of God in particular, were not worthy of His grace — did the Lord then withdraw His promises, as petulant human beings would have done under similar circumstances? We have the answer in the suffering and death of our Savior. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). The fact that God has revealed to us His holy Word and through it has made us His disciples is further proof of the ways and thoughts of love which the Lord has for us.

Very well, then — since God's ways and thoughts are clearly so much better than ours — how can we do anything but trust in Him completely, even (and also) when He leads us along pathways which we would probably not choose for ourselves! In the hour of trial just listen to these comforting words of His and

Commit whatever grieves thee

*Into the gracious hands
Of Him who never leaves thee . . .*
(LH 520:1)

Philip R. Janke

Looking at the Religious World

INFORMATION AND INSIGHT

Union and Unity in 1972

In our unpredictable age it is seldom safe or sane to attempt to play the role of the prophet, but some predictions and previews and preferences regarding interchurch relations in this new year will nevertheless be made.

If previous trends are an indication, the much publicized COCU, involving almost a dozen major denominations, will not make many headlines. The once fast pace toward union has slowed considerably recently and there is little reason to expect that it will be stepped up in the months ahead.

Sometime in 1972 in Great Britain will be held, in all likelihood, the constituting convention of the United Reformed Church, bringing together into one body the Congregationalists and Presbyterians of that land. Separated since Cromwell's day, these two groups have been resolving differences they have had, especially in the area of church government. The United Reformed Church will represent the first union of major denominations in Great Britain since the Reformation.

Fellowship between the American Lutheran Church and The Lutheran Church—Missouri Synod will continue on the strange strained basis that has prevailed since the ALC ordained its first woman pastor, with the ALC maintaining its stand and action and the LC-MS attempting to learn to live with the fact.

This year marks the centennial of the founding of the Synodical Conference that ceased in the 1960's. It is the fervent hope of all of us that proposed steps can actually be taken in 1972 to form a worldwide conference of orthodox Lutheran Synods in the pattern of the old Synodical Conference. President Naumann, writing in the current *Wisconsin Lutheran Quarterly*, has said: "It is our hope

and prayer that the beginnings for the establishment of the proposed conference can be made during the centennial year of the founding of the Synodical Conference of North America. It is also our sincere prayer that the new conference may clearly confess and demonstrate that the strength of any church body and of any federation of church bodies lies in the Word of God and in a faithful adherence to that Word both in doctrine and practice, and not in compromising that doctrine and practice."

Common Hymns

The special emphasis the holiday season just past put on church music may well have caused us to ponder on the rich heritage of the Christian hymn which we share with believers of other times, places, and denominations. As all Christians have in common certain ecumenical creeds to confess their faith, so they also express their faith in common hymns that reach across the boundaries of centuries, countries, and church bodies. How many such ecumenical hymns are there?

The Consultation on Ecumenical Hymnody, in which participants from nine church groups are involved, has been at work for two years preparing a listing of hymns "common to all, in forms available to all." The list contains more than 150 hymns and was prepared by worship specialists representing Lutherans, Presbyterians, Methodists, Episcopalians, Moravians, Roman Catholics, Disciples of Christ, the Covenant Church, and the United Church of Canada.

This is one ecumenical venture with which we have no quarrel. We have always considered it a privilege to sing hymns that express the true Biblical faith, whether they originate with a Lutheran or a member of another denomination.

Ukrainian Martyrs

The fall gathering of the Synod of Bishops at Rome, which generally moved along the conservative pathway Pope Paul laid out, was jolted by an unexpected outburst from exiled Ukrainian Josyf Cardinal Slipyi. Breaking an eight-year silence, this survivor of 18 years in Soviet prison camps spoke up on behalf of his Ukrainian Catholics who have been ordered by the Soviets into the Russian Orthodox Church.

In the presence of Pope Paul, Cardinal Slipyi asserted that 4,500,000 Ukrainian Catholics have "sacrificed rivers of blood and mountains of bodies because of their fidelity to the Apostolic See but they are defended by no one." Slipyi, who has been unsuccessfully seeking the establishment of an independent Ukrainian patriarchate, objects to a papal policy that, as he charges, is leaning over backwards to appease the Soviets. To focus attention on his demands, he summoned 15 bishops into a special synod at Rome.

