

THE NORTHWESTERN Lutheran

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October 24, 1971



BRIEFS by the Editor

Historians speak of Luther's confrontation at the Diet of Worms as the first chapter in modern history. Luther is looked upon as the man who succeeded in defying collective authority and in championing the right of private judgment. When he said, "To go against conscience is neither right nor safe," Luther is supposed to have set up man's conscience as the final and supreme judge.

This is an interpretation of Luther that makes him one of the heroes of modern man, of those who today fight against the establishment. It makes of him more the revolutionary than the reformer. It permits activists in the church to look upon Luther as their patron saint whenever they violently resist laws which in their opinion are unwise or unjust.

To appeal to Luther at Worms, however, as justification for setting aside the laws of God and man is a total misinterpretation of that dramatic meeting. For it wasn't conscience that Luther set up as the final authority, despite the fact that his words sound somewhat like that. Rather, he clearly stated, "My conscience is captive to the Word of God." That, and not the word of councils or pope, was the final judge of what Luther be-

lieved and of what Luther preached. This is what Luther established at Worms when he stood before emperor and papal representative.

And that is not a characteristic of the modern frame of mind. Men today look upon the Word of God, the Bible, as something that shackles the freedom of man, destroys the free exercise of conscience. Thus conscience has also been demoted in the modern world. It no longer is a reflection of God's will, but is equated with humanistic and social philosophy. To cite Luther for that point of view is doing him a great injustice. Unless conscience, as Luther says, is bound by the Word of God — and by that he meant the Scripture — it is a badly misinformed conscience and not an infallible, or even safe, guide. Luther at Worms does not give Lutherans the right to set aside the Scripture.

"Super Safari" is a slightly different kind of fare from that usually offered in *The Northwestern Lutheran*. I'm sure you will enjoy it. It introduces to you the teenagers of St. Paul's Lutheran Church of Ottawa, Canada. St. Paul's Congregation, formerly a member of The Lutheran Church — Missouri Synod, left that

synod a few years ago for confessional reasons and became a member of WELS. The pastor of this 1000-member congregation is Thomas C. Pfoth-hauer. St. Paul's is one of six WELS congregations in Canada. It is a member of the Michigan District.

The Safari had as its purpose to acquaint the young people of St. Paul's Congregation with the school system of their new Synod. After this visit, we hope some of them will be back as students. The Safari also gave these young people the opportunity to meet fellow Lutherans of their own age. The group numbered 36 teenagers and 10 counselors.

Perhaps the youth in more of our congregations might be encouraged to plan something similar, so that places like Watertown and New Ulm will come to be more than just names they hear from the pulpit. Certainly, there aren't many that will have to travel quite as far as did this group from Ottawa.

The count of congregations in Wisconsin that have resigned from the Missouri Synod since its Milwaukee convention now stands at four. They are Holy Trinity of Okauchee, St. John's Ev. Lutheran of Watertown, Trinity Ev. Lutheran of rural West Bend, and Bethlehem Lutheran of Oshkosh. Of these, Trinity of West Bend has affiliated with the Evangelical Lutheran Synod. The others, at present, are independent, awaiting the constituting convention of the FAL (Federation for Authentic Lutheranism) in November of this year. These congregations, too, had come to the crossroad where Luther had stood at Worms.

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

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COVER — Martin Luther

Editorials

"A Mighty Fortress Is Our God"

The "battle hymn of the Reformation" has in it the ring of trumpets, the clash of arms, the agony of extreme effort, the smell and smoke and blood of battle. The author of this hymn saw the entire earth as a battlefield between Christ and Satan, two kingdoms locked in mortal combat.

It was in no armchair behind the lines that Luther penned this warrior's song. "Anfechtung" was no rare dish in his diet, nor were anxiety, affliction, temptation, enmity, and persecution. Luther could not discuss the issues of eternity calmly over his teacup. He could not enter dispassionate dialogues with the "Antichrist" and the "filthy dreamers" who want men to misread their only hope of heaven.

It is precisely this "militant tone" that makes the hymn sound so out of place among the ecumenical theme songs of our day. The summons to battle grates on the ear of the humanist who expects the world soon to become a rose garden full of love people. It offends churchmen who are charting a strategy of compromise in their air-conditioned conference rooms.

Roman Catholic people may not be singing this Reformation hymn merely to make you answer with "Ave Maria" in your church service. In many of the versions currently making the rounds the words of Luther's battle hymn have been willfully mistranslated and watered down. What begins with "A Mighty Fortress," ends with a sackful of goodies for the spiritually effeminate and merger minded.

Let us who still fear our helplessness in the face of "the old evil Foe" — who still thrill to see the very Christ who "holds the field forever" — who still love the freedom of His kingdom enough to fight for it — let us still sing our ancient battle song with real festival fervor!

John Parcher

Luther Had The Real Christ

Professed Christians who look upon the Bible as a remarkable book but nevertheless one that contains errors and shortcomings generally express disdain for those who regard it as errorless and above criticism. They scoff at such "fundamentalist" reverence as a kind of mindless superstition, a book-worship — they call it bibliolatry (to rhyme with idolatry).

Typically, they also regard their own conception of Christ as superior. Their "Christ" is a Christ who was not necessarily prophesied in Messianic Psalms as simple Bible-believers hold He was, or born of a virgin as Matthew declares, or raised from the dead bodily as the Gospel writers state. They claim to have an insight into the real Christ of the Gospels, not a book-Chris, that is, a Christ who is revealed only in the written words of the Bible. They maintain they are the evangelicals, and that Bible-believers have only a literal and therefore an inferior Christ.

In these Reformation days one recalls Martin Luther. Simple Lutherans have always believed that God used him to restore to the church the true Christ of the Scriptures.

If ever, since the days of the Apostles, a man rejoiced in Christ, loved Him, glorified Him, it was Martin Luther. If ever a man had a heroic and intelligent faith in Christ, he did.

Yet his Christ was the literal Christ of the Scriptures, the Christ who was exactly what the words of the Scripture depict. Any Christ beyond the Scriptures was a figment of the imagination, the notion of a "Schwaermer", a religious enthusiast. And any view that reduced God's Christ-restoring Book to a writing that was less than infallible and divine was, therefore, a human notion and a blasphemy.

Luther knew Scripture and he knew Christ; those "superior Christians" today who do not know and accept Scripture only imagine they know Christ.

Carleton Toppe

The Real Solution

A major area of social concern today is the rapid increase in human population. Population experts inform us that the world's population doubled in 80 years — from one billion to two billion — and that it took only 41 years more for the world's population to rise from two billion to its present 3.7 billion. This frantic concern manifests itself, among other things, in anti-stork bumper stickers, which are even more numerous in some geographical areas than those expressing the undying hope of Green Bay Packer fans that "The Pack Will Be Back."

The proposed solution is zero population growth, to be effected by such means as liberalized abortion laws and the dissemination of birth control information, not to mention the psychological pressure exerted upon prospective parents, who are cast in the role of enemies of society.

A well-written essay in a recent issue of Time magazine questions whether man is really doomed to extinction through strangulation by population density unless drastic measures are taken to reduce it. The essay infers that in the first place no one can predict population growth with any degree of scientific accuracy. It also raises the question whether "a growing population is a social disaster or a social resource." It points out that "both England and Germany prosper even though they have a population density greater than that of India" and that "the Japanese are demonstrating that the world's most thickly populated nation may also become its richest."

There may be flaws in the Time essayist's reasoning. It is not our purpose to pass judgment. But we would like to point out that modern man is not the first to be troubled by the questions, "What shall we eat, or what shall we drink, or wherewithal shall we be clothed?" And we should like to call attention to a comprehensive solution to these problems — "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

Faith remains man's greatest resource, and the world's problems will never be solved by pretenders to the throne of God.

Immanuel Frey

The Hour of Decision At Worms



History has a long list of dramatic moments. There is Elijah standing before King Ahab and the prophets of Baal. To a people who had worshiped an idol and had obeyed a wicked king, Elijah said, "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him." We know the outcome. God carried the day.

Our Savior standing before Caiphas is another timeless moment when angels held their breath. Caiphas said: "I adjure you by the living God, that You tell us whether You are the Christ, the Son of God." Christ's answer: "You have said it yourself; nevertheless I tell you, hereafter you shall see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven." From that moment on there was no turning back. Christ was the Lamb of God that took away the sins of the world.

