



THE NORTHWESTERN
Lutheran

June 21, 1970

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BRIEFS by the Editor

as the recent "Call to Openness and Trust" so clearly demonstrates. The situation had not changed. There was really nothing to discuss.

* * *

On April 23 President J. A. O. Preus and two vice-presidents of The Lutheran Church — Missouri Synod attended a meeting with representatives of the Evangelical Lutheran Synod and the Wisconsin Ev. Lutheran Synod.

The meeting, held in Milwaukee, resulted from correspondence in which President O. J. Naumann had raised a question concerning the criticism recently making the rounds placing the blame for the Denver vote by the Missouri Synod to establish fellowship with the ALC on the fact that our observers at the convention had not spoken up against the proposal publicly. A word from us, so it is claimed, might have swayed 43 votes, enough to defeat the proposal.

Any such statement by our observers was both unnecessary and out of place. The fact that the presidents of two other Lutheran bodies spoke in favor of the proposal cannot change that. It is not as though Missouri as

a synod — or its officials — was unaware of our position. That had been a matter of public record already long before the time of the break between our synods, and again when The Lutheran Council USA was organized. After years of fruitless discussion and admonition, what could a few words in 1969 still have accomplished? To say that our observers were surprised to have the blame for the Denver vote placed at their doorstep is putting it mildly.

Dr. Preus also came bearing the resolution of the Denver Convention authorizing a new approach to our two synods looking toward a restoration of the former fellowship. The Lutheran Witness Reporter of May 3, reporting on this meeting, says the effort was "abortive." That would not have been the word of our choice. In our opinion there was no life that could be aborted. There was no sign of a return to the former Scriptural principles we once held jointly — union only with full unity. In fact, there is no unity in Missouri itself,

The placement of our Seminary graduates and vicars points up the remarkable growth in missions with which the Lord is blessing our Synod. Out of 32 men available for placement, 10 were placed into new missions and 9 into established mission parishes. Six of the Middler vicars were placed in mission situations, two of these into student work. Seven summer vicars will be doing mission canvassing. May our Lord use these men to bring the saving Gospel message to many who have not heard it before!

* * *

What's your address? Recently the editor received a letter with three changes of address: his address at his second parish, his address at his third parish, and his present address. He intends to keep the envelope to remind him that we Christians are no more than "strangers and pilgrims on the earth" and are looking "for a city which hath foundations, whose builder and maker is God" (Heb. 11). Only through faith in Christ will ours be an unchangeable heavenly address.

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

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Editorials

On Gnats and Camels and Candles

"In extinguishing the candles one begins at the outside candle on the Gospel side, moving in toward the center, then moves to the outermost candle on the Epistle side and extinguishes from the outside inward. . . ."

This piece of information comes from a 46-line article on "Proper Procedure For The Lighting Of Altar Candles." It appeared in the official church paper of one of the large Lutheran synods in our country.

In the very same issue, the president of that Lutheran church body declared that the text of Scripture is unreliable, inaccurate, and error-ridden. He urged his people no longer to think of the Bible as "inerrant," — something which their church constitution states.

A strange sight, isn't it! All this huffing and puffing to extinguish the altar candles in prim and proper order while ignoring the Word of Him in whose honor the altar was erected. Lutheran leaders straining for liturgical etiquette, while swallowing whole the camel of contradiction to Christ who said: "Thy Word is truth."

Our Lord had something like this in mind when He said: "Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you!"

Many a church custodian would not be bothered a bit if the candles were extinguished inside out. But it would bother him to salary Scripture-slashing theologians with his mission monies. And that is the proper order of concern!

JOHN PARCHER

* * *

Back to Sodom

Only a few years ago homosexuality was a subject that appeared in occasional plays and novels or in clinical writings but was not given banner treatment in daily newspapers and family magazines. People knew that this sin existed — the story of Sodom and Paul's denunciation of the sin in Romans 1 identified it for many — but it was not freely discussed. This sin lurked in the shadows of human immorality. Drunkenness, murder, adultery, and theft — these sins were the topics of the day.

A natural reserve once inhibited the discussion of homosexuality. The Bible says, "It is a shame even to speak of those things which are done of them in secret." The faces of homosexuals did not appear in photographs for public viewing.

Now this sin is being published abroad. Screen advertisements invite the public to come in and see this sin. *Life* and *Look* print the pictures of gay people who apparently don't mind, if their neighbors know who they are. Family magazines treat the practice from varying points of view, generally excusing it or even

justifying it. Daily newspapers bring reports of churches for homosexuals, and of Gay Liberation members breaking up a meeting of psychologists and demanding that their sexual behavior be accepted as normal.

What is most alarming about this trend is not that the sin is mentioned but that it is being increasingly countenanced and exculpated. In this lies a defiance of God and morality that can make a Christian blanch to see it. God says, "They that do such things are worthy of death." Our generation demands, "And who is God?" God declares, "These things are shameful." Men retort, "We are not ashamed."

One's thoughts go back to the smoke of Sodom that Abraham saw from a hill near Mamre many years ago.

CARLETON TOPPE

* * *

"A Piece of Paper"

In these days of relaxed moral standards a lawful marriage contract is on occasion contemptuously dismissed as "a piece of paper." Possession of this "piece of paper" — so the reasoning goes — is really the only difference between a lawfully married couple and a man and woman who are simply living together.

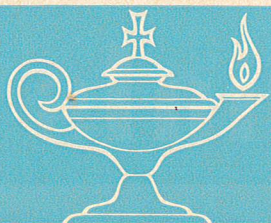
It is true that God in His Word does not demand a marriage license nor prescribe a specific marriage ceremony. The state, however, does require both of a couple who assume the privileges of marriage. Failure to secure the "piece of paper" prior to entering upon this arrangement constitutes, at the very least, defiance of the law.

But there is more to it than that. Even a casual study of the Bible will reveal that marriage involves more than a man and a woman in love with each other and "a piece of paper" to legalize the arrangement.

For one thing, marriage is a lifelong union rather than a casual liaison to be maintained only as long as romantic feelings between the couple endure. For another thing, marriage brings with it clearly defined responsibilities as well as privileges. And what is conveniently ignored by those who sneer at marriage as "a piece of paper" is that marriage bespeaks a solemn vow on the part of the couple to remain faithful to each other until death and to love each other in a more-than-romantic sense of the word.

The "piece of paper" technique in justifying cohabitation without wedlock will impress only those who either don't know or don't care what God says about the matter. And the ridicule and transparent rationalizing inherent in this technique do not change the nature of cohabitation outside of marriage. Behind the smokescreen the name for it is sin.

IMMANUEL G. FREY



Studies in God's Word

Abraham's Children Aspire to Abraham's Faith

Hebrews 11:8-10

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God.

Abraham is the father of believers. We who by God's grace believe in Jesus as our Savior are Abraham's children. We are his seed, his spiritual descendants, regardless of what our physical ancestry might be. "They which are of faith," Paul writes to the Galatians, "the same are the children of Abraham" (Gal. 3:7).

What a tower of spiritual strength, what a model of faith Abraham was! In the galaxy of Old Testament believers presented to us in the eleventh chapter of the Epistle of the Hebrews Abraham is a star of the first magnitude. His faith is a monument to the grace and glory of God. It is not surprising that in exhorting his readers to hold fast the profession of their faith without wavering the writer of this Epistle gives special attention to this man who was called "the Friend of God" (Jas. 2:23).

Abraham's Call

God's grace made Abraham the man of faith he was. After the Flood, men, rejecting God's salvation, sought to make a name for themselves. Defying God, they began to build a tower that was to reach to heaven. To frustrate their rebellion and to scatter them

abroad upon the face of the whole earth, God confounded their language.

There was grave danger, however, that with the spread of idolatry God's promise of a Savior would soon be forgotten. Thus God decided to choose one man and to separate him and his descendants from the rest of the world until the promised Savior should come. Among these chosen people the Gospel was to be preserved for the benefit and blessing of all mankind.

The man God chose was Abraham, or Abram as he was called before God changed his name to Abraham. Abraham's home was in the city of Ur in the land of the Chaldees, a rich country in the fertile basin of the Tigris and Euphrates rivers. In his defense before the Sanhedrin, Stephen reminded the Jews of Abraham's call: "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee" (Acts 7:2, 3).

So Abraham with Terah, his father, Lot, his nephew, and Sarai, his wife, migrated to Haran, some 600 miles northwest of their home in the city of Ur. There in Haran God again appeared to Abraham, giving him the command to separate himself from his father's house and to go into the land that God would show him. To this command God added the promise, "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:2, 3). The Savior would come from Abraham's seed.

God's call to Abraham was an act of sheer grace. Abraham came from a family that served idols. Through Joshua God later reminded His people that they had no reason to boast that they were better than others: "Your fathers dwelt on the other side of the flood [the Euphrates river is meant] in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods" (Josh. 24:2).

God's call always has its roots in His grace and love. As He called Abraham, so He called David, a shepherd lad, and made him Israel's greatest king. So, also, He called Saul, the Pharisee, who was the Church's most bitter persecuter, and made him into Paul, its greatest missionary. So in grace He has also called you, the readers of these lines, so that you, with Paul, must confess, "By the grace of God I am what I am (I Cor. 15:10). God's call always comes without any merit or worthiness on our part. "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion," the Lord pointedly reminds us (Rom. 9:15).

