

# The Northwestern Lutheran

January 28, 1973



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## Briefs by the Editor

Now midway in the Epiphany Season we recognize that the primary emphasis during this season of the church year is on the person of our Lord Jesus Christ. The Gospel lessons, for example, were selected so that we might learn to know Him better who is the God-man, our Savior. A secondary emphasis, however, is on the work of missions, of telling others about our glorious Savior. We note that the wise men from the East were not only the first Gentile believers to welcome the Savior as God and King, but were themselves welcomed by God, for it was He who sent the star to guide them on their way to the house where the Savior lay. Since our Lord's glory shines forth every time a person is brought to faith in Him and rescued from the clutches of Satan, the work of missions rightly deserves our emphasis during the Epiphany Season.

*Pastor Paul E. Pankow reports on our home-mission congregations in the State of Washington. During the greater part of his 14 years in the preaching ministry he has been serving mission congregations. His first four years were spent in a mission tri-parish: Globe, Safford, and Morenci, Arizona. After he became pastor of Calvary Congregation in Bellevue, Washington, he assisted in organizing Divine Peace of Renton. When Calvary reached self-support in 1970, Pastor Pankow became a member of the Pacific Northwest District Mission Board. He would be pleased to have you accept his invitation to worship with some of the mission congregations in Washington should you ever visit the Pacific Northwest.*

Last fall Superintendent Richard Poetter paid a pastoral visit to the congregation in Ashikaga, Japan. You may wonder what he means by the letters LECC in his report. Just as the letters WELS stand for Wisconsin Evangelical Lutheran Synod,

so LECC is short for Lutheran Evangelical Christian Church in Japan. Pastor Poetter, who heads our mission, has been working in Japan since 1950 and is completely at home in the language and customs of the Japanese people. For the past 13 years he has been bringing the Gospel of Jesus Christ to them for our Wisconsin Synod.

Gospel work in Japan is not easy. To this day anyone who attends instruction classes, and especially anyone who embraces Christ as his Savior, runs the risk of becoming an outcast. And yet the 146 communicants in our mission have not been hiding their faith under a bushel. Last year 21 adults were brought to faith and baptized. That's one for every six communicants. Wouldn't it be great if we were gaining one convert for every six communicants here in the States!

*We hope you have been enjoying the series on Institutional Missions. This type of mission work is not as glamorous as some other, since it does not produce congregations and never becomes self-supporting. However, it has the distinction of being singled out by our Lord as one of the evidences of faith on Judgment Day. To those on His right hand He will say: "I was sick, and ye visited Me; I was in prison, and ye came unto Me" (Matt. 25).*

Did you know that God has also called you to be His missionary — in your own backyard? In his concluding remarks in *Studies in God's Word* Professor Panning writes: "As you are the light of the world and the salt of the earth, so Christ here urges you to live also as leavened children of God so that through you men may be changed and led to 'glorify your Father which is in heaven.'" That's what the Christian life is all about, isn't it!

*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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### OUR COVER

WELS is preaching the Gospel of Jesus Christ throughout the Pacific. This issue brings you special information about our mission in Japan and the missions in the State of Washington.

THE NORTHWESTERN LUTHERAN

## Editorials

**God Still Reigns** Man has a peculiar penchant for nominating himself to the position of God. When it appears in man's limited wisdom and restricted vision that God is bungling the job, man takes over, and God is demoted.

Man is at it again. In fact, he never stops. It just becomes more obvious at times. Currently, as many see it, one of the problems which God has permitted to get out of hand is world population.

Man can arrogate to himself the responsibility for setting the limits of human population, but one searches the divine Word in vain for any indication that this falls under his jurisdiction. As a matter of fact, Scripture indicates that God reserves control of this complex matter to Himself. In conveying the Word of the Lord to the intellectuals in Athens, the Apostle Paul declared, "God has made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation."

Almost 150 years ago Thomas Malthus, a British clergyman, gloomily predicted that the world would soon outgrow its food supply. He "proved" it by means of statistics. But his dire forecast was not fulfilled. In more recent years Neo-Malthusians have resurrected their predecessor's specter of people stacked like cordwood, dying of starvation; and they have proposed drastic solutions to forestall such an eventuality. Their urgent proposals include sterilization, abortion, and universal education in contraception. In this kind of atmosphere it is not unusual for pregnant wives today to be subjected to dirty looks in the supermarkets as contributors to the world's doom.

We Christians need not panic. The Lord Himself has promised, "Seek ye first the kingdom of God and His righteousness, and all these things (food, drink, etc.) shall be added unto you." His predictions have never been known to fail, unlike those of men like Malthus.

God still reigns. And when the future looks frightening, there is a course open to men other than to take over the throne of God. That is to stand at the foot of it and repent.

Immanuel Frey

**Keeping Jews From Their Messiah** The American Jewish Congress is asking its supporters across the country for names and addresses of their children and grandchildren on college campuses, plus \$5 donations to pay for distributing literature to them about Jewish religious, cultural, social, and political issues.

Jews are worried about their young people. Many Jewish young people know little about Judaism, or they have

rejected the faith of their fathers. In increasing numbers they are associating with other religions, especially with Christianity and the Jesus movement. The strong campaigns of Youth for Christ, Campus Crusade for Christ, and particularly the nation-wide Key 73 evangelistic effort are causes for alarm among American Jews.

Leaders of the American Jewish Congress would like to have Jews declared exempt from any evangelizing. Rabbi Tanenbaum wants Key 73 officials to issue statements asserting that Jews are distinct from nonbiblical people and thus need no religious enlightenment or conversion.

The literature being prepared by the A.J.C. will counter statements made by evangelists about the New Testament, Jesus as a Jew, the Jewish idea of the Messiah, Jesus' resurrection, and Christianity in general. This literature will only make it more evident that organized Jewry is still anti-Christian.

The Jews are not their own Messiah; Jesus of Nazareth is the Messiah of the Jews. If they reject Him, they have no Messiah and no Savior. When the Messiah-Lord appears in glory as their Judge, only one thing will matter: not whether they maintained their traditions or their religious and cultural heritage, but whether they accepted or rejected Jesus Christ as their Savior.

One must hope that the attempt to keep Jewish young people from Christ will be unsuccessful — for their sake.

Carleton Toppe

### Drop Out?

Young people, we are told, are turned off by the sick standards of today's society. So many run away, drop out, join communes, return to nature, and who knows what all else!

The idea is not new. The Church has suffered spasms of this sort, too. Monasticism, asceticism, and pockets of secluded pietism are age-old attempts to live a holier life apart from the "wicked world."

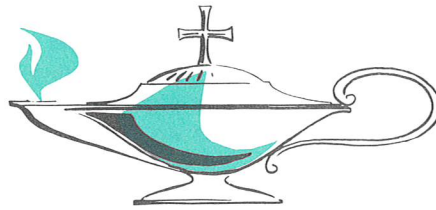
Where is the housewife who has never thought of walking away from the weary, thankless routine of running a home? What workingman has never dreamed of a Polynesian isle in the Pacific or some secluded cabin in the woods far removed from the daily rat race?

But this is the very thing Christ Jesus prayed against: "Father, I pray NOT that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." Jesus does not want cowards who quit in His name amid so much evil, but steady saints who stay faithful in the face of the overwhelming odds.

To shun all contact with the wicked world would rob the world of its only witness, rob the Savior of His only witnesses, and rob ourselves of the reward of faithfulness.

No change of scenery nor antiseptic seclusion does Jesus pray for, but this: "Sanctify them through Thy truth; Thy Word is truth." God's Word sanctifies us, sets us apart, strengthens and supports us. God's truth will give us the stuff it takes to abide IN the world but not OF the world.

John Parcher



## Studies in God's Word

### Christ's Kingdom Like Leaven

**Another parable spoke He unto them: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matthew 13:33).**

As one reads this parable, one's first reaction may be that it says much the same as the preceding parable of the tiny mustard seed growing into a "tree." The fact is that there is much that the two parables have in common. Both speak of very slight beginnings, followed by gradual development, leading eventually to a final, marvelous increase. So much they have in common. But there are also differences. After all, Christ told these two parables in succession. It seems unlikely that He would repeat exactly the same thought without some advance. Let us then take another look at Christ's description of the "kingdom of heaven," i.e., God's rule of grace among men, this time under the picture of a woman who took some yeast and "hid" it in three measures of flour.

