

# *The Northwestern Lutheran*

March 25, 1973



Prince of Peace, Howell, Michigan

## **In This Issue —**

- |                                |         |
|--------------------------------|---------|
| Was the Millennium Prophesied? | page 85 |
| Animism in Central Africa      | page 86 |
| Focusing on the WELS in Texas  | page 88 |



## Briefs by the Editor

The second coming of our Lord Jesus Christ is part of the marvelous Gospel message of the forgiveness of sins. Our Lord is coming to take us to Himself where sin will never be able to touch us again. He is also coming to cast away forever those who refuse His offer of grace during their life on earth. For the Christian believer this message is one of joy; for the unbeliever one of terror.

Wherever this Gospel message is being preached, the Old Evil Foe always introduces teachings that can only compromise or endanger God's offer of grace. After all, Satan wants no man to be saved.

He has persuaded many to believe that if Jesus should come after all, the very worst that could happen is that the ungodly would simply be annihilated. Now, Christ doesn't agree with that at all. He speaks of the ungodly as going away "into everlasting punishment."

If Satan cannot persuade men that the ungodly will simply be destroyed body and soul, he is apt to tamper with the second coming of Christ in another way. He causes men to teach that Christ is coming to inaugurate a worldly kingdom, here on earth. The danger this false doctrine poses for the Christian is pointed out in the article on the millennium in this issue. Unfortunately, the majority of those who call themselves "Evangelicals" promote that dangerous doctrine, among them some big-name evangelists.

Questions about the second coming of our Lord are nothing new. One of the first and one of the last letters that Paul wrote touch on it. In his *Second Letter to the Thessalonians* he sets these early Christians straight. They were expecting the return of Christ at any time. So far, so

good! But then they took a step that went too far. Why work, why slave away at your job, if Christ is coming soon! So Paul reminded them of what he had told them previously, namely, that the "man of sin" would first have to be "revealed" before that great day of the Lord would dawn.

Toward the end of his life, Paul warned Timothy against Hymenaeus and Philetus "who concerning the truth have erred, saying that the resurrection is past already" (II Tim. 2:17,18). Well, if the resurrection is past already, and Christ has not come in the clouds of heaven, that effectively cancels the second coming, doesn't it! And that, in turn, both robs the believer of hope, and extinguishes the fear of the ungodly. Both can be fatal.

Even as errors concerning the second coming of Christ are nothing new, so they are also not restricted to the lands of the Early Church or to the church in America.

The February, 1973, issue of *The Lutheran Christian*, published by our Lutheran Church in Central Africa, brings a two-page article entitled, "Christ's Second Coming in the Light of Revelation 20." It's clear, our Christians in Central Africa are evidently not being spared the onslaughts of those who teach this insidious doctrine, a doctrine which can only pin men's hopes on the temporal and not on the eternal. Our brothers in Africa face the same fight of faith we do.

It is eternally important to know who it is we shall meet on that great day. Is He an earthly king who can be manipulated, or the Lord of heaven and earth who comes to judge and to save? Our Lenten services have always provided the answer.

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

## The Northwestern Lutheran

Volume 60                      Number 6  
March 25, 1973

Official Publication  
Wisconsin Evangelical Lutheran Synod

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

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

Second-class postage paid at Milwaukee, Wisconsin.

**Subscription rates**, payable in advance: One year, **\$3.00**; Three years, **\$8.00**; Five years, **\$12.50**.

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

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

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

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

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

### CONTRIBUTING EDITORS —

F. Blume	I. G. Frey	C. Toppe
P. Nitz	J. Parcher	P. Janke
E. Fredrich	J. Gerlach	A. Panning
T. Franzmann		

### OUR COVER

Prince of Peace Lutheran Church, Howell, Michigan, was dedicated this past January. Richard E. Warnke is the pastor of this congregation.

THE NORTHWESTERN LUTHERAN

## Editorials

**Maybe It's You** A fairly common complaint — or excuse, as the case may be — offered by members who are staying away from church is, "I don't get anything out of the service."

This is understandable. There are some subjects that are just not interesting to some people. Religion is one of them. A person who has little or no concern for his spiritual welfare is just not going to get much out of a Christian church service.

Then, too, other thoughts tend to occupy the mind while one is sitting in the pew. It is hard to pay much attention to what is going on in church when you are mentally improving your property or fixing your car or investing some money or making a trip or eating dinner or participating in a sport or going on a date. Most people are vitally interested in practical matters of this sort, and the church service is not likely to contribute anything interesting along these lines. With these things on the mind during the service, the sermon, the hymns, and the prayers tend to fall into the category of nuisances to be endured until relief is afforded by the final Amen. One can find less distracting and more comfortable places in which to pursue these mundane thoughts.

So a lot depends upon what you are looking for in church. But if you are not looking for food for your soul, don't necessarily blame the church or the preacher when you don't get anything out of the service.

Maybe it's you.

Immanuel Frey

**Tact and Truth** The Author of the Bible seems never to have taken one of those courses on "How-To-Come-On-Big-With-People. The Holy Spirit seems strangely cool to the popular psychological approach of impressing people.

He begins the Bible by scandalizing much of scientific thought and causing many a churchman to fall all over himself trying to tone it down, by saying: God created the heaven and the earth, out of nothing, with His Word, in six consecutive days of an "evening and a morning" each.

The first page of the New Testament, too, violates just about every manmade rule of winning friends and influencing people. The Holy Spirit leads off with 17 straight verses of genealogy (contrary to what the English department says about an "interesting first paragraph"). And then, right there on page one, states flat out the fact of the Virgin Birth (something clever strategists would put in small print at the back of the book).

Take it or leave it. Believe it or reject it. But be careful of clever attempts to appeal to people on their own fleshy, psychological terms. Shame on us if we feel we must reshuffle the deck so that more pleasing cards turn up, the less to embarrass us in our evangelism efforts.

Much is made of tact. More must be made of truth. The saint and honest sinner who want the truth, be it bitter or sweet, will never be disappointed. So Jesus said: "Everyone that is *of the truth* heareth My voice."

John Parcher

**God Is Right About The Death Penalty** Free-thinking sociologists have been making capital punishment out to be an atrocity and a barbarism. An editorial speaks of the national administration "joining the grisly move to restore the death penalty." Indignantly it protests, "Can we . . . turn society itself into a killer — and still claim to be a civilized community that holds life in reverence?"

Those who condemn any and all capital punishment insist that it cannot be harmonized with the love of God, and that the dignity and worth of society forbid it. They also reject the argument that it is a deterrent to crime.

There are reasonable answers to these contentions. Abolishing capital punishment favors evil, shows more regard for the criminal than for the victim, weakens justice and encourages murder. The criminal who has not held the life of his victim in reverence cannot claim that his own must be held in reverence. He has justly forfeited that right.

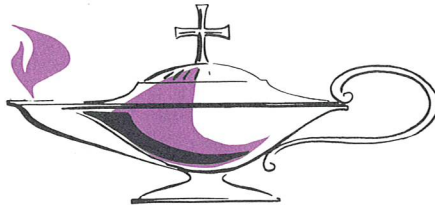
But for the Christian the ultimate reply is, "What does God say?" Genesis 9:6 is unmistakably clear: society has the right to shed the murderer's blood because murder is an outrage not only against man but also against God. The Law of Moses even included the death penalty for such transgressions as cursing father or mother, incest, kidnapping, rape, and stubborn juvenile delinquency.

And lest we conclude that capital punishment for any and every crime is abolished by God in the New Testament, Romans 13 declares that the state can exercise its God-appointed right to take the life of a criminal. Duly constituted authority cannot be charged with being "a killer" for doing what God gives it the perfect right to do to deter crime and to promote justice.

And contrary to what theorizing sociologists hold, the experience of law enforcement agencies can prove that death penalties are deterrents, even for hardened criminals.

Those who declare that the death penalty is wrong, in and of itself, are in effect declaring God Himself to be a savage killer and a grisly monster. But the Lord of life and death and the Author and Dispenser of all justice happens to know more about capital punishment than our social dreamers do.

Carleton Toppe



## Studies in God's Word

### "Lo, I Come To Do Thy Will, O God!"

Wherefore, when He cometh into the world, He saith, "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me.

"In burnt offerings and sacrifices for sin Thou hast had no pleasure.

