

THE NORTHWESTERN Lutheran

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January 4, 1970



BRIEFS by the Editor

THE YEAR 1970, A NEW YEAR OF GRACE, has begun. Will we who call ourselves Christians not recognize and use it as a time of grace?

The advent of a new year — and a new decade—presents us who are the recipients of God's grace with new and challenging opportunities. It offers us, on the one hand, new opportunities to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." It furnishes us with further time to prepare for that great day "when the Son of man shall come in his glory, and all the holy angels with him." But it also means for us new opportunities to share the Gospel of Him who is "a light to lighten the Gentiles" and the glory of God's people, Israel, with the millions of our fellow men who are still sitting in darkness and in the shadow of death.

As we enter "the secular '70's," as this dawning decade arrogantly describes itself, violence, turmoil, and danger threaten us on every hand. What, we may wonder, lies in store for us individually? — **S i c k n e s s**? Grief? Death? What does the future

hold for us as a nation? — Economic depression? Civil War? A nuclear holocaust? What is in prospect for the Church? — Deeper inroads of apostasy? Further capitulation to ecumenism, atheism, and secularism? Forceful suppression, perhaps, and outright persecution?

All this lies hidden from our eyes, and mercifully so! But it is an open book to Him who "hath determined the times before appointed." Our times, we know, are in His hand. Our God, we also know, is wise, and He is good. To our troubled hearts He says, "Be still, and know that I am God!" To us who may be fearful of physical or spiritual dangers He gives the comforting assurance, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Pointedly our Savior reminds us, "All power is given unto me in heaven and in earth." When we may be tempted to become discouraged, to doubt, or to despair He holds out the promise of His abiding presence, "Lo, I am with you always, even unto the end of the world!"

With such faithful promises as our staff and stay, can we not face "the secular '70's" with confidence and courage, with faith and hope? Will we not then also redeem the time, making the most of each new day to put off the Old Man and to put on the New, seizing every opportunity to "grow up into him in all things, which is the head, even Christ"? Will we not also devote ourselves more thankfully and wholeheartedly to His service, working while it is day before the night cometh when no man can work? For all who spend this new year, 1970, in this way it will indeed be a new year of grace!

* * *

THE EVANGELICAL LUTHERAN CONFESSATIONAL FORUM, our Synod's formal contact with our sister synod, the Evangelical Lutheran Synod, met again this past October in Madison, Wisconsin, for two busy days. The doctrinal essays which had been presented in both Synods in the course of the year were reviewed, as were also the doctrine of the Lord's Supper and the relations of the two Synods to other church bodies. Also discussed were methods of strengthening the bond of fellowship between the two Synods and mutual concerns regarding mission expansion and worker training.

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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 — The altar of First Ev. Lutheran Church, Gary, South Dakota, at Christmas; Gerald E. Geiger, pastor.

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The Acting Editor
The Northwestern Lutheran
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Editorials

Toward Righteousness in the '70s If our nation is to escape hitting bottom morally in the 1970's, some of its churches can scarcely be relied on to save it. In the decade just past a number of American church bodies have abandoned one moral position after the other.

There are church groups that have espoused violations of laws that protect life and property. They have encouraged resistance to authority. Sexual freedom, and even abortion and homosexuality, have found proponents among the clergy. Men of the cloth have undermined the authority of the men in blue. Churches have supplied classrooms in which radical groups teach subversion and treason.

Delinquent churches in the 1960's hastened the crumbling of American morality and decency. And now, having forfeited their position as judges of right and wrong, and having yielded their moral strength, such churches will not easily regain the authority and respect they lost when they abandoned their moral integrity.

To the shame of such churches it must be said that the return of standards of decency and honor in American society in this new decade will depend on public revulsion rather than on moral guidance by these churches. There is more hope that Americans will be sickened by the lawlessness and pollution with which our society is being defiled and that on this account they will demand a return to a better morality, than that morally unstable churches will show the way to moral responsibility.

The strongest hope is that the churches that have not muted God's "Thou shalt's" and "Thou shalt not's" to please the public's ear will continue to cry out against transgression and evil. Even if America is now on the way to becoming a Sodom, God will still consider withholding His judgment for the sake of Christian citizens who publicly uphold righteousness, that "we may lead a quiet and peaceable life in all godliness and honesty." May God restore such righteousness to our nation in this new decade!

CARLETON TOPPE

* * *

Reverence The explanations which church members advance for changing their church affiliation do not always divulge the real reasons for the move. This was perhaps true in the case of a young man who had been confirmed as an adult in a Lutheran church of our Synod, then later met and married a Roman Catholic girl and joined her church. Asked about this in a casual conversation some time later, he said that the thing which impressed him upon attending the Roman church was the reverent attitude of the worshipers as they entered the church, while the people in the Lutheran church to which he belonged settled in their pews and immediately struck up conversations.

His reasons for the switch were less than confessional, but he did have a point. Reverent devotion is not the

impression uniformly given in our Lutheran congregations before the service begins. The atmosphere is sometimes more akin to that of an indoor sports event. There is often a disturbing buzz of conversation in the pews. The organist's prelude serves as a signal to speak a little louder so that the conversation can be heard above this musical intrusion. The banter in some cases ceases only when the congregation begins to sing the opening hymn, when the competition becomes too great for further visiting.

This irreverent atmosphere is not typical of all our churches, but it obtains in enough of them to warrant a little reflection on the part of churchgoers who contribute to it. It just might have the effect of driving an interested visitor away. It very definitely disturbs the preliminary devotions of those who came to worship. And it doesn't help the loquacious conversationalists themselves to prepare for worship since the human mind does not shift smoothly and quickly from the secular to the spiritual like an automatic transmission when the service begins.

It might be mentioned incidentally, that lay people are not the only guilty ones. Pastors attending conference services are sometimes among the worst offenders.

Those who have a few moments to spare before the service begins will find Psalms and prayers in the hymnal which can serve as aids in preparing the mind and heart for the service. Many of our hymns also, if one will take occasion to read them rather than sing them, will be found to be admirably suited to this purpose.

Little children cannot be expected to be models of deportment at all times in church, but their conduct generally improves as they grow older. There is room for improvement also in the deportment of some of their elders. Conduct of a more reverent character would serve as an example to little children, and in addition it would be beneficial to those who practice it and pleasing to some of their fellow worshipers. The Lord might be pleased also.

IMMANUEL G. FREY

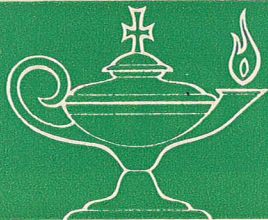
* * *

Holes and Souls And Other Things "If Kathy dies and goes to heaven, will she make a hole in the ceiling?" Questions like that are common in every household where there are wee ones. "Who put the presents under the tree? Where do babies come from? Why don't the people next door go to church?"

You guessed it. After answering the child: "No, dear, only the soul goes to heaven," came the query: "What's a soul?"

Now there are several things you may do with a child's inquisitive, often uncomfortable questions, "Go ask your mother." You can lie, uttering some stupidity about the Stork, or Santa, or claiming that Christ-denying "Uncle Charlie is with the angels in heaven" though he

(Continued on page 7)



Studies in God's Word

FRAMED IN GRACE—Philemon 22-25

But withal prepare me also a lodging, for I trust that through your prayers I shall be given unto you.

There salute thee Epaphras, my fellow prisoner in Christ Jesus,

Marcus, Aristarchus, Demas, Lucas, my fellow laborers.

The grace of our Lord Jesus Christ be with your spirit. Amen.

Grace and Prayer

"Praying always. . ." This expression or its equivalent appears often enough in Paul's epistles that it could possibly be considered a trademark. It is not surprising, then, that the Epistle to Philemon was brought to a close with a reference to prayer, just as it had been begun with a mention of prayer.

At the outset Paul had drawn attention to his own prayers for Philemon. Now at the close he spoke of the prayers of Philemon and the Colossian believers for him. It could very well be that Epaphras, the Colossian, in his report to Paul in Rome had informed Paul of the petitions for Paul's release. It could also be that Paul took it for granted that fellow Christians would be praying for one another. This could be presumed concerning those in whose spirit the grace of Jesus Christ prevailed.

Through their prayers Paul hoped to be released shortly so that he could soon visit the Colossians. By his expression Paul did not intimate that they were forcing God's hand to set him free. Rather, he used a term ("given") that indicated his deliverance would be an act of God's grace.

In connection with what he had said about Philemon's doing more than he

was asked (v. 21) Paul requested Philemon at the same time ("withal") to provide a hospitable reception for him and his retinue.

Ardent Supporters

Five of Paul's companions in Rome sent personal greetings to Philemon, to whom undoubtedly they were well known. Epaphras, who had recently come from Colossae, was at that very time sharing Paul's lot as a "fellow prisoner of war" in the cause of Jesus Christ. "Marcus" was the same John Mark, the Evangelist, who had become reconciled to Paul after an earlier "personality clash" (Acts 15:37-39; II Tim. 4:11). Aristarchus, also called a "fellow prisoner of war" in the companion epistle (Col. 4:10), was an influential member of the Thessalonian congregation who had accompanied Paul to Jerusalem and also to Rome. Demas, about whom not much is known, was very likely another Thessalonian who was faithful to Paul and the Gospel at the time. "Lucas" was the "beloved physician" Luke, the writer of the third Gospel and of the Book of Acts.