In God's kingdom there have always been inescapable hours of decision. At some time or other the Lord confronts each one of us with the words of Joshua: "Choose you this day whom ye will serve." Luther faced that choice at Worms when he was summoned to give an account before the imperial diet (congress); and he knew it. At the close of his second hearing, when he left the assembly room, he shouted: "I'm through! I'm through!" We can sense the drama of it even after 450 years.

The Test

April 17 and 18, 1521, were the dates of that fateful meeting. There he stood, that first evening, a monk clothed in simple robes. Before him were the lords of the Church and of the State in splendid garments. Can you blame Luther for being nervous and jittery?

Bearing down on Luther even more than the pomp and power of priest and potentate, however, was the consciousness of a dreadful responsibility. Charles V, ruler of the Holy Roman Empire, in a statement following the diet, rightly voiced the questions that at that moment must have lain like an almost intolerable burden on Luther's soul and conscience. Charles expressed it this way: "A single friar who goes counter to all Christianity for a thousand years **must** be wrong." Already before the council had met, Luther had put similar thoughts into writing: "How often has my trembling heart palpitated — are you alone the wise one? Are all the others in error? Have so many centuries walked in ignorance? What if it should be you who err, and drag so many with you into error, to be eternally damned?"

Now the hour had come when he had to answer these questions "with-

out horns and without teeth." Would his decision still be the same that it was when he had accepted the invitation to come to Worms? Then he had written: "I shall not run away (Christ helping me) nor shall I abandon the Word in the contest." Would he now run away? It almost seemed so on the evening of April 17. Asked to recant, Luther, in a voice that was barely audible, said, "I beg you, give me time to think it over."

We who have never faced so great an hour of decision do well not to criticize this hero of God's Church who in that moment had no courage of his own. How would we have answered?

When Luther left the gathering that Wednesday evening and retired to the residence of the Knights of St. John, a Scripture passage which he had spoken aloud to himself as he stood before the powers that accompanied him. "But whoever shall deny Me before men, I will also deny him before My Father who is in heaven." It is clear, Luther's fear was not really inspired by the emperor, nor by the pope's representative, but by God and His Word — God and His Gospel. This hung in the balance as Luther faced his hour of decision.

But it was not only his hour of decision. It was just as critical an hour for the Roman Church, for Emperor Charles V, for the nobles of the German states. The decision of Rome is one we know. Nor has it changed over the years. In April of this year, on the occasion of the 450th anniversary of the Diet at Worms, the Catholic Church Council of Worms, which is made up of both laymen and clergy, petitioned Pope Paul VI to lift the ban of excommunication which Pope Leo X had pronounced on Luther in 1520. Early in September, the Vatican announced that it could not lift the ban of excommunication, contending that such action was not "technically" possible. The fact is, Rome knew it was being called upon to deny the decision it had made at Worms. It was not ready to do so.

The real tragedy today, however, is that many who bear the name of Luther are ready to advocate that Luther should have recanted for the peace of the church and then worked at reform from within. They are ready

to go back to April 17, when Luther said, "Give me time to think it over." They are no longer sure that he took the right stand on the next day, when he said: "Here I stand. I cannot do otherwise. God help me. Amen."

The Answer

It has been a matter of dispute whether Luther actually spoke those words. If not, the substance of the recorded reply is not really different. It was a changed Luther who stood before the emperor and before the lords of the Church and State on April 18. Gone were timidity and fear. Instead of the dignity of the emperor, Luther's eyes of faith saw the glory of Him who is Lord of all. Princes of the church became as nothing compared with Him whom the Father had made Head of the Church, Christ Jesus, the Lord. The die was cast — the decision made.

Asked to recant all he had written, Martin Luther refused to recant any of it. Asked to give a candid answer, he replied: "Since then Your Majesty and your lordships desire a simple reply, I will answer without horns and without teeth. Unless I am convicted by Scripture and plain reason — I do not accept the authority of popes and councils, for they have contradicted each other — my conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. God help me. Amen." He said it in German; he repeated it in Latin. His reply has rightly been called a sentence that was heard around the world. The divorce from Rome was final.

Sola Scriptura

What actually did Luther mean by the words he spoke on that April 18? With those words he publicly declared that for him the Scripture was the supreme, the only, authority. His statement was both a declaration of independence and a bill of rights. He declared himself and every Christian man free from the anti-Scriptural decisions made by popes and councils. To this very day the Church of Rome, as Vatican II demonstrates so well, is not ready to give to the Scripture sole and final authority, but places this authority in the teaching office

of the church, that is, in the hands of popes and councils. One hundred years ago, in 1871, Rome declared the pope infallible when he speaks as teacher of all Christendom. This action on the part of Rome would not have changed the answer Luther gave at Worms. It would only have confirmed Luther even more in his conviction that what he had spoken was indeed the truth.

Tragically, many of Luther's followers today are ready to live with church pronouncements even when they go contrary to the inspired Word. In doing so, they have sold their birthright for a mess of pottage as Esau once did. Luther at Worms would have denounced this. There he declared himself free and independent from church decisions that are contrary to the Word.

But he did not declare himself totally free and independent. Rather, he said, "My conscience is captive to the Word of God." Turning his eyes to God, he, as it were, said: "God, when You in Your Word say No, I will say No. When You in Your Word say Yes, I will say Yes. Whatever You reveal in that Word, I will believe." Luther never felt himself emancipated from the Word of God, the Holy Scripture. Nor did our Lord Jesus Christ, who repeatedly asked the learned men of His day, "What, have ye not read?"

The words of our Lord and the stand Luther took at Worms support the position taken in the Lutheran Confessions. The Formula of Concord states: "The Holy Scriptures alone remain the only judge, rule, and standard, according to which, as the only test-stone, all dogmas shall and must be discerned and judged, as to whether they are good or evil, right or wrong."

The hour of decision at Worms is history. Christ gave Luther the strength to keep his promise: "I shall not run away (Christ helping me) nor shall I abandon the Word in the contest." Today, 450 years later, we are still being called on to take a stand. Pray God, that it may continue to be that of Martin Luther! Of Luther his Elector said: "Doctor Martin has spoken right well . . ." What will our Lord say of you and me?

H. Wicke

The Spirit of Luther Lives On

The Reformation had its beginnings in Luther's inner struggle concerning salvation. Haunted by the question, "What must I do to be saved?" Luther was finally led to peace with God through the realization that a man is justified by grace through faith in Jesus Christ. This central theme of the Bible became the central theme of the Reformation and of Luther's life. It was this message that had to be handed on, proclaimed, and preserved. How was it to be done?

For Luther there was only one answer. This truth had to be implanted in the hearts of the common people. To sound the trumpet call of the Gospel and to help nourish and shape the lives of those who responded to that call, Luther translated the Bible into the language of the people, wrote the Large and Small Catechisms, and composed and encouraged the writing of hymns for the people to sing.

God's Word for God's People

If the people were to know God's plan of salvation, if they were to live their lives by the Word of God, if the spirit of the Reformation was to continue on the same path on which it had begun, then the people would have to read and understand their Bibles; they would have to be Scripturally informed. To achieve that, the people would have to have the Bible in their own language.

The only Bibles available before Luther's time were the Latin version or German translations whose language was not readily understood by all the people. So Luther bent himself to the task of translating the Bible into the language of the people. Having been spirited off to the Wartburg on his return from Worms by friends who feared for his life, he spent the cloistered hours of the spring of 1522 in translating the New Testament. The translation was received so enthusiastically that a second edition had to be published in the same year. Translation of the Old Testament proved to be much more difficult, and Luther and a number of Biblical scholars labored as they had time until the



complete Bible was translated and published in 1534. Of the importance of this task Luther remarked: "The need of the Bible in German is so great that no one can imagine it. No one realizes the insight it has offered to our world today. What we once tried to accomplish through continual lecturing and great industry and still could not attain, this text now offers clearly by itself; for none of us realized in what darkness we were living because of former translations."

All through this momentous task it was Luther's aim that God's Word should speak clearly to God's people. Luther firmly maintained that if a translation is to reach the people it must be couched in their language. He took it for granted that the task of the translator was to understand thoroughly the divine message in the original language. For him the crux of the problem was how to recast the original into language comprehended by the common man. The meaning, the sense of the passage, was what he endeavored to capture. At times his translation was so free that he set aside the literal meaning of the words and merely expressed the thrust of the passage in his own words. That this was his clear intention is apparent from his preface to the book of Job: "The language of this book . . . if it were translated everywhere word for word . . . and not for the most part according to the sense, no one would understand it."

