

March 5, 1978

# The Northwestern Lutheran



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## Briefs by the Editor



Statistics! By this time the figures submitted by the pastors of our congregations to the Synod's statistician are in the hopper, and soon we shall know whether we grew in numbers as a church body in 1977 or stood still.

Statistics, of course, can be misused. If we use them to pat ourselves on the back, the Lord will not be pleased. II Samuel 24 records that God was not pleased when David took a count of Israel's fighting men. His motives were not right.

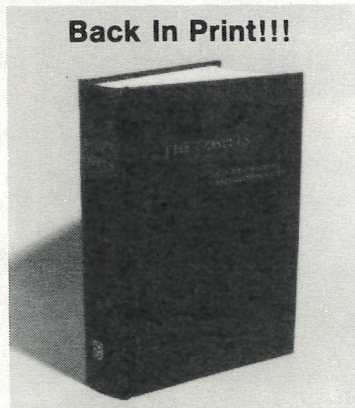
But statistics can also be used in a God-pleasing way. They can show us where we have fallen short and need to improve. They can be used to praise God's grace and mercy, to document that God has indeed fulfilled His promise that His Word shall not return void. Such, for example, was the purpose of the count taken on Pentecost. The Holy Spirit had Luke write in Acts 2: "Then they that gladly received his word were baptized; and the same day there were added unto them about 3,000 souls." In Acts 4 Luke writes about 5,000. And subsequently, though no longer giving any numbers, he speaks of the growth of the church.

In recent reports from our civilian chaplains in Europe we read some figures that should cause our hearts to re-

joice and that certainly please the Lord. The figures reveal that some 700 persons were guests at the Lord's Table in 1977, that 12 baptisms were performed, and that two persons were confirmed. Gifts of love (contributions) from those who heard the Word as brought to them by Chaplains Renz and Krug amounted to more than \$3,000. The average attendance at services was around 25.

As you may know, most of the work of our chaplains is on a one-to-one basis. Instruction classes are conducted all over Germany. In just one week, one of our chaplains conducted classes at Mannheim, Kaiserslautern, Permasens, Frankfurt, and Wiesbaden. Communion services are conducted in hotel rooms, in barracks, in chapels, in homes. Our chaplains are on the go almost all the time. Let us remember them in our prayers!

Sometimes the joy their reports bring is also very personal, as for example the other day when in the list of those baptized there was the name of a nephew's child. Statistics like that help us appreciate the work they are doing in our place. They also assure us that the Lord is permitting them to meet the needs of His children.



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

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### The Cover

Pictured are Pastor Richard K. Pankow and Principal Kenneth Kolander participating in the New Year's Day decommissioning service at Mt. Olive's downtown church in Appleton, Wisconsin. (See page 76.) Picture is by courtesy of the Appleton Post-Crescent.

THE NORTHWESTERN LUTHERAN

## Editorials

**It Makes A Difference!** If we agree that more parents should be encouraging their children to serve the Lord in the public ministry, who of us is telling the parents so? Who is supporting the parents in their efforts and seeing to it that parent and child alike think about the possibility?

Under God we Christians share a responsibility to serve Him and to encourage one another in His service. We can all, therefore, help each other see what a blessing it is to have a child who will enter the public service of the Lord.

We look, however, for leadership. We, as always, need some who will show us the way by word and by example. We depend on the workers today to help us maintain a supply of workers for tomorrow.

Let the pastors and teachers, therefore, give us the leadership we need. No one next to parents, humanly speaking, has a better opportunity to promote worker-training than a pastor or a Christian-day-school teacher. Who else preaches or teaches God's Word regularly to the children and sometimes to the parents? Who else can better tell and *show* what the public ministry means? Who else is better equipped to speak personally to individuals who should be giving special thought to the public ministry?

Much is made these days about the impending pastoral shortage for our churches and missions and the rapidly increasing need for teachers. Our prayers are invoked for the Lord to supply the workers. Our consciences are pricked and our hearts opened to do our part as His servants. More than ever the pastors and teachers among us need to step forward and be counted in the effort.

It makes a difference! Right now at Northwestern College, our preseminary pastor-training school, two thirds of the students acknowledge with gratitude the important influence of a pastor or teacher to get them there. That percentage will probably remain about the same, but it is time to increase the effort.

Gary P. Baumler

**Self-Reliance** Self-reliance, such as was exhibited by our country's pioneers, is a great virtue. These pioneers, as they set out to establish homes in the wilderness, had no one to rely on but themselves. They made do with what they had, and their chief resource was their own ingenuity and their capacity for work. For this they are remembered, respected, and admired.

But as has often been said, a man's virtues can become his greatest vices. Witness the perverted self-reliance of the ancient Pharaoh, who responded to the word of the Lord with the arrogant rejoinder, "Who is the Lord that I should obey His voice?"

This independent attitude has been adopted as a personal philosophy and translated into a way of life by a large segment of mankind in modern times, and it has a way of sneaking into our own thinking. Man tends to give God the back of his hand, if he indeed acknowledges His existence

at all, and to bask in pride in his own accomplishments and in near-worship of his own abilities.

This is ridiculous on the very face of it. Man did not get into this world by himself. He cannot create a mind or a body. He has no control over the heavenly elements nor over the laws of nature. He cannot shape his own destiny with any degree of certainty. He cannot prevent his own eventual death. At best he can only explore the works of a Higher Being. When all is said and done, he is completely dependent upon God.

Like the pioneers, we can utilize the resources which God has provided. We can explore the natural laws which He has put into effect and adapt to our use the materials which He has created. But self-reliance is hedged about with very definite limitations.

In the light of the facts, Pharaoh's insolent rebuff makes no sense at all. In the light of the same facts, the counsel of the inspired Prophet does make sense: "Seek ye the Lord while He may be found; call ye upon Him while He is near."

Immanuel Frey

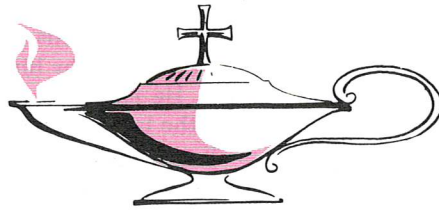
**What Is Israel's Homeland?** Last fall 15 major American evangelical leaders signed full-page advertisements in the *New York Times* and the *Washington Post* in behalf of a homeland for the Jews. "We believe," they said, "the rebirth of Israel as a nation and the return of her people to the land is clearly foretold in the Bible." That homeland, they said, includes the territory west of the Jordan River, the West Bank.

The claim of these Evangelicals, among whom are such prominent men as Dr. Harold Lindsell, editor of *Christianity Today*, and Dr. Kenneth Kantzer, editor-elect of *Christianity Today*, is part of the millennial notion of Jesus coming to earth before judgment day and setting up an earthly kingdom with a capital in Jerusalem and reigning there for a thousand years upon this earth. As Dr. Billy Graham stated it: "The Bible teaches that history began there [in the Middle East] and will end there, when the Messiah comes to create a new social order and the 'new humanity.' The capital of the world will then be Jerusalem."

Their millennium is no more than an idle dream. Except for a few Israeli Christians, the Jews in Israel reject Jesus as the Messiah. Only 13 per cent even profess some kind of religious faith, and the majority of these are Reform Jews who deny the absolute authority and inspiration of the Old Testament. Is it to these unbelieving Israelis to whom Jesus is to restore the glorious earthly kingdom of David and Solomon?! How can a people that rejects Christ as its only hope of salvation claim "Divine Right" to the ancient homeland of the Jews?!

They claim the land of Palestine because God promised it to Abraham and to his offspring. But unbelieving Jews are not the true children of Abraham. He believed in the Messiah. Jesus sharply reminded the Jews of His day, "If ye were Abraham's children, ye would do the works of Abraham." Unbelieving Jews have no right to expect to share in that inheritance. Nor does Scripture tell us that all Jews will be miraculously converted before the end, to share in that inheritance.

(Turn to page 79)



## Studies in God's Word

### To the Hebrews

The 14th of the New Testament Epistles, as they are arranged in our English Bibles, bears the title: *The Epistle of Paul the Apostle to the Hebrews*. It is important to keep in mind that neither the titles of the Epistles nor the subscripts, i.e., the little notes at the end of letters suggesting the place of composition and the bearer of the letter, are part of the original letter. While they are ancient, yet they seem to have been added after the individual letters were drawn together into collected form. We may therefore examine the titles and subscripts in the light of whatever evidence can be gathered and draw conclusions about them without fear of tampering with the inspired Scriptures.