The five who wished Philemon well were "fellow laborers" of Paul. They, too, had a vital interest in the outcome of this letter and together with Timothy (v. 1) would anxiously await word from Colossae.

Grace Notes

The term "fellow laborer" would strike a familiar note. Philemon could simply run his eye to the top of the page and perceive that Paul had called him the same (v. 1). All — Paul, Timothy, the five, and Philemon — were working under the same Master toward the same goal: to reflect and to promote "the grace of our Lord Jesus Christ." Of one mind and spirit they all could be assured that the newly-

won convert would meet with a favorable reception — "for love's sake."

The grace of the Lord Jesus Christ would bring it about. God's free favor and love, manifested in and through Jesus Christ, would prompt Philemon and the other Colossian Christians to embrace a new brother in Christ. Paul could appeal to no loftier motive than the grace that had been poured out among them all.

A Church Letter

Thus Paul brought to a close his loveliest letter as he had begun it — on a note of grace. It was more highly personal than any other that has come down to us. But it was not a private communication. In the beginning Paul had referred to "the church in thy house." At the end he again had the congregation in view: ". . . through your prayers . . . with your spirit." (Note the distinction between "thy," singular, and "your," plural.)

Here we perceive an underlying principle. In the body of Christ personal affairs are no longer private. The new life in Christ and in the "Communion of Saints" is both personal and "congregational." What affects one member involves the whole body, the Church (cf. I Cor. 12:12-27). This explains the peculiar form of this letter in which personal address is sandwiched between greetings to the congregation.

So thoroughly had Paul imbibed the grace of our Lord Jesus Christ that on the "half sheet of paper" that is this letter to Philemon we see a reflection of our Lord. "In Christ . . . we have a Friend, a Redeemer from sin and misery more effective than St. Paul, an Intercessor at the throne of grace, more sympathetic and more persevering even than he who mediated with Philemon for the runaway Onesimus" (Henry Cowan).

PAUL E. NITZ

A Litany For The Epiphany of Our Lord

[Some of our congregations set aside a Sunday in the Epiphany season as a special Mission Sunday. This litany is suitable not only for Epiphany itself but also for such special mission services. It may also be used for a mission festival later in the year. — Ed.]

I.

Pastor: Lord God, heavenly Father, we hear Thy call: "Arise, shine! For thy light is come,

Congregation: "And the glory of the Lord is risen upon thee."

Pastor: We have seen Thy light in Thy Son, who said, "I am the Light of the world.

Congregation: "He that followeth Me shall not walk in darkness, but shall have the light of life."

Pastor: Gracious Lord God, Thy glory is risen upon us, for Thou hast brought us to say: "The Word was made flesh and dwelt among us, and we beheld His glory,

Congregation: "The glory as of the only-begotten of the Father, full of grace and truth."

Pastor: Thou, our Father in Christ, hast promised: "The Gentiles shall come to Thy light,

Congregation: "And kings to the brightness of Thy rising."

Pastor: Therefore we beseech Thee to fill us with a new love and zeal, so that there may be more and more of our missionaries at home and abroad to send out Thy light and Thy truth. Oh, make Thy promise come true through us:

Congregation: (sings)

Jesus shall reign where'er the sun
Does his successive journeys run,
His kingdom stretch from shore to shore
Till moons shall wax and wane no more.

II.

Pastor: Yet, O crucified and risen Savior, give us grace also to be personal witnesses to Thee and Thy salvation. Give us the spirit of the Psalmist who said:

Congregation: "I believed; therefore have I spoken."

Pastor: As we hear Thee, O blessed Savior, say to us: "Ye shall be witnesses unto Me," overcome our timidity and the fear of men's ridicule and threats, so that we say with Thy brave confessors, Peter and John:

Congregation: "We cannot but speak the things which we have seen and heard."

Pastor: Make us like the early Christians who were driven out of Jerusalem by fierce persecution. Of them we are told:

Congregation: "Therefore they that were scattered abroad went everywhere preaching the Word."

Pastor: Lord Jesus, "open Thou my lips,

Congregation: "And my mouth shall show forth Thy praise."

Pastor: Our Savior and our King, help us in our weakness, so that we not only say and sing, but also practice the prayer:

Congregation: (sings)

Take my voice and let me sing
Always, only for my King;
Take my lips and let them be
Filled with messages from Thee. Amen

WERNER H. FRANZMANN

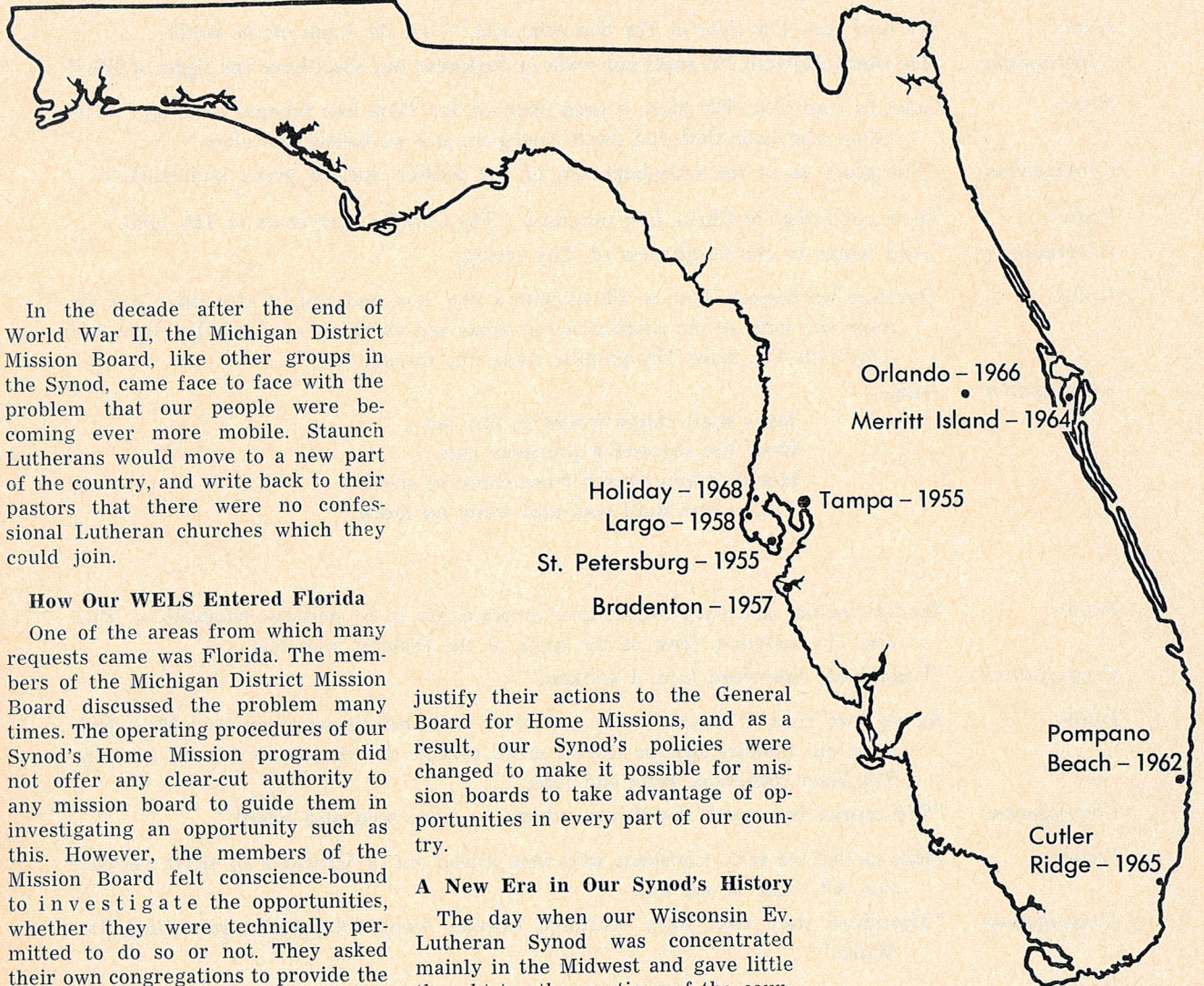


Our District Mission Boards - *Called to Serve*

Michigan District Missions
The Florida Mission District

THE FLORIDA STORY

Beginning in 1955 at St. Petersburg, the Gospel has spread from coast to coast across the Florida peninsula.



In the decade after the end of World War II, the Michigan District Mission Board, like other groups in the Synod, came face to face with the problem that our people were becoming ever more mobile. Staunch Lutherans would move to a new part of the country, and write back to their pastors that there were no confessional Lutheran churches which they could join.

How Our WELS Entered Florida

One of the areas from which many requests came was Florida. The members of the Michigan District Mission Board discussed the problem many times. The operating procedures of our Synod's Home Mission program did not offer any clear-cut authority to any mission board to guide them in investigating an opportunity such as this. However, the members of the Mission Board felt conscience-bound to investigate the opportunities, whether they were technically permitted to do so or not. They asked their own congregations to provide the necessary funds and backing.