Without being able to evaluate all points of contention in the Slipyi-Paul confrontation, we will all be ready to join the former in deploring religious persecution and bloodshed and hope that it will end in the Ukrainian areas and also everywhere in the world in 1972.

Establishment Under Fire

In both Finland and Norway Lutheran state-church systems of long standing are under attack. A recent Norwegian youth convention was told by Bishop Per Juvkam of Bergen not to trust political parties but to take personal responsibility for the future of the church. In Finland a special committee of the major political party, the Social Democrats, issued a comprehensive report calling for separation of church and state and

supplying detailed plans for disestablishment.

Little may come of the proposals, at least in the near future. Party or parliament or people could easily thwart proposals for separation in Finland, which is 98 per cent Lutheran. Bishop Juvkam may prove to be a voice crying in the fiords and forests of Norway, also predominantly Lutheran. Whatever the future, we wish the disestablishment efforts well.

What should be especially noteworthy for us who are free of church-state entanglements is that there is discontent where they exist. We do not have to struggle to rid ourselves of such church-state systems as Finland and Norway have. We have only to see to it that they are not established in our midst, perhaps in embryo as government aid to church schools. It is for us to cherish our freedom and the price remains eternal vigilance.

Sacred Books in Public Schools

When the U.S. Supreme Court in recent school cases ruled against prayers in public schools it made the point that it was not objecting to teaching **about** religion, but to a teaching **of** religion. One reaction to that suggestion is a new textbook for secondary schools, *Religious Literature of the West*.

The book is an attempt to acquaint high-school students with representative selections from the sacred books of three major religions, Judaism, Christianity, and Islam. The textbook has 315 pages, of which only 40 are allotted to the New Testament. Every effort was made to deal with the material in as neutral a fashion as possible and to avoid the controversial.

There will, however, be disagreements about introductory material regarding authorship and dates. Above all, there remains the problem of the teacher and class remaining neutral toward materials that of their own accord insist on an unneutral response.

The results are not yet in, but it is to be feared that *Religious Literature of the West* and the course for which

it was designed will not solve all the problems for those who want to do something about religion in the public schools. We do not think we would want our young people to be enrolled in the course and taught from the textbook.

Regrettable Death Fast

This past summer a young man planning to enter the ministry decided to emulate Christ's 40-day fast at the time of His temptation and the beginning of His public ministry. The young man, recalling Psalm 23:4, went into Death Valley, California, alone and without food or water intending to fast, pray, and study the Scriptures. He was found dead two weeks later.

His mother declared: "I only hope that some young people can take some hope from this. I hope he is an example of faith in God." That the young man had a certain faith need not be questioned. That his faith was misdirected is, however, obvious, and this misdirection ought not serve anyone as an example.

The Scriptures, that are to direct our faith, tell us plainly in various places and especially in the account of the Savior's wilderness temptation that we are not to tempt the Lord our God.

Dropouts from Theology

In East Germany the dropout rate of Protestant theology students, it is reported, has reached alarming proportions. Although such dropouts are barred for a full year from application for admission to another division of a university and even then have no assurance of acceptance into the overcrowded schools, more and more students are abandoning their theological programs.

Some complain that the type of work they will be expected to do on Sundays is irrelevant to the needs and standards of the younger generation. They object to the traditional sermon, hymn, and liturgical style. Although allowed wide choice in the selection of teachers they work under and books they discuss, many object to the theology they are studying. A

third common complaint is with religion itself.

There are many special problems facing churches behind the Iron Curtain. No single problem is more pressing for the present and more threatening for the future than this one of the increase in dropouts among theology students. We can be very thankful that the Lord has prevented this problem from perplexing our church body in this land.

Church Building Down

Church and synagogue construction costs in the U.S. the year before last, says the Department of Commerce, amounted to \$921 million, down from a 1965 high of \$1.2 billion. However, if the "constant" or 1957-59 dollar value is used as a yardstick, the \$921 million shrinks to a mere \$556 million.

The latter figure would mean that 1970 church construction spending was equal to that of 1926 when U.S. population was only a little better than half of the present total. And back in 1926 the spending for church construction was 1.5 per cent of all construction while the more recent figure is considerable less than 1 per cent of the national total.

It may be argued that brick and steel are not of the essence of the Church, that contemporary church construction is less ornate than that of 1926 and provides more practical building per dollar, or that it usually does not replace a razed building, as in 1926, but actually adds a suburban building to one in the city. Such factors notwithstanding, the decline in church construction in our day is marked enough to cause concern.