To have God's Word speak to God's people in their own language was of such vital concern to him that he went to studied lengths to achieve his goal. He insisted that scholars must be

guided by the style of speech, the language, and the expressions of mothers, children, and the common man shopping in the market. On one occasion he went so far as to have several lambs slaughtered in his presence so that a German butcher could tell him the proper name for each part of the sheep. In this way his translation would be accurate and popular.

Nor was Luther ever entirely satisfied with his efforts. His translations were critically reviewed by a commission of Biblical scholars under his direction at regular intervals. This work of recasting and revising took place almost constantly up to the day he died.

His labors bore the desired fruit. The people began to read and study the Bible on their own. John Cochlaeus, a bitter foe of Luther, noted that "tailors and cobblers, yes, even women and other simple people . . . now read it with eager desire as if it were the fountain of all truth," and that "some carried their Bible tucked in their bosom and committed it to memory." What really irritated him was the fact that these Lutheran Christians were able to discuss and dispute questions of faith with the monks and the priests and unhesitatingly quoted more Scripture than their opponents could.

God's Word for God's Children

The second prong of Luther's thrust to implant the truths of Scripture in the hearts of the people was his authoring of the Large and Small Catechisms. He knew that what he was proclaiming on the basis of Scripture was a radically different conception of man and his relation to God in contrast to what the people had been taught previously. For the people to truly know God's plan of salvation and what God required of them as Christians, would mean a study of the basics of the Christian faith. No mere patchwork job would be sufficient.

In the Small Catechism which Luther intended parents to use to instruct their children—and learn some-

thing for themselves in the process — the total picture of God's plan of salvation is presented in a few bold strokes. It is a summary of the essentials of the Christian faith, thoroughly documented from Scripture.

Again we note how Luther was guided by the same principles that structured his translation of the Bible. The Catechism is readable, easy to understand and easy to commit to memory. The presentation of difficult theological material is accomplished in a direct, simple manner. And theology is made to come alive. We think primarily of the examples from daily life that Luther drew upon in his various explanations, situations in which the children would find themselves continually involved. Or in his explanations to the three articles where Luther stresses our personal involvement with God. "I believe that God has made **me** . . . Who has redeemed **me**, a lost and condemned creature . . . I believe the Holy Ghost has called **me** by the Gospel, enlightened **me** with His gifts . . ." Here again is that intense concern of Luther to communicate God's message to man, young and old alike, with absolute

clarity so that all might understand it, live by it, and guide and shape the future with it.

God's Word Through Song

It has been said that the Reformation sang its way into the hearts of the people through the use of the evangelical hymns. Again it was the mind and hand of Luther that sparked the flame of Lutheran hymnody. As early as 1524 Luther expressed his hopes and purpose in a letter to Spalatin: "In keeping with the example set by the prophets . . . I am willing to write German Psalms for the people, **so that God's Word may also abide among the people through the medium of song.** I am looking everywhere for poets . . . I ask you too to devote yourself to this and adapt a Psalm into a hymn. You will have to avoid formal and uncommon expressions. Within their capacity to understand them, the people must sing words that are as simple and familiar as possible . . . and they must furthermore reproduce the meaning with transparent clarity."

What Luther expressed to Spalatin as to the purpose of the hymns and the manner of their composition he

himself carried out. Thirty-six hymns are usually ascribed to Luther. Some of these were original compositions; others he adapted. It is evident that his hymns were not meant to create a mood, but to convey a message. They were not meant to be read, but to be sung. The great theme of the Reformation breaks through again and again so that his hymns literally become the living voice of the Gospel.

In providing these hymns, the Catechisms, and the translation of the Bible into the language of his people, Luther's primary interest was communicating the Gospel to the common man. It was here that God's plan of salvation, God's path for His children could be found. With these as their weapons all who would be called upon to preserve, protect, and promote the faith in the next generations could with God's help fight those battles through to victory. Today it is our task to carry the banner of the Reformation. This is our heritage. Let us contend for it in the spirit of Luther. It is only in this way that the spirit of Luther lives on.

L. Albrecht

DISTRICT SCHOOL VISITORS WORKSHOP

The 1969 Synod Convention resolved that the School Visitors' Workshop, which had met annually, be conducted only during even-numbered years. During the odd-numbered years the Synod's Board for Parish Education was instead to emphasize and encourage curriculum study by the individual elementary schools.

In order to carry out this directive the Synod's Board for Parish Education, together with the District boards, planned and conducted one-day seminars in six parts of the Synod. These seminars were held in May, June, and August of 1971. All school visitors and the members of the District boards for parish education were invited to these meetings.

An essay, entitled "Evaluation," was prepared for these seminars by Prof. Arthur Glende of Dr. Martin Luther College, New Ulm, Minnesota. In this essay, Prof. Glende pointed out that the evaluation of a school's curriculum is "an ongoing, active ingredient of decision making. Its very nature implies a seeking out and an identifying

of strengths and weaknesses for the purpose of capitalizing on the former and remedying the latter." He emphasized that evaluation is a vital part of determining a school's objectives, deciding when and how a subject is to be taught and what methods and materials will assist in attaining the proper objectives. Though initiating, encouraging, and guiding a school in its curriculum study is primarily the responsibility of the principal, the essayist stated that the pastor, all teachers, parents, and boards of education should also take an active part in the curriculum evaluation. In conclusion the essay pointed out that the prime reason for all curriculum evaluation is to enable the school to offer the child the kind of curriculum which will foster a Spirit-filled life, one that is "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone, in whom all the building fitly framed together groweth unto a holy temple in the Lord" (Eph. 2:20,21).

Time was devoted, at each seminar, to reports by the school visitors and District boards of education concerning the progress being made at each school in the work of curriculum study. Attention was also given to practical aspects of school visitation.

L. Plath
Secretary of Schools



Once across the border, Super Safari "Charter" receives Canadian identification



After services at beautiful St. Paul Lutheran Church, Saginaw, Michigan, where the Super Safari was privileged to worship

The spacious grounds of Wisconsin Lutheran Seminary, Mequon, Wisconsin



The Diary of a SUPER SAFARI

Friday, June 25—Well, this is it. Tomorrow our Super Safari to our Synod's schools will be on the road. It doesn't seem possible that we are really going; \$2,100 for the bus, plus food expenses, seemed like an awful lot back in November. But, all the kids earned their \$50 for the bus and the congregation really supported us in our paper and bottle drives and other group projects to raise money for our food fund.—All my stuff is packed and ready to go. I hope I can get to sleep tonight. I wonder if all 36 of us are as excited as I am? Six A.M. is going to come very quickly.

Saturday, June 26—I'm too excited to sleep tonight. We arrived here, in Saginaw, at 5:30 P.M., 550 miles and 11½ hours after leaving Ottawa. But, it doesn't seem that long since we said goodbye to the many friends and relatives who came to wish us farewell. We spent the day on the bus buzzing up and down the aisle. Phil led in singing songs, including the special song we wrote for the Safari. The standing joke of the day was when our bus had tire trouble just after we reached American soil and roads. I wonder why!! The people here at Michigan Lutheran Seminary are very friendly. They gave us an interesting tour of the high school, and let us use the cafeteria and gymnasium. Such lovely rosebushes surrounding the campus—I can smell them now in my room. Ken led the devotions in the student lounge at 10:30 P.M., and then we went to our separate dorms. Church tomorrow, must get to bed!

Sunday, June 27—Ten long hours on the road today. The church we went to this morning, St. Paul's Evangelical Lutheran Church, Saginaw, Michigan, was very beautiful. We arrived at the Wisconsin Lutheran Seminary in Mequon, Wisconsin, later than expected. But everyone was waiting for us to arrive, and supper was ready for us. A youth rally was held afterwards with WELS youth groups from the Mequon area. I think the highlight of the evening was when we joined in the devotions led by Rev. Richard Stadler with the young people who were teaching Vacation Bible school in Milwaukee's inner city. The way they joined in Christian fellowship impressed all of us greatly. Tonight I'll need all the sleep I can get, since tomorrow is going to be a busy day.

Monday, June 28—I didn't think we could do so many things in one day. We were up at 7:00 A.M., breakfast at 8:00, and then we were given a tour of the campus. The Seminary has a new air-conditioned library that would make any bookworm happy. The temperature was 100° today! In Milwaukee we had a most interesting visit to the Northwestern Publishing House and the Synod's Administration Building. Among others, we met the Rev. Oscar Naumann, president of the Synod. Lunch was at a big shopping center in the area, with an hour or so for shopping. Spent the rest of the afternoon looking at the many animals in the Milwaukee County Zoo. Supper was at Doctor's Park on Lake Michigan where we enjoyed a quick dip. This evening we went to a Milwaukee Brewers Baseball Game. We cheered the Brewers to victory. The game was very exciting because none of us had ever been to a Big League baseball game before. A welcome was flashed to the young people from Canada, over the stadium fan-o-gram. We arrived at Northwestern College in Watertown, after a 50-mile drive from Milwaukee. It's now midnight.