#### To the Hebrews

Was the 14th Epistle written to Hebrews? While there is at the opening of the letter no greeting which is addressed specifically to the Jews, yet an examination of the content of the letter gives every indication that it was indeed written to Jewish Christians. The argumentation of the letter fits their case exactly, for the readers are pictured as Christians who are inclined to return to Judaism. They have furthermore been Christian for some time, for their first leaders have already died and the readers are urged to "follow (their) faith, considering the end of their conversation (way of life)" (13:7). Hence we may assume that they were not recent Gentile converts but early Jewish converts to the Gospel "which at the first began to be spoken by the

Lord and was confirmed unto us by them that heard Him" (2:3).

#### An Anonymous Letter

The title *To the Hebrews* would therefore seem to be correct, but was the letter written by Paul? The first 13 Epistles follow a distinct pattern: "Paul, a servant of Jesus Christ . . . to all that be at Rome," or "Paul, called to be an Apostle of Jesus Christ . . . unto the church of God which is at Corinth," or "Paul, an Apostle . . . unto the churches of Galatia," etc. *The Letter to the Hebrews*, however, is different. No salutation opens the letter. Nor does the author ever mention his name.

The Eastern, i.e., the Greek-speaking Church was from ancient times minded to ascribe the letter to Paul. The Western, i.e., the Latin-speaking Church was inclined to attribute it to Barnabas, or Luke, or even Aquila and Priscilla. Luther's guess was that it was written by Apollos. As a matter of fact, the author's thorough knowledge of the Old Testament and his masterful command of the Greek qualify him as "an eloquent man and mighty in the Scriptures," which is the way Apollos is described at Acts 18:24. But Luther adds at once: "Be that as it may, it is a wonderfully fine Epistle, which masterfully and thoroughly speaks from Scripture of the priesthood of Christ and also beautifully and abundantly explains the Old Testament."

#### A Christ-centered Letter

And therein lies its enduring value! One can hardly imagine a more Christ-

centered message than that of the *Letter to the Hebrews*. The opening lines set the tone of the whole letter when they declare: "God who at sundry (various) times and in divers (different) manners spoke in times past unto the fathers by the Prophets, *hath in these last days spoken unto us by His Son*" (1:1,2)

Here is our answer when we wonder whether there might ever be some religion to replace Christianity, or whether there might perhaps at a future time be some additional revelation from God. *Hebrews* tells us that Christ is the last word in God's plan of salvation. He is the fulfillment of everything that God in the Old Testament through type and shadow foretold about the promised Savior. He is both the perfect Priest, after the order of Melchizedek (chapter 5), and also the perfect Sacrifice who "by one offering hath perfected forever them that are sanctified" (10:14).

It is no mere coincidence that over a dozen times the comparative adjective "better" occurs in this letter. Christ is the bringer of a better hope (7:19), a better testament (7:22), better sacrifices (9:23), a better country (11:16), etc. There is not, nor ever will be, any to compare with Him.

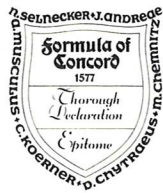
#### Accepted by Faith

Such a Savior calls for acceptance on our part. He alone, "the same yesterday, today and forever," is worthy of our trust and confidence. As the author points out, such trust and confidence, such "being sure of what we hope for and certain of what we do not see" (11:1 NIV) is *saving faith*. Its saving quality is demonstrated in the cloud of witnesses: Abel, Enoch, Noah, the patriarchs, Moses, even in Rahab (chapter 11). And it will save also us, if we "hold fast the profession of our faith without wavering, for He is faithful that promised" (10:23).

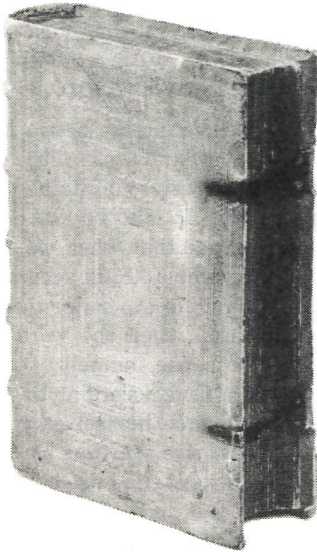
There may be some unclarity regarding the authorship of *Hebrews*, but the letter leaves absolutely no unclarity about our having a Savior, nor of His continuing invitation to us. In the assurance of faith, then, "let us come boldly unto (His) throne of grace, that we may obtain mercy, and find grace to help in time of need" (4:16).

Armin J. Panning

# 400 Years of The Formula of Concord



## The Formula and The Third Use of the Law



The Book of Concord

Article VI of the *Formula of Concord* opens with a statement defining the three ways in which God wants His Law used among men. It states: "The Law was given to men for three reasons: first, that thereby outward discipline might be maintained against wild, disobedient men; secondly, that men thereby may be led to the knowledge of their sins; thirdly, that after they are regenerate and [much of] the flesh [old Adam] notwithstanding cleaves to them, they might on this account have a fixed rule according to which they are to regulate and direct their whole life."

### The Controversy

The controversy concerned the third use of the Law. To begin with, the *Formula* admits that the number of theologians who rejected the third use of the Law was rather small by comparison. That, however, does not mean that dealing with this controversy was less

important, for it is a controversy that has surfaced any number of times since. Our own Wisconsin Synod, in fact, had to deal with the same controversy in the late sixties and early seventies, with the result that a number of pastors were suspended from our fellowship. In other words, Article VI is relevant.

To deny that the Law is to be preached from Christian pulpits or to be taught in Christian classrooms comes close to disagreeing with the way the Lord Jesus used the Law in His ministry here on earth. Of this Prof. John Schaller in his *Biblical Christology* states: "In other cases, He (Christ) addressed His believers, instructing them how to make proper use of the Law as a guide in their efforts at sanctification. Thus the Sermon on the Mount was not intended for the use of mankind in general, but for His true disciples, who alone can profit by it" (p. 99f.).

The *Formula's* own position is this: "We reject and condemn as an error pernicious and detrimental to Christian discipline, as also to true godliness, the teaching that the Law, in the above-mentioned way and degree, should not be urged upon Christians and the true believers, but only upon the unbelieving, unchristians, and impenitent."

### What Does Scripture Say?

Do Paul's words in I Timothy 1:8,9 support those who reject the third use of the Law? There Paul wrote: "But we know that the Law is good, if a man use it lawfully; knowing this, that the Law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and

profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious Gospel of the blessed God, which was committed to my trust." The same Apostle also wrote in Galatians 5:18: "But if ye be led of the Spirit, ye are not under the Law."

The *Formula* takes up these thoughts when it states: "For although the Law is not made for a righteous man, as the Apostle testifies in I Timothy 1:9, but for the unrighteous, yet this is not to be understood in the bare meaning, that the justified are to live without Law. For the Law of God has been written in their heart, and also to the first man immediately after his creation a Law was given according to which he was to conduct himself. But the meaning of St. Paul is that the Law cannot burden with its curse those who have been reconciled to God through Christ; nor must it vex the regenerate with its coercion, because they have pleasure in God's Law after the inner man."

The *Formula* thus points out that the regenerate man is free from the Law in the sense that he is free from its curse, having been redeemed by Christ, and free from its compulsion, because as a regenerate man he does not look upon the works described there as something he is compelled to do against his will, but as something he loves to do as a child of God. He strives to do the will of God not because the Law compels him, but because the Spirit leads him. Thus, to be free from

(Continued on next page)

the Law can never mean that the believer considers himself licensed to disregard the will of God. Rather, it means that Christ through the Gospel conforms his will to the will of God.

Speaking of the fact that the regenerate as regenerate love to walk in the Law of God the *Formula* points out: "The truly believing and truly converted to God and justified Christians are liberated and made free from the *curse of the Law*, yet they should daily exercise themselves in the Law of the Lord, as it is written, Psalm 1:2; 119:1: *Blessed is the man whose delight is in the Law of the Lord, and in His Law doth he meditate day and night.* For the Law is a mirror in which the will of God, and what pleases Him, are exactly portrayed, and which should therefore be constantly held up to the believers and be diligently urged upon them without ceasing."

### The Key

Are to be free of the Law and yet to walk in the Law — as the *Formula* presents it — contradictory? Not at all! The key lies in man, in the fact that the regenerate man still carries about him the old Adam and will continue to do so until he dies. Only in heaven will he be totally relieved of the old Adam. That's why the regenerate, too, needs the Law of God until his dying day.

