

# *The Northwestern Lutheran*

March 11, 1973



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## Briefs by the Editor

It seems strange to write about Lent some three weeks before Ash Wednesday, and to write as though it were already here. That does remind one, however, that the cross of our Lord Jesus Christ, His resurrection, and His ascension are not facts limited only to specific times of the year. The reason is obvious. We do not become sick or die only on set dates of the calendar year, nor do we face problems only in spring and fall. That's why "Christ and Him crucified and risen again" must be the theme of all of our preaching all of the time. This message, however, must at the same time become more than just a message. It must be translated into sanctified living. Only in that way does the life everlasting, which was purchased by the sacrificial death of Christ, become a very present possession, one that we enjoy now and one that we shall inherit at the end of time. May the Holy Spirit make your observance of Lent one of real blessing to you and to yours! In the meantime, we shall keep on writing and speaking about our Lord's substitutionary sacrifice during all seasons.

*As you perhaps noticed in the previous issue, the 1972 Index of The Northwestern Lutheran is now being sent to all those who previously requested it. It is yours for the asking.*

*We want to take this opportunity to express our thanks to the young brother who is performing the arduous task of listing the separate items that make up the index. He is Pastor Gerhold L. Lemke, who is serving Peace Congregation in Clark, South Dakota, and Bethlehem Congregation in Raymond, South Dakota. Pastor Lemke is a 1970 graduate of Wisconsin Lutheran Seminary. We*

*are happy that he has volunteered to perform this work at least through the seventies.*

Now some further information for our readers. Last fall, you will remember, we conducted a publicity campaign, sending sample copies of *The Northwestern Lutheran* to all congregations. This effort did bear some fruit, and the Editorial Board wishes to thank the pastors and laymen for bringing *The Northwestern Lutheran* to the attention of their members.

The number of subscriptions naturally varies from issue to issue. However, as of the beginning of 1973, the number of subscriptions exceeded those at the beginning of 1972 by 4,678 — 36,909 on January 14, 1973, as compared with 32,231 on January 16, 1972. Add about 4,000 servicemen and students who are provided *The Northwestern Lutheran* by the Military Services Committee and the Student Services Committee, and the subscriptions as of the beginning of January stood at almost 41,000.

We hope that our pastors and interested laymen will continue to promote *The Northwestern Lutheran*. On our part we promise to bring you instruction and comfort from God's Word and information on how the Lord is using our Synod to bring His Gospel message to young and old, both in our country and on foreign soil.

*Most of the information appearing in this issue on the institutional work done by Pastor Wehausen among the Apache Indians, was taken from The Apache Lutheran. To receive this paper send \$2.00 to The Apache Lutheran, c/o Judith S. Lemke, East Fork Lutheran Mission, Whiteriver, Arizona 85941.*

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

## The Northwestern Lutheran

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Rev. Harold E. Wicke, Editor  
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### OUR COVER

Recycling is all the vogue today. Even congregations find themselves doing so. Among such congregations is Zion Ev. Lutheran Church of Cream, Wisconsin. In 1970 the congregation converted a former rural public school to a pleasant house of worship. In its recycled form it promises to outlast many similar buildings. Zion is part of a dual parish with St. Michael's of Fountain City. The pastor is the Reverend C. H. Weigand.

THE NORTHWESTERN LUTHERAN

## Editorials

**Christians on Their Own** Recent rulings by the Supreme Court have riddled the defenses of communities against indecency, whether printed, portrayed, or practiced; they have nearly disqualified the use of capital punishment as a penalty for crime, and have struck down state regulations against the practice of abortion, thereby undermining the foundations of morality, and failing a basic purpose of law itself. The court's latest "moral" decision, for example, can only accelerate the shift in public opinion in favor of abortion.

In its stand on morality the church has before this enjoyed the support of the laws of our land and the justice of our courts. When the state enforced laws against sexual perversion, fornication, and abortion, for example, the church found its own position easier to defend.

Today, as the emphasis is shifting away from the sanctity of life to the quality of life, and our nation has developed a mania for freedom, convenience, and pleasure, the growing amorality and permissiveness of the Supreme Court makes one wonder whether the next step might even be in the direction of legalizing the removal of undesired and undesirable children or the elimination of the unwanted aged. If the mother now supposedly has the right to murder the child she bears in her body because it is inconvenient to bring it to birth, what is to prevent the court from giving a family the right to dispose of those of its helpless members who are distressful to its convenience and the pursuit of its pleasure?

A paganism is beginning to darken even the highest court in our land. Its support of basic morality is weakening. It is retreating before the forces of evil.

The Christian church may be returning to its first-century years, when it stood almost alone in a corrupt and degenerate society. We too will have to realize that if the defenses against immorality are to be held, it is the Christian people who will have to maintain them. We must be prepared to become lonely protesters in our society, speaking out for and standing up for principles that not only large numbers of our fellow citizens but even the powers that be are in the process of destroying. If the state retreats in the battle for decency and morality, Christians will have to fight it alone.

Carleton Toppe

### Who is the Lord?

The ancient Israelites were not prime examples of faithfulness to God. They did, however, at least acknowledge His authority as the One who had brought them "out of the land of Egypt, out of the house of bondage." When Moses conveyed to them the commandments of God, they responded with one accord, "All that the Lord hath spoken we will do." They acknowledged His Lordship even if they did not actually abide by His laws.

Earlier, the Egyptian Pharaoh had taken a different position when confronted with a mandate of the Lord. He reacted in undisguised arrogance when he replied, "Who is the Lord that I should obey His voice?" thus ignoring the Lord in principle as well as in practice.

Pharaoh's position is the emerging one in contemporary society. Self-appointed arbiters of morality are arriving at far-reaching conclusions regarding human behavior without reference to the Lord's voice — often, in fact, in open defiance of it. The Lord may have spoken, but they turn inward for their answers. Prevailing liberal opinion regarding such vital issues as abortion, premarital and extramarital sex, homosexuality, and capital punishment are flagrant examples.

The boy Samuel, had he lived at the time, could have taught the mighty Pharaoh something. "Speak, Lord; for Thy servant heareth," was his response to the voice of God.

But in a way Pharaoh was right. When the voices of men conflict with the voice of God, the question really is, "Who is the Lord?" If today's insolent arbiters of morals were willing to accept the simple answer, they would do less talking and more listening.

Immanuel Frey

### Helping Humankind

There is a church bulletin board in our town that announces clever, catchy themes for each Sunday. Not only that, the topics treat the whole range of local, national, and international problems.

It humbles a pastor who can never think of a catchy theme for Sunday's sermon on man's sin and God's grace. It embarrasses a preacher who has no soaring political insights to offer, whose only worldly wisdom is a word to young men whose wives are off to the hospital having babies: if you put the dinner dishes in the refrigerator, they won't get moldy before she gets home to wash them.

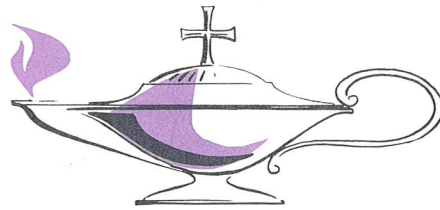
A layman once pointed out that the only thing a person in the pew learns from political opinions expressed in the pulpit is which magazines are read in the parsonage.

Do not underestimate Scriptural sermons on sin and grace. The Reformation brought with it more than the restoration of true religion. It produced improvements in every area of human endeavor, in home life and society, in education and economics, in politics and industry.

But Luther did not aim for this. He organized no "European Alliance for the Advancement of Mankind," no "Common Market for Improved Commerce." He proclaimed God's Word!

This is Jesus' order of things. "Seek ye first the kingdom of God," He said, and God will "add" all the other good things of life. "Teach the Word," and trust that the believers in the pew will know what to do with it. After all, they "are the salt of the earth." They "are the light of the world."

John Parcher



## Studies in God's Word

### In the Shadow of the Cross

For the law, having a shadow of good things to come and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

For then would they not have ceased to be offered, because that the worshipers once purged should have had no more conscience of sins?

But in those sacrifices there is a remembrance again made of sins every year.

For it is not possible that the blood of bulls and of goats should take away sins (Hebrews 10:1-4).

It is under the shadow of the cross of Christ that mortal man passes his pilgrimage here on earth. We are not always conscious of it, but during the Lenten season we are made more aware of the shelter this shadow affords. New Testament Christians are not alone in this. The Old Testament people of God also lived under the shadow of the cross of Christ. They, however, passed their time in the forenoon shadow, while we live in the afternoon shadow, so to speak.