Tuesday, June 29—Today was really relaxing. We were able to sleep till 9:00 A.M. since we were going to have the day free of travel. We toured the campus, which is for high-school and college students. Then we visited Lakeside Lutheran High School at Lake Mills, where we were introduced to their unique modular system. We drove to Rubidell Park, and the

rest of the day was spent swimming and lazing on the beach with young people from the surrounding congregations. I hope I got more tan; the day was just lovely. The youth rally was around the big bonfire tonight. Phil led in a sing-song and we read some of the character sketches we wrote about each of us for the Safari. — Too bad we had to break up, we were having so much fun. We came back to Northwestern for the night. Tracy has been talking for three hours straight. I wish she would go to sleep.

Wednesday, June 30 — There's a cool breeze coming in the window of my room here at Dr. Martin Luther College in New Ulm, Minnesota. It's very pleasant after the 7½ hot hours spent on the bus today. We arrived here at 5:00 P.M., just in time for a delicious supper served in the Student Union Cafeteria. Later we were taken on a tour of Dr. Martin Luther College, learning about the curriculum, and the many special events that go on here. The campus is very big, and there are so many facilities available to the students! We were able to see and hear the large Cassavant organ, recently installed, played by Prof. Backer of the Music Dept. Tonight is a free night. Many of the others have gone into town, but the campus is so lovely, I've decided to stay here. Perhaps a little later I'll take a walk down to the Student Union and watch them play ping pong for a while.

Thursday, July 1 — Tonight we are sleeping in private homes for the first time. This morning we stopped at Bethany College in Mankato, Minnesota, to return the visit their choir gave us at Easter. We were given a tour of the campus — ate lunch on the grounds. Arrived here at St. John's Lutheran Church of rural Peshtigo, Wisconsin, for supper. We always seem to be where the food is at the right time. Played a softball game — "Americans" against the "Canadians." Three cheers for Mr. Wings, the senior of our 10 counsellors, for hitting a home run. Evening devotions were held around a bonfire with the young people from St. John's. We opened the sing-song with "Oh Canada!" since today was Dominion Day at home. We should get to bed now, but Susan, Darlene, Tracy and I will probably be talking most of the night with the girls in whose home we are staying.

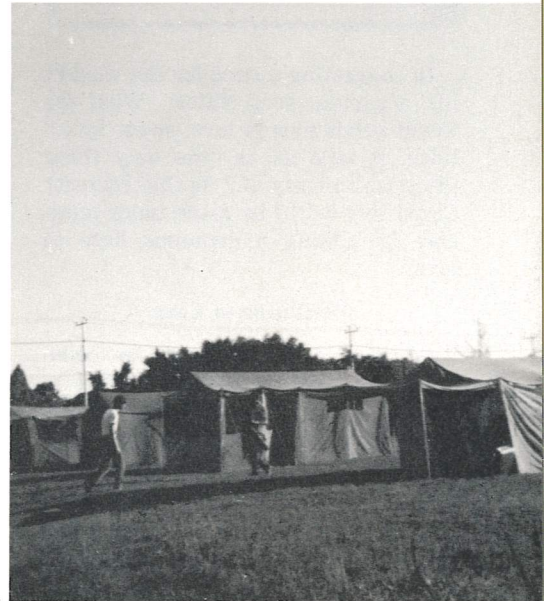
Friday, July 2 — We are back in "good ol' Canada," spending tonight at Our Savior Lutheran Church in Sault Ste. Marie, Ontario. It's very cold here. Those sleeping in tents tonight will probably be chilly. Glad I'm sleeping inside the church. We left Peshtigo at 9:00 A.M. and stopped at a cheese factory in Coleman, Wisconsin. Found it very interesting. Almost all of us bought some cheese to take home. Lunch was eaten at a beautiful park in Upper Michigan. We enjoyed the break very much, and made use of the time to stroll around the lovely area and buy souvenirs at a little shop. Enjoyed supper at Our Saviour's Lutheran Church. Tonight is the last night of the Safari. Tomorrow we will be home.

Saturday, July 3 — The Super Safari is over. The eight days spent together on the Safari have really been worthwhile. It was wonderful to see our families waiting for us when we arrived, and it's good to be home, but I'm sad it is over. It was lots of fun, and it's main purpose — to allow us to meet other young Lutherans, to become acquainted with the school system of our Synod, and to offer us an opportunity to grow spiritually — has succeeded in every way. I am sure each one of us has learned something during this trip that will be of benefit to us in the future. We are indebted to the schools for allowing us to stay overnight and to fellow Lutherans who made us feel welcome. Above all, thanks be to God for being with us and guiding the Safari along its way, giving us a safe and profitable journey.

DIANA RUCH, Youth Group Reporter



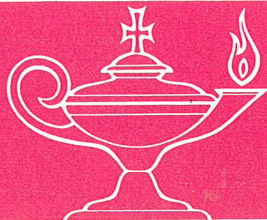
In Milwaukee the Safari youth met their new vicar, Richard Raabe, Jr., who began serving St. Paul's of Ottawa in September, 1971. On the left is Vicar Allen Zahn who is back at the Seminary



Overnight tent accommodations at Sault Ste. Marie, Ontario

Groups chatting in front of Our Savior Lutheran Church, a WELS mission in Sault Ste. Marie, Canada. Pastor Gaylord Gartman coming to join them.





Studies in God's Word

Love, a Fruit of the Spirit

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law" (Galatians 5:22, 23).

In suggesting a cure for the world's ills, a popular song states: "What the world needs now is love, sweet love." Love, it tells us, is "the only thing there isn't plenty of." Is that correct? Could this world be made more tolerable by adding a generous dose of love?

Definition of Love

One should perhaps begin by examining the world's definition of love. The psychedelic posters that simply say "LOVE" will not prove very helpful. One gets a bit more information (and an uneasy feeling) from such posters as those that state "Make Love, Not War." While perhaps intended to be catchy rather than to offer a factual definition, yet such statements do serve to call attention to an undue emphasis on the sexual aspect of the world's idea of love. It is no secret that many people in the world today insist that an open admission of sexual desire and a frank gratification of that desire with any willing partner is basically much more "honest" than suppressing those feelings. To their way of thinking, sexual love can indeed bring people closer together and make the world a better place. St. Paul would disagree violently with such a free-wheeling use of "love." Only three verses prior to our passage he labels such conduct "works of the flesh" when he says: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness (lust)."

But surely not everyone thinks sexual love is the cure for the world's ills. Is there not such a thing as wholesome concern for one's fellow men that causes a person to stop and help a stranded motorist, or offers his seat to an elderly passenger on the bus, or pitches in to help a neighbor stricken by misfortune? Is not perhaps that the kind of love that the songwriter complains "there isn't plenty of"? Very likely it is. Admittedly such concern for fellow men is in short supply and increasing it would make the world a more pleasant place; but even so, that is not the kind of love of which St. Paul is speaking.

Defects in the World's Idea of Love

Without going into the fact that the world's love for fellow men is often work-righteous (prompted by thoughts of gaining God's favor) or hypocritical (done because society expects it), we note that St. Paul points rather to another defect. The world assumes that it can produce love on its own. Paul speaks of it as the **fruit of the Spirit**.

Paul's Definition

It is worth noting that in referring to the evil things toward which natural man is always inclined St. Paul speaks of **works**. "The **works** of the flesh are adultery, fornication, etc." Good qualities can flow only from faith in Christ produced by the Spirit. Hence these good qualities are called **fruits**, fruits of the Spirit. They are something produced by an agency other than the human will. They are the fulfillment of Christ's promise: "I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing" (John 15:5).

Source of Christian Love

Without Christ men can never know what love toward God or the neighbor really is. The Spirit must first teach us the truth of John's statement: "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation (payment) for our sins" (I John 4:10). Then it will follow as a natural consequence that "we love Him, because He first loved us" (I John 4:19.) And he who truly loves God will of necessity love his neighbor also. John urges: "Beloved, if God so loved us, we ought also to love one another" (I John 4:11). Or again he asks: "If someone who is rich sees his brother in need and closes his heart against him, how can he have any love for God in his heart?" (I John 3:17 — Goodspeed.)

