



THE NORTHWESTERN

Lutheran

August 2, 1970

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BRIEFS by the Editor

This issue of **THE NORTHWESTERN LUTHERAN** is meant to alert the members of our Synod to some of the services offered our young men and women as they go on to school or as they enter the Armed Forces.

College and university students are asked to list their religious affiliation as "Wisconsin Synod" when enrolling in school. This is extremely important, especially at schools where the campus pastors of our Synod have access to the religious preference cards of our students.

We also encourage all students who attend non-Synodical schools away from home to see to it that their names and addresses reach the office of the Lutheran Spiritual Welfare Commission promptly. Ordinarily this is done through the home pastor, although it may also be done by writing directly to the Commission. This will enable our students to receive the following regularly: **MEDITATIONS, THE NORTHWEST-**

ERN LUTHERAN, and periodic sermons and newsletters.

Address all communications to: Lutheran Spiritual Welfare Commission, 3624 W. North Avenue, Milwaukee, Wisconsin 53208.

The young men and women in the Armed Forces, or their parents, may send their requests to the same address.

It is extremely important for our members to be kept in touch with their church. We ask your cooperation.

It was not too long ago that some of the Lutheran Churches in Europe opened their pulpits to women pastors. The practice has by no means received wholehearted endorsement over there. Now it has become part of the Lutheran scene in America, too.

At its Minneapolis Convention on June 29, the Lutheran Church in America, in a tradition-shattering action, opened the way for women to be ordained to the church's ministry. We quote: "The favorable vote came less than a half-hour after

the nearly 700 delegates began consideration of the report prepared by the Commission on the Comprehensive Study of the Doctrine of the Ministry." The motion was adopted in the form of a bylaw amendment to the constitution. Thus a doctrine of God's Holy Word has been demoted to an amendment to a constitution. This is actually placing the church as an authority over the Word of God.

It will be well for us to recall the Word of God which is involved. There is first of all I Corinthians 14:34, 35: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." In I Timothy 2:11-15: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." The Word of God is clear and to the point. For us to set it aside means for us to usurp authority over God.

It may interest you to order a reprint of Prof. W. Gawrisch's article: "The Place of Women in the Life and Work of the Church." Please order from Prof. Martin Albrecht, 11840 N. Luther Lane 65W, Mequon, Wisconsin 53092. (35c each.)

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

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Editorials

Handbook of Statecraft

The Bible is hardly a handbook for politicians and government officials. Even though Moses's writings contained many social and political regulations for the government of ancient Israel, the Bible does not provide ready answers to the practical questions of government, nor does it resolve political issues. The Bible does not tell us how much federal aid should be given to schools and hospitals, whether we should banish the electoral college or nationalize our railroads, or whether the city should extend curb and gutter on Wilson Street.

Rather, the Bible is concerned about matters of salvation and faith and about a God-pleasing life. But in establishing guidelines for faith and life, it does give basic directives to those who govern and to those who are governed. A good deal of the art of government can be learned from what Scripture has to say about the nature of man and the duties of citizens.

The Bible, for example, has something pertinent to say about the administration of welfare when it demands that men forfeit their daily bread if they will not work. By exposing the evil in the heart of man, it adds realism to law enforcement. When it calls for discipline with firmness, it rebukes the folly of sentimentality in dealing with evil-doing. By showing that men are not equal, except in damnation and salvation, it indicates natural limits for democracy. It makes governors more responsible by reminding them that they are accountable to God for their administration of justice. In its strong emphasis on obedience and service it posits a firm authority in government as the image of God's authority.

The Bible does not detail a blueprint for earthly kingdoms, but those who bear the responsibility of governing will find in Scripture a true design for human government. If they note it and pattern on it what they legislate and what they administer, they will govern well.

CARLETON TOPPE

The Right of Dissent

There are those who appear to feel most comfortable, if not most righteous, on the negative side of any question. If a proposal is made, they can usually be counted upon to oppose it. They are not generally the most popular participants in meetings, and they can be a thorn in the flesh of those who are proposing a course of action.

Dissent is not in every case a virtue. It can, and undoubtedly does in some cases, reflect a contentious spirit, against which the Word of God contains many admonitions.

On the other hand, conformity is not in itself a virtue either; and to agree with the majority just to keep from rocking the boat can be just as bad as consistently championing the negative viewpoint.

This is being written the day after a District convention. It was a peaceful convention as compared with some others of the past, and a general spirit of harmony prevailed. As in all conventions of our District and the Synod there were some differences of opinion, and on a few questions the affirmative and negative votes were so nearly equal in number as to require a division of the vote.

As one speaker pointed out, this is healthy. In fact, it is vital. Only God and His Word are infallible. Officials, boards, and committees are not. And if the time ever comes when we convene merely to say amen to the decisions of fallible human beings, we shall not only have forfeited the right of dissent, we shall have abdicated a responsibility which God has given us. Then those in positions of authority will have been elevated to the position of gods, and we will have become sacrifices on the altar of human arrogance by our own fault.

We are not called to be apostles of the negative, and consistent dissent is not necessarily a mark of faithfulness to God—but sometimes it is. Then dissent is no longer a right. It is a duty.

IMMANUEL G. FREY

Armchair Athletes

A policeman of ours has a sure-fire system to detect when the Green Bay Packers are playing football: there is a minimum of traffic on the city streets. Avenues are almost empty, as people are parked in front of their TV screens.

At least two conclusions can be drawn: 1) it could be lonely living in our community for fans of some other team; 2) ours is an era of spectator sports.

The thing happens in churches too. Our organizational setup easily allows something of the "spectator" sport, people paying to watch the professionals perform. Membership may become a fraternity of "fans" of the faith, instead of faithful participation.

One sportscaster has noted that spectators almost always turn into critics. The Sunday afternoon football fan becomes the Monday morning quarterback. "We won," hometown fans will say, but "they lost." There is a critical cutting edge to that word "they." Invariably it identifies the spectator who says from his comfortable place in the pew: "What are they trying to do over at the church now?"

"It is not the critic who counts, pointing out how the strong man stumbled, or where the doer of deeds went wrong. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly, who errs, and comes short again and again, but who knows great enthusiasm and great devotion and spends himself. . . ."

(Continued on page 267)

The Computer and Your Faith

In a few weeks students will be returning to campuses all over the United States. Some of them will be members of our Wisconsin Synod congregations, and for some of them it will be the first time their faith will be tested to the utmost. Will they be able to meet the test, or will they be taken in by the arguments of their professors and their fellow students? After all, not all of our members will have the advantage some have who attend schools such as Northwestern College or Dr. Martin Luther College, where God's Word is the guiding influence.

Not only that, but our young people have been brought up in an age dominated by science and its achievements, and can very easily be misled by the imposing achievements of science. Ours has been the first generation to venture beyond our own atmosphere. We have walked on the surface of the moon. And—in what seemed almost as miraculous—the computers brought our astronauts safely back home again from the ill-fated journey of Apollo 13. It would almost seem that we have very little real need for God in our day and age, although the astronauts admitted that in their hour of need they prayed to God.

Is there any contradiction between the faith that puts its trust in God and the trust that makes use of what our scientists have discovered? We say that there need not be.

How Reliable?

From our daily experience we know that computers are not always reliable. A friend of mine wrote me not too long ago asking me to cancel one of his subscriptions to THE NORTHWESTERN LUTHERAN. He added, however, that if our subscription list was completely computerized, he didn't have much hope, for he had already written another company three times in the vain attempt to correct a bill. It is clear that a computer is no better than the person who programs it.