#### Quiet, Internal Changes

The former parable of the mustard seed showed us the power of Christ's rule as it extends itself through the world in such a way that men can see it and avail themselves of it, much as birds of the air come and lodge in the branches of the mustard tree. Here Christ describes another and a no less potent aspect of the kingdom, namely its ability secretly to transform those with whom it comes into contact. What is the leaven which can bring about such changes? Just as

Christ is the mustard seed, so He is also the leaven. With His Gospel of the kingdom He has the power literally to make different people out of the miserable, broken, sinful wrecks who inhabit this earth. "If any man be in Christ, he is a new creature" (II Cor. 5:17). Anyone who has seen the King and has come under His influence just isn't the same person anymore. Everything about him is changed. His sense of values, his attitude, his goals, all are now directed to Christ and are viewed in the light of His Gospel promises.

#### Leaven Entrusted to the Church

The proclamation of this mighty, transforming Gospel Christ has, of course, entrusted to His Church. Hence it is the Church which is here pictured as the woman who took the leaven and "hid" it in the flour. The reason the Gospel can be hid is that for all its power, it always remains quiet and unassuming. Though it is the "power of God unto salvation," yet it never looks impressive. So much is that the case that St. Paul says, "God hath chosen the weak things of the world to confound the things which are mighty" (I Cor. 1:27).

#### Promise of Success

But despite its insignificant appearance, the Gospel will succeed. Christ's parable promises that. The woman took the leaven and hid it in three measures of meal "till the whole was leavened." It's interesting to note the size of the woman's baking. Three measures is a little over a bushel of flour! Yet with only a small

amount of yeast "the whole was leavened." Note also the tense of the verb. So certain are Christ's promises that a past tense can be used to describe what is actually prophetic. The Gospel will accomplish its purpose. When God promises, it's as good as done.

God's promise of success must be kept in mind if we are to understand the nature of the kingdom. The Gospel may seem "hid" in the world, just as the leaven was in the meal, yet quietly, slowly, effectively it continues its beneficent work of changing men's hearts and lives. But because it works from the inside out, and thus remains invisible, there are always those who question its effectiveness. These are the ones who insist that the Church has failed because they can't see the benefits they think should be forthcoming. Or they feel that the Gospel can succeed only if all churches unite, the better by sheer force of numbers to accomplish the extension of the kingdom and the improvement of the world around us. But all such reckon without the quiet, transforming power of the Gospel and Christ's promise of its ultimate success.

#### Comfort and Encouragement

How Christ's parable should move us to rejoice at being members of a church that retains His emphasis on preaching the Gospel, mixing with the world that Leaven which alone can cure men's ills, rather than resorting to marching and protest, lobbying and legislation to cure the world's ills! But membership in a Gospel-preaching church does not make us callous toward the ills around us. The individual Christian is very much concerned about his neighbor's need. Nor does this parable rule out such concern, for there is another aspect of yeast that we dare not miss. Everything that comes into contact with yeast acquires leavening power. That's how yeast spreads. As you are the light of the world and the salt of the earth, so Christ here urges you to live also as leavened children of God so that through you men may be changed and led to "glorify your Father which is in heaven."

Armin Panning

# The Prophet's Plan pursued in Washington

By our Creator's design the State of Washington has been richly endowed with singular beauty. Few states of our nation can rival the scenic splendor of its lovely Olympic National Park, its serene San Juan Islands, its majestic Mt. Rainier, and its magnificent Cascade Mountain Range. But our Lord has had yet another design for this state. He has pursued a plan for His Church set down long ago by the Prophet Isaiah, who said, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation, spare not, lengthen thy cords, and strengthen thy stakes."

## The Cords Lengthened

Some 60 years ago the Lord moved our Synod to lengthen its cords to the Pacific Northwest. The larger western cities of this state were already being served by other Lutheran synods. So our missionaries were sent to serve in towns and villages of eastern Washington. These pastors faced the difficulty of long trips to minister to these widely scattered Christians. The small congregations worshiped in private homes and public buildings. Some congregations did not endure. But God blessed these humble

beginnings so that we now have self-supporting congregations in Omak, Withrow, Yakima, and Zillah. A few are still receiving Synod assistance, such as the joint-parish, Good Hope in Ellensburg and Good Faith in So. Cle Elum, and Redeemer in Yakima. In recent years these parishes have erected attractive worship facilities with the help of CEF loans and are making realistic strides toward the day of self-support.

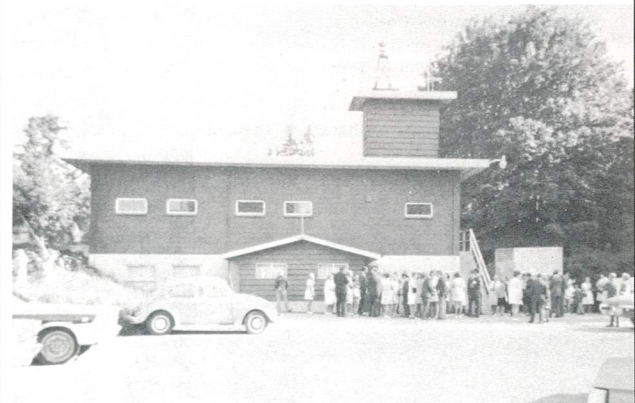
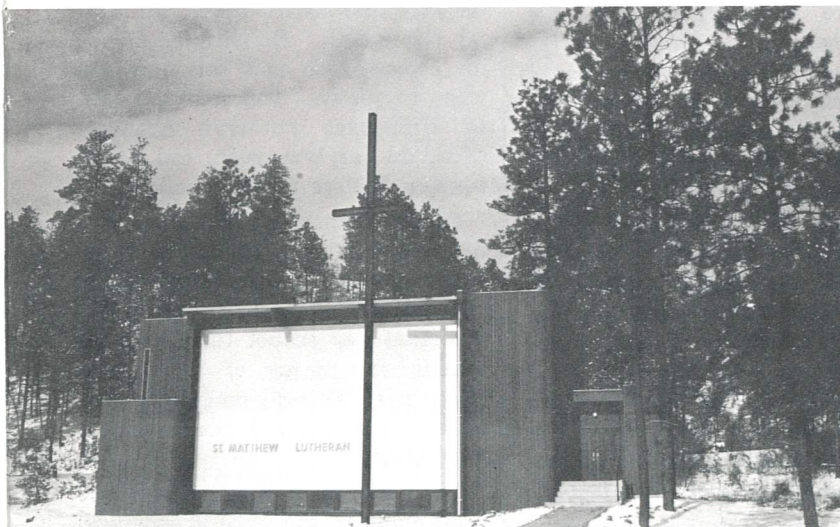
Later the cords were lengthened to the state's western and most populated region. In the Puget Sound area with its million and a half population, Faith was founded at Tacoma in 1930, Grace at Seattle in 1941, and Salem at Mountlake Terrace in 1951. But struggling under the limitation of worshiping in parsonages and antiquated chapels, the outreach and growth of these missions were hampered. Yet, this densely populated region beckoned us to continue opening fields. Calvary was established in Bellevue, east of Seattle, in 1958. Holy Trinity was founded in Kent in 1964, to bridge the gap between Seattle and Tacoma.

The following year funds were made available to Grace and Calvary

for constructing their first chapels. This was a decisive factor in helping both congregations attain self-support within five years. Holy Trinity and Salem (which moved to Edmonds) later erected their church plants, and since then have evidenced a steady growth. In 1966, Divine Peace was begun in Renton. Its chapel was dedicated last year. Your Synod is now well represented in the Puget Sound region with congregations strategically placed some 15 to 20 miles apart.

Across the state in Spokane, the second largest city, St. Matthew's was founded in 1966. Blessed with fine facilities in 1970, this mission has experienced steady and sound growth. Last summer exploratory services were begun in another area of Spokane by Pastor John Henning of St. Matthew's. The attendance is in the 20's. It appears that the Lord is granting us a second church to serve this city of 180,000.

Our most recent missions were established in 1969. The cords were lengthened to the state's southern border to include the tri-cities of Kennewick, Pasco, and Richland. Nearby is the site of the Hanford Atomic Energy Project. King of Kings presently worships in a storefront in Kennewick. Land is soon to be purchased, and the congregation looks forward to planning its permanent worship facilities. In the same year Christ the King was begun across the Puget Sound from Seattle at Bremerton. A large naval base is located here. Originally a group of 30



Christ the King at Bremerton worships at the Chico Fire Station.

St. Matthew's Lutheran at Spokane.

communicants requested our services for confessional reasons. They were served for three years from a distance of 35 miles by Pastor George Frey of St. Paul's, Tacoma. Last July Seminary graduate Theodore Lambert was installed as the first resident pastor. This congregation is now making an organized evangelism effort to lead others in the community to learn of Christ. Thus the Lord has been lengthening the cords here in Washington. But He also says, "Strengthen thy stakes."

