

The
**Northwestern
Lutheran**

SEPTEMBER 1, 1985



The occult

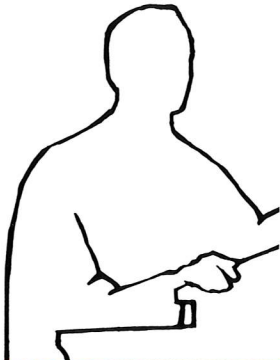
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May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us. 1 Kings 8:57

The Northwestern Lutheran

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Labor? For what?

"But God said to him, 'You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?' This is how it will be with anyone who stores up things for himself but is not rich toward God" (Luke 12:20,21).

Are you ready for a serious question? One that forces us to check our daily lives to answer honestly? Then here it is: *For what do we labor?*

How much we can get?

There's nothing wrong with getting. We can't fault the man in the parable for working and getting, for planning and projecting. If anything, we do well to follow his example.

Yet the closest the parable comes to giving him a name is to label him "fool." Listen to the man and you'll see why. All he could talk about was "I" and "my." Everything was "how hard I have worked," "how well I have built," "how wisely I will plan." Nothing was said about the Giver of every gift without whom we can do nothing.

The man also used his goods wrongly. His main thought was, "You have plenty of good things laid up for many years. Take life easy, drink and be merry." "You," he said looking only at himself; others could look out for themselves. "Laid up for many years," he also said, thinking only of his earthly existence and forgetting about eternity. All he could think about, all that he lived for, was to see how much he could get. No wonder Christ called him "fool!"

The same temptation is there for us. In spite of unemployment figures and slowed economies, the fact remains that God has showered, literally showered, blessings on us. We are born in sanitary hospitals, educated in modern schools, eat vitamin enriched foods, ride in airconditioned cars, watch TV programs beamed

across the miles, lose our anxieties by taking pills, die without pain because of modern drugs, and are laid to rest in park-like cemeteries. All this we have, and most of it is good. But what good is it if that is *all* we have? What good is life if it only revolves around these things?

One night I watched the gerbils which my son used to raise. One of them got on the wire wheel set up in the midst of the shavings. Faster and faster he ran and the wheel spun around. Finally he stopped and got off right where he had started. In spite of his intense effort, he had gone nowhere. What will we have if we spend life's energy chasing in circles only after what this world offers? What good will all the earthly goods we can grab in two hot little hands do us when the Lord taps us on the shoulder? A good Labor Day question, wouldn't you say?

How much we can keep?

From the picture of the rich man sitting behind his desk, financial records spread open before him, brow furrowed in thought about new construction, we turn to another. There he lies, cold in death! People scramble for the riches he worked so hard to pile up and to harvest the crops he had sweat to sow. "Laid up for many years," he said, but God said, "This very night your life will be demanded from you." With his goods he couldn't prolong his life a single second. With his goods he couldn't pay God for a single sin. With his goods he couldn't buy one square inch of heaven. He had asked the wrong question, the one about getting instead of keeping.

You want to be rich toward God? Of course, we say! But what does that mean — to be rich toward God? It means that by God's grace our radio of daily life is tuned in more and more to heaven's station and less

and less of earth's static is heard. It means, again by God's grace, we join the unnamed author in saying, "In Christ we have a love that cannot be fathomed, a life that can never die, a righteousness that can never be tarnished, a peace that can never be understood, a rest that can never be disturbed, a joy that can never be diminished, a hope that can never be disappointed, a glory that can never be clouded, a light that can never be darkened, a happiness that can never be interrupted, a strength that can never be enfeebled, a purity that can never be defiled, a beauty that can never be marred, a wisdom that can never be baffled, resources that can never be exhausted." And we hasten to add, "Riches that can never be taken away!"

To be rich toward God means to believe these great things and to *live* them. God's word with its abundant message of forgiveness will be right up front in our daily lives. God's abundant blessings which he showers on our labor will be viewed as coming from him, not just from our own planning and perspiration. They will also be viewed as stewardship challenges from him, opportunities to do work for him, particularly the work of spreading his gospel at home and in the world.

Such actions do not make us rich toward God, but do show that we have his eternal riches. And they also plainly show for what we labor.

Labor? For what? The question is simple, deceptively so. The answer is serious, eternally so. God give us the right answer! □



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

Inflexibility in doctrines and morals

When Pope John Paul II makes one of his official visits to foreign countries, his visit is considered to be highly newsworthy. Reporters track his every move and record his every utterance. Television does its part by providing extensive visual coverage, treating the world to scenes of a smiling father-figure making his way through cheering throngs with his hands upraised in blessing.

News coverage of his visit to the Netherlands in May struck a different note. It centered on the sparseness of the crowds which hailed his visit, the hostility of many who turned out to see him, and the shouts of derision, the acts of violence and the obscenity which his visit precipitated there.

These displays of animosity were directed against the so-called "inflexible" and "medieval" official position of the Roman Catholic Church in certain matters of doctrine and morals, specifically those relating to such matters as birth control, abortion, divorce and remarriage, homosexuality, clerical celibacy, and the ordination of women. Even within the Roman Catholic Church there are highly vocal individuals and organized groups who insist that the church's doctrines and morals should progress with the times.

This, of course, would entail change in the teachings of the church, and change would undermine the foundation on which the Roman church is built. The historic position of the church is that the official pronouncements of its popes and councils in matters of doctrines and morals are infallible. A reversal in these areas would indicate that the church has been wrong in the past.

While some may find it difficult to stifle expressions of glee over the discomfiture of a pontiff whom they do not acknowledge and with whom they cannot agree in certain vital points of doctrine and practice, we can understand his position in the matters for which he was attacked.

We are in a similar position. The doctrines which we teach and the morals which we espouse are not flexible. They do not change with the times, nor can they be revised to suit the moods, the preferences, or the reasoning of a generation which is inclined to congratulate itself on its intellectual superiority and its spiritual enlightenment as compared with those of previous generations. Doctrines and morals are drawn from the word of God.

To those who disagree with it, this inflexibility may seem stubborn, outdated and irrational. To us who believe, however, it is perfectly natural in something that comes from God, who does not change. Unchangeableness is, in fact, one of the distinguishing features between that which comes from God and that which comes from mortal and transient human generations.

God, along with the word which comes from him, is the one constant in a world which is afflicted with inconstancy. We not only accept that. We are grateful for it.

Immanuel G. Frey



*Pastor Frey
serves at Zion,
Phoenix, Arizona.*

LETTERS

Quality and quantity time needed

Several recent articles have discussed the dilemma in which called pastors or teachers find themselves as they try to faithfully fulfill the demands of their call and at the same time meet their responsibilities toward their wife and children. Sometimes it may seem as if the congregation and the pastor's family are two opposing forces each competing for his time. When viewed in this way then we have the difficult business of establishing priorities as is reflected in the question: "Who comes first?"

It would seem to be much better if the pastor and his family can view their sharing of his time with the congregation as a part of their (not only his) service toward the Lord and on the other hand if the pastor and the congregation can view his sharing of good quality and quantity time with his family as a part of his service toward the Lord and toward the congregation.

There can be no question that the pastor or teacher who takes time to cultivate and nourish a strong family bond is in that very action serving his congregation and his Lord well. Taking a reasonable quantity of quality time regularly and frequently with one's wife and children is not in conflict or competition with serving God's people or putting God first — it is part of it. You can't serve God or God's people as well if your personal relationship with God or your personal relationship with your wife and/or children is not carefully nurtured. Putting God first will mean obeying his commands to love your wife as Christ loved the church and to bring up your children in the training and instruction of the Lord. That takes time — quality time and quantity time.

Pastors and teachers who regularly take that time are thereby not only putting God and his commands first, they are serving their congregations. This is true because they will be setting a much needed example of Christian family life for their people. They will also, by the grace of God, have a more tranquil home which will free them for better singleminded service to God's people.

It is a comfort for a pastor or teacher faithfully trying to fulfill his responsibilities toward his divine call to realize that as he conscientiously seeks to take care of his responsibilities toward his wife and children he is thereby also serving his congregation well and putting God first.

*Robert J. Gurgel
Jenera, Ohio*

More than one problem

Pastor Gerlach's article in the May 1 issue about overworked pastors speaks to a major problem in our churches. Actually, there are two problems. First, some pastors feel they must control all the goings-on in the church, or at least be there to make sure people aren't being "led astray."

One example of this is Bible study. Why can't lay people, with a little help and training from the pastor, lead a Bible study? Can't we trust the Holy Spirit working in people's hearts?

The second problem is with the laity. People should realize being a Christian is not a Sunday-only event. It must permeate our lives completely and cause us to want to serve God in whatever way we can. If our busy schedules are eliminating opportunities to serve God, then we better look at the parable of the sower in Matthew 13 and ask ourselves, "Are we bringing forth a crop for our Father?"

I would like to see The Northwestern Lutheran research some of the lay ministries that are going on in our churches and share them in this magazine. Hopefully this would motivate others and generate ideas other churches can use.

*Brian Keisten
Haiti*

Problems not new

The problems that Pastor Westendorf lists for rock music (May 15) are not unique to that form of music. The problems of obscene words, defiant and godless lifestyles of the performers, and the approval of these wrongs by the audience are not new problems. They are epidemic in the entertainment field. There are obscene songs from the Middle Ages. A large number

of operas deal with immoral actions. The beliefs of many a "classical" composer as expressed in his music are wrong. Many nightclub performers will use "dirty jokes" to get a crowd to respond.

The "25 years ago . . ." quote said it best. "Now, more than ever, Christian parents will have to be the [entertainment] censors for the family." Let's not only be censors, but promote what is right in entertainment.

*David Randolph
Sunnyvale, California*

Spanish language important

What a joy to read the article, "One person made the difference" (June 1). God bless this dedicated layman, Tomas Gomez, who is being used mightily by God to bring the gospel to Hispanics.

Although our synod has come late to the field, God is surely blessing our Spanish-speaking missions. It is high time our colleges and seminary encouraged the study of the Spanish language and customs, for this mission field is on our very doorsteps.

*Esther Fretwell
Leesburg, Florida*

Articles appreciated

The Northwestern Lutheran has become an excellent magazine for the Christian in the pew. The July issue with the colorful cover and the stirring back-cover article prompted this letter. The variety of columns and special feature stories make every issue interesting. I'm sure many mothers appreciated Professor Braun's assessment of "The kids in the pew ahead of me."

Thank you to all the contributing writers for your time and care taken to enrich our spiritual lives.