"Then said I, 'Lo, I come (in the volume of the Book it is written of Me) to do Thy will, O God.'"

Above when He said, "Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein," which are offered by the law,

"Then," said He, "Lo, I come to do Thy will, O God." He taketh away the first that He may establish the second.

By the which will we are sanctified through the offering of the body of Jesus Christ once for all (Hebrews 10:5-10).

How can the Holy Scripture say that God did not will ("Thou wouldest not") sacrifices and offerings? What about the animal sacrifices, the meal-offerings, the whole burnt offerings of animals, and the sin-offerings under the Old Covenant? All of these were prescribed in the Levitical law which was handed down from Mount Sinai. Is this not a contradiction in God's Word? Can it be possible that God speaks out of both sides of His mouth?

#### Incomplete Offerings

It is undeniable that animal sacrifices and meal-offerings were demanded by God of Old Testament Israel. But, as was pointed out in the preceding discussion, it was "not possible that the blood of bulls and of

goats should take away sins" (v. 4). In other words, it was not God's will that such sacrifices should take away sins.

It is in connection with the removal of sin that it is said that God did not will the Levitical sacrifices. He did not desire them *in themselves* — for their own sake. Although they were "offered by the law" of God, they were but shadows of the real substance.

This was not a new thought sprung on men of the New Testament era. The repeal of the Levitical laws was foretold in the Old Testament. Prophets like Samuel, Isaiah, Hosea, Amos, and Micah expressly stated that the Lord "had no pleasure" in the sacrifices of the Old Covenant. As an example of such statements, Psalm 40:6-8 was quoted by the writer to the Hebrews.

The point is made that what the Lord said about God's not willing such sacrifices preceded the second statement, "Lo, I come to do Thy will, O God." The first statement about what did not please God came *before* ("above") the second statement and thus prompted the response, "Lo, I come to do Thy will, O God."

#### A Perfect Volunteer

But who speaks in the Psalm? He is One who "cometh into the world." He is One for whom "a body" has been prepared. He is One who is written about in "the volume of the Book." Can there be any doubt about the identity of the One who spoke through David, the great forefather of the Coming One?

Great David's greater Son volunteered to come into the world to ac-

complish the will of God that could not be achieved by the Levitical sacrifices. By His coming into the world and carrying through the will of God He took away the old provision and founded the new. His work perfectly fulfilled the will of God. His accomplishment is established. It stands. It has permanency.

What was the will of God? Well, one might say that God originally wanted man himself in the whole obedience of his being. But man chose to disobey God and thus forfeited his life. Yet God still wanted man for Himself. Thus it was His will to take away man's sin and its curse. But how? One way was open to Him. Give man a perfect Substitute. And how would He accomplish this? He would clothe His own Son with humanity and let Him offer Himself as a perfect Substitute to take away sin and restore life to man.

#### A Well Prepared Body

"A body hast Thou prepared Me." That body had ears to hear God's expressed will, hands to work that will, and feet to walk in that will. But more. That body had hands and feet to be stabbed by nails and a side to be pierced with a spear. In this way He could "taste death for every man."

The once-for-all offering of Jesus Christ accomplished something for us, namely, our "sanctification." This too was the will of God. Basically, the word "sanctify" means to "set apart for a holy purpose." God's holy purpose concerning us was to bring us into true fellowship with Him. He set us apart and dedicated us for eternal life.

This will has been accomplished through the offering of the body of Christ. We have been cleansed and introduced into God's fellowship through that perfect sacrifice. We have been made "saints" ("sanctified ones") and brought into the "Communion of Saints."

Who would want to step out of such a blessed fellowship? Did the Hebrews really want to overlook the perfect offering for sin and walk in the shadows? Do we?

Paul E. Nitz

# The Millennium —

## Was it Prophesied?

Undoubtedly you would like to see things better than they are. Undoubtedly you would like to live a lot longer and have more of the good things of this world to enjoy. Undoubtedly you would like to be in a position of power and authority. Undoubtedly you would like to see righteousness prevail on this earth, instead of witnessing a rise in the number of criminal acts and in lawlessness. Is this a possibility?

Many well-known religious teachers offer you the millennium as the Lord's answer to what your heart so greatly desires. But in a former issue of *The Northwestern Lutheran* we examined the millennium and, to our surprise, discovered that it left a lot to be desired. The coming millennium would not rid the earth and man completely of sin, death, or even war. In other words, the millennium falls woefully short of being the real answer to man's yearnings.

But could it be that we might have erred in our analysis? It's clear that a basic question remains to be answered: Is the millennium something that God has promised, that He has prophesied in His Word?

### The Millennium and Israel

There is particularly one issue on the basis of which the millennium will be found either wanting or valid. That's Israel.

As you have perhaps noticed in reading books like *The Late Great Planet Earth*, most millennialists teach that the people of Israel are to have a special place in the future millennial kingdom of Christ. In fact, they take most of the promises given the descendants of Abraham in Scripture and apply them as referring to the Jews at the time of the millennium, or shortly before. So the question we must settle on the basis of Scripture is: Has God a special plan

for the Jewish people at the end of time?

Millennialists point to present events in world politics as a direct fulfillment of prophecy. Among them, the establishing of Israel as a nation and then the six-day war in which Israel added immensely to its territory. According to them, these events are all evidence of the nearness of Christ's second coming and of the millennium.

Hal Lindsey in *The Late Great Planet Earth* states on page 28: "The central theme of the Jewish prophets was that 'the Messiah' would come and fulfill the promises given to their forefathers, Abraham, Isaac, and Jacob. In these promises Israel is to be the leading nation in the world under the reign of the Messiah who would bring universal peace, prosperity, and harmony among all people of the earth."

That Christ did not accomplish this at His first coming is clear from history. Mr. Lindsey insists that He will do so at His second coming. But the real question remains: Did God ever really promise this?

Mr. Lindsey is convinced that God did. He points excitedly to the creation of the State of Israel (page 43): "Israel a nation — a dream for so many years, made a reality on 14 May 1948 when David Ben-Gurion read the Declaration of Independence announcing the establishment of a Jewish nation to be known as the State of Israel." An additional factor in his line of argument is Israel's 1967 repossession of old Jerusalem. Lindsey states on page 55: "Then came the war of June, 1967 — the phenomenal Israel six-day blitz. I was personally puzzled as to the significance of it all until the third day of fighting when Moshe Dayan, the ingenious Israeli general, marched to the wailing wall, the last remnant of

the Old Temple, and said, 'We have returned to our holiest of holy places. never to leave her again.'" For Lindsey the next step on God's timetable is the rebuilding of the Temple.

All this sounds very plausible, even the Scripture passages he quotes. But only until one asks whether this is what the Prophets, and later the Lord and His Apostles, were actually speaking about. Let's check.

### A Great Silence

At this point of the discussion it's a good idea to scan Revelation, chapter 20. This chapter, as you know, is the basic passage for all millennialists. It is the only portion of Scripture that speaks of the "thousand years," that period which the millennialists have appropriated for their own special doctrine. Search as we will, there is no hint in Revelation 20 about a restoration of Israel to the Holy Land or the presence of the Temple. Regardless of how this chapter may be interpreted, these factors, so important to the doctrine of the millennialists, are simply missing. Such a lapse is indefensible considering that millennialists make the existence of Israel as a nation a prerequisite for the millennial reign of Christ on earth.

### Romans 9 and 11

But doesn't Paul speak about the restoration of Israel? At first glance it seems so. Most millennialists insist that with the arrival of the millennium all then-living Jews will be converted to Jesus Christ. In support of their teaching they like to point to Romans 11:25,26: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel until the fullness of the Gentiles be come in. And so all Israel shall be saved."

What about the words "all Israel"? Don't they sound as though at least all Israelites living at that time will be converted to Christ? Before we accept this explanation, it will be well to ask what Paul understands by the words "all Israel." He defines the term in Romans 9. First of all, he

(continued on page 94)



The African shrine (malende) over Chief Shacele's grave.



Our Lutheran evangelists of the Mwembezhi area looking at the clay offering jars and other artifacts which belonged to Chief Shacele (drinking cup, hoe blades, elephant tusk, etc.).