With this backing, the members of the Michigan District Mission Board made an exploratory trip to Florida, visiting members of our Synod who had moved to Florida. They were enthusiastically received. All signs pointed to Florida as a fine mission field. We had a nucleus of our own members. It was a rapidly growing state. So the Mission Board resolved to begin work in St. Petersburg. These men afterwards had to explain and to

justify their actions to the General Board for Home Missions, and as a result, our Synod's policies were changed to make it possible for mission boards to take advantage of opportunities in every part of our country.

A New Era in Our Synod's History

The day when our Wisconsin Ev. Lutheran Synod was concentrated mainly in the Midwest and gave little thought to other sections of the country has passed. A day of national expansion has arrived. Our God has permitted the 373,000 members of our Synod to enter an era in which our witness reaches to the very ends of our country.

The Synod has shown a sincere zeal for mission work. In Florida we see an example of that work and of the Lord's blessings on it.

Florida 14 years ago had no WELS churches. Last August the Synod in

convention granted the Florida congregations the status of a "Mission District" of our Synod, responsible itself for the development of missions in the southland. A Florida Mission District Mission Board will assume this responsibility on January 1, 1970, taking over from the Mission Board of the Michigan District, which has supervised the Florida missions up to this time.

Since 1955, our Synod has established nine congregations in Florida, has grown to a membership of 1250 souls, and is making a vigorous attempt to open a new mission every year.

During this time an unusual event has occurred. Our St. Petersburg congregation has become a grandmother, at the age of 14! At the early age of three, Faith Congregation, St. Peters-

burg, established a daughter congregation in Largo. In 1968, the Largo congregation in turn founded a daughter congregation of its own in Holiday. When we sow His Seed faithfully, there is always the possibility of being blessed with a most surprising harvest.

Here is the history of our expansion in Florida in chart form:

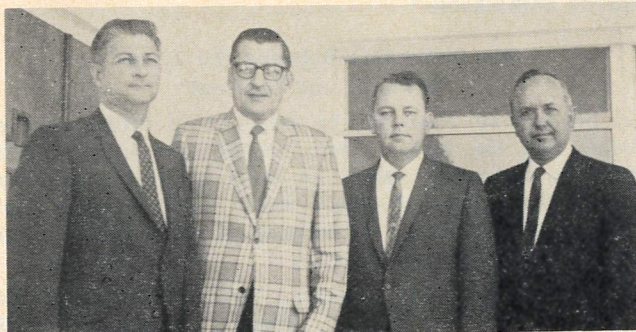
	First Service	Mission Begun By:
St. Petersburg	January, 1955	Pastor William Steih
Tampa	December, 1955	Pastor William Steih
Bradenton	February, 1957	Pastor James Vogt
Largo	August, 1958	Pastor William Steih
Pompano Beach	May, 1962	Pastor Reginald Pope
Merritt Island	March, 1964	Pastor Kenneth Strack
Cutler Ridge	May, 1965	Pastor James Berger
Orlando	November, 1966	Pastor Richard Wiechmann
Holiday	October, 1968	Pastor Ray Wiechmann

New Buildings

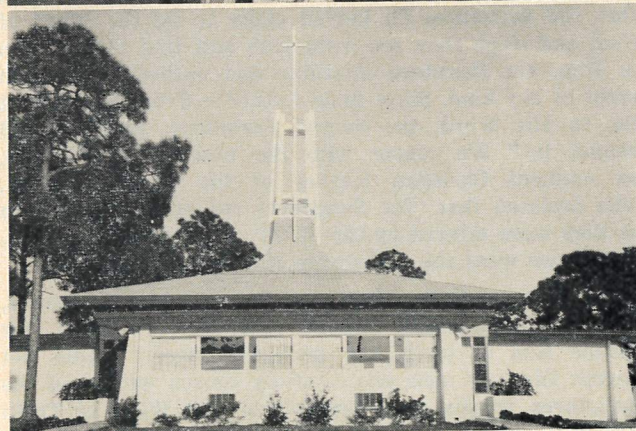
At this writing, a beautiful chapel is about to be dedicated in Orlando. A parsonage and chapel are being planned for Cutler Ridge, and our first educational unit in Florida is on the drawing boards at Pompano Beach, as the dedicated gift of a lay member of that congregation for the work of God's kingdom.

The map on page six shows the dates and route of WELS progress in Florida. Where the Spirit will lead us next lies in His hands. How we do as a Synod will respond to His leading will be determined by your concern and zeal in heeding the Savior's mission command to "preach the Gospel to every creature."

RICHARD WIECHMANN



(Left)
The members of the Florida Mission District Mission Board are (left to right): Mr. Robert Ferrara (Orlando), recording secretary; the Rev. Raymond Wiechmann (Seminole), chairman; Mr. Gerald Pautz (Pompano Beach), statistician; Rev. E. C. Renz (Tampa) financial secretary.



(Left, below)
Typical of our Florida mission churches is this attractive, contemporary style building erected by Redeemer Ev. Lutheran Church, Merritt Island, near Cape Kennedy. The Rev. Larry G. Zwieg is the pastor.

(Below)
Pastors of the Florida Mission District are (left to right), back row: Richard Wiechmann, Mark Goeglein, Larry Zwieg, William Steih, Edward Renz; front row: Ray Wiechmann, Henry Schneider, Julian Anderson, and James Vogt.



Editorials

(Continued from page 3)

hadn't set foot inside his Father's house for years — and then wonder later on why your teen-ager scorns your counsel and ignores your advice.

Or you can let the ungodly supply the answers, the sex education experts so-called, who argue that offspring are merely the biological product of animal-like lust. Or you can wait with the answers till the child is convulsed with pain on a hospital bed to call in the pastor to "say a few words" about the good and gentle Jesus.

Or you can tell a youngster the truth, the unchanging, unchangeable truth, the Scriptural truth of which Christ once said: "Thy word is truth." A Christian parent who

lies to his child is still a liar. Wrong answers for pretended piety's sake are still wrong.

"Children are a heritage of the Lord!" The Lord has perfectly equipped us to teach His "heritage" the solemn issues of life and death, time and eternity, heaven and hell. Not so strangely, the air is always clean where Jesus is, even on those sensitive subjects that sound sordid and smutty coming from the mouth of man, and often are.

It is tragic if we keep the Book closed and defraud, by deceit or by default, the very ones whose simple faith we are asked to imitate. "They that have sown the wind," instead of the good seed of God's Word, "shall reap the whirlwind."

JOHN PARCHER

What's Going on in PROTESTANTISM?

The Scriptures: Inerrant or Merely "Truthful"?

Several years ago a Missouri Synod seminary professor stirred up considerable controversy within his church body and throughout Lutheran circles by writing: ". . . the book of God's truth contains errors." With that statement about the Scriptures that professor revealed that he was struggling with the same question that plagued Pontius Pilate long ago: "What is truth?"

Can the Bible convey the truth and still be riddled with various errors which are clearly contrary to objective facts and reliable history? For some time modern-day false prophets have been comparing the Bible to ancient literary works like myths and fables and have been treating the Scriptures as a kind of glorified Aesop's Fables, for they are fond of saying that the Bible contains a lot of valuable "truth," but they also stubbornly insist that plenty of primitive myths and historical errors or inaccuracies are found on the pages of Holy Writ as well.

Jericho

A typical example of the skeptical modernist's approach to and view of the Bible can be found in a book called *Great Battles of Biblical History* by a retired British general, Sir Richard Gale. While humble Christians for thousands of years have accepted at face value the Scriptures' crystal-clear description of the divine destruction of the walls of Jericho, General Gale writes: "My interpretation of the falling of the walls of Jericho was that it was in fact the crumbling of the will of the inhabitants to fight." In other words, according to General Gale's subtle and ingenious interpretation, the Bible's story of Jericho's defeat by Israel has "truth" in it, but it should not be considered historically accurate, that the physical walls did not really come tumbling down.

Elijah's Fiery Chariot

Last February in Milwaukee at a dinner honoring the astronaut James Lovell, Dr. C. Stark Draper, a prominent space scientist from the Massachusetts Institute of Technology, mentioned the flaming chariot which God used to transport the Prophet Elijah to heaven by a whirlwind (II Kings 2:11). In his televised speech Dr. Draper made it clear that he looked upon that section of the Scriptures as myth, fable, or primitive wishful thinking, for he referred to the fiery chariot as a figment of ancient man's imagination since everyone knows that Old Testament people didn't possess the technical skills, fuels, and scientific prowess to get a chariot off the ground. Again, men like Dr. Draper may concede that there is some symbolical "truth" in the Bible's account of Elijah and the fiery chariot, but they would at the same time deny that the incident occurred precisely as the Scriptures report it.

The Patriarchs' Long Life

For many years modernist theologians have been perplexed by those parts of the Bible that tell us that early man beginning with Adam lived for hundreds and hundreds of years. To solve this problem of Adam sup-

posedly living to be 930 and Methuselah attaining the age of 969, liberal religious leaders offered the explanation that the ancient authors of those parts of the Bible grossly exaggerated, yes, deliberately falsified, the age of the patriarchs to make them seem more heroic, larger than life, even though they probably lived, in actual fact, no longer than today's average man. Keeping in mind how reluctant modern theologians are to accept the very long lifespans attributed to the patriarchs by the Bible, it was interesting to read an article in the January 12, 1969, issue of *This Week* magazine in which Dr. Steven Lunzer of the Duke University Medical Center told of the latest medical and scientific findings on man's potential longevity: "Average life spans of 800 years . . . are by no means unthinkable."