A notable exception to what is stated above is the current construction of an authentic Lutheran Cathedral on a hill in Reykjavik, Iceland. To be dedicated in 1974 after some three decades of intermittent effort on the project and the expenditure of over 30 million kronur, the cathedral will have a 223-foot tower surfaced with black marble and a sanctuary that will seat 1500.

Edward C. Fredrich

Direct from the Districts

Michigan

\$100,000 Returned to CEF

LACE (Lutheran Association for Church Extension, Inc.) has been instrumental in returning \$100,000 to CEF coffers in 1971. This past summer loans were completed for \$36,500. In September, \$67,500 in loans were approved. LACE refinances Church Extension Fund money held by self-supporting congregations so that these monies may be returned to our Synod's CEF. This means that this year alone about \$100,000 of Synod's assets and credit line are now available to new missions, thanks to LACE.

In the 1971 Synod Convention this past August LACE was encouraged to continue and expand its work. As a result LACE will distribute its publicity materials Synodwide. By going Synodwide in its appeal for investments from members of WELS churches, LACE hopes to be able to return even more CEF money for new mission use. (LACE has already helped churches in Benson, Arizona, and Hutchinson, Minnesota, to name a few, but its investors have primarily been in the Michigan District.) At present LACE has under consideration the refinancing of CEF monies totaling \$55,000, in two congregations. To do only this LACE will need another \$20,000 in investments from WELS members throughout the United States.

LACE receives monies in the form of investments from WELS members. These monies are then made available to congregations at a better interest rate than is usually available from commercial sources. Inquiries concerning investments may be made to LACE, c/o W.P. John, 41 Foster Drive, Battle Creek, Michigan 49015. As many investors have already discovered, this is a wonderful way to put one's savings to work for the Savior.

Minnesota

DMLC Ladies' Auxiliary

On October 18, 1971 — for the eleventh consecutive year — the Dr. Martin Luther College Ladies' Auxiliary held its annual meeting on the DMLC campus. A coffee and registration hour was held from 9:30 to 10:30 A.M. Over 500 women from all six conferences of the Minnesota District and from congregations in adjoining areas of Wisconsin, Iowa, and South Dakota attended the meeting.

The pastoral adviser, the Rev. D. Begalka of Bloomington, Minnesota, conducted the opening devotion. He based his remarks on John 8:44, pointing to the energy and effort put forth by Satan in carrying out his designs and the resourcefulness he shows in his methods of operation. He urged the ladies to show like energy, effort, and resourcefulness — but in working for the Lord and in avoiding Satan's ways.



DMLC Auxiliary Officers: Mrs. H. Berg, president; Mrs. Ph. Carlberg, second vice president; Mrs. E. A. Knief, treasurer; Mrs. P. Fritze, first vice president.

The meeting was presided over by Mrs. A. Seifert of Redwood Falls, Minnesota. The usual reports were heard. During the meeting, projects were selected for the coming year. Among them were drapes and rods for Summit Hall, drapes and rods for both floors of Old Main, a \$1000 gift to the telescope fund, \$500 toward the purchase of volumes of the Weimar Edition of Luther's works, coat-racks and bookshelves for Luther Memorial Union and, funds permitting, money for the purchase of the Luther

film and Reformation filmstrips. These projects, plus the annual gifts of \$200 for the library and \$500 for a scholarship, total about \$6,000.

Elections were held with the following results: pastoral adviser, the Rev. L. Hohenstein of Gibbon, Minnesota; second vice-president, Mrs. Philip Carlberg of Delano, Minnesota; and treasurer, Mrs. E. A. Knief of St. Paul, Minnesota. According to the organization's constitution the second vice-president becomes first vice-president and then president in succeeding years.

A short program of entertainment was presented by DMLC students with student vice-president, John Bauer, acting as master of ceremonies.

During the 11 years of its existence the DMLC Auxiliary has given about \$35,000 worth of gifts to the school. Meetings, in addition to the annual meeting always held at DMLC, are scheduled twice a year in various conferences of the Minnesota District.

Northern Wisconsin

Open House for Pastor A. Gentz

Trinity Congregation of Marinette, Wisconsin, observed the 45th anniversary of Pastor Arthur A. Gentz' ordination on Sunday afternoon, October 10, 1971, with an open house in the school auditorium.