*Trudy Madetyke
Marshall, Minnesota*

Letters between 100 and 250 words are preferred. Letters are subject to editing. Open letters, letters written to persons and letters written to another publication will not be printed. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Letters cannot be acknowledged, nor can all letters be used. Address your letters to *LETTERS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222.*

The service was over. We got in the car to go home for dinner. Once the car started and we were on our way, Jenny said, "I had more trouble staying awake than I can ever remember. I had to play with my fingers just to keep from falling asleep." What a reaction to a church service, I thought. I didn't think the sermon was that bad.

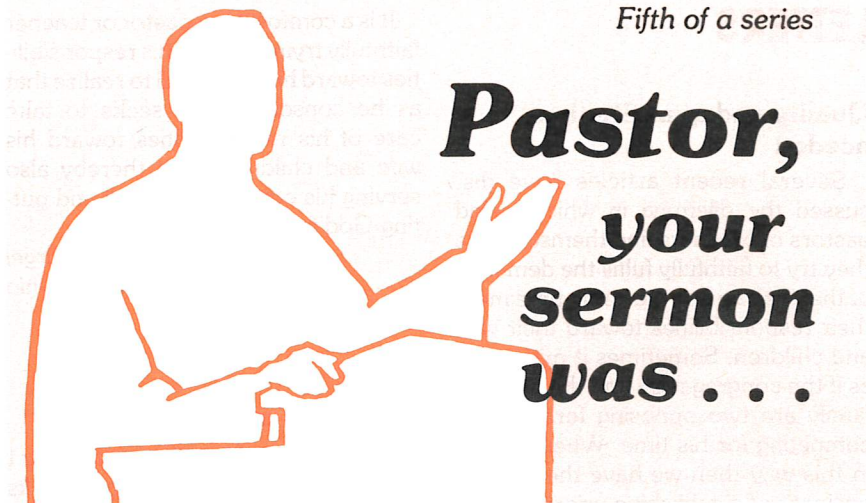
We often talked about the sermon after church. It is a way to help us remember the message. What has surprised me is the different reaction each of us sometimes had to the same sermon. What I thought was interesting someone else in the family thought was boring. What I thought was a poor sermon, one would say was interesting and another would say was inspiring.

We have agreed. We have agreed on sermons that have been disorganized and difficult to follow. We have also agreed at times — even when the sermon was long — that it was a good sermon.

What makes a good sermon? After I thought about Jenny's reaction for a moment, I wasn't surprised. She had been out babysitting the night before. She had come home in the early morning hours. It was difficult for her to get up and go to church in the first place. I was happy she made the effort. She did get something out of the service, but it was not easy for her that morning.

Prepare for the sermon

Each one who sits in the pew to listen to a sermon has to prepare. If I don't get something out of the sermon, perhaps it's me. Too often we blame the preacher for our inability to listen properly. Was his sermon poor or was I a bad listener? If the pastor spends time preparing his sermon — and many spend at least an hour for every minute in the pulpit — he deserves my effort to listen to him. Since I have been sitting in the pew I've learned that listening requires effort. I have to concentrate on what is being said. I have to try to pick out the main points of the ser-



mon. Usually they are printed in the bulletin. When I think a sermon is difficult, boring or disorganized, I have learned to try harder to listen. Reading the text after church helps me remember what he said.

Coming to church to listen to the word of God involves a miracle. By nature I shouldn't be there for I am spiritually blind and dead by nature. I would rather be home sleeping or reading the paper. The effort I make to come is a gift of the Holy Spirit. God has gotten me there. Everyone who comes is a miracle of the power of the Holy Spirit.

There are actually two miracles. The first is getting there; the second is in the listening. As I listen to the word of God, the Holy Spirit works in my heart to strengthen my faith. When I hear of Jesus, the Holy Spirit reinforces my faith. So I come to church to be strengthened.

The pastor is God's messenger

I may not always feel like I am being strengthened. God hasn't given every pastor the ability to be a superior preacher. Some pastors are better preachers than others. It is a simple fact of life. Every preacher doesn't present an excellent sermon every Sunday. But all the preachers in our churches confess that the Bible is God's inspired word. They are all committed to the Scripture. They all believe that Jesus shed his blood for sinners. My pastor is God's messenger. If he preaches what the word of God says about Jesus, that makes a good sermon. And he deserves my

attention.

I need to hear about sin — my sin. I crave the message of the forgiveness of my sins through the suffering and death of Jesus Christ. I want to hear of God's presence with me each step of my journey through life. I feel empty when I don't hear these things. I thank the Holy Spirit that my pastor preaches Christ crucified for me every Sunday. I never get tired of the message because I sin every day. I face difficulty every day. I see death around me each day. I am happy to hear of Christ's love for me, an unworthy sinner. If I don't hear that every Sunday, my faith is poorer because of it.

I have been at the churches of other denominations for funerals and weddings. I have not always heard in those churches what I hear in my own. I have listened to evangelists on television and have heard beautiful speeches about the human spirit and the power of God. But they are often just speeches. The message of Jesus, my Savior, is missing. I want to leave church and be able to say to the pastor "Thanks. I heard about my Savior today." I go to church expecting to find Jesus there. When he is, then the Holy Spirit works in my heart as he promised. □



Professor Braun teaches at Northwestern College, Watertown, Wisconsin.

Genesis 3 . . .

There are probably many reasons that would lead us to label a certain chapter in the Bible a “great” chapter; and one would certainly be that some chapters record *great events* which have *great significance* for us, and *great effects* on our lives — like the chapters on creation in the last issue. And there are two more such great chapters following very shortly after the creation account, but separated from each other by a greater or lesser period of time. But since these two events are tied so closely together as to make but one story, we’ll treat them as such, along with three other intervening chapters.

Genesis 3

Verses 1-7 record the most disastrous event in all human history. And it is of primary interest and significance for *every human being* who ever lived or will live, because it has had such a dreadful effect on every human being’s life. This event was, of course, Adam and Eve’s *fall into sin*, which has become every human being’s primary problem — our own utterly sinful hearts, minds and bodies. And this little section tells us *why* we all have such an awful problem.

The next 14 verses — verses 8-21 — record a second event which was just as momentous, and just as filled with interest and significance for every single human being, and its ultimate *effect* will be just as great for every man, woman or child. This event records *God’s promise* to send a *savior* who would save all people from the effects of the fall into sin and restore us all to our original state of perfect holiness and happiness. And God has already kept this promise. In fact, the rest of the Bible unfolds this wonderful story.

Verses 22-24 record the third momentous event, of similar importance and interest to all human beings — the *separation* of all mankind from God because of our sinful condition, which makes it impossible for us to live in the presence of our holy God. And this separation has become known to us as the state of *spiritual death*, the awful result of sin.

Adam’s family

Chapter 4:1-24 records the early history of Adam’s family — the birth of their first two sons, and the first recorded result of sin — Cain’s murder of his brother Abel, and his banishment from the family. Then comes

the early history of Cain’s family, who followed in the sinful ways of their father. But 4:25 records the birth of *Seth*, a godly son who was born to replace Abel, and thus becomes the first ancestor of the coming Savior. The early history of this godly family is given in 4:26—5:32, covering 10 generations.

The tragic story of the awful growth of sin in the world is related in 6:1-8, as the two groups began to mingle and mix together through intermarriage for some 1600 years, until there was only one godly family left in the world — the family of Noah (6:8).

Genesis 6:9 — 9:29

This section forms only a single chapter in Moses’ first edition of Genesis, and it describes God’s wrathful *judgment* on that sinful world, and its awesome results — “every living thing on the face of the earth was destroyed — people, animals, reptiles and birds — all destroyed! And only *Noah* and those who were with him in his houseboat were left.”

Thus the five chapters from 3:1 — 7:24 form a single drama, perhaps the greatest drama ever written — “The Story of Sin and Its Results” — and when a person has read and seen it, he or she can never forget it. The first act shows us what sin is — *disobedience* to God’s commands, and the results of sin — *spiritual death*. The second act shows us the awful *corruption* of sin; and the third act shows us the terrifying *punishment* of sin.

And the lessons we must learn from this drama are clear and simple. 1) Each and every one of us is a *sinner* born in sin because of the sin of Adam and Eve; and 2) sin is a *destructive* thing, not to be trifled with or regarded lightly. For, as illustrated by the flood, the final punishment of sin will be meted out to all unrepentant sinners and unbelievers by the Lord Jesus on the final day of judgment, which will follow the complete destruction of this present world of ours, described so vividly by Peter in his second letter (3:10). □



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

That the blind might see

By Lois Fager

Twenty years ago who could have foreseen the blessings that God has poured upon the Mission for the Visually Handicapped (MVH)? When President Naumann wrote the letter that started it all, could he imagine what growth God would give to this program?

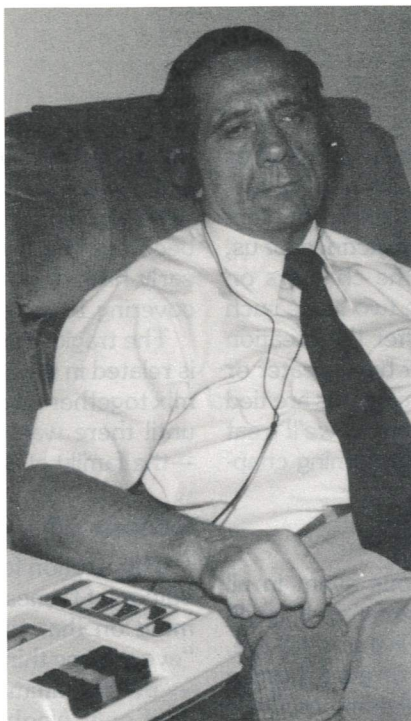
In February 1965, eight months after the Lutheran Women's Missionary Society (LWMS) was organized, President Naumann was about to order additional copies of an available non-Wisconsin braille catechism

"She lives to hear the tapes — please keep sending them."

when (he wrote to the LWMS), "the thought came to me that [the production of our own braille catechism] would certainly be a project and labor of love which women in our Lutheran Women's Missionary Society could undertake. . . . A work center [could] be set up in our synod where we have a concentration of members. . . ."

Thus began the cooperation between the LWMS and the eventual MVH Committee of the synod's Special Ministries Board. Beginnings were slow. It took two years until our own catechism in braille was presented to the synod. Another year passed before the first workshop was dedicated. The first production there was *The Story of God's Love*, a Sunday school course.

Two more years passed until *The Northwestern Lutheran* in braille was sent out in 1970. *Meditations* in large print followed, and in 1984 the cassette program was begun. This program too had been envisioned by



William Bertram of Milwaukee listening to a cassette.