Love toward God and our neighbor is indeed something that the world needs today. The love of the early Christians was such that it drew from their persecutors the remark: "See how they love one another!" We might ask: "Would they say the same of us?" If we see in ourselves a lack of love, then let us turn to the Holy Spirit, remembering that love is a fruit of the Spirit. But the Spirit does not work without means. He produces the fruit of Christian love through the means of grace. The **Word** creates love with its clear statements of God's great love for us. The **Sacrament** does indeed grant what we pray for in each Communion liturgy, namely, a strengthening of faith toward God and of fervent love toward one another. God's abiding love and the work of the Holy Spirit are available in abundant supply. It is only men's willingness to accept them and reflect them in their lives that there "isn't plenty of."

Armin Panning

The Lodges and the Gospel

In our congregation's evangelism program we are utilizing some of the suggestions found in the book "Evangelism Explosion" (Tyndale House, 1970). The author suggests using these two questions to discover where an individual stands with God: 1. If you were to die tonight, would you be certain of going to heaven? 2. How would you answer God if He were to ask you, "Why should I let you into My heaven?"

What would you say to the following as answers to these questions?

"All roads that lead to God are good,
What matters it your faith or mine?
All center at the goal divine
Of universal brotherhood . . .
So you keep your faith and give me mine,
All roads that lead to God are good."¹

"Purity of conduct and life (are) so essentially necessary to . . . gaining admission into the Celestial Lodge where the Supreme Architect of the Universe presides."²

"The passport . . . to the glories of a better land" is "an upright life."³

To be "found ready" when "the Grand Warden of Heaven shall call for us," we must "regulate our lives by the plumb line of justice, ever squaring our actions by the square of virtue."⁴

"(I) valued liberty, loved Truth, and was just in (my) dealings with all men, and gracious and brotherly in all the observance of true equality. (I) believed in the existence of a Supreme Being, the Father of us all, Giver of every good and perfect gift . . . For (me) eternal rest remains."⁵

"When (men's) earthly accounts are closed, it will be their deeds on earth which will aid them in partaking of the treasures of a better world."⁶

Which is the Way to Heaven?

Lay people or pastors who have spent a little time making evangelism calls will find these responses familiar. They are typical (though more flowery) of the kind they hear repeatedly. When asked how they would answer God's challenging question, "Why should I let you into My heaven?" people usually reply somewhat in this fashion: "I would tell Him that I have tried hard to live a good life."

This is the answer of the lodge to that question also. The quotations above, taken from various lodge publica-

tions, speak of "purity of conduct and life," an "upright life," "justice," "virtue," valuing "liberty," loving "truth," being "just," "gracious," and "brotherly." These "deeds on earth" are supposed to be the means by which one will enter a "better land," the "Celestial Lodge where the Supreme Architect of the Universe presides."

This partially explains the widespread popularity of the lodge. The religion of the lodge is the religion of natural man. The majority of people do not object to the lodge's religious teachings, because its teachings agree with what they believe.

But do the lodge's teachings agree with what God teaches in His Word? Even a cursory comparison shows that the lodge's way to heaven is directly the opposite of the Bible's way. The lodge says that there are many ways; the Bible says that there is one way. "All ways that lead to God are good," teaches the lodge. "I am the way" (John 14:6), says Jesus in the Bible. "I am the door; if anyone enters **through Me**, he shall be saved" (John 10:9').

Boldly Jesus states, "Unless you believe that I am He, you shall die in your sins" (John 8:24). The Apostle Peter asserts, "There is salvation in no one else (than Jesus); for there is no other name under heaven, that has been given among men, by which we must be saved" (Acts 4:12).

The difference is clear-cut. The lodge religion says: Many ways. The Bible says: One way — Jesus.

Whose Good Works?

There is a second critical difference between the lodge's way to salvation and the Bible's. The lodge, though it in one breath says that all roads are good, actually commits itself to the position that the road to heaven is paved by **man's** good works. The Bible says that salvation is obtained through **God's** good work for man.

"Not by works of righteousness which we have done," writes Paul (Titus 3:5 KJV), "but according to His mercy He saved us." We are saved through the Vicarious Atonement of the "Lamb of God who takes away the sin of the world" (John 1:29); for "the Lord hath laid on Him the iniquity of us all" (Isa. 53:6 KJV). The salvation won by Christ is made ours through faith alone: "A man is not justified by works of the Law, but through faith in Christ Jesus" (Gal. 2:16).

Contrast these beautiful Biblical truths with this statement: "Masonry does not teach salvation by faith, nor the Vicarious Atonement. Go through its degrees, study the history as taught by its great masters. You cannot find that it teaches this doctrine. Boldly I claim that this doctrine (vicarious atonement) does not make Christians, but it does make criminals."⁶ It doesn't take a genius to see the contrast between these two positions!

You Cannot Harmonize the Two

The individual who desires to be both a Christian and a lodge member faces an obvious dilemma. Dr. Elijah A. Coil, a Unitarian pastor at Boston, pointed to this conflict

in a pamphlet entitled, "The Relation of the Liberal Churches and the Fraternal Orders." He writes: "There are lodge men who, in the churches, subscribe to the doctrine that 'We are accounted righteous before God only for the merit of our Lord and Savior, Jesus Christ, by faith and not for our own works and deservings,' and enthusiastically assent to the following declaration: 'Although our thoughts, words, and actions may be hidden from the eyes of men, yet that All-Seeing Eye whom the sun, moon, and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.' A little child, once its attention is called to the matter, ought to be able to see that it is impossible to harmonize the creed statement here quoted, with the declaration taken from the monitor of one of our greatest and most effective secret orders, and found in substance in the liturgies of nearly all the others. If 'We are accounted righteous before God, only for the merit of our Lord and Savior, Jesus Christ, by faith and not for our own works or deservings,' then it cannot possibly be true that the All-Seeing Eye 'will reward us according to our merits.' One of these declarations excludes the other. Men cannot consistently subscribe to both."

Then the author appeals to lodge members to be consistent and join his Unitarian Church, where they can profess the same truths as they do in the lodge.

There is a better solution to the dilemma. Christians, to be consistent, will not want to be part of any organization which teaches the "Law way" to heaven. Only the Gospel is the "power of God unto salvation"!

¹ *New Age Magazine*, July, 1970 (Official publication of the Supreme Council, 33°, Ancient and Accepted Scottish rite of Freemasonry of the Southern Jurisdiction, USA). The poem was prefaced with the statement: "We truly believe the words of Ella Wheeler Wilcox, that 'All roads . . .'"

² *King Solomon and His Followers*, p. 34 (New York: Allen Publishing Co., 1954). The statement begins with the words: "He . . . who wears the lambskin as the badge of a Mason is thereby constantly reminded of that purity . . ."

³ *Masonic Manual of Missouri*, 1909. The full statement is: "Let us all hasten to secure the passport of an upright life to the glories of a better land."

⁴ *King Solomon and His Followers*, p. 150. This is part of the charge given to candidates for the Master Mason's Degree.

⁵ *Ritual of the Fraternal Order of Eagles*, p. 68 (funeral ceremony). Original has "he," "his," "him," instead of "I," "my," "me."

⁶ *Ritual of the Benevolent, Protective Order of Elks*, p. 6 (memorial service).

⁷ Unless otherwise noted, Bible quotations are from the New American Standard Bible translation.

⁸ Clymer, *Ancient Mystic Oriental Masonry*, pp 10-11.

David J. Valleskey

A Preaching Station Rededicates



Mt. Zion at Jacksonville, Illinois

"Unique" and "richly blessed" are words that well describe our Synod's preaching station in Jacksonville, Illinois. It is unique, because it already has a name — Mt. Zion. This was the name of the building occupied by a Methodist group for nearly a century. When the group dissolved, it offered its building to our WELS group for ten dollars a month on a 20-year lease. Before this our group had been holding its worship services in a beauty salon. An altar was obtained from Ringle, Wisconsin, through an offer in *The Northwestern Lutheran*. Parameters and a Communion set were donated by the WELS mission in Cedar Rapids, Iowa. An organ was donated by a member who then lived near Champaign, Illinois.

The 16 persons who made up our group — 14 of them communicants — had been blessed by the Lord with skills as paperhangers, painters, electricians, carpenters, and plumbers. They placed these skills in the service of the Lord as they undertook an extensive remodeling and expansion project. Even the young people helped with art designs, staining of woodwork, and lawn cleanup. A new front was added to the building, including a small office and an entrance hall, which will accommodate overflow seating. The interior of the church was repainted, papered, and carpeted. Pews were purchased, colored windows were installed, and a pulpit was built. Money for the project was borrowed by the members in their own names, so that their monthly Synod budgetary offerings would not suffer.

