



THE NORTHWESTERN Lutheran

In This Issue —

- World Mission Seminary Conference pages 333-335
- The Lodges and God pages 336-337
- Civilian Chaplain-at-large in U.S.A. page 339

October 10, 1971



BRIEFS

by the Editor

Nikita Khrushchev at 77 and Olga Peters at 3½ months each have a lesson for us. They both demonstrate that God will have His way — that God's ways are not man's ways. It was therefore good to be alive as a Christian when news concerning them hit the front pages on the second weekend in September.

Khrushchev was mighty in his day — but not almighty. He was ousted from power in 1964, seven years ago this month. In the Soviet system he then virtually became a nonperson, his death not receiving as much notice in communist newspapers as it is receiving in this column. Khrushchev denounced Stalin whom he had served; he denounced God even as Stalin had; but he could not avoid death of which Scripture says: "The wages of sin is death." Unfortunately, there is no indication that he believed that "the gift of God is eternal life."

In thinking about Khrushchev's case, the Christian, often shunted aside in this life, can comfort himself with the evident fact that "God is no respecter of persons." At 77, Khrushchev reminds us of what David

once said about Saul: "How are the mighty fallen!"

Olga Peters, at 3½ months, has a similar, yet at the same time a totally different, lesson to teach us. Saturday's headlines announcing the death of Khrushchev were followed by Monday's headlines stating: "Stalin's Granddaughter Baptized Here." The baptism took place in Wauwatosa at Annunciation Greek Catholic Church — a Frank Lloyd Wright building.

God proved Himself more powerful (and more gracious!) than the dictator of all Russia. Josef Stalin had brought up his daughter Svetlana as a "dedicated" atheist. However, nine years after her father's death, when she herself was 36, she was baptized in the Russian Orthodox Church in Moscow. A few years ago she wrote about herself: "By the time I was 35, and had seen something of life, I, who had been taught from earliest childhood by society and my family to be an atheist and materialist, was already one of those who cannot live without God. I am glad that it is so." In September, commenting on her own baptism, she is reported to

have said: "It was done very quietly. Nobody knew about it and certainly I couldn't tell about it to the officials. But I had wanted to join a church." Later she defected to the United States. Now she has brought her daughter to be baptized in the name of the Father, and of the Son, and of the Holy Ghost.

Let's never say that miracles do not happen. Khrushchev and Olga Peters remind us that God will have His way — no matter how powerful or godless men may be!

With this issue of The Northwestern Lutheran, Pastor Paul Nitz brings to a close his series on the book of Joel. In these last days, Joel's prophecy is a word of warning for the wicked and a word of comfort for the believers. Next time Prof. A Panning will begin a discussion of the "fruits of the Spirit" (Gal. 5:22, 23). His first contribution will deal with the much-misused term "love."

Troubling Lutheranism since its very beginnings in the United States has been the matter of membership in secret societies, or lodges. Recently the Lutheran Council — USA passed a number of resolutions on this matter, but so far little or nothing has been resolved on the congregational level. The Northwestern Lutheran will offer its readers a series of four articles on this subject. Appearing in this issue is an article on "The Lodges and God." This will be followed by "The Lodges and the Gospel," "Social Membership in the Lodge," and "Lutheranism and the Lodge." They will be worthy of your attention.

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

The Northwestern Lutheran

*

Volume 58, Number 21

*

October 10, 1971

Official Publication, Wisconsin Evangelical Lutheran Synod

Published biweekly by Northwestern Publishing House, Milwaukee, Wisconsin. All **BUSINESS CORRESPONDENCE** is to be directed to:

Northwestern Publishing House
3624 W. North Avenue
Milwaukee, Wisconsin 53208

Second-class postage paid at Milwaukee, Wisconsin.

Subscription rates, payable in advance: One year, \$2.50; Three years, \$6.50; Five years, \$10.00.

A 20% discount is allowed on the one-year rate if 25 or more unaddressed copies are sent in a bundle to one address.

Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

The deadline for submitting materials intended for publication in **The Northwestern Lutheran** is five weeks before the date of issue. Address all items intended for publication to:

Rev. Harold E. Wicke, Editor
The Northwestern Lutheran
3624 W. North Avenue
Milwaukee, Wisconsin 53208

THE EDITORIAL BOARD — Rev. Harold E. Wicke, Editor; Rev. Walter W. Kleinke, Assistant Editor; Prof. Wilbert R. Gawrisch; Prof. Armin W. Schuetze.

CONTRIBUTING EDITORS —

F. Blume E. Fredrich I. G. Frey J. Gerlach P. Janke
P. Nitz A. Panning J. Pacher C. Toppe K. Vertz

COVER — St. John's Evangelical Lutheran Church, Jefferson, Wisconsin; R. Lauersdorf, pastor.

Editorials

An Emerging Type In a parable recorded in Luke 14, Jesus tells of a man who "made a great supper and bade many." It was as though they had been invited to church. "They all with one consent began to make excuse."

Present-day pastors have no difficulty in relating to this ancient host. They have shared his experience.

The excuse-maker might be described as the apologetic type. He feels intuitively that he is not on very safe ground, and he hopes that his excuse will sound plausible. But there is another type, less common but apparently gaining in numerical strength in an irreverent era. This is the forthright type, and it includes some people who hold membership in our churches. This type feels no need for apology. The individual simply announces, "I don't go to church very much." On weekends he goes camping, plays golf, goes fishing, sleeps late, or improves his property. If there is any implication in his forthright statement, it is that he is not a religious fanatic like those who attend church regularly.

But if God "giveth to all life and breath and all things," as Paul declared to the Athenians, it doesn't take a fanatic to worship Him. If "in Him we live and move and have our being," it is not a form of fanaticism to seek His guidance through His inspired Word. If "He hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained," seeking salvation does not distill into a matter of personal preference.

The forthright type may be more open and honest than the excuse-maker, but viewed from the standpoint of man's need for his Lord and Savior, the bold statement, "I don't go to church very much," is more notable for its arrogance than its forthrightness.

IMMANUEL FREY

More Polarization Needed Both the religious and the secular press agree that there is polarization in The Lutheran Church—Missouri Synod. Except for natives who have closed their minds, everyone recognizes that the orthodox and the heterodox (misnamed "moderates") are poles apart in the doctrine of Scripture. The lines are drawn between those who accept all of Scripture because *God has declared* that it is His Word, and those who accept only the part of Scripture *they decide* is God's Word.

Add to this polarization the opposing views held regarding the binding power of a church's confessional statements, and a cleavage in the Missouri Synod would seem not only inevitable but imminent.

But another polarization is needed to bring about the separation that Romans 16:17 enjoins. The right and the left must become polarized in the doctrine of fellowship and church relations.

For a third of a century religious unionism has been a way of life for both conservatives and liberals in the

Missouri Synod. From Missouri's declaration of sufficient doctrinal unity for fellowship with the ALC in 1938, through the general Protestantism of their chaplaincy program, their affiliation with the pharisaical Boy Scout movement, their broad practice of prayer fellowship, the confessional compromises of their cooperation in externals, their involvement in LCUSA, both camps have forsaken the doctrine of church fellowship their church body once taught and practiced. There are variations in the views the two parties hold, but they are a matter of degree rather than of basic opposition.

Until there is real polarization in the matter of confessional fellowship, the doctrinal mismatch in Missouri may endure for years. Conservatives and liberals will simply be extending the familiar practice of unionism to each other.

CARLETON TOPPE

The Melon Patch Approach A salesman once sold us newlyweds something that neither of us wanted. About a year later when we canceled out, the same chap returned and the second time sold us something that we absolutely did not want. Not surprisingly, that salesman has reached top drawer in his home office.

There is a way of promoting religion like that, getting people to buy the package when they are not really sold on the product. Because "it works," the church is tempted to imitate the technique of Madison Avenue.

There may be nothing wrong with such an approach. But, then, there is nothing necessarily Christian about it either. Trained pagans can master a program. Programs can be easy—they don't necessarily cost you anything, touch the heart, or compel you to repent!

Paul sent no advance men into Corinth, engaged no press and public relations corps, launched no rallies with big name personnel, staged no appearance at the Coliseum. "Your faith should not stand in the wisdom of men, but in the power of God," he said.

Instead of handbooks on "Successful Soul-Saving," Paul wrote his Epistles to the New Testament Church. Instead of beefing up the agenda with campaign committees, the Apostles relentlessly preached "repentance toward God, and faith toward our Lord Jesus Christ."

We are Lutheran Christians today because of Paul's Epistle to the Galatians, not because of well-intentioned emphasis on stewardship or membership.

We cannot beat the world at its own game. It is tricky business to sell a salesman who knows the "technique." Like the man who cleverly protected his melon patch with a sign: "One of these melons is poisoned." Next morning, sure enough, no melons were missing, but the sign had been repainted to read: "Two of these melons is poisoned."

JOHN PARCHER



Studies in God's Word

For the Lord Dwelleth In Zion

"And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters; and a fountain shall come forth of the house of the Lord and shall water the valley of Shittim.

"Egypt shall be desolation and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

"But Judah shall dwell forever, and Jerusalem from generation to generation.

"For I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion" (Joel 3:18-21).