Sometimes even such who are Christians can misuse the computer. One such case seems to be the story

that has been making the rounds just lately, even in religious magazines. It is the story about Joshua's long day—recorded in Scripture in Joshua 10:8, 12, 13.

The story runs somewhat like this. Checking the position of the sun, moon, and planets out in space, the space scientists ran the computer measurements back and forth over the centuries, and it came to a halt. They had no answer for that. But one religious fellow recalled something he had learned about the sun standing still. Turning to Joshua 10, they found 23 hours and 20 minutes missing. Turning to II Kings 20:9-11, they found the other 40 minutes.

Correspondence concerning this matter indicates that the information is not quite reliable. Among other things the writer answered: "I have misplaced documentation concerning names and places but will forward them to you when they turn up. In the meantime I can only say that had I not considered the source to be completely reliable I would not have used it in the first place." Now, whether his information is accurate or not, at this stage of the game he is asking us to accept it more or less on his say so. This is never a good basis for faith, especially since similar stories have been making their rounds long ago.

Must such an unfortunate incident undermine our faith? Not at all, for our faith does not rest on the findings of a computer but on the Word of God. Our faith will stand whether or not the above is ever determined as true or not.

Direct Attack on the Word

Back in 1963 two researchers, using an electronic computer, decided that St. Paul was the author of only four of the 13 Epistles in the New Testament that are from his hand.

The men went about it in a somewhat scientific manner. For their study they considered such things as the space between the use of the word "and," repetitive uses of the word, and sentences beginning with the word. As a result they insisted that only Romans, First and

Second Corinthians, and Galatians were written by Paul.

Just how reliable is this method? Let's note that this is not the first time critics have attacked some of the writings of the Apostle as not being his. But what all of them consistently ignore is that Paul's Epistles were written over a span of years, under different conditions, to different people, and on different theological themes. All this will make as much difference as a lawyer writing to his mother and a lawyer writing a brief for the Supreme Court. Read the letters of Paul very carefully and you will admit that a difference in style and vocabulary does exist. That does not mean they were not from his pen. Don't forget either that the Apostle was subject to differences of mood, which perhaps more than anything else change a person's way of writing.

This is just as shaky a reason for rejecting the Word of God as supporting it with an uncertain argument based on the space age.

Isaiah

Another book of the Scripture that has been the target for numerous critics for more than a century is the Book of the Prophet Isaiah. This was put on a computer just lately and, as may have been predicted, was declared to be the writing not of Isaiah, but of two or three other so-called Isaiahs.

Again the computer was controlled by theologians who had already made up their mind in advance. Everyone who has read Isaiah carefully is immediately aware of the fact that Isaiah contains a great deal of poetry (chapters 40-66) and contains much prophecy. Theologians today insist that prophecy is impossible. They insist that what in Isaiah has the form of prophecy must have been written after the event not before the event. But even at that they are forced to misinterpret the word of Isaiah, since it cannot be denied that Isaiah wrote long before the Christ of whom He speaks.

That Isaiah wrote the first half of his book in prose and the other

in poetry is also not evidence that it must have been written by a different man. It is clear from Isaiah himself that he wrote portions of his prophecy at different times, and then undoubtedly put them together toward the end of his ministry. So the rejection of Isaiah on the grounds on which it was rejected is by no means a reason for us to reject it. Especially not since our Lord Jesus Himself accepts the words of Isaiah as authentic.

A computer can be programmed to produce almost any result wished, especially if the subject matter is subjective and first of all demands a judgment on the part of the persons programming the computer.

Undoubtedly this will not be the last attempt to undermine our faith by means of the computer. When this happens it will be well to study how our Lord Jesus looked at the Scripture, for it is after all His

Word. Of the Old Testament He said: "They are they which testify of Me." Of the New Testament He said: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me."

And now the Mushroom!

The next paragraphs will not deal with something supposedly discovered by means of a computer, but it will show you to what lengths some people will go to reject what the Bible teaches, and how careful we must be not to be taken in by theories of this kind. Those who go on to school or do any amount of reading at all will be exposed to these and many more like attacks.

The June 8 issue of TIME magazine reports on a recent book called THE SACRED MUSHROOM AND THE CROSS. This book argues that Jesus was not a man but a hallu-

cinogenic mushroom, . . . ; that the New Testament was concocted by addicts of the mushroom as a code for their mystical lore; and that the God of the Jews and the Christians is ultimately nothing more than a magnificent sex symbol. Strange as it may seem, the author, John M. Allegro, has some standing as a lecturer on the Old Testament and helped edit the Dead Sea Scrolls.

Last week 15 distinguished theologians and philologists—not all of whom uphold the Bible in every detail—denounced his book as a fantasy, "not based on any philological or other evidence." This was too much even for them.

All in all, it is clear that magazines and computers and newspapers are not the proper place to learn your theology. The only source of the truth is the Word of the Lord, the inspired Bible. As you go to school next month keep this uppermost in your mind.

Closing Service—Wisconsin Lutheran College

The 10-year existence of Wisconsin Lutheran College came to an end on June 4, 1970, with the final graduation and closing service. The 195 voices of the student body joined in singing the final prayer, which expresses succinctly the very purpose for which the college had existed, "On my heart imprint Thine image, Blessed Jesus, King of Grace."

With His image imprinted on their hearts the students now leave Wisconsin Lutheran College—90 per cent of them to continue their preparation at Dr. Martin Luther College for service as teachers in the church. With His image imprinted in their hearts, the 10 members of the faculty go on to further service in other areas of kingdom work.

In its 10 years of history the college graduated 613 students. Of them, 93.3 per cent have served, are serving, or intend to serve as teachers in the Church. The valuable service which the college has rendered to the Synod will continue to be evident for many years to come.

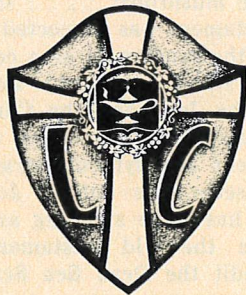
In his closing address, Professor Robert J. Voss, the president of the



Prof. Alfons Woldt, Dean Milton Burk, President Robert Voss conferring diploma on one of the graduating sophomores

college, stated that, like John the Baptist, the college seemingly suffered a premature death. But he urged all who had been involved in

the life and growth of the school to look upon its closing in the spirit of John the Baptist, who said, "He must increase, but I must decrease."



Our Campus Ministry

Within the next few weeks most of this year's college freshmen will have filled out their registration forms and made that all-important deposit and board-and-room down payment. Many have studied the handbooks over and over to make sure they will get the courses they want, and in the last moment some few will be changing their minds to enroll at some other college or university than where they first registered. Those returning to their schools will have little indecision, but they, too, will be signing forms and making deposits.

Have the Christian young people in our congregations given just as much thought to their church connections and spiritual care during their college years? Are their parents concerned as to where they will go to church and which pastor will care for them? Have our pastors taken time to advise their young people leaving home?

Ready to Serve You

Do you know that our District Mission Boards have appointed 150 campus pastors who are serving, or are ready to serve our WELS and ELS students on campus? Their names are listed on pages 65-67 in our Synod's 1970 Yearbook. The individual addresses and telephone numbers are given in the roster of pastors and professors on pages 53-64.

From the east coast to the west, but primarily in the upper Midwest, these pastors are conducting church services, Bible class, administering Holy Communion, guiding recreational activities, making every effort to contact our college youth and to keep them with Christ during their years on campus.