Does Central Africa still need the Gospel? Does it still need our prayers and gifts and missionaries? The answer is supplied in this article submitted by Missionary Kirby A. Spevacek of our Mwembezhi Lutheran Mission.

## *Animism in Central Africa*

It is commonly thought that all heathen are idol worshipers who bow down before images fashioned of wood and stone. This is not always true. In Africa most non-Christian people are either Moslems or animists. In fact, in Africa one finds few heathen temples such as are so numerous in Asia.

### **Heathenism is Godlessness**

Most of the heathen among whom we work in Central Africa are animists. This is not an organized religion with a prescribed system of faith and worship. Although there is an

awareness of a remote, powerful being, the idea of god is very vague. Any definite form of worship of this god is almost entirely absent. St. Paul describes the heathen in his spiritual state as "having no hope, and without God in the world" (Eph. 2:12).

His animistic superstition, rather, makes him dependent on the spirits, both human and animal, which surround him. He lives in fear of the evil they can visit on him. His worship and prayer, if they may so be called, are to commune with the spirits, good or evil, by himself or through the witches who he believes have a mys-

terious power over things immaterial and incorporeal. He is dependent on the good ancestral spirits and haunted with the *fear* of demons.

### **Three Kinds of Spirits**

Among the Tonga-speaking Bantus of Zambia there are thought to be three types of spirits, the "muzimu," the good spirits of the ancestors, the "zelo," the evil ghosts, and the "masabe," spirits of animals, devils, or foreigners.

One becomes a muzimu when one dies. To remain on the good side of the muzimu one must make occasional offerings to them. At birth a child is often given a guardian muzimu by his family.

The zelo are believed to be kept in the house of the witch or witch doctor. For a fee, one who has been wronged may hire a witch to send a ghost to trouble his enemy.

The masabe are thought to take possession of people. These vexing spirits can be exorcized from the possessed only by "therapeutic" dancing to the beat of special drums. Since all disease is caused by evil spirits, the sick must submit to all sorts of torture to drive out the spirits which have brought on the sickness.

### **Faith in Christ the Only Cure**

As in the days of our Savior's earthly sojourn, the Gospel of Christ by the Holy Spirit's power working faith and spiritual rebirth is the only force that can overcome this heathen idolatry. The message of Christian

missionaries and teachers has been effective in greatly weakening the domination of the devil through animism.

And yet it persists in various forms and is especially hard to eradicate in the older generation.

### Chief Shacele's Malende

Our pictures show you a typical "malende," or rain shrine, housing a revered muzimu, that of Chief Shacele who died in 1914. He was buried under this thatched shelter. And, we were told, two slaves permitted themselves to be put to death and buried with him, to serve him in the spirit world.

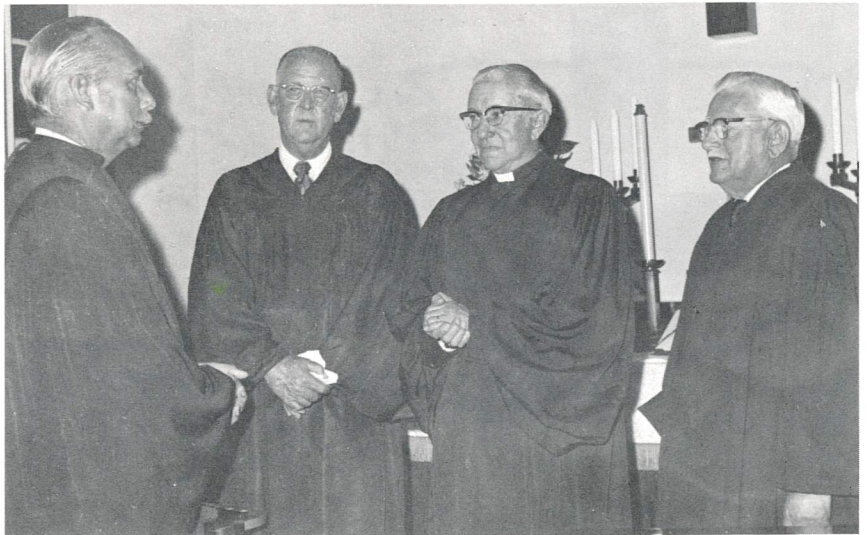
When rain is needed or floods threaten, the villagers come to this malende to present offerings and to invoke Shacele's spirit to help them. Even though "Leza," the great god, is too remote to be concerned with their plight, the muzimu of their great chief will intercede for them. Offerings of "kaffir beer," brewed from maize, are poured into the large clay pots on the grave. Other things of value, such as the elephant tusk seen on the picture, are also brought to induce the muzimu to respond favorably.

Good spirits are also thought to dwell in hollow baobab or fig trees, like the juju trees of West Africa. Often they are seen standing directly in the right of way, for the roads are built around them not to disturb the spirits. When drought threatens, chickens are sacrificed and incantations are made at the base of these trees.

### Freedom Through Christ

One of the grandsons of Chief Shacele is a communicant member of our Lutheran Church of Central Africa. Having accepted Jesus as their Savior, he and all the others have been freed from a life of superstition and terror. But also, they are freed from their sins, from its guilt and penalty in eternal death. What a privilege is ours to proclaim the wonderful news, "There is one God, and one Mediator between God and man, the man Christ Jesus"! (I Tim. 2:5.)

Missionary K. A. Spevacek



Commissioning service: Pastors C. Found, R. H. Zimmermann, A. L. Mennicke, and Edgar Hoenecke.

## New Publications Director for Central Africa

On February 10, 1973, Pastor and Mrs. Charles Found arrived in Lusaka, after weeks of preparation for mission work in Africa. Pastor Found, formerly of Thousand Oaks, California, replaces Mr. Elmer Schneider as Publications Director at the *Lutheran Press* where tracts, textbooks, Sunday-school lessons, and the *Lutheran Christian* are published. He will also do a limited amount of work in congregations.

The commissioning service took place at Grace Lutheran Church, Glendale, Arizona, on January 7. The Reverend Edgar Hoenecke, Executive Secretary of the Board for World Missions, preached the sermon on Isaiah 6:5-8. Taking his theme from the eighth verse, "Whom Shall I Send?" he pointed out, first, that he only should be sent who has "seen the King," and secondly, he should be sent who, by the grace of God, has been made willing to go. Liturgist for the service was the host pastor, Rev. R. H. Zimmermann, chairman of the Board for World Missions. The rite of commissioning was read by the chairman of the Executive Committee for Central Africa, Pastor A. L. Mennicke. The choir of Grace Con-

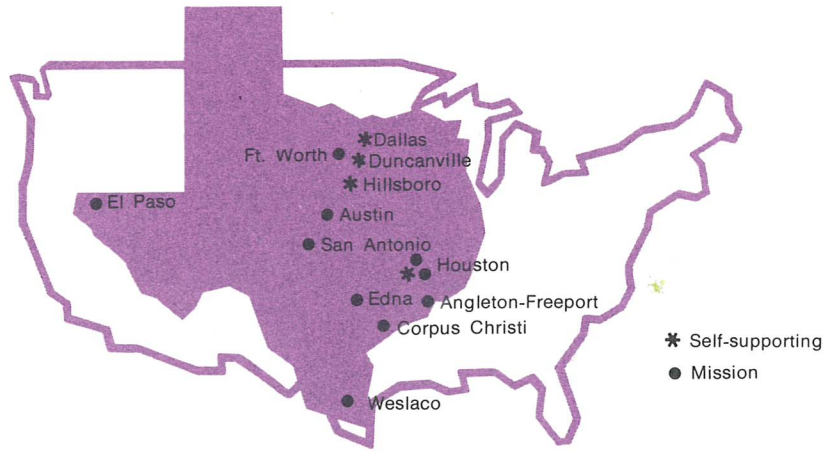
gregation, directed by Mrs. William Lamb, sang, "The Morning Light Is Breaking." Mrs. R. H. Zimmermann was accompanist. Organist for the service was Mr. Norbert Loeper.

The Ladies Aid of Grace Lutheran Church, Mrs. Norbert Bottcher, president, served refreshments following the commissioning service.