### The Stakes Strengthened

The usual problems facing missions have confronted most of our Washington congregations: years without adequate facilities, shifting population which often cuts deeply into the numerical growth, and even severe economic recession when major industries lay off thousands of employees. Such trials, however, do not come to Christians without accompanying blessings. Faith and conviction are deepened, fervency increased. The evidence of this is seen in the readiness of our members to serve in and to support the Lord's kingdom. Many congregations have organized programs of evangelism to



Pupils at Salem Lutheran Christian Day School at Edmonds.

Recess at Faith Lutheran in Tacoma.



bear witness of their Savior to the unusually high percentage of unchurched people in the State of Washington — estimated at 70 per cent of the state's population. Sunday schools and vacation Bible schools are used as effective arms to lead the lambs of Christ. To undergird the instruction of their children, Sunday-school teachers' institutes have been held in the Puget Sound and Yakima areas. Councilmen's conferences have also been conducted regularly to guide these spiritual leaders in carrying out their God-given responsibility in their congregations.

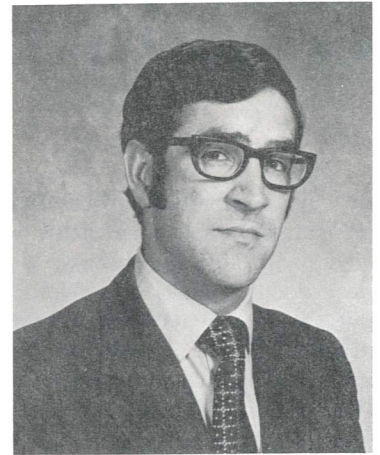
Valuing daily instruction in the Word for their children, some mission congregations, at great sacrifice, have begun and maintained Christian day schools. At present, Faith in Tacoma maintains a two-room school with an enrollment of 47. Salem in Edmonds has a one-room school with 27 students. In 1971, only a year after reaching self-support, Calvary in Bellevue was able to open its school to 18 pupils. The same year St. Matthew's of Spokane, under a new provision of the General Board for Home Missions, began its school without Synod subsidy. The present enrollment is 20. Redeemer in Yakima is privileged to send some of its children to the day school at Grace. God alone knows what strength these agencies will bring to His future Church in Washington, or for that matter, what eternal values they will hold in store for the children of our mission congregations.

Of course, God alone knows what plans He will pursue with His Church here in Washington in the years ahead. Fields can be envisioned in locations such as the Bothel-Kirkland area east of Seattle, Bellingham to the north, Olympia and Vancouver to the south.

We hope that sometime you will come to visit Washington to view the scenic splendor which our Creator has designed. But, whether you are able to do so or not, we want you to know that the Lord has designs for His Church here as well. And we hope that you will work with Him as He lengthens the cords and strengthens the stakes here in Washington.

Pastor Paul E. Pankow

## New Writer



Thomas B. Franzmann

The name Franzmann is not new to readers of *The Northwestern Lutheran*. We remember that Pastor Werner Franzmann served as editor of this periodical from 1957 to 1968. Now joining the writers is his son, Pastor Thomas B. Franzmann of St. Mark's Lutheran Church, Citrus Heights, California. He has accepted the appointment of the Conference of Presidents to take the place of Pastor Kenneth Vertz who resigned as contributing editor at the close of the year.

Pastor Franzmann brings to his assignment the viewpoint of a man thoroughly familiar with the problems of our home missions and well able to answer questions that trouble those who were not brought up in a section of the country filled with WELS churches. This is evident in his very first contribution, "My Pastor Has a Call." Recently he helped his congregation face this question, when he received and returned calls to Winnebago Lutheran Academy (Fond du Lac, Wisconsin) and Northwestern College (Watertown).

Pastor Franzmann has also seen his congregation through the problems connected with building a chapel (dedicated in 1967), opening a Christian day school (in 1970), attaining the status of self-support (also in 1970), and erecting a new education building (dedicated in August, 1972).

The new contributing editor is visiting elder of the WELS congrega-

## *"My Pastor has a Call"*

"My pastor has a call." That fact occupied Howard Schmidt's thoughts as he drove his family home from church. The pastor had told the congregation during the announcements that he had received a call on Tuesday to serve as the pastor of another, larger congregation. Almost as though she were reading his mind, his wife, Mildred, said: "I wonder what our pastor will do about his call." "Who will finish my confirmation classes?" wondered Jean, the 13-year-old. Pete, who was confirmed two years ago, added, "I hope the new pastor will be more active among the teens." Silence. "What do you think is going through our pastor's mind about now?" asked Howard. "I wish I could read his mind."

Back in his study, the Schmidt family's pastor is putting away the books from the service and jotting down a few reminders for the week ahead. But the words he writes do not really coincide with what he is thinking. "What should I do about this call? Sometimes I wish God would drop a little note from the sky," he thinks, with a helpless little smile. His glance falls on his Bible on the desk. "Where is that passage in which Paul spoke to the elders of Ephesus? Oh yes, Acts 20:28, 'Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.' That word applies to me, too. I am to feed the flock.

"And then there is that other passage about pastors being sent from

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tions in northern California, chairman of the District Stewardship Board, and member of the Synod's Stewardship Board. He is married to the former Jane Liesener of Milwaukee. The Franzmann family is blessed with two children, Thomas M. and Elizabeth Jane.

Thank you, Pastor Franzmann, for accepting this assignment in addition to your many other duties!

God, Ephesians 4, verses 11 and 12, 'He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ.' So God has put me into the world also to equip believers for the work of service. I am not supposed to build Christ's Church for them; I am supposed to be showing them how to do it, encouraging them to do it. Now I have to decide WHERE to do that work.

"The last time I had a call it was to teach religion to high-school kids. That was an exciting thought, especially since I have always felt a little guilty about not spending more time with the young people here. But I returned that call because I felt my work here was not done. The Lord has blessed my work here since then, too.

"What do I do now? Of course, I want to hear what the men at the voters' meeting have to say about this next week. Sometimes it seems that the congregation here thinks I am called to do their work for them, kind of like a mercenary, a paid professional soldier who spares the people the trouble of being drafted into the battle. What does it take to show them that THEY are the soldiers? I am merely the officer who passes out the armor of the Good News and the weapons of the Word. It will be interesting to see whether any more of the men at the meeting have grasped what the ministry is all about. Well, one thing is certain, this call is giving me another chance to bear witness to that truth without appearing to be tooting my own horn.

"I hope my neighboring pastors express themselves frankly. Their advice and prayers are encouraging and helpful. They sometimes see things in a light that I would not catch without their help."

"A penny for your thoughts." The pleasant voice comes from the direction of the doorway. There she stands with that smile which knows she has caught him in dreamland — again. His wife has learned that it doesn't pay to start saying anything mean-

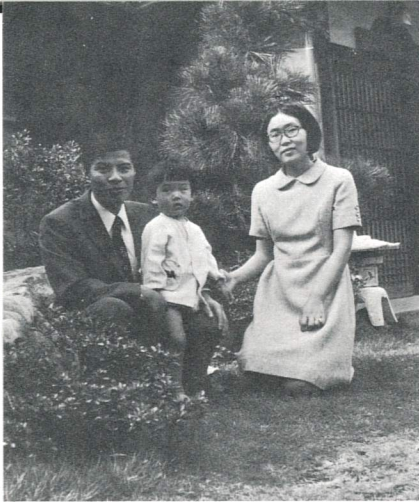
ingful unless she has arrested his attention first.

In the comfortable mess of the study the two, pastor and helpmeet, talk about the Lord's mysterious ways. They talk about salaries, Lutheran high school for their children, the weather in the two places, fringe benefits, and the relatives they might visit. Change is always adventure-some and exciting. Accepting the call would mean a whole new life for their family.

Sensing that such mundane matters are not the heart of the issue, they quickly shift their discussion to the real point. The pastor feels that his talents have run their course at his present congregation and his weaknesses have become too well known. Both he and the congregation need a change in pastors, he feels. But his wife, who can be disarmingly blunt with him when he needs a good humbling, chooses this time to encourage him. She points out that there are many in his congregation who have grown in their faith through his preaching, teaching, and counseling. Some are Christians now who were not before he came. There are still many souls to be reached. Though there are some painful exceptions, the congregation as a whole has advanced in the right direction. Should that be interrupted?