Listen to the *Formula*: "Indeed, if the believing and elect children of God were completely renewed in this life by the indwelling Spirit, so that in their nature and all its powers they were entirely free from sin, they would need no Law, and hence no one to drive them either, but they would do of themselves, and altogether voluntarily, without any instruction, admonition, urging or driving of the Law, what they are in duty bound to do according to God's will; . . . just as the holy angels render an entirely voluntary obedience.

"However, believers are not renewed in this life perfectly or completely, . . . for although their sin is covered by the perfect obedience of Christ, so that it is not imputed to believers for condemnation, and also the mortification of the old Adam and the renewal in the spirit of their mind is begun through the Holy Ghost, nevertheless the old Adam clings to them still in their nature and all its internal and external powers. Of this the Apostle has written Romans 7:18ff.: *I know that in me, that is, in my flesh, dwelleth no good thing.* And

again: *For that which I do I allow not; for what I would, that I do not; but what I hate, that do I. . .* Likewise, Galatians 5:17: *The flesh lusteth against the spirit and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would.*

"Therefore, because of these lusts of the flesh, the truly believing, elect, and regenerate children of God need in this life not only the daily instruction and admonition, warning, and threatening of the Law, but also frequently punishments, that they may be roused [the old man is driven out of them] and follow the Spirit of God. . . ."

### Other Reasons

Since the old Adam easily deceives man, the *Formula* points out two additional reasons why the regenerate need to study the Law of God. It states: "This doctrine of the Law is needful for believers, in order that they may not hit upon a holiness and devotion of their own, and under the pretext of the Spirit of God set up a self-chosen worship, without God's Word and command. . . ." Church history bears that out. Misled by the old Adam, man introduced the worship of Mary and the saints, and today falls into similar errors.

Man is also misled in still another way. The *Formula* continues: "The doctrine of the Law, in and with [the exercise of] the good works of believers, is necessary for the reason that otherwise man can easily imagine that his work and life are entirely pure and perfect." The holiness groups are evidence of this, as well as others who simply set aside the will of God as given in the Scripture and look upon their own desires as God-given.

### Motivation

It is, however, vital that we ask: Is it the Law as spoken to the regenerate man that induces him to walk the way of God's Commandments and thus to produce good works? That is, does the third use of the Law achieve in the regenerate what the Law otherwise cannot do?

The answer of the *Formula* is explicit and upholds the Gospel as the sole motivation in the life of the child of God. It states: "We must also explain distinctively what the Gospel does, produces, and works towards the new obedience of believers, and what is the of-

fice of the Law in this matter as regards the good works of believers.

"For the Law says indeed that it is God's will and command that we should walk in a new life, but it does not give the power and ability to begin and do it; but the Holy Ghost, who is given and received, not through the Law, but through the preaching of the Gospel, Galatians 3:14, renews the heart. Thereafter the Holy Ghost employs the Law so as to teach the regenerate from it, and to point out and show them in the Ten Commandments what is the [good and] acceptable will of God, Romans 12:2, in what good works God hath before ordained that they should walk, Ephesians 2:10. . . ."

So that the distinction between the works of the Law and those of the Spirit may be properly maintained, the *Formula* adds: "It is to be noted with especial diligence that when we speak of good works which are in accordance with God's Law (for otherwise they are not good works), then the word *Law* has only one sense, namely, the immutable will of God, according to which men are to conduct themselves in their lives." These works are thus not properly called works of the Law, but works and fruits of the Spirit, or as St. Paul puts it, *the Law of the mind and the Law of Christ.*

### Until the Resurrection

How long must we continue to proclaim God's Law in our churches? The *Formula's* answer is: "The Old Adam . . . must be coerced to the obedience of Christ, not only by the teaching, admonition, force, and threatening of the Law, but also oftentimes by the club of punishments and troubles, until the body of sin is entirely put off, and man is perfectly renewed in the resurrection, when he will need neither the preaching of the Law nor its threatenings and punishments, as also the Gospel any longer; for these belong to this [mortal and] imperfect life. But as they will behold God face to face, so they will, through the power of the indwelling Spirit of God, do the will of God the heavenly Father with unmingled joy, voluntarily, unconstrained, without any hindrance, with entire purity and perfection, and will rejoice in it eternally." Until then the Law must be taught and preached, but the Gospel above all.

H. Wicke

# Mining the Treasure of God's Word

Isaiah 34-39



BY JULIAN G. ANDERSON

As you prepare for the day's digging, bear in mind that we are still digging in a rather long section dealing with prophecies of the nations, which began in chapter 13. You might like to look back over the last two lessons, especially the introductory section in the February 5 issue, to refresh yourself on some of the general characteristics of Hebrew prophecy. We shall now finish this section with

## Chapters 34-35

These two chapters form a very fitting climax to this section, as they depict the grand finale of this present universe, the end of the world and the final judgment. Here you will find a decided change in tone, as the Prophet steps out of the present completely and describes the closing scenes of this present created universe. The two chapters form the two logical halves of this closing scene — what the judgment will mean for the unbelievers and what it will mean for God's people.

Note that God calls upon all the peoples of this present world to hear what He has to say in 34:1. In this case the words "nations" and "peoples" were used in the typical Jewish fashion. They were God's chosen people or nation (Exod. 19:3-6); but the people of the "other nations" were all unbelievers, since God had made no such revelation of Himself to them. This is made clear in verse 2, where God tells

them that they are subject to His indignation and fury or wrath (hi-lite these words), and where God makes it clear that He has doomed them to destruction (hi-lite "destroyed" and "slaughter"). Then follows in verse 3 a brief picture of this destruction.

Verse 4 describes the end of the world as vividly as any other passage of Scripture (underline and compare with Matt. 24:29, II Pet. 3:10 and Rev. 6:12-14).

Note the references to Idumea (Edom) in verses 5 and 6 (hi-lite), which are the only references to Isaiah's present situation in these two chapters. Here, however, Isaiah is using Edom in a purely symbolic sense to denote all the unbelieving nations (above), since Edom was another of Israel's bitterest enemies, despite the fact that it was a sister nation of Israel, being the descendants of Esau. And by this bit of symbolism Isaiah pictures the hatred and hostility that all the unbelievers of the world show towards God's people, the Church. The utter destruction of all these unbelievers is described in verses 5-15. Note that their destruction is spoken of in verse 8 as an act of God's vengeance and recompense for their hatred of Zion, which is the typical prophetic metaphor for Israel, God's people. In this verse "controversy" (KJ) is better rendered as their "antagonism" towards Zion. Verses 9-15 give a striking picture of utter de-

struction. The scene closes (verses 16 and 17, underline) with God's warning that this is exactly what is going to happen; and He directs the people of Israel to find their proof in the Scriptures.

Chapter 35 gives the other side of the picture, namely what the final judgment will mean for God's people, the believers; and here, of course, the picture is the exact opposite. The keynote is sounded in verses 1 and 2 (underline), and the key words are "glad," "rejoice," "joy" and "singing" (hi-lite all four). Here compare Revelation 7:16,17 and 21:4. The whole chapter really sounds as though it is a part of the Book of Revelation. Verse 3 is addressed to all the true believers of all time, and is intended for their comfort and encouragement (underline and compare Luke 21:28). Then follows one of the greatest of all passages in the prophetic writings, verses 5-10 (underline and hi-lite the words "redeemed" and "ransomed" which are synonyms, in verses 9 and 10). Compare Revelation 21:27 with verse 8b.

Keep in mind that these two chapters serve as a preview of the closing section of Isaiah, chapters 40-66.

## Next, Chapters 36-39

We have already discussed these chapters in connection with the invasion of the Assyrians into Judah in 712 B.C., as reported in II Chronicles 32. If you wish to review their contents briefly, reread the section of the lesson for December 25, 1977, which deals with II Chronicles 32. You can see that this is a purely historical section, and it closes the first half of the Book of Isaiah, all of which is historical in the sense that it speaks about and deals with the present problems that Isaiah and the people of Judah faced during the reign of Hezekiah.

In his treatment of these problems Isaiah did refer to the future, both near and distant, and used some of the people and events as types and symbols of people and events in the future. He also made several references to Jesus, the coming Messiah or Savior, which was a normal feature of Hebrew prophecy. But when we turn the page, in our next lesson, to chapter 40 and the final 27 chapters, we shall be entering into a new world, so to speak. May the Lord bless and keep you until then!

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# Have Children Changed?

## A Biblical Perspective

A 12-year-old rural Wisconsin boy died recently after playing a deadly game of cards with his friends. The loser of each game was forced to drink a 1½-ounce-shot glass of wine. The young lad was a frequent loser — and not only in cards, for he also lost his life. Stumbling home in subfreezing cold, he lay down in the ice and snow and died of exposure.