God's call is filled with dynamic power. It works faith. It creates spiritual life. It produces a response. God called Abraham in grace, and in grace He prompted him to respond to His call.

Abraham's Obedience

"By faith Abraham . . . obeyed." At the age of 75 Abraham set out on a difficult and dangerous journey to make his home in a strange and unknown land. The distance from Haran to Canaan was more than 400 miles across a hot, uncharted desert. But with an obedience born of faith Abraham followed God's call, forsaking his homeland, his friends and relatives, yes, even his father's house, bidding

farewell to all that men count near and dear. God called upon Abraham to sever his closest earthly ties in order that He might bind him to Himself in a closer, dearer, and far more blessed relationship. In grace He destined him for a new country, a larger family, and a far more splendid Father's House than that which he left behind.

Abraham's obedience was a fruit of his faith. It was the outward, visible evidence of the faith that filled his heart. Trusting implicitly in God's gracious promise, "he went out, not knowing whither he went." Abraham simply "believed in the Lord; and He counted it to him for righteousness" (Gen. 15:6). In joyful faith he embraced God's salvation, and so was righteous in His sight. His faith was a living faith that manifested itself in thankful obedience. In their prayer of confession in the days of Nehemiah and Ezra the Levites reminded the Lord, "Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before Thee" (Neh. 9:7, 8).

Will we not too, as Abraham's children, aspire to Abraham's faith? God calls upon us, too, to separate ourselves from the world in which we live. While living in it, we are not to be of it. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall

be My sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18).

Jesus, our Savior, says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple" (Luke 14:33). But at the same time He gives us His gracious promise, "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold, and shall inherit everlasting life (Matt. 19:29). What a blessed, glorious heritage is ours as the children of Abraham!

Abraham's Hope

At the time when Abraham migrated to Canaan, God had not yet promised that He would give him that land as his inheritance. Abraham went simply because it was God's command. After his separation from Lot, however, God promised him, "All the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13:15). The promise that the land would be his was not the incentive, therefore, for Abraham's obedience; it was its reward.

All his life, however, Abraham never actually owned so much as an acre of Canaan, with the exception of the cave of Machpelah, which he bought from Ephron the Hittite as a family burial plot at the death of Sarah. The land was his by promise only.

Nowhere during the hundred years Abraham lived as "a mighty prince" (Gen. 23:6) among the Canaanites did he ever have a permanent home

in Canaan. "By faith he sojourned in the land of promise, as in a strange country." He — and Isaac and Jacob as well — lived a nomadic life among the inhabitants of the land, content to dwell in tents as a stranger and foreigner.

Abraham's concern was not for an earthly home. His hope were centered in the heavenly Canaan, the City of God, the New Jerusalem. "He looked for a city which hath foundations, whose builder and maker is God."

Will we who profess to be Abraham's children not learn from Abraham, our father, to turn our eyes from the fleeting vanities of this present world to the timeless values of the world to come? Will we not learn from him to concern ourselves first of all with our eternal home in the heavens instead of with our home here on earth, whether it be an expensively furnished apartment or a modestly furnished flat? What comparison is there between the mansions in our Father's House and "a little home in the country," or a high-rise in the city, or even a four-bedroom split-level in an exclusive suburb? Will we not learn to walk with Abraham by faith rather than by sight, keeping our eyes firmly fixed on the only City with eternal foundations, the Heavenly City in the Promised Land, the City whose architect and builder is God?

Grounding their hope on God's precious promises recorded in His inspired and inerrant Word, Abraham's children continually aspire to Abraham's faith.

WILBERT R. GAWRISCH

Seventh Lutheran Free Conference

As previously announced, the Seventh Lutheran Free Conference will be held July 14-16, 1970, at Rockford College, Rockford, Illinois 61101, just off Interstate 90. Those interested are asked to write Lutheran Free Conference, 11844 N Seminary Dr. 65W, Mequon, Wisconsin 53092.

The free conferences are sponsored by an arrangements committee of 23 pastors and laymen from five Lutheran church bodies. The movement is "an inter-Lutheran effort to foster

confessional unity on the basis of the verbally-inspired, inerrant Holy Scriptures."

The theme of the conference is THE WAY TO LUTHERAN UNITY. Five essays will be presented: "Let God's Word Be God's Word," by Dr. J. Farup of Tacoma, Washington (ALC); "Let The Gospel Be The Gospel," by the Rev. T. Teigen of Ashland, Wisconsin (ELS); "Let The Church Be The Church," by the Rev. Rollin Reim of Redwood City, California (CLC); "Let Unity Be Unity," by Dr. A. Schueler of Brazil (LC-MS); and "Let Church Work Be Church

Work," by the Rev. W. Koelpin of Livonia, Michigan (WELS). Reactors include Prof. A. Panning (WELS), the Rev. O. J. Eckert (CLS), Mr. R. Hannenberg (LC-MS), the Rev. N. Madson (ELS), and the Rev. W. E. Koch (LC-MS). The Rev. N. Berg of Milwaukee (WELS) will again serve as moderator for the sessions.

Concerned laymen and clergy are urged to attend. Participants in the Lutheran Free Conferences do not speak for or bind their particular church bodies. Frank discussions are needed in a frank attempt to remove differences.



Speaking Out on Education

ACADEMIC FREEDOM AND RESPONSIBILITY

In the past decade the appeal to academic freedom under the umbrella of tenure has become the Fifth Amendment of the educational world. Ostensibly it upholds the right to ignore all absolutes and supposedly supplies the legal excuse for creating havens for the teaching of every conceivable ism and doctrine, no matter how destructive. It has resulted in polarization, hostility, divisiveness, and immorality, not only on campuses but in society in general. Increasing numbers of academicians in an unprecedented wave of egomania are bent on saving society on the basis of ill-conceived and damaging isms and are forsaking their basic function of teaching and imparting knowledge. Influential faculty members on many campuses today have forsaken their time-honored position as dispassionate sources of knowledge and as scholars, to become engaged in activist efforts which are undermining the academic community and all of society. Attempts to discipline such faculty members are negated by appeals to academic freedom which apparently can whitewash anything, aided and abetted by the protection of tenure.

True Academic Freedom Involves Responsibility

Governor Ronald Reagan defines academic freedom as the right of professionally qualified persons to seek the truth as they see it in the fields of their competence, and in so doing to inquire, discover, publish, and teach. He adds that it is not a civil right and not a human right and that it has limits. Certainly the freedom to inquire, discover, and teach in no way implies the right to destroy moral standards and foment anarchy. Freedom, whatever its form, has corresponding responsibilities.

Education in its every aspect is basically and essentially indoctrination which seeks to create a sense of values and to develop a philosophy of life. This makes it a powerful, pervading influence with inherent responsibilities which Christians have recognized down through the years and which led to the establishing of formal educational agencies within the church. The concern of devout Christians for discharging responsibilities which develop the proper and saving kind of values comes from God's own Word (Jer. 9:23,24): "Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I

am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord."

The Place of Academic Freedom in Christian Education

Can there be academic freedom in education which emphasizes knowledge and understanding of God? Can there be research, scientific investigation, inquiry, and real learning under such circumstances? There not only can be, but God equipped man for it when at Creation He said: "Subdue the earth and have dominion over it." The fact that God so equipped and directed man is demonstrated by man's great achievements in the realm of nature, in the field of the physical. Mankind in general and the academic community in particular need to remember, however, that there are absolutes under which man works at subduing the earth and having dominion over it. These absolutes are embodied in "thus saith the Lord," specifically in God's moral and physical laws and in the mystery of salvation. Hence all things are not relative, as so many academicians would have us believe. It is upon absolutes that our salvation rests. It is upon absolutes that the well-being of society rests. These absolutes put a ceiling on academic freedom and determine the responsibility that ought to exist, particularly among Christian teachers.

The Situation Today

What kind of situation exists today, even in some ostensibly Christian institutions? L. Nelson Bell in the January 30, 1970, issue of *Christianity Today* answers the question very succinctly: "Godless professors, under the guise of 'academic freedom' and the protection of tenure, reduce knowledge to that which can be academically demonstrated or theoretically assumed while at the same time they reject the ultimate in wisdom — God's revelation of Himself. The end result of this pollution of the intellectual stream is educated pagans. Forbidden, or unwilling, to teach true religion, many of these professors have no compunction against teaching things contrary to the Christian faith, while others are guilty of willfully attempting to destroy simple faith in God and His Word wherever they may find it. This is true in many church-related colleges as well as in state-supported institutions." Mr. Bell goes on to state: "One need not ask which of the two is the more reprehensible."

Our Verdict

Academic freedom without responsibility is unconscionable. In the case of the Christian professor it is flagrant sin. And yet today attacks are made in Christian institutions on the Scripture and the Confessions under the guise of academic freedom and the protection of tenure. What a travesty! Church members have the responsibility to themselves, to their children, to their children's children, and, above all, to God to have a deep concern for the academic freedom and responsibility being exercised particularly in their worker-trainer institutions. God's inerrant Word with its precious Gospel message is soon lost if their professors are not completely dedicated to the principle: "Thus saith the Lord." And don't fall for that old saw that such professors are anti-intellectual. They are not! But they do have a deep

sense of responsibility to God, to His saving Word, and to those whom they are called to teach.