No Distinction Between the Terms "Truthful and Inerrant"

Indeed, we need not be ashamed of affirming our belief that the Bible is both truthful and inerrant and that no distinction should be made between these two terms, that they go together where God's Word is concerned. We maintain that no part of the Scriptures can be both truthful and in error.

We agree with Prof. Edward J. Young, who stated in his excellent work *Thy Word Is Truth*: "We are convinced that the Scriptures do indeed claim to be the Word of God, and since they are from Him and find their origin in Him, are therefore infallible and entirely free from error of any kind. Since their Author is Truth and cannot lie, so His Word, the Sacred Scriptures, is truth and cannot lie." We concur with the position of Irenaeus, an eminent Christian teacher of the second century, who declared that "the Scriptures are perfect, inasmuch as they were uttered by the Word of God and His Spirit, though we want the knowledge of their mysteries."

If we concede that there are errors in the Scriptures, it is absurd to believe that the Bible is God's Word. Our Triune God of truth and perfection surely would not permit His holy men, His carefully chosen writers of the Scriptures, to slip some errors into that Word of Truth which He wants revealed to all mankind for their salvation.

The Bible's Own Testimony Concerning Itself

When liberal theologians maintain that much of the Bible is made up of meaningful myths (by myths they mean a literary vehicle through which eternal truth can be conveyed even though the vehicle itself is nonfactual), we Lutheran Christians should recall the words of one of God's holy men, St. Peter, who stated: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For the prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the Holy Ghost" (II Pet. 1:16, 21).

Prophecies Fulfilled

In our day we are witnessing the fulfillment of St. Paul's words to Timothy: "They shall turn away their ears from the truth, and shall be turned unto fables, ever learning, and never able to come to the knowledge of the truth" (II Tim. 4:4; 3:7). These words of Paul aptly describe the false-teaching American Lutheran Church (ALC) theologian affiliated with Luther College, Decorah, Iowa, who has written that "the words of Jesus recorded by John — 'I am the Bread of Life' — 'I am the Resurrection and the Life' — 'I am the Light of the world' are the words of the risen Lord speaking through the confessions of the church and not the words of the Jesus of history." The main thrust of that learned-sounding, diabolical double-talk is, of course, that Jesus never actually uttered the aforementioned "I am" phrases, but had them put into His mouth by well-meaning disciples centuries after His death to make Christ appear more majestic and heroic than He really was.

Some Lutherans, however, are even more forthright and make no bones about finding fault with God's Word. For example, a Lutheran Church in America (LCA) seminary president, commenting on the admonition of St. Paul for women to keep silent in the church, did not hide behind theological double-talk or beat around the bush in his denial of that teaching which forbids faithful Lutherans to ordain female pastors. He brazenly asserted his own superiority over the Scriptures by saying, "Paul was wrong at this point." We fail to see how that arrogant, blasphemous statement can be squared with Paul's words in I Thessalonians 2:13: "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God." Sad to say, although Jesus declared in no uncertain terms, "The scripture cannot be broken" (John 10:35), many modern-day clergymen, theologians, and lay people, misled by such false prophets, have no qualms about picking the Bible apart and pointing out alleged errors all over the place.

Stealing Is Said to Be No Sin

Not long ago a notorious Roman Catholic priest from Milwaukee boasted that he could assure black children in his parish coming to confession that it was not sinful for them to steal from supermarkets, since they could look upon their loot as restitution for years of economic exploitation of their ancestors at the hands of the white man. He did counsel the children, however, that they should be careful not to be caught.

We wonder how a clergyman of any creed could conceivably come to such an incredible conclusion, ignoring the clear meaning of the Seventh Commandment. However, when people take the position that the Bible is riddled with errors and mistakes, it should not surprise us that even the divine authority of the Ten Commandments is ignored by religious leaders who have become wise in their own conceit and who think that they can lord it over the Holy Scriptures.

Impossible Distinctions

Several months ago the newly-elected president of the Missouri Synod's St. Louis seminary tried to make a distinction between the Bible's account of the six-day creation and the Scriptural description of the resurrection

of Jesus, as if the latter is perfectly reliable fact while the former has to be interpreted to make it harmonize with popular, pseudo-scientific theories of an evolutionary process.

Following that pick-and-choose approach to the Scriptures the average lay person will quickly lose his confidence in the clarity and reliability of the Bible. He will be compelled to make frequent pilgrimages to sit at the feet of self-styled theological experts and plead with them: "Please, sir, tell me what parts of the Bible I can really believe happened as they are written down! Oh, I see, it's O.K. for me to believe that Jesus walked on the Sea of Galilee, but you say that Jonah's sojourn in the big fish's belly is nothing more than a meaningful myth that never really happened."

Arrogant Blasphemy

An English biologist, W. N. P. Barbellion, once wrote: "As for me, I am proud of my close kinship with other animals. I take a jealous pride in my simian ancestry. I like to think that I was once a magnificent hairy fellow living in the trees and that my frame has come down through geological time via sea jelly and worms, fish, and dinosaurs and apes. Who would exchange these for the pallid couple in the garden of Eden?" When theologians, many Lutherans among them, hedge and hesitate about accepting the book of Genesis as accurate historical narrative, even more factual than today's newspaper because it is God's Word, they surrender to blasphemers like Barbellion who love to poke fun at the Holy Scriptures, especially those parts of the Bible they refuse to believe because they think they have come up with better explanations for the origin of the universe and man than God's Word supplies.

The Teamsters' Union official, James Hoffa, once said: "I may make a mistake now and then, but I'm never wrong." With that profound statement Mr. Hoffa makes just as much sense as modernist theologians whose proud erudition has led them to espouse the position that "the book of God's truth contains errors," or to paraphrase Mr. Hoffa's remark: "The Bible may make a mistake now and then, but it's never wrong." In Romans 1:22 St. Paul provides us with a perfect description of such religious scholars: "Professing themselves to be wise, they became fools."

Over against those who claim that they've discovered flaws, errors, and blatant contradictions in the Scriptures, we agree with Edward J. Young's view of the Bible as he expressed it in his book *Thy Word Is Truth*: "It can never fail in its judgments and statements. All that it teaches is of unimpeachable, absolute authority, and cannot be contravened, contradicted, or gainsaid. Scripture is unfailing, incapable of proving false, erroneous, or mistaken. Though heaven and earth should pass away, its words of truth will stand forever. It cannot be changed nor destroyed . . . the Scriptures possess the quality of freedom from error. In all their teachings they are in perfect accord with the truth."

May we never lose our God-given conviction that His Word is truth and that the Bible's being truthful is exactly the same as its being inerrant, that truth and error cannot coexist in the Holy Scriptures!

REUEL J. SCHULZ

[The author is the pastor of Woodlawn Ev. Lutheran Church, West Allis, Wisconsin.]

The Christian and the World

IN IT, BUT NOT OF IT

A CHRISTIAN LOOK AT ABORTION

In the heathen world at the time of Christ the exposure of infants was a common custom. Parents of unwanted or defective children would often place such children in some secluded spot, where they were eaten by wild animals or died of cold or starvation. Many times they were picked up by slave traders who took care of them until they were old enough to sell. So widespread and so accepted was the practice that an ancient Greek historian expressed his amazement over the Jews because, as he said, "They rear all their children."

Under the influence of Christianity, which did not parade with placards against the system, but quietly went about its business of preaching about a Savior who said, "Suffer the little children to come unto me, for of such is the kingdom of heaven," the exposure of babies came to an end, at least as a common or accepted practice. What the pagan world considered to be proper, was clearly recognized as an offense against God and a crime against men.

Legislation Legalizing Abortion Is Being Proposed

However, the ancient pagan desire to be rid of the burden of defective or unwanted children is finding expression in our own day in the many bills being introduced in our state legislatures legalizing abortion. While occasionally voices are heard demanding that mothers should be allowed to decide whether their children will be born or not without any interference or hindrance from the state, yet most of the pending legislation will permit abortion only if the physical or mental health of the mother is involved or if there are indications that a mentally deficient or physically deformed child will be born. Even though we know that Christian morality is not determined by human legislation, yet the passage of these bills will force Christians to take a second look at this matter and to ask what their attitude toward abortion ought to be.

The Fifth Commandment Applies

Abortion is not mentioned in the Bible, but this does not mean that it is a matter on which Christians are free to disagree. Shooting a man with a pistol is not mentioned in the Bible either, but all of us recognize that under all ordinary circumstances it is forbidden by the Fifth Commandment. Abortion, too, is forbidden by the command of God that says, "Thou shalt not kill."

It may be argued that the Fifth Commandment does not apply because an unborn child is not a human being, and that therefore abortion cannot be equated with the exposure of infants or the shooting of a grown person. The Bible does not fix the exact moment when a new human soul comes into existence. There may be in the minds of Christians, therefore, some doubt as to the exact

moment when an unborn child should be called a true human being. Some Christian theologians have held that the soul comes into existence at the moment of conception. Others have been of the opinion that it takes place when the unborn child is quickened in the womb. A few have even said that the soul is drawn into the body with the first breath.

Scripture Regards Unborn Children As Real Persons

Whatever the opinions of men may be, the Bible clearly speaks of unborn children as real persons. In Luke's account of Mary's visit to Elizabeth, we are told that when Elizabeth heard the voice of Mary, "the babe leaped in her womb." The evangelist then goes on to tell us that Elizabeth, speaking under the influence of the Holy Ghost, said, "As soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy." Elizabeth spoke these words several months prior to the birth of John; yet her words clearly speak of John as a real person, who rejoiced over the coming birth of the Son of God. We may not understand how such a thing as this can happen, but the words are not hard to understand.