What is this younger generation of the seventies coming to? It surely seems that children have changed, for the worse, in recent years. As our American standard of living has steadily increased, at least in technology and materialism, the moral standards of our nation's young people seem to have deteriorated even more dramatically. Security guards stationed in many schools; thousands of youthful runaways attracted to the big cities where they support themselves by shoplifting, preteen prostitution, and child pornography; juvenile delinquency distinguished not merely by vicious, senseless vandalism, but also by habitual drunkenness, drug addiction, and hardened criminality; a rapidly rising rate of abortions procured for "sexually active," pseudo-sophisticated young women; venereal disease reaching epidemic proportions due to the permissive climate of sexual promiscuity that prevails in our swinging, playboy-perversed society — these are a few of the bitter fruits we're reaping as misguided philosophies about fun and freedom, about what really makes for life, liberty, and the pursuit of happiness spread across our country like an uncontrollable spiritual cancer. And our children are caught right in the middle of this immoral morass, due in large measure to the pervasive influence of the media.

### Really New?

But are these developments really that new? Haven't there always been children who have behaved badly, who

were juvenile delinquents even before that label came in vogue to describe rebellious, lawless youngsters? The Bible reminds us that wicked children are not peculiar to the twentieth century. In fact, the very first child born into this world went wrong. How excited and delighted Adam and Eve must have been when Cain was born! It's likely they expected him to be the promised Seed of the woman (Gen. 3:15) who would crush Satan and supply deliverance and salvation from sin and death! Instead, jealous anger flamed into homicidal hatred and caused Cain brutally to bludgeon his God-fearing brother Abel to death. Then when the Lord questioned him about Abel's whereabouts, he brazenly retorted: "Am I my brother's keeper?" (Gen. 4:9.) So-called sibling rivalry was also the reason why the sons of Jacob shamefully sold their brother Joseph into Egyptian slavery.

Modern-day delinquents could hardly behave more abominably and blasphemously than the stubbornly wicked sons of the Jewish priest Eli. Hophni and Phineas, described as "sons of Belial (Satan)" in I Samuel 2:12, committed heinous acts of sacrilege which made men abhor the offering of the Lord (I Sam. 2:17) and "lay with the women that assembled at the door of the tabernacle of the congregation" (I Sam. 2:22).

Although Eli was well aware of his sons' wicked behavior and weakly remonstrated with them, "Why do ye such things, for I hear of your evil dealings by all this people? Nay, my sons, for it is no good report that I hear; ye make the Lord's people to transgress" (I Sam. 2:23,24), he proved to be the ancient prototype of today's bewildered, inept, spineless, permissive parent, scolding and nagging, but tragically lacking the tough love which would have dealt out firm discipline and stopped his sons from continuing in their scandalously degenerate and

spiritually destructive way of life.

Another notable example from the Bible to prove that wicked children are nothing new is recorded in II Kings 2:23,24. There we're told that as the Prophet Elisha was traveling from Jericho to Bethel, some young boys began mocking and making fun of him because of his baldness. In the Lord's name Elisha cursed them, and two female bears came out of the woods and tore to pieces 42 of the boys. To us today that action by the Lord's prophet and the Lord's punishment might seem too severe, but that brief incident should serve as a forceful reminder of how important it is for us Christian parents to teach our children to show respect for their elders, to "get up before a gray-haired person, and honor an old man, and so respect your God" (Lev. 19:32 AAT, Beck).

### Children Need God-Fearing Heroes

Surely part of the problem with modern children has to do with the kind of heroes they have. No wonder American young people turn out poorly if they select as their heroes spoiled, overpaid professional athletes, foul-mouthed rock stars, and Hollywood's show biz people who in their public performances and highly publicized private lives make a mockery of Christian morality and solid Scriptural values. Here again the Bible can best supply the kind of heroes we should encourage our Christian youth to identify with.

What God-given faith and courage Isaac exhibited when his father Abraham was on the verge of sacrificing him! The faith of Abraham is highly praised in the Scriptures, but Isaac's trust in his father and in his God and his remarkable willingness to obey are also deserving of recognition and imitation by Christian children. Joseph stands out in the Bible as a model of faithful service to his master Potiphar and of sexual chastity and decency when he resisted the adulterous advances of Potiphar's wife with that stirring declaration: "How then can I do this great wickedness, and sin against God?" (Gen. 39:9.) Also let's not forget the forgiving spirit of Joseph when he had his brothers at his mercy in Egypt and could have paid them back with a vengeance for selling him

(Turn to page 78)



# T H E C R O S S



## In the New Testament

When Moses and Elijah spoke with our Lord Jesus on the Mount of Transfiguration, Jesus was completely aware of the kind of a death it was that He would accomplish outside the walls of Jerusalem. Nevertheless He went forward to meet it.

At the very beginning of His ministry, when Jesus came to the Jordan to be baptized by John, the Baptist pointed to Jesus and said: "Behold the Lamb of God, which taketh away the sins of the world." Jesus did not correct John, for He knew from the Scripture that He was sent to be the sacrifice for the sins of the world. The words from Genesis to the Psalms to Isaiah to Zechariah left no doubt about that.

It was also early in His ministry, on the night when Nicodemus came to Him, that Jesus explained the meaning of an event that had happened to Israel on the way to the promised land. "As Moses lifted up the serpent in the wilderness," Jesus said to Nicodemus, "even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life." Yes, Jesus knew.

### Informing His Disciples

Only when Jesus had fully instructed His disciples as to His own person and

when they had joined Peter in saying, "Thou art the Christ, the Son of the living God," did Jesus gradually begin to tell them that He had come to lay down His life for the sins of men. He did not immediately reveal to them that it would involve death on a cross, a Roman form of execution. At first He mentioned only the elders and chief priests and scribes as being involved in His death. He also used more general words, words like "killed" and "slain." Not until they were ready for it — after His transfiguration — did He begin to speak more plainly. Even then they could not comprehend.

When His hour had come and He set His face to go to Jerusalem, it became necessary for Him to speak bluntly. Matthew records Him as saying, "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him; and the third day He shall rise again." Now He withheld nothing.

### The Crucifixion

As He had predicted, so it came about. Jews and Gentiles crucified Him. Nails were driven through His

hands and His feet. A superscription was attached, detailing the charges. Yet it wasn't only man who nailed Him to the cross. It was also the Father in heaven. That's why Christ had to cry out, "My God, My God, why hast Thou forsaken Me?"

From the record of the Evangelists it is clear that the cross was not just a death Jesus suffered, but a death He accomplished. And that lends understanding to His final words, "It is finished" and "Father, into Thy hands I commend My spirit." He had atoned for the sins of mankind.

### Good News

The day of resurrection revealed that the cross of Jesus was not a tragedy, but the greatest of blessings. His cross is good news for you and me.

Paul mentions the cross of our Lord more frequently than any other New Testament writer. In I Corinthians he writes: "We preach Christ crucified . . . the power of God and the wisdom of God." To the churches of Galatia: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ." Speaking of our Lord in his Letter to the Philippians, he states: "Being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God hath also highly exalted Him." To the Colossians he writes about the peace that is ours "through the blood of His cross." He tells them and us that God the Father blotted out "the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross."

That cross and that death are our joy. Paul writes: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?" On Calvary we died with Him, today by faith we live with Him, and tomorrow we shall be with Him — all through His cross!

*On my heart imprint Thine image,  
Blessed Jesus, King of Grace,  
That life's riches, cares, and pleasures  
Have no pow'r Thee to efface.  
This the superscription be:  
Jesus, crucified for me,  
Is my Life, my hope's Foundation,  
And my Glory and Salvation.*

# Our New Schools Revisited

## The Blessings

The most direct way to communicate the blessings experienced by those in our Synod who opened Christian day schools in 1975 and 1976 is to bring you quotations from their letters. Here they are:

**Connecticut:** "For all of us it has been a deepening of the realization that our entire life, in its every aspect, is to be Christian in outlook. Our children are being taught to put Jesus Christ first in everything they do."

**Maryland:** "Our school has enriched the spiritual life of the congregation. We've helped children from broken homes and strengthened our community outreach through our school."

**Florida:** "There's a much higher level of involvement in virtually every area of the congregation — worship, Sunday school, VBS, offerings, and service. But most of all, there's the joy of seeing the growth in the children of the unchurched — and in their families —

through the school."

**Michigan:** "Never have the hearts been so opened by the Spirit in the graces of Christian stewardship and Christian cooperation."