It is a recurring question. Do we take this or that part of Scripture literally or figuratively? The question is raised also in connection with the conclusion of Joel's account. If we have rightly caught the theme of Joel's prophecy to this point, we have heard a motif that is strongly spiritual. We have been led to expect a finale that is not only in harmony with the foregoing but also incorporates and underscores the theme in a way that uplifts us to heavenly realities. It would be dissonance and a letdown to have our minds directed to the mundane. Masterfully, Joel's prophecy closes with a description of final *spiritual* prosperity, prostration, permanence, and purity—in that order. We shall consider them in another sequence, however.

Prostration

Egypt and Edom represent the enemies of God's people down through the ages. At Joel's time Egypt had been hostile to Israel for about 1000 years. The enmity of Edom, the offspring of Esau, was of longer standing. Joel's imagery indicates that the enemies of the Judah of God, even the foe that stalked Eden, will be completely vanquished—leveled by God's wrath like a scorched wasteland.

The oppressors of God's people will be laid low for their coarse crimes against God's elect. The intent of their hearts, as well as the deeds of their hands, in seeking the downfall of believers will be unmasked and avenged. They will be sentenced for premeditated murder.

Purity

The murderous attempts to undo God's chosen will be met by the Lord, who "will cleanse their blood," that is, "avenge" them. This is the meaning some give to the Hebrew of Joel's last verse, which is difficult to render.

Others take the words to mean that the sins of believers will be completely washed away by the Lamb's blood. Thus even murderers like Moses and David and Paul will stand guiltless in the glorious presence of the Lord.

Since Joel's conclusion wraps up an account in which the twofold feature of the Day of the Lord is made prominent, it is fitting to derive from this difficult expression a double meaning: the seemingly unpunished sins of God's enemies finally will be fully recompensed, while the bloody iniquities of His friends will be blotted out forever in their complete transformation.

One thing is certain. The daily washings of the saints on earth will have lapsed when the Lord presents Himself with "a glorious Church, not having spot or wrinkle or any such thing, but . . . (being) holy and without blemish" (Eph. 5:27). Can it be otherwise where the Lord dwells?

Prosperity

The result of complete purity in the presence of God will be *perfect* joy, satisfaction, and refreshment. This is presented in Joel's account under the figures of unlimited wine, milk, and water. The overflowing cup of the *new* "fruit of the vine" (Matt. 26:29) in the Father's house will make His children forget the lush Judean hills. The milk of divine kindness will be under their tongues (Song of Solomon 4:11). The water of life will be a river (Rev. 22:1) that will keep the watercourses or "coulees" ("rivers of Judah") at flood stage. The blessed righteous shall flourish like trees planted by the rivers (Ps. 1:3). Like indestructible acacias ("Shittim") they shall not see corruption. In short, the Lord shall walk again with His people in Paradise Regained.

Permanence

Egypt and Edom shall be permanently desolate, "but Judah shall dwell forever!" Can it be otherwise where "I AM" dwells?

"Oh, where shall joy be found?
Where but on heavenly ground?

Where the angels singing
With all His saints unite,
Sweetest praises bringing
In heavenly joy and light.

Oh, that *we* were there!
Oh, that *we* were *there!*"

PAUL E. NITZ

That We May Present Every Man Mature in Christ

World Mission Seminary Conference

Hong Kong, July 24-26, 1971

Faithfulness to God's inspired and inerrant Word throughout the world was the dominant theme as Prof. Carl J. Lawrenz, president of Wisconsin Lutheran Seminary, Mequon, Wisconsin, delivered the keynote address at the first world mission seminary conference.

The meeting, held at Hong Kong, July 24-26, 1971, was the first time all seminary heads of the Wisconsin Synod met together. The Chinese Ev. Lutheran Church was the host church.

"It is not enough," said Prof. Lawrenz, "that mission fields be opened in various parts of the world and merely labeled as affiliated churches of the Wisconsin Ev. Lutheran Synod." Such labeling, he said, "would be meaningless if in their teaching and practice these mission churches would actually deviate from the confessional position of the Wisconsin Ev. Lutheran Synod as their mother church." Referring to the objective of the conference, he said that the Wisconsin Synod desires "to see sister churches develop who through leadership from their own midst will uphold a sound confessional position."

Sound Seminary Training

"The soundness of a church body," he warned, "depends largely on the soundness and thoroughness of the seminary training which its public servants of the Word received and are receiving. The history of churches and missions offers abundant exemplification of the fact that un-

Scriptural positions in doctrine and practice generally had their inception in the seminaries where the pastors and missionaries were trained."

"Sound seminary training," he told the mission seminary heads, "must be pursued under the full authority of the Holy Scriptures." He said that, contrary to prevailing theological opinion, a theologian is not "presumptuous" when he can say that "this and this alone is what God is stating in the Scriptures." Such clarity, he contended, is affirmed when the Holy Scriptures urge us "to recognize the truth, to ward off error and false doctrine, to detect and reject false teachers." It is asserted "in every earnest warning against adding to God's Word or subtracting from it."

The Church's Mission

Besides the full authority of the Holy Scriptures, a second vital element in seminary training, Prof. Lawrenz said, "is a true understanding of the mission of the Church and of its ministry."

Many today look to the ministry "to help provide equitable distribution of material benefits, to foster satisfying social relationships, to encourage general enlightenment, to supply a new kind of guidance for personal conduct which in a flexible way reckons with the alleged advanced insights of modern man." "What arrogant folly," he chided, "that man should take the ministry which Christ has established and pre-

sume to redefine its purpose and function to his own liking, and nevertheless pass it off as still being the ministry of Christ's Church."

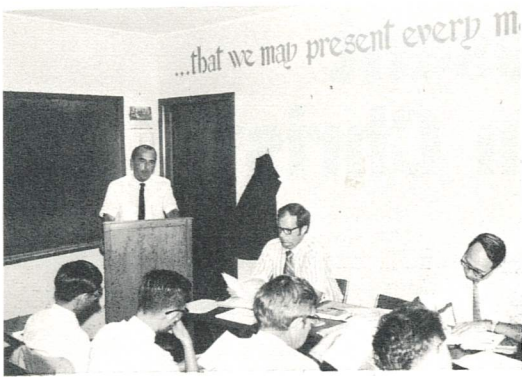
If one listens faithfully to the Holy Scriptures, it "leaves no doubt about the fact that man's sin, his guilt, his condemnation before God are and ever remain man's greatest need." The one entrusted function of the Christian ministry "is to solve man's plight of sin. The only task and function specifically entrusted to the Church is that of proclaiming the Gospel, the whole counsel of God in Christ Jesus, to men for their salvation."

Function of State

"The establishment and maintenance of outward peace and order for good social, economic, and political relations among men," he concluded, "is a function that God has assigned to the State. It is to do this with its human reason, which is sufficient for maintaining and promoting a measure of civic righteousness."

As the 13 participants, representing four world mission seminaries and six world mission fields, reacted to the keynote address, a most remarkable unanimity emerged in the understanding of the seminary task, a unanimity which prevailed throughout the three-day conference.

It might be argued that such unanimity is to be expected since the Wisconsin Synod has only one seminary which trains all its pastors, professors, and missionaries. But at least



Pastor Wendland explaining the Seminary and Bible School program of the African Mission.



Participants: Front: Mitra, Orea Luna, Adam. Center: Cheung, Chu, Eggert, Johne. Rear: Lange, Schaefer, Gawrisch, Hoenecke.



Front: Cheung and Behn. Rear: Orea Luna, Mitra, and Mrs. Mitra.



Clockwise: Mitra, Mrs. Mitra, Gawrisch, Wendland, Orea Luna, Schroeder, Eggert, Lange, Adam.

two of the participants — Pastor Martinus Adam of Indonesia and Pastor T. Paul Mitra of India — had arrived at the same view of the seminary task under the authority of the Holy Scriptures, thousands of miles away from Mequon, Wisconsin. Both joyfully and vigorously supported the keynote address.

The rest of the two and one-half days of the conference was devoted to the practical aspects of operating a mission seminary. As the seminary heads reported on the work being done in their seminaries, it was evident that the core curriculum of the four mission seminaries was patterned after the curriculum of the mother church's seminary.

Similar Stress

While each of the seminaries — Mexico City, Japan, Hong Kong, and Central Africa — had its own peculiar problems, each laid the same stress upon the study of the Holy Scriptures and of dogmatics, the systematic study of doctrine.

There was some divergence in the levels at which the various subjects were taught. For example, the seminary in Japan teaches elementary Greek and is able to offer one of the Gospels in the original language. "We are many years away from that," commented Prof. Ernst Wendland, seminary head of the Lutheran Church in Central Africa.

Considerable attention was given to criteria for entering the mission seminary programs. A paper on the Pastoral Epistles, prepared by Pastor Harold Johne of the Japan seminary, was the basis of the discussion. "Paul's directives," Pastor Johne said, "for the acceptance or selection of national pastors apply at all times and everywhere. They are based not upon regional or passing circumstances, but upon the nature of the Church and upon the nature of the ministry." He distinguished between "moral qualifications" — candidates must be of good Christian character — and "academic qualifications." The moral qualifications must be applied as carefully as they are in a stateside

seminary. The academic qualifications will vary considerably.

Intensive Teaching

According to Paul in the Pastoral Epistles, Pastor Johne said, the "keynote of the missionary's activity is to be intensive teaching, intensive teaching, intensive teaching."