Pastor Gentz, a native of Beaver Dam, Wisconsin, graduated from Northwestern College in 1922 and from the Seminary in Wauwatosa in 1926. He was ordained on July 11, 1926.

After serving the Powers-Hermansville-Hyde (Michigan) parish for four years, he accepted the call to Trinity in August 1930. He has served the church-at-large as first vice-president of the Northern Wisconsin District and as visitor for the Lake Superior Conference.

Members of Trinity and friends of the Conference attended to greet Pastor and Mrs. Gentz and wish them the Lord's blessing. Pastor and Mrs. Gentz, the former Ida Hansen, were married in Escanaba, Michigan, in 1929.

May the Lord be as good to them in the future as in the past!

THE NORTHWESTERN LUTHERAN

The Rhinelander Conference

The Northwoods Circuit of the Lutheran Women's Missionary Society met in Zion Church, Mercer, on October 21, 1971. Mr. Adolph Froehlke, who was moved recently from the Southeast Asia Executive Committee to the Apache Indian Executive Committee of the Board for World Missions, lectured on his 1967 tour through our mission fields in Japan, Taiwan, Hong Kong, Central Africa, Germany, and Puerto Rico.

On October 31 the conference held a joint Reformation service at Zion Ev. Lutheran Church, Rhinelander. Pastor Russell Schmidt of Hurley delivered the sermon based on I Corinthians 3:11. The liturgist was the Rev. Markus Koepsell of Crandon. A mass choir of adults and one of children participated under the direction of teachers Myron Fluegge and Philip Otto, respectively.

The Sunday School Teacher's Association held its annual Institute at Trinity Church, Wabeno, on November 14. The teachers were edified by the presentation of Prof. Joel Gerlach of the Wisconsin Lutheran Seminary, Mequon. He presented "The Art of Being All Things to All Men."

A New Addition

St. Peter Congregation, R. 3, Appleton, Wis., dedicated a new addition to its church on December 5. The guest speaker for the occasion was a former pastor of the congregation, Prof. Walter Hoepner of the Winnebago Lutheran Academy.

A Ministry of 50 Years

A 50th Anniversary Service for the Rev. Theophil Hoffmann was held at Immanuel Ev. Lutheran Church, Waupaca, on November 28, 1971. Members of the flocks which he was privileged to serve, as well as fellow pastors and members of Immanuel Congregation, joined him in praising the Lord for the blessings wrought through his 50-year ministry. Pastor Arthur Gertz of Marinette, Wis., gave the sermon, and the host pastor, the Rev. James Diener, conducted the liturgy.

A 1921 graduate of the Wisconsin Synod Theological Seminary in Wauwatosa, Wisconsin, Pastor Hoffmann began his ministry as a missionary-at-large in The Lutheran Church—Missouri Synod, serving an area comprising southern Colorado, New Mexico, and Utah. In 1923 he was called to serve the Durango-Thompson Park parish in southwestern Colorado. He also served preaching stations at Tiffany and Hesperus. At Hesperus worship services were held in the living quarters of the railroad stationmaster. The extensive traveling and burden of the work made it necessary for Pastor Hoffmann to take a leave of absence in the spring of 1927. In the fall of that year he was asked to serve, on a temporary basis, the congregation at Rapid River, Michigan, and the preaching stations at Gladstone and Manistique, Mich. On November 4, 1928, he was installed as pastor of the parish, with his residence being established at Gladstone. He served St. Paul, Gladstone, and St. Martin, Rapid River, until his retirement in 1969. He and his wife, Claudia, to whom he was married in 1924, then moved to Waupaca. Here he has enjoyed an active retirement, serving a vacancy at Waupaca until July of this year and now serving congregations of the Evangelical Lutheran Synod at Elderon, Wisconsin, on a part-time basis.

District Reporters for Northwestern Lutheran

For the record, here are the names of the District reporters. They are all pastors, and their addresses are to be found in the Synod's Yearbook. Keep them supplied with news of interest to your fellow believers in other parts of the Synod.