Mindful of these many blessings given them in less than two years, the members and some 150 guests gathered in three services on August 22 to thank and praise the Lord of the Church, and to rededicate the building to Him and the preaching of His Word. The Reverend A. C. Buenger, WELS President O. J. Nauman, and Pastor R. Zehms were guest speakers on this joyous occasion. The undersigned, who serves the group from Peoria, Illinois, served as liturgist and read the rite of rededication. The day's offerings were designated for our Synod's ongoing mission work and the Church Extension Fund.

With a house of worship given them by the Lord, the members at Mt. Zion now await the day when mission status will be granted, and when the Lord will bless them with a resident pastor. "The Lord hath helped us hitherto!"

David N. Rutschow, Pastor

Looking at the Religious World

INFORMATION AND INSIGHT

HOW OLD IS THE GENESIS ROCK?

Rocks weighing 171 pounds were collected on the moon's surface for study and analysis at Houston's Space Center. The stone attracting the most attention from scientists, according to a report in *Time* (Aug. 23, 1971), is Dave Scott's white, coarse-grained "Genesis Rock." It may prove to be a fragment of the moon's original 4.6 billion-year-old crust, according to the analysts.

Whether the Genesis rock is a part of the moon's original crust or not we are in no position to say. But we do know that it is not 4.6 billion years old. It perplexes us that the moon rock analysts do not candidly admit the same thing, especially in view of the contradictory evidence.

Space buffs will remember that before the first lunar landing was made, NASA scientists were concerned that a lunar landing ship might sink out of sight into the micrometeorite dust which has been accumulating on the moon's surface during the assumed 4.6 billion years of its existence. If meteoritic dust accumulates on the moon's surface at the same rate it accumulates on the earth's surface — and it ought to pile up faster since there is no atmosphere on the moon to burn it up — the first astronauts to land on the moon should have found the 4.6 billion-year accumulation of dust to be 54 feet thick, conservatively estimated. Actually, however, according to the astronaut's reports, the dust accumulation on the moon's surface is very small, measuring only a fraction of an inch.

If estimates about the rate of accumulation of meteoritic dust on the moon are anywhere close to correct, it ought to be obvious that the age of the moon would have to be measured in terms of thousands of years, not in terms of billions of years. Yet it is suggested, without a shred of supporting evidence, that a rock picked up out of that eighth of an inch of dust is probably about 4.6 billions of years old. — Talk about a credibility gap!

"Professing themselves to be wise, they became fools." That's Paul's assessment of learned men obsessed with the need to support their theories

despite contradictory facts. How much simpler and more satisfying intellectually to let the book of Genesis inform us about the origin and the age of the Genesis rock. Then we would also understand why the dust accumulation on the moon is only a fraction of an inch thick, and we wouldn't have had to worry about a lunar lander sinking into a 4.6 billion-year-old pile of it.

CHRISTIANS IN RED CHINA?

Chester A. Ronning, a former missionary at the Hauge Lutheran Academy in Fancheng, China, returned recently after a 44-year absence and found the church and school still standing. Ronning, according to an article in *The Lutheran*, was born to missionary parents in China 76 years ago. The family left China at the time of the Boxer Uprising. Ronning returned in 1922 to serve on the faculty of the Academy.

In 1945 he entered the Canadian diplomatic service and was assigned as charge d'affaires at the Canadian embassy in Chunking and Nanking, a post he held until 1951. During this time he became personally acquainted with Chou En Lai, Red China's present premier. Ronning made his recent visit at the invitation of Chou. He spent a week at his old hometown visiting with former neighbors and academy students. He expressed surprise at finding his former church still standing and in use. The academy is now a government school.

Ronning reported that the congregation at Fancheng is old and small. Few of the youth are attracted to the church. The congregation that remains is so small that a side room of the church is used for services rather than the sanctuary. Some of the people say they are committed to Christian principles, but they do not identify publicly with the Fancheng congregation for political reasons.

What a sobering tale! It took less than two decades to eradicate Christianity in China — almost. But who knows what kind of a fire the Spirit might yet kindle from the remaining sparks and embers?

Whether one regards President Nixon's pending visit to Peking as politically prudent or not, one cannot help

but wonder what the Spirit has in mind, especially when one remembers that one out of every three people in the world today lives in Red China. And God loves all 700 million of them. You can always trust a communist like Chou to be a communist. Chou obviously has an angle. But you can also depend on it that when God wants to move mountains, even mountains of communist opposition to the Gospel, it takes no more than the breath of His mouth to accomplish it.

As citizens we are vitally interested in the political outcome of the upcoming East-West confrontation in Peking. But as Christians we are more interested in the possibility that this might be a prelude to the opening of doors in the bamboo curtain to let in a little of the light of truth.

CALVIN IN MISSOURI

While the attention of delegates to the July convention of The Lutheran Church — Missouri Synod was concentrated on major convention issues, the spirit of John Calvin sneaked in the back door by means of the whereases and resolves of a minor convention action. Concern with the problems of polarization left little time or inclination to combat creeping Calvinism.

Calvin was a Swiss Reformation contemporary of Martin Luther with headquarters at Geneva. He systematized his theology around a central principle, the glory of God. Rationalism, radicalism, and legalism were characteristic of his system.

Calvin believed that the visible church is the means by which God speaks to the world. Scripture provides the code of conduct according to which church members are to prove their holiness and live to God's glory. In Geneva these ordinances became the civil law, and thus the church became the conscience of the state. Secular and spiritual authorities cooperated to establish the rule of Christ in every area of life. The church supplied the code of conduct; the state insured compliance with the code.

Most Protestant churches today have repudiated strict Calvinism. Yet the notion that the church is to function as the conscience of the state is accepted by all Protestant churches, by

most Lutheran synods, and now also by the Missouri Synod.

Evidence of Calvin's infiltration of Missouri is to be found in the convention's approval of the Social Ministry Affirmations. Affirmation VI says in part: "We call on the church as a corporate entity to use in responsible ways those channels that are open to it to influence other structures and institutions such as government, business and labor, to sensitize them to the task of improving the quality of life at every level."

Influencing government as private citizens is one thing. Influencing government as a corporate entity is quite another. God has made it the exclusive business of the government to protect its citizens under law. He has made it the exclusive business of the church to proclaim to the world the good news about His forgiving love — that and nothing more. The church is not equipped for anything else. Involving the church in affairs of state is a manifestation of Calvinism and of its legalism. It is an indication that the "this-worldliness" of Calvin's gospel has infiltrated Missouri. Missouri's recent resolutions on social concerns are evidence of a confusion of the ruling of Christ and the rule of secular powers in this sin-cursed world.

As the salt of the earth, Christian citizens have a God-given obligation to make their influence felt in the affairs of state individually. When they default as individuals, God does not direct the church to fill the gap by becoming the conscience of the state. Social concerns are governmental concerns, and governmental concerns are the concerns of private citizens, not the concerns of the corporate church.

It is a sad thing to observe Lutherans spurn their heritage in favor of a share of the inheritance of Geneva. Calvin is now as welcome in Missouri as a visiting church dignitary. It could happen in Wisconsin too, if as individuals we fail to live up to our high calling in Christ. Let it be clear to us all that a corollary to fidelity to the Word is responsible citizenship which expresses itself also in a compassionate concern for the poor and the needy. That kind of Christianity makes it unnecessary for the state to involve itself in the church's business and imprudent for the church to occupy itself with affairs of state. Let's keep Calvin in Geneva.

Joel Gerlach

What do
you mean..

"In Christ"?

It means — I'm a "new creature"

Our country, we are told, is going to "pot." Unfortunately this is the sad but true story actually taking place before our very eyes. The indiscriminate, thoughtless, and illegal use of drugs, by every segment of our society, has become a massive problem in our beloved United States, among our Armed Forces personnel, and, though some hate to admit it, even in our WELS churches. So big is this problem that our President, Mr. Nixon, very much concerned about it, arranged a White House conference on it.

Is There a Solution?

Of course, there are going to be many remedies, suggested by the experts on the President's Panel: more education, changed environment, less pollution, less poverty, equal rights, equality of the sexes, and a host of other man-made nostrums, all of which have not worked, and will never work, to lick the drug problem, which is slowly but surely strangling our nation. Yet, there is a solution for this seemingly insoluble problem. President Nixon himself hinted at it when he commented at this White House drug conference, "This is a thing of the spirit." I agree, and here is

The Solution — God's Own Solution

Since the solution to this drug problem — for that matter to any of man's problems — lies in the realm of the spirit, we Christians, who know from experience that only God can effect a change in man's spirit, must apply the power of the Gospel to this problem.