Supporting the concept of a world mission seminary conference, Pastor Johne pointed out that St. Paul "considered personal contact between mission workers from various fields to be very important. Such personal consultation was carried on quite frequently in spite of the cost in time and money. St. Paul gave such personal contact high priority."

Since the language barrier at the four seminaries is formidable, a morning was devoted to a discussion of transmitting the Gospel into another language. Prof. Ernst Wendland was the discussion leader. "It is essential," he said, "that we train our own men and produce our own materials if we are to transmit the truth of God's Word." If others have been working before the Wisconsin Synod in mission fields, "our method of thorough indoctrination has not always been energetically pursued by others. Our right of existence in a given area is largely determined and justified by our ability to transmit precisely what God wants us to transmit."

Getting Through

"For us," Prof. Wendland explained, "it isn't only a matter of getting through, which is often difficult in itself, but of getting through with the truth. Much that has been translated and produced in the past is not only saturated with false theology, it doesn't even make good sense." As an example of false theology creeping into a translation, he cited the Tonga translation of the Greek word for "baptism." In Tonga, one of a dozen languages used in the Lutheran Church of Central Africa, a word was used meaning "immersion." And the use of the word went on for years before Wisconsin Synod missionaries caught the inaccuracy.

"Our eventual goal," Prof. Wendland said, "is a national ministry which can transmit the truth of the Gospel in its own idioms and according to its own methods of communication. And our seminaries ought to be the centers of this work of transmitting."

Prof. Wendland reported on the progress the missionaries in Africa were making in revising the Tonga translation of the Bible. The present translation is a word-for-word translation, a literal method which is often unintelligible to the hearer. In the reading of this translation in church services, he said, "nobody quite understands, including the reader himself, what is being read."

National Pastors

Another afternoon was spent in discussing guidelines for the training and ordination of national workers in world mission fields. In past years, ordination requirements varied considerably. Some were ordained upon completion of their seminary training. For others, there was a probationary period. Since the conditions varied from field to field, no one method was advocated.

It was generally agreed that world mission seminaries ought to offer three years of theological study following the "theological disciplines which the Wisconsin Synod prescribes for its own seminary at Mequon, Wisconsin, adapted to fit the specific needs of the respective mission field." It was also agreed that "either during or after formal seminary studies, there be an extended period of practical or probationary service under competent supervision" in order that the graduate may prove his aptness to teach.

Another session was devoted to a discussion of instructional materials used at the various seminaries. An enormous amount of time is devoted at the mission seminaries to the writing of such materials. Each seminary has its own problems and needs. Since the student is often not able to take his own notes, the lecture notes must be reproduced for the students. Assignments must be written out with specific instructions. Library resources in the vernacular can be used only sparingly either because of the lack of theological literature or the poor theological quality of it.

Another Dividend

The formal agenda was supplemented by informal discussions. It was at these that one heard of another aspect of the conference: the mutual strengthening of the faith. The seminaries are operating in overwhelmingly non-Christian areas. The strengthening did not come from knowing that others have similar problems, but rather in the testimony, country after country, to the continuing blessing of God upon the preaching and teaching of His Word. In India, Indonesia, Africa, Hong Kong, Mexico, Taiwan, Japan, God's Word was not returning void. Souls, one by one—the only way—were being wrested from the power of



Vicar Stephan Chu, representing the CELC, turns a shovelful of dirt; P. Behn reads the rite of groundbreaking.



Examining the proposed plans for the new seminary and worship center at Hong Kong.

Satan and being turned to the living God, before whom they are destined to live forever.

Another "first" was observed at the conference. On Wednesday, July 25, groundbreaking was held for the new seminary and worship center of the Chinese Ev. Lutheran Church at Hong Kong. It will be the only groundbreaking for a seminary, one is quite sure, presided over by so many visiting missionaries. Turning the first shovel was Pastor Paul Behn, friendly counselor to the Chinese Ev. Lutheran Church, Hong Kong, who also read the rite. The next ground was turned by Pastor Edgar Hoenecke, executive secretary of the

Board for World Missions, and by Pastor Marlyn Schroeder, chairman of the executive committee for South-east Asia missions.

They were followed by Pastor T. Paul Mitra of the Confessional Lutheran Church in India; Pastor Martinus Adam of the Confessional Lutheran Church in Indonesia; Pastor David Orea Luna of the Confessional Ev. Lutheran Church in Mexico; Pastor Ernst Wendland of the Lutheran Church in Central Africa; and Pastor Richard Poetter and Pastor Harold Johne of the Lutheran Ev. Christian Church in Japan. These, together with Prof. Carl Lawrenz and Prof. Wilbert Gawrisch of the Wisconsin Lutheran Seminary, and Pastor Rupert Eggert, friendly counselor to the Confessional Ev. Lutheran Church in Mexico, and Pastor Gerald Lange, assistant to the friendly counselor to the Chinese Ev. Lutheran Church, were the registered participants to the conference.

Another Meeting

Closing the conference on Thursday afternoon, resolutions were adopted urging the executive secretary of the Board for World Missions to schedule another such conference in the near future. The resolutions cited problems still to be solved and areas still to be explored as well as "the mutual encouragement which this conference gave to each one of us."

The conference host was the Chinese Ev. Lutheran Church, Hong Kong. The place was chosen because it was convenient for many of the participants either as they returned to their fields or traveled to the United States to attend the 41st biennial convention of the Wisconsin Synod.

The conference warmly thanked Pastor Edgar Hoenecke, who had first conceived the idea of a world mission seminary conference, recognized its importance, and arranged the fruitful agenda. Warmest thanks were also extended to the Marvin Schwan family, Marshall, Minnesota, whose generous grant had covered the complete cost of the conference, and to Christ Lutheran Church, Marshall, Minnesota, which had made a supplementary gift.

JAMES P. SCHAEFER

“What is a lodge?” If you were to ask a man on the street that question, you would get any number of answers. Even lodge members would scarcely be able to agree on an answer to the question. This confusion is due partly to the great variety of lodges which are in existence. It is due also to the fact that few people have really delved deeply into the matter of the lodge at all.

Historically, the lodge dates back to 1717, when the first Grand Lodge of “The Free and Accepted Masons” was formed at London, England. Since that time the lodge movement has spread and grown to the point that it is now active in most countries of the world. When any movement reaches such worldwide proportions, responsible Christians need to examine and evaluate it, if for no other reason than to properly teach and warn their children.

Since lodges come in such a variety of types and descriptions, it is somewhat difficult to give a simple definition that does justice to the word. Short definitions, which are easy to remember, usually run the risk of oversimplification. Keeping this limitation in mind, let us say that a lodge is an organization formed for the purpose of making men morally better, of giving financial benefits to its members, and of working social good in the community or the world. Of course, we Christians would have little argument with the last two parts of that threefold purpose. We cannot fault people for wanting to organize in order to gain insurance benefits, provide for their old age, build hospitals, aid the handicapped, and the like. But our ears, made sensitive by the message of Christ, ought to perk up when we hear that an earthly organization has the purpose of making man morally better.

The very word “moral” is a term that is surrounded by confusion in our times. People cannot agree on what is and what is not moral behavior. They cannot agree on how to improve it or what makes it worse. Even atheists use the word “moral” and imagine they are capable of improving the morals of man.

But lodges claim to tolerate no atheists in their midst. They profess that moral improvement is not possible without some faith in God. This is the point at which lodges enter the field of religion. Some lodges, such as the Masons and Odd Fellows, have many religious elements and boast of them. They have chaplains, burial rites, and prayers. They have as their goal the uniting of all members of the lodges here below in a so-called “Grand Lodge Above.” Other lodges, called the “Minor Orders,” do not emphasize the religious aspects of their

The Lodges and God

organization quite so much. But with few exceptions, religious elements can still be found by the interested searcher.

What is the issue? It is this. Since lodges claim that belief in the Supreme Being

is essential for moral improvement, we Christians must be certain they mean the right thing by the term Supreme Being. In other words, “Who is God?”

Christians know that there is only one God who has made Himself known as the three-in-one God, the Holy Trinity. How grateful we are that God has revealed Himself as a Unity in three persons, Father, Son, and Holy Spirit! We are grateful for this enlightenment because it helps us distinguish the true God from all false gods. It spares us the futility of giving our praise and honor to a nonentity.

When the question “Who is God?” is directed toward lodgery, the first gaping fissure in its moral walls appears. Lodges nowhere require their members to confess faith in the one and only true God, the Triune God. Just the opposite is the case. Quotations from reliable sources which demonstrate this key point are endless. Here is just one:

Therefore it [Masonry] invites to its altar men of all faiths, knowing that, if they use different names for “the Nameless One of a hundred names,” they are yet praying to the one God and Father of all (Quarterly Bulletin, July 1915, p. 17).

Why does the Christian bristle at such words? It is because our Lord Himself said: “The Father . . . has given all judgment to the Son, in order that all may honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him” (John 5:22, 23 — NASB). Elsewhere the New Testament teaches us: “Anyone who goes too far and does not abide in the teaching of Christ, *does not have God*” (II John 9 — NASB). Lodgery makes a mockery out of these words, as the following quotation shows:

If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse; at its altars men of all religions may kneel; to its creed disciples of every faith may subscribe (Mackey, Encyclopedia of Freemasonry, p. 149).

Imagine it! Not only does Masonry fail to give honor to Jesus Christ as true God, equal with the Father, but it is proud of it! “Illumination” indeed!