Arizona: William Meier
California: Armin Keibel
Dak.-Mont.: Gerhard Geiger
Michigan: Richard MacKain
Minnesota: Delbert Begalka
Nebraska: Henry Meyer
Northern Wis.: Paul Kolander
Pac.-N.W.: Melvin Teske
S.E.-Wis.: Harry Wiedmann
Western Wis.: Victor Prange

WHAT WILL WE DO ABOUT IT?

As you perhaps know, President O. J. Naumann of our Wisconsin Ev. Lutheran Synod, periodically sends **The President's NEWSLETTER** to the pastors and teachers of our Synod.

There are a few passages in his letter of November 24, 1971, that need to be quoted and given wider distribution. They read as follows:

"It is one thing to resolve to enter a new mission field, it is quite another thing to carry out that resolution. Are we reminding our members of the resolution to enter South America when we encourage and exhort them to increase their thankofferings to the Lord for such mission expansion? Let us all pray for an early entrance into this vast new field. I firmly believe that the pastor's greatest supporters in this will be those members who were present on Saturday, August 7, when that resolution was adopted in Watertown. Our commitments as congregations in support of the Synod's mission program will reveal whether we are as willing to act as we are ready to speak."

In a later paragraph he also quoted the reaction of the Executive Secretary for World Missions. The section reads: "Commenting on the decision of the Coordinating Council not to authorize calling for South America at this time, Executive Secretary Hoenecke comments: 'This decision came at a time when it would not only be very auspicious to enter South America, but when delay may spell closing of a mission door now still open.'"

Another matter deferred to a later time was the pay increase for missionaries and professors which was to go into effect at this time. President Nauman writes: "It is most regrettable to me that the Coordinating Council had to defer to July 1, 1972, the implementation of this new code."

Who can do something about these two items? Only the believers of the Wisconsin Synod as they open their purses to give from their wealth or from their poverty. God is looking to us. What will we do about it?

So Jonah Won't Do!

A recent release by the Religious News Service brings a most distressing, but revealing illustration of the inroads that doubts and unbelief have made in the outward church. The release states:

"Recently, a group of Italian underwater fishermen asked that Jonah be named their patron (saint). After all, they argued, according to the Old Testament book, he spent three days and three nights in the belly of a great fish — three full days underwater.

"Church authorities, however, having reservations about the historicity of the incident, persuaded the fishermen to accept as patron a person of whose real historical existence there is no reasonable doubt.

"So it was that, in response to a petition from the group, supported by several bishops from Italian coastal regions, the permanent council of the Italian Episcopal Conference agreed to ask Vatican authorities to name St. Paul the Apostle as patron saint of underwater fishermen. Among other reasons given for choosing St. Paul, it was pointed out that he knew what it was to be subjected to the fury and dangers of the sea: He survived a shipwreck off the island of Malta (Acts 27:39-44)." So far the release.

Paul and Jonah

According to these Roman Catholic authorities, the Apostle Paul is more historical than the Prophet Jonah. Just what gives them the right to claim that? What evidence is there that Jonah is not historical? Is the Bible less reliable than extra-Biblical materials? Must the Bible, to be believed, be supported by archaeological evidence? Not taking into account that God has always watched over His Word, it happens to be a fact that the text of the Bible is in a more reliable condition than that of any other ancient writing.

But I'm afraid, that wasn't the real reason why Jonah was sidetracked! The real reason undoubtedly was a refusal to accept the miraculous in the career of Jonah: his being in the belly of the fish three days and three nights and coming out alive. This

was indeed a miracle — something outside the usual ways of nature.

If we must, however, reject Jonah simply because God performed a miracle in his life, then these church authorities had just as little reason to suggest the Apostle Paul a fit candidate. His very coming to faith was a miracle. Remember how the Lord Jesus appeared to him in a blinding light from heaven. Then read the book of Acts. There is no end of miracles in Paul's life — among them the raising of a young man from the dead (Acts 20). Even more to the point is what Paul reports in II Corinthians 11:25: "A night and a day I have been in the deep." Undoubtedly this was not another Jonah miracle. Yet Paul's rescue was just as much an act of God's providence as the rescue of Jonah. It boils down to this: if Jonah is unacceptable, St. Paul is no less so. Not that we are proposing the finding of a suitable candidate for patron saint! We put our trust in God, not in men.

Christ and Jonah

The real choice these church authorities faced was not the choice between Jonah and Paul. It was really the choice between accepting Christ and rejecting Christ. A Bible-believing Christian cannot help but be aware of that.