After graduating from our seminary at Mequon, Wisconsin, in 1937, Pastor Found served congregations at South Shore and Germantown, South Dakota, at Bristol, Wisconsin, in Phoenix, Arizona, and more recently at Thousand Oaks, Lancaster, and Santa Barbara, California. Outside of his congregational activity, Pastor Found served as chairman of the East Fork Nursery Board for the past 15 years and, before that, as a member of the Board of Directors of Bethesda Lutheran Home, Watertown, Wisconsin.

The Founds have five children. They are living on the Bible Institute-Seminary property, where the *Lutheran Press* is located, and their address is: Box CH-195, Lusaka, Zambia, Africa.

A. L. Mennicke



## *Focusing on the WELS in Texas*

For those who watch Saturday football on TV the expression "Texas Longhorns" has come to mean something more than a reference to cattle. Hopefully as you read the following article the name TEXAS will come to mean more to you than cowboys and cactus, or the thought of a country rather barren except for oil wells marking the horizon.

Texas is a state that is also rich in the natural resource of human souls, and this is why our Synod is active here. As a body of believers who are interested in doing what Christ has commissioned us to do, we are about the business of establishing "Wells of

living water" in as many communities as possible. The Holy Spirit, of course, is the one who finally prospers this work, and the evidence of His activity can be seen in the mission development in Texas to date.

### WELS Entered in 1964

Work in Texas was begun by WELS in the early part of 1964 when Pastor Robert Neumann was called to serve in the Dallas area. Since then 14 churches have been established, of which Calvary in Dallas, Christ The Lord in Houston, and the dual parish of St. Mark in Duncan-

ville and Mt. Zion in Hillsboro are self-supporting.

There are exciting stories to be told in connection with each of the remaining 10 missions. Their histories are as interesting as anything you might read about the battle of the Alamo or about Sam Houston's defeat of Santa Anna at the battle of San Jacinto. You see, the Southwest is being won again. This time the struggle is between the forces of light and the forces of darkness, with relatively small forces of Christ's commission advancing into the domain of the prince of this world.

### Missions a Story of People

If space would permit, we could share with you the many thrilling experiences of your missionaries as they came into this area armed with Bible doctrine and a living Savior to give it power and victory. We could also share with you story after story of the sacrifice and boldness of fellow Christians who have refused to risk their birthright in the eternal kingdom for a mess of ecumenical potage, or for the chance of being momentarily in the limelight of the "new theology."

The account of mission development in Texas is the story of people whom the Lord Christ has bound to Himself with bonds of love. Such as the retired railroad engineer who walked several miles under a scorching July sun in San Antonio. Why? He wanted to hear once again the wonderful news that his sins were



Sunday school at Christ the Lord, Houston



Bible class important part of Sunday morning at Christ the Lord, Houston.



washed away by Jesus, and he wanted to support with his presence the work that your church was beginning there.

The story of the WELS in Texas is the story of a congregation which after just taking its first steps in self-support divided its membership to make it possible for some of them to start a new mission in another section of the city. It is the story of people willing to work many extra hours to build a first-unit chapel or parsonage. A whole article could be written about the congregation that has served as the springboard from which eight more missions have been established over the past seven years.

In the case of only two of the missions did the missionary have to go into an area without first having had people come to him and request help in establishing a church. Thus the problem has not been where shall we go next, but when can we begin to answer the latest request.

#### Touring WELS in Texas

Our churches are concentrated along the Gulf Coast. Houston has three churches: Christ The Lord, Abiding Word, and Lord Of Life. Christ Our Saviour is the mission serving the tri-city area of Angleton-Freepport-Lake Jackson. Proceeding south along the coast the next city where work is being done is Edna. Redeemer Congregation is the mother mission which was referred to above. Farther south work is presently being carried on in Corpus Christi,

with services being conducted in Spanish by one of the seniors from the Seminary. Student Carl Leyer, who can converse fluently in Spanish, spends one weekend a month flying in from Milwaukee to help with this work. On other Sundays the members conduct their own services with the help of written material provided by the mission board. Finally there is Weslaco, farthest to the south, in the Rio Grande Valley. Abiding Savior is the name given to the exploratory work being carried on there.

As you come back up through the central, hill country, San Antonio is the first large city you encounter. Our Savior Congregation welcomes you there. It is located in the northwest part of the city. From there to Austin is a quick 70 miles up the freeway to where Holy Word Congregation is going through the growing pains of a building program. Farther north, along Interstate 35, lies Waco. Though no work is being carried on there at the present time, we have had inquiries from a number of people in Waco, and it will likely be one of the next cities in which a mission is established. Just north of Waco is Hillsboro, where a small group of God's faithful have been gathering for worship since the first year of our work in Texas. Finally, you arrive at the Dallas area. The first church, as you come from the south, is St. Mark in Duncanville. Calvary is located in the northeast sector of Dallas, and Immanuel is to the west in Fort Worth.

As you consult the map, do not overlook Trinity in El Paso. Even though it is some 650 to 700 miles away from its closest neighbor in the state, it is a flourishing mission and will likely be the next to reach the plateau of self-support this year.

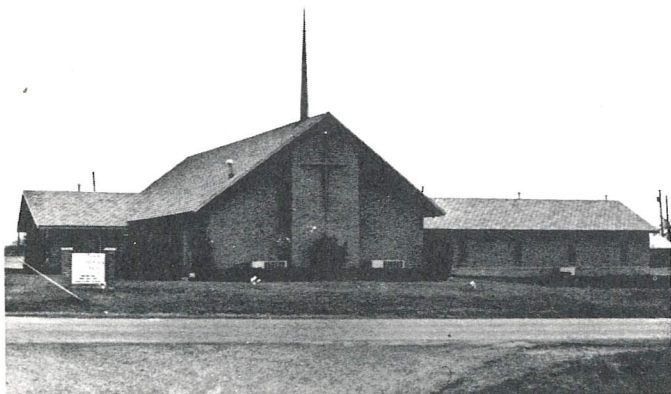
#### Christian Day Schools

Not at all being overlooked in our mission development plans is the Christian day school. Christ The Lord at Houston and Calvary at Dallas opened schools in 1972 and Abiding Word in North Houston is planning to begin with kindergarten through fifth grade this fall.

What about the future? As the Lord grants us opportunity, we shall investigate cities such as Waco, Corpus Christi (for English services), Arlington (between Duncanville and Forth Worth), Abilene, Midland — Odessa, Lubbock, and the "Golden Triangle" of Beaumont, Orange, and Port Arthur. All of these areas are population centers and offer an opportunity for each of us to be an instrument of the Holy Ghost in bringing the Breath and Bread of Life to the dead and starving souls whom God had in mind when He caused His holy writer to pen the words, "God so loved the world."

Texas is a significant portion of the world for the Wisconsin Evangelical Lutheran Synod, and Texans are significant in the light of Christ's all-atoning sacrifice.

Vilas R. Glaeske

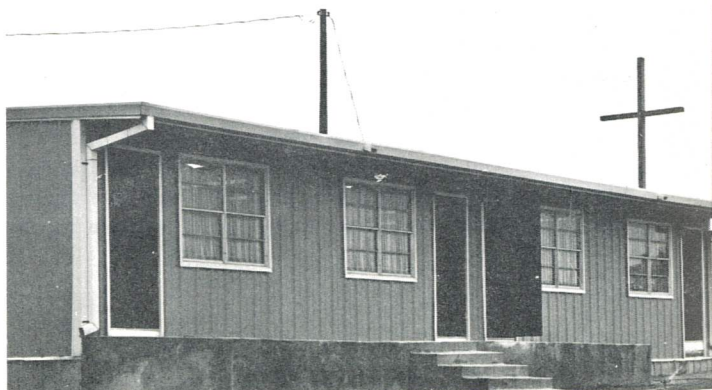


St. Mark, Duncanville

Christ Our Savior parsonage, Angleton-Freepport-Jackson.



Holy Word, Austin



## *Dedication of First WELS Church in Livingstone County, Michigan*

On January 14, 1973, a group of 235 members and friends of Prince of Peace Lutheran Church of Howell, Michigan, gathered to dedicate the congregation's new chapel to the service and glory of the Triune God in an afternoon worship service. As a part of that service, Pastor Daniel M. Gieschen informed the congregation "How a Church Building Becomes the Dwelling Place of God." His sermon was based on Isaiah 66:1,2. The Reverend Mr. Gieschen is pastor of St. Stephen Lutheran Church in Adrian, Michigan, and chairman of the Michigan District Mission Board of the Wisconsin Synod. The resident pastor, Richard E. Warnke, served as liturgist.