One of the most important items in making this possible is the little religious registration card included with your many other forms, whether freshman or returnee. *Be sure to sign WELS or ELS on that card, and be sure to send your address to your home pastor.* Pastors, please keep sending those names to our LSWC office as you get them or directly to the campus pastor listed in the Yearbook.

It is estimated that some 12,000 young men and women, who are members of the Wisconsin Evangelical Lutheran Synod, are attending state colleges and universities in more than 250 schools in 30 states.

Lutheran Collegians

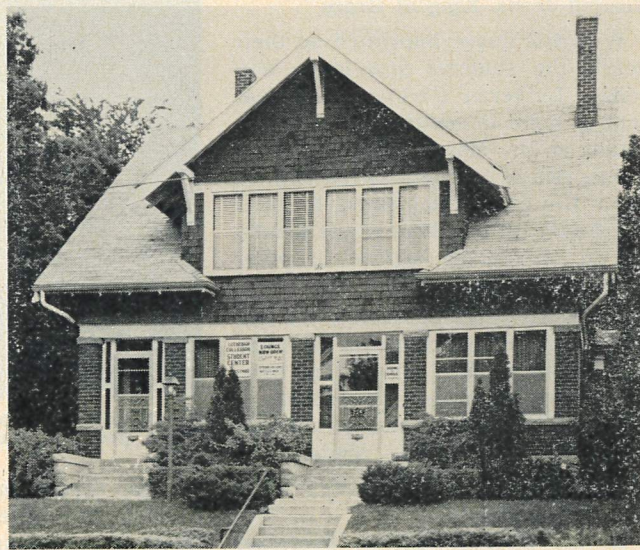
Even before students arrive on campus, many of our 26 LUTHERAN COLLEGIAN chapters in South Dakota, North Dakota, Minnesota, Wisconsin, and Michigan are busy mailing welcome letters and sending publicity materials to get our students acquainted with our Campus Ministry. Ten of these chapters have their



Mrs. Cora Prange, Housemother



Violet and Viola Lochner of Sleepy Eye, Minnesota



Mankato LC Student Center

own student center or campus house, provided by our Synod or by a local congregation.

At Madison, Wisconsin, we have the conventional type church facility with chapel for worship and organized congregation. The chapel is featured on the front cover of this issue of THE NORTHWESTERN LUTHERAN. The interior is pictured below. The Rev. Richard Balge is the pastor of this congregation.

Most of the other groups meet either in campus houses owned by the Synod, or in church parlors, or in rented quarters on and off campus. When students arrive on campus, we urge them to look for our familiar emblem (see page 262) and the name LUTHERAN COLLEGIANS, which will identify our chapter or campus house in most areas.

If there is unity in diversity, we find it in the many ways in which our campus pastors together with a nucleus of faithful students seek to strengthen, reclaim, gain, and train students for Christ by encouraging attendance at worship services and providing opportunity for Christian fellowship. Often students themselves make the first contact with their fellow students.



Interior of Wisconsin Lutheran Chapel —
Student Center, Madison, Wisconsin

The pictures on the previous page present our student center at Mankato, Minnesota. Mrs. Cora Prange, our faithful housemother, has been welcoming students since 1963 and operates on a full-time basis year around. Every member of our Synod can be proud of our well-kept Lutheran Collegians center in Mankato, ideally located between the Valley and Highland dual campus of Mankato State College. Mr. Robert Becker of Mankato State faculty is the National Lutheran Collegians faculty advisor. The twin sisters pictured on the previous page lived at the center during their college years. Both served as treasurer for Lutheran Collegians. They graduated on June 11.

Fruits of the Campus Ministry

Though LUTHERAN COLLEGIANS is less than 10 years old as a national organization, the fruits of its labors have been visible for a number of years in the canvass work and vacation Bible schools conducted by our student volunteers. They began this work at St. Paul's Lutheran Church (ELS) in the inner city of

Chicago, and have now extended this work to include Detroit, Milwaukee, and Minneapolis. About 200 students are involved in this summer volunteer work.

What a contrast our active Lutheran Collegians are compared to the riotous activists on campuses throughout our nation! Truly, they are a light in the midst of much campus darkness. This writer knows of at least 12 former collegians who have served, are now serving, or soon will be in the teaching or preaching ministry of our Synod. Among them are Mr. and Mrs. Orlin Myrlie and Miss Gloria Publitz serving as lay missionaries in the ELS mission of Lima, Peru. A fourth is now offering his services to this mission.

We urge our students, their parents and pastors to make prompt and continued use of these services of our Campus Ministry and Lutheran Collegians in keeping our college youth steadfast in the faith in Jesus Christ. The horizons are limited only as we limit our efforts.

MARTIN BIRKHOFF,
Pastor Advisor
National Lutheran Collegians

For Our Chinese Christians and Servicemen In the Far East

The VOICE OF SALVATION program in Taiwan is broadcast at the following times:

From Monday to Saturday in the Mandarin dialect, 7-7:30 P.M.

On Sundays at 6 P.M. in English to the servicemen over Far East area through Midway and Short Wave broadcast.

At 7 P.M. on Saturday in the Mandarin dialect to Hong Kong and Macao.

Executive Committee for
Chinese Missions
REV. MARLYN A. SCHROEDER,
Chairman



Speaking Out on Education

GOVERNMENT AID TO EDUCATION

Recent years have brought tremendous changes in all facets of human life. Who would have dreamed a generation ago that man would set foot on the moon, and further, that you and I could sit in our comfortable living rooms and actually watch him do so!

The passing of time inevitably also brings changes that affect the Church and its work. As disciples of our Lord Jesus Christ, who are deeply concerned that we, as individuals and as a church, follow the precepts that God has laid down for us in His Holy Word, we must be ever alert that these changes do not take from us, or threaten to take from us, the precious heritage of the Gospel that has been entrusted to us. Sometimes these dangers that confront us as Christians also confront us as American citizens in that they also threaten the heritage of religious freedom we so cherish in our beloved country. In our day, you know, Satan seems to have much more success by wielding his cunning than by wielding his might.

Freedom of Religion and the Right to Teach Our Children

It is unlikely that our forefathers ever thought that our freedom of religion and our right to teach our children God's Word would ever be threatened by the government offering us help to do that very thing. But here again, like the conquest of the moon and other such tremendous changes, that time is upon us! We must watch that such changes, while they may not necessarily violate any Scriptural principles, do not "jeopardize our unified Christian education." In other words, "It is vital for us to heed the admonition of I Corinthians 6:12: 'All things are lawful unto me, but all things are not expedient; all things are lawful unto me, but I will not be brought under the power of any.'"

Our Synod's 1967 Convention

The two quotations above are taken from the "Proceedings of the Thirty-Ninth Convention of the Wisconsin Evangelical Lutheran Synod," held in 1967. At that convention we as a synod concerned ourselves with the growing possibility of government aid to education. The Advisory Committee on Education (now the Commission on Higher Education) presented a paper which set forth our conviction that these matters lie in the area of adiaphora, "and are in themselves not necessarily a confusion of church and state." The report continued: "Nevertheless, it needs to be borne in mind that actions and decisions in just this realm call for very cautious and discerning judgment in order that in the handling of these adiaphora, neither the interests of the church or of the state may actually suffer." The

Synod Board for Parish Education at that same convention presented a supplementary statement, agreeing with the above and adding its concern, among other points, that we "avoid any aid that would jeopardize our unified Christian education." The Synod subsequently adopted both of these statements and is presently on record with that position.