The matter is not decided then and there. Many more factors need to be considered. But in the next weeks, the Lord answers the pastor's prayers. When he makes up his mind, he breathes a sigh of relief. Once again, the pastor and the Schmidts have been led to marvel at God's ways, that God entrusts His precious Gospel to people. The pastor has learned again that wherever he goes he is to preach the Gospel to the best of his ability, for the equipping of the believers for the work of Christian service. The Schmidts have learned that whoever their pastor might be, they are to look upon him as a gift God sent to nourish their faith with the Word of God and the Sacrament and as a person whom God uses to show them how to serve their Lord by winning souls for His Church. The will of the Lord be done!

T. Franzmann



Pastor and Mrs. Fukuichi Oshino and son.



Pastor Oshino teaching Sunday School.



Sunday Morning Worship Service.

Superintendent Richard A. Poetter reports on

## *A visit to Ashikaga Church*

Won't you come along with me for a visit to our church in Ashikaga. Leaving from Mito we travel through the beautiful Ibaragi countryside on the highway to Oyama. We pass through Kasama, Shimodate, and Yuki. As we enter Tochigi Prefecture it becomes more flat until we come to the hills of Ashikaga. It was a pleasant 2-1/2-hour ride.

We have been invited to the Aoki home. The Aoki's welcomed our first missionary, R. Seeger, to Ashikaga quite a few years ago. They were in the first class to be baptized. Since then Ashikaga has been served by N. Meier, Makise, and today the pastor is Fukuichi Ashino.

The Aoki home is adjacent to the Aoki Hospital where we began mission work. Dr. Aoki and her daughter, Dr. Seki, welcomed us warmly. We have experienced their gracious hospitality before. After visiting a while, we walked to see a mountain garden near the hospital. From here you have a view of the city as it stretches out in a long line following the

river through the hilly country. The weaving and dyeing industry has long been established here. Two busy trainlines carry people in and out of Ashikaga. The surrounding country is predominately rural with several large towns nearby. Ashikaga lies just about in the middle of Honshu as we cross the island from the Pacific to the Sea of Japan. It has about 70,000 people.

In the hilly Aoki garden we saw many chrysanthemums on the verge of blooming. One flower arrangement was in the shape of Mt. Fuji. What a wonderful place, I thought, to come to, to commune with God! For the busy doctors, nurses, attendants, and patients it is only a few minutes walk from the hospital. The pastor has a weekly Bible class at the hospital.

We returned to the home and met our good members Mr. Kanai and Mr. Yamamoto. The Lord has chosen these men to be His witnesses. They have represented Ashikaga well at our LECC meetings over the years.

They have been the eyes and ears, the hands and feet of the missionaries and pastors who have worked there. How we thank the Lord for men like these in whatever congregation they may be!

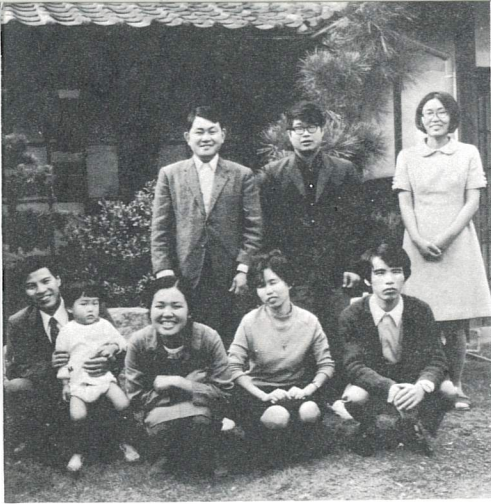
How Ashikaga has grown and how it has improved over the years, I thought, as I drove with the pastor here and there thinking about where it would be best to locate a church. I thought of the difficulties yet to be surmounted and prayed the Lord to make it possible.

At the inn where I stayed the night the proprietress looked at me and said, "The bed will be too short." So they added a little more length to the mats, and I slept well. The next morning was brisk. The proprietress insisted I put on a kimono coat to keep warm. As I was eating breakfast, Mr. Kanai came in with some apples he had picked the day before. We sat munching apples and talking about our church work. Mr. Kanai picks up several people Sunday mornings and brings them to church.

The little churchroom was filled with children who had come to Sunday school. They sang as Mrs. Oshino played the organ. Young Pastor Oshino reminded me of Luther teaching the children. There was rapport. A young man of the congregation taught one of the classes and did very well. I can't forget the smile on the face of a slow learner.

The adults began to gather. They came to worship the Lord — Dr. Aoki and Dr. Seki, Mrs. Tamaru, Kanai, Yamamoto, some patients from the hospital, a young man, a high-school





Group that lingered for fellowship and lunch after the Sunday service.

student, the blind girl who was recently baptized, her brother, and several others.

After the service, in a few words of greeting to the congregation, I talked about the most beautiful thing in Ashikaga. These precious souls, purified by the blood of Jesus Christ, are the most beautiful thing in Ashikaga. We want to make all of Ashikaga as beautiful.

Some hurried on their way. Others lingered. Those who did, talked while Mrs. Oshino cooked up a lunch. Mr. Kanai looked cute in an apron doing the frying. We should never forget the good wook the pastor's wife performs. How cheerfully she opens up her home for the church meetings, and then cleans up afterward! Her smile and witness to Christ are a big help to her husband.

Oh yes, we spent some time too just talking with Pastor and Mrs. Oshino. He has a positive attitude about his work and actively goes out in search of lost souls. The work is just as difficult there and has as many problems as anywhere, but he can be optimistic because he has faith in the promises of God. There are defeats and failures, but there are enough joys and victories to keep one smiling too. Their little boy is a darling and, of course, a happy family life and hospitable home are basic requirements for good pastoral work. We felt the warmth of God's love in this home and church. Jesus and His Word are heart and core of life and work. May He strengthen and preserve this little flock and enlarge them!

Missionary Richard A. Poetter

## Who is your prophet for 1973?

Every time December 31 becomes January 1 do you enjoy reading the predictions printed in newspapers and magazines as to what the new year will be like? Some of these accounts make interesting reading, but it's good to remember that, at best, they are simply educated guesses. Everyone of course knows that another year will always present the world and the individual with mutually exclusive choices — either happiness or woe, continued war or the long-awaited peace, health or sickness, life or death. It doesn't take a prophet to determine that.

Unfortunately, a great many people are not satisfied with such forecasts. They want something more specific. They want to be told about a tall, dark, handsome man who will sweep them off their feet. Or an alluring woman who will make life worth living. Or a sharp business deal that will bring folding money into their wallets.

Since Scripture does not deal in such predictions, many people turn to the horoscopes printed in the daily papers, seek seances and sessions with fortune-tellers, and eagerly read the most recent predictions of people like Jean Dixon. They want to find in these messages something that will help them guide their lives and make the new year a prosperous year in every way. But because they so eagerly desire such guidance, most of them are gullible to the extreme.

### Reliable?

It's passing strange how such people — and some of them are in high positions in world politics — discount all the whoppers that have been pulled off in the name of prophecy. Jean Dixon, at one time, prophesied that the Russians would be the first to put a man on the moon. She, of course, had a 50/50 chance of being

right, for even the space scientists worked feverishly to prevent just such a possibility from taking place. It's clear though that Jean Dixon had come up with a wrong guess in the name of prophecy. Which alerts us to the fact that it would have been a guess, even if she had guessed right. Someone who has made a study of her predictions lately says she's particularly bad right now.

### 1973

Well, what about 1973? Leading psychics foresee 1973 as a year in which East-West tensions will continue. They say moral standards will continue to decline, to be followed by a Victorian-like reaction. But that's nothing so special. History, past and present, can teach anyone to make predictions like that. Some speak a little more definitely. They see a conflict with China in the offing, or a great war triggered by an Arab leader. But anyone who has been keeping up with the news might risk making a prophecy like that as having more than an even chance of coming true. Even attempted assassination isn't too far out to predict, for violence has seemingly become a part of our political life. But anyone who calls such predictions prophecies is ready to fall for almost anything. Undoubtedly most readers of *The Northwestern Lutheran* could do just as well if they gave some of these problems their undivided attention.

### Prophecy in Scripture

But, you will say, didn't God speak through Prophets in years past? Yes, He did. In fact, our Christian faith is based on their words. Scripture states: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles

(continued on page 28)

## *WELS' Institutional Missions - Milwaukee Area*

In some areas of our Synod local congregations recognize the existence of a special need for sharing the Gospel in particular and peculiar situations. And where there is enough congregational strength, programs have been planned and promoted without help from the Synodical budget. An example of this kind of church work is found in the Milwaukee area, where literally thousands of people are confined to hospitals and other public institutions.