#### Preoccupation with Ceremony

Unfortunately, people can become enamored of the shadow and thus lose sight of the reality that casts the shadow. And that, in a way, is what the *Epistle to the Hebrews* is about.

The shadows that fell on Israel of old are to be found in connection with men like Moses, Joshua, Aaron, and Melchizedek. Things like the sanctuary, the covenant, the tabernacle, and animal sacrifices furnished God's Old Testament people foreglimpes of better things to come.

The trouble among the addressees of the *Epistle to the Hebrews* was that they were inclined to make more of the shadows than they apparently did of the reality. The writer of this Epistle set out to set them straight. Since even we can become engrossed in the shadowy elements of our faith, we too can learn a lesson from the One who inspired this Epistle.

The tenth chapter of *Hebrews* furnishes us food for thought in this season of the church year. Here the inadequacy of the sacrifices under the ceremonial law of Moses is contrasted with the efficacy and finality of Christ's atoning sacrifice on the cross.

The discussion that leads up to Hebrews 10 has to do with the shedding of blood, without which "is no remission" (Heb. 9:22). The once-and-for-all character of Christ's shedding of His own blood is emphasized: "And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation (not to deal with sin but to save those who are eagerly waiting for Him:RSV)" (Heb. 9:27,28).

Then follows: "For the law having a shadow of good things to come and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect" (Heb. 10:1).

#### Precursors of Christ

The ceremonial law prescribed a special ritual for the annual Day of Atonement, in which the high priest entered the Holy of Holies with the blood of slain animals. The animals

were sacrificed for his own sins and for the sins of the people. This was done once a year, year after year.

Did this ritual actually cleanse the high priest and his people? No. It was but a shadow, a representation, of "good things to come." The "very image" is Christ and His atoning sacrifice.

In support of this was the fact that the ceremonial sacrifices were repeated year after year. If the ritual had actually purged away sins, then it could have been abandoned, having accomplished its purpose. Rather, the ceremony had another purpose, namely, to foreshadow the real thing.

An effect of the animal sacrifices was a recurring reminder of sins and of the need for their removal by a bloody sacrifice. But since the life-blood of animals could never substitute for human life, it would take the blood of the virgin's Son.

In a way, if you will pardon the crude illustration, it is like a woman who has a stained sink with an empty container of cleanser standing by. The container reminds her of the stain and the need to remove it. But the empty box can do nothing to help her. Yet, the representation of the real cleansing agent holds out the promise of stain removal.

It takes more than a shadowy representation to remove sin. Only the sacrifice of the God-man can do it. All the ritual and ceremony in the world cannot remove a single stain of sin. No amount of Lenten "self-denial" can purge away a solitary sin.

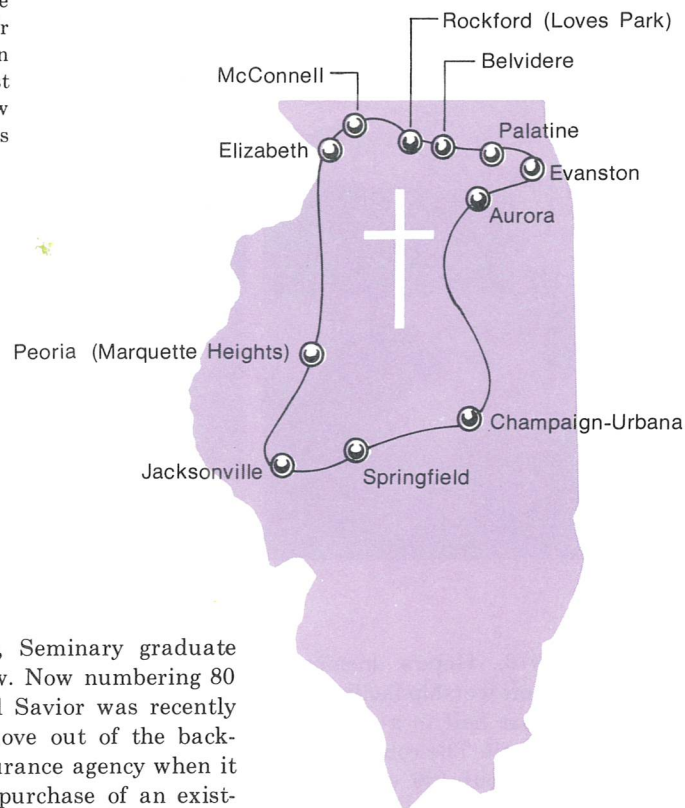
*Could my zeal no respite know,  
Could my tears forever flow,  
All for sin could not atone!*  
(LH 376:2)

Yet a shadow has an unbroken connection with the body that casts it. Thus the ritual and sacrifices of the Old Covenant were inseparably linked to Christ and His sacrifice. They had power by virtue of this connection. In themselves they were powerless.

Our Lenten observances have value only insofar as they direct us to Christ and Him crucified. The shadow of the cross must direct us to Him who was nailed to the cross.

Paul E. Nitz

Pastor Terry A. Deters and Pastor David N. Rutschow in this article inform us about the WELS Home Mission situation in the State of Illinois. The two men were classmates during their Northwestern days and graduated from Wisconsin Lutheran Seminary in 1970. Both were then assigned to serve as the first resident pastors of new missions in Illinois. Pastor Rutschow serves Beautiful Savior at Marquette Heights, and Pastor Deters has charge of Resurrection Congregation in Aurora.



## “A String of Pearls”

With a little imagination, the above title could very aptly describe our Synod’s mission endeavors in Illinois. The pearls are mission congregations of our Synod, where the Gospel of Jesus Christ is preached in its saving truth and purity. By means of the accompanying map and pictures, we invite you to follow “the string” for a brief visit to each of these “pearls.”

### Pearls in the Northwest

At McConnell, Pastor Reinhard F. Bittorf serves a small group of approximately 20 souls. This small-town congregation is part of a dual parish with Monroe, Wisconsin.

To the southwest of McConnell, the division of a dual parish became necessary early in 1972. In July, Pastor Paul Zittlow was installed at Faith Congregation in Elizabeth. Faith’s 100 souls were recently privileged to dedicate a new chapel, a picture of which appeared in the September 10, 1972, issue of *The Northwestern Lutheran*. A great saving in construction costs was realized, because the members of Faith did much of the work themselves.

### Pearls in the Heartland

Coming to Peoria, we enter a metropolitan area numbering approximately 300,000 people. In July of 1970 the 25 souls gathered there witnessed the installation of their first

resident pastor, Seminary graduate David Rutschow. Now numbering 80 souls, Beautiful Savior was recently permitted to move out of the back-room of an insurance agency when it negotiated the purchase of an existing chapel-Sunday school-fellowship complex, along with three acres of land. Plans for renovating the interior are now being formulated.

Jacksonville, 90 miles to the south, became an endeavor of our Synod in 1969, when a group of concerned Lutherans appealed for services. Originally the group was served out of St. Louis. Since the early fall of 1970 it was served from Peoria. This past summer a graduate of our Seminary, Allen Zahn, was installed there, the first pastor of our Synod in Illinois south of Interstate-74. Mt. Zion’s 18 souls greeted him with an enlarged and completely remodeled church building which they have on a 20-year lease. Jacksonville now also serves as a center out of which Pastor Zahn is beginning exploratory work in Springfield.

On the first Sunday in November exploratory services were begun in Champaign-Urbana. Peoria again serves as the center out of which this east-central Illinois area is being worked. Services are currently being held in a nursing home in Urbana. In addition to serving WELS people in the area, these services also enable WELS young people at the University

of Illinois and airmen at nearby Champaign Air Force Base regularly to hear the Word and to receive the Sacrament.

### Pearls in the Chicago Area

Driving north by way of Interstate-57 we come to Resurrection Congregation at Aurora. This congregation was organized in 1969 with some 20 souls. In July, 1970, Pastor Terry Deters was ordained and installed to serve the then dual parish of Aurora and Palatine. Resurrection Congregation, now numbering over 100 souls and having been blessed by the Lord with the acquisition of land and a parsonage, is currently engaged in building its chapel. Services are presently being held in the gymnasium of a public elementary school.

To the northeast, Pastor Herbert Wackerfuss serves St. James Congregation of Evanston. Meeting at the Levere Memorial Chapel on the campus of Northwestern University, St. James is referred to as “the Lutheran Church on Campus.” This ministry serves both the campus and the surrounding community.