The account of the Visitation surely justifies us in saying that unborn children are human beings, that they are persons, and that therefore they come under the protection of the Fifth Commandment. The Bible, indeed, does not tell us when this unborn child becomes a person, but neither does it tell us of any time when the unborn child is not a person, and we can only conclude that there is at least a possibility that a human being, a real person, comes into existence at the moment of conception. A Christian, who confesses that the Lord Jesus was conceived by the Holy Ghost, who believes that the fruit of the womb is His reward, and who knows the love of Christ for little children, will never give consent to abortion except in the most unusual circumstances.

Consider What Abortion Really Is

But certainly the possibility or even the probability of the birth of a defective child cannot be called an unusual circumstance which would justify an abortion. If it is a crime against God to kill such children after they are born, it is surely a sin to kill them before birth. If we would describe abortion as what it is, the killing of unborn children, we would have a quick and effective way of determining whether the practice is in harmony with the will of God in most cases. A civilization which approves the killing of unborn children for no other reason than that they might prove deficient in some way will not find it difficult to justify the killing of a whole class of people on the grounds that they are an inferior race. The state legislator who was crippled from birth and who, from a wheelchair, seconded the motion to kill a bill that would have allowed abortion where the birth of

a possibly deformed child is indicated will help us to see this whole matter in clearer perspective.

When the Mother's Life Is at Stake

The mental and physical health of the mother certainly deserves consideration, but to allow abortion on grounds as vague as this is to invite wholesale abuse. Some doctors already make it clear that in their opinion a mother who would even consider an abortion is in a mental state sufficiently disturbed to justify an abortion. Nevertheless, if it is established that a pregnancy will almost certainly result in the death of a mother, then

the life of the mother will surely weigh as much as the life of the child, especially if both are likely to die if the pregnancy is not terminated by artificial means. In this case we might say that an abortion is not only justified but perhaps even demanded.

There may also be other unusual circumstances in which a Christian may not be certain about the will of God in this area. We can only pray that God may help us decide all difficult cases in His fear and that He might for Jesus' sake forgive us if we do wrong in regard to our unborn children.

SIEGBERT W. BECKER

Salem, Owosso, Michigan, Observes Centennial Year

Throughout 1969 Salem Lutheran Church of Owosso, Michigan, observed its Centennial Year, 100 years of God's undeserved grace and blessing, 100 years of God's Word and Luther's doctrine pure.

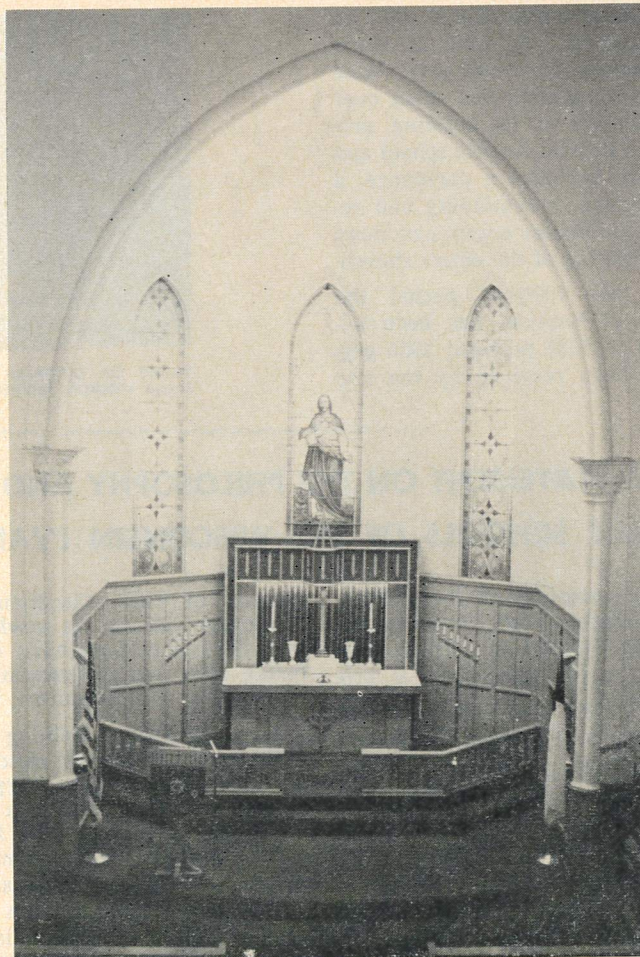
The year 1969 also marked the 75th of the founding of Salem's Christian day school, which today is staffed by six consecrated teachers, Messrs Albert Schleef, Ronald Zahn, Allen Grohn, Misses Dolores Cook and Eleanor Lahmann, and Mrs. Wendell Norder. Its enrollment this year, the highest in its history, is 188 pupils from kindergarten through the 8th grade. Salem's school is modern in every respect, with adequate facilities of every type, including a kitchen and dining room for its hot-lunch program, a large auditorium-gymnasium, also TV and overhead projectors.

From small beginnings in 1869, Salem has grown in stature until it ranks among the larger congregations of the Michigan District. This is due entirely to God's grace and abundant blessing, as the congregation in its weakness has endeavored to preach, teach, and propagate the Gospel of Christ beyond the confines of its immediate community, and especially during the last 21 years through its radio ministry, the voice of Salem, called the Owosso Lutheran Hour.

That Salem has taken the Lord's command seriously is evident not only from its loyal support of our Synod's mission programs, but also from the fact that a number of congregations are in existence because of its mission

zeal. Zion Lutheran of Chesaning, now a well-established congregation, was once served from Salem. Another daughter is Grace of Durand, which today is also a strong congregation

and which recently dedicated its new church. Memorial Lutheran of Williamston, also a self-supporting congregation, came into being as a fruit of Salem's Owosso Lutheran Hour.



The chancel of Salem's Church in Owosso, Michigan. For 21 years the Owosso Lutheran Hour has been broadcast from this House of God.

The most recent fruit of the combined evangelism efforts of the Flint-Owosso Circuit of WELS congregations is the new Mount Sinai Lutheran Church of Montrose, one of the fastest growing missions of the Michigan District.

The following pastors have served Salem through its history: John Haas, the founder of Salem, George Deckinger, J. F. Mayer, T. Abelman, Paul Kionka, the "father" of Salem's school, John Horsch, J. Bergman, Theodore Hahn, who served Salem for 18 years and who died in the service of Salem, A. W. Hueschen, Walter Voss, and the present pastor, Kenneth W. Vertz since March of 1946. During its history Salem gave to the church at large 20 workers, 8 pastors, 11 teachers, and one professor, the deceased Carl Bolle, who served Northwestern College for many years, 10 of these workers entering the church's service since 1946, about one worker for every 5½ years.

Today Salem's church, originally built for \$10,000, and dedicated in 1893, has been made adequate for its present-day needs by the addition of an administrative-educational unit, an enlarged balcony, as well as many other necessary improvements. Since 1946 the congregation has spent over \$350,000 for all of its building projects, which besides its new school and church unit, includes a parsonage, a new teacherage, a rebuilding and relocation of its Reuter organ, new pews and the carpeting of the entire church.

During this 100-year period the Sacrament of Baptism has been administered to 3035 persons; 2025 persons have been received by the rite

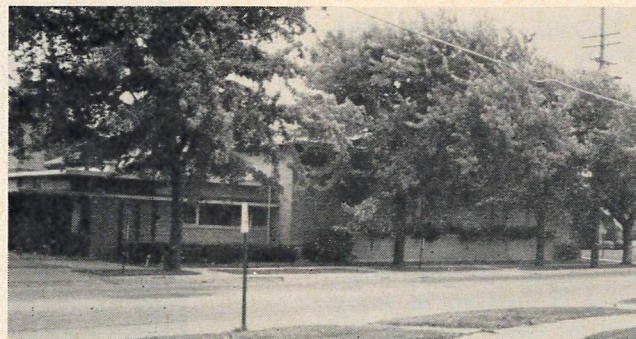
of confirmation; 920 couples were united in holy matrimony; and 870 were given Christian burial. During the present pastorate Salem has transferred 541 persons to other Lutheran congregations, and has received 590 persons into Salem's family and fellowship by transfer from other congregations.

The following Centennial Services were celebrated during the Centennial Year: September 7, Centennial Communion Sunday, at which the Rev. Joel Ehlert of St. John's Lutheran Church of Frankenmuth was the guest speaker; September 14, Centennial Synod Sunday, at which the Rev. Oscar Naumann, the president of the WELS and the Rev. Waldemar Zarling, president of the Michigan District, were the guest speakers; September 21, Centennial Confirmation Reunion Sunday, at which the Rev. Walter Voss, a former pastor of Salem, was the guest speaker; and September 28, Centennial Sunday, at which the Rev. Carl Voss of Green Bay, Wis-

consin, was the speaker. Guest organists were Mr. V. J. Schultz of Lansing, Mr. William Woltmann of Colby, Wisconsin, Professor Robert Bame of Michigan Lutheran Seminary, Saginaw, Mr. Fritz Bartels of Cleveland Heights, Ohio, and Mr. Lawrence Marowsky of Milwaukee, Wisconsin. The Centennial Project was the liquidation of Salem's debt.

