

The
Northwestern
Lutheran

MAY 1, 1986

Dialing for doctrine

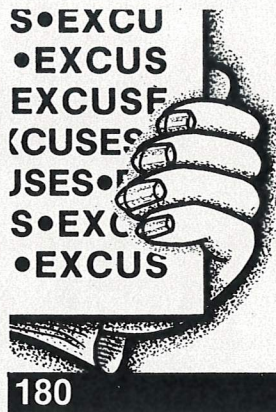
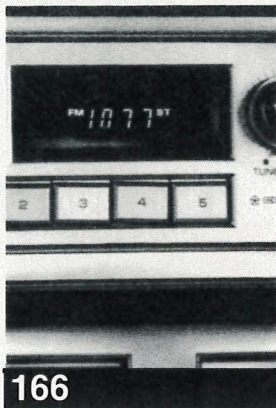
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of splitting hairs

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A Dr. Schweitzer
anecdote

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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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Those lifted hands of Jesus

When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them. While he was blessing them, he left them and was taken up into heaven. Then they worshiped him and returned to Jerusalem with great joy (Luke 24:50-52).

Hands can be so expressive. Clenched in a fist, they signal anger. Pointing with a finger, they shout accusation. Thrown up into the air, they signify helplessness.

So also with the hands of Jesus. Touching with compassion, they brought healing. Folded in prayer, they multiplied loaves and fishes. Lifted up at his ascension, they meant blessing.

What he had done

What did those disciples see when they looked at his hands raised in blessing that day? How could they miss the print of the nails? At once they must have recalled Calvary's cross with its anguish and agony. At once they must have remembered the necessity and the cause behind it all. In love the almighty One had come down to earth to serve. In love the sinless One had come to be defiled by man's sin. In love the eternal One had come to face man's death and fill man's grave.

But look! Those nail prints were not found on dead hands locked in rigor mortis on his lifeless chest. They were on hands very much alive and raised in very real blessing over them. The Savior lives. Guilt has been canceled, Satan crushed, and death conquered. Again and again they had seen their risen Savior during the forty days since his resurrection. Again and again that risen Savior had assured them of full forgiveness, perfect peace, and heaven's home. Now he was about to leave them with his work of salvation done. And those hands lifted in blessing plainly reminded them of his com-

pleted mission. No wonder they returned to Jerusalem with great joy. They knew what Jesus had done for them.

"Why does Jesus still have the nail marks?" asked the eighth grader in confirmation class. We were studying the resurrection of the body and how our raised bodies will be like "his glorious body" (Philippians 3:21). That prompted the question. If Jesus' body is glorious, why does he still have the marks of the cross? Imagine my surprise when another eighth grader answered, "Because they belong there. They show he paid for our sins." For Jesus those nail marks are medals of honor, glory marks speaking visibly of his distinguished service. For us they are sweet assurance of something most vital — our salvation.

What he still does

Look again at those hands of Jesus. What was the last view those disciples had of their ascending Lord? Wasn't it seeing his hands lifted in blessing over them? How that sight must have stuck with them. When troubles arose, those disciples needed only to recall those hands stretched over them in blessing. What almighty hands those were, always ready to help them. When temptations came, those same hands were there, always ready to strengthen them. The same was true with sorrow and suffering, danger and even death. Jesus was not off in some secluded heaven, unaware and unconcerned about them, but holding his loving, living hands in blessing over them. No wonder they returned to Jerusalem with great joy. They knew what Jesus would still do for them.

It's easy to see his hands lifted in blessing when the sun shines brightly and our step is sprightly. In fact, in such days we may not even see those

arms, to our shame, and may forget about where our thanks belong. But then come other days when those arms are extra visible and we cannot exist without them. Do you know of days like that?

Tell me you who have been given that hypo, placed on that cart and wheeled into that operating room, did you think about those arms? Where else could you feel safe, regardless what would happen, but under the shadow of those almighty wings?

Tell me you who have felt that awful tightening of the chest when the lab report came back with news about cells not normal, do you think about those arms? Where else can you crawl and find courage to continue?

Tell me you who have been out to the cemetery, do you think about those arms? What others can slow the shaking of the shoulders and the sobbing of the heart?

Tell me you who rise to loneliness each day, do you think about those arms? Are there any others to keep you going with the thought of leading that never falters and love that never fails?

Those who have had or now have days like those know what joy it is to be able to say,

"Lord Jesus, who dost love me,
Oh, spread Thy wings above me
And shield me from alarm!
Though evil would assail me,
Thy mercy will not fail me:
I rest in Thy protecting arm."

What those lifted hands of Jesus can tell us! □



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

Reacting to prejudice

Reacting to the recent round of terrorism and hijackings in the Middle East, a syndicated columnist advised Americans against traveling to foreign countries. Another columnist, D. L. Stewart, while acknowledging the danger of foreign travel in certain areas at present, took occasion to spoof the prejudices of some Americans against foreign people in general.

These prejudices include the view that the natives of foreign countries are "so backward that most of them can't even speak English." They see foreign countries as places where "you have to drive miles to find a decent Holiday Inn" and where the people "can't cook an edible hamburger."

Prejudice is something which Christians all over the world and in every age of history have experienced. Jesus himself, in the minds of some of his own relatives and friends, was "out of his mind." The Apostle Paul was termed a "babbler" by some of the philosophers of his time. Christians today who live and express their faith are often dismissed as "fanatics," their religion as "full of superstition," their beliefs as "archaic." Believers are scorned as "gullible." Scriptural positions are rejected as "narrow-minded." Attitudes based on Christian faith are belittled as "knee-jerk." When Christians speak against sin, they are sneered at as "hypocritical" and "self-righteous" and they are dubbed "self-appointed guardians of our morals."

Not infrequently, individual pastors and individual churches become the victims of prejudice because of practices based on scriptural principles. For example, a member quits the church because "the pastor wouldn't bury my father," or because "the pastor wouldn't let my relatives go to communion when they were visiting." A non-member shuns a certain church because "it's against the lodge."

Actually, prejudice is to be expected by Christians. Jesus himself was its victim, and as he pointed out, "The disciple is not above his master nor the servant above his lord."

Furthermore, prejudice tells something about the professed Christian who is subjected to it. It indicates what he stands for. That is why Jesus warned, "Woe unto you when all men shall speak well of you, for so did their fathers to the false prophets." Paul in a letter to Christians in Philippi interpreted prejudice against them as a sign of something both for the victim and for the perpetrator. He asserted, "(Their enmity) is a sign to them that they will be destroyed but that you will be saved."

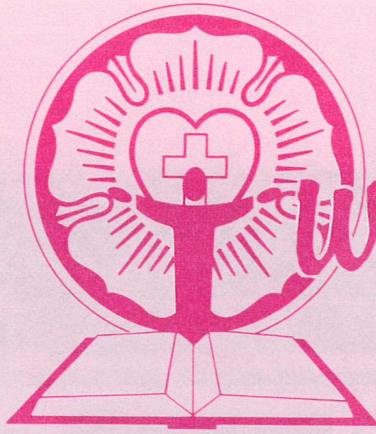
We tend to see prejudice as bad, to resent it and to do everything in our power to eliminate it at all costs. There is also another way of reacting to it from the viewpoint of Scripture. "If ye suffer for righteousness' sake, happy are ye," wrote Peter.

This is not only a positive reaction. It is the Christian one, and it is one which we are apt to lose sight of under the unpleasant pressure of prejudice.

Immanuel G. Frey



Pastor Frey serves at Zion, Phoenix, Arizona.



Still against scouting?

Where we stand

by Mark E. Braun

That's how the question is usually asked in 1986: "Is the Wisconsin Synod *still* against scouting?"

In that form, the question could mean: "Does scouting still encourage work-righteousness and a creedless god?" Or it could mean: "Does the Wisconsin Synod still take the ill-advised, unpopular stand against this fine organization?"

To answer the first question, some observers have noted that many scout troupes are leaving religion out of their local programs. More recent editions of the scout manual have removed or amended some of the crasser religious statements.

But the issues which first led the Wisconsin Synod to take this unpopular stand about scouting remain. Scouting still gives honor to a nameless, generic "god." Not long ago Phil Donahue highlighted the connection between the Boy Scouts and religion. One of scouting's national leaders applauded the intermingling of religions at scout gatherings. He mentioned one statewide scout gathering which featured "many fine Christian and Jewish boys worshipping at a Hindu service."

Ironically, while scouting is not particular about *what* god a boy or girl believes in, it apparently requires a boy or girl to believe in *some* god. Five years ago, an eleven-year-old boy in British Columbia, who pledged to serve Queen and country, was nonetheless denied admittance to his local scout troop because he said he couldn't find any religion that "made any sense" to him. More recently, a 15-year-old West Virginia boy told a scout review board that he did not believe in a supreme being, although he respected the rights of others to do so. For that answer, he was for a time expelled from the organization. Scouting's chief executive wrote the boy's parents, "If a person does not have belief in a supreme being, then he cannot be a member of the Boy Scouts of America." The boy was later readmitted, although the national executive board of the Boy Scouts reaffirmed the Boy Scout oath, which requires "duty to God."

Scouting also continues to echo the philosophy of its founder, British army officer Robert S. Baden-Powell. "I think often," Baden-Powell said, "that when the sun goes down the world is hidden by a big blanket from the light of heaven, but the stars are little holes pierced in that

[blanket] by those who have done good deeds in this world. . . . They have made their hole in the blanket by doing good before they went to heaven. Try to make your hole in the blanket by doing good while on earth." Scouting still tells boys and girls that they can do good before God and the world by their own ability.

That leads us to the second question: "Does the Wisconsin Synod still take this unpopular, seldom understood stand against scouting?"