Since that 1967 convention the issue has become increasingly a matter of concern as most of the states in which our schools are found are proposing legislation that would lead to increased, direct aid by the government to our schools, even to the extent of outright monetary grants. Here, then, is the danger, and we believe it to be a real danger, that is hanging over the heads of our schools and congregations.

Danger in Government Aid

Our Synod sees great danger in accepting government aid to parochial-school education. We are deeply concerned that such aid would eventually lead to the loss of our system of Christian education as we now know it. When the government gives aid, it must of necessity also exercise control. Though that control might at first be of a minor nature, it is not difficult to imagine that it could become, through the years, a control that we could not tolerate and that would take from us the right to educate our children according to our wishes. But once we had accepted such aid, and become dependent upon it, it would be most difficult for us to give it up again should that become necessary. We might even try to learn to live with it. Congregations that became dependent upon such aid and then would have to give it up, might even decide that they could no longer support their own school.

Of Concern To Many

The writer of this article felt the need to write to a local newspaper about two years ago in order to dispel the notion that was being given that our Lutheran schools were also begging for government aid as the Catholic schools were doing, and that they were threatened with extinction if such aid were not forthcoming. That letter subsequently received much wider distribution when it was reprinted in other newspapers, in *The Northwestern Lutheran*, and was quoted in the national publication *Church and State*, published in Washington, D.C. As a result of this publicity, many letters were received, not only from our home state, but from other parts of the country, and many invitations to speak to various groups in the churches of our District were accepted. It must be said that in all of these letters and personal contacts, only one dissenting voice was heard. All others with whom we have had contact have stated their agreement with us that government aid for our

schools and for parochial schools in general is something we want no part of.

We hope that this concern continues. We realize, of course, that some of this concern is prompted by political rather than religious principles. Regardless, however, of what our political convictions may be, we are convinced that the religious principles involved are more than enough for us to continue to work and pray that no further inroads will be made upon those precious freedoms that have so far afforded us such tremendous success, under the blessing hand of God, in providing our children with "the one thing needful."

Our Synod is experiencing a continuing surge of enthusiasm for Christian education on all levels. New schools are being opened; old schools are being expanded; more and more people are looking to us for the kind of education they want for their children. Shall we at a time like this, and in the midst of prosperity, begin to throw in the towel and say we need help to do that which our forefathers would never have dreamed of asking help for? One of our educators uses this illustration. Let us say one of our schools is dissatisfied with the fire protection it receives from the community and decides to provide its own. It purchases an old fire truck and hires a man for full-time duty. After shouldering this added expense for a few years it becomes burdensome and the church asks the community to help support this special venture. Would not the community say, and rightly so, "We are providing fire protection for you; if you are not satisfied with it and want your own, why, then, you must also pay for your own"? This should be the answer of our state and national governments to such who would ask them to give aid to parochial-school education.

Citizens for Education Freedom

But the pressure will continue and accelerate. Among those that are putting on the pressure, besieging our

legislators with propaganda urging them to vote for such aid, is "Citizens for Educational Freedom," C.E.F. for short, but surely not to be confused with our own Church Extension Fund. This Catholic-dominated organization is doing everything it can, and other similar groups and individuals are too, to get such legislation passed. They admit that their immediate objectives are only a beginning and that eventually they want all of parochial-school education supported by the government. It is not difficult to imagine what such a state of affairs would mean in future generations. We are convinced that it would lead to the loss of all we hold so dear in our parochial-school system, and far from getting help in doing what we want to do, we would lose the right to do what we want to do. May God preserve us from even the first step in such subtle machinations of the devil to destroy one of his greatest foes—our Bible-centered, God-ruled, Savior-honoring, free-from-governmental-control parochial-school system!

It was not our purpose in this article to go into detail on all the points that can be adduced to oppose such government aid, but merely to provoke the realization that there are such points. If you want to be of help in working for a continuance of our freedom of religion, you can receive additional information from the sources mentioned here. And you can write to your legislators in your own words and let them know where you stand. They are looking for this kind of help from their people in reaching a proper solution to these issues that are presently so much before the public.

CLARENCE KOEPSSELL, PASTOR
Grace Ev. Lutheran Church
Oshkosh, Wisconsin
Chairman
Northern Wisconsin District
Board for Parish Education

The Nebraska District School News from Nebraska

Mount Olive Ev. Lutheran Church of Colorado Springs, Colorado, will open a new Christian day school this fall. It will be the third Christian day school in the Colorado Conference. James F. Koch is pastor of Mount Olive.

Grace Ev. Lutheran School is receiving its first male teacher this coming year. He is Duane Behm, a member of this year's graduating class of Dr. Martin Luther College.

Zion Lutheran Church of Clatonia, Nebraska, is opening its second classroom this fall. Expected enrollment will be 33. A. G. Werre is pastor of the congregation.

One of the newest missions in the Nebraska District will also be opening a Christian day school this fall. It is Gethsemane Ev. Lutheran Church of Oklahoma City, Oklahoma.

Direct from the Districts

Exploratory services were begun in 1967, and Pastor Paul Knickelbein became their pastor in December 1968. The congregation has in the meantime built a parsonage, and its new church-school will be ready for classes in fall.

Anniversaries

On May 31, St. Paul Ev. Lutheran Church of Gresham, Nebraska, and Zion Ev. Lutheran Church of Garrison, Nebraska, observed the 45th anniversary of the ordination of their pastor, the Rev. Elmer Miller, who a few years ago left the Missouri Synod for confessional reasons.

When Pastor Walter A. Krenke of Colorado Springs retired from the

active ministry at the beginning of April, he had completed almost 45 years as pastor, most of them spent in the Colorado Mission District. Pastor Krenke was a long-time member of the Mission Board.

Mission in Salt Lake City

The first Wisconsin Synod service in Utah was held in Salt Lake City on April 19. The attendance that day was 31. Since that time attendance has fluctuated between 14 and 35. Services are conducted every Sunday at 7 P.M. in the South Salt Lake City Auditorium, 2600 S. State Street. Pastor L. A. Tessmer of Fort Collins, Colorado, missionary-at-large for the Colorado Mission District, is in charge.

Graduation At Northwestern College

It will not be necessary to hold graduation exercises in the open air at Northwestern College, Watertown, Wisconsin, next year. Separate exercises are being planned for both the high-school and the college departments. Even if the new college gymnasium would not be available, the present gymnasium would accommodate each audience without difficulty.

An indoor graduation exercise would be less bother to arrange. There would be no need to worry about the weather for several days

before carrying out and setting up a thousand chairs at eight o'clock on graduation morning, hauling additional seating from a city park, constructing a speaker's stand, and rigging up a public address system. But everyone who attended the exercises this year would certainly feel a lingering regret. The weather was as perfect as one could wish. If such fine graduation mornings under the open sky could be assured each year, who would want to be indoors!