**Wisconsin:** "The thorough training in Christian doctrine our day-school pupils have been receiving is already becoming apparent. More of our people have become aware of the importance of Christian education on all levels. The Lutheran high school enrollment from our congregation has been growing. Also, having more full-time workers in our congregation has been an encouragement and help to me the pastor."

**Illinois:** "The congregation has been totally behind the school. They realize it is the responsibility of the entire congregation and not just of those with children."

**Minnesota:** "The real blessing has been in the hearts and future lives of our children. The fruit is still in the bud

stage, and it will be several years before that fruit will mature, ripen, and be ready for picking."

**Texas:** "Blessings for students, parents, and congregation. The most important effects are non-material, of course. But the Lord also blesses materially in terms of increases in church attendance and stewardship."

**Arizona:** "It is a marvelous blessing and joy despite the added responsibilities."

**Arizona:** "I feel that the Christian day school has increased a consciousness among the people of the importance and value of daily contact and study of God's Word. Many of the families who have children in the school have grown markedly in their spiritual life."

**California:** "A wholesome effect. Attendance in the worship services and Sunday-school is more regular on the part of the pupils and their folks. The pupils and parents speak favorably of the value of the school to others inside and outside the congregation. The church is about the Father's business all week long, not just (seemingly) on Sunday morning."

**California:** "A fringe benefit derived from speaking of the blessings of full-time Christian education is the fact that last year three young people and this year an additional one enrolled at DMLC to prepare for the teaching ministry. The youngest was 21 and the oldest was 26."

**Alaska:** "Do it as soon as you can!"

## *Faith Lutheran at Dexter, Michigan, Dedicates New School Building*

Faith Lutheran Church, Dexter, Michigan, dedicated its new Christian-day-school building to the glory of God in two services on Sunday, September 18, 1977. The Rev. Karl Peterson, principal of Huron Valley Lutheran High School preached the sermon.

The new school was almost completely constructed by the members of the congregation. Acting as their own general contractor, they arranged for the professional laying of the block and the applying of the built-up roof. All the concrete work, steel construction, plumbing, heating, electrical work, car-

penry, and decorating were done by various members under the leadership of building committee chairman Richard Zeeb. Some 110 individuals were involved, including some of the older schoolchildren. Architect for the project was Henry Kowaleski of the University of Michigan.

The building contains approximately 2,800 square feet, with two large classrooms, an entry hall, storage-workroom, washrooms, and mechanical space. It is extremely energy-efficient, utilizing the latest methods and materials for insulating. Total cost, in-

cluding equipping the building, was \$44,000.

The congregation thanks a gracious Lord for seeing the project through to completion so that its 31 children and two teachers have a place to learn and teach God's saving Word.

The school dedication marked the completion of the third building recently constructed by the congregation. It dedicated its new church in 1972 and its parsonage in 1974. Prior to 1970, Faith Lutheran was a mission congregation, worshiping in a chapel-parsonage.

By the grace of God, the membership of the congregation has tripled in the past seven years, making all the building both necessary and possible. May the Lord continue to bless this hard-working group!

# A Church-Home Away from Home



Mrs. Thorn and daughter Janice

Janice Thorn was home at Christmas for the first time in almost a year. In January 1977, Janice left Milwaukee for Denver, Colorado, in an attempt to find medical help for the disease that was slowly draining her strength. In May 1976, Janice's illness was diagnosed as tuberculosis. She received the standard treatment and was sent home in a few weeks. But the disease did not respond to the medication. Most of the next seven months were spent in a ward at County General Hospital where doctors tried their best to rebuild Janice's strength.

When these efforts failed, Janice and her family looked for another source of treatment. The only place that could offer any better prospects for recovery was a hospital in Denver, Colorado. So in the middle of January 1977, Janice and her family made the trip to Denver, looking for the cure that could prolong Janice's life.

This presented a problem for Siloah's pastors. The move made it impossible for them to bring Janice the strength and comfort of God's Word and Sacrament. In such cases the standard pro-

cedure is to contact a Wisconsin Synod pastor in the area and ask him to call on the person who is ill. There are only 17 WELS congregations in the entire state of Colorado, but fortunately two of them are located in Denver. Of the two, Christ Our Redeemer Lutheran Church was closer to the hospital, so Pastor Louis Sievert accepted the responsibility for Janice's spiritual care. And his congregation accepted that responsibility with him.

Since Janice has been well enough to leave the hospital for a time, the congregation has seen to it that she is brought to worship services. Most of the time she rides with the two Christian-day-school teachers, Mary Kuehl and Margaret Rutschow. They also make an effort to include Janice in the congregation's social events. When Mrs. Thorn made her periodic visit to Denver, she was invited to the pastor's table and offered living quarters in the pastor's home.

When a Christian is faced with a lengthy and dangerous illness, the need for spiritual care is multiplied. And when that illness must be treated 1,100

miles from home, the availability of that spiritual care is greatly complicated. But in this case there is no doubt that Siloah's member has received every bit as much care and kindness as she would have received in Milwaukee.

Every member of Siloah can be grateful that we have a sister congregation in Denver which showed such loving concern for one of us. We have such sister congregations all over the United States. When the opportunity arises, we should seek the fellowship of those congregations.

The members of Christ Our Redeemer are for the most part strangers to us. Yet we share the same faith and the same Savior. And that makes us brothers and sisters, no matter what barriers of age, distance, class, or culture may exist.

The Thorns are no longer strangers at Christ Our Redeemer. It took some time to get accustomed to a liturgy that comes straight from the hymnal. But by now they are as comfortable attending church in Denver as they would be in Milwaukee. A common faith and Christian concern have made them feel very much at home.

Janice has made slow but steady progress at the Denver hospital. Her doctors feel she will be ready to come home for good in March. From then on it may be a long time before Janice worships again in her church-home away from home. But the Christian kindness she experienced there will not be forgotten. Surely the Thorns will remember it, and the rest of us should remember it too.

*From "Siloah Lutheran,"  
January 1978*

**Use hospitality  
one to another  
without  
grudging!  
I Peter 4:9**

## Appleton, Wisconsin

### Landmark Church Decommissioned

Mount Olive Ev. Lutheran Church of Appleton marked an important day in its history on January 1, 1978, when it formally vacated its church building at 303 N. Oneida Street. The church, an Appleton landmark, officially became the home of the Appleton Repertory Theater as of January 1, under a five-year lease with an option to buy.

Dedicated on July 24, 1921, and used as a church by Mount Olive since then, the building was decommissioned at the 10:30 A.M. service on New Year's Day.

All regular services of Mount Olive are now being held in facilities at its Christian day school located at 930 E. Florida Avenue on Appleton's northeast side. The congregation had been holding one of its Sunday services at the school for the past seven years.

This action is another step in relocating Mount Olive to its property in Northwood Park, according to the Rev. Richard K. Pankow, pastor of the congregation. Future plans call for the construction of a new church building next to the Christian day school.

Mount Olive Congregation has experienced rapid growth over the past

decade and now has 1,641 members. Its Christian day school, founded in 1970, has an enrollment of 282 in kindergarten through 8th grade and a faculty of 10. It is the sixth largest elementary school in the Wisconsin Synod.

"Mount Olive marks this day in its history with mixed emotions," Pastor Pankow said. "A cherished history is housed in these walls. The present membership is heir to the dedicated efforts of many in the early history of the congregation. Those baptized at the unique baptismal font, those confirmed in the Lutheran faith, and those married at the beautiful altar can hardly remain unaffected by the fact that the building will no longer be used as a church. The past is gratefully remembered and the future happily anticipated. Under God's grace in Christ, both are a living reality," Pankow added.

Mount Olive began its relocation process in 1965, its golden anniversary year. At that time, after two years of study, the congregation adopted a plan to relocate on a 5.5-acre tract of land purchased in Northwood Park. The plan called for building a Christian day

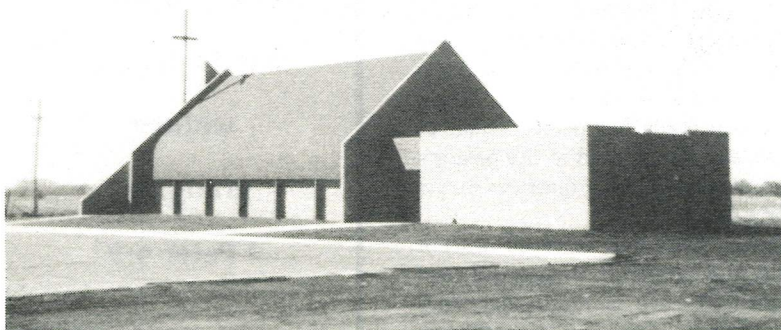
school and holding weekly services at the new location. The Christian day school was dedicated and opened in 1970, and a 10:30 A.M. Sunday service was started shortly after. The congregation continued to use the downtown building for an 8:00 A.M. Sunday service and for special services.