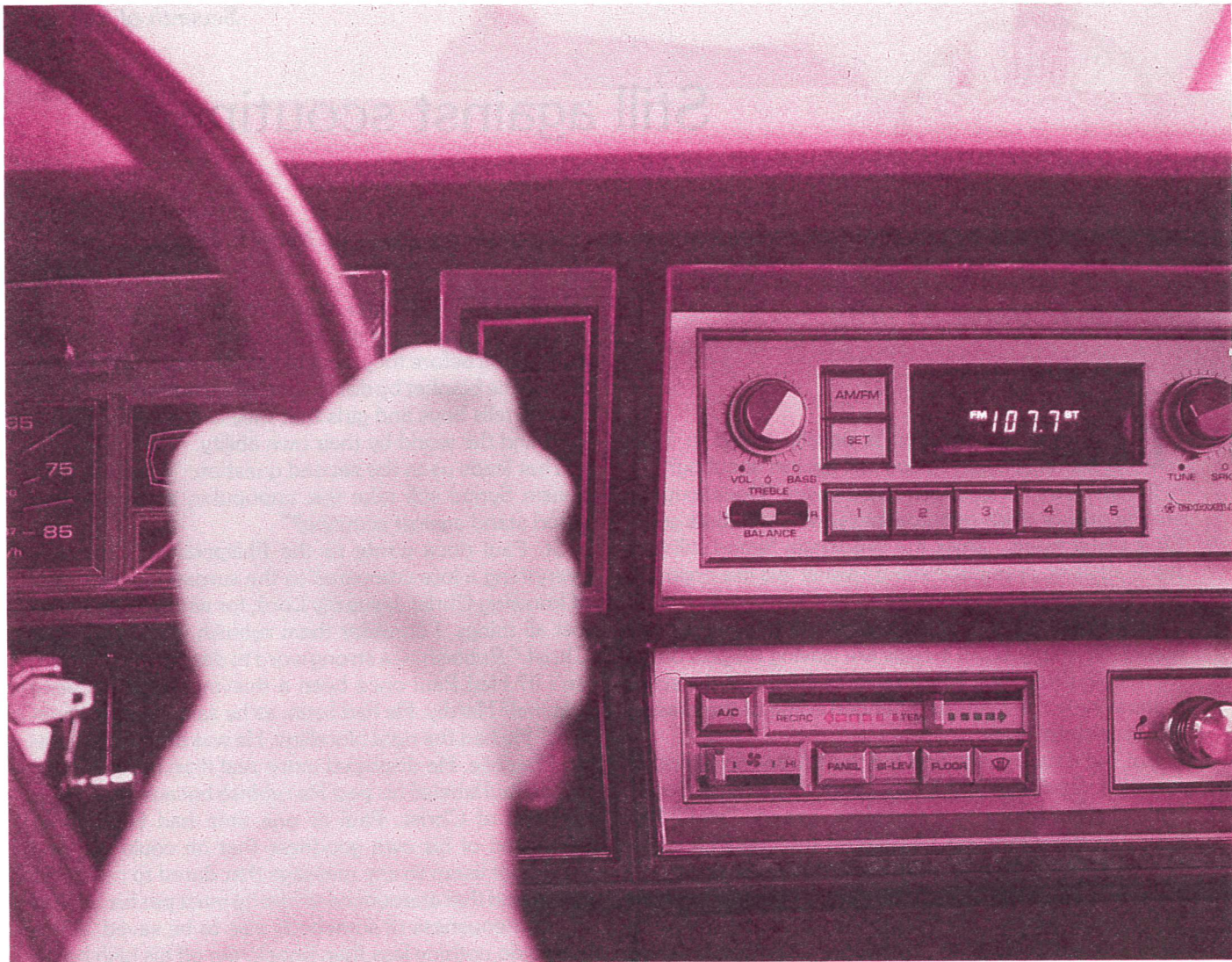
St. Paul once wrote to the Philippians, "I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them *rubbish*, that I may gain Christ." *Rubbish* — a strong word to describe one's past, isn't it? Had Paul once been a thieving, dope peddling criminal? Hardly. He had been, as he said himself, "faultless." He had the right bloodline. He was an up-and-coming Pharisee. He displayed more zeal than most.

Yet Paul labeled his past life *rubbish* because it stood in the way of Christ. Paul at one time had become so convinced of his own goodness that he could not and would not listen to any message that dared to call him a sinner and that announced to him he must put his hope in the righteousness of somebody else to be saved. Jesus had to do nothing less than knock him off his high horse to get him to see the light. That's hardly surprising, when we remember that Jesus himself had said, "I tell you the truth, the tax collectors and the prostitutes are entering the kingdom of God ahead of you."

Scouting seeks to develop good habits and moral uprightness in boys and girls, but *without Christ*. A scout must believe in *some* god, but scouting cannot tolerate belief in Jesus Christ *alone* as the only basis for a really righteous life. Scouting may teach a boy or a girl how to become a useful, helpful, morally straight citizen; in the process, however, it may also develop in that boy or girl a crusted coat of self-righteousness which protests, "I need no Savior." Then "what good is it for a man to gain the whole world, yet forfeit his soul?" The last state of the man will be worse than the first.

"We maintain," said one-time synod president, John Brenner, "that the scout program still contains elements of religion; that it perverts the teachings of Holy Scriptures; and that, therefore, the Scriptures bid us to avoid it." President Brenner said that in 1945. We must still say that in 1986. That's where we still stand. □

Pastor Braun serves at St. John, Sparta, Wisconsin.



“Why can’t they get this stop-light timed right. . . ?” I think to myself as I wait at this intersection for the umpteenth time in the last two weeks. The engine is idling; the car stereo is playing in the background.

The radio announcer’s voice catches my ear — “. . . and coming up next is Zig Ziglar with your ‘Lift for the Day’ . . .” Normally, I would fumble for the knob to turn down the volume, but today I decide to give “good ol’ Zig” a second chance. I listen as he recounts the uplifting joy of riding an ostrich.

On second thought, I thumb the volume knob down so I don’t have to listen to his patented finale: “. . . and I’ll see you at the top.”

Muttering to myself about Zig Ziglar’s confusion of sugar-coated posi-

tivism with true Christian faith, I vow to write that letter I’ve been meaning to — the one to the station complaining about that spot and its cockeyed view of Christianity.

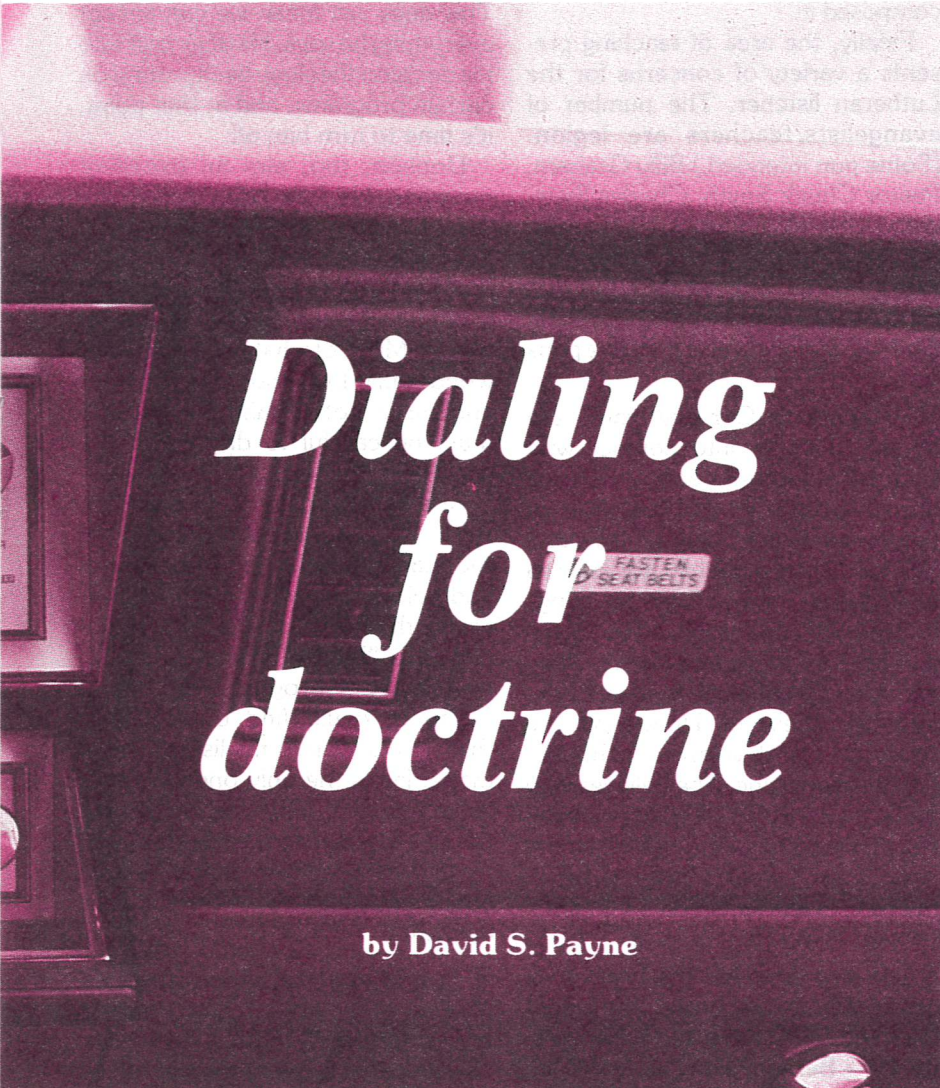
In the meantime, the light has turned green and I am off again, trying to get to work on time. I twist the knob once more and thankfully the commercials are over and the station is back to its contemporary Christian music format.

Christian radio with its wide variety of programming exists as a tool for the believer of today. All of us are acquainted with tools — we use them daily. In fact, for many our tools become such important parts of our lives that we sometimes can forget that they are only tools and nothing more.