How is it possible for people, whom God has blessed with the ability to read and think, to believe and teach

this way about God when He so clearly reveals His real identity in the Bible? It is possible because of the attitude that lodges have toward the Bible. Lodges do not listen to what the Bible has to say about God because they do not believe that the Bible is any more valuable than the so-called "holy" books of the heathen religions. Again, quotations demonstrating this point are numerous. We need quote only one to gain the proper insight:

The Bible is used among Masons as a symbol of the will of God, however it may be expressed. And therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic lodge. Thus, in a lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar, and Turkish Masons make use of the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahman, it everywhere Masonically conveys the same idea—that of the symbolism of the divine will revealed to man (Mackey's Encyclopedia).

If ever there was a statement which left its reader without the truth, this is it! According to this statement, even if one were to prefer the Bible over other "holy books," it would still be only a "symbol" of God's will. Little wonder that no lodge requires its members to confess that the Scriptures are the Word of God which does not fail. Yet lodges claim to know about God, about morality, about truth and illumination! There is no way that this view can be harmonized with the words of Scripture, for Scripture states: "Thy Word is a lamp to my feet, and a light to my path" (Ps. 119:105—NASB) and "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness" (II Tim. 3:16—NASB).

Other errors in the religious system of the lodges will be covered in later articles. The confusion and error of the lodges regarding God and the Scriptures is, however, already serious enough to call to mind the Savior's warning: "Beware of false teachers!"

T. FRANZMANN

Apollo 15, the United States' latest scientific manned lunar exploration, has been called the most ambitious attempt by man to discover the secrets concerning the origin of our solar system. Without batting an eyelash, learned men speak of the universe in terms of billions of years of age. Moon rocks brought back from earlier Apollo missions have been labeled as 3.5 billion years old, an age considered "young" by the evolutionistic scientist.

We ought to be used to this by now. If a man does not accept the Bible as the inerrant Word of God, how can he be expected to believe the Genesis account of creation! However, such "scientific unbelievers" do exert a powerful influence upon the thinking and upon the faith of the children of God, especially upon the younger generation, the students in secular colleges and universities. Are we in the right when we accept and believe God's Word in Genesis rather than all sorts of human theories about the origin of all things? Some of these theories sound so plausible, don't they?

We Turn to the Psalter . . .

. . . to Review the Certainty of the Basis for Our Faith—Psalm 33

Psalm 33 provides us with a positive answer. Here we have ammunition to shoot down the vultures who are waiting around for our faith to die. In this Psalm we and all the "righteous" hear a joyous summons to praise God the Lord (vv. 1-3) for all that He is and for all that He has done and continues to do (vv. 4-9). Let those who speculate about the origin of our solar system be advised that "the Word of the Lord is right" (v. 4) and that "by His Word were the heavens made, and all the host of them by the breath of His mouth" (v. 6). Also the rocks brought back from the moon were produced as a result of the fact that "He spoke, and it was done" (v. 9). Let the rejecters of this truth be warned that "the Lord bringeth the counsel of the heathen to naught" (v. 10). Let them turn from the way that leads to destruc-

tion and accept in faith the fact that "blessed is the nation whose God is the Lord, and the people whom He hath chosen for His own inheritance" (v. 12). Faith and trust in the saving mercy of God—believing in the only Savior-God of the entire universe—this alone can "deliver their soul from death," the eternal death of separation from God.

It is well for us all to review these precious truths. As we do, let us pray that the eyes of the Lord will continue to be upon us (v. 18). Since God is our only Help and Shield, let us continue to be His disciples; let us rejoice in Him; let us trust in His holy name (vv. 20, 21).

"Let Thy mercy, O Lord, be upon us, according as we hope in Thee!"

PHILIP R. JANKE

EXCEPT THEY BE SENT!

Faith Ev. Lutheran Church of Antioch, Illinois, this fall sent 11 young people to Synodical schools to prepare for the preaching and teaching ministry.

Lloyd Fager and Roger Kovaciny are beginning their senior year at Northwestern College, Watertown, Wisconsin. Lloyd spent his high-school years in the prep department, but Roger entered NWC after graduating from Antioch Community High School. Michael Lasco is a newcomer to the NWC campus, entering the prep department.

Patricia Frank, Janet Johnston, and Bonnie Schulmeister are juniors at Michigan Lutheran Seminary in Saginaw, Michigan. Vicki Long, who had one year of high school at Antioch before going to MLS, is also a junior. Tim Moran is back at MLS as a sophomore.

Randall McBain and June Frank headed for Dr. Martin Luther College in New Ulm, Minnesota. Randall is a junior in college. He had two years of high school



Bottom row (left to right): Janet Johnston, Bonnie Schulmeister, Patricia Frank, June Frank, and Vicki Long. Top row: John Schneidervin, Lloyd Fager, Randy McBain, Michael Lasco, and Roger Kovaciny. Tim Moran, absent.

at Antioch, two more at MLS, then one year at Wisconsin Lutheran College in Milwaukee before transferring to DMLC. June completed high school at MLS and now starts her sophomore year at DMLC.

John Schneidervin moved with his wife and four children to Belle Plaine, Minnesota. He will thus be close to Bethany College in Mankato where he is embarking on an eight-year course of study to become a pastor. Bethany College is a school of the Evangelical Lutheran Synod. The Bethany program is designed for those married ministerial students who require college courses in order to qualify for admittance to the Seminary at Mequon, Wisconsin.

Faith Congregation, which is 20 years old this year, has 375 communicant members. A year ago Faith Congregation opened a Christian day school with two teachers and 33 students. This year the congregation is beginning the construction of a school and gymnasium addition and an expansion of its church building. The Lord has truly blessed the preaching of the Gospel at Antioch!

EARL FAGER
Stewardship Board Chairman

THE STORY OF A MISSION

A request for services . . . exploratory services . . . mission status . . . purchase of land . . . groundbreaking . . . dedication . . . self-support. For a mission to take these steps usually requires a period of 6 to 10 years.

Christ Our Redeemer Lutheran Church of Bend, Oregon, under the gracious blessing of the Lord, has become an exception to this rule. In the winter of 1969 a group of 25 Christians, who had made their permanent home near Bend, sent a request for services to the Pacific Northwest District Mission Board. After some canvassing by our Oregon pastors and further work by the District missionary-at-large, it became apparent that there was a need for a confessionally sound Lutheran church in Bend. The Lord was opening a door.

In February 1970 regular exploratory services were begun and in November of that year the District missionary was instructed to concentrate his efforts there. Soon after the District missionary took up residence at Bend, two Wisconsin Synod families moved there



Groundbreaking at Bend, Oregon, on August 1, 1971.

and more and more non-Wisconsin Synod Lutherans showed an interest in the mission. Early in 1971, three people enrolled in the pastor's religious information class. The Lord was blessing the efforts of His missionary.

The Lord also blessed this mission in another way. He moved an anonymous donor to give a sum of \$175,000 for erecting a church-home for this mission, which had been meeting in a funeral chapel supplied rent-free. Members of the mission also gave generously and sacrificially. As a result, this mission became an exception to the general rule — not six or ten years, but only three.

In January 1971, the congregation began paying all operating expenses, including the salary of the District missionary. Adopting a constitution, it organized with 25 communicants. In March the congregation requested mission status, and on April 1 became self-supporting.

The congregation is now calling a permanent pastor, and is proceeding with the construction of a church-school complex. "Great is the Lord, and greatly to be praised" (Ps. 145:3). May the members of Christ Our Redeemer enthusiastically remind others that Christ is also their Redeemer!

WARREN WIDMANN
PNW District Missionary

Civilian Chaplain-At-Large

The Military Services Committee of the Special Ministries Board is pleased to announce to the members of the Wisconsin Evangelical Lutheran Synod, the appointment, for the period of one year, of the Rev. Clayton E. Krug of Waukesha, Wisconsin, as civilian chaplain-at-large in the continental United States.

In addition to visiting the military camps and bases in the United States, Pastor Krug has also been given the assignment to evaluate the Synod's entire program of serving with Word and Sacrament the many young people of the Wisconsin Synod stationed in military environments. His study will seek to establish the rights and privileges of church bodies not connected with the military chaplaincy to serve their constituents while they are in government employ. The Department of Defense in Washington has assured Pastor Krug of its full cooperation.

Pastor Krug is well qualified for this special assignment. He has served the Synod for 10 years as

secretary of the Military Services Committee, formerly known as the Lutheran Spiritual Welfare Commission.

Trinity Ev. Lutheran Congregation of Waukesha granted Pastor Krug a year's leave of absence to accept this important appointment. He was commissioned in his parish church on



Pastor Clayton E. Krug

Sunday, August 29, by Pastor A. Schroeder, chairman of the Military Services Committee, and Pastor E. Lehninger, chairman of the Special Ministries Board. During Pastor Krug's absence, the congregation will be served by Pastor H. Wicke, assisted by Vicars Vernon Wittig and Robert Pless, students at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

In a September 10 letter sent to the Synod's camp pastors, Pastor Krug wrote: "It is not possible at this time to establish a complete itinerary, or to set times when I expect to be in any particular place. In general, my route will be first eastward to the Atlantic Coast, then gradually southward to the Gulf, then west to the Pacific, and finally back to home base via the Northwest. Visits to interior locations will be made in such a way as to keep mileage to the minimum, consistent with adequate coverage."