### **Before 1900**

Already before 1900 our Synodical Conference Lutheran churches in and around Milwaukee became concerned about the spiritual welfare of the sick, the orphaned, the poor, the neglected, and the imprisoned young and old who lived in a large compound called The County Institutions. As a result they formed an organization under the leadership of Pastor W. Rader of Wauwatosa and called a full-time missionary pastor to pioneer in this type of special ministry. Only three other areas in the whole nation were at that time ex-

perimenting with services for the institutionalized.

God richly blessed the concerns of our Milwaukee Christians and gave them vision, love, courage, and means to support this bold venture of faith. After 71 years of activity in conducting chapel services, instructing people in the Truth, baptizing, communing, burying, marrying, visiting and counseling, there is no lag in interest on the part of the present generation for this ministry of mercy begun by our fathers.

### **Wisconsin Lutheran Institutional Mission**

In 1968, after fellowship relations with the Missouri Synod churches were terminated, this mission was reorganized and named The Wisconsin Lutheran Institutional Ministry. Sixty congregations are affiliated in supporting the project at this time. Their interests are promoted by three full-time pastors: Arnold Schroeder, Robert Kleist, and Kenneth Lenz, in addition to several lay volunteers. This staff is known as "The Lutheran Chaplains" of the Milwaukee County

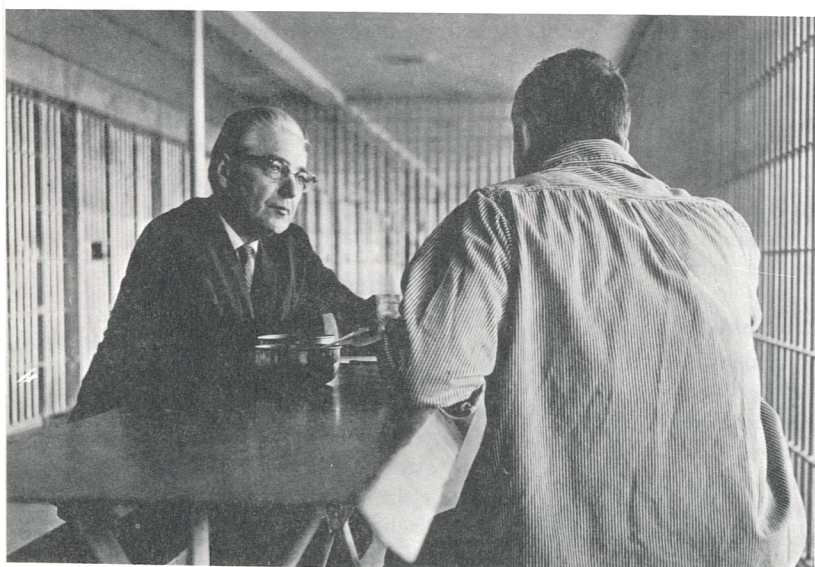
Institutions, the State Prison at Waupun, the Veterans' Facility at Wood, and numerous convalescent homes in the Milwaukee area.

By means of this mission thousands of people in various stress situations are led to our Savior's fountain of grace. A typical example is that of a great-grandmother who found peace on her deathbed through the assurance of Holy Baptism. She knew her Savior, yet felt very insecure because of her inexcusable neglect in confessing Him as her Lord publicly. What a happy day for her when a "Lutheran Chaplain" came to her bed with counsel, direction, and assurance and her earnest desire for baptism became reality!

Some people spend many years in an institution, especially in a prison. What a privilege to stand at the side of an elderly murderer who has learned of his accountability to God through years of imprisonment and who has found peace and pardon through the Gospel! Disgraced in society, forgotten by family and friends, he humbly and happily awaits the fulfillment of Jesus' promise: "Today shalt thou be with Me in paradise."

There are many erring and lost souls standing on the brink of eternity. Dare we refuse to search them out and help them at a time when deep trouble has made their heart a fertile seedbed for God's truth?

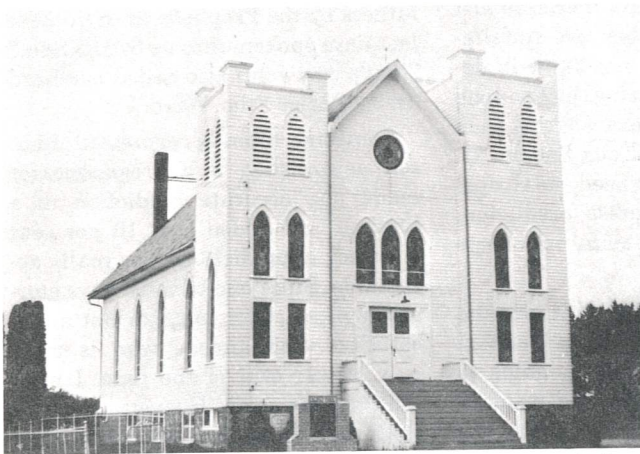
Arnold H. Schroeder  
Institutional Missionary



"I was in prison, and ye visited me."



Pastors K. Lenz, A. Schroeder, and R. Kleist.



St. Paul's Ev. Lutheran, Town of Prairie Farm



St. Paul's Ev. Lutheran, Town of Dallas

## Dual Centennials at Ridgeland, Wisconsin

In July and August of 1972, two rural Ridgeland, Wisconsin, congregations which form a joint parish observed their centennials. Theme for the celebration was "100 Years of Grace."

Although both St. Paul's Ev. Lutheran Church of the Town of Dallas and St. Paul's Ev. Lutheran Church of the Town of Prairie Farm were organized in 1872, their history goes back some years before this — to the days of the circuit riders who visited this area. When some of the families realized that most of the circuit-riding pastors were not preaching the pure Word of God, they made arrangements with the pastor of St. Paul's Ev. Lutheran Church of Menomonie, Wisconsin, about 25 miles away, to serve them. At first these two congregations operated as one, conducting worship services in three different locations. Those were the horse-and-buggy days. Later one of the preaching places was discontinued, leaving the present two locations, situated about four miles apart.

In the early 1880's, under the leadership of Pastor E. Notz, both congregations officially became members of the Wisconsin Evangelical Lutheran Synod. Around the turn of the century both erected their own houses of worship. Prior to this time they had worshiped in various

homes and school buildings. Shortly after erecting their churches, they built the present parsonage on the property of the Town of Prairie Farm congregation. Some 20 pastors have served this dual parish during its 100-year history.

At the centennial services, four of the former pastors were invited to lead the congregations in expressing their thanks to God. On July 9 Pastor John Henning (1931-1943) and Professor Robert Mohrhardt (1949-1951) were the guest speakers. On August 13 Pastor Louis Winter (1943-1948) preached the Word. An accident unfortunately prevented Pastor Loyal Schroeder (1956-67) from filling the pulpit that afternoon. Average attendance at the centennial services was well over 200. All centennial offerings were designated for Synodical purposes.

The past 100 years have brought many changes to these congregations, but not changed are God's love for them and His holy Word. St. Paul's of Town Dallas and St. Paul's of Town Prairie Farm join the Psalmist in saying, "Not unto us, O Lord, not unto us, but unto Thy name give glory for Thy mercy and for Thy truth's sake" (Ps. 115:1).

Alvin E. Schulz, pastor

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### Something to Think About . . .

Robert Hudnut in "Event", September, 1972: "The average American Protestant gives his church \$87.00 a year. That's less than \$1.68 a week. It's less than 24 cents a day. Of that amount, the average American Protestant gift to church-related benevolences is \$18.41. That's 35 cents a week. It's 5 cents a day. Of that amount, the average American Protestant gift to foreign missions was \$2.95 in 1965. That's a nickel a week. That's not even a penny a day. In other words, the average Protestant is so enchanted with his religion that he is willing to sacrifice the equivalent of a can of frozen orange juice a day for it.

He is so stunned by the claims of Christ on his life that he is willing, as we have seen, to give up the equivalent of a hot dog a week at a ball park to feed the hungry and clothe the naked and care for the sick. And he is so taken with Christ's commission to the church to 'Go . . . and make disciples of all nations' that he gives the equivalent of a pack of Life Savers a week to getting the good news around the world. American church giving is an insult to Christ. It is brazen to call ourselves Christians and give so pitifully to Christ's work through the church." Quoted from *The Milwaukee Lutheran*, December, 1972.

## Who Is Your Prophet? (continued from page 25)

and Prophets" (Eph. 2:19,20). We know many of these Prophets by name, too. Isaiah, Jeremiah, Daniel, Malachi — to mention just a few. Since we accept the words of these ancient Prophets, isn't it just as logical to accept the predictions of the current breed of prophets?