Basically, a tool is anything that we

use to provide help or assistance in completing a task. Consider the lowly hammer, a tool found in every workshop in America. That hammer can be used in a variety of ways. A carpenter might use it to rough in walls in a newly constructed house. A cabinet maker can use it to finely craft a piece of furniture. The Saturday handyman, on the other hand, might use that hammer to pull out nails or to shatter a chunk of concrete into dust. A thief could use it to break into a home. So much depends on how that hammer is used. It can be used for building up or tearing down; the responsibility for how it is used lies with the user, not with the tool itself.

Christian radio, as a tool for the believer of today, fits into a similar category. It certainly is a tool



Dialing for doctrine

by David S. Payne

available to any of us. Christian radio stations can be found in every state of our country. Many of the larger cities even have two or three of these stations. Does that mean that each of these stations will fit everyone's needs? Does that mean everyone will make use of them? Does that mean everyone should listen to the same programs? The obvious answer is "Of course not. No tool can fit everyone's needs all the time." And Christian radio is no different. It is a tool to be used wisely and discriminatingly. How best to use it will depend on the listener.

Still, it is nice to have some guidance as to how to make the best use of such a medium. How can a believer determine whether Christian radio will meet his needs? How should he "screen" the programs to find

those which can be of service to him?

The one place to start answering this question, for a believer, is the Bible. This book alone is the Christian's *sourcebook*. What, though, could the Bible possibly have to say about Christian radio? It was written before radio or television were even an inventor's dream.

Despite the fact that the Bible was written before the invention of modern technology, it still clearly lays down principles by which the Christian is to live his life. The Christian's prime calling is that his life is to be a witness to the faith which God has worked in his heart. In addition, the believer strives after spiritual growth, not being satisfied to remain as an infant in faith.

Spiritual growth — both Peter and Paul tell us — comes from a growing

knowledge of the word, the means through which God works. The only method the Bible teaches for gaining spiritual maturity is repeated exposure to and study of the word of God.

This is where radio can assist the believer. It can be a means of bringing the Bible and its teachings into everyday life. It can be a help with personal Bible studies. Christian radio, rightly used, serves as a supplement to the Book of Life. It should be a way to get better acquainted with God and his word, a way to concentrate on learning biblical truths and digesting God's messages for his world. But *notice*, if Christian radio is the primary source for a believer's Bible learning, then that believer is not beginning where God would have him start.

Christian radio contains three basic types of programming: information, music and teaching. These three areas provide the listener with a variety of ways to use his local station.

Information or news distribution is undoubtedly the most innocuous of the services offered by Christian radio. Most Christian stations give time for commentaries on everyday news items. Programs like "The Rest of the News," "A Christian View of the News," "The Don Wildemon Report," and "Mission News" all offer the listener an opportunity to get news with a Christian slant. Often it is interesting to compare the news reporting on the Christian station with that offered on the secular ones. It also helps the believer to keep tabs on what is going on in the religious world both here and abroad, giving him an opportunity to praise the Lord for his victories and to pray over the gospel's setbacks.

The musical programming is definitely an area where the believer is going to have to make some listening decisions. It is not so much the style of the music — God certainly has been honored over the years by all types of music from Jewish folk songs to Gregorian chants, German Lutheran chorales, and American southern gospel music. Content has to be the primary concern. If the

The believer who does not know his Bible has no business trying to pick up tidbits on the radio from "experts" he has never heard of.

words of a song are not God-pleasing, if they do not correctly reflect the Scripture, if they contain false doctrine, then the Christian cannot rightfully endorse it by listening and singing it.

A song does not have to be Lutheran to be God-pleasing, but it certainly must be scriptural to be so. Our hymnal is filled with a wide variety of songs penned by believers from throughout the world. Not all those hymns were written by Lutherans. Many different denominations are presented there, yet those hymns have been carefully checked and edited so that the words we sing Sunday after Sunday are voiced to the glory of God.

Christians, and especially Christian radio listeners, need to develop ears which detect false doctrine. Much of what is played on Christian radio is scriptural. Most artists deal with the non-controversial areas of Christian teaching. They produce beautiful songs of praise that any Bible-believing Christian could sing along with. Still, remember that a large number of these artists come from a Reformed background flavored with "decision theology" and all its associated rationalisms. Can a Lutheran sing "I Have Decided to Follow Jesus"? It definitely has a different meaning when we sing it than it did for the person who

composed it.

Finally, the area of teaching presents a variety of concerns for the Lutheran listener. The number of evangelists/teachers are legion. (Some pun intended.) Billy Graham, Pastor Chuck Smith, Charles Swindoll, Dobson's Focus on the Family, Revival Times — the list continues. Add to this all the local churches that air their Sunday services. Here again the ugly demon of false doctrine pops up.

Listeners to Christian radio are bound to come into contact with such false doctrines as the millennium, the rapture, the necessity of tongue-speaking, ecumenism and others. This is definitely not an area to be taken lightly. False teachings are poisons that can destroy Christian faith and tear lives apart. They are one of Satan's best ways of destroying a believer. Here again the believer *must* develop ears that detect false doctrine. The believer who does not know his Bible has no business trying to pick up tidbits on the radio from "experts" he has never heard of. That would be a Christian version of Russian roulette.

The key here for the believer is being able to separate the wheat from the chaff. Keep the Bible nearby. Be a Berean. They were the believers — praised in Acts — who checked out what was being taught to them by going back to the Scriptures. No better model for a Christian radio listener can be found.

Just as was mentioned earlier in evaluating Christian music, many programs have enriching insights and dynamic Christian teachers. Very few, however, are Lutheran. Charles Swindoll and James Dobson both produce high-quality Christian shows. Much of what they say is wonderfully scriptural. Nonetheless, the listener must separate the wheat from the chaff.

Both of these men claim allegiance to the Evangelical Free Church, a Reformed church body. Swindoll's Bible studies, for the most part, are superbly done, researched from the Hebrew or Greek texts, and *interesting*. The man is a marvelous speaker.

This does not mean we can accept everything he says. He does drift into his decision theology background on certain programs, and at that point, it's time to turn him off.

Dobson, too, airs an excellent program. He has been called the "Phil Donahue of Christian Radio." Certainly here is a man who takes the Bible seriously and tries to apply it practically and usefully for his listeners. Much of what he says sounds wonderfully Lutheran. Yet, it is not and he is not. Again, the listener must be careful to distinguish the good from the bad.

And so we could go through the list of Christian radio programs. All the teachers have good points and bad points. For some the good outweigh the bad; for others it is the opposite. "Revival Times" — an Assembly of God program — has little a Lutheran could find of use. Yet, these are decisions the listener must make. He is the only one who controls the dial on his radio. He can use the Christian programming as a tool to his spiritual benefit, or he can abuse it and fall into the traps of false doctrine.

Don't be afraid to use "the power of the knob." That power is yours. Christian radio is for the listener's benefit, not detriment. If you don't like what you hear, turn it off. If what you hear isn't helping you, don't listen. That's your prerogative — in fact, your responsibility — as a believer. Christian radio can offer a stimulating way to learn of the Bible and can reinforce your everyday life, giving you spiritual lifts along the way. Use what you can, discard what you cannot. Remember spiritual growth is the goal.

With that goal in mind, then certainly — as good ol' Zig would say — I will see you at the *top* . . . the top of your spiritual life, maturing in his word as God would have you grow.



Mr. Payne is an instructor at Fox Valley Lutheran High, Appleton, Wisconsin.

“False spirits”

There was a time in the not too distant past when the minister was frequently referred to as the “parson.” It was a title of honor which meant the “person” i.e., the most prominent citizen of the community, the most highly respected, the one shown the greatest honor because he provided the greatest help. However, in surveys taken in recent years which seek to determine the most respected professions in our society today, the “parson” has not fared that well. There has been a definite decline in his prestige which could probably be blamed on the decline of religious influence in our society, but that is not the entire answer.

A part of the problem is that the Christian ministerium suffers from those whom the medical profession calls “quacks.” They are pretend messengers of God, false prophets, pseudo-preachers, false spirits, if you will, who have turned more than just a few into religious cynics and deaf ears to the truth. But their effect is far worse than just bad “p.r.” for the clergy profession. It is confusion, ruin of faith and destruction of soul to those who listen to them. The Apostle John recognized these ministerial aberrations and in his first epistle provided great help in exposing and resisting their falsehood.

Exposing

The role of false spirit “hunter” is not reserved only for the authentic preacher of the word of God, but every Christian is personally involved and ultimately responsible. Oh yes, some are more capable than others at exposing error. Some have more experience than others. Pastors are especially trained for this work, and undoubtedly there are more than a few pastors who are perfectly comfortable being the sole determiner of doctrine and truth for their congregation. But God makes every person responsible himself for what he believes and does not believe. John wrote to *all* his readers, “Dear friends, do not believe every spirit, but test the spirits to see whether they are from God” (1 John 4:1).

A frightening responsibility perhaps for some. But it need not be, not when God himself gives every Christian the test upon which to make his judgment. “This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God” (4:2). The test has to do with their confession (God does not ask us nor are we able to look in a person’s heart), and the content of the confession has to do with the subject Christ Jesus. A false prophet is false because he errs in his teaching concerning Christ. Paul made the same point when he said, “No one who is speaking by the Spirit of God says, ‘Jesus be cursed,’ and no one can say, ‘Jesus is Lord,’ except by the Holy Spirit” (1 Corinthians 12:3).

It is upon this “Christ-teaching” that John based his test for all spirits, but in this epistle he applied it to the specific false teaching found among his readers. The Gnostics during this time had denied that Jesus actually became a man. Rather, they said that the “divine Christ” descended into an already existing man, “Jesus,” and then only temporarily. In other words, Christ’s total humanity was denied, and therefore, John’s readers knew immediately they were dealing with false spirits without further investigation. Of course, the man-nature is not the only teaching concerning Christ. His deity, his substitutionary atonement, his resurrection, etc., are equally essential. Today, with the completed Scriptures of the New Testament we are amply supplied with test material for judging “every spirit.”