The 3,560 square foot building includes a nave which can seat 160 comfortably, an overflow area which

can seat more than 100, chancel, pastor's office, two sacristies, narthex, and a mechanical room. The worship overflow area doubles as a place for meetings, fellowship gatherings, and Bible hour classes. The chapel is designed so that the overflow area can be converted into permanent seating, and a balcony can be added. Thereby the seating capacity could be increased to over 300 without changing the exterior appearance of the church.

The new house of worship is of basic wood-frame construction. Laminated wood arches support a wood-deck ceiling that rises to a height of 32 feet at the peak. Oak and redwood are used extensively, giving the chapel a very rich appearance.

The White Organ Company of Lansing, which is owned by a fellow

Wisconsin Synod Lutheran, provided a two-rank, unit pipe organ at less cost than that of an electronic instrument. The organ provides excellent accompaniment for music, and is designed so that it can be expanded very readily.

Total cost of the building project, including all furnishings, parking lot, well, septic system, and site work, was \$100,000. The congregation served as its own contractor, thereby keeping the cost at least \$25,000 under what it would otherwise have been. To do much of the work a contractor would normally have done, the congregation hired a man to serve as bookkeeper and "leg man."

Prince of Peace Lutheran Church was organized as the first Wisconsin Synod church in Livingston County, Michigan, just three years ago, after exploratory services had been held for one year. Today, 95 persons are communicant members. The congregation is eagerly looking forward to becoming a self-supporting church in the very near future.

Richard E. Warnke

## *Looking at the Religious World*

### *Information and Insight*

#### **January Mission Meetings**

Early in January in Bangkok, Thailand, 212 church leaders discussed the theme, "Salvation Today," at a world mission gathering sponsored by the World Council of Churches. The conference rejected the "Frankfurt Declaration" which criticizes the World Council's mission involvement for being too little interested in the direct proclamation of the Gospel and too much inclined toward salvation through social justice. Then with only 11 opposition votes

and 20 abstentions the delegates called for a "gesture of solidarity" toward North Vietnam and criticized American involvement in Indochina.

Also in January the management committee of the newly restructured Division for Missions in North America of the Lutheran Church in America met. Approval was given to plans for expanded home mission development and for the preparation of statements on social issues. Included in these statements is one that will "explore some of the church's chief

concerns relating to the U.S. bicentennial celebrations."

During the week of January 28, students at the Wisconsin Lutheran Seminary at Mequon devoted two hours of each school day to their annual mission seminar. Their theme was "A Chosen Vessel To Bear My Name" and under it were considered the mission call and its obstacles and blessing.

The Mequon mission meeting was a project of students, not church leaders or official boards. As such, its presentations were sometimes unpolished and imprecise. But at Mequon the first things of missions were put and kept first. Concern for the Gospel of Christ and His need for chosen vessels to bear His name left no time for political pronouncements or social issues. Consequently this writer counts it a privilege to have been at Mequon instead of Bangkok last January.

#### **Genesis and Social Studies**

After months of heated debate the California effort to include an ac-

count of God's creation of the universe in science textbooks alongside the theory of evolution was rejected or at least diverted. The State Board of Education voted down the creation inclusion proposal after approving a plan to have science textbooks treat Darwin's theory as speculative matter under a formula of "many believe it may have been so."

However, a recommendation was passed by the board that various so-called "philosophies" of origin should be dealt with in social science textbooks. How such a "discussion concerning the representative philosophies of the origin of man" would be included in social science textbooks was not spelled out. Neither was it determined which of the social science branches should treat the matter.

From this confused situation two results emerge quite clearly. The evolutionists, while forced to yield some ground, have won a battle that they once seemed to be losing, and the conflict between evolutionists and creationists will continue in California, though shifted to new textbook battlegrounds.

One important conclusion should be drawn by all of us who are creationists. There is only one sure way for us if we want our children to learn the truth about their origin in school. That is to maintain Christian schools and to send our children to them.

#### Minnesota Ministerial Surplus

A survey by the *Minneapolis Tribune* indicates that in Minnesota over the past 10 years several Protestant denominations have been building up a surplus of ministers. While the number of congregations has been decreasing during that period, the number of ministers seeking assignments has been increasing.

Both the United Church of Christ and the Episcopal Church had a net loss of 20 congregations, with the former adding a net total of 20 ministers and the latter almost 60. The United Presbyterian Church showed a loss of 24 congregations but it also reduced the number of parish pastors by 46.

The three large Lutheran bodies, the Lutheran Church in America, The Lutheran Church — Missouri Synod, and the American Lutheran Church, had a net decrease of about 70 congregations but a net increase of more than 120 ordained ministers.

By way of comparison, our Minnesota District during the same time added 11 congregations and 11 pastors.

#### Christian Growth Rate

Many Christians assume that their religion is on the wane. Professor C. Peter Wagner of Pasadena School of World Mission declares that the growth rate for world Christianity now exceeds the rate of world population growth. He is careful to explain that he is referring to such people who would indicate "Christianity" as their religion on a census form, not necessarily to committed church members.

The total number of Christians in the world today is roughly estimated at one billion.

#### Bewitched

The Unitarians have long prided themselves on taking the sensible and sophisticated position in religious matters, but recent activities in their Brooklyn Heights Church seem anything but sensible. There the pastor invited three followers of witchcraft to offer incantations to their "three-fold goddess" in his church.

"All sides have a right to be heard," reasoned the Unitarian pastor. "Besides, there are very basic religious concepts being discussed here."

The Salem witchhunts and hangings in 1692 were by no stretch of the imagination anything sensible or sophisticated. Neither was the 1972 transgression of the Second Commandment in the church of the Unitarians in Brooklyn Heights.

#### Learn a New Word

President J. A. O. Preus of The Lutheran Church-Missouri Synod in the January 28 *Lutheran Witness* calls attention to the fact that today's conflicts in the church, like those of the

past, have a tendency to coin and popularize new terms and words to characterize the positions held.

President Preus wrote: "The current controversy in the Christian church about the authority of the Bible has produced a new word. The adjective *biblicistic* is a pejorative term used to identify false conceptions of the Bible's authority, particularly as it relates to the Gospel and our faith in the Gospel. . . . While Lutherans do not want to be *biblicistic* in their understanding of the authority of the Bible, they do want to be *biblical*. . . . Because we have come to know that the voice we hear in the Gospel taught by the Scriptures is truly God's voice, we treasure these sacred Scriptures as the only source and norm of this precious Gospel. . . . It is not only soundly biblical but also thoroughly confessional to appeal to the Holy Scriptures as the sole and final authority for everything that we preach and teach in God's name."

#### Not Keyed Up About Key 73

On occasion *The Northwestern Lutheran* has called the attention of its readers to church groups that, like our own Synod, refrain from participation in this year's massive evangelism drive, Key 73. Add to the list of nonparticipants Bob Jones University of Greenville, S.C. We have a special reason for conveying this item of information.

A recent *Northwestern Lutheran* editorial sought to point out the false fellowship and the compromise in doctrine and practice involved when some 150 church groups pool their evangelism efforts. As a general example to connote a fellowship position but not to denote a specific instance of fact, Bob Jones University was placed alongside the United Methodists to show how varied and opposing views are unequally yoked in Key 73. The sentence has been misunderstood to imply that Bob Jones University is in Key 73, also by the school's president, Bob Jones III.

He assures us that he and his school "cannot take part with unbelievers in any sort of effort to spread the Gospel."

E. C. Fredrich

## Is Lent Anti-Semitic?

There is no doubt that evil men have used the message of Lent to incite hatred against the children of Abraham. The history of the outward church is a sorry spectacle. Who can forget the persecutions undertaken against the Jews in the name of Christ, the Prince of Peace! Or the ghettos, and atrocities, and forced conversions! But who can claim for these the sanction of our Lord Jesus? Is the crucifixion an excuse for these barbarisms?

We cannot deny that the Scripture is very frank in picturing what happened in Jerusalem during that first Lenten season. Justice was conspicuous by its absence. But sin cannot be pictured as being solely on the side of the children of Abraham. To do so, the Scripture would have to be wrested and misused.