The Scripture quoted before gives us the solution. Paul in Ephesians 2 not only states that the Church is built upon the foundation of the Apostles and Prophets, but specifically adds: "Jesus Christ Himself being the chief cornerstone, in whom all the building fitly framed together groweth unto a holy temple in the Lord" (Eph. 2:20b,21). In other words, the prophecies of all the ancient Prophets prepared the way for Christ and our coming to Him. Even those prophecies in the Old Testament which at first reading sound political actually have a direct connection with God's plan of salvation. The reason is that until the fullness of the time the plan of salvation was intimately connected with the people of Israel. Note this when you read the prophecies found in the Old Testament.

The prophecies that are found in the New Testament also center in Jesus Christ and in our salvation. As the Old Testament prophecies help us identify the promised Messiah, so the New Testament prophecies prepare us for His coming again. Without the Old Testament prophecies it would be most difficult to recognize our Lord Jesus as the Lamb of God that takes away the sin of the world. And without the New Testament prophecies you and I would not be preparing for Him who said, "I will come again and receive you unto Myself, that where I am, there ye may be also" (John 14:3). All prophecies of the Old and New Testaments therefore have to do with our relationship to Jesus Christ and with our eternal salvation.

### What We Really Need

By contrast, not a single "prediction" of Jean Dixon or Betty Dye or other so-called psychics has anything whatsoever to do with Christ or with

our salvation. They are therefore just as unnecessary as they are unreliable. You and I need not know in detail what 1973 will bring, just so long as we know that we are walking each step of the way with our Savior. To be assured of that we need the Gospel message, not the latest prediction. We need the Sacraments, not horoscopes.

Involved in our attitude is also the matter of trust in God. If we insist on knowing in advance what is going to happen, it suggests that we want to shape our life in such a way that "pleasure" may be its outstanding characteristic. In other words, we are not quite ready to place our days into the hands of our God who certainly knows better than we what we need to experience in order not to be separated from our Savior. God not only knows the future; He also regulates the future.

### The Future

For those who know their Bible, the future is not quite as hidden and dark a factor as might at first glance seem to be the case. Christ and His Apostles have sketched the future for us in general lines. They tell us it will come when the Gospel has been carried to the ends of the world. They tell us that the last days will not be flourishing days for the Church, but days like unto the days of Noah when the people were eating and drinking, marrying and being given in marriage, but wouldn't listen to Noah's preaching until the day that he entered into the ark and the flood came. Furthermore, these last days will be like the last days of Sodom and Gomorrah when the divinely appointed standards of morality had been set aside and lust in every form had become socially acceptable. Christ and His Apostles tell us that toward the end Christian faith will be on a decline and the number of false prophets will multiply by leaps and bounds.

As these days are being fulfilled before our very eyes, let us not turn to men and women who are part of the dying world, but call to mind what is written in Hebrews 1: "God, who at sundry times and in divers manners spoke in time past unto the

fathers by the Prophets, hath in these last days spoken unto us by His Son." That's why John also called our Lord Jesus Christ "the Word."

Someone recently expressed himself as satisfied if a prognosticator made one accurate prediction in a lifetime and added that 10 per cent accuracy in predictions was really acceptable. Since one of these days eternity will start for me, I'm not at all satisfied with anyone who is right only 10 per cent of the time. I need the One who said: "Heaven and earth shall pass away, but My words shall not pass away" (Matt. 24:35). His words are truth. You need only recall that He said that on the third day He would rise again. Ask yourself what happened on Easter, and be not doubting, but believing. His words concerning the past, the present, and the future are recorded for us in Holy Scripture. Turn to that as the year 1973 progresses, not to horoscopes, not to psychics. And lest you think God doesn't really mind, read the following passages at your leisure: Deuteronomy 13:1-5; 18:10-13; Galatians 5:19-21; Isaiah 8:19,20.

Who is your prophet?

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## CALL FOR NOMINATIONS

### WISCONSIN LUTHERAN SEMINARY

The Seminary Board of Control invites the members of the Synod to nominate candidates for the fifteenth professorship in the field of New Testament and Education. Please submit nominations to the undersigned no later than February 2, 1973.

Pastor Emil G. Toepel, Secretary  
614 East Street  
Baraboo, Wisconsin 53913

### SPECIAL MINISTRIES BOARD

The Special Ministries Board has been authorized to call an Executive Secretary who will supervise its work in the areas of Military Services, Student Services, Mission for the Blind, and Special Education Services. Nominees should have had theological training, possess administrative skills, and above all, demonstrate a genuine concern for the spiritual needs of these "special" children of God.

Nominations should be sent to the undersigned no later than February 2, 1973.

Mr. A. Woldt  
230 E. McHattie  
South Lyon, Michigan 48178

### RESULT OF COLLOQUY

In a colloquy held in Chicago on Nov. 28, 1972, the Rev. Russel G. Fry of Pittsburg was found to be in doctrinal agreement with the Wisconsin Evangelical Lutheran Synod. In order to provide an opportunity for further adjustment to our position and ideals in view of his Episcopal background he is recommended for a year of study to the Wisconsin Lutheran Seminary.

Vice-President Manfred J. Lenz  
Professor Gerald Hoenecke  
District President Waldemar J. Zarleng

# Direct from the Districts

## Western Wisconsin

### Two Brothers Observe 40th Anniversary

During the fall of 1972, two brothers, Pastor Norbert E. Paustian and Pastor Walter A. Paustian, were honored by their congregations on the occasion of their 40th anniversaries in the preaching ministry. Both graduated from Wisconsin Lutheran Seminary in 1932. Both have spent their entire ministry in the Western Wisconsin District. Neither of them believes in changing parishes often — Pastor Norbert has had only one congregation and Pastor Walter but two. Both have served the church at large with their gifts and both of them have had a very fruitful ministry. We join in wishing them the blessings of God.

The Rev. Norbert Paustian became pastor of St. Matthew's of Oconomowoc when it was reorganized as a mission in 1932. Until 1945 he also taught in the Christian day school regularly. Over the years the congregation has grown from a handful of members to around 900 communicants and 1,200 souls. A new church replaced the chapel in 1952, and a new school the old structure in 1962. In 1972 it became necessary to enlarge the school again.

Pastor N. Paustian is presently serving his third term on the Synod's Board of Trustees.

Mrs. Paustian is the former Miss Hazel Witte. The Lord blessed the Paustians with two daughters, and then in His wisdom took the elder to Himself in 1964.

At the anniversary service on September 10, 1972, Pastor Carl Mischke, president of the Western Wisconsin District, spoke the Word of God.

Pastor Walter A. Paustian served St. Paul's Lutheran at Onalaska from 1932 to 1940. In September, 1940, he accepted the call to Christ Ev. Lutheran at West Salem. Throughout his ministry he has always supported Christian education. In 1960 the congregation at West Salem, under his leadership, built a new Christian day school. For a period of nine years he served as member of the Luther High School Board at Onalaska, and many years was a member of the Synod's Board of Support.

Pastor Paustian is married to the former Miss Lillian Gauger. They have one son, one daughter, and four grandchildren. Their son is Pastor Richard Paustian of Holy Cross Lutheran at Tucson and Bethlehem Lutheran at Benson, Arizona.

Christ Church of West Salem celebrated Pastor Walter Paustian's anniversary on October 1, 1972. Special speakers for the occasion were two brothers: Pastor Norbert Paustian, who was also his classmate, and Pastor Henry A. Paustian, of St. Mark's, Watertown, Wisconsin.

## Southeastern Wisconsin

### 40 Years at Trinity, Mequon

On Sunday, November 5, 1972, members and friends of Trinity Ev. Lutheran Church, Mequon, Wisconsin, gathered in a service of thanksgiving to praise God on the occasion of the 40th anniversary of the installation in their midst of their pastor, the Rev. Arthur J. Mittelstaedt.

A graduate of Wisconsin Lutheran Seminary in 1930, Pastor Mittelstaedt first served at St. Lucas Church, Milwaukee. In 1932 he accepted the call to Trinity, Mequon, where he was installed on November 6 of that year. The anniversary observance was one of joy for the many blessings received by both pastor and congregation over four decades.

Pastor H. Wackerfuss of Evanston, Illinois, a classmate and longtime friend of the jubilarian, conducted the service and preached the Word on the basis of Hebrews 13:7.

At noon the ladies of the congregation served dinner to the assembled members, friends, and guests. Among those expressing their best wishes was another classmate, the Rev. Prof. F. Blume.

## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### CALIFORNIA PASTORAL CONFERENCE

**Date:** Jan. 29-30, 1973; 10:00 a.m. Communion service.

**Place:** Prince of Peace, Yucaipa, California.

**Preacher:** R. Hochmuth.

**Agenda:** Exegesis of I Corinthians 15:20-28, H. Lyon; The Moral Implications of Refusing Medical Treatment in Terminal Cases, G. Geiger; A Scriptural Study of Adult Baptism, M. Nitz; How Often Is It Desirable for a Congregation to Offer the Lord's Supper? D. Seifert. L. Lange, Secretary

### NEBRASKA

#### CENTRAL DELEGATE CONFERENCE

**Date:** Feb. 26-27, 1973; 9:00 a.m.

**Place:** Immanuel, Hadar, Nebraska; R. Schlieve, host pastor.

**Preacher:** R. Roth (A. Domson, alternate).

**Agenda:** Art Work in the Church, J. Magnusen; Is Homosexuality a Sin or a Sickness, W. A. Wietzke; Articles XXV and XXVI of the Augsburg Confession, W. Helmreich; Exegesis and Isagogics of II John, R. Kuckkahn; The Home in the Educational Commission of the Church, M. Pfeil.

**Note:** Please announce your intentions concerning meals and lodging to the host pastor. J. Humann, Secretary

### NORTHERN WISCONSIN

#### FOX RIVER VALLEY PASTORAL CONFERENCE

**Date:** Feb. 20, 1973; 9:00 a.m. Communion service.

**Place:** St. John's Lutheran, Valmy (Sturgeon Bay), Wisconsin; R. Werner, host pastor.

**Preacher:** W. Borgwardt (R. Unke, alternate).

**Agenda:** James 5, H. Pussehl (I Peters 2, F. Brandt); Malachi, O. Henning (Psalm 1, A. Martens); Preaching on the Gospel for Christmas Day, A. Dobberstein (Sunday after Christmas, J. Schroeder); Pastoral Involvement in Community Affairs, R. Werner (Pastoral Care of Members in Areas without WELS Churches, T. Baganz); Cases of Casuistry. R. Muetzel, Secretary

#### LAKE SUPERIOR PASTORAL CONFERENCE

**Date:** Feb. 20-21, 1973.

**Place:** Carbondale-Daggett, Michigan.

**Preacher:** A. A. Gentz.

G. E. Gartman, Secretary

#### WINNEBAGO CONFERENCE

**Date:** Feb. 26, 1973; 9:00 a.m. Communion service.

**Place:** Immanuel, Oshkosh, Wisconsin.

**Preacher:** N. Mielke (W. Moll).

**Agenda:** Birth Control and Abortion, J. Brandt;

Isaiah 7, R. Christman.

P. Kolander, Secretary

### WESTERN WISCONSIN

#### MISSISSIPPI VALLEY PASTORAL CONFERENCE

**Date:** Jan. 30, 1973; 9:00 a.m.

**Place:** Grace Ev. Lutheran, La Crosse, Wis.

**Preacher:** F. Miller (J. Parcher, alternate).

**Agenda:** Exegesis of James 1, J. Mumm; A Report on Koehler's "Besitz der Wahrheit," P. Nitz; Trends in Church Organizations, L. Lambert; questions of casuistry.

G. W. Sommer, Secretary

# The Millennium

The disciples of our Lord once asked Him, "Tell us, when shall these things be? And what shall be the sign of Thy coming, and of the end of the world?" (Matt. 24:3.) Have you asked the same questions? You have the right to, for you certainly want to be ready when He comes again to judge the quick and the dead! But you will agree, too, that it's extremely important to have the right answers. In fact, in this very chapter, Matthew 24, our Lord warns us that "there shall arise false Christs and false prophets and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect." So we must be on our guard.

## The Second Coming

Of the Second Coming of our Lord Jesus Christ the Christian Church has from early times confessed in the words of the Apostles' Creed: "I believe . . . in Jesus Christ . . . (who) ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead." Unfortunately, many who confess these words with us, do not actually believe them as they read. Before His coming to judge the quick and the dead they insert a number of resurrections, a thousand-year reign of Christ here on earth, various judgments, and what not. Undoubtedly you have heard some of these speculations, too, and have wondered whether they could possibly be true. Perhaps you even know of some Lutherans who believe them. So it's needful to look into these matters lest we expect something totally different than what Christ has actually promised to bring, and eternity become (if this were possible!) a great disappointment.

## The Millennium

The name of this strange doctrine is the millennium, or the millennial

reign of our Lord Jesus Christ as King on this planet. Millennium is the Latin for the number 1000. It is taken from Revelation 20:4, "And they lived and reigned with Christ a thousand years."

Since this period of a thousand years is mentioned four more times in Revelation 20, Bible-believing Christians may possibly say: "Well, then there must be something to this teaching. Is it possible that those who teach it are right, and we wrong?" That's a fair question. Either what we teach is Scriptural or we are guilty of teaching false doctrine. We shall therefore devote a series of articles to an examination of this teaching from a number of angles.

## Who Believes It?

The fact is that there are many professing Christians, even many big-name evangelists, who accept such a teaching as Gospel truth. Variations of it are also found in many non-Christian cults. For example, the Jehovah's Witnesses, now 100 years old, firmly believe that a new kingdom will come here on earth under the rule of the true God, after Jesus has led the forces of good to a stunning victory over Satan's army at Armageddon. The Mormons also believe that Christ, in the millennium, will reign personally on the earth, which shall eventually become a celestial sphere and the eternal abode of the righteous. All of this sounds passing strange to us, who are preparing not for a thousand-year reign of Christ here on earth, but for the end of the world and an entrance into heaven.

## Well-known Evangelists

What may trouble some who listen to religious broadcasts on radio and TV is that many who preach the name of Christ powerfully also teach this strange doctrine. Thus Hal Lind-

sey, a columnist and free-lance writer who has often been a traveling speaker for *Campus Crusade for Christ*, published a book in 1970, *The Late Great Planet Earth* — more than 1,200,000 copies now in print. His thesis is as follows: At the climax of the greatest war of all times, Christ will return to earth to separate the surviving believers from the surviving unbelievers, with the unbelievers being judged and cast off the earth. Christ will then establish the millennial kingdom and the surviving believers will go into it as mortals and repopulate the earth. At the end of a thousand years the unbelieving children will rebel. Christ will judge them, and then completely change the old heaven and earth and create a new one, the ultimate destiny of all persons who are redeemed by Christ. Involved in the millennial reign of Christ from David's throne in Jerusalem will also be a restored Israel. — That is the teaching of Hal Lindsey.

It may surprise you that Evangelist Billy Graham is also a thoroughgoing millennialist, although this does not as a rule come out clearly in his sermons. In his book, *World Aflame*, published in 1965, he writes: "The salvation of society will come about by the powers and forces released by the apocalyptic return of Jesus Christ. It will be instrumented through the Kingdom of God in its principles of righteousness. It will be the prophesied fulfillment of redemption applied to every phase of human life and national existence. The second coming of Christ will be so revolutionary that it will change every aspect of life on this planet. Christ will reign in righteousness. Disease will be arrested. Death will be modified. War will be abolished. Nature will be changed. Man will live as it was originally intended he should live." Again: "When Christ came the first time, He dealt with evil as individual and hereditary. When He comes again, Christ will deal with evil as a practice. He will institute an age of such benevolence that evil cannot reign; and cruelty, oppression, and slavery will no longer exist. All of this will come to pass as a result of the personal reign of Christ following His return. . . . The Christian has to-

morrow. It is the Kingdom of God on earth."

### What Do We Say?

Sorry, we cannot go along with such a teaching. We hold to the words of Christ who said, "My kingdom is not of this world" (John 18:36a). In fact, He is our King now. And He has left us the promise: "I will come again, and receive you unto Myself, that where I am, ye may be also" (John 14:3). He comes to take us with Him to heaven, not to set up an earthly kingdom.

Since so much of the Scripture is involved, and since many cooperating in Key 73 will be preaching a millennial Christ, we feel it important to devote a series of articles to a study of this teaching which is so widespread, but can only deceive and mislead those who believe it. Next time we shall consider whether this doctrine was actually the teaching of the church in the past or not. We believe not, and reject the accusation that we have simply discarded a teaching that is actually a teaching of Scripture. We are convinced that we teach as Scripture teaches.

(To Be Continued)

#### BETHESDA LUTHERAN HOME

Ward parents and nurses' aids needed at Bethesda Lutheran Home. Contact the Personnel Manager, 700 Hoffmann Drive, Watertown, Wisconsin 53094. Phone (414) 261-3050.

## YEARBOOK 1973

The Official Directory  
of the

Wisconsin Ev. Lutheran Synod

The WELS Yearbook contains a complete listing of all officials, boards and committees of the Synod and the Districts; the name, address and telephone number of all pastors, professors and teachers; the name, address and time of service of all congregations; a complete listing of all colleges, academies, area high schools, day schools, and charitable institutions; a directory of the pastors, teachers and colleges of the Evangelical Lutheran Synod.