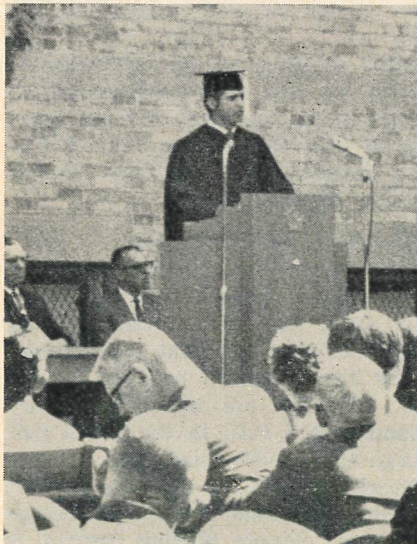
One hundred and eleven were graduated on June 4 this year—53 from the high-school department and 58 from the college department. All except four college graduates have signified their intention to enroll at Mequon. One of the remaining four will be attending the ELS Seminary at Mankato, Minnesota. Approximately 30 of the high-school graduates will be continuing their ministerial training at Northwestern. Several boys and nearly all of the 10 girl graduates will go to New Ulm.

The Names of the College Graduates Are:

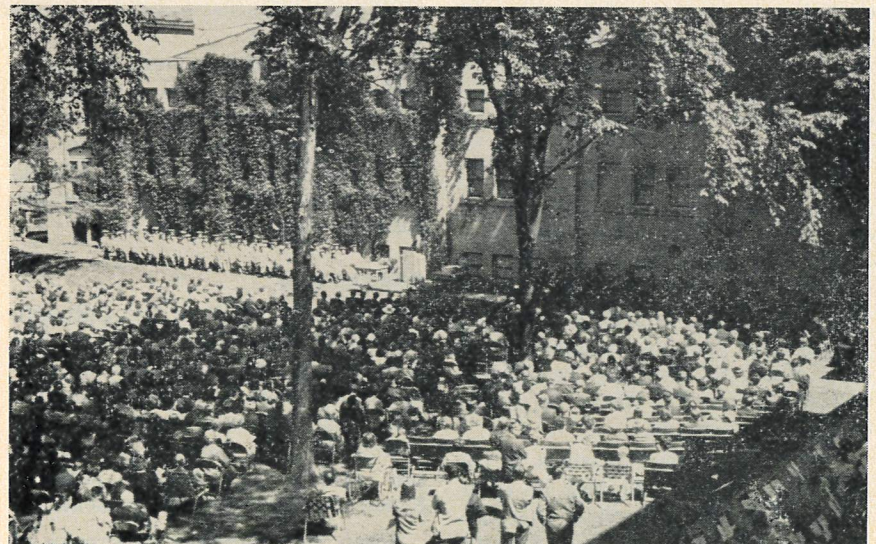
Backus, Andrew—Watertown
 Bartz, Thomas—Appleton
 Beckmann, Raymond—Wabasha, Minnesota
 Bell, Patrick—Milwaukee
 Berg, Peter—Milwaukee
 Berger, Frederic—Bay City, Michigan
 Castillo, James—Hustisford
 Conradt, Elroy—Fremont
 Dudley, Dana—Lansing, Michigan
 Eckert, Alan—Saginaw, Michigan
 Fredrich, Edwin—Watertown
 Frey, Thomas—Detroit, Michigan
 Gottschalk, Gene—Racine
 Haakenson, Reed—Two Rivers
 Haberkorn, David—Fond du Lac
 Harstad, Mark—Watertown
 Hilliard, Thomas—Monroe, Michigan
 Hoppe, Maurice—Watertown
 Iles, Charles—Saginaw, Michigan
 Knapp, Bradford—Klamath Falls, Oregon

Knickelbein, Thomas—
 Oklahoma City, Oklahoma
 Krueger, Mark—San Antonio, Texas
 Kuschel, Kieth—North Fond du Lac
 Kutil, Jeffrey—West Allis
 Lehmann, Philipp—Watertown
 Lemke, Dennis—Onalaska
 Linn, David—Rhineland
 Meier, Wayne—West Allis
 Nast, Larry—Marinette
 Oestreich, Daniel—Watertown
 Otto, Robert—Redwood Falls, Minnesota
 Pepperd, Dennis—Flagstaff, Arizona
 Persons, Steven—Appleton
 Peters, Roger—Two Rivers
 Priebe, David—Van Dyne
 Prust, David—Janesville
 Richmond, Gary—Bay Port, Michigan
 Roecker, Eugene—Hartford
 Rouse, Wayne—Oconto Falls

Rudolph, James—Coleman
 Scherbarth, David—Milwaukee
 Schlenner, Paul—Watertown
 Schmidt, John—Brownsville
 Schotter, David—
 Muskegon Heights, Michigan
 Schuppenhauer, James—Beaver Dam
 Schwartz, David—Monroe, Michigan
 Schweppe, Paul—New London
 Staude, Steven—Watertown
 Stellick, John—Caledonia, Minnesota
 Struck, Gerhardt—Kewaunee
 Stuebs, William—Manitowoc
 Stuppy, Donald—Benton Harbor, Michigan
 Terrell, Brian—Los Angeles, California
 Traudt, David—Clatonia, Nebraska
 Weber, Douglas—Beaver Dam
 Winter, Joel—Randolph
 Ziebell, Thomas—Mayville
 Zimmerman, Frederick—Lansing, Michigan



Student Speaker



NWC Commencement on June 4, 1970

† Pastor W. E. Zank †

June 15, 1970

Pastor Walter Zank had looked forward to two significant milestones in his life this summer, his golden wedding in August and the fiftieth anniversary of his ordination into the holy ministry in less than a month. The Lord of the Church, however, in His grace and wisdom, suddenly and abruptly called a halt to his earthly service on Monday evening, June 15, in favor of a promotion to the joys of the kingdom above, to hear the welcome words from the lips of his Savior, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:23).

This was also the text of the sermon preached at his funeral by District President Carl H. Mischke on June 18. Pastor Frederick Mutterer, Fox Lake, conducted the service and officiated at the committal in Highland Memory Gardens, in Town Trenton, Dodge County, Wisconsin. Pastor Zank's time of grace was 76 years and 3 months.

Walter Erich Zank was born at Bridge Creek, Eau Claire County, Wisconsin, March 15, 1894, the son of Julius Zank and his wife Friederike, nee Wiegand. He attended the church school and a rural school near Augusta for his elementary education. After one year at Augusta High School, he transferred to Northwestern College, Watertown, graduating in June 1916. After completing two years of study at the Ev. Lutheran Theological Seminary, Wauwatosa, he served as tutor at Northwestern College from 1918-1920. He was ordained at Neillsville, Wisconsin, on July 11, 1920. Pastor Zank's first assignment took him to St. Peter's Mission Congregation, Brunsville, Iowa. In October of 1926 he moved to Waterloo, Wisconsin, where he served as pastor of St. John's, Newville, and Immanuel, Deerfield, for more than 30 years. In addition to

his pastoral duties, he also taught the Christian day school at Newville and two months of summer school at Deerfield. On May 24, 1957, he was installed as pastor of St. John's Ev. Lutheran Church, Town Trenton. He was active here until the time of his death.

On August 18, 1920, Pastor Zank was married to Martha Ave-Lallement. She survives, as do also two daughters, Mrs. Hilmer (Ruth) Abel,



Pastor Walter E. Zank

Juneau, and Mrs. Robert (Althea) Kuhl, Marshall; two sons, Pastor Marvin Zank, Medford, and Ronald Zank, Juneau; 19 grandchildren; one sister; and four brothers.

The Synod also benefited from Pastor Zank's faithful service. He served as chairman of the Central Conference for more than 30 years and was visiting elder of his circuit for much of that time. He was the chairman of the Board of Control of Northwestern College from 1945 to 1963. At the time of his death he had just completed a long term of service on the Western Wisconsin District Board of Support and was still active

as the Wisconsin Synod Statistician.