Thank God for such professors, though their number is becoming smaller in an age which recognizes few, if any, absolutes and which turns its back on the key to full human understanding—Jesus Christ, the Savior. Thank God for professors who accept the inspired, inerrant Word of God in faith, subscribe to the Confessions, consider the highest form of research to be a thorough study of the Scriptures, and live and teach accordingly. They exercise academic freedom with responsibility.

CONRAD FREY, President
Dr. Martin Luther College
New Ulm, Minnesota

Direct from the Districts

Minnesota

Professor H. E. Birkholz

At the request of many friends and former students, we bring you a picture of the late Professor Howard



Professor H. E. Birkholz

E. Birkholz. His obituary appeared in the January 4, 1970, issue of THE NORTHWESTERN LUTHERAN. Professor Birkholz served Dr. Martin

Luther College as instructor in the German Department for 21 years. During most of that time he served as registrar for the college and, in late years, also for Martin Luther Academy. It is proper to honor those servants of God who have been eminently faithful.

Northern Wisconsin

Forty Years at Markesan

On January 19, 1930, the Rev. George Kobs was installed as pastor of St. John's Congregation, Markesan, Wisconsin. By the will and grace of God, Pastor Kobs has been enabled to serve this congregation for the past 40 years.

The congregation showed its appreciation and gratitude to God for Pastor Kobs' faithful ministry in its midst by holding a special service on April 19. Pastor Theodore Sauer, president of the Northern Wisconsin District, delivered the message, and Pastor Lloyd Wenzel of Manchester conducted the liturgy. The service was followed by a fellowship hour.

Pastor Kobs has been in the active ministry for almost 52 years.

25th Year in the Ministry

The members of St. Paul's Ev. Lutheran Church, Dale, Wisconsin, surprised their pastor, the Rev. Erwin Ploetz, on April 19, with a special

service to commemorate his 25 years in the ministry. The speaker at this service was Pastor Edward Weiss of Neosho, Wisconsin. The Rev. Charles Schlei of Hortonville was the liturgist.

Pastor Weiss had ordained and installed Pastor Ploetz in his first parish on April 15, 1945, at Mission and Wood, South Dakota, a parish served by Pastor Ploetz until his installation at Dale on September 26, 1954.

PAUL H. KOLANDER

FURLOUGHS

Pastor Orlin Wraalstad will be home on furlough, from Central Africa from June to September. He will be in the Northern and Western Wisconsin Districts from July 13 to August 13. You may contact Pastor A. Mennicke (710 W. Wabasha St., Winona, Minnesota 55987) for information as to Pastor Wraalstad's schedule.

Pastor Kermit Habben will be on furlough from his assignment in Japan this summer, and will be in the Dakota-Montana District from August 6 to 26. For information write Pastor K. Bast (2310 Independence Lane, Madison, Wisconsin 53704).

Mr. Howard Festerling, serving the Chinese Evangelical Lutheran Church of Hong Kong, will be on the West Coast from August 2 to 8. Pastor Marlyn Schroeder (112 W. Franklin St., Appleton, Wisconsin 54911) will be happy to supply you with information.

Presenting the 1970 Graduates

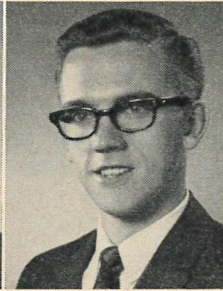
Wisconsin Lutheran Seminary



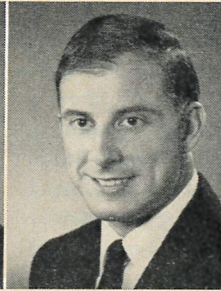
Alvin R. Aichele
La Crosse, Wis.
To: Grace, Pickett;
Zion, Oshkosh
(Omro Twp.), Wis.



Ronald V. Ash
Sturgeon Bay, Wis.
To: St. Paul,
Las Animas;
St. Paul, Rocky Ford;
Christ Our Savior,
Ordway, Colo.



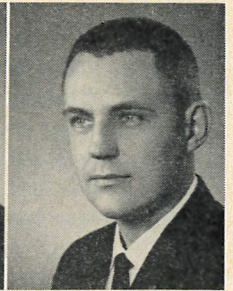
Kenneth E. Bode
St. Paul, Minn.
To: St. Mark, Lincoln;
Grace, Seward, Nebr.



Floyd E. Brand
Metamora, Ohio
To: New Mission,
Pierre, S. Dak.



Terry A. Deters
Stillwater, Minn.
To: New Mission,
Aurora-Palatine, Ill.



Don N. Forss
Milwaukee, Wis.
To: St. Peter, Savanna;
Trinity, Mt. Carroll, Ill.



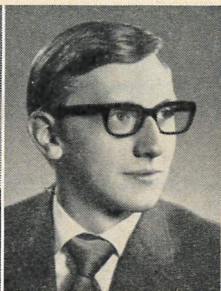
Harold J. Hagedorn
Neillsville, Wis.
To: St. Paul, Douglas;
Grace, Warren, Ariz.



Robert J. Hellmann
Burlington, Wis.
To: Alpine Lutheran,
Alpine, Calif.



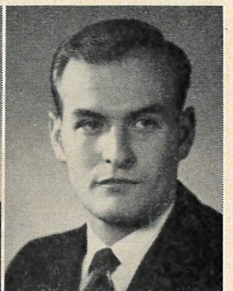
La Vern N. Holz
Appleton, Wis.
To: Grace, Clear Lake;
Zion, Almena, Wis.



John P. Huebner
Elkhorn, Wis.
To: Faith, Dexter, Mich.



Paul E. Kante
Milwaukee, Wis.
To: St. Mark,
Stambaugh; Bethany,
Beechwood, Mich.;
St. Paul, Tipler, Wis.



Paul E. Kelm
Oshkosh, Wis.
To: New Mission,
Pittsfield, Mass.



Gary A. Kirschke
Beaver Dam, Wis.
To: Good Shepherd,
Cedar Rapids, Iowa



Carl M. Klein
Butterfield, Minn.
To: St. Paul, Gladstone;
St. Martin,
Rapid River, Mich.



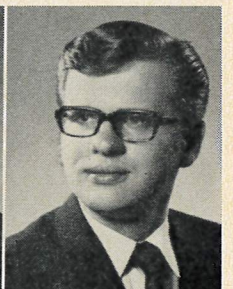
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Peace, Clark, S. Dak.



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Marshfield, Wis.
To: St. Matthew,
Niles, Ill.



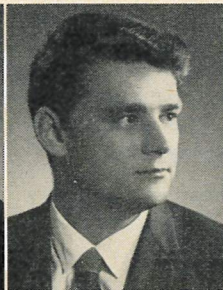
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St. John,
Alma City, Minn.



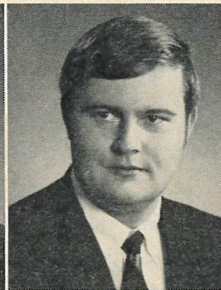
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Bremen, Ind.
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E. Bloomfield, Wis.



John R. Mittelstaedt
Oshkosh, Wis.
To: New Mission,
Landover
(N. Washington), Md.



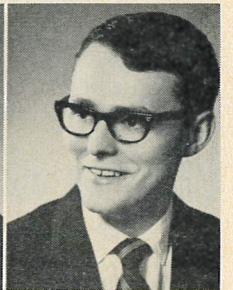
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Winona, Minn.
To: Associate Pastor,
Trinity, Crete, Ill.



Richard J. Pagels
Watertown, Wis.
To: Bethesda-
Gethsemane,
Cibecue, Ariz.



Arnold E. Ruddat
Milwaukee, Wis.
To: St. Peter,
Elmwood, Wis.



David N. Rutschow
Alma, Wis.
To: New Mission,
Peoria, Ill.



Jon D. Schmugge
St. Paul, Minn.
To: Redeemer,
Ann Arbor, Mich.



Durant P. Shook
Rockford, Ill.
To: Zion, Akaska;
St. James,
Tolstoy, S. Dak.



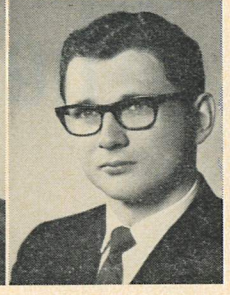
Clarke E. Sievert
New Ulm, Minn.
To: Prince of Peace,
Yuma, Ariz.



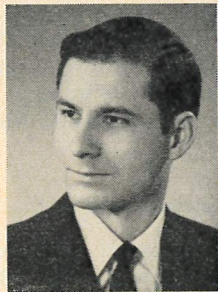
Wayne C. Vogt
Bonesteel, S. Dak.
To: Christ Our Savior,
Angleton-Freepport,
Texas



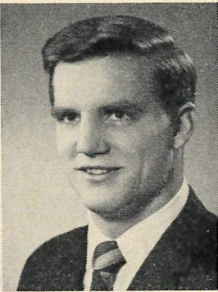
Robert L. Weimer
Martin, S. Dak.
To: Messiah, Glendive;
Trinity, Terry;
Trinity, Ekalaka, Mont.



Douglas P. Weiser
Hazelton, N. Dak.
To: Crown of Life,
New Orleans, La.



Ronald L. Winter
Appleton, Wis.
To: St. Paul,
Monroe, Mich.