Thus, though means of communication and transportation, monetary values and living conditions have changed much in the past 100 years, our one great need remains constant. That is supplied us by our Savior, Jesus Christ, through His Word of truth, and by His Holy Spirit, who brings us to faith and keeps us in the faith unto life everlasting. Let us, therefore, keep looking up to Him who says, "I am the Lord, I change not," to find eternal security for ourselves and our loved ones, and courage and hope for the future. To Him be all the glory!

KENNETH VERTZ



Salem Ev. Lutheran School, Owosso, Michigan, enjoys the use of these modern facilities.

A STATEMENT ON THE PHILOSOPHY AND PURPOSE OF THE CHRISTIAN DAY SCHOOLS OF THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

(This brief statement on the philosophy and purpose of our Christian day schools was adopted by our Synod's Board for Parish Education. It was published in THE LUTHERAN EDUCATOR of December, 1969. It is reprinted here for the benefit of readers of THE NORTHWESTERN LUTHERAN. — Ed.)

Purpose and Aim

The congregations of the Wisconsin Evangelical Lutheran Synod establish, maintain, and foster Christian day schools in their midst with the thought of carrying out a program of unified Christian training. In the

interest of such Christian training our congregations are ready to take over the full responsibility of also offering what our government requires in the way of elementary education.

Such Christian training aims to build up the individual child in Christian faith and thereby purposes also to motivate it to live as a Christian in all of its present and future activities and relationships of life. As members of these Lutheran congregations we carry out such Christian education with the conviction that in the Holy Scriptures, as God's inspired and inerrant Word, we have an infallible norm and guide for every-

thing that pertains to Christian faith and life.

Means and Methods

In letting God's infallible Word speak to the child in such a program of Christian education, we first of all impress upon it the Scriptural truths that all men are by nature dead in trespasses and sins and eternally lost through sin, without any ability to save themselves or to do anything that is spiritually pleasing in God's sight. These truths are not merely expounded in the direct study of God's Word, but are constantly treated as truths and are permitted to stand and function as truths throughout every

phase of instruction and training in the school.

Against this humbling background of man's sin and its curses. Christian education brings to the child the joy-inspiring Scriptural truth of the Gospel, the dynamic message that God's incarnate Son, Jesus Christ, has redeemed all men from sin and its curses and won full salvation and eternal life for them as a free gift. It lets the child see this Gospel as the means through which the Holy Spirit has brought it to faith to enjoy all the blessings of salvation. It also points the child to this Gospel as the only means through which the Holy Spirit preserves it in Christian faith and constantly fills its heart with thankful love to make it able and willing to strive after those things that are pleasing in God's sight. While this Gospel is to be clearly unfolded for the child in daily devotions and in special courses which involve a direct study of God's Word, it is also to be commended to the individual child through the Christian personality, example, and testimony of Christian instructors; and directly or indirectly this Gospel message is permitted to cast its illuminating light upon all subject matter, facts, happenings, activities, judgments, principles, interests and habits with which the child is confronted in the school's curricular and extra-curricular activities.

Scope

In such a program of Christian education our Christian day schools purpose to neglect nothing that is generally considered essential to a curriculum of elementary education. They strive, first of all, to do thorough work in imparting all the knowledge that belongs in a curriculum of elementary education. At the same time our schools give attention to whatever is called for on this level of education by way of perfecting useful skills, cultivating cultural interests and social graces, promoting physical health, and developing the special gifts and talents of the individual child. Our schools strive to do all these things in the conviction that they involve precious gifts of God which are to be cherished and utilized to enable the child to take its proper place and to render valuable services in the home, in the community, and in all other wholesome relationships in human society. To attain these objectives our congregations strive to equip their schools with adequate facilities and to provide for a properly trained teaching personnel.

Objectives

Our congregations are active in these educational efforts because they are convinced that through the program of Christian education in these Christian day schools they are providing faithfully for the eternal welfare of their children and at the same time supplying them with the one effective motivation for using their knowledge, their skills, and their developed talents in this life to God's glory and for the service of their fellowmen.

As a contribution to good citizenship and its specific responsibilities and obligations our Christian day schools, on the basis of God's Word, strive to implant in our children a high esteem for all governmental authority as being ordained by God. Out of thankful love for their God and Savior, which the Gospel that is taught in our schools inspires, children are constrained to serve and obey their government and to assist it in every way in carrying out its vital functions of maintaining peace, law, and order.

SCHOOL STATISTICS — 1969 - 1970

Christian Day Schools

Number of Christian day schools: 235 Decrease compared with 1968 — 2
(By resolution of the Board for Parish Education, the kindergarten schools at Bismark and Mandan, North Dakota are no longer included in the number of Christian day schools.)

Total enrollment: 25,775 Decrease compared with 1968 — 12

New Schools

Apostles, Billings, Montana. Harold Wood, pastor. Grades 1-8; 27 children enrolled. One teacher.

Epiphany, Racine, Wisconsin. Thomas Kraus, pastor. Grades K-8; 48 children enrolled. Three teachers. This school reopened this year after having being closed for one year.

School Discontinued

St. Paul's, St. James, Minnesota, Emil Peterson, pastor. Grades 1-8; 40 were enrolled last year. Two classrooms. Closed because of small number that registered for school.

Teacher Personnel

Men teachers	372	Increase compared with 1968:	19
Women teachers	623	Decrease compared with 1968:	11
Total teachers	995	Total increase:	8

Changes in teaching positions (includes positions filled by new teachers): 275

Men: 76	Women: 199
Number of new teachers: 204	Men: 53 Women: 151

Number of Schools by States

Wisconsin	131	Iowa	2
Milwaukee — 20		Michigan	30
Milwaukee County — 9		Minnesota	28
Balance of State — 102		Montana	1
Arizona	9	Nebraska	11
California	3	South Dakota	3
Colorado	2	Ohio	3
Illinois	9	Washington	3
Total	235		

Lutheran High Schools

Enrollments for 1969

Fox Valley, Appleton, Wis.	453
Winnebago, Fond du Lac, Wis.	280
Manitowoc, Manitowoc, Wis.	248
Lakeside, Lake Mills, Wis.	276

Total enrollment: 2924

*) Wisconsin Synod enrollment only

Wisconsin, Milwaukee Wis.	1104
Luther, Onalaska, Wis.	278
Lutheran, Racine, Wis.	92*
St. Croix.	
West St. Paul, Minn.	193

Increase compared with 1968: 97

SYNODICAL SCHOOL ENROLLMENTS

Wisconsin Lutheran Seminary	
Total in attendance*	145
Juniors	65
Middlers	47
Seniors	33
Increase in attendance compared with 1968	11
Total enrollment	192
Serving as vicars or tutors	45
Doing graduate work elsewhere	2
Number of instructors	11
*Does not include students serving as vicars or tutors, or enrolled students studying elsewhere.	

Dr. Martin Luther College	
Total in Attendance*	616
Freshmen	143
Sophomores	94
Juniors*	207
Seniors*	171
Unclassified part-time	1
Increase compared with 1968	29
Number serving as teachers for one year	13
Juniors	3

Seniors	10
Number of full-time instructors	47
Number of part-time instructors	5
*Does not include students serving as emergency teachers.	

Northwestern College	
Total in attendance	508
Enrollment in high school	217
Decrease in high school compared with 1968	14
Enrollment in college	291
Decrease in college compared with 1968	8
Number of full-time instructors	27
Number of part-time instructors	0
Number of tutors	4

Wisconsin Lutheran College	
Total in attendance	208
Freshmen	109
Sophomores	99
Decrease compared with 1968	20
Number of full-time instructors	10
Number of part-time instructors	11
Number of tutors	1

Michigan Lutheran Seminary	
Total in attendance	320
Increase compared with 1968	1
Number of full-time instructors	14
Number of part-time instructors	6
Number of tutors	2

Martin Luther Academy	
Total in attendance	281
Increase compared with 1968	9
Number of full-time instructors	18
Number of part-time instructors	4
Number of tutors	3

Northwestern Lutheran Academy	
Total in attendance	108
Increase compared with 1968	8
Number of full-time instructors	7
Number of part-time instructors	1
Number of tutors	2

East Fork Lutheran High School Whiteriver, Arizona	
Total enrollment	65
Decrease compared with 1968	1
Number of instructors	4

[Reprinted from THE LUTHERAN EDUCATOR, December, 1969]

† Prof. H. E. Birkholz †

Professor Howard E. Birkholz was called to his eternal home on Monday, November 24, 1969. He and his family had attended services the day before, the last Sunday of the church year. The text of the sermon on that day included the verse, "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning" (Mark 13:35). Even though he appeared to be in excellent health, he experienced a cardiac arrest sometime after midnight and apparently died instantaneously at the age of 49 years, 2 months, and 3 days.

Howard Erich Edward Birkholz was born September 21, 1920, in Marshall, Wisconsin, the son of Pastor Edward Birkholz and his wife, Hertha, nee Kossov. He was baptized in Christ Lutheran Church of Marshall. He was confirmed in St. John's Lutheran Church, Redwood Falls, Minnesota, where his father was pastor at the time.