Resisting

When someone teaches contrary to the revelation concerning Christ you can be certain that you are dealing with a false spirit, which John had previously labeled as “antichrist” (2:18). He once again reminds us, “This is the spirit of the antichrist, which you have heard is coming and even now is already in the world” (4:3). “The Antichrist,” that great pretender of Christ’s teachings as he is further described in 2 Thessalonians 2, was yet to come. But in John’s day his forerunners were already present by these false spirits.

But how can you be certain with so many false prophets, with such formidable titles as “antichrist,” that your judgment of them based on Scripture will be correct? Maybe you are not “smart enough” to test the spirits.

But wait, it does not depend on your theological savvy. You are children of God; that is what he calls you and that is what you are (3:1), and you certainly will not be persuaded by these false teachers “because the one who is in you is greater than the one who is in the world” (4:4). God who lives in you by faith will not allow his children to be led astray. Others will be deceived. Those outside the pale of faith will find these false teachers more than acceptable, because they fall right in line with their worldly viewpoint. But those who are from God listen only to his word and to those true ministers who speak that word.

Jesus once said, “The words I have spoken to you are spirit and they are life” (John 6:63). The true and faithful minister of Christ, your “parson,” speaks words that are from the Spirit and which give life. Give him your attention. Give him your respect. And thank God for the ability to distinguish him from those who are false. □

Pastor Piepenbrink serves at Atonement, Milwaukee, Wisconsin.

The noise of splitting hairs

That noisy moment was one of the most decisive in the story of God's people on earth.

We're talking specifics here. Fine points. The splitting of hairs.

It was a little more than 300 years since Jesus was born, and the Christian church was getting around to explaining just who this Jesus was.

By this point everyone pretty well agreed that Jesus was both human and divine. Jesus had shown human traits like getting hungry and tired, and feeling pain. Yet through his teaching, his miracles, and his resurrection, he was recognized by faith as more than human — as, in fact, divine.

But the nub of the problem was this: Just in what sense was Jesus divine? Was he divine in the same perfect way that God the Father was divine? Or was he divine in some lesser way?

Some people tended to say that Jesus was divine in the same perfect way that God the Father was divine. They pointed to Jesus' words in John 10:30, "I and the Father are one," and John 14:9, "Anyone who has seen me has seen the Father."

Others had it that Jesus was divine in a lesser way than God the Father. They noticed Jesus saying in John 14:28, "The Father is greater than I."

The first group often stressed the sameness of divinity to the point of not keeping the Son and the Father distinct

enough, while the second group often stressed the distinction between the Father and the Son to the point of denying the sameness of their divinity.

Enter a church elder from Alexandria, Egypt, named Arius (pronounced AY-ree-us). He took to task the local bishop, Alexander, for overstressing the sameness of the Father's and the Son's divinity.

In opposition Arius reasoned somewhat as follows: If the Father begot the Son, the Father must be older than the Son, and there must have been a time when the Son did not yet exist. "The Son has a beginning," he said, "but God is without beginning."

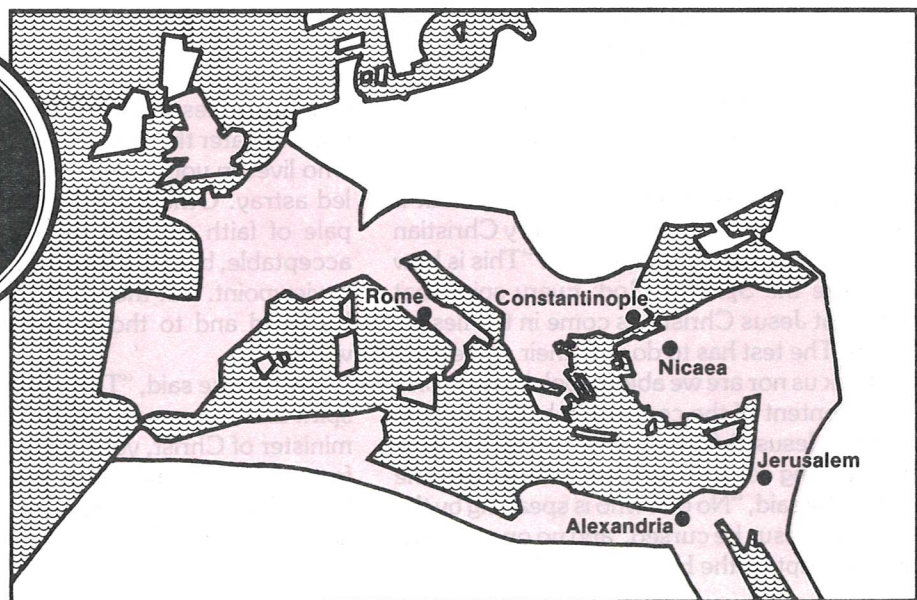
Then, at some point in the distant past, before the creation of anything else, the Father created the Son out of nothing. But this meant that the nature of the Son was different from the nature of the Father.

Arius would go so far as to say that the Son's nature was divine, but *not* as divine as the Father's; the Son was subordinate to the Father. It might even be all right, in a certain sense, to call Jesus "God," but he just wasn't as much God as the Father, rather, sort of a half-god, or a god junior grade.

To popularize his beliefs, Arius came up with some clever jingles and soon sailors, dock-workers, street-hawkers, even school children in Alexandria were singing



Emperor Constantine and the Roman empire



lines something like this:

“There was once when he was not,
Then the Father him begot.”

And, equally catchy:

“The Father than the Son is greater,
The Second made, the First creator.”

The response of Arius' bishop was swift: He kicked Arius out of the church. But the intrepid Arius, holding to his opinions, moved eastward to Palestine and Asia Minor, gaining supporters. Soon bishop was rising against bishop, and, since the area a bishop ruled often overlapped with governmental units, soon whole provinces were wrangling with other provinces. This made the church dispute a matter of state business.

The emperor, Constantine, had just recently welded his empire together after lots of bloodshed. The last thing he wanted was to see it torn apart again, especially by warring clergymen. Noted for his piety, Constantine took a mild approach. He sent a personal representative to talk to the disputants, urging them to stop what he termed “a useless war of words.” But the peace mission failed.

So Constantine went further. He called for an assembly representing the entire Christian church. The place was to be the city of Nicea (pronounced ni-SEE-ah) in the northern part of present-day Turkey. In May of 325 bishops began arriving from all over the empire. All travel and meeting expenses were paid by the emperor.

The Council of Nicea opened in June 325 with a speech by the emperor: “Discord in the church I consider more fearful and painful than any other war,” he declared. “When I heard of your division, I was convinced that the matter should by no means be neglected.” Then he challenged them: “Servants of God, do not delay. Put away all causes of strife, and loose all knots of discord by the laws of peace.”

At the outset most of the voting delegates took a middle position between Alexander on the right and Arius on the left. The Arians were given the floor first and presented a summary of their beliefs. However, hearing them again, the council fathers swung to the right behind Alexander and pronounced Arius' teaching heretical.

But what should the correct teaching be? Here's where the search for specific words, the sorting out of fine points, and the splitting of hairs came in. But a most important splitting of hairs! Nothing less than the complete and correct understanding of Jesus' divinity was at stake.

A delegate proposed a confession of faith in use at his home church, and this became the basis for what was called the Nicene Creed. Originally, it looked a little different from what we're used to seeing in our communion liturgy. The final form wasn't reached until the year 381. But the important points were all there in 325.

Recall, for a moment, the creed as we now use it. Jesus is described as “. . . the only-begotten Son of God, begotten of his Father before all worlds.” Arius could accept this, understanding “begotten” and “only-begot-

ten” in the sense that there was a time when the Son didn't exist and the Father created him.

But the creed writers meant something different, as the next words show: “God of God, Light of Light, very God of very God, begotten, not made.” Though the Son was “begotten” by God, this did not mean he was “made” at some later time than the Father. The Son was *eternally* begotten by the Father, *always* present with the Father, as much “God” and “Light” and “very God” as the Father.

Then the clincher: “Being of one substance with the Father.” It was the Emperor Constantine himself who originally insisted on the Greek word which we translate as “one substance.” It meant that the nature of the Father and Son was the absolute same, equally divine. How you could talk about two distinct persons sharing the same divine nature was admittedly a mystery. But it was true.

On June 19, 325 the historic document was officially signed. Unfortunately, it did not settle the issue. For over fifty more years the dispute went on. Many admitted they could not support Arius' belief that the Son's substance was different from the Father's. But they also balked at saying that the Son and the Father had one and the same substance. Couldn't there be a middle ground, whereby the Son could be said to have a substance *similar* to the Father?

What made this solution especially appealing was that, in the Greek language, only the letter “i” distinguished the word for “one substance” from the word for “similar substance.” A flurry of meetings to settle the matter took place all over the empire. Observing so many clergymen on the go, a heathen historian made the bemused comment: “The highways were covered with galloping bishops.”

The champion of the Nicene Creed was Athanasius (pronounced ath-an-A-see-us), who as a young theologian accompanied Bishop Alexander to Nicea and became his successor. For him the issue was clear: The Son's substance had to be exactly the same as the Father's, making the Son equally divine.

Athanasius understood why this was important, and so should we. The Son had to have the very same divine nature as the Father, or else the Son would simply not have enough power to save us. As he said, “Christ was made man, that we might be made divine.”

The noise in the background on June 19, 325 was of hairs being split. But in view of what this means for our spiritual lives, that noisy moment was one of the most decisive in the story of God's people on earth. □



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

I would like to know if it is wrong for a WELS member to be married in a Roman Catholic church. I would also like to know if it is wrong for parents to attend the wedding if their son or daughter is married in a Roman Catholic church.