Paul, the greatest of the Apostles, was convinced of the Gospel's power to change men's hearts and lives. That's why he wrote to the Corinthian Christians, who were also living in a Christless culture, "If any man be in Christ he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). Taylor in his paraphrase puts it this

way, "When someone becomes a Christian, he becomes a **brand new person inside**. He is not the same anymore. A new life has begun."

Paul knew this from his own personal experience, for the moment he met Christ, he was "in Christ," "a new creature," a brand new person inside. He had been reborn by the Spirit of God through the power of the Gospel. Is it any wonder that the theme of his greatest book, the Epistle to the Romans, is: "I am not ashamed of the Gospel of Christ, for it is the power of God (God's dynamite) unto salvation to everyone that believeth" (Rom. 1:15)!

So there is a solution, and we have it in our hands, even as Paul once had it in his hands. The power to change things is God's Word! That's why you and I have a job to do. We must proclaim that Gospel far and wide, using every legitimate means at our disposal to get it out where it will do its job. Listen as Paul now talks to your heart and mine, but listen in faith: "God has given us this wonderful message to tell others. We are **Christ's ambassadors**. God is using us to speak to you: we beg you, as though Christ Himself were pleading with you; receive the love He offers you. For God took the sinless Christ and poured into Him our sins. Then in exchange He poured God's goodness into us. As God's partners we beg you not to toss aside this marvelous message of God's great kindness . . . Right now God is ready to welcome you. Today He is ready to save you" (II Cor. 5:19b — 6:2b) — **Living Letters** by Taylor).

That's plain enough, isn't it? To toss aside this message of God's great kindness — the only real cure for life's problems — would mean to make sure that our nation would really be "going to pot." Remember, nothing else but the Gospel can make men "new creatures in Christ."

Kenneth W. Vertz

THE NORTHWESTERN LUTHERAN

INSTALLATIONS

Pastors

Ehlke, Roland C., as pastor of St. Luke Ev. Lutheran Church, Little Chute, Wis., on Sept. 19, 1971, by R. W. Ehlke, authorized by K. Gurgel (N. Wis.).

Groth, Lester F., as pastor of Peace Ev. Lutheran Church, Wautoma, Wis., on Sept. 26, 1971, by W. Strohschein, authorized by K. Gurgel (N. Wis.).

Krueger, Robert, as professor at Dr. Martin Luther College, New Ulm, Minn., on Sept. 13, 1971, by O. Engel, authorized by M. J. Lenz (Minn.).

Kuske, David, as principal of Luther High School, Onalaska, Wis., on August 26, 1971, by R. Sievert, authorized by C. H. Mischke (W. Wis.).

Kuster, Thomas, as professor at Dr. Martin Luther College, New Ulm, Minn., on Sept. 13, 1971, by O. Engel, authorized by M. J. Lenz (Minn.).

Pacheco, Hector H., as assistant pastor at St. Peter's Ev. Lutheran Church, Milwaukee, Wis., on Sept. 26, 1971, by A. Schupmann, authorized by A. Buenger (S. E. Wis.).

Sievert, Robert A., as principal of St. Croix Lutheran High School, West St. Paul, Minn., on Sept. 12, 1971, by D. Meier, authorized by M. Lenz (Minn.).

Spaude, Jerome, as professor at Michigan Lutheran Seminary, Saginaw, Mich., on Sept. 7, 1971, by E. Kasischke, authorized by W. Zarling (Mich.).

Teachers

Festerling, Roger, as principal at Epiphany Lutheran Church, Racine, Wis., on Aug. 22, 1971, by T. Kraus, authorized by A. Buenger (S. E. Wis.).

Gosdeck, Donald, as teacher at Eastside Ev. Lutheran Church, Madison, Wis., on Sept. 12, 1971, by K. Bast, authorized by C. Mischke (W. Wis.).

Hartzell, Eric, as teacher-vicar at Hope Lutheran School, Tsuchiura City, Japan, on Sept. 6, 1971, by H. Johnne, authorized by K. Bast (Board for World Missions — Japan).

Helmreich, Roland, as instructor at Luther High School, Onalaska, Wis., on Aug. 26, 1971, by R. Sievert, authorized by C. H. Mischke (W. Wis.).

Ingebritson, Mervin, as professor at Dr. Martin Luther College, New Ulm, Minn., on Sept. 13, 1971, by O. Engel, authorized by M. J. Lenz (Minn.).

Kieselhorst, Jerome N., as principal at Bethany Ev. Lutheran Church, Hustisford, Wis., on Aug. 15, 1971, by E. Froehlich, authorized by A. C. Buenger (S. E. Wis.).

Kuske, Philip, as principal and teacher at Trinity Ev. Lutheran Church, Jenera, Ohio, on Aug. 22, 1971, by D. Laude, authorized by W. Zarling (Mich.).

Lequia, Joseph A., as instructor at St. Croix Lutheran High School, West St. Paul, Minn., on Sept. 12, 1971, by D. Meier, authorized by M. Lenz (Minn.).

Moldenhauer, Kermit, as teacher at St. Stephen's Ev. Lutheran Church, Beaver Dam, Wis., on Sept. 12, 1971, by E. H. Huebner, authorized by C. Mischke (W. Wis.).

Radichel, Jerald, as teacher at Trinity Ev. Lutheran Church, Jenera, Ohio, on Aug. 22, 1971, by D. Laude, authorized by W. Zarling (Mich.).

Schmidt, James, as teacher at Bethel Ev. Lutheran Church, Menasha, Wis., on Sept. 12, 1971, by D. Worgull, authorized by K. A. Gurgel (N. Wis.).

Schroeder, Morton A., as professor at Dr. Martin Luther College, New Ulm, Minn., on Sept. 13, 1971, by O. Engel, authorized by M. J. Lenz (Minn.).

Traucht, George L., as teacher from St. Mark Ev. Lutheran Church, Green Bay, Wis., for St. Paul Lutheran School, Green Bay, Wis., on Sept. 12, 1971, by C. Voss, authorized by K. Gurgel (N. Wis.).

Wulff, Frederick, as professor at Dr. Martin Luther College, New Ulm, Minn., on Sept. 13, 1971, by O. Engel, authorized by M. J. Lenz (Minn.).

REQUEST FOR COLLOQUY

Pastor W. E. Warnke, of Williams Lake, British Columbia, Canada, formerly LCMS, has requested a colloquy preparatory to entering the WELS preaching ministry. Correspondence is to be addressed to Pastor George Frey, President of the Pacific Northwest District, by November 10, 1971.

CHANGE OF ADDRESS

Pastors

Bernhardt, W. F.
895 Cottage St. N.E.
Salem, Oregon 97301

Graf, John M.
1108 S. Lafayette St.
Sturgis, Mich. 49091

Oswald, Robert M.
11224 W. Mequon Rd. 112 N
Mequon, Wis. 53092

Pacheco, Hector H.
803 S. 31st St.
Milwaukee, Wis. 53215

Pagel, Carl
9117 Old Hartford Rd.
Baltimore, Md. 21234

Radloff, James
10613 Walnut Bend Dr.
Austin, Texas 78753

Teachers

Collyard, Larry S.
762 Colfax Ave., Apt. 8
Benton Harbor, Mich. 49022

Festerling, Roger
2048 Deane Blvd.
Racine, Wis. 53403

Gosdeck, Donald
4610 Elgar Lane
Madison, Wis. 53704

Hartwig, Don R.
603 S. Main St.
Ft. Atkinson, Wis. 53538

Hartzell, Eric
620 Kometsu
Tsuchiura City
Ibaraki Ken, Japan 300

Kieselhorst, Jerome N.
260 N. Lake Street
Hustisford, Wis. 53034

Wachholz, Paul
2603 N. 61st St.
Milwaukee, Wis. 53213

Zuleger, Wayne
3833 Pleasant
Minneapolis, Minn. 55409

Changes of Address are published in The Northwestern Lutheran only when the editor is requested to do so. It has been the unfortunate experience that changes supplied by the post office department at times were only temporary.

CALL FOR NOMINATIONS

WISCONSIN LUTHERAN SEMINARY

The Board of Control of Wisconsin Lutheran Seminary, Mequon, Wis., herewith invites the members of our Wisconsin Ev. Lutheran Synod to nominate candidates to fill the professorship made vacant by the recent death of Prof. Martin Lutz.