A portion of the facility and the group of 24 people who attended the first WELS service in Champaign-Urbana on November 5, 1972.



The children's choir of Resurrection Church (Aurora) singing praise to the Lord on Reformation Sunday, 1972.

course of 1970, Hope's members moved from their worship facilities in an upstairs labor hall to a new parsonage-chapel unit. The congregation now numbers about 130 souls. The present pastor, Orval Cullen, assumed his pastorate in the summer of 1972, following his graduation from our Seminary. Hope's first pastor had earlier accepted a call to another parish.

For more than a year, the missionary at Hope has also served Peace Congregation, a new mission in Rockford (Loves Park), organized in a *Dog 'n Suds* root beer stand. The members of Peace are currently considering the acquisition of land, although, at this writing, purchase of an existing church building is an alternate possibility. Funds were ap-

The Lord's blessing of rapid growth at Christ the King Congregation, organized in Palatine in 1969, warranted the calling of a resident pastor late in 1971. Pastor Deters had been serving the group from Aurora. Pastor Norman Paul arrived early in 1972. Now numbering 70 communicants and upwards of 110 souls, this thriving congregation has purchased a parsonage and a church site, and is developing plans for its first worship unit.

#### North-central Pearls

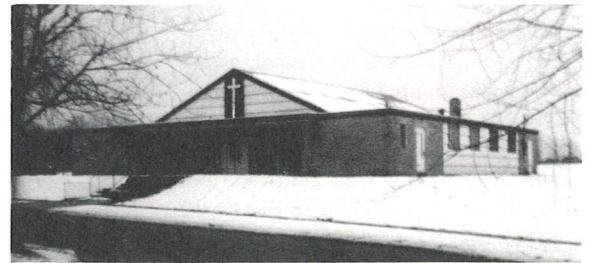
By 1968, preliminary work conducted by the pastor from Beloit, Wisconsin, culminated in the formation of Hope Congregation in Belvidere. That same year the first resident pastor was installed. During the

proved in November by the General Board for Home Missions.

#### The Pearls Express Themselves

They dot the map like so many shining pearls, these congregations and endeavors. The souls that are gathered around the precious pearl of the Gospel in these places across Illinois are grateful to the members of our Synod for their efforts and contributions for the Lord's work in the past. They are also confident that they will be joined by their fellow Christians in our Synod in continuing to support the Lord's work still facing them in Illinois and throughout the world!

Terry A. Deters  
David N. Rutschow



The recently purchased facility of Beautiful Savior's Congregation, Marquette Heights (Peoria).

In 1971 Mt. Zion of Jacksonville purchased the above building and added a new front, besides renovating the interior.

# The Millennium —

## Is Christ's Kingdom Millennial?

If things have been going all wrong, if life hardly seems worth living, if only evil seems to be gaining ground — even in the courts — and you are wondering how much longer the Lord can put up with man's sinfulness, then (according to *World Aflame*, p. 195) you may nevertheless take heart, because "the Christian has tomorrow. It is the Kingdom of God on earth."

Strange, but that isn't the hope that is being offered us in our churches. Are we possibly being misled? Not at all! Christ points us to Himself. He doesn't ask us to focus the eyes of our faith on some 1000-year-long earthly kingdom ruled over by Him. When He comes again, He will not make us citizens of a kingdom in which the traces and effects of sin have not as yet been completely wiped out. The words of Paul in Philippians 3:20,21 assure us of that: "For our conversation (our citizenship) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

### Christ's Kingdom A Present Kingdom

Yet it would seem, wouldn't it, as though the millennialists and we at least agree that Christ's kingdom is still a matter of the future. Nothing could be farther from the truth. We believe that Scripture teaches that our Lord Jesus Christ rules as King today, as well as in eternity.

Millennialists are not comfortable with that teaching of Scripture, because they have altered what Scripture says about the kingdom of Christ in order to make room for their millennium. According to them, our Lord Jesus Christ at His first coming

really failed to accomplish what He had come to do. At that time, according to some millennialists, He came to establish a temporal world power, actually offered it to the Jews, and then, when they rejected it, postponed it to a thousand-year period after His second advent. As evidence they like to point to John 1:11, "He came unto His own, and His own received Him not." In *Jesus Is Coming* William E. Blackstone, a millennialist of the early years of this century, states (p. 87): "He would have set up the Kingdom, but they rejected and crucified Him."

It is true that the leaders of Israel rejected Him and crucified Him, but it is not true that He offered them an earthly kingdom. In fact, it was the other way around. The people wanted to force an earthly kingdom upon Him, and it was He who resisted. We read in John 6:14,15, "Then those men, when they had seen the miracle that Jesus did, said, 'This is of a truth that prophet that should come into the world.' When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone." That's quite a different story, isn't it!

But that doesn't mean that Christ did not offer them a kingdom. In the Gospel of Mark, chapter 1, verses 14 and 15, we read: "Now after John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel.'" These words of the Evangelist and of the Lord show us both what kind of a kingdom it is of which Christ is the king, and how this kingdom is built. The kingdom of God, the reigning and ruling activity of our Lord here on earth, takes place when the Gospel is proclaimed and men believe. That kingdom is in ex-

istence now. Christ tells us that the time for its inauguration was fulfilled. It was not delayed to a time 1,000 years before the end of the world.

To teach that it was delayed does not only violate the above text, but also many others. Among them Colossians 1:12-14, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (a fine description of heaven!); "who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son" (now! not at some future date), "in whom we have redemption through His blood, even the forgiveness of sins" (that's the blessed nature of Christ's kingdom!). We are in that kingdom now through faith in Jesus Christ. There is another phase, that's clear, but that does not take place on earth; that's in heaven. There simply is no room for a millennial kingdom in these plain words of Holy Scripture.

### Not an Earthly Kingdom

The above passages also help us understand Jesus' answers to Pilate. The accusation brought against Jesus was that He had made Himself a king, suggesting that He was a rival of Caesar. Christ admitted that He was a king, but not that kind of a king — not an earthly king. He said to Pilate: "My kingdom is not of this world. If My kingdom were of this world, then would My servants fight that I should not be delivered to the Jews; but now is My kingdom not from hence" (John 18:36). Christ did not say that His kingdom lay in the future. It was present on earth then, and He even had servants. But the nature of the kingdom was spiritual.

We cannot blame Pilate, the politician, for being unable to understand Christ. His next question was a natural: "Are You a king then?" But it is unbelievable that students of the Scripture should be unable to understand the Lord's next words and, in spite of them, urge us to be on the alert for the beginning of a millennial kingdom with Christ as a great earthly king. Christ in His words to Pilate even decides the time-element for us: "You say correctly that I am a king.

For this I have been born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears My voice" (John 18:37 — NASB). Jesus' kingdom began with His incarnation, and it was not a political kingdom.

But the millennialists aren't any more satisfied with Jesus' answer than Pilate was. They insist on an earthly kingdom 1,000 years before the end of time. In *World Aflame* Billy Graham says (p. 185): "A new world is being born. A new social order will emerge when Christ comes back to set up His Kingdom. Swords will be turned into pruning hooks, and the lion will lie down with the lamb. A fabulous future is on the way." In fact, he calls it a Utopia (p. 180).

### Don't Be Taken In!

But is the alleged millennial kingdom really that good? Dr. Graham insists (p. 182): "The longing and dreams of mankind will be fulfilled, as God establishes His glorious Kingdom on earth for the enjoyment of mankind." Hal Lindsey in *The Late Great Planet Earth* states (p. 177): "All men will have plenty and be secure. There will be a chicken in every pot and no one will steal it! The Great Society, which human rulers throughout the centuries have promised but never produced, will at last be realized under Christ's rule."

Not bad, until you begin to analyze the total picture these men paint of the millennium. Then it begins to lose part of its appeal — even for the flesh. Graham says (p. 187): "The second coming of Christ will be so revolutionary that it will change every aspect of life on this planet. Christ will reign in righteousness. Disease will be arrested. Death will be modified. War will be abolished. Nature will be changed. Man will live as it was originally intended he should live." Sounds good? Note: you will still be a sinner, still get sick, still die. Note the words in the quotation: arrested, modified. Later he speaks of this alleged millennium only as a time "when disease and death would be almost nonexistent" (p. 193) and "when sin and its evil deeds would be limited and restrict-

ed" (p. 194). Sigh! Lindsey agrees (p. 178): "Christ establishes the millennial kingdom and the surviving believers go into it as mortals and repopulate the earth." And it ends with a rebellion, a war: "At the end of a thousand years the unbelieving children rebel; Christ judges them" (p. 178). So, basically it's the same merry-go-round again. Even sin! Another sigh!