Christ spoke of Jonah as a historical person, not as a myth. The Evangelists record three sayings of Jesus concerning Jonah: Matthew 12, Matthew 16, and Luke 11. We record here what is said in Matthew 12: 38-41: "Then certain of the scribes and of the Pharisees answered, saying, 'Master, we would see a sign from Thee.'" But He answered and said unto them, 'An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the Prophet Jonas: for as Jonas was three days and three nights in the whale's (sea monster's) belly, so shall the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here!'"

Christ does not speak of Jonah as a myth, but as a person who actually spent three days and three nights in the fish's belly, and actually preached to the people of Nineveh. So those who reject Jonah as unhistorical are on the outs with Jesus Christ. They may try to absolve Christ of blame, and say that He simply made use of the folklore of His day, but that's almost making a hypocrite out of Jesus Christ. Folklore, after all, is powerless to bring men to repentance.

We must also note for what purpose Christ used Jonah as an illustration, as a sign. He told the Jews that they would receive only one sign from Him, one of the same caliber as that of the Prophet Jonah. This, of course, was His resurrection. Even as Jonah came forth out of what was as good as death, so Christ came forth out of the grave. It is not surprising that many of the same men who deny the historical nature of Jonah also do not hesitate to attack the truth of Christ's resurrection. To cover up their unbelief, they are very adept at manufacturing myths of their own, suggesting that Jesus' resurrection is a spiritual truth even though His bones might still be resting in some Palestinian grave. Thank God, Jesus came to His disciples and said, "Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke 24:39). If Jonah, however, was a myth, he and his experience simply could not have served as a sign of the resurrection. The two stand and fall together. And "if Christ be not raised, your faith is in vain; ye are yet in your sins" (I Cor. 15:17). The rejection of Jonah at Rome in 1971 is really a tampering with the truth of the resurrection.

Does it matter? Let's return to Matthew 12 for another look. There Christ said: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Without Christ we are not ready for the Judgment. Rejecting Jonah may be the first step in being unprepared to meet Christ. It's that serious!

INSTALLATIONS

As authorized by the respective District presidents.

Pastor

Bittorf, Reinhard E., as pastor of Holy Trinity, New Hope, MN, on Nov. 28, 1971, by Reinhard F. Bittorf (Minn.).

CHANGE OF ADDRESS

Submitted through the office of the District president.

Pastors

Albrecht, Paul G.
17215 128th S.E.
Renton, WA 98055

Bittorf, Reinhard E.
1931 Toledo Ave. N.
Minneapolis, MN 55422

Fuhlbrigge, Karl
714 Cherry St.
Findlay, OH 45840

Martens, Ralph W.
W232 N6001
Waukesha Ave., Apt. 8
Sussex, WI 53089

Radloff, James
10601 Bluff Bend Dr.
Austin, TX 78753

Rutschow, David N.
122 State St.
North Pekin, IL 61554

Zarling, Frederic H.
1831 Silvercrest Dr.
Appleton, WI 54911

Teachers

Walz, Prof. Ervin
1716 Boettger Rd.
New Ulm, MN 56073

APPOINTMENTS

Mr. Clarence Saatkamp of Milwaukee, Wisconsin, has accepted the appointment to serve as an additional member of the Special Ministries Board as provided by Resolution 11 of Committee 15 at our 1971 Convention.

Dr. Norman H. Schulz of Beaver Dam, Wisconsin, has accepted the appointment as a member of our Synod's Board for World Missions and of its Executive Committee for Central Africa. Dr. Schulz will fill the vacancy created by the resignation of Cr. Paul Heise of Wronna.

Oscar J. Naumann, President
Wisconsin Ev. Lutheran Synod

Pastor William Leerssen, Winner, South Dakota, has been appointed to the office of chairman of the Nebraska District Stewardship Board.

Pastor David Bode, Denver, Colorado, has been appointed to serve on the Colorado Mission District Mission Board.

Gerald E. Free, President
Nebraska District

RESULT OF COLLOQUY

In a colloquy held on Nov. 18, 1971, the Rev. W. E. Warnke, of Williams Lake, British Columbia, Canada, formerly affiliated with The Lutheran Church — Missouri Synod, was found to be in agreement with the doctrine and practice of the Wisconsin Ev. Lutheran Synod. He is herewith declared eligible for a call into the ministry of our Synod.