President Naumann: "[Those] who have never learned braille could appreciate *Meditations* on record or tape. . . ."

Last fall the work of the MVH extended to those who cannot read because of physical or learning disabilities. Requests for these new services must come from a Wisconsin Synod pastor, just as has always been required for the visually handicapped services.

Services offered by the MVH include materials in braille, large print and cassette. A catalog is reprinted every other year and is available from Workshop for the Visually Handicapped, 559 Humboldt Ave., St. Paul, MN 55107. Any Wisconsin Synod member or mission prospect who needs this service and who is referred by a Wisconsin Synod pastor is eligible to receive materials free of

charge. Most materials are sent on a loan basis, to be returned to the workshop and re-used.

Braille transcription requires the most volunteer hours. Last year over 1600 hours were given to provide services for 15 people who read braille, and this does not include the time given by the braille transcribers. The cassette program claimed about 1200 hours of time to serve 175 people, again not counting the hours of the readers. All work done for this program is contributed by volunteers.

President Naumann expressed faith that, "If this project is set up I am sure we will continue to receive ample contributions to pay for the cost of the materials and equipment." His faith has been justified in continuing contributions of funds for this non-budgetary program. In addition to the regular expenses of such a program, an expenditure of over \$10,000 was made this year to replace big, drafty windows in the workshop building where materials are produced.

"May the Lord guide and direct us also in this labor of love to some of his handicapped brethren," was President Naumann's ending of his letter to LWMS. Surely the Lord heard his plea and the numerous prayers of others which followed, for he has bestowed his grace and granted 20 years of growth. One lady writes, "Mother is legally blind, confined to a wheelchair, and diabetic. She lives to hear the tapes — please keep sending them." And we will! □



Mrs. Fager is the LWMS representative for the Mission for the Visually Handicapped.

I spent a few minutes with Jonah and the Lord this morning. Almost everyone remembers that Jonah was the prophet who spent three days in the stomach of a great fish. Not everyone remembers that he got there because he was unwilling to carry out the Lord's command to go to Nineveh, the capital of the Assyrian empire. Instead of journeying 600 miles to the east, Jonah booked passage on a ship traveling west. Part way into the journey the Lord caused such a terrific storm that the ship's crew threw Jonah overboard to appease God. The storm stopped. Jonah ended up as fish food.

I clucked my tongue and wagged my head at the Lord's problem prophet. Unbelievable. How could Jonah turn tail and run in the face of a direct command from the Lord? What mental contortions he must have gone through to rationalize his flight!

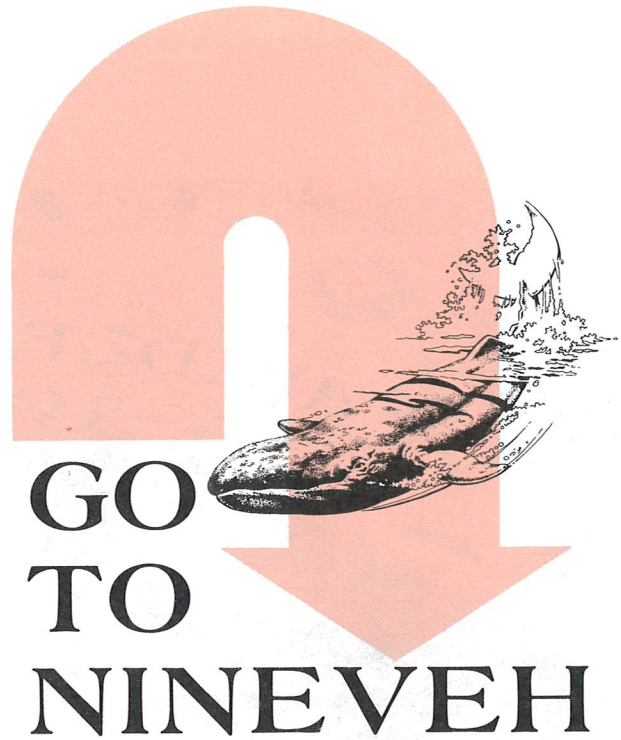
Perhaps he told himself: "I can't go to Nineveh. Those bloodthirsty Assyrians don't deserve it. They have built their bloody empire on the tortured corpses of untold people. They deserve God's judgment, not my preaching. Besides, my preaching there won't do a bit of good. They'll never listen. I'll have walked 600 miles for nothing."

Jonah's bigotry, self-centeredness, unwillingness to put himself out for God, and his lack of trust in the Lord seemed so apparent. How could he have run like he did — this man who looked forward to eternal life with God?

But it was then that an avalanche of application buried me. I'm a lot like Jonah. That truth startled me. My own prejudices get in the way of loving others as God has loved me. I feel much more comfortable with those who are whole and healthy than with those who are handicapped physically or mentally. I'd much rather visit with those who share my values than those shackled by drugs, sexual immorality and open godlessness. How very few of my friends — how very few of my acquaintances — are not Christian. What opportunities I'm missing to show and tell people what a relationship with Jesus Christ is all about.

My loving Savior and God has told me: "Go . . . make disciples of all nations." But I have excused myself, exposing a heart much like Jonah's — a heart filled with bigotry, self-centeredness and unwillingness to trust and put myself out for the Lord. "But, Lord, I've visited her before. She's awfully slow. Another visit won't do any good." "You can't be serious about wanting me to talk to him, God. He's a homosexual." "She comes from such a well-to-do part of town. I feel so uneasy about knocking at her door."

The Lord has told me to "go to Nineveh," too. And I've run. I've run because the people he has asked me to go to are different than I am — they have different values, different goals, different ways of looking at life. Like Jonah I've tended to shelter myself from those my bigotry brackets. I've excused myself. I've reasoned myself out from under God's command. I've tried to flee from the responsibility of sharing God's love with them.



By James A. Aderman

The Lord showed me that during my time with Jonah. And then he led me to pray.

"Lord," I confessed, "how much like Jonah I am. Disobedient, lacking trust in your power, unloving toward those you love. Forgive me. Assure and reassure me that even these sins have been washed away in Jesus' blood.

"Then help me. Father, I need a lot of help. Help me to obey your commands to reach out to others — all others with your love and forgiveness. Impress me — like never before — with your immeasurable love, your willingness to forgive, your rich and wonderful promises for this life and the next. Fill me with growing gratitude for your grace so that the Jonah in me is pushed out of my life. Lead me to set aside my prejudices and to go wherever you send me — willingly and trustingly. Make me rejoice every time you use me as an instrument to convey your grace to people."

And what about you, my friend? Is it time for you to join me in prayer about "going to Nineveh," as well? □



Pastor Aderman serves at Siloah, Milwaukee, Wisconsin.

THE OCCULT



the dangerous game

By Ann Felauer with Dave Payne

It's a crisp, fall night — the perfect time for friends to get together. A group of high school friends are huddled near a blazing fire, laughing and joking. As the evening advances toward midnight, everyone becomes



Miss Felauer, a 1985 graduate of Fox Valley Lutheran, will enroll in UW-River Falls. Her major: animal science.

Professor Payne teaches at Fox Valley Lutheran High, Appleton, Wisconsin.



quieter. Their previous games have become boring; they are looking for something different to do. Suddenly, one voice pipes up, "Let's try a seance." The friends agree — it's a great idea. Out comes the ouija board, candles are lit, and hushed silence comes over the group as the seance begins . . .

While the story above was not an actual occurrence, it is one that is often repeated by high-school-age students across the nation. Experimenting with the occult — in all its many forms — is becoming the fashion throughout the U.S., if statistics are any measure. Some experts are calling it an "occult explosion."

Seances and ouija boards are only

one facet of this movement. Major magazines such as *Time* and *Newsweek* have recently carried stories focusing on the rising interest in occultism. ABC's newsmagazine *20/20* aired segments in May linking Satanism to murders and child abuse as well as segments mentioning the link of the occult with rock music and rock music videos. The occult is the popular thing to be involved with. Unfortunately, however, for the Christian it is a dangerous medium to become involved with.

Many teens and adults have participated in a seance or have toyed with a ouija board at least once in their lives. As young children, they may have been involved in "superstition

games” in which a group may try to levitate one of their friends by chanting “special” words or phrases. Those pastimes seemed so innocent — sometimes they appeared to work, but most of the time, nothing happened.

Other popular childhood practices which can be linked to the occult include calling on “Bloody Mary” and attempting to put people into trances. Some would say these are simply kid’s pranks designed to “scare the wits out” of the unsuspecting. Yet, others would say there is a more sinister significance to these practices than one may think.

While many practices have been linked to the occult, undoubtedly the most common item associated with it is the ouija board. This “game” is marketed by the Parker Brothers Company and has been around for years. In fact, this board game ranks as one of the best-selling games of all time.

Invented in the late 1800s, the ouija board has had strange powers and experiences associated with it and those who have used it. The Reader’s Digest *Strange Stories, Amazing Facts* book cites an example of a woman who wrote numerous popular novels through dictation from a ouija board. True predictions, death threats, demonic possessions and mental breakdowns have been attributed to this unique game.

In addition, experts in psychology and psychic research warn against the use of this device. Dr. Kurt Koch, one of the world’s leading investigators of occult phenomena, lists example after example of tragic cases resulting from the use of ouija boards. Ed Warren, an American leader in the study of the occult, writes in his book *The Demonologist* that “ouija boards . . . are . . . doors that open to the supernatural and, more often than not, lead down a road of misfortune, terror, and ruin.”

Mr. David Payne, who teaches a unit on the occult in his New Testament Church class at Fox Valley Lutheran High School, points out that while it is hard to believe that so much controversy can be associated

Experimenting with the occult is becoming the fashion.

with a seemingly innocent game, the real controversy stems not from the board game itself, but from its origins.

He explains, “Sure, the ouija board is a game . . . it’s marketed by Parker Brothers. But, there’s nothing special about it in that sense. All a ouija board is, really, is a chart with the alphabet, the base numbers, and the words — yes, no and goodbye. You could draw the thing on a sheet of paper in a minute. What makes the board special . . . and dangerous is not what’s on it, but how it can be used.”

Payne continues, “I’m not saying that everyone who ever touches a ouija board is going to be struck down by God or something. You can fake working a ouija board just like you can anything else. Still, if you approach the board as a way of reaching into the future to learn what is ahead for you — whether you seriously believe in the powers of the board or not — you are putting yourself in a spiritually questionable position.