If this is all Christ is bringing us for a thousand years before He takes us to the sinless existence with Him, then there is no real sense in what Paul wrote in Colossians 3: "Set your affections on things above, not on things on the earth" (verse 2), and "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (verse 4). Millennialists neither follow the admonition of verse 2, nor offer us the promise of verse 4.

So far, of course, we have not taken a close look at Revelation 20, the passage which millennialists look upon as the cornerstone of their strange doctrine. Whatever the millennium of Revelation may be, it is only after the "millennium" has come to an end that the words of the Spirit of God to John in Revelation 21:3,4 will go into effect: "And I heard a great voice out of heaven saying, 'Behold, the tabernacle of God is

with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Surely, the alleged millennium suffers by comparison.

But before we take a closer look at Revelation 20, we must consider the Old Testament prophecies with which millennialists so liberally pack their writings. They are especially apt to point to the return of the Jews to Israel, and say: "See! You're wrong about the millennium. It's all coming to pass just as we said. What's more, a few weeks ago Premier Golda Meir even called on Pope Paul VI."

Before you let yourself be taken in by their misinterpretations of Scripture, remind yourself of the fact that Christ insists that He is a King now, that we who believe in Him are members of His kingdom now, and that when He comes again it will be to receive us into glory, not to establish an earthly kingdom which admittedly isn't perfect even though He is perfect. Christ has something better for us than that!

*(To Be Continued)*



Valley Lutheran Indian Mission, Phoenix



## *Institutional Missionary for the Apache Lutheran Mission*



Are you aware that institutional mission work is also being done in connection with one of our WELS World Mission fields? It is the special assignment which our Synod has entrusted to Pastor Martin J. Wehausen at Phoenix, Arizona, and in the surrounding area. At the request of the Board for World Missions Pastor Wehausen serves the Apache Indians who may, for longer or shorter periods of time, be patients in hospitals, nursing homes, and other institutions in Arizona's Valley of the Sun.

This is the second time Pastor Wehausen, who will soon be 80 years old, is serving the Apache Indians. His first period of service was from 1918 to 1923 at the East Fork Mission. In 1966, after an absence of 43 years, Pastor Wehausen returned to Arizona to serve our Lutheran Apaches when they leave the reservations and come to the Valley of the Sun for their health, education, relocation, rehabilitation, or for gainful employment. It is the missionary's work to keep the people on whom he calls with the Savior and with the church.

### **Valley Lutheran Church**

In addition to his institutional-mission calls Pastor Wehausen also serves Valley Lutheran Indian Mission at Phoenix, a congregation which has a baptized membership of about 115. Many of the people whom he contacts on his institutional-mission rounds make it a point to wor-

ship at the church when they are in Phoenix.

### **The Missionary's Daily Round**

The missionary serves people of all ages, from the very young to the very old. One of the places he visits is the Phoenix Indian School. That his visits are appreciated is proved by the fact that on a recent Sunday 12 Apache students from this school attended services at Valley Lutheran, of whom five communed with the congregation.

Phoenix Indian Hospital is another place he visits regularly. Patients from the Fort Apache Reservation are flown in; people from the San Carlos Reservation come to this new five-story hospital by bus.

At Tempe, Arizona, Pastor Wehausen visits the Apache patients at the TB Sanatorium. Presently there are about eight Apache Lutherans confined there. Some of these have received permission to attend the church at Phoenix. In Tempe the missionary also visits the Gold Mesa and Granite Reef Nursing Homes.

Other nursing homes on the missionary's route are Sheltering Arms, South Mountain, American Indian, and Valley of the Sun. Some 44 Apaches live in nursing homes for the greater part of every year. Among them are some old friends and former pupils of Pastor Wehausen from his East Fork days. One of them recently greeted him, saying, "Hi, Mr. W. — You and I were classmates." He meant, "You were my teacher."

Hospitals like St. Joseph and Good Samaritan, as well as the Crippled Children's Hospital, the Crittendon Home, the county jail, and the Arizona State Penitentiary are also places where this "Good Samaritan" calls on God's children in our name.

No. 28894

A recent report on a visit he paid to a young Apache at the Arizona State Penitentiary in Florence, Arizona, as reported in *The Apache Lutheran*, gives us an insight into the nature and great value of his work. He arrived at the prison on a pleasant January day, and at 1:00 P.M. stood in line with many others, among them a mother who said, "I have visited my son every week for eight years." The guard at the gates gave him a permit to visit a young Apache lad, number 28894. After much unlocking and locking of steel gates, he was finally led to the visiting room. Seated on each side of the long glass walls were whites, blacks, Mexicans, and Indians.

What did No. 28894 and the missionary have to talk about? First came the greetings. Then followed answers about many friends they had in common. But the young man needed more than everyday news, and the missionary had come to tell him something vastly more important. The young man had regrets to express about the things that had placed him behind bars. His regrets over the past were sincere. And he was glad to be assured that for his Savior's sake his sins were forgiven. That's what the missionary had come to assure him of, so that he might be strengthened to lead a Christian life when paroled.

Some say, "Why bother about those who by their own fault find themselves in a hospital or in prison?" In that case, why bother to send the missionary to anyone — white, black, or Indian? Missionary Wehausen has the answer. He learned it from the words of Jesus in Matthew 25: "I was sick and in prison and ye visited Me." The answer, plain and simple, is: "The Lord sent me."

May God keep our brother in good health so that he may continue to do the Lord's work in our name!



## “Let the Saints of the Lord Rejoice”

“Let the saints of the Lord rejoice!” With these words taken from II Chronicles 6:41, Pastor W. Beckmann of Falls Church, Virginia, addressed the assembled friends and members of Resurrection Ev. Lutheran Church of the Tidewater Area of Virginia on the occasion of the dedication of their new church building.

There was indeed reason to rejoice. A December, 1972, issue of *The Northwestern Lutheran* carried a report of the many difficulties facing this military-mission congregation serving Norfolk and neighboring cities in southeast Virginia. In addition to the problems and frustrations common to many mission groups without a building of their own, a city ordinance prevented the use of the parsonage for religious purposes. Instruction classes for children and adults had to be halted. Other activities were limited. Evangelism outreach was minimal. The December report carried this message to the members of our Synod: Resurrection needs a building of its own — and soon!

Although a building site of three acres had been found, it was going to cost \$50,000 with the necessary improvements. Then there was the special “religious-use permit” to acquire from the city council, which could take up to nine months. And a water moratorium prohibited any new hookups to the city water system. All in all, it appeared as though it would be quite some time before Resurrection would receive its building; and even then it would be very expensive.

But the Lord had His own plans! An ecumenical merger of two congregations in the area brought it about that a four-year-old church building was put up for sale in the very area where Resurrection wanted to locate. The attractive sanctuary could accommodate up to 200 worshipers. A pastor’s study and spacious sacristy led off from the chancel area. And, as a bonus, there were eight Sunday-school classrooms attached. Six of these rooms were formed by wooden folding doors which permitted them to be opened up to make a large fellowship area. In the future, this por-

tion of the building can easily be used for two classrooms and a kindergarten room when a Christian day school is begun.

Features such as separate central air-conditioning and heating systems for the sanctuary and classrooms, underground utilities, and over three acres of land added to the attractiveness of the property. But the question was: “How much will it cost?”

When the members of Resurrection received word that the buyers wanted \$130,000, they quickly voted to request the Synod to purchase the property as soon as possible. Rough estimates for the construction of a building one-half the size were running over \$140,000.

The Synod’s Board of Trustees reviewed the matter, ironed out some difficulties, and then gave its approval, so that on the Friday before Christmas the jubilant pastor of Resurrection could sign the final papers for the acquisition. Minor remodeling work was done by the members, and everything was ready for dedication on January 14, 1973.

What effect will this building have on the spread of the Gospel in southern Virginia? Only the Lord knows for sure. But 156 worshipers were present on Dedication Sunday; five new families from the community visited the following Sunday; an adult instruction class has been begun with five students, and the average church attendance for the last month was up 20 over the month before. What else lies ahead? Preaching, teaching, and bringing the Word where and whenever possible — the Lord will take care of the harvest.



Exterior and interior of Resurrection Church, Norfolk. Pastor of the congregation is Paul C. Ziemer.

# DMLC

## Midyear Graduation

The second annual midyear graduation service at Dr. Martin Luther College, New Ulm, Minnesota, took place on Tuesday, January 23, 1973, 9:55 A.M., in the chapel-auditorium of the Academic Center.