The Gospel of John has often been criticized as anti-Semitic. Not so! John is factual, not biased. And we must understand him as his words demand to be understood. When he uses the word "Jews," he as a rule means the leaders of the people. And the fact is that they did oppose Jesus in every possible way. But John doesn't use the word in that sense alone. For example, in John 12:10,11 we read: "But the chief priests consulted that they might put Lazarus also to death, because that by reason of him many of the Jews went away, and believed in Jesus." Though we cannot approve of what the high

priests planned, we also cannot hold all others guilty for what the priests did.

Some say John opens his Gospel with a derogatory statement. He indeed says of Jesus: "He came unto His own, and His own received Him not" (John 1:11). But John was not pointing fingers; he was picturing a tragedy. Besides, this tragedy was part of a larger picture: "He (Jesus) was in the world, and the world was made by Him, and the world knew Him not" (John 1:10). It is true, Israel had the Prophets and thus had every reason not to reject Christ. But, it is also clear, that both Gentiles and Jews are without excuse.

Above all, John is absolutely fair and factual in presenting the events of Holy Week. There is no other Gospel writer who has as much to say about Pilate's involvement in the crucifixion of Christ as John does. Reading John's words, there is no question about the Roman governor's guilt. Oh yes, those who delivered Jesus to Pilate had the greater sin, but in the final analysis all were guilty. The whole world! The message of Lent is always the message of John the Baptist: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

Throughout the years that have followed, there has always been a remnant in Israel that has turned to the Lord, even as by no means all the Gentiles have accepted the Lord.

Our Lenten message must therefore be preached and lived in the spirit of the Apostle Paul writing to the Colossians (3:11): "In which there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all in all." The Lenten message is not one of hatred for the Jews, but one of redemption through Christ for all people — Jews and Gentiles alike!

### SOMETHING NEW IN BRAILLE

Announcing that the **Junior Northwestern** is now available in braille. The **Junior Northwestern** is aimed at grade-school and junior-high age groups. It will be available on a monthly basis. To receive your free copy write:

Workshop for the Blind  
2534-1/2 North 7th Avenue  
North St. Paul, MN 55109

Also available for the asking are biweekly issues of **The Northwestern Lutheran**. Both publications are sent directly to the recipients.

### REQUEST FOR COLLOQUY

Adalbert F. W. Geiger, Lemmon, South Dakota, CLC, has requested a colloquy preparatory to reentering the preaching ministry of the Wisconsin Ev. Lutheran Synod. Correspondence may be addressed to the undersigned.  
Arthur P. C. Kell, President  
Dakota-Montana District

### CHANGES OF ADDRESS

(Submitted by District Presidents)

#### Pastors:

**Ahlsvede, Eugene F.**  
22 W. Clover Circle  
Colorado Springs, CO 80906

**Kogler, Frederick A.**  
599 Gorman  
St. Paul, MN 55107

**Lillo, James H.**  
R. 1, Box 244  
Buffalo, MN 55313  
Phone: (612) 682-1878

**Mueller, Richard W.**  
1117 N. Second St.  
Watertown, WI 53094  
(Correction)

#### Teacher:

**Mahnke, Frederick O.**  
4525 East August Way  
Inver Grove Heights, MN 55075  
Phone: (612) 455-6588

## EXPLORATORY SERVICES

### 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.

### WILMINGTON, DELAWARE

Exploratory services are now being held in Wilmington, Delaware, at the Channin Elementary School, 2503 Naaman's Road. Worship services are held Sunday mornings at 8:00 A.M. Please send the names of people living in Delaware or southeastern Pennsylvania who may be interested to: Pastor Richard MacKain, 352 Sweetbriar Road, King of Prussia, PA 19406.

### 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.

### 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.

## TIME AND PLACE OF SERVICES

### 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.



**Pastor Roy Henry Vollmers  
1896 - 1973**

A quiet but blissful rest from all physical and spiritual labors awaited Roy Henry Vollmers on Thursday evening, February 1, 1973, as he entered into the sleep of Christian death.

Born on January 3, 1896, in Red Wing, Minnesota, the son of John Henry Vollmers and his wife, Meta nee Gerdes, he was brought to faith in his Lord through the washing of Holy Baptism at St. John's Ev. Lutheran Church, Red Wing, Minnesota. He was confirmed before the same altar on Easter Sunday, April 4, 1909.

The Lord prepared him as His servant at what is now Martin Luther Academy, New Ulm, Minnesota, at Northwestern College, Watertown,

Wisconsin, and at the Lutheran Seminary in Wauwatosa, Wisconsin. He was graduated from the Seminary in 1919.

During his 46 years of ministering to the souls of God's people, he served congregations in Minnesota, South Dakota, Nebraska, and Colorado. His last charge was Calvary Ev. Lutheran Church in Littleton, Colorado, where he served from 1943 until the time of his retirement in 1964. Following the merger of his congregation with Atonement of Lakewood, Colorado, he continued to serve as the vacancy pastor of Zion Ev. Lutheran Church, Denver, until March of 1965.

On June 20, 1922, Pastor Vollmers was united in marriage with Emma Moseman in Lake City, Minnesota. This union God blessed with three children. Two children, Arnold and Marilyn, of Evergreen and Conifer, Colorado, respectively, remain to mourn his passing, in addition to seven grandchildren, two great-grandchildren, two brothers and two sisters. He was preceded in death by his wife (in April, 1972) and one daughter.

The funeral was held on February 5, 1973, at Zion Ev. Lutheran Church, Denver, with burial following at Chapel Hill Cemetery in Littleton, Colorado. The undersigned addressed the mourners with God's Word of comfort based on Revelation 14:13, "Blessed are the dead which die in the Lord from henceforth! Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Douglas L. Bode

## *Ninth Annual Lutheran Collegian Convention*

During the weekend of April 6-8, 1973, the Mankato chapter of Lutheran Collegians will be hosting the 9th Annual Lutheran Collegian Convention at the Student Union of Mankato State College, Mankato, Minnesota. Partaking in the convention will be approximately 300 members and delegates of 27 chapters from various state colleges and universities in Michigan, Illinois, Wisconsin, Minnesota and South Dakota.

The theme of this year's convention will be: "Crown Him with Many Crowns." The schedule of main events will be as follows: Registration will take place Friday, April 6, followed by committee meetings for delegates. Mark Karstad, a student at Bethany Lutheran Seminary of the E.L.S., will also present a slide lecture on his experiences in the Holy Land. On Saturday morning the annual business meeting will be held. The Saturday afternoon Bible study workshop speaker will be WELS Seminary professor, Dr. S. Becker, discussing the Biblical doctrine of justification. The banquet will follow on Saturday evening, with Pastor Fred Fallen of St. Paul, Minnesota, as guest speaker. The closing service will be held Sunday morning.

Housing for convention members and delegates will be provided in one of the dormitories. Due to a special arrangement with the college Housing Office, students desiring to attend the convention will pay a registration fee of \$16.50, while non-students will be assessed an \$18.50 fee. Interested pastors, teachers, alumni, and laity are also welcome.

The host chapter for the 1973 convention was one of the first charter members of the National Lutheran Collegian body, having received its charter membership in 1965. The president of the Mankato Chapter is Denis Becker, while the convention coordinators are Millie Thomsen and Ron Radke.

The Publicity Committee

### **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.

### **FOREST LAKE, MINNESOTA**

Martin Luther Ev. Lutheran Church is the new WELS mission in Forest Lake, Minnesota. Services are conducted every Sunday morning at the new senior high school, Hwys. 61 & 97, at 9 a.m. with Sunday school following. Those knowing of interested parties or prospective members are to send the pertinent information to: Pastor Wm. H. Wiedenmeyer, 3000 W. 78th St., Minneapolis, Minnesota 55423.

### **CAPISTRANO — IRVINE — MISSION VIEJO CALIFORNIA**

Services are being conducted in Mission Viejo High School. Sunday school 9:30 a.m.; Worship Service 11 a.m. Take Freeway 405 (San Diego Fwy.) to La Paz exit. Drive east 2 blocks to Chrisanta where the high school is located.

Names of referrals with pertinent information from friends or relatives should be directed to Pastor Curtis Lyon, 23427 Kentworthy Avenue, Harbor City, Calif. 90710.