“I am a Christian . . . and in terms of the Bible, there are only two sources of power in the universe — God and Satan. Now, I would never rank them as equals. Scripture clear-

There are only two sources of power in the universe — God and Satan.

ly tells us that God is in control at all times. Yet, so often we underestimate the power of the Satanic . . . there must be a reason the devil is called ‘the prince of this world.’ And, of course, if we don’t take Satan seriously, he has us right where he wants us . . . he can do almost anything he wants if we don’t take him and his power seriously. Look at Satan’s temptation of Christ . . . look at the powers of the wizards in Pharaoh’s courts — this is terrible spiritual power, one matched and overcome only by God’s. If we don’t believe that, we have not read our Bibles very carefully . . .

“The person using a ouija board is generally interested in the unknown, in what’s going to happen in the future. God clearly tells us that the future — apart from what he has given us in his word — is not our business. In fact, in the Old Testament, God calls it an *abomination* if we do get involved with such things. *Abomination* is a strong word which tells us he detests such matters. *He hates it* and tells us not to get involved in any way. . . . It cannot be much clearer than that.”

Payne further claims that anyone who does much research into the occult will soon run across the use of ouija boards or similar devices for foretelling the future. “I guess I never took the occult that seriously until I started teaching my New Testament course. There are so many references to Satanic power in what we study for that class that it really is hard to ignore. The apostles write to us about a life-and-death spiritual struggle going on every day between God and the devil. The apostles also point out that for the believers the struggle will get worse before it gets better. If Satan can take your soul by getting you involved in an ‘innocent’ game, he’ll do it. If scaring you to the point of insanity will rob you of your soul, be sure he will try it. Satan seeks the soul of every man, woman, and child on the face of the earth. . . . He wants nothing more and will be satisfied with nothing less.

“Once I started reading (about the occult), and after I started hearing

what the students had to say about them (ouija boards), I had to take the occult seriously. I've had so many students come to me and tell me of their strange experiences with the board. . . . Sure, some might have been stretching the truth, but after a while, you simply have to believe it because so many testimonies agree."

Students at FVL, even though the school is one with Christian standards, do become involved with such practices. Some simply ignore the warnings of their teachers; others simply are looking for something fun and interesting to do. The following story was related by a former FVL student. The names of those involved have been changed.

It all started on a spring day in May. Two girls, Julie and Tina, along with their friend Jeanne — a girl who claimed to be psychic — and two other friends decided to play with their ouija board.

"The first spirit we contacted was an old Indian who said he lived about 300 years ago. We asked where he lived, but all he would say was E-9." (The group later discovered that E-9 referred to an Indian burial ground located in northern Minnesota.)

They also contacted the spirit of a six-year-old named Andrew. According to the participants, he was funny and nice . . . but hard to understand at times because he was not able to spell his words very well. "While we were talking to Andrew, the planchette went wild and shot all over the board . . . we all freaked out."

*God
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*Any person who dabbles
in the occult in any way
is putting his life
in spiritual jeopardy.*

Finally, the board spelled out *goodbye* several times before the group could question it. The board answered that now Andrew's mother was speaking to them and that they were to stop talking to him at once. The spirit then informed the group that her son had died because she had killed him, and that if they continued to talk to him, they would be in danger, too. Quickly, the group put the board away.

Ten minutes later, though, their curiosity got the better of them and they again began using the board. "We met a guy who said he had died a few years ago when he was only 21. He said that my two friends, Julie and Tina — who were present at the time — would die during 1985." The revelation put a damper on the group's feelings so they again quickly put the board away.

About two days later, two members of the group — Julie and Ted — were playing with the board. Again they came into contact with Andrew's mother. While they were talking with this spirit, they noticed that the curtains of both windows in the room were flying madly as if tossed by a strong wind. Upon inspection, they found only one window open, and little, if any, breeze.

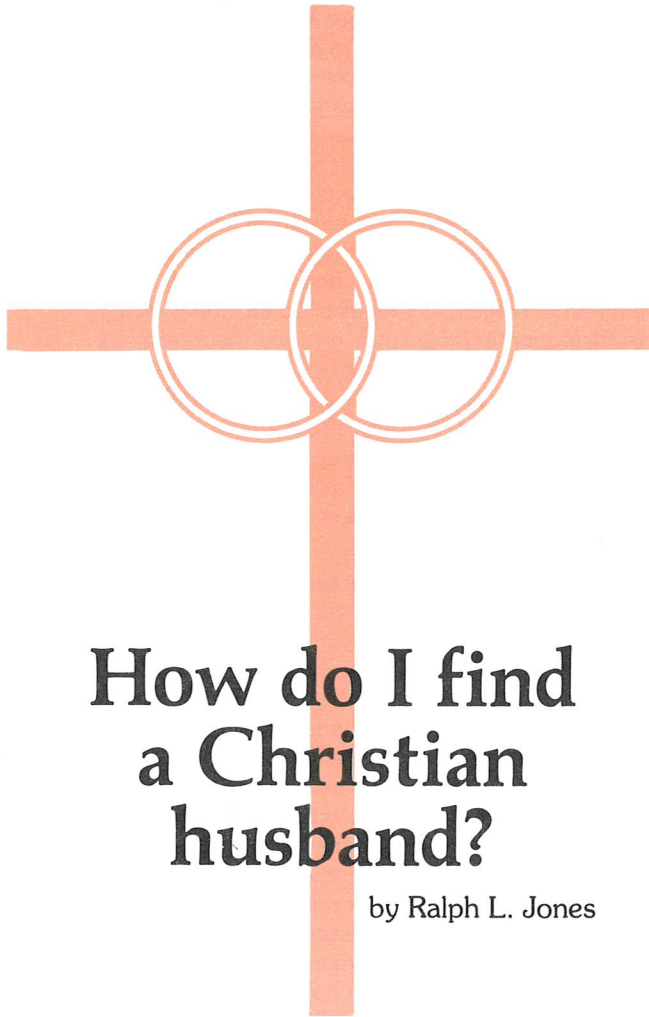
Suddenly, a bottle flew across the room, hit the opposite wall and broke. The neck of the bottle and its base were separated almost perfectly — it had not shattered as the pair had expected it to do. Immediately, they left the room to find the others.

"At the same time (that Ted and Julie were undergoing their strange encounter), my friend Jeanne and I were in my room reading when we heard three knocks. I opened the door, but not a soul was in sight. This happened about two more times and no one was ever there."

That night, Jeanne — the girl who claimed to have psychic power — took out her ouija board and told it to leave her friends and herself alone. Before putting it away, however, she could not resist asking it one last question. The question she posed to the board was who had been doing these strange things. At first, she received no answer, but finally, when she demanded an answer, the planchette spelled out S-A-T-A-N.

At first reading, the story of the occult seems farfetched, at least to those not knowledgeable in this area. Mr. Payne, however, warns, "I can't tell you to believe it or not . . . I don't know if it's true. But, what I can tell you is that as far as occult stories go, there is nothing particularly unusual about this one. Rappings, levitation, predictions — these are all common occult phenomena. I can tell you stories my students have told me, or I can find you books written by the experts that make this story look pretty typical . . . anyone who has read of the occult will tell you that *The Exorcist* was based on a true story which occurred in Iowa in 1949. That certainly was a bit more sensational than this."

Payne did conclude his comments with a special warning for those who think the occult inviting. "I truly believe that Satan is a powerful force in our world today — a force second only to God. Any person who dabbles in the occult in any way is putting his life in spiritual jeopardy. It may seem fun now, but often a person just gets more and more caught up in the occult world until there really is no return. They have chosen — wittingly or otherwise — the path of Satan, and while the gracious Lord may choose to rescue them, such people will certainly discover nothing of God along that road to hell." □



How do I find a Christian husband?

by Ralph L. Jones

One of the most agonizing problems confronting Christian parents these days is trying to convince their children of the need to marry a Christian spouse. All too often young people don't want to hear about the many conflicts that arise in a marriage of mixed religions.

With a quick, "Ah, mom, but we love each other," young people shrug off the possibility that their marriage might be one of the many of this kind that doesn't work out. So, without trying to settle the question of differing religious beliefs before marriage, our young people commit themselves to a very difficult and sometimes disastrous life course, involving widely differing value systems.

Now if parents have this problem in "Christian" America, imagine the difficulties parents face in countries where the majority of people are non-Christians, or where other Lutherans simply can't be found. This is the problem faced by our fellow Lutherans in Taiwan. Statistically, Taiwan is only about seven percent Christian, with about half belonging to the Roman Catholic Church. Finding a Lutheran spouse is in many cases an impossibility.

This summer Missionary Meister and I were able to witness how our members in Taiwan are coping with this difficult question. We were in a small village conducting a

vacation Bible school at one of our mission congregations. Our co-worker, Pastor Chen, had come with us to teach and help us get around the village. One of the mornings we were there a mother came to invite Pastor Chen and ourselves to come to her home about noon. When we arrived, the entire conversation was in a Chinese dialect we missionaries didn't know. So Pastor Chen did most of the talking. Later he told us the importance of this meeting.

Christians in Taiwan are seldom able to marry people who are of the same faith. Thus, Christian parents are quite obviously concerned about the future welfare of their children, especially in the case of daughters. According to Chinese custom, when a daughter is married, she becomes a member of her husband's family, and her parents no longer have any say about her life. Any questions about religion, therefore, must be settled long in advance.

The mother had invited us over to talk to a prospective husband and family about our church's beliefs. In Taiwan marriage by parental arrangement is still quite common. In this case a neighbor acted as the matchmaker. She knew a young man who might make a good husband for this Christian mother's daughter. So a meeting had been arranged for the two people to meet together with members of their respective families.

At this preliminary meeting only generalities were discussed. If things went well, further meetings would be held. We had been invited to speak on behalf of the family about how this young Christian girl would expect to be allowed to practice her faith after marriage. The three of us were impressed by this family's faith and concern even at this first meeting. It was also an opportunity to spend an hour or so witnessing to non-Christians just what our faith is.

We left that meeting without knowing what the results would be. After all, it was only the first time those two young people had met. But one thing was certain. If those two did ever marry, the young man would have to permit his wife to continue worshiping her Lord. Her parents had seen to that. And as he allowed her to continue being a Christian, chances are he himself would be influenced by the gospel and perhaps become a Christian himself. This young girl and the Lord would see to that.

In the meantime, we took comfort knowing the seed had been sown and thanking the Lord there are still parents who are concerned about "mixed marriages." □



Missionary Jones serves in Taipei, Taiwan.