While Roman Catholicism no longer insists that the non-Catholic sign the “antenuptial agreement,” the Roman Catholic party in the marriage must still sign that agreement to do everything in his or her power to raise children of the marriage in the Roman Catholic faith. It would be wrong for a faithful Lutheran to enter marriage with even an implied consent to allow children to be raised in a faith that denies salvation by grace alone.

*Any concession of truth
for the sake
of romantic love
or peace with the in-laws
is a priority dislocation.*

While Roman Catholicism now offers dispensations for “mixed marriages” in its own and in non-Catholic churches, the changes include full celebration of the mass and the church’s nuptial blessing when such a mixed marriage is celebrated in a Roman Catholic church. It would be wrong for a faithful Lutheran to actively participate in the mass (and receive the Lord’s Supper) or to accept Roman Catholicism’s doctrine, jurisdiction and blessing on marriage.

The Roman Catholic Church still teaches that marriage is a sacrament conveying special graces that are its prerogative. Unless one pointedly disavows all the religious implication of a marriage in the Roman Catholic Church, consent to the ceremony will be at best a compromised confession of faith and may become an offense (leading weak brothers and sisters in faith to conclude that religious differences are no longer significant). Finally, any concession of truth for the sake of romantic love or peace with the in-laws is a priority dislocation in violation of the first commandment.

Faithful Lutheran parents who have expressed their concerns over mixed marriage and their opposition to implicit and explicit wrongs in a Roman Catholic marriage service *should* attend the wedding. As non-participants in Roman Catholic worship, they will not be compromising their confession of faith. They will be demonstrating the love that seeks further opportunities to witness to the truth, to admonish and encourage.

I would like to know if our envelope system is in accordance with Matthew 6:2-4. When we received our annual offerings report, it was a computerized list of every envelope offering for the entire year. Obviously this was hardly a secret. Someone had to count and record each offering for each member.

In Matthew 6 Jesus is addressing the false motives of recognition and reward for not only giving, but other religious virtues. The subject is a Christian heart, not systems of ecclesiastical accounting. On these verses Martin Luther said, “If, then, the left does not even know what the right is doing, I shall be absolutely free of desiring any praise or credit from men. This is the secrecy Christ wants even when all the church knows my deeds. The whole matter is in the heart, it is not a mechanical rule about hiding our gifts.”

Specific and accurate accounting for our offerings is a safeguard against any hint of financial scandal that might discredit Christian ministry. It is a service to members and to the government which allows us the good stewardship of tax deductions for offerings. It is in keeping with St. Paul’s injunction that in the church “everything should be done in a fitting and orderly way” (1 Corinthians 14:40). Furthermore, regular reports to members of their giving serve the spiritual purpose of reminding us to measure our love for God in our offerings as we recall his far greater love for us in both spiritual and material blessings.

Neither secrecy nor embarrassment over money in the church is taught by Scripture. Jesus called attention to a widow’s offering as an example. St. Paul wrote: “See that you also excel in this grace of giving. I am not commanding you, but I want to test the sincerity of your love by comparing it with the earnestness of others” (2 Corinthians 8:7,8). We will be less sensitive about money in the church when we’ve listened to the Lord’s words about money, motive and mission *throughout* the New Testament.

Incidentally, Jesus’ words in Matthew 6 were addressed to charitable gifts, not church offerings. In fact, most of the New Testament references to giving address contributions for alleviating material need. That obligation of love receives too little attention in our midst. □



Send your questions to *Questions, The Northwestern Lutheran*, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222. Questions of general interest are preferred. Questions will be answered, however, only through this column.

Pastor Kelm is the synod’s executive secretary of evangelism.

LETTERS

Editorial policies

Just can't help wanting to answer Ms. Lankey's question (March 1) about what kind of magazine encourages its readers to write articles and yet will not print anything that may disagree with what "management" thinks. Almost any, if not every magazine in print will tell you, "Know your publisher's editorial policy and follow it if you want them to use your material." I wonder if any of the women's rights magazines would print an article based on the Biblical premise: And ye wives, see that ye reverence your husbands.

Editorial policy is a fact of life for all writers, secular or Christian. It would appear from Ms. Lankey's letter that editorial policy, not the fact that she is a woman, was the criterion used in rejecting her article on women's rights in the church.

I disagree with her statement, "A woman of our synod has no right to express views on what policies of the synod should be made or where her money is spent." I, a woman, have every right to express such views. That doesn't mean I can demand that my views must be implemented or printed. All Christians, men and women alike, have two inalienable "rights" given us by Christ. These are to love one another as he has loved us and to serve one another as he has served us. All other rights I may think I should have are superseded by these two.

*Lois I. Manley
Tucson, Arizona*

Women in the church

Much has been said, much has been written, and much has been argued, placing logic and reason over God's word, and I assume it will continue for some time on the matter of women in the church — and elsewhere.

His word is very clear on the matter, as briefly, simply and completely explained in "Man and Woman in God's World."

I, for one, and probably a good many others are becoming more than slightly fed up with the "continual seeking out teachers to tell them what their itching ears want to hear" on this matter. I believe the synod has answered the argument for women's "rights" well in

the pamphlet, and suggest that further questions be answered by urging those who seek their "rights" to seek out instead the responsibilities and opportunities already available to them.

All the problems that ever have been and ever will be have come about because one woman wanted, and took, the one thing she had been denied — and the man with her permitted it.

*Joslyn M. Wurst
Osceola, Wisconsin*

Keep abortion out of it

Professor Brug in his article "The Supreme Court" (March 1) starts out by saying he is only concerned with the basis for the separation of church and state as it applies to Christian education.

I think he forgot what his concern was when he got to the third page of his article. The caption by the picture on page three should have read, "Generally the court's record in religious freedom issues has been excellent."

Professor Brug, like so many others, feels that he has to bring the abortion issue in to get people to read his article. I am very interested in the separation of church and state as it applies to education, having served many years on a church school board and for the past 11 years on a public school board.

*Ralph Bailey
Pardeeville, Wisconsin*

No universalism

The March 15 article on the space shuttle disaster correctly made the point that the true God is always doing his best for humanity in good times or bad.

The article also stated that "God was there . . . to take souls of believers with him to heaven" and " . . . to comfort the bereaved families. . . ."

Since published reports showed that the religious background of at least two of the seven astronauts who died was not Christian, some may attempt to read universalism into the article.

I watched the memorial service for the astronauts on TV and heard a clergyman address a prayer to a god "whom we call by many names and to whom we come by many paths." The prayer never mentioned the name of Jesus, even at the end.

Not long before, following the air-

plane crash that claimed the lives of 248 U. S. servicemen and women, our nation's president expressed his confidence that God had received them all into heaven.

Since the delusion of universalism is so common among so many today, we who follow Christ alone as "the way, the truth and the life" should be careful not to let anyone else comfort themselves with false hopes to the contrary.

*Gerhold L. Lemke
Sturgis, South Dakota*

Exchanging pulpits

I would like to know why some pastors exchange pulpits for the special Lenten services.

It seems to me it detracts from the solemnity of Christ's sufferings and death to center one's attention on the visiting pastor's mannerisms instead of the theme of the devotions. There is a possibility of increasing Wednesday evening's attendance through curiosity rather than devotion and worship. I find it disturbing and spiritually unfulfilling.

*Sylvia Carlson
Pound, Wisconsin*

An opportunity for WELS

What a golden opportunity the Wisconsin Ev. Lutheran Synod will now have to witness to the new liberal Evangelical Lutheran Church in America when it locates its headquarters in the Milwaukee area.

I would hope that all the Wisconsin Synod Lutheran churches in the Milwaukee area will be bold in their Christian witness to all the Lutherans who will be part of this new Lutheran church and perhaps in time this new Lutheran church body will become more conservative and more truly Lutheran in its teachings and in its practice.

*R. Bernhardt
Whitehall, Michigan*

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.*

NEWS around the world



No Luther descendant . . . In the February 15 issue, it was reported that Karl Heinrich Friedrich Lutter of Probsthagen village in the Schaumburg-Lippe region of West Germany was a direct descendant of Martin Luther. After reading the item, a WELS pastor contacted The Northwestern Lutheran. "Being not unmindful of the rather recent spurious Hitler diaries," he writes, "I wrote to an acquaintance in Germany about the matter. He wrote: 'The business about Luther's descendants turned out to be an error.' It appears then that the item isn't true." Checking with our source, Pastor Dennis A. Kastens, a Luther genealogical expert from Collinsville, Ill., confirms that the German correspondent was correct.

Large print Bible on the way . . . "I read my Bible almost daily for over 60 years and God speaks always to me. My wish is for a Bible with large letters as they are easier to read." The woman from southern California who sent this plea to the American Bible Society, after reluctantly having to put aside the friend of a lifetime when her vision began to dim, is to get her wish. ABS has just published the King James Bible in extra-large print for people with impaired vision. Set in 18-point type, it is the only King James Bible for personal use with a typeface this large throughout the scriptural text, which is also priced as low as \$10. The publication has over 3000 pages and weighs a little under four pounds, set in the individual verse format generally preferred by older readers. ABS pioneered large print Bibles for easy reading as long ago as the turn of the century. Portions of the King James Version have long been available separately, but this is the first time the entire Bible is offered.

Cardinal wants to phase out bingo . . . Cardinal John O'Connor of New York wants to phase out the tradition of parish bingo games in favor of a more "dignified" way, such as tithing, to raise money for schools and churches. O'Connor spoke out on bingo when he found out that some parishes were required to run three or four bingo games a week, said Rev. Peter Finn, an archdiocese spokesman. "He felt this was above and beyond the call of duty," Finn said. Bingo "orients a parish to money raising rather than the spiritual," O'Connor told a gathering of priests. He said that method for raising funds to support schools and keep tuition down was taking too much time and energy from parish priests. O'Connor told Catholic New York, a weekly

archdiocesan newspaper, that bingo would be tolerated until another way of raising money was found. Revenue from bingo and bazaars was more than \$11 million last year in the diocese with most of the money going to elementary and secondary schools.