As Professor Bruce Backer played the processional, nine graduates proceeded into the chapel. Many of them had interrupted their four-year study program in order to teach on an emergency basis in some of our Christian day schools.

The liturgical portion of the service was conducted by Professor Lloyd Huebner, Vice-President for Student Affairs. The Chapel Choir, directed by Professor Ronald Schilling, sang J. S. Bach's "Jesus, Who Didst Ever Love Me."

The president of Dr. Martin Luther College, the Reverend Conrad Frey, delivered the sermon, basing his remarks on Matthew 5:13-19. His theme was "The Salt of the Earth — The Light of the World." In his opening remarks he pointed to the trend in the modern church to accomplish the work of the social gospel through mass action. He reminded his hearers how Jesus used the individual, and indicated that the new graduates were to be a salt and a light. By word and testimony, by deed and conduct, they are always to exert a positive influence on the world.

The conferring of degrees and the handing-out of the diplomas was done by Professor Arthur Schulz, Vice-President for Academic Affairs. The Bachelor of Science in Education degree was granted to the following: Jacqueline Hall Bauer, New Ulm; Steven Carlovsky, Plymouth, and Frederick Pingel, Lansing, Michigan; Roberta Schultz, Oskaloosa, Iowa; and the following whose home state is Wisconsin: James Corona, Hales Corners; Sylvia Dorn, Green Bay; Kathleen Reimer, Greenfield; Linda Rupnow, Beaver Dam; and Darwin Schramm, Jackson. Degrees were conferred *in absentia* to Linda Lutkat Scheitel, Billings, Montana, and Kathleen Dins Staab, Toledo, Ohio. Miss Ruth E. Eckert was also recommended for Synod certification.

Following the services a reception was held for the graduates, their families, and friends in the Round Table area in Luther Memorial Union.

### Assignments

On the same day the Synod's Assignment Committee met in the morning and assigned all who expressed a wish for assignment to one of the Synod's Christian day schools. These assignments are: Steven Carlovsky, St. Matthew's, Iron Ridge, Wisconsin; James Corona, St. Luke's, Kenosha, Wisconsin; Frederick Pingel, St. John's, Fairfax, Minnesota; Sylvia Dorn, North Trinity, Milwaukee, Wisconsin; Kathleen Reimer, Lola Park, Detroit, Michigan; Linda Rupnow, Martin Luther, Neenah, Wisconsin; and Roberta Schultz, Trinity, Nicollet, Minnesota.

MARCH 11, 1973

### ACKNOWLEDGEMENT AND THANKS

It is with gratitude to God that we acknowledge the following gifts toward the Lord's work given by Christians who through their wills made bequests to the Wisconsin Evangelical Lutheran Synod. The following were received during calendar year 1972:

Estate of Martin Bode	
Church Extension Fund	\$ 1,000.00
Estate of Anna Trettien	
Student Mission Building Fund	5,000.00
Estate of Carl A. Klatt	
Church Extension Fund	980.61
World Mission Building Fund	326.87
Estate of Emil H. Stueber (additional)	
Church Extension Fund	753.35
Estate of Reinhold G. Schuenmann	
World Mission Building Fund	1,000.00
Ed. Institution Building Fund	1,000.00
Church Extension Fund	4,000.00
Estate of J. Martin Raasch	
Church Extension Fund	500.00
Estate of J. W. Wirth (additional)	
Church Extension Fund	137.72
World Mission Building Fund	59.02
Estate of Camille Wendt	
Church Extension Fund	10,651.50
World Mission Building Fund	3,550.50
Estate of Bertha Schneider	
Church Extension Fund	1,125.00
World Mission Building Fund	375.00
Estate of Grace M. Geiger	
Church Extension Fund	500.00
Estate of Frieda Babcock	
Church Extension Fund	114.16
Estate of Rosa Hencke	
Church Extension Fund	4,000.00
Estate of John H. Zeh	
Church Extension Fund	993.93
Estate of Renata Heilman	
Church Extension Fund	4,004.42
World Mission Building Fund	1,334.80
Estate of Fredrick Damaschke	
Church Extension Fund	500.00
Estate of Edward and Alida Olson	
World Mission Building Fund	314.16
Estate of Martha Sagerman	
World Mission Building Fund	36,965.67
Estate of Albert J. Liehe	
Church Extension Fund	1,016.73
Estate of Esther Hoenecke	
Church Extension Fund	500.00
Estate of Dorothy Yanzer	
Church Extension Fund	3,421.99
Estate of Augusta Hoppert	
Church Extension Fund	5,000.00

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

## TEV—*Shall We?*

In its assigned task of studying new Bible translations, the faculty of Wisconsin Lutheran Seminary generally found the TEV to be the least acceptable of the modern versions.

By this time all professional workers in the WELS should be aware that our Synod will very likely never give official approval to any translation. God helping us, we will continue to train our pastors to work with the original Greek and Hebrew text.

However, there is real danger that our unwillingness to give official approval to any translation may result in a default victory for a translation that does not deserve to win the race for acceptance in the church. Whether we like it or not, we shall have to concede that the King James version will probably not be able to maintain its position for many more generations. The desire to find an acceptable replacement is therefore understandable.

It is becoming apparent that in many of our congregations the TEV, or, as it is also known, *Good News for Modern Man*, is becoming very popular. It would seem that there are several reasons for this popularity.

One reason might be the superb line drawings illustrating this version. A second reason may be its clear and understandable English style. This, strange to say, may actually be a weakness. The desire to have a translation that the common man can understand apparently has led to a translation which is clearer than the original because it often says less than the original.

The third, and perhaps chief, reason for the popularity of the TEV must be found in its low price. This low price has undoubtedly been made possible only by generous subsidies from the American Bible Society, which owns the copyright to this translation. If the TEV had to stand on its own feet and compete with other modern translations on equal terms, it is safe to say that it would certainly never have become so widely circulated. The claims that are

made for it as the most widely distributed modern version are therefore misleading and unjustified.

Most conservative Lutherans have long since written off the RSV as a fit replacement for the King James version (AV). It is surprising, therefore, that people who have vehemently condemned the RSV should find it possible to accept the TEV, for the TEV has all the faults of the RSV and has added a few of its own.

It will, of course, be impossible in the confines of this article to state a full case against the TEV.

Like the RSV, the TEV does not give to the Lord Jesus Christ the honor and the glory to which He is entitled. Passages that assert His deity are in many cases emptied of their real meaning.

A good passage with which to test any new translation is Romans 9:5. The AV reads here, "Christ came, who is over all, God blessed forever." Even though we know that punctuation is not part of the inspired text, yet the normal way to translate this passage will let it stand as a proof for the deity of our Lord. But the RSV and the TEV punctuate in such a way that the deity of Christ is removed from the thought expressed in the passage.

A teacher ought to have no difficulty in seeing how harmful such a change can be to the impressionable minds of children. In the intersynodical catechism, which is still used in some of our schools, this passage is cited as proof for the deity of Christ. What will be the reaction of a child if it discovers that the Bible his teacher has encouraged him to use translates this passage in such a way that the words can no longer be understood as undergirding a doctrine that he has a right to expect to find there? The answer to that question ought to be obvious.

A similar situation exists in regard to Acts 20:28. This passage is quoted in the Gausewitz catechism, more widely used in our circles. According to the correct translation, this verse

says that *God* purchased the church with His own blood. This wording clearly teaches the deity of Christ and is important also for other reasons. It is the only passage in the Bible that says explicitly that the blood of Jesus is the blood of God. The RSV already weakened the statement slightly by adopting an inferior reading. It says that the *Lord* has purchased the church with His own blood. But the TEV compounds the error with an artificial translation, saying that God made the church His own through the death of His own Son.

This last passage also illustrates two glaring faults repeated in the TEV again and again. First, this version takes unwarranted liberties with the translation of words in the original. It may seem at first that "blood" and "death" convey the same meaning, but this rendering creates an unnecessary gap between the Old and New Testaments. The translation also seems to reflect the modernistic aversion to "blood theology." Only in a few passages (e.g., I John 1:7; Heb. 9:14) is the word "blood" retained.

Not only is the translation careless in rendering words found in the original, but it often adds words not found in the Greek text and which are not in any way required to make the translation conform to the rules of English grammar. The addition of the word "Son" in Acts 20:28 is a case in point. One can only assume that the word was added because of Reformed rationalistic unwillingness to let God have blood.