NEWS around the world



Churches reject Freemasonry . . . Methodists in Britain and Catholics in the U. S. have been advised to reject Freemasonry as inconsistent with the Christian faith. A report presented at the British Methodist Conference, meeting June 28 — July 5 in Birmingham, says that British Methodists should not be members of the secret worldwide movement, and that Masonic lodges shouldn't be allowed to meet on Methodist premises. Meanwhile, a committee of U. S. Catholic bishops, in a confidential report mailed recently to all Catholic bishops in the country, called Freemasonry "irreconcilable" not only with Catholicism but with all Christianity. Masonic membership is also a live issue in the Church of England, among British Baptists, and in the Lutheran churches of Norway and Sweden. According to National Catholic News Service, the report of the U. S. committee headed by Cardinal Bernard F. Law of Boston said that "the principles and basic rituals of Masonry embody a naturalistic religion, active participation in which is incompatible with the Christian faith and practice. Those who knowingly embrace such principles are committing serious sin."

Court strikes down "creationism" law . . . A Louisiana law that required the teaching of "creationism" whenever evolution was taught in the public schools has been struck down by a federal appeals court. The law, which was passed in 1981, has never been enforced. It was the only such law on the books in the nation, and was similar to an Arkansas statute that was struck down in January 1982. In upholding a ruling by U. S. District Judge Adrian Duplantier, the Fifth U. S. Circuit Court of Appeals said the Louisiana law's "intended effect is to discredit evolution by counterbalancing its teaching at every turn with the teaching of creationism, a religious belief." Bills similar to the Louisiana law have been introduced in the legislatures of 31 states in the past year, but none has been enacted.

News director named for LC-MS . . . The Rev. David L. Mahsman, pastor of Trinity Lutheran Church, Glen Cove, N.Y., has been named director of news and information for the Lutheran Church-Missouri Synod. The post is a new one at the St. Louis-based denomination's Board for Communication Services. Mahsman, 34, will serve as executive editor of two periodicals — the Lutheran Witness and Reporter/Alive — and have responsibility for gathering and reporting news to the church and secular media.

Religious beliefs change little in 50 years . . .

Despite turbulent changes in American society, the religious beliefs and practices of Americans have remained remarkably consistent over the past 50 years, according to a report by the Gallup organization. Also consistent throughout the period, however, have been a "glaring lack" of religious knowledge, "superficiality" of faith, a gap between "high religiosity" and "low ethics," and failure of religious institutions to change society, the report said. Recent trends, however, signal "renewed interest in religion." Trends cited include growing participation in Bible study groups, "new religious ferment" on college campuses and desire to see religion play a greater role in public life. An increasingly older American population may also mean an increase in church membership and attendance in the near future. At the same time, however, Gallup sees a "continuing wide gap in understanding" between liberal and conservative churches.

Moment of silence law enacted in N. Car. . . .

A law permitting a daily moment of silence in North Carolina public schools has passed the legislature with only one dissenting vote in each chamber. It says that "such observance of silence shall be totally and completely unstructured, and free of guidance or influence of any kind from any sources." The legislators who voted against the bill said they feared it was an attempt to reintroduce prayer back into the public schools. Rep. Ruth M. Easterling, the only House member to oppose the bill, said, "I think this is a move toward having a moment of silent prayer or some other religious observance." Sen. Melvin L. Watt, the only dissenting senator, said, "If I choose not to engage in a moment of silence, I believe our Constitution says I have a choice." Sen. Henson B. Barnes, the sponsor of the bill in the state senate, said it was "entirely secular." While some children may pray, he said, "some children may think of other things."

Midwest chain stops sale of sex magazines . . .

Pressed by religious and other groups, Superamerica has stopped selling six sex-oriented magazines, including Playboy, Penthouse and Playgirl, at most of its 260 gas station stores in seven Midwest states. Executives of the company based in Bloomington, Minn., decided, in early June, to remove the magazines after learning that employees had received negative comments from customers, said George Townsend, Superamerica vice-president and general manager. Mr. Townsend said the decision, which took effect July 1, will cost Superamerica millions of dollars in sales. "It's not a moral judgment on our part," he said. "It's more of a reflection of the concerns of a large number of customers. If we looked on it in terms of dollars and cents, we couldn't do it. We make a 20 percent markup on a magazine. It's in the millions of dollars in sales annually." Superamerica, a division of Ashland Oil Company, has sold the six magazines for four years. They have been wrapped in blue opaque cellophane and placed at the back of the magazine racks, Mr. Townsend said. □

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

Nurses commissioned for Africa

Two young women have interrupted their stateside careers to make their nursing skills available to the Medical Mission of Central Africa.

On June 15 Debra Kramer was commissioned at St. Mark of Eau Claire, Wis., and on June 23 Julie Ann Geiger was commissioned at Grace of Milwaukee and assigned to the Mwembehzi Dispensary in Zambia.

Debra is the daughter of LeRoy and Carolyn Kramer of New Ulm, Minn., and graduated from Mankato's Lutheran Deaconess School of Nursing in Minnesota in 1977.

Julie Ann received her nursing degree from the University of Wisconsin — Milwaukee in 1980. Her parents are Pastor Waldemar and Elytha Geiger of Marathon, Wis.

The two were selected for service in the summer of 1984 and have since prepared themselves for Africa by attending a five-month course at Seneca College, Toronto, Canada where



Geiger



Kramer

they studied tropical diseases, obstetrics and cultural adaptations.

The need for nurses for the two clinics is ongoing. Information about this ministry is available from Linda Phelps RN, 1568 W. Howard Street, Milwaukee, WI 53221.

A gift of love

Recently the world mission office received a check for \$186.10 plus a silver dollar enclosed in the following letter.

"This gift of love is from the children of our school.

"The enclosed silver dollar is a very special gift of love. The silver dollar was given by one of my second graders. When he brought this gift on the last day of school, I made the comment that one doesn't see a silver dollar very often. He agreed, but he wanted to give this coin to Jesus because he wanted to give Jesus something that meant a great deal to him.

"I assured the little boy that Jesus would use the silver dollar in a very special way. That is why I kept the silver dollar separate from the other gifts. I just wanted to tell you the story behind this special gift of love.

"God's richest blessings!"

We thought we would share this little story with you in a world that knows so little of love.

ard Stetzer for her 50 years of service as a church organist. A special program at the church picnic highlighted the day. She was presented with a memento picture and gifts of money.

Mrs. Stetzer, a 1935 graduate of Dr. Martin Luther College, New Ulm, Minn., began her service in Bangor and moved to Eau Claire in 1968 where she has been a member of St. Mark since that time.

— D. Kipfmiller

40th anniversaries celebrated

St. Peter, Weyauwega, recently observed anniversaries of two of its teachers who have served 40 years in the teaching ministry.

Leslie Kehl, a 1944 graduate of Dr. Martin Luther College, New Ulm, Minn., served congregations in Adrian and Livonia, Mich., and Menomonie, Ixonia, Jackson and Manitowoc, Wis. before joining the teaching staff at St. Peter. He has served as

Kansas

Chapel dedicated

Faith of Pittsburg dedicated its new mission chapel on March 17. Guest speaker at the dedication service was President Gerald E. Free of the Nebraska District.

Faith was organized in January 1984 and held services in temporary quarters until March when a vacant building was remodeled into a chapel with seating for over 100.

Pastor of the congregation is D. J. Harders. The congregation numbers 73 baptized members.

— Tim Bauer

Minnesota

Special installation

In a special service on June 23, at St. Paul, New Ulm, two new full-time pastors were added to its staff. Pastor Ronald Uhlhorn, formerly of St. John, Pardeeville, Wis., was installed with the responsibility of caring for the aging of the congregation and Pastor Don Scheuerlein, who had served as tutor for two years and as acting dean the past school year at Michigan Lutheran Seminary, was installed with the responsibility for

services to the youth of the congregation.

Pastor Thomas Henning, the current pastor, is pastoral coordinator for the 2200-baptized-member congregation. St. Paul joins two other congregations in the synod with three full-time pastors: Emanuel, New London, Wis., and St. Mark, Watertown, Wis.

Nebraska

Centennial celebrated

On June 23, St. Paul, Gresham, held special services to mark its 100th anniversary. Pastor Gerald E. Free, president of the Nebraska District and Pastor Gerhard P. Eckert, former pastor of St. Paul, were guest speakers.

Part of a dual parish with Zion, David City, St. Paul has been served by 17 pastors and 20 Christian day school teachers during the past 100 years. Pastor Wayne Hilgendorf currently serves the congregation of 52 baptized members.

Wisconsin

Fifty years as organist

On June 2 the members of St. Mark, Eau Claire, honored Mrs. Rich-

IN THE NEWS

organist and choir director and is still serving as a school visitor.

Paul Huth was honored on his retirement after 40 years in the teaching ministry. Following his graduation from Dr. Martin Luther College he served as principal of St. Marcus, Milwaukee until 1961 when he was called to St. Peter. He also served as choir director and organist.

THE BIBLE IN 365 READINGS

Continuing our program of reading through the complete Bible in one year, we list the fourth month of readings beginning September 16 and ending October 15.

September	16	Numbers 32 — 33:49
	17	Nm 33:50 — 36:13
	18	Deuteronomy 1 — 2:37
	19	Dt 3 - 4:49
	20	Dt 5 — 7:26
	21	Dt 8 — 11:12/ Psalm 128
	22	Dt 11:13 — 14:21
	23	Dt 14:22 — 17:20/ Ps 112
	24	Dt 18 — 21:23
	25	Dt 22 — 25:16
	26	Dt 25:17 — 28:14/ Ps 135
	27	Dt 28:15 — 28:29
	28	Dt 30 — 32:44
	29	Dt 32:45 — 34:12/ Ps 90, 91
	30	Ps 136, 50, 14/Jude
October	1	Joshua 1 — 4:24
	2	Jos 5 — 8:23
	3	Ps 28/Jos 8:24 — 10:43
	4	Jos 11 — 13:23/Ps 9
	5	Jos 13:24 — 15:63/ Ps 133
	6	Jos 16 — 18:10/ Ps 65, 113, 114, 115
	7	Jos 18:11 — 20:9/ Ps 46
	8	Jos 21 — 22:34/ Ps 125
	9	Jos 23 — 24:33/ Ps 148, 116, 117
	10	Judges 1 — 3:31
	11	Ps 44/ Ju 4 — 5:31
	12	Ju 6 — 8:28
	13	Ju 8:29 — 10:16
	14	Ju 10:17 — 12:15/ Ps 10, 63
	15	Ju 13 — 16:22

Anniversary celebrated

On June 9, St. Matthew, Marathon, celebrated the 40th anniversary in the ministry of its pastor, Waldemar Geiger. Pastor Elton Huebner of Milwaukee preached the sermon and Pastor David Babinec of Edgar served as liturgist for the special service. A fellowship dinner followed the service.