He entered the pastors' course at Martin Luther Academy, New Ulm, Minnesota, in the fall of 1935. He continued his studies at Northwestern College, Watertown, Wisconsin, graduating from there in 1943. He completed his studies for the ministry at the

Wisconsin Lutheran Seminary, Mequon, Wisconsin, in December 1945 because of the accelerated program in force during World War II.

His first assignment was as tutor and instructor at Michigan Lutheran Seminary, Saginaw, Michigan, for the remainder of the school year in 1946. He was then assigned as tutor at Dr. Martin Luther College, New Ulm, Minnesota, for the school year 1946-1947.

He was ordained and installed into the ministry at Grace Lutheran Church, Carrington, and First Lutheran Church, Windsor, North Dakota, in the summer of 1947.

In the fall of 1948 he accepted the call as professor at Dr. Martin Luther College, New Ulm, where he labored faithfully for the past 21 years, teaching primarily in the German department. Shortly after arriving at the College he became assistant registrar. For the past number of years he was the registrar of both Martin Luther Academy and Dr. Martin Luther College.

He was a charter member of St. John's Lutheran Church, New Ulm, when it was organized in 1948. He held a number of offices in the congregation through the years including moderator, chairman of the council, secretary, and financial secretary. He was also active in the church at

large in various capacities. For many years he was statistician for the Minnesota District of the Wisconsin Evangelical Lutheran Synod.

On June 20, 1948, he was married to Ruth Siljan at St. John's Lutheran Church, Redwood Falls, Minnesota. The couple obtained three children through adoption, two sons and one daughter.

Surviving are his wife; one daughter, Miriam; one son, Gregg (a son, Brent, died of pneumonia in 1962); his mother, Mrs. Hertha Birkholz, New Ulm; four sisters: Dorothea (Mrs. Holger Juul) of Redwood Falls, Minnesota, Naomi (Mrs. Henry Engelhardt) of St. Louis, Missouri, Gwendolyn (Mrs. Arnold Puestow) of West Bend, Wisconsin, and Thelma (Mrs. Milan Schaefer) of Golden, Colorado; and one brother, Pastor Gerhard Birkholz of Lake Benton, Minnesota.

The funeral service was held in St. John's Lutheran Church, New Ulm, on November 26, 1969, the day before Thanksgiving Day, and was conducted by the undersigned. The text chosen for the sermon was Romans 8:28, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." This verse was one of Prof. Birkholz's favorites. It was a text on which he preached frequently. It brought him much com-

fort and strength during his lifetime. May the Holy Spirit also make us fully conscious of its message! Choirs from Martin Luther Academy and Dr. Martin Luther College also participated in the service. Burial took place in the Lutheran Cemetery, New Ulm.

FREDERIC H. NITZ

Briefs

(Continued from page 2)

Pastor Juul Madson, a graduate of our Wisconsin Lutheran Seminary, has resigned as president of the ELS and has accepted a call to Bethany Lutheran Seminary at Mankato, Minnesota. Pastor George Orvick of Madison, in whose church the Forum met, has now become president of the ELS. May the Lord richly bless the ministry of both of these brethren in their responsible new fields of labor!

* * *

WHAT A BLESSING OF GOD it is to have the Gospel of Christ in all its saving truth and purity! Some who have come to us recently from other Lutheran bodies are most emphatic in warning the members of our Wisconsin Synod not to take this blessing for granted. One family from Ohio, for example, writes concerning the congregation of our Synod they

have now joined, "Truly God has led us there, and we love it. We feel as though we had been in a storm and came out and found refuge and peace. We pray to God the Wisconsin church will remain faithful and not depart from God's Word." Another, from Virginia, sending a substantial gift for our Home and World Mission program, states that they have found The Northwestern Lutheran "like a cool refreshing drink of water to a thirsty soul."

Still another reader, the wife of an ALC pastor, writes, "I am truly thankful for the copies of The Northwestern Lutheran which I receive every month now as it is passed on to me by a fine Lutheran pastor . . . of your Synod. . . . We have been most concerned, as have many of our pastor friends, over the falling away of many from the tenets of the faith and over the way the control of all types of church work by bureaucratic staffs in the ALC is creating a path fraught with danger." Noting that the same thing is happening in the Missouri Synod, she continues, "So it is still refreshing to be able to read a magazine such as yours without experiencing distraught inner turmoil. May God guard you from complacency and false deceit."

Do we who have had the blessing of the pure Gospel for many, many years really appreciate it? How easily this blessing can be lost! Through the Prophet Amos God warns, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (8:11,12). Let us not deceive ourselves that such a judgment of God cannot strike us!

The Lord detests complacent Christianity. It is an abomination to Him. To those who have become lukewarm Christians He addresses the words first spoken to the lukewarm Laodiceans, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:15,16). May God in His merciful grace keep our Wisconsin Ev. Lutheran Synod from ever becoming complacent about, self-satisfied with, or indifferent to His sacred Truth!

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

TEXAS-NEW MEXICO PASTOR-DELEGATE CONFERENCE

Date: Jan. 13 and 14, 1970.
Place: Redeemer, Edna, Tex.; Frederick Grunewald, pastor.
Time: Opening Communion service at 10 a.m.
Preacher: Walter A. Diehl.
Agenda: The Role of Polemics In Our Preaching and Teaching, W. Diehl; Sermon study, Wm. Krueger; Exegesis of II Thess., chapter one, R. Hartman, chapter two, R. Hennig, chapter three, V. Glaeske; The Image of God, F. Grunewald; Old Testament Topical Study, P. Siegler.

Vilas R. Glaeske, Secretary

NEBRASKA

ROSEBUD DELEGATE CONFERENCE

Date: Jan. 27 and 28, 1970.
Place: Zion, Mission, S. Dak.
Host Pastor: Luther Wendland.
Preacher: Norman Paul (alternate, Luther Wendland).
Devotions: Luther Wendland.
Papers: Christian Education in the Congregation with Emphasis on the Day School, Prof. Schultz, DMLC, New Ulm, Minn.; The Christian's Evaluation of Present-Day Disregard for Authority, Pastor Wm. Leerssen, Mr. Howard Schmidt; The Christian in Society (Cans and can'ts regarding social contacts and confessing the name of Christ), Mr. Darrel Pochop.

Norman T. Paul, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTORAL-TEACHER CONFERENCE

Place: Zion Ev. Lutheran Church, Rhineland, Wis.
Date: Jan. 5, 1970.
Time: 9 a.m. with Holy Communion.
Preacher: R. Schmidt (F. Bergfeld, alternate).
Agenda: "Federal Aid to Church Related Schools," M. Fluegge; "Theory and Practice in Instruction in Confirmation of Children," D. Kock.
Walter Goers, Jr., Secretary

SOUTHEASTERN WISCONSIN

SOUTHERN CONFERENCE

Date: Tues., Jan. 13, 1970.
Place: St. John's Ev. Lutheran Church, Slades Corners, Wis.
Host Pastor: A. A. Hellmann.
Time: 9 a.m., beginning with a Communion service.
Preacher: R. Pope, II Cor. 5 (alternate, E. Schewe).
Papers: I Cor. 12, M. Wagenknecht (alternate, I Pet. 1, John Schewe); Principles of Sola Scriptura With Special Emphasis On Church and Ministry, F. Kosanke (alternate, Hill's "King James Version Defended," T. Kraus).
Discussion: Feasibility of a District College. Please excuse to the host pastor.
D. Ponath, Secretary

METROPOLITAN SOUTH PASTORAL CONFERENCE

Date: Jan. 19, 1970.
Time: 9 a.m. Holy Communion.
Place: Nain Lutheran Church, West Allis, Wis.

Host: Gordon Snyder.
Preacher: Melvin Schwenzen (Gordon Snyder, alternate).
Agenda: The Book of Revelation, P. Eckert; Critical Evaluation of the CPH Hymnal Supplement, Prof. M. Albrecht.
D. A. Witte, Secretary

DODGE-WASHINGTON PASTOR-TEACHER CONFERENCE

Date: Jan. 30, 1970.
Place: St. Peter's Ev. Lutheran Church, Theresa, Wis.; B. Hahm, host pastor.
Time: 9 a.m. Holy Communion service.
Agenda: Keeping Respect for God's Name in Everyday Language, Pastor Walter Nommensen; The Problem of Increased Use of Harmful Drugs Among Our Youth, Mr. Gus Kalfahs.
Sandra Roebke, Secretary

WESTERN WISCONSIN

WISCONSIN RIVER VALLEY — CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Date: Jan. 20, 1970.
Time: 9 a.m., Communion service.
Place: Redeemer, Town of Weston,
Speaker: R. A. Bitter (B. A. Borgschatz, alternate).
Proposed Agenda: Exegesis of II Tim., A. E. Schulz; Commercialism in the Church, F. A. Kogler; The Advantage or Disadvantage of Being Synod-Conscious, G. E. Schmeling; Ministering to the Grief Sufferer, J. P. Meyer; Lutheranism and Society, R. P. Otto; The Message of the Minor Prophets for Today, K. E. Schroeder; Mission Reports, W. Lange and H. M. Schwartz; Synodical Information, E. E. Prenzlów, Sr.; Questions of Casuistry.
Kent E. Schroeder, Secretary

CALL FOR CANDIDATES

Because Professor Micheel has accepted a call to Dr. Martin Luther College, the Board of Control of Martin Luther Academy is requesting the members of the Synod to nominate men to fill this professorship. The man to be called should be qualified to teach mathematics, particularly advanced algebra and geometry, and to coach football.