Philip E. Zarling
Benton Harbor, Mich.
To: St. John, Rising City;
St. Paul,
Columbus, Nebr.



Paul C. Ziemer
Pound, Wis.
To: Resurrection,
Norfolk, Va.

1969 GRADUATES

Kenneth R. Edenhauser
To: Tutor, Northwestern College,
Watertown, Wis. (second year)

David M. Gosdeck
To: DMLC, New Ulm, Minn.,
(English Instructor, second year)

MIDDLER VICARS

Marcus L. Birkholz, Mankato, Minn.
To: Apostles, San Jose, Calif.

John F. Boehringer, Bay City, Mich.
To: California Mission District

Charles P. Clarey, Milwaukee, Wis.
To: St. Paul, Livonia, Mich.

David W. Clark, Morton Grove, Ill.
To: St. Matthew, Appleton, Wis.

Orval H. Cullen, Jr., Sussex, Wis.
To: North Trinity, Milwaukee, Wis.

Michael L. Engel, Maribel, Wis.
To: Emanuel, New London, Wis.

Douglas J. Engelbrecht, Watertown, Wis.
To: Campus House, Oshkosh, Wis.

Richard A. Froehlich, Hustisford, Wis.
To: St. John, Red Wing, Minn.

Glenn H. Groth, Hastings, Minn.
To: Grace, South St. Paul, Minn.

Kurt L. Grunewald, Watertown, Wis.
To: St. Stephen, Adrian, Mich.

John R. Guse, Watertown, Wis.
To: St. Peter, Plymouth, Mich.

Dennis L. Halvarson, Minneapolis, Minn.
To: St. John, Juneau, Wis.

Robert L. Hoepner, Theresa, Wis.
To: St. Matthew, Benton Harbor, Mich.

Elwin R. Klumb, Hales Corners, Wis.
To: St. John, St. Paul, Minn.

Philip A. Koelpin, Lebanon, Wis.
To: Zion-Good Shepherd, Phoenix, Ariz.

Larry N. Koester, Somerset, Wis.
To: St. John, Minneapolis, Minn.

Robert H. Krueger, Milwaukee, Wis.
To: Martin Luther, Oshkosh, Wis.

Theodore D. Lambert, La Crosse, Wis.
To: Emanuel, St. Paul, Minn.

James D. Liggett, Jr., Toledo, Ohio
To: Christ Church, North St. Paul, Minn.

Earl E. Lindemann, Muskego, Wis.
To: St. John, Baraboo, Wis.

Ronald A. Litke, Benton Harbor, Mich.
To: Grace, Oshkosh, Wis.

Dennis W. Meier, Fond du Lac, Wis.
To: Indian Mission, East Fork, Ariz.

Glenn L. Moldenhauer, Randolph, Wis.
To: St. Matthew, Winona, Minn.

Howard R. Nehmer, Columbus, Wis.
To: Immanuel, Medford, Wis.

James A. Phillips, Hokah, Minn.
To: St. Paul, Menomonie, Wis.

Gary L. Pieper, Caledonia, Minn.
To: First German Luth., Manitowoc, Wis.

Robert P. Pless, Milwaukee, Wis.
To: Trinity, Waukesha, Wis.

Larry W. Prael, Allendale, N. J.
To: First Ev. Lutheran, Racine, Wis.

Richard B. Schlieve, Lebanon, Wis.
To: St. John, Jefferson, Wis.

Glenn R. Schneider, Two Rivers, Wis.
To: Zion, Columbus, Wis.

Carl J. Siegler, Bangor, Wis.
To: Hope, Twin Lakes, Wis.

Richard P. Stevens, Morton Grove, Ill.
To: St. John, Bay City, Mich.

David A. Tiarks, Milwaukee, Wis.
To: Trinity, Neenah, Wis.

Robert C. Van Norstrand, Whittier, Calif.
To: Garden Homes, Milwaukee, Wis.

David E. Voss, Sebawaing, Mich.
To: St. Paul, Fort Atkinson, Wis.

Mark T. Wendland, Lusaka, Zambia, Africa
To: St. Paul, Muskego, Wis.

Allen A. Zahn, Coleman, Wis.
To: St. Paul, Ottawa, Ontario, Canada

Paul R. Zittlow, Kaukauna, Wis.
To: St. Paul, Wisconsin Rapids, Wis.

Dale R. Zwiag, Oweshau, Wis.
To: Salem, Owosso, Mich.

* * *

Thomas A. Liesener, Milwaukee, Wis.
(Second year of service)
To: Petra Lutheran, St. Cloud, Minn.

SUMMER VICAR VOLUNTEERS

Middlers

Place

John F. Brug — To: Franklin, Wis.
Charles P. Clarey — To: Torrance, Calif.
Larry N. Koester — To: Florida
Ronald A. Litke — To: Houston, Tex.
Martin T. Stuebs — To: St. Paul Church,
Ottawa, Ontario, Canada

Middler Vicar

Martin L. Schwartz — To: Colonial Conference

Juniors

Carl R. Henkel — To: Jacksonville, Fla., and
Atlanta, Ga.
Elwin R. Klumb — To: SE Wis. Dist. Mission
Board in Indiana, Kentucky and Tennessee
Paul A. Schmieg — Bay area of California

UNDERGRADUATE JUNIOR TUTORS

Carl R. Henkel
To: Northwestern College, Watertown, Wis.
Philip Koeninger
To: Martin Luther Academy, New Ulm, Minn.
Daniel P. Luetke
To: Northwestern Lutheran Academy,
Moberg, S. Dak.
Dennis Smith
To: Martin Luther Academy, New Ulm, Minn.

The Christian and the World

IN IT, BUT NOT OF IT

MODERN WITCHCRAFT

Some of our readers are going to look at the title of this article and then say, "Modern witchcraft! There isn't any such thing! Civilized people have long ago given up belief in witches!"

But have they? That's the question. True, most of us no longer believe that certain people are witches, possessed of evil powers, as did the Puritans. We don't believe such things even if we read about certain people who claim to be witches! And certainly we don't burn people whom we might suspect of being witches. After all, we are more civilized than that today!

But witchcraft includes more than just believing that certain people are witches. Witchcraft, as the word is used in the Bible, includes much, much more than this. And in the sense that the topic is treated in the Bible, witchcraft isn't at all dead in 1970! Not by a long shot! People are still practicing witchcraft—all around us—a lot of people! And surprisingly many are being deluded by such modern witchcraft. The fact is that *you* come in contact with modern witchcraft almost every day of your life.

What is Witchcraft?

First, then, let's define our terms. What do we mean by "witchcraft"? Or, what does the Bible mean by "witchcraft"? Turning first to the Scripture, we note that the passages that treat of this matter speak of soothsayers, augurers, sorcerers, charmers, mediums, wizards, necromancers, witches, and such who practice divination (Deut. 18:10, 11). Scripture indicates the source of this wickedness to be Satan, who is the father of lies (John 8:44). It reveals that Christ came to destroy the works of the devil (I John 3:8), and urges us to put on the whole armor of God in order to stand against the wiles of Satan (Eph. 6:11). The subject therefore is a very broad one.

This is also clear from the definitions found in our dictionaries, which define witchcraft as "the art, or practice, of a witch; *sorcery, magic*, magical influence." Of sorcery the dictionary says that it is "the black art, or black magic, in which supernatural powers are supposed to be exercised through the aid of evil spirits." Notice that the word magic is used over and over again. So, let's look once more at the dictionary. Magic is there defined as "the pretended art of producing effects beyond the natural power by means of supernatural agencies or through command of occult (hidden) powers in nature."

Now, then, do people today believe that there are supernatural powers, or agencies, in the world; and that

many of these are occult, or hidden? Yes, indeed! Do people believe that these supernatural forces affect our lives? Of course, they do! Do they believe that by making use of such supernatural, or occult, agencies, they can do things which they cannot do by natural means? Yes, they do! That is what the spiritualist "churches," and the horoscopes in our newspapers are all about. And these things are *popular* today!

Belief in the Supernatural

Before we go any further, however, let's get something straight. Belief in the supernatural is not ridiculous, nor is it wrong. *You* believe in the supernatural! All Christians do, for we all believe in *God*. And God is a Supernatural Being, who has supernatural powers to do miraculous things. Yes, we believe that this Supernatural Being, the Triune God, affects and controls our lives! We are all supernaturalists.

When we get right down to it, everyone is a supernaturalist. That is, everyone believes in the supernatural in some way. But *not* everyone believes in the Triune God of the Bible. That is just the trouble with this world. Many people believe in other supernatural forces or agencies. And that mistaken belief in other supernatural agencies is either "idolatry" or "witchcraft."

So we see that "witchcraft" is simply a form of idolatry which may include the belief in any supernatural force or agency outside of the one true Triune God. And that covers a lot of ground. For people who do not believe in the Triune God, and in Jesus as their Savior, witchcraft seems to be just as valid an answer as the Christian, or any non-Christian, religion.

Who Believes in Witchcraft?

But, you may ask, is there really any sizable group of people today which actually *believes* in witchcraft? Yes, there is! More people believe in it than we would suspect. Spiritualist "churches" of one kind or another are experiencing a fantastic growth, especially among the younger people of America. These are "churches" which claim to be able to put one in contact with the spirits of those who have died in order to foretell the future or to give specific advice in certain situations. Such groups also claim to have the power to manipulate, or control, the evil spirits in the world, or the astral spirits (the spirits in the stars). Impossible as it may sound, a lot of people believe that this is "scientific" religion—the religion for today's scientific world!