Pastor Geiger served congregations in Milroy and Seaforth, Minn., Charles City, Ia., and Shirley, Wis. before accepting the call to St. Matthew in 1977. Current baptized membership of the congregation is 385.

— D. Kipfmiller

LOOKING BACK from The Northwestern Lutheran

50 years ago . . .

St. Paul Congregation in New Ulm, Minn., recently celebrated its 50th school year in its day school. The school has been the practice school of the Normal Department of our Dr. Martin Luther College since that department was organized. During the 50 years of its existence the school has had among its pupils 72 boys and girls who have served the church as day school teachers and 21 boys who have become pastors and professors.

25 years ago . . .

An anniversary service was recently held at Michigan Lutheran Seminary, Saginaw, Mich., to commemorate the long and faithful service of Prof. Otto J. R. Hoenecke in the work of the church. He served 67 years in the holy ministry. He served as president of Michigan Lutheran Seminary from 1910 to 1950 and continued on the staff until 1960 when he officially retired.

10 years ago . . .

Dr. Gary Greenfield has accepted the call to serve Wisconsin Lutheran College, Milwaukee, Wis., as its first called president. He has been serving as the school coordinator for the Wisconsin Lutheran High School Conference for the past five years.

25th anniversary observed

In a special service June 16, St. John, Jefferson, honored Pastor Richard Lauersdorf for his 25 years in the ministry and also honored Pastor and Mrs. Lauersdorf for their 25th wedding anniversary. Professor Richard Strobel, Watertown, preached the special sermon and Pastor Charles Tessmer, Mukwonago, was liturgist.

Pastor Lauersdorf served congregations in Sault Ste. Marie, Mich., Ontario, Wis., and Kendall, Wis. before accepting the call to St. John in 1969. Current baptized membership is 1700.

Pastor Lauersdorf has also served on the synod's Board for World Missions since 1968, as second vice-president of the Western Wisconsin District since 1980, and as a contributing editor to The Northwestern Lutheran since 1973.

— D. Kipfmiller

WITH THE LORD

Armin L. Engel 1905 — 1985

Pastor Armin L. Engel was born February 14, 1905 in Wellington Township, Renville County, Minn. He died June 18, 1985 in Jefferson, Wis.

A 1932 graduate of Concordia Seminary, Springfield, Ill., he served in ten congregations in Michigan and Wisconsin before his retirement in 1980 from St. John, Manitowoc County, Wis.

In 1933 he married Cordula Schiefer. He is survived by a daughter, Mrs. Lloyd Tiegs; sons, Jonathan and Pastor Michael; sisters, Meta Stauber, Wanda (George) Bellin and Irma (Glenn) Wenzel; brothers Rolf and Pastor Otto; and nine grandchildren.

Funeral services were held June 21, 1985 at St. John, Jefferson, Wis.

LUTHERAN COLLEGIANS

Because the former Lutheran Collegian Student Center house in Mankato, Minn., is being sold, please direct all correspondence for the Lutheran Collegians to: Lutheran Collegians, c/o Pastor Thomas Zahn, St. Mark Lutheran Church, 514 W. 7th St., Mankato, MN 56001.

NOTICES

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

CONFERENCES

Dakota-Montana District, Fall Eastern Pastor/Delegate Conference, September 10 at Bethlehem, Clark, S. Dak. Agenda: Discussion of synod convention actions.

Michigan District, Northern Conference, September 16-17 at St. John, Saginaw. Agenda: The Unit Concept of Church Fellowship (Brug); Exegesis 2 Peter 1:1-11 (Schultz); Dealing with the Delinquent (Brenner); A Practical Look at Stewardship in the Congregation (See-low); Synod Delegate Reports.

Michigan District, Southeastern Conference, September 16-17 at Peace, Livonia. Agenda: Exegesis of Zechariah 14:1-5 (Krieger); Formula of Concord Art IV (Janke); Potential Sources of Church-State Problems in the U.S. (Baer).

Minnesota District, St. Croix Conference, September 10 at St. Paul, Cannon Falls. Agenda: Exegesis of 2 Thesalonians 1 (Pankow); Discussion of "Man and Woman in God's World" (Lenz).

Northern Wisconsin District, Rhinelander Conference, September 9 at Christ, Eagle River. Agenda: Exegesis on Mark 6:1-13; The Providence of God.

Northern Wisconsin District, Winnebago Conference, September 16 at Grace, Neenah. Agenda: Augsburg Conf. Art. 28 (Dietsche); Exegesis 1 Tim. 1 (Frost).

Southeastern Wisconsin District, Southern Conference, September 10 at Zion, Bristol. Agenda: Exegesis Romans 16:1-16 (Hahm); Pastoral Stress (Matzke).

Western Wisconsin District, Chippewa-Wisconsin Joint Pastoral Conference, September 16-17 at St. Paul, Wisconsin Rapids.

CHANGES IN MINISTRY

PASTORS:

Lorenz, Benjamin G., by colloquy from LC-MS to King of Kings, Alexandria, La.

Peterson, Curtis A., by colloquy from LC-MS to Resurrection, Milwaukee, Wis.

Pope, Reinhard J., from First Lutheran, Racine, Wis., to retirement from full-time ministry.

Schnick, Thomas H., from Faith, Marquette, Mich., to Winnebago Lutheran Academy, Fond du Lac, Wis.

Schupmann, Phillip L., from St. Mark, Normal, Ill., to Resurrection, Aurora, Ill.

Seefeldt, Curtiss W., from Beautiful Savior, Topeka, Kas., to Faith, Huron, S. Dak.

Voswinkel, Richard E., from Trinity, Elkton, S. Dak. to National, Calumet, Mich.

TEACHERS:

Arndt, Paula J., from Redeemer, Ann Arbor, Mich., to Peace, Livonia, Mich.

Collyard, Kathryn, from inactive to Calvary, Thiensville, Wis.

Desens, Pamela M., from Trinity, Johnson, Minn., to St. Peter, Schofield, Wis.

Hardman, John C., from Friedens, Kenosha, Wis., to St. Peter, Schofield, Wis.

Jones, Mary, from inactive to Mt. Olive, Overland Park, Kans.

Landvatter, Johanna L., from St. Peter, Plymouth, Mich., to Winnebago Lutheran Academy, Fond du Lac, Wis.

Orth, Marilyn B., from Our Savior, Wausau, Wis., to St. Paul, Woneoc, Wis.

Prekop, Peggy, from inactive to Pilgrim, Menomonee Falls, Wis.

Schram, Margaret, from inactive to Christ the Lord, Clearwater, Fla.

Schultz, Sandra, from inactive to St. John, Goodhue, Minn.

Wendler, Marlene F., from DMLC to St. Paul, New Ulm, Minn.

Wendt, Marcia J., to Trinity, Brillion, Wis.

ADDRESSES

PASTORS:

Beck, John A., 3001 Lexington Circle, Anchorage, AK 99502; 907/248-4612.

Degner, Steven C., 141 E. Mohave Rd., Tucson, AZ 85705; 602/888-2742, Off. 293-5803.

Dobberstein, Verlyn J., 352 Franklin Ave., Lake Geneva, WI 53147; 414/248-7959.

Ehlers, Timothy J., 7525 English Lake Rd., Manitowoc, WI 54220; 414/758-2201.

Ewerdt, Kenneth A., Rt. 1, Box 20, Ixonia, WI 53036; 414/261-3680.

Fricke, Thomas J., 646 - 12th Ave. N., Onalaska, WI 54650.

Gerlach, Joel C., 760 Vala Dr., Santa Barbara, CA 93111; 805/967-8429, Off. 967-1128.

Hartwig, Thomas R., Rt. 1, Box 172, Manitowoc, WI 54220; 414/758-2101.

Henke, Mark P., 1649 E. Cottage Ave., St. Paul, MN 55106; 612/776-9930.

Henkel, Carl R., 1414 Burke Ave. W., St. Paul, MN 55113; 612/631-8625.

Huhnerkoch, Herbert C., 17141 Altadena, Apt. A, Tustin, CA 92680.

Janke, James R., 1300 N. Grand Island Ave., Grand Island, NE 68801; 308/382-1988.

Kenyon, John R., c/o GBHM - WELS, 2929 N. Mayfair Rd., Milwaukee, WI 53222.

Kimbrough, Raymond, Jr., 4543 Camden Ave., Omaha, NE 68104; 402/453-6506.

Krenke, David A., 3809 Mark Lane, Midland, TX 79707.

Kurth, John H., 3905 Mountain Dr., Brookfield, WI 53005-1917; 414/781-9410.

Kuske, John D., c/o GBHM - WELS, 2929 N. Mayfair Rd., Milwaukee, WI 53222.

Lawrenz, Stephen J., 5275 Stella Dr., Gibsonia, PA 15044; 412/443-2001.

Merten, Philipp W., 615 W. Melvina, Milwaukee, WI 53212; 414/264-4329.

Paulian, Henry E., 804 Harvey Ave., Watertown, WI 53094.

Ristow, August K., 2108 N. 27th St., Sheboygan, WI 53081; 414/457-3332.

Schaefer, William J. II., 1435 Adams St. N.E., Minneapolis, MN 55413; 612/789-0100.

Schelbe, Richard A., 9117 Old Harford Rd., Baltimore, MD 21234; 301/668-3886.

Scheuerlein, Don H., 16 S. Payne St., New Ulm, MN 56073; 507/354-4388.

Schneidervin, John C., 1282 Tally Ho Trail, Hubertus, WI 53033; 414/628-3476.

Schoeneck, Mark E., 536 Cimarron Dr., Fayetteville, NC 28303; 919/868-1907.

Schwerin, Richard C., 5264 Stillwater Blvd. N., Stillwater, MN 55082; 612/439-6675.

Seelhoff, Donald W. Jr., 1941 W. 38th Dr. #1, Kearney, NE 68847; 308/234-2999.

Stahlecker, Gregory, 3824 S. 19th St., Lincoln, NE 68502; 402/423-8154, off. 423-1497.

Sweet, David T., 2718 S. 26th St., La Crosse, WI 54601; 608/788-6262.

Uhlhorn, Ronald W., 204 N. State St., New Ulm, MN 56073; 507/359-9222.

Zuleger, Chester W., Box 156, Wood Lake, MN 56297; 507/485-3281.

TEACHERS:

Bunde, Steven C., c/o GBHM - WELS, 2929 N. Mayfair Rd., Milwaukee, WI 53222.

Schmudlach, Scott D., c/o GBHM - WELS, 2929 N. Mayfair Rd., Milwaukee, WI 53222.