Nominations and pertinent information concerning the candidates must be in the hands of the secretary no later than Jan. 9, 1970.

Erwin Walz, Secretary
Martin Luther Academy
Board of Control
17 1st St. NE
Fairfax, Minn. 55332

CALL FOR CANDIDATES

A new professorship has been authorized by the 1969 convention to take the place of temporary teaching help at Martin Luther Academy. The Board of Control is therefore requesting the members of the Synod to nominate men to fill this position. The man to be called should be qualified to teach physical education and science, particularly biology and physics, and to do some coaching. Kindly include pertinent information concerning the nominee.

All nominations must be in the hands of the undersigned by Jan. 9, 1970.

Erwin Walz, Secretary
Martin Luther Academy
Board of Control
17 1st St. NE
Fairfax, Minn. 55332

CALL FOR NOMINATIONS

Prof. James Fricke has recently accepted a call to Northwestern College, Watertown, Wisconsin. The Board of Control of Michigan Lutheran Seminary, therefore, requests the members of the Synod to submit the names of candidates for this professorship. These men should be qualified to teach in the areas of English and music.

Nominations should be in the hands of the undersigned no later than Jan. 15, 1970.

Daniel Kirk, Secretary
The Board of Control
Michigan Lutheran Seminary
319 W. Taylor St.
Flint, Mich. 48505

NOMINATIONS

The following men have been nominated for the office of Executive Secretary for The Commission on Higher Education:

Prof. David Kuske—Lake Mills, Wis.
Prof. Daniel Malchow—Mobridge, S. Dak.
Prof. Erwin Scharf—Watertown, Wis.
Prof. Wayne Schmidt—Onalaska, Wis.
Prof. Oscar Siegler—New Ulm, Minn.
Prof. Robert Voss—Brookfield, Wis.
Prof. Harold Warnke—Appleton, Wis.

Any correspondence regarding these candidates should be in the hands of the undersigned no later than January 25, 1970.

Richard D. Balge, chairman
4126 Dwight Drive
Madison, Wis. 53704

NOMINATIONS — DMLC

The following men have been nominated for the two new professorships at Dr. Martin Luther College, New Ulm, Minnesota.

RELIGION

Rev. Julian G. Anderson, St. Petersburg, Fla.
Rev. Donald Bitter, Fort Atkinson, Wis.
Prof. Delmar Brick, New Ulm, Minn.
Pastor H. C. Buch, Saginaw, Mich.
Rev. A. H. Dobberstein, Egg Harbor, Wis.
Rev. L. A. Dobberstein, Rapid City, S. Dak.
Rev. Joel Gerlach, Garden Grove, Calif.
Rev. Frederic Kosanke, Elkhorn, Wis.
Rev. David Kuske, Lake Mills, Wis.
Rev. Emil F. Peterson, St. James, Minn.
Rev. Philip Press, Pigeon, Mich.
Rev. Darwin Raddatz, Beaver Dam, Wis.
Rev. George Rothe, Bismarck, N. Dak.
Rev. James Schaefer, Milwaukee, Wis.
Rev. Reuel Schulz, West Allis, Wis.
Rev. Walter Schumann, Jr., Watertown, Wis.
Rev. Delton Tills, Peshigo, Wis.
Rev. John Westendorf, Saline, Mich.
Rev. William Wietzke, Denver, Colo.

ENGLISH

Rev. Lyle Albrecht, Warren, Mich.
Mr. Robert Averbeck, Oconomowoc, Wis.

Mr. Eugene Baer, Appleton, Wis.
Rev. Richard Balge, Madison, Wis.
Mr. Gerhard Bauer, Bloomington, Minn.
Rev. Gary Baumler, East Brunswick, N. J.
Mr. Arlyn Boll, Milwaukee, Wis.
Mr. Marcus Buch, Tomah, Wis.
Prof. R. Buss, Mobridge, S. Dak.
Mr. Ben L. Cook, Pittsburgh, Penn.
Rev. Otto Drevlow, Saginaw, Mich.
Rev. Frederick Fallen, St. Paul, Minn.
Rev. Thomas Franzmann, Citrus Heights, Calif.
Rev. Kenneth Gawrisch, Austin, Minn.
Rev. Edgar T. Gieschen, Mayville, Mich.
Rev. Wm. C. Goehring, Aurora, Nebr.
Mr. Orville Hando, West Allis, Wis.
Rev. Ronald Heins, Brookings, S. Dak.
Rev. Armin Keibel, Martinez, Calif.
Mr. Daniel Kirk, Flint, Mich.
Mr. Robert Landvatter, Oshkosh, Wis.
Mr. Gerald Lanphear, Brillion, Wis.
Rev. Wm. T. Leerssen, Winner, S. Dak.
Mr. LeRoy Levenson, New Ulm, Minn.
Mr. Dale Markgraf, Brownsville, Wis.
Mr. Kurt Petermann, Appleton, Wis.
Rev. David Ponath, Antioch, Ill.
Rev. Victor Prange, Janesville, Wis.
Rev. Darwin Raddatz, Beaver Dam, Wis.
Mr. Richard Scharf, Milwaukee, Wis.
Mr. John Schibbelhut, Crete, Ill.
Rev. Wayne Schmidt, Onalaska, Wis.
Rev. Kent Schroeder, Marshfield, Wis.
Mr. Morton Schroeder, West St. Paul, Minn.
Mr. Neil Schroeder, New Ulm, Minn.
Rev. David Sievert, Muskegon, Mich.
Rev. Steven Stern, Le Sueur, Minn.
Rev. George Tiefel, Jr., South Lyon, Mich.
Rev. Robert Uttech, Mason City, Iowa
Rev. Cleone Weigand, Fountain City, Wis.
Rev. Daniel Westendorf, Minneapolis, Minn.
Rev. Chester Zuleger, Spring Valley, Wis.

Any correspondence in regard to these candidates should reach the undersigned no later than January 19, 1970. The Board of Control will meet soon after January 20 to elect a professor from each list of nominees.

Mr. Gerhard Bauer, Secretary
Board of Control
Dr. Martin Luther College
8730 Nicollet Avenue
Bloomington, Minn. 55420

REQUEST FOR COLLOQUY

Pastor Thomas C. Pfothenauer of Ottawa, Ontario, Canada, having withdrawn from The Lutheran Church—Missouri Synod, has requested a colloquy preparatory to entering the preaching ministry of the Wisconsin Ev. Lutheran Synod. His congregation, St. Paul Ev. Lutheran Church, voted on November 23 also to apply for membership in our Synod. Correspondence concerning the applications may be directed to the undersigned.

Waldemar J. Zarling, President
Michigan District, WELS

REQUEST FOR COLLOQUY

Pastor Chalmer Westhoff, Bremen, Kansas, having terminated his membership in The Lutheran Church—Missouri Synod for conscience and for confessional reasons, has requested a colloquy preparatory to entering the preaching ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence regarding the applicant may be directed to the undersigned.

Gerald E. Free, President
Nebraska District

REQUEST FOR COLLOQUY

Pastor Mark F. Bartling, Grant Park, Ill., has withdrawn from the clergy membership of the Lutheran Churches of the Reformation, for reasons of conscience. He is herewith requesting a colloquy preparatory to membership in the Wisconsin Ev. Lutheran Synod.

A. C. Buenger, President

REQUEST FOR COLLOQUY

The Rev. Carlos Avendano Castro, Puebla, Mexico, a former pastor in the Lutheran Synod of Mexico, and the Rev. Felipe Luna Garcia, Mexico City, a former pastor in the Baptist church in Mexico, having completed doctrinal studies under the Rev. David Orea Luna, have made application for colloquy for the purpose of being received into the ministry of the Wisconsin Ev. Lutheran Synod. Preliminary interviews were conducted by Spanish Missionary V. H. Winter, the Rev. R. H. Zimmermann, chairman of the Board for World Missions, and the undersigned.

I. G. Frey, President
Arizona-California District

OFFERING REMITTANCES BY CONGREGATIONS

Beginning January 1, 1970, offering remittances from congregations are being sent directly to the Synod's Fiscal Office. Henceforth the closing date for each month will be the last business day of the month.

During the week of December 15, 1969, a supply of new offering remittance forms were mailed to each congregation. If the pastor or treasurer for a congregation has not received the new forms, please write to the undersigned.

Norris Koopmann, Treasurer
3512 W. North Avenue
Milwaukee, Wis. 53208

NOTICE

The next regular meeting of the full Board of Trustees is scheduled for

February 16 and 17, 1970

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 day before the scheduled meeting.

Harold H. Eckert
Executive Secretary
Board of Trustees

MISSION SEMINAR

Wisconsin Lutheran Seminary will hold its annual Mission Seminar January 29, 30, and February 2, 3, 4, 1970. The theme for this year's Seminar is "Every Call a Mission Call," with emphasis particularly on the home mission field. Sessions will begin each day with a chapel devotion at 10:25 a.m. This year's program will also include an all-student canvass of nearby mission areas during the weekend of January 31-February 1.

Richard Stadler

WANTED — PARAMENTS

Planning to replace your paraments? Our mission congregation would put your old pulpit, lectern and altar hangings to good use. Contact:

W. Westphal, Pastor
1217 17th Ave.
Longmont, Colo. 80501