Strange as it may seem, many of the more radical college students, dissatisfied with the traditional churches

and the traditional faith, are especially susceptible to this new modern witchcraft. As one writer put it, they are turning more and more to oriental mysticism, witchcraft, demonology, and astrology. And then there are the new drug cults! Yes, there is much of this sort of thing going on today, even on college and university campuses.

Some of these groups are worse than others, if it is possible to make this kind of a distinction. The worst that we have heard about is the "Church of Satan," a group which is dedicated to the worship of Satan himself! The truth is, however, that the others are really just as bad.

Horoscopes

A much more popular form of modern witchcraft is the use of horoscopes, which is also increasing at an alarming rate. This kind of modern witchcraft is based on the ancient pagan belief that each star in the heavens is the home of some spirit, or god, which may exert its power upon a person for evil or for good in his daily life. By noting the position of the stars on the day of a person's birth, certain "priests" or religious experts claimed to be able to tell which star, or stars, would exert the greatest control over that person's life, and at which particular seasons or times. Thus developed the "science" of astrology.

Today this ancient pagan "science" has been revived and is flourishing. Almost every large newspaper prints a daily horoscope or has a regular column on astrology, giving information on the influence of the astral spirits, and advice as to how to put these powers to the best use in one's life. It is a fact that today people are spending millions of dollars to avail themselves of such information.

The use of horoscopes and astrology, the belief in astral spirits, spiritualism, seances, and other occult practices, is just as modern as it is ancient. The catechism therefore touches on it, explaining it as the use of supernatural powers, or magic, to do things which we cannot do by natural means.

The first reaction of many Christian people is usually that of amused condescension. "People don't really believe in such stuff," they say. "They do it just for amusement." But when they spend millions of their good dollars, and do so on a regular basis, it's *more* than just innocent amusement.

Why is Witchcraft Flourishing?

One can see why non-Christian people might be attracted to such modern witchcraft. After all, if they have no belief in the true God, the devil will fill that vacuum. He plays upon their fear of the future, their fear of the unknown, their curiosity, and their morbid desire to be in contact again with the souls of departed loved ones. That people finally believe such things, is also an act of judgment on God's part, for Scripture tells us that as men lose, or abandon, faith in the true God,

God sends upon them "strong delusions" (II Thess. 2:11, 12).

We who are Christians must be on our guard lest we be misled into believing that these are harmless and innocent practices. We are dealing here with something *demonic*. As we stated earlier in this article, this has its origin with Satan himself. He sponsors it. So dangerous is this that God speaks about it in the very First Commandment and then, for added emphasis, in the Second Commandment as well. God originally did so because this kind of pagan witchcraft was exceedingly popular among the people who lived in Canaan. But His words are just as relevant today.

The Old Testament is filled with warnings and admonitions against all kinds of witchcraft. In the First Commandment God says, "I am the Lord, your God. You shall have *no other gods* before Me!" (Exod. 20:3.) When the Israelites were preparing to enter the promised land of Canaan, God told them, "When you have gone into the land which the Lord your God gives you, you must learn *not to follow* the abominable practices of those (heathen) nations! There must not be found in your midst anyone who uses divination, or anyone who practices augury, or anyone who uses magical charms, or a sorcerer . . . or anyone who is a spirit medium, or anyone who contacts the spirits of the dead. For anyone who does these things is an *abomination* to the Lord!" (Deut. 18:9-12, our translation.) In the Law God told them, "You must *not* use magical charms, nor practice augury"—a form of fortune-telling (Lev. 19:26). "Do not turn to those who claim to be able to contact and consult with the spirits of the dead. Do not seek them out, to be defiled by them. *I am the Lord, your God!*" (Lev. 19:31, our translation.) Thus God made it clear that He and He alone must be our source of information in spiritual matters.

Isaiah dealt with the same problem in his day (725 B.C.). He told the people, "They will say to you, 'Go to those who claim to be able to contact the spirits of the dead, the mediums who chirp and mutter!' But should not a people go to their God? Should they go to the dead on behalf of the living?" (Isa. 8:19, our translation.)

The fact is that this is such a serious sin that the Mosaic law specified that any such spirit mediums should be put to death! (Lev. 18:31; 20:6; Deut. 18:11.) It was on the strength of this prohibition that the early Puritans burned convicted witches at the stake. They were mistaken, not because God hates witchcraft less in our day than in the days of Moses, but because this particular law applied only to Israel as God's Old Testament people.

This much, then is clear: modern witchcraft is simply ancient witchcraft revived. It is a pagan, heathen custom and practice, one which has always been an *abomination* to the Lord, a work of the devil. We who are Christians must regard it as such, and avoid it like the plague it is. We must also warn others, wherever and whenever possible, against this soul-destroying form of idolatry.

JULIAN G. ANDERSON



A Lantern to Our Footsteps

Answers Based on Holy Writ

Topic: What Is the Difference Between the Universal Priesthood and the Public Ministry?

"One of the churches in town had a youth service last year in which young laymen evidently conducted the entire service. We hear more and more about youth services, lay preachers, etc. It seems that the universal priesthood of believers is being overemphasized and the public ministry de-emphasized in these matters, instead of the proper role of both being stressed." This observation by a reader resulted in a request for articles on questions such as these: What is meant by the universal priesthood? By the public ministry? In what ways are they alike? In what do they differ? Answers to such questions should help us to form some opinion also on the question of youth services, etc.

The Universal Priesthood

Jesus gave the command: "Preach the Gospel to every creature." This is addressed to all Christians. Peter told his readers, the believers to whom his letter is addressed, that they are "a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light" (I Pet. 2:9). Every Christian has been given the Gospel. Every Christian is to proclaim it. Every Christian is a priest and king to show forth the Lord's praises. That is what is meant when we speak of the universal priesthood. Every Christian has been entrusted with the Gospel so that from him the light of the Gospel should shine out into the world. Let no one minimize the importance of the universal priesthood! Let every Christian live it!

The Public Ministry

And what does the person who serves in the public ministry do? Of himself as pastor among the Corinthians Paul says: "I determined not to know anything among you, save Jesus Christ, and Him crucified" (I Cor. 2:2). He preached the Gospel. That was his responsibility. Those who serve in the public ministry are to "preach the gospel of peace, and bring glad tidings of good things" (Rom. 10:15).

What then is the difference? None, when we take note of what they are to do. The individual Christian as a universal priest and the pastor in the public ministry are to do the very same thing: they are to *preach the Gospel*. In this there is no real difference.

The Difference

But what then is the difference? This becomes evident from the word *public*. The public minister does his preaching, not merely as an individual universal priest, but "by order and in the name of fellow Christians." When Paul and Barnabas were sent out as missionaries (Acts 13), it was the church at Antioch that sent them. They functioned in their name as *public ministers* (mis-

sionaries) of the Gospel. The pastor who steps into the pulpit in a congregation preaches not only *to* that congregation, but also *in the name of* and *by order of* the Christians in the congregation. When the pastor makes a sick call, he does that as a representative of the congregation. He ministers to the sick person in the name of all the Christians in the congregation. In this way he functions in the *public* ministry. Even as we call a person who functions in behalf of his fellow citizens a *public* official, so we call a Christian who functions in behalf of his fellow Christians a *public minister*.

Both Established by God

God, on the one hand, established the universal priesthood. But it is also He who gave the church apostles, prophets, evangelists, pastors, and teachers (Eph. 4:11) for the public ministry. It was He who through Paul directed the Corinthians to designate those who should function when they came together for edification. If in the gathering of Christians every universal priest would insist upon exercising his priesthood, only confusion would result. This was happening in Corinth. God's directive is: "Let all things be done decently and in order" (I Cor. 14:40). God has established both the universal priesthood and the public ministry.

The Church's Call Necessary

But who determines who should function *publicly* in preaching the Gospel? And how is this done? Since a public minister serves by order of and in the name of a group of Christians, it will be the Christians who ask him to do this for them. The Christians at Antioch asked Paul and Barnabas to go out on their mission tour. We refer to this as a *call*. A group of Christians, that is, the Christian church, since they as universal priests all have the command to preach the Gospel, are the ones who call those who are to preach the Gospel for them, in their name, by their order. When they do this, when a call is given to a certain individual Christian, then he as a result of that call functions as a public minister. "How shall they preach, except they be sent?" Paul asks (Rom. 10:15). The Christians must send, must call, those who are to preach in their name.

Ultimately, however, such a call is from the Lord. The pastors of Ephesus are told that it was the Holy Ghost who made them shepherds of the flock (Acts 20:28). Although the calling is done by a group of Christians, it is God who acts through them.

There is a further question in this connection that needs consideration: whom should the church call into the public ministry? This question will concern us next time. Then we can also make some concluding practical observations.

ARMIN SCHUETZE

We Turn to the Psalter . . .

. . . to Be Reminded of the Blessings of Affliction — Psalm 119:65-72

Given a choice, you would almost certainly choose comfort over discomfort, health rather than illness, joy instead of sorrow. But frequently we are not given such choices. We endure discomfort, we suffer illness, we experience sorrow — whether we like it or not. We wonder why these afflictions come our way. We may even complain about how unfair it is that children of God often seem to have heavier burdens to bear in life than blatant worldlings do. “Why must the righteous suffer?” is a question that has echoed down through the ages since it was first uttered by Job.