Correspondence will reach Pastor Krug if addressed to him c/o Military Services Committee, 3624 West North Avenue, Milwaukee, Wisconsin 53208.

Direct from the Districts

Dakota-Montana 121 Enrolled at NWLA

President D. W. Malchow writes: "Our merciful Lord is continuing to shower unparalleled blessings upon Northwestern Lutheran Academy. The new school year began on August 23 with a record enrollment of 121 students. This surpasses by four the previous all-time high in 1956.

"Since the White Building can no longer be used for housing students, it has become necessary to place five senior boys in private quarters. A similar arrangement would seem to be in the offing for girl students next year. There is only one vacancy in the girls' dormitory, and of the 51 residents only seven are seniors. Already two applications from girls have been received for the next school year.

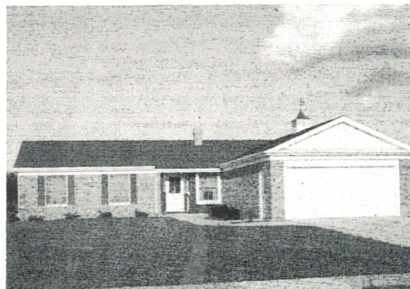
"Of the 42 new students, 32 come from beyond the confines of South

Dakota. Eleven different states are represented on our campus.

"For these rich blessings we are extremely grateful. It is our continued prayer that the Savior's blessing will rest upon the instruction imparted to all of the students who have been entrusted to our care."

Northern Wisconsin Parsonage Dedication

Immanuel Lutheran Church, Oshkosh, Wisconsin, dedicated its new



Immanuel Lutheran Parsonage

parsonage in an afternoon service on August 1. The sermon, based on II Kings 4:9, 10, was delivered by Pastor Glenn Unke, who had been Immanuel's pastor at the time its church was dedicated.

The first occupants of this new home are Pastor and Mrs. Orvin Sommer. He was installed as Immanuel's pastor on June 6 of this year.

Veteran Teacher Retires

Mr. Albert Moskop, a teacher at St. Peter's Lutheran School, Fond du Lac, Wisconsin, for the past 53 years, retired at the close of the 1970-71 school year. It was his privilege to teach three generations of school children of some families in the congregation.

After graduating from Dr. Martin Luther College in 1918, Mr. Moskop began teaching at St. Peter's in the school building which was later to become the original Winnebago Lutheran Academy. He has served as a member of the Academy Board in various capacities since its beginning in 1925. Throughout his years at St. Peter's School, Mr. Moskop was active in congregation and community affairs, at teachers' conferences, and in

...serving our Synod on various committees. His name and his dedicated work will long be remembered by those who were privileged to work with him and by those who attended his classes.

In 1923 Mr. Moskop married Gertrude Manske. They have two children.

May the Lord continue to bless this faithful servant in the years of his retirement! (Adapted from "The Academy Arrow.")

Western Wisconsin Studies in Spain

Mr. Victor Fenske, chairman of the Foreign Language Department at Lakeside Lutheran High School, Lake

Mills, Wisconsin, this past summer spent six weeks studying at the University of Madrid and three weeks touring Spain.

Mr. Fenske took courses in Spanish history and Advanced Spanish Composition and Conversation. The history course was taught by Prof. Manuel Aazana, nephew of the late president of the Spanish Republic prior to the Spanish Civil War in 1936. After the summer session, Mr. Fenske and four other students traveled extensively in Spain to better acquaint themselves with the customs and social and economic problems of Spain.

The study program, limited to 25 students from the United States, was sponsored by Rollins University of

Winter Park, Florida, in conjunction with the University of Madrid.

Western Wisconsin District History

Still available is the **History of the Western Wisconsin District**, covering the years 1918-1968. The account was written by Dr. Elmer C. Kiessling, professor at Northwestern College, Watertown, Wisconsin. Of special interest is his frank discussion of the Protestant Controversy of the late 20's and early 30's, a controversy that still has repercussions today.

For copies of this 45-page pamphlet write Pastor F. Mutterer, Hamilton and Edgelawn, Fox Lake, Wisconsin 53933. The price is 50c per copy plus postage, or two copies for a dollar postpaid.

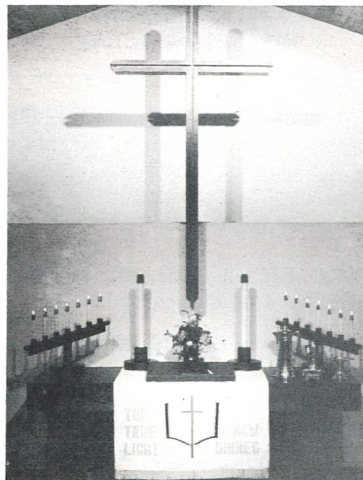
Divine Savior Congregation at Indianapolis, Indiana, is an illustration in real life of the Lord's parable of the single grain of mustard seed that had the potential of a great tree. In the fall of 1966 the mission in Indianapolis consisted of four adult communicants and three children of Sunday-school age. But it was all the potential the Lord needed to begin a Christian congregation of our Synod in a new and untapped area of our country. The mustard seed of the parable grew into a large tree; the mission at Indianapolis also grew and today has its own church building.

The first services in Indianapolis were conducted by tape recording. In addition, Pastor John Raabe, District missionary-at-large, flew in once a month to "feed the lambs and the sheep of God." The present pastor arrived at the mission in the winter of 1969.

As the congregation began to "sprout and grow" it had to face the question: "Where can we find a place of worship?" The quest went from the living room of a home, to a south-side co-operative apartment's social hall, to a VFW's backroom, to an outdoor service on a basketball court, to a community building, to a Lions Club building, and finally to its own chapel-education building.

Ground was broken for the chapel-education building on November 10, 1970. On the same day a \$22,000 parsonage was dedicated with the Word

A MUSTARD SEED GROWS IN INDIANAPOLIS



Chancel of Divine Savior Lutheran Church

and prayer. This spacious home was erected with Parsonage-Teacherage Fund moneys.

June 20, 1971, was the day of dedication for the chapel-education building. Friends and guests came from as far away as 400 miles to sing the praises of God in morning and afternoon services. Over 200 worshipers heard Pastor Richard Pankow remind them of the importance of "Keeping Christ Pre-eminent" (Col. 1:18). In the afternoon Pastor Kurt Koeplin addressed the congregation on Genesis 28:17: "This is none other but

the house of God, and this is the gate of heaven."

The building was designed and supervised by Architect Duane D. Anderson. The facility has 3,400 square feet of usable floor space and consists of a double sacristy, a spacious chancel area, a nave seating 146, an entry, pastor's study, and an education wing. The latter, presently used for fellowship and Sunday-school activities, is designed as a classroom and provided with adequate lighting and ventilation. The building is a far cry from the halls, community buildings, and basketball court where the congregation worshiped formerly. Much of the interior and exterior finishing work was done by members of the congregation. The total cost will be about \$88,000. Of this \$65,000 is interest-free Church Extension Fund money, \$20,500 interest-bearing, and \$2,500 local funds.

The buildings of Divine Savior Congregation do not represent the grown mustard seed in our Lord's parable. That tree is the kingdom of God. However, these buildings do represent the fruits of faith as well as the fruits of faith of believers throughout our Synod. These fruits of faith indicate that the grain of mustard seed, planted in 1966 and then watered, has blossomed into a fine young tree in 1971.

"All glory be to God alone!"

T. C. SPIEGELBERG, pastor

† **Pastor W. A. Wojahn** †
1886 - 1971

Pastor William August Wojahn of Manitowoc, Wisconsin, was called to his eternal rest on August 3, 1971, at the age of 85 years. He had served in the active ministry for more than 47 years.

Pastor Wojahn, the son of Mr. and Mrs. Frederick Wojahn, was born at Bedford, Indiana, on February 2, 1886, but grew up in Tawas City, Michigan.

In 1906 he enrolled in Dr. Martin Luther College, New Ulm, Minnesota, to prepare for the teaching ministry, graduating in 1911. Upon the advice of the director of DMLC, he then enrolled at Concordia Theological Seminary at Springfield, Illinois, completing his course of study in 1914.

His first pastoral assignment was Trinity Lutheran Church, Coleman, Wisconsin. In 1930 he accepted a call



Pastor W. A. Wojahn

to St. Paul and St. Peter Lutheran Churches at Eldorado, Wisconsin. From 1957 until 1962, when he retired from the active ministry, he served St. John's Ev. Lutheran Church at Center, Wisconsin. He then moved to Manitowoc, Wisconsin.

He is survived by his wife, the former Anna Jantz, whom he married in 1917; a daughter Arpa (Mrs. E. Hudon), a son Armin, and four grandchildren.

Funeral services were conducted at Grace Church on August 6, 1971. Survivors and friends were comforted with the words of II Timothy 4:6-8. Our brother in the faith could say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith." Surely a fitting

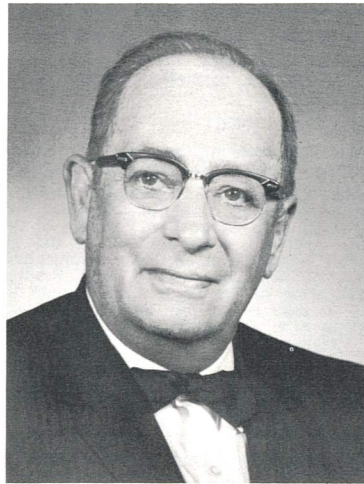
epitaph for the life of any Christian man and the ministry of any Christian pastor!