Key case before the Supreme Court . . . Linda Hoskinson, a ten-year veteran school teacher in Christian schools, was fired in 1979 from her teaching job in Dayton (Ohio) Christian Schools. She was fired when she became pregnant. The school superintendent told her that according to the Bible a woman with small children should be in the home with them, not in the classroom. Last month the U. S. Supreme Court heard arguments from Ohio officials who want to investigate Dayton Christian on charges that it discriminated against Hoskinson because of her sex. The court's ruling, expected by July, could involve all religious institutions that engage in practices that state and federal laws define as discriminatory. Dayton Christian is a fundamentalist school that requires employes to be born-again Christians and teaches that a mother's place is at home with her children. "By insisting that Dayton Christian hire a teacher who rejects its essential doctrine, the state threatens to destroy the religious integrity of a religious organism," the school's attorney, William Ball, said in legal papers. The case poses difficult questions relative to First Amendment rights and civil rights. Last year the 6th U. S. Circuit Court of Appeals ruled that the state could not enforce its civil rights law at Dayton Christian because to do so "impermissibly entangles the state in issues of faith in violation of the establishment clause of the First Amendment." Siding with Dayton Christian are religious groups that include the U. S. Catholic Conference, the American Jewish Committee, the Lutheran Church-Missouri Synod and the Christian Legal Society. "We are firmly opposed to discrimination," said Robert Maddox, executive director of Americans United for Separation of Church and State. "But this principle must not override the right of churches or church schools to hire the pastors and teachers they believe can best teach their faith."

Textbooks ignore religion . . . Textbooks used in public schools ignore religion as an element in American life, according to a study funded by the U. S. Education Department. "The dominant theme is the denial of religion as an actual important part of American life," Paul Vitz charges. Vitz, psychology professor at New York University and a Roman Catholic layman, adds, "One of the strange characteristics of many of the texts is their failure to mention the Protestant Reformation. While social studies texts through the fourth grade omit any specific reference to typical religious activity, he said, one text in his survey did mention the rural Amish, while others cited Indian rain dances and prayer to "Earth Mother." Vitz thinks textbooks used in public schools "are so written as to represent a systematic denial of the history, heritage, beliefs and values of a very large segment of the American people." □

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.

The computer has come to the rescue by Robert A. Siirila

In 1867 three Germans in Milwaukee developed the first practical typewriter for the English language. They can be thankful they did not have to invent a typewriter for the Chinese language. Instead of the 26 letters of our Roman alphabet which can be combined to spell all the words we know, the Chinese developed an ideographic writing system.

In Chinese each character represents an idea or word. This system has literally thousands of characters one must learn in order to become literate. The Ministry of Education of the Republic of China has recognized some 12,000 characters as being in common use, although if one knows approximately 3000 one can read 97 percent of the characters in a newspaper.

Until recently, in order to print Chinese one had to master a Chinese typewriter. A Chinese typewriter is nothing like the sleek electronic typewriters found elsewhere in the world. Imagine trying to put 3000+ keys on a typewriter.

A Chinese typewriter doesn't use

keys. Instead it has a tray of several thousand characters from which the operator chooses, using a small mechanical arm. The difficulty is compounded because the characters are all arranged upside down. While the system works, it is slow and extremely time-consuming to master.

Recognizing this problem, some people have suggested the Chinese change their writing to an alphabetical style. The Chinese, however, are proud of their writing system, which is the oldest in the world still being used. Changing their system would not only make the writing more difficult to understand, but would make China's great literature of the last several thousand years inaccessible to her people.

Like an electronic knight in shining armor, the computer has come to the rescue. In the Orient, computers are using Chinese. Relatively simple methods of inputting the Chinese characters have been devised. Perhaps even more amazing, relatively inexpensive printers are printing out the characters many

times faster than a manual Chinese typewriter.

For our WELS sister mission church in Taiwan, this computerization of Chinese will be a blessing. We have purchased a computer and printer capable of using Chinese. Our missionaries will not have to spend years learning to use a Chinese typewriter.

We will be able to write sermons, Bible class material, bulletins, letters and announcements without having to go to a printshop. We will be able to print our Chinese address labels for mailing of Christian literature. We will be able to easily edit works that are being translated into Chinese. Moreover, a Chinese church secretary will be able to use this system even more efficiently than the missionaries.

This Chinese computer will not learn Chinese for us, or preach the gospel, or go out on the streets and meet people. It will, however, assist our missionaries in using the most complicated written language in the world to communicate the most important word in the world.



Northwestern Preps with Coach Paul Bertolus (standing, right) pose in the victors' circle after capturing the WISAA (Wisconsin Independent Schools) Class B championship for the second year in a row. The team was also Midwest Classic Conference champs for the third year in a row. The team has a three-year record of 62 wins and 7 losses. Another WELS school was in the girls WISAA Class B championship. Shoreland Lutheran High School was defeated by Eau Claire Regis 49-43.

WITH THE LORD

Reinhardt George Koch 1900-1986

Pastor Reinhardt Koch was born June 27, 1900 in Redwood Falls, Minn. He died March 14, 1986 in Rhinelander, Wisconsin.

A 1926 seminary graduate, he served congregations in Waterloo and Zilwaukee, Mich.; Boyd, Minn.; and Maribel and Pickett, Wis.

In 1926 he married Natalie Stefan. He is survived by his wife; daughter, Marian (Charles) Heinlein; sons, Prof. Paul (Anne) and William (Lila); brother, Hans; sister, Gerda; eight grandchildren and eight great-grandchildren.

Funeral services were held March 17, 1986 at Zion, Rhinelander, Wis.

Church burns

Wernor E. Wagner, pastor of Emmanuel, Owatonna, Minn., called Easter Sunday "a devastating day for members of Emmanuel."

Easter Sunday plans called for a sunrise service and a breakfast to follow. At about 5:15 a.m. Wagner was called by the police department informing him that the church was on fire. It was believed to have been started by an arsonist around 4:00 a.m. The church was a total loss of over \$200,000.

"Needless to say," said Wagner, "it was a shocking blow to us. But the Lord's hand was seen in providing a place of worship at the recreation department with services at the usual time, and an unusual attendance." There was, of course, no sunrise service.

The most immediate problem, according to Wagner, is to find a temporary place of worship, with construction of a new facility yet in the future.

"The Lord is in control of things," said Wagner, "and we look to him for guidance during these difficult days and know he will soon lead us to a permanent place of worship."

Emmanuel was organized in 1975 and its first resident pastor was Wagner. It numbers about 175 baptized members.



Emmanuel, Owatonna, Minnesota, after the fire.

Minnesota District

The **Minnesota District Commission for Communication and Financial Support** reports that all congregations in the district have appointed contact men, most of whom were trained in nine area meetings held in March. The lay communicators who were trained last December have given invaluable assistance and encouragement to the men. Such cooperation throughout our synod can only enhance our efforts to preach the

gospel to every creature. . . . **Faith of Prior Lake** dedicated an educational wing on February 9. Pastor LeRoy Lothert, first pastor of the congregation, preached for the occasion. The cost of the 80' x 36' wing was cut in half by volunteer work of the congregation. Faith is served by Pastor Charles Degner. . . . Bethany of Renville honored **Adeline Zeske**, who retired after serving as church organist 39 years. . . . **Pastor Waldemar Hoyer** was honored upon his retirement from the active ministry in a service at Resurrection of Rochester with Pastor Martin Schwartz as guest speaker. Pastor Hoyer served congregations in Waukesha, Wis., Flagstaff, Ariz., Grand Island, Nebr., Sault St. Marie, Mich., Sioux City, Iowa, Sleepy Eye and Rochester, Minn. From 1967 to 1985 he served as hospital chaplain in Rochester and served on the world mission board from 1960 to 1964. He also served as chaplain in Viet Nam for one year. . . . **Members of the congregations in the Twin Cities** are ready to "hit the pavement" to follow up the mass media blitz in their area with survey work and followup on the unchurched, with \$80,000 spent in advertising, mailings, bro-



Good Shepherd of Kearney, Nebraska broke ground on March 9 for its new worship/education/fellowship unit. Gathered for the occasion are the members of Good Shepherd, or "most of them" according to Pastor Donald W. Seelhoff, Jr. He wanted the "people of the synod to know where some of their mission dollars are going specifically." On the previous Sunday a new parsonage was also dedicated. Good Shepherd was organized in 1984.