First Vice-President Carl H. Mischke
District President George W. Frey
Professor Wilbert R. Gawrisch

CORRECTION

Inadvertently omitted from the list of nominees for the position of librarian at Wisconsin Lutheran Seminary was the name of Prof. Herbert Jaster of New Ulm, Minnesota. His name is therefore to be added to the list published on December 5 and 19, 1971.

Pastor Emil Toepel, Secretary

NAMES REQUESTED

CHICAGO, ILLINOIS

If you are a member of the Wisconsin Evangelical Lutheran Synod or the Evangelical Lutheran Synod and know of family or friends in those synods who have moved into Chicago proper, please forward their names and addresses to:

Chicago Area Mission Effort
5 Michael Road
Park Forest, Illinois 60466

LEXINGTON, KENTUCKY

All persons interested in information concerning the possibility of WELS services in the Lexington area are asked to contact the following:

Mr. and Mrs. Felix Wright
129 Lana Lane
Winchester, Kentucky 40391

BEMIDJI-BRAINERD, MINNESOTA

Please send the names of any WELS members in either the Bemidji or Brainerd areas to the undersigned. Sunday service at Christ Ev. Lutheran, 1009 S. Seventh St., Brainerd, is at 9 a.m. At present we are exploring the possibility of holding services in the Bemidji area.

Pastor Roy H. Rose
409 N. 4th St.
Brainerd, MN 56401

EXPLORATORY SERVICES

ALBANY-SCHENECTADY-TROY, NEW YORK

Mission exploratory services are now being conducted in the Capital District of New York State, midway between the three large population centers. If you know of people who might be interested, please contact the undersigned:

Pastor Paul Kelm
618 East New Lenox Road
Pittsfield, MA 01201

TEXAS RIO GRANDE VALLEY

Abiding Savior Ev. Lutheran Church, an exploratory mission congregation of the Arizona-California District Mission Board, is now meeting in the First Presbyterian Church, 7th and Iowa Streets, in Weslaco, Texas. Bible class: 6:30 P.M.; Worship: 7:30 P.M., Sundays. Interested persons, and especially WELS winter visitors to the Rio Grande Valley, may contact Mr. Buddy Hovda in Progreso (512-565-2851) or Pastor W. R. Gabb in Houston (713-353-7313).

TIME AND PLACE OF SERVICE

SHEBOYGAN, WISCONSIN

Calvary Ev. Lutheran Church of Sheboygan, Wis., has changed its time of services to 8:00 and 10:00 A.M. Sunday school has been replaced by Saturday school at 9:00 A.M.

Pastor John A. Trapp
2108 N. 27th St.
Sheboygan, WI 53081

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

TEXAS-NEW MEXICO PASTOR-DELEGATE CONFERENCE

Date: Jan. 11-12, 1972; 10:30 a.m. Communion service.

Place: Calvary, Dallas, Texas.
Preacher: P. Siegler (M. Hahn, alternate).

Agenda: Exegesis of Isaiah 55, J. Radloff; Holy Communion (Study in the Confessions), R. Hennig; Latter Day Saints, W. Diehl; Christian Concern for Minorities, M. Wagenknecht; The Divine Call (in reference to various boards), W. Krueger; Exegesis of Hebrews 2, W. Vogt.
Wayne Vogt, Secretary

MICHIGAN

NORTHERN PASTOR-TEACHER CONFERENCE

Date: Jan. 24-25, 1972; 9 a.m.
Place: Bethel, Bay City, Michigan.
Preacher: R. Holtz (H. Kaesmeyer, alternate).
Agenda: Exegesis of Ephesians 6, O. Maasch; The Contemporary YPS, R. Diener; Marital Counseling, H. Birner; Relevancy of Lutheran Confessions in Today's Church, J. Spaude.
Edwin C. Schmelzer, Secretary

MINNESOTA

RED WING PASTORAL CONFERENCE

Date: Jan. 18, 1972; 9 a.m. Communion service.
Place: St. John's, Bear Valley, Minnesota; T. Haar, host pastor.
Preacher: M. Smith.
Agenda: Exegesis of Matthew 8:19-22, R. Waldschmidt; Exegesis of Mark 1:40-45, G. Johnson; Exegesis of Psalm 8, with special reference to the expression "Son of Man", D. Gosdeck; Sterilization, Abortion and Birth Control, H. Muenkel; "This We Believe" Part V, T. Haar.
R. Sachs, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTOR-TEACHER CONFERENCE