Another example of the same tendency is found in II Corinthians 11:31, where the words, "His name," are introduced into the text without warrant. This addition is all the more striking because here we have in the original almost the same construction that is modernistically translated in Romans 9:5. The RSV at least retained the correct translation in this place.

These few examples may suffice to indicate why the faculty of the seminary is unhappy with the widespread use of the TEV. Their concern about this matter would certainly appear to be justified. Prof. Armin Panning is surely correct when he says in an article soon to be published in the *Wisconsin Lutheran Quarterly* that the American Bible Society in the TEV, has "not shown itself to be overly meticulous about points of doctrine."

# In the Hour of Trial

## Daily Renewal (II Cor. 4:14—5:1)

We're dying, you and I. The aging process in our bodies continues relentlessly to propel us towards that moment when physical life ceases and we lie there, cold and dead. For some this process does not even complete its cycle, because often it happens that an accident or a sudden heart attack strikes a person down in mid-term. But whether it be sooner or later, inevitably we shall die.

All this is not intended to sound morbid. God's people know that death is not really as "final" as it may sound when some people talk about it. The Apostle Paul reminds us that "though our outward man perish, yet the inward man is renewed day by day." Despite the physical aging process which we have become accustomed to, the Lord grants us daily spiritual renewal through His life-giving Word. He speaks to us of the certainty of salvation which is ours through faith in the Savior, Christ Jesus. This, for us, is vital. The ravages of cancer, the crippling effects of arthritis, the gradual loss of sight or hearing — all these and many more symptoms of age serve to emphasize the fact that the "outward man" does indeed perish; but what of it? "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Doesn't all this give you hope? Doesn't it renew in your heart the joy which your Savior-God has promised you? Dying Christian (and that's all of us, remember), you are going to live forever! "He which raised up the Lord Jesus shall raise up us also by Jesus!" For our strength and comfort, therefore, let's not put so much emphasis on "the things which are seen," but concentrate on "the things which are not seen." Why? Because "what we see lasts only a while, but what we don't see lasts forever!" (Beck)

God, in His wisdom, has everything well under control. He knows perfectly what you and I require here on

earth to prepare us for heaven. That is why we need not be discouraged by anything here below. We will die, but not forever. God will raise us up again. "For which cause we faint not!" Therefore, "if the earthly tent we live in is torn down" (i.e., when we die) "we know we'll get one from God, not made by human hands, but lasting forever in heaven." (Beck)

*O Christ, do Thou my soul prepare  
For that bright home of love  
That I may see Thee and adore  
With all Thy saints above.*

LH 618:6

Philip R. Janke

## Wisconsin Lutheran Seminary Auxiliary

On Sunday, January 14, 1973, fifty-one Wisconsin Synod women, primarily from the Milwaukee area, met in the Seminary chapel, responding to an invitation extended to the area congregations by the Seminary board and faculty. They elected a committee of eleven women to work with a committee of the Seminary in planning the organization of a Seminary women's auxiliary.

The purpose of such an organization is to provide an opportunity for the women of our congregations to become better acquainted with their Seminary, to encourage them to undertake projects which will benefit the Seminary, and to afford an opportunity for Christian fellowship on a wider scale.

This planning committee met on February 3. They set the date for the first annual meeting of such an auxiliary for Saturday, October 6, 1973, on the Seminary campus.

It is hoped that women of the Wisconsin Synod also beyond the Milwaukee area will find this organization one that will satisfy the need for more information about their Seminary and provide an opportunity for Christian service and fellowship. You may watch for more information on this meeting in the future.

# A growing blessing and your part in it

Loans were approved by your Church Extension Fund for 57 church projects during the past 12 months (22 land acquisitions, 20 building projects, 15 parsonages) — 17 more projects and \$1,100,000 more in loans than in 1971. That's the 1972 blessing of Synod's **Lending to the Lord** program. The results are being felt coast to coast.

You and your fellow members are surely answering in a loving way the call of those in need. No doubt about it—we've had a blessed beginning.

But the job goes on. The need is still great. Many congregations still wait for a church site, a permanent place to worship, a parsonage. For them, there's added hope in your response to 1972's CEF appeal. Won't you continue your help, by lending your savings through 1973?

IF YOU HAVEN'T HAD A PART in this growing blessing, send for details now. Interest rates vary from 4% to 5%. Let your dollars work to help Christ's Kingdom grow.



**MAIL THIS COUPON TODAY!**

**CHURCH EXTENSION FUND**  
Wisconsin Evangelical Lutheran Synod  
3512 West North Avenue  
Milwaukee, Wisconsin 53208

**yes**

I want a part in "Blessings '73"! Send details on how my dollars can help.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_

ZIP \_\_\_\_\_

# Looking at the Religious World

## Information and Insight

### Madame Father

The role of women in the church was supposedly settled for Episcopalians in 1969 when the House of Deputies in General Convention resolved to allow women to serve as deacons, to preach and to teach. As deacons, however, women were still barred from administering Baptism and serving Holy Communion.

This year, if the House of Bishops has its way, women will be eligible for ordination as priestesses. After lengthy and heated debate at the November meeting of the House of Bishops in New Orleans, all but five voted to endorse the recommendation for ordination. The issue will be considered at the church's biennial convention next September.

Although several Episcopal dioceses have already announced their opposition to the move, the spirit of women's liberation is expected to prevail in September. It appears to be only a matter of time until we read a church paper headline about a mother who becomes a Father.

Meanwhile churches like ours which continue to hold to Scriptural principles regarding the role of women in the church become fewer and fewer in number.

### The Right to Life Still Inalienable?

The Supreme Court decision in January barring states from interfering with the decision of a woman and her doctor to terminate a pregnancy within the first three months came as a shock. But it should not have come as a complete surprise.

The decision is based in part on medical data which indicates that abortion in the first three months, "although not without its risk, is now relatively safe." The decision further

states that "any interest of the state in protecting women from an inherently hazardous procedure . . . has largely disappeared." What about the hazards to the unborn child?

The Court's action makes abortion legal, but it does *not* make it morally right. The woman who aborts a pregnancy is no longer in violation of the law of man, but she is still in violation of the moral law of God. So is her doctor.

Prior to the decision, abortionists faced the possibility of a criminal suit before a judge and jury. The Court's decision merely shifts the time, place, and jurisdiction of their court appearance. It transfers their case to the court of the Supreme Judge where there will be no debate about whether or not an unborn fetus is a living being, or whether or not abortion is murder. Nor will there be any miscarriages of justice when He renders His verdict.

Justice Harry Blackmun wrote that the decision was based predominantly on "the right of privacy." Thus the life which God begins can now be ended because the woman's right to her body is a private right. That is absurd. The woman who really believes in the privacy of her body does not become pregnant in the first place. When she marries she gives the right of her body to her husband, according to Scripture (I Cor. 7:4), and when she conceives a child by him, that child in her womb also has a right to her body according to the Fifth Commandment. Yet in a rights-conscious age, the rights of the unborn appear to be of little consequence.

We heartily agree with the dissenting opinion of Justice Wm. Rehnquist who wrote, "The decision . . . partakes more of judicial legislation than it does of a determination of the

intent of the drafters of the 14th Amendment."

We still think Christian citizens ought to raise the question as to whether it is not a fundamental duty of government to protect life. As yet there is no law which says we cannot voice our dismay and our disagreement with the Court's decision. We say this, not because we feel there is any merit in legislating morals for the ungodly, but because we think the unborn need a voice to speak for them.

Sometimes it is said that children should be seen and not heard. In this case unborn children who will never get to see the light of day ought to be heard because they are being deprived of an inalienable right.

The Court has spoken. Its word is law. But that does not mean it is right.

### The Right to Die

The same week the Supreme Court declared state abortion laws unconstitutional, *The Milwaukee Journal* began a new series of articles by Edward J. Doherty entitled "The Right To Die." The series boldly asserts the individual's right to die at a time of his own choosing. Applied to the elderly and the infirm, it is called dying with dignity.

Doherty quotes Methodist minister, the Reverend Warren Briggs of El Cajon, California, who agrees with the idea of an individual's right to die. "When circumstances become such that one's physical life has no meaning, no dignity, no value to the individual or society, the individual should have the right to choose when and how he is to escape the indignity, the pain, and the futility of physical existence."

Why not? If the unborn can be deprived legally of the right to live, how can we consistently and legally deprive the elderly of the right to die? A society which permits the one is but one short step removed from allowing the other. If a society can deprive the unborn of the right to live, why cannot the same society grant the elderly the privilege of choosing their time to die? And even establish clinics like mortuaries to accommodate them so they can do it with dignity? When

you feel you have had it, simply call the friendly "mortifier" and arrange an appointment to end it all easily and painlessly.