All who knew him will agree that faithful is the word that best describes his ministry. May we honor his memory by heeding the exhortation of God's Word, "Remember your leaders, those who spoke to you the Word of God; consider the outcome of their life, and imitate their faith" (Heb. 13:17)!

CARL MISCHKE

† Pastor W. E. Gutzke †

June 15, 1970

On May 12, 1968, Pastor Walter E. Gutzke preached his farewell sermon at Immanuel Ev. Lutheran Church, La Crosse, Wisconsin, which he had served 33 years. June 15 of this year Pastor Gutzke died suddenly while vacationing at Eagle River.

Walter Gutzke was born in La Crosse on August 10, 1896, the son of Mr. and Mrs. Albert J. Gutzke. His father, a general contractor, in 1908 built the church building in which his son was later to serve until his retirement. Pastor Gutzke was a graduate of Northwestern College with the class of 1917, and of the Theological Seminary at Wauwatosa in 1920.

His first pastorates were in Michigan's Upper Peninsula at Powers and Manistique which he fondly recalled as his "circuit rider days." He left Marshfield, Wisconsin, in 1935, to serve Immanuel of La Crosse. This is where he finished his ministry and made his home in his retirement.

In 1922 he married Doris Ott of Watertown, Wisconsin. There are four children: Mrs. Gerald (Lois) Wollan of Edina, Minnesota, Mrs. Cameron (Rachel) Gunderson of La Crosse, Mrs. Paul (Margaret) Gatterdam of Trenton, New Jersey, and a son, James Gutzke, of Fort Smith, Arkansas.

Funeral services for Pastor Gutzke were held on June 19, 1970.

Editorials

(Continued from page 259)

Teddy Roosevelt said that. But Paul the Apostle said it first about the real game that is played for keeps: "They which run in a race run all . . . so run that ye may obtain . . . press toward the mark . . . fight the good fight . . . endure hardness. . . ."

From the security of a seat high up in the bleachers you may criticize the kingdom, deride the decisions and efforts made by others. But don't count too heavily on anyone's listening . . . at least not till you come down and get in the game yourself.

JOHN PARCHER

Looking at the Religious World

INFORMATION AND INSIGHT

NOAH'S ARK—IS IT STILL ON ARARAT?

About three months ago—in the April 26 issue of *The Northwestern Lutheran*—this column contained a brief notice by Prof. E. C. Fredrich alerting our readers to the million-dollar search for Noah's ark to be conducted this summer on the treacherous, ice-covered slopes of Mt. Ararat in eastern Turkey (ancient Armenia). Recent articles in various religious periodicals have brought to light further details of this project which may be of interest to our readers.

A Formidable Task

Under the auspices of SEARCH (Scientific Exploration and Archaeological Research Foundation) a 25-man team of explorers and engineers plans to employ modern technology in the removal of nearly a million cubic yards of ice and rock to uncover some ancient timbers discovered by previous expeditions near the 14,000-foot level of Mt. Ararat. The 25-man team will be led by Ralph A. Lenton, an explorer of the Arctic Institute of North America, who was a member of last summer's six-man SEARCH team which brought back four samples of plank-like wood from Mt. Ararat. These samples were subjected to radioactive-dating tests which indicated that the wood samples were only 1500 to 1600 years old.

Are the Tests Accurate?

Similar radioactive-dating tests were conducted recently on a five-foot-long section of a hand-tooled wood beam chopped from the ice of Mt. Ararat in 1955 by French industrialist Fernand Navarra, who was also a member of last year's Mt. Ararat expedition. The tests on this sample indicated an even younger age of some 1200 to 1300 years. These results do not at all square with earlier carbon-dating tests run on Navarra's 1955 wood sample which indicated that it was between four

and five thousand years old. Members of SEARCH, however, are far from discouraged by the questionable results of the radioactive-dating tests since their accuracy could be thrown off by the contamination of the wood samples from melted glacial water and sulphurous gases from within the mountain.

Is It Possible?

Is it possible that sizable remnants of Noah's ark could still be preserved intact in the glacial ice of Mt. Ararat after the more than 4000 years that have elapsed since the Flood? Though not too probable, it is certainly *possible*, especially when one considers the fact that woolly mammoths, with undigested food still in their stomachs, have been preserved intact over that same period of time in the arctic regions of Alaska and Siberia! So effective was nature's refrigeration that mammoth carcasses have frequently been thawed and fed to sled dogs; in fact, restaurant menus in Fairbanks have even featured mammoth steaks!

A Russian Report

The present writer vividly recalls the goose-bumps he felt when, as a seminary student, he first read the account (still not verified) of a modern sighting of Noah's Ark, as recorded in Dr. Alfred M. Rehwinkel's book, *The Flood* (St. Louis: Concordia Publishing House, 1951). The account, reprinted verbatim from a 1942 article in a Reformed Church paper, was allegedly that of a converted Russian aviator, Vladimar Roskivitsky, who claimed that he had flown over Mt. Ararat in 1916 and spotted a large ship grounded on the shore of a lake at about the 14,000-foot level. When this was reported to the Russian government, the Czar sent 150 soldiers to investigate the sighting. After nearly a month of

climbing they reached the Ark, took numerous photographs of it, and measured it thoroughly. A few days after the expedition had sent its report to the Czar, the Russian government was overthrown by the Bolsheviks and the report disappeared. At least so goes the story.

Reports of Other Sightings

SEARCH's forthcoming Mt. Ararat expedition—dubbed "International Expedition, '70"—has received considerable attention in recent issues of the *Bible-Science Newsletter*. The issue of May 15, 1970, contains a fascinating article concerning 10 reported sightings of Noah's Ark (or remnants thereof) on Mt. Ararat over the past 114 years. The article is based on the research of Mr. Eryl Cummings, a member of SEARCH, whom the *Newsletter* describes as "the leading contemporary authority on the location of Noah's Ark." Mr. Cummings has made two previous trips up Mt. Ararat (in 1966 and 1969), and he had spent \$40,000 traveling all over the world in his effort to locate records and individuals with knowledge of sightings of the Ark.

A Sighting by Scoffers?

According to Mr. Cummings' findings, the earliest of the modern sightings occurred in 1856 when three English scientists climbed Mt. Ararat to prove that the Ark was *not* there. When—much to their chagrin—their guide led them directly to the Ark, they forced him and his small son to join them in swearing a solemn "death oath" not to reveal their discovery. One of the scientists, on his deathbed, was supposed to have confessed to the incident. A similar deathbed confession was allegedly made years later in a California nursing home by an aged man who, while still a small boy in Armenia, had

helped his father guide the three English scientists to the site of the Ark.

A Helicopter Sighting?

Among the more recent sightings was one by an oil-prospecting engineer named George Greene, who claimed that he had taken photographs of the Ark while hovering over it in a helicopter in 1952. Mr. Greene died in 1962, but more than 30 persons have been located who say they saw Greene's photographs. Unfortunately the photographs themselves have not turned up, but at least one person who viewed them asserts that some were taken so close-up that the planking on the side of the Ark's hull could be clearly seen.

Library Research

According to an article in the *Chicago Sunday Tribune* of March 29, 1953, information pertaining to the remains of the Ark was contained

in documents presented to the library of the University of Geneva by General Dmitri Osobichine, an aide to the Grand Duke Cyril in Czarist days. In the hope that these documents might contain the missing report of the Czar's 1916-1917 Russian expedition to Ararat, no less a Lutheran scholar than Dr. John Warwick Montgomery has offered to search the University of Geneva library for them this year. While he is at it, Dr. Montgomery will be searching the files of the military publication *Stars and Stripes* for information on the sighting of a strange ship on Mt. Ararat by U. S. fliers in 1943 while they were airlifting supplies during World War II.