Date: Jan. 3, 1972; 9 a.m. Communion service.
Place: Zion, Rhinelander, Wis.
Preacher: E. Kock (D. Kock, alternate).
Agenda: What Can Be Done to Improve Our Post-Confirmation Christian Education Throughout Our Congregations? J. Braun; The Christian Citizen in His Community, N. Stellick.
Walter Goers, Jr., Secretary

WESTERN WISCONSIN

WISCONSIN RIVER VALLEY-CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Date: Jan. 18, 1971; 9 a.m. Communion service.
Place: St. Peter Lutheran Church, Grand Avenue and Eau Claire St., Schofield, Wis.; B. E. Stensberg, host pastor.
Preacher: R. G. Hoenecke (H. H. Hoepfner and H. P. Koehler, alternates).
Agenda: Presentation for WLCFS, M.E. Kujath; Exegesis of II Timothy 1:15ff, A.E. Schulz; Lutheranism and Society, R. P. Otto; Review of Prof. J. P. Koehler's essay: Legalism in an Evangelical Church, E. E. Prenzlau, Sr.; The Pastor's Stewardship of Time, B. E. Stensberg; reports and conference business.
Frederick A. Kogler, Secretary

SOUTHEASTERN WISCONSIN

METRO SOUTH PASTORAL CONFERENCE

Date: Jan. 17, 1972; 9 a.m. Communion service.
Place: Grace, Waukesha, Wis.
Preacher: H. Witte (R. Zink, alternate).
Agenda: Exegesis on Mark 2:18ff, C. Leyrer; How To Handle a Drug User, WLCFS staff member; How a Christian Should Look At Organ Transplants, R. Johnston; The Jesus Movement, F. Gilbert; Visiting Elder Situation; Reports and Conference business.
Vaughn H. Vogel, Secretary

SOUTHEASTERN PASTOR-TEACHER CONFERENCE

Date: Jan. 24-25, 1972; Communion service at 7:30 p.m. on Jan. 24.
Place: St. Paul's, Livonia, Mich.; W. A. Koelpin, host pastor.
Preacher: K. Strack (R. Stieve, alternate).
Agenda: The Dangers of Moralizing in Religious Instruction, D. Holzhueter; Conscientious Objection to War, E. Waldek; Recent Changes in Scoutism, D. Gieschen; Exegesis of Rev. 3:1-6, J. Schmutge.
E. Pinchoff, Secretary

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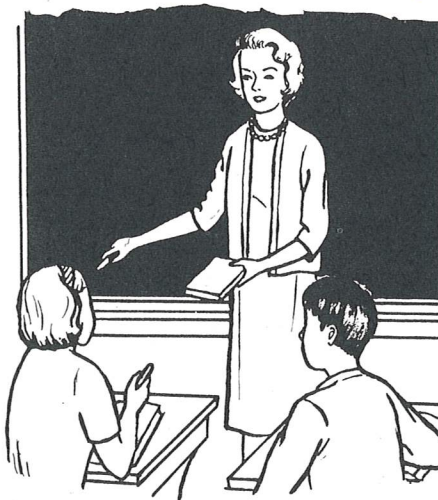
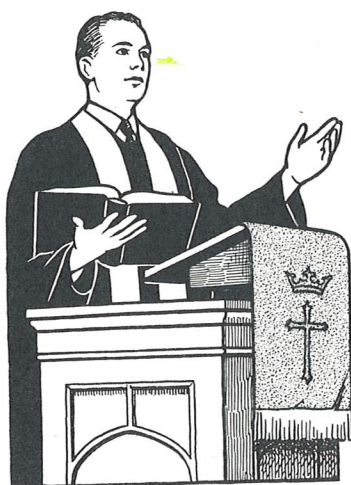
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The next regular meeting of the Plenary Board of Trustees is scheduled for
January 17, 1972

Business to be acted upon is to be submitted to the Executive Secretary of the Board with copies to be furnished the Chairman of the Board at least ten days before the scheduled meeting.

Carl S. Leyrer, Secretary
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For names and addresses of WELS and ELS congregations, pastors, and teachers consult

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