This professor is to serve as librarian and to teach in the field of Theological Encyclopedia and Methodology. It is understood that this theological professor is to be given the opportunity to study library techniques and library services which are required by this assignment. He must also be a man of deep theological insight.

Please send all nominations to the undersigned no later than Nov. 12, 1971.

Pastor Emil G. Toepel, Secretary
641 East St.
Baraboo, Wis. 53913

BOARD OF DIRECTORS — W E L S FOUNDATION

The terms of office of four directors of the WELS Foundation expire on Jan. 1, 1972.

The Board of Trustees requests nominations for the Board of Directors.

All pertinent information on nominees should be in the hands of the Executive Secretary no later than Nov. 19, 1971.

Board of Trustees
Harold H. Eckert,
Executive Secretary

CALENDAR OF CONFERENCES

WISCONSIN STATE TEACHERS' CONFERENCE

Centennial Convention

Date: Nov. 4-5, 1971
Place: Wisconsin Lutheran High School, Wauwatosa, Wis.

Christian Day School Teachers

Thursday, Nov. 4:

9:00 Anniversary Service;
K. Gurgel, preacher
10:15 Announcements and Elections
10:30 "The Call," R. Hoenecke
1:30 Devotions
1:40 Report of Board for
Parish Education
2:10 Reports of DMLC and NWC
2:45 Sectionals

Friday, Nov. 5:

9:00 Devotions
9:15 Business Meeting
10:15 Sectionals
1:00 Sectionals
2:30 Unfinished Business
3:00 Closing Service;
M. Albrecht, preacher

Lutheran High School Teachers

Thursday, Nov. 4:

9:00 Anniversary Service
10:30 "The Call," R. Hoenecke
1:30 Devotions
1:40 "The Area High Schools: Ten
Years from Now" R. Krause
3:15 Business Meeting: Reports from
Board for Parish Education,
Home Missions, Commission for
Higher Education

Friday, Nov. 5:

9:00 Devotions
9:15 Sectionals
1:00 Devotions
1:10 "Standardized Testing in
Secondary Schools," E. Bloedel
2:15 Unfinished Business
3:00 Closing Service

ARIZONA-CALIFORNIA

ARIZONA-CALIFORNIA LUTHERAN TEACHERS' CONFERENCE

Date: Nov. 11-12, 1971
Place: Redeemer Lutheran School,
Tucson, Ariz.

Thursday, Nov. 11:

8:15 Registration
9:00 Opening Service
9:30 Conference Business
10:15 "Our Youth, Our Church of
Tomorrow," D. Schultz
11:00 "Inhibitions of Our Children —
How to Strive for Involvement in
Learning," D. Schaumberg
11:45 District President's Report
I. G. Frey
1:15 Devotions
1:30 Report of District Board for
Parish Education, School
Visitors' Report, Report on
Synod Convention
2:00 "Institute and Action Workshop —
Teacher Development of Audio-
Visual and Multi-media Aids for
Use in Math and Science,"
C. Jaehning
7:00 Wisconsin Synod Curriculum
Study Program, L. Plath

Friday, Nov. 12:

9:00 Devotions
9:30 Thursday's Minutes
9:45 "Evaluation and Interpretation of
Test Results," Consultant of
Harcourt and L. Plath
1:30 Devotions
1:45 "Suggestions for Running a
Multi-grade Classroom,"
M. Wiechmann and A. Rupprecht
3:00 Secretary's Report
3:10 Unfinished Business
3:20 Closing

N. Cole, Secretary

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

EASTERN PASTORAL CONFERENCE

Date: Nov. 2-3, 1971.

Place: Bethlehem Ev. Lutheran Church, Watertown, S. Dak.

Time: 9 a.m. Communion service at 7:30 p.m.; Wm. Russow, preacher (A. P. C. Kell, alternate).

Agenda: Apostolic Lutheran Church, R. Ziebell; Exegesis of I Tim. 4, J. Babler; Homiletical Study of Gal. 3:19-29 (emphasis on verse 24), G. Lemke; The Pastor's Role in an Ecumenical Community, W. Russow; How Can a Pastor Help His Church Council Render Effective Spiritual Assistance, R. Roth; Communion Now, Instruction Later — with Practical Implications, R. Heins; A Study of the 5th Commandment in Luther's Large Catechism, J. Engel.

M. W. Schulz, Secretary

NORTHERN WISCONSIN

DISTRICT PASTORAL CONFERENCE

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

Date: Oct. 25-26, 1971.

Time: 10 a.m. 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

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: Nov. 2, 1971.

Place: Trinity Ev. Lutheran Church, Huilsburg, Wis.

Time: 9 a.m.; H. Schwertfeger, preacher (W. Schink, alternate).

Agenda: I Cor. 15:45ff., E. Froehlich; Forgiveness of Sins according to Ps. 130, Wm. Schink; WELS Convention Report, P. Huth. P. Huth, Secretary

SUNDAY SCHOOL TEACHERS' INSTITUTE

Date: Nov. 14, 1971 at 2 p.m.

Place: Resurrection Lutheran Church, 213 E. Howard Ave., Milwaukee, Wis.

2:00 Registration

2:15 "The Teacher's Best Use of Time" (panel discussion).

5:00 Fellowship Supper (Tickets: \$1.00).

The Executive Board of the Institute invites congregations not belonging to the Institute to attend the meeting. Please notify the secretary beforehand if you wish to stay for the fellowship supper.

Sylvia Wilm, Secretary
6220 S. Bass Drive
New Berlin, Wis.
Tel. 679-2153

EXPLORATORY

RIVER FALLS, WISCONSIN

Exploratory services are being conducted at River Falls, Wis. Anyone knowing of prospective members, interested persons, or university students, is kindly asked to send the pertinent information to:

Pastor Wm. H. Wiedenmeyer
7712 Xerxes Ave., S.
Minneapolis, Minn. 55423

CORVALLIS, OREGON

The Pacific Northwest District Missionary is now working in Corvallis, Ore., exploring the possibility of establishing a WELS mission in that area. If you know of someone who might be interested, please contact:

Pastor Warren Widmann
2655 NW Highland, Space 55
Corvallis, Ore. 97330

TIME AND PLACE OF SERVICE

INDIANAPOLIS, INDIANA

Divine Savior Ev. Lutheran Church, located at 7315 E. 75th St., Indianapolis, Ind. 46256, is now worshipping at 9:30 a.m. Eastern Standard Time. Sunday school meets at 10:30 a.m.

T. C. Spiegelberg, pastor

PITTSBURGH, PENNSYLVANIA AREA

The WELS has two missions in the south Pittsburgh area. Divine Charity Lutheran Church meets at the South Community YMCA on Bliss Dr. off Curry Hollow Rd. near Rte. 51 in Baldwin Borough, Sunday, 9 a.m.

Faith Lutheran Church meets at the Old Fells Church at the Fellsburg Crossroads, ¼ mile west of Rte. 51, 2.6 miles south of the intersection of Rte. 51 and Rte. 136. This is about 20 miles south of Pittsburgh. Service time: 11 a.m.

For referrals or information contact Pastor John Brug, 213 Broadway, West Newton, Pa. 15089. Tel. (412) 872-9710.

BRAINERD, MINNESOTA

Christ Ev. Lutheran Church, 1009 S. Seventh St., Brainerd, Minn., has changed its time of service from 8 a.m. to 9 a.m. Sunday mornings, effective Sept. 12, 1971.

JACKSONVILLE, ILLINOIS

Taped services are held in Jacksonville, Ill., at 9 a.m. on the second, fourth, and fifth Sundays of the month. The undersigned conducts services there on the first and third Sundays at 7:30 p.m.

Names of persons interested should be sent to:

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

HOLY WORD — AUSTIN, TEXAS

Holy Word Ev. Lutheran Church of Austin, Tex., is now worshipping in its chapel at 10601 Bluff Bend Drive, east on IH 35 at the Braker Lane exit. Worship services are held each Sunday at 10:30 a.m., with Bible class and Sunday school at 9:30 a.m. For more information call Pastor James Radloff in Austin at (512) 836-4264.

GREATER KANSAS CITY AREA

Our Wisconsin Synod mission serving the Greater Kansas City Area has moved its services to its new church. Mt. Olive Lutheran Church now worships at 95th and Switzer in Overland Park, Kansas. Service is at 9:15, Sunday School at 10:30.

Pastor Karl M. Plocher

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 Shendale 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 Shendale Drive
San Antonio, Texas 78230

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

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

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