Available from Northwestern  
Publishing House

Price: \$1.25 Handling: \$ .25

# Treasurer's Report

## 1973 PREBUDGET SUBSCRIPTION PERFORMANCE

Eleven months ended Nov. 30, 1972

	Subscription Amount for 1972	11/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California .....	\$ 207,521	\$ 190,228	\$ 193,285	101.6
Dakota-Montana .....	179,886	164,895	169,953	103.1
Michigan .....	929,325	851,881	829,967	97.4
Minnesota .....	929,880	852,390	859,217	100.8
Nebraska .....	163,116	149,523	163,283	109.2
Northern Wisconsin .....	1,014,758	930,195	881,216	94.7
Pacific Northwest .....	62,805	57,571	54,939	95.4
Southeastern Wisconsin .....	1,267,565	1,161,935	1,076,852	92.7
Western Wisconsin .....	1,137,579	1,042,781	1,037,088	99.5
Total — 1972 .....	\$5,892,435(A)	\$5,401,399	\$5,265,800	97.5
Total — 1971 .....	\$5,539,588	\$5,077,956	\$4,808,105	94.7

Note (A) — The subscription amount for 1972 has been increased \$6,505.00 to include all revisions received by the Stewardship Department as of September 30, 1972.

### CURRENT BUDGETARY FUND

#### Statement of Income and Expenditures

Twelve months ended Nov. 30, 1972 with comparative figures for 1971

	Twelve months ended November 30		Increase or Decrease*	
	1972	1971	Amount	Per Cent
<b>Income</b>				
Prebudget Subscription Offerings .....	\$5,961,315	\$5,466,800	\$494,515	9.0
Pension Plan Contributions .....	99,526	92,768	6,758	7.3
Gifts and Memorials .....	53,164	56,598	3,434*	6.1*
Distribution of Trust Fund Income .....	—	33,158	33,158*	—
Income from NWPB .....	6,562	6,562	—	—
Other Income .....	357	57	300	—
Total Income .....	\$6,120,924	\$5,655,943	\$464,981	8.2
<b>Expenditures</b>				
Worker-Training — Expenses .....	\$3,274,370	\$3,172,403	\$101,967	3.2
Worker-Training — Income .....	1,479,650	1,368,879	110,771	—
Worker-Training — Net .....	1,794,720	1,803,524	8,804*	.5*
Home Missions .....	1,207,067	1,165,116	41,951	3.6
World Missions .....	905,319	878,944	26,375	3.0
Benevolences .....	799,922	759,248	40,674	5.4
Administration and Services .....	408,708	401,929	6,779	1.7
Total Operations .....	\$5,115,736	\$5,008,761	\$106,975	2.1
Appropriations .....	794,243	861,331	67,088*	7.8*
Total Expenditures .....	\$5,909,979	\$5,870,092	\$39,887	.7
Operating Gain .....	\$ 210,945	—	—	—
Operating Deficit** .....	—	214,149**	—	—

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

### APPOINTMENT

Mr. Robert Beyer of Plymouth, Michigan, has been appointed as a member of the Michigan District Mission Board to fill the term of Mr. Glen Gibson, who has moved to another District.

W. J. Zarlring, President  
Michigan District

### NOTICE

The next regular plenary session of the Board of Trustees is scheduled for  
February 19-20, 1973.

Business to be acted upon is to be submitted to the Executive Secretary of the Board with copies to be furnished the chairman of the Board at least 10 days before the scheduled meeting.

Carl S. Leyrer, Secretary  
Board of Trustees

### INSTALLED

(Authorized by the District Presidents)

#### Pastors:

**Haberhorn, Keith A.**, as pastor of St. John's, Route 3, Manitowoc, Wisconsin, on Dec. 10, 1972, by N. Schlavensky (N. Wis.).

### CHANGES OF ADDRESS

(Submitted through District Presidents)

#### Pastors: Hackbarth, Herbert

Route 6  
Watertown, WI 53094

#### Teachers: Oemig, Roger

515 Pine St.  
Manitowoc, WI 54220

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

### Names Requested

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

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

\*Denotes exploratory services.

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

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

WELS MEMBERSHIP CONSERVATION  
10729 Worden, Detroit, Mich. 48224

## EXPLORATORY SERVICES

### CHEYENNE, WYOMING

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

## CHAMPAIGN-URBANA, ILLINOIS

Exploratory services are now being held in the Champaign-Urbana, Illinois, area on Sunday evenings at 7:00 in Room 102 of the Americana Nursing Center, 600 N. Coler St., Urbana. Names of people in this area, as well as those of airmen at Chanute AFB (Rantoul) and of students at the University of Illinois should be sent to Pastor David N. Rutschow, 122 State St., N. Pekin, Illinois 61554, phone (309) 382-2670.

## MEMPHIS EXPLORATORY WORK

### Change of Location

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.

## FREMONT-HAWYARD-NEWARK-UNION CITY, CALIFORNIA

Home mission activity is about to be undertaken in southern Alameda county. Names of referrals with pertinent information from friends or relatives should be directed to the California Mission Board, WELS c/o Pastor R. Hochmuth, 3451 Eden Drive, Santa Clara, CA 95051.

## TEXAS RIO GRANDE VALLEY

WELS exploratory services are conducted by the Texas-New Mexico Mission District Mission Board in Weslaco, Texas, using the facilities of the First Presbyterian Church, 7th & Iowa, Bible class, 6:30, Worship, 7:30 p.m. Winter visitors in the Brownsville, Harlingen, Weslaco, Donna, Mission, and McAllen areas are encouraged to make this exploratory mission their church home away from home. Write or call: Rev. W. R. Gabb, 17125 Red Oak Dr., Houston, Tx., 77090, (713) 444-8965, or, in the Valley, Mr. Buddy Hovda, Box 123, Progreso, Tx., 78579, (512) 665-2851.

## CAPE GIRARDEAU, MISSOURI

Several families have requested exploratory services in Cape Girardeau/Jackson, Missouri. Names of other families who might be interested should be sent to: Pastor Roger R. Zehms, 5142 Red Cedar Ct., St. Louis, MO 63128 (1-314-843-4177).

## 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.

## COMING TO LOUISIANA?

If you plan to move or to visit the central Louisiana area, plan to worship with us! Exploratory services are being held at the Rapids Bank and Trust Co. Building, (highway 71, 165, 167) MacArthur Drive and Jackson Street, Alexandria, Louisiana. Divine worship 10:00 a.m., Sunday school and Bible class at 9:00 a.m.

If you know of anyone moving into the Alexandria, Pineville, Shreveport area, please notify: Pastor A. L. Schmeling, 2203 Magnolia Lane, Alexandria, Louisiana 71301 (phone 448-1147).

## GAINESVILLE, FLORIDA

Exploratory Services are now being held in Gainesville, Florida, at 1204 NW 10th Avenue (the Seventh-Day Adventist Church). A Worship service is held each Sunday evening at 7:00. Sunday school and Adult Bible Class meet at 6:00 p.m. Anyone knowing of prospective members, interested persons, or university students in the Gainesville area is asked to send their names and addresses to: Pastor John F. Vogt, 1707 El Prado Road, No. 5, Jacksonville, Florida 32216.

## LEXINGTON, KENTUCKY

All persons interested in the possibility of WELS services in the Lexington area are asked to contact the following:

Mr. and Mrs. Felix Wright  
129 Lana Lane  
Winchester, Ky. 40391

## TIME OF SERVICES

### WEST PALM BEACH, FLORIDA

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

### JACKSONVILLE, FLORIDA

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

### PALISADE, MINNESOTA

WELS services are now being conducted at Mt. Olive Lutheran Church at Palisade, Minnesota, every Sunday evening at 7:30. Mt. Olive was formerly a LC-MS congregation. This congregation serves the area of Palisade, Aitkin, McGregor, and surrounding Minnesota communities. Anyone knowing of prospective members or interested persons in this area, please send all pertinent information to: Pastor Jeff Hopf, 802 Maple Grove Road, Duluth, Minnesota 55811.

### MIAMI, FLORIDA

If you are planning to vacation or winter in Florida and will be near Miami, we of Cutler Ridge Ev. Lutheran Church invite you to come and worship with us. Our Sunday morning Bible class is at 9:15 and regular morning worship starts at 10:30. If you would like directions to find the church write: Pastor Ronald Litke, 9630 Montego Bay, Miami, FL 33157.