How utterly repugnant! How brazen of godless men to attempt arbitrarily to set aside the command of God which says inexorably, "Thou shalt not kill"! What we are witnessing is the triumph of humanism in our times. Humanism is the philosophy which seeks to dethrone God and enthrone man. It makes man the captain of his ship and the master of his fate — he thinks.

When man has succeeded in pushing God off His pedestal, be listening for the sound of the last trumpet. When you hear it, you will know that God Almighty is about to decide the issues of life and death once and for all. Then those who insisted on the right to die will suddenly find themselves pleading for a chance to live — to no avail. Those who shut their ears to His words now should not expect Him to open His ears to their words then. At that awful moment they will discover the eternal implications of the right to die.

Joel C. Gerlach

### THE SERMON ON THE MOUNT

Pastor Donald E. Kolander has written a series of Bible Class lessons on Jesus' sermon on the mount, as recorded in Matthew, chapters 5 to 7. The author makes it clear that our Lord did not preach this sermon to show people how to be saved, but how the saved should live. The course abounds in Gospel-centered applications for Christian living. Divided into 7 lessons.

Available from Northwestern  
Publishing House  
No. 7N51 ..... \$ .80

### COMMUNION WARE NEEDED

Prince of Peace Ev. Lutheran Church, a newly established mission congregation at Yankton, South Dakota, is in need of a usable set of communion ware. Any congregation wishing to fill this need, please contact: Pastor Paul Stuebs, 508 W. 3rd Street, Yankton, S. Dak. 57078.

### COMMISSIONING

Pastor Edward C. Renz, formerly pastor of Mt. Calvary Lutheran Church, Tampa, Florida, will be commissioned as the first full-time WELS chaplain on March 18, 1973. The service will take place at 7:30 p.m. in the chapel of Wisconsin Lutheran Seminary, Mequon, Wisconsin. The sermon will be preached by Pastor Clayton E. Krug, and the commissioning will be performed by Pastor Ernst F. Lehninger, chairman of the Special Ministries Board. Pastor Renz has been called to serve our members in the European theatre.

### ONALASKA PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 18-22, 1973. Two essays will be presented: The Pastor Administers His Office (Pastor C. Mischke) and Messianic Prophecies of the O.T. (Prof. H. Vogel). The sessions will run from 9:00 to 11:45 A.M. daily. A fee of \$10 will be requested of each participant. Dinner will be served promptly at 11:45 at a cost of \$1.25. If you plan to attend, we would appreciate your registration now for the sake of planning. Send your registration to: Pastors' Institute, Luther High School, Onalaska, Wisconsin 54650.

### CHANGES OF ADDRESS

(Submitted through District Presidents)

#### Pastors:

**Gabb, William R.**  
17125 Red Oak Dr.  
Houston, TX 77090  
**Hackbarth, Herbert**  
Rural Route 5  
Watertown, WI 53094  
**Krause, Harmon C.**  
2143 - 34th St.  
Two Rivers, WI 54241  
**Sievert, David R.**  
878 E. Memorial Dr.  
Janesville, WI 53545  
**Warnke, Hugo M.**  
3985 S. Sandhill Rd.  
Las Vegas, NV 89121  
**Widmann, Warren L.**  
7712 N.E. Klickitat St.  
Portland, OR 97213

### INSTALLATIONS

(Authorized by District Presidents)

#### Pastors:

**Fedke, Fred**, as instructor at Luther High School, Onalaska, Wis., on Jan. 21, 1973, by F. Mueller (W. Wis.).  
**Putz, Marvin**, as pastor of Mountain View Lutheran, Great Falls, Montana, on Feb. 4, 1973, by D. Neumann (Dak.-Mont.).  
**Sievert, David R.**, as pastor of St. Matthew's, Janesville, Wis., on Jan. 21, 1973, by M. Schwanke (W. Wis.).  
**Sullivan, John J.**, as pastor of Trinity, (South) Mequon, Wis., on Jan. 28, 1973, by A. Mittelstaedt (S.E. Wis.).  
**Widmann, Warren L.**, as pastor of Grace, Portland, Oregon, on Jan. 28, 1973, by H. A. Schewe (P.N.W.).

### SOUTHEASTERN WISCONSIN

#### METRO SOUTH PASTORAL CONFERENCE

**Date:** March 19, 1973; 9:00 a.m. Communion service.  
**Place:** Trinity, 1052 White Rock Ave., Waukesha (C. Krug, host pastor; telephone 547-5350).  
**Preacher:** R. Brassow (R. Cox, alternate).  
**Agenda:** Exegesis of Mark 3:22ff.; E. Mahnke; Isagogical Study of Joel: R. Winters; The Scriptural Principles Regarding Divorce: F. Gilbert; conference business, questions of casuistry.

**Note:** Excuses are to be made to the host pastor.

R. Winters, Secretary

### WLS Nominations

The following have been nominated by members of the Synod to the 15th professorship at Wisconsin Lutheran Seminary, Mequon, Wisconsin. This professor will be expected to teach in the fields of New Testament and Education:

Pastor Lyle E. Albrecht, Brookfield, Wis.  
Pastor Julian Anderson, St. Petersburg, Fla.  
Pastor Donald Bitter, Fort Atkinson, Wis.  
Pastor Daniel Deutschlander, St. Albert, Alberta  
Pastor Leroy A. Dobberstein, New Ulm, Minn.  
Pastor William E. Fischer, Brookfield, Wis.  
Pastor Ralph Goede, Lake City, Minn.  
Pastor Keith R. Haag, Manitowoc, Wis.  
Prof. Lloyd O. Huebner, New Ulm, Minn.  
Pastor Martin P. Janke, Fond du Lac, Minn.  
Pastor Harold Johnne, Tsuchiura City, Japan.  
Pastor Myron R. Kell, Watertown, Wis.  
Pastor Norval Kock, Manitowoc, Wis.  
Prof. Arnold J. Koelpin, New Ulm, Minn.  
Pastor Paul H. Kolander, Montello, Wis.  
Prof. David Kuske, Onalaska, Wis.  
Pastor Richard Lauersdorf, Jefferson, Wis.  
Pastor Joh. P. Meyer, Decatur, Ga.  
Pastor David F. Moke, Minneapolis, Minn.  
Prof. Armin J. Panning, Watertown, Wis.  
Pastor John Parcher, La Crosse, Wis.  
Pastor Philip Press, Pigeon, Mich.  
Prof. Cyril W. Spaude, Watertown, Wis.  
Pastor Edward F. Stelter, Two Rivers, Wis.  
Prof. Carleton Toppe, Watertown, Wis.  
Pastor Carl W. Voss, Green Bay, Wis.  
Pastor Harold E. Wicke, West Allis, Wis.  
Pastor Robert J. Zink, Hales Corners, Wis.

The Board of Control plans to meet Monday, March 12, 1973, at 1:00 P.M. to call the 15th professor from the above list. Any correspondence concerning these candidates should be in the hands of the secretary of the Board of Control by that date.

Pastor E. G. Toepel, Secretary  
614 East Street  
Baraboo, Wis. 53913

### Nominations for the Position of Executive Secretary Special Ministries Board

The following have been nominated for the position of Executive Secretary for the Special Ministries Board:

Pastor Robert Baer, Westland, Mich.  
Pastor Norman Berg, Milwaukee, Wis.  
Prof. John Chworowsky, Watertown, Wis.  
Pastor Walter A. Diehl, Dallas, Tex.  
Prof. Conrad Frey, New Ulm, Minn.  
Pastor Daniel Gieschen, Adrian, Mich.  
Pastor Ralph Goede, Lake City, Minn.  
Dr. Gary Greenfield, Wauwatosa, Wis.  
Pastor Paul Hartwig, South Milwaukee, Wis.  
Pastor Ronald K. Heins, Brookings, S. Dak.  
Pastor Robert Kleist, Milwaukee, Wis.  
Pastor Winfred Koelpin, Livonia, Mich.  
Pastor Clayton Krug, Waukesha, Wis.  
Pastor Mentor E. Kujath, Wauwatosa, Wis.  
Pastor Ernst Lehninger, Wauwatosa, Wis.  
Pastor Donald Meier, St. Paul, Minn.  
Pastor John Raabe, Brookfield, Wis.  
Pastor James Radloff, Austin, Tex.  
Pastor Gary Schroeder, Milwaukee, Wis.  
Pastor Ernst Wendland, Lusaka, Africa.  
Pastor Raymond Wiechmann, Seminole, Fla.  
Mr. Alfons Woldt, South Lyon, Mich.