If our readers are interested in more details concerning purported sightings of the Ark, they may purchase a brochure prepared by International Expedition, '70. It is available for \$.75 from the Bible-Science Association, Box 1016, Caldwell, Idaho 83605. The Association will soon

be offering, at a cost of \$15.00, a set of two filmstrips produced from pictures taken by Eryl Cummings and Clifford Burdick on their 1966 and 1969 expeditions to Mt. Ararat. The set will include scripts and two Cassette tape recordings with commentary by Mr. Cummings.

By Faith, Not by Sight

While we are certainly interested in the results of this summer's Mt. Ararat expedition, the note of caution expressed by Prof. E. C. Friedrich still applies: "Those who believe in the Bible . . . will not experience any significant change in their faith whether the ancient wood turns out to be from Noah's ark or from an old Turkish fortress. They will continue to put their trust in the Bible record." The words of our Savior to a doubting Thomas are also pertinent to this situation: "Blessed are they that have not seen, and yet have believed!" (John 20:29.)

MARTIN LUTZ

If you are reading these paragraphs you are indicating an interest in God's Word. If you are interested in God's Word because you want to remain faithful to your Savior-God, you are sharing the feelings that filled the heart of the Psalmist as he wrote the 119th Psalm. He expresses these feelings especially in the 13th "section" of this Psalm, beginning with verse 97.

It is extremely important for us who are living in the "Space Age" and in the "Age of Science" to bear in mind what it is which alone can be called the absolute TRUTH. Only the inspired Word of God is that kind of TRUTH. And only a true child of God can recognize that fact, for God, in His grace, has revealed it to him through the power of the Holy Spirit. So you and I can join the Psalmist in rejoicing that the inspired Word makes "me wiser than mine enemies" (v. 98); gives me "more understanding than all my teachers" (v. 99); makes me able to "understand more than the ancients" (v. 100). The Psalmist's grateful joy moves us to join him in shouting, "Oh, how I love Thy law!"

We Turn to the Psalter . . .

. . . because of Our Love for God's Word Psalm 119:97-104

Who are the "enemies" and the "teachers" and the "ancients" in A.D. 1970 with whom we must contend? They are the "self-made" men who trust only in their abilities. They are the "self-made" men who feel no need for God and His Word, and who attempt to disprove with scientific "proof" any and every miracle revealed in the Scriptures. They are the philosophers and psychologists who avoid any reference to sin when attempting to analyze and combat the reasons for the crime, violence, rebellion, and any other manifestations of the Old Adam which spew forth from the lives of the unregenerate.

Do you love God's Word? Then you have Him to thank for it. A Christian will want to meditate on the truths

of Scripture "all the day" (v. 97). He will want to "keep the precepts" of His gracious God (v. 100). He will want to "keep God's Word" (v. 100). There is no other source of information so vital—no other revelation of the only way to salvation for sinful mankind. So it is only natural that a Christian will love God's Word. "How sweet are Thy words unto my taste!" (v. 103.) "Through Thy precepts I get to understanding; therefore I hate every false way" (v. 104).

Lord, help us continue to love Thy Word, to rejoice in the Christian wisdom which is ours through it, and to walk, in thought, word, and deed, "as it becometh the Gospel of Christ"!

PHILIP R. JANKE

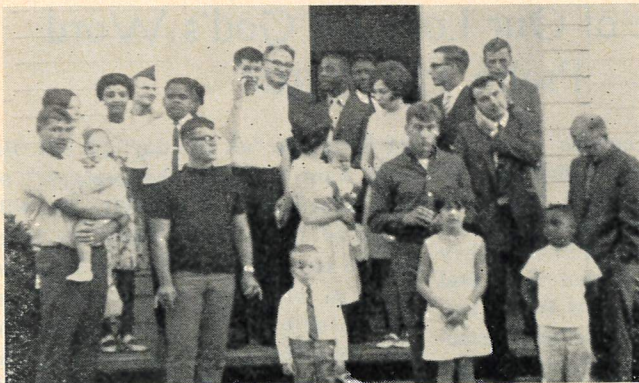
Serving Our Military Personnel

During the last two weeks the editor has received correspondence from two of our military contact pastors reminding our members that it is not only students who leave home and need spiritual care but also our enlisted men.

Fort Hood, Texas

Pastor James Radloff, missionary at Holy Word Ev. Lutheran Church, Austin, Texas, sent the picture below of some of the 28 persons who gathered for worship at Fort Hood, Texas, on Sunday, June 7. Pastor Radloff conducts a Communion service at 7:30 P.M. the first Sunday of each month for WELS military personnel and their families at the Battalion Avenue East Chapel, Building 413, Fort Hood.—Those in attendance at the most recent service were:

2nd Lt. John Schwartzwald, Litchfield, Minnesota
SP/5 James N. Fenske, Appleton, Wisconsin
Sgt. George Diersen, Crete, Illinois
Pfc. Richard Nelson, Minneapolis, Minnesota
Sp/4 Craig Freeman, St. Paul, Minnesota
Pvt. and Mrs. Burton Pansch and family, North Mankato, Minnesota
Glen Ramthun, Montrose, Minnesota
Mr. and Mrs. Marlow Palmquist, North Mankato, Minnesota
Ronald Wilson, Lansing, Michigan
Capt. and Mrs. W. D. Cox and family, Withrow, Washington
Pfc. Jay Williams, Chicago, Illinois
Maj. and Mrs. Edward Sedberry and family, Killeen, Texas.



This group of people attended WELS services in the Battalion Avenue East Chapel at Fort Hood, Texas

Major Sedberry, a member of Holy Word, Austin, has served as contact man, locating and inviting each new man who arrives on post to join us in worship. On those weeks when services are not held at Fort Hood a group of the service people drive 70 miles to Austin for the 11 A.M. worship service at Holy Word. So that we can serve our men as soon as they arrive at Fort Hood we urge parents and pastors to send names immediately to the Lutheran Spiritual Welfare Commission and, if possible, directly to the pastor who is serving the military Base. Pastor James Radloff wrote:

"We thank the Lord for this opportunity to serve our people away from home and for the response which these young men and women have shown toward the Word of God." For more information about services at Fort Hood or Austin, Texas, write to Pastor James Radloff, 1006 Colony North Drive, Austin, Texas, 78758; or call (512) 836-4264.

Fort Knox, Kentucky

Pastor Thomas C. Spiegelberg faces quite a different situation at Fort Knox, Kentucky. The population at Fort Knox is transient, the greater portion remaining for as little as eight weeks. Since Fort Knox has a personnel totaling over 56,000, it is important that the



names of the men stationed there be sent to the Lutheran Spiritual Welfare Commission as quickly as possible.

The next worship service will be conducted on August 23. Services will be held the fourth Sunday of each month at 1930 hours (7:30 P.M.). The place of worship is the centrally located PARK CHAPEL (Building T-1324) pictured above.

The pastor in charge is:

Thomas C. Spiegelberg
7315 E. 75th Street
Indianapolis, Indiana 46256
Tel.: (317) 849-9692

Pastor Spiegelberg writes: "Hopefully the Lord will bless our efforts to serve these believers away from home."