Snyder, David A., c/o GBHM - WELS, 2929 N. Mayfair Rd., Milwaukee, WI 53222.

Sonnenberg, Gary L., 406 E. Water St., Watertown, WI 53094.

Spasler, Jeffrey F., c/o GBHM - WELS, 2929 N. Mayfair Rd., Milwaukee, WI 53222.

GENERAL BOARD FOR HOME MISSIONS

Associate executive secretary

Nominations

The men listed below have been nominated for the position of associate executive secretary for home missions:

Robert O. Balza

Wayne L. Fischer

Joel G. Frank

Thomas B. Franzmann

Vilas R. Glaeske

Karl R. Gurgel

John R. Guse

Harold J. Hagedorn

Robert C. Hartman

John E. Henning

Robert H. Hochmuth

John P. Huebner

Paul E. Kelm

David J. Kiecker

Daniel H. Koelpin

Kurt F. Koepin

David A. Krenke

Kieth B. Kuschel

John C. Lawrenz

Waldemar O. Loescher

John R. Mittelstaedt

Gary L. Pieper

Darvin Raddatz

David N. Rutschow

Paul M. Schmeling

Wayne I. Schulz

Paul S. Soukup

Richard H. Stadler

Vern N. Voss

Warren L. Widmann

James G. Witt III

Bear, DE

West Allis, WI

Plymouth, NE

Fair Oaks, CA

Houston, TX

Lake Mills, WI

Marietta, GA

Fort Collins, CO

Madison, WI

Kent, WA

Sacramento, CA

Sarasota, FL

Milwaukee, WI

Las Vegas, NV

Waukesha, WI

Milwaukee, WI

Midland, TX

Trumbull, CT

Saginaw, MI

Greenleaf, WI

Largo, MD

Duncanville, TX

New Ulm, MN

Downers Grove, IL

Cuyahoga Falls, OH

Rapid City, SD

Madison, WI

West St. Paul, MN

Jordan, MN

Portland, OR

Pullman, WA

Comments regarding any of these nominees should be received by the GBHM secretary no later than September 14, 1985.

Howard W. Kaiser

3051 N. 73rd Street

Milwaukee, WI 53210

WOMEN'S SEMINAR DAY

Ladies Guilds of Pilgrim, Minneapolis, Minn., will hold their fall Women's Seminar Day Saturday, October 5 from 8:30 a.m. to 3:00 p.m. with a noon meal included. "Speaking the Truth in Love" is the theme and there will be several main speakers on the topic "Communication with God, Family and Fellow Women," followed by entertainment. There is no cost to attend the seminar but a free-will offering will be taken. Preregistration is encouraged. For registration forms and more information write Women's Seminar Day, c/o Pilgrim Lutheran Church, 3901-1st Ave. S., Minneapolis, MN 55409 or phone one of the following numbers after 5:00 p.m.: 612/822-0601; 612/724-7551; 612/822-7372.

YOUTH COUNSELORS' WORKSHOP

The Tenth Annual Youth Counselors' Workshop will be held Friday through Sunday, October 11 to 13 at Campbellsport, Wis. The workshop is intended for pastors, teachers and lay counselors who are working with teenage youth. Two tracks will be offered. The first, for those who have not attended previously, will cover a broad range of topics related to working with teens and teenage youth groups. The second track, for those who have previously attended, will focus on the areas of education and counseling. Cost is \$50.00 per person and deadline for registration is October 1. To register or for further information contact Prof. Allen Zahn, 613 S. Twelfth, Watertown, WI 53094; 414/261-0301.

WISCONSIN LUTHERAN SEMINARY AUXILIARY

Women of WELS congregations are cordially invited to attend the 13th annual WLSA meeting on October 5 at Wisconsin Lutheran Seminary, Mequon. Registration and coffee hour will begin at 9:00 and the meeting will begin with a service at 10:00. The day's activities will conclude at 4:00.

Reservations preferred by September 20. A \$6.00 fee (includes registration and dinner) should be mailed to the WLSA corresponding secretary, Miss Lee Abraham, 181 N. Glenview Ave., Wauwatosa, WI 53213. Make checks payable to Wisconsin Lutheran Seminary Auxiliary and include your name, address, telephone number, church membership and pastoral conference.

DMLC ALUMNI AND FRIENDS

An indoor picnic for alumni and friends attending the DMLC homecoming October 5 will be held from 11:30 to 1:30 in the LMU wrestling room. Please let us know if you can attend so we know how much food to prepare. Alumni and Friends Association, Dr. Martin Luther College, New Ulm, MN 56073.

FALL PASTORS' INSTITUTE

The 1985 Pastors' Institute at Wisconsin Lutheran Seminary will be conducted on a series of five Monday afternoons beginning September 30. Sessions will be held in the multi-purpose room in the library basement from 1:30 to 4:30 p.m. The program is as follows:

"A Portrait of Moses," Prof. James J. Westendorf; "Present Day Applications on Problems Relating to Church and State," Prof. John F. Brug.

Send registrations to President Armin J. Panning, 11831N Seminary Drive 65W, Mequon, WI 53092. The fee is \$7.50.

Paul A. Manthey, Secretary
WLS Board of Control

APPOINTMENTS

Russell Kloehn as circuit pastor of the La Crosse Circuit of the Mississippi River Valley Conference to replace Neal Schroeder who has moved to another district; Gerhard Cares as circuit pastor of the Beaver Dam Circuit of the Central Conference to replace Ronald Uhlhorn who has moved to another district; and Bruce Fehlauer as a member of the Western Wisconsin District Board for Parish Education to replace Gerald Lanphear who moved to another district.

Donald F. Bitter, President
Western Wisconsin District

NORTHWESTERN PUBLISHING HOUSE
Retail Store Hours Expanded

The new address of NPH is 1250 N. 113th Street, P.O. Box 26975, Milwaukee, Wisconsin 53226-0975. The new phone number is 414/475-6600. The hours for the office and shipping departments are the same as before: 8:00 a.m. to 4:30 p.m. The RETAIL STORE hours are expanded: Monday and Friday, 9:00 a.m. to 9:00 p.m. — Tuesday, Wednesday, Thursday and Saturday, 9:00 a.m. to 5:30 p.m.

125TH ANNIVERSARY

Dr. Martin Luther, Buffalo City, Wis., will observe its 125th anniversary at 8:00 a.m. on September 29 and October 6 and at 10:30 a.m. (dinner to follow) and 2:00 p.m. October 13. For dinner reservations or further information contact Mr. and Mrs. Tim Beckendorf, Rt. 1, Box 339, Cochrane, WI before October 7.

125TH ANNIVERSARY

St. John-St. Peter, Cleveland, Wis., will celebrate its 125th anniversary September 8 with services at 8:30 and 10:00 a.m. Pastor Paul Knickelbein, a former pastor, and Pastor Dale Klessig, a son of the congregation, will preach. A catered dinner will be served at the Bilmar Club, Manitowoc. For reservations call 414/693-8612.

CENTENNIAL

St. Paul, Zachow, Wis., will observe its 100th anniversary October 6 with special services at 10:15 a.m. (Pastor Roland Zimmermann, preacher) and 2:00 p.m. (Pastor Erwin Schewe, preacher). A catered dinner will be served at noon. Friends, confirmands and former members are cordially invited. For further information and dinner reservations contact Roger Kirchenwitz, Zachow, WI 54182; 715/758-8913.

SPECIAL OFFER
TO READERS OF
THE NORTHWESTERN
LUTHERAN

The WELS Forty-niners
by Edgar H. Hoenecke
\$1.00 each (postpaid)

Be sure to order this captivating account of the Wisconsin Synod's first step into its present worldwide mission outreach. *The WELS Forty-niners* by Edgar H. Hoenecke is fascinating history... and more. It is a story of God's guidance and blessings. 72 pages.

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Send your order to: SPECIAL OFFER,
2929 N. Mayfair Rd., Milwaukee, WI
53222.

CENTENNIAL

Zion, Elroy, Wis., will observe its centennial September 22 with a special service at 10:30 a.m. A noon meal will be served at the Elroy Legion Hall. Friends, confirmands and former members are invited. For reservations and meal costs contact Mrs. Sally West, 1427 - 2nd Main St., Elroy, WI 53929; 608/462-5086.

75TH ANNIVERSARY

St. Jacob, Norwalk, Wis., will observe its 75th anniversary September 8 at 10:30 a.m. (Pastor Robert Beckmann preaching) and 2:00 p.m. (Pastor Reginald Siegler preaching). Noon dinner will be served and an ice cream and cake social will follow the afternoon service. Friends and former members are invited to attend.

50TH ANNIVERSARY

First Lutheran, Prescott, Ariz., will celebrate its 50th anniversary on September 8, with services at 8:30 and 11:00 a.m. (former pastor, Rev. John P. Gaertner, preaching) and a special service at 4:00 p.m. (District President, Rev. Marcus C. Nitz, preaching). Dinner will be served at noon and refreshments following the afternoon service. Friends and former members are cordially invited to attend the celebration.

SCHOOL CENTENNIAL

St. Paul, New Ulm, Minn., will begin its 100th year of operation this fall. On October 6 special services will be held at 8:00, 9:30, and 11:00 a.m. and a song service at 7:30 p.m. A catered meal will be served at noon followed by a 2:00 p.m. program. A free-will offering will be taken to defray the cost of the meal but we must know the number attending. Friends and former graduates are invited. For reservations contact Mr. and Mrs. Darrel Hilbert, 214 West, New Ulm, MN 56073.

EXPLORATORY SERVICES

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

MT. RUSHMORE AREA — Custer, S. Dak. Custer Community Center, Chamber of Commerce Building, 447 Crook. For information contact Pastor John Schuetze, 745 Happy Hollow, Hot Springs, SD 57747; 605/745-3340.

AMARILLO, TEXAS — Holy Cross, YMCA Family Center, 3442 Bell Ave., Amarillo. 10:30 a.m.; Bible class 9:30 a.m. For more information contact Pastor Jeffrey Weber, 5329 W. 42nd Ave., Amarillo, TX 79109; 807/352-0523.