The stately building at 303 N. Oneida Street reflects the history of Mount Olive. The congregation was founded in 1915 by a group of Lutherans who felt the need to teach the "faith of the fathers" in the English language when most Lutherans in Appleton worshiped in German. The church building was originally constructed with the thought in mind that the congregation might disband when other churches of the Wisconsin Synod in Appleton would inaugurate services in English. It was designed so that two more stories could be added to convert it into the largest office building in the city, in case the congregation disbanded. Two years after the building was dedicated, however, the congregation had grown so rapidly that thoughts of disbanding were permanently dropped.

Pastor Richard K. Pankow is the third pastor in Mount Olive's 62-year history. The late Marlyn Schroeder served from 1967 until his death in December 1973. Pastor emeritus R. R. Ziesemer was the founding pastor of Mount Olive, serving from 1915 to 1968.

## Oklahoma City, Oklahoma

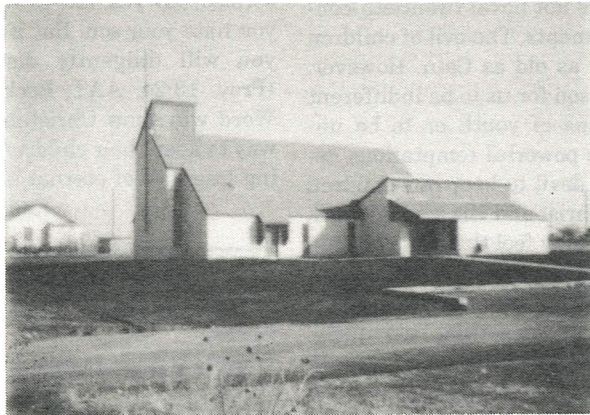
### "Doors of Righteousness"



On September 25, 1977, "doors of righteousness" swung open in Oklahoma City, Oklahoma, with the dedication of Holy Cross Ev. Lutheran Church. The Rev. Gerald E. Free, president of the Nebraska District, led the 197 worshipers in meditating on Psalm 118:19,20. With this Word of God as the basis, he used as his theme: "Why Your Church Doors Can Properly be Called the Gates of Righteousness." It is by God's mercy and grace alone, he stated, that those whom He has made righteous may pass through these gates to hear His Word and receive His Sacraments. The unchurched likewise may enter and learn of God's righteousness in Christ, the Savior. And even as the "gates of righteousness" open to God's Word, so they must also be closed to unbelief, false doctrine, humanism, modernism, in fact, every-

## De Sota, Texas

### "Glory" Ready to Share Glory



On January 8, 1978, the friends and members of Glory Evangelical Lutheran Church, De Soto, Texas, dedicated their new house of worship.

The day began with Sunday school, the celebration of the Lord's Supper, and the installation of church officers at the Lions' Youth Center, Glory's home for the last two years. Then at 5:00 in the afternoon, a group of 120 gathered to dedicate the new building. Mr. Bruce Holt, the builder, came forward to hand the key to the Rev. Jack D. Kilcrease, Glory's pastor. At that moment the cross which hangs above the altar was illumined and the lights

came on. This was followed by the transfer of the sacred vessels to their new home. Then the dedication service began.

The sermon was given by the Rev. Martin Hahm, pastor of St. Luke's Lutheran Church, Kenosha, Wisconsin. It was while he was pastor of St. Mark Lutheran Church, Duncanville, Texas, that Pastor Hahm helped a small group of Lutherans organize Glory Congregation and join the Wisconsin Synod. Using Isaiah 60:1-6 as the basis for his meditation, Pastor Hahm exhorted the congregation to "Arise! Shine!" He pointed out how the glorious light of

the Gospel has lighted this world of sin. Therefore the members of Glory should bring this glory to others also and gather them out of the darkness into that light. After Pastor Hahm's sermon, the congregation was led in prayer by the Rev. Thomas Haar of St. Mark, Duncanville. Then Pastor Kilcrease formally dedicated the church.

After the service, refreshments were served by the ladies of the congregation as the people inspected the new structure and enjoyed the fellowship.

The new building is a striking piece of contemporary architecture designed by Forrest Upshaw of Dallas. Making "Glory" its theme, the church uses the colors of white and gold, symbolic of heaven. White brick and gold windows adorn the exterior. White ceilings and walls and a gold rug dominate the sanctuary. The pulpit, altar, and all the chancel furnishings were built by two of the members. Much of the interior work was also completed through the efforts of many members.

Glory Congregation was founded in late 1972 by a group of Lutherans seeking the Word of God in truth and purity. In the spring of 1973 they affiliated with the Wisconsin Synod. The members of Glory praise and thank God for the gift of a beautiful church. But they also thank the people of the Synod for aiding them in building a structure designed to lead people to heavenly Glory.

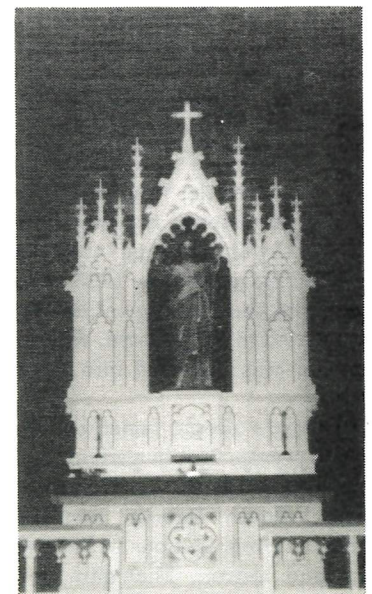
thing that seeks to destroy God's righteousness.

Services at Holy Cross were begun by the Rev. Paul Knickelbein, Gethsemane Lutheran Church, Oklahoma City, in July 1973. They were conducted in a meeting room of a savings and loan building. Eighteen worshipers attended the first service. In July 1975 the congregation received its own pastor, the Rev. A. R. Domson. Ground-breaking for the 3,700-square-foot sanctuary/fellowship facility took place in July 1976. The nave, which provides seating for 250, is enclosed by double brick walls and natural finished wood decking supported by laminated arches, adding strength and beauty to the contemporary design. Fifty-year-old Gothic-styled chancel furnishings, donated by First Lutheran Church, Elkhorn, Wisconsin, finished in white with

gold trim, convey a tone of the traditional and reflect the Lutheran heritage. A 35-foot laminated redwood cross, made by members, is affixed to the exterior front. The cost of the structure was \$145,000. The land cost an additional \$46,000.

Holy Cross Congregation extends its thanks to all fellow believers in the Wisconsin Synod. Mission churches always look to fellow Christians for help in opening "doors of righteousness" to the world. Small congregations, such as ours, are able to do so only with the help of the Church Extension Fund. Through your help these "doors of righteousness" will serve south Oklahoma City and the metropolitan areas to the south in a 90-mile radius.

William Shoumaker  
Building Committee Chairman



## Children (from page 72)

into slavery. Instead he reassured them: "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not; I will nourish you, and your little ones. And he comforted them, and spoke kindly unto them" (Gen. 50:20,21). David also is a fitting hero in so many respects. His courage in the face of the Philistine giant, Goliath; his respect for King Saul even when Saul, consumed by jealousy, pursued him and wrongfully persecuted him; his warm friendship with Saul's son, Jonathan — such virtues given by God made David a man who should be emulated.

Young girls can also find plenty of heroines in the Scriptures. Rebekah, Ruth, Deborah, Hannah, and the young Jewish slave girl who witnessed to the leprous Syrian general Naaman, such Old Testament women along with New Testament believers on the distaff side like the Marys, Priscilla, and the persistent Syro-Phoenician woman are just a few of the heroines of faith Chris-

tian ladies, old and young alike, can look up to.

### No Real Changes, But . . .

No, wicked children and juvenile delinquency are not novel twentieth-century developments. The evil of children going bad is as old as Cain. However, that's no reason for us to be indifferent about the sins of youth or to be unaware of the powerful temptations devised by the devil to keep our children away from Christ and His saving Word. Some people may feel that our children in the Wisconsin Synod, especially in Christian elementary and area Lutheran high schools are getting "too much" religion. But is it possible for our kids to get too much of the Gospel? In a world that is becoming increasingly wicked and brazen in blasphemously unbelieving behavior, our children need the Gospel both for the blessed assurance of their salvation and as motivation to lead grateful, God-pleasing lives as the love of Christ constrains and inspires them. Parents, let's go back to the basics of the Bible and the Catechism, teaching our children what Paul wrote

to the Ephesians: "Children, obey your parents in the Lord: for this is right" (Eph. 6:1) and putting into consistent practice the kind of firm, loving discipline the writer of Proverbs described: "If you fail to use your stick, you hate your son. But if you love him, you will diligently discipline him" (Prov. 13:24, AAT, Beck). Yes, God's Word will show Christian parents the way to keep their children from becoming losers — of eternal life.