K. HAAG

† **Pastor Alfons J. Engel** †
1901 - 1971

Pastor Alfons J. Engel retired from the active ministry in 1970 because of ill health. He entered into his eternal rest on August 7, 1971, at an age of 70 years.

Pastor Engel was born near Montrose, Minnesota, on April 14, 1901,



Pastor A. J. Engel

the son of the Rev. Julius Engel and his wife Minna, nee Franz.

In preparing for the holy ministry, Pastor Engel took his high-school years at Dr. Martin Luther College, his college years at Northwestern, and his seminary years at the Theological Seminary at Wauwatosa. He was ordained at St. Mark's Lutheran Church, Lebanon Township, Wisconsin, on July 8, 1928. He served St. Mark's from 1928-29, St. John's of Pardeeville, Wisconsin, from 1928-48, Immanuel of Medford, Wisconsin, from 1948-63, and Immanuel of Waupaca, Wisconsin, from 1963-70. Upon his retirement, he continued to make his home in Waupaca.

He is survived by his wife Laura, nee Pottratz, whom he married on June 29, 1931, and five children: Pastor John Engel of Yankton, South Dakota; Philip Engel of Wausau, Wisconsin; Rhoda Engel, who teaches in the Christian day school in Brown Deer, Wisconsin; Mrs. Ronald Schnose of Tucson, Arizona; and Pastor Nathan Engel of Hazelton, North Da-

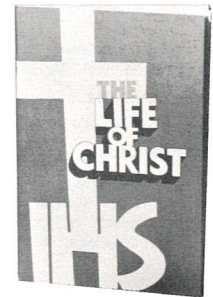
kota. Also surviving are six grandchildren, four sisters, and three brothers. One son, David, preceded him in death in 1967.

Funeral services were conducted at Immanuel Lutheran Church, Waupaca, on August 11. Pastor James R. Diener officiated, and the sermon was preached by Pastor Karl Gurgel, president of the Northern Wisconsin District. He chose I John 3:1-3 as his text and comforted the bereaved with words concerning "Our Temporal and Eternal Victory in the Wondrous Love of God."

"Now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is."

J. DIENER

THE LIFE OF CHRIST



The Life of Christ has as its subtitle "Jesus of Nazareth—The Fulfillment of Promise." It is authored by Prof. Armin J. Panning of the Northwestern College faculty.

Requested to do so by the Board for Parish Education of the Wisconsin Ev. Lutheran Synod, Prof. Panning has written an account of the life of our Lord dealing with all of the episodes touched on in the Synod's Sunday-school course, "The Story of God's Love."

The book is divided into 15 chapters. Each chapter closes with a number of questions and references for study and discussion.

Though primarily meant for the indoctrination of Sunday-school teachers, the book also lends itself very well for discussion in Bible class or young people's meetings. A private study will also be profitable.

The Life of Christ is now available from Northwestern Publishing House at \$1.00 per copy (plus postage). The stock number is 9N32.

In Nomine Iesu!

The new library of DMLC will be dedicated on Sunday, Oct. 17, 1971, at 3 p.m. The Boards of Control, the faculties, and the students at DMLC invite you to be with them on this day of thanksgiving.

Soli Deo Gloria!

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for October 25 and 26, 1971.

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

Carl S. Leyrer, Secretary
Board of Trustees

APPOINTMENTS

Pastor Emil E. Kasischke, for many years prior to our 41st Convention the chairman of the Board of Control of Michigan Lutheran Seminary, has been appointed to serve the unexpired term of Pastor Daniel Habeck. Pastor Habeck resigned as a member of the Board at Saginaw after accepting the call to Martin Luther Congregation in Oshkosh, Wis.

Pastor Ronald K. Heins of Brookings, S. Dak., has been appointed a member of the Board of Control of Northwestern Lutheran Academy, Moberge, S. Dak., to serve the remainder of the term of Pastor Marvin Putz. Pastor Putz resigned after he was elected a member of the Synod's Board of Trustees.

Oscar J. Naumann, President

NOMINATIONS — NWC

The following have been nominated by the members of the Synod to the professorship in the high school music department at Northwestern College, Watertown, Wis.:

Mr. David Adickes, Onalaska, Wis.
Mr. Robert Averbeck, Oconomowoc, Wis.
Mr. Gerhard Bauer, Bloomington, Minn.
Prof. William Birsching, Moberge, S. Dak.
Mr. Frederick Blauert, Greenleaf, Wis.
Rev. Kurt Eggert, Milwaukee, Wis.
Mr. Willard Engel, Bay City, Mich.
Mr. Roger Hermanson, New Ulm, Minn.
Mr. Robert Jenni, Fort Atkinson, Wis.
Mr. Robert Kock, Red Wing, Minn.
Mr. Robert Kuehn, Lake Mills, Wis.
Rev. Harlan Kuschel, Reedsville, Wis.
Mr. Philipp Lehmann, Watertown, Wis.
Rev. Mark Lenz, Morenci, Mich.
Mr. Charles Luedtke, New Ulm, Minn.
Mr. Lawrence Marowsky, Jefferson, Wis.
Mr. John Nolte, Tomah, Wis.
Prof. Ronald Schilling, New Ulm, Minn.
Mr. Richard Sontag, Milwaukee, Wis.
Mr. Don Wurster, Hillsboro, Wis.
Mr. Franklin Zabell, Milwaukee, Wis.

Any correspondence concerning these nominations should be in the hands of the secretary of the Board of Control by Oct. 18, 1971.

Rev. W. A. Schumann, Secretary
612 S. Fifth St.
Watertown, Wis. 53094

REQUEST FOR COLLOQUY

Pastor Peter B. Goold, formerly of Moose Jaw, Sak., Canada, LC-MS, has requested a colloquy preparatory to entering the preaching ministry of the Wisconsin Ev. Lutheran Synod. Correspondence may be addressed to the undersigned.

Arthur P. C. Kell, President
Dakota-Montana District

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

DISTRICT PASTORAL CONFERENCE

Place: Gethsemane Lutheran Church, Los Angeles, Calif.

Date: Oct. 26-28, 1971.

Time: Opening service, 10 a.m., Oct. 26; D. Valleskey, preacher.

Reformation service: Oct. 27, 7:30 p.m.; R. Zimmermann, preacher.

Essays: Exegetical-homiletical Study of Isaiah 32:1-18, W. Bein; A Practical Paper on Divorce, W. Krueger; Exegesis of Philipians 1: 19ff., J. Prange; Is "Need" (Or Crisis) Giving Scriptural? M. Nitz; The Joy of Salvation, D. Sabrowsky.

Thomas B. Franzmann, Secretary

DAKOTA-MONTANA

WESTERN PASTORAL CONFERENCE

Date: Oct. 19-20, 1971.

Place: Christ Ev. Lutheran Church, Morris-town, S. Dak.

Time: 10 a.m. (MDT).

Service: Communion, Oct. 19, 7:30 p.m. G. Geiger, Preacher (D. Malchow, alternate).

Agenda: Exegesis of I Timothy 3:1-7, F. Brand; A Series of Lenten Sermons from the Psalms, L. Schroeder; Formula of Concord: Article I, with a study of the Historical Introduction, M. Putz; "Communion Now, Confirmation Later," with Practical Implication of Trends in Lutheranism and how it may affect our Synod, panel consisting of L. Dobberstein, T. Schmidt, and D. Dengler.

D. A. Hayes, Secretary

MICHIGAN

COLONIAL LAY-DELEGATE CONFERENCE

Place: Our Savior's Ev. Lutheran Church, East Brunswick, N. J.; G. P. Baumler, host pastor.

Date: Oct. 18, 1971, 9 a.m.

Agenda: Isagogical Study of the Book of Amos, P. Ziemer; The Use of Modern Translations of the Bible, O. Zeeb; A Discussion of Evangelism, led by Pastor W. Valleskey, chairman of the Michigan District Commission on Evangelism; Report on the Synod Convention.

Communion service at 7:30 p.m.; K. Gurgel, preacher (P. Kelm, alternate).

G. P. Baumler, Secretary

OHIO CONFERENCE

Place: Beautiful Savior Lutheran Church, Grove City, Ohio.

Date: Oct. 18-19, 1971.

Agenda: Preacher, O. Lindholm; Exegesis of Romans 5, E. Bickel; Immortality of the Soul, G. Schaumberg; A Defense of our Wisconsin Synod Position on Scouting, G. Schroer; Synodical Reports; elections.

Arno J. Wolgramm, Secretary

MINNESOTA

RED WING PASTORAL CONFERENCE

Place: Immanuel Ev. Lutheran Church, West Florence Township, Minn.; P. Otto, host pastor.

Date: Oct. 19, 1971.

Time: 9 a.m. Communion service; R. Sachs, preacher (C. Serwe, alternate).

Agenda: Exegesis of Matthew 13:10-17, G. Kirschke; Exegesis of Luke 12:51-59, L. Cross; Birth Control, Sterilization and Abortion, by H. Muenkel; "This We Believe" Part IV, E. Leyrer.

R. Sachs, Secretary

MINNESOTA DISTRICT TEACHERS' CONVENTION

Place: St. John Lutheran Church and School, Fairfax, Minn.; Pastor W. Vattthauer and Principal D. Nack, hosts.