THE BIBLE IN 365 READINGS

Concluding our program of reading through the complete Bible in one year, we list the last month of readings beginning May 16 and ending June 15.

| | | |
|------|----|--|
| May | 16 | Romans 15:30 — 16:27 / Psalm 18 |
| | 17 | Ps 36 / 1 Corinthians 1 — 3:23 |
| | 18 | 1 Co 4 — 7:40 |
| | 19 | 1 Co 8 — 10:33 |
| | 20 | 1 Co 11 — 13:13 |
| | 21 | 1 Co 14 — 15:58 |
| | 22 | 1 Co 16 / 2 Corin- thians 1 — 3:18 |
| | 23 | 2 Co 4 — 7:16 / Ps 98 |
| | 24 | 2 Co 8 — 11:15 / Ps 123 |
| | 25 | 2 Co 11:16 — 13:14 |
| | 26 | 1 Timothy 1 — 5:16 |
| | 27 | 1 Tm 5:17 — 6:21 / 2 Timothy 1 — 3:17 |
| | 28 | Ps 23 / 2 Tm 4 / James 1 — 2:26 |
| | 29 | Jas 3 — 5:20 / Ps 147, 100 |
| | 30 | John 1 — 2:11 / Ps 20 |
| | 31 | Ps 132 / Jn 2:12 — 3:36 / Ps 92 |
| June | 1 | Jn 4 — 5:47 |
| | 2 | Jn 6 / Ps 111 |
| | 3 | Ps 64 / Jn 7 — 8:11 / Ps 61 |
| | 4 | Jn 8:12 — 9:41 |
| | 5 | Jn 10 — 11:46 |
| | 6 | Jn 11:47 — 12:50 / Ps 49 |
| | 7 | Ps 26 / Jn 13 — 14:31 |
| | 8 | Jn 15 — 17:26 |
| | 9 | Jn 18 — 19:30 / Ps 41 |
| | 10 | Ps 34 / Jn 19:31 — 21:25 |
| | 11 | Philippians |
| | 12 | 1 Peter 1 — 3:22 |
| | 13 | Ps 87, 70, 131, 101 |
| | 14 | 1 Pe 4 — 5:14 / 1 John 1 — 2:17 |
| | 15 | 1 Jn 2:18 — 5:21 / Ps 150 |

chures, etc. It is estimated that 450,000 people will see the 33 billboards each day advertising the WELS in the metropolitan area. The effort is being coordinated by our Mass Media Ministry in Milwaukee.

— Charles Degner

NOTICES

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

CONFERENCES

Arizona-California District, Arizona Pastor Conference, May 6-7 at Salem, Scottsdale. Agenda: Sermon Study (Hallemeyer); Isagogical Study of Judges (Guenther); Canonicity (Goeglein); COP Policy Setting and the Dangers of the 80s (Frey); An Exegesis of Job 38:22-30 (Schumann).

Southeastern Wisconsin District, Chicago Conference, May 12-13 at Our Redeemer, Grant Park, Ill. Agenda: The Pastor and the Use of the 8th Commandment (Rutschow); The Smalcald Articles as a Statement of Faith (Wietzke); Hebrews 10 (Renz).

Western Wisconsin District, Chippewa-Wisconsin River Valley Conference, May 6 at St. Paul, Ridgeland. Agenda: Hebrews 10 (Hoenecke); Bible Class (Braun); Pill-A-bortifacient (Paul).

FACULTY CONFERENCE

The 1986 faculty conference sponsored by the Board for Worker Training will be held June 4-6 at Martin Luther Preparatory School, Prairie du Chien, Wis. Agenda includes essays and discussion on: A Scriptural Profile of Commitment to the Ministry; A Profile of the Contemporary Ministerial Student; What do you Perceive to be the Strengths of our Ministerial Training System?; What Would you Suggest to Improve our Ministerial Training System?; The Role of Field Experience in Developing Commitment to the Ministry; Fostering Commitment in the Classroom; Fostering Commitment Through Campus Life.

This conference includes the faculties of the synodical schools and invites representatives of the area Lutheran high schools, Wisconsin Lutheran College and Bethany Lutheran College.

CHANGES IN MINISTRY

PASTORS:

Clark, David W., from Hope, Detroit, Mich., to Michigan Lutheran High School, St. Joseph, Mich.
Kugler, Samuel G., to Beautiful Savior (part-time asst.), Carlsbad, Calif.

TEACHERS:

Gibson, Richard A., from Faith, Dexter, Mich., to Emanuel, St. Paul, Minn.
Korth, Jeffrey G., from Zion, Hartland, Wis., to St. Lucas, Milwaukee, Wis.

ADDRESSES

PASTORS:

Bauer, Timothy W., 17412 E. Grand Ave., Aurora, CO 80015.
Bruss, Wesley G., 2850 - 42nd St. N.E., Cedar Rapids, IA 52402.
Cloute, James T., 160 W. Seymour St., Appleton, WI 54915; 414/733-2018.
Crawford, Michael C., 171 Third St., Fond du Lac, WI 54935.
Ellenberger, Larry G., 1014 Lilly Cr., Topeka, KS 66604.
Henrich, Warren J., 120 W. Broadway, Redwood Falls, MN 56283; 507/637-8714.
Spaude, Cyril W., 1048 Richards Ave., Watertown, WI 53094.

ANNIVERSARIES

Renville, Minn., St. John (100th), June 15, 10:30 a.m. (dinner following) and 3:00 p.m. (coffee hour following). Contact St. John Lutheran, 113 - 2nd St. NE, Renville, MN 56284.

Summerville-Charleston, S. Car., Beautiful Savior (10th), June 15, 4:30 p.m. Luncheon 5:30. For further details or reservations contact Dale Tess, Box 190, Oceanside Village, Surfside Beach, SC 29577; 803/651-0033.

Fort Atkinson, Wis., St. Paul (125th), April 20, May 4 and 18, September 20, October 4 and 26, November 23. Pastor Donald F. Bitter, 307 S. High St., Fort Atkinson, WI 53538.

COMMENCEMENT SERVICES

| | | |
|-------------------------------------|--------|------------|
| Dr. Martin Luther College | May 17 | 10:00 a.m. |
| Northwestern College | May 21 | 10:00 a.m. |
| Northwestern Preparatory School | May 21 | 1:30 p.m. |
| Martin Luther Preparatory School | May 22 | 10:00 a.m. |
| Michigan Lutheran Seminary | May 24 | 10:30 a.m. |
| Wisconsin Lutheran Seminary | May 30 | 10:00 a.m. |

INNER CITY VBS

Teachers, synodical students: Spend an exciting, educational and edifying couple weeks this summer teaching vacation Bible school sponsored by the Milwaukee Inner City VBS program. This program provides young children the opportunity to learn of their Savior. Many of these children have not heard the word, simply because no one was there to teach them.

You can teach them. Come and learn how to evangelize, practice teaching methods, share in a child's joy, and enjoy the company of fellow Christians. For further information contact Ken Brokmeier, 6717 W. Wartburg Circle, Mequon, WI 53092; 414/242-2160.

CAMP PHILLIP

The following workshop weekends will be held at Camp Phillip, WELS campground in Wautoma, Wis.

| | |
|------------|---|
| May 17-18 | Wood cutting work weekend |
| May 24-25 | General work weekend |
| June 21-22 | Nature study workshop |
| June 5-2 | Archery workshop |
| July 19-20 | Mother/Daughter — Father/Son weekend |
| Aug. 2-3 | Barbecue and auction |
| Aug. 16-17 | Frisbee golf tourney |
| Aug. 30-31 | Hobbies in air workshop |
| Sep. 13-14 | Craft fair/Open house |
| Sep. 20-21 | Church secretaries' workshop |
| | Fall work weekend |

The schedule for Son Shine Camp, summer program for children at Camp Phillip is as follows:

| | |
|--------------|----------------|
| Grades 10-12 | June 15-20 |
| Grades 7-9 | June 22-28 |
| Grades 4-6 | June 29-July 4 |
| Grades 4-6 | July 6-12 |
| Grades 4-6 | July 13-18 |
| Grades 4-6 | July 20-26 |
| Grades 7-9 | July 27-Aug. 2 |

For further information contact Pastor Tom Klusmeyer, Camp Phillip, R. 3, Box 190-4, Wautoma, WI 54982; 414/787-3202.

PEWS WANTED

New or good used pews are needed by an Apache mission. If you can help, contact Pastor Paul Schulz, Box 938, Bylas, AZ 85530; 602/475-2213.

MIMEOGRAPH

A Rex Rotary mimeograph is available for cost of shipping. Contact Pastor Victor Headrick, M347 Elm St., Marshfield, WI 54449; 715/384-3822.

WELS FILM/VIDEO RENTAL

DATING: TURNING YOUR LOVE LIFE OVER TO JESUS

1986 45 min. 1/2" VHS color JSCA
Dr. Tony Campolo is a Christian psychologist who is also an energetic and entertaining speaker. On this video cassette he addresses a group of high school youths on the subject of dating that is God-pleasing. He makes the following points: that young people are hurt when they are left out of the dating system; that improper sexual behavior hurts Jesus; and that Christians should seek dating partners who are equally committed to Christ. Be sure to make time for discussion of this thought-provoking video. Rents for \$15.00.

Send your order for renting this video to WELS FILM/VIDEO RENTAL SERVICE, Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600.

1986 DISTRICT CONVENTIONS

| | | |
|------------------------|------------|-------------------------------------|
| Arizona-California | June 10-12 | ALA, Phoenix, AZ |
| Dakota-Montana | June 17-19 | St. Martin, Watertown, SD |
| Michigan | June 17-19 | MLS, Saginaw, MI |
| Minnesota | June 24-26 | DMLC, New Ulm, MN |
| Nebraska | June 9-11 | Nebraska LHS, Waco, NE |
| North Atlantic | June 9-11 | New Windsor Center, New Windsor, MD |
| Northern Wisconsin | June 23-25 | Manitowoc LHS, Manitowoc, WI |
| Pacific Northwest | June 9-10 | Evergreen LHS, Du Pont, WA |
| South Atlantic | June 9-11 | Lake Yale, FL |
| South Central | June 9-10 | Calvary, Dallas, TX |
| Southeastern Wisconsin | June 10-11 | Wisconsin LHS, Milwaukee, WI |
| Western Wisconsin | June 9-11 | Northwestern College, Watertown, WI |

SOLDIERS FOR CHRIST

Cpl. Mark L. Santelman is interested in forming a WELS military mission support network. It would be an organization to share concerns and problems that only military personnel can understand. He may be contacted at: Combat Intelligence Co., 10th Special Forces Group #146, Fort Devons, MA 01433-6503.