Reuel J. Schulz

## INSTALLATIONS

(Authorized by the District Presidents)

### Pastors:

**Kolander, Donald E.**, as pastor of Fairview, Milwaukee, Wisconsin, on January 29, 1978, by H. Wickes (SEW).

**Lemke, Lloyd H.**, as pastor of St. James, North Branch, Michigan, on January 15, 1978, by J. Seelow (Mich.).

**Mutterer, Frederick A.**, as pastor of St. Michael's, Fountain City, Wisconsin, and of Zion, Alma, Wisconsin, on January 22, 1978, by A. Mennicke (WW).

### Teachers:

**Cox, Gary J.**, as teacher at St. John's, Sleepy Eye, Minnesota, on January 22, 1978, by H. Russow (Minn.).

**Kock, Robert W.**, as principal and teacher at Emanuel, Tawas City, Michigan, on July 24, 1977, by J. Rockhoff (Mich.).

**Lepke, David E.**, as teacher at Emanuel, New London, Wisconsin, on January 22, 1978, by F. Heidemann (NW).

## With the Lord

### Pastor Gerhard L. Press 1899 - 1978

Pastor Gustav Press and his wife, Kaetchen nee von Hinueber, were living in Bonduel, Wisconsin, when God granted them the gift of a son on September 4, 1899.

Gerhard L. Press spent most of his childhood in Winside, Nebraska. Exhibiting a desire to serve his Lord publicly, he pursued the Wisconsin Synod's course of ministerial training through both Northwestern Prep and Northwestern College. In June 1923 he graduated from the Theological Seminary, then located in Wauwatosa, Wisconsin, and later was ordained into the holy ministry.

The Lord's people benefited by his pastoral service first in a triparish with congregations in Burke, Carlock, and Harrick, South Dakota, and subsequently in congregations in Sioux City, Iowa, and Detroit, Michigan. For 32 years he also proclaimed God's Word to the members of St. John's Lutheran

Church, Westland, Michigan. A noteworthy 50 years of faithful pastoral service ended with his resignation in 1973.



Pastor G. L. Press

He was joined in wedlock with his wife, Helen, on June 14, 1924. God blessed them with five children. There are two daughters, Mrs. Pauline Toensing, Liverpool, New York, and Mrs. Barbara Stobb, Wayne, Michigan. His sons, Rev. Philip of Pigeon, Michigan, and Richard of Wayne, Michigan, survive him. A son Mark died some years ago. There are 18 grandchildren.

Pastor Press, the last of six brothers

to be called to their eternal rest, died in the Martin Luther-South Lyon Home on January 9, 1978. The funeral service was conducted in St. John's, Westland, on January 13, with the Rev. John Brenner delivering the sermon on Galatians 1:3,4. His message called attention to God's comforting "Legacy for the Family." The undersigned served as liturgist and officiated at the committal.

Pastor Press was a gifted man, and the Lord saw fit to use those gifts in His kingdom as he served in such capacities as a member of the Michigan District Mission Board, president of the Michigan District, member of the Synod's Doctrinal Commission, and first vice-president of the Synod.

In May 1974, St. John's Congregation honored this humble and dedicated man in a special service of thanksgiving. It was clearly acknowledged that he had been richly blessed by his Savior and had also become a blessing to many others. We are grateful to God for so effectively using His servant and are particularly grateful for now granting him the ultimate blessing of joining the saints in heaven.

Robert A. Baer

## Israel (from page 67)

Furthermore, the New Testament makes abundantly clear in *Romans*, *Galatians*, *Ephesians*, and *Hebrews* that a new and better covenant has replaced the old covenant with Abraham. The land of Palestine was only a temporal earthly home for God's people. The heavenly Canaan and the new Jerusalem are now the land promised to Abraham's spiritual descendants. It is the worldwide kingdom of Christ today and the eternal homeland of which all of God's elect, both Jew and Gentile, are joint-heirs.

To inherit the real Canaan, the Jews need to come to Christ; there is no peace and security in an earthly homeland. As the writer in *The Presbyterian Guardian* put it: "What a tragedy that some have confused this magnificent blessing with a small piece of real estate!"

Carleton Toppe

### NOTICE

The next regular plenary session of the Board of Trustees is scheduled for March 13-14, 1978.

Business to be acted on is to be submitted to the Executive Secretary of the Board, with copies to be furnished the Chairman of the Board, no later than ten days prior to the meeting date. Norval W. Kock, Secretary Board of Trustees

### Spring 1978 Appearance of the Dr. Martin Luther College Choir

Sunday,	March	5	services	St. Paul's, Arlington, MN
Friday,	March	10	8:00 p.m.	Bloomington Lutheran, Bloomington, MN
Saturday,	March	11	4:00 p.m.	Good Shepherd, Burnsville, MN
			8:00 p.m.	Trinity, Belle Plaine, MN
Sunday,	March	12	services	St. Paul's, North Mankato, MN
Friday,	March	17	8:00 p.m.	St. Paul's, Norfolk, NE
Saturday,	March	18	8:00 p.m.	Mt. Olive, Overland Park, KS
Sunday,	March	19	1:30 p.m.	Messiah, Wichita, KS
			8:00 p.m.	Gethsemane, Oklahoma City, OK
Monday,	March	20	8:00 p.m.	Lord of Life, Friendswood (Houston), TX
Tuesday,	March	21	7:30 p.m.	Holy Word, Austin, TX
Wednesday,	March	22	8:00 p.m.	Calvary, Dallas, TX
Thursday,	March	23	7:30 p.m.	Martin Luther, St. Louis County, MO
Friday,	March	24	2:00 p.m.	St. Paul, Grant Park, IL
			8:00 p.m.	Trinity, Crete, IL
Saturday,	March	25	4:00 p.m.	Palos Lutheran, Palos Heights, IL
			8:00 p.m.	St. John's, Libertyville, IL
Sunday,	March	26	7:00 a.m.(ser)	St. Paul's, East Troy, WI
			10:15 a.m.	St. Paul's, Fort Atkinson, WI
			4:00 p.m.	St. John's, Watertown, WI
			8:00 p.m.	Zion, Arlington, WI
Friday,	March	31	8:00 p.m.	Christ, Zumbrota, MN
Saturday,	April	1	4:00 p.m.	St. John's, Montello, WI
			8:00 p.m.	St. John's, Markesan, WI
Sunday,	April	2	services	St. John's, Pardeeville, WI
			4:00 p.m.	Christ, West Salem, WI
			8:00 p.m.	St. Matthew's, Winona, MN
Sunday,	April	9	8:00 p.m.	Dr. Martin Luther College, New Ulm, MN
Sunday,	April	16	services	Immanuel, Gibbon, MN
Sunday,	April	23	services	St. John's, Fairfax, MN
Sunday,	April	30	services	Trinity, Nicollet, MN
Friday,	May	5	8:00 p.m.	St. John's, Red Wing, MN
Saturday,	May	6	4:00 p.m.	Salem, Wausau, WI (tent.)
			8:00 p.m.	Trinity, Merrill, WI
Sunday,	May	7	8:30 a.m.(ser)	Christ, Eagle River, WI
			10:30 a.m.(ser)	Zion, Rhineland, WI
			7:30 p.m.	St. Paul's, Menomonie, WI

## ADDRESSES

(Submitted through the District Presidents)

### Pastors:

**Hintz, Gerald C.**  
1730 North 7th St.  
Clinton, IA 52732  
**Kretzmann, Theodore E.**  
Route 2, Box 178  
Rocky Ford, CO 81067  
Phone: 303/254-3883  
**Lemke, Lloyd H.**  
6620 S. Jefferson  
North Branch, MI 48461  
**Mutterer, Frederick A.**  
34 South Hill St.  
Fountain City, WI 54629

### Teachers:

**Cox, Gary J.**  
208 Maple St. SE  
Sleepy Eye, MN 56085  
**Lepke, David E.**  
203 E. Quincy St.  
New London, WI 54961

### APPOINTMENT

Pastor Kieth Kuschel, Green Bay, Wisconsin, has been appointed to the Northern Wisconsin District Commission on Evangelism, replacing Pastor John Schewe who has asked to be relieved because of press of other duties. Carl W. Voss, President Northern Wisconsin District

### LUTHERAN SCIENCE INSTITUTE FAMILY CAMPING TOUR

The Lutheran Science Institute (LSI) is planning a family camping tour in the State of Ohio beginning July 24, 1978, and ending August 4. Guides will be Mr. and Mrs. Gerald Mallmann. Applications can be obtained from the Lutheran Science Institute at 4821 19th Avenue, Kenosha, Wisconsin 53140. Costs for WELS members are \$30.00 per family or \$3.00 per day for each day in attendance. Registration requires a \$10 deposit, which is not returnable after June 1, 1978.