Financial Report Wisconsin Ev. Lutheran Synod

PREBUDGET SUBSCRIPTION PERFORMANCE

Six months ended 30 June 1985

	Subscription Amount for 1985	6/12 of Annual Subscription	Three Months Offerings	Percent of Subscription
Arizona-California	\$ 812,996	\$ 406,498	\$ 344,450	84.7
Dakota-Montana	386,717	193,359	134,551	69.5
Michigan	1,856,375	928,187	660,339	71.1
Minnesota	2,191,719	1,095,860	914,304	83.4
Nebraska	480,692	240,346	190,936	79.4
North Atlantic	218,460	109,230	101,682	93.0
Northern Wisconsin	2,213,827	1,106,913	869,842	78.0
Pacific Northwest	249,610	124,805	101,507	81.3
South Atlantic	296,287	148,144	135,345	91.3
South Central	221,530	110,765	97,512	88.0
Southeastern Wisconsin	2,880,589	1,440,294	1,145,871	79.5
Western Wisconsin	2,532,368	1,266,184	986,583	77.9
Total — 1985	\$14,341,170	\$ 7,170,585	\$ 5,682,922	79.2
Total — 1984	\$13,803,100	\$ 6,901,550	\$ 5,760,979	83.5

CURRENT BUDGETARY FUND

Statement of Receipts and Disbursements

Twelve months ended 30 June 1985 with last year comparisons

Twelve months ended 30 June

	1985		1984		Increase or (Decrease)	
	1985	1984	Amount	Percent		
Receipts:						
Prebudget Subscriptions	\$ 13,736,454	\$ 12,996,116	\$ 740,338	5.7		
Gifts and Memorials	258,707	223,995	34,712	15.5		
Bequests	217,532	141,816	75,716	53.4		
Other Income	148,051	145,128	2,923	2.0		
Transfers from Other Funds	436,162	954,653	(518,491)	(54.3)		
Total Receipts	\$ 14,796,906	\$ 14,461,708	\$ 335,198	2.3		
Disbursements:						
Worker-Training	\$ 5,720,644	\$ 5,408,231	\$ 312,413	5.8		
Home Missions	3,659,140	3,239,279	420,861	13.0		
World Missions	2,553,380	2,399,997	153,383	6.4		
Benevolences	853,119	862,265	(9,146)	(1.1)		
Administration and Services	1,538,146	1,499,687	38,459	2.6		
Sub-total	\$ 14,324,429	\$ 13,408,459	\$ 915,970	6.8		
CEF — Interest Subsidy	672,826	587,358	85,468	14.6		
Transfers to Building Funds	227,000	219,000	8,000	3.7		
Total Disbursements	\$ 15,224,255	\$ 14,214,817	\$ 1,009,438	7.1		
Twelve Months Increase/(Decrease)	\$ (427,349)	\$ 246,891				
Fund Balance — Beg. of Period	\$ 431,086	\$ 184,195				
Fund Balance — End of Period	\$ 3,737	\$ 431,086				

Norbert M. Manthe
Chief Accounting Officer

FROM THIS CORNER

Every year for the past 53 years a handbook has appeared containing information on all the major church bodies in the United States and Canada. The current title is *Yearbook of American and Canadian Churches 1985*. Back in 1916 the series started as *Federal Council Yearbook*, containing essentially the same information. The present yearbooks are edited by Constant H. Jacquet, Jr. of the Office of Research of the National Council of Churches who has been at it since 1969.

The book is chock-full of interesting information. It contains the vital statistics for 219 religious bodies, not all of them Christian. For example, included in the listings is the Buddhist Churches of America which believes in salvation by faith in the Wisdom and Compassion of Amida Buddha. Or you may want to know the name of the president of Wisconsin Lutheran Seminary, Mequon, Wis. You'll find it, along with his telephone number and address on page 182. What proportion of U. S. seminary enrollment is female? Twenty-five percent!



There is a brief description of the history and doctrinal position of each church body (by the church body itself). "Today the Wisconsin Synod," reads our description, "is ranked as one of the most conservative Lutheran bodies in the U. S. The synod confesses that the Bible is the verbally inspired, infallible word of God and subscribes without reservation to the confessional writings of the Lutheran Church. Its interchurch relations are determined by the firm commitment to the principle that unity of doctrine and practice are the prerequisites of pulpit and altar fellowship and ecclesial cooperation."

General trends are analyzed. U. S. church membership increased slightly in 1983 to a total of 140,816,385, according to the *Yearbook*. The .87 percent gain, which virtually paralleled population growth, followed a similar rise for the previous year. The bottom line: *no real gain*.

In the area of church support, according to the *Yearbook*, the churches are "struggling with powerful forces of inflation. Although the dollar amounts of giving have increased from \$69.00 per confirmed member in 1961 to \$278.67 in 1983 — an increase of 303.9 percent — it is an increase in constant dollars of only 21.3 percent, or slightly less than one percent a year on average. Therefore, much education and action in the area of stewardship has been necessary to defend the financial structure of organized religion."

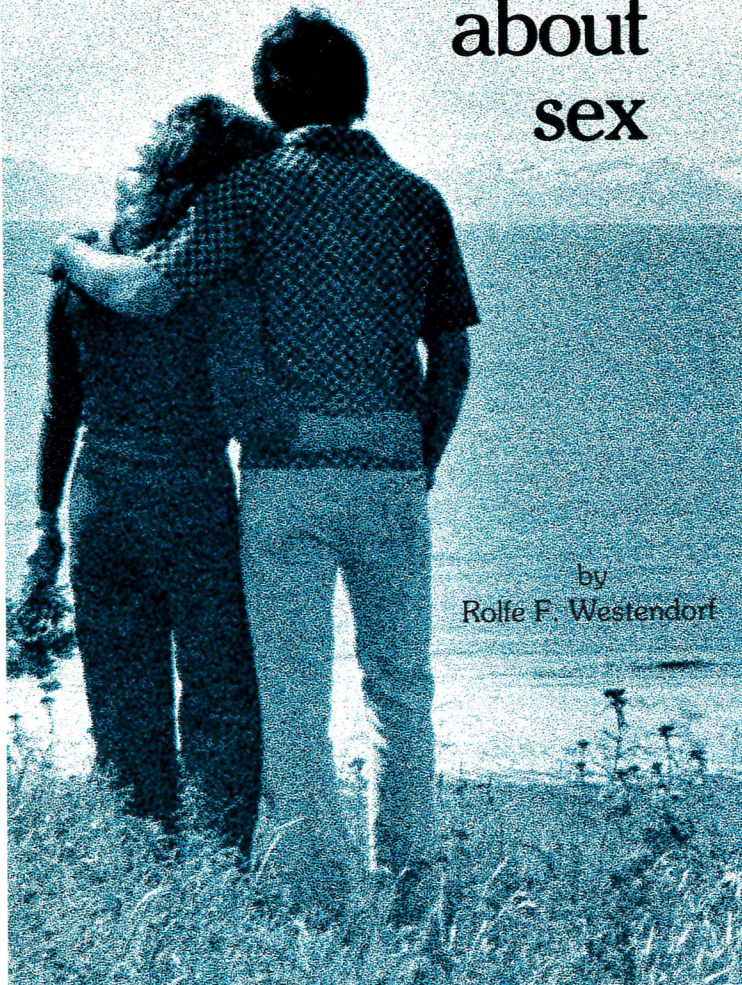
One church body is listed for the first time — the Liberty Baptist Fellowship, headquartered in Lynchburg, Va. The Rev. Jerry Falwell chairs the executive committee of the fellowship of 267 independent Baptist churches with a total membership of 130,000.

In travels I have been twitted by some of my non-Wisconsin Synod friends because the Wisconsin Evangelical Lutheran Synod is the last (219th of 219) listing in the *Yearbook*, suggesting that perhaps the positioning is significant and not simply an alphabetical accident. But I am reminded that there are some biblical words about "the last" which could have equal significance.

That's just a taste from a book that could well adorn any church library. The publisher is Abingdon Press, Nashville, Tenn., and the cost is \$15.95.

James P. Schaefer

Common sense about sex



by
Rolfe F. Westendorf

Sex is a highly emotional subject. The sex drive is one of the most powerful forces in all of human experience. Sometimes it is a force for untold blessing. Sometimes a force for irreparable harm. But it is a force that strongly affects people one way or another. As a result, it's not easy to be objective about the subject of sex. Sex and common sense do not peacefully coexist.

However, when the sex drive is dormant, reasonable persons can at least get their facts straight. If common sense is applied when the emotions are not around, there will be at least some basis for controlling the emotions, so that the blessings of sex are multiplied, and the harm diminished.

The first fact is obvious to anyone with any kind of Bible training. *God condemns sex outside of marriage.* A brief search of the Scriptures will reveal dozens of passages confirming the fact. Briefly and bluntly, God declares that adultery merits death and hell.

Society, of course, does not condemn adultery. "Fool-in' around" is naughty, to be sure. But it's the kind of evil that nearly everyone does, like breaking the speed limit. Unless you want to get very technical, there's nothing really wrong with it.

The common sense conclusion is that God and society do not agree. Those who go along with the standards of society are inviting the wrath of God. That shouldn't be too hard to figure out.

The second fact is very similar. *God condemns pornography.* I'm not going to try to define pornography. What tempts one person may bore someone else. Jesus' words are plain enough: "To look at a woman (or a man) to lust after her (or him)." And he calls this adultery, which places pornographic entertainment under the same condemnation.

The courts have decided that most pornography is protected under the right of free speech. God never gave his people the right of free speech. He expressly forbids this kind of entertainment. To reasonable people that should be plain enough.

The next fact comes from science, not Scripture. *Sexual contact spreads germs.* Bacteria and viruses thrive in dark, warm and moist places. The mouth and sex organs are ideal for transmitting diseases from one person to another. When sexual contact occurs only between husband and wife, the risk is not worth mentioning. When that contact occurs among several partners, there is a significant risk of infecting both spouse and children. Again common sense rejects sexual contact outside of marriage.

One more fact. *Sex was designed for reproduction.* There are methods of preventing reproduction, but none is completely effective, except the surgical shutdown of the reproductive organs, or the aging process. Otherwise sexual relations *always* include the possibility of reproduction. And when that happens outside of marriage, there is an unwanted child.

That is the real tragedy of our "liberated" society, the children nobody wants. Then comes the real outpouring of evil, the massacre of the unborn, the agony of giving up a child for adoption, the precious personalities growing up deformed because no one wanted to, or knew how to, or had the time to take care of them.

Unless it is true after all that the stork brings babies, common sense dictates that sexual relations should occur only between two persons committed to each other and to the secure home they will provide for their potential offspring.

Chastity is not a quaint antique from the Victorian era. Chastity is not some penalty that must be paid for being religious. Chastity is simply a sensible avenue to a pleasant and God-pleasing life. Don't leave common sense behind, when you're watching TV, or picking out something to read, or sitting with someone you like. □



Pastor Westendorf
serves at Siloah,
Milwaukee, Wisconsin.