A reaction of this kind is natural to our sinful flesh. Let us recognize this fact and seek God’s help to combat such thoughts and feelings, because the devil would like to use these

human emotions to warp our judgment and weaken our faith.

Turn to the Psalter for help in finding the correct answer to this “Why?” regarding affliction. The 9th “chapter” of Psalm 119 (verses 65-72) reminds us that “it is *good* for me that I have been afflicted” (v. 71). Earlier in this section the Psalmist praises the Lord for “dealing well” with him (v. 65). He prays for “good judgment and knowledge” (v. 66); he recognizes the fact that his afflictions served a very important purpose in his life. “Before I was afflicted I went astray.” Afflictions helped the Psalmist to return again to a God-fearing life (v. 67). Afflictions were “good” for him. They proved to be blessings for him. They can be blessings for God’s people today.

The Lord will help you to see that behind every affliction is His own kind and loving hand. He wants us all by faith to understand that beyond the crosses of life here there is the crown of life hereafter.

Afflictions entered the life of the Psalmist, he says, “that I might learn Thy statutes” (v. 71). The Lord often finds it necessary to discipline His children in order to mold their character and to make them more fruitful in their lives of faith. Thus they really learn God’s statutes, and discover that even afflictions bring blessings into their lives.

Remember this, too, that God’s statutes are *good*. His Word reveals to us the vital truths we need to know. It tells us of Him who says: “I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me” (John 14:6). That is truly *worth* knowing and believing. And if afflictions are needed to help us believe this, then they are indeed blessings. Let us accept these blessings with gratitude as we await the ultimate and perfect blessing: the glories of our eternal home in heaven.

PHILIP R. JANKE

† Pastor A. von Rohr †

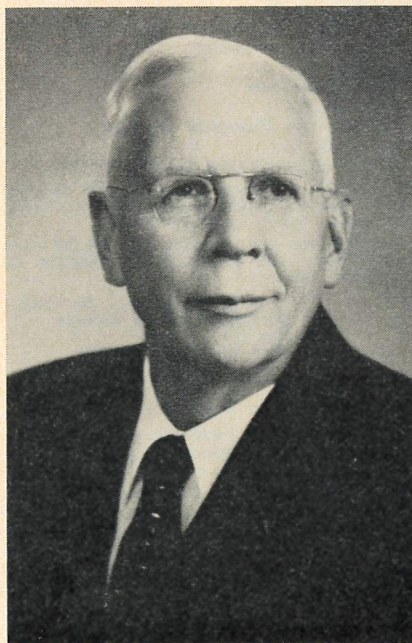
April 19, 1970

Pastor Adolph von Rohr was born in Winona, Minnesota, on November 17, 1884, the son of Pastor and Mrs. Philip von Rohr. Pastor Philip von Rohr was one of the early presidents of the Wisconsin Evangelical Lutheran Synod.

Pastor Adolph von Rohr was a graduate of Northwestern College in 1906 and of the Wisconsin Lutheran Seminary (then situated in Wauwatosa) in 1909. His first year in the ministry was spent in the Pickett-Omro parish near Oshkosh. In 1910 he accepted the call to become pastor of Peace Lutheran Church, Hartford, Wisconsin, a congregation which he served 57 years until his retirement in 1967. During this period of time, Pastor von Rohr served as chairman of the Dodge-Washington Conference for 27 years and as visiting elder for

eight years. After his retirement, he continued to assist his successor, Pas-

tor D. Kuehl, as health permitted, preaching his last sermon in August 1968.



Pastor Adolph von Rohr

In 1911 Pastor von Rohr married Elsie Dowidat. This marriage was blessed with a son, John, and a daughter, Mary Beth (Mrs. J. W. Perschbacher), both of whom survive their father. The first Mrs. von Rohr died in 1935. In 1940, Pastor von Rohr married Ida Dysterheft, who survives her husband. Three grandchildren and three sisters also survive.

After a long and painful illness, Pastor von Rohr died on April 19, 1970, at an age of 85 years. Funeral services were conducted at Peace Lutheran Church, Hartford, on April 22. Professor C. Lawrenz of Wisconsin Lutheran Seminary preached the funeral sermon on I Peter 1:3-5, using as his theme “The Living Hope which We have Through Christ’s Resurrection.” Burial took place on April 23 at Winona, Minnesota.

NOTICE TO SERVICEMEN IN EUROPE AND THE FAR EAST

Below are listed the names of pastors in foreign countries who will be pleased to be of service to you. If you are stationed in the neighborhood of any of these pastors, feel free to call on them for services. All the pastors listed here speak English. The Missions in Hong Kong and Tokyo have several pastors available.

Western Germany

PASTOR BERNHARD HENSCHKE
Ph: (064372) 2-96
6251 Steeden/Lahn
Hauptstrasse 47

PASTOR KARL WENGENROTH
Ph: (0811) 88-27-01
8000 Muenchen 60 (Obermenzing)
Schraemelstrasse 104

West Berlin

PASTOR RALPH BENTE
Ph: (0311) 4-63-15-42
1000 Berlin 65 (Wedding)
Vinetaplatz 2

Eastern Germany

PASTOR JOHANNES WILDE Ph: 20-44
1532 Kleinmachnow 11
Philipp Mueller-Allee 71c

Japan

PASTOR NORBERT MEIER
Ph: 0424-71-1855
2-17 Saiwai-Cho, 3 Chome Kurume Machi
Kitatama Gun, Tokyo 188, Japan

Australia

PASTOR K. E. MARQUART Ph: 5-2960
51 Fourth Ave. Toowoomba
4350 Queensland
(Ca. 40 miles west of Brisbane)

For civilian chaplain in Vietnam see Notice (in box) elsewhere in these pages.

THE REV. DR. HANS KIRSTEN
6380 Bad Homburg v.d.H. Kaiser
Friedrich
Promenade 165 Ph: (06172) 4-16-85

PROF. DR. MANFRED ROENSCH
Ph: (06171) 5-94-72
6370 Oberusel (Taunus)
Altkoenigstr. 50

Services at Nuernberg

For information call:
W. ROTHER
Huebnerplatz 7/111 Chapel at Aeussere
Bayreuther Str. 180 Nuernberg
Served by Pastor Karl Wengenroth of
Munich

France

PASTOR FREDERIC KREISS
6a Place d'Austerlitz
Strasbourg-Bas-Rhin France

Hong Kong

**CHRISTIAN CHINESE
LUTHERAN MISSION**

PASTOR PAUL BEHN
55 Beacon Hill Rd.
11/F Flat D Kowloon, Hong Kong

RESULT OF COLLOQUY

In a colloquy held on May 13, 1970, Pastor Albert C. Young, Anderson, Calif., formerly affiliated with The Lutheran Church—Missouri Synod, was found to be in agreement in doctrine and practice with the Wisconsin Ev. Lutheran Synod and is herewith recommended to the Synod for membership. Faith Ev. Lutheran Church, which he will continue to serve, having withdrawn from The Lutheran Church—Missouri Synod and applied for membership in the Wisconsin Ev. Lutheran Synod, is also recognized as being in fellowship with us.

First Vice-President Carl H. Mischke
District President Immanuel G. Frey
Professor Armin W. Schuetze

RESULT OF COLLOQUY

In a colloquy held on May 14, 1970, Pastor Harold Dorn, San Jose Calif., formerly affiliated with The Lutheran Church—Missouri Synod, was found to be in agreement in doctrine and practice with the Wisconsin Ev. Lutheran Synod and is herewith recommended to the Synod for membership.

First Vice-President Carl H. Mischke
District President Immanuel G. Frey
Professor Irwin J. Habeck

NOMINATIONS — NWC

The following names have been submitted in nomination for the professorship in physical education at Northwestern College, Watertown, Wisconsin:

Mr. Steven Gauger, North Mankato, Minn.
Mr. John Gronholz, Lake Mills, Wis.
Mr. Timothy Knickelbein, Oklahoma City,
Mr. Dwaine Krentz, Juneau, Wis.
Prof. Jerome Kruse, Saginaw, Mich.
Lt. Col. Karl Kuckkahn, Fort Shafter, Hi.
Mr. Robert Lehninger, Wauwatosa, Wis.
Prof. Theodore Pelzl, Moberge, S. Dak.
Mr. Lyle Schneider, Neenah, Wis.
Mr. Loren Schultz, Algoma, Wis.
Mr. Gerald Snyder, Jackson, Mich.
Prof. Lloyd Thompson, Milwaukee, Wis.
Mr. Dale Walz, Waterloo, Wis.
Mr. Richard Winter, Manitowoc, Wis.

Any correspondence regarding these candidates should be in the hands of the undersigned no later than June 30, 1970.

W. A. Schumann, Secretary
612 S. 5th Street
Watertown, Wisconsin 53094

DR. MARTIN LUTHER COLLEGE

Schedule of Workshops for Summer of 1970

June 15 - June 19 —
Teaching Disadvantaged Children
June 15 - June 26 —
Workshop in School Administration
June 22 - June 26 —
Workshop for Multigrade Classroom
Teachers and Principals
June 29 - July 3 —
Pastors' Institute
July 6 - July 17 —
Workshop in Biological Science
July 6 - July 10 —
Workshop for Sunday School Teachers

Registration for each workshop will be held on the Sunday night before each workshop between 8-9 p.m. in OLD MAIN.