VACATION IN AMERICA'S MOST LIVABLE CITY

Fascinating Pittsburgh lures a pastor or pastors to use Bethany's parsonage (Gibsonia) for vacationing in exchange for preaching. Preaching dates are June 22 and 29 and the parsonage is available from Tuesday, June 17 through Monday, June 30. Call Pastor Stephen Lawrenz, 412/443-2001.

PENNSYLVANIA VACATION

The parsonage at Peace, King of Prussia, is available to any pastor, professor or seminary student of our fellowship who will conduct services July 13 and/or 20. An ideal vacation spot, located near Valley Forge, Philadelphia, the Jersey shore, mountains, Gettysburg and Pennsylvania Dutch country. Call Pastor Roger Huffman (collect) at 215/337-1997 or write 352 Sweetbriar Rd. King of Prussia, PA 19406.

NURSES

"Be all that you can be" in the service of our Lord

Through the African Medical Mission you can serve patients in Malawi or Zambia and work in close support of our missionary program. This is a unique opportunity as well as a challenge, as you develop your nursing skills and experience in countries where the need is so great. Malaria, pneumonia, severe skin infections, snakebite, malnutrition and starvation still plague African countries. Our nurses also give prenatal and postnatal care and in some cases deliver babies when necessary.

The African Medical Mission has two nurses at the Zwembemzhi Lutheran Dispensary in Zambia and two nurses at the Lilongwe Lutheran Mobile Clinic in Malawi. They currently serve approximately 43 months, including preparation time and training, field orientation and service. In preparation for Africa, nurses are currently being sent to Seneca College in Toronto, Canada for a five-month course concentrating on physical diagnosis, tropical medicine, and pediatrics with two weeks "bush" experience. On the field orientation is provided after arrival in Africa.

As you practice your profession in a third world country, what a privilege to demonstrate your Christianity and to grow spiritually in a missionary setting. "Be all that you can be" both spiritually and professionally.

To qualify for this opportunity to nurse in the service of our Lord, you must be a three- or four-year nursing graduate and have two or more years of work experience in nursing. If you are interested in learning more about this or have questions, contact Mrs. Jane Unke, secretary, Medical Mission Committee, N123 W12533 Russet Ct., Germantown, WI 53022; 414/242-3572.

Dr. Jerome C. Brooks
Medical Director

NAMES WANTED

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

FAYETTEVILLE/SPRINGDALE/BELLA VISTA, ARKANSAS — Pastor Charles Huebner, 2723 Dove Dr., Fayetteville, AR 72701; 501/442-4021.

EXPLORATORY SERVICES

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

FAYETTEVILLE/SPRINGDALE, ARKANSAS — Grace, Springdale Chamber of Commerce building, 700 W. Emma, Springdale, 9:30 a.m. Pastor Charles Huebner, 2723 Dover Dr., Fayetteville, AR 72701; 501/442-4021.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

ST. PETERS, MISSOURI — Good Shepherd, St. Peters Senior Center, 108 McMenamy Rd., St. Peters, 10:00 a.m.; SS/Bible class, 9:00 a.m. Pastor Peter Panitzke, 41 Steeplechase Dr., St. Peters, MO 63376; 314/278-2458.

CHARLOTTE, NORTH CAROLINA — Grace, 7000 Providence Rd., Matthews, N. Car. Pastor Jon Guenther, 704/365-3870 or 704/536-1753.

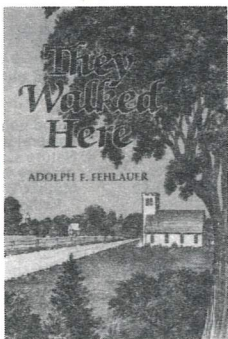
MILBANK, SOUTH DAKOTA — Peace, 103 S. 3rd, Milbank, 9:00 a.m.; SS 10:00 a.m. Pastor Timm O. Meyer, 1501 Aspen Dr., Milbank, SD 57252; 605/432-5464.

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By Adolph F. Fehlauser



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FROM THIS CORNER

I want to share with you an unpublished anecdote about a great man, Dr. Albert Schweitzer (1875-1965). Before he was 30, he had won an international reputation as a theologian, as an organist and authority on organ building, as editor of a definitive edition of Bach's organ works and as an authority on Bach's life. After completing his training as a medical missionary in 1913, he established a hospital and leprosarium at Lambaréné, French Equatorial Africa (Gabon), where he worked until his death. In 1952 he received the Nobel peace prize. In his later years he accepted an honorary membership in the Unitarian church.

In his theological research Dr. Schweitzer used the modern scientific, critical method of Bible study. From which came his book, *The Quest for the Historical Jesus*. Its last paragraph sounds the despair of skepticism about the "quest." "Jesus comes to us," writes Schweitzer, "as One unknown, without a name. . . . He speaks to us . . . 'Follow thou me' To those who obey him they shall learn in their own experience who he is." "Their own experience" — not much for faith to grab hold of there.

In the Spring issue of the WELS Historical Institute *Journal* there is part one of a two-part history of the beginnings of our medical mission, celebrating its 25th anniversary this year, written by Pastor Edgar Hoenecke, retired executive secretary of world missions and an extraordinarily talented story teller. In his history I ran across an unpublished anecdote about Dr. Schweitzer.

Here's the setting. Before our medical mission was started — in Africa — 25 years ago, Hoenecke felt that a survey of various medical treatment centers should be undertaken. This was done together with his wife, Meta, an R. N. with impressive credentials in public health nursing. Three options were under consideration: a modern American-type hospital, a bush dispensary and a bush hospital, the kind Dr. Schweitzer headed. And that is how the Hoeneckes happened to be in Lambaréné on Good Friday 1960.

But let Hoenecke tell us. "On Good Friday Dr. Schweitzer read the accounts of the death and burial of Jesus from the synoptic Gospels. This was in German. Closing the Bible, he continued in German, 'Wenn jemand behauptet, dass Jesus nicht gelebt, gestorben und auferstanden ist, der versteht entweder keine klare Sprache, oder er leugnet mutwillig, was ich eben gelesen habe.' ('Whoever claims that Jesus did not live, die and rise from the dead, either does not understand clear language or willfully denies what I have just read.') I was happy to hear this personal confession in view of Dr. Schweitzer's published writings on the subject."

How was such a confession possible? Luther points out that sometimes personal faith is preserved in spite of closely-held faith-destructive errors. Such people, observes Luther, "in their private prayers and personal meditation . . . plead for themselves simply the grace of God."

If there existed in the prayers and personal meditation of Dr. Schweitzer such a "happy inconsistency" the only one of his chroniclers — so far as I know — who has noted it is Hoenecke. Those who have followed closely the life of Dr. Schweitzer will welcome this precious insight into the spiritual life of that great man.

James P. Schaefer

Dr.
Schweitzer's
happy
inconsistency

by Pam Gnewuch

Excuses, excuses. I always keep a list of them in my head for emergencies.

My kids are sick. . . . My dog is sick. . . . My kids *and* my dog are sick. . . . I go to bed at 7:00 so a 7:30 meeting would be out of the question. . . . It's too cold. . . . It's too hot. . . . I haven't done any ironing since 1976 so I'm catching up on it tonight.

So after I gave pastor my excuse for not joining the evangelism committee, he said, "I think your ironing can wait another couple years." Now I was trapped — what could I do? Evangelism — the very word conjured up an image of a man staring at me from the TV saying, "Sister, have you been born again?" I had no idea what I was in for.

Pastor explained to us that an evangelist is someone who tells the good news of Jesus to others. Any time anyone would bother to ask me what I believe, I've done one of two things. I would recite the Apostles Creed because if I said anything else, it would surely be the wrong thing. Or, I would stand there in silence with that expression on my face. You know it. Someone has just asked you to explain the theory of relativity in twenty-five words or less to a five-year-old.

Then pastor dropped the bomb — we were going to tell people *outside* our congregation about Jesus. *Panic*. There must be a way out. I can't talk to people. "Pastor, I honestly feel my witness would be a poor reflection on our church." That's it. I'm out. What's that you say, pastor? The Bible says, "Do not worry about how you will defend yourselves or what you will say, for the Holy Spirit will teach you at that time what you should say." Oh.

Then pastor told us we're going to learn *how* to tell people about Jesus. I suddenly had a vision of having to memorize 30 Bible verses, the Beatitudes and the 23rd Psalm — in three languages. "But, pastor, I can't even remember yesterday. How can I remember everything?" What? You're

going to show us The Great Exchange? Why, it's so easy, so beautiful, so painless!

Now pastor is telling us we're going to visit homes. I have no problem with ringing doorbells. It's when someone answers that I faint dead away. I mean, I can handle a kindly old lady, but what if "Rambo" answers the door? "Pastor, do you want my family to be motherless?" What's that you say, pastor? The Bible says, "And surely I will be with you always, to the very end of the age." Oh.

Pastor says we're going to meet two evenings a month. But I'm already in the "Let's Make the Dandelion Our National Flower Society" and the "Save the American Mud Turtle Association." Why one more organization would really take away from the quality time I spend with my children watching TV. "Do you want me to be a bad mother, pastor?" What's that you say, pastor? The Bible says, "Seek ye first the kingdom of God." Oh.

Pastor is telling us we're going to be working for the Lord. But I'm al-

ready so busy working raising three kids. I'm the only mother who sent her children to the bus on the biggest snow day of the year because I never had time to look out the window. They came back ten minutes later with icicles hanging off their noses and saying they couldn't find the road. "Pastor, ask me again in a few years." What's that you say, pastor? The Bible says, "Now is the time of God's favor, now is the day of salvation." Oh.

As I said, I have a hundred excuses. But Lord, you have shown me something. Your work doesn't depend on me. Jesus, I know you did it all. But what you are giving me is a privilege to share in your wonderful, blessed work. Lord, thank you for blowing apart my excuses. Make me an instrument of your peace. □



Pam Gnewuch is a member of Bethany, Fort Atkinson, Wisconsin.