There will be three base camps during the tour. Opportunities will be provided for hikes and fossil hunting. Teen-agers are especially invited. The tour will offer fellowship and education with adventure and fun — among Christians.

## CALENDAR OF CONFERENCES

### MICHIGAN

#### SOUTHWESTERN TEACHERS' CONFERENCE

**Date:** March 17, 1978.  
**Place:** Trinity Lutheran Church, 115 E. Monroe, Bangor, Michigan 49013.

#### Agenda:

9:00 Opening Devotion  
9:15 Effective Methods of Spelling Instruction: J. Koepsell  
10:30 Reports  
11:00 Business Meeting  
1:00 Devotion  
1:15 Practical Application of the Fifth Commandment to the Child: W. Balza.  
2:30 Promoting Good Home and School Relations: R. Schmidt  
3:30 Unfinished Business  
4:00 Adjournment

W. Jackson, Secretary

### SOUTHEASTERN WISCONSIN

#### METRO-NORTH PASTORAL CONFERENCE

**Date:** March 20, 1978; 9:00 a.m. Communion service.  
**Place:** Calvary, Milwaukee, Wisconsin.  
**Preacher:** P. Nitz; alternate: W. Nommensen.  
**Agenda:** Exegesis of Jude 3 and 4; M. Engel; Essay: The Role of Apologetics and Polemics in the Pulpit: G. Hoenecke; Mini-essay: "The Pope is the Very Antichrist": S. Becker.

**Note:** Please excuse to host pastor or conference secretary.

P. Sullivan, Secretary

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## NEW WELS 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:

WELS MEMBERSHIP CONSERVATION  
3512 W. North Ave., Milwaukee, WI 53208

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alabama	Montgomery
Alaska	Sitka/Ketchikan*
Arizona	Chandler
	Sierra Vista*
Arkansas	Little Rock
California	Modesto
	Placer County
	Santa Maria*
Connecticut	Trumbull*
Florida	Ft. Walton Beach*
	Lakeland*
	Sarasota
	Zephyrhills*
Georgia	Lawrenceville
Idaho	Pocatello
Illinois	Belleville
	Downers Grove
	Ettingham*
Kansas	Salina*
Indiana	Muncie*
Iowa	Clinton
Michigan	Big Rapids*
	Imlay City
Minnesota	Fairmont*
	Grand Rapids
	Northfield*
	Plymouth/Maple Grove*
Missouri	Joplin*
	S.E. Kansas City
Montana	Helena*
	Missoula*
Nebraska	Fremont*
	O'Neill*
Ohio	Ashland
	S.W. Cleveland*
	Dayton
	Lima
Pennsylvania	Harrisburg
Tennessee	Knoxville
Texas	Abilene*
	Midland/Odessa*
	Wichita Falls*
Washington	Moses Lake*
West Virginia	Beckley*
Wisconsin	Antigo
	Galesville
	Genesee/Wales*
	Holmen
	Plymouth
	Prairie du Chien*
	Rice Lake*
British Columbia	Vancouver*

\*Denotes exploratory services.

## TIME AND PLACE

### POCATELLO, IDAHO

The WELS congregation in Pocatello, Idaho, formerly known as Shepherd of the Valley Lutheran Church, recently changed its name to Hope of the Valley Lutheran Church. It is conducting its worship services at 10:30 a.m. in the facilities of Grace Christian School, 1250 Pershing St. Pastor of the congregation is the Rev. Gordon J. Peters, 1748 S. Von Elm, Pocatello, Idaho 83201; phone: 208/233-2471.

## EXPLORATORY

### BIG RAPIDS, MICHIGAN

Redeemer Lutheran Church is meeting at 1305 E. Maple in Big Rapids, Michigan. Sunday school and Bible class are conducted at 6:30 p.m. A worship service follows at 7:30 p.m. In addition to Big Rapids, the home of Ferris State College, the area being served includes Reed City, Paris, White Cloud, Newago, Morley, Stanwood, and Rodney, Michigan. The names of interested persons should be sent to Pastor E. Schmelzer, 367 Church St., Remus, Michigan 49340.

## HELENA, MONTANA

WELS exploratory services are being conducted in the Community Center of Leisure Village, 2901 Herrin Road, Helena, Montana, every Sunday at 5:00 p.m. Sunday school is scheduled for 4:00 p.m. Send names to or make contact in person with Mr. Carl Schwertfeger, 108 Ridgewood Lane, Helena, or Pastor John Engel, 808 Sacajawea Drive, Great Falls, Montana.

## NAMES

### TORONTO, CANADA

Residents of Toronto and environs, who are interested in exploring the possibility of organizing a WELS mission in that area, are asked to contact Pastor Tom Pfothenauer, 1279 Evans Blvd., Ottawa, Canada, K1H 7T8.

### NEW YORK CITY

Sunday worship services are being held in Manhattan at 675 West End Avenue, Apartment No. 6A. The apartment is located between 92nd and 93rd Streets and is conveniently situated three blocks south of the 96th Street IRT Broadway-7th Avenue Subway stop. For time of service please contact locally Mr. John Bills (212) 865-4844 or send names to Pastor David Pagel, 218 E. Crescent Avenue, Ramsey, New Jersey 07446; phone (201) 825-3816.

### PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 12-16, 1978. Prof. Richard D. Balge will present a series of lectures on St. Augustine's "City of God." Prof. Wilbert Gawrisch will present an exegetical study of "Eschatological Prophecies and Their Misinterpretations." A fee of \$15.00 is requested of each participant. The sessions will run from 9:00-11:45 a.m. daily. If you plan to attend please send your registration to: Pastors' Institute, Luther High School, 1501 Wilson St., P.O. Box 129, Onalaska, WI 54650.

### DMLC CHOIR RECORDINGS

The following records of the Dr. Martin Luther College Choir are available at the postpaid prices indicated:

1959, 1961, 1963, 1965, 1966, and 1967, all monaural	\$1.50
1967, 1968, 1972 stereo	3.00
1974, 1975 stereo	4.50
1976	5.00

Hymns from *The Lutheran Hymnal* on tapes or cassettes are available for the cost of the tape or cassette and postage. All are 1200' tapes except 1967, which is 1800'. You may supply your own tapes.

1966A	(436, 496, 423, 457, 215, 234, 231, 212, 410, 394)
1966B	(371, 246, 262, 250, 657, 446, 16, 388)
1967	(283, 260, 387, 524, 522, 399, 425, 127, 251, 473, 376, 353, 126, 278)
1974	(1, 3, 5, 13, 19, 28, 36, 39, 50, 53, 54, 55, 62)
1975	(568, 572, 73, 90, 94, 102, 105, 157, 159, 34, 362, 426)
1977	(348, 305, 324, 334, 413, 518, 521, 551, 625, 428, 395)

Send orders to Prof. Edward Meyer, in care of Dr. Martin Luther College, New Ulm, Minnesota 56073.

### INDEX AVAILABLE

The *Index* for Volume 64 (1977) of *The Northwestern Lutheran* is available free of charge to all who request a copy. For your copy write to the editor of *The Northwestern Lutheran*, 3512 West North Avenue, Milwaukee, Wisconsin 53208. Those who have requested copies in former years will automatically receive a copy as soon as it is off the press. Laymen whose address has changed should inform the editor immediately.

### MICHIGAN LUTHERAN SEMINARY CALL FOR NOMINATIONS

With the concurrence of the Commission on Higher Education, the Board of Control of Michigan Lutheran Seminary herewith requests the voting constituency of the Synod to nominate candidates for the impending vacancy caused by the retirement of Prof. Martin R. Toepel.

Nominees should be qualified to teach in the field of Latin and English. Names of nominees with as much pertinent accompanying data as possible should be in the hands of the board secretary no later than March 13, 1978.

Mr. Milton Bugbee, Secretary  
206 South Alp Street  
Bay City, MI 48706

### CHAPLAIN E. C. RENZ

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