## The Millennium

takes up the objection that God seemingly has not fulfilled His promises to Israel of old, and that therefore further fulfillment is needed if God is to be a God of truth. Paul does indeed speak of the Israelites as those "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9:4). It was, of course, evident in Paul's day that God had not showered the blessings upon Israel which they had expected according to their reading of the Old Testament. Their lot — under the Romans — left a lot to be desired. Consequently, they were looking for a worldly Messiah.

Those who teach a millennium use the same argument: God has not as yet fully carried out His promises. All of Israel, according to them, needs to be brought into the kingdom of God. What these teachers fail to do is to consider Paul's own answer. He writes in Romans 9:6-8: "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, they which are of the flesh, these are not the children of God; but the children of the promise are counted for the seed." So "all Israel" means all those among the descendants of Abraham who come to faith in Jesus Christ, together with all Gentiles who come to the same faith. Of a general conversion of the Jews before the end of the world or at the coming of the millennium, Paul knows nothing at all. He only knows of the conversion of a remnant who over the centuries turn to the Lord.

In Paul's words, "And so all Israel shall be saved," there is also another important word, one which clearly demonstrates that the millennialist point of view simply cannot hold. Millennialists understand this passage in this way: During the New Testament time the Gospel is preached to the Gentiles; then, when all of the elect among the Gentiles

are converted and brought to faith, the next thing that will happen will be the conversion of all of Israel. Notice that they are really translating the text to read: "And *then* all Israel shall be saved." Only it doesn't say that in English, and it doesn't say that in the original Greek. It says: "And *so* shall all Israel be saved," meaning, in that way. The Israel Paul is here speaking about is the full number of the elect, both Gentile and Jew. Although the greater part of Israel as such always rejects the Lord Jesus, yet during all the years that the Gospel is being preached to the Gentiles (the New Testament period), a remnant in Israel will also believe. The result is that all the elect ("all Israel") will come to faith by the time Judgment Day arrives for this world of ours and the Lord Jesus appears in the clouds of heaven.

### Old Testament Prophecies

With the above as background, it will not be necessary to discuss all of the Old Testament prophecies individually or in detail. A teaching that is not accepted in the New Testament cannot be found in the Old Testament either. Yet a few words of explanation are in order.

Millennialists appeal particularly to the prophecies of Isaiah, Jeremiah, Ezekiel, and Daniel. A careful reading of these prophets will show that much of what they say applies to the New Testament Church. However, when it is the actual physical and national restoration of Israel that is meant, we must never forget that these prophets wrote before, during, and shortly before the final end of the exile. Israel's return from exile is never divided by the Prophets into two phases, separated by the time of the New Testament. It takes place before the Messiah's first coming.

The Old Testament itself closes with a message from the Prophet Malachi. It is noteworthy that this Prophet does not speak about a return of the Jews, but only of the coming of the Messiah and of repentance on the part of the people. How come that he does not speak of a return of the people of Israel to the Holy Land? Because he wrote after the close of the exile. This is a clear indi-

cation that the words of the previous Prophets concerning a return of Israel envisioned the return from the exile, not a millennium.

### Conditioned Promises

The millennialist, of course, rejects this explanation. He says that God promised ever so much more than what was fulfilled in the return from the exile. God did. But we ought to note that God's promises were conditional. There was always an "if."

God reveals the rule and principle He follows in Jeremiah 18:7-10: "At one moment I might speak concerning a nation or concerning a kingdom to uproot, to pull down, or to destroy it, if that nation against which I have spoken turns from its evil, I will relent concerning the calamity I planned to bring on it. Or at another moment I might speak concerning a nation or concerning a kingdom to build up or to plant it, if it does evil in My sight by not obeying My voice, then I will think better of the good with which I had promised to bless it" (NASB). That this principle also applied to God's dealing with Israel is clear from the very next words, for there God Himself applies it to Israel.

The promises given Israel before and during the exile were marvelous, but they were always conditional. Naturally you will not notice that unless you read more than the individual verses that the millennialists quote so tellingly. Israel did not abide by the conditions which God set down in His dealing with them. We need only turn again to that last book of the Old Testament, the Book of Malachi, to see how utterly Israel failed to do so. And when Christ came the first time, John tells us: "He came unto His own, and His own received Him not."

### Other Considerations

In this very connection we should not forget that the Old Testament Prophets also spoke of the New Covenant and of the Church, and that many of the promises to which millennialists point as supporting their theory are represented by the New Testament as being fulfilled in Christ's New Testament people. Be-

fore any of us accept the interpretations given by those who preach a millennium, we ought to read the passages they quote very carefully in their broader context to see whom God was really addressing.

Above all, we must keep in mind what is revealed in the New Testament. The Old Testament is not an isolated piece of writing. Nor for that matter, the New Testament. Our Lord after His resurrection said to His disciples: "These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me" (Luke 24:44). To make the Old Testament Scriptures say something Christ does not say would be to misinterpret them.

Sooner or later those who teach a millennium fall into the very danger against which Jesus Himself warned,

the danger of date-setting. Hal Lindsey does so when he states (page 56): "Jesus Christ predicted an event which would trigger a time of unparalleled catastrophe for the Jewish nation shortly before His second coming. This 'abomination of desolation' or desecration of the inner sanctum of the Temple would occur at the midway point of God's last seven years of dealing with the Jewish people before setting up the long-awaited Kingdom of God." According to this, some day soon we shall know almost to a day when our Lord will appear at His second coming. But Christ says: "But of that day and hour knoweth no man" (Matt. 24:36).

Millennialists also insist that the Word of God requires that before Christ can return a second time the Temple at Jerusalem must be rebuilt and the Old Testament sacrifices reinstated. According to that we are rather safe in thinking that Christ

won't be coming for a while yet, aren't we! How does this agree with the words of Christ, who said, "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh" (Matt. 24:44)? How many do you suppose will be unprepared for His coming because of the teaching of the millennialists?

But what if Israel were to rebuild the Temple and reinstitute the old worship forms? In doing so they would neither fulfill any Old Testament prophecies nor would they institute a way of worship acceptable to God. To teach otherwise means to set aside the sacrifice offered by our Lord Jesus Christ. It would be the very opposite of what God is teaching us in Hebrews, chapters 9 and 10. Don't permit yourself to be misled, the millennium simply is not taught in either Testament. Neither the Old Testament nor the New Testament has any prophecies that foretell it. (Next time, Revelation 20.)

#### NOTICE OF SUSPENSION

David F. Moke was suspended from Holy Trinity Lutheran Church of New Hope, Minnesota, for cause on October 8, 1972. He appealed his suspension to the Praesidium of the Minnesota District through the Visiting Elder of the St. Croix Conference. The Praesidium made its investigation of the case and concurs in the action of the congregation. David F. Moke is hereby suspended from Synodical fellowship for cause and declared ineligible for a call into our midst. This action was taken by Rev. Gerhard A. Horn, President of the Minnesota District, in concurrence with First Vice-President Paul R. Hanke and Visiting Elder of the St. Croix Conference, Edgar A. Knief.

Gerhard A. Horn, President  
Minnesota District

### CALENDAR OF CONFERENCES

#### MICHIGAN

##### OHIO CONFERENCE

**Place:** Peace Lutheran, New Carlisle, Ohio.  
**Date:** April 30 - May 1, 1973.  
**Preacher:** N. Maas.

**Agenda:** Exegesis of Romans 9, K. Grunewald; The Christian's Dual Citizenship, J. Brug; The Scriptural Doctrine of Election, K. Fuhlbrigge.

A. Wolfgramm, Secretary

#### MINNESOTA

##### DISTRICT PASTORAL CONFERENCE

**Date:** May 1-2, 1973; opening session on Tuesday at 10:00 a.m. and evening Communion service at 7:30 p.m.

**Place:** Trinity Lutheran, Nicolet, Minnesota; R. Polzin, host pastor.

**Preacher:** I. C. Johnson (D. Meier, alternate).  
**Agenda:** Exegesis of Romans 13:1-8; Keith Schroeder; A Look at the New Movement, The Right to Die; L. Meyer, Jr.; A Scriptural Presentation of the Moral Precepts of the Third Commandment which Still Apply in the New Testament Times; M. Burk; Scriptural

Doctrine of Engagement and Marriage in the Light of the Sixth Commandment: W. Staab; business and reports.