Date: Oct. 21-22, 1971.

Agenda: Thursday, Oct. 21

9:00 — Registration.

10:00 — Opening service.

10:30 — Minutes — Reports — Appointments.

10:45 — The Necessity of the Correct Division of Law and Gospel and Its Practical Application in the Classroom, by Pastor F. Fallen.

1:45 — Devotion.

2:00 — Slide Lecture on Vietnam, by Pastor W. Hoyer.

3:15 — Art Curriculum in our Lutheran Schools (Prof. A. Wilbrecht, Miss M. Knospe, Mrs. F. Manthey).

4:15 — Business Conference.

Friday — Oct. 22.

9:00 — Devotion.

9:15 — Pros and Cons of Modern Bible Translation, Pastor I. Johnson.

11:00 — Teaching Children How To Study (G. Vetter, M. Kruse, Miss E. Klatt, Miss K. Sauer, Mrs. J. Hopman).

1:00 — Public Relations in the Recruitment Program — Every Teacher's Responsibility (Pastor M. Petermann, R. Jezeritz).

2:00 — Reports.

3:00 — Closing Service.

Elsa Manthey, Secretary

NEBRASKA

ROSEBUD PASTORAL CONFERENCE

Place: Herrick, S. Dak., St. John Ev. Lutheran Church, Herrick, S. Dak.; Roger Vomhof, host pastor, Box 252, Burke, S. Dak. 57523.

Preacher: D. Meyer (R. Vomhof, alternate).

Agenda: An Effective, Practical Method of Reclaiming Delinquent Members, L. Strackbein; Prayer Fellowship — With Special Reference to Student Away at College Where We Have No Church, N. Paul; Ideas for Giving Catechism Instruction New Life and Meaningfulness, R. Vomhof.

All requesting overnight lodging, please notify the host pastor well in advance.

Norman T. Paul, Secretary

NORTHERN WISCONSIN

DISTRICT PASTORAL CONFERENCE

Place: Trinity, Marinette, Wis.; Arthur A. Gertz, host pastor.

Date: Oct. 25-26, 1971.

Time: 10 a.m. (CST), Communion service; J. C. Dahlke, preacher.

Agenda: Northern Wisconsin District Call to Mind the Fathers' Business — Round Table Discussion, Pastor C. Voss, chairman; The Ways of Our Fathers as to the Age of Communicants, Prof. H. Warnke; Brief Written Report of District Boards.

Each pastor will arrange for his own lodging; kindly send excuses to the host pastor.

D. Worgull, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: Oct. 19, 1971.

Place: St. Stephen, Fall River.

Time: 9 a.m.

Preacher: Eugene Ahlswede (Wayne Schneider, alternate).

Agenda: Paul's Use of the Old Testament in Romans 10, Myron Kell; Abortion, Ralph Scharf; Pre-Marriage Counseling, Victor Prange.

Ronald Ehlert, Secretary

THE NORTHWESTERN LUTHERAN

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Pastors

- Bivens, Forrest L.**, as pastor of Mt. Calvary Ev. Lutheran Church, San Jose, Calif., on July 18, 1971, by R. Hochmuth, authorized by I. G. Frey (Ariz.-Calif.).
- Ibisch, John C.**, as pastor of St. Timothy Ev. Lutheran Church, Maumee, Ohio, on Aug. 8, 1971, by D. Habeck, authorized by W. J. Zarling (Mich.).
- Lyon, Curtis H.**, as pastor of Zion Ev. Lutheran Church, Torrance, Calif., on July 1, 1971, by P. Heyn, authorized by I. G. Frey (Ariz.-Calif.).
- Mahnke, Kurt L.**, as pastor of Redeemer Ev. Lutheran Church, Phoenix, Ariz., and of Grace Ev. Lutheran Church, Casa Grande, Ariz., on July 18, 1971, by J. H. Mahnke, authorized by I. G. Frey (Ariz.-Calif.).

Installed

- Bartelt, Wayne L.**, as pastor of Ocean Drive Lutheran Church, Pompano Beach, Fla., on Sept. 12, 1971, by R. Wiechmann, authorized by W. J. Zarling (Mich.).
- Borchardt, Paul U.**, as instructor in the Commercial Department of Manitowoc Lutheran High School, Manitowoc, Wis., on Sept. 7, 1971, by N. Kock, authorized by K. Gurgel (N. Wis.).
- Eggert, Rupert A.**, as Seminary Director and Friendly Counselor for Mexico., at El Paso, Texas, on July 4, 1971, by H. Essmann, authorized by I. G. Frey (Ariz.-Calif.).
- Habeck, Daniel E.**, as pastor of Martin Luther Ev. Lutheran Church, Oshkosh, Wis., on Aug. 29, 1971, by L. Winter, authorized by K. A. Gurgel (N. Wis.).
- Henderson, John**, as pastor of Our Shepherd Ev. Lutheran Church, Warren, Mich., on Sept. 12, 1971, by R. Mueller, authorized by W. J. Zarling (Mich.).
- Lenz, Kenneth**, as institutional pastor of the Wisconsin Lutheran Institutional Ministry, Inc., Milwaukee, Wis., on Aug. 22, 1971, by E. T. Toepel, authorized by A. C. Buenger (S.E. Wis.).
- Teske, Melvin F.**, as pastor of Grace Ev. Lutheran Church, Yakima, Wash., on Aug. 8, 1971, by M. Diersen, authorized by G. Frey (Pac.-N.W.).

Teachers

- Barry, Steven**, as teacher at St. Peter's Ev. Lutheran Church, Fond du Lac, Wis., on Aug. 15, 1971, authorized and installed by K. Gurgel (N. Wis.).
- Bauer, Rodney**, as teacher at Salem Ev. Lutheran Church, Owosso, Mich., on Sept. 12, 1971, by K. Vertz, authorized by W. J. Zarling (Mich.).
- Bilitz, Steven**, as teacher at St. John's Ev. Lutheran Church, Westland, Mich., on Aug. 29, 1971, by R. Baer, authorized by W. J. Zarling (Mich.).
- Buege, Charles**, as teacher at Christ Ev. Lutheran Church, Saginaw, Mich., on Sept. 12, 1971, by C. Palenske, authorized by W. J. Zarling (Mich.).
- Buege, Joel**, as teacher at St. Matthew's Ev. Lutheran Church, Benton Harbor, Mich., on Aug. 29, 1971, by K. Biedenkemper, authorized by W. J. Zarling (Mich.).
- Friebus, Richard**, as teacher at St. Paul's Ev. Lutheran Church, Algoma, Wis., on Aug. 29, 1971, by A. Schabow, authorized by K. A. Gurgel (N. Wis.).
- Gachias, Richard**, as teacher at Emanuel Ev. Lutheran Church, St. Paul, Minn., on Aug. 29, 1971, by D. W. Meier, authorized by M. J. Lenz (Minn.).
- Hahn, Jonathan**, as teacher at St. John's Ev. Lutheran Church, Caledonia, Minn., on Aug. 22, 1971, by M. F. Doelger, authorized by M. L. Lenz (Minn.).
- Hahnke, Donald**, as teacher at Emanuel Ev. Lutheran Church, St. Paul, Minn., on Aug. 29, 1971, by D. W. Meier, authorized by M. J. Lenz (Minn.).
- Hatzung, Wilbur**, as teacher and principal at Zion Lutheran Church, Monroe, Mich., on Aug. 29, 1971, by G. Cares, authorized by W. J. Zarling (Mich.).