Correspondence concerning these nominees should be in the hands of the secretary of the Special Ministries Board no later than March 9, 1973.

Mr. A. Woldt, Secretary  
230 E. McHattie St.  
South Lyon, Mich. 48178

### 9TH ANNUAL LUTHERAN COLLEGIANS CONVENTION

**Date:** April 6-8, 1973.  
**Place:** Mankato State College, Mankato, Minn.; Mankato Chapter, host chapter.  
**Opening Service:** 7:00 p.m., April 6, at the Mankato State College Conference Auditorium in the MSC Student Union building.  
**Theme:** "Crown Him With Many Crowns."  
**Agenda:** Annual business meeting; Bible discussion of the doctrine of Justification.  
**Banquet:** 7:00 p.m., Saturday, April 8.

## NEW W.E.L.S. CHURCHES

### Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people, who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman. Pastors who want stations included in this list are to inform the respective District mission board chairman. Area names are dropped from this list after appearing in the Yearbook for one year.

Arizona	Litchfield Park*
	Paradise Valley*
California	Alameda County*
	Mission Viejo*
	Novato (Marin County)*
	Pasadena
Colorado	Colorado Springs*
Delaware	Wilmington*
Florida	Gainesville*
	West Palm Beach
	Winterhaven*
Idaho	Boise*
Illinois	Champaign-Urbana*
	Jacksonville
	Rockford
	Springfield*
Indiana	South Bend
Iowa	Dubuque*
Louisiana	Alexandria*
Michigan	Grand Blanc
	Holland*
	Indian River
	Marquette
	Midland
	Taylor Twp.*
Minnesota	Bemidji*
	Forest Lake
Missouri	Columbia*
	St. Joseph*
Montana	Bozeman
New Jersey	Bergen County
New York	Albany/Schenectady
North Carolina	Cherry Point*
	Raleigh*
	Bend
Oregon	Providence*
Rhode Island	Columbia
South Carolina	Huron*
South Dakota	Memphis*
Tennessee	Clear Lake City
Texas	Corpus Christi*
	Weslaco*
Washington	Spokane Valley (East)*
Wisconsin	Hubertus
	River Falls
	Suamico*
Wyoming	Cheyenne*

\*Denotes exploratory services.

(New Missions in cities already having a WELS church are not listed.)

Note: All names and addresses of members who move, unless they can be transferred directly to a sister congregation, should be mailed to our

WELS MEMBERSHIP CONSERVATION  
10729 Warden, Detroit, Mich. 48224

## EXPLORATORY SERVICES

### CHEYENNE, WYOMING

Good Shepherd Ev. Lutheran Church, an exploratory mission congregation of the Colorado Mission District Mission Board, is now holding services in the Seventh Day Adventist Church, 719 Storey Blvd. at Marshall Rd., Cheyenne, Wyoming. Bible class: 6:00 p.m.; worship: 7:15 p.m., Sundays. Please send names of prospective members and Warren Air Force Base personnel to: Pastor Lawrence A. Retberg, 1304 Lemay Avenue, Fort Collins, Colo. 80521.

### MEMPHIS, TENNESSEE

Exploratory services are now being held in Memphis at the RAMADA INN EAST, at the intersection of I-240 and Summer Avenue, on the

east side of Memphis — 6:00 p.m. every Sunday. Sunday school and adult Bible class (study of Romans) each Sunday after the service. For a detailed map or information contact: Mr. Roger Prigge, 3354 Willow Wyck Dr., W., Memphis, TN 38118. Phone: 1-901-365-4596.

### HURON, SOUTH DAKOTA

The Wisconsin Ev. Lutheran Mission at Huron, South Dakota, is holding exploratory services in the Seventh Day Adventist Church, 244 6th Street SW. Regular Sunday worship services are conducted at 10:00 a.m. Sunday school is at 9:15 a.m. Please send names of prospective members to: Pastor John M. Engel, 646 Lawnridge SE — Box 215, Huron, South Dakota 57350.

## TIME AND PLACE OF SERVICES

### COLUMBUS, FT. BENNING, ATHENS, AND ATLANTA, GEORGIA

Communion services are being held in Columbus, Georgia, on the first Sunday of each month, at 4:00 p.m. For information, contact Mr. & Mrs. Wayne Lohaus Sr., 1089 Farr Rd., Lot C-11, Columbus, Ga. 31907; Phone: 689-1166.

Servicemen at Warner Robins, Georgia, Robins AFB, contact Mr. & Mrs. M. S. Witter, 117 Cannon Rd., Warner Robins, Ga. 31093; Phone: 922-7969.

Students at Athens, Georgia, contact Mr. Donald Romberg, 140 Springdale, Apt. 4, Athens, Ga. 30601; Phone: 543-4618.

Sola Scriptura Lutheran Church of Atlanta, Georgia, conducts services every Sunday at 10:00 a.m. at the North Clayton Co. Civic Center, 4888 Riverdale Rd., one-fourth mile north of I-285. Communion is celebrated on the first and third Sundays of every month. Pastor Joh. P. Meyer, 3193 Weslock Circle, Decatur, Georgia 30034; Phone (404) 241-6093.

### RUSSELL, KANSAS

Faith Lutheran Church, WELS mission in Russell, Kansas, has moved its place of worship to the American Legion Building, 4th and Main, Russell, KS. Worship at 8:00 a.m. and S.S. at 9:00 a.m. Sundays. Travelers on Interstate 70 are most welcome. Serving this mission and western Kansas is Pastor Charles Flunker, 607 Main, Stockton, Kansas, phone (913) 425-4821.

### NORTH FORT MYERS, FLORIDA

WELS services are being conducted in the Northside Citizens' League, 1505 Piney Road, North Fort Myers, at 10:30 a.m. If you know of winter vacationers, relatives or friends coming to the greater Fort Myers area, inform them and Pastor Robert Wendland, 1406 N.E. Fourth Terrace, Cape Coral, Florida 33904.

### WEST PALM BEACH, FLORIDA

Redemption Ev. Lutheran Church is now holding its worship services at the Baird Case Funeral Chapel, 625 South Olive Ave., West Palm Beach, Florida. The time of services is 10:00 a.m., with Sunday school and Bible class following at 11:00. Pastor David A. Krueger, phone (305) 842-7425.

### JACKSONVILLE, FLORIDA

When travelling south this winter, you are invited to worship at Our Savior Ev. Lutheran Church of Jacksonville, Florida. Its new place of worship is 6940 Atlantic Blvd. (The Giddens-Griffith Funeral Chapel). This is 4 miles off of I-95. Sunday school and adult Bible class is at 9:15. Worship at 10:30. Pastor John F. Vogt, phone (904) 725-0230.

### THE ASSIGNMENT COMMITTEE

God willing, the Assignment Committee will meet in Milwaukee and Mequon on May 21, 22, and 23, 1973. The first session begins at 7:00 p.m. on Monday. The Committee will travel to New Ulm after the Northwestern College graduation service on May 24 and will conclude the assignment of teacher candidates at New Ulm on May 25.

Oscar J. Naumann, President

### THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet on May 9 and 10, 1973, in the Synod Administration Building, 3512 W. North Avenue, Milwaukee, Wis. 53208. The first session is to begin at 9 a.m. CDT.

All reports that are to be included in the Book of Reports and Memorials for our 1973 Convention should be ready for distribution to all members of the Council at this May meeting. Our Constitution stipulates that any memorials that may be addressed to the Convention "shall be presented in writing to the President not later than the May meeting of the Synodical Council," if they are to appear in the Book of Reports and Memorials.

The preliminary meetings of various boards, committees, and commissions should be called by their respective officers.

Oscar J. Naumann, President

### BAND FESTIVAL

The National WELS Lutheran High School Band Festival will be held in Watertown, Wisconsin, at Northwestern College on March 16-18, 1973. The public band concert will be presented on Sunday afternoon, March 18, at 2:30 o'clock in the College's new gymnasium. Everyone is cordially invited to attend this concert.

Dr. A. O. Lehmann  
Music Director

### 1972 Index for

### The Northwestern Lutheran

A copy of the 1972 Index for The Northwestern Lutheran will be sent gratis to all who received it last year as well as to all others who request it. The latter should write the editor and indicate how many copies they would like to receive.