**Note:** There will be a \$1.50 registration fee. Request cards for meals and lodging will be mailed. Visiting elders are the Excuse Committee.

W. J. Henrich, Secretary

#### NEBRASKA

##### DISTRICT PASTORAL CONFERENCE

**Date:** May 1-3, 1973; Communion service on May 1 at 7:30 p.m.

**Place:** Redeemer, Hastings, Nebraska; G. Eckert, host pastor.

**Preacher:** W. Leerksen (R. Roth, alternate).  
**Agenda:** Exegetical Study of Romans 15:1-14; W. Westphal; Isagogical Study of Lamentations; P. Zarling; Role (or Relationship) of Pastors and Elders; G. Free; Mormonism, M. Scheele; Role of Vacancy Pastors in Our Churches, R. Vomhof; reports.

**Note:** Please announce to the host pastor for lodging and meals.

R. Tischer, Secretary

#### NORTHERN WISCONSIN

##### RHINELANDER PASTORAL CONFERENCE

**Date:** May 7, 1973; 9 a.m. Communion service.

**Place:** Grace Ev. Lutheran, Monico, Wis.  
**Preacher:** C. Siegler (F. Bergfeld, alternate).

**Agenda:** "Who Can Be Accorded a Christian Burial According to Scripture?" M. Koepsell; Exegesis of Eph. 6:1 ff., M. Radtke.

W. Goers, Jr., Secretary

#### SOUTHEASTERN WISCONSIN

##### DISTRICT STEWARDSHIP WORKSHOP

**Date:** May 5, 1973; 10:00 a.m. to 2:30 p.m.  
**Place:** Wisconsin Lutheran High School, Watousa, Wis.

**Note:** All pastors, church council members, and stewardship leaders are urged to attend.

#### METRO-NORTH PASTORAL CONFERENCE

**Date:** March 26, 1973.

**Place:** St. John's, 1600 W. Mequon Rd. 112 N., Mequon, Wis.

**Preacher:** I. Habeck (A. Halboth, alternate).

**Agenda:** Exegesis of 1 Pet. 1:17-25, N. Barenz; "What Happens to Those who Do Not Hear the Gospel?" M. L. Liesener; Progress Report on the Proposed New Pastor's Companion, H. E. Pankow.

K. Lenz, Secretary

#### DODGE-WASHINGTON PASTORAL CONFERENCE

**Date:** May 1, 1973; 9:00 a.m. Communion service.

**Place:** St. John's, Lomira, Wisconsin.

**Preacher:** E. Froehlich (B. Hahn, alternate).

**Agenda:** Exegesis of 1 Timothy 1: T. Horneber; Ordination of Women, Part 2: P. Huth; Is All Pride Sinful? N. Retzlaff; business and reports.

P. H. Huth, Secretary

#### WESTERN WISCONSIN

##### SOUTHWESTERN AND MISSISSIPPI VALLEY JOINT CONFERENCE

**Date:** May 1, 1973.

**Place:** First Ev. Lutheran, West Ave. and Cameron, La Crosse, Wisconsin; F. Miller and P. Nitz, host pastors.

**Preacher:** W. Paustian (J. Schneider, alternate).

**Agenda:** Dealing With and Burying Non-Churchgoing Members; L. Schalow; Billy Graham — Strengths and Weaknesses; L. Wendland; Article XI of the Formula of Concord; G. Sommer.

L. Wendland, Secretary

#### 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.

# Treasurer's Report

## 1973 PREBUDGET SUBSCRIPTION PERFORMANCE

One month ended January 31, 1973

	Subscription Amount for 1973	1/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California .....	\$ 253,972	\$ 21,164	\$ 20,849	98.5
Dakota-Montana .....	191,770	15,981	18,570	116.2
Michigan .....	993,460	82,789	97,965	118.3
Minnesota .....	990,911	82,576	114,059	138.1
Nebraska .....	186,352	15,529	17,046	109.8
Northern Wisconsin .....	1,108,983	92,415	136,460	147.4
Pacific Northwest .....	69,325	5,777	3,370	58.3
Southeastern Wisconsin .....	1,354,982	112,915	148,847	131.8
Western Wisconsin .....	1,265,468	105,456	142,870	135.5
Total — 1973 .....	<u>\$6,415,223</u>	<u>\$534,602</u>	<u>\$700,036</u>	<u>130.9</u>
Total — 1972 .....	<u>\$5,885,930</u>	<u>\$490,494</u>	<u>\$502,554</u>	<u>102.5</u>

### CURRENT BUDGETARY FUND

#### Statement of Income and Expenditures

Twelve months ended Jan. 31, 1973 with comparative figures for 1972

	Twelve months ended January 31		Increase or Decrease*	
	1973	1972	Amount	Per Cent
<b>Income</b>				
Prebudget Subscription Offerings .....	\$6,071,592	\$5,531,187	\$540,405	9.8
Pension Plan Contributions .....	95,514	96,384	870*	.9*
Gifts and Memorials .....	56,678	49,692	6,986	14.1
Distribution of Trust Fund Income .....	—	33,158	33,158*	
Income from NWPB .....	6,562	6,562	—	
Other Income .....	1,998	12	1,986	
Total Income .....	<u>\$6,232,344</u>	<u>\$5,716,995</u>	<u>\$515,349</u>	<u>9.0</u>
<b>Expenditures</b>				
Worker-Training — Expenses .....	\$3,380,480	\$3,208,571	\$171,909	5.4
Worker-Training — Income .....	1,498,245	1,356,705	141,540	
Worker-Training — Net .....	1,882,235	1,851,866	30,369	1.6
Home Missions .....	1,230,170	1,160,896	69,274	6.0
World Missions .....	913,573	870,910	42,663	4.9
Benevolences .....	796,515	780,217	16,298	2.1
Administration and Services .....	414,243	397,357	16,886	4.2
Total Operations .....	<u>\$5,236,736</u>	<u>\$5,061,246</u>	<u>\$175,490</u>	<u>3.5</u>
Appropriations .....	789,825	844,665	54,840*	6.5*
Total Expenditures .....	<u>\$6,026,561</u>	<u>\$5,905,911</u>	<u>\$120,650</u>	<u>2.0</u>
Operating Gain .....	\$ 205,783	—		
Operating Deficit** .....	—	189,916**		

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

### COLLOQUY REQUESTED

Mr. Fred Bartel, Cedarburg, Wisconsin, a teacher in The Lutheran Church-Missouri Synod, has for conscience and confessional reasons requested a colloquy preparatory to entering the teaching ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence regarding the applicant may be directed to the undersigned.

George W. Boldt, President  
Southeastern Wisconsin District

### PARAMENTS AVAILABLE

Mt. Calvary Lutheran Church, Kimberly, Wis., has a set of used purple altar and lectern paraments available free of charge to any MISSION congregation that is willing to pay shipping costs. For more details, please write to Rev. John Schroeder, 208 S. Pine St., Kimberly, WI. 54136.

## INSTALLATIONS

(Authorized by District Presidents)

#### Pastors:

**Ahlswede, Eugene F.**, as missionary in Colorado Springs, Col., on Feb. 11, 1973, by D. L. Bode (Neb.).

**Hackbarth, Herbert**, as pastor of St. Mark's, Richwood (R.5, Watertown), on Feb. 4, 1973, by E. Vomhof, and of Immanuel, Hubbleton (R.6, Watertown), Wis., on Feb. 4, 1973, by A. Degner (W. Wis.).

**Kogler, Frederick A.**, as associate pastor of Emanuel Lutheran, St. Paul, Minn., on Feb. 11, 1973, by D. W. Meier (Minn.).

**Reede, Roy**, as Institutional Missionary at Madison, Wis., on Feb. 11, 1973, by R. C. Horlamus (W. Wis.).

### 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

### 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

### APPOINTMENTS

The following appointments have been made to fill vacancies in the Western Wisconsin District:

Pastor Robert C. Hartman, Lake Mills, as Visiting Elder of the Capitol Circuit.

Pastor LeRoy A. Martin, Platteville, as Visiting Elder of the Border Circuit.

Pastor Larry Zessin, Menomonie, as a member of the District Commission on Evangelism.

Carl H. Mischke  
District President