- Johnson, Patrick**, as teacher and principal at Bethlehem Ev. Lutheran Church, Hortonville, Wis., on Aug. 29, 1971, by C. Schleib, authorized by K. Gurgel (N. Wis.).
- Kasten, Kenneth C.**, as teacher at Bethany Ev. Lutheran Church, Manitowoc, Wis., on Aug. 29, 1971, by R. Sawall, authorized by K. Gurgel (N. Wis.).
- Kock, Robert**, as teacher at St. John's Ev. Lutheran Church, Red Wing, Minn., on Aug. 29, 1971, by G. Horn, authorized by M. J. Lenz (Minn.).
- MacNeill, Duane**, as instructor at Michigan Lutheran Seminary, Saginaw, Mich., on Sept. 7, 1971, by E. Kasischke, authorized by W. J. Zarling (Mich.).
- Maertz, Howard L.**, as Director of Christian Education at Christ Ev. Lutheran Church, Marshall, Minn., on Sept. 5, 1971, by D. Seifert, authorized by M. Lenz (Minn.).
- Markgraf, Dale**, as teacher at St. Paul's Ev. Lutheran Church, New Ulm, Minn., on Aug. 29, 1971, by T. Henning, authorized by M. J. Lenz (Minn.).
- Needham, Douglas**, as principal-teacher at Zion Ev. Lutheran Church, Crete, Ill., on Aug. 29, 1971, by R. K. Pankow, authorized by A. C. Buenger (S.E. Wis.).
- Neil, David**, as teacher at St. John's Ev. Lutheran Church, Nodine, Minn., on Aug. 22, 1971, by F. Mueller, authorized by M. Lenz (Minn.).
- Potthast, Donald**, as teacher at Trinity Ev. Lutheran Church, Brillion, Wis., on Aug. 29, 1971, by A. Stuebs, authorized by K. Gurgel (N. Wis.).
- Roemhildt, Vernon**, as teacher and principal at Christ Lutheran Church, Milwaukee, Wis., on Aug. 29, 1971, by H. Cares, authorized by A. Buenger (S. E. Wis.).
- Ross, Alan**, as teacher at First German Ev. Lutheran Church, Manitowoc, Wis., on Aug. 22, 1971, by N. W. Kock, authorized by K. A. Gurgel (N. Wis.).
- Schaefer, Stephen**, as teacher at St. Peter's Ev. Lutheran Church, Fond du Lac, Wis., on Aug. 15, 1971, authorized and installed by K. Gurgel (N. Wis.).
- Schnitker, Heine**, as professor at Martin Luther Academy, New Ulm, Minn., on Sept. 8, 1971, by E. O. Schulz, authorized by M. Lenz (Minn.).
- Schoeneck, Jonathan R.**, as principal-teacher at Calvary Ev. Lutheran Church, Bellevue, Wash., on July 18, 1971, by P. E. Pankow, authorized by G. Frey (Pac.-N.W.).
- Schulz, Paul**, as teacher at Immanuel Ev. Lutheran Church, Hadar, Nebr., on Aug. 22, 1971, by J. Humann, authorized by G. Frey (Nebr.).
- Walz, Ervin**, as professor at Martin Luther Academy, New Ulm, Minn., on Sept. 8, 1971, by E. O. Schulz, authorized by M. Lenz (Minn.).
- Wells, E. Gary**, as teacher at St. Paul's Ev. Lutheran Church, Arlington, Minn., on Aug. 29, 1971, by J. Bradtke, authorized by M. J. Lenz (Minn.).
- Westphal, Randall**, as teacher at Grace Lutheran Church, Oshkosh, Wis., on Sept. 5, 1971, by C. Koepsell, authorized by K. Gurgel (N. Wis.).
- Willems, Paul**, as instructor in the Science Department of Manitowoc Lutheran High School, Manitowoc, Wis., on Sept. 7, 1971, by N. Kock, authorized by K. Gurgel (N. Wis.).

CHANGE OF ADDRESS

Pastors

- Buch, Donald R.**
3648 Bailey Rd.
Newport, Minn. 55055
- Eggert Prof. Rupert A.**
3101 Erica St.
El Paso, Tex. 79925
- Goeglein, Mark A.**
4900 Arcadia Rd.
Holiday, Fla. 33589
- Hahn, Martin R.**
738 Lakeside Dr. Box 123
Duncanville, Texas 75116
- Hering, Johannes S. em.**
R.R. 5, Box 5
Manitowoc, Wis. 54220
- Kaniess, Gerhard A. em.**
202 North Ave.
Kewaskum, Wis. 53040

- Lyon, Curtis H.**
1307 Irena Ave.
Redondo Beach, Calif. 90277
(213) 375-5657
- Schmidt, Wayne E.**
5310 Knightsbridge Rd.
Madison, Wis. 53714
- Schroeder, Kent E.**
Route 5, Box 501
Antioch, Ill. 60002
- Sievert, Robert A.**
76 Crusader Ave.
West St. Paul, Minn. 55118
- Stadler, Richard H.**
124 Elnora Dr.
Hendersonville, Tenn. 37075
Tel. (615) 824-3894
- Wraastadt, O. E.**
P.O. Box 783
Lusaka, Zambia
Africa

Teachers

- Barry, Steven**
76 W. 12th St.
Fond du Lac, Wis. 54935
- Fiedler, Sheldon L.**
1924 N. Alvin St.
Appleton, Wis. 54911
- Hartzung, Wilbur**
1497 N. Macomb St.
Monroe, Mich. 48161
- Jeseritz, Rudolph**
873 Fremont Ave.
St. Paul, Minn. 55106
- Kammuller, Dale**
2209 Easy St.
Waukesha, Wis. 53186
- Maertz, Howard L.**
625 Kathryn Ave.
Marshall, Minn. 56258
Tel. (507) 532-5958
- Needham, Douglas**
1575 Main St.
Crete, Ill. 60417
(312) 672-7187
- Schafer, Stephen**
28 Coffman Ave.
Fond du Lac, Wis. 54935
- Schmidt, James**
1908 S. Jefferson St.
Appleton, Wis. 54911
- Schoeneck, Jonathan R.**
934 164th Pl. N.E.
Bellevue, Wash. 98008
- Westphal, Randall**
106 W. 11th Ave
Oshkosh, Wis. 54901
- Wrobel, James**
302 1/2 N. High
Lake City, Minn. 55041
- Wulff, Frederick**
325 Hollywood Ave.
New Ulm, Minn. 56073

NAMES OF STUDENTS REQUESTED

Names of students at Bradley University (Peoria, Ill.) and at the University of Illinois (Champaign-Urbana, Ill.) should be sent to the undersigned. Please give full address when doing so.

Pastor D. N. Rutschow
605 Sangamon Road
Marquette Heights
Pekin, Ill. 61554

STUDENTS — EAU CLAIRE, WISCONSIN

Please send the names of WELS students attending the University of Wisconsin — Eau Claire to the undersigned. Sunday services at St. Mark Ev. Lutheran Church (3307 State St.) are at 10:30 a.m.

Pastor Frederick A. Kogler
215 E. Hamilton St.
Eau Claire, Wis. 54701

SAN ANTONIO, TEXAS

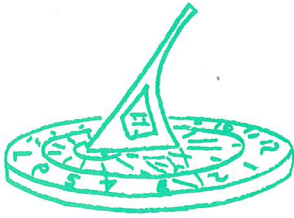
Lackland AFB, Kelly AFB, Randolph AFB, Fort Sam Houston.

Our Savior Lutheran Church, San Antonio, Texas, is now worshipping in its new chapel on its permanent church site, Vance Jackson Road and Shenandale Drive. Sunday worship is at 10:30 a.m.

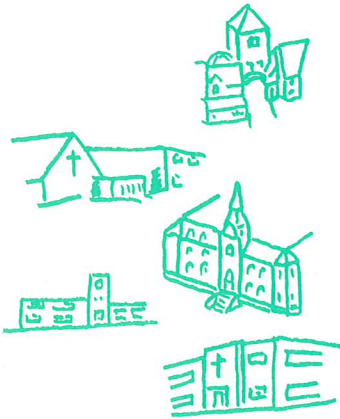
Our Savior Lutheran Church is conducting services in Fredericksburg, Texas, every Sunday evening at 7:30.

Please send the names of WELS military personnel or families and prospects moving into these areas to:

Pastor William Krueger
3919 Shenandale Drive
San Antonio, Texas 78230



now is the time!



TO HELP PREPARE
LABORERS FOR THE VINEYARD

AT

Wisconsin Lutheran Seminary

Northwestern College

and

Northwestern Preparatory School

Dr. Martin Luther College

and

Martin Luther Academy

Michigan Lutheran Seminary

Northwestern Lutheran Academy

through the

WISCONSIN SYNOD SCHOLARSHIP FUND

The need for more laborers in the vineyard of our Lord, and the spreading of the Gospel of peace through the mission call which the Lord has given our Wisconsin Synod, beckons us to dedicate ourselves to our scholarship program.

As an individual member of the Synod you can assist any deserving students with financial help while preparing for full-time work in the church as pastors or teachers. Both male and female students are eligible.

You can support this worthy cause through special offerings in your congregation. You may also present a gift to this fund in memory of a loved one or with a personal grant each year. Why not remember this fund in your last will and testament! Such legacies should be designated to the Wisconsin Evangelical Lutheran Synod for the "Wisconsin Synod Scholarship Fund." Above all pray for the Lord's blessing upon this fund and for a greater number of laborers for the vineyard.

For additional information consult your pastor or write to:

THE WISCONSIN SYNOD SCHOLARSHIP COMMITTEE

Commission on Higher Education

3614 West North Avenue

Milwaukee, Wisconsin 53208

GOING TO DISNEY WORLD?

If you are, we invite you to worship in King of Kings Ev. Lutheran Church in Maitland, a suburb of Orlando, Fla. Our church is on Wymore Road, one block east of Interstate 4 between exits 436 and 438. Sunday school and Bible class at 9:15 and worship service at 10:30 a.m.

Pastor G. P. Kionka
Route 2, Box 80
Maitland, Fla. 32751
Phone: (305) 831-2100

NASHVILLE, TENNESSEE AREA

WELS services are now being held in the Nashville area. Rock of Ages Lutheran Church is meeting at the Phillips-Robinson Funeral Chapel, 257 Gallatin Road, Hendersonville, Tenn. Sunday school and adult Bible study at 9 a.m., Sunday worship at 10:15 a.m. For directions contact:

Pastor Richard Stadler
124 Elnora Drive
Hendersonville, Tenn. 37075
Phone (615) 824-3894

SOCIAL WORKER

Social Worker—MSW. Salary competitive. Work with inter-disciplinary team and parents of mentally retarded children. Contact Director of Social Service or Personnel Manager, Bethesda Lutheran Home, 700 Hoffmann Drive, Watertown, Wis. 53094—Phone (414) 261-3050.

NOTICE!

Pastor Karl Otto — 392-16-6370

Civilian Chaplain in Southeast Asia
Saigon, Vietnam

Servicemen may phone Saigon PTT
22429 or visit Chaplain Otto at 329
Vo Tanh, Saigon.

Mailing address:

WELS Box 56, APO SF 96243