From the Commission

We would like to underscore the requests of Pastors Radloff and Spiegelberg that the names of men and women entering the Armed Forces (as well as their changes of address) be sent as quickly as possible to the office of the LUTHERAN SPIRITUAL WELFARE COMMISSION (LSWC) at 3624 West North Avenue, Milwaukee, Wisconsin 53208. The spiritual literature sent out by the LSWC will then reach the servicemen without too much delay. The military contact pastors will be informed at once of the servicemen's presence at the particular base.

NOMINATIONS — MLS

The following men have been nominated for the professorship at Michigan Lutheran Seminary to teach Latin, Religion, and History: Pastor LeRoy Dobberstein, Rapid City, S. Dak. Pastor Werner Franzmann, Ann Arbor, Mich. Pastor Edgar Gieschen, Mayville, Mich. Pastor Leonard Pankow, Lowell, Wis. Pastor Richard Pankow, Crete, Ill. Pastor John Parcher, La Crosse, Wis. Pastor Philip Press, Pigeon, Mich. Pastor Erhard Schultz, Durand, Mich. Mr. Gerold Schultz, Scarsdale, N.Y. Pastor Allen Siggelkow, Ft. Wayne, Ind. Pastor Jerome Spaude, Flint, Mich. Pastor Richard Wiechmann, Maitland, Fla.

The Board of Control of Michigan Lutheran Seminary will meet at Michigan Lutheran Seminary at 3 p.m. on August 6, 1970, to call a man from this list. Correspondence concerning the nominees should be in the hands of the secretary no later than August 5, 1970.

Milton Bugbee, Secretary
MLS Board of Control
206 S. Alpi
Bay City, Mich. 48706

CALL ACCEPTED

The Board of Control of Michigan Lutheran Seminary informs the members of the Synod that Pastor Joel Sauer has accepted the call as Dean of Students at Michigan Lutheran Seminary.

Milton Bugbee, Secretary

REQUEST FOR COLLOQUY

Mr. Larry T. Schlaack of Montague, Mich., has applied for a colloquy preparatory to entering the teaching ministry of the Wisconsin Ev. Lutheran Synod. Correspondence concerning the applicant may be addressed to the undersigned.

W. J. Zarling, President
Michigan District, WELS

APPOINTMENTS

Mr. Paul Ruege to the District Board for Parish Education to replace Mr. Raymond Mueller, and Rev. Robert Johnston to replace Prof. John Chworowsky.

To the District Board for Information and Stewardship: Pastor Marvin Otterstatter, chairman, Mr. Carl Klitzke, secretary, Pastors Wayne Bartelt, Robert Michel, Friedel Schulz, Messrs. Franklin Woldt, Gordon Brandenburg, and Andrew Enhoff.

To the District Commission on Evangelism: Pastor David Witte, chairman, Pastor Harry Wiedmann, secretary, Pastors Gordon Snyder and Nathan Retzlaff.

Adolph C. Buenger, President
Southeastern Wisconsin District

NOTICE TO WISCONSIN STATE FAIR PARTICIPANTS

A Wisconsin Synod Church Service will be sponsored by the Milwaukee Federation of Wisconsin Evangelical Lutheran Synod Churches, Inc., on Sunday, Aug. 16, 1970, at 9:30 a.m., at the Music Hall in the Wisconsin State Fair buildings, West Allis, Wis. You are cordially invited to attend.

NOTICE

The Rev. John Janosek will be on furlough this fall and will be available for lectures during the last two weeks in November. Requests are to be sent to the undersigned.

Rev. A. L. Mennicke, Chairman
710 West Wabasha
Winona, Minn. 55987

NAMES REQUESTED

TOPEKA, KANSAS

Anyone knowing of WELS members now residing in Topeka, Kans, please forward their names, addresses and pertinent information to:

Rev. Chalmer Westhoff
415 "G" St.
Geneva, Nebr. 68361

FORT CARSON AIR FORCE ACADEMY ENT AIR FORCE BASE Colorado Springs, Colorado

Pastors, send the names of your members who are stationed at the above military bases to the undersigned or to the Spiritual Welfare Commission without delay. Wisconsin Synod Communion Services are conducted the last Sunday of each month in the "all purpose" room in the Chapel at the Air Force Academy.

Pastor James F. Koch
2122 Collier Ave.
Colorado Springs, Colo. 80909
(303) 471-9867

ORDINATIONS AND INSTALLATIONS

Ordained

Brand, Floyd, as pastor of new mission in Pierre, S. Dak., by John Engel on June 21, 1970, authorized by Arthur P. C. Kell, president of the Dakota-Montana District.

Ordained and Installed

Klein, Carl, as pastor of St. Paul's Ev. Lutheran Church, Gladstone, Mich., and of St. Martin's Ev. Lutheran Church, Rapid River, Mich., by R. Kienetz on June 21, 1970, authorized by Theodore Sauer, president of the Northern Wisconsin District.

Ziemer, Paul C., as pastor of Resurrection Ev. Lutheran Church, Norfolk, Va., on June 28, 1970, by W. Beckmann, authorized by W. J. Zarling, president of the Michigan District.

Installed

Gabb, William R., as pastor of Abiding Word Ev. Lutheran Church, Houston, Tex., by Vilas Glaeske on June 21, 1970, authorized by I. G. Frey, president of the Arizona-California District.

Loescher, Waldemar O., as pastor of Zion Ev. Lutheran Church, Morrison, Wis., by Walter A. Geiger on June 21, 1970, authorized by Theodore Sauer, president of the Northern Wisconsin District.

NOTICE!

Pastor Waldemar R. Hoyer

Civilian Chaplain in Southeast Asia
Saigon, Vietnam

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

Mailing address:

WELS Box 56, APO SF 96243

Seifert, Donald A., as pastor of Christ Ev. Lutheran Church, Marshall, Minn., by Lloyd Hahnke on June 21, 1970, authorized by M. J. Lenz, president of the Minnesota District.

Wietzke, William H., as pastor of mission church, Honolulu, Hawaii, by I. G. Frey on June 21, 1970, authorized by I. G. Frey, president of the Arizona-California District.

CHANGE OF ADDRESS

Pastors

Lee, Timothy
146 Tsin Chiang Street
Taipei, Taiwan

Lemke, Gerhold L.
Box 212
Raymond, S. Dak. 57258

Ziemer, Paul C.
676 Green Valley Drive
Virginia Beach, Va. 23462

NOTICE

Just before this issue of THE NORTH-WESTERN LUTHERAN went to press, the newspapers carried an item that, because of unsettled political conditions, the Turkish government had called off this summer's expedition to find Noah's ark. Prof. M. Lutz's article, however, is still of interest to us.

NOTICE TO SERVICEMEN IN EUROPE AND THE FAR EAST

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

Western Germany

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

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

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

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

West Berlin

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

Services at Nuernberg

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

Eastern Germany

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

France

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

Hong Kong

**CHRISTIAN CHINESE
LUTHERAN MISSION**
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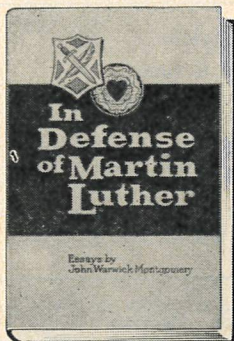
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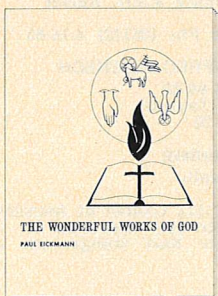
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