Applications for workshops must be submitted early with a deposit. For further information write:

Director of Special Services
Dr. Martin Luther College
Box 417
New Ulm, Minn. 56073

CAMP

The Milwaukee Federation of Wis. Ev. Lutheran Synod Churches, Inc., will be sponsoring three weeks of Christian camping for the boys and girls of our congregations ages 8 through 14. The camping fee is \$30.00 per week per child. The dates: July 12-18; July 19-July 25; and July 26-Aug. 1. The camp will be at Camp Willerup on Lake Ripley near Cambridge, Wis. For further information please contact Marvin Wernicke, 5744 N. 69th St., Milwaukee, Wis. 53218. Adults interested in participating in this camping program please contact the above.

REQUEST FOR COMMUNION WARE

The Church of the Living Word (Lutheran), an exploratory mission of the Wisconsin Synod in Marin County, Calif., is in need of Communion ware. If any congregation of Synod would possess such which it is not using anymore, our group would appreciate learning of the same. The condition of the pieces or set is not material. Please address any correspondence relative to purchase or any method of obtaining such pieces or set to:

Mr. Erwin Swett (Major Ret. USAF)
458 Calle Arboleda St.
Novato, Calif. 94947

CALENDAR OF CONFERENCES

MINNESOTA

REDWOOD FALLS PASTORAL-DELEGATE CONFERENCE

Date: June 30, 1970.
Time: 2-9 p.m.
Place: St. Paul's Ev. Lutheran Church, Sheridan Township, J. Babler, host pastor.
Agenda: The Report to the Nine Districts; Synod Stewardship Program Report.
Please send excuses to the host pastor.
Alfred P. Jannusch, Secretary

NEBRASKA

DISTRICT CONVENTION

The 27th biennial convention of the Nebraska District will be held from July 14-17, 1970, at Zion Lutheran Church, Clatonia, Nebr., Pastor A. Werre.

Communion Service: The opening service with Holy Communion will be held at 9 a.m. on July 14. The guest speaker will be Prof. Wilbert Gawrisch of Wisconsin Lutheran Seminary.

Essay: The Ministry of the Keys, with Special Emphasis on the Power of the Christian to Forgive and Retain Sins (Prof. Wilbert Gawrisch).

Closing Service: July 16, 7:30 p.m. Christian Education will be the special theme for this service. The preacher will be announced at a later date.

All lay delegates are to provide the proper credentials from their congregations. A nominal fee of \$4.00 will be charged for meals, and \$1.00 for convention expenses. Housing will be provided by the host congregation. All pastors, male teachers, and lay delegates are asked to indicate their intentions to the host pastor well in advance so preparations can be made.

W. C. Goehring, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR DELEGATE CONFERENCE

Date: June 29, 1970.
Place: Trinity Ev. Lutheran Church, Marinette, Wis.; A. A. Gentz, host pastor.
Time: 9:30 a.m. — Communion service.
Preacher: Robert Steffenhagen (alternate, Warren Steffenhagen).
Agenda: Reports and Memorials to Districts.
Dinner will be served by the host congregation. Please send excuses to host pastor.

J. Sauer, Secretary

WESTERN WISCONSIN

CHIPPEWA RIVER VALLEY DELEGATE CONFERENCE

Place: St. John's Ev. Lutheran Church at Eagleton, Wis.
Host Pastor: B. A. Borgschatz.
Time: July 12, 1970, at 8 p.m.
Agenda: Stewardship Workshop, The Big Step Forward presented by Prof. Ed. Siefert and Pastor E. E. Prenzlow Sr.
District Report: Missions — Pastor H. M. Schwartz; Institutions — Pastor J. Zickuhr; Finances — Pastor A. Schulz.
Alvin E. Schulz, Secretary

CHANGE OF ADDRESS

Pastor
Mumm, James M.
Box 27
Hillpoint, Wis. 53937
Tel: (608) 727-3473

TIME and PLACE of WORSHIP

HONOLULU, HAWAII

Pastor William H. Wietzke will be installed as regular pastor in Honolulu, Hawaii, on June 21 by District President I. G. Frey. Services will be conducted every Sunday. Until Pastor Wietzke has a permanent address, he is to be contacted c/o Lt. Col. Karl Kuckkahn, 1218A Hase Dr., Ft. Shafter, Hawaii. Telephone 86-1856.

**Hope Ev. Lutheran Church
Belvidere, Illinois**

Services are now being conducted at our new, lower-level chapel at 1651 Cedardale Drive, just off of By-Pass 20.

Sunday School — 9:15 a.m.
Worship Service — 10:30 a.m.

**Divine Savior Ev. Lutheran Church
Indianapolis, Indiana**

Sunday School and Adult Bible Study — 9:30 a.m.
Worship Service — 10:30 a.m.

Services are conducted at the Lawrence Lions Community Building, 4749 Richard Ave., Indianapolis.

Thomas C. Spiegelberg, Pastor
1540 W. 72nd Street
Indianapolis, Ind. 46240

NORTH FORT MYERS

Wisconsin Synod worship services are being conducted each Sunday, 3:30 p.m., at the North Fort Myers Memorial Chapel, 820 Pondella Road (S-78A), North Fort Myers, Florida. The area being served by this preaching station includes Fort Myers, Fort Myers Beach, Cape Coral, Lehigh Acres, Port Charlotte. For further information or the names of such who may be interested in this new mission, please contact:

Pastor James L. Vogt
3012-18th Ave. W.
Bradenton, Fla. 33505

**WISCONSIN SYNOD LUTHERAN MISSION
OF PRINCE GEORGES COUNTY, MARYLAND**

Location:

Kenmoor Elementary School
3211 82nd Ave.

Landover, Maryland

Services: 4 p.m. each Sunday (Sunday school at 3 p.m.)

Interested persons are encouraged to contact:

Mr. Jerauld Kluckman
7809 Powhatan St.
New Carrollton, Md.
(301) 459-5687

LCDR L. J. Pingel
3105 Brinkley Road A-201
Oxon Hill, Md.
(301) 630-3687

**Our Savior Ev. Lutheran Church
Birmingham, Alabama**

Services are now being conducted at the BTNB Bank in the Vestavia Hills Shopping Center, 724 Highway 31 South, Birmingham.

Sunday School and Adult Bible Study — 9:15 a.m.

Worship Service — 10:15 a.m.

NAMES REQUESTED

FRESNO, CALIFORNIA

The Wisconsin Ev. Lutheran Synod has been requested to found a congregation in Fresno. Names and references are to be directed to California Mission Board — WELS, Robert Hochmuth, Chairman, 3451 Eden Drive, Santa Clara, Calif. 95051.

FERGUS FALLS, MINNESOTA

The Minnesota District Mission Board is attempting to evaluate the possibility of beginning a WELS mission in Fergus Falls. If you know of persons in this general area who would be interested, please send their names, addresses, and pertinent information to:

Rev. R. Winters
510 Idaho Ave.
Morris, Minn. 56267

NEW MISSION REQUESTS NAMES

Please send the names of families that may be interested in establishing a congregation of our Synod and living in Westerville, Gahanna, Worthington, or in the north part of Columbus, Ohio, to:

Pastor Keith Roehl
391 Kingswood Drive
Grove City, Ohio 43123

LAS VEGAS, NEVADA

The California Mission Board is attempting to evaluate and compare various possible new home mission fields which come to our attention from references and requests. With commercial, chemical, and aircraft interests contributing to substantial growth in the Las Vegas area, we need to update all information regarding interested persons and potential prospects for possible WELS home mission work there. Send names, addresses, and pertinent information to:

California Mission Board, WELS
Pastor Robert Hochmuth, Chairman
3451 Eden Dr.
Santa Clara, Calif. 95051

AUSTIN, TEXAS

Austin, Texas, now has a resident pastor. Please send the names of WELS families or prospects living in the Austin, Texas, area to Pastor James Radloff, 1006 Colony North Dr., Austin, Texas 78758. Worship services are held each Sunday at 11 a.m. in the Canterbury Chapel, University Ave. at 27th. For more detailed information call 836-4264.

PASADENA AREA

Residents of Highland Park, Pasadena, and Glendale, Calif., are seeking to form a congregation faithful to the Scriptures and to affiliate with the WELS. The California Mission Board requests names of persons in this area who could be served through this new group. Send information to:

Pastor Dan Sabrowsky
250 East Grove St.
Pomona, Calif. 91767

NASHVILLE, TENNESSEE

A canvass will be made in the Nashville, Tenn., area early this summer. Please send names of WELS families or prospects in this area to Pastor John Raabe, 1080 Alfred St., Brookfield, Wis. 53005.

EXPLORATORY SERVICES

RIVERSIDE, CALIFORNIA

Exploratory work is now being done in Riverside, Calif. If you know of anyone in the area who might be interested in a WELS church, please contact the undersigned.

Pastor Hermann John
31785 Yucaipa Blvd.
Yucaipa, Calif. 92399

Danbury, Connecticut

Exploratory services are now being held in Danbury, Conn., at the Hayestown Ave. School. The services are at 4 p.m. The names of persons in this area may be sent to:

Pastor Karl R. Gurgel
296 Buckland Road
South Windsor, Conn. 06074

Salt Lake City, Utah

Exploratory services are now being held in Salt Lake City each Sunday evening at 7:00 p.m., with Sunday school at 6 p.m. Services are being held at the South Salt Lake City Auditorium — 2500 S. State St. If you know anyone in the Salt Lake City area that might be interested in a WELS church, please contact:

Pastor L. A. Tessmer
1304 Le May Ave.
Fort Collins, Colorado 80521

JACKSONVILLE, FLORIDA

Exploratory services are now being held in Jacksonville each Sunday evening at 6:30. Until further notice, services will be conducted at the Arlington Woman's Club, 1222 Clock St. If you know anyone in the Jacksonville area that might be interested in a WELS church, please contact the undersigned.

Richard L. Wiechmann, pastor
Rt. 2, Box 80
Maitland, Fla. 32751

Peoria, Illinois

Exploratory services sponsored by the Western Wisconsin Board for Home Missions will be held every Sunday evening at 7:30 o'clock at the Bob Aswege State Farm Office, 227 North Main, Creve Couere, Ill., serving Peoria, East Peoria, Creve Couere, Pekin and surrounding area.

Marin County, California

Across the Golden Gate, north of San Francisco, the WELS has begun to conduct services every Sunday through its California Mission Board. Services are being held at the Novato Community House in Novato at 8:30 a.m. with Sunday school following. Contact regarding the fledgling group can be made through either:

Mr. Irwin Swett (USAF Major Ret.)
458 Calli Arboleda St.
Novato, Calif. 94947

or:

Mr. Bruce Margraf
364 Mountain View, Ave.
San Rafael, Calif. 94901

The missionary serving the group is:
Pastor Robert Waldschmidt
2600 Ralston Ave.
Belmont, Calif. 94002

MINOT, NORTH DAKOTA

Exploratory services will be conducted in the Community Room of the courthouse building at 7 p.m. each Sunday. Contact Ted Naumann in Minot at 839-2705 or the undersigned.

Pastor Marvin Putz
208 5th Ave. N.W.
(701) 663-3624
Mandan, N. Dak. 58554

Hubertus - Richfield, Wis.

Exploratory services are being conducted in the Hubertus-Richfield area every Sunday morning at 9:15 a.m. in the Friess Lake Community Hall, Lake Drive, Hubertus, 1/2 mile north of the Fox and Hounds Supper Club on Friess Lake Road. If you know of anyone in the area who might be interested, please contact the undersigned.

Ralph Martens, Pastor
343 Waukesha Ave., Apt. 8
Sussex, Wis. 53089
Tel. 246-6645

Pittsfield, Massachusetts

Exploratory services will be conducted every other Sunday at 7 p.m. in Pittsfield, Mass. The services will be held in the Pittsfield Girls' Club, 165 East Street. The undersigned is conducting the services.

Pastor Karl R. Gurgel
28 Casabella Circle
East Hartford, Conn. 06108

Fort Worth, Texas

Immanuel Lutheran Church, 7109 Grapevine Highway, No. 8 (Richland Hills), Fort Worth, Tex. 76118, is the exploratory attempt of the Arizona-California District Board for Home Missions to serve the Fort Worth area and including Hurst, Richland Hills, Euless, Carswell Air Force Base, Fort Wolters, River Oaks, and Haltom City. Services are held Sunday morning at 8:45. The Fort Worth Contact is Mr. Gordon Neubauer, 2521 Shirley Ave., Fort Worth, Tex. 76109, phone 1-817-926-8782. Pastor Walter A. Diehl at 9422 Clearhurst Drive, Dallas, Tex. 75238, phone 1-214-348-6069 is in charge. Information concerning prospects would be appreciated.

Walter A. Diehl, Chairman

**MATRON — NORTHWESTERN
LUTHERAN ACADEMY**

Since Mrs. Irene Rauschke, a matron at Northwestern Lutheran Academy, has indicated that she will not be returning next year, the Board of Control is seeking someone to occupy this position beginning with the 1970-1971 school year. Although not absolutely necessary, it would be desirable if this individual could also help in the girls' physical education department. If you are interested, or if you know of anyone who might be interested in this position, please contact the undersigned as soon as possible.

NLA Board of Control
Pastor David Krenke
620 Ninth Street West
Mobridge, S. Dak. 57601

1970 PREBUDGET SUBSCRIPTION OFFERINGS

Four months ended April 30, 1970

	Prebudget Subscription	Pension	Total
Arizona-California	\$ 52,165	\$ 1,311	\$ 53,476
Dakota-Montana	46,770	75	46,845
Michigan	254,742	2,340	257,082
Minnesota	324,265	5,184	329,449
Nebraska	49,770	395	50,165
Northern Wisconsin	337,178	6,143	343,321
Pacific Northwest	17,182	315	17,497
Southeastern Wisconsin	376,398	9,915	386,313
Western Wisconsin	364,471	13,639	378,110
Total — 1970	\$1,822,941	\$39,317	\$1,862,258
Total — 1969	\$1,723,480	\$44,609	\$1,768,089

1970 PREBUDGET SUBSCRIPTION PERFORMANCE

Four months ended April 30, 1970

	Subscription Amount for 1970	4/12 of Annual Subscription	Subscription and Pension Offerings	Per cent of Subscription
Arizona-California	\$ 152,855	\$ 50,951	\$ 53,476	105.0
Dakota-Montana	161,785	53,928	46,845	86.9
Michigan	789,414	263,138	257,082	97.7
Minnesota	845,967	281,989	329,449	116.8
Nebraska	154,802	51,601	50,165	97.2
Northern Wisconsin	953,436	317,812	343,321	108.0
Pacific Northwest	48,630	16,210	17,497	107.9
Southeastern Wisconsin	1,189,761	396,587	386,313	97.4
Western Wisconsin	1,030,763	343,588	378,110	110.0
Total — 1970	\$5,327,413	\$1,775,804	\$1,862,258	104.9
Total — 1969	\$5,270,810	\$1,756,937	\$1,768,089	100.6

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended April 30, 1970, with comparative figures for 1969

	Twelve months ended April 30		Increase or Decrease*	
	1970	1969	Amount	Per cent
Income				
Prebudget Subscription Offerings	\$5,350,880	\$4,081,033	\$1,269,847	31.1
Gifts and Memorials	96,664	133,227	36,563*	27.4*
Pension Plan Contributions	95,440	102,712	7,272*	7.1*
Bequest	6,962	72,951	65,989*	90.5*
Income from NWP	21,562	16,562	5,000	30.2
Other Income	2,595	4,200	1,605*	38.2*
Total Income	\$5,574,103	\$4,410,685	\$1,163,418	26.4
Expenditures				
Worker-Training	\$1,342,026	\$1,394,226	\$ 52,200*	3.7*
Home Missions	1,046,218	983,570	62,648	6.4
World Missions	721,074	626,099	94,975	15.2
Benevolences	734,154	702,874	31,280	4.5
Administration and Services	361,221	360,958	263	.1
Appropriations	572,327	335,791	236,536	70.4
Total Expenditures	\$4,777,020	\$4,403,518	\$ 373,502	8.5
Operating Gain	\$ 797,083	\$ 7,167		

Norris Koopmann, Treasurer and Controller
3512 West North Avenue
Milwaukee, Wisconsin 53208

OFFER: BAPTISMAL FONT, HYMNBOARDS
Available to any mission congregation — a baptismal font finished with white marble chips, and two hymnboards, 12"x28".
Write to:

Vicar John Ibsch
% Resurrection Lutheran
407 14th Street N.W.
Rochester, Minn. 55901

NOTICE!

Congregations that have members residing temporarily at the

VETERANS' ADMINISTRATION HOSPITAL
Wood, Wis.

CENTRAL STATE HOSPITAL
Waupun, Wis.

WISCONSIN STATE PRISON
Waupun, Wis.

WISCONSIN CORRECTIONAL INSTITUTION
Fox Lake, Wis.

please notify:

Pastor A. H. Schroeder
7131 Auburn Ave.
Wauwatosa, Wis. 53213
Tel: (414) 453-5413

NOTICE!

Pastor Waldemar R. Hoyer
Civilian Chaplain in Southeast Asia
Saigon, Vietnam
Servicemen may phone Saigon PTT
22429 or visit Chaplain Hoyer at 329
Vo Tanh.
Mailing address:
WELS Box 56, APO SF 96243

SOCIAL WORK SUPERVISOR

Prefer Lutheran, male. MSW required. Must be interested in working with mentally retarded residents and their families. Salary commensurate with training and experience. Contact: Bethesda Lutheran Home, 700 Hoffman Drive, Watertown, Wis. 53094. Phone: (414) 261-3050.

TWO SOCIAL WORKERS, MALE

MSW preferred but will consider applicants with bachelor's degree. To work with mentally retarded residents and their parents. Competitive salary. Contact: Bethesda Lutheran Home, 700 Hoffman Drive, Watertown, Wis. 53094. Phone: (414) 261-3050.

SAMPLE FORM

I bequeath to the WELS Foundation, Inc., Milwaukee, Wisconsin, the sum of
..... (\$)
(In the